

The
RELIEF SOCIETY
Magazine

Volume XIX

JANUARY, 1932

No. 1



Pictorial California
GIANT PINES IN THE LASSEN NATIONAL FOREST

THE UTAH COAL
INDUSTRY

EXTENDS

SINCERE
GREETINGS

IN KEEPING WITH
THE CHRISTMAS SEASON

Your discriminating support has brought Christmas Cheer into the homes of those thousands of families whose livelihood depends upon the success of Utah's basic industry—Coal Mining—In their behalf we thank you.

May your Christmas be a Happy One and may Prosperity attend you in the Coming Year.

Utah
Coal Producers
Association

If you knew all the facts about Coal you'd insist upon receiving—

SPRING CANYON



OR



for a *Clean, Long-Burning Fire*

for *Fast, Intense, Clean Heat*

AT A MINIMUM OF EXPENSE

Ask Your Good Friend the Coal Dealer

Genuine KNIGHT Spring Canyon and ROYAL Coal mined in Utah
exclusively by

Knight Fuel Co.

Royal Coal Co.

General Offices 8th Floor Newhouse Bldg.
Salt Lake City, Utah

LEONARD E. ADAMS, General Sales Agent

L. D. S. GARMENTS

Direct From Factory

You are guaranteed unusual wear and satisfaction from Cutler Garments. They are made from the best long wearing, two combed yarns.

No. 68 Ribbed Lt. Wt. Cotton	\$.75	Non Run Rayon, Long Legs or Old	
No. 74 Ribbed Lt. Wt. Cotton.....	1.00	Style	2.00
No. 76 Ribbed Lt. Wt. Lisle	1.19	No. 56 Ribbed Hvy. Cotton, bleached	1.65
No. 63 Lt. Med. Unbleached Double		No. 55 Ribbed Hvy. Cot., unbleached	
Back	1.19	Double Back	1.65
No. 64 Ribbed Lt. Med. Cotton.....	1.19	No. 27 Ribbed Med. Wt. 50% Wool..	2.85
No. 62 Ribbed Med. Hvy., bleached...	1.29	No. 39 Ribbed Hvy. Wt. 50% Wool..	3.50
No. 61 Ribbed Med. Hvy., unbleached		No. 32 Silk and Wool	3.95
Double Back	1.29		
Non Run Rayon, Elbow and Knee		WHITE TEMPLE PANTS	
Length	1.29	8 oz. Heavy Duck	1.95

SPECIAL MISSIONARY DISCOUNTS

In ordering garments please state if for men or women and if old or new styles are wanted.

Also give bust, height and weight.

Sizes above 48—20% extra. Marking 15c. Postage Prepaid.

Special—When you order three pair of garments at one time we allow you a 15% discount on third pair only.

Cutler's

36 SOUTH MAIN ST.



GARMENTS

UNDERWEAR

When Buying Mention Relief Society Magazine

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

January, 1932

No. 1

CONTENTS

Portrait of Charles W. Nibley.....	Frontispiece
Fame	Maud Chegvidden 1
President Charles W. Nibley: An Appreciation.....	Dr. Richard R. Lyman 3
Portrait of Rosannah Cannon	6
Pioneer Woman (Prize Poem).....	Rosannah Cannon 7
Family Case Work	Elizabeth McMechen 8
Free Will	Eunice Jacobsen Miles 10
Some Trends in Rural Life of Interest to Social Workers.....	Joseph A. Geddes 11
Gnarled Hands	Edith A. Anderson 16
The Social Worker in the Unemployment Emergency.....	Annie D. Palmer 17
By My Fruits	Bertha A. Kleinman 19
Portrait of Dorothea Lynde Dix.....	20
Dorothea Lynde Dix, Patron Saint of the Insane.....	Arthur Lawton Beeley 21
Not Asylums, But Homes.....	Amy W. Evans 26
A Changed Attitude.....	Inez B. Allred 29
A Social Service Institute.....	Lalene H. Hart 33
Members of the Social Service Institute (Portrait).....	34
A Night for Births.....	Helen Kimball Orgill 36
Louise	Annie D. Palmer 39
Happenings	Annie Wells Cannon 43
Notes to the Field	44
Notes from the Field	45
Conventions and Conferences	46
Editorial—Farewell and Welcome	47
President Charles W. Nibley	48
Dr. Robert H. Bradford	49
A Record-Breaker	49
Do Not Waste Time	49
Lesson Department	50
Mrs. Ida V. Lister and Her Nine Daughters (Portrait).....	65
Innocent Sufferers	Emma Mosheer 66
For the New Year.....	Georgiana Angell Millett 67

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

Your Home Will Welcome

ELECTRIC COOKING

Have a HOTPOINT or WESTINGHOUSE Electric Range—the finest money can buy.

Only a Small Down Payment
COMPLETELY INSTALLED

Phone for further information or drop into our store.

UTAH POWER & LIGHT CO.

Efficient Public Service

L. D. S. GARMENTS

Good grade, and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

464 Med. Lt., Ribbed cot.....	\$.95	624 Lt. Wt. Luster Lisle.....	\$1.75
147 Spring needle, combed cot.....	1.10	308 Run resisting Rayon.....	1.95
98 Special Rayon, Ladies.....	1.24	742 Med. Hvy., cot., Ecru or White..	1.75
208 Med. Lt., cot., Ecru or White....	1.35	904 Unbleached cot., Extra Hvy.....	2.00
32 Fine rib. cotton, Lt. Wt.....	1.50	1124 Med. Wt. wool and cot. mixed....	2.50
256 Med. Wt. Firmly Knit cot.....	1.65	1118 Med. Hvy., wool and cot. mixed..	3.50
222 Med. Lt., Rayon striped.....	1.65	1136 Fine wool, Rayon striped.....	3.95

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

Blue Blaze



For
Greater Comfort
and
Economy

BLUE BLAZE COAL CO.

1102 Walker Bank
SALT LAKE CITY

NEW YEAR ECONOMY

With
QUEEN'S TASTE

Resolve now to make a saving in your food bills every month throughout the New Year. Serve **QUEEN'S TASTE** Macaroni, Spaghetti and Egg Noodles often. These energy-packed foods are as delicious as they are economical.

ASK YOUR GROCER

Humor

A young Irishman, shortly after coming to this country, was stopping with a friend of his boyhood now living in New York. One day the friend took him down to have a look at Washington Market. Passing a fruit-stand, they saw some grapefruit, which the new arrival's friend said were oranges.

"My, my," said the other, "but they're big fellows! I'll engage you it wouldn't take many of *them* to make a dozen."

"Where is your new flat?"

"On Whitney Street."

"But won't the trolley cars bother you?"

"The land lord says they won't bother us after the first few nights, and you know we can spend the first few nights at mother's."

A butcher of this town tells of a young woman who came into his shop the other day and addressed him thus:

"I bought three or four hams here a month or so ago, and they were fine. Have you any more of them?"

"Yes, ma'am," said the butcher. "There are ten of those hams hanging up there now."

"Well," continued the young woman, "if you're sure they're off the same pig, I'll take three of them."

One evening a little boy entered a grocery-store and handed the clerk a note which read: "I am a poor woman and have no money. My children and I are starving. Won't you give us something to eat?"

The kind-hearted clerk filled a large basket with food and gave it to the boy, who quickly departed.

In a few minutes he again entered the store.

"What's the trouble now?" said the clerk.

"Mama sent me back to get the trading stamps," the lad replied.

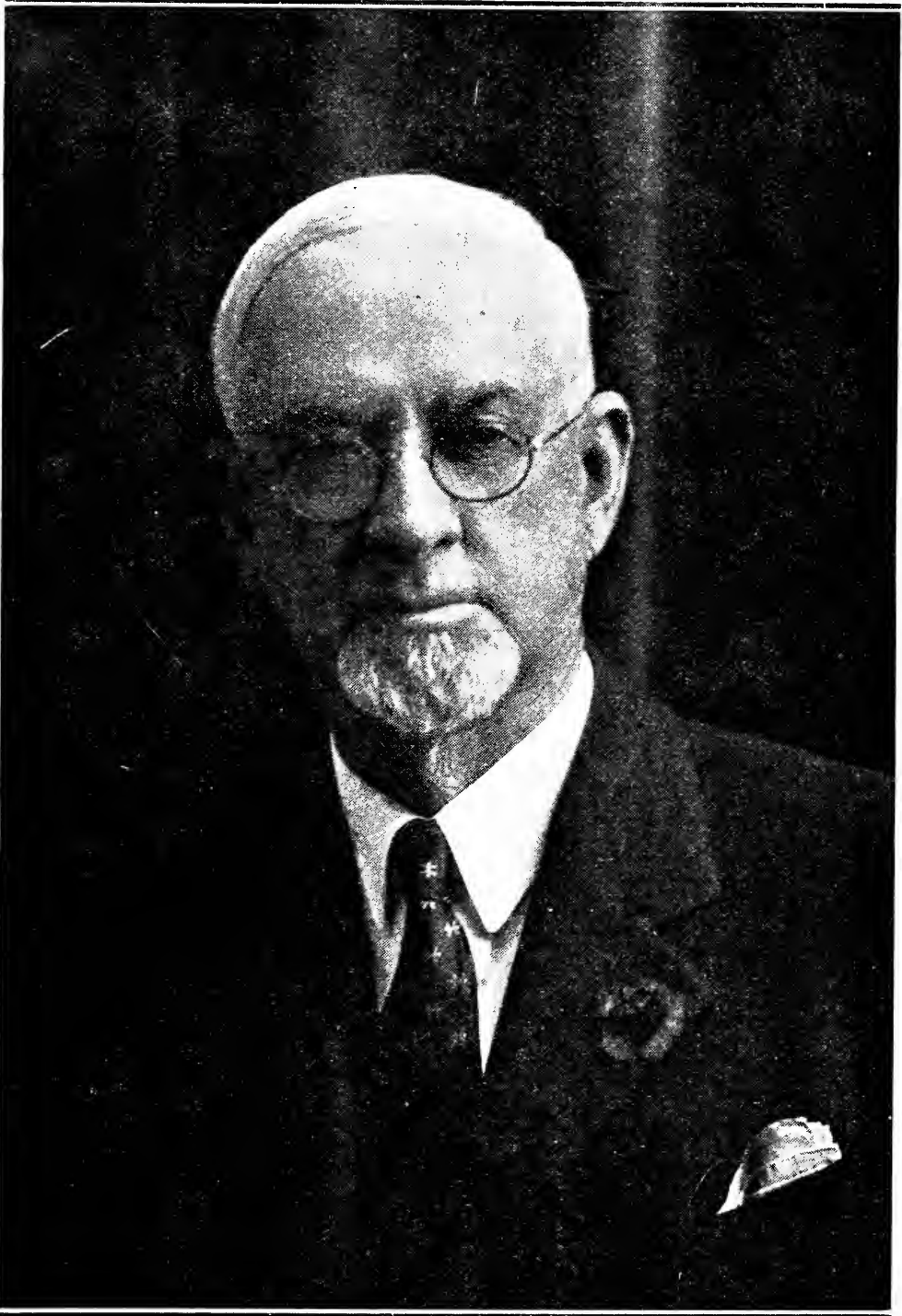
Fame

An Epigram

By Maud Chegwidden

A poet spilt his soul in song
And died for lack of food.
The critics, who had sneered so long,
Then saw his work was good.

The nation raised a monument
And graved his praise thereon.
Thus he, whose life was vainly spent
For bread, received a stone!



PRESIDENT CHARLES W. NIBLEY

THE Relief Society Magazine

VOL. XIX

JANUARY, 1932

No. 1

President Charles W. Nibley An Appreciation

By Dr. Richard R. Lyman of the Council of the Twelve

THE fairy tales we tell our children are hardly more romantic, marvelous or miraculous than the life story of President Charles W. Nibley. It portrays his rise from poverty to affluence, from a humble station to positions of honor, dignity and trust. Born in poverty, the son of a Scotch coal miner, Charles W. Nibley learned early in his life the lessons of frugality, industry and the value of money. These lessons contributed greatly to the phenomenal success of his later life. In his public addresses, thrift, the habit of saving, the wise use of time and money were among his favorite themes.

The faith, the integrity, the industry and the sterling worth of his mother were the chief inspiration of Charles W. Nibley. To him she was ideal. She and he, mother and son, were held together by bonds of affection and mutual esteem. During the whole of the eighty-two years of his unusual career, this distinguished civic leader, business man and high Church official could hardly mention his mother's name without shedding tears. Her religious temperament, her spirituality and her early instructions created in his young heart a faith, a knowl-

edge and a burning testimony of the divinity of the Gospel of Jesus Christ, which glowed in his soul unceasingly with such intensity that his life was lived in accord with the divine admonition: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Her industry and her capacity for work, her devotion to duty and her honesty of purpose inspired in him all of these admirable qualities. Very naturally, in those early pioneer days, there was in her life little time for play. She devoted herself earnestly and continuously to work, to prayer and to other serious things. While her life was one of continuous struggle, and devoid of comforts, her reward was rich indeed when compared with that which comes to those who seek only self-gratification and the passing pleasures of the moment. What greater reward can come to any woman than to be the mother of such a son?

As a man of affairs, Charles W. Nibley had few equals. We stand amazed at what he accomplished in the midst of rather ordinary surroundings. His was a fine intellect, his was a discriminating and accurate mind.

As an organizer he was a master. It was this ability that made successful so many of his big undertakings. He never did himself what he could have others do. He placed responsibility on his subordinates and held them for results. Nor did he expect too much of his associates. He secured from them not only hearty but affectionate support because his practice was to look for something in them or their work to commend rather than for something with which to find fault. Thus this master organizer found time to devote his own unusual abilities to major rather than to minor matters.

In all fields of his endeavor his mental power, his insight, his sagacity and good judgment carried him ever on and on from one success to another. He excelled as business man, merchant, railroad operator and manager, statesman, and Church leader.

His success in the broad field of his activities was exceeded only by his unbounded generosity. Sharing his fortune with others was one of his greatest pleasures. Having felt the pangs of hunger he had deep and genuine sympathy for all who were poor or unfortunate. No cry for food or clothing ever reached his ear unheeded. The needy never appealed to him in vain. His large and generous gifts to the Church in addition to the payment of his regular dues and contributions and his magnificent gift to his city mark him, I think, as being peerless in liberality among his fellow churchmen and fellow citizens of Utah.

This great man had a personality unusual, remarkable, and charming, resulting from the combination of a fine physical make-up, a keen intellect, good emotional balance, and a sane outlook on life and its problems. He had a magnetic attraction for both old and young. While he

had admirable dignity there was in him a natural affection that drew people to him. He had good poise; he was free from complexes. His genial spirit and his understanding heart drew admiration and affection from those who knew him.

We often think of men who are great in business as more or less cold toward the members of their own family. President Nibley, however, had as one of his outstanding characteristics, love, devotion, and generosity both as husband and father. His affection for his family was exceeded only by his faith and his devotion to Divine Providence. To his wives and children he was generous perhaps to a fault. All that he had and all that he enjoyed he wanted them also to have and enjoy. He was never happier than when surrounded by the members of his family. Making these happy gave him delight. He had his most enjoyable recreation at his family reunions. When surrounded by those dear to him by family ties he would relax and indulge in humor, in pleasantries, in fun-making to the great satisfaction of the members of his household. The humor, the wit, the repartee of his children on these happy occasions aroused pride and pleasure in his heart. On all such occasions it was also expected that the talented father would bring forth cheer, joy and admiration, not only with his keen native wit and spontaneous Scotch humor but with recitals of poetry, with stories of romance and with family and Church reminiscences.

And while these reunions were frequent Charles W. Nibley never let such an occasion go by without expressing to the members of his family his love for his Church, his devotion to the Gospel of Jesus Christ. He endeavored to impress upon the members of his household

that a testimony of the Gospel, of the divinity of the message of the Prophet Joseph Smith is the greatest gift of God to man. For their father, his children, every one, had genuine admiration. By them his greatness and ability were recognized and admired.

In large degree, the unselfishness, sympathy and generosity of this good man were enjoyed also by his friends. From them he received respect, admiration and affection because to them he was ever faithful, true, logical, and dependable. His devotion to a friend was unchanged and unchangeable. In his actions and conclusions he was guided by exalted and clear-cut standards, principles, and ideals. Vacillation to him was unknown. His explanation of the reason why a favor could not be granted and his expression of regret were so effective as to make disappointment easy to bear. His own feelings were so sensitive, were so fine, and his imagination so keen, that he could understand what disappointment and suffering meant to others. He spoke no unkind words. He seldom if ever showed a feeling of anger. His great heart was sad if others were sad.

The unusual powers of this man were the gift of God. He was born with a marvelous intellect. No other evidence of this is needed than that as a barefoot boy he studied, read, learned, loved, and understood Shakespeare as few college graduates understand the writings of this great literary genius.

His life on earth is finished. When will come again such another? I shall never forget the picture of

his casket as it rested in the beautiful home of one of his daughters just before the lid was closed the last time. He has two living wives, and seventeen living sons and daughters, fifty-one grandchildren, and three great-grandchildren. The two wives, all but one of his children, their married companions and many of the grandchildren were standing by to take a last look at that face which nearly always wore a smile, at those lips whose practice through eighty-two years of life was to speak words of wisdom, cheer and affection. As I looked at that great group standing about that open casket the words uppermost in my mind were: "A King."

In eighty-two years he created a fortune, a family, a kingdom of his own. As I gazed with admiration I thought to myself, these descendants can have as their guiding star, as their ideal, no more exalted example than the life, the labor, the faithfulness, the honor, the sobriety, the nobility of their distinguished ancestor, Charles W. Nibley. This family is a rich reward for that honest-hearted, religious man and wife who, away back in Scotland, recognized the voice of the Good Shepherd in the words which were uttered by humble missionaries of the Church of Jesus Christ of Latter-day Saints. These fine Scotch folk were baptized almost immediately after hearing the Gospel. They devoted themselves for years to acquiring means enough to bring them to New Jersey. There they toiled on until they had saved sufficient to bring them to Utah. Their burdens were heavy, their responsibilities great, but greatest of all is their reward.



ROSANNAH CANNON



Pioneer Woman

By Rosannah Cannon

Awarded first prize in the Eliza Roxey Snow
Poetry Contest



He did not own to feeling fear, she knew
No tears of hers could check the wish that grew
So slowly, yet so steadily in him—
That fever to advance, to reach the rim
Of western hills, to sink his battered plow
Into unbroken soil. She sensed that now
Even the pain of childbirth must not stand
Between him and the conquering of land.

What agony the thought of leaving cost,
How utterly alone she felt, how lost,
He never knew * * * nor heard her in the night
Beside him softly weeping. She was right;
Nothing could quell this strange uneasy thing.
Her part was trusting him * * * and following.



Family Case Work

By Elizabeth McMechen

THE spirit of neighborliness has sweetened life for thousands throughout all generations. It has taken various forms and modes according to the exigencies of the hour. It has been sometimes wise and sometimes foolish, sometimes understanding and sometimes unaware, which is the varied way of human thought and action—but always it has been prompted by love, and by the necessity which some people feel to share with others the gifts with which they have been endowed.

In the years 1930 and 1931, this spirit of neighborliness has stood the acid test of sacrifice entailed in sharing with one's neighbor the too crowded home, the too frugal board, the slowly dwindling hope. To the social worker of this day has been given the privilege of seeing in "close up" many situations in which men and women have given to one another gifts beyond human valuation.

One may give his life for another. That is that. It is given and the agony is over. But to give, day by day, bread from one's own children's mouths that one's neighbors' children, too, may live—that requires courage. To give one's faith that another's faith in himself and in the goodness and righteousness of life may persist—that is to be a real neighbor. America has many such today.

As individuals everywhere are re-shaping their lives to meet the demands of this grievous hour, so social agencies are having to adapt their programs to the needs of a troubled world. Before the depres-

sion, family social work had begun to shape for itself a philosophy—not fixed — often uncertain — but with tendencies toward certain purposes and toward certain beliefs as to ways in which human beings might best be helped, and as to the causes of this need for help.

Some things had been learned here and some there, as one learns by living, day by day. Sometimes by making mistakes, sometimes by making studies, sometimes by merely watching a child at play—as, for instance, the young worker who relates of a nursery school that a commotion arose one day in the doorway. Children and grown people quickly formed a circle, blocking the view of a two year old child. He made no outcry. He attempted to climb upon his little red chair. He rolled over, rose, and tried again. Suddenly a grown-up spied him, pitied him, lifted him up above the crowd—robbed him of achievement, denied him the glory of success.

In its halting progress toward certain truths and purposes, family case work has failed to arrest the attention of a public too long accustomed to regard family work as a necessary agent to be supported in order that the miseries of the poor should be less obtrusive and therefore less burdensome upon the consciences of the well-to-do.

This public had long regarded family case work as an unvarying process of relieving want. That the process should ever vary, that the methods should constantly shift and change, that the tools should be mobile and alive it had never guessed. That other wants than

those of the body were the concern of family case work the public was totally unaware.

In the field of education the need for individual evaluation and individual instruction has been widely stressed. Bewildered and anxious parents have accepted the teachings of mental hygiene and have carried individualization of the child to dizzy heights.

It is because of the inarticulateness of the family case worker that these eager parents who constitute her public have found no parallel between the processes within their homes and the processes by which family case work seeks, through individualization of families and the members thereof, to meet their varying needs. Yet this necessity for individualization which has so lately dawned upon the school was one of the earliest discoveries of the family case worker, who learned that while the doctor might say of all cases of measles—"Light is bad for the eyes," she might make no such sweeping generalization for families under her care. Her's were no mere physical facts. They were the intangibles which lay upon the wide horizon of the spirit. She must take into consideration the thousand influences which may have shaped these lives—as one sister interpreted her brother's broken home to the worker—"He never knew a home in childhood. He grew up in an orphan asylum. He is not bad, nor intentionally careless. He simply does not know what things are necessary to make a home."

Public opinion has been patient with the medical profession in its trials and failures, in its gropings to discover better ways to control disease, in its searchings for more knowledge of its cause and cure. Throughout all time it has had faith

that medical skill would one day find cure for cancer as it has found means to stamp out the scourge of yellow fever. It has had understanding of the discouragements in discovering the nature of disease, the sacrificing hours of labor, the bitter defeats.

It is probably due to the failure of the social worker to interpret herself and her job that this same public remains so densely unaware of the intensely interesting pursuit of wisdom in solving problems of human relationships—baffling—illusive—mysterious — destructive or constructive forces, defining human destiny, shaping human ends. The unloved child who came to woman's estate with passionate longing for affection, giving herself to the first man who offered a cheap substitute for love—the young wife who turned on the gas and lay quietly down to die because her husband shut himself away from her in bitter brooding, victim of a childhood's inhibitions—the man who had grown up hating his younger brother who had come to rob his infancy of accustomed adulation, and whose parents were not wise enough to bridge the gap between the little newcomer and their first-born child—the frustrated man who as a bright boy of twelve left school to support his deserting father's family.

Popular idea has never confined the area of medical practice to any class or type. There has been no lack of understanding of the need for such practice among the lowly or the richly endowed, the stupid or the brilliant, the vulgar or the super-refined. Death and disease are no respectors of person."

Here, again, the family case worker has failed to interpret her clients to the public, not as a separate and distinct unit of society, but

as people, like themselves, with the same potentialities, the same frailties, the same desires, the same emotional qualities—often with unrealized abilities like unto their own—people to whom things have happened which might happen to any one of us—as to the man with the broken back, translated, by this misfortune alone, from an independent citizen into a man asking alms for his children.

Interrupted in her intense preoccupation with individuals, disturbed in her first faltering attempts to make her public see them and her task, the family worker finds herself today fulfilling for the public its only conception of her aim and function. She has become prominent in the public eye as a dispenser of alms. She has taken on a new importance for this passing hour. She will be remembered for a time for her part in feeding the destitute, while she sees, farther in the distance, her dawning hope for understanding, not as a dispenser of alms, but as an eager student of the causes and cures for ailments beyond the province of the medical profession—of another field, though kindred to it; calling, too, for science, for research, for knowledge; offering a challenge; promising a reward—the reward which one receives who has cut a new path in an uncharted region.

What wonder that the family worker should look broodingly upon the already apparent ugly results of wide-spread misery; what wonder that she, accustomed to evaluate the effects upon human beings of hurts and wrongs, of dissatisfactions and injustices, should look beyond the agony of this day to the horror of tomorrow! Effects—of hunger; effects—of fear; effects—of the bitter taste of charity! What wonder that she should resent for these, her people, the situation, which has swept away independence; broken pride; engendered bitterness; endangered health; threatened reason! What wonder that she should raise her voice in passionate protest against the waste and utter uselessness of this economic debacle!

She turns away from the picture to contemplate again that spirit of neighborliness which exists among the poor and is a constant reproach to the selfishness which forgets that it was by mutual effort and mutual sharing that we founded in this new land a great nation.

She finds some sense of peace in sharing with her people her faith in ultimate justice, her belief that beneath greed and selfishness there is stirring something tender and beautiful, which in common parlance we call Love.

Free Will

By Eunice Jacobson Miles

My mind is my own
 To make or to mar
 With beauty or ugliness,
 Virtue or sin.
 My house of thought
 Shall harbor such loveliness,
 Joy everlasting shall dwell therein.

Some Trends in Rural Life of Interest to Social Workers

By Joseph A. Geddes, Professor of Sociology
Utah State Agricultural College

THE personal disorganization that arises out of change, is of special importance to the Social Worker, because many of her charges have been caught by the undertow of economic disaster and have been drawn down. Trends also intrigue the socially minded, for in them the drift of life takes direction.

It will be the purpose of the writer to discuss briefly four trends that appear to be influencing rural living in Utah today:

1. Moving out on the Farm.
2. Enlarging the Community Base.
3. Beautifying the Village.
4. Keeping the Spirit of Progress Alive.

Moving Out On The Farm

A STRIKING thing to the traveler about Utah is her villages. Equally interesting are her towns, or county seats, which serve as secondary centers for villages which surround them. At the present time this state exhibits a four-fold economy. There are (1) Farm families living on the farm are the least clustered people in the state. (2) Villagers, most of whom are village farm families, live in compact settlements, where they cooperate in providing for themselves the more important of the social and economic services. Village centers or agencies serve as the sources of supply of these offerings. Here an effort is made to combine the advantages of farm life and communal life.

(3) Town folk, some of whom only, follow farming as an occupation. Here business men, professional men, teachers, dealers in commercial amusements, trades people and working men are more strongly entrenched and often provide more than a proportionate share of the community's leadership. These rural centers provide the village and farm people not only with economic services, but tend more and more strongly to supplement the social services which the village agencies supply in part for their people. (4) City or urban people who are interested only indirectly in agriculture as an occupation. Here where numbers and wealth are concentrated, great community agencies supply services for city people and as the means of communication are improved, send many of these services out to the towns and villages, and in some cases even to the farm homes.

Real farm people who like the occupation and expect to follow it have a number of choices involving location which vitally effect the nature of farm living. It is only beginning to be appreciated that in the field of farming there is a tremendous range of types of living. Not only has farming come to be divided into a large number of special occupations, such as dairy farming, poultry farming, dry farming, etc., but within each of these there is a very wide range of adequacy. Vitally affecting the problem of adequacy and desirability is the

question of location. Farm families may choose to live (1) Near cities along the highways. Here the occupation is so greatly moulded by many urban influences, that the farm family becomes semi-urbanized. (2) In the large towns or county seats, where farm people and those who represent other rural occupations vie with each other on fairly even terms, although business and professional men tend somewhat to overshadow farmers in leadership. (3) In villages where farm groups dominate other village occupations and control both economic and social life. (4) On the edge of the village living both on the farm and in the village, and thus subject to the direct influences of both. (5) On the farm where the occupational influence on living is very strong, and where frequent connection with social agencies, either of the village, county seat or city types is correspondingly reduced.

Who knows how much socialization through community agencies is necessary for adequate living? Theories differ. From the beginning, Latter-day Saint leaders interpreting modern sacred writings have felt that the cooperation required in solving community problems; that the social integrations involved in bringing people into a real unity; that the progressive attainment of social solidarity through united or group effort, so important an evidence of progress in christian living, could be brought about much more successfully if people lived relatively close together in compact settlements. So Utah was originally settled on this basis. With the elimination of the Indian menace, many farm families have since gradually moved out on the farms. Some have raised the question, would it

not be as well if farm families generally, were encouraged to move out on the farm? With good roads and automobiles, they could come into the county seats for recreational, educational, religious and other needs. Large city agencies could supplement the offerings of the county seat with excellent services, carried to the very doors of farm families in the form of radios, newspapers, magazines, etc.

Are village agencies coming into disuse under present day conditions? A recent study of a rural village, by the Sociology Department of the Utah Agricultural Experiment Station, indicates that village service agencies are being used extensively by both Farm Dweller families and Village Farm families.

The Farm families on the farms surrounding the village use community agencies decidedly less than do farm families who live either in the village or on the edge of the village. The average percentages of attendance at all functions are: (1) Farm Families, 25.8 per cent; (2) Village Farm Families, 37 per cent; (3) Edge-of-Town Farm Families, 41.6 per cent and (4) Village Non-Farm Families, 28.2 per cent. Village Farmers use their community agencies 43.2 per cent more than do Farm Dwellers, whereas the combined village farmers, use the village agencies 52.32 per cent more than do the Farm Dwellers out on the farm.

The records for this village seem to show also that the occupation of farming promotes a greater use of community agencies under similar conditions than do other village occupations. The two family groups living in the village average 39.3 per cent use, while non-farm village occupations combined averaged 28.2 per cent usage.

Something of some importance appears to come to light here as a result of placing the village farmers in two groups. The Edge-of-Town Farmers who do their farming outside, used community agencies more than village farmers, although these latter were closer to the community centers than were they. The figures are 41.6 per cent and 37 per cent, respectively. Since the figures reached by all other village occupations combined fall considerably below either of these (being 28.2 per cent), an occupational influence is quite certainly at work. Note that the socializing influence of the village and the occupation of farming are ideally combined in only the one group (those living on the edge of town where they work during the day on the farm under farm conditions and yet are under village influences also). The fact that this group far outstrips all others in using community agencies can mean only one thing—that the occupation of farming is exercising a healthy influence. So far as Utah, with her village hegemony, is concerned, there has probably been a great over-emphasis on the individualism, conservatism, and uncooperative character of farm families. On the contrary, in this village, where conditions have been reasonably similar, they have constituted the backbone of the effort to support and use community institutions surpassing all other occupations. Where conditions have been most adverse (as among Farm Dwellers who had distance to overcome), they did nearly as well, 25.8 per cent as contrasted with 28.2 per cent, the average for the non-farm families who had no distance problem to solve.

Our study seems to indicate that innate in the job of farming are

human conditions favorable to higher socialization. The somewhat isolated work of the day provides the social hunger, so necessary to socialization. If conditions are favorable results arise. They are reasonably favorable for a large proportion of Utah's farm families. Our study shows that farm young people read more books and magazines than do village young people. They do not use either village or outside city agencies nearly as much. This important fact may have significance to social workers where a city family involving delinquencies is being moved out into the country.

Enlarging the Community Base

THE enlargement of the community base in order to improve the quality of community services, is one of the most significant trends in rural Utah today. It was not so long ago that the village limits were the boundaries and those outside were aliens and strangers. These "outsiders" who did not contribute what the "insiders" considered a fair share of the taxes, were in turn forced to get along without much police or fire protection and were left out in the cold when improvements were allocated. After awhile it began to dawn on village and town folk that these farm families really belonged to the community. Perhaps the competition of urban agencies had something to do with the changed viewpoint, for it was becoming increasingly clear that rural agencies must increase in size, at least at certain points, and to do so a wider area with greater resources and larger numbers was necessary. Experience is tending to show that in matters of education, of law enforcement, of health, of reading facilities, and some other things that fairly large size operat-

ing base is superior to a small one. In education, under the consolidation plan, we are well on the way towards the establishment of the larger base necessary for good rural education. In other fields we are only beginning to see the necessity for action.

A somewhat serious disorganizing factor shows itself when any change of this type is attempted. Not that more difficulty is in prospect than would be encountered if no change were made, for nothing is quite so disorganizing as slow decay. But small communities can ill afford the loss of an important agency like the school. From a community standpoint, they can afford it on one basis and on one basis only. If the new consolidated school or other agency center is so chosen that the area served coincides fairly accurately with the new enlarged community base that many forces are at work gradually bringing into being, the interests of community progress are being served. If this is not done and arbitrary methods are employed, great harm may arise. An important service which rural sociologists should perform for rural areas, is to make sample surveys of emerging natural community bases. The community concept is so important to Utah that it should be guarded and conserved at every point. If a small community must die, its death should be but the beginning of a more vigorous, more effective, more adequate life, as a part of a larger community to which its economic, its religious, its political, its educational, its recreational interests naturally belong. In most cases Utah's small villagages will probably not die but will concentrate their efforts on certain functions and will turn over to larger units others

which they cannot successfully manage.

One of the most interesting and significant changes in rural Utah during the next twenty-five years will undoubtedly be the enlargement of the operating bases of service in certain fields.

A Social Worker sometimes finds a community so upset over the closing down of a small one or two room school house, that discordant factions cannot be brought together in any constructive effort for a long time. A careful appraisal of trends may help her to prevent undue disorganization by directing attention to helpful possibilities.

Rural Beautification

A SIGNIFICANT movement in rural Utah's advancement arose during the second decade of this century. Village beautification began to be recognized as a possibility well within reach of even small villages. Modern city planning began on a comprehensive basis with Joseph Smith and Sidney Rigdon in the detailed planning of the central city at Independence, Missouri. When Utah was settled, practically all the cities and villages were organized on much the same plan as Independence and Nauvoo. So far as the villages were concerned, few planned changes were made for many years. Village planning seemed to be conceived of, not as an evolving, growing thing, but as a matter to be given careful attention at the time of settlement when the whole task was to be finished up. During the early years of this century the late Emil Hansen, horticulturist of the Agricultural College Extension Service, conceived of the possibility of developing sufficient interest and community cooperation to beautify selected vil-

lages. Due to the tireless efforts of this cultured man, many Utah villages present today a beauty of appearance unknown a quarter of a century ago. The task this good man began, however, is only in its infancy. Unkempt public squares, ugly fences and weedy streets, characterize the majority of our villages today. Those that are farthest advanced are beginning to realize the fine possibilities that lie ahead, awaiting further group effort. Let it not be overlooked that there is enough wasted idle effort in each community during a depression to transform the place and make it a thing of beauty. There is always something to do for intelligent, willing hands.

Idleness disorganizes, delinquency increases during bad times. The Social Worker has much less to do when profitless effort is directed into profitable channels. Farm men could well do much more community work during the winter months.

Keeping the Spirit of Progress Alive

THERE are evidences of a certain resilience which suggests underlying health in the villages of this state. The remarkable development in village beautification during the last two decades and discussed in the preceding paragraphs, is favorable evidence. A rather extensive use of electrical conveniences in the homes augurs well for farm family life. Village water systems, found nearly everywhere, provide a safe guarded water supply, so essential to health. Sewer systems are emerging, roads are improving. Public buildings exhibit an advancing architecture as do also the churches and libraries. Organizations for young people such as

the Bee-Hive Girls, the Boy and Girl Scouts, the Future Farmers of America and the 4H Clubs, have programs which cannot help but pave the way for a greater citizenry.

Still we move forward slowly, too slowly perhaps. The newness of the land is partly responsible. Recent unfavorable economic conditions have no doubt had some influence. A slowly evolving consciousness of the possibilities that inhere in compact settlements, conditions progress. A community never has until it first wants. Cultural hunger must grow, it must find satisfaction in part at least, through self help. Much more must be done through the community agencies themselves, than has been done in the past. Real growth comes largely from within. It cannot be superimposed from without. Since a further awakening and a stronger development of community consciousness is so essential to progress, it is in point to inquire whether our situation is favorable or unfavorable to the bringing about of such a development.

Civilization has grown out of leisure. No people has made a contribution of much consequence that has been unable to take time away from making a living and give it to other things. The citizens of Athens found leisure through slavery, Americans are finding it through machine production. A recent study of leisure among farm people in Utah indicates that farm men have considerable leisure during winter months, but very little during the rest of the year. Farm women have considerable leisure during winter months, but very little during the rest of the year. Farm women have more leisure than farm men. Village women have more leisure than women who live on the farm. Farm

women also sleep longer than farm men.

The coming of house conveniences and the taking of women's work out of the home to the factory, are bringing to farm women in Utah some leisure, and more is coming. What will farm women do with it? Women of the Relief Society, a great opportunity is before you here. If you interest yourselves in the building up of a fine community consciousness, in terms of adequate programs of development in the fields of health, education, recreation, religion, beauty of surroundings, etc., you will be taking a great step forward in making the villages

in the valleys of the mountains the finest place in the world in which to live. And you are the only ones who have the time to do it. Social leadership beckons you.

The Social Worker finds her satisfaction not in the immediate situation, for that often discourages. Cheer comes rather in the change in situation, in the improvement in condition, in the family once more on its feet. If she can, now and then, take her eyes off the demanding tasks and can observe trends that are improving, the faith she must have in life, and the good cheer she must radiate, do not slip away from her so readily.

Gnarled Hands

By Edith E. Anderson

(This poem received Honorable Mention in the Eliza R. Snow Memorial Contest of 1930.)

I looked at your hands as you peacefully lay
 On your beautiful bed of chiffon;
 And I could not but wish that my own were as fair,
 When my humble mission is done.

Though twisted and gnarled and shriveled from pain,
 To me, they were beautiful still:
 Oh fortunate hands, hands blessed to serve
 The mandates of love's sweet will.

To be raised in defense of the right and the weak,
 To smooth away anger and pain,
 To labor untiringly, not for yourself
 But ever for others' gain.

My heart wells with gratitude just to have felt
 The kindness of their caress.
 Those hands that were ready to help those in need
 So eager to succor and bless.

I heard those around me with sadness exclaim,
 "How peaceful they look, at rest;"
 But your spirit so smilingly seemed to assure
 They continue the work they love best.

On history's pages, some valorous deeds
 Have accosted attention and praise;
 And some by engraving the human heart,
 Transmit them to future days.

The Social Worker in the Unemployment Emergency

By Annie D. Palmer

AMONG the most strenuously employed people in the world today is the Social Worker. If she is in a rural community where shacks and shanties have long ago passed into the sub-standard classification, she may now find several families huddled together in one of the shacks or shanties. She looks on appalled but helpless. She realizes that the air is foul, that sleeping quarters are too close for decency, that warm baths and clean linens are an almost forgotten luxury. She sees the probable break in health, the possible lowering of moral standards, the certain lagging of educational and spiritual interests. Her relief board will supply food, perhaps some used clothing, in some instances shoes. They expect her to distribute these supplies where most needed and to report back that no one in their community has been neglected. Having done this she has finished her task.

Miss Morris is a Social Worker in an urban community. Her experiences are all those of the rural worker and more — many, many more. The office where Miss Morris works is crowded from the time its doors are opened until they are closed for the night. Often after that she visits well-known clients who anxiously wait for an opportunity to discuss a new situation with the worker who knows and understands and helps them. Some of these are so keenly appreciative that they accept with willing fortitude a necessary budget cut or other equally difficult adjustment. Others

of them are in such close touch with the public pulse and so selfish in their demands that they clamor for a share in every benefit. Often they know a public project before it is officially projected. Miss Morris must keep her head clear and her heart sympathetic none-the-less. No wonder she goes to bed too tired to sleep, and in her dreams tries to find a solution to the conditions growing daily more intricate.

Every Social Worker must adapt herself to the needs of the hour. While humanity cries for bread she must give emergency orders and even reorders after only a hurried office interview or a volunteer's visit to the home. In the hurry of this winter's office intake, practically all rules have been suspended, and most methods subjected to undesirable modification. Everyone is giving hours of overtime in a determined effort to keep pace with the increasingly heavy load.

They who come to the Relief Agency now are so different! Whereas formerly they were weak or sick or unfortunate, now many of them are strong and determined and defiant. There are young men clean looking, perfectly built, well dressed, *demanding* that their dependents shall not suffer; and there are sturdy men of middle age who weep because of rents unpaid and credit houses threatening.

Youth is fraught with hope. To young men Miss Morris can give a food order and the friendly assurance that of course folks will be fed, that the sun of prosperity

will surely shine again, and that the ugly threats never could be carried into effect. And one of the young men answers affably as he goes away: "I'm gonig to bring my wife up here. I want you to talk to her."

What of the older man whose lost job will probably never be replaced? To draw from the bank his small savings may mean certain dependency in old age. A pension, perhaps, that is a mere pittance, or a public institution. This man's present need may also be met in a small way; but what of his future? Miss Morris contemplates it with aching heart as she contemplates so many of the exigencies of the time.

The problems of both these men are deserving of the best skill of our profession. So, too, are the problems of the woman whose husband literally threw her out into the street and of the widower whose family management is menacing. Miss Morris hopes some time to get back to these worthy cases. What will have happened ere she does?

A prominent speaker in National Conference defended the position thus: "We are proud of the teamwork among relief-giving agencies which makes bread-lines and soup-kitchens almost unknown and wins for us the respect and confidence of the community and even of hard-headed city officials. But we are not blind to the cost of it all. We know that many tragedies have been passed over lightly because they were of the spirit rather than of health or of hunger, that both we as a family society, and the community will suffer from this neglect for years to come. We know that many cases have been 'closed for loss of contact' which should have been followed up, and these have

often been the most hopeful ones, just *because* they did not dog our footsteps. We know that many an 'incidental service' should have been taken under care. Dare we choose intensive casework for the few if it means bread-lines and soup-kitchens for the many?"

Miss Morris is studying her community problems as never before. As never before she sees the big heart of the public respond to the appeal for help; and she is confident that the great majority of those now being fed will again bear their own burdens. They will be helped through the present crisis without losing their innate strength or weakening of their high ideals. But in the midst of it all she is brought face to face with graver situations, some of which "we have always with us". As never before she sees how poverty reacts on character and discontent grows out of necessity.

Always there have been some children not properly clothed for school nor properly nourished for learning. Miss Morris has observed a few such families into the second and third generation. Often she reasons with herself in this wise: "How can these children amount to anything? The father grumbles, growls and swears. In between he dozes and smokes. He is not cleaned up on Sundays nor holidays. He doesn't read. He isn't interested in their lessons. He isn't— Oh, how can he be interested? He is unemployed, under-employed, under-paid. His family is large and always hungry. He must constantly choose between a shirt for one of the youngsters and a sack of tobacco. If only he could buy enough shirts to go round! But he can't; so he decides on the tobacco. His teeth ache and he cannot care for them. His eyes are bleary and he

is unable to afford glasses. His food is poor and irregular. Home is cold, crowded, and cheerless. His wife doesn't love him. How can she?

Look at the shack in which she lives. No rugs, no comfort, no beauty; no magazines, books nor music; no cement outside nor paint inside. Tired, sick, discouraged, her head aches from worry and her heart aches from disappointment. Is love expressed under such conditions? What to such is the meaning of "Home, sweet home"? Do we wonder that children stray and family ties are broken?"

It is this type of family that disturbs the slumber of Miss Morris. To them this year, 1931, is no worse than the most prosperous years of the past. Perhaps it is better in that the public pulse is quickened. But what this family needs is not more places to go for free necessities. It is more opportunity for legitimate employment, it is better pay for honest toil. With that to offer, Miss Morris might help the woman to keep house better, to dress the children more fit, to prepare more palatable meals. And that would make considerable differ-

ence in the situation. If the children could buy an apple instead of begging or sneaking it; if the woman might go to a show and get a thought to take the place of nagging; if the man could feel that he was somebody, that he had a place among *folks*, then perhaps he and the woman might be able to think in straight lines instead of vicious circles.

The relationship of poverty to sin is well summed up by Annie Marion McClean. She says: "Poverty is not synonymous with sin and crime; but vice and crime breed where human hopes are at their lowest ebb; and this is most frequently among those who have lost ground in the economic struggle." How many of these breeding places will be left in the wake of this cataclysm?

It is the hope of Miss Morris and all her profession that neighbors, friends, and relatives, as well as social workers professional and volunteer, shall see to it that *courage* goes out with their largess; and that the *will to do for self* shall not be crushed by want. By the spirit with which we bring men through a crisis must we measure the success of our job.

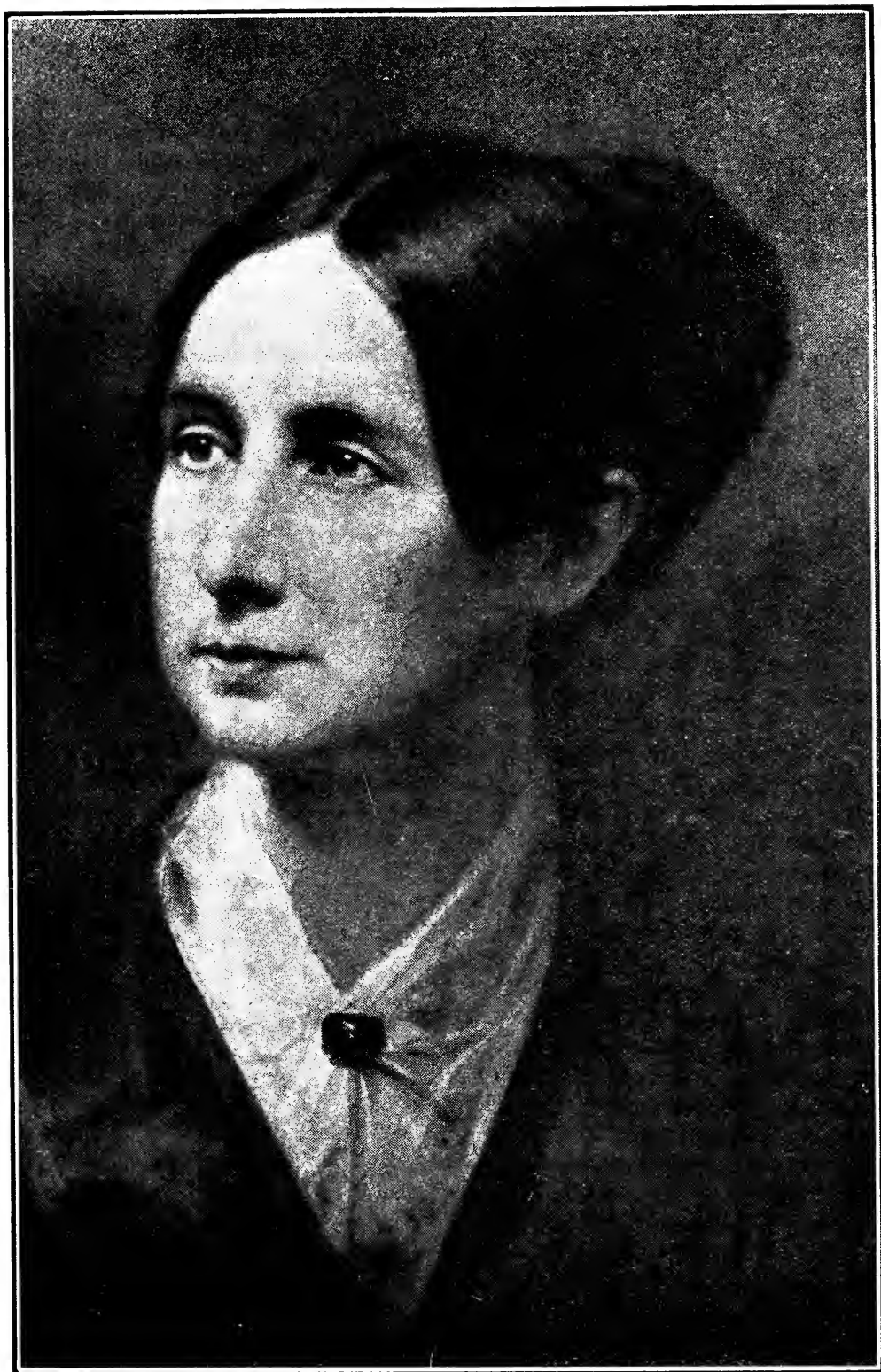
By My Fruits

By Bertha A. Kleinman

What shall it count that my ancestral tree
Was planted back a thousand years B. C.
That sires of mine were proud nobility—
'Tis fruits—not roots—shall speak at last for me!

What shall it count how deep the roots are graved,
Or yet how high the topmost branch has waved,
That storm and stress the weathered boughs have braved—
'Tis by my fruits my dynasty is saved.

What shall it count the ages it has grown,
What of the land and clime where it was sown,
This shall it count—my fruits shall make it known
Who buds with Truth the branch that is my own!



DOROTHEA LYNDE DIX

Dorothea Lynde Dix, Patron Saint of the Insane

By Arthur Lawton Beeley

DOROTHEA LYNDE DIX did for the American lunatic asylum in the nineteenth century what John Howard achieved for the English county gaol a century earlier. Just as Howard succeeded by agitation in making English local prisons sanitary, so Dorothea Dix was able, by the same technique, to secure more and better hospital facilities for the insane in the United States.

Both reformers discovered local abuses quite by chance; Howard in the gaols, Miss Dix in the prisons and almshouses. Both of them continued their observations on a national scale and later overseas. Both had a passion for facts and an amazing facility in using them in support of their pleas. Each was a past master in the art of influencing legislators and public officials. Both became the self-appointed advocates of the unfortunate groups whose causes they so ably championed.

This remarkable woman was directly responsible for the initial establishment or the enlargement of thirty-four hospitals for the insane in the United States and Europe between the years 1840 and 1860. This phenomenal extension of hospital facilities began at Worcester, Massachusetts, and extended to Rhode Island, New York, New Jersey, Pennsylvania, Canada, Indiana, Illinois, Kentucky, Tennessee, Missouri, Louisiana, Alabama, the Carolinas, Maryland; Nova Scotia, Scotland, the Island of Jersey and finally to Italy. Moreover, her influence in raising the standards of care and

treatment in mental hospitals everywhere was equally marked. And this, too, at a time when most laymen still believed that insane persons were possessed of devils and that insanity was the result of sexual sin.

II

THE fascinating account of how this intrepid, New England schoolmistress began her work dates back to 1841 when, at thirty-nine years of age, she volunteered to teach a Sunday-school class in the East Cambridge house of correction. After the school was over Miss Dix went through the jail and found, to her amazement, several insane persons herded together among the prisoners, in unheated rooms, "noisome with filth". Believing that conditions throughout Massachusetts were the same as those in East Cambridge, she set out, note-book in hand, to confirm her suspicions and to record her findings. After visiting every jail and almshouse in the state, she organized her report—a mass of appalling data describing the misery of the insane—into a memorial and addressed it to the legislature in 1843.

This classic document, dated from the home of Dr. William Ellery Channing, a friend and supporter of Miss Dix, describes the conditions at Fitchburg, Springfield, Ipswich, Concord and a score of other places in the state where the insane were confined in "cages,

closets, cellars, stalls, pens! Chained, naked, beaten with rods and lashed into obedience." * * *

Of the almshouse in Wayland, for instance, Miss Dix said:

* * * caged in a wood-shed, and also fully exposed upon the public road, was seen a man * * * debased by exposure and irritation. Want of accommodations for the imperative calls of nature had converted the cage into a place of utter offence. "My husband cleans him out once a week or so", said the mistress ***

At Westford she reported—

* * * a young woman, whose person was partially covered with portions of a blanket, sat upon the floor. * * * about the waist was a chain, the extremity of which was fastened to the wall of the house.

In the almshouse at Worcester she found—

* * * a young woman, a lunatic pauper of decent life and respectable family. I have seen her as she usually appeared, listless and silent, almost or quite sunk into a state of dementia. * * * A few weeks since, while revisiting that almshouse, judge my horror and amazement to see her negligently bearing in her arms a young infant, of which I was told she was the unconscious parent.

The practical nature of Miss Dix's proposals, together with the force of her language, are well illustrated in the following excerpt from her Memorial:

The conviction is continually deepened that hospitals are the only places where insane persons can be at once humanely and properly controlled. Poorhouses converted into madhouses cease to effect the purposes for which they were established, and instead of being asylums for the aged, the homeless, and the friendless, and places of refuge for orphaned or neglected childhood, are transformed into perpetual bedlams.

Miss Dix's petition was referred to a committee of the legislature, of which Samuel Gridley Howe was

fortunately the chairman. Dr. Howe's committee strongly endorsed the Dix indictment and recommended a bill, which later carried by a large majority, authorizing two hundred additional beds at the Worcester State Hospital.

III

MISS DIX followed this same procedure, with equal success, in several other states. Her belief was that only by creating more and better hospitals, staffed with well-trained physicians of high character, could the imperative needs of the insane be met.

The success of these legislative endeavors was due not only to her zeal but also to her ability to choose wise and influential spokesmen for her reform measures. Many of the outstanding men of her day endorsed her proposals. In England, for example, where she was little known, she had the support of William Rathbone, of Lord Shaftsbury and of Dr. Daniel Hack Tuke. She could appeal to men of eminence with the same ease and success that she approached men of wealth.

Her conception of the importance of her cause, and the strategy which she employed to promote it, are strikingly revealed in her proposal to Congress to set aside 12,225,000 acres of public domain, ten million acres for the benefit of the insane, the remainder for the blind, deaf and dumb.

According to her biographer, Tiffany, it was the sight of greedy adventurers besieging Congress for grants of land which first gave her the idea of seeking federal aid. Congress had, in fact, already made liberal grants of public lands for educational purposes, and later, in aid of two "seminaries" for the

deaf and the dumb. Why not for the insane?

In a characteristic "memorial", Miss Dix prayed Congress in 1848 for a grant of 5,000,000 acres of land "for the relief and support of the indigent curable and incurable insane in the United States." The petition, as usual, contained a devastating array of facts, in the accumulation of which she had traveled sixty thousand miles in twenty-seven of the thirty states in the Union.

I have myself seen more than nine thousand idiots, epileptics, and insane, in these United States, destitute of appropriate care and protection; and of this vast and most miserable company, sought out in jails, in poorhouses, and in private dwellings, there have been hundreds, nay, rather thousands bound with galling chains, bound beneath fetters and heavy iron balls, attached to drag-chains, lacerated with ropes, scourged with rods, and terrified beneath storms of profane execrations and cruel blows; now subject to jibes and scorn and torturing kicks—now abandoned to the most loathsome necessities, or the subject of the vilest and most outrageous violations. * * * I proceed to verify this assertion, commencing with the State of Maine. * * *

At the session of 1848-9 a bill was introduced in the House of Representatives but it never came to a vote. Miss Dix renewed her request in 1850, this time asking for the 12,225,000 acres. This second bill passed the Senate but failed in the House. With characteristic persistence she made a third attempt, in 1854, with the amazing result that the bill passed both houses of Congress with substantial majorities.

Like a thunder bolt out of a clear sky, however, President Franklin Pierce vetoed the bill, giving as his reason the impropriety of the Federal Government "assuming to enter into a novel and vast field of

legislation." True to his ultra-democratic leanings, he said:

I cannot find any authority in the Constitution for making the Federal Government the great almoner of public charity throughout the United States. To do so would, in my judgment, be contrary to the letter and spirit of the Constitution, and subversive of the whole theory upon which the Union of these States is founded.

The failure to secure federal aid for the insane was, of course, almost a death blow to Miss Dix who, when she recovered from the shock, renewed her labors for the mentally handicapped in England and on the Continent.

IV.

IN view of the recent practice of the Federal Government in extending aid to the states for various purposes, it seems not too much to say that President Pierce's position was extreme and conservative. It is hard to conceive the tremendous advances in the care of the insane which might have ensued if federal assistance had thus been granted.

However, the phenomenal spread of the state hospital movement throughout the nation was itself an achievement of the first magnitude. It was, in fact, the second high-water mark of modern times in raising the standards of care for the mentally diseased.

The first humanitarian achievement in this field dates back to the work of Tuke in England and Pinel in France in the 1790's. Dr. Philippe Pinel, upon being appointed superintendent of *La Salpêtrière* in Paris, ordered his patients released from their shackles and from their cells. For much the same reason, and about the same time, William Tuke, a quaker tea merchant, es-

tablished *The Retreat* at York as a private sanitarium wherein patients were allowed almost complete freedom.

It took a long time, of course, before physical restraint was completely abolished. In fact it was not until the beginning of the present century that the straight-jacket, one of the best-known and widely used restraining devices, gave way to the continuous bath (a form of hydro-therapy) as a routine method of quieting a disturbed patient.

The present mental hygiene movement marks a third stage in the humanitarian attack on mental disorders. This particular movement was ushered in by the publication in 1908 of that remarkable book, *A Mind That Found Itself*, by Clifford W. Beers, an ex-patient who set out to expose the cruelties practiced on the insane in certain American hospitals. Mr. Beers, a genius at organization, enlisted the interest of men like the late Professor William James and secured funds from Mr. Henry Phipps with which to establish the Connecticut Society for Mental Hygiene in 1908. In much the same way Mr. Beers was the dynamic force largely responsible for the creation of the National Committee for Mental Hygiene, which, with a score or so of loosely affiliated state societies, has had such a profound effect upon American policies in dealing with the mentally handicapped during the past twenty years. The international scope of this movement was recently evidenced at the first world congress on mental hygiene, held in Washington, D. C., in 1930, when delegates from some forty nations reported the organization and work of mental hygiene societies in as many different countries.

The rapid growth of the mental

hygiene movement is partly due to the fact that it amalgamated a number of collateral trends, each one of which had been gaining momentum independently. The geneticists, for example, had formulated the principles of human heredity which the eugenicists were quick to embody into a program of social control. Psychology, too, had been growing to the full stature of a new and independent science of human behavior, and in addition to the Binet-Simon intelligence tests, the psychologists had many useful mental hygiene suggestions to offer. The psychiatrists—notably Kraepelin in Germany and Freud in Austria—had also been adding to and systematizing their knowledge of psycho-pathology. These and many other contributions to the study and control of human behavior have been integrated into the mental hygiene movement and are now focussed by its leaders upon the distressing problems of mental ill-health.

The movement has now assumed the proportions of a tremendous social force for healthful living. Insanity, of course, is no longer its chief concern. Feeble-mindedness, epilepsy, suicide, crime, juvenile delinquency; home, school and industrial maladjustments are now among the major problems attacked. The success of its constantly enlarging scope is due to the adoption of three preventive techniques: first, the education of public opinion as to the nature and causes of mental disorder; second, the organization of child guidance clinics (of which there are some four hundred in the United States) for the scientific diagnosis and treatment of children's conduct disorders; third, the promotion of systematic research into the causes and cure of mental dis-

order. The New York State Psychiatric Institute, recently made an integral part of the great Medical Center in New York City, is a prophetic symbol of this last-named approach.

IT is now forty-four years ago since Dorothea Lynde Dix died at the age of eighty-five. It can be said without exaggeration that she was one of the most useful citizens and distinguished women this country has ever produced. Her monumental achievement was the foundation she laid for the mental hygiene movement. Her humanitarian interests, however, extended to several other groups and to many other forms of human misery. For example, at the outbreak of the Civil War, although nearly sixty years of age, she volunteered her services to the Federal Government and was appointed Superintendent of Nurses, a difficult post which she held until the close of the War. This was her last major undertaking.

Her first venture, begun at fourteen years of age, was as a teacher. For about twenty years she devoted herself to educational work with children and to the building of a

“model” school, activities which she was forced to abandon because of ill-health. During these years she also spent considerable time in improving her own education. She also wrote several children’s books, one of which, *Conversations on Common Things*, ran through some sixty editions.

She was endowed with a tremendous drive and an indomitable will. It is possible that she felt a sense of inferiority regarding her immediate family, although her grandparents, with whom she lived during childhood and adolescence, were of “sound New England stock.” It is quite likely, too, that her unhappy childhood, her poor health and her limited chances for an education all conspired to produce a personality pattern in which sympathy for the handicapped was the ruling passion.

Miss Dix was deeply religious. Moreover, she entertained a belief in her own divine mission somewhat as did Joan of Arc. In a letter to Mrs. Rathbone of Liverpool, she once wrote: “Providence seems leading me on, and He, by whose mercy I am preserved, blesses all my labors for the afflicted.”



Not Asylums, But Homes

By Amy W. Evans

"The family is the richest medium for the nurture and development of the child."

LITTLE JANE in her brown and white checked gingham dress, her tightly braided "pigtails" tied with string, her sturdy copper-toed shoes, all blazoning the words, "Orphan Asylum Child," has become a pathetic figure of the past. Or if not entirely so, at least in all communities that follow modern methods of care for the dependent child.

As long as the family has been in existence there have been children bereft of parental care for one reason or another, and the group or community to which they belonged has undertaken to rear them.

Among the ancient Israelites, immediately after the exodus from Egypt, according to Dr. W. H. Slingerland, orphan and fatherless children were legally placed in selected families. Psalm LXVIII says that God is "A father to the fatherless" and that he "setteth the solitary in families."

It was not until after the Christian era that asylums for dependent children were established. The churches were the first to build and maintain them, and the particular faith of the founders was carefully instilled into the minds of the children.

England, in 1562, met the problem of the dependent child by legalizing an apprentice system. Children were placed with housewives, farmers, mechanics, or artisans who had the right to use them for any kind of labor they were capable of performing. There was great op-

portunity for abuse and exploitation in this system. The children were practically slaves, and were often deprived of education and very cruelly treated.

In America, New England at first followed the English system of indenture, with the same results of abuse and overwork and neglect of many of the unfortunate children. The first orphan asylum in this country was founded at New Orleans in 1729, in connection with the Ursuline Convent. After 1800 there was a rapid increase in institutions for children. Many wealthy people gave immense sums for the building and maintenance of large structures which housed hundreds of children under one roof. They slept in huge dormitories and ate in long, immense dining rooms. A certain amount of dulling routine had to be followed, and a painful orderliness maintained, which though it might please the Boards of Directors, was damning to the development of the personality of the child. The tendency was to suppress individuality, to consider the children as so many gingham-frocked Janes or denim-covered Johns. It was here that the orphanage type developed. However, there were some thinking people who began to question the wisdom of this institutional care of children. The results were not satisfactory. The asylum child when kept long could not adjust well in normal society. He was different from the average child reared in its own home. The importance of

home life for every child began to be understood. So asylums were changed from the large, congregate type to the cottage plan. Small buildings were grouped around a central administration building. Under the care of a house mother a smaller number of children were given something more like home life. There was less formality and children were encouraged to plant gardens, care for chickens and rabbits and various pets. They attended the public school instead of being taught at the orphanage, which was another advantage.

As far back as 1853, Charles Loring Brace maintained that healthy, normal children should not be held in an institution except for a very brief period. He organized the New York Children's Aid Society, the pioneer society of this kind. He proceeded to find foster homes for hundreds of children. From the streets of New York he took destitute children and placed them on farms. He conceived the idea of sending groups of children to other states and there placing them with families. An agent of the Society took such a group from New York to Michigan and with the aid of a local committee held a meeting in a church to which were invited farmers from the surrounding country. A talk explaining the purpose of the New York Society was given and a plea made for permanent homes for the children. In less than a week all the children were placed. Later, other groups were sent to Ohio and placed in a similar manner.

According to present day standards this was a very faulty procedure in child placing, as there was no adequate investigation of foster homes, no effort made to fit the child to the home where he might

be able to adjust most satisfactorily. Neither was there sufficient subsequent supervision of foster homes. Notwithstanding the defects in procedure in placing the children, Mr. Brace's idea that normal, healthy children should not be held in institutions except for very brief periods was a step forward in child welfare.

Soon after the organization of the New York Children's Aid Society, other cities formed similar societies, Baltimore in 1860, Boston in 1864, and so on. Out of the conferences and meetings of the representatives of these various societies grew the Child Welfare League of America. Sooner or later, most all of the children's aid organizations adopted the idea of the New York Society and the result has been that foster home care for needy children has emptied most of the institutions. In some states these buildings are being used for hospitals, homes for defectives, etc.

The present tendency in the care of the dependent child is well expressed by the author of *The Child is the Future*. She says, "If it can provide anything like adequate care the home into which a child is born is the place to bring him up. Where the essentials of family life exist even in a minor degree every effort should be made to keep him with his own father and mother. Their home is his rightful place and the sense of belonging which comes from being in it meets one of the deepest fundamental needs of life." President Roosevelt's White House Conference on the Care of Dependent Children, held at Washington, D. C., in 1909, recommended that "Children of worthy parents or deserving mothers should as a rule be kept with their parents at home," and that "Homeless and neglected children, if normal, should be cared

for in families when practicable." These recommendations were reaffirmed by the conference called by the Federal Children's Bureau at the Request of President Wilson in 1919, and also by President Hoover's Conference on Child Health and Protection which met in 1930. The committee on the dependent and neglected child of the last named conference found that "today the principle of the preservation of the home is fully established in the legislation of nearly every State in the Union as a public policy, while some 220,000 needy children are living in their own homes, cared for by their own mothers through the operation of mothers' aid laws. In 1929, thirty-three States spent more than \$30,000,000 for this purpose. Many thousands of these children, but for the mother's pensions, would have been taken from their homes to other types of care." When a child is removed from his own home through sickness, death, mental illness, bad environment or any legitimate reason, *never for poverty alone*, then the best standards require that he be placed in some other home approximating as nearly as possible what his own home *should* be to him, "to fit him into the normal group and differentiate him as little as possible from other children."

To do this requires understanding and skill. It demands a thorough

study of the physical, mental and emotional life of the child, also a knowledge of his family and the influences which have made him what he is. The home into which he is to go must be selected to meet his particular needs. Continuous supervision of and contact with the child while he remains in the foster home is also required.

So the care of needy children has come to mean, not asylums, but homes—the child's own home, if possible. Every effort should be made to protect the health of mothers, to safeguard men in industry, to eliminate unemployment and those other things which contribute to child dependency and neglect and deprive him of his rightful heritage to be reared in a normal home.

Social workers of today see possibilities for constructive, preventive work in dealing with children, that the future depends upon the care and training given the child. The child is the future. In the words of David Starr Jordan, "There is nothing in all the world so important as children, nothing so interesting. If ever you wish to go in for philanthropy, if ever you wish to be of real use in the world, do something for children. If ever you yearn to be wise, study children. If the great army of philanthropists ever exterminate sin and pestilence, ever work out our race salvation, it will be because a little child has led."



A Changed Attitude

By Inez B. Allred

ELSIE NICKELSON had sat in a dejected mood all morning. The day had started with a quarrel. Too many of their days were started that way of late and Frank had rushed out to catch his car leaving the greater part of a poorly prepared breakfast untouched on his plate. The echo from the slamming door had died down in the house, but not in Elsie's heart.

Yes, she had said nasty, sarcastic things about never having enough money to spend, but it was all the truth. The hard bitter retort Frank had made, about her knowing about his financial condition not keeping her from putting the matrimonial loop around his neck was too cruel. Yet, it was she who had wanted to marry right soon after they had found each other. Frank had wanted to wait until he was in a position to give her everything she needed, but Elsie had felt that she only needed Frank and had said "she would do without everything just to be with him."

Their marriage had been a happy one, but they soon discovered that it takes more than a man and a woman and love to run a house and have children on.

"Why worry," Elsie had said to herself a number of times. Nevertheless, she was worried. Never before in their six years of married life had Frank left for work without kissing her and the babies good-bye. The fact was, Elsie was trying to ease her conscience by self pity. She had succeeded so well, that the tasks of the morning had been forgotten, and her three little boys left to their own devices were

making the most of their freedom by carrying the sand pile onto the front porch.

Elsie was startled out of her brooding by Junior who announced that two ladies were coming to see her. "The Relief Society Teachers," sighed Elsie as she hesitated between answering the door or the telephone, which was ringing loudly. She opened the door, excused herself and flew into the hall to the 'phone. Sister Brown was needed at home immediately. Would Sister Nickelson kindly tell her? "Yes, indeed," answered Elsie, "and I wish," she added to herself, "I had the same message for Sister Beal. Relief Society Teachers, indeed, what good do they do one anyway?"

After Sister Brown had hurried away, Sister Beal tried to deliver the Teachers' Topic which was "The Responsibility of Each Church Member to Sustain Church Organizations by Attending Meetings, etc." She did not get very far with the subject as Elsie was in no mood for the message and very frankly said so. "Go to meetings? Not with three babies under five years of age. No they could not afford a girl to tend them. If they could there were a number of things she needed more than she needed Relief Society meetings. She thought her first duty was to her children."

And then indulging in a wave of self pity, Elsie poured out her grievances against her husband. "If I had a car I could take the children into the country once or twice a week, but Frank simply will not

listen to us getting one on the installment plan. We quarreled again this morning over it. We can afford one just as well as a number of our friends, but Frank will not listen, not even when I try to show him how much it would mean to the babies. He says it is my pride being pinched, the kiddies are happy and would much rather have something when they are grown." Elsie turned her face away to hide tears of hurt pride from her listener.

Sister Beal, feeling that Elsie needed an understanding friend who could help her out of her obsession of self-pity sat very still listening and silently praying for inspiration that she might be a Relief Society Teacher in very deed.

With a few carefully put questions she learned that Brother Nickelson was in line for a district managership for his company and was working overtime to learn the business.

"Yes," Elsie admitted, "he was a very indulgent husband and had promised her a car just as soon as he could afford one. He had a natural abhorrence of debt. He says, 'It brings more sorrow than happiness and one cannot buy enough conveniences with it to pay for the distress of mind an honest man feels when he meets his creditors'."

Sister Beal very tactfully told Elsie of some of the sacrifices she had had to make as a young wife. "You know, dear," she said, "behind every successful man is a good woman. I love to think of such women as the wife of Nathaniel Hawthorn. He had a job in the Customs House in Boston. A change in political parties left him jobless. He went home to that good wife expecting her to voice disappointment. He was surprised to hear her say, 'How glad I am you can

now write the book you have been planning.' 'But how', he asked, 'How can we live while I write?' She proudly displayed money enough to keep them a few months, which she had saved out of her household allowance. She gave Hawthorn his chance and he gave the world *The Scarlet Letter*. That is one reason I enjoy the Literary Lessons in our meetings. We learn how others met and solved the problems of life which we are now solving. Longfellow should have written, 'Lives of Great Women all remind us,'" she laughingly said as she bade Elsie good bye, telling her to be of good cheer and she knew she would some day realize her heart's desire. With a man like Frank Nickelson she could not fail if she did her part.

Elsie sat perfectly still for a long time after Sister Beal left. She was thinking, thinking, but not of herself now. For the first time she was seeing things from Frank's point of view. The expense of the three babies, especially the last time when Trevor came so nearly dying and she was kept at the hospital for weeks with flu pneumonia. Frank had given up his chances for a promotion at that time because he would not leave the city while she was ill. She had taken it for granted that he did not mind, because he had said nothing. She realized now that he must have suffered keen disappointment and was silent to spare her. Her heart filled with pity and love for the man who had gone through disappointment and expense and has met both uncomplainingly. She knew that he had borrowed to meet the last emergency. How ashamed she felt. Frank had never hesitated to go in debt to save her and their child. Now she would ruin him to satisfy her false pride.

That she might make a showing as some of her friends were doing. "Oh, how," Elsie asked herself, "do we lose sight of true values and acquire such ideals!" "Poor Frank, I have been the proverbial mill stone around his neck. Now I must think of ways and means of helping him."

Her first act was to take a bag of undarned stockings from the closet. She had used the excuse of the baby taking all her time, for putting them away one pair at a time to be darned sometime in the future. It was so much easier to buy new ones. Now she must mend these and not buy another pair until they were worn out.

Elsie was shocked to find eleven pair of silk hose, not one pair a year old. "Sixteen dollars and fifty cents for stockings just for me," gasped Elsie, "on our income." For a moment she felt giddy. She wondered how Frank got any hose at all and how he had managed to pay for what the babies had.

After feeding the babies she threw some pillows on the floor for them and settled down with them around her for an afternoon of darning. Elsie was a good story teller and soon the three children were sleeping. She had finished most of her stockings and had a good dinner ready when Frank returned from work. She was glad that he did not refer to the morning. She was more than willing to call it a closed chapter, besides she did not care to talk about her new resolves until she was sure she could live up to her own desires, but she was happier than she had been for months. Her stories had drawn the children closer to her. Her mother heart had been made glad by their smiles and requests for another and another.

Sister Beal never visited the Nickelson home again. She was called to be president of the Relief Society and heard after a short time that Brother Nickelson had gotten a promotion and had moved to his new field of labor.

After ten years of faithful service to her ward, the Bishop had released Sister Beal from her duties as president of the Relief Society. The sisters of the society had given her a lovely party and presented her with a set of books that she had long desired to own. She had returned from the party feeling happy that she had been released from her labors. She could now do some of the things she had longed to do, for instance she meant to read to her heart's content.

Taking her mail she slipped out to her garden where she could be alone. One letter attracted her attention. The hand writing was unfamiliar and the post mark did not enlighten her as to whom it could be from. She broke the seal and read the letter through, then she re-read it, wiping tears of joy from her eyes as she did so, and again the third time she read—

"Dear Sister Beal: Do not let this letter surprise you too much. I have been going to write for a long, long time.

"Do you remember one day years ago coming to my house as a Relief Society District Teacher? Surely you do. How could you forget how resentful and unkind I acted. I was hardly civil to you. But, dear Sister Beal, I had a change of attitude that day which I think is the contributing factor in my husband's present success. It is to you I owe the awakening which came to me that day. Do you remember how I was letting a few selfish desires blind me to the really worth

while things in life? The beautiful story you told me of how Mrs. Hawthorne had helped her husband and other things you said that day caused me to right about face. I resolved to forget myself in service for others and see if it would bring the happiness which you said it would. I have proven your words to be true. I gave myself wholeheartedly to my new resolve. It was not easy at times because I had acquired the bad habit of thinking of myself, but with effort I succeeded in thinking of others and seeing things as they did.

"As you know we moved soon after you were made president of the Relief Society. Mr. Nickelson got his promotion and has been going steadily forward until he is now First Vice President of his company. I have had more than my share of the good things of life.

"We have three more lovely children and count them our greatest blessings. The three little boys you remember, are all quite grown up. Junior is in his Senior year in High School and we hope to send him to the State University next Winter. The greatest joy that comes to me is my husband's recognition of my efforts and the credit he gives me for his success.

"He often tell Junior he will have to go some to get a girl that will be the help mate his mother has been. It is obvious by Junior's smile that he can think of a dozen girls he would rather have for a life partner than mother. That is as it should be and detracts not at all from my husband's appreciation. And to think that I came so nearly letting my married life be wrecked.

"I do not approve of a wife flying

the matrimonial flag of distress, but I am truly glad mine was waving that day you called, for you were like a lighthouse and pointed out the dangers ahead. I had never told Frank what caused the change in my attitude toward life until the other evening while we were reading the Bible I said the passage 'C5:15. And that he died for all that they which lived should not henceforth live unto themselves, but unto him which died for them and rose again.' Made me think of you and then I told him of your unselfish service; how you were living not for self but for others and how you had brought me a message that had saved me from living unto myself. He said, 'Elsie, do you think the sisters who go around teaching realize the good they do? I think you should write Sister Beal and let her know that her efforts have been successful as far as one family goes. If you don't I may do so myself,' he added.

"My husband joins me in this little expression of our love and appreciation for your life of service.

"Sincerely,
"Elsie Nickelson."

At this point Sister Beal heard her daughter explaining to a neighbor that she did not know what mother would ever do without her Relief Society work. "Without my Relief Society work," said Sister Beal to herself. "I will not do without it. There is plenty of Relief Society work to do besides being President.

"I will be a district teacher again." "After all they have the greatest opportunity for doing good."

The Social Service Institute

By Lalene H. Hart

ANOTHER Relief Society Social Service Institute has closed. How successful it has been will depend on our decision to utilize our pent up motive power in concerted attack upon social problems that are, breaking homes, lowering health and living standards, handicapping young people by inadequate scholastic training, warping personalities and mental attitudes, and sapping the efficiency and happiness of our people.

It will have been a failure, however, if we did not get the right view point, a vision of the possibilities of constructive social work in community building and if our minds are not clarified concerning the objectives for which we must strive.

Before the advent of the trained social worker, the responsibility of giving help to maladjusted members of society fell to the lot of well intentioned people who as a rule had a genuine desire in their hearts to serve their fellow-men and who relied on their intuition and common sense to guide them in their work. A great advance is being made and this type of worker is gradually being replaced by the individual who is schooled to meet the difficult problems that beset society.

The scientific methods used today demand inquiry concerning the causative factors lying back of the problems that are being attacked and in so far as these factors can be elicited there are opened up many possibilities for effective treatment and prevention.

By adherence to scientific meth-

ods and by preservation of a broad humanitarian outlook that is sensitive and responsive to human needs the future will be bright, and if social work performs its task effectively the way is opened up for many developments that will enrich the life of our people. Social work, however, is faced with many problems and difficulties and it will require courage and persistence to insure progress.

It has not been the thought—in fact it is quite impossible—in this short but intensive course to train professional social welfare workers but enough information and practical work has been presented to give the student a view of the field in which she is to function as a social service aid.

The course has been planned, however, with certain aims in view:

First, to educate to an understanding of social work and the desire to learn more and more about it.

Second, to give instructions in methods and the principles underlying each method.

Third, to foster an attitude of confidence and faith in human beings and to develop the best that is in them so they may attain some degree of harmonious living.

Fourth, to stimulate a keen desire to do good constructive work.

Cooperation is one of the fundamentals of welfare work and to obtain it fully there must be complete understanding of the work itself, understanding of the many varied needs of individuals, of communities, of problems, of other agencies, and one another. We may



MEMBERS OF THE SOCIAL SERVICE INSTITUTE

And President Robison, Counselors Amy Brown Lyman and Annie D. Palmer

have the knowledge of these things but it, in and of itself, is not sufficient and cannot be applied alone.

In the past when our communities were smaller and life less complex there was only one avenue of relief, the church, but today even in the smallest towns a greater number of resources have sprung up to aid the church in helping human beings to form such a philosophy of life as to face facts clearly and deal successfully with life's daily problems, so that every individual may function physically, mentally, intelligently, economically, and spiritually.

In order to do this communities must organize their resources so that relief and service do not overlap. Relief given without investigation, without regard for client whether individuals or families, with no effort to learn causes that made the appeal necessary, without proper records, etc., not only has a pauperizing effect, in that the applicant's sense of independence and self-confidence are not maintained, but that the cause is not removed and the relief expense goes on just the same.

Food, clothing, and shelter do not form the whole foundation on which family life is built. Each member of that family is a unit by itself and must have an outlet for physical mental and spiritual urges, he must have an opportunity for work, education and recreation. Because of these divided interests cooperation with all available resources is essential to happy family life. At no time has the magnitude of this task been so great as it is at the present. The situation calls for heroic efforts on the part of all to keep up the morale of family life and the members optimistic and happy.

Perhaps one outstanding thing that the institutes may accomplish is the interpretation, by the members of the class, of the family and community welfare work that the General Board in cooperation with the Presiding Bishopric are tying to the wards and stakes throughout the church to the various stakes and communities from which they came.

To interpret means to translate into familiar words or terms, to represent artistically. And so to interpret there must be a direct and vital relationship with the community. Mary Richmond has said, "If we fail to interpret social work we shall be sawing off the very limb on which we sit."

This process of interpretation then, must be a continuous and active day by day, year in and year out, with an exchange of experiences and ideas. Public opinion, misunderstanding and prejudice have been formed on past ideas that family social work is relief giving only and not educational and preventive work. Karl de Schweinitz in his book "The Art of Helping People out of Trouble," gives us a way to interpret social service work artistically in the example of Donato.

It may be interesting to know that of the class of twenty-six, ten represent Utah, six Idaho, three Wyoming, one Nevada, one California, two Arizona and three the province of Alberta, Canada. From this interesting and interested group came many ideas, experiences, and questions of importance pertaining to general and local problems. Special lectures gave us some very enlightening data as to some of the causes of social evils and information as to how many of them might be entirely eliminated.

The visits to the various public institutions showed the need of greater facilities and more educational and preventive work.

The suffering, the loneliness, the desire for something more than that expressed within four walls brought forth the comment that a worthwhile life to be fully lived and appreciated must be touched on all sides with all kinds of human make up, conditions, circumstances and environments.

The processes, by which these

adjustments to changing conditions should be made so that the client will feel a sense of security, a freedom from worry and distress, and, eventually, get back to normal life, were emphasized by each and every instructor of the course.

If each student can in some measure present the work to the stake or community in which she is asked to serve, in the same logical, concise, interesting and inspirational way that it was presented to her, then the institute has been worth while.

A Night for Births

By Helen Kimball Orgill

ALBERTA was in the grip of a December blizzard. Great flurries of snowflakes hurled themselves straight from the frozen north, piling higher and higher in snowdrifts, scattered here and there across the prairies.

Piney Ridge Ranch stood upon the crest of a hill overlooking a rich valley where hundreds of fat cattle grazed.

A former eccentric owner had planted scores of pine trees round about the farm buildings. Hence the name, "Piney Ridge."

The buildings consisted of a few rambling barns and stables, bunk house with dining room and cook's quarters attached, and the foreman's cottage. Apart from these stood the modern dwelling of the young owner, Bradley King.

He had come with his bride intending merely to spend a day there enroute from their honeymoon on the coast to their home in Winnepeg. But he found conditions at the ranch demanded his presence. Two of the riders had "quit" at Christmas time and it was found im-

possible to get others. The cattle had to be "worked over," in other words, the weak must be separated from the strong to receive extra feed and protection from the growing fury of the storm.

Bradley King had cast off his tailored clothes and donned the buckskin lined apparel of the prairie and gone at the work with a will, for it was a matter of life and death with his stock.

In this tussle, the young bride was left largely to herself.

The last afternoon of the year was slowly waning. Becoming weary of reading and listening to Victrola music, she who had but recently been Stella Demorest, society's beautiful favorite, stood at the window of her richly furnished home. She was irritated and deeply disappointed. Irritated that he who had so recently been her devoted lover could so soon show signs of being neglectful; disappointed for looking at her wrist watch she visualized the doings at home. The luncheon was over. They were about leaving for the box party at the opera (it was to have been

in her honor) Then would follow the dinner dance.

Seng, the Jap man of all work, came in. "Wait for Mr. Bradley or eat now?"

"O, I might as well have dinner now. No telling when he'll be here."

So with no appetite whatever she sat down to a well prepared meal, which she scarcely tasted.

Her self-centered, pleasure seeking nature resented anything that tended to thwart her desires. There had come the thought of calling on the foreman's wife, but it was quickly dismissed for she felt in no mood to meet one so crude as this woman undoubtedly would be, although Bradley had always praised both her and her husband.

Stella was just finishing the repast when a rap came at the dining room door.

Seng opened it letting in the driving snow as he did so.

A boy of perhaps ten appeared all muffled till his features could scarcely be seen. But immediately he doffed his cap and Stella was struck with the wistful expression in his large brown eyes.

"What is it, sonny?" she asked not unkindly.

"Mrs. King," he began, "my mother is sick and would like to have you come over."

"You're one of the little Redmond boys I suppose."

"Yes ma'am."

"Go and tell your mother I'll be over."

"If you want me to, I'll wait and show you the best way around the drifts. I've brought a lantern."

"In just a moment." She went to her room, soon appearing clad in costly furs.

"It's a terrible night. I wonder how the men stand it."

"O, they get used to it," cheerfully volunteered the boy.

After a little skirmishing among great piles of snow they came to the little white cottage occupied by the Redmonds.

The door opened into the living room, dimly lighted by the reflection from the adjoining bedroom into which Stella was ushered. At one appraising glance she detected that the place was neat and cheery, possessing that "homey" atmosphere which her own rooms lacked.

Seated beside a blazing grate fire sat a pleasant little woman possessing a certain quaint refinement in her very appearance.

"You may go to bed now, Johnnie dear. Sit down, Mrs. King," motioning to a comfortable rocker. Not waiting for any preliminaries she began:

"I didn't want to bother you, but I had to. I'm expecting a new arrival tonight."

"A what" Stella hoped she had misconstrued the woman's meaning and tried to hide her growing consternation.

"I was to have gone to town, but the children were so long getting over the measles. I have three boys. I just couldn't leave them, but even then I thought I'd have plenty of time. Jim went for the doctor several hours ago, but with the increasing intensity of the storm and the way I have felt the last half hour I'm quite certain they won't make it."

Stella doubted if any one could travel in such a night but wisely veiled her thoughts.

"Of course, I understand, Mrs. Redmond. I'm the only woman here so you have sent for me."

"Yes."

"I know no more than a child

about caring for you. Perhaps you can tell me something."

"Yes, and I can help you, too," she answered almost cheerfully.

Stella was amazed at the courage and grit manifested.

"I have everything in readiness. My own belongings are in the middle drawer of the dresser. The baby's immediate needs are in the drawer beneath. Over in the clothes closet—"

Here a paroxysm of pain silenced her, but she finished the instructions later.

So, these two, though so different in nature and worldly station, went down into the valley together. Stella could not sense the pain of physical travail, but during these hours, the travail of her own soul was such that she felt eligible to tread the pathway through the shadows with this brave, plucky little woman. During this time she learned the secret of human relationships—a sympathetic understanding of another's ills.

She knew without being told that the mother was repaid in full when a bouncing baby girl was placed beside her.

"O, Mrs. King, it's too good to be true. How we have wanted a girl. It's our first, you know."

"Bradley had come a time or two but she calmly directed him to go home for awhile. There was a malicious twinkle in her eyes as she murmured, "It's your turn to wait now, dearie."

A little past midnight a loud

stamping of feet was heard on the veranda and Jim Redmond, the doctor, and a nurse entered.

It was evident at one glance that Jim had "lived a lifetime" in the hours since leaving home. Fearfully he studied Stella's countenance as she stood before them. Her reassuring smile caused a deep sigh to escape as he breathed, "Thank God."

Half an hour later Bradley came again and together they set out homeward. "Well, well, quite a night for births," he began. "Right along with the new year comes a fine little girl."

"There's one birth more, you've omitted."

He gazed questioningly at her. "The birth of my better self."

"That is hardly true, Stella dear. Your better self always existed. It just took this experience to bring it out. I knew it was there when I married you."

"Well, have it your own way, but it was so deeply hidden that I didn't know it existed."

"And do you know I have gained an ambition also?"

"What is it, sweetheart? I know you'll win whatever you set out for."

"Well, I'd give all earthly possessions to know and feel the supreme joy that gleamed from that noble woman's eyes as I brought her her sweet little white clad daughter."

"O you darling," Bradley cried joyfully.



Louise

By Annie D. Palmer

II

THERE was unrest in the big brown house that night as well as in the shabby apartment where Louise shared the room with Aunt Mandy. Mrs. Arlington had told her husband of the strange woman who had come and claimed their Jewell as her own; and they talked about the possibility of losing her, long after they had retired for the night. They even looked up the adoption papers and the release which the mother had signed before the babe was born. They recalled how ill the child was when it came to them—a wee starved mite of a baby—mostly eyes—with a scar where a dimple should have been. And nights and days they had watched when the helpless little one moaned with pain or breathed so faintly they had thought it dying. That was four years ago. Now Jewell was rosy and well and beautiful. So beautiful she seemed to them, that they could not think of an angel as being more wondrously fair. And they had taught her baby songs and Mother Goose rhymes, and showered her with all the love their years of childlessness had garnered. Before going to bed they knelt by her crib to pray that she would not be taken from them. Instead they prayed:

“Father in heaven, let the right prevail; and help us to understand and be satisfied.”

LOUISE reached Aunt Mandy’s apartment excited and joyful. She had stopped to look at many shop windows in the down-town district, and had finally spent her last

half dollar for a pair of blue socks for the baby. When she reached the door she held these aloft proudly and then folding her arms about them, danced wildly about the room.

“She’s found! She’s found! My Jewell’s found!” she kept repeating “I shall begin to live now—and to work. Oh, I am so happy! It is as I told you. Her eyes are glorious. And I knew her at once by the darling dimple. Aren’t these socks cunning?”

“But how do you know she needs socks?” asked practical Aunt Mandy.

“I had to get her something, and I didn’t have enough money for a dress or coat,” explained Louise.

“Well, I raised my thirteen without no silly stuff like that. Goodness knows ef I’d gone in fer that kind of frumpery fer the kids their dad would a had to wear patches on his Sunday pants. We counted it mighty lucky ourn was mostly boys an’ didn’t need much but over-halls. Them’s boy’s socks, haint they?”

“Why sure not, Aunt Mandy.”

“Well, I dunno as it makes much difference. Girls’ legs is quite a bit like boys’ legs anyway, an’ some of ’em can get as dirty. I think it’s a lot less trouble to keep ’em covered; but of course it’s cheaper to let their knees git some of the holes in. Where is your Jewell?”

“In a big brown house on Thirty-third Street, with a fine lady that thinks she can keep her.”

“A rich home, hey? I expect they’ll offer you a lot of money fer her.”

"If they'd offer me the treasures of all the world, I'd keep my baby."

"It's goin' to mean a lot of sacrifice—"

"And a lot of love. Love and smiles and baby kisses, my baby kisses."

A few days later it was decided in court. With so much tenderness and pride in the home of the Arlingtons, and so much love and longing in the heart of Louise, it was obvious that somebody's heart must be broken; and onlookers predicted it would be the mother's. So often it is the poor who suffer. But the judge was very human; and disregarding the advantages of wealth, education, social standing, and probably better training, he gave the verdict in favor of mother love. So Jewell left the beautiful home of plenty and of culture to live in poverty with Louise.

Children adapt easily to conditions; and in a few weeks the winsome baby was joyous and happy. All day she amused herself about the dingy room when Aunt Mandy was there. When Aunt Mandy had work, Jewell was equally happy at the Neighborhood House.

"Whose girl is you?" Aunt Mandy would ask a dozen times a day and Jewell would answer:

"My a-dore-bul muvver's."

"Where is your muvver?"

"Workin' fer us dinner, an' fings."

"And what will she bring fer dinner?"

"Oh, dough-nuts an' candy an' playfings."

In the evening when they all sat close around the fire, Aunt Mandy would repeat the cute things the child had learned to say; and after they had gone to bed Louise and her child would talk in undertones:

"Been good all day, honey?"

"Sure."

"Took good care of dolly and Aunt Mandy?"

"Sure. An' Aunt Mandy pank me."

"What did she spank you for?"

"Ist nuffen. Muvver if she pank me more I'll tell my a-dore-bul daddy, won't I?"

"Hush, dear."

"Muvver, where is my a-dore-bul daddy?"

"He went away, darling."

"He's a mean old daddy, ain't he?"

"You must not talk that way."

"Daddy Lington is a good daddy. Muvver do you love Daddy Lington?"

"No, I don't love Daddy Lington, because he took my baby from me."

"Which baby?"

In this way the conversation would go on until the brain of Louise would be sorely vexed with the train of thought set up by the chatter of her child. But always the thought that sang itself into her heart and brought rest and peace was the same:

"Jewell is mine. She is mine with all her love, with all her smiles, with all her baby sweetness. How I adore her!"

Thus they lived. The girl mother had never a thought that was not connected with her baby. She enjoyed her tiresome toil, because Jewell must be fed. She walked to save carfare, and bought the family of dolls for her baby. And she went without lunches to buy a doll buggy that was broken in an hour.

Thus weeks went by and it was Christmas time. Louise became thoughtful. Perhaps it was the Christmas Spirit, perhaps only the development of a stronger mother love. At any rate a mighty struggle claimed her, which a series of incidents helped her to decide. As

they sat at dinner one evening, a girl friend opened the conversation:

"What-da-ya-know? Spooky's called me down fer swearin'! Fine Guy, I'll say!"

"I don't blame him, Bee," answered Louise, "Your language ain't—"

"Now don't spill it. What is it to him? Last week he give me the high hat about smokin' an' now it's speech. If he's so high an' mighty, I can't keep in his dust nohow."

"I don't blame him at all," argued Louise. "I'd want the mother of my kids to have culture, too."

"Say listen. When did you decide that way?"

"Not so long ago. But it sure makes a lot of difference in a girl's chances."

"Oh! Better git your brat from this joint, then."

Louise did not reply, but she thought a great deal. A few days later there was a party at the Neighborhood House for its patrons and beneficiaries. Because Jewell had been cared for there while her mother worked, Louise was a guest. A bevy of school girls entertained. In the songs they sang, in the games they played, in the music and the dance, the young woman saw education, culture, refinement, grace, that she had longed for and had never reached. She felt shy and timid because of her poverty, and yet more backward and helpless because of her ignorance. In the beauty of this Christmas party she saw herself, and compared herself, and dreamed of her child following after her because of the poverty that held her. And Jewell had entered the world of culture, of harmony, of beauty. And she, the mother, had selfishly snatched her from it all to place her in a hovel. What had she to give the child in return? Well,

she had love—and—and—AND. It ended there, where it must always end.

"I suppose the party was terrible nice," Aunt Mandy suggested next morning at breakfast.

"Yes," sullenly.

"Did you have a good time?"

"No," decidedly.

"Why not?"

A long pause during which Louise bit her lip and batted her eyes.

"It's no use, Aunt Mandy," explosively. "Jewell can't ever amount to anything with what I can do for her. A kid can't be raised decent on nothin' but ash heaps. It can't be done."

"Oh, well, kids without dads, an' things, hain't supposed—"

"My kid has a dad," angrily.

"Maybe she has an' maybe she hain't. Leastwise he hain't in sight, an' you are *Miss Norris*."

"Aunt Mandy, you have no right to insult me by insinuating—" Louise buried her face in her apron and sobbed bitterly.

"Poor girl. Forgive me. I oughtn't to say nothin'. Of course Jewell hain't just like a real bastard seein' as how you thought you was married."

"Jewell shall not suffer for my mistake. I was selfish to bring her here—to this poverty—to this life. It has all been a mistake—a cruel, selfish mistake, because of my love. How could I think to sacrifice my baby, to wreck her life for my own happiness. How could I!"

"Louise, forgive me," pleaded Aunt Mandy.

"Forgive you, yes. You have opened my eyes to my sin and folly. If the best friend I have can feel as you do, how must the others feel, who neither know me nor care?"

"What does it matter, my dear, about the others?"

"Nothing—for me. Everything

—for her. For the sake of having her with me, I could endure the most wretched poverty, the most shameful disgrace, the most torturing pain. I would die rather than part with her.”

“Yes, dear. I know.”

“But for her happiness and welfare—I shall return her—to the kind people—who can give—what she needs—and has a right to have.”

“Louise, are you crazy?”

“Not now. But I am determined. Aunt Mandy, please do not try to stop me. Help. Oh, help me to give her up!”

That night Louise held her baby so close in her arms that their heartbeats seemed to merge into a single pulsation.

“You love me much, don't you muvver?” the child murmured half asleep. And the mother silently prayed for strength, or for death.

* * * *

In a beautiful chamber, in which a big vase of roses shed their fragrance, Dr. Ashton sat by the bedside of his wife fondly stroking her hands.

“Isn't it wonderful?” she murmured softly.

“Yes, dear, it is. But you must close your eyes and rest,” he answered.

“I can't close my eyes. If I close my eyes it seems as though some one might take my baby away.”

“Poor little mother! Can't you trust me to watch?”

“Always. I can love and trust you always. I hope our baby will be honorable and trustworthy like you.”

“And I hope he will be unselfish and brave like you.”

“But I am not brave. I—”

“Dearest, you made the biggest sacrifice within human power to make two years ago, when you sent little Jewell back to my sister's home. Before that I had heard of you as Jewell's mother. When they told me what you did in the interest of your child, I counted you the bravest little mother in the world. From that time I knew I should never cease to love you.”

“It is like a happy dream. You are so splendid. And to think that you care for me like that. And that you are here, and love our baby, too.”

“The Lord is good.”

“I did not know the Lord, really, until you taught me; nor anything much for that matter.”

“Except honor, sweetheart. Do you know what day this is?”

“Oh, is it Christmas Day?”

“Almost. Our baby is a Christmas gift.”

“Thanks, dear Lord, for the dearest treasure you could send to me. Thanks, thanks.” The white hands were folded on the woman's breast. The father's head bowed reverently while the mother prayed.

“Dr. Ashton, I have orders that my patient is to rest.”

The suggestion of the nurse reminded the happy father that his wife did, indeed, need rest. He looked again admiringly at the babe and kissed the cheek of Louise softly. The chimes in the tower tolled midnight.

“A happy Christmas, little mother,” he said fervently; and Louise answered:

“My cup of joy is full.”

Happenings

By Annie Wells Cannon

A HAPPY NEW YEAR! There's an optimistic sound in the good old phrase—like sunshine bursting through a cloud, like dew drops glistening on a faded leaf, like smiles shining through tears in a little child's eyes. It means a lot, this pleasant phrase—hope and faith and courage for the coming days. It speaks of joy, not fear in anticipation. Again and again, A Happy New Year.

MRS. HATTIE CARAWAY, Senator from Arkansas finds herself very much at home in the United States Senate. Mrs. Caraway was the close adviser of her husband on all important matters during his incumbency as Senator, and is well posted on political questions, a popular speaker before women's clubs and well qualified for political office. Once before a woman, Mrs. Felton, "Georgia's Grand Old Lady", occupied a seat in the Senate by appointment for one day. The Senate has long been held as man's last political stronghold. Now that the barriers are down other states may find their daughters just as capable for the honors of the senatorial toga as their sons.

THE House with the Green Shutters. Such is the designation of the home of Mary Roberts Rinehart. The house in its beautiful setting on Massachusetts Avenue in the Nation's Capitol is one of the points of interest to the passerby among the many lovely homes along that historic street, lined as it is with the magnificent homes of foreign ambassadors.

Mrs. Rinehart is one woman who has satisfactorily proven that a smart woman can successfully combine a career and motherhood. The popularity of her stories, short and long, is far exceeded by the popularity of her own personality. Neither her work nor the many social requirements made upon her has overshadowed the delight of her beautiful home life.

DORIS STEVENS of Woman's party fame has been nominated for membership in the American Institute of International Law. Miss Stevens is the first woman ever named for the international juridical body which numbers five persons from each of the 21 American republics. She is the chairman of the Inter-American Commission of Women.

AMERICAN BEAUTY" is the title of Edna Ferber's latest novel and while some critics think it, as well as "Show Boat" and "Cimarron," were just written for the pictures, such an authority as Dr. Phelps says it is a novel of high distinction.

A NOVEL in verse is the latest effort of Alice Duer Miller. It is tragic and thrilling. The idea of story telling in verse while not new is in this day unusual. The story is called "Forsaking All Others".

SHORTER hours and better pay for women are advocated by Mary Anderson, Chief of the Federal Woman's Bureau, as an investment for national prosperity.

Notes to the Field

Over the Top

WE congratulate the following wards for going over the top in the Magazine Subscription drive.

<i>Stake</i>	<i>Ward</i>	<i>Enrollment</i>	<i>No. of Subscriptions</i>
Big Horn	Worland (Branch)	27	30
Box Elder	2nd Ward	85	85
Eastern States			
Mission	Newark Branch	32	32
Ensign	12-13th	85	86
Ensign	20th	103	105
Juarez	Garcia	19	22
Maricopa	Phoenix 2nd	72	80
Palmyra	Leland	37	37
Uintah	Davis	38	38

We think this is a very fine showing, and hearty congratulations go to these enterprising Relief Society women. Certificates of merit have been sent to these successful workers.

This is just the beginning of a very splendid record we know will be made.

MUSIC FOR PATRIOTIC PROGRAMS

Many celebrities have been born in the month of February. The one to whom we wish to give special tribute this year, however, is that of our first president—George Washington. In remembrance of this day, February 22nd, patriotic programs will be prepared. With this thought in view the following list of national and patriotic songs is suggested. From these songs the choristers and organists can choose in making up the program for this occasion.

1. America.
2. America the Beautiful.
3. The Star-Spangled Banner.
4. Tramp! Tramp! Tramp!
5. Yankee Doodle.
6. Columbia, the Gem of the Ocean.
7. Battle Hymn of the Republic.
8. The Flag Without a Stain.

9. The Battle Cry of Freedom.
10. Dixie Land.

MAGAZINE AGENTS

When a subscription is renewed, give the name exactly as it appeared on the previous subscription. Be sure to state with which number of the Magazine the subscriber wishes to begin the renewal. This will avoid duplications. If the agent will fill the stub attached to each receipt, she will have a record to refer to and can help to eliminate extra work and expense, as well as dissatisfaction among the subscribers.

ELIZA R. SNOW POEM CONTEST

From the number of poems submitted this year it would indicate that interest grows with the years. Last year there were 77 poems submitted, this year 104. The judges

were Miss Myrtle Austin of the English Department of the University of Utah; Professor Harrison Merrill, Editor of the *Era*; and Mrs. Kate M. Barker, of the General Board of Relief Society.

The winner of the first prize is Rosannah Cannon of Salt Lake City for "Pioneer Woman". The second prize is awarded to Beatrice K. Ekman, of Salt Lake City, for "Autumn".

Honorable mention is given to Phyllis Hodgson Holbrook, of Price, Utah, for "My Beloved"; to Claire Stewart Boyer, of Salt Lake City, for "Happening"; and to Alice

M. Smock, of Twin Falls, Idaho, for "Grandmother's Quilts".

The judges were unanimous in their decision of the prize winning poems. We congratulate the winners and the sisters who submitted so many fine poems.

AN EVER PRESENT FRIEND

Are you reading and enjoying and profiting by reading the Handbook? It should be an ever present friend in time of perplexity. When you don't know what to do go to the Handbook and see what instructions it has for you.

Notes from the Field

Granite Stake:

Through the combined efforts of Stake and Ward officers, the Relief Society of Granite Stake is now operating a Service Shop at 1080 East Twenty-first South St., Salt Lake City. The shop is the outgrowth of a suggestion from local presidents who felt that an interchange of articles would be most appreciated by those in direct need of clothing. This will eliminate embarrassment and, being centrally located in the southeast business district is easy of access. The shop is operated for the benefit of the unemployed and unfortunate of the Stake.

The shop will be operated by the Ward Relief Societies under the direction of the Stake board, in rotation, each ward serving one week at a time, and in order for the needy to obtain service it is necessary for them to procure a recommend from the Ward Relief Society president.

Voluntary contributions are requested of the people of the Stake not only of things they have no need of, but also of anything they

can spare in the way of clothing, dishes, furniture, etc. It is hoped that through this shop the Relief Society will give better service than ever before.

Rigby Stake:

ON August 25, 1931, the Rigby stake Relief Society held a successful Teachers' Convention, with 301 teachers, officers and members present. A splendid program was enjoyed. The presidents of the Idaho Falls stake Relief Society, and the Fremont stake Relief Society, our neighboring stakes, participated in the program. Luncheon was served, and the afternoon was spent in viewing the art exhibit, as each ward had a booth with a display of the beautiful articles made in the Work and Business meetings, and choice flowers were exhibited also. One ward in the stake has had 100% teaching for ten years, and two wards have had nearly as good a record. During the vacation several of the wards canned fruits and vegetables to be given for charity during the winter.

Conventions and Conferences

General Board members visited Relief Society stake conventions and conferences, which were held in the stakes during 1931, as follows:

- Alberta—Mrs. Amy B. Lyman.
Alpine—Mrs. Lotta Paul Baxter.
Bannock—Mrs. Mary C. Kimball.
Bear Lake—Mrs. Amy W. Evans.
Bear River—Mrs. Marcia K. Howells.
Beaver—Mrs. Ida Peterson Beal.
Benson—Mrs. Lotta Paul Baxter.
Big Horn—Mrs. Amy B. Lyman.
Blackfoot—Mrs. Emeline Y. Nebeker.
Blaine—Mrs. Ida Peterson Beal.
Boise—Mrs. Mary C. Kimball.
Box Elder—Mrs. Mary C. Kimball.
Burley—Mrs. Kate M. Barker.
Cache—Mrs. Julia A. Child.
Carbon—Mrs. Mary C. Kimball.
Cassia—Mrs. Cora L. Bennion.
Cottonwood—Mrs. Lalene H. Hart.
Curlew—Mrs. Marcia K. Howells.
Deseret—Mrs. Emeline Y. Nebeker.
Duchesne—Mrs. Emeline Y. Nebeker.
East Jordan—Mrs. Julia A. F. Lund,
Mrs. Mary C. Kimball.
Emery—Mrs. Kate M. Barker.
Ensign—Mrs. Marcia K. Howells.
Franklin—Mrs. Cora L. Bennion.
Fremont—Mrs. Jennie B. Knight.
Garfield—Mrs. Inez K. Allen.
Granite—Mrs. Julia A. F. Lund; Mrs.
Amy W. Evans.
Grant—Mrs. Cora L. Bennion.
Gunnison—Mrs. Emeline Y. Nebeker.
Hollywood—Mrs. Ethel R. Smith.
Hyrum—Mrs. Cora L. Bennion.
Idaho—Mrs. Lalene H. Hart.
Idaho Falls—Mrs. Emeline Y. Nebeker.
Juab—Mrs. Amy W. Evans.
Juarez—Mrs. Louise Y. Robison.
Kanab—Mrs. Marcia K. Howells.
Kolob—Mrs. Inez K. Allen.
Lehi—Mrs. Ethel R. Smith.
Lethbridge—Mrs. Amy B. Lyman.
Liberty—Mrs. Amy B. Lyman.
Logan—Mrs. Lotta Paul Baxter.
Lost River—Mrs. Hazel H. Greenwood.
Los Angeles—Mrs. Ethel R. Smith.
Lyman—Mrs. Ida Peterson Beal.
Malad—Mrs. Julia A. F. Lund.
Maricopa—Mrs. Louise Y. Robison.
Millard—Mrs. Jennie B. Knight.
Minidoka—Mrs. Lalene H. Hart.
Moapa—Mrs. Jennie B. Knight.
Montpelier—Mrs. Ethel R. Smith.
Morgan—Mrs. Hazel H. Greenwood.
Moroni—Mrs. Hazel H. Greenwood.
Mount Ogden—Mrs. Amy B. Lyman.
Nebo—Mrs. Kate M. Barker.
Nevada—Mrs. Louise Y. Robison.
North Davis—Mrs. Elise B. Alder.
North Sanpete—Mrs. Ethel R. Smith.
North Sevier—Mrs. Inez K. Allen.
North Weber—Mrs. Mary C. Kimball.
Ogden—Mrs. Elise B. Alder.
Oneida—Mrs. Emeline Y. Nebeker.
Oquirrh—Mrs. Amy W. Evans.
Palmyra—Mrs. Marcia K. Howells.
Panguitch—Mrs. Ida Peterson Beal.
Parowan—Mrs. Lotta Paul Baxter.
Pioneer—Mrs. Amy B. Lyman.
Pocatello—Mrs. Ida Peterson Beal.
Portneuf—Mrs. Rosannah C. Irvine.
Raft River—Mrs. Rosannah C. Irvine.
Rigby—Mrs. Elise B. Alder.
Roosevelt—Mrs. Hazel H. Greenwood.
St. George—Mrs. Elise B. Alder.
St. Johns—Mrs. Julia A. F. Lund.
St. Joseph—Mrs. Louise Y. Robison.
Salt Lake—Mrs. Ida Peterson Beal.
San Francisco—Mrs. Julia A. Child.
San Juan—Mrs. Julia A. F. Lund.
San Luis—Mrs. Julia A. F. Lund.
Sevier—Mrs. Lalene H. Hart.
Sharon—Mrs. Louise Y. Robison.
Shelley—Mrs. Jennie B. Knight.
Snowflake—Mrs. Julia A. F. Lund.
South Davis—Mrs. Lotta Paul Baxter.
South Sanpete—Mrs. Inez K. Allen.
South Sevier—Mrs. Inez K. Allen.
Star Valley—Mrs. Hazel H. Greenwood.
Summit—Mrs. Kate M. Barker.
Taylor—Mrs. Amy B. Lyman.
Teton—Mrs. Lotta Paul Baxter.
Timpanogas—Mrs. Lotta Paul Baxter.
Tintic—Mrs. Jennie B. Knight.
Tooele—Mrs. Julia A. Child.
Twin Falls—Mrs. Louise Y. Robison.
Uintah—Mrs. Rosannah C. Irvine.
Union—Mrs. Julia A. F. Lund.
Utah—Mrs. Marcia K. Howells.
Wasatch—Mrs. Louise Y. Robison.
Wayne—Mrs. Kate M. Barker.
Weber—Mrs. Marcia K. Howells.
West Jordan—Mrs. Cora L. Bennion.
Woodruff—Mrs. Hazel H. Greenwood.
Yellowstone—Mrs. Ethel R. Smith.
Young—Mrs. Julia A. F. Lund.
Zion Park—Mrs. Amy W. Evans.

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

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	President
MRS. AMY BROWN LYMAN	First Counselor
MRS. JULIA ALLEMAN CHILD	Second Counselor
MRS. JULIA A. F. LUND	General Secretary and Treasurer

Mrs. Emma A. Empey	Mrs. Amy Whipple Evans	Mrs. Ida P. Beal
Miss Sarah M. McLelland	Mrs. Ethel Reynolds Smith	Mrs. Kate M. Barker
Mrs. Annie Wells Cannon	Mrs. Rosannah C. Irvine	Mrs. Marcia K. Howells
Mrs. Jennie B. Knight	Mrs. Nettie D. Bradford	Mrs. Hazel H. Greenwood
Mrs. Lalene H. Hart	Mrs. Elise B. Alder	Mrs. Emeline Y. Nebeker
Mrs. Lotta Paul Baxter	Mrs. Inez K. Allen	Mrs. Mary Connelly Kimball
Mrs. Cora L. Bennion		

Mrs Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor	MARY CONNELLY KIMBALL
Manager	LOUISE Y. ROBISON
Assistant Manager	AMY BROWN LYMAN

VOL. XIX

JANUARY, 1932

No. 1

EDITORIAL

Farewell and Welcome

FAREWELL to the old! Welcome to the new! 1931 has been a year that has tried men's souls: poverty has stalked where plenty dwelt before; distress of mind has agitated people and they have not known which way to turn. Financially speaking, everything that could be shaken has been shaken. Men's hearts have failed them for fear of what the future may bring. We hope that the bottom of the depression has been reached and that we are beginning the up-grade climb.

Taking stock is always illuminating, as the loss or gain is shown. Those who considered the present and possible future effects of this period have drawn some deductions that are worth careful consideration. Some have suffered keenly be-

cause they would not let their need be known. Others have known plenty such as they have never known before, demanding this and that because they have known of the largesse of the people. Some have lost their morale and have slipped into untidy, careless ways, appearing dirty and unkempt. Many, it is feared, have become pauperized and will, after normal conditions have returned, desire to receive charity, having lost the zest for work.

Many have learned a valuable lesson, realizing that it is incumbent upon all to save in time of plenty for the inevitable day of need.

People generally have been roused to the need of action. They have realized, perhaps as never before, that they are their brother's keeper.

Money, clothing, food, have been given lavishly. Many well-intentioned individuals have really hindered constructive work by insisting on doing things in an outgrown way. Indeed, social workers say the question now is to keep many people from doing the wrong thing, although the kindness of heart shown in the donations made cannot be questioned. Agencies have worked as never before to relieve distress and keep up the morale of the unemployed.

It is an achievement to get people thinking deeply. Many are thinking constructively, and there will be some helpful changes come out of this experience. Many methods of procedure have been weighed in the balance and found wanting. Remedies have been suggested and doubtless changes will come along many lines as a result of the experiences of the last two years. People have learned to make more sound evaluations of what is worthwhile. When Alfred Russell Wallace, on his ninety-second birthday, was asked, "What is wrong with the world?" he replied, "This is the fundamental weakness: our knowledge, our science has outstripped our moral development. We have become pos-

essed of greater forces than we are morally fit to use. We have not sufficient self-control or good-will to use these gigantic physical energies for the well being of mankind and are daily turning them into weapons of self-destruction." Present conditions are giving pause to weigh our moral development and our scientific achievement. Perhaps during these trying times our moral development will be accelerated and we will learn how to use to better advantage the forces at command. It is likely that many are learning self-control and good-will and will be better able to use the "gigantic physical energies" available "for the well being of mankind."

We deeply appreciate the remarkable work our organization has done to meet this emergency. Many have devoted one or more days a week to sewing. Thousands of quilts and articles of clothing have been made and distributed. Thousands of quarts of fruit have been bottled, ready for the winter's needs. Everything that our women could do they have willingly done to relieve suffering and procure work and to minister to the needy. They have known the joy that comes from work well done.

President Charles W. Nibley

WHEN President Charles W. Nibley died the Church lost one of its most worthy sons. He was an outstanding character, honored and loved by all who knew him. He combined the intrepid spirit of the pioneer with the culture of today. He was widely read and his sermons were enriched by thoughts and quotations from the great writers. He put first things first. The gospel of Jesus Christ had his

unwavering allegiance. To it he gave full-hearted support in the days of his poverty and in the days of his affluence.

During the period when he was Presiding Bishop of the Church, the executive officers of the Relief Society had intimate contact with him. They found him always courteous, understanding, and kind. Many loving memories are cherished by them of the meetings held with him, the

advice he gave, and the consideration he accorded them.

His loss will be keenly felt but the work that he has done will live

after him. He has made a place for himself in the history of the Church that time will not dim.

Dr. Robert H. Bradford

DR. ROBERT H. BRADFORD, husband of our board member, Nettie D. Bradford, has finished his work here and has been called Home. He is widely known through his educational work and Church service. For thirty-six years he was connected with the University of Utah, having served as professor of metallurgy since 1903. A few months ago he completed a text book on the "Metallurgy of Copper" and dedicated it to his wife in loving appreciation of her help and devotion to him.

He served as bishop of Center Ward for years, and later was a member of the High Council of Salt

Lake Stake. Later, he took up Sunday School work in Liberty Stake.

The devotion of his wife was complete. She was ever constant, cheerful, thoughtful, and attentive to his every need. He won the admiration of those who knew him because of his cheerfulness, optimism and patience during his long illness. Our hearts have gone out in sympathy to him and his loved ones during the period of his sickness. May peace come to his family and may they find joy in contemplating his virtues and his useful life.

A Record-Breaker

WORD comes to us through our agent, Mrs. Dora Johnson, that Sister Annie Jackson, president of the Relief Society of Davis Ward, Uintah Stake, has given each member of her organization, for a Christmas present, a year's subscription to the *Relief Society Magazine*. We have never heard of one person

paying for so many subscriptions to our magazine before—thirty-eight! Sister Jackson's heart must be in the work and her love for her members could be shown in no more beautiful way. We deeply appreciate her support. She has set a pace it will be hard to equal, but many might follow in her wake.

Do Not Waste Time

THERE are so many worth while subjects to be discussed, so many problems to be considered that can be solved that we marvel that so many men and women waste their time in idle speculation regarding things that cannot be clarified and about which they know little or nothing. Many stay away from

classes because of this wandering into unknowable fields who would attend if subjects that are helpful were discussed and if the teachers saw to it that the lessons were followed and the time not occupied by those who like to go off on tangents and speculate on things no one knows anything about.

Lesson Department

(First Week in March)

Theology and Testimony

Select Readings: Alma, chapters 5-9 inclusive. Make notes of doctrines taught.

FIRST AIDS TO GOODNESS

Having seen what the Nephite Record has to say about the immortality of the soul—a new aspect—we have now to ask what are its teachings concerning the duties and obligations of man here and now.

This longer view of the life of man, of which we spoke in the last lesson, should exert a wholesome effect on human conduct in those who accept it. A clear view of the end from the beginning, in any sphere of life, helps in the proper adjustment of the details. The more clearly, for instance, a young man or a young woman sees ahead, the better he or she is able to plan for the future. There is no doubt about that. It is the same with life as a whole. The longer view is always helpful.

One of the fundamental principles operative in the life of the Nephites, individual and social, is that man is free to choose his course in life; and their leaders saw to it that there was no interference with this freedom. All through the *Book of Mormon* runs this thought like a golden thread. Here are some of the most striking passages on this freedom of choice:

“Men are free according to the flesh; and all things are given them which are expedient unto man. They are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for

he seeketh that all men might be miserable like unto himself.

“And now I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit; and not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.” (Lehi in II Nephi, 2:27-29.)

“God granteth unto men according to their desire, whether it be unto death or unto life; he allotteth unto men according to their wills, whether they be unto salvation or unto destruction. Good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.” (Alma 29:4-5.)

“Whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds.” (Alma 42:27.)

“And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; whosoever doeth iniquity, doeth it unto himself; for ye are free; ye are permitted to act for yourselves; God hath given unto you a knowledge and he hath made you free. He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death. Ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.” (Samuel, in Helaman, 14:30, 31.)

Lehi was the first of the Nephite prophets; Alma's life fell in the first century before Christ; Samuel, the Lamanite prophet, lived a few years before the Crucifixion. These men, and others living in between them, all through the thousand years of Nephite history taught the principle of human free agency, with a clearness and force which we do not find among any other religious people. It was the ruling idea in the life of that nation.

But how did the principle work itself out among the Nephites? For very often, in the history of the world, nations have had a higher ideal of individual freedom than their practice of it would indicate.

Perhaps the best single instance of the principle of free agency in the Nephite nation is to be found in the political action of King Mosiah. The account of this reformation of the government and the granting of greater political liberty to the people is in chapters twenty-eight and twenty-nine of Mosiah.

Here are the remarkable facts in the case:

Mosiah's sons, having been converted to the church through a miracle, decline to succeed their father in the rule of the nation, each in turn, beginning with the eldest. This is an unusual situation. The king begins to think—not about what is best for himself, but what is best for his people. If some one else should become king and if afterwards one of the sons should change his mind on the point of the kingship, there would most probably be civil war, in which much blood would be shed. For Mosiah has no illusions about human nature and youthful ambition.

So he decides upon an extraordinary thing. He will change the form of the government. He will

create a sort of republic. Accordingly, he sets a time for an election by the people. A chief judge and minor judges are to be chosen by them. Heretofore, it would seem, the people had had no part in the government.

This was an epochal event in the history of the Nephites. The manner in which this change was received by the nation is told us in this significant passage: "Therefore they relinquished their desires for a king, and became exceedingly anxious that *every man should have an equal chance throughout all the land; yea, every man expressed a willingness to answer for his own sins.* They were exceedingly rejoiced because of the liberty which had been granted unto them."

From this time on it was "the voice of the people" that prevailed among the Nephites. Sometimes this voice was loud for iniquity and political sin, but often it was as loud for righteousness, individual and national. But of this responsibility Mosiah had forewarned the nation at the time of the alteration in the government. His views on this point have already been quoted as one of the literary gems in the Book of Mormon.

In the time of Alma the Younger, as will be remembered, Amlici endeavored to restore the kingdom, with himself as king. The matter was submitted to the people at an election, and their "voice" was against him. This was the first test of the wisdom of Mosiah in giving the people the right of suffrage. (Alma 2:2-7)

During the life-time of Moroni, the military chieftain, it was put to an even severer test, when Amalackiah sought to lead away the people. In this case, as we are told, the Nephite Patrick Henry roused

enough men to rout the ambitious dissenter, who escaped to the Lamanites. (Alma, chapter 46)

The Nephite nation having been granted a full measure of personal liberty, the leaders of that people did not consider that the average man among them was left to himself in the matter of choice, whether in matters of governmental concerns or in religion. For there was the Holy Spirit, to which every man was entitled as a guide to his conscience.

As early as the time of the First Nephi we find the idea announced. "Repent ye, repent ye, and be baptized in the name of my Beloved Son. And also the voice of the Son, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me. Wherefore, follow me, and do the things ye have seen me do." (II Nephi 31:11, 12)

What is this Spirit supposed to do?

In the first place, it sanctifies. Says Alma the Younger: "Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence."

In the second place, it gives power of utterance. In the case of the brothers Lehi and Nephi (Helaman, 5:44, 45), the time they were in prison, the Holy Ghost enabled them to speak divine words: "They were encircled about; they were as if in the midst of flaming fire, yet it did harm them not, neither did it take hold upon the walls of the prison; and they were filled with joy which is unspeakable and full of glory. And, behold, the Holy Spirit of God did come down from heaven, and did enter into their

hearts, and they were filled as if with fire, and they could speak forth marvelous words."

In the third place, the Holy Ghost testifies of God and the Christ. Jesus says (III Nephi 28:11): "And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me." Not only does it bear witness of God and of Christ, however, but it becomes a means of testing truth. Moroni, the last of the Nephites, makes this assertion in these words: "And by the power of the Holy Ghost ye may know the truth of all things." (Moroni, 10:6)

In the fourth place, the Holy Ghost manifests itself through certain gifts. Says Moroni (10:8-18):

"Deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

"To one is given by the Spirit of God, that he may teach the word of wisdom; to another, that he may teach the word of knowledge by the same Spirit; to another, exceeding great faith; to another, the gifts of healing by the same Spirit; to another, that he may work mighty miracles; to another, that he may prophecy concerning all things; to another, the beholding of angels and ministering spirits; to another, all kinds of tongues; to another, the interpretation of languages and of divers kinds of tongues.

"All these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh from Christ."

Concerning this Spirit of Christ it may be further said that often people are influenced by it without any knowledge of the fact by them.

This is clear from what Jesus himself says: He told the Nephites (III Nephi, 20:27): "In thy seed shall all the kindreds of the earth be blessed—unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel." This is the way in which the *Book of Mormon* represents the promise as having been made to Abraham.

With this spiritual power, then, the Nephites could have (1) purification of spirit, (2) a means of utterance not otherwise obtainable, (3) a knowledge of God and of Christ to be got in no other way, and (4) some very definite gifts of the spirit. What more could any one ask than to be free to make his own choice, to begin with, and then to be guided in the exercise of his freedom, if he so desired, by a divine power, so that he would have no mental or moral confusion, but ample light to see his way? Surely the two ways were magnificently open to the Nephites, and they could well be held accountable for their choice.

A word must be added here concerning the idea of obedience to God, of which the *Book of Mormon* is full.

This notion is repugnant to the "modern mind." It is much scorned by the man who is accustomed to going his own way and gait, politically, morally, and religiously—the man, that is, who makes a boast of traveling by his own light. Very likely, though, such a person is thinking of the idea in terms of the priest-ridden period of the Middle Ages, when the clergy told the people what to do in religion and saw to it that they did it. But such

was not the thought of the Nephite leaders at any time.

The high conception the Nephite leaders had of free agency implies that the free agent has a knowledge of the two ways of life. As a matter of fact, these leaders saw to it that the people were taught the principles of true spiritual growth. Lehi, Nephi, Benjamin, Mosiah, the two Almas, Helaman, the later Lehi and Nephi, Mormon, and Moroni—all these prophets and others spent their lives endeavoring to spread a knowledge of the gospel among their people. That was done so that the people might have light to choose the right from the wrong. And then there was the guidance of the Holy Ghost, to which all members of the Church, both before and after Christ, were entitled. How is it possible that any obedience which the Nephites might give to the commandments of God through the priests could be of the sort which is called "blind"?)

According to the Nephite philosophy of life, obedience of some sort there must be of necessity—obedience to the principle of good or obedience to the principle of evil. There was no getting around that. There is the power of God, on the one hand, and there is the power of the devil, on the other hand. And the only question of a free agent is, To which of these powers shall I give my allegiance? The prophets believed that, if one knew the two powers and if one opened his mind and his heart to the guiding influence of the divine Spirit, he would obey God rather than Satan; and it would not be "blind" obedience, either, but just as intelligent as any decision which can be made in matters that are wholly material.

Here, then, is a sort of life-

philosophy: (1) A will that is free to choose its way in life, as free at least as is consistent with things as they are; (2) a knowledge of the two ways in life that one may take, the one leading to God and immortality and the other leading to ultimate destruction; and (3) an unlimited fund of power waiting ready to be tapped by any one that earnestly seeks to see his way clearly and to secure strength to follow it to the end.

Questions

1. State the doctrine of the *Book of Mormon* concerning free agency. What ideas may be added to this doctrine from other sources? Discriminate carefully between the two. To what extent is the will really free, when we consider heredity and environment? Do we act in daily

life on the assumption that we are free or that we are not free to choose? Explain.

2. How may we know which of the two ways of life we ought to choose? In what ways does the Holy Ghost manifest itself? Read section 9, of the *Doctrine and Covenants*, with particular reference to verses 8 and 9, with a view to seeing whether there is not here a key to the solution of every problem by which we may be confronted.

3. What is meant by "blind" obedience? In what way may blind obedience be changed into intelligent obedience? Should we obey God whether or not we understand? Why? Is there an analogy between our relationship to God, so far as this point is concerned, and the relationship of our children to us? Explain.

Teachers' Topic

Watchword: "And into whatsoever house ye enter, first say, Peace be to this house."—Luke 10:5

Text: "Be ye therefore merciful, as your Father also is merciful.

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

"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 6:36-38.

Jesus recognized the universality of sin. He understood the human tendency of man to criticize and find fault with others, at the same time disregarding his own shortcomings. In the chapter from which our text is taken, He goes on to say, "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote

that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then thou shalt see clearly to pull out the mote that is in thy brother's eye."

Jesus seldom spoke with severity; but with kindly advice, and above all by a glorious example, He taught His lesson of charity and understanding. In this chapter He particularly urges the necessity of over-

coming one's own defects before trying to correct the faults of others. He calls attention to the fact that in judging we are apt to misjudge. He said, "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!"—Luke 7:33-34.

"Judge not according to the appearance, but judge righteous judgment."—John 7:24.

Throughout all the Gospels this is one of the outstanding themes. It is one of the foundation stones of Christianity. The Savior spoke of it repeatedly. He constantly told of the love and mercy of the Father. He exemplified it in His own life. One cannot imagine the Redeemer of the world spending His precious time in idle chatter about the trivial faults of others. His criticisms were always constructive, given in the spirit of helpfulness and love. That

strange alchemy of the soul which we call character building is constantly at work, transmuting all the baser qualities into that wondrous power of love, or developing the opposing force which destroys the soul that gave it birth. Jesus said, "For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes."—Luke 6:44.

Love will not grow from jealousy and hate. Thorns cannot bring forth figs, nor a bramble bush grapes. A bitter, envious, fault-finding tongue is the result of—or will inevitably result in—a bitter, thorny, bramble bush soul. Love alone can change it, love of justice, love of humanity, love of Jesus.

Jesus was aware of the frailties of His people. He also recognized their ability to overcome all things. Otherwise He would not have given the admonition which is a challenge to the soul of everyone who believes in Him, "Be ye merciful, as your Father also is merciful."

Literature

(Third Week in March)

THE SHORT STORY IN AMERICA

Note to Teachers: The Short Story in America will be treated in four lessons, 1. Washington Irving to and including Bret Harte; 2. Writers of the later nineteenth and of the twentieth century; 3. The Short Story today; 4. Short story writers of the Church.

In the early part of her history America was too concerned with her own troubles; too much engrossed in founding homes in new lands; and too interested in robust living to develop intellectually. The first fiction writers might have been living in England, their style, their thoughts, and even their subject matter was so similar. America as a source of material for writers was still to be discovered.

It was James Fennimore Cooper who made the discovery. His "Last of the Mohicans", "The Spy", and other Natty Bumppo stories are still read today and European boys and girls who come to America in our own times are disappointed because they do not see the Cooper Indians stalking through forests. Cooper, however, gave most of his talent to the novel.

Contemporary with Cooper was

Washington Irving, born in New York City in 1783, the year of the British occupation. Irving belonged to a well-to-do family and he did not have a strong urge to work. Still he had the urge to write. His literary career began with a burlesque history of New York, supposedly written by one Diedrich Knickerbocker. Today most Americans know of the book, but all of us have read "Rip Van Winkle" and "Ichabod Crane". (This later story, incidentally, made the school master of America such a sorry figure of a man that the profession still suffers in 1932 from Irving's ridicule.

Irving was blessed with a touch of fantasy, a pleasing humor, with sensitiveness and graciousness, and these qualities are as vivid in his writings now as they were in the eighteen hundreds. Men, before him, wrote stories, but they are all forgotten and Irving lives. His genius won immediate recognition at home; Europe soon claimed him. When he visited England he wrote of English scenery and subjects with the same deft style and humor. He was equally at home in Spain. Indeed, his stories of the Alhambra won him the Spanish consulship. In spite of his intense nationality, he was cosmopolitan in point of view and in experiences.

With the exception of these two men, American writers were not recognized abroad. There were several very good reasons for this. English books and English stories poured into America because of the lax copyright laws, and even the few people seriously interested in writing were not given a fair chance. But the American spirit noted always for its ingenuity and its vitality, could not be held down for long. Writers soon began express-

ing themselves in a new form, as characteristic of the country then as it is today. They wrote short stories.

Nathaniel Hawthorne, born in 1804 and Edgar Allen Poe in 1809, gave a new and original kind of story to America and in time to the world. Other American writers were interested primarily in what happened to people on the outside. These two men were concerned in the mental and spiritual adventures of men.

Hawthorne's deep interest lay in the souls of men and in conflicts of character—which is about the same thing. He was a descendant of the Puritans. It was his grandfather who had been cursed at Salem during the witchcraft trials and the story had a profound effect upon young Nathaniel. From the time Hawthorne was about twelve years he deliberately sought a life of solitude so that he might write. His style is excellent, beautiful in words and in rhythm, and entirely by himself he developed a special art of short story writing. It had most of the things we demand in a story today—brevity, unity of impression, fantasy, and often a touch of humor. Sometimes he failed in the quick climax, but for the most part his stories are masterpieces of the art. What they lacked in vigor and cheer they made up in style and content.

It is interesting to note that Hawthorne, still one of our greatest, did not win real fame until he was well in his middle years. He had his struggle with poverty and discouragement. But even in the worst times, he had a faithful audience of one. That audience was his wife. There is a story current today that one time Hawthorne came home determined to give up any attempts

at writing and to find some way of making a safe living for his family. He told his wife that he no longer had any money, even for their simple needs, and she replied by throwing open a drawer partly filled with money she had saved. After the "Scarlet Letter" he was able to live comfortably and well. In our times his writings are as popular, perhaps, as they were in his own. It would be hard to find a child who does not know the story of "The Great Stone Face."

Poe, said by many, to be America's greatest man of genius, was born in Boston and left an orphan in his infancy. As yet there is no more romantic figure in American literature than this man. Every few years some author produces an essay or a book which he believes will make clear the real Poe. But if this has ever been done, it is lost in the legends of Poe's memory. The later writers regard him more kindly and are more apt to take the attitude that Poe, handicapped by his sensitiveness, his introspection, and his lofty ideas of art, did better than could be expected.

In Poe, who was also a great poet and critic, the short story reached perfection in form. His rules for this form of art, which he deduced from his own writings and those of Hawthorne, are still the accepted ones; they are the precepts that have largely shaped the modern short story. The most famous of Poe's tales are those of horror and of mystery. In the later he is unique. Few men of any nation have an intellect so highly developed in pure reason. There was one thing he did not attempt. He could not portray character. His writings could have their settings in almost any country and his char-

acters exist only for the purpose of the plot.

All his life Poe struggled with poverty. He wrote his first story, "Ms. Found in a Bottle" for a contest sponsored by a Baltimore paper, and the hundred dollars he received was the largest sum he was ever paid for a piece of writing. Today writers with only a slight trace of his genius receive ten times that amount. It was in journalism that Poe eked out a meager living. He was proud to a degree hard for most of us to understand, and he was confident that his works would receive immortal fame. So sure was he of that fame that he made no compromises.

After Hawthorne and Poe the short story in America languished for many years. People wrote, to be sure, and many women wrote stories full of morals for the growing women readers. Whole books could be written about these writers who wrote for the new women's magazines and did so much to shape feminine tastes and thought in America during the nineteenth century, but there is no time for them here. We can only note that there were no men of sufficient talent to really profit by the work of the masters. A few writers came close to it, but it was not until the time of Bret Harte that the short story came into its own. Some one may object to this and want to include Mark Twain. Twain is our most original writer, but he was little concerned with short stories and made no definite contribution.

Bret Harte was an eastern boy, who by some trick of fate, came to the west coast and in time exploited the California of the gold days for the benefit of eastern readers. He might have been a great

genius, but his later writings fell short of his first ones. He has, however, a definite and high place in American letters. He is the father of the short story in America of more modern times. To the technique of Poe and Hawthorne he added local color, a deft handling of characters, and a more characteristic American humor. One of his stories has been selected for this month's lesson.

Bret Harte

The American frontier had one of its last great chroniclers in Bret Harte. His fame is closely connected with early California. There are some who say that his pictures of those days are not true ones, but they are the pictures accepted by the world, and it is doubtful if they will ever be supplanted. Harte wrote at a time when the frontier was in the process of transformation, when the memory of the forty-niners was still vivid in America. He spoke with authority, and later writers must rely on story and documents.

Strangely Harte could not write of anything save California life. When he tried other subjects, his pen lost its magic. At one time he was inspired by two visions, one to record the gold days of California, and the second to bring back to life the California of the Spanish, of the Missions, the Fathers, the ranchos, and the leisurely ways of living. The first he accomplished in part, the second he only half started.

Bret Harte was not a true Californian. He was born August 25, 1839 in Albany, New York, the son of a professor of Greek. As a child he was delicate, and with his mother's aid, he successfully evaded an education. He was, however, a

great reader, and Dickens, from whom he learned much of sentimental writing and characterization, was his favorite.

When he was eleven, he wrote a poem and had it published. And his strange parents instead of praising it, pointed out all its bad features, telling him he could never be a poet. He was completely discouraged for years, but the instinct kept cropping out and he wrote bad verse off and on through his life.

In 1856, when he was seventeen, he came to California, followed soon by his widowed mother. At that time he had no definite purpose except that he wanted to make a living and California was a place of romance and promise. There is no record that he actually tried mining, but he was a messenger for the Adams Express, a prescription clerk and a printer, in addition to various other trades. He knew the frontier life intimately, the gamblers, the miners, the Chinese, the waterfront, and the early life of the villages.

While he was working in the composing room of the Golden Era he wrote his first story, "Miss". It led to his securing a place in the office of the General Surveyor at San Francisco and to his marriage with Miss Anna Griswold. Later he was made secretary to the Superintendent of the Mint, a position that left him with much time for writing. Joaquin Miller, who was a great admirer of Harte, wrote of him at this time:

"I found a spare, slim young man in a chip hat and a summer dress of the neatest and nattiest cut, who took me cordially into his confidence at once. I liked his low voice, his quiet, earnest, and unaffected manner from the first. He had neat editorial rooms where he made me welcome, although he was then engaged as Secretary of the Mint * * * I think he was the cleanest man I ever

saw. He was always as clean, modest, and graceful of speech as a girl."

"The Overland Monthly" was started in 1868 and Harte was chosen editor. His intention was to write a story of California life for the first issue. Something kept him from getting it ready and it came out in the second number. When it went into the type room the typesetter refused to let it advance further than the proof sheets. Among other reasons he declared it as not fit copy for his proof reader to see. She was a young and innocent girl and the man felt he must protect her. The story was "The Luck of Roaring Camp", and Harte, being editor, had the last word. He declared that it was not indecent and that it would be printed. The world has since verified his decision. But California thought otherwise. The citizens of the young state were largely Puritan descendants, and they took their civilizing process very seriously. Not only did they consider the subject unfit, but they said Harte was not true in his picture. "The Luck" was the story of the reformation of a camp by the birth of a baby, and right in San Francisco that very year one thousand children had marched in a parade, each one carrying a flower.

The east was not so troubled. They took "The Luck" and its author to their hearts and demanded more. The stories that followed were read by everyone, men, women and children. They cried over his sentimental parts, laughed at his humor, thrilled with his stories of the adventuresome California days, and talked about his characters. In time the east that had sent him out unknown, demanded his return, and he was only too happy to obey the command.

His way back was one long ova-

tion. But once away from hills of California and the blue Pacific, his magic touch left him. He wrote much because his way of living demanded that he have large sums of money. When his writings were receiving little attention he turned to lecturing of the gold days. Finally he was given a government post in a little German town. This he did not care for and friends used influence to get him transferred to Scotland. When he left America, much of his zest for life was gone and he developed an attitude that the world owed him a living. Europe revived him for awhile with its welcoming praise and his translations heaped in shop windows. He wrote himself dry of California tales and then wrote on. Once he attempted to attain his second vision, that of writing of the Spanish days in California.

There is considerable mystery attached to his later years. He did not return to America and he seemed to be estranged from his wife and family. But when he died in Surrey May 5, 1902, they were with him.

Gilbert Chesterton, the English critic, once wrote that Harte of all the men of letters had discovered the intense sensibility of the primitive man, that this unlettered person, so much misunderstood and belittled by writers, was highly sentimental and religious, and that while it is rare to find a thoroughly good man, Harte discovered that it is rare, almost to the point of monstrosity, to find a man who does not either desire to be one or imagine that he is one already.

"The Outcasts of Poker Flat"

"The Outcasts of Poker Flat" needs little explaining or studying; it has only to be read to be enjoyed

and understood. It is one of Harte's best stories both from the points of view of local color and interpretation of human emotions. The plot is simple: One of California's mining towns in the days of the Vigilance Committees decides to reform itself. The immediate urge is the loss of much money through gambling and two horses through thievery. Along with the gambler and the thief the citizens expell two other undesirable characters, women who are typical of mining towns. The company, since they can not leave separately, travel together. Poker Flat, from where they are outcasts, is in the foothills, and they decide to go higher up in the Sierras to a town as yet untouched by law, Sandy Bar. On the way they stop to drink, though the gambler, who, true to his type, does not drink, reminds them that they have a good distance to go and that winter can be expected any day. While they are waiting, two young people join them, a boy and a girl coming from Sandy Bar to Poker Flat to be married. During the night the old thief steals away with the horses and the wind brings a heavy snow, which does not cease. As a last resort the gambler has the boy brave death in an effort to bring help. After the boy goes, the gambler, too much of a coward to see the others suffer, kills himself.

There are six characters in the story, all of whom have achieved immortality. Oakhurst, the Duchess, Mother Simpson have all come to be symbols of their tribe, and names of Uncle Billy, Piney, and her lover are known all over the world. The story is California's own—the mining town introducing law and order, the cowardly, the brave, and the loose characters from all over America and the world, the dry

foothills, and the high Sierras.

It is said of Harte that he does not know how to make his characters grow, that they are in no way affected by the conflicts in the story. Oakhurst, who was given a chance to reach sublime heights, is the same when he dies at the foot of the pine tree as when he left Poker Flat. He is clear headed, willing to help, cool in the face of danger, but incapable of real leadership or great moral bravery. The Duchess and Mother Simpson do not change. One might argue that Mother Simpson did since she starved herself for Piney, but that instance cannot be cited for growth. Women of her kind are notoriously kind to the underdogs of life and to those in extreme need. And Uncle Billy was exactly the same kind of coward and thief. Character growth is one thing Harte did not learn from Dickens. Some objection might be raised to Harte's having Piney unable to pray. Piney was young, pure, and God-fearing, and probably of Puritan descent. In real life she could have prayed, but for artistic purposes it is better that she could not.

In giving the story to the class the enjoyment of it is the primary thing.

Questions

Which do you think the more important in this story, character or plot? Which character is the most vividly drawn? With which do you sympathize the most? Do any of the characters show growth? Is this a strong or weak point for Harte? Harte has been charged with being overly sentimental. Are there any grounds for this charge? Using this story as a basis for your answer, tell what contributions he made to the short story as a form

of art? Why is he called the father of the short story? Account for Bret Harte's sudden and overwhelming popularity. (There are many reasons for this) Why did he fail as a writer after he left California? Why was Harte fitted to picture California of the early days? Why did California reject Bret Harte and the east welcome him?

Name other writings of Bret Harte. Why could not this story have been written outside California? Give instances in this story to support Harte's belief that all men and women contain much good. What things, or what characteristics of American life and American spirit made it possible for the short story to be developed independently?

Social Service

(Fourth Week in March)

PERSONALITY STUDY: SOUND AND FRUITFUL THINKING

(Based on Overstreet's "Influencing Human Behavior," pp. 184-200)

"Real thinking is rare and difficult and * * * needs every incentive in the face of innumerable, ancient, and inherent discouragements and impediments," says James Harvey Robinson in his stimulating book, *Mind in the Making*. It is our privilege again to consider the important problem of sound and fruitful thinking. There is always a need for a better understanding of the various aspects of this problem. Furthermore if Professor Robinson is right in the above statement, we should do what we can to remove some of the impediments and discouragements which beset the way of those who might more frequently do real thinking. This lesson is designed to make a few contributions to help us along these lines.

When we become aware of a problematic situation which demands a solution we may adopt either one of two very different ways of making the adjustment that seems necessary. We may employ the method of seeking a solution by means of motor or muscular activity or we may start what the psychologist calls an *ideational* quest

for a solution. In general, the first method is what we call learning by doing or learning by experience and the other method is often designated (sometimes disparagingly) as the planning, or the antecedent theoretical work. The first is the method of learning by "hard knocks" and is used almost altogether by animals which probably make little if any use of ideas.

While under some circumstances this method may possess certain advantages, yet it scarcely deserves the praise it often gets from many as being the "practical" method. On the other hand we show very little understanding of the ideational or thinking method if we don't recognize that it is frequently characterized by a good deal of "trial and error" procedure. The fact is that these two methods are very much alike in most respects. The example of trying to solve an ordinary mechanical puzzle by the two ways will help bring this out. When we use the motor or muscular activity method (sometimes called the "practical" method) we handle the material twisting and pulling in a more or less random fashion while we notice

by means of our senses how each thing we do turns out. If the planning or thinking method (often called the theoretical method) is tried as occasionally it is, we refrain from much outward or observable activity and proceed to analyze the problematic situation by careful observation and by inferring what would take place in case this or that thing were done. We see that in the one method we get the solution mainly by using movements and in the other by using ideas. But in both cases we begin with a felt difficulty or perplexing situation and then use a procedure which is "variable, persistent, and analytical". The solution in both cases is more or less accidentally discovered. Finally the process of mastering the solution for possible future use is undertaken. In both cases this involves a sufficient number of repeated trials to establish the adequate response.

We have been considering certain contrasts and similarities of the motor and rather simple ideational solutions to everyday problems because it is hoped that this will help us to better appreciate the nature and advantages of the thinking process. It is obvious no doubt that the using of ideas—the mental substitutes for movements and things that can be immediately perceived—is closely related to the process of careful and systematic thinking sometimes designated by the term reasoning. It is not our desire to have you decide that one of the two methods we are considering is better in all cases than the other for each has its advantages and disadvantages.

The motor method must necessarily be employed by young children before they have many ideas. Frequently the nature of problems confronting adults (choosing be-

tween two paths in a region strange to them) is such that even they lack the experiences to furnish the basis of relevant and helpful ideas. In the case of rather complicated problematic situations (playing chess or designing a practical dirigible balloon) it is quite necessary to engage in not a little overt performance as an aid to our mental analysis. Then, too, the motor method often helps a baffled thinker by indicating good clues with which to renew the ideational attack.

The method of reasoning has a number of important advantages. (1) It may save us from actual danger and harm which would surely threaten many times if the motor method were depended upon instead. (2) It generally saves both time and energy. (3) In industrial and building situations it generally results in the economizing of expensive materials. (4) Solutions reached by reasoning are frequently more satisfactory because they are made in the light of wider knowledge and experience since we may even profit by the experiences of others who may be remote from us in both time and place and yet whose communicated and socially tested ideas are highly relevant in relation to many of our particular problems. (5) Again, reasoning is not limited to the solution of problems immediately before one, but can be used very widely. We can even cross bridges before we get to them, which by the way is not always a bad thing. We, of course, are willing to yield that unnecessary worrying should be avoided. But let us not call ourselves rational beings if we content ourselves too much with adjusting to each new situation as it arises without making suitable provisions to meet a good many of the urgent needs that are sure to call

for solution in the future. (6) In closing this enumeration we may observe that reasoning is necessarily involved in the solution of the abstract and conceptual problems of science and philosophy.

Thus we see that each method has its proper place and that for the best results it is often necessary for the one method to supplement the other. For those of us who may be inclined to over-rate and over-use the motor method for fear of being called theoretical it might be well to read carefully the following statements from Professor Bobbitt:

"The planning, the antecedent performance of the task, is * * * the most important part of it. But it cannot have vitality * * * unless it is an organic portion of a total act of which the outward performance is but the culminating portion."

Let us now turn our attention more particularly to another important phase of our lesson problem, that of the circumstances under which thinking may be expected to take place, or how thinking may be stimulated.

Practically all who have gone into this carefully are agreed, as we have stated above, that thinking never takes place unless we are brought more or less face to face with some crisis or problematic situation. For example, Strayer and Norsworthy say that thinking is engaged in "only when the response is inadequate, when no satisfactory response is forthcoming—only when there is something problematic in the situation." John Dewey says, "The origin of thinking is some perplexity, confusion, or doubt." Swift has the following to say on this question, "If everything ran smoothly there would be no thinking. Like everything else, thinking requires a cause, which in this case

is trouble. Doubt, perplexity, uncertainty, an obstacle in the way of what we want to do—all are different names for troubles that interfere with our activities, physical or mental. * * * The recognition of trouble * * * is * * * the incentive to thinking."

Of course as we indicated in the first part of this discussion we do not necessarily think—much less think straight, when confronted with a problematic situation. In fact, we more frequently engage in less difficult procedures. On account of real thinking being as Dewey says, troublesome and painful—involving disagreeable mental suspense—we are much inclined to get along somehow with a minimum of careful, systematic thinking.

This being true, the teacher or leader who wishes to encourage thinking on the part of others tries to create the kind of situations which are favorable to the initiation of this process. Sometimes he may seem even ruthless in knocking out the "props" from under certain generalizations and in verbally shutting off the possibility of the easy recovery of a satisfying equilibrium until a little thinking has been done. At the risk of being misunderstood by the ever near "heresy hunters" and even by some of his friends, he seems at times to actually foster a mental attitude akin to doubting. He knows that sound and fruitful thinking is worthwhile, but that it will not arise spontaneously without the people concerned first being placed at least temporarily in a mental attitude more or less equivalent to a doubt or rather serious perplexity.

Space permits but a very brief mention of a few other things which favor the occurrence of the thinking process. Teachers who wish to have

their students do a good deal of real thinking steadfastly refuse to do an undue amount of thinking for them no matter how strong the temptation may be. They avoid presenting material to them with the attitude of dogmatic finality. They try to cultivate a wholesome intellectual curiosity and also try to discipline the students in the habit of perseverance at more or less difficult tasks. They gradually train the students to preserve a tentative attitude toward knowledge and insist that the statements of generalizations be made cautiously and in the light of actual *evidences*—not as the result of mere wishes. We can no doubt see how in due time, with such training, thinking will become less troublesome and painful and as the student learns how to carry on the process systematically avoiding the numerous pitfalls he may voluntarily choose to think when he is not actually forced into it by some natural or artificially made severe crisis.

In the above discussion we have tried not to duplicate the *Magazine* lesson on "straight thinking" published last February. It will be well to again read this former lesson as a valuable supplement to the present one. Especially if we need to improve our notions of what constitutes sound and fruitful thinking as contrasted with mere rationalization, or if we cannot readily recognize a dozen or more common pitfalls of thinking we should read not less than the middle four pages of this former lesson printed in the *Magazine*.

The important thing is to actually gain better permanent control over ourselves and over those we would help in relation to genuine fruitful thinking.

A Few Possible Problems for Class Discussion

1. Discuss briefly each of the following phrases selected from our textbook: "uncritical receptiveness", "essence of science", "insidious art of self-deception", "a make-believe reason", "superficial training of youthful immaturity", "the issue is fundamental", "the great hope".

2. Tell of one of the last times you engaged in some real thinking.. How long ago was this and what sort of situation stimulated the real thinking? With you, would you be willing to say that this kind of thinking is "rare and difficult"?

3. Describe a frequently met with counterfeit type of thinking. How are you able to identify it as not "real thinking"?

4. Point out several contrasts and similarities between the motor and the ideational methods of solving problems. What are some of the advantages and disadvantages of each method?

5. Explain the statements quoted in the lesson from Professor Bobbitt.

6. Joseph Smith is recorded as having said, "I want the liberty of thinking and believing as I please. It feels so good not to be trammelled." (See History of the Church, Vol. V ,p. 340) To what extent is it your conviction that people in a democracy should be untrammelled in their thinking?

7. What are some of the best means you know of to use in order to successfully stimulate more worthwhile thinking? What cautions would you observe in relation to their use, especially with immature people?

8. Discuss the problem outlined in connection with last year's lesson on "Straight Thinking" which you

think best supplements the present lesson as here outlined.

9. Comment on the following interesting discussion of the "Fine Art of Doubt" by Glenn Frank:*

"Now and then I receive letters from anxious parents expressing fear that their sons and daughters may become infected with doubt in the class rooms and laboratories of the university.

"They fear that their sons and daughters may find themselves cut adrift from their religious moorings.

"We need, I think, to remember that

*Permission to make this extensive quotation has been obtained from The McClure Newspaper Syndicate.

the will to doubt and the will to believe are companion habits of the mind and that neither is essentially more religious or less religious than the other.

"That these two wills are of equal respectability is obvious when we watch the will to doubt at work in the field of science.

"All of modern science has its origin in the will to doubt.

"And yet the doubt of the scientist is in itself a superior kind of faith, for it combines an unwillingness to accept the unproved with a willingness to adventure into the unknown. * * *

"The will to doubt is the God-given faculty by which we protect ourselves against spiritual fraud.

"It is only when it is perverted that it leads to spiritual famine."



MRS. IDA V. LITSTER OF CLEVELAND, UTAH WITH HER NINE DAUGHTERS. MRS. LITSTER ALSO HAS THREE SONS

Innocent Sufferers

By *Emma Moshcer*

WE have heard on many occasions of the ill effects tobacco has on the user. May I put in a word for the non-user?

Some smokers are considerate of others, but a vast number, through their carelessness and disregard of others have contributed to tobacco-poisoning of innocent victims, mostly women and children. We cite one case out of many where a girl was a physical wreck for many years, suffering first from the father's smoking and after his death from the brother's, even worse, for the father had used a pipe and the brother a multitude of cigarettes. For many years she went from home to hospital, where she would invariably improve after a few weeks, only to be ill again after returning home. She, like many others, was suffering from chronic tobacco poisoning.

Probably many a child is delicate and sickly only because of tobacco smoke in the home. Those little ones who are fortunate enough to be taken away from such a home atmosphere soon begin to look much better.

No normal father is so indifferent that he would knowingly do anything to his children that would prevent them from enjoying robust health, but through ignorance the health of many women and children is being sacrificed at the altar of a father's habit.

In many offices workers are suffering from headaches daily, due to association with smoking co-workers. However, there is a ray of hope for betterment in the future. In the U. S. Senate no one is permitted to smoke while in session, nor is smoking allowed in some of the largest medical schools during classes.

A great deal could be said about the economic side of tobaccoism. For instance, if a man used two five-cent cigars a day, he would spend \$36.50 a year, or in ten years \$365.00. Just think what one could do nowadays with this amount.

It is harder to break a habit than to form one, so perhaps more good could be accomplished if the young people were taught in time to prevent them from forming wrong habits.

The Lord has put the responsibility of training the children on the parents. True, all auxiliary organizations are helps, but they are not as responsible as the parents are. Many fathers have church duties besides the day work; mothers also have home, church and social duties, but no matter how urgent these are, the Lord does not release parents from this sacred duty of teaching the children both by example and precept.

I often think of King Benjamin and Alma, what a hard time they must have had in trying to keep their children on the right path. I hardly think they neglected the training even though they had other duties; maybe that was the reason the Lord came to their assistance in giving the boys a demonstration of his power. I am sure the Lord is willing to help parents now if they do all they can first.

The Lord wants a valiant people, not cowards, but brave people to carry on the work. It is easy enough to swim with the stream, but he is the one I would admire who has the courage to stand aloof, apart if you please, who has stamina, character, manhood, or womanhood to stand true to his conviction, to the gospel, even when multitudes deride.



For the New Year

By Georgiana Angell Millett

Peace, turbulent soul!
A New Year begins.
I would world-strife subdue;
So be we resolved—
(’Tis not too late,
While yet there’s breath of life)
To bow our heads,
At morning’s glow,
Before day’s cares begin,
And set our hearts,
In tune with God:
“Save now our souls from sin.”
And then again at even-tide,
May we, on bended knee,
Give *thanks* to him
For life and love:
“Help! that we greater be.”



Complete Suits for Men and
Women—Children's Clothing
a Specialty

Prompt and Careful Attention
to Mail, Telephone and
Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices
GENERAL BOARD RELIEF
SOCIETY

Open Daily—9 a. m. to 5 p. m.
Telephone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah

Was. 3723

42 West 2nd South

J. P. Ridges Engraving Company

Cuts

FINE HALFTONES

ZINC ETCHINGS

L. D. S. GARMENTS

FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|--|--|
| No. 1 New style, ribbed lgt. wgt. cotton with rayon silk stripe. An excellent Ladies' number..\$1.25 | No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style..2.75 |
| No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.25 | No. 6 Light weight garment. Ladies' new style..... .95 |
| No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style..... 1.50 | No. 7 Light weight Spring and Autumn garment. Men only 1.00 |
| No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 2.00 | No. 8 Light weight silk for ladies only, new style only..... 1.00 |
| | No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.95 |

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid. Special discount to missionaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

28 Richards Street

One-Half Block South of Temple Gates

YOU CAN DO A LOT TOWARDS MAKING 1932 A

Happy New Year

If--

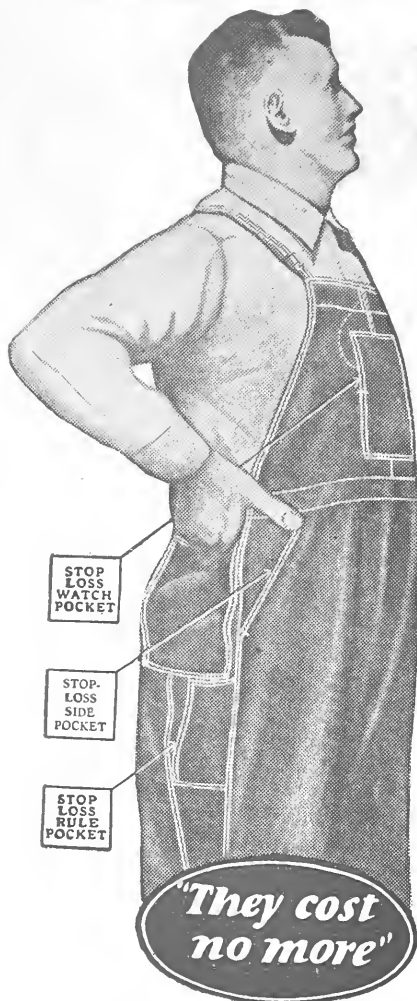
You let printed forms help take care of the thousand little time consuming details of your business.

We are equipped to render inexpensively and efficiently every kind of printing and binding service.

●
*The Deseret
News Press*

29 Richards Street,
Salt Lake City, Utah

12 POINTS OF SUPERIORITY!



A DOZEN REASONS WHY MOUNTAINEER OVERALLS

Give Longer Wear and
More Satisfaction

1. Bib "Stop-Loss" watch pocket.
2. Bib deluxe and pencil pocket.
3. Wide and strong suspenders.
4. "Stop-Loss" side pockets.
5. Large reinforced back pockets.
6. Wide and roomy in seat and legs.
7. "Stop-Loss" combination pliers and rule pocket.
8. Triple stitched seams.
9. First quality denim.
10. Bar-tacked at every point of strain.
11. Convenient match pocket.
12. Built for comfort, service—guaranteed.

Due to large scale production and unusual buying power, Mountaineer Overalls with the Stop-Loss Pockets cost you no more than ordinary overalls.

Ask Your Dealer for
Mountaineer Overalls with Stop-Loss
Pockets

Manufactured in Salt Lake City by
Z. C. M. I. CLOTHING FACTORY

MRS ABBY G JENSEN
HONEYVILLE UTAH



This Happy Family

Living under ideal home conditions. For "Daddy" never fails to provide comforts and happiness.

BUT HOW ABOUT THE FUTURE?

Will they be provided with the same comforts and joys should "Daddy" be called beyond?

START THIS YEAR SENSIBLY

By guaranteeing their future happiness with

The **BIG HOME COMPANY**

Remember there is but one company offering

*Participating Insurance
At Low Non-Participating Rates*

BENEFICIAL LIFE INSURANCE CO.

Home Office—Salt Lake City

HEBER J. GRANT, President

E. T. RALPHS, General Manager

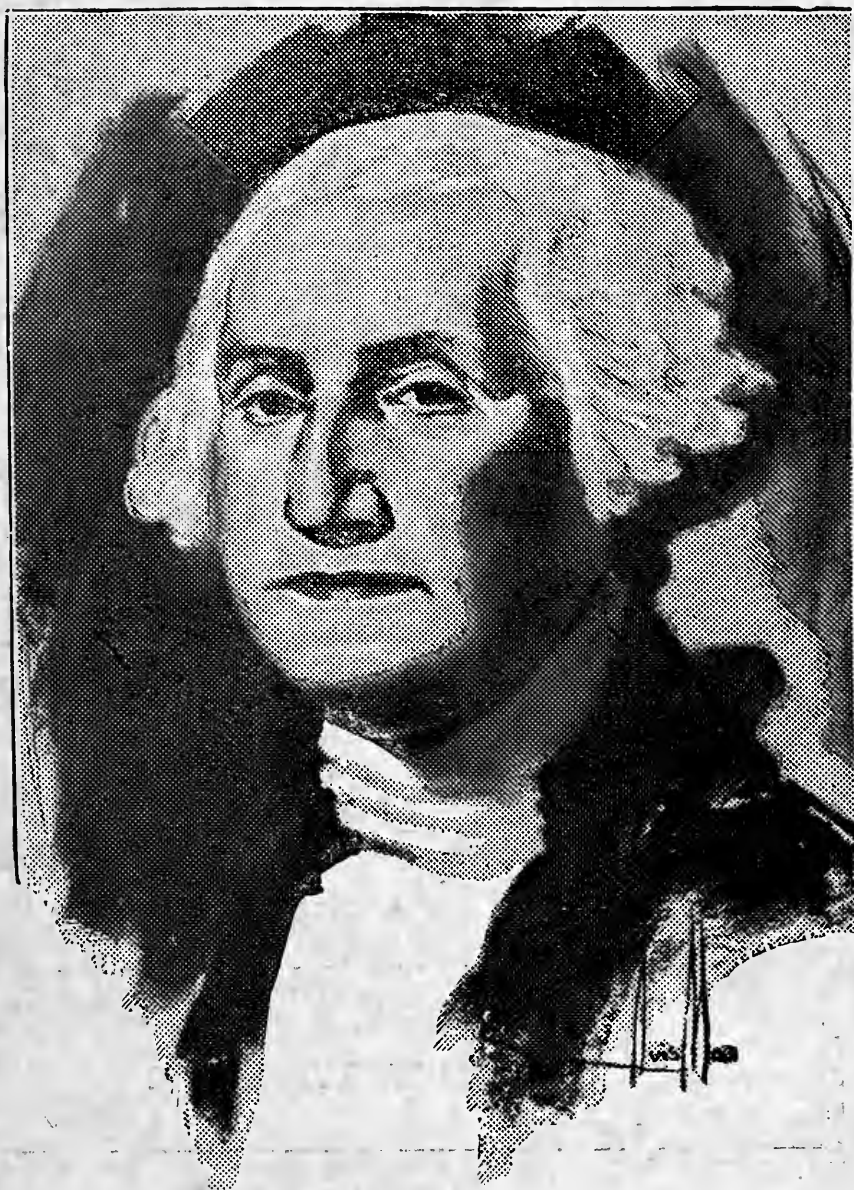
When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
Magazine

Volume XIX

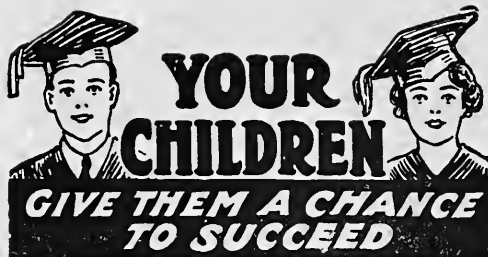
FEBRUARY, 1932

No. 2



GEORGE WASHINGTON

NEW
CLASSES
EVERY
MONDAY



NEW
CLASSES
EVERY
MONDAY

L. D. S. BUSINESS COLLEGE

offers complete
Business Training—
for the small sum of **\$ 15⁰⁰** per month



TYPEWRITING CLASS

**Expert Training in Walton Accounting, Gregg Shorthand,
Stenotypy, English, Salesmanship, Commercial Law**

L. D. S. BUSINESS COLLEGE

WASATCH 1812

If you knew all the facts about Coal you'd insist upon receiving—

SPRING CANYON



for a *Clean, Long-Burning Fire*

OR



for *Fast, Intense, Clean Heat*

AT A MINIMUM OF EXPENSE

Ask Your Good Friend the Coal Dealer

Genuine KNIGHT Spring Canyon and ROYAL Coal mined in Utah
exclusively by

Knight Fuel Co.

Royal Coal Co.

Phone
Wasatch
1676

General Offices 8th Floor Newhouse Bldg.
Salt Lake City, Utah
LEONARD E. ADAMS, General Sales Agent

Phone
Wasatch
1320

L. D. S. GARMENTS

Direct From Factory

You are guaranteed unusual wear and satisfaction from Cutler Garments. They are made from the best long wearing, two combed yarns.

No. 68 Ribbed Lt. Wt. Cotton	\$.75	Non Run Rayon, Long Legs or Old	
No. 74 Ribbed Lt. Wt. Cotton	1.00	Style	2.00
No. 76 Ribbed Lt. Wt. Lisle	1.19	No. 56 Ribbed Hvy. Cotton, bleached	1.65
No. 63 Lt. Med. Unbleached Double		No. 55 Ribbed Hvy. Cot., unbleached	
Back	1.19	Double Back	1.65
No. 64 Ribbed Lt. Med. Cotton	1.19	No. 27 Ribbed Med. Wt. 50% Wool..	2.85
No. 62 Ribbed Med. Hvy., bleached...	1.29	No. 39 Ribbed Hvy. Wt. 50% Wool..	3.50
No. 61 Ribbed Med. Hvy., unbleached		No. 32 Silk and Wool	3.95
Double Back	1.29		
Non Run Rayon, Elbow and Knee			
Length	1.29		

WHITE TEMPLE PANTS

8 oz. Heavy Duck

1.95

SPECIAL MISSIONARY DISCOUNTS

In ordering garments please state if for men or women and if old or new styles are wanted.

Also give bust, height and weight.

Sizes above 48—20% extra. Marking 15c. Postage Prepaid.

Special—When you order three pair of garments at one time we allow you a 15% discount on third pair only.

Cutler's

36 SOUTH MAIN ST.

Long Wearing
CLOTHES

GARMENTS

UNDERWEAR

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

February, 1932

No. 2

CONTENTS

Portrait of George Washington	Frontispiece
Washington	Thackery 69
The Place of Recreation in Our Lives	Elder Melvin J. Ballard 71
A Leisure Time Program	Clarissa A. Beesley 74
Grandmother's Quilts	Alice M. Snock 77
The Mother and the Wife of George Washington	Fay Ollerton 78
New Day	Merling Clyde 83
The Doctor Passes	Maxa Million 84
What Christian Parents Can Teach Their Children	Newell W. Edson 89
Autumn (With Portrait)	Beatrice K. Ekman 94
The American's Creed	Emeline Y. Nebeker 95
Side Lights on the Book of Mormon	John Henry Evans 97
Happenings	Annie Wells Cannon 101
Into Whatsoever House	Fontella S. Calder 103
Acrostic—February	Bertha W. Pratt 106
The White Silence of Winter	106
Notes to the Field !	107
Notes from the Field	108
Editorial—Bicentenary of George Washington	111
Leisure Time	112
Funerals	113
Our Savior	Elsie E. Barratt 113
Lesson Department	114

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

DRINK

Brainard

Cottonwood

Dairy

MILK

Before Men Used Money

They Bartered

Barter was the way the Pioneers did business—In real estate deals at the present time—the same methods are being used.

Aged People

Who wish to come to Salt Lake City to live—can exchange country property—for city property.

TELL US YOUR STORY

We feel sure we can help you find a Salt Lake home.

Exchange Dept.

Ashton-Jenkins Co.

31 Main Street Washed 123 Salt Lake City

32 So Main St.

Was. 123

Salt Lake City

L. D. S. GARMENTS

Good grade, and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

464 Med. Lt., Ribbed cot.....	\$.95	624 Lt. Wt. Luster Lisle.....	\$1.75
147 Spring needle, combed cot.....	1.10	308 Run resisting Rayon.....	1.95
98 Special Rayon, Ladies.....	1.21	742 Med. Hvy., cot., Ecru or White..	1.75
208 Med. Lt., cot., Ecru or White....	1.35	904 Unbleached cot., Extra Hvy.....	2.00
32 Fine rib. cotton, Lt. Wt.....	1.50	1124 Med. Wt. wool and cot. mixed....	2.50
256 Med. Wt. Firmly Knit cot.....	1.65	1118 Med. Hvy., wool and cot. mixed..	3.50
226 Med. Lt. Rayon Striped.....	1.45		

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

L. D. S. GARMENTS

FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|--|--|
| No. 1 New style, ribbed lgt. wgt. cotton with rayon silk stripe. An excellent Ladies' number..\$1.25 | No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style..2.75 |
| No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.25 | No. 6 Light weight garment. Ladies' new style..... .95 |
| No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style..... 1.50 | No. 7 Light weight Spring and Autumn garment. Men only 1.00 |
| No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 2.00 | No. 8 Light weight silk for ladies only, new style only..... 1.00 |
| | No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.95 |

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid. Special discount to missionaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

28 Richards Street

One-Half Block South of Temple Gates

No Necessity for Language

"Does the baby talk yet?" asked a friend of the family of the little brother. "Naw," replied the little brother disgustedly. "He don't need to talk. All he has ter do is yell, and he gits everything in the house worth having."

A Strict Sense of Duty

The touring car had turned upside down, burying the motorist under it, but the village constable was not to be thus lightly turned from his duty.

"Its no use your hiding there," he said severely, "I must have your name and address."

Henry's Whereabouts

"Where is Henry?" asked the neighbor of the lady whose husband he wanted to see.

"I don't know exactly," said the wife; "if the ice is as thick as Henry thinks it is he is skating; if it is as thin as I think it is he is swimming."

Getting Even

A little boy who had been punished by his mother one day, and that night at bedtime he prayed thus:

"Dear Lord, bless Papa and Sister Lucy and Brother Frank and Uncle Fred and Aunt Mary and make me a good boy. Amen."

Then looking up into his mother's face he said: "I suppose you noticed that you weren't in it."

His Reason

Going to the blackboard the teacher wrote this sentence: "The horse and the cow was in the stable."

"Now, children," she said, "there is something wrong with that sentence. Who can correct it and tell why it is wrong?"

One small boy waved his hand excitedly and the teacher called upon him."

"It's wrong," he said with importance. "It ought to be, 'The cow and the horse was in the stable, because ladies always ought to go first.'"

Washington

“But it was ordained by Heaven, and for the good, as we can now have no doubt, of both Empires, that the great Western Republic should separate from us; and the gallant soldiers who fought on her side, their indomitable chief above all, have the glory of facing and overcoming not only veterans amply provided and inured to war, but wretchedness, cold, hunger, dissensions, treason within their own camp, where all must have gone to rack but for the pure unquenchable flame of patriotism that was forever burning in the bosom of the heroic leader. What constancy, what magnanimity, what a surprising persistency against fortune! Washington, the chief of a nation in arms, doing battle with distracted parties; calm in the midst of conspiracy; serene against the open foe before him and the darker enemies at his back; Washington, inspiring order and spirit into troops hungry and in rags; stung by ingratitude, but betraying no anger, and ever ready to forgive; in defeat invincible, magnanimous in conquest, and never so sublime as on that day when he laid down his victorious sword and sought his noble retirement; here indeed is a character to admire and revere; a life without a stain, a fame without a flaw. The prize is not always to the brave. In our revolution it certainly did fall, for once and for a wonder, to the most deserving. His great and surprising triumphs were not in those rare engagements with the enemy where he obtained a trifling mastery, but over Congress; over hunger and disease; over lukewarm friends or smiling foes in his own camp, whom his great spirit had to meet and master. When the struggle was over, and our impotent chiefs who had conducted it began to squabble and accuse each other in their own defense before the nation, what charges and counter-charges brought; what pretexts of delays were urged; what piteous excuses were put forward that this fleet arrived too late; that that regiment mistook its orders; that these cannon-balls would not fit those guns; and so on to the end of the chapter. Here was a general who beat us with no shot at times, and no powder, and no money; and he never thought of a convention, his courage never even capitulated! Through all the doubts 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. To endure is greater than to dare; to tire out hostile fortune; to be daunted by no difficulty; to keep heart where all have lost it; to go through intrigue spotless; to forego even ambition when the end is gained—who can say this is not greatness?”

—Thackery, in “*The Virginians*”



GEORGE WASHINGTON

Stanley Arthur

THE Relief Society Magazine

VOL. XIX

FEBRUARY, 1932

No. 2

The Place of Recreation in Our Lives

By Elder Melvin J. Ballard of the Council of the Twelve

IT was recently stated by an eminent authority that modern inventions relieve man of so much labor that each American citizen has seventy slaves at his command. Thus he is freed from many hours of drudgery and given additional hours of leisure time. This may not yet be universally true for the average American citizen, but when adjustments are made it will be the case and there will be a reasonable length of time for work and a reasonable length of time for play.

Now the question is, how shall we make use of this leisure time in a profitable way. Since there are certain definite objectives in our work, should there not be definite objectives with reference to the use of this leisure time?

There is little danger of any one going wrong who is employed in honorable, gainful work. There is, however, grave danger that bad habits, unwholesome associations and questionable practices may develop through an improper use of this leisure time. It is said that you can never properly judge a man by watching him at his work. The best way to discover him is to watch

him at his play. Then he does as he wishes. When he is at work, he is serving other masters.

I remember standing on a cliff above the city of La Paz, the capital of Bolivia, looking to the distant summit of the Andes mountains, reaching a height of over twenty-one thousand feet, eternally snow-capped. I saw eagles circling far above even the summit of these mountains. They were at play. At my feet below the cliff was a trickling stream of water that created a bog at its bottom in which hogs were wallowing, with only their noses out of the mud. They too were at play. Where do you go when you are at play? Down with the low and the vicious or up into the ethereal heights?

It has been further discovered that the greatest dangers lurk where leisure time is not properly directed and safeguarded. In 1792 a prominent religious denomination in the United States expressed its great aversion to all forms of recreational activity in the following language: "The students shall be indulged with nothing which the world calls play. Let this rule be observed with the strictest nicety, for those who

play when they are young will play when they are old."

How satisfying it is to the Latter-day Saints to know that they belong to a Church that even a hundred years ago took no such narrow view of this important subject. Second to the efforts put forth to provide for the religious education of its members is the provision which is made for the leisure time. The Prophet Joseph Smith thought it not a dishonorable thing to engage in play. It is reported that many times when he defeated an antagonist in a religious discussion he gave his opponent another chance to win by offering to wrestle, pull stakes, or engage in some other play activity. One minister so challenged was shocked to think that a prophet would engage in play.

The hard struggles and the stern monotony of the pilgrimage across the plains were relieved by closing each day in song and play. If it were nothing else but to clear the sagebrush, bring out the fiddle and have a dance and a few songs as a diversion, it cheered the spirits of those who were in the midst of the toil. How difficult it would have been to have kept the people in these valleys, a thousand miles from civilization, contented and happy unless a theater had been built, a great organ provided, dance halls, gymnasiums and other opportunities supplied for the people to express themselves in natural God-given urges.

Here is a Church that approves of the thrilling joys that come from expression of these urges and keeps the participant safe by carrying forward a program that has as its aim certain desirable definite objectives in the use of leisure time.

Youth is so full of life and activity that work alone does not supply the outlet for all its energy. And

even if there were sufficient work to do, "all work and no play makes Jack a dull boy." If work does not furnish the outlet for this energy, then play will. The proper use of this play period will lead to the formation of proper habits and the safeguarding of morals. Fatigue which normally follows healthful play is a good distraction from immoral tendencies. Most types of play are social and it is here that moral values and proper conduct are best developed. The group will not tolerate cheating or lying in competitive games and encouragement is given even in the face of defeat to try again to win. Good sportsmanship which can accept defeat cheerfully is developed. Temperate habits are established. The use of tobacco, alcohol, and other stimulants means failure to the athlete.

Play assumes two aspects. One is recreation or re-creation and the other relaxation. In relaxation we emphasize rest and change, while in recreation we emphasize re-building. In relaxation we find release from tensions, strain, on brain centers or upon muscles that have been overworked in certain types of work. Here nature provides release in sleep, laughter, play activities and rest. All these bring relaxation. When the body is used in excess of its power to repair itself by these natural means, irritability and inefficiency will naturally follow. Many a person who is unable to sleep and takes drugs for their stimulating effect to help relax or recreate the body would find in the natural forms of play the relief they seek and they would not have the objectionable reaction that follows the use of stimulants.

It has been found that the child in school can only give attention for a limited period and then after a short period of play and relaxation

he is able to resume attention again. It would follow with all groups that after a strenuous period of mental concentration there should be a period of recreation. However, one's work is another's relaxation. The person who spends most of the day in brain work needs physical exercise, while those who engage in physical work need rest. Too many people are getting old early in life. Bent bodies from fixed toil and labor are not given the opportunity to relax and bring other muscles into play that would make for more rounded development.

The Lord has been interested enough in the physical well-being of man to give some very definite laws with respect to the body. Surely He is interested in the production of a perfect physical specimen, and not only physical strength but grace and beauty of movement as well.

Man is a social being. He cannot be happy and live alone, so that opportunities for groups to meet together, especially young folks in the mating period, should be provided for. The leaders of the Church recognize the desirability of having Latter-day Saints marry those of their own faith. Greater opportunity is found for forming desirable friendships in social activities than anywhere else. Parents can no longer select companions for their sons and daughters but they can help select a proper group where their children may form acquaintances. The flock can be kept clean, the wolves eliminated and standards maintained that will undoubtedly assist in the proper formation of desirable companionships.

While the physical urge is strongest in youth there are urges that find joyous expression in those of older years. The dramatic urge which prompts one to relax, to forget one's self and play the part of another, all bring refreshment and culture. Responding to the linguistic urge develops the joy of perfect expression.

It is important that each human being should have a period each day for rest, relaxation and change of activity. Every mother ought to have one hour each day free from the toil and the care of her home and her children. She would have a sweeter disposition and accomplish more if the tension could be lifted. Hence how fine it is that she can go to a Relief Society meeting, even if she has to take her little children with her. The sisters could take charge in turns of groups of children, thus relieving the mother so that she can relax and change her course of thought and find some of the relief that each individual ought to have from the taxing cares of daily routine life. There is many a mother in an insane asylum today because she had no relief from the pressure that was upon her. Having no safety valve to relax, there was an explosion and she became abnormal.

So that we are learning that it is just as important to have a definite program for the use of leisure time as it is to have a definite program for work if one would fully enjoy life. Surely that is the purpose of man's being here. Christ came to bring life and that more abundantly. "Man is that he might have joy."

A Leisure Time Program

By Clarissa A. Beesley

"There never was a day in the history of America when parents needed to be more concerned about the what and when and how of the youth of the hour. There never was a time, young people within my hearing, when youth had so much out of which to build greatness as now, and in the same way, there never was a time when the youth had so much of which to create rapid destruction and wreckage and ruin as now." * * *

"Build, my young friends, four square. Build now and build for eternity, but watch the leisure time. Through it you may either make or break for eternity."*

TREMENDOUSLY significant words—"through it (leisure time) you may make or break for eternity!" And who will doubt their truth who gives this problem thoughtful attention?

There is a vital moment in every day—the moment when leisure hours begin. At that moment each individual must face the question—what use shall I make of the gift of time that is mine? He may scarcely be conscious of the question but it is asked nevertheless and answered by him in the hours that follow. And the sum total of those answers determines whether he is "making" or "breaking" for eternity.

With the anticipated modifications in the weekly calendar which will release more and more time from the working program, the problem takes on a yet more serious aspect for both youth and adults. If the tension of *how to make a living* is relieved then *how to live* becomes all important. When people shall have learned how to use their leisure so as to secure the fullest values, a golden age will have come.

The present economic situation, in which many find themselves with unemployed time on their hands,

presents an immediate problem of deep concern. Great as the distress may be through loss of means to supply physical needs, even more grave may be the results through the reckless use of idle hours. On the other hand those free hours may be turned into such rich opportunities for cultural and spiritual growth as to make the experience a real blessing.

It is to help solve these problems, to guide our youth to an intelligent use of leisure hours, to help create a morale in the Church which shall be invincible to any untoward circumstance which may arise, to bring joyous activity into the community life of the people, in short, to contribute to the building of Latter-day Saints through recreation, that the M. I. A. stands pledged.

AT the close of the year 1922 the Presidency of the Church in a meeting with the heads of the general auxiliary organizations reviewed the assignments previously made to them and stressed the distinguishing features of each. In regard to the Mutual Improvement Associations, it was pointed out that their objectives were, as President Brigham Young had indicated,

"to provide the means by which the doctrines of the gospel could be more effectively taught to young men and women.

*It is believed that this quotation is from Lorado Taft, American Sculptor.

that testimony of the truth of these doctrines and the divinity of the mission of Joseph Smith might be gained, and also that the literary tastes of the young might be developed and their social activities brought under better management and control."

Later, in May, 1928, the Mutual Improvement Associations were assigned the exclusive conduct of recreational activities for all groups above the age of the Primary Association with the exception of those which organizations might wish to carry on for their own membership. This meant that the other auxiliaries and the people generally would rally to the M. I. A. for all ward recreational activities, the other groups being relieved from this responsibility in order to follow other lines of endeavor.

As indicated above the assignment was not entirely new. For from the beginning the M. I. A. had given much attention to recreation. It had striven to raise the standards of conduct at all entertainments, dancing parties, and outdoor recreational events. Furthermore, its religious studies had always been interspersed with many of the cultural activities.

But now, when these organizations were charged anew with the responsibility of supervising the leisure time, not only of their own membership but of the Church as a whole, the General Boards began even more seriously than before to study the subject.

Recreation came to mean far more than it had hitherto meant. The vision grew of the possibilities within this field. The officers sensed that such words as "amusement" and "entertainment" connote but a small part of recreation; that a leisure time program must have as its objective the enrichment of life both for young and old; it must provide opportunities for expression of

every worthy instinct and urge; it must bring people together in a sympathetic, brotherly and sisterly relationship; it must cultivate appreciation of all that is beautiful in nature, art, literature, music and religion; it must banish evil by filling the mind and heart with good. Indeed, the Prophet Joseph Smith must have had in mind a complete leisure time program when he voiced the latter part of the thirteenth article of faith—"if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Since 1923, therefore, the program of the Mutual Improvement Associations has been shaping itself more and more to meet this special charge. In every department opportunities are provided for development and expression of talent. Scouting and Bee-Hive work for the youngest groups are essentially active rather than theoretical. They both provide a well nigh perfect program for leisure time, appealing as they do to the natural interests of early adolescence and embodying the highest ideals of character. The Junior girls and their companion age group of young men, the Van-guards, are led through delightful discussions, travelogues, dramatizations, musical programs, and projects. The project for the Van-guards for 1930-31, the marking of historic places, has furnished abundant development for the highest emotions of patriotism and loyalty to heroes of the past; while that of the Junior Girls—"My Story—Lest I Forget" has brought them into touch with the story of their own family life and given them a keener appreciation of what the Gospel message has meant in the lives of their immediate forefathers. The rose being their symbol, these young girls have made it their especial care

to beautify our places of worship with flowers and because of their own loveliness and sweetness they have been called the "bouquet" of the organization.

One of the outstanding groups of the M. I. A. is that of the M Men—Gleaners. These young men and women are in the first flush of manhood and womanhood and must have opportunity for expression of their versatile powers. Their instincts for leadership, their desires for social companionship and to appear well in social relationships are encouraged and opportunity given for their development. The M Men have done much to promote high standards of citizenship and clean physical activities, while the Gleaners, with Ruth of old as an ideal, have gleaned in many fields. Happy home life, the cultivation of special gifts or talents have furnished themes for projects, the most pretentious of which has been "I will Gather Treasures of Truth." This stimulating endeavor has led thousands of Gleaners to delve into the records of the past, into old albums, into family treasure chests; to make collections of their own literary or artistic efforts; and to recount faith-stirring incidents of days that are gone. Many lovely Treasures of Truth books have been the result.

Nor is adult education and recreation neglected. In line with the general impetus given to this phase of educational work, the older people of the Church have found in the M. I. A. a rare opportunity for the pursuit of mentally stimulating subjects, for the promotion of projects of intense interest, for the cultivation of hobbies, for relaxation which helps to keep them ever in the ranks of the youthful. That no one grows old in the M. I. A. is coming to be almost an axiom.

In addition to these special department or age group features, a wonderful program of general culture and recreation has been developed in which all may participate. The dance, the drama, speech, music—these and kindred arts all have a place on the regular program. If one had magic boots or, equally thrilling, if one could avail himself of the modern giant of the air and could visit on a Tuesday evening one Latter-day Saint community after another, he would see happy groups of boys and girls, men and women wending their way to the ward chapel and recreation center for joyous participation in these fascinating pastimes. The activities, covering months of effort, culminate in each local association in the Ward Honor Day, the most jubilant event of the season, when those attaining standards of excellence are recognized and from their number representatives are selected to participate in a larger event—the Stake Honor Day. Here again recognition is given to the wards who have achieved and further selections are made of representatives to take part in a still larger unit—the district or division. Finally, those who have successfully passed through these stages of preparation and selection are heard from at the climactic event of the year—the annual June Conference. Thus is carried forward a system of mass activity and contests unsurpassed in any other community in the land, and this, under direction of the General Boards and with the training available through special institutes and field service, by a great army of volunteer leaders.

Other features which fit into the recreational program are the Fathers and Sons' outings and the Mothers and Daughters' days. These have come to be glorious events of

the summer months, bringing about the happy, close companionship of these groups. Still others are the summer camps established for both boys and girls. Eleven delightful Y. L. M. I. A. camps have been built to which thousands of girls go each summer for rest, play and contact with nature. In the great out-of-doors they learn to appreciate the handiwork of God and through that appreciation come to have greater

faith in him and a deeper sense of the spiritual values of life.

All in all the M. I. A. offers a leisure time program based on sound psychological principles, broad in its scope, lofty in its ideals. These ideals are symbolized in the colors of the organization, Green and Gold—Green denoting youth, happy, growing, vibrant youth, and Gold indicating the glorious destiny that awaits the youth of Zion.

Grandmother's Quilts

By Alice M. Snock

This poem received third honorable mention in the Eliza Roxey Snow Poetry Contest

Grandmother sits in her old armchair,
 Her needle flies to and fro,
 As she pieces the queer little scraps of cloth,
 And dreams of the long ago.

Of intricate pattern like tapestries rare
 Are the quilts that Grandmother makes ;
 With infinite patience she matches and plans
 And countless fine stitches she takes.

And I love to hear the stories she tells
 About the queer little blocks,
 As she sits in her chair by the window there
 With the sun on her silvery locks.

"This," she says with a tender smile,
 "Is a piece of my wedding gown—
 Not grand enough for the girls of today,
 But I was the belle of the town."

"And this was our great aunt Sarah's dress,
 She wore it the day that she died,
 Killed by a fall from her horse, poor girl."
 Grandmother shook her head sadly and sighed.

"That blue was the dress of my dearest friend,
 The sweetest girl in the town,
 Her hair was golden and curly,
 Her eyes matched the blue of her gown."

"Here is your Ma's first party dress—
 How she primped before the glass—
 It had wide flounces and pale blue bows,
 Oh, she was a bonnie lass."

So Grandmother sits and pieces her quilts,
 Her needle flies to and fro,
 And I love to hear the stories she tells
 Of the people of long ago.

The Mother and the Wife of George Washington

By Fay Ollerton

MARY BALL WASHINGTON

MANY of the stories told about Mary Ball Washington are as mythical as are those told about her son. One known fact about her birth and family is that her first American ancestor, Colonel William Ball came to Virginia in 1650 and that he belonged to the landed gentry of England. Mary Ball was born in 1708. From her father she inherited 400 acres of land in Epping Forest, a hunting park. Later because of her charm and good looks, she was known as the Rose of Epping Forest.

Girls in her day had few educational advantages. However, she was taught all the arts of a gentlewoman of her time—to dance the minuet and curtsey, to know the catechism, to embroider, paint, and sew a fine seam, to be a fine horsewoman, and to handle her slaves. When she was but three years old her father died and ten years later her mother. At eighteen, while she was not rich, she was well endowed, and she had become so beautiful that she had the additional title of “The Belle of the Northern Neck.”

It is not known just how she met Augustine Washington, but it is thought that it was in England, where she was visiting when she was twenty-two years of age and her

family and friends were fearing that she would remain a spinster in spite of her many suitors. Captain Augustine Washington was an affable widower from Virginia, who came to England to place his boys in the Appleby school. Mary and Augustine were married soon after they met and went to live at Bridges Creek. She was described at this time as being “at home on her own dapple gray pacing through roads and lanes in an English habit of scarlet cloth, long and flowing as to skirt and tightly fitted as to bodice. Her hat was of beaver and black with a long and handsome plume, and she was a handsome and distinguished figure.”

Bridges Creek was a lovely spot on the Potomac River. Arriving at her home, Mary found a comfortable commodious house with a staff of slaves to direct. In making her inventory she came across a copy of Matthew Hale’s “Contemplations, Moral and Divine.” Across the fly leaf was written “Jane Washington.” Underneath it Mary wrote “and Mary Washington.” This book was put among her treasures and her children were trained in its precepts. It was at Bridges Creek that George Washington was born on February 22, 1732. Betty was born in 1733, and after her three sons and two daughters, the last of whom lived only fourteen months.

When George was eleven years old his father died. At this time the family was living on a farm opposite the Rappahannock, opposite Fredericksburg. Mary Ball Washington was much concerned in the

*To Teachers: The Washington Bicentennial commission at Washington, D. C. has prepared a number of pamphlets which are supplied free to all organizations interested in Washington programs. From these pamphlets the material relating to Washington’s mother and wife, given in this article has been selected.

education of her children. A white man of education, a bond-servant, had been brought from England and he gave the children their first real schooling. It was the habit of Mrs. Washington to rise at dawn and to give the first hour of the day to silent thought and prayer. Later, at breakfast, George was usually called on to conduct family prayers.

George Washington Parke Custis, Washington's step-grandson who knew her when she was older wrote of her: "The home of Mrs. Washington, of which she was always mistress, was the pattern of order. There the levity and indulgence common to youth was tempered by a deference and a well regulated restraint, which, while it neither suppressed nor condemned any rational enjoyment usual in the spring of life, prescribed those enjoyments within the bounds of moderation and propriety. Thus the chief was taught the duty of obedience, which prepared him to command. The matron held in reserve an authority, which never departed from her; not even when her son had become the most illustrious of men. It seemed to say, 'I am your mother, the being who gave you life, the guide who directed your steps when they needed the guidance of age and wisdom.'

"A lady of high breeding and high courage, exactly the type of woman one would expect the mother of the First President to be—plain, dignified, sincere, strong in the possession of the homely and home-like virtues, absolutely devoid of vanity and ostentation without frivolity of feminine captiousness, reticent to a degree and so free from self-consciousness, she was a thoroughbred lady in her unpretentious homespun, and as much at ease as though it were the purple and ermine of royalty."

Washington inherited not only his mother's features but her strong self-reliance, her courage, her executive ability and her supreme power of awing and governing others. So strong was the influence of her training that all of her children respected her decisions and obeyed her commands.

When her son was commander of the Revolutionary forces she is supposed to have said: "George is apt to succeed in anything he undertakes. He was always a good boy." A few years later he came to Fredericksburg to see her, the victor of the Revolution. She talked with him of many things but not one word did she say of his service to his country. It was as if she took that for granted.

That night there was a great ball and she was sent a special invitation. She answered that her dancing days were over, but that she would be happy to come. It was a great and never to-be-forgotten scene, with gay belles, handsome matrons, and gallant men. Rich laces and jewels, laid away for years, were brought forth, likewise brocades, satins, and velvets saved from earlier times. Mrs. Washington in her still handsome black brocade with its soft lace at the neck and wrists, entered on the arm of her distinguished son. The foreign officers crowded around her, anxious to see the mother of the chief. One of them exclaimed: "If such are the matrons of America, she may well boast of her illustrious sons!"

About three years later the Marquis de Lafayette, in 1784, went to Fredericksburg expressly to pay his respects to her. He found her working in her garden. She greeted him without embarrassment and said: "I can make you welcome to my poor home without the parade of changing my dress." Before he left



Ferris

GEORGE AND MARTHA WASHINGTON AT VALLEY FORGE

she served him spiced gingerbread and home made wine in the garden.

Washington wanted his mother to live with him, but felt it was best for her not to do so. His house

was always filled with visitors, many of them distinguished, and she would either had to have been continually on parade—a hard thing for one of her years—or to have been

in retirement in her son's home—a thing he could not have. She died on August 25, 1789, at the age of 81. To her Washington paid the supreme tribute. "All that I am I owe to my mother."

MARTHA CUSTIS WASHINGTON

WIDOW MARTHA DANDRIDGE CUSTIS was considered to be the wealthiest woman in the Virginia colony. Prior to her marriage she resided at the White House, New Kent County with her two small children, Jack and Martha, or Patsey. Her courtship was a brief and romantic one. She and Washington met at the mansion of a friend; it was love at first sight. Indeed, they might have been married very soon, but military duties intervened. Some months later on January 6, 1759, the wedding took place. A society reporter of the times reported it:

"They came in bridal state, coach-and-four and the train of wedding guests. . . . The bride was attired in heavy brocade silk, interwoven with silk thread; embroidered satin petticoat, high heeled satin shoes, with buckles of brilliants, point lace and ruffles. The bridegroom appeared in a citizen's dress of blue cloth . . . his shoe and knee buckles were of gold. His hair was powdered and at his side hung a dress sword."

Since the bride and groom were of equal social rank, both wealthy, and both endowed with many social graces and friends, Martha had no hesitancy in selecting her home as the scene of the honeymoon. They were not to remain in private life long, for the Assembly was opening at Williamsburg and Washington was a member.

This time they were not separated, for Martha had a home, "The House of the Six Chimneys" in Williamsburg where they lived for a season. Afterwards they were to be separated many times. When-

ever it was possible for her to go—when her children could be left or taken according to the conditions and Washington was in a position to establish quarters for his wife—she accompanied him.

She was a natural home maker, intelligent, kind, gracious, but with much of the reserve and dignity of Mary Ball. From the beginning she and Washington were happy. Though they had no children of their own, he loved her two as fondly as if he had been their father and when young Patsey died, he was heartbroken and for a long time set aside important engagements that he might remain at Mount Vernon to comfort his wife.

The days at Williamsburg were among the gayest of their lives. There was hunting, racing, and dancing, and the Washingtons were prime favorites everywhere. Soon, however, Martha settled down to the routine of everyday life. The year following her marriage she came to Mount Vernon, newly fitted for the bride. Her duties were heavy. For one thing her husband was a man of action, and as such had a hearty appetite. When he came in from the fields or from riding, she was waiting for him with his favorite refreshments—sugar cakes, thin biscuits, and hot mulled chocolate.

Then there were the slaves to be managed, her two young children to whom she was devoted, and the many guests that made of Mount Vernon a kind of glorified tavern. Even the attic was remade to accommodate the overflow. Most of the food for this great establishment was raised on the plantation, and the desserts of which there were many, were made in the kitchen. Martha Washington's table was never without pies, puddings, jellies, whips, floating islands, sweetmeats,

light bread, beaten biscuits, and batter cakes.

For fifteen years the Washingtons lived happily at Mount Vernon. They lived, as Washington willed it, with great style and regularity. Breakfast was served at 7 o'clock, dinner at 3, tea at 7, and supper at 9. The latter meal was seldom varied. Martha and her guests sat down to fruit and cream, cake and wine, and at ten o'clock they retired, each person with a lighted candle. A friend who visited at Mount Vernon has left a pen picture of its mistress:

"The dear little woman was busy from morning until night with domestic duties, and she gave us much time in conversation and afforded us entertainment. When we sat off in the morning she stood at the door and cheered us with good words."

It was from this life with its beautiful formality, its coach and four, its white pillared mansion, its great gardens with a box hedge imported from England, its river view, and its charming people that a letter came one day from the absent master:

"My dearest, I am now set down to write you on a subject, which fills me with inexpressible concern. . . . It has been determined in Congress that the whole Army raised for the defense of the American cause shall be under my care. . . . I shall feel no pain from the toil or the danger of the campaign, my unhappiness will flow from the uneasiness I know you will feel from being alone. I therefore beg you will summon your fortitude, and pass the time as agreeably as possible."

Martha set about to pass the time. Expenditures were cut down. They had to be, for there were many times when Washington, himself, had little money, and Martha was always ready to sacrifice. She wore on many occasions instead of brocade, cotton dresses striped with silk ravelings woven in her own loom.

No more were elaborate meals served at Mount Vernon. There were days when Martha stood in readiness to flee, her china packed, her trunks ready to go. Friends often begged her to go, but she was determined to stay. Once rumors came that the British were to burn Mount Vernon and she went away overnight.

About half the time that Washington was in military quarters during the Revolution, Martha was with him, living sometimes in simple luxury, and other times in cabins almost as desolate as those occupied by the soldiers. A story is told of how she came to spend an unusually cold winter with her husband. They were to live in one of the two frame houses in the settlement and some soldiers were commissioned to make a room in the upper story for Martha. When the soldiers started to work, Martha said: "Now young men, I care nothing for comfort here; I should like you to fit me with a buffet on one side of the room and some shelves and a place for hanging things on the other." When the work was finished, she told them that it was worthy of master workmen. To the soldiers she was known as "Lady Washington" and she was a favorite with enlisted men and officers.

During the dreadful winter at Valley Forge she was with her husband. The Potts home was the center of attraction that winter and Martha was often seen knitting socks, patching garments, and making shirts for the half-clad soldiers.

The years following are too long and varied to be included. Martha was again mistress of Mount Vernon. Then came years of being the "First Lady," when she made traditions by which "First Ladies" will perhaps always be measured. It was her pleasure to witness the sec-

ond inauguration of her husband. This time, instead of citizen's clothes, he wore a full suit of blue velvet with diamond knee buckles. A school boy who was standing before the Hall of Congress in Philadelphia wrote: "I stood before the Hall of Congress when the carriage of the President drove up. It was a white coach or rather of light cream color, painted on the panels with groups representing the four seasons."

Few women have had more colorful lives than Martha Washington. She knew deep sorrow—the death of her first husband and her two children, the tribulations of a country at war—but she knew much pleasure and joy. For eight years she was First Lady of the Land, and for forty years she lived hap-

pily with one of the great men of all time.

After the years of the presidency she was permitted to go back to the beautiful plantation by the Potomac, where she was again mistress of the glorified tavern.

After Washington died, life at Mount Vernon was quiet indeed. Few guests came to disturb her sorrow. The room in which he died was closed, and she retired to an upper chamber where she could watch the spot where her husband was buried, close to the blue Potomac. Just before she died she destroyed almost her entire correspondence with George Washington. She did this, she said, to prove her undying love for him. These letters were sacred to her, and she did not wish to share them with other people.



WASHINGTON'S HOME

New Day

Lilting song, Day comes along In dewy fragrance gay;	Sunshine bright, After the night, Where peace and rest held sway.	Wonder born With each new morn. What will it bring today!
--	--	---

The Doctor Passes

By Maxa Million

YOUNG Doctor Oniel hung up the receiver. He looked sick. "Eve," he said, "I know now why Doctor Rankin insisted on my taking that Sheldon confinement case last night and this school job of vaccination today."

The girl addressed looked up from the child's arm she was rubbing with alcohol. It was characteristic of her that she did not ask why. In the four years that she had been engaged to Robert Oniel and even in the long years of childhood friendship before she had learned that such questions were unnecessary. Robert Oniel made no accusations until he himself was sure, but when he said to Eve "I know now" she knew that whatever had been troubling him was soon to be shared with her.

Eve Hawthorn had known for months, ever since Robert had come home from medical school in June to build up a practice in his own home town of Trunkton that he and his work were being subtly attacked by Doctor Rankin, a man who had come in from the coast while Robert was away at school.

When the little arm had received its cargo of vaccine and the child had gone whimpering back to its waiting mother Doctor Oniel spoke again.

"State Medical examinations begin in Laramie tomorrow morning at nine o'clock."

He watched a sudden pallor deepen in her face. Dear blessed Eve, she perceived the seriousness as well as he.

"But these?" She indicated the adjoining room filled with waiting women and children. "Why, over

half of these Cedar Valley women have driven through twenty miles of mud in farm wagons, and against their wills, too."

"Don't I know it? That's part of Rankin's damned plan—to force them here when scarcely one in the whole lot believes in vaccination, and then have me leave in the middle of the job. Fine reputation it will give me. I'd never hope to get a case with those people and I've got to have some of the practice up here if I stay in the valley."

"But no sleep last night. No time for review. It's criminal. Robert, isn't there some law that requires sufficient notice?"

"Rankin is safe there. There's time to make it if I leave right away."

"Say," broke in a gaunt woman from the doorway. "Can you poison my Sammy next? I've a sick baby home and I've got to be gettin' back."

Dr. Oniel gave Sammy an encouraging pat. "Eve, while I fix this youngster, will you call Mattsonville and find out what trains make connections with the through train to Laramie?"

She turned to him presently. "No. 10 leaves Mattsonville at seven-thirty. It gets into Pontaic at ten, waits three hours for the special. It leaves Pontaic at one o'clock tomorrow morning and reaches Laramie at seven."

Dr. Oniel looked at his watch. One hour back to Trunkton. A half hour's preparation. Another thirty minutes to reach Mattsonville. Just time if he left now. But wait—if he finished the vaccination job, two full hours at the very best. The

hand with the innocent looking needle paused in midair. "Eve, you say that special doesn't leave Pontiac till one?"

She nodded.

"We'll finish the job," he said, "then instead of taking No. 10 in Mattsonville, I'll drive my car into Pontiac and catch the through train there."

A faded little woman in an antiquated coat held out her hand to Dr. Oniel. "You do have a way with children. This girl cried all the way down here. Plumb frightened to death and now look at her. Doesn't even want to go. I'm going to bring her down to Trunkton next week and have you go over her. She's been having worm fits lately and powdered egg shells don't seem to help her none."

They were on their way back to Trunkton when Eve announced, "I'm going with you, Robert. I'll drive your car to Pontiac, perhaps you can doze. At any rate you will be relieved of the strain of driving that two hundred miles and I'll bring your car back in the morning."

Dr. Oniel bent swiftly and kissed her. "I don't know what I've done to deserve such love. You've waited a long time for me, Eve, but as soon as these exams are passed and I'm a full-fledged doctor so I won't have to worry about what Rankin is going to do to me next, we'll be married, debt or no debt, and I'm going to make up to you some of the things you have done for me."

Eve took the wheel. Dr. Oniel, legs stretched well out in front, head against the cushioned back, was conscious of a pleasant lethargy. No use trying to think about the coming examinations. He was tired—more tired than he thought. He watched Eve through half-closed eyes as the wind sprayed soft hair about her face. Wonderful girl!

If it weren't for Rankin he and Eve would have been married by now. Why couldn't Rankin be white. There was plenty of practice for both. The bitterness of his position swept over him. Six years at medical school. Six years of starvation! Never a pair of rubbers. A second-hand overcoat to fight off the raw coldness of those Chicago winters. Then graduation and a year as interne at the Cook County Hospital, with hopes high for an immediate marriage with Eve.

"Dr. Rankin," she had written, "who has recently been made chairman of the State Board of Medical Examiners is going East to some convention he tells me, and may stop in Chicago. If he does he has promised to hunt you up."

He had come and Dr. Oniel had asked him about the examinations.

"Nothing to worry about at all," he had answered. "I'm sure we can arrange to have them about the time you get home."

Dr. Rankin had arranged to have them just two days before Dr. Oniel could get there, but that was after the older doctor had found out that the younger man planned to come back to his home town to practice.

How well planned had been Rankin's first move, that offer of a place in his own office which Robert felt he must refuse. He must make good on his own. From then on it had been a petty stream of persecutions. First there had been the complaint against him for practicing without a license, instigated, he found later by Rankin. Thanks to dear old Bunkers that situation had been met. He had allowed his name to be put on Dr. Oniel's office window and though he had practice in plenty in his own city of Mattsonville, he had driven the twenty miles to Trunkton each day and there cloaked with legality the services Dr.

Oniel gave to the many town's people whose presence brought them to his office.

"This practice with the operating Dr. Bunkers gives me at the Mattsonville Hospital is muffling the growl of the wolf at the door," he had told Eve, "But it doesn't drown it out enough for me to ask you to listen in on it until those state exams have been met."

A week ago when he had asked Rankin about the examinations the doctor had told him that the Board couldn't possibly meet until March. "And then suddenly out of a blue sky he insists that I take this maternity case that looked like a lost gamble from the first moment, and I'm fool enough to do it and hang on those seventeen hours and bring the woman through, and my thinking may be I'd misjudged the man all the while I was doing it. It's his having advertised the school vaccination job for today that proves he had the whole thing arranged—the low down cur. He's subtle all right. Wear me out, get me in bad with those Cedar Valley people, then rush me to the examinations without a chance for rest or review."

An angry roar of thunder brought Robert up with a start. Eve shot a swift glance at him. "I thought you were asleep. Looks like a bad storm brewing up Pontaic way. I hope it doesn't break before we get there."

"Eight-thirty," he said, "we ought to be there by eleven-thirty."

From the north fiery fingers of lightning shredded the sodden storm clouds. There was a smart patter of rain against the wind shield. Darkness was on them in one great swoop. Here and there in the distance a lone light of some dry farmer shone out like a drowsy star lost in the blackness.

"Better slow down around this

curve, Eve. The roads are getting slippery."

As he spoke, a car coming toward them veered suddenly. It was too far away for them to hear any sound above the humming of their own motor, but they watched the drunken movements of its head lights for a brief moment before it disappeared.

They hurried to the place. Eve brought the car to an abrupt stop. Dr. Oniel was out in an instant, his flash light cutting the darkness around them. A thin wail brought him running to the left side of the road. There a short dugway fell abruptly away to a five foot gully below. He peered over the edge. Eve was at his side.

Together they climbed down the embankment. It took but a few seconds to locate the child. His head protruded from what had been the top of a coupe. A man lay face downward, his arms entangled in the steering wheel. He neither moved nor spoke. Hasty examination revealed no pulse.

"We'd better work with the child," he said. They strained their eyes along the roadway but there was no sign of a car. Dr. Oniel focused his flashlight to the right. "Good. There's a fence."

With a mighty wrench he pulled an aspen pole loose and with it propped up the car sufficiently to untangle the limp figure of what seemed to be about a six-year-old boy.

Eve held the flash light while Dr. Oniel ran deft hands over the little body.

"There's a badly broken bone in the leg and plenty of internal injuries. We'll drive to the first farm house, fix up the child so we can carry him and rush him to the hospital in Pontaic."

Eve was at the wheel again. Dr.

Oniel held the limp little figure in his arms.

A mile farther on they came to a farm house. Eve's frantic knocking brought a woman to the door. Gray hair streamed over a faded kimona that covered her long sleeved nightdress.

"Let us come in will you? There's been an accident. Fix a place where I can examine this child," said the doctor.

The woman fumbled with the lamp chimney, and moved three milk buckets from the kitchen table. "Put him here," she said.

Swift moving fingers removed the clothing. The leg bone protruded through the skin.

"Eve, we've got to have some splints. Take the flash light and see what you can find. And you," he turned to the woman, "call up the sheriff's office. Tell them there has been a man killed and a child seriously injured at that dugway a mile back. Have them send some one out to take charge of the body and look up the car number 700350 W. They can notify the hospital at Pontaic where I'll take the child."

As Eve tore a bed sheet for bandages she watched the weird shadows cast by the smoking lamp. Like some queer pagan rite the woman stood at the head of the child holding aloft the light while Dr. Oniel bent and turned first to the head then to the feet of the unconscious child.

"There," he announced presently, "That will hold him till we get him to the hospital."

THE clock in the city hall was striking twelve when Eve turned the car up the avenue that led to Pontaic's little hospital.

"Thank God you've still got time to get him into the hospital and catch your train."

They hurried into the building

smelling of anaesthetics, through a long hallway that led to the office. The room was empty but at Dr. Oniel's ring a weary looking nurse made her appearance.

"There's no one here but the house doctor and me," she told him. "Dr. Green and Dr. Blackburn are out at Milford. There's been a serious mine accident out there—four or five killed that we know about."

The telephone at the girl's elbow jangled. "Yes, yes I'll tell him." She turned to Dr. Oniel. "It was the sheriff's office. They have found that the dead man is a Dr. Rankin's chauffeur and the child here is the doctor's son. The doctor lives in Trunkton but left Pontaic this afternoon for Laramie. They will get word to him as soon as possible."

So it was Dr. Rankin's son, that poor broken scrap of humanity whose life depended upon what he alone could do. Dr. Rankin who had badgered and hectorred him at every turn. What a queer mistress Fate was!

"Eve," he said turning to the girl at his side, "here's where we stay. I've got to get started on this operation. It's the most critical job I've ever attempted but its the only thing that offers the slightest hope. While the nurse fixes the operating room see if you can rustle me a cup of strong black coffee."

Immediately the operating room sprang into life. Shining nickel gleamed against the dead whiteness of walls and furniture.

When Eve brought in the coffee he scarcely noticed her. Mechanically he drained the cup and pushed it aside. His face was drawn from fatigue but his jaw was set grimly. Suddenly he looked up. "Are you good for the two hardest hours of your life, Eve?"

She nodded.

"When I saw Winters do this

same operation in Chicago last year it took two of the best doctors in the hospital to help him, so you see what we're up against."

She smiled back at him. "I'm a whole night more rested than you, Robert. We'll see it through together."

An unearthly stillness settled over the room. The nurse had been called back to her own patients. Eve handled the gleaming instruments. Somewhere in the distance came the shrill whistle of the Laramie Special.

At three o'clock Dr. Green came in. "Finest piece of work I've ever seen. It's nothing less than a miracle. How you ever managed alone I can't see."

"I didn't." Dr. Oniel's face relaxed into a warm smile as he looked at Eve. "Without her," he told Dr. Green, "I never could have done it."

"Well, you both look half dead to me. Better go over to the hotel and get a little rest."

"Thanks, but I think I'll not leave till the child's father comes. He ought to be here soon. Eve' won't you go?"

The girl shook her head. "We're doing this together, I thought."

Dr. Rankin arrived at daybreak. As he opened the door Dr. Oniel dropped the little wrist in which a feeble pulse was growing stronger. The older man hurried to the bedside. What he saw wiped out the agony in his ashen face. He turned to Dr. Oniel. For a moment the two men looked each other squarely in the eye. Then Dr. Rankin put out his hand. "Forgive me," he said in a voice thick with emotion. "I've been a dirty cur."

"It's all right," answered Dr. Oniel quietly extending his own hand.

"A lot has happened in the last twelve hours," Dr. Oniel said later as almost asleep he piloted Eve into the hotel elevator, and then "What do you say, Sweetheart, if we don't wait for the exams after all,—get married tonight before we go back?"

Eve's eyes were already half closed. "All right Robert dear, but we must get some sleep first. Then she smiled drowsily. "We don't want to go into this thing with our eyes shut."

PLAY

How old are you—not by the measure of years, but by the measure of play? If you have not experienced the joy of playing the game of life, you have never been young.

The spirit of play is the spirit of youth—activity, imagination, romance. It is the breath of joy in childhood days, it is the elixir of youth in after years.

Most activity becomes a game to the child. Mother may be too busy to be actually playing the game, but she may be such an interested onlooker that she becomes a partner in the fun. Partners in fun, mean partners in understanding and interest,—soul companionship which knows no age.

Don't settle down. Water dashing over rocks in the sunlight purifies itself. Don't live the lives of others in books, and limit your own adventures to the chair in which you sit.

More character habits are formed through play than through sermons.—*Rachel G. Taylor.*

What Christian Parents Can Teach Their Children

Address Delivered at Relief Society Conference, October 1, 1931

*By Newell W. Edson Educational Director—American
Social Hygiene Association*

IF one looks into the history of the church from the earliest times about which we know anything concerning organized religion, one is struck with the fact that the church has always been interested in the family. Any study of the church during the Middle Ages, the Dark Ages, for example, indicates the fact that the church was the bulwark of the family during these difficult and trying times.

The church is especially interested in the family at the present time. It seems to me very fitting that I have chosen this subject this morning, the Inter-relationship of the Church and Christian Parents with Family Life, and what we, as Christian parents, can teach our children regarding family life.

It is astonishing that only recently have we begun to regard, in any degree, the importance of family life. We have long taken it for granted, along with the well known provisions which make for the future of the child, yet the family, until the child can look out for his own food, and for his own shelter, and for his own protection, and for his own inspiration, has been the cradle of inspiration and opportunity for his self expression.

We are just beginning to realize, with regard to child study, how children have come to accept, in the early years, family standards and family tastes, and family vocabulary and family emotional responses.

Now modern child study indicates that the child is going through a

long and a difficult process, which the family itself is responsible for. The school has recognized that for some time, but has not been particularly concerned about it, and I believe it has fallen to modern parent education to make us appreciate just what the family is doing to the young child by way of setting its stamp upon the child. I had a young father come to me and say, "Mr. Edson, I did not appreciate what it meant to have a child in my home until this youngster, at two or three, came to me, climbed upon my knee, and I began to realize that he was talking and acting, and I believe, thinking, the way I talk and act and think."

When we realize the parental unpreparedness, and the inadequacy of parents to set their stamp on their children, we begin to appreciate the need for this new development of parent education. When we realize what divorce, and what drifting homes do to children, how they fill the lives of children with disappointment and uncertainty, frequently making the children themselves drift, again we begin to comprehend what the home means to the child.

I think, if we are perfectly honest with ourselves, and sense what the home is doing to the child we will begin to appreciate the fact that most of us, as parents, are utterly inadequate for this job of parenthood. It is a tremendously difficult thing to acquire a profession while one is on the job in that profession itself.

The usual family education of the child is approached much like this. Here is the family group ministering to the comforts of the child. In the earliest years that group is measured from the child's point of view to the extent that the members help the child. Mother comes in for a large share of understanding, and I suppose the mother influence and the mother ideals are the earliest things that come to the child, and along with the mother influence and mother ministrations comes affection as a natural instinct. That means from the earliest years, the early days, if you please, the child gets a taste and even a hunger for affection along with his home experiences.

We find many of our boys and girls today who confess that they have a desire to pet in their relationship together, and will bring up petting experiences as one of the things that they want to discuss in a boy-girl relationship group. I have yet to talk with a group of boys or girls who do not care to bring up the matter of petting. It is an emotional experience in life, and yet they are not at all sure that it is the kind of procedure they want. Don't you see how it goes counter to their experiences in the association from the earliest years of intimacy and affection, and here they are showing affection to a person that they cannot be intimate with, a boy whom they do not know, or a girl whom they are a stranger to. I believe there is a place at which we can begin to discuss the conduct of boys and girls in some of their relationships today.

Along with these experiences that the child has in the home, the child gets father-mother experiences, father-children and mother-children experiences, and gradually the child begins to develop these relationships which build up, quite unconsciously

in this young child responses that are the real foundation of his family life later on.

The child has his curiosities answered or rebuffed. Among these curiosities is life origin. My boy at four had a perfect mania for questions about where things came from: where did iron, copper and babies (all the same to him) come from. I had an experience with copper. I had lived in a town where there is a copper smelter, and so I started and told him that the copper comes from rock; they dug the rock from the ground, and they put it on to cars and took it to the mill and crushed it. I gave simple sentences and ideas. I did not get into the smelter before he was lost, and was on to something else.

A mother told me (and she was a rather cultured mother) that she had long faced the idea of telling her child about the story of life origin. She thought it was most important that her child should start right, and therefore when the child was about two years old, the mother commenced to delve into nature study, and apparently she did a very fine job for about two and a half years, so that when her child was four and a half, and asked her where babies came from, the mother, according to her story, took the child on her lap and started in with the embryo, and went through the reproduction in the plants, fishes and birds, then in mammals and then in humans. She said it took her about a hour and a half, and she apparently did a very effective job, because the child, aside from looking astounded asked no more questions until she was seven, and then she said to her mother one day, "Was I born with feathers on?" I congratulate that mother that she had succeeded in getting her child to the feather stage. Interesting, isn't it, what we use to hide our own

emotional response. If we are honest with ourselves, and know anything about children, we know that they have no emotional responses, with regard to where babies come from, or father-mother relationships, or in regard to sex conduct in or out of the home, except as we older people set these emotional responses. If we are ashamed, or afraid, or if we are emotionally disturbed, our youngsters have like feelings. That means then that along with the vocabulary we are teaching emotions, and that we are setting the stamp of our emotions on the child as well as the stamp of our conduct on the child from the earliest years. The child learns in the home that sex is a factor, a perfectly normal part of family life, a bond that holds mates together, a part of the family activity. He learns the fineness of the relationship between father and mother, and what the child means to the family. These things gradually seep into the child's mind, and make the background of his understanding of sex conduct. Then he gets out into the backyard and the street, and there sex is vulgar and nasty, and he goes absolutely counter to the home response. If he is a usual child he comes back to the family, and says in fact, "What about this?" There comes the first family test. Now I am not blaming parents for their emotional up-bringing. We men who have had the street tradition or the street effect of sex education do not want it, not any one of us went out to seek the vulgarity of the street, not one of us wanted anything except the finest of interpretations, but because it has been the tradition for so long to allow this particular thing to live on, we men have been the victims of that type of education. On the part of men I protest. I see no reason why men should be allowed to have the

street type of education in respect to relationships that mean more to us in character building than any other human relationships we have. And the tragedy of it is that these same men who have had this type of training just because you and I are afraid to meet this situation, are the men who marry your daughters, with the finest of training and spiritual ideals with regard to the family, and we are going to leave unhappiness to our sons and daughters when they in turn try to do a better job of home-making than you and I have done. I am not surprised that our boys and girls are rising up in revolt. They have outgrown their childhood homes, and it is absolutely necessary that they should. They must be allowed to grow up; they must be allowed to assert their independence, even in sex conduct, because we have not definitely given them the ideals of the home and of the family, and what they mean to individuals and to the child, and yet these boys and girls, wise, scientifically minded, facing facts are more afraid of sex and sex conduct than they are of anything else because it is part of their up-bringing. They are getting their interpretation of sex, from the movies, from the magazines, from the front page of the newspaper, and from the exceptional conditions that are going on in our community. They want better homes than we. They come to me frequently and say, "Mr. Edson, if I have got to mess up marriage the way my parents, and the neighbors have, then I don't want anything to do with it." Some of our girls are considering whether they should marry or not. The old idea that the only vocation for a girl was marriage has gone, and with their economic independence, with their striving for sex equality, they are facing a totally different situation. Mar-

riage is not a matter of economic support or social position any longer. Marriage becomes for the modern boy or girl an opportunity for self expression. These youngsters, brought up with the best of training that we can give them, are looking forward to a finer type of home partnership than you or I ever thought of. They are focussing their ideals on the home, and are saying "We must do a better job of home-making than you have done, now give us the best of your human experience."

A boy said to me, "Why in the world is it that we have all the wrong interpretation of sex, why can't they give us some decent stuff?" and I think he expresses the feeling in the minds of a good many boys and girls. They feel the inadequacy of present homes, and our present sexual codes. Of course sexual codes must change along with our other codes, and because we are not helping them to make sound sex codes or sound sex conduct, they make their own. Do you appreciate the fact that you and I have been brought up in a generation where we just could not talk about sex? Not so our youngsters. They are talking and thinking about sex as frankly as anything else, and so far as I can discover, as wholesomely. They want a family life that is a far more real thing than you or I have been able to have, because we did not know how to do any better.

The attitude and ideals and standards that they are picking up now, are the things that they will carry over into their home partnership. We, along with a good many feel that love governs the whole situation, and because they no longer depend on the idea of the family for economic support, they are looking forward to home partnerships in

which love, freedom, and happiness are the important factors, and they do not know what love or freedom or happiness are. I do not believe that you and I as parents, have begun to analyze these things. When I talk to groups of parents about love, and the various love experiences that the child goes through before he gets to the stage where he does what we call "fall in love" (I have always wondered where the fall came), these parents are perfectly astonished, and yet you go into the history of any child, and you begin to realize that he has had many kinds of love experiences which have gradually brought him to an understanding of love, and to hunger for a certain kind of love. That is the thing that he carries into his mate relationship. Isn't it obvious that nothing but the best of our human experiences in this situation, nothing but the finest interpretation we can give of the family is going to satisfy these boys and girls.

Monogamy is probably the oldest human experience that we have had, the oldest human relationship. We have tested every other kind of human relationship, and we go back to monogamy as the most suitable human experience, and yet what have you and I done to attempt to sell monogamy to our boys and girls? What can we do about it? I believe there are some rather definite things that you and I, as parents without any special training, but with a fine sympathetic attitude realizing that our boys and girls need help, can do. I want to give you some of these things this morning.

1. We must interpret families. We have so long taken the family for granted, and we have rather hoped that in some way this boy or girl would pick up some

ideals about the family, homemaking, marriage; that somehow they would grasp these things and go through all right. We allow our boys and girls to drift into the most difficult human relationship that we have (and marriage is that) the living together of two people who are emotionally, temperamentally, tremendously different. They are living together 24 hours out of the 24, under certain social restrictions that bind them together into certain codes, and the more complex society becomes the more difficult a process it is. If they are going to understand it at all, it seems to me they must realize what the family is for, how it originated, what it means to the community, what it means to a child to be put in a group where he is always picked on to come back to a place where he is always understood; for Mary to be in the one place where she can say just what she wants and feels that she is always understood.

Daily tasks build character, but whether they want to or not this relationship of these two mates does more to shape character than any other relationship they have. I have experimented enough with this to know they are hungry to get this kind of interpretation of what the family means. They can get this very early, I should say from 6 or 7 or 8 you can begin to interpret to your children what fatherhood and motherhood means, and they will begin to catch the significance of the love that binds these mates together. Early in the game they ought to have some very definite interpretations of those spiritual values that transform marriage from the mere living together 24 hours out of the day, into a fine relationship. Fair play, self control, sacrifice, admiration, the desire to serve without stinting; these are some of the bases of family relationship that they need

to get worked into their ideals and into their habits long before they get to the stage where they are going to fall in love.

I realize that I in my conduct as a mere individual am responsible for the impression that I make on other people, and I am particularly responsible for the impression that I make on people who come close to me and people who love me. We as parents with all the wisdom that we have, have got to guide this boy-girl situation.

This generation will take the grades in sex conduct at 60 miles an hour exactly the way they take the grades in an automobile—it is a speedy generation, but I feel that if we as parents are willing earnestly and honestly to get their point of view and appreciate their frank open attitude towards sex and sex conduct, we will be able gradually to talk with them about the situations that come to them—why it is that Mary likes Bill; what did Charles and Evelyn get out of that elopement; what about this attitude of this boy and girl group who go out in the canyons and make scandal for the rest of the community. Our youngsters need to talk and think these things over, and build up their own codes and standards rather than to have us, as parents, say you must not do that, you must not do this or the other.

You can call it sex education, you can call it education for marriage and parenthood, or what you choose, but I feel it is the kind of thing our boys and girls need today in their tremendously difficult dilemma regarding sex conduct. They are getting plenty of the other type of education; they are getting plenty of things that baffle and disturb them; they need the help that we can give them by way of Christian interpretation of what the family is and what they may be in the family.



Autumn

By Beatrice Knowlton Ekman

Awarded second prize in the Eliza Roxey Snow Poetry Contest.

Autumn, the lusty lover, carries a banner red;
He rides through the fields and the forests
With his colors gayly spread.
A wastrel he is and a rover
And he loves for only a day;
But the leaves that he loves flash crimson—
And die—when he rides away.

The American's Creed

By Emeline Y. Nebeker

NINETEEN HUNDRED THIRTY-TWO! This is the year that all over the United States and in many other parts of the world the Two Hundredth Anniversary of the birth of George Washington will be celebrated.

As planned by the United States George Washington Bicentennial Commission, the celebration will not be confined to any one locality or to a few localities. It will be everywhere. The commission's request is as follows:

"Each of the programs should be opened with patriotic music, and then followed by the 'Pledge to the Flag' and 'The American's Creed'." The programs should be closed with the singing of "The Star-Spangled Banner."

No doubt we all can repeat the "Pledge to the Flag," "but how many of us know "The American's Creed," who wrote it, when it was written and how it came to be.

In 1916, when the country was in the throes of the World War, a contest for "A Creed" was conducted through the Press of the entire United States. This creed was to express the basic principles of American political faith. This contest was won and "The American's Creed" as we have it today, written by William Tyler Page, Clerk of the United States House of Representatives. It was adopted and promulgated by the Government's Committee on Publication in 1917; and accepted by the House of Representatives on behalf of the American people, April 3, 1918.

Mr. Page says:

"The American Creed is a summing up, in one hundred words, of the basic principles of American political faith. It is not an expression of individual opinion upon the obligations and duties of American citizenship or with respect to its rights and privileges. It is a summary of the fundamental principles of American political faith as set forth in its greatest documents, its worthiest traditions, and by its greatest leaders.

"Knowing the Apostles' Creed to have been a compilation expressing the Apostles' doctrine and principles, which they practiced long before the Creed was formulated, and that the source of its articles were the books of the Holy Bible, I resolved at once to write a civic creed of like form but of different substance. But where was I to find a secular bible, so to speak! Then the thought came to me: My sources of information must come from recognized, authoritative, historical documents. I did not want to use my own words. No creed worthy the name could be written in the words of any one man which could express the belief or the faith of many others. A Creed, it seemed to me, should contain those things to which its subscribers had believed all along, but which never had been brought together concretely. It must be a composite and so readily recognized as to be accepted without much, if any, controversy.

"To the Creed I added a key showing the sources of the various sentences."

The American's Creed

"I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign Nation of many sovereign States; a perfect union, one and inseparable, established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag, and to defend it against all enemies."

The Key

"The United States of America"
Preamble of Constitution of U. S.

"A government of the people, by the people, for the people."—Abraham Lincoln's Gettysburg speech and Daniel Webster's speech in Senate, Jan. 26, 1830.

"Whose just powers are derived from the consent of the governed."—Thos. Jefferson in the Declaration of Independence.

"A democracy in a republic."—James Madison in the Federalist No. 10; Article X of the Amendments to the Constitution.

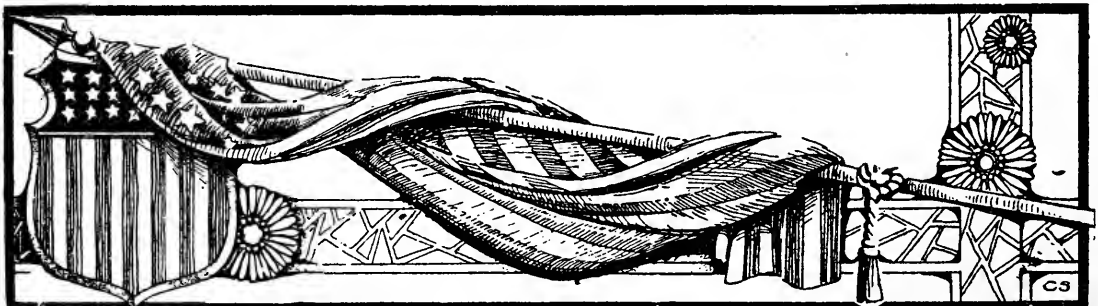
"A sovereign nation of many sovereign states."—"E Pluribus Unum," great seal of the U. S.; Article IX of the Constitution.

"A perfect union."

"To respect its Flag."—National Anthem, the "Star-Spangled Banner," Army and Navy Regulations.

"And to defend it against all enemies."—Oath of Allegiance, Section 1757, Revised Statutes of the U. S.

The writer deeply appreciates the courtesy extended by Mrs. Josephine Jane Woodruff Sarle for permission to quote from a personal letter she received from the author of *The American's Creed*.



Side Lights on the Book of Mormon

By John Henry Evans

III

FORM AND STRUCTURE

IF the *Book of Mormon* is a modern composition—that is, if it was written by Solomon Spaulding or Sidney Rigdon or the unaided Joseph Smith—then its literary form and structure and details generally would bear the stamp of modernity.

But if, on the contrary, the Nephite Record is an ancient composition—that is, if Joseph Smith's account of its origin is true, that he translated it by divine power from gold plates given him by an angel—in this event the work would bear evidences of antiquity in form and structure and some of its details.

It is the purpose of the present article to examine, very briefly and inadequately, to be sure, some of the outstanding literary features of the book, with a view to ascertaining which of these corresponds with the facts in the case.

To begin with, let us see just how the case stands as to the real authorship of the *Book of Mormon*.

As everyone knows, the first theory, the theory of Joseph Smith's neighbors about the time the work appeared, was that Joseph Smith himself wrote it. Of course, they discounted the idea that he was divinely inspired to do so. What puzzled them, though, and piqued them as well, was that one of their own number, and one, too, whom they did not at all look up to, should have written a book. Nevertheless, there was nothing else to do than to believe that he had actually written it, because everything in the situation pointed that way. A year later Alexander Campbell, a Chris-

tian minister, accepted this idea as a fact.

And then came the Howe-Hulburt theory that Joseph Smith did not after all write the *Book of Mormon*, but that somebody else with more literary ability wrote it. And they looked about for that somebody. The result was the Spaulding-Rigdon theory.

According to this explanation Solomon Spaulding, who was a minister, wrote a manuscript about the first settlement of America by Romans. This manuscript he gave to a printer in Pittsburg to look over. By some means not yet clear Sidney Rigdon, also a minister, got hold of the manuscript, rewrote it, and then somehow turned it over to the Palmyra youth, who published it under the title *The Book of Mormon*.

Nowadays, however, no one with a knowledge of the facts in the case accepts this theory of the origin of the work. It is believed only by those who are satisfied with a catch phrase, which for some reason they do not care to examine. The theory fairly bristles with difficulties—the connection between the printer and Rigdon, for instance, the connection between Rigdon and the Prophet, and the lack of similarities between the Spaulding manuscript, which was discovered about fifty years afterwards, and the *Book of Mormon*.

And so today there is almost no one to dispute the idea that Joseph Smith, somehow, is the one responsible for the Nephite Record. The only question is, Did he compose it with or without divine aid? In other words, is it an original com-

position by him or is it a translation of an ancient book? John Fiske, an American historian, accepts the theory that Joseph Smith is the author of the work and thinks no special talent was necessary to write it.

IN literary structure the *Book of Mormon* is complex rather than simple.

If the work were simple in form, it would carry but one thread of action throughout. That is to say, it would begin with the little colony that left Jerusalem six hundred years before Christ and follow their fortunes as they developed into a nation and then lost their national identity in the darkness that came on about four hundred years after Christ. In this event the narrative would be simple in its literary structure.

But the book does not do that. On the contrary, the narrative is full of digressions, interrupted by comments, explanations, and expositions of doctrine.

The story begins with the departure of Lehi's family and a few others from Palestine. Thence it carries the action forward across the sea to the Land of Promise, till they divide into the Nephites and the Lamanites. This, with some further action, covers the first one hundred and thirty-two pages of the current edition of the Record—from about 600 B. C. to about 200 B. C. This would be a period of about four hundred years. As a matter of fact, however, the greater portion of this is not narrative at all, but discussion and quotation.

If the entire period of Nephite history were written on this scale (less than four hundred years in one hundred thirty-two pages) and if we omit the quotations, then we

should have a book of only about two hundred seventy-five pages.

The rest of the book is even more complex. But here the complications are in the narrative mainly, although in this part, too, there are long quotations and expositions of doctrine. During the whole period, of course, the two threads involving the two peoples are maintained. And then, after the lapse of about four hundred years, we learn for the first time that there have been people living on the continent almost from the time the Lehites arrived here, namely, the Mulekites, who also were Jews from Palestine. There are detours here, too, from the main narrative in the form of accounts of a missionary expedition and a new colony planted in the old home of the Nephites. Meanwhile, foreign wars and internal rebellion distract attention from the principal line of action. To cap the climax, we have at the end of the volume, by way of an after-thought, it would appear, a thirty-two-page abridgment of the record of a still different people, who occupied the continent before the coming of the Nephite-Mulekite nation; also some isolated documents giving the religious forms used among the Nephites in the days after Christ.

Not including the quotations, which are rather numerous here, too, the account of the events occurring in this period is given seven-tenths of a page per year. If the entire period of Nephite history were written on this scale, we should have a volume of almost exactly two hundred pages more than we have in our current edition of the *Book of Mormon*, or seven hundred twenty-five pages.

This involved structure is certainly not modern. It is far from what anyone would write even in the

first years of the nineteenth century. On the contrary, it is the kind of thing we might expect of a translation made after the fashion that Joseph Smith says the *Book of Mormon* was done. In a word, the structure is that of a translation of an ancient document, not of an original composition.

If the *Book of Mormon* were of modern origin, it is probable that its form and structure would be more modern in appearance than it is. That is, greater use would doubtless be made of the forms in which books were cast, even in the early nineteenth century—chapters, section headings, and the rest.

There is a story to the effect that the typesetter at the printer's in Palmyra offered to make such alterations in the form as would bring it into greater conformity with modern usage. But the Prophet, although grateful for the suggestion, would not allow any changes. If he had composed the work, it is likely that he would have welcomed any suggestion that might make the book more modern in appearance. But as it was, he acted on the assumption that the book was not his, that he was only its translator, that he had been inspired in his work of doing it into English, and that, therefore, it should appear as much like the original in form as possible.

SO much for the larger literary aspect of the Nephite Record. There is, however, another aspect in the same line of thought which deserves attention, although not so obvious to the casual reader until it is pointed out. It is the spirit of unity in the work, the manner in which the details are selected so as to create a single effect.

In all literary composition particulars crowd upon the mind in the

most confusing variety. Unless there is a selective principle in the mind, all these particulars look alike in importance. Especially is this the case with the untrained writer of books. As soon, however, as some general principle of selection makes its appearance, the details all fall into their place, on the basis of their importance and relevancy.

When the material to be shaped into an article or a book is concrete—that is, when it involves persons, things, and happenings, as in fiction and history—the task is difficult enough. But when, as in the *Book of Mormon*, ideas are the main thing and these ideas are brought out by means largely of persons and events, the difficulties are greatly increased. When, therefore, Professor Fiske tells us that the only ability needed in the composition of the Nephite Record is an acquaintance with the language of the *Bible*, he is surely not thinking of the intellectual strength and fiber necessary to whip a vast number of details into shape so as to create in the reader a single impression of theme and spirit.

The purpose of the *Book of Mormon* is not to give a picture of the political or the social or the artistic life of its peoples. If that were the case, we should have a very different set of details from those now in the book. The purpose of the *Book of Mormon*, on the contrary, is to give a picture of the moral and spiritual life of those peoples in relation to the will of God.

This is perfectly clear from what Nephi, the first writer in the book and the real founder of the Nephite nation, says on the subject in the very beginning.

“It mattereth not to me,” he says (First Nephi, chapter 6, verses 3 to 6, inclusive) “that I am particular to give a full account of all the

things of my father, for they cannot be written upon these plates, for I desire the room that I may write of the things of God. The fulness of mine intent is that I may persuade men to come unto the God of Abraham and the God of Isaac and the God of Jacob, and be saved.

Wherefore, the things which are pleasing unto the world I do not write, but the things which are pleasing unto God and unto those who are not of the world. And I give commandment unto my seed that they shall not occupy these plates with things which are not of worth unto the children of men."

These words were said, of course, to those historians who were to set an account on the "smaller plates." But they were heeded also by Mormon, who made an abridgment of the "larger plates" of Nephi in what we now call the *Book of Mormon*. So that this record may be said to be a working out of this fundamental idea. In other words, the principle of selection adopted by the writers of the first one hundred thirty-two pages of the book and by Mormon and Moroni, was this thought expressed by Nephi on the very threshold of his literary undertaking.

THERE is a singular thing about the *Book of Mormon*: A very great deal of the material centers in its personalities. Almost it might be said that the work is a series of character sketches on the religious side. No book better carries out Carlyle's theory—that history is the biography of its great men. Eliminate Nephi, Lehi, Benjamin, the two Mosiahs, the two Almas, Ammon, the two Moronis, the Nephis of a later period, Samuel the Lamanite, Mormon—and where are we in the *Book of Mormon*? Even the

"bad" men in the work—Korihor, Nehor, Amalickiah, and the rest—are but foils to accentuate the good qualities of the book's chief characters. What its main personalities think, what they say, what they do, their relation to God and their fellows, their influence on others, how events affect them—this is what the writers of the *Book of Mormon* are concerned with chiefly.

This biographical feature of the Nephite Record has been noted by a critic of Joseph Smith and used to the Prophet's disadvantage in connection with the *Book of Mormon*.

Nephi and Joseph Smith, the critic says, are one and the same person. And he bases this assertion on some similarities between the two. Joseph and Nephi are both very young; they are "large of stature;" their fathers are both visionary; and they are themselves given to "seeing things."

And this is true as far as it goes. But there the resemblance ends, and the differences begin. It is true, too, that both Nephi and Joseph use the pronoun "I" a great deal in their writings. But there is no likeness whatever between the things that happen to Nephi and the things that happen to Joseph Smith.

And this is remarkable. For, in spite of everything, authors unconsciously insinuate themselves, their thoughts, and their doings into their original compositions. Sometimes these are hard to discover, so effectively have they been disguised—harder in the case of skilled writers than in inexperienced. But they are there just the same. There is none of this, however, in the *Book of Mormon*.

Aside from the resemblances pointed out between Joseph Smith and Nephi and a few others—the

reference to secret societies, for example, and to infant baptism—it is astonishing that so few similarities between the two periods and persons can be found in the *Book of Mor-*

mon. And these, as a matter of fact, are easily accounted for, without resorting to the theory that Joseph Smith wrote the Nephite Record out of his own head.

Happenings

By Annie Wells Cannon

ADVERSITY may be a blessing in disguise, for have not the sorrows of the recent depression made "the whole world kin?"

SIGNORA ANTOINIETTA GRANDI was the most beautiful and popular of the women who accompanied foreign delegates to Washington this past winter. Though a quiet Italian mother, she understood all the arts of feminine bewitchery. For a ten-day stay in America she brought eight trunks filled with lovely apparel. Though her jewels and shimmering gowns offset her loveliness, they were less brilliant than her wit.

MR.S. WILLIAM C. HAMMER, general manager of the Philadelphia Grand Opera Company, is at present the only woman to hold such a position. In operatic history, there have been only three women general operatic directors—the others are Mary Garden of the Chicago Grand Opera Company, and Signorina Anita Colombo of La Scala Opera, Milan, Italy.

A GOLDEN voice indeed has Rosa Ponselle of the Metropolitan Opera, New York. Besides her salary she receives \$3,000 an appearance in concert, and \$5,000 apiece for her broadcasts.

MISS LYLE SPARKS, president of the Decorators Club of New York, was appointed chairman of President Hoover's committee on

Home Furnishings and Decorations. Miss Sparks is considered one of the best authorities on interior decoration in the United States.

ANNIE JUMP CANNON, noted astronomer, in a recent editorial makes a plea to women to let the new discoveries affect the superstitions and ignorant belief in horoscopes and astrology handed down from the Middle Ages. Miss Cannon is one of the most distinguished scientists in the world. No less than four honorary degrees have been given her for her contribution to astronomy. She was made Doctor of Science of Oxford University and is the only woman to receive an honorary degree from that institution. She is a member of the Harvard University faculty and curator of the astronomical photographs at Harvard Observatory.

MISS DOROTHEA BRAND, associate editor of the *Bookman*, is much sought after in New York literary circles to lead discussions on short stories and kindred subjects. Besides being an editor and writer of books, Miss Brand spent many years coaching novelists and writers how to make their work salable.

THE Governor of Rome has proclaimed a begetting contest for the encouragement of motherhood. The major prize is an apartment dwelling, rent free for thirty years, after which time the couple become

sole owners, providing they are good Roman citizens of the Fascist party.

MISS ELIZABETH MARBURY, at seventy-five, is still engaged in her literary calling. Besides writing books, she originated the American agency for foreign authors and playwrights. To her America is indebted for first hand knowledge of the plays of Sardou, Shaw and Barrie. In her new book, *The Crystal Ball*, one may trace her unusual and interesting life work.

THE LADY WITH A LAMP is the new play dramatized from Lytton Strachey's biography of Florence Nightingale in his book called *Eminent Victorians*, a book of fine achievement which the critics declare proves that biographical writing need no longer be dry statements but a combination of science and art.

JEANETTE EATON'S third study of remarkable women of the past is of Catharine Banincara. The new book is called *The Flame* and is said to be a valiant undertaking in this day of modern thought and cynicism. It is brilliantly done and has many exquisite passages.

FRANCES, Countess of Warwick, that high-born beauty of the court of Edward VII and still at 70 the leader of English society, has just written and published her memoirs, "Discretions".

The Countess with rare delicacy of touch gives pen pictures of notables and celebrities of the last 50 years and through the fascinating pages one meets men and women who walked the stage of public life through all her yesterdays. Clever anecdotes and rare bon mots of wit and philosophy are there. One chapter called "Masterful Americans" will certainly be read with interest on this side of the water.

THE Order of Lenin, the highest honor bestowed by the Soviet Government, has been awarded Lidia Isakovna Kovarskaya, age 23, for her work as an executive. At 17 Kovarskaya became manager of a knitting factory employing 1500 workers. At present she is engaged in social work outside Moscow.

THE first woman in the world to sit officially in a major international conference is Mary Emma Woolley, president of Mt. Holyoke College for the past thirty-two years. She was appointed a member of the American delegation by President Hoover for her outstanding position for world understanding in solving its difficulties without force of arms, and because "the whole question of disarmament is and has been of profound interest to the women of the United States." Miss Woolley is a typical New Englander and accepts for women only those things "modern" which elevate, uplift and maintain high standards and clean living. She declares that she never says startling things, but her short and pertinent phrase, "Only a woman knows what a man costs," is a sample of how she makes her points tell in her arguments against war.

MISS JANE ADDAMS has announced that she will give her share of the Nobel Peace Prize to the International League for Peace. The prize this year was \$31,369, to be equally divided between Miss Addams and Dr. Nicholas Murray Butler.

WILLA CATHER'S latest novel "Shadows on the Rock" is a story of Quebec. Though all Miss Cather's novels are superbly written, according to the critics none has yet approached "Death Comes to the Archbishop."

Into Whatsoever House

By Fontella S. Calder

O H, dear, I can't seem to make it go right!" sighed Pamela Brent, as she bent anxiously over her sewing. There were two worried lines in her brow, and the corners of her mouth drooped forlornly. If you had observed closely they might also have seen an occasional tear find its way down on the material she was trying to fashion into a coat, for her little four year old daughter.

Donna was, at this very moment, tossing in a feverish sleep. Every time that hoarse cough came from the direction of the couch, it gave a tug at Pamela's heart. "I really must do something for the child," she said. "There isn't a thing in the house I could rub on her chest—and no money!"

There was that word, money, again. How it had occupied her mind these last few weeks. Besides the usual household expenses there was Celia, in her first year at high school—and Robert. Only that morning Robert had said, "Say, Moms, when do I get some new shoes? I met Miss Blake, my Sunday School teacher, last night. She wanted to know why I hadn't been to Sunday School lately. Gee, I didn't want to tell her it was because I didn't have any decent shoes." It did take a lot of shoes for an active, healthy boy of nine!

There was also the problem of a new coat for herself. She had worn her present one three seasons. True, it had been a beautiful, expensive coat; and did not look badly worn. But three seasons were just the limit for any coat, no matter how it looked!

Things in the Brent household had been at high tension for weeks. The little savings were exhausted; winter was approaching and John Brent was without work.

It seemed a shame that the depression which was sweeping the world, should so mercilessly creep into happy homes; upsetting the peace and love abiding there, with thin excuses for complaints and unkind words.

John Brent was a carpenter in a small town, and until the present time, had made a comfortable living for his little family.

It was no wonder that Pamela's lovely face was clouded with discouragement, as one distressing thought after another, passed through her mind. "If only John hadn't said what he did this morning before he went away." With a sigh, she glanced around the disorderly room, at the three Jack-o-lanterns, whose grinning faces seemed to mock her. Only that morning little Donna in her play had carried them from the back porch, where they had been discarded by the children, after their hallowe'en frolic the previous Saturday.

Of course, she knew, in her heart, that John had not intended to be cruel. It was because he was so worried. But it had seemed so unkind to her and the children, when he had said: "The very idea, three perfectly good pumpkins wasted, and people in the world starving to death! Seems to me they might have been put to better use baked into pies, like my mother used to make!" and John knew she never

had achieved a right successful pumpkin pie. He knew, too, she was thrifty, and never let anything go to waste.

With a sudden angry start, she laid aside her sewing and arose to remove the offending pumpkin faces. As she did so another rasping cough came from the child on the couch, giving her nerves another tightening tug.

Approaching the door, laden with the Jack-o-lanterns, she was startled by a knock—"Another collector I suppose," she complained as she deposited her burden on the kitchen table, and turned to the living room door. When the door was opened, however, she was not greeted by the expected collector, but by two pleasant-faced women. The elder of the two spoke in a kind, gentle voice:

"How do you do, Sister Brent. We are the New Relief Society teachers on this block. We are very happy to find you here today. You were not at home last month when we called."

Pamela extended her hand, first to Sister Benson, and then to Sister Miller. As she invited them to be seated there seemed to flash over her consciousness the reason for the increasing troubles of the past two months. She had missed the visiting teachers. Then Celia had felt she needed a new dress; had stayed from church. In fact, during the past two months there had never been a time, when they had all seemed suitably outfitted to go to church. So they had remained at home, inventing one flimsy excuse after another, until the spirit of God had ceased to dwell in their hearts.

"We are sorry you have a sick child, Sister Brent. What are you doing for her cold?" This from Sister Benson, who was always so-

licitous at the least signs of approaching illness.

Pamela was a bit confused as she confessed she had done nothing. "She seemed all right this morning. It is just since she lay down after luncheon that this cough started; and I didn't have a thing to doctor her with."

"Mustard plasters are very good," said Sister Benson, who was somewhat of an authority, having raised a family of eight children in the days when drug store preparations were little used.

"Well, I really never thought of that," Pamela admitted. "My children have always been healthy. They have seldom had even a cold, so I haven't had much experience with mustard plasters."

"You are indeed fortunate to have your children so healthy, Sister Brent. If you have the mustard I would be glad to prepare a plaster for you." The necessary articles were quickly produced.

While the plaster was being prepared by Sister Benson, Pamela was telling of her difficulties with the coat she was trying to make to the interested Sister Miller, who said:

"I believe I can help you with that, because I just completed a made-over one, for my article to the Relief Society this year."

Pamela smiled her appreciation as she said "I didn't use to be so dumb when we were taking domestic art together in high school. Little did I expect then that I would be reduced to the necessity of making coats for my children out of old ones. It's humiliating!"

"It is very interesting," corrected Sister Miller; and seeing here an opening for that month's topic, she continued, "Pamela, what is the cause of the trouble in the world

today? Isn't it because people have been striving for worldly goods and riches, and forgetting to keep the commandments of God? Jesus said, 'But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.' Then Sister Miller read some beautiful quotations from the Relief Society magazine. As they were discussed by the three women, a great peace came into the heart of Pamela Brent; entirely erasing the tired discouraged lines from her face, and turning up the corners of her mouth in a pleasant smile.

"Oh, by the way," said Sister Benson, as the two women prepared to leave, "seeing those Jack-o-lanterns out there in the kitchen reminded me that I have here"—and she reached in her purse—"a recipe for delicious pumpkin pie; if you would like to have it, Sister Brent. It was given me by my new neighbor who says it comes straight from her mother's kitchen in New England."

One could hardly describe the happy light in Pamela's eyes, as she received the recipe and thought of the surprise in store for John.

It was a changed woman, who closed the door behind her departing guests, after bidding them come again, and promising that she would try to attend Relief Society more regularly in the future. With peace in her soul, and a prayer on her lips that God would make her baby well soon, she turned to care for little Donna.

After following the advice of Sister Benson, she sat by the little one's bedside until restful sleep and easy breathing told her that her little daughter would soon be well. Then she quietly hurried out to the kitchen where the Jack-o-lanterns still grinned at her from the

table. But this time she laughed back—"Why you old ugly pumpkin faces, I believe I can still make a pie out of you! and when Robert comes from school I'll have him kill a chicken." She laughed to herself at the surprise in store for her family as her nimble fingers prepared the pastry for the pies, and set it in the ice-box to chill.

"I'm so anxious to get at that coat," Pamela continued, still talking to the pumpkins she was now slicing and trimming carefully. "It looks so cunning now that Sister Miller has basted it together just as it should go—and Robbie's shoes—I really must look at those shoes; perhaps if they were polished and had some new laces they wouldn't be so bad. It isn't right for me to encourage the child to stay from Sunday School because his shoes are a little shabby. It is teaching him to place value on the wrong things in life."

Pamela heard her husband whistling as he approached the house that evening. She listened in astonishment, because he hadn't done that for weeks. She soon learned the reason for his joviality, however. He caught her in his arms, as he entered the door, and waltzed her around the room, fairly shouting as he did so—"Pam dear, I've the jolliest news—Doc. Wilson—bless his heart—well, you know, he took over the old Johnson property last spring; and now he has conceived the idea of doing some developing while prices are low. He is going to take those two old ramshackle houses and make them over, into modern apartments—and that means work for your old man, and a new coat for his little wife!"

Pamela's face was glowing as she said, "Why, John, that is splendid. I am so glad—but, I have decided

to wear my old coat another winter. Come dear, supper is waiting."

No word could describe the rapture in John Brent's eyes as his lips closed over that pie. "May I have another piece, Pam dear? I can remember one time when my mother had baked some pies, just like this—," and Pamela's husband was off on one of his reminiscences. But Pamela had heard enough; as she gave all her attention to the

chicken broth she was feeding the smiling Donna, she was sure she had nothing more to wish for.

In the meantime, Sister Benson and Sister Miller had finished visiting the block assigned to them. As they approached the sanctuary of their own homes they repeated the words that had been their guide that day: "And into whatsoever house ye enter, first say, Peace be to this house."



The white silence of winter, broken by the murmuring of a winter stream—Wood river, in the Sawtooth national forest of Idaho. Note the bareness of the trees, stretching their naked limbs skyward toward the sun, as if seeking warmth of his rays.

Acrostic—February

February; thou art like unto my soul.
 Ever I am waiting for spring to unfold.
 Be steadfast and true, my soul, like the months,
 Remain in thy strength like the sod of the field,
 Unmoved by the passing events of the world,
 Aided by faith in thy infinite goal,
 Rest thee in peace and love and faith.
 Your time of joy is now—Be not afraid.—*Bertha W. Pratt.*

Notes to the Field

AN INSPIRATIONAL CALL

AT our April Conference, 1930, President Louise Y. Robison asked all Relief Society women of the Church to donate one article, either new or remodeled, for the benefit of the needy. The article could range in value from 10c to any amount one desired to give.* Had all the wards and stakes responded to this call there would have been a big supply of needed things to meet the present distress.

We reprint part of President Robison's instructions given in the April, 1931, conference, and hope that all our stakes will make this much needed collection.

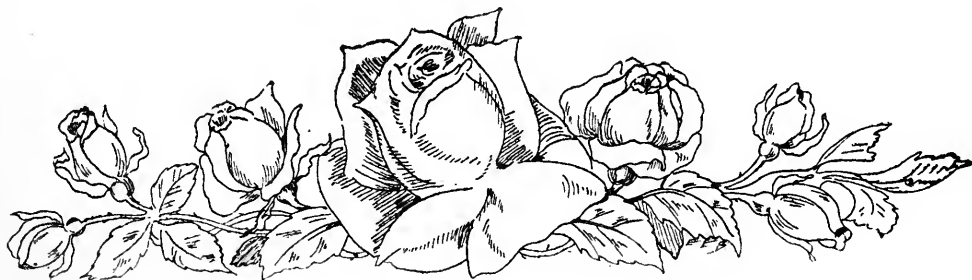
"Last spring we asked that all of the Relief Society women of the Church donate one article, either a new article or made-over or remodeled article, for the benefit of those in need. It seems in some stakes this has hardly been understood, and they have not known what to do with the articles when they were collected. You can have the articles range in price from ten cents to any amount, even to a pair of blankets, if anyone would care to give that much.

"Look about you and see if all

*Definite instructions regarding this clothing contribution will be found in the *Relief Society Handbook*, page 176.

the children are taken care of, that no little child is going to school humiliated because of its clothing. It is a cruel thing for a child to have to go to school or Sunday School and be ashamed because its clothing is worn. Take care of your ward out of this contribution, then if you have your ward supplied, (and we do have wards where there is very little or no need, but we still expect and hope that these sisters in such wards will contribute), and you still have a surplus, have the ward president speak to the stake president about this. In almost every stake there will be one ward where there is greater need than in other wards.

"Other women's organizations do this type of work. Last year the Needlework Guild of America supplied 1,300,000 articles. To be a member of the Needlework Guild one must donate two articles a year, or an equivalent amount of money. These are given to the Red Cross or to any group that are in need. We are not trying to take care of the world, but sisters of the Relief Society, do you not think this Relief Society is strong enough to take care of every Latter-day Saint child there is in this Church? Don't you think it is our calling, as mothers of the Church, to see that there is not a child in this whole Church suffering?"



Notes from the Field



SARAH BEATTIE BARNES, BLANCHE DAVIS REES, SARAH T. SOUTH
AMELIA WARDROP, MARY J. G. BURTON

Grant Stake (Burton Ward).

BURTON WARD, Grant Stake, is located immediately south of McKinley Ward, having been made from a portion of the old Farmers' Ward, in 1914, Henry G. Burton, bishop. On May 5, 1931, the Relief Society of Burton Ward reached its seventeenth birthday.

The first meeting was held at the home of the late Alfred J. Burton, and Amelia Wardrop was sustained as president with Ella Free Kimball and Mary J. Gardner Burton as counselors. Sister Wardrop was counselor in the old Farmers' Ward at the time of the reorganization. Prior to this she had been the president of the 12-13th Ward. She

entered into the work as an experienced faithful leader, personally in touch with every phase of the work. The chapel was built during her presidency. When conditions made it necessary to divide the Burton Ward she found herself in the new Wells Ward, where she was made Relief Society president. This was the third time she had been chosen as the first president of a ward Relief Society. That in itself is a high tribute to her worth. It is interesting, too, that she lived in three wards at different times while occupying the same house. Born on June 27, 1855, she was 76 years of age, and sailed for Europe in August, 1931, as a guest of the

United States Government. Her son, Starr Clifton Wardrop, was drowned in the service of the Navy.

Mary J. G. Burton was voted in as first counselor to Sister Wadrop October 22, 1916, upon the death of Sister Kimball, acting as such until September 14, 1918, when she was sustained as the president. Her cheerful spirit spread sunshine wherever she found it necessary to labor, and the good feeling of love and spirituality was commended by those who attended the gatherings of this organization. Sister Burton moved from the ward at the close of 1922, and Sarah T. South was chosen by Bishop Miller to fill the vacancy, being sustained president January 16, 1923. At this time the population of Burton Ward represented seventeen different nationalities, who worked together harmoniously supporting the bishopric, of which an outstanding achievement was the erecting of the amusement hall.

Sarah Beattie Barnes was made president following the appointment of Sister South as Relief Society stake secretary. She was called to this position and sustained September 26, 1926. The work progressed under her kind and gentle supervision, and she made many lasting friends.

In 1928, Sister Barnes moved from the ward, and Blanch Davis Rees was chosen as her successor, being sustained October 14, 1928. Sister Reese has filled a mission and held other positions of trust, and she is meeting the new phase of the great Relief Society work successfully. In the last call for *Magazine* subscriptions, Burton Ward won the stake prize. The membership and attendance is also steadily increasing. The star quilt is a favorite with this ward—the sisters have

made a great many which are to be found in different localities of the country.

The five presidents shown in the picture are still living, three of them continue to reside in Burton Ward—Sister Reese, president; Sister Barnes, who has returned and is now a counselor to Sister Reese; and Sister South, a stake member.

North Sevier Stake.

THE value of having a yearly plan for Work and Business Meeting has been demonstrated by many of our stakes, who make of this one of the most important days of Relief Society activity. The following fine constructive plan from the North Sevier stake indicates great care in the preparation of a yearly program:

October 13: School lunches; school clothing; aprons for children and women; patterns for remodeling; crochet cushions and hooked rugs; planting of Fall bulbs and caring for them over Winter. November 10: Thanksgiving menus, recipes and demonstrations; games—how to amuse most profitably, and what are the best play things for constructive growth; games in the home; stories in the home. December 8: Christmas suggestions; recipes for candies; demonstration of candies; painting vases; pillows, hot-pad holders; parties—games, menus, favors, decorations. January 12: Infant feeding and clothing—layette complete with patterns; fagoting, smocking, hairpin lace, Spanish work; exchange of quilt blocks and patterns. February 9: Program for Washington Bicentennial. March 8: Planting trees, shrubs, rock gardens, etc.; Spring clothes, sun-suits, bonnets, underwear. April 12: Planting vegetable and flower gardens; exchange of bulbs and seeds;

suggestions for house cleaning—formulas for paper and wall cleaner, floor wax and varnishes. May 10: Give short talk on storing of Winter clothing; short talk on redecorating homes, painting, color schemes, etc.; suggestions on making curtains and blinds. June 14: Demonstration in canning early fruit, samples to be contributed to Society; demonstration of Summer salads, drinks and foods.

Teton Stake:

A VERY successful flower carnival was held at the Teton stake house in Driggs, Idaho, on August 30, 1931. There were six wards participating in the contest, every one of which received prizes and honorable mention for the display. There was very fine work accomplished through the efforts of the Relief Society in cooperation with some of the civic organizations, and it was a demonstration of the fact that beautiful flowers can be produced if the effort is made. It is the hope of this stake to make the flower carnival a yearly event, constantly growing larger and better.

A free clinic for children was held in the stake for a period of two days, July 15 and 16. At this time more than 300 children were examined and some follow-up work was done.

Hyrum Stake:

THE annual stake social of the Hyrum stake Relief Society was held in honor of the officers and visiting teachers August 26, 1931, at 2:30 p. m. The scene of this pleasant event was the Hyrum First Ward Chapel. The social this year was also to commemorate the found-

ing of the Hyrum stake Relief Society thirty years ago. The Relief Society stake president, Mrs. Laura L. Christensen, was in charge, and a very delightful program, historical and entertaining, was presented. It was in reality a historical review of the past thirty years. This was followed by a symbolic representation of Relief Society accomplishments by thirty former and present board members, who each in turn lighted a candle which decorated the large birthday cake. After the program, punch, cake and melons were served to 400 people. A highly interesting feature was the presence of three executive officers of the first organization. An extensive history of the activities, and the various officers of the Society from 1901 to the present date had been compiled, together with reviews of the various activities engaged in, and prose and poetical contributions from members of the various ward societies which will form a permanent record of references for future time.

St. George Stake.

RELIEF SOCIETY Teachers' Conventions were held in Enterprise on October 13, 1931, and in St. George on October 18, 1931, for the wards in the vicinities. Inspirational talks were given by stake board members on the value of the visiting teachers' work, after which demonstrations on "Ineffective" and "Effective" teaching, were presented by members from various wards. In the Effective demonstration, the topic "Our Responsibility to Ourselves" was made very impressive to the hostess, and she was made to feel the benefit to be obtained spiritually, intellectually, physically and mentally by attending Relief Society.

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

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	President
MRS. AMY BROWN LYMAN	First Counselor
MRS. JULIA ALLEMAN CHILD	Second Counselor
MRS. JULIA A. F. LUND	General Secretary and Treasurer

Mrs. Emma A. Empey	Mrs. Amy Whipple Evans	Mrs. Ida P. Beal
Miss Sarah M. McLelland	Mrs. Ethel Reynolds Smith	Mrs. Kate M. Barker
Mrs. Annie Wells Cannon	Mrs. Rosannah C. Irvine	Mrs. Marcia K. Howells
Mrs. Jennie B. Knight	Mrs. Nettie D. Bradford	Mrs. Hazel H. Greenwood
Mrs. Lalene H. Hart	Mrs. Elise B. Alder	Mrs. Emeline Y. Nebeker
Mrs. Lotta Paul Baxter	Mrs. Inez K. Allen	Mrs. Mary Connelly Kimball
Mrs. Cora L. Bennion		

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor	MARY CONNELLY KIMBALL
Manager	LOUISE Y. ROBISON
Assistant Manager	AMY BROWN LYMAN

Vol. XIX

FEBRUARY, 1932

No. 2

EDITORIAL

Bicentenary of George Washington

IN a unique and beautiful way the people of the United States are celebrating the bicentenary of the birth of their first president, showing appreciation for his splendid services, and paying tribute to his beautiful life. They are honoring him by planting tens of thousands of trees, living memorials to one who loved trees and all Nature so devotedly. In schools and churches, in clubs and on public platforms, will instances of his life be retold and quotations from his writings and utterances be voiced. The press of the country will add its peans of praise to him whose integrity, ability, and patriotic service have stood out during these two centuries. Time hurls down the unworthy from their pedestals and portrays more truly the worthy than is possible

amidst the heat of the adulation of one's contemporaries.

George Washington inherited, lived, and passed on to his fellow countrymen his family attributes, "justice to man and faith in God." We often hear him called the father of his country, and this is no mean appellation, for to be the father of such a country as the United States is honor indescribable. He is held up as the military leader, as the great president who with his associates formed the colonies, that had hitherto owed foreign allegiance, into a great American union. But seldom do we hear of "George Washington, the Christian gentleman," yet from childhood to his death he was a devout Christian.

After the passing of his father, though he was but eleven years old,

he was called upon, being the eldest son, to lead in family prayer. Throughout his life he called upon his Father frequently for aid and guidance, and gave him thanks for the blessings he had received and for the miraculous protection that had been accorded him. When he retired from the presidency, after reviewing the incidents of his administration, he said, "I may have committed errors. Whatever they may be I fervently beseech the Almighty to avert or mitigate the evils to which they may attend."

He said, "It is impossible to reason without arriving at a Supreme Being," and having this deep conviction, he reverently affirmed, "I shall always strive to prove a faithful and impartial patron of genuine vital religion." He was tolerant of the religious worship of others and felt that: "Every man conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience."

In his private and public life he participated in church activity. He attended religious services and held responsible positions in his church. Under his direction Sunday service was observed in the army. He said, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

Throughout his military career, from the time he was placed in command of the troops of Virginia

in 1754, to his farewell address to the armies of the United States, by example and by precept he sought to turn the hearts of his soldiers toward religion and morality, and to impress upon them the importance of cleanliness of body, mind and spirit. In his Farewell Address when he retired from the presidency of the United States, he expressed the thought that national morality cannot prevail if religious principle be excluded. He said, "Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the Courts of Justice?"

His love of justice and fair play is shown in his letter written to Benedict Arnold who was given command of a detachment of the Continental Army against Quebec. He said, "While we are contending for our own liberty, we should be very cautious of violating the Rights of Conscience in others, ever considering that God alone is the judge of the Hearts of men and to Him only in this case, they are answerable."

Because of his religious faith, death had no terrors for him. On one occasion, when sorely ill, he said to his physician, "Do not flatter me with vain hopes; I am not afraid to die. * * * Whether tonight or twenty years hence makes no difference—I know that I am in the hands of a good Providence." In his last illness, as the Angel of Death approached, he resolutely said, "I am not afraid to go."

Leisure Time

THE importance of the way people spend their leisure is being more and more clearly understood.

When they are at work they are, generally speaking, safe. Danger lurks in the leisure hours if they

are not wisely spent. When one pursues the activities that lure him most strongly he is either building himself physically, mentally or spiritually or he is partaking of dead sea apples than canker his soul.

The necessity of careful supervision of leisure hours is becoming more and more apparent. A shorter working day and a five day working week are being agitated. If these come more leisure will be the lot of the workers and the need for direction and supervision will be greater.

We are proud of the success that is attending the leisure time pro-

gram under the able leadership of the M. I. A. Here again is shown how the Church looks after the well being of its people and how zealously it safeguards their interest.

The M. I. A. is training leaders to meet the need. An army of enthusiastic young people are wholeheartedly giving time and thought to the needs of the people and are correlating the work so that there shall be no friction nor overlapping.

We bespeak the close cooperation and the heartiest support of all our Relief Society officers and members in the Leisure Time Program outlined and supervised by the M. I. A.

Funerals

FUNERALS, it has often been said, are for the living, not for the dead. In the hurry of life 'tis well when a loved one passes to pause and with tender hearts, appreciative feelings and loving memories gather to pay respect to the departed and comfort to the bereaved. The links of friendship formed in childhood, youth, mature age, are welded as the friends assemble and in memory list the virtues of the friend gone before. In song, eulogy, prayer and sermon the lis-

teners' minds are focused on the worthwhile things of life and on the hopes of the world beyond. Not the wealth nor the rank nor the title of the deceased are considered, but appreciation for the virtues he exhibited, for the struggles he endured, for the victories he won, fill the minds of those assembled. In chastened mood, with mellowed hearts, the friends disperse resolved to live better lives so that they, too, may be ready for the summons home.

Our Savior

By Elsie E. Barrett

Oh marvelous intelligence
 To reach such heights of eminence
 That wind and wave obey His will.
 All elements His Calls fulfill.
 Oh wonderful that we can be
 Partakers of His sympathy;
 That He can save us from our sin;
 That we can be to Him akin.

Lesson Department

Theology and Testimony

(First Week in April)

Select Readings: Study Alma, chapters 12 to 15, inclusive. How many distinct ideas on religion are given here? What are they?

BOOK OF MORMON: IN WHAT DOES GOODNESS CONSIST?

Nephite leaders of thought had an idea that religion ought to begin at this end instead of the other end of life. To this idea, we have already called attention.

Also we have remarked upon the bearing of this conception on the divine origin of the *Book of Mormon*. If Joseph Smith were the un-inspired author of that record, he would most probably have been more concerned in the remote than in the near-by in theology, as his contemporaries were.

In nothing is this tendency to consider the near-end of religion in the *Book of Mormon* more pronounced than in the subject of the present lesson. The highly moral tone of the Gold Bible was what struck early converts to "Mormonism." It impressed the practical-minded George Q. Cannon, whose words we have quoted elsewhere. And it greatly impressed Willard Richards. After he had read the *Book of Mormon* twice in ten days and before he had joined the church, he said, "Either God or the devil has had a hand in that book, for man never wrote it."

The Nephites had a high conception of the value of the human personality. That we have also considered. It would follow, from this conception, that they would condemn severally all forms of murder and that they would safeguard hu-

man life in every way. And this they did.

"Wo unto the murderer who deliberately killeth," says the prophet Jacob, brother of Nephi the First, "for he shall die." That was in the fifth century B. C., when the Lehitites had been on the American continent but a few years. They brought this law with them from Palestine—an echo of the Ten Commandments. But observe its form. The murderer "who deliberately killeth." This phrase takes into consideration the condition under which any murder is committed. Is this phrase an outgrowth of Nephi's experience with Laban at the time he got the Brass Plates?

This strong condemnation of murder is in harmony with what is said elsewhere in the Record on the point. The same authority—Jacob—places murder as one of the "secret works of darkness" in the land, which must be destroyed. (II Nephi, 10:15.) In one of his letters to his son Moroni (Moroni, 9:10), Mormon attributes murder, which he strongly condemns, to "hardness of heart."

The Nephites believed in capital punishment. Alma the younger tells us (Alma, 30:10) that if a man murdered, "he was punished unto death." Presumably the judge took into consideration the conditions under which the crime was committed

as well as the motive that led to it. In the ninth chapter of Helaman we have an account of five persons placed under arrest for the murder of the chief judge. In this case, as it happens, the accused were innocent, but the point is that they were apprehended by the law.

The converted Nephite had a perfect horror of the taking of human life, and he would do so only where it was in self-defense. There are many cases in point.

Moroni, the military chief, always refrained from unnecessary killing in war. In the battle with Zerahemnah (Alma, chapter 43) he takes the very first opportunity, although he is victorious, to stop the "flow of blood." Later, during the Great War between the Nephites and the Lamanites, he does not "deal death to the enemy" when it is possible to win without doing so. This was partly because the Nephites considered the Lamanites less culpable than themselves in their wrong-doing on account of their lack of civilization and religion. When, however, the Nephites did the same things as the Lamanites, such leaders as Moroni were less considerate. And then, of course, the Nephite war leaders were always anxious to save their own soldiers.

Sexual sins were severely dealt with in *Book of Mormon* times.

That there were lapses from virtue among the Nephites goes without saying, for they were human. But these were punished. There was no winking at them at any time during the reign of religion on the continent. The ideal here also was derived from the teachings of Moses, which were contained on the Brass Plates.

Jacob, in the same place where he speaks of murder, inveighs as strongly against unchastity. "Wo unto them who commit whoredoms,"

he says (II Nephi, 9:36), "for they shall be thrust down to hell." And Abinadi tells the profligate priests of Noah, "Thou shalt not commit adultery." Alma informs his son Corianton, who has been guilty of harlotry, that "these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost." Jacob represents the Lord as saying, "I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts." And in the letter of Mormon to Moroni, from which we have already quoted, chastity, virtue is stated to be "the most dear and precious thing" in the world, and "above all things."

That will give an idea of the value which the Nephites placed upon chastity.

Of course, the Nephites, as well as the Jaredites, believed in marriage and the family life. This is evident on almost every page of the *Book of Mormon*. Over and over again reference is made in "Ether" to the large families of the first Jaredites. And the journey of the Lehitites to the Promised Land was delayed, as you remember, so that the sons of Lehi might have wives from the family of Ishmael.

Marriage is ordained of God. It is primarily a religious ordinance. In other words, marriage is a thing of the spirit as well as of the body. At all events, it is this ceremony that makes any union of the sexes valid. And any union of the sexes outside of this ritual is unholy. Herein lies chastity and herein lies unchastity, according to the *Book of Mormon*.

But men and women, under the religious polity of the Nephites, were required to do more than to

refrain from committing murder and sexual sins.

In the first place, there were the virtues of honesty, truthfulness, tolerance, brotherliness, and so on. "Wo unto the deaf," says Jacob (9: 31-38), "that will not hear; for they shall perish. Wo unto the blind that will not see; for they shall perish also. Wo unto the uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day. Wo unto the liar, for he shall be thrust down to hell. Yea, wo unto those that worship idols, for the devil of all devils delighteth in them. And, in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins."

What the great Alma said to his son Helaman seems to have been the law of the entire nation: "How strict are the commandments of God. And he said: If ye keep my commandments ye shall prosper in the land; but if ye keep not my commandments, ye shall be cut off from my presence."

In the second place, the best kind of goodness required was a membership in the church, not only because the church included every virtue, but also because the association of man with man in a good cause always gives strength to carry on.

The Nephites had a church organization even before the advent of Christ in the flesh.

Of necessity the church had ordinances.

Ordinances are forms. Forms inhere in all society. No organized life socially is possible without forms of some kind. The nation—any nation—has its forms for the admission of aliens. So, too, have clubs, fraternities, and sororities, and other social groups. In truth, language itself, whether written or

spoken, is a matter of forms, tokens, or symbols. Forms stand for things and ideas. Also they conserve life. No permanence in ideas is possible without some sort of symbols. And so the church, which is organized power, needs forms, symbols, tokens.

One of the forms in the Nephite church, as in the church of the *New Testament*, was baptism. According to the Record it was administered only to adults and was by immersion of the whole body in water.

"Verily I say unto you," Jesus tells the Nephites on the occasion of his visitation to them after his resurrection, "whosoever repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them. Ye shall go down and stand in the water, and in my name shall ye baptize them. These are the words which ye shall say, calling them by name, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. After this manner shall ye baptize in my name." (III Nephi, 11:23-27.)

The *Book of Mormon* condemns infant baptism in unstinted language. Says the prophet Mormon (Moroni, 8:10-15): "It is solemn mockery before God that ye should baptize little children. Teach repentance and baptism unto those who are accountable and capable of committing sin. Teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall be saved with their little children. Their little children need no repentance, neither baptism; but little children are alive in Christ. He that supposeth that little children need bap-

tism is in the gall of bitterness and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism."

Moreover, baptism was for the remission of sin in the Nephite church. "The first fruits of repentance," continues Mormon (verses 24, 25), "is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come when all the Saints shall dwell with God."

The Sacrament of the Lord's Supper was another of the ordinances in the ancient church on the American continent. This was so, however, only after the visitation of Christ to the Nephites. The manner and purpose was the same as among the Latter-day Saints. It was a sign of brotherhood among church members, as it is with us. The words used in the blessing of the Emblems are identical with those used in our Sacrament. (Moroni, chapters 4, 5.)

At the same time that Jesus instituted the Sacrament among the Nephites he gave this admonition: "Ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall administer it; for whoso eateth and drinketh my flesh and blood un-

worthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him."

Here, then, is the case for the *Book of Mormon* religious ideals.

It teaches (1) that a church is necessary with (a) faith, (b) repentance, (c) baptism, (d) confirmation, if we are to draw an inference, (e) the Sacrament of the Lord's Supper; (2) that human life must be held sacred, except in case of self-defense, as in war, and in case of such a crime as demands punishment by death at the hands of the political government; (3) that virtue, chastity, is as dear as life itself and the opposite the most "abominable" of sins, next to murder; and (4) that such virtues as honesty, loyalty, truthfulness, tolerance, charity, and the like are as necessary as any other to salvation.

Questions

1. What is the proper function of the church? How is it that we need forms in the church? Show that forms inhere in life. What would you answer to one who said he does not believe organized Christianity to be necessary, that personal religion is the only thing necessary to any one? What is personal religion? Name the ordinances in use in the church of the ancient Nephites. What is the specific use and purpose of each?

2. It has been objected that Joseph Smith, in the *Book of Mormon*, takes up matters that were currently discussed in his time and neighborhood. Baptism, for instance. How would you answer this objection? Compare the doctrines mentioned in the Nephite Record with those in vogue now in the churches.

Teachers' Topic

Watchword: "And into whatsoever house ye enter, first say, Peace be to this house."—Luke 10:5.

Text: "And the King shall answer and say unto them, 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."—Matthew 25:40.

Unselfishness, kindness and generosity are the three virtues one should cultivate to conform to our text. Literature is replete with the theme of this passage. One of the most beautiful short stories, showing the greatness of these words is—"Where Love is, There God is Also," by Leo Tolstoy, translated from the Russian by Nathan Haskell Dole. This is the story of the life of a simple shoemaker, Martuin Avdyeitch. This honest man made many acquaintances, and he was never out of work. His wife died, leaving him with a son three years old. In a few years the son died, and Avdyeitch became melancholy and complained of God. Once a little old man came to him and said, "We must live for God, Martuin. He gives you life, and for His sake you must live. When you begin to live for Him, you will not grieve over anything, and all will seem easy to you. You know how to read: buy a Testament, and read it; there you will learn how to live for God."

This, Martuin Avdyeitch did, and every moment he could spare from work, he read and read. One night, while reading, he fell asleep and suddenly he plainly heard: "Martuin! Ah, Martuin! look tomorrow on the street. I am coming."

He could see no one, but at day-break the next morning, after saying his prayers, he had breakfast and sat by the window to work. Many passed by, and finally an old man, Stepanuitch, began to shovel away the snow from in front of the window. Martuin was always looking, because he said he imagined Christ was coming to see him.

Stepanuitch stopped shoveling to warm himself and rest, so Martuin tapped on the window for him to come in. He gave him something to eat, and invited him to come again. Stepanuitch said, "May Christ reward you for this."

And now there came by the window a woman with a child, and she stood near the window-case trying to wrap up the child, and she had nothing to wrap it up in. Avdyeitch cried, "My good woman, Why are you standing in the cold with the child. Come in." He gave her food and clothing, and the woman said, "May Christ bless you, little grandfather!"

Next the old apple woman put her basket down in front of his window, and as she did so a small boy with a torn cap took an apple. She pulled the boy's hair, scolded and threatened to take him to the policeman. Avdyeitch took the child and said to the woman, "God has commanded us to forgive, else, too, we may not be forgiven."

He then went to his shop, put away his things, got down the Testament from the shelf, and he remembered his last night's dream, and Stepanuitch, the woman with the child, and the old woman and the boy with the apple, stepped forth from the dark corner, and the voice repeated, "It was I." He put on his spectacles and read: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

References: "The Other Wise Man," by Henry Van Dyke; "Abou Ben Adhem," by Leigh Hunt; "Requirement," by Whittier; "My Task," by Maude Louise Ray.

Literature

THE SHORT STORY IN AMERICA

PART II

To the teacher: It might be well if during this month and the one following it, the stake leaders and the ward instructors would concentrate on outside reading. We have come to our own period in the American short story—a period when stories are numerous, interesting and worth while and are available to almost every organization through city, school, or private libraries. These next two lessons can be made the most practical of all. The women's appreciation for the short story has been heightened, and they should read the stories with enjoyment and some critical insight. Too much of the class time should not be given over to the discussion of the first part for two important figures, both women, Sarah Orne Jewett, now dead, and Willa Sibert Cather, whose last book appeared a few months ago, are to be considered. At the end of the lesson, a list of short story collections and short stories will be given, but it will be best for the stake and ward leaders to make their own lists from available material.

* * *

This month's lesson sketches the status of the short story after Bret Harte to the eighties when the term short story came to have a definite meaning and place, down to the journalization of the short story.

This period gave us H. C. Bunner, T. B. Aldrich, Brander Matthews, Henry James, William Dean Howells, and Frank R. Stockton.

It was Brander Matthews, a brilliant and scholarly young writer and critic who formulated the laws for the short story. These laws, originality, unity, compression, brilliancy

of style, action, form, and substance, and if possible, fantasy have been reiterated many times in the course.

In the nineties the short story came into its own. Young writers who had studied the French and American masters were ready to blaze trails; Kipling was writing his virile stories of India and was for a time living in America; sensational prize story contests were beginning; and authors were being paid prices that would have sounded like hallucinations to Hawthorne and Poe.

These young writers of the nineties began to think their masters antiquated. They asserted that the older men told only half truths, while they intended to follow Truth, selecting nothing, rejecting nothing, quite after the manner of the Russians.

Hamlin Garland with his realistic stories of the Middle Border, Mary Wilkins Freeman, vivid pictures of the Old Testament status of women in fast-departing New England, James Lane Allen with his Kentucky tales. Grace Elizabeth King and her New Orleans, Alice Brown of New England, Mary Catherwood and her frontier stories, and Margaret Deland with her wise old Dr. Lavendar are all of this period of the short story just before the art became a recognized industry.

By nineteen hundred the short story writers were legion. Many of them, products of the newspaper world, wrote as they would write a newspaper story, brief, startling—good for the moment, and useless on the morrow. For the most part these writers believed that they should always be in the midst of people, studying them, giving them exactly what they wanted. They decided

that they must not plunge too deeply into life and its meanings, and they must not live apart as Hawthorne had done. Cheap magazines, called pulp because of the inferior quality of paper, appeared everywhere, and there were writers willing to meet the new market.

Among the leaders of the journalistic school of the better kind are Richard Harding Davis, F. Hopkinson Smith, William Allen White, Owen Wister, Stephen Crane, Stewart Edward White, and Jack London.

After them came O'Henry, the last man (at the present time) who was able to influence the direction of the short story. He is of our own time and needs no introduction to readers. Critics say of him that he was "a prince of story tellers," but that he had no philosophy of life, and that he commercialized his work to a damaging extent. Primarily he was an entertainer, and all his bits of fine words, beautiful style, and real sentiment were usually turned in the end to vaudeville. He knew the art of compression. If he had tried to write seriously, he might have been one of the greatest of the great.

In spite of journalization, the short story in America has had its men and women who have tried to make it a high art of expression. Quality and quantity have both been produced. There is little time here to discuss some of the writers who were young at the beginning of the century and who are still writing today. Among the names are those of Edith Wharton, James Branch Cabell, Theodore Dreiser, and Willa Cather. To begin on them would trespass on next month's lesson. Willa Cather will be studied now because of her relation to Miss Jewett and because she is one of the

best of the older, younger writers. She, like the journalist, writes of life as it goes on about her, but she has gone a little deeper in its meanings than many of her fellow craftsmen, and she has written more to please herself than the markets.

* * *

It is fitting to study Miss Jewett and Miss Cather together. When Miss Cather was going through her writing apprenticeship, she was an admirer of Miss Jewett's writings and a close friend. Indeed, Willa Cather has often credited Miss Jewett with much of her inspiration. Miss Cather has more people who place her as a major writer than those who would consign her to minor ranks. Way back in Dr. Johnson's time he went about berating those who would waste their time reading Milton, so it is not for us to judge too freely of our own times. Indications are that Miss Cather will hold her place in the first ranks and that Miss Jewett, if she does not have a niche among the very great in the Hall of Fame, will have a very important place among the lesser figures.

Sarah Orne Jewett was born at South Berwick, Maine, in 1849. Her ancestry, save for a trace of French blood, was pure New England. She lived with her doctor father in a beautiful, colonial home and knew from him the ailments, frailties, nobilities, joys, and sorrows of his patients. Because she was not strong, she was educated at home. A great deal of her time she spent out-of-doors. This outdoor life left strong traces in her work. It gave it sanity, sweetness, and the gift to make her readers see the marshes, the pines, the sea, the spring flowers, and the summer gardens.

After her girlhood she traveled a great deal and lived a good part of

the time in Boston. She met the great minds of her day, but in her writing she chose to portray the scenes and people she had known in earlier life. She wrote in a day of exaggerated dialect, but she did not follow the pervading fashion. Unlike the most of our writers, she wrote to please herself, and her language gives the spirit of the talk of these New Englanders, rather than the letter of it. Willa Cather says that in Miss Jewett's stories she was able to get the look of the people she wrote about, "The shy, kind,—a little wistful look that shines out at one from good country faces on remote farms. It is the look itself—and therefore is a little miracle."

Willa Cather also said of her friend in speaking of writers (and the same is true of herself). "If he achieve anything noble, anything enduring, it must be by giving himself absolutely to his material. And this gift of sympathy is his great gift; is the fine thing in him that alone can make his work fine."

That gift Miss Jewett had. She was in absolute sympathy with her people. Her limitations are those of the writer who writes too delicately, too restrainedly, with too much of the feminine touch and whose music is a minor note. But she has left for us a characteristic flavor of a New England that has passed away. She has a delightful sense of humor and a style, exquisite in its simplicity. A few years before her death in 1909, an *Atlantic Monthly* writer paid her this tribute: "And I should like, for my own part, to add this: that the fragrant, retiring, exquisite flower, which I think she would say is the symbol of New England virtue, is the symbol also of her own modest and delicate art."

Willa Cather came from a differ-

ent environment. She was born in Virginia in 1876, but when she was quite young, she moved to the Middle West, to Nebraska if memory serves correctly. She knew this western country in its growing up days, its stormy winters, its hot, dry summers, its grave problems. She also knew the Southwest and her love for its gold and blue days, its bright clad Indians, and its cliff dwellings, have crept into nearly all of her writings.

She is a reserved woman, entirely disregarding the publicity that seems to be a necessary part of most successful authors' lives. It is from her writings that we learn about her rather than from the things written of her. She writes honestly and freely of the people and places she knows. One has only to read her "Wagner Matinee" or "Sculptor's Funeral" to know how fearless she is and how little she cares for lesser opinions. She writes of the sordidness and hard struggle of life as well as of the beauty of it and the joys of achievement. She believes in courage, strength, work, and in the right of people to struggle for the beauties of the intellectual world.

When she was a young girl, she taught school. Teaching, however, she believed to be a blind alley for a person of intelligence and talent. Neither did she care for newspaper work. She seemed always to know where she was going, and it is quite safe to say that she has achieved many of the things she hoped for. She does not write unless she cares to, and she also writes the things that please her. She is a careful writer, giving much time to the polishing of her style and to the rounding out of her beautiful and vivid figures of speech.

She lives part of the time in New

York City in a modest old place down in Greenwich Village, and she often travels. Her books, if one has read "Death Comes to the Archbishop" and "Shadows on the Rock," require a great deal of study in preparation. In June, 1931, she came West to receive an honorary degree from the University of California. People who knew her through her pictures were surprised to find her with iron grey hair and with an air of frailty. There is so much vigor in her writing even though much of her physical strength has been spent.

The list of her writings is not large, "Song of the Lark," "My Antonia," "O Pioneers," "One of Ours," "The Lost Lady," "The Professor's House," "Death Comes to the Archbishop," "Shadows on the Rock," and two collections of short stories, if memory serves aright. In 1930 she also wrote a short story that appeared in *The Woman's Home Companion*. It was a return to the farm people she knew in her girlhood.

"Miss Tempey's Watchers"

This is a story of three people who lived in a small New Hampshire town. Its primary emphasis is upon character. There are only three persons in the story, two women and their dead neighbor. Through their conversation, chiefly centered on the dead woman upstairs, Miss Jewett makes known to us the life history of the three, their hopes, their philosophy of life, their thoughts, and their place in the little town. Its underlying theme is the effect of the dead woman's influence on the two friends who have agreed to "watch" the night before the funeral. Of the three women, Temperance Dent is the most unselfish, the most understanding and sym-

pathetic, and has had the most profound influence upon the lives of her associates. Sarah Ann Binson is like Miss Tempey in many ways, but we feel that she lacks the dead woman's grace and charm and much of her imagination. In Mrs. Crowe we are more apt to see an old friend. She is the one easiest to understand, the one troubled with more frailties. She is an ordinary woman, selfish in her plenty, with little of the imagination possessed by Temperance Dent, but not quite blind to her faults. Two of the author's sentences explain her: "She was a stingy woman, but for all that she looked kindly; and when she gave away anything or lifted a finger to help anybody, it was thought a great piece of beneficence and a compliment indeed, which the recipient accepted with twice as much gratitude as double the gift that came from a poorer and more generous acquaintance." * * * "It ain't so easy for me to give as it is for some."

Running through the story is a thought that has been with us since the first man—the thought of death, which is usually one of fear. Miss Jewett makes us see this fear through the eyes of the three women, and then she would have us believe that death is not to be feared, that it is a beautiful experience.

The story lifts a curtain on a small part of the old New England that was a heritage from the Puritans. It is told with beautiful simplicity and it is a heartening tale in spite of its theme.

* * *

Willa Cather's "A Wagner Matinee" is a story of a woman who was a product of New England culture but who was transplanted from Boston at a time when it was the "Athens of America" to a dugout

on a Nebraskan farm. And quite as simple as Miss Jewett, Miss Cather shows us a woman who loved music passionately, but who lived away from it, struggling with poverty, indifference, the hard winters, and the long, dry summers. The story shows how the woman's love for music and her remembrance of her younger days were gradually being killed, and how, when they were seemingly dead, they were all brought back by the sound of some music she had never thought to hear. It is a story of woman's courage, her ability to sacrifice for those she loves, and her gift of passing on to someone younger her love of an art that once dominated her.

Some people will say that Miss Cather is too cruel and prejudiced in her portrayal of farm life, but there will be others who will admire her for her truthful picture and for the tribute she pays the Aunt Georgias of this life. Others will say that the story contains too many episodes, but Miss Cather writes of things as they are. In reading the story it is well to remember that the farm Miss Cather pictures is one from her girlhood and not a Nebraska farm of 1932. Much of the culture of the East has come West since then, and a lover of music can hear a Wagner matinee by turning a dial.

* * *

If the two stories are presented in one lesson, there will be little time for questions. Some teachers will be interested in contrasting the style of the two women, in showing how Miss Cather is more bold, more apt to tell the whole truth than Miss Jewett, and in discussing the differences between the New England life and that of the Nebraska farm. Each story gives a period in our civilization, Miss Jewett's of the old,

settled, New England that was still influenced by the Puritans, and Miss Cather's the Puritan descendant transplanted into primitive conditions. How environment has affected the characters is a question worth studying.

Other teachers will enjoy a discussion of Miss Jewett's three characters, their different philosophies, their character growth (changes shown in the story), and their views on life and death. If the teacher has time, it will be well to pause a moment to pick out some of Miss Cather's figures of speech and show how apt they are and how they make the picture more vivid. Aunt Georgiana and Miss Tempey are both splendid women. Show how they were alike in their unselfishness and how they were unlike in their education, their hopes, and their ways of living. Note, too, how the stories are more true to their environment than previous American stories.

* * *

Some wards and stakes are either planning or intending to plan a short story contest. This next month would be a good time to conduct the contest, substituting the members' stories for the third lesson on the short story in America. No program is offered for the contest as the stake leaders will plan for their own needs.

List For Outside Reading

(Class Leaders may suggest other writers and other stories.)

Jewett—"Country of the Pointed Furs," "The Lost Lover," "The White Heron," "An Only Son," "Marsh Rosemary," or any stories from her long list of collections.

Willa Cather (story collection)—"Youth and Bright Medusa."

Thomas Nelson Page—"In Ole Virginia" and other stories,

William Dean Howells—"Suburban Sketches," "The Sleeping Car" and "Other Farces."

Frank R. Stockton—"The Lady or the Tiger" and other stories.

James Brander Matthews—"In Partnership," "Vignettes of Manhattan."

Henry C. Bunner—"Short Sixes," "More Short Stories."

James Lane Allen—"Flute and Violin," "The Doctor's Christmas Eve."

Hamlin Garland, "Main-Traveled Roads," "Prairie Folks," "Wayside Courtships."

Mary Wilkins Freeman — "A Humble Romance and Other Stories," "A New England Nun," "Silence," or any other collection.

Alice Brown—"Meadow Grass," "Tiverton Tales."

Richard Harding Davis—"Gallegher and Other Stories," "Van Bibber and Others," "The Man Who Could Not Lose."

Owen Wister—"Red Men and White."

William Allen White—"The Real Issue and Other Stories."

O'Henry—Any collection.

Edith Wharton—"Ethan Frome."

Social Service

(Fourth Week in April)

PERSONALITY STUDY: DIAGNOSING AND INFLUENCING THE PUBLIC
(Based on Overstreet's "Influencing Human Behavior," pp. 201-216)

We have learned that the "entering wedge" for making fundamental changes in persons is to consider the individual as made up quite largely of different sets of habits, each of which, may be dealt with more or less separately thus greatly simplifying an otherwise extremely complex and discouragingly difficult problem. In trying to diagnose and influence what we call the Public we should be staggered into almost utter helplessness if we could not simplify the problem in some similar way. Happily we can do just this very thing.

It will prove very helpful for us to think of the Public much as was done in the case of Alice in one of our previous lessons. Just as she was thought of as a more or less unified aggregate of habit-systems with certain major ones dominating other minor ones, so the otherwise mysterious Public can be understood

and managed to some extent in about the same way.

Alice was a shut-in, listless, and unsuccessful child, a real problem to her teachers and her foster parents. Miss Jones, the visiting teacher or school psychologist, applied herself to the task of understanding and helping the child. Her feelings of inferiority, her habitual lethargy, and seeming lack of splendid personality possibilities were found to be dominated by a certain habit deficiency which until then had been accepted as but one more element of a more or less fixed pattern of undesirable personality traits. The habit system in question centered in her poor ability to read. Miss Jones knew that this could be improved. Furthermore her training in psychology made her feel reasonably sure that the improvement of this habit would prove to be the golden key by which her personality would

be released for more adequate and more desirable expression along several other lines. The insight of Miss Jones in this case proved to be right, for the means devised on this basis proved very successful in "waking up" Alice and greatly changing her personality for the better. (See text, pages 149-153.)

By way of comparison Overstreet tells of the consequences of the undeveloped reading habit-system on the part of the pre-war Russian peasant Public. A person well acquainted with conditions among the Russian peasants at that time reasoned that, "because they could not read, they were lonely; and so, of course, they drank." It is not improbable that a whole train of bodily habits, appetite habits, emotional habits (involving, for example, uncleanliness, thriftlessness, enmity, etc.) were made to operate as prominent parts of their lives largely because of the illiteracy of these peasants. Today a tremendous effort is being made to remedy the formerly very inadequate reading habit-system of the Russian peasant Public. We may well be on the lookout for reliable information concerning the effects of these new policies upon the so-called Russian peasant mind. Of course many other new measures are being tried in this far-flung if not really great Russian experiment and we cannot be sure that either good or bad effects to be observed are due in large part to the efforts being made to provide more adequate reading skills and habits. The writer, however, believes with Overstreet that probably the defective reading habit-system in this case has been rightly recognized as at least one of the great keys with which to release the Russian peasant Public from the hindering effects of quite a number of other more obvious and more distressing defects.

Most of the readers of this lesson are without doubt somewhat acquainted with the history of the so-called emancipation of women. Some of the people who have been prominent in this cause have had great confidence in verbal agitation. How often were their efforts fruitless and what tenacity of purpose was required to keep them from giving up when even their sisters and mothers tended to nullify all their impassioned pleas for needed emancipation. Certain "clinging vine" and "Doll's House" habits of less forward-looking women prevented what was said or written of a better day to be achieved, from taking effect.

At last we find that legal provisions for political independence of women have been made rather extensively. What made this task so very difficult at one time and so relatively easy later on? What was the matter with the Public at one time and what so good about it later so far as this particular cause was concerned? It would be proper no doubt to concede that the verbal agitation was of some value—was even quite essential. But we who would like to understand and influence the Public should recognize clearly that certain changes in the physical, emotional, and mental habits of women which have taken place mostly in the last quarter of a century have also been potent indirect promoters of the cause of political equality of the sexes. Overstreet discusses particularly the new habit-systems making for the physically fit woman, new industrial changes in which women shared making for greater economic freedom, and gradually achieved habit-systems which made numerous women the equals of well-trained men educationally speaking. That these were crucial or determin-

ant habit-systems in relation to this long struggle is quite evident.

What relation to future steps of progress or regression will such pseudo-symbols of equality have as the liquor-drinking and tobacco-smoking habit-systems of many modern "emancipated" females? How can we further diagnose and influence a world-wide Public so that a really honorable and worthy emancipation for all our sisters will be achieved? What are the key-habits to be encouraged so that further domestic, political, social, educational, and religious equality will not be too long delayed or merely agitated by ineffective verbal methods? How can we help our sisters to appreciate both the privileges and responsibilities of their new freedom, and not to content themselves with flaunting unworthy symbols of their rights at the risk of not appreciating at all the realities which could be theirs?

The author of our text again illustrates the technique he wishes to make clear to us by a brief account of how we became a temperate people. He seems not to belong to the noisy bluffers who try to make us think that Americans consume more liquor now than before the adoption of the eighteenth amendment. He says that intemperance practiced to any great extent necessarily belongs to the days before the widespread use of powerful and rapidly driven machinery in industry and transportation and before the use of complex commercial devices which require dependable human operators in order that the vital interests of the many may be adequately safeguarded. We should not allow these illustrations to make us feel that there is little or nothing that we can do just because we lose some confidence in the methods of admonition and sentimental preaching.

What Overstreet says about agri-

cultural work-habits as determinants should be of special interest to us. He gives rather interesting reasons for believing the typical farmer to be the outstanding example of the pietist, the individualist, and the "slow" type of mind. The Mormon farmer on account of the interestingly different village group-life has a somewhat different work-habit-system from the "typical farmer" which our author has in mind. The need of protection from enemies (either whites or Indians), a compact farm-village organization suggested by Joseph Smith, dependence upon limited fertile areas that could be irrigated, the frequent existence of large families of children who needed to be provided with convenient religious and secular education, the fact that many converts came from urban types of group organization as well as other common interests of the Mormon people all these have led to the establishment among us of a more or less unique type of rural work-habit-systems. Can you give the necessarily different diagnosis of the Mormon rural Public in view of the special pattern of work activities found in this group? From the above-mentioned considerations, would you expect to find consolidated, graded and well-supervised schools or poorly-equipped and ill-taught one-room schools in country districts where a majority of the population are Mormons? To what extent would you expect new truth to be readily accepted by rural Latter-day Saints? Would you expect our farmers to resist such evidently advantageous projects as cooperative buying and marketing, county fairs, county health units, county libraries, the world court, and increased taxation for needed service, such as they would otherwise purchase individually at more than twice the cost to themselves?

Are they really so conservative that they get in their own way and hinder progress which they so much need?

The writer once heard the noted lecturer Mrs. Charlotte Perkins Gilman challenge the women Public by charging them with being the most conservative and non-progressive group in the world. She claimed that labor-saving devices, including the division of labor among women, were not used in the homes except as the men had forced certain mechanical devices upon them. She stood ready with a plan to banish most of what we call domestic drudgery and to save many hours each week that could be then devoted to recreational and cultural activities by the liberated women who would try her scheme or a better one.

Perhaps her picture of the typical woman "working from sun to sun" was overdrawn. Perhaps the typical woman already has too much leisure on her hands. Perhaps she need not change her ways to make for greater opportunities for adequate self-realization. Perhaps Mrs. Gilman has been making use of a method inconsistent with the clear message of this lesson. How would you advise her in relation to the difficult task of influencing the behavior of a conservative woman Public? A more complete emancipation of woman waits upon the discovery of the crucial habit-systems of the people concerned and the devising of means for changing them.

Some Suggested Problems for Discussion

1. What is a common, wrong way for people to regard the Public in attempting to understand or to influence it? Briefly what is a better way to regard the Public in relation to this problem?

2. Compare the case of Alice with that of the pre-war Russian peasant Public.

3. Illustrate the main message of this lesson with an account of efforts to provide women with political emancipation.

4. Before the World War it was confidently assumed that anything like such a stupendous conflict could not take place and then it happened. Does the statement that any large amount of intemperance is impossible in a highly complex industrial and commercial society such as ours seem to you to be based also on a wrong diagnosis of conditions? Give reasons for your answer.

5. Find out all you can about the rural life of Denmark and compare the work-habit-systems there with those with which we are most familiar among our farm folks.

6. Read and comment on the two paragraphs above about Mrs. Gilman's challenge.

7. It has been said that one of our great needs is to better understand the young people—to translate our religion for them into language which they will understand and respect. If you were trying to diagnose and influence the Mormon-rising-generation Public what would be your line of attack?

8. If possible look up the number of one-room schools in Missouri, Wisconsin, Pennsylvania, and Utah. How do you account for these conditions? (See abstract of U. S. census or report of U. S. Commissioner of Education.)

9. Find these phrases in Chapter XII of our text and comment on each: "completely nullified," "'Doll's House' stage," "gentle sentimentalists," "culture from the housetops," "diagnosing jingoism," and "crossers-of-boundaries."

Complete Suits for Men and
Women—Children's Clothing
a Specialty

Prompt and Careful Attention
to Mail, Telephone and
Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices
**GENERAL BOARD RELIEF
SOCIETY**

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah

SEE THE NEW

EUREKA DE LUXE VACUUM CLEANER

NEW—MODERN—BEAUTIFUL
With Full Floating Brush, Beautiful
Red Bag and 14 Other Major
Improvements



This super-powered Eureka De Luxe cleans deeply, swiftly and thoroughly—removing all deeply embedded, stubborn dirt by “High Vacuum”—the identical cleaning principle of all costly installed systems built into large buildings and hotels.

The new “full floating” brush automatically removes all lint, hair and other surface litter.

\$5.00 Down
Balance on
Easy Terms

Eureka Vacuum Cleaner Co.
SALT LAKE CITY, UTAH
177 East Broadway Phone Wasatch 4764

His Choice

“Prosperity has ruined many a man,” remarked the moralizer.

“Well,” rejoined the demoralizer, “if I was going to be ruined at all I’d prefer prosperity to do it.”

A Protracted Service

They must have long church services in a certain Western town where a paper announced of a certain church: “The regular services will commence next Sunday at 3 P.M., and continue until further notice.”

They Were Speedy

Mrs. Todd went into a store to buy some spring gingham.

“Are these colors fast?” she asked the clerk.

“Yes, indeed,” he replied earnestly; “you ought to see them when once they start to run.”

How It Was Accounted For

“How does it happen,” said the teacher to the new pupil, “that your name is Allen and your mother’s name is Brown?”

“Well,” explained the small boy, after a moment’s thought, “you see, she married again and I didn’t.”

A Surprise for the Teacher

“This class comprehends the meaning of words very quickly,” said the Boston teacher to her visitors. “You noticed we spoke of the word ‘ransom’ a few minutes ago. ‘How many’—turning to the children—“can think of a sentence containing the word ‘ransom’? Every one. Yes, Harold?”

Harold arose proudly.

“My sister’s beau ran some when Pa —”

And then the children wondered why the class was dismissed three minutes early.



Whether it's a big job or a little, you'll get the best service and the best work in our big, modern commercial printing plant. Ask our representative to quote on your next job.

▼

*Business and Personal Stationery . . . Business Forms
Hand Bills . . . Booklets . . .
all kinds of binding . . .
Wedding Stationery*

●

*The Deseret
News Press*

29 Richards Street
Salt Lake City, Utah

QUEEN'S TASTE SHORT LETTER CONTEST

**G-E Electric Refrigerator
and 200 Other Valuable
Prizes.**

Your letter of 100 words or less may win one of these valuable prizes.

This contest is open to everyone. The rules are not exacting. Get a package of Queen's Taste Macaroni Products now and

ENTER AT ONCE

Complete information in every package of

**QUEEN'S TASTE
PRODUCTS**



ASK YOUR GROCER

Invest in
Home
Prosperity

●

USE
BEET
SUGAR

MRS CAROLINE WINGERBAUER
123 50 5TH EAST
BRIGHAM CITY UTAH

"The saddest word of tongue or pen is the thought of what might have been."



No Jobs for Men of 65

*So easy to look back and see the mistakes,
Some that are drastic and bring on heartaches.
Don't wait for experience to teach the sad facts,
Endowments will avoid any sidetracks.*

It certainly is mighty tough to reach a matured age and find naught but disappointment in the future outlook—mighty hard for a man to be alone—down and out as it were, but doubly sad for him when his old partner is forced to share the misfortune. Circumstances that could well have been averted by a small investment in Life Insurance at a time when the premium payments would scarcely have been missed from a steady income.

IF IT'S A BENEFICIAL POLICY IT'S THE BEST INSURANCE YOU CAN BUY

BENEFICIAL LIFE INSURANCE CO.

Home Office—Salt Lake City

HEBER J. GRANT, President

E. T. RALPHS, General Manager

When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XIX

MARCH, 1932

No. 3



*"I now turn the key to you in the name of God and this society shall rejoice and knowledge and intelligence shall flow down from this time. This is the beginning of better days to this society. * * * Let kindness, charity and love crown your works henceforth." — Joseph Smith, the Prophet.*

March 17, 1842

March 17, 1932

Come to April CONFERENCE

WHILE HERE MAKE THE

Granite Furniture Company

YOUR HEADQUARTERS

Rest in easy chairs, use our telephones and obtain any desired information without charge.

You may be interested in one or more pieces of furniture, a new rug, linoleum for the kitchen or some other articles for the home.

If this be true, we are sure you will find what you want at the price you will want to pay at the Granite.

REMEMBER! you will always save money on good furniture at

Granite Furniture Company

1050 East 21st South

The Wise Housewife KNOWS

THAT—

SEARS' MERCHANDISE IS BETTER AND
SEARS' PRICES ARE LOWER

Our Complete Lines of Fresh New Merchandise Prove
More Than Ever That You Should—

“SHOP AT SEARS AND SAVE”

SEARS, ROEBUCK

Broadway
at
State

AND CO.
RETAIL DEPARTMENT STORE

Salt Lake
City,
Utah

**If you knew all the facts about Coal
you'd insist upon receiving—**

SPRING CANYON



OR



for a *Clean, Long-Burning Fire*

for *Fast, Intense, Clean Heat*

AT A MINIMUM OF EXPENSE

Ask Your Good Friend the Coal Dealer

Genuine KNIGHT Spring Canyon and ROYAL Coal mined in Utah
exclusively by

Knight Fuel Co.

Royal Coal Co.

Phone
Wasatch
1676

General Offices 8th Floor Newhouse Bldg.
Salt Lake City, Utah
LEONARD E. ADAMS, General Sales Agent

Phone
Wasatch
1320

**Invest in Home Prosperity
USE
BEET SUGAR**

No. 68 Ribbed Lt. Wt. Cotton 75c; Three Pair.....	\$2.10
Knee Length, $\frac{3}{4}$ Length Legs or Old Styles.	
No. 76 Ribbed Lt. Wt. Fine Lisle \$1.10; Three Pair.....	\$3.10
No. 64 Light Med. Wt. Bleached Double Back \$1.19; Three Pair.....	\$3.35
No. 62 Med. Hvy. Wt. Bleached Double Back \$1.29; Three Pair.....	\$3.65
Super Non-Run Rayon Elbow and Knee Length \$1.29; Three Pair.....	\$3.65

In ordering garments please state if for men or women, and if old or new styles are wanted, also state bust, height and weight of person. Marking 15c. Postage prepaid.

Cutler's
36 So Main
Service Since 1877

GARMENT CO.

New Address: 240 Constitution
Bldg., Salt Lake City, Utah

When Buying Mention Relief Society Magazine

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

March, 1932

No. 3

CONTENTS

Presidents of the Relief Society	Frontispiece
Birthday	Vesta Pierce Crawford 129
Our Ninetieth Anniversary	Amy Brown Lyman 131
The General Board of the Relief Society (Portrait)	136
Greetings from the Presidency of the Relief Society	137
An Appreciation	Presiding Bishopric 138
A Tribute to the Relief Society	President Bryant S. Hinckley 140
March	Annie Wells Cannon 141
Birthdays	Bishop Nicholas G. Smith 142
Hail! Church Mother!	Vernald William Johns 143
The Organization of the Relief Society in Nauvoo	
.....	Alice Driggs Brown and Jane Cutler Weaver 144
Hyrum Gibbs Smith	George Albert Smith, Jr. 150
Vitalizing Resolutions	President Louise Y. Robison 153
A Visit to the Members of the First Relief Society	Vesta Pierce Crawford 155
Masonic Hall, Nauvoo	159
Happenings	Annie Wells Cannon 160
It Slays to Advertise	Harrison R. Merrill 161
The Joy of Service	Sarah M. McLelland 163
Two Prayers	Lula Greene Richards 164
"The Least of These"	Albert R. Lyman 166
Notes to the Field	168
Notes from the Field	174
Editorial—The Relief Society as a Means of Self Realization	178
The National Council's Participation in the Century of Progress Exposition..	179
Hyrum Gibbs Smith	180
Woman's Christian Temperance Union	180
Happening	Claire Stewart Boyer 181
Lesson Department	182
Her Calling	Edith E. Anderson 187

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

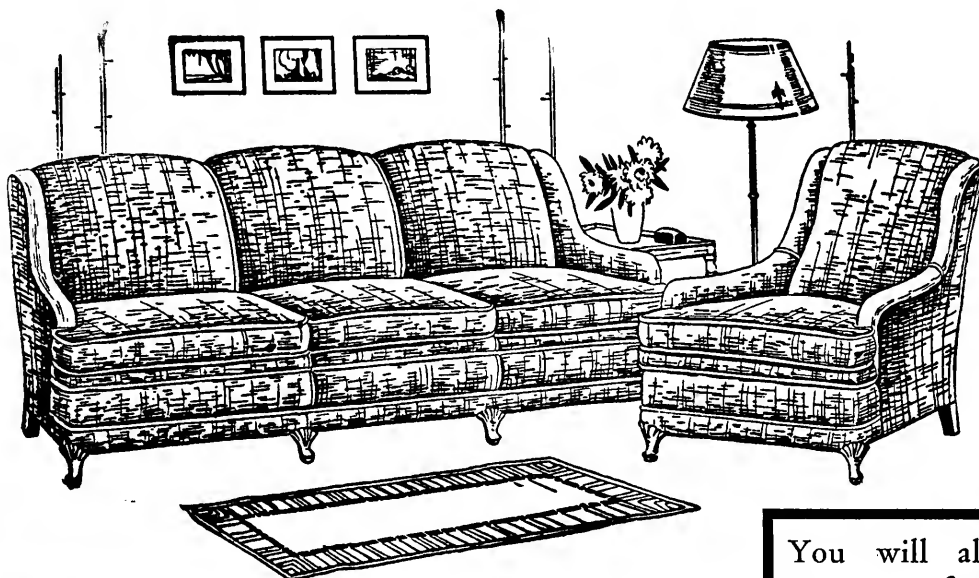
Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

DINWOODEY'S



ESTABLISHED 1857

DINWOODEY'S

"GOOD FURNITURE"

You will always find
Dinwoodey's
has lower prices and better
Furniture.

L. D. S. GARMENTS

Good grade, and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

464 Med. Lt., Ribbed cot.....	\$.95	624 Lt. Wt. Luster Lisle.....	\$1.75
147 Spring needle, combed cot.....	1.10	308 Run resisting Rayon.....	1.95
98 Special Rayon, Ladies.....	1.24	742 Med. Hvy., cot., Ecru or White..	1.75
208 Med. Lt., cot., Ecru or White....	1.35	904 Unbleached cot., Extra Hvy.....	2.00
32 Fine rib. cotton, Lt. Wt.....	1.50	1124 Med. Wt. wool and cot. mixed....	2.50
256 Med. Wt. Firmly Knit cot.....	1.65	1118 Med. Hvy., wool and cot. mixed..	3.50
226 Med. Lt. Rayon Striped.....	1.45		

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

L. D. S. GARMENTS

FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|--|---|
| No. 1 New style, ribbed lgt. wgt. cotton with rayon silk stripe. An excellent Ladies' number..\$1.25 | No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.. 2.75 |
| No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.25 | No. 6 Light weight garment. Ladies' new style..... .95 |
| No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style..... 1.50 | No. 7 Light weight Spring and Autumn garment. Men only 1.00 |
| No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 2.00 | No. 8 Light weight silk for ladies only, new style only..... 1.00 |
| | No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.95 |

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missoinaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

One-Half Block South of Temple Gates

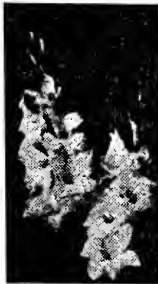
28 Richards Street

100 Extra Fine \$2⁷⁵ BULBS

Comprised of 3 Choice Named
Sorts Postpaid
A Regular \$4.25 Catalog Value
For Real Joy Grow

GLADS

When the soft spring days make you long to be outdoors and dig in the earth, plant a garden of glads. This is the period of color, so why not 'paint' your entire landscape with the exquisite colors of gladioli—gay borders along your flagstone walk—or among your perennials.



Plant in April and every 10 days until July 1st for late summer flowers. Enjoy the thrill of seeing your new shoots develop into beautiful blossoms to last all summer long. Gladioli are easy to raise and they bloom readily in any soil or climate at little cost.

T. G. HARRISON

GARDEN SUPPLIES AND SERVICE
863 Ramona Ave.
SALT LAKE CITY HY. 7085

DRINK

Brainard

Cottonwood

Dairy

MILK

Birthday

By Vesta Pierce Crawford

(In Memory of the Organization of the Relief Society
Ninety Years Ago)

Mists of many years have fallen on Nauvoo
But the women brave who labored there
This day in glowing memory live anew,
And from altered arch of time and space
They reach their eager hands to us,
For we as daughters of that steadfast race,
Have sought to follow where they passed
And find the widow and the orphaned one;
In paths where want and sorrow walk
Still work of love and charity is done;
And yet we could not serve so well,
Or seek with faith for wisdom's road to go
Had you not set an ensign on our way,
O valiant sisters of the long ago!



EMMA SMITH
1842-44



ELIZA R. SNOW
1866-87



ZINA D. H. YOUNG
1888-1901



BATHSHEBA W. SMITH
1901-1910



EMMELINE B. WELLS
1910-21



CLARISSA S. WILLIAMS
1921-28



LOUISE Y. ROBISON
1928-

PRESIDENTS OF THE RELIEF SOCIETY

THE Relief Society Magazine

VOL. XIX

MARCH, 1932

No. 3

Our Ninetieth Anniversary

By Amy Brown Lyman

ON the ninetieth birthday of the Relief Society our hearts are filled with gratitude, appreciation, wonder and admiration for our beloved organization. We are filled with reverence for its mission and its past colossal achievements; and have hope and faith for its future prospects and development. Like a great beacon light it has been sending forth its rays for nearly a century, lighting the pathway of its members and of those who have been recipients of its benefactions.

Birthdays are mile posts for both individuals and institutions. It is customary on such occasions for those concerned to review and take stock, to indulge in reminiscences, to recount blessings, to turn questioning eyes on the future, to rededicate efforts to ideals, principles and standards.

The official recognition of the women of the Church by the Prophet Joseph Smith in 1842 is one of the many outstanding evidences of the inspiration, wisdom and unusual leadership of this modern prophet, and one of the evidences also that the gospel was restored in its fulness. Through divine inspiration

he turned the keys and opened the door for Latter-day Saint women to take their proper place in this Church and kingdom. On the 17th of March of that year the Relief Society was established in Nauvoo, Illinois, under his personal direction, for humanitarian, educational, and spiritual purposes, and ever since that time has stood as one of the distinctive organizations of women in the United States, advocating what has been best in our present-day civilization.

The story of the organization meeting, which was held in the old Masonic Hall in Nauvoo, has been told and retold by those who were present, and chronicled time and again in our publications; but it never loses interest. There were present on that occasion twenty-one in all: President Joseph Smith, Elders Willard Richards and John Taylor, and the eighteen women who had been invited to this initial meeting, and who thus became the charter members of the Society. Officers for the organization were chosen and voted upon. A name was selected, and instructions given by the brethren on the object and purposes of the Society, on the order of conducting

meetings, and on general procedure. A charity fund was also begun.

In contemplating the life and work of the Relief Society we naturally go back to the beginning and follow it down through the years—back to its birthplace and setting, and there, either because of sentiment or historic interest, or both, we love to linger in our thoughts. To Latter-day Saints Nauvoo has been a sacred place, beloved of their parents and grandparents, founded by the Prophet and famed for its beautiful location, its rapid growth and development, its excellent and liberal charter, and its fine community standards. "In four years' time it rose from a few tumble-down shacks to the dignity of being the first city in Illinois in population and commercial enterprise." At the end of its sixth year the population was twenty thousand. Who can tell what the city might have become but for the tragedies which befell it just in the wake of this phenomenal growth and success?

At the time the Relief Society was organized, the city was only three years old and with a population variously estimated at from three to seven thousand. Where could be found a finer or more interesting setting for a new and important organization like that of the Relief Society than this newly founded and rapidly growing place with lovely homes and a beautiful temple in course of construction, and in whose every development the women of the Church played an important part. While the Relief Society functioned here in a fully organized capacity only two years, from March 17, 1842, to March 16, 1844, and while there were many dark and anxious days during this period, followed so soon by the most tragic events, it accomplished a wonderful work in feeding the

poor, clothing the naked, housing the homeless, comforting those depressed in spirit, promoting faith and courage and in helping to raise funds to complete their beloved temple. Its membership grew from eighteen to 1310.

In our mind's eye we can see those early workers in that first meeting, sitting in silence and wonder, full of hope and expectation. We can see them later in action conducting their meetings with grace and dignity. We see them going to and fro through the streets of the city, dressed in their full skirts reaching to the ground, with tight bodices and long sleeves, and such outer wraps as manteaus or shawls, and with straw or shirred silk bonnets trimmed both outside and in with flowers, and wearing black or white net mitts on their hands.

The Nauvoo Relief Society women became the pioneer women of the plains, now without organization but filled with the spirit of their work and carrying it on individually, for there was plenty to do on those perilous journeys. In spite of the hazards of traveling and of the suffering and sorrows through which they passed, they were brave and courageous and more than willing to help blaze the trails across the great American desert to found an empire in the West.

As pioneer life in Utah developed into village life, in each town and hamlet there was organized a Relief Society. In 1854, ten years after the last meeting in Nauvoo, ward organizations were being formed and in a few years more they were on a sound operating basis. The ward organizations were later linked together into stake organizations by President Brigham Young, beginning in 1877, and in 1880 a Central Board was organ-

ized to preside over all the Relief Societies of the Church. In 1892 the Board was enlarged and given the title, General Board of Relief Society.

On its fiftieth anniversary, the membership was 25,300; on its seventy-fifth, it was 45,339, and on its ninetieth, it is 64,225.

As the organization grew and developed, its activities were enlarged and extended to meet the needs of each period of time, until today it has grown into the mammoth organization which is now known so well everywhere.

In the founding and developing of the state of Utah, the women of the Relief Society had a prominent part, and while their attention was primarily directed to welfare work, they were helpful in every endeavor.

Among their early activities were the founding of the Deseret Hospital in 1882, which was the forerunner of the Church hospitals of today; the training of nurses; the establishment of a 'silk' industry which was successful for many years; the operation of their own cooperative stores where they exchanged among other things the products of their labor; the building of Relief Society halls where they held meetings and where they gathered to sew, knit, remodel clothing, make quilts, carpets, etc., for the needy and for funds for their treasuries; the gathering and storing of grain for times of need. They joined the women of the nation in their work for suffrage and peace, and later became affiliated with the National Council of Women. All this was done in addition to their charity and relief work.

Educational work for members became a feature in 1902 and has developed until today it is one of

the most important projects of the organization.

The Relief Society as an organization has been fortunate in many respects, both from a Church standpoint and from a general standpoint—fortunate in its origin and broad foundation, in its form of organization, its method of operation, the broad scope in both organization and program, the particular period of its existence, in the spirit which has permeated it, and in the devotion of its members.

Most important of all it was organized, as has been stated, by the Prophet Joseph Smith, who was also the founder and president of the Church to which it is auxiliary. It was founded by revelation and under the authority of the holy Priesthood. Such an origin alone naturally gave it great momentum. Next in importance to the origin of the Society is the spirit which has permeated its work throughout: the spirit of love and sacrifice and service, of progress and inquiry, the spirit which submits to divine authority—the spirit of the gospel. Never has this spirit failed or even faltered in all these ninety years.

In its infancy, the organization with all its activities was fostered and supported and developed by the Prophet and was by him made a part of the regular charity system of the Church. It has had the same guidance and supervisory care and support of all of his successors in the Presidency of the Church, as well as of the local Priesthood in stakes and wards. With such universal help and encouragement it could not fail. Being a part of the Church and working so closely with the Church, has given impetus to its entire program. Its many sided educational work embracing history, literature, art, social science and religion, has reached practically all

the mature women of the Church. No woman's organization anywhere can boast of better training than is given in the Relief Society course of study, nor of a larger class enrollment. Its civic projects in health, sanitation and community development have succeeded beyond expectation. Its philanthropic work has been especially fortunate for there is a close relationship between religion and charity. The influence of religion upon the instincts of man is apparent in any consideration of either charity or religion.

The organization was formed when the Church was only twelve years old, and only twenty-two years after the marvelous vision of the Boy Prophet, which ushered in the new dispensation and made way for the restoration of the gospel. Its work therefore covers practically the whole period of the Church's existence. In the development of the Church itself and in all its experiences and dramatic incidents, the Relief Society has had some part. It is therefore rich in historic interest, tradition and experience. Few organizations can point to such a variety of experiences.

Its form and type of organization and its method of operation are patterned after those of the Church. This gives it a sound basis and a foundation especially efficient for functioning. It has had marvelous opportunity for growth and expansion, due to the fact that as soon as a branch of the Church has been firmly established in any given locality, opportunity has been given for the organization of a local unit of the Relief Society, and as the Church has grown and spread, so has the Relief Society. Through this gradual but constant extension, it now covers geographically practically the entire Church. This means that it encircles the globe and

is national and international in scope.

In addition to these considerations and advantages, the Society was fortunate in coming into existence in the nineteenth century—the wonderful century which seemed to stand upon the shoulders of its predecessors, thus gaining broader outlook and vision; the century with which began the modern renaissance. The life of the organization has thus paralleled a golden period in history in which there has been greater all around progress than in the whole preceding historical period; a time when the world was unconsciously preparing itself for the fostering and growth of religious freedom and for the restoration of the gospel of Jesus Christ. It has witnessed also the most important period in the whole history and development of social work.

The world today is very different from that of one hundred years ago when the Church was organized. New methods of locomotion have been inaugurated, new methods of conveying thought and sound discovered, labor saving devices have been invented, and striking progress has been made in the educational and social world. One hundred years ago there were no steamships and Church immigrants were weeks crossing the ocean. Parley P. Pratt and family were ten weeks on a voyage from England to New Orleans in 1843. Farmers were harvesting by hand, women were doing all their sewing by hand, and nobody could send a telegram or cablegram. No woman could enter a college anywhere in the world. No woman could vote. A married woman had no legal status—she could not hold property, she could not use her own earnings without the consent of her husband; she could not act as a guardian and control

the person or property of her children; she could not under any circumstances secure a divorce.

A brief statement of some of the achievements since that time will show the progress made. Among them are railways, steamships, automobiles, airships; electric telegraph, wireless telegraph, telephone, radio, phonograph; photography, moving and talking pictures; friction matches, gas illumination, electric lights; typewriting machines, sewing machines; anaesthetics, antiseptic surgery, germ theory of disease, X-ray, preventive health work; prohibition; scientific welfare work, abolition of slavery, emancipation of woman. In listing these accomplishments, however, we must not overlook some of the tragic failures—the failure to eliminate war, poverty, crime and disease.

The winning of suffrage, which came about only after a struggle of seventy-two years, from 1848 to 1920, was of great moment to women. That there was lack of progress for women through the preceding centuries is shown when one compares the ideas of Plato in 387 B. C. with those of a New England minister in 1840. Plato affirmed that he who failed in this world would in the next be changed to a woman, and the New England minister said that the degradation of slaves and the degradation of women was approved of God and that he could prove it by the Bible.

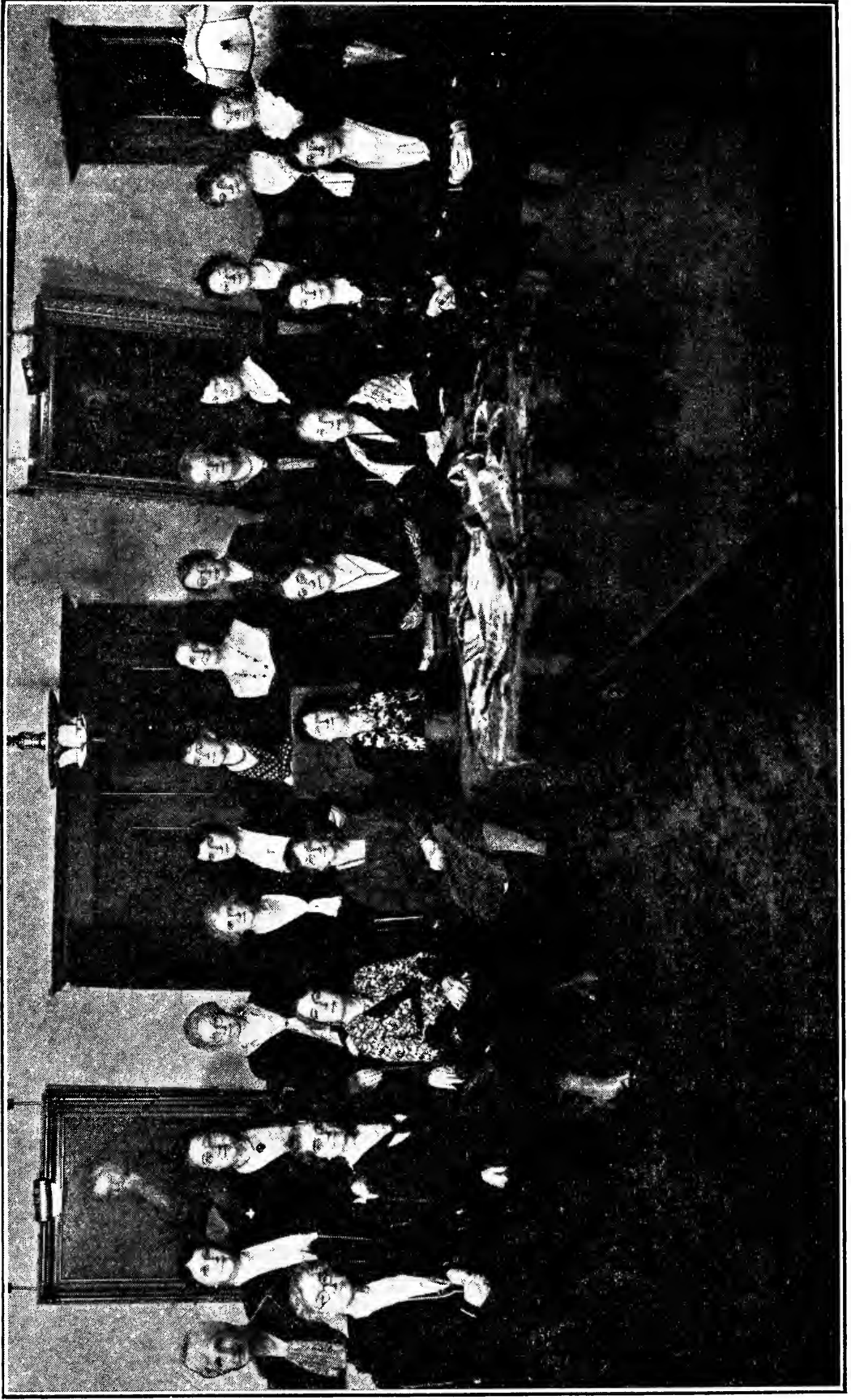
In the early nineteenth century women found they had inadequate opportunity for development and

little influence in public affairs. When they undertook to work for the anti-slavery cause in 1837, and for temperance, they found they were curtailed and hemmed in on every side, and while Susan B. Anthony began her public work in the interest of temperance and made her first public address in this cause in 1847, she became convinced with others that the only path to victory for women in any cause was through suffrage, and so she with others dedicated herself to this work.

Today women are working successfully in many fields—in business, education, research work, in music and art, in the professions of law and medicine and social work. We hear of successful women business managers, college presidents, and professors, artists and musicians, social experts, lawyers, doctors, women mayors, legislators, congressmen and senators, theatrical producers and aviators. The advancement which has been made by and for women in one hundred years is astounding.

In the face of the past progress and development of the Relief Society, its present officers and members will surely sense their responsibility for its future—and a tremendous responsibility it is. They cannot sit idly by and rest on past achievements. This is a day of enlightenment and progress and if they succeed in carrying on the work in a large way they must have faith, vision, courage, and knowledge, all of which are fundamental to leadership.

“What I do hereafter for charity I shall do through this Society.”—Joseph Smith, the Prophet



THE GENERAL BOARD OF THE RELIEF SOCIETY

GREETINGS

By the Presidency of the Relief Society

OUR Relief Society will be ninety years old on March 17, 1932. It has made a glorious record of achievement, having grown from a charter membership of eighteen into an organization exceeding sixty-four thousand members. It is affiliated with the most influential women's organizations of the United States and has a creditable world standing. Incorporated in 1892 under the laws of Utah, it has since been officially known as the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints.

AS one thinks over the work of the Relief Society during the past ninety years, the care of the sick, the poor, and the needy of the Church is its most significant service. This objective has been its guiding star since it was expressed at the first meeting, March 17, 1842, by the Prophet Joseph Smith. Its work has been to seek out those who need material help—those who have met with sickness or financial reverses, causing helplessness and suffering. Into the homes of such, the Relief Society has entered—a blessing from heaven and a friend in need. If it were possible for those who have been helped by the Relief Society to proclaim their appreciation, a mighty host would be loud in their praise and thanksgiving.

IN its methods of distributing charity the Relief Society has always endeavored to help people to help themselves, practicing the philosophy that the most successful charity is that which preserves and builds up the self-respect of those who need aid. To carry on this work has required the unselfish devotion of many volunteer leaders. It is doubtful whether any other organization in the world can be found with the same number of devoted unselfish workers who, without thought of financial reward, give their time to the welfare of those in unfortunate circumstances.

IN its program of helpfulness, the Relief Society has not limited itself to discovering and administering to the needy alone. Its great power has been felt in a constructive, educational program. In the Church among its members, and reaching far beyond its membership its program of health education, care of infants, home budget making, improved home sanitation, better housekeeping, more beautiful home surroundings, and other similar topics must be recognized as among the most important influences for happiness and success of the people. The Relief Society is then, both an efficient relief agency and a strong practical educational institution.

TO the officers and members of the Relief Society the world over, the presidency sends greetings, confidence, and good will. It is an opportunity and a blessing that has come to each one to fill a place in an organization at once so necessary, so useful, and with such great possibilities. May the splendid spirit which has characterized the organization during the past ninety years continue with it and motivate the work of each officer and each member. A great and glorious work lies ahead.

*Louise Yates Robison,
Amy Brown Lyman,
Julia Alleman Child.*

An Appreciation

By the Presiding Bishopric

Bishop Sylvester Q. Cannon, Bishop David A. Smith, Bishop John Wells

“Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.” James 1:27.

THE declaration of the Apostle James is the spirit of the Relief Society which was organized by the Prophet Joseph Smith, later expanded by President Brigham Young, and now organizations are found in every ward of the Church. Under the fostering care of the Priesthood and the splendid efforts of the women who have presided over the Relief Society, the organization has grown from a few members in 1842 to more than 64,000 devoted Latter-day Saint women. There are now over 1000 organizations in the stakes of Zion and approximately 400 organizations of the Relief Society in the missions.

It is a society for benevolence, education and progress among women. Its purpose is to advance in every legitimate manner the welfare of women, having in view particularly the stabilization of family life. It assists in caring for the poor and unfortunate. It labors under the direction of the bishop to alleviate poverty, sickness, ignorance, distress and other similar conditions prevailing among the sisters of the Church which deter the development and progress of Latter-day Saint family life. No other organization is better adapted for this work.

We sincerely appreciate the close cooperation of the General Presidency and Secretary of the Relief Society in their labors in supervising the work of the Relief Society.

The weekly meetings held with them have been the means of coordinating the work of the bishoprics of wards and the local Relief Societies. By this means problems connected with service to the poor and afflicted have been passed upon and a definite program outlined.

The care of the poor is the duty of the Priesthood. This responsibility is placed upon the bishopric of each ward. The Relief Society is the chief aid to the bishopric. It is our earnest desire that the bishoprics shall invite the Relief Society officers to meet with them once a month or oftener, if necessary, to consider general relief work, plans for looking after the poor, the sick and those in distress. At these meetings the Relief Society officers will report their labors and receive advice and counsel from the bishopric in dealing with their special activities in the ward. We have urged upon the bishops that thorough investigations be made when unfortunate members of the Church apply for help so that intelligent and constructive work can be done with these unfortunates. All such work should be done in conformity with the spirit and practice of the Church, with a sympathetic and kindly attitude toward those who are in need of help.

We heartily endorse the Relief Society institutes, several of which are held each year. These institutes are for the purpose of training Relief Society officers and members

in the best methods of caring for the poor. Our success in the past has been because of the ward units, which have helped to preserve high spiritual conditions, and this should be the keynote and basis of all Relief Society work in conjunction with the bishoprics of the wards.

It is one of the essentials of all Relief Society work to help people to get their own livelihood. Therefore, there is vital need for training Latter-day Saint women, imbued with the spirit of the Gospel, in the better methods of caring for the poor. We hope that in the near future every ward will have at least one worker trained in the fundamentals of social work.

The Relief Society has made an enviable record. Voluntary service is the spirit of the work, as it is of the Church. With the exception of a few paid workers in social service, all Relief Society activities are administered without cost. These workers proceed like neighbors helping neighbors. They are keeping in mind the two great commandments of the Lord: To love God and to love their neighbor.

Not only do the activities of the Relief Society deal directly with

the poor, but many thousands of bottles of fruit and vegetables have been provided; thousands of articles of clothing have been made by members of the Society; old clothes have been gathered and remade for distribution to the poor. Temple work and numerous other activities have been encouraged. The interest on the wheat fund has been used almost entirely for child welfare and maternity purposes.

The present depression has called for tremendous efforts from the Relief Society organizations. There has not only been the care of the poor, but the problem of the unemployed, and how nobly have these sisters, with the help of the bishoprics, arisen to this occasion and met the situation of poverty, distress and unemployment, and have alleviated these conditions as far as it was in their power. Their work has been so well done that the statement has been made that there is less suffering from the depression among Latter-day Saints than in any other community.

May the Relief Society, in all its functions, grow and expand in usefulness and in the ideals for which it was organized.



A Tribute to the Relief Society

By Bryant S. Hinckley, President of Liberty Stake

ONE familiar with the objectives of the Relief Society, with its plan for rendering service, with the spirit which motivates its endeavors and the personnel of the organization would be lacking in the finer sentiments of appreciation if he did not cheerfully avail himself of every opportunity to say some word of commendation and encouragement.

In point of age this organization is, among the auxiliaries, the senior, and in point of service, the superior.

All people whether they belong to this Church, to any other church, or to no church, are interested in practical religion. It is the fine art of living and of helping others to live. The members of this Society come as near practicing true religion as defined in holy writ as any people we know anything about.

The Master, in the allegory of The Last Judgment, as recorded in Matt. 25:34, 36, explains with matchless beauty and simplicity what religion really is.

"Then shall the King say unto them, on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world:

"For I was 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."

James (1:27) has this to say: "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."

The practices of this Society square with these standards. This organization gives more in service and in material aid at a smaller cost than any other relief organization in the world. For sincere, gratuitous, sacrificial service its members stand in a class by themselves. A typical "Mormon" Relief Society woman is what Kingsley calls "A natural kingdom-of-heaven-ite." The writer calls to mind a Relief Society woman, past middle life, the mother of five, plain looking, plainly clad; she will never have a monument erected to her memory. She knows very little of the meaning of luxuries and does not have all of the comforts of life. Few people outside her circle know anything about her; but her recording angel is writing a record bright with deeds of mercy. She carries about in her luminous soul the divine art of making peace, of planting hope in the forlorn heart, restoring confidence, banishing gloom, adjusting discords, dispelling fear and encouraging people to new endeavor. We do not know what disappointments, what sorrows, are concealed in her own life. They are there but she never murmurs.

Somehow it is given to this woman to sweeten bitter experiences, to plant faith in bleak and barren lives, to uproot grudges and assuage grief. She has a sympathetic understanding of the problems of young people. They love her and go to her; she knows how to help them and to inspire them to finer

endeavor. She is just one of those great souls who live among the plain people and are not always discovered—a real Relief Society worker, and there are many like her.

Beside all its relief work the Society does an inestimable service to those who work for it. It has a carefully elaborated program. It is an enlightened scheme of adult education skillfully adapted to the needs of the people. This leads its members into new fields of interest and inspiration, taking the drab and monotony out of many lives and helping them to discover gifts and talents which have lain dormant.

The story is told of a farmer who, learning that his neighbor's wife had been taken to the mental hospital, went over to offer to his friend such solace as he could. In the course of the conversation the disconsolate husband told him that

he couldn't account for the misfortune that had come to his wife for, he said, "she hadn't been out of the kitchen for thirteen years."

The contribution which this organization has made to the home is manifest on every hand.

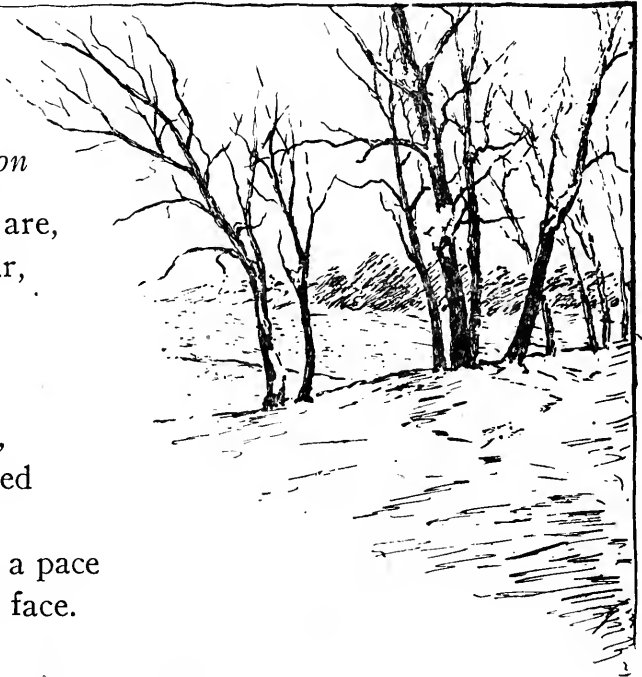
Louise Y. Robison, Amy Brown Lyman, Julia A. Child, Julia A. F. Lund and those associated with them in administering the affairs of this organization are women of faith, intelligence and nobility of character, typical of the finest womanhood of the land. Their leadership wins the affection and secures the cheerful allegiance of their associates.

We say, without reservation, that this organization reflects the spirit and genius of "Mormonism" to the everlasting credit of this people, and its record is the pride and glory of every ward and stake in the Church.

March

By Annie Wells Cannon

O, March, a foolish rogue you are,
Whistling tales to the polar star,
For in a lilac bush today
A med-lark sang a roundelay,
A scarlet-winged oriole
Trilled once more his madrigal,
While down beneath a leafy bed
A purple violet hid its head,
The south wind blew with such a pace
The mask fell off your smiling face.



Birthdays

By Bishop Nicholas G. Smith

SOME folks don't even know when their birthday comes: others make of it a great occasion; then again others go right on with their work, paying little heed to when their anniversary rolls around. Yet, why should we not bless the day that gave us an Edison, a Lincoln, a Washington? These lines are my tribute to the birthday of as great an organization as exists in the world today,—the Relief Society.

Since it first was organized by the Prophet Joseph Smith, hundreds of thousands of people have been blessed through its agency. If you will pardon illustrations that come close home—a family consisting of five moved into our ward. Through sickness the father had to give up hard labor which his family were dependent upon. He was unable to do any other kind of work because he did not know how. The Relief Society sisters called on him and after going into his case, reported to me that he must be fitted for some kind of work. They had decided on the job that would suit and had worked out a way to teach him the new line. They also had, provided to feed his family until he was proficient enough to support them. The plan was successful. This incident occurred four years ago.

A few weeks ago this man came in to see me. His face was beaming as he said, "Bishop, everything is going fine, I am surely thankful to the Relief Society in your ward for setting me free." A wreck, if you please, off the rocks, into safe

waters, a useful citizen and all credited to the Relief Society.

Should not this man's voice be raised in everlasting praise and thankfulness that such an organization had a beginning, a birthday? And thousands like him, when hunger, distress, sickness and death come into their homes, have found succor in this same organization.

Now think of these devoted women who have been the bearers of good will. Think how their hearts swell when they see that through them one of our Father's children has been helped. What an opportunity for growth—what an opportunity for happiness has been opened up to them through *this* birthday. How much better they can bear their own sorrows after having been so close to others' broken hearts.

My relief Society president was called out late one night to an elderly sister who was in dire distress. Alone, she made her way to the little shack where lived the needy one, and just at the door she slipped and fell on the ice, breaking her leg in such a serious way that for months she lay in the hospital and was confined there for nearly a year. Her great regret, as expressed to me, was that she was unable to render any assistance to the sister whom she had set out to help and who had died a few days after.

Such love, such devotion! Truly this is religion, for "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." How thankful for this birthday are these tens of thousands of devoted workers who are given such an opportunity to live a true religious life.

How thankful are hundreds of thousands of people for this birthday. To their own door, once a month, one or more of the active workers of this organization call, bringing to them an opportunity to help, thus giving them a chance to find real joy.

Now for the Bishop — what a birthday—and what a life it would be without a Relief Society. Every day of my life I need it—every day of my life I call on it for help—every day of my life I pray for it. May the favor of our Heavenly Father ever rest upon this organization and the wonderful women who make up its membership and may the day of its birth and the manner of its birth ever be held in sacred remembrance by all Israel.

Hail! Church Mother

By Vernald William Johns

Four score and ten are the years you have blessed us,
 Since by a Prophet to serve you were bade,
 Succor you've brought when ill fortune o'er took us,
 Hope when we faltered, cheered us when sad.
 Blessed in your labor of kindly devotion,
 Years have brought wisdom and grace to your brow;
 From every rank and from every station,
 Lady of Mercy, we honor you now.
 Called to go forth and bring aid to the suffering,
 Greater than dreamed was the task that you had:
 Oft prayers and smiles were more needed than clothing,
 Work was required more often than bread;
 Literature, science, religion, you study,
 Character, knowledge and growth is your aim;
 Youthful in vision you seek work and beauty,—
 Woman of Culture, we honor your name.

Lady of Mercy,
 Woman of Culture,
 Old in experience,
 In vision full young,—
 Hail to you, Mother,
 On ninetieth birthday,
 By all your children
 Your praises are sung.

The Organization of the Relief Society in Nauvoo

By Alice Driggs Brown and Jane Cutler Weaver

CAST OF CHARACTERS

.....Reader
Lucy Mack Smith.....Mother of the Prophet

CHARTER MEMBERS OF RELIEF SOCIETY

Emma Smith	Leonora Taylor
Sarah M. Cleveland	Bathsheba W. Smith
Phoebe Ann Hawkes	Phoebe N. Wheeler
Elizabeth Jones	Elvira A. Coles
Sophia Packard	Margaret A. Cook
Philinda Merrick	Sarah M. Kimball
Martha Knight	Eliza R. Snow
Desdemona Fulmer	Sophia Robinson
Elizabeth Ann Whitney	Sophia R. Marks

Costumes: Dresses, bonnets, scarfs, paisley shawls, etc., worn at that period.

Setting: Parlor in Heber C. Kimball's home in Nauvoo, with small center table at front and left of stage, rocking chair and small chair at left of table, desk or chest of drawers at rear stage, settee and two or three chairs at right and rear of stage, rag rugs or strips of rag carpet on floor. Portrait pictures in round frames or framed mottoes such as "God Bless Our Home" on the wall, tidies of lace or patchwork on table, chairs and settee, globe of wax flowers, and oil lamp, Bible and album on table, all lend an old-fashioned atmosphere. Doors, back and right of stage.

An orchestra consisting of piano, violin and cello, plays an overture during rising and lowering of curtain for both scenes; the same theme throughout is effective. (Where an orchestra is not available, the organ or piano may be substituted.)

The reader stands at the right of stage, with curtain lowered, while the orchestra plays an overture.

Reader: Let us take you back ninety years to the beautiful city of Nauvoo, the famous gathering place of the Saints in Illinois. The Church has been in existence only twelve years. It has suffered much from the ravages of persecution and apostasy. It has been driven from Palmyra to Kirtland, from Kirtland to Jackson County, Missouri, and from Missouri to Illinois. The Prophet Joseph and many of the brethren have been imprisoned, their homes and property taken from them.

The sufferings of the Saints have been so intense that only the faithful have reached Nauvoo. Their trials at this time are greatly aggravated by the physical weakness resulting from recent privations and sufferings in Missouri. Scarcely a family in Nauvoo or vicinity has

escaped the scourge of cholera and winter fever. And with it all, they are again building a Temple.

It is due to these distressing conditions that a desire has been awakened among the sisters for an organization of the women members of the Church whereby relief might be given to the suffering Saints in a systematic way.

Thus we begin our first scene showing the parlor of the Kimball home in Nauvoo, where the women are meeting to discuss and formulate plans to present to the Prophet Joseph for his consideration and approval. Mrs. Sarah M. Kimball is greeting the women as they come in.

Scene I: Grandma Lucy Mack Smith knitting in rocker by small table near front and left of stage, vacant chair to her left; Sarah M. Kimball standing by table, facing audience, Elvira Coles and Elizabeth Whitney on sofa at right of table near back of stage, Sarah M. Cleveland in chair by sofa, Phoebe Wheeler coming from another room at rear, enters room, adjusting her hair, just having removed her hat. Phoebe takes vacant seat at left of Lucy Mack Smith and begins to examine her knitting.

Orchestra plays a few measures of appropriate music as curtain slowly rises, giving audience time to contemplate scene before the characters speak.

Sarah M. Kimball speaks as Phoebe Wheeler enters the room.

Sarah M. Kimball: You know, sisters, I have just been thrilled ever since we discussed this matter the other day. If we could only be organized! Wouldn't Sister Emma Smith make a splendid leader?

Elizabeth Whitney: Yes, indeed she would. Dear me, it makes my heart ache to see such poverty and suffering among us and not be able to help as we could if we had an organization. Think of the number that have died from cholera and winter fever. It seems to me that we should have committees to take care of the different kinds of work. Each committee should be responsible for one part of the work. We could accomplish much more and the work would be done more efficiently. Don't you think so?

Elvira Coles: Yes, indeed!

Sarah Kimball: I think that a splendid suggestion.

(As Sister Whitney says "work would be done" there is knock on door to right of stage. Sarah Kimball goes to door and opens it.)

Sarah Kimball: Come right in, Sister Smith, and Sister Snow. We are all here waiting for you.

Sisters Smith and Snow: Good afternoon, everybody.

All say: Good Afternoon.

Sarah Kimball: Come in the other room and remove your hats.

Emma Smith (While they are removing hats): I'm sorry we have kept you waiting, but I was detained the last minute by an urgent case of sickness.

Phoebe Wheeler: By the way, ladies, I called to see Sister Peterson this morning. Her two children are seriously ill in bed and all they had to cover them was a poor, ragged quilt. There was no carpet on the floor and not a cup of flour in the house. This is just one family. There are so many others. Sister Emma has been visiting another family in similar circumstances.

Emma Smith: Yes, that is a pitiful case, too, but their faith is strong and they try not to complain.

You know, sisters, if we were united and had the authority to go ahead and do things, we might approach some of our brothers who are well-to-do and secure donations. Then we would have a fund upon which to draw. Some would give us clothes and others flour and groceries.

Eliza Snow: Yes, and we could get together and have rag bees and make rag rugs and carpets. We could sew quilts too, couldn't we? There are so many families that need bedding. Grandma Lucy, what do you think about it?

Lucy Mack Smith: I think it is a splendid idea, dear, and I would be there with my needle and thread to help. My eyes are getting dim, but I think I could see to sew carpet rags.

Phoebe Wheeler (Pats Grandma Lucy on shoulder and says): Bless your heart, we knew you would help.

Elvira Coles: That is just fine, dear lady.

Sisters, another thing came to my mind. Have you thought how we could help in building the temple? We all know how hard the men are working and I can imagine how they would appreciate some surprise dinners. We might assist with the work, too, by carrying water for the masons. My arms are strong and I could do that. (*Bends arm to show muscle.*)

Sarah Cleveland: Honestly, sisters, it amazes me to think of the service we might render. With so many of the apostles and others on missions and immigrants arriving so often we are really needed to help out.

If the Prophet Joseph would organize us we could get down to work immediately.

I read the other day of a body of women in the states known as the Anti-slavery Organization. This body of women have been holding public meetings, making speeches and discussing the broad principles of human rights. Our cause is as worthy and of as much importance as theirs but we need to be organized to get results.

Emma Smith: Well, sisters, let us formulate some plan. If we were officially organized, what would be our name?

Sarah Cleveland: I was thinking about that this morning. Since our aim is to give relief we might name ourselves a relief society and as the male members are not included we might call ourselves the "Ladies' Relief Society."

Different ones respond in unison: That is a good name. A splendid name. A very appropriate name.

Lucy Mack Smith: A very sensible name, I'm sure.

Sarah Kimball: I'll find a pencil and paper and let us have someone write this down. (*Sarah goes to desk or table drawer in rear of room.*)

Sarah Cleveland: Let us have Sister Eliza Snow for our secretary. Sister Eliza, I'll bring you a chair and will you please come to the table and write the by-laws.

(*After bringing chair to table and getting Eliza R. Snow seated, all in room come slowly to table.*)

These by-laws we will present to the Prophet for his approval, and I feel sure he will realize what a benefit we could be to the community.

Now, let's see—what shall we write first?

(By this time they have all gathered to table, facing audience. They are looking down at Eliza R. Snow and tablet, thus forming a tableau.)

Music by orchestra as curtain falls.

Reader: So these sisters took their by-laws written by Eliza R. Snow to the Prophet Joseph, who received them kindly and said he would be pleased to organize the women of the Church. In fact, he said he had been considering this vital question for some time. His plans, however, were greater and more comprehensive than they had contemplated. So on March 17, 1842, he called these women together, eighteen in all, to meet at the Masonic Temple, to perfect the organization. Accompanying Joseph Smith on this important occasion were Elders John Taylor and Willard Richards of the Council of the Twelve.

They began their meeting by singing the hymn, "The Spirit of God Like a Fire is Burning." Elder John Taylor offered the invocation.

Their deliberations resulted in a unanimous expression of good will and a desire that all the sisters present be admitted to membership in this society for human service.

In addressing the meeting, the Prophet outlined the purposes of the organization, after which officers were selected and voted upon as follows: Emma Smith, president; Sarah M. Cleveland, first counselor; Elizabeth Ann Whitney, second counselor; Eliza R. Snow, secretary; Phoebe M. Wheeler, assistant secretary; and Elvira Coles, treasurer. The officers were then set apart, and Emma Smith, the new president, took charge of the meeting.

The next order of business was the selection of a name for the new society. Elder John Taylor suggested that it be called "The Nauvoo Female Benevolent Society," which name was approved by the Prophet Joseph. Counselor Cleveland proposed the name of "The Nauvoo Female Relief Society," and was supported by Counselor Whitney and President Emma Smith. This name carried the vote, and the Society was known as "The Female Relief Society of Nauvoo."

The Prophet recommended that all members hereafter be admitted to the Society by vote. He then told them to conduct meetings according to parliamentary procedure, instructing the women to work in cooperative manner, to respect and hold sacred the confidences of one another; that they should be pure in heart and always armed with mercy. "If you would have mercy from God, have mercy for one another." He gave instructions on how to care for the poor, the sick and the unfortunate. "This society should be not only to relieve the poor, but to save souls."

The Prophet made the first contribution to the charity fund, by donating five dollars in gold with the remark, "Hereafter, what I do for charity, I shall do through this Society. A charitable organization is according to your natures. It is very natural for women to have feelings of charity. You are now placed in a position where you can act according to these sympathies that God has planted in your hearts. If you live up to your privileges the angels cannot be restrained from being your associates. I now turn the key for you in the name of God, and this Society shall rejoice. Knowledge and intelligence shall flow down upon you from this time."

So impressed were the women with what had taken place on this

occasion, they just had to meet to talk things over. Thus we see them gathering again at the Kimball home after meeting with the Prophet Joseph and the two apostles.

Scene II: Stage setting same as for Scene I. Sarah M. Kimball leads, going into her home after the meeting. The six officers follow her.

Orchestra plays while curtain slowly rises.

Sarah Kimball: Come in, sisters, and rest for a few minutes. Take off your hats.

Emma Smith: No, Sister Sarah, we won't remove our hats because we can only stay a few minutes.

(Sarah Kimball goes into the other room and removes hat. Eliza R. Snow puts notebook and papers on table and sits down at table facing middle of room. Other sisters in group talking. As Eliza speaks, Emma Smith leaves group and comes to table facing audience. Others sit on sofa and chairs. Emma Smith stands, Sarah Kimball returns to room while Eliza Snow is talking. Sarah Kimball goes over to sofa and tells sisters to sit down.)

Eliza R. Snow: Sister Emma, I should like to go over the minutes of the meeting while everything is fresh in our minds. I do want the record of this meeting to be accurate for everything the Prophet said was so important. I should like to read it over to you and—

(While giving this last sentence, there is a knock, the door is pushed open, and Sophia Packard looks in. With her are the remaining women of the group.)

Sophia Packard: We saw you come in Sister Kimball's and we couldn't resist following. We all came to tell you how delighted we are with our officers and we are going to support you in every way possible. *(While talking, she goes over to Emma Smith and takes her hand. The others come into room and mingle in groups.)*

Elvira Coles: I can see we are going to be a happy united band of workers. You know when the Prophet sent word that we were to meet with him today, such a wonderful feeling came over me. I felt as though something of great moment was about to happen to us. Hasn't this meeting today just exceeded our expectations? And to think the Prophet has had this in mind for some time!

Elizabeth Whitney: I think we are all thrilled with the wonderful spirit of the occasion. The Prophet gave us the authority to go ahead and do according to our charitable and kindly impulses, but did you notice that all our meetings are to be conducted in a business like manner, according to parliamentary rules?

Emma Smith: Yes, sisters, we officers will have to study parliamentary procedure now and with all the work we have planned, it means untiring effort and diligence, for this is going to prove a big undertaking. And sisters, we officers do feel our responsibility, but you have spoken and shown in so many ways your willingness to help that we feel with the help of the spirit of the Lord that we are going to be blessed with strength to accomplish everything we set out to do.

Eliza R. Snow (has been sitting, but now stands): For my part, sisters, I feel that we are blessed in having, as our president, the wife

of our beloved Prophet. I also feel it is a great honor to be chosen secretary of this organization, and I pledge you my word that I will try faithfully to do my duty in this capacity. Sisters, we have a complete organization now. The Prophet told us that he had turned the keys for us, in the name of God, and we would rejoice in our work. He made some wonderful promises to us also. Tears came into my eyes many times while he was talking. Think of it, sisters, he said that if we lived up to our privileges the angels of heaven could not be restrained from being our associates.

Martha Knight: What touched me too, was the Prophet's sympathy and fairness. I guess he realized that sometimes we criticize each other unthinkingly, so he told us we should be merciful and work with a cooperative spirit. Another thing, don't you remember, he said we should hold sacred the confidences of each other. I made up my mind right then that I would not say anything to offend or hurt anyone's feelings if I could help it.

Elizabeth Ann Whitney: Yes, and he said that knowledge and intelligence would flow down upon us from this time and that we should have love for religion, culture, education and refinement.

Sophia Robinson: Wasn't that splendid! Just think, this is the first real organized Relief Society in our country. The Prophet said that all our relief work should be done through this Society, and when he presented the \$5 in gold, he said that hereafter all *his* donations would be made through us.

Philinda Merrick: Yes, and sisters, we must remember our official name. Let's see, Sister Sarah Cleveland proposed the name, "Nauvoo Female Relief Society" and I'm so glad we voted for that in preference to "Nauvoo Female Benevolent Society." I believe I'd get my tongue twisted if I had to repeat that name very often. I like the name "Relief Society" because that's what we are, isn't it, a society to give relief.

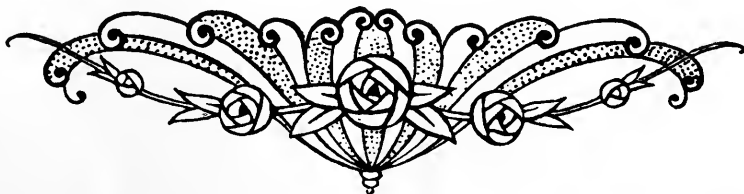
Emma Smith: Well, sisters, I believe we have all come away from this meeting with a wonderful spirit of cooperation and now while we are all here let's decide *when* and *where* we shall hold our first meeting.

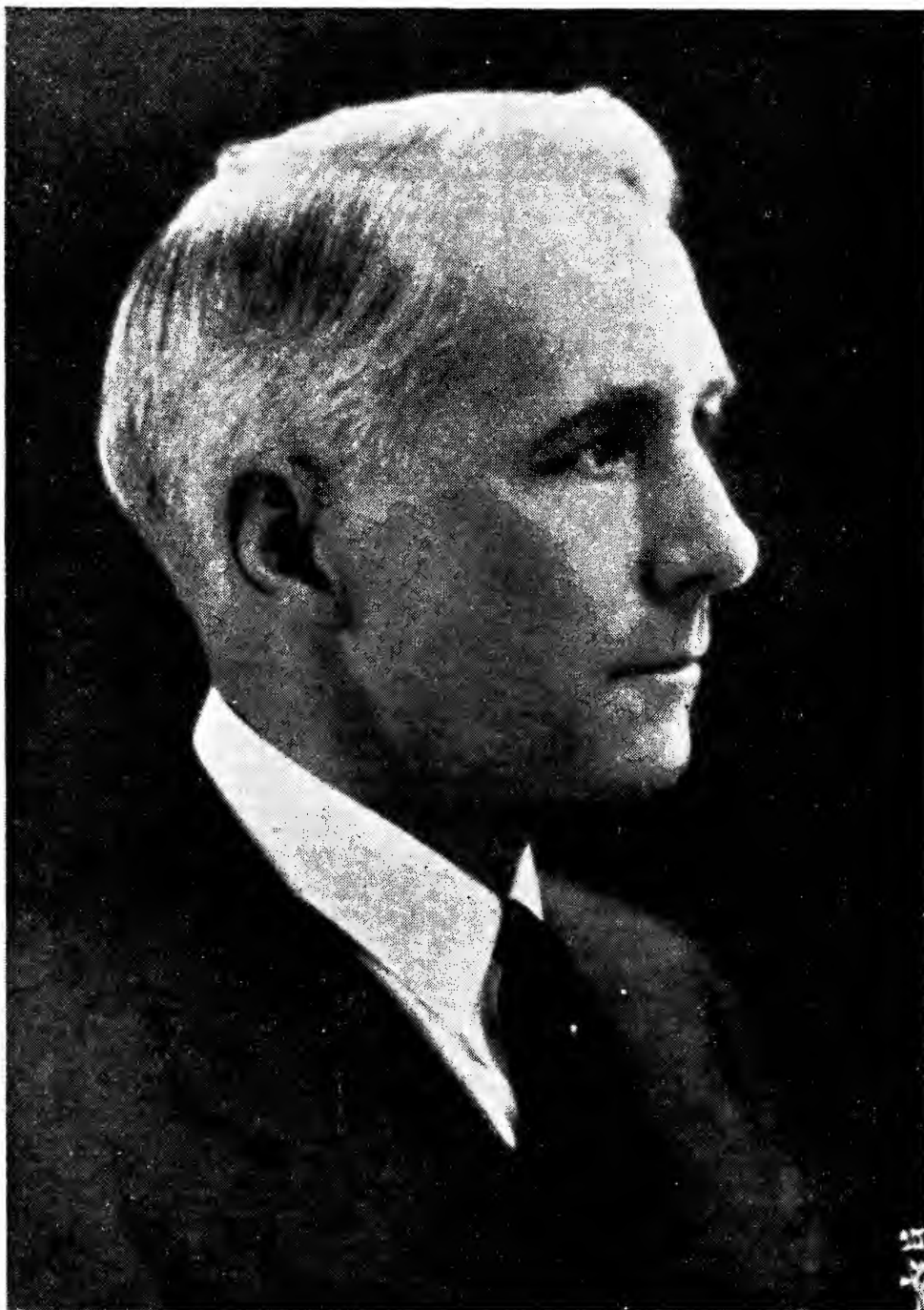
Sarah Kimball (extending both arms graciously): You are all welcome to meet here at my home.

Curtain slowly descends as orchestra plays an overture.

Reader: Thus ends the story of the first heroic efforts of the eighteen charter members to establish a Relief Society composed entirely of women, the anniversary of which we have met this day to celebrate. From such a small beginning, the Relief Society has grown until it is national and international in scope and influence. We feel that it is a privilege of great magnitude to belong to an organization of 64,000 members, all of the same faith.

Music by orchestra.





HYRUM GIBBS SMITH

Hyrum Gibbs Smith

By George Albert Smith, Jr.

THE Lord giveth and the Lord taketh away, blessed be the name of the Lord." These words of philosophical truth and comfort have found utterance in the hearts of the Latter-day Saints more often than usual during the past few months, occasioned by the calling home of Church leaders.

The Presiding Patriarch of the Church, Hyrum Gibbs Smith, was indeed given to the Church, and as a very young man, by the lineage of his descent and by the appropriateness of his own life, which was ever motivated by the prophetic traits of a great soul. And now he has been taken away, not full of years, though able to look back upon an earth life full of active service and abounding in deeds of goodness and blessing to all mankind.

He was born July 8, 1879, at South Jordan in Salt Lake County, the son of Hyrum Fisher Smith and Annie Maria Gibbs, the great grandson of the Patriarch Hyrum Smith, one of the two martyrs. He was one of nine children whose ancestry bequeathed to them the blessings of faith, of testimony and of prophetic vision, which qualities in his especial case enabled him to serve his Church and people in the capacity of a prophetic seer and revelator.

The formative period of his life was spent in the wholesome influences of a delightful home and in the out-of-doors. The year after his birth his family moved to Idaho, into the Snake River valley where they resided for a time. They next settled in Portage, Box Elder County, where the father engaged in farming and horse raising. When young

Hyrum was just seven, the residence was again changed, the family this time making a home in Hoytsville, Summit County. Here he grew to manhood, assisting with the duties of the farm and home, at the same time attending the public schools, filling positions of responsibility in the Church and varying his activities by hunting, riding and learning the charm and mysteries of the out-of-doors.

He subsequently entered the Brigham Young University at Provo, which school he attended until graduation. His scholarship was very high there and he also made a good record as an athlete, being a member of the school track and baseball teams.

On August 17, 1904, he married Martha Gee of Provo, who has been a remarkable companion for him and an inspirational influence in his life and in forming the lives of their splendid children, of which their home has been blessed with eight, three sons and five daughters.

After a period of school teaching, he matriculated into the College of Dentistry of the University of Southern California, which he attended until 1911. He was graduated in June of that year with high honors, was awarded a gold medal for excellence in operative technique and served his class as valedictorian.

The practice of his chosen profession was highly successful but was terminated by his selection as successor of his grandfather, John Smith, as Presiding Patriarch of the Church. This was in 1912 when he was thirty-three years of age.

This high calling found him well schooled and experienced in Church work, for he had actively performed the duties of a Latter-day Saint all his life and had held many positions of trust and leadership. He served as Superintendent of Religion Classes and of Sunday Schools in Summit County. Before going to Los Angeles to attend the University there, both he and his wife were set apart as missionaries and performed valuable service in that field. Outstanding was his work as Superintendent of the Los Angeles Sunday Schools and later as President of the Los Angeles Branch.

For the past nineteen years he has diligently and faithfully discharged the duties of his office. He has pronounced thousands of blessings upon the heads of his fellow Church members, thus pointing to them the way of peace and salvation. In addition to these blessed personal ministrations he has functioned with the other General Authorities of the Church in visiting the Stakes of Zion, always counseling wisely and encouraging the Saints to enable the fulfilment of their blessings and promises by keeping the commandments of God. As a member of the Young Men's General Board he performed distinguished service in that organization.

This active life of righteousness could do no other than endear him to those whom he contacted both in and out of the Church. A splendid compliment was paid him in 1928 by his Alma Mater, the University of Southern California when he attended the home-coming exercises and was asked as the sole representative of his class to sit with the faculty in recognition of his excellent under-graduate scholarship, his ecclesiastical attainments and his ascendancy to the position he so

deservedly held as Presiding Patriarch of his Church.

Hyrum G. Smith's appointment was to be the father of the Church, and so to be, his disposition and native endowments most fittingly qualified him. He was a lover of his fellowmen. He loved peace, simplicity, orderliness. His was a finely sensitive nature, responsive to the needs of those about him and ever alertly reaching out into the infinite and bringing back those treasures of prophetic comfort and assurance to the gladdening of the lives of those who were the grateful recipients of his ministry.

He was not the aggressive, argumentative type although he was firm in support of his convictions. His sympathy for the misled transgressor was abundant, but for sin itself he had no tolerance. This faculty developed in him a directness of thought and speech. He talked to people but rarely about them. The confidence of another he never betrayed.

This fidelity to friendship and personal trust was only equalled by his loyalty to his Church and devotion to the principles which it promulgates.

It is not surprising that such a man qualified to be Patriarch of his people should also be eminently successful in fathering his own immediate family. He laid the foundation stone of a happy home admirably well when he chose for his wife a young woman of personal charm, unusual intelligence and possessing that vital faith in God which has induced her to an unselfish support of her husband in his high calling and which has been caught up into the lives of the children she bore him.

These two, so happily wedded, have, under the judicious and affectionate guidance of the father

reared their family in a remarkable way. Orderly dispatch of their domestic affairs is ever their watchword. Family prayers are faithfully observed and obedience to parental advice is a highly developed trait in this family. The parents have never ceased to be lovers and that warm, wholesome affection has kindled the whole family, than which a happier, more loyal or more faithful could nowhere be found.

Holidays have been home days for this family. Hyrum G. Smith had the foresight to desire the immediate companionship of his loved ones and provided that it should not be secondary to other associations. He enjoyed working about to beautify his home and garden that they might form sanctuaries where the blessed influences of the better life might be fostered and imbibed.

As a lover of these valleys and peaks which gave him his birthplace and home he rejoiced in their beauties, and as opportunity afforded he visited the streams and remoter glens to enjoy fishing or hunting, in both of which he was signally proficient, and to absorb enjoyment and inspiration from God's handiwork.

His calling required of him a particularly fine degree of faith and vision. His endowments of char-

acter and personality enabled him to meet these unusually high standards to the complete satisfaction of his associates and to the blessing of the Church for which he lived and to which he gave his full measure of devotion.

In his life were no indications that he harbored the thought that being born of such illustrious ancestry gave him any privileges for absolution. On the other hand he regarded his heritage as a special responsibility, by virtue of which he should strive the more diligently toward that perfection of life exemplified by the Master in whose service he was.

Hyrum G. Smith did not leave to his family or people any great legacy of material accumulation, a possession of which too oft is a hindrance to spiritual growth. That which he did leave is of infinitely greater worth—a testimony that God lives and has revealed His purposes,—a beautiful life which vitalized that testimony—a family full of faith, which is a tribute to his patriarchal nature—and the blessed memory in the hearts of his fellows that he was one whose greatest desire it was to assist his Lord and Master in bringing to pass the eternal life and immortality of man.

Vitalizing Resolutions

By President Louise Y. Robison

An Address Delivered at the Regional Conference of the National Women's Christian Temperance Union, January 26, 1932

THE invitation to meet with you today has given me great pleasure. The Women's Christian Temperance Union has ever upheld the standards of good

citizenship and in the words of that great leader, Frances Willard, it has fought long and valiantly "for God and home and native land." In the face of ridicule and opposition it

has never lowered its standards but has calmly and prayerfully carried on. I am honored in the privilege I have of meeting with you in this Conference.

Thinking back to the early seventies one must remember that those early workers for temperance—so few in number, without money or experience but with strong faith—must have been led and sustained by Divine Power.

Their untiring efforts prove their belief in a saying of Emanuel Kant: "Anything that ought to be done, can be done." The gaining of the ballot by women and the outlawing of the sale of liquor, unquestionably constitute two of the most significant reforms in history, and the adoption of the 18th and 19th Amendments to the Constitution, two of the finest pieces of social legislation ever enacted.

We owe an incalculable debt of gratitude to those heroic women who patiently endured pain and persecution for the sake of the liberty which the women of today enjoy. But we must remember that the spirit of any event must be kept alive by adherents of that event in order that it may not die. Only by being true to the ideals and standards of those who made possible the 18th and 19th Amendments to the Constitution can we give the next generation the precious heritage which we have received. We are reminded of what the Roman Officer said to the Apostle Paul, "*With a great price obtained I this freedom.*"

It seems to be human nature for us to sacrifice and make effort to obtain a goal—then to "rest on our oars." There certainly has developed a civic carelessness—a national indifference, making necessary more valiant effort and greater cooperation. *Resolutions* may be helpful

and the appeal, which led to making them, may have educational value, but at best it is passive. This passivity must be vitalized and made a living force in the lives of the people. We read in 2nd Corinthians, 3rd Chapter, of the epistle of Christ, written not with ink but with the Spirit of the living God; not in tables of stone but in tables of the heart, for the letter killeth but the Spirit giveth life.

To many people, these precious Amendments are but written in ink. It is clearly then the mission of every loyal American to make these words of ink, a vital force, written in the tables of the heart. In the home—first by example and in song and story, let there be no jokes nor cartoons on prohibition or officers of the law. An enlightened public opinion can be created if women will unite in the effort. We should know the purpose of every election and the officials to be elected. It is of utmost importance that we should know the character and records of individuals seeking office. We ask this of everyone applying for the humblest type of work in industry, then why should we pass it over in those individuals whose actions influence the lives of our youth? If we have placed good servants in office we should support and help them in the discharge of their duties, and we should honor and obey the law in small things as in great. We are not pessimists but people of faith, faith in ourselves and in our country—faith in the living God who strengthens the cause of right and we are going to set our hands to the task that lies before us. In closing let me quote the words of President Lincoln in his Cooper-Union Square address: "Let us have faith that right makes might and in that faith let us dare to do our duty as we understand it."

A Visit to the Members of the First Relief Society

By *Vesta Pierce Crawford*

"I hear the tread of pioneers
Of nations yet to be,
The first low wash of waves where
Soon shall roll a human sea."

—*J. G. Whittier.*

LET us imagine that time has turned back nearly a century, and we are going to visit the members of the very first Relief Society! Our journey should prove both pleasant and profitable, for we are going to meet those pioneer women who planted the seed that has grown into our present large and effective organization.

Let us leave behind all the impediments of 1932, since we must use our historic perceptions and change our point of view just ninety years. We are ready, now, to set out for Nauvoo, the Mormon City, on the Mississippi River. Travel will be by stage or carriage, or we may take one of those "swift and elegant" boats that ply with some regularity up and down the great river. If we are fortunate, we shall charter passage on the Prophet Joseph Smith's own steamer, "Maid of Iowa," and sail up the river past St. Louis and Keokuk, to Nauvoo. There are two landings, upper and lower, but we shall strike anchor at the lower landing and proceed directly to Main Street.

It is 1842, and Nauvoo the Beautiful is only three years old. There is the very sheen of newness about it—new lumber houses, new roads, new sidewalks, new-plowed fields, and even new lilac buds bursting in the early sunshine. There are

sounds of industry in the place—the clang of farm implements, galloping of horses, lumbering of laden wagons, and the pounding of hammers on new roofs. Eastward, on the prairie, rise the shining temple walls.

As we look at the beautiful city, let us recall how the Prophet called together eighteen of the leading women, they were called "female spirits" then, and organized them into the *Female Relief Society of Nauvoo*. Let us say that we know how it was done, with John Taylor and Willard Richards assisting, and how on the pulpit that very day was found an open Bible, having this appropriate verse inserted on a scrap of paper:

"O, Lord, help our widows and fatherless children, Amen. So mote it be. With the sword and the word of truth defend thou them, so mote it be."

And with charity in their hearts and eagerness in their faces, the chosen ones came at the Prophet's call, and began the task of organization. Who were they, these women leaders of nearly a century ago, these women who had the courage and the faith to do what women had never successfully done before—to organize themselves into an active association for benevolent purposes? Here are the names, as

they wrote them down that day,
March 17, 1842:

Emma Smith
Sarah M. Cleveland
Phebe Ann Hawkes
Elizabeth Jones
Sophia Packard
Philinda Merrick
Martha Knight
Desdemona Fulmer
Elizabeth Ann Whitney
Leonora Taylor
Bathsheba W. Smith
Phoebe M. Wheeler
Elvira A. Coles
Margaret A. Cook
Sarah M. Kimball
Eliza R. Snow
Sophia Robinson
Sophia R. Marks

Let us call upon some of these women and learn all we can about them. What part do they play in the work of the Church? Where did they come from? What is their heritage? What are their hopes and ideals? And, of course, because we are women, and therefore curious, we shall want to know other things. How old are they? Are they married? Are they good housekeepers? Are they mothers?

They will all be very busy and we must not stay long. Perhaps we shall pass some of them on the street. They will be wearing long wool coats buttoned down the front in redingote style, or little capes or pelerines, if the day is fine. In their homes they will wear full gathered cotton dresses in dainty "sprigged" patterns or plain material, and the collars will be white, crossed like a fichu in front.

And what will they talk about? Some of them will tell you that they have followed the migrations of the Church from New York, through Ohio to Missouri, and back again to Illinois. Others will ask

you to look at the temple walls and the lengthening streets of Nauvoo and read the story written there. They will nearly all of them mention their children and say how glad they are that there is a school in Nauvoo.

Much alike in their ideals and their enthusiasm for home and Church, these women are very different in personality, and we shall be that much more interested in meeting them. First we shall call at the home of Emma Smith. She is President of the *Female Relief Society of Nauvoo*, and we have already heard that her leadership is both sympathetic and dynamic. She lives in a comfortable frame house very near the river, and she will come to the door herself. We see a tall woman of queenly carriage, very stately and dignified. Her hair is dark, parted in the middle, and coiled in a "bun" at the back of her neck. Likely she will be dressed in lavender, for that is her favorite color, and her white apron will be spotless.

She is very quiet, and you will realize at once that you must ask questions if you succeed in conversing with this woman who has about her the reticence of the Hales of Pennsylvania. She is neither visionary nor voluble, but a person of calm decision and untiring devotion to her people. When she took the chair immediately after her election as President of the Relief Society, her maiden speech lacked flowery flourishes, but the eagerness of service was there:

"We are going to do something extraordinary. When a boat is stuck on the rapids with a multitude of Mormons on board we shall consider *that* a loud call for *relief*; we expect extraordinary occasions and pressing calls."

In Emma's calm demeanor, in her quiet voice, in the strength of her splendid physique, we recognize the characteristics of undemonstrative ability. We have already heard how the Prophet's home has always been a haven for the destitute, and that there is scarcely a household in Nauvoo that has not known the personal ministrations of "Joseph and Emma" as their "brethren and sisters" affectionately called them. But Emma will not mention this. The Relief Society, just now, is her principal interest, and she will tell us that the sisters hope in time to be able to help *all* the needy, so that Nauvoo will be a city of unmarred joy and beauty. The alleviation of suffering and sorrow is the aim of the new Society, and the splendid system of cooperation insures a wider service. Emma Smith, although she has, for ten years, been a natural leader among the women, feels that she is not capable of directing the Society so that it can reach the height of its possibilities. There is so much that could be done. But we find that Emma's associates do not doubt her ability, and their allegiance to her is a pillar of strength in the association.

As we say "Goodbye", Emma's wide dark eyes smile at us, and we walk along between the lilac bushes, noticing, as we go, that low-bedded pansies are in bloom.

Sarah M. Cleveland, the first counselor, is a neighbor to Emma Smith, for when the Prophet first arrived in Nauvoo, he immediately wrote to his good friends, the Clevelands of Quincy, Illinois, and said that he had selected a lot for them just across the road from his own property. The Clevelands lived in Quincy when the main body of the Saints fled across the river from Missouri in the spring of 1839. It was they who gave Emma Smith

and her children shelter and cared for them until Joseph was released from prison.

Mrs. Cleveland is a vigorous, capable woman, brisk in movement, brisk in conversation. She is the type that goes eagerly forward to meet work. One wonders if she knows how to rest. But then Nauvoo is no place for laggards. Her definition of charity is "less dreaming, more doing", and she finds scope for her practical kindness in Nauvoo as she did in Quincy. She is admirably adjusted to frontier life, and we wish that we could take with us some of her ambition and strength.

What a day of growth! Enthusiasm is contagious. And here we are at another door, waiting to see Elizabeth Ann Whitney, who is the second counselor. We see that she is older than Mrs. Cleveland and Emma and also that she is more talkative. There is about her a warmth of friendliness. She has lived a life "brim full" of romance and achievement, and she has reached the retrospective age.

As a young girl she came from New England out to Ohio, which was then the "far frontier", to live with a maiden aunt. There she met Newel K. Whitney, a man of wealth and character. He had been for years a trader on the Great Lakes, and once, when he was younger, his life had been saved, like John Smith's, by an Indian girl. Her name was Moudalina, and the Whitneys have a daughter named for her.

Newel Whitney was able to accumulate money in such large amounts that his friends said that he was depression and panic proof, and that it was impossible for Whitney boats to be lost on the lakes or for Whitney goods to be low in the markets.

Newel and Elizabeth Ann were living in Kirtland when the Prophet came to that place. He arrived in winter, and stepping from the sleigh, grasped Newel Whitney's hand and said, "Newel K. Whitney, thou art the man!" Newel was surprised at first, and then he remembered having seen the Prophet in a dream, and he made him welcome at once. Elizabeth Ann is justly proud of the fact that it was she who entertained the Prophet and his family in those early Kirtland days.

We have heard that Mrs. Whitney is an excellent singer. Well, yes, she explains, she loves to sing. Heber Kimball and John Taylor both have pianos, and "musical meetings" are frequently held in their homes. The Saints gather around Elizabeth Ann and the piano and sing, "The earth was once a garden place at Adam-ondi-Ahman", and "An angel came down from the mansions of glory and told how a record was hid in Cumorah." There are many other good singers among the women—Zina Huntington, Emma Smith, the Partridge girls—and the music they have in Relief Society meeting is very good.

And Zion has her poets, too, we learn. Eliza R. Snow is the "poet laureate" of her Church, and no official versifier ever felt more closely the pulse of the people. She is a vivid, dark-eyed woman, with a sensitive face of great spiritual beauty. Her features are well formed and delicate, and there is a compelling loveliness in her expressive eyes. She is Lorenzo Snow's sister, well educated, refined, and talented. We find that love for Nauvoo and for the Church is the dominating force in her life. Others, perhaps, are as loyal, but no one else has such a gift of beautiful, lucid literary

expression. She celebrates Nauvoo and its history in ringing rhythmical verse, and her "fair city on the river" loves her as well as she loves it. "Our Eliza," say the women of the Relief Society, and "Our Eliza" is echoed in Nauvoo.

Leonora Taylor, wife of John Taylor, is one of the most beautiful and lovely women in the city. She is the daughter of Captain Cannon of the Isle of Man, and for several years she lived in Castle Rushen, with the Governor's family. It was in Toronto that she met and married John Taylor. They were both ardently religious, and after they joined the Church and moved to Kirtland, John Taylor became one of the Prophet's most staunch defenders, and the refined, well educated Leonora found her niche in the rapidly expanding work of the vigorous new Church.

We learn that the Relief Society is growing so rapidly that no building in Nauvoo will hold all of the members. More than two hundred joined in a day, and four times there were more than one hundred who became affiliated at a single meeting. It has been necessary to teach many of the women not only the principles of the gospel, but also how to keep house and raise gardens, and preserve fruits and vegetables, and take care of the children. Leonora Taylor, with others of the first eighteen, does not hesitate to do the kind of work that the occasion demands.

Now we shall visit Sophia Packard. Her maiden name was Bundy, and as a girl she lived in Massachusetts. She will say that she was an early convert to the Church, baptized in 1832. Mr. Packard has always been active, particularly in the High Priests' Quorum, where he has served as counselor to Don Carlos Smith. He has walked 15,-

000 miles to spread the gospel, and has preached nearly five hundred discourses. That is loyalty. We realize that the Packards are of the hardy faithful stock who build empires. Mrs. Packard speaks mostly of the accomplishments of her husband, but finally she does acknowledge that she too has not been idle. People say that she is one of the best nurses and housekeepers in Nauvoo, and very few women can stitch so well. And yes, she has a family and is proud of all the children.

Philinda Merrick is a widow. Her husband was killed in Missouri and Brigham Young helped her to move into Illinois. She wants to tell us about a very interesting incident that occurred at the first meeting

of the Relief Society, the day it was organized. Emma Smith had just been elected President, and in her initial address she urged the women to give all the work they could to Mrs. Merrick and to be prompt in payment. (Wasn't that thoughtful—to begin so soon to help the widows?)

It is a broad message of charity and uplift that we have found in Nauvoo among these outstanding women. We wish that we could visit all of "the first eighteen," but we hear the boat horn signalling from the landing. We must be going, but let us take away with us, in our hearts, a portion of that spirited devotion we have found among the charter members of the Relief Society.



MASONIC HALL, WHERE THE RELIEF SOCIETY WAS ORGANIZED IN 1842 BY THE PROPHET JOSEPH SMITH

Happenings

By Annie Wells Cannon

THE RELIEF SOCIETY this month is ninety years old. This great sisterhood engaged in benign charity, in retrospection now beholds wonders of progress and achievement. So the good work of loving kindness goes on from year to year—God bless the Relief Society.

CCHEER up” was the message Mrs. Carrie Chapman Catt sent to the world on her 73rd birthday. “As soon as everybody works the depression will end. We’ll come out of this one—as we always have before,” is her optimistic prophecy.

STATISTICS tell us that the decrease in marriages and divorces was due to the depression. In June of last year Reno issued a divorce every eight minutes. One wonders what would happen if there were no depression.

KATHERINE HARING, of New Haven, was recently awarded the Loomis fellowship of \$1500 in chemistry at Yale University. She is the first of her sex to be so honored. The award is one for which the most brilliant men in the chemistry departments compete.

MISS VIRGINIA KIRKUS of Harper Brothers, publishers, has set a high standard in the selection and presentation of books for children and adolescents. Her judgment in this matter would be most helpful to parents in the selection of books for children.

THE Real “Alice in Wonderland” is to visit America in May. Mrs. R. G. Hargreaves, a little old lady now, who has two sons buried in Flanders Field, is the original

heroine of that wonderful story, so dear to every little child. The author, Charles Lutwidge Dodgson, whose pen name was Lewis Carroll, promised to write out the story for Alice Siddell which he so delightfully wove for her one summer day in 1862. He kept the promise and gave her the manuscript, borrowing it once to have a facsimile made. This original manuscript was sold at auction in 1928 and brought \$72,250. It will be shown at the centenary celebration at Columbia University in May with 15 known copies of the first edition. January 27, this year, was Carroll’s centenary and it was celebrated in London, with Mrs. Hargreaves present. The celebration in New York was deferred until May, that Mrs. Hargreaves might be spared an ocean crossing in winter.

JADWIGA,” by Charlotte Kellogg, is one of the new books much praised by the critics. It has an interesting preface by Ignaz Paderewski, the Polish statesman and artist.

THE WOMEN’S HOUSE OF DETENTION is the name for the new prison New York is building for women. This is a step in prison reform long desired where women prisoners may be segregated and those only held as witnesses or on suspicious charges will not have to mingle with the criminal class.

REPRESENTATIVE EDITH NOURSE ROGERS of Massachusetts has recommended to President Hoover combined homes and hospitals for women veterans of the World War. Another step forward in behalf of women.

It Slays to Advertise

By Harrison R. Merrill

WE are all game for the advertiser and there is no buck law or closed season. He guns for both sexes the year around, and in all sorts of places.

We are bombarded from roadside bill-boards, from the pages of magazines and newspapers, from the pulpit, the screen, and even from our own firesides.

When a magazine is opened with its gorgeous coloring and enticing slogans and catch words, or when the radio is turned on I feel what pennies I possess scurrying for cover. They remind me of chickens when the screech of a hawk is heard over head. Unlike the chickens, rarely do the pennies escape.

Slogans and statements with all the assurance of truth and innocence gaze calmly at us from various places, or ride to us on the invisible steeds of the ether until they become a part of our thinking. We get the habit of subscribing to them subconsciously. Because seven million glasses of a certain beverage are sold daily, we call for it at the soda fountain without taking the trouble to think.

Occasionally something occurs that sets up a resistance—the child and the hot poker idea—but usually we go merrily along unconscious of our bill-board magazine-page thinking.

I developed some resistance rather early in life when a cousin of mine, a little older than I wanted to bet his flipper against my knife that he could out-run me and run on one leg half of the time.

I found that he was right and lost my knife even though I had misinterpreted.

A few years later I bought from a friend a fine Waltham watch in a case that was guaranteed for 20 years. In time the gold wore off the case and I took it to a jeweler for replacement.

"This case was guaranteed for twenty years," said I. "It has gone bad and I'd like a new one."

"Very well," said he, "if you'll tell me who made the guarantee, I'll take the matter up with him."

"The guarantee is right there on the case," I answered.

"So it is," he replied, "but unfortunately, whoever put the guarantee on it neglected to put his name or the name of his company with it. Waltham, you know, didn't make the case."

I learned through that deal that it is well to know the company with which one is dealing.

About eight years ago we were looking around for an electric washer. At that time a certain company was shipping a certain make of washers West by the car load. The washer, according to its advocates, was guaranteed for a life time. We found one of those washers which had been used about a year that could be purchased at a saving of about eighty dollars.

"What's a year in a life time?" we argued. "It will be our last washer anyway."

We bought.

Not so long afterward, we had trouble with the belt and had to have a new one. The salesman explained that no one could expect an ordinary leather belt to last a life time. Why, of course not. We felt foolish for even mentioning that. We had to pay a good sum

for the belt and a little of our faith in our machine went with the purchase money.

A little later a rubber pipe used as an outlet gave way. We learned from the agent that in all probability the former owner had used strong soaps or lye. We had to pay for it, and have paid for another one since and we don't use lye.

Then the gears went bad. Of course we expected them free, but, no, they revealed no material defect. While they were guaranteed for a life time all right, we had to pay a good sum for them. Still later the gears went bad again. When we went to have them replaced, we learned that steel gears at a much higher price were being used. We were pleased. The material, after all, was defective and we would have the new steel gears free.

"Well, um—not exactly free—" the salesman hesitated—"You see the cast gears were as good as cast gears could be expected to be, but they wouldn't hold up in our washer."

Now, my wife tells me, the wringer is going bad.

The company has now changed its catchwords in its advertising. "It's wise to be shifty" might be substituted with propriety. "The shin I'd love to clutch" would suit me rather well.

Slogans and catch phrases bark at one from so many unexpected places, many of them demanding analysis as my cousin's proposition did, that one sometimes is constrained to Octavus Roy Cohen them in order to maintain one's sense of humor.

A few of them so treated would read something as follows: "More wiles per smile," "Knockless vasoline," "You can afford so many extras when you shop at Shears

and Shave," and "Albuquerque has that all-ear climate."

After glancing through a magazine one could make up a questionnaire of his own something like the following: "Do you know what is winter's worst threat? Over-dry indoor air." Are you aware that "you can cut your fuel cost 50%, your summer heat 12°? and that great talkers have no need of ears?" or that "It wasn't what he said, but what he didn't do", or "What has the "Perfect Power?" Do you know why, according to Chic Sale, "she is principal of her school?"

I bought a "genuine cowhide" bag and found the hide had been mulched and sprayed on pasteboard with a paint gun, and an all-wool sweater made of shoddy.

Gunning for the pennies has become such a national sport that in self protection many firms as well as individuals have joined a purchasers' protective association which, by means of research, finds out the real value of goods offered for sale—from automobiles to darning cotton.

Yet, while we know our dimes are being sought, like the coyote chased by a dog, we rather enjoy the campaign. Many a national magazine is bought, not for its editorial contents, but for the beautiful and wise things the advertisers have to say. Though we know it slays to advertise we risk our incomes and turn our backs upon the good old proverb, "There is safety in slumbers."

Why did I buy that recent tube of tooth-paste? Because I could not "Laugh that off." Why do I use a certain kind of shaving cream? Chiefly because I became interested in the quarrel between a blue jar and a tube. Why do I wear a certain kind of socks? Because a

musical pair have sung about them so repeatedly in my presence that when I need hosiery I can think of the name they drummed into my ears first and further, because I want to appear to know what I want.

Dear reader, I think I am something like you, or, to turn it around, that you are something like me. We are all more or less alike. Sometimes I think that even inanimate

things are like us in this matter. My sour dough bread refuses to rise properly when the soda comes from a box that does not bear on it the well-known sign or trade-mark with which my sour dough and I have been reared.

Truly it slays to advertise. Sooner or later the catch word or phrase becomes a part of our thinking, if the advertiser is sufficiently persistent. When it does, we are lost.

The Joy of Service

By Sarah M. McLelland

NO greater evidence can be found of true service than that shown by the women of the Relief Society. Thousands are giving time and strength and means to help those in distress. We are building up an organization that is efficient in ministry, both for the living and the dead. The work extends from ocean to ocean. Our reward is not found in public recognition nor in material increase, but in the joy of real service. The work is not something vague and visionary but is exemplified in daily tasks and sacrifice. Of all money received for charity, one hundred percent of it reaches its goal. In periods of depression our activities are enlarged and our love goes out in greater abundance to suffering humanity. Christ said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Service is constructive. We are builders of homes that are founded on love and sanctified by prayer. Service carries with it an obligation of courtesy and kindness. It requires sacrifice and courage to do what we feel and know is right. Courage is the fundamental part of success; it makes us strong in doing what we have resolved to do. "No

life can be strong in its purpose and big in its strife without all other lives being made better." The story is told of a boy on the battle field, whose comrade had been wounded. The captain said, "It isn't worth while to go after him; he is dead, and you may lose your life." But he went. It was worth while, for his friend was not dead and said, "I knew you'd come."

Many think that happiness consists of having and getting and in being served by others. It consists in giving and in serving others. Henry Drummond asked, "Are we letting the pleasures of modern life crowd out the finer things?" There is in every human heart a hunger and thirst for the things of the spirit. Let us not let the temporal things of life take away the blessings of spirituality. The Lord has said, "For behold I will bless all those who labor in my vineyard with a mighty blessing. Wherefore, be not weary in well doing, for you are laying the foundation of a great work and out of small things proceedeth that which is great."

When we look back on the progress that has been made by woman during the last ninety years, we ask, who can vision what the next ninety years will bring?

Two Prayers

By Lula Greene Richards

IT was during the summer of 1882 when I was a young wife and mother that I became more conscious of the validity and significance of prayer, and more deeply impressed with my mother's sense of the magnitude of its beneficial results than I had previously been. I was frail at the time and conditions necessitated my doing much hard work which I had not been accustomed to. My aged, widowed mother was a member of our household. One morning as I bent over a tub of hot suds and rubbed away on soiled clothes to make them clean, Mother came to me and said anxiously, "My daughter, I am fearful that you will be made sick with all this hard work."

"Oh, no Mother," I replied, smiling at her (perhaps rather faintly). "I have discovered a new way of obtaining help in these testing times, and I can work on and on. You must not worry."

"Can you tell me of this newly found help?" Mother asked.

And I answered, "It is simply to do as the Lord has taught his followers—to 'pray always that they be not overcome.' I say a short prayer, asking for help, and as soon as it is finished I commence at the beginning and say it over again. And you see Mother, in this way, I can keep on all right with my work."

Mother beamed on me a sweet smile of sympathy and approbation. "Well, my child," she commented, "you have just discovered, it seems, a way which you thought was new by which to obtain strength for emergencies. I have followed that

same course month after month, week in and week out, for years and years, both before and after you were born."

I had nothing more to say. I lifted my hands out of the suds, shook and dried them, and winding my arms around my mother's shoulders, laid my face against her neck and wept a flood of pent-up tears by which I was greatly relieved and strengthened to resume my work and praying. I had been awakened to a new consciousness of my own mother's life of struggles and sacrifices, borne by strength received through the agency of constant, concentrated faith and prayer, a consciousness never to be forgotten or to become vapid.

Nearly seventeen years later, in the latter part of the winter and the spring of 1899, I was privileged to attend a National Woman's Congress held in Washington, D. C. As I sat in one of the sessions of the Congress, being one of a group of our Latter-day Saint sisters representing the women of Utah, I heard repeated a lesson similar to the one cited above. Very different, however, were the circumstances attending the two occasions. The first, as already portrayed, occurred in my own modest home in Salt Lake City, Utah. My mother and myself were the only persons present in a work-room surrounded by common domestic concerns. The lesson was given by a conscientious, humble, "Mormon" mother to but one of her seven daughters who was with her at the moment. The memory of that by-gone incident came vividly to my mind on the

second occasion that the same great lesson was forcibly transmitted to my soul. Instead of bending over a washtub in my own home, I was at this time comfortably seated in an easy chair in one of the great public buildings not far from our nation's capitol. Instead of my mother being alone with me, solicitous for my welfare, I sat in the midst of thousands of the bright, intelligent women of our country, who had come together for the purpose of discussing and planning ways and means by which they hoped the whole world might be really benefited. At that session of our Council the ladies on the platform were talking over and arranging the program to be used by our American women who were to represent us at the International Woman's Convention to be held a few months later in London, England.

One question brought up to be considered and passed upon was whether the session of the great council to be allotted to our United States representatives should be opened with public prayer or otherwise. A number of differing opinions were expressed on the subject, some in favor of the prayer being offered, others feeling that time thus spent might prove detrimental to the work they hoped to accomplish, rather than beneficial. After awhile, as there appeared to be no final decision on the question, a moment's lull served as an opportunity for an expression from a woman whose words were naturally waited for and listened to with most profound attention by the assemblage. Very tersely were her views expressed and, to me her words seemed a repetition of the lesson given me

years ago by my own mother, on prayer. Susan B. Anthony, one of the greatest and bravest women workers for the good and uplift of humanity the history of our world has yet shown, stood up before that vast concourse of her sister workers and satisfactorily settled their disputed question, at least for that time. As nearly as I am able to recall her exact words, they were as follows:

"This question cannot be decided here. We cannot tell now what conditions may exist when we shall be permitted to present our program in the Congress we are now working for. Lack of time or some other hindrance may be in the way to prevent our doing as we might be glad to do. But whether we are allowed to pray openly or not, nothing can hinder our secret prayers. I pray all the time with my head and heart and hands and feet. That is the way I have worked all my life—the way I have accomplished all I have ever done."

That was the declaration of the woman who had pioneered and pushed forward the mighty work of the emancipation of woman from political bondage until she saw in a measure at least the thing she had so nobly striven for accomplished. And she still worked and prayed, encouraging those who were in line with her to do likewise.

The newly awakened memory of my mother's acknowledgment on the same subject of work and prayer, coupled with thoughts of the ridicule, false accusations and persecutions of different kinds to which this now world renowned philanthropist had been subjected for so many years during her wonderful career, stirred me deeply.

“The Least of These”

By Albert R. Lyman

DOWN from the white summits to the valley came winter with its gloom and chill. It sealed up the glad streams along the sidewalks, it drove the dry leaves about under the trees and moaned sadly through the naked limbs. Unseen along with it like a spectre, came want, entering unbidden to the homes of the poor.

As winter closed its fierce grip, and gray clouds left mists of cold snow on the valley, want grew bold in its lowly quarters, smiting its defenseless entertainers with cruel hand. The cries from its blows echoed forth from one mouth to another till they reached Aunt Emma, whose duty was ever to go at the first sign of distress.

No one wondered that Aunt Emma dropped her own affairs without question to go at once — of course she would go—she should go—was she not president of The Relief Society? That she was a widow with no regular income, a woman of all-work, ready for any honest and honorable employment to which she could turn her hand, was hardly a related fact. To shake her hand was to feel the callous and ruggedness of genuine toil. With her fatherless children she met all things gamely and bravely, assuming this extra burden of love in splendid forgetfulness of what she carried already. Hiding her own worries and sorrows she smiled bravely and cheerfully for others, and the unthinking multitude considered her amply able, and somehow under obligation to bear the heavy yoke of her office.

That office imposed regular re-

sponsibilities each year, each month, each week and almost every day. And yet special cases from various quarters claimed additional attention, calling to her at any time of the day or night, and expecting always, of course, to get ready response. If people became sick, or otherwise distressed, they looked to the Relief Society, and to Aunt Emma in particular for assistance, and sorrowing hearts turned to her and her aids when their loved ones lay stricken in death.

And now, as want and winter grew loud in their wail, reports came of a family with several small children, in great need of both food and clothing. Aunt Emma was a large woman, not able, even when in good health, to move with ordinary ease, but she went herself without delay to see the destitute family. She found them as bad, or worse than reported, and her big heart moved with concern for their comfort. Calling on her assistants she took up the case, and started a movement to provide the necessary food and clothing.

This case was not at all unusual with Aunt Emma and her unflinching co-laborers, they had become inured to one pressing requirement treading close on the heels of another, making their lives intense and their burdens heavy. But along with the urgency incident to supplying the needy members of this particular family, the president was not well, and she trudged back and forth with heavy step.

Did she complain of not being well? Not then—not till intervening years had made it impossible for

such a complaint to hinder the work in hand. If ever she had moments of doubt or discouragement, she smothered their secret in her own breast, but naturally in her weariness and her heavier ordeals, her mind went back to years of toil and trying places which she had passed with her fatherless children since she became a widow. She looked back to hardships and perils on the frontier, and heartaches she had borne for conscience sake.

Trudging wearily homeward through the keen December wind, trying to bury her own worries to formulate more efficient plans of relief, she sank at last on the bed in her own home and fell asleep. And still in dreams she dragged on in the service of the needy, holding to the familiar pathway she had followed for years. She stood again in destitute homes, she considered their want and their poverty around her; she caressed their lean, ragged children and took their protesting and unkempt babies in her arms. Then unbidden, deep in her chambers of thought, came a feeling that these babies were not equal to other little people to whom she had ministered.

Silently, deeply there in her soul she wondered if her labors and sacrifices for the lowly and unappreciative were quite as profitable, and as much to be desired, as her efforts with more superior people, especially those who appreciated her services and blessed her as an angel of mercy whenever she entered their homes.

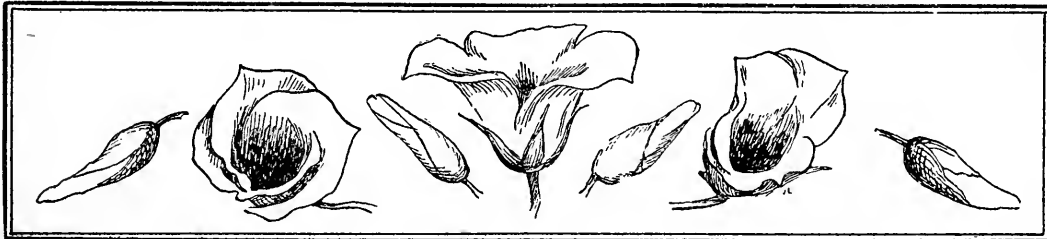
Then her dream changed—it be-

came more than a dream. The nude little baby on her lap, at whom she had looked disparagingly as a child of inferior parentage, and therefore of little promise, underwent a wonderful transformation.

"As I looked at him," she afterwards related, "the impression came to me that he was the Saviour, and I recognized him as the Christ Child. I thought, 'O what a great honor this is! Whoever had such a privilege? To actually hold the Christ Child on my lap! I was filled with unspeakable joy—my whole being was aflame with the glory of the Lord! In the midst of this, the greatest of joys, I awoke, and these words of the Saviour came instantly and impressively, thrilling me through and through: 'Inasmuch as ye have done it unto the least of these my children, ye have done it unto me'."

Who was Aunt Emma? A fictitious character framed to illustrate an imaginary ideal? Emma Summerville McConkie was known and loved in various Utah towns as an untiring worker in the Relief Society and in the Primary. Humble and unassuming, but aggressive in giving relief to the needy, and in teaching saving truth to little children, she completed her splendid earth-labors in January, 1924, at Moab, Utah.

"And what delights can equal those
Which stir the spirit's inner deeps
When one who loves but knows
not, reaps
The truth from one who loves and
knows."



Notes to the Field

The April Conference

Plans are under way for the Relief Society April conference which will be held as usual on the two days preceding the annual conference of the Church. As this is the official conference of the Relief Society, it is required that every Stake in the Church be represented, and as many Missions as can find it possible.

The special features will be the course of study including class demonstrations in each of the three regular departments, and in the Teacher's Topic department; the Work and Business meeting; and the Social Welfare Work. The work in the latter department will feature charity and relief work with the special object of helping the Stake Social Service Aids and ward presidents.

It would be an ideal thing if each stake could send a delegate for each department, but since this is not possible for the far away Stakes which necessarily have to limit their delegation, the program will be arranged so that those who do come will have opportunity to cover most of the work.

There will be fine musical numbers and an entertainment for the official delegates.

The Relief Society Not A Selling Agency

There is a continuous effort made to use the Relief Society as a selling medium. Always the people who desire to do this emphasize that it is for the good of the organization that they offer the opportunity of selling their wares, not for their own financial profit. While it is not within the province of the General Board to inform the sisters of the Relief Society, as individuals, as to what they should do in the world of business, it should be understood that it is decidedly against the policy of the Relief Society to make it in any sense a selling agency. It is absolutely necessary that this policy be adhered to quite strongly, else we would be overwhelmed with offers from all sorts of commercial enterprises wishing to make the Relief Society a medium of distribution for their supplies. Let it be clearly understood that the Relief Society as an organization is not in the commercial field, and while in some cases it may be advantageous to conduct an enterprise of this kind, on the whole it is to the best interests of the organization to refrain from such undertakings. The organization must be protected against exploitation.

Work and Business

We are delighted with the remarkably fine outlines prepared by the Work and Business departments of the Grant and Cottonwood stakes. It is evident that careful attention and much time have been given to them. The committees have used the ability and training

of experts and have circulated U. S. bulletins and Utah State Agricultural College circulars that give helpful suggestions. Because we believe these outlines will be suggestive and helpful to others, we are publishing the general outlines sent out to the ward officers by the Grant

Stake, Nettie F. Yates, supervisor; and next month will publish the one used by the Cottonwood Stake.

Grant Stake Outlines for Work and Business Days—1930-1931

Due to the variety in age, financial conditions, and general interests of the members of our Society, we find that on the work day we can interest more women and make the day more successful if we have several groups.

We are featuring five special groups:

I. The quilting group. This takes care of the traditional work day and supplies an interest for the older ladies.

II. The rug group. From material that would otherwise be discarded as useless, we make eight different kinds of home-made rugs. This gives work for many who are not quilters, but are willing to help.

III. Art group. In all of our homes, besides the useful, we need the beautiful. Art things are always expensive. If we make our own decorations, we will appreciate them more. The plan is to have a professional art craft teacher give lessons to the ward supervisors each month.

IV. Sewing group. We realize that many of our women have done sewing; but the finishing and technique that makes the difference between really fine work and the unsatisfactory things we often see is due to the fact that many who have to sew have never had an opportunity for instruction. This year we hired a professional teacher (Mrs. Thomas). She has given our supervisors a lesson each month to take to the association. The lessons are:

1. To know cloth—kinds for different purposes; how to buy—quality and quantity; preparations of

cloth—washing, sponging, cleaning, pressing, shrinking, cutting, etc.

2. Stitches: all different kinds. how and where to use them; learn the sewing vocabulary; helpful suggestions in knowing the business of sewing; suggestions to teachers.

3. Seams, hems, bindings, facings, bias—how to cut and sew. Bias tape as a trimming.

4. Button holes — bound and stitched—how to sew on buttons, snaps, etc. Plackets — different kinds and when to use them.

5. Pockets—tailored, vest, bound, inset, patch, etc.—how to make, where to use.

6. Sleeves—how to measure, cut, hang, and sew; cuffs and collars as trimmings.

7. Cutting from patterns, and from measurement.

Our other three lessons will be given in fitting and finishing; also remodeling suggestions.

V. The mothers group. The aim of this group is:

1. For the Society

a. to make our association better and more attractive than clubs.

b. for our young mothers to get the Relief Society habit.

c. to increase our attendance, as it does. In nine of our wards an increase of from 9 to 25 new members is reported.

2. For the mother

a. to supply a social need for the mother. She can bring her babies, a special room and entertainment being supplied on that day for the children.

b. to give relief to the over burdened mother by helping her solve her greatest problems—managing her children in a scientific and successful way.

c. home appreciation—family appreciation with a religious background; the need of establishing a stable community life.

3. Aim for the home. The father's co-operation is solicited in this work. Understanding and practicing right principles makes happier homes.

4. For the community.

a. Popularizing higher principles in home life.

b. Giving the home and family its proper place in public opinion.

5. For the child—a happier home and a better chance.

The work of the mothers group. The time is divided into three parts: I, play, II, work, III. study. Each division has nine lessons in one year's outlines.

I. *Play*—For small children — Kindergarten songs and games that mothers can engage in and still be about their work.

October—Introduction, to show mothers the value of play—what it means to mother and child. We love those we play with, and we play with those we love. Love is conditioned by the effort to entertain, and this service is conditioned by love.

October—Substituting things to play—Poem, "Let's Play". Broom or stick for horse; blocks make train; chairs for cars; etc. Make a "list of substitutes"—know the value. Mothers should enter into this spirit and assist with their interest but not interfere.

November — The imagination. Play without toys. Go through motions of making a cake, driving a car, cooking food, preparing and serving a dinner. Children get a lot of fun if presented wisely. What does the clock say? It will say anything you want it to. Ma-ry-be-good. Bil-ly don't-cry. The rhythm quiets a noisy irritable child, puts them in harmony with rhythm; it soothes. Play we have a baby—everyone must whisper and step

quietly so that the baby will not awaken, etc.

Songs: "I went across the street"—in motion. "Here's a ball for baby." "So early in the morning."

Poems: "On Monday I wash my dolly's clothes" (motion). (There is not room here to give poems and songs in full).

December—Hearing. Games and songs that may make children keen in detecting sounds. Recognizing common and unusual sounds, as dropping a spoon, knife and fork; the songs of birds; knowing sound of the step of different members of the family; recognizing tones of voice of different members of the family when they speak the same word.

Song: "O, listen to to the rain."

Games: "I am thinking of a word," "Come G. come," "Clock talk," "Poor pussy."

Playing Santa Claus is popular among small children during December, and also learning Christmas songs and poems. Unselfishness may be correlated with this month's play.

January — Sight. Games that stimulate quick recognition by sight.

1. Holding an object up for a second; let the child who recognizes it first have privilege to take his turn of holding up an object.

2. Black-board games.

3. I spy—a game or competition to see who can be first to spy special objects from the window, as cars, bicycles, dogs, men, etc.

4. Drawing. May trace against window.

5. Use of colored crayons, beads, tops, buzzers, blocks, etc.

6. Cut postcards into pieces and put together again.

7. Games—hangman (blackboard game); I spy (a hunting game directed by the words hot and cold); the kaleidoscope.

Poems and songs on nature that may help children to see things about them. Asking for descriptions of places they have been.

February—The sense of Touch. Madam Montissorri Methods. Through touch we learn weight; texture of materials, as cloth, wood, iron, vegetables, etc; surface as smooth, rough, slick, sticky, etc., quality of fabric as wool, cotton, silk, etc. Game—guess what is in a number of small bags, one of meal, salt, starch, flour, wheat, etc.

Songs and poems: Gentleness can be correlated with this lesson.

March—Motion—for grace, balance, steadying of the nerves. Have a plank for the child to walk on—two dimensions will make two different heights, as 2 by 4. Have child walk on a line or pattern of the carpet. The morning exercise on the radio.

Dancing.

To make the child skilled in using hands, use soap and clay modeling.

Making shadows on the wall.

Songs—all little motion songs: "Here's a ball for baby," "A caterpillar on the ground," "I went into a strange foreign land."

April—Family tests, for weight, height, strength, holding the breath, measuring chest expansion, etc. Keep record and watch for increase in ability and growth. Honesty and accuracy can be correlated with this lesson. Memory tests are also interesting.

May—Planning for family excursions to park, swimming, etc. As far as possible let children plan and prepare for family trips or celebrations. Guessing games on taste and smell, teach child to discover what he really tastes by holding the nose and trying to discern flavors.

Work Period

Each day some simple constructive work that mothers can have their

children do. If children work with mothers they learn what mothers have to do. Nearly every month has a holiday. Let the children make favors, table decorations, decorate the house for festive occasions. In group work we can determine at about what age children can accomplish certain work and take certain responsibilities. Much of the work taken here is preparation for entertainment, and is recommended to be given as rewards when children have promptly and quickly attended to their routine of responsibilities.

October—Beads. Children love to string beads. If broken strands are kept they can make combinations. A child three years old broke her beads. She restrung them. The beads were graduated in size and she made only one mistake. Large wooden beads may be purchased for small children to string. Colors may be sorted, or designs made. Children at three can learn to sew on their own buttons. Children can sort buttons and string all of one kind on a string. At what age can a child button his own clothes? Carry a glass of water without spilling? etc. Children love to do things when they feel the task is important and appreciated.

Halloween decorations and favors are easily made and appreciated by the children, even in the home if there is no party.

November—Things that can be made from paper. By folding and cutting, paper dolls, furniture, caps (2 kinds), ships, chickens, windmills, etc. Weaving paper mats baskets, etc. Sewing outline drawings on cards, afterwards on bibs, dishtowels, etc.

Thanksgiving decorations and table favors and place cards can be made.

December — Xmas suggestions and presents for members of the

family. With a pocket knife and a coping saw boys can make bread boards, cake boards, tie racks, etc. Girls can make needle work designs for towels, handkerchiefs, etc. Salt beads. We solicit suggestions from all members. (We make our own models and present at the union meeting). Supervisors make their models before going to class. At what age can a child begin to assist in setting the table? At what age can children wash hands, face, neck, comb hair, etc.

January—What can we do with spools? Make wagons, cradles, tops, hay forks (spools for pulleys), doll furniture, book cases, weaving, color spools, and string. With cigar boxes and pocket knives, boys can make many things. Crepe paper and oil cloth novelties can be made by small girls.

At what age can children peel potatoes and help to prepare vegetables? What age can children learn to make their beds and keep rooms tidy?

February—Three holiday or festive occasions. Lincoln and Washington's birthday and Valentine's Day. Patriotic things—flags, red, white and blue decorations, a cake frosted to represent flag. Gum drop pigs for Lincoln's birthday, hatchets for Washington's birthday. If children plan and work for little parties they will appreciate them more. Let mother be the helper and director. For Valentines, decorate a cake as a valentine—heart shaped nut cups. Original designed valentines give the child something to occupy his time, and make for accuracy; also teach color, design, form, proportion, and aesthetics. A valentine is a message of love.

March—Spring starts with March with outside games. We present our Easter novelties because it would be too late to give them in

April. Easter novelties made from egg shells—baskets, cradles, flower pots (plant in them crocus bulbs); make pigs, rabbits, color shell, make faces, make hats and bonnets for them. Make from gum drops and candy eggs, baskets, pigs, and rabbits. For the table, cup cakes with candy rabbits or chickens in green frosting; make cake look like a nest with cocoanut; put eggs and candy yellow chicks on for decoration. Salad: 1. boiled eggs cut to look like a flower with yellow center; place on plate with shredded lettuce. 2. boil eggs hard; take shell off; place eggs in beet vinegar to color them red; cut as above or in slices for salad. How to make a kite—book of knowledge.

At what age can a child commence helping with the cooking? When is a child responsible for money?

April—Children can make flippers, bows and arrows, for target-shooting; whistles of several types can be made in early spring. A parachute made of a square piece of cloth, a string tied to each corner, a weight tied to the four strings. Prepare a garden spot, vegetable or flower garden.

Are lessons in dancing and music considered as work or as play? How can we discover the special aptitudes of our children?

May—How can we obtain the cooperation of our children in the home work? Why do children like to work for the teacher? Why do children like to work for a neighbor or in some other home? Necessity of getting children to school on time helps to regulate many homes during school months; in the summer, this restraint is removed. We suggest that parents learn the value of regularity; value of definite routine responsibility; value of using a chart to assist them. (Franklin

used a chart). Suggest Knight-hood of Youth chart for the child. A suggestive chart for mothers to keep for the child.

Chart

- Name
- Age..... Sex.....
- Physical condition.....
- Food used
- Recreation enjoyed
- Work ability
- Child's attitude
- Mother's attitude
- Weekly or monthly markings

Study

For the success of this work we owe much to Miss Jean Cox, supervisor of adult education in the State of Utah, who has shown special interest in this course. She has furnished outlines on several of the subjects we have studied. The outlines were prepared by Miss Anna Page, who has also showed great interest and helped in the work.

Oct.—Why study our family—no two children are alike. What makes the difference? How to meet our situations successfully. Get others' view points. Profit by others' experiences.

Nov.—Heredity and environment. The part these play in forming child character.

Dec.—Attitude of parents to children and their responses.

Jan.—Attitudes and emotions of children and the part they play in their adult life.

Feb.—Discipline and obedience.

Mar.—Rewards and punishments.

Apr.—Sex problems.

May—The adolescent child.

Some of our wards are so interested that they make two sessions each month. They do the study work at the meeting and meet at the different homes for the work

and play sections. It makes the social contact stronger. In another ward so many want both the sewing and mother group they have the sewing lesson in the forenoon. Another ward is holding the art work at the home of the art supervisor so more can attend the mother group. Many of the older mothers ask the privilege of attending the mothers group so they can take the information to their daughters who live out of our stake, who have little children they cannot leave or for other reasons they cannot attend. We have been asked if we will hold this course through the summer for those who could not come during the winter.

We ask that each group on our workday keep a roll and that members register for the separate classes, that they may feel more responsible for being present at all the classes.

We have a suggestive outline for a four years course for the mothers group. Miss Page has sanctioned it and recommends it.

Mother's Group Study for Four Years (Subject to Changes)

First Year—pre-school age—(physical)

1. Why
2. Appetite and habits
3. Eating and foods
4. Sleeping
5. Elimination.
6. Play
7. Sex
8. Temper

Second Year—emotional—

1. Mental growth and emotions
2. Love
3. Fear
4. Anger
5. Conscience
6. Entertainment
7. Imagination
8. Child's faults
9. Complexes

Third Year—parents

1. The Parents Part
2. Methods of training
3. Parents Faults

4. Corrective method
5. Child's viewpoint
6. Rewards and punishments
7. Honesty
8. Industry
9. Citizenship

Fourth Year—adolescent—

1. Mental and physical development

2. Emotions
3. Attitudes
4. Social
5. Financial
6. Sex
7. Cooperation and companionship
8. Morals
9. Spiritual and life's work.

Notes from the Field

New Zealand Mission:

EVEN from far away New Zealand, interesting tidings of the activity of Relief Society come to us. Sister Jennie Magleby, who has been president of the New Zealand Mission Relief Society for the past four years, writes as follows: "It has been my good fortune to help usher in the new programs of Relief

Society work as outlined by the General Board; to see many new organizations established, with many more sisters enrolled and taking part in this wonderful work. We use the *Relief Society Magazine* in all our class work, and find it a wonderful aid, and a very effective exponent in putting over our work. The lessons from the *Magazine* are translated into the Maori language and published in our Mission paper for the benefit of all. The yearly reports for 1931 show an increase of three new branches, thirty-two new members, more meetings held, better attendances, and more time and money spent for charitable purposes."

We quote the following from a history of the mission: "In the year 1901, under the able direction of President John E. Magleby, the first Relief Society of New Zealand was organized. Sister Takare Duncan was chosen and set apart as president, and Sisters Mere Meha and Ani Renata as her two counselors. After receiving instructions as how to carry on the work, Sister Duncan traveled throughout the Mission, organizing Relief Societies. Very few trains were running throughout the Island, and the roads were very rough, which necessitated most of the traveling being done on horse-back. Wherever the roads were good, buggies were used. The branches were few and far between,



Standing, Sister Takare Duncan, First President of the Relief Society in New Zealand. Seated, Mere Meha, 1st Counselor; Ani Renata, 2nd Counselor.

and oftentimes a night or two was spent by the wayside.

"The early work was that of teaching the Maori women how to care for their homes and families, how to cook, how to make their own clothes, and also teaching them the Gospel principles. Sister Duncan was a faithful worker in pioneering the cause of the Relief Society in New Zealand. She is respected and loved by all those who have labored with her in this capacity. She is 66 years of age and still active and happy. Her two counselors are both alive, and whenever the three meet they enjoy talking over old experiences and incidents concomitant with the early rise and spread of the Relief Society work. In company with her husband, Sister Duncan made two trips to Salt Lake City to go through the Temple. The first trip was to receive their endowments, and the second time they were called by President Joseph F. Smith on special Temple work. Not until eleven years ago was Sister Duncan released from the Mission Relief Society. Today she is still an active worker in her branch.

"The first counselor, Sister Mere Meha, has been a very capable worker in the capacity of her calling. She, too, was very active in pioneering the work of the Relief Society. The Elders always have a real Maori welcome, *Haere Mai*, at her door. Last May, at the age of 76, Sister Meha was the "life" of the Temple party—a group of thirteen, who made the trip of eight thousand miles to obtain their endowments in the Hawaiian Temple at Laie. By saving every penny of her money for a considerable time, she was able to provide her own \$225.00—the necessary amount for the trip—the substantial aid offered by the Mission Relief Society was not needed. She is one of the very

few of her age to learn to speak the English language fluently. She is a devoted Church worker, and a hardy pioneer.

"The second counselor, Sister Ani Renata, is a staunch and devoted worker also. Besides being a Mission worker, she was president of the Tamaki Branch for twelve years, and was much loved by those working under her. She and her husband were also members of the last Temple group.

"In later years it has become the policy of the Mission to place the Mission President's wife as President of the organization, with Maori sisters as counselors. Many changes have taken place, not only in the country, but in the Maori people. Trains now run to almost every part of New Zealand, and the automobile has taken the place of the horse and buggy. Schools are erected everywhere, and most of the Maoris are educated, and are on the same level as the Europeans.

"The work of the Relief Society in the Mission is growing. Today there are fifty-two organizations, with a membership of 607. The lessons and outlines of work are taken from the *Relief Society Magazine*, and the work is patterned as near that of the home Relief Societies as possible.

"For the past four years, with Sister Jennie Magleby at the helm, the work has grown by leaps and bounds; new programs have been introduced, and much interest added to the work. The sisters have found life more abundantly through being anchored to the truth, and enjoy their work of 'aroha' in the Gospel of the 'hearty hand shake'."

Tahitian Mission:

ANOTHER interesting report is from Sister Marguerite S. Bur-

bridge, president of the Tahitian Mission, which reads as follows: "I desire to report our Relief Society Conference which was held April 9, 1931. We had a very nice meeting, and some very interesting testimonies were borne. We did not have as many in attendance as we had hoped for, but on account of the bad financial condition of the natives, there were very few came from the Upper Islands. However, all the sisters in Papeete were in attendance. At the close of the meeting a dinner was served to all Relief Society members, as well as to all the members of the Church, and a very lovely time was enjoyed. We did not have a pageant this year, as I was very busy putting on an operetta with the children. We are enjoying our work down here very much, and feel that we are being blessed beyond measure."

Northwestern States Mission:
FROM the Northwestern States Mission comes the beautiful picture, and account of the Relief Society pageant, which was presented in Seattle, also in Tacoma. "The Guardianship of Life," was presented by the Relief Society of the Seattle Branch of the Northwestern States Mission, on November 13, 1931. The divine and spiritual message contained in this pageant, it was staged in such a delightful manner, the characters were so well chosen, and the magnificent flowers of the Northwest enhanced our stage setting to such a degree, that a repetition was thought necessary in order that more of the people of the branch would have the opportunity of seeing a production carrying so much of worth to all. This second production was given November 22, 1931, in conjunction



PAGEANT "THE GUARDIANSHIP OF LIFE," SEATTLE BRANCH, NORTHWESTERN STATES MISSION

with a Sunday Evening service, and our chapel was well filled. Visitors from the Tacoma Branch were in attendance that evening, and at a request from their Presidency, Seattle presented the pageant again in Tacoma, Friday evening, December 11, the closing night of a bazaar given by the Tacoma Branch. It was such a beautiful thought to present and leave with our sister branch at the Yuletide season, that it gave the Seattle Relief Society officers and members much happiness in doing it. The production was under the direction of Mrs. Alma Benson, President of the Seattle Branch, a most capable Relief Society member, Sister Pauline Lanyon, assisted by Jeanette T. Batt. Sister Laura Shomaker, first counselor in the Seattle Y. L. M. I. A., played the musical accompaniments. In the Tacoma offering Sister Onlyn Weiser sang the solo, "O My Father."

Southern States Mission:

FROM the Southern States Mission, Sister Grace E. Callis, Relief Society President, writes of their year's activities. "We offer the report of the work done by the Relief Societies of the Southern States Mission with a feeling of gratitude to the Lord for the increase in the number of Societies, growth of membership, the growing sympathy for the sick as expressed in increased and frequent visits to the sick, and the large amount of food, clothing and money distributed to the worthy poor, not all of whom are members of the Church.

"Nobly and generously have the sisters responded, to the call requesting each of them to make or donate one or more articles of clothing to give the poor. With commendable public and civic spirit the women of several Societies have met with public charitable organizations and assisted in making clothing for the

destitute, thus showing that they have pity for the unfortunate outside as well as inside the Church.

"Most of the Relief Societies have prepared a written account of their organizations, which is really a history of the founding and the progress made up to date by the Relief Societies. All the officers are being urged to furnish this data for the historical records of the mission.

The sisters sense the necessity of learning their duties more fully as members of their organization. During the year conferences were held. The questions asked by these unselfish workers disclose their willing minds and spirits to engage in this good cause.

"With genuine missionary spirit some of the sisters have engaged in missionary work, joining themselves with the lady missionaries in tracting and holding cottage meetings. They have assisted in providing Christmas trees loaded with toys for the children. The strangers, the missionaries and members attending district conferences, have partaken without charge of substantial food provided and prepared by the sisters.

"The spirit of patriotism had marked the planting of trees in honor of the Father of our Country. This act of recognition of George Washington has elicited much favorable comment from non-members.

"In doing Relief Society work, not forgetting the nature of it as taught by the Prophet Joseph Smith, we are blessed of the Lord. Our visits to the sick, the knowledge that it is more blessed to give than to receive, give us a foretaste of heaven, and the blessed testimony that we are pleasing God. Faith in the Gospel is strengthened by the lessons in the *Relief Society Magazine*, and the counsel and instruction given by our Relief Society leaders make us happy and more efficient in our work."

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

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	. . . . .	President
MRS. AMY BROWN LYMAN	. . . . .	First Counselor
MRS. JULIA ALLEMAN CHILD	. . . . .	Second Counselor
MRS. JULIA A. F. LUND	. . . . .	General Secretary and Treasurer
Mrs. Emma A. Empey	Mrs. Amy Whipple Evans	Mrs. Ida P. Beal
Miss Sarah M. McLelland	Mrs. Ethel Reynolds Smith	Mrs. Kate M. Barker
Mrs. Annie Wells Cannon	Mrs. Rosannah C. Irvine	Mrs. Marcia K. Howells
Mrs. Jennie B. Knight	Mrs. Nettie D. Bradford	Mrs. Hazel H. Greenwood
Mrs. Lalene H. Hart	Mrs. Elise B. Alder	Mrs. Emeline Y. Nebeker
Mrs. Lotta Paul Baxter	Mrs. Inez K. Allen	Mrs. Mary Connelly Kimball
Mrs. Cora L. Bennion		

Mrs Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor	. . . . .	MARY CONNELLY KIMBALL
Manager	. . . . .	LOUISE Y. ROBISON
Assistant Manager	. . . . .	AMY BROWN LYMAN

VOL. XIX

MARCH, 1932

No. 3

EDITORIAL

The Relief Society as a Means of Self Realization

SELF preservation is said to be the first law of life. Life is sacred and it is well that people hold it so valuable and preserve it so tenaciously; but higher than the preservation of it is the realization of self, developing the innate possibilities, calling forth the hidden talents. We know of no organization that so completely helps women to realize self as does the Relief Society. The Master laid down the law of self realization when he said, "Whoever will be great among you, let him be your minister, and whoever will be chief among you, let him be your servant." They who follow this admonition realize the paradox of finding life through losing it.

The women of the Relief Society realize their better selves by transcending their personal desires and ministering to the general good, by forgetting self for others. They are enriched by their service. No

wonder they are deeply spiritual, for in the realm in which they minister one is enriched, not by what is kept but by what is spent. They find the most satisfying happiness in making others happy. They are freed from selfishness, for in their work "sacrifice is growth and service is freedom."

Besides the opportunity for service to others, the Relief Society recognizes the rhythm of life—taking in, giving out. It senses the fact that "it is not selfish to cultivate one's faculties, to develop one's talents, to make the most of one's opportunities." The study courses offer educational advantages that are deeply appreciated by the membership. Many women are being educated in the broadest sense of the word through the classwork. Brigham Young said, "Education is the power to think, the power to act, and the power to appreciate." The Re-

Relief Society develops all three of these powers. One possesses only the talents that are used, for without cultivation they shrivel and die. The Relief Society woman multiplies her powers through using them. Through this organization opportunity is given for the members to express themselves, and it is a well known fact that expression clarifies thought. Much responsibility is placed upon the shoulders of the officers, and responsibility develops undreamed of powers. The Relief Society woman's emotions are developed through sympathetic understanding and tender ministrations.

For ninety years the Relief Society has fulfilled its mission—"searching after objects of charity

and administering to their wants," developing the members, "provoking the brethren to good works, putting down iniquity and strengthening the virtues of the community," "holding all characters sacred," providing for its members an outlet for the "feelings of charity" that are God-implanted in the woman-heart. From the day it was organized, when the Prophet turned the key, the Society has rejoiced, knowledge and intelligence have flowed freely, and better and better days have been enjoyed by the women who are honored in being connected with this great organization that was founded by the Prophet, and that is instructed and sustained by the Priesthood. Kindness, charity and love have continually crowned its work.

The National Council's Participation in the Century of Progress Exposition

AT the Chicago World's Fair held forty years ago, the women of the world held a great international conference. Now Chicago is planning another great exposition for 1933. This one is to be developed "upon scientific and educational lines and will point not only the way our civilization has come but perhaps the way it is to go."

Early in 1931, Dr. Anna Garlin Spencer presented to the National Council of Women the desirability of the women again showing to the world the power and influence of their organized life. She hoped that in the 1933 exposition there would be a picture of women's organizations and their work in the social science building of the Century of Progress. She hoped that "this work would be crystallized through the publication of a book based upon scientific research and made a permanent record of the

achievements of organized womanhood." Before her death, she had secured the generous cooperation of the Century of Progress Exposition.

Approximately five million club women throughout the United States have pledged their cooperation to what is claimed to be "one of the most dramatic and spectacular projects which has ever engaged the attention of organized womanhood in America. They will unite in an exhibit at the Century of Progress Exposition in Chicago in 1933, which will demonstrate the monumental accomplishments of women along cultural, philanthropic and welfare lines during the past one hundred years."

Already the National Council has leased 2,400 square feet of floor space in the Social Science Building for the use of its twenty-one member organizations. "Here it will unfold the dramatic story of how

women's organizations have developed from the first small cultural societies to the large influential groups which play an important part in the civic life of America today." The National Council of Women will also sponsor an International Congress in connection with the Exposition, which women from many countries will attend.

A research worker will prepare scientific material upon which the exhibits and the dramatic record will be based. A well-known woman writer will weave this material into a fascinating story of the work of women's organizations.

The three projects were formally launched at a dinner given by the National Council of Women in honor of Mr. Rufus C. Dawes, President of the Century of Progress Exposition, at the Vanderbilt Hotel in New York City late in November. Approximately 150 women

leaders from various parts of the country attended. Mrs. James Moyle represented the National Woman's Relief Society.

It was estimated that it would take at least \$100,000 and two years' time to carry out these plans. After investigation it was found that the Postal Telegraph Cable Company was desirous of having women become better acquainted with its many services, and it offered to furnish \$100,000 for the exposition projects if the organization would secure a million signatures to petitions to be sent to foreign governments asking them to send their most representative women to this exposition, these petitions to be signed, as far as possible, in the Postal Telegraph offices. Where this is not feasible, the petitions may be signed in meetings. As a member of the National Council, the Relief Society is cooperating in getting signatures to these petitions.

Hyrum Gibbs Smith

IN the death of Hyrum Gibbs Smith, Presiding Patriarch of the Church, we lose one of our most beloved leaders. His public life was characterized by integrity, devotion to duty and an eagerness to serve and bless his people. He was gentle, retiring, earnest, loving and full of the spirit of blessing. It has been truly said that "no man who has held this position has more faithfully or honorably magnified the calling of patriarch than has he."

His home life was beautiful. He and his wife were truly mated and were devoted to each other and to their children. The sorrow of parting will be assuaged by memories of the happy years spent together. He will be held in loving remembrance by the thousands to whom he has given blessings and by all who associated with him. May his family be comforted. May his children continue to walk in the paths marked out by their faithful father.

Woman's Christian Temperance Union

THE Regional Conference of the National Woman's Christian Temperance Union that convened in the Hotel Bigelow in Ogden, Jan-

uary 25 and 26, 1932, had for its object, "to promote law observance; to study the problems of law enforcement; and to make vocal the

sentiment in favor of national prohibition."

One visiting the convention could tell that the old militant spirit that drove the saloons from the land is still here to maintain the ground already gained and to continue the fight for prohibition.

The Reverend Harry T. Morris said, "There is no argument against the values and righteousness of prohibition. The business of the W. C. T. U. is not to meet in circles and give platitudes about prohibition. Its business is to universalize the sentiment of the organization. The problem is to evolve methods to do the job." He urged that mothers of today rear their children with the same teachings on which he was brought up, that they may know the evils of liquor and resolve never to taste it! He emphasized the fact

that "no law is effective unless man loves the law and obeys it because he wants to."

One of the leaders, Mrs. Nellie B. Burger, quoted the words of Lincoln—"With public sentiment nothing can fail; without it, nothing can succeed."

President Louise Y. Robison said that "to many people the 18th and 19th Amendments are but written in ink. It is the mission of every loyal American to make these words of ink a vital force written in the tables of the heart."

The Reverend Dr. Rollin Ayres said, "Prohibition came because every other expedient had failed." One speaker after another gave instruction, encouragement, information, and roused the determination of the delegates to carry on in the worthy cause.

Happening

By Claire Stewart Boyer

This poem received second honorable mention in the Eliza Roxey Snow Poetry Contest

Three times in my daily wanderings
A soul flashed its golden hue
Out of the dark to my lonely soul,
And none else knew.

The first was a kiss as fresh as the dawn
Coming over a hilltop of grief,
And my heart looked up in wonderment
With a child's belief.

Yet I faltered as a child must do,
Not knowing which way life leads,
Till a smile shone warm as the summer sun
And filled my needs.

Then came a word, a crystal sound
From lips that were closed before,
And the day brought me unexpectedly
To heaven's door.

Lesson Department

Theology and Testimony

(First Week in May)

THE BOOK OF MORMON: NEPHITE IDEAS OF THE RICH AND THE POOR.

Select Readings: Alma, chapters 29-35, inclusive. Are there any new ideas here? If so, what are they?

One of the things that make the prophets outstanding in the history of revealed religion is their attitude toward the rich and the poor.

Isaiah is a signal example of this. "What mean ye," demands the prophet, "that ye beat my people to pieces, and grind the faces of the poor?" And elsewhere he exclaims, "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" Also he predicts the time when "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

Jesus, however, is the most notable example of sympathy with the poor and the oppressed. One of the signs that he was the Christ, as he told the disciples of John was that "the poor have the gospel preached unto them." Every reader of the *Gospels* remembers how Jesus isolated the widow who, out of her poverty, had given her "mite" in the temple. Every one knows also what he said about the difficulty which the rich would encounter in their attempt to get into heaven. And then there is Lazarus and the rich man—a classic example.

Now the spirit of the *Book of*

Mormon, so far as this phase of life is concerned, is of a piece with that of the prophets and of Jesus.

That astonishing man Jacob, whom we have had several occasions already to quote, has something also to say on this subject. "Woe unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore, their treasure is their god. And behold, their treasure shall perish with them also." (II Nephi 9:30)

King Benjamin, who lived in the second century before Christ, elaborated on this theme in a discourse which he made to his people. Here are the ideas he advanced:

(1) The "substance" which the rich claim as their own is not theirs at all, but God's. In this he agrees with another, the psalmist, who says, "The earth is the Lord's and the fulness thereof." This is the ground that all the prophets take, who have spoken on the subject. Men are only "stewards," as our own prophet stated in his time.

(2) Those who have sufficient to live on from day to day should impart of their substance to those who are poor. And this for the reason that all are really "beggars," the rich as well as the poor; the rich "beg" the Lord for a remission of their sins, even if they do not beg

for their bread. The King adds:

"If ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you, but to God, to whom also your life belongeth."

The *Book of Mormon*, however, nowhere condemns riches as such, nor the rich because of their wealth. It condemns only the attitude of mind so often induced by money values. And in this there is agreement with all that is elsewhere said on the subject. To come again to Jacob's teachings (2 : 17 - 19): "Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted."

King Benjamin touches a point that still, after more than two thousand years, is much mooted. He says (Mosiah, 4:16-18): "And also ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

"Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever

doeth this the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God."

And then (in verse 22) follows that passage about judging, already quoted.

This problem of the poor and the rich, therefore, appears to have given the Nephites the same concern as it is giving the world today. And they sought to solve the problem chiefly, it seems, by requiring charity on the part of the rich toward the less "fortunate." Our solution is mainly through another channel.

After the visitation of Christ to the Nephites this problem was solved by the adoption of what is known among us as the "united order," or the "order of Enoch."

The united order, so far as we know, was first employed as a means of handling the matter of the poor and the rich in the City of Enoch. Hence one of its names. Enoch lived the sixth generation from Adam.

Says the *Bible*: "Enoch walked with God: and he was not; for God took him." In the *Pearl of Great Price*, however, we learn much more about him. His people were living under the united order; they had all things common; and there were no rich and no poor among them.

This order prevailed also among the first disciples of Christ. The account says, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid

them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4:32-37)

But the most successful attempt to live the united order so far as our information goes, was among the ancient Nephites after the time of Christ. Here is what is said of the matter:

"And they did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." (III Nephi, 26:19; IV Nephi, 1:2, 3)

This condition went on from the year thirty-six, A. D., to the year two hundred and one, A. D. In this last year the historian writes, "From that time forth they did have their goods and their substance no more common among them." Whereupon, he continues, "they began to be divided into classes; and they began to build up churches unto themselves to get gain, and began to deny the true church of Christ." (IV Nephi, 1:26, 27)

To sum up the question of the rich and the poor as it appeared among the Nephites:

(1) There was the customary social division among them of the rich and the poor. Many allusions to this classification are made throughout the narrative of the thousand years of Nephite history. The first Nephi tells of it by way

of prophecy and warning (I Nephi, 13:7, 8). Alma the Younger refers to it disapprovingly (Alma, 1:29, 30). All through the history, in fact, this division on the basis of property ownership runs like a scarlet thread.

(2) An earnest attempt was made during all this time to handle the problem. This was done mainly by the prophets, and their appeal seems to have been through religion. They sought to induce the rich to look after the interests of the poor and unfortunate, by telling them that their salvation in the next world would be in question if they did not. We read of no effort on the part of the state to relieve the situation. The efforts made, however, appear to have been only temporary in their nature, and did not go to the root of the economic question.

(3) This root-remedy was attempted only after Christ furnished the idea and the impetus. It was the united order, and involved the principle of equality in temporal concerns—which is the primary inequality in the world as at present constituted. And the basis of this order was found in the spirit of religion.

A consideration of the principles of the united order in our own times will doubtless furnish a clue to what was done under Enoch, under the ancient apostles in Palestine, and at the time it was practiced among the Nephites. Here are these principles in brief:

(1) Inequality in temporal things is an artificial, not a normal, condition. "It is not given," says a revelation to the Prophet Joseph Smith, (49:20) "that one man should have that which is above another, wherefore the world lieth in sin." Furthermore, the Lord says in reference to this very matter of material inequality, "I say unto

you, be one; and if ye are not one, ye are not mine."

"Let every man esteem his brother as himself, and practice virtue and holiness before me," the Prophet is told. "And again I say unto you, let every man esteem his brother as himself. For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?" (Sec. 38:24-26.)

(2) Temporal equality does not mean that every man should have the same amount as every other man of temporal goods. Edward Partridge, the first bishop of the church, was requested in the Kirtland branch of this order to "appoint unto this people their portions, every man equal *according to his circumstances and his wants and needs.*" The man with a wife would "need" more than the man without; and the man with seven children would "need" more than the one with only three; and so on.

(3) This equality in temporal things is a pre-requisite to equality in spiritual things. In a revelation given in 1832 (78) the Prophet is told (verses 3, 5, 6): "For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, * * * that you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things. For *if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things.*"

(4) Not only a few members of

the church, but all of them, were to be under this order. "You are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."

In the united order, therefore, we come face to face with the conflict between selfishness and service, between Christ and the "natural man." Its adoption by the Saints in Missouri and Ohio days was unsuccessful partly because of human weakness and partly because of circumstances over which they had no control—outside opposition. Since then the law of the united order has been held in abeyance, excepting for some trials of it in a few places in Utah—Orderville, Glenwood, and Brigham City. After the Redemption of Zion, whenever that event takes place, the practice of this economic principle will be renewed.

With us, as soon as the united order was abandoned, a lesser law, the law of tithing, took its place. But there is no mention of tithing in the *Book of Mormon* in connection with their own religious practices.

Questions

1. How important is the matter of earning a living in the modern system? Explain how it is that the "love of money" is the "root" of

all evil. What is the cost of living per individual in the United States? What danger is there in the accumulation of large surpluses of wealth?

2. To what extent is "charity" a solution of the unemployment problem? Tell about the "dole" in England. Is it true that a poor man is to blame for his condition? Has society any part in that blame? If so, what part? Why does the Lord so often express sympathy for the poor and censure for the rich? Are riches in themselves bad? Why do you think so?

3. What is the united order? Tell about its practice among the people of Enoch, among the early

disciples of Christ in Palestine, among the Nephites, among the Latter-day Saints. Why is wealth so often a hindrance to the enjoyment of spiritual blessings? Explain the sentence, "It is not given that one man should have that which is above another." Explain: "If ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." Under our present economic system, talent is often undeveloped in the youth for lack of means. Show that this would not be the case under the united order. Compare tithing with the united order. To what extent would there be individual ownership, and to what extent public ownership, under the united order?

Teachers' Topic

Watchword: "And into whatsoever house ye enter, first say, Peace be to this house."—Luke 10:5.

Text: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matthew 16:24.

This injunction together with the record of the life of our Savior, gives us to understand that life to the faithful is not to be one of ease and pleasure. Had He intended us to pass through this existence casually, He would have set the example by doing so Himself; but that was not the pattern that He gave us to follow. When He said that he who would come after Him must deny himself, and take up his cross and follow Him, it was no idle phrase. He meant that there would be a cross for each to bear, and that earthly pleasures must be renounced. Had Jesus chosen the gratification of temporal power He would have been greater than Pilate or Herod in their time. What is the glory which they achieved compared to the memory of Him who has lived

in the hearts of mankind for nineteen centuries? They are remembered only because of Him. Time has dimmed their glory, but year by year and century by century His light has grown brighter, His influence more strong. From poverty, suffering, crucifixion, He became the greatest power for good that the world has ever known.

It seems natural and easy to us at this distant time for Him to have chosen as He did. We know little of the temptation He had to resist in choosing to be faithful to His trust. What we do know, and what we must build upon is that He did choose righteously, and that that is the pattern He meant us to follow. That does not mean necessarily that we must be denied all earthly joys. It means that for everyone

there is a cross. Those who refuse to bear the cross cannot follow Him.

When two of His disciples sought, through their mother, positions of honor, He turned to them and said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? * * * Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:22-28.

The message of Jesus' life, interpreted by unbelievers, becomes meaningless. To those who love Him it is the exemplar by which they can learn how to rise to the full stature of their spiritual possibilities. To follow Jesus, every Latter-day Saint must not only believe in Him, but with a steadfast purpose, must do as He did, speak

as He spoke, think as He thought. To be like Him we must indeed follow Him. He loved His enemies; do we love ours? He forgave those who crucified Him; could we do that? He was kind to the sinner; are we always kind? He accepted earthly tribulation as a spiritual discipline by which He gained strength; have we the vision and the courage to do the same? We believe that never for an instant did He forget His mission, or that He was the Son of God; do we always remember that we also are the children of God, and that true greatness is only attained through goodness, humility, and strength of character?

To follow Jesus, He must become to us a reality, living, loving, helpful. We must not think of Him as passive and remote. We must be aware of His nearness and His love. We must cling to the promise that He made to those who follow Him: "And, lo, I am with you alway, even unto the end of the world."—Matthew 28:20.

Her Calling

By Edith E. Anderson

"I am only a visiting teacher," she said,
As I asked of the calling she had:
"Only a teacher," I answered and thought
What cause she had to be glad.

Only a teacher, through sunshine and storm,
Making her rounds of cheer,
To the sick and the lonely, the burdened and sad,
Bringing the Comforter near.

The true and the faithful, encouraging on;
Allaying fair childhood's alarms,
The weak and the wayward, the careless and proud,
Enfolding in charity's arms.

What calling more potent, could anyone have?
The Master has said in His call,
That those in His kingdom who would be great,
Must freely give service to all.

Literature

(Third Week in May)

THE SHORT STORY OF TODAY

There are at least three questions every thoughtful student of the short story classes will want to ask herself before the work on the American short story is completed. She will want to know if the short story is showing any new developments; she will wonder who are the best writers; and she will desire to know where she can turn to find the best types of stories.

The answer to the first question can be only an attempt. We have learned from our study of ancient Egypt, Greece, Rome, England, France, Germany, Russia, and Scandinavian countries, and America, a thing that we all knew more or less in the beginning. It is this—that only in matter of form does the short story change. In the chief essentials it has always been the same. We have traced it from the time that its chief purpose was to point a moral (and in every century it is used for this) down to a time when it is a widely used form of writing and its great purpose is to entertain—allow its readers to escape for a few minutes into a different world.

In the nineteenth century, first Edgar Allen Poe and later lesser artists, observed certain qualifications that they felt a short story should have in order to belong to the type. The twentieth century masters and critics have in the main retained these qualifications. However, they have added a few more, all very characteristic of our times. A story must be a picture out of real life, and it must disclose the situation in the briefest manner possible, at the same time permitting the reader to see beyond the situa-

tion. The climax must be brief; in a few words it must bring together the essence of all that has gone before in such a way as to give a revelation to the reader. There must be no wasted words, and none that suggest triteness or a borrowed vocabulary.

People who read stories nowadays are used to the flash of headlines, to the often cheap and hurried entertainment of the movies. They demand that stories "start at the crack of the pistol." They demand new situations and new sensations. In the main, stories have tended to become shorter. Readers want to finish one so that they can start something new. Their appetites have often become jaded; they look for more startling sensations. For these reasons there are many stories about success being achieved under unusual circumstances and great difficulties, more stories about crime and mystery, and many highly colored stories of city life and life in strange countries. And all of them must have swift action. Apparently the readers are in the minority who demand that stories have beauty in style and a profound insight into life. For this minority, there are, however, writers. There are always men and women who are willing to sacrifice commercial gain to write to please themselves. There are many writers, too, who are experimenting in form.

The Russian writers for several decades have influenced certain Americans and the result is felt in a form called naturalism. Naturalism is merely the name attached to a technique which strives to achieve

the effect of making people and action seem natural. A situation, to the naturalists, should not be contrived, but picked up from the everyday circumstances of common life. The characters must not be idealized or used to expound ideas. The action must show life as it is. The conversation must be that of people as it is in real life, and it is not necessary to build a climax, because climaxes do not happen so often in life. One thing ends, another begins, and we may not be conscious of an event that has changed us. The naturalists, however, are turning more to form, just as the poets have been doing.

On the whole, there are a great many writers who have achieved a very reputable technique. There is always a tendency towards journalizing stories; there is a steady growth of the "true confession" type, stories whose salaciousness is cloaked under the form of a moral lesson; and always a few worthy stories that help us to see life more clearly.

Now to the second query. It is hard to judge which of our present day writers will live the longest, there is so much of all writing that is ephemeral. Blanche Colton Williams, one of the foremost critics of the short story, a decade ago, listed a number which she considered worthy. Among them are: Alice Brown, James Branch Cabell, Dorothy Canfield, Robert W. Chambers, Irvin S. Cobb, James B. Connolly, Richard Harding Davis, Margaret Deland, Edna Ferber, Mary W. Freeman, Hamlin Garland, William S. Porter, Joseph Hergesheimer, Fannie Hurst, Jack London, James B. Matthews, Melville D. Post, Mary Roberts Rinehart, Booth Tarkington, Edith Wharton, Susan Glaspell, Lincoln Colcord, Wilbur Daniel Steele,

Octavus Ray Cohen, Henry Van Dyke, Benjamin Rosenblatt, Richard M. Hallett, Arthur Johnson, Rupert Hughes. To this list must be added Willa Cather, Theodore Dreiser, Sherwood Anderson, F. Scott Fitzgerald, Ruth Suckow, Katherine Bush, Ernest Hemingway, and perhaps Ring Lardner and Don Marquis. Oliver La Farge, author of "Laughing Boy" and another best seller, also writes short stories of a superior quality, and Mary Hastings Bradley and Mr. and Mrs. Colin Clements are writers who are gaining prominence.

Almost all of Miss Williams' list are still writing for magazines. Booth Tarkington, who has been dean of American letters for so many years, has a story in nearly all of the collections of "best stories." He is, perhaps, the most gifted of all the American writers. To him has been given insight, humor, fantasy, and the power of making a large number of characters seem convincing, but he has seldom contrived to use these gifts to their fullest extent. Joseph Hergesheimer will always have a following, and his readers are particularly delighted when he follows romance to the past ages in American history. Sherwood Anderson, one of the naturalists, has the power to reveal a person's soul, and while many people object to his subjects, he is worth cultivating.

And there is Ruth Suckow, a naturalist of a different sort. She writes simply and honestly of the people of her Middle West. Her work is too fine and truthful to have a wide audience, but she is a true artist. Her "Iowa Interiors" is one of her best collections.

The third query is easier. There are a number of well-known magazines from which one can expect a

reasonable number of worth while stories, but each year a surprisingly large number of the stories that fill the two collections, the O'Brien and the O'Henry, come from the humbler magazines.

The Saturday Evening Post, for all its department store array, always carries a few of the finest stories of the year. Harper's and the Atlantic can be counted on for a steady supply of good stories. Pictorial Review has a better average than the other woman's magazines, but The Woman's Home Companion, Ladies' Home Journal, McCall's, and The Delineator all manage to publish a few good tales. Scribner's Magazine, which belongs to the quality magazines, allows more experimentation, and is a favorite among college people. It is now trying to revive the longer short stories. Liberty and Collier's carry the quick action stories, and Cosmopolitan, a magazine specializing in great names, occasionally has a good story. The American Mercury is friendly to the experimenters, and there is a new magazine called Story. This is published by a group of writers who have had a hard time publishing in the older magazines.

For class study two suggestions are offered: the study of Wilbur Daniel Steele's prize story in the O'Henry Memorial Award collection for 1931, "Can't Cross Jordan by Myself," and the study of a story in either the Improvement Era or the Relief Society Magazine. This wide choice is offered because some of the teachers will enjoy using a story from our church magazines, and because it will not be possible for every ward to procure the Steele offering. The "O'Henry Memorial Award Prize Stories of 1931" will be available at a good many public, school, and rental li-

braries, and the story itself can be found in the Pictorial Review for August, 1930.

Wilbur Daniel Steele is one of America's foremost short story writers, and a man who believes that the art is worthy of a writer's best efforts. His "Can't Cross Jordan by Myself" was awarded the prize in the O'Henry 1931 collection by a large majority of the judges. While it would be misleading to think of it primarily as a religious story, it has for its theme the idea that immortality cannot be achieved unless one believes in immortality. It is full of delicately implied wisdom, and it is rich in humor and fantasy. On the surface the theme would seem to be rather ghostly, but the idea of ghosts does not trouble the reader while he is studying the story, nor does it leave uncomfortable feelings afterwards. The judge is too human and too likeable and so is the old negro servant.

The plot is a simple one. An old southern judge who is honest, intelligent, well-liked, tolerant, and a thoroughly good man, has no belief in a future life. As old age approaches, his great cross is that his northern daughter-in-law cheapens the old home with her seances. To avoid one of these he goes into the smoke house, a place made unsafe by age, and is killed by one of the loose beams or boards. It takes the judge sometime to learn that he is supposed to be a departed spirit—he is so much alive. One of his chief longings is for a peaceful place where he can ponder over his situation. But everywhere he goes he finds some one more troubled and earthbound than himself. He finally finds a quiet place in a western mine. His only neighbor is a man who is burdened with a sick conscience and a desire to complete

the thing he worked for in life. The miner passes on the idea that the judge must still be on earth either because something is troubling him or some one needs him. The judge scoffs at the idea, but he drifts back to his old home. Here he finds that Sam, his old servant, was unwittingly the cause of his death. Sam has been lynched and is waiting for the judge's forgiveness to cross Jordan. As soon as the judge learns the trouble, he forgives Sam in a very human way, and Sam urges that they start for Jordan. Now the judge comes to grief. Sam can see the river Jordan, but to his master it is only a neighborhood stream. He refuses to put his feet into it and Sam reluctantly returns with his master. The judge finds his position humiliating, but when the story ends he has not yet seen the light. Whether he will ever be able to see it we do not know, but we like the servant and the old judge so well that we hope that Sam will convince the scoffer.

The judge and Sam are not new characters. We have seen their like in many stories, but the situation, the humor, and the wisdom they impart are fresh and stimulating. It is a story to make one laugh and think.

The Improvement Era's prize story, "Troubles," by Mrs. Olive M. Nicholes in the October, 1931, number is suggested. The setting of this story is in the Dixie country in the springtime and Mrs. Nicholes, whose husband has been an educational leader in this country for a good number of years, knows and loves the land which she describes. Her story has for its theme the idea that man should not allow ephemeral troubles to shake his faith or to stop his labors and that the only real trouble is the

seeing of one's loved ones turning from paths of honor. She intimates, too, that even this trouble must be borne without complaint. The main story, that of the old man who helped to pioneer the country, has what is known as a frame. The frame is the younger man who has invested his money and hopes in a Dixie orchard and one morning gets up to see it killed by frost.

The story is simply told, the local color—orchards, red hills, and black rocks—is convincing and sometimes beautiful. On the whole it has striven for the two qualities which Mr. O'Brien says each story must have—genuine substance and artistic form. It is in the first that the story is most lacking. The old man and his one great trouble are not as convincing as they should be. We do not feel his troubles as deeply as we should, nor do we identify ourselves completely with the younger man. The didactic note is a little too apparent and makes the climax forced. This critic wishes that the author had chosen all of her characters from the natives of Dixie instead of bringing one from New England. It is, however, well written and it carries a message that is much needed.

In the October, 1931 number of the Relief Society Magazine there is a story by a well known Utah writer, Mrs. Ivy Williams Stone. All of the class members may have read it, but it will bear reading again. Mrs. Stone is a fluent writer with imagination and in this story she has dipped into philosophy. "Turn About" is a pleasing little story dealing with an old truth: that mankind is forever meddling in other people's affairs and that the meddling causes more sorrow and confusion than it does changes. The story is of a mother and two daughters. The mother is growing old

and since she has a little leisure time she turns to the cultivation of her mind and Indian philosophy. But her studies are interrupted by the conflict in her own home. She is made to realize that her daughters are in a turmoil because they are both trying to make each other over. It is some time before the daughters see each other's point of view and are ready to make concessions. There is a didactic note in this story, but it is a light one, and Mrs. Stone, like a true artist, does not make us believe that the struggles are over. We know that the women will always be irritating each other. However, they have seen a little light and we feel that they will be more tolerant and more mindful of their own lives.

And next month we shall hear more about Mrs. Stone and other Utah writers.

* * *

Since this is the last lesson, proper, on the short story, many teachers will feel it more profitable to ask

some general questions about the course instead of studying the lesson story in detail. Here are some suggestive questions:

Has this course changed my conception of the short story? Has it in any way changed my tastes in selecting short stories to read? What things will I demand in a short story? How will I judge its qualities? Will I read more short stories?

What have I learned about other countries—racial characteristics, development of literature, authors, et cetera? Has it made me more understanding and tolerant? Can I give the characteristics of the short story in the countries I have studied? How many foreign authors do I know?

Which of the authors I have studied do I like best? Which story is my favorite? Which country's stories do I like best and why? What is America's contribution to the short story? Is the short story as worthy a form of art as novel writing?

Social Service

(Fourth Week in May)

PERSONALITY STUDY: DOING THINGS DIFFERENTLY

(Based on Overstreet's *Influencing Human Behavior*, pp. 217-237)

Sometimes we pride ourselves upon having reached "the high-water mark of human achievement." We point with confidence to this or that as evidence that we possess certain important essentials of a truly great civilization. At one time, it may be material advances we seem to be making—our industrial and commercial undertakings, our far-flung territories and other material possessions, our five-year plans, our big navy, our per capita wealth; in

short, our material well-being and efficiency. It would seem that these things should be had at all costs. At other times we quote with approval, as we have done in these lessons, that "the supreme and ultimate product of civilization * * * is two or three persons, talking together in a room;" or that "there is no greater job and no more profitable undertaking than the improvement of our own lives;" or that "persons, not things, represent the only true

values;" or that "the ultimate test or measure of the worth of an institution is the kind of personality it tends to produce"—in short, abiding personality values. These last standards often must go a begging for anything but a timid, non-aggressive presentation.

On every hand we meet with false, trivial, or short-sighted standards for judging the success of a life or of an institution. To make things more confusing these are often urged upon us by prominent leaders. Some would judge a tree by its roots, a person by his ancestors, or an institution by its supposed origin. (Matt. 7:15-21.) Others rely on evidences of wealth or power. Still others seem to worship the god of *efficiency*—glibly prating about "a religion worth having" describing meanwhile a social system so crassly materialistic as to ignore utterly that our Heavenly Father yearns for our welfare, that man is an eternal being capable of progress even beyond this life and that adequate opportunity for the exercise of his free agency is absolutely necessary for him to achieve the rich full life that Jesus came to reveal. (Jno 10:10; P. of G. P., Moses 4:1-4.) Throughout this series of lessons we have emphasized the importance of *human values* as contrasted with mere physical property or *things*. We are learning to fully appreciate the fact that physical things and even great social institutions are merely means toward ends, but that human beings are ends in themselves—capable of infinite and eternal development.

In our present lesson what does our author hold before us as most significant human achievements, as the "greatest asset of any civilization?" What does he disparage as being unworthy and unfruitful human enterprises? Read the chapter critically and determine points of

agreement and disagreement as well as your best reasons for the same.

If we have caught the spirit of Overstreet's book as shown from the beginning on, we can recognize that here again he is trying to make us accept the proposition that we really can change ourselves and others for the better, that if we care enough about it we can be much more intelligent than we have been in carrying on what he calls the "major art of life." He says that we should overcome certain habits of mind that hinder our development and actively cultivate other habits that make for worthwhile initiative and originality.

It does not require an unusual amount of social insight to recognize all about us examples of the "*tabu* habit of mind," the so-called "housewife-mind," "pious fixity," "cook-book science," and other "rigidities and intolerances." *The spirit of fearless and independent adventure coupled with a sufficiently disciplined sense of responsibility is indeed rare.* Especially is this so when it is proposed to extend the methods of scientific research beyond the field of the physical and mechanical into the realm of the emerging social sciences.

Why do so many people conceive of and worship a non-progressive Deity? Why do they regard their own salvation as a gift, at least as something not to be achieved mostly by themselves? Why do most people "remain far below their limit of efficiency even when it is decidedly to their interest to approach it, and when they think they are doing the best that they are capable of?" Why are most of us so "passively acceptive" when we should be stirred by a divine discontent?

We have centuries of lazy customs and socially inherited institutions back of us which tend to make

us satisfied with letting things simply take their natural course. The old *laissez faire* doctrine when explicitly stated is sometimes recognized as at least theoretically unsound, but how many of us, nevertheless, act as though social progress is bound to automatically take place and that in due time the Millennium will be forced upon us. What tremendous psychological inertia must be overcome to put on foot the most commendable programs for widespread social welfare!

In the present business depression there are plenty of people with really good plans for overcoming the ills which so long have been afflicting us, but it is another thing to get people generally to adopt any of them. For example, why are there not more sincere and widespread efforts made to cultivate less extravagant and less selfish personal habits? The detailed specifications implied in this simple proposal could be furnished and they would be acknowledged as good except that they wouldn't work—our inherited and acquired human nature being as it is—astonishingly fixed especially when we want the other fellow to make all of the disagreeable efforts involved. But if people could be motivated to actually achieve, each for himself, the new, less extravagant and less selfish habits, how long would the evils of the depression last?

There are a number of hopeful signs that people are no longer extremely afraid of changes in our social order. Modern inventions have made us more aware than ever of different existing social customs throughout the world. Tremendous social, political, and economic experiments are actually taking place and being watched with interest if not with approval. We are, perhaps, less inclined than ever before

to have handed down to us mere authoritarian or dogmatic solutions of social problems. Mere "piety" terms or personal authority don't go with the rising generation in matters that can be determined on the basis of the impersonal presentation of facts. This new freedom is bound to lead many to throw out the child with the bath and to adopt plans that will surely prove to be impractical, but whether we like it or not people are going to try their hands at doing things differently.

Let us be found among those who will be counted as creative forces in the impending social reconstructions. To do this we must not be unmindful of the tested values from the past that deserve to be perpetuated. Neither should we be so timid or so lacking in true insight that we cannot properly appraise many promising elements that are proposed for at least a fair trial in the society of tomorrow.

A Few of the Possible Problems for Class Discussion

1. What important things would have been lacking in the benevolent despotism which Lucifer would probably have established if his plan had been accepted? What elements, if any, in existing social systems remind you of this free-agency destroying plan?

2. Explain what you regard as the ultimate test of the worth of an institution. Relate in your own words the story of "The Three Rings" from Lessing's *Nathan der Weise* (See *Improvement Era*, February, 1932, p. 209). What would it mean for Latter-day Saints to accept the challenge therein presented? What would it necessarily imply in the way of doing things differently?

3. Comment on 2 Nephi 9:16, 38 and Mormon 9:14 in relation to

whether or not we should neglect opportunities *here* and *now* in the hope that a moral transformation will be easily or miraculously accomplished during the resurrection. Mention some of the outstanding traits of a truly progressive person. Are there people who simulate a progressive attitude? How do they do it?

4. Read the sentences in the text in which the following phrases occur and comment briefly on each: "unconscious rationalization," "monogamic marriage," "no margin of uncertainty," "almost more essential," and "horror of non-conformity."

5. Read the Social Service lesson in the March, 1931 issue of the *Relief Society Magazine*, and on the basis of this discuss as fully as you can the nature and development of worth-while initiative and originality.

6. Discuss problems 3 and 4 of this same former outline of this lesson.

7. It has been said that the poor and the relatively wealthy among us can and do get very good hospital care when this becomes necessary.

An important social problem that has not yet been tackled is the adequate provision of reasonably well trained and not too expensive nurses for the members of the middle class when they need such attention. In his address at the recent Brigham Young University Leadership week Dr. Middleton stated confidently that he believed that the Mormon Relief Society women could and would solve this problem as far as our particular society is concerned. What do you think of this problem and what specific suggestions do you have to offer?

8. In her Leadership Week lecture Countess Tolstoy stated that in the Russian Soviet so-called experiment, very important religious and personality values had been ignored. According to your understanding of the situation what evidences are there in favor or against her contention.

9. Read the sentences in the text which begin with the following phrases and comment briefly on each: "Cook-book art," "So likewise do," "The same thing is true," "Bacon grouped these," "That desirable attitude" and "The first step."

Be Fair

By Elsie E. Barrett

So many times in life 'tis true,
 While trying to do good—
 Because one's heart with love is filled
 Her keen desire is often killed—
 Because MISUNDERSTOOD.

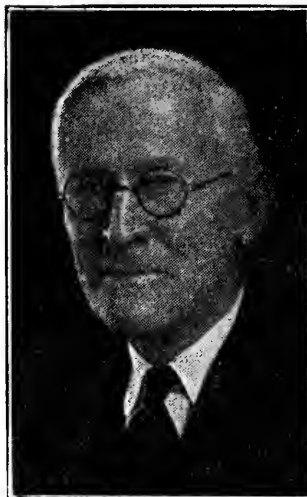
So many times acts misconstrued,
 Instead of which they should
 Be weighed more justly, motives found
 Before a wall is placed around
 The one MISUNDERSTOOD.

Eat More Brown Bread

"Eat plenty of whole wheat bread," is the advice of many physicians. Try our whole wheat brown bread. The fine ingredients and scientific preparation give it the elements of healthful body building. This delicious loaf is good for growing children. O. P. S. brown bread will not crumble when sliced, and makes a marvelous toast.

O. P. SKAGGS
Efficient Service
FOOD *System* STORES

"A Surety of Purity"



An
Inimitable
Story
By An
Inimitable
Story Teller

"HER MOTHER'S DAUGHTER"

By Pres. A. W. Ivins

Will be enjoyed by every member of your family. Order your copy now and give the whole family a treat.

Gift Book Style, 50c

DESERET BOOK COMPANY
SALT LAKE CITY, UTAH

Cleanliness Is Easy With ELECTRIC SERVICE

With a modern Electric Range in your home you don't have those black pans to scour. No soot. No dirt. No smoke. You can take a pan off of your electric range and set it right on your white table cloth without fear of the tiniest speck of dirt. This makes housekeeping easy.

Any model of Hotpoint or Westinghouse
electric ranges

COMPLETELY INSTALLED IN YOUR HOME
for a small down-payment

Come into our store for information on our
combination rates, or phone us.

Utah Power & Light Co.
Efficient Public Service

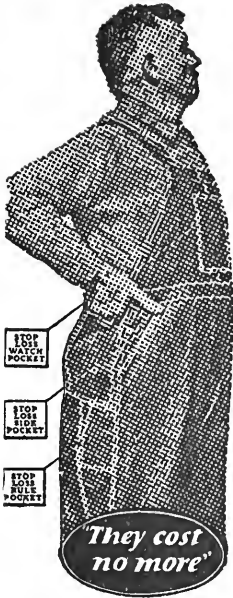
A Famous Overall Made Better Still!

—NOW THAT

MOUNTAINEER OVERALLS

Are
Equipped
With

**stop Loss
POCKETS**



The new, exclusive, patented feature that has aroused the enthusiasm of workmen everywhere. Saves time, saves tools and valuables—and saves temper.

THEY COST YOU NO MORE!

*Ask Your Dealer for Mountaineer Overalls and Work Suits
Equipped With Stop-Loss Pockets*

Manufactured in Salt Lake City by Z. C. M. I. Clothing Factory

PRINTING

that sells

Printing with character is personality invested in the printed word.

Let us put personality in your printing. It costs no more.



The Deseret News Press

29 Richards Street

Was. 550

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

MRS PERSIS RIGBY
NEWTON UTAH

CONFIDENCE

When investing your savings choose an institution that has your utmost confidence.

Insurance contracts issued by the Beneficial set out definite, positive values. Insurance regulations demand that proper reserves be set aside for the protection of each policy contract assuring absolute safety.

You need have no worry over market values, for there is no fluctuation—all values are clearly set out in each policy, guaranteeing a fixed amount which increases each year.

When your policy is issued by

BIG HOME COMPANY

You enjoy the added advantage of sharing in the net profits without additional cost, for the Beneficial is the one company that offers

*Participating Insurance
At Low Non-Participating Rates*



BENEFICIAL LIFE INSURANCE CO.

Home Office—Salt Lake City

HEBER J. GRANT, President

E. T. RALPHS, General Manager

When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XIX

APRIL, 1932

No. 4



COAL—

**SERVES US AS EFFICIENTLY AS
WE PERMIT IT TO**

From a coal fire built on the ground, in the open, to coal fired in a super-power plant—coal serves—but with efficiencies as varied as the equipment in which it is burned.

Today's super-power plant produces a kilowatt-hour of electric power from one pound of coal. Rather a marvelous thing to contemplate, is it not? The same weight of coal burned on the ground in the open, will perhaps release as much energy, but most of the energy will be wasted. Is that not true? It is the same fuel, the difference is in equipment.

Our heating plants range between the two extremes mentioned. The stove that is little more than a piece of enlarged stove-pipe serves in the watchman's shanty. There are many types of heaters:—the hot-blast; the hand-fired furnace that has been faithful through the years; the stoker fired, automatically controlled, late type furnace for homes and industrial plants; and many others including the old hand-fired furnace changed and brought up to date with a stoker and thermostat. With such a plant as last mentioned, the writer of this advertisement burned less than two tons of slack coal each month this winter, to heat his rather large bungalow, with an inside temperature variation of less than one degree through the season.

If your plant is not doing so well, consult your coal dealer.

Your coal dollars will go many times as far without stretching, as will your dollars spent for any substitute fuel.

This office is at your service. Phone Was. 7054.

Utah Coal Producers Association

709 Ezra Thompson Building

Salt Lake City, Utah

**If you knew all the facts about Coal
you'd insist upon receiving—**

SPRING CANYON



for a *Clean, Long-Burning Fire*

OR



for *Fast, Intense, Clean Heat*

AT A MINIMUM OF EXPENSE

Ask Your Good Friend the Coal Dealer

Genuine KNIGHT Spring Canyon and ROYAL Coal mined in Utah
exclusively by

Knight Fuel Co.

Phone
Wasatch
1676

General Offices 8th Floor Newhouse Bldg.
Salt Lake City, Utah
LEONARD E. ADAMS, General Sales Agent

Royal Coal Co.

Phone
Wasatch
1320

Invest in Home Prosperity

USE

BEET SUGAR

MURRAY LAUNDRY

"More Leisure Hours For Mothers"

Your Clothes Last Longer *Because They Are Washed In*

RAIN-SOFT ARTESIAN WATER

FOUR FAMILY SERVICES TO CHOOSE FROM

PHONES

Hyland 612
American Fork 213

Bingham 213

Wasatch 1637

Murray 213

When Buying Mention Relief Society Magazine

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

April, 1932

No. 4

CONTENTS

Almond Blossoms	Frontispiece
Nature's Awakening	Julina B. Green 197
The Door Mat.....	Ivy Williams Stone 199
The Russian Religious Question.....	Thomas L. Martin 209
Historic Markers	Dr. George W. Middleton 213
Fidelity.....	Edith E. Anderson 215
The Light Within.....	Blanche Kendall McKey 216
Side Lights on the Book of Mormon.....	John Henry Evans 218
High Noon on the Escalante.....	Harrison R. Merrill 222
Happenings.....	Annie Wells Cannon 223
What Mankind Gains from the Investigation of Nature.....	J. H. Paul 224
Plowing.....	Theron Luke 226
My Prayer.....	Josephine Gardner Moench 227
Notes to the Field.....	228
Notes from the Field.....	232
Editorial—The Drawing Power of Christ.....	237
The Sixth of April.....	238
The President of the National Council.....	239
Counselor Lyman Honored.....	239
Lesson Department	240
Spring—A Fantasy	Ezra J. Poulsen 256

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

L. D. S. GARMENTS FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|--|---|
| No. 1 New style, ribbed lgt. wgt. cotton with rayon silk stripe. An excellent Ladies' number..\$1.25 | No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.. 2.75 |
| No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.25 | No. 6 Light weight garment. Ladies' new style..... .95 |
| No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style..... 1.50 | No. 7 Light weight Spring and Autumn garment. Men only 1.00 |
| No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 2.00 | No. 8 Light weight silk for ladies only, new style only..... 1.00 |
| | No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.75 |

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missionaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

One-Half Block South of Temple Gates

28 Richards Street

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

- | | |
|--|--|
| 464 Fine Ribbed cot. ....\$ .95 | 38 Lt. Wt., combed cot.....\$1.35 |
| 144 Spring needle, combed cot..... 1.00 | 105 Med. Lt., Unbleached cot. 1.35 |
| 508 Gauze Wt., comb. cot. ladies..... 1.15 | 252 Med. Wt., Firmly Knit cot. 1.45 |
| 203 Med. Lt., Bleached cot. 1.25 | 282 Fine Crepe, ladies 1.65 |
| 98 Special Rayon, ladies..... 1.25 | 306 Run resisting Rayon 1.75 |
| 228 Med. Lt., Rayon Striped..... 1.35 | 527 Rayon plated, over comb. cot..... 2.35 |

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

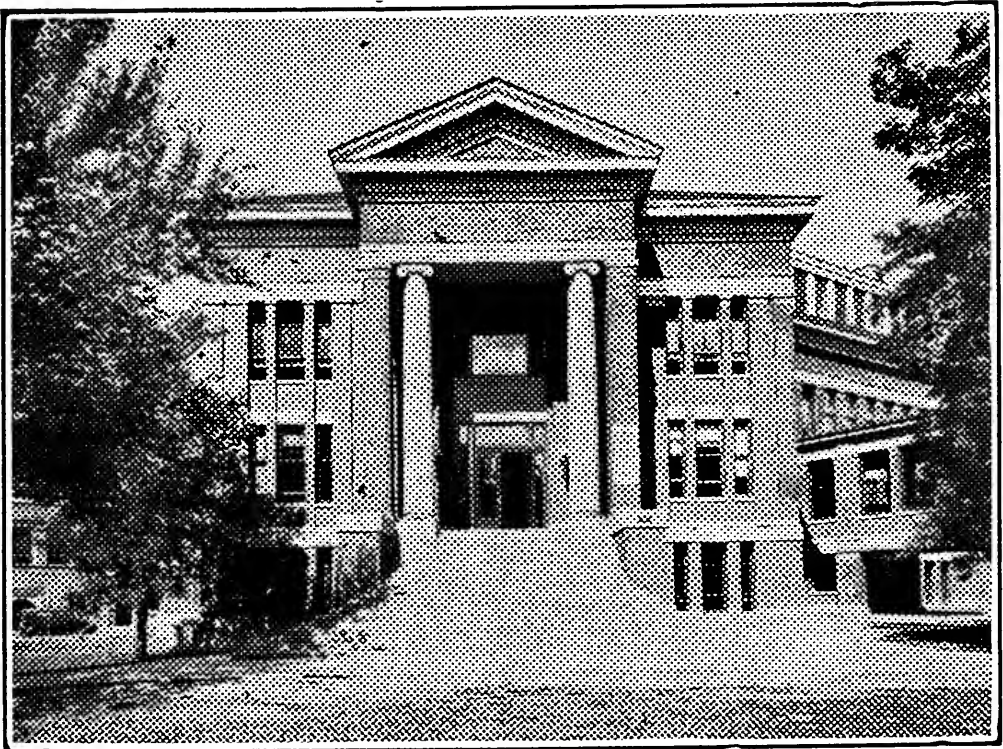
Results Count

L. D. S. Business College students are in demand by
the successful business man

Train at this school and be sure of success

COMPLETE COMMERCIAL TRAINING

\$ 15⁰⁰ PER MONTH
Including Gymnasium
Privileges



Smith Memorial Bldg., 80 No. Main
Salt Lake City

L. D. S. Business College

ENTER ANY MONDAY

When Buying Mention Relief Society Magazine



Nature's Awakening

By Julina B. Green

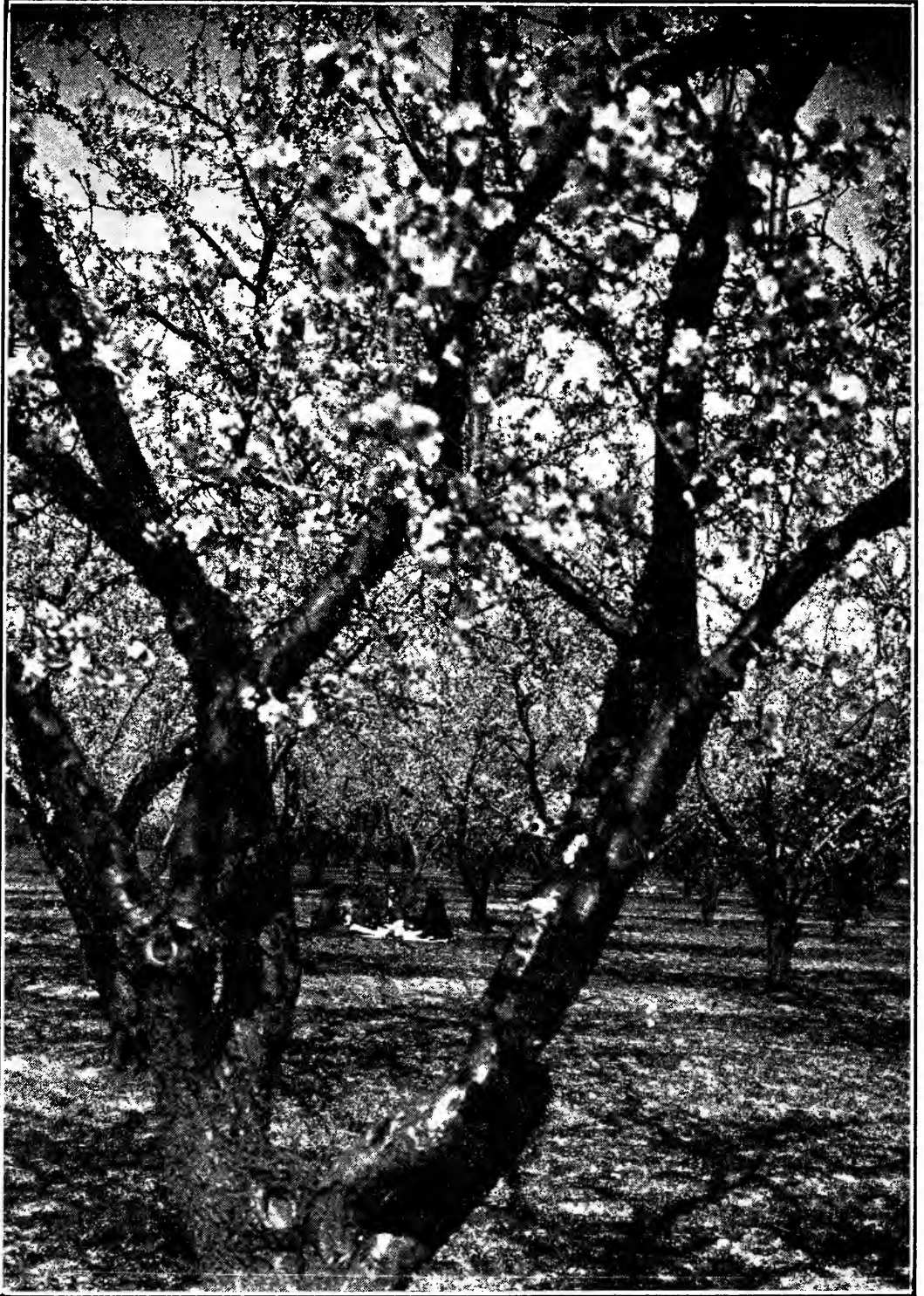
There's a tinge in the air of springtime, and hark!
I hear in the distance the blackbird and lark,
And dear robin red breast is chirping his call
To his lady love perched in the apple tree tall.

The crocus with sunshine is sprinkling the hills.
And watercress grows 'neath the banks of the rills.
The baby grass timidly peeps from the ground
To make sure that Jack Frost is nowhere around.

The buds in the tree tops grow bigger each day,
So sweet leafy springtime is not far away.
An occasional scouting bee buzzes near by
And white fleecy clouds bedot the blue sky.

The willows are showing a shading of green,
And frisking o'er meadows white lambkins are seen.
The woodpecker's drumming I hear on a tree,
Summer quarters he's hunting for his bride to-be.

The ant and the beetle their work have begun,
While saucy gray squirrels play tag in the sun.
All nature is waking to new life, 'tis clear.
O, sweet balmy springtime already is here.



Pictorial California.

ALMOND BLOSSOMS

THE Relief Society Magazine

VOL. XIX

APRIL, 1932

No. 4

The Door Mat

By Ivy Williams Stone

IT was nine-thirty on Saturday night before Olive Campbell had a chance to drop into a living room rocker. Even then, she could not reach for the new magazine which, still unopened, lay enticingly near. Instead she shoved her hand into the mending basket. Socks, socks, socks! Nothing but darning when one rested. She plied her needle savagely, straining one ear for hints on the progress of the twins' bath; straining the other to learn if Ardea was really getting the baby to sleep.

Ned, lounging comfortably in the big upholstered chair, threw the evening paper aside and reached for the coveted magazine.

"Should have thought you'd have read this when it first came," he commented, tearing the wrapper which Olive's fingers itched to remove. "It's the one you like best. Full of good stories too." He settled back comfortably and was immediately engrossed in the first enticing page.

Olive continued to darn. Baby Helen's white silks for Sunday needed especial care. A tiny run showed on one. Ardea's oxfords must be defective—her heels were woefully ragged. And the twins'

stockings were *kneeless*. Olive dug farther into the basket for the heavy, thick thread—the cotton which worked up faster.

Echoes of moist conflict came from the bathroom.

"I dare you!" Harold's shrill treble floated out. "I just dare you." And Ken's deeper, superior tones. "Well, supposin' I darst to? What'll you do? I'm strongest!"

Olive puckered her brow. Would they never learn their English? Why did they quarrel and argue? Quick to rise to each other's defense where others were concerned, they battled endlessly in private. From the adjoining room Ardea's voice came petulantly irritated. Too irritated, too high strung, Olive knew, for a girl of thirteen.

"Mama, she just won't go to sleep. She's fed and bathed and warm, and her eyelids are too heavy for words. She knows I want to finish my book, that's why!"

"Say, Mother," Ned looked up casually, keeping a finger to mark his place, "I'm thinking of building a service station to lease. That corner lot's stood vacant long enough. A new company's coming here, and they've made me an offer."

"For how long?" Olives' quick

brain had a business turn which Ned liked to humor.

"Oh, about seventy-five dollars per month for five years. How's that—some velvet, eh?"

A sound of splashing water interrupted further financial discussion. A defiant laugh, a slammed door, quickly followed by wails from baby Helen and angry protests from Ardea.

"Mama, how do you expect me to coax a baby to sleep while those two boisterous, obstreperous, ill-mannered, noisy turbulent boys persist in quarreling? I was just slipping out and now she's wide awake again! They're just a pair of boisterous, tumultuous, refractory boys, that's all they are!"

Ned grinned and rubbed his head. "Seems as though Ardea's vocabulary is sort of enlarging," he muttered.

"He dared me!" defended Ken.

"And I threw water back!" retorted Harold.

Two grinning, dripping boys, shining from recent soap, tiptoed into the living room. Ned surveyed them with fatherly pride. "It's a pleasure to see you spotlessly clean, if only on Saturday night," he added. "Better run along to bed now, so as you'll be up early for Sunday School. Ardea, I'll manage that baby. Here Mother, put up your darning and read this article about a woman seeing New York City in seven days."

"I can't put it up! I have to finish!" flashed Olive in much the same tone Ardea had admonished the boys. "They need these stockings for tomorrow. And the heels in your gray silks are threadbare."

"Aw shucks," replied Ned, who was ever unruffled, "there'll be socks to darn when you're gone. This is a good article. A married woman—

mother of a family too—took time off to do New York City. She saw everything worth looking at, and did it in seven days too. I'll bet she got enough for her story to pay for her trip. Maybe you'd better try something like that.

Olive laughed harshly as she rolled up the last pair of re-kneed stockings and reached for the weakening silks.

"Small chance for me to go anywhere," she retorted, "I'm only a door mat. All I do is wash and iron, cook and scrub, clean and mend. My life is just an endless circle of home tasks. I've always wanted to travel, but my journeys are limited to the meat market and the grocery store, with trips to the dentist for diversion." She gave her needle a vicious jab into the innocent sock.

Ned looked concerned. Olive's tight lips and drawn features revealed taut nerves. Perhaps she was near a breakdown. Sometimes women got that way from staying too close with their babies.

"If I build this station maybe we can save the rent and go somewhere next summer," he suggested. Olive's derisive laugh told all too plainly that perhaps next summer would be too late. "I have to re-mop that bathroom, and lay out their Sunday clothes, and set the oatmeal to soak and fix Helen's mid-night bottle, and then I'll come to bed!"

When Ned came home Monday evening he carried a shiny new suitcase and traveling bag. These he set in the middle of the parlor floor, drew a long pink railroad ticket from his pocket, and spread it over the bags. Then he added a folder of traveler's checks and stepping backwards, announced to the assembled, curious family:

"These are the humble servants

that will assist Mrs. Ned Campbell to see New York City in ten days!"

"What do you mean, Papa?" cried Ardea, her thin little face animated with expectancy. "Are you really sending our beloved, adored, respected, charming Mama away?"

"I think Mrs. *N. R. Campbell* would look better on the tag," added Ned. "More dignified," he made an exaggerated bow. "Before noon on Friday you will be eating on the diner, somewhere near Council Bluffs, Iowa! Your Aunt Henrietta will be your traveling companion—she's been aching to go, but dared not venture alone!"

"O you lovable, impractical man," gasped Olive, "I can't go!"

"But you nervous, overworked, stay-at-home, domestic, harassed, *door-mat* of a lady, you are going," retorted Ned Campbell, "in spite of all the objections you can think of. Your Aunt Henrietta is packing her bags right this minute."

"But the babies—your food—"

"My Cousin Blanche Horton is coming to keep house while you're gone. Having reared ten children, she knows two and one-half times as much as you do about all things domestic."

"But I have no traveling clothes."

"Buy 'em there," smiled Ned. "Then you'll be an object of envy in this town for a year. Take your bags empty and bring 'em back full."

"My grape jelly—" faltered Olive. "Cousin Blanche's grape jelly took the prize last year."

"I haven't washed the blankets."

"I'll send them to the laundry. They do them nicer, anyhow."

"The boys need sleepers and Ardea's serge is only half finished."

"Send things home to them. They say the things in the second basements of those big department stores are lots cheaper than the same stuff

on the upper floors. Bargains galore!"

"O Mother," Ardea's peaked little features became almost beautiful, "I'll help. I'll tend Helen after school and iron at night. It will be wonderful! You can climb the Statue of Liberty and gaze out over the vast, tranquil expanse of water like Balboa—"

"He was looking at the Pacific, Sis. Where's your geography?" scoffed Harold.

"Well, water is water, and oceans are oceans," answered Ardea in a superior tone.

"The children might get sick," Olive was weakening, but reluctant. "A boy in Ken's room had a fever the other day."

"There's a doctor on this very block." Ned seemed primed to refute all her protests. "Your ticket is bought. That folder represents three hundred dollars. Your sleeper is reserved and paid for. If you think you are so important that your family can't live without you for a while—it's time you learned something."

"But the money—"

"Oh, I decided not to build that station right now. Times are uncertain," answered Ned easily. "Cousin Blanche is coming in the morning to sort of get the ropes. She'll straighten these kids out while you're gone. Train leaves Wednesday at two. That's that."

"Mother," Ken came and stood before her and pointed a grimy finger for emphasis, "Mother, I want you to be able to tell me about the color of the big horse in that picture called 'The Horse Fair.' Some say it's pure white—some say it's dapple grey. You make sure."

"And I want to know the size of the ear and the eye in that Goddess of Liberty," added Harold. "Our

geography book says her nose is four feet long and her waist thirty-five feet thick. I'd call her some lady!"

"I'd love to go with you to Tiffany's," sighed Ardea. "They have the loveliest chased gold, and wrought silver and first water diamonds; and every other person is a policeman!"

"Me go—me go!" added baby Helen and Olive, glad for this timely diversion, clutched her baby and carried her off to bed.

There followed two days of hectic, whirlwind preparation. Cousin Blanche, lean and rather dyspeptic, looked askance at the electric stove and frankly stated that they ate queerly. She insisted that the children go to bed earlier, speak only when spoken to, and commented on the absence of "Yesmams" and "No-mams" in the vocabulary of modern children. Olive, alternately packing her bags and issuing instructions and explanations, moved as if in a trance. She showed Cousin Blanche where to find the woolens if it turned cold; where to find the syrup of ipecac if one of them got croup; where to find patching material for the boys' trousers. She admonished the boys to wear knee pads when playing marbles; to wash their ears with soap; to clean their teeth at night. Ned smiled and agreed to do all the multitudinous things she requested. Yes, he would not forget his pills; he would cover the chrysanthemums if a frost threatened; he would not buy candy; he would sweeten their cereals with honey instead of sugar; he would see that Harold ate his vegetables before his dessert.

At last she was off, looking tiny and slender beside Aunt Henrietta's plumpness. Baby Helen, uncomprehending, clutched her father's neck as the train whistled; the boys

were voluntarily neat and clean; Ardea held a handkerchief over her quivering lips.

"Stay until your money is gone," whispered Ned, giving her a final squeeze, "and telegraph for more if you need it." The train whistled again; the wheels creaked in that pleasant suggestion of motion, and Olive Campbell breathed deeply of the cinder laden air. The four people on the platform waved vehemently. Olive, leaning from the window called frantically, "Ned, O Ned, be sure to give Helen lime water twice a week!" A last glimpse of blurred hands and she was off; a door-mat no longer!

"My gracious Olive," commented Aunt Henrietta, "You're some thin. Sleeping with you will be like having the berth to myself. And only half the price too. If nobody takes the upper, we can have the section to ourselves—good as a state room. I'll be glad when they call dinner!" She rambled on, expecting no answer. She hoped they could remove the cinder screen at night; hoped the porter was good natured; hoped no cross baby came to their car. She recalled her honeymoon to Niagara with New York reserved for a later trip.

"But we never got there," she mused, "Henry died so sudden like. And when the war came and my boy went to France, I wanted to go with him as far as New York, but they didn't want mothers along. Now he's in South America, and maybe you and I can run over to France and see them battlefields where he fought."

Olive heard the droning, patient voice, but did not register the thought. "Click—click—click—free—free—free!" was the song she gathered from the car wheels. Over the flat cornfields of Nebraska, with the drab, unlovely houses, into Oma-

ha; the roily waters of the Missouri, through pleasant, undulating farms of Iowa; through Illinois and Ohio, replete with Civil War monuments; glimpses of Lake Michigan and Lake Erie; through the steel and coal districts of Pennsylvania, and then on to the goal of her dreams, *New York!*

Its waterfront sky line; its conglomerate races; its extremes of rich and poor were revelations to this woman of the free, democratic west. The nights were too long, the days too short to satisfy her avid eagerness. From Washington Square to Grant's tomb, atop the Fifth Avenue busses was a daily ride; the smart little shops were a morning delight. Brooklyn Bridge, now condemned to autos, represented a pioneering feat in engineering; her alert mind tried to figure how the price of President Grant's elaborate tomb would improve conditions for the ragged, neglected children of the Bowery. The over-old, scheming faces of the tenement children, the searching, restless eyes of the street venders, the struggle for existence, the inexorable law that each member of a household contribute to its upkeep, regardless of age or youth, all were revelations of astonishment to Olive, who had never known want. The Bowery, with its teeming humanity; Central Park, with its idle, surfeited rich. Tiffany's, with exclusiveness stamped on the faces of its liveried doormen; the five and ten cent stores with their jostling crowds. The Metropolitan Art Institute with its treasures of art, and certain proof of the color of the Bonheur horses. The Hall of Fame, whose first requirement for recognition was death ten years previous. The towering buildings which made Wall Street a veritable canyon; the church where George Washington had worshipped; the Little-Church-Around-

the Corner; the Statue of Liberty; the Aquarium; the old tombstones around Trinity Church; the Grand Central, all fed her insatiable desire to crowd knowledge into a brief space of time. At first Aunt Henrietta, perspiring and red of face, followed docily. Then she gently complained of blistered feet, of unsatisfactory food, of bodily weariness. But Olive surged on. She ate of necessity, begrudging the wasted time. She slept only to start afresh another day. From subways to the elevated, from Battery to the north of the island, she hurried, listened and looked. She watched customs inspectors; saw ships dump their immigrants at Ellis Island; penetrated to the second basements of the department stores, and learned to a certainty that the Statue of Liberty's mouth was three feet wide and her index finger eight feet long.

"That Hall of Fame is a queer place," complained Aunt Henrietta. "You have to be dead ten years before they'll hang your picture—"

"Tablet, Aunt," contradicted Olive. "A bronze tablet with your name."

"Well, *tablet* then. What's that, when you're dead? I'd rather have a square meal and a cool bed and some quiet, and clean air to breathe."

"Think of the honor—"

"Think of the comfort," expostulated Aunt Henrietta, slipping off her shoes. "My feet are blistered so badly I don't care who painted 'The Noble Slav,' or whether the tomb of Perneb is genuine or not. Let's get some steamship folders and plan a run over to France. We could rest a whole week on the boat."

"We're going back to the Statue of Liberty in the morning," explained Olive. "I really forgot to

make a notation of the size of the eye. I promised Harold."

Aunt Henrietta raised her swollen feet to the bed and looked her severest. "Olive Campbell," she retorted, "you can wear yourself out chasing this town into a condensed encyclopedia, but you leave me out. That elevator was broken three days ago, and I won't climb to the top of that brass woman again. Her eyes are big enough to look through and that's enough. I'm going to get ship circulars and rest while I read them. I'd just as soon run over to the battlefields of France. Henry fought at Ypres and the Argonne. I want to see that old French peasant woman who was so good to him when he was wounded."

"I haven't seen Cleopatra's Needle yet, nor the Bronx Park, nor taken the boat trip around the island," Olive consulted her guide book while Aunt Henrietta rubbed witch hazel on her protesting feet. "We have to reserve one night for Grand Opera. And I have to go back to St. Paul's Church again. I can't remember the color of the kneeling cushions in Washington's pew."

"Too bad they tore down the Hippodrome," mused Aunt Henrietta. "Henry said it was wonderful. They had a lake on the stage, and five balconies. He said the building trembled when the audiences sang."

"Another day on the bus, the Woolworth Tower and a day at Governor's Island. There's the Museum of Natural History, and I still have all my shopping. O dear Aunt Henrietta, hurry up with your feet. Soak them in good hot water and use lots of powder. We simply can't waste time being sick in New York. I'll get the mail and you be ready when I return."

The "C" lines of the General Delivery post office was long, and Olive

fretted inwardly over the delay. A woman stood behind her carrying a child near Helen's age. A persistent, choky lump rose in her throat as the baby pounded her shoulder and demanded attention. The forced leisure gave her time to think of home. Was Cousin Blanche really patient, did that boy in Ken's room have contagion? Perhaps Helen would cut molars? Was it cold out home? Ardea might drop the flat-iron, or worse still, leave it on and burn up the house. Perhaps Cousin Blanche's boasted grape jelly wouldn't jell—perhaps—perhaps—

"Name," reminded the brisk tones of the postal clerk, and Olive's hand clutched over a bulky letter from home.

From Ned's optimistic account the family was doing better without her vigilant care. Everyone was well; kiddies in school, Helen eating and sleeping fine. "Everything Jake," concluded Ned slangily and a trifle too optimistic; but he failed to mention Cousin Blanche.

"She's just a door mat like I was," thought Olive, and opened Ken's letter—a literary masterpiece of ink on newsprint. "I got "A" in arithmetic but "C" in personal hygiene," he admitted honestly. "Seems like I can't get my ears clean. How about that horse? I "hope you measured that Goddess," he persisted. "I hope you have lots of pie to eat. I like pie. Cousin Blanche did not make pie." At the last came an outline of baby Helen's hand, plump and chubby with the little finger blurred where she had wiggled. Dim eyed but smiling, Olive hurried out. Poor old Aunt Henrietta. Olive felt a sudden compassion for this older, lonely woman, trying to get solace from visiting the places where her son had gone before. No letter for her from the far distant Henry. No baby await-

ing her at home. Only sore feet and memories.

Hurrying along Broadway, clutching her letter, planning the next day's visits, Olive came to a news stand. Nothing extraordinary about news stands. But this one displayed a large sign which read:

"If your home town publishes a newspaper, we have it."

A sudden wave of home sickness swept over Olive, who had desired to be free. More than grand opera or seeing Cleopatra's Needle, she wanted news from home. She didn't care a particle about the color of St. Paul's cushions nor the dimensions of the Goddess of Liberty. She wanted news from Nyton. She wanted to know if there had been a frost; who won the prizes at the local fair; if an epidemic had broken out in the schools, and the price of butter in Forrester's market. Paying several times its original price, unmindful that the date was five days past, Olive tucked this additional treasure under her arm and hurried on to Aunt Henrietta.

"I've a home letter and a home paper," and shrank from the look of hope that had lighted the old eyes. Why didn't Henry write to his aged Mother? "Hurry with your feet, Auntie, and I'll read to you while you get ready. We're doing grand opera tonight if I can get the tickets.

Aunt Henrietta's feet reposed in a huge basin of hot water, while various packages of cures stood on a nearby chair. The bed was littered with the alluring, picturesque folders of steamship companies.

"I've got boric acid, epsom salts and witch hazel, and I put 'em all in together. I ought to get results. Smells so, anyway. I don't know whether to go to France by way of London and cross the channel, or to order our passage straight to Bordeaux. I'd like to see the Tower of

London. A long time ago they smothered two little princes there with a feather bed."

"They're putting the whole town on water meters, "from the depth of the paper Olive issued terse items of interest. Cousin Blanche's grape jelly only got second prize."

"I'd like to see Monte Carlo," mused Aunt Henrietta. "They have what they call "Suicidal Gardens" there. For the benefit of people who lose all they had and want to die."

"There's been a hoar frost. It caught the late tomatoes. I hope Ned remembered to cover the chrysanthemums."

Aunt Henrietta added more powders and reached for more folders. "We could go by way of Scotland for sixty dollars extra. I'd sort of like to see the home of Bobby Burns."

Suddenly Olive gasped and uttered a little cry—sharp, indrawn, like one of pain.

"*There's diphtheria in Nyton!* The sanitary office fears an epidemic. They might close the schools. I knew I had no business to come! That boy in Ken's room had a fever when I left. Do you know what diphtheria is? Do you know what it does? It makes a white membrane on the palate and chokes innocent, helpless children to death!" Olive stood before Aunt Henrietta accusingly, her thin, nervous body in sharp contrast to the older woman's ample proportions. "You can go to Monte Carlo, or the battlefields of France, all you please. I'm going home!"

"Now, now then; Ned would wire if there was any trouble," began Aunt Henrietta soothingly. "I can't go anywhere except on a boat to rest!"

"They're sick, I tell you!" cried Olive, almost hysterical. "Ken al-

ways catches everything. He brought home measles, mumps, and chicken pox and whooping cough, and now this terrible malady. I'm going home on the first and fastest train I can catch!"

She rushed to the phone, learned train departures, ordered a berth, called the clerk to get her a taxi, and to send her bill. With a haste and precision that made Aunt Henrietta gasp in astonishment she packed her accumulated wardrobe and gifts into the bags that had fortunately come light.

"Now Olive, we have to go to France. It will cost so little," began Aunt Henrietta feebly. "You'll never have another such chance. I can't go home with you right now. My feet—"

"Stay as long as you like," Olive spoke in sweet, icy tones. "If we were on the boat I'd swim back. Goodbye, Auntie. I hope your feet get better. I'm due at the Grand Central in fifteen minutes!"

"Click-click-click — diph-th-eria! Click-click-click—white membrane!" Olive's distorted brain beat a rhythm to the car wheels. She did not try to see Lake Michigan. The rolling hills of Iowa seemed endless; the flats of Nebraska seemed to mock her with dismal fields of frozen cornstalks. She did not feel the spirit of the wide, open spaces of Wyoming. She was oblivious to the clear, cool air of the mountains. In silent necessity she ate the food set before her. While she looked at her fellow passengers, she did not really see them. Beyond them she saw four fevered, restless children, with Ned distractedly dividing his time between them. One kind old lady whispered, "She must have a loved one back in the baggage car, she looks so sad."

When the train finally reached Nyton at six in the morning Olive

rushed out, as if expecting to battle her way to a taxi. How quiet and still the town seemed. How wide and deserted the streets. No elevated trains, no traffic jams, no sharp whistles, no hurrying crowds made of tense, impersonal faces. Only old Asa Keyes with his green taxi, waiting for a chance salesman.

"Well, Mis' Campbell! If we ain't surprised! Ned wasn't expecting you so soon. Saw him last night in the drugstore. How's New York? You'll be puttin' on airs now, I reckon. Sure, I'll take you home. You can cook their breakfast if you ain't too high toned!"

"How are all the people?" Olive did hope her voice was not over-anxious. What had taken Ned to the drug store? *Anti-toxin?*

"Everybody in this town is one hundred per cent well," boasted Asa, assuming the prepared speech he used on tourists. "No sickness. Fine air. Perfect water. Happy children; contented parents. Clean natural milk—"

"No epidemics?" Olive fancied there was a quiver in her voice.

Asa laughed comfortably and refused to pull out for a honking milk truck. "There's a new kid on *The Chronicle*, and he tried to make a hit, telling about diphtheria out among them migratory Italians that pick tomatoes. One of their children's throats got all swelled over, and folks thought it was diphtheria. Proved to be a piece of toothpick that stuck in his tonsil. No you don't pay me, Mis' Campbell. I'll drop in some night and hear 'bout New York."

Olive felt faint with relief. No choking, terrible malady to blot out the lives of her beloved.

Seven o'clock. They would just be getting up. How dear the home seemed. A lawn for the children, a luxury unknown to most New York

children. A back field, where the boys could play football in safety. No constant, nervewracking noises; clean, unpolluted air. Burlap sacks proclaimed that Ned had looked after the chrysanthemums. On the porch were the four bottles of milk, but a terse note told a story:

"If you don't have bottles out tomorrow you don't get no milk."

Olive tiptoed in through the unlatched door. The living room held a faint, odorous smoke. The dining table held a litter of withered flowers, books, newspapers, a half emptied bottle of milk, the baby's doll and the beloved football in a state of collapse. From the kitchen came the sound of voices and confused haste and the mother, who had felt herself abused, looked in upon a scene that remained in her memory forever.

Ned was frying pancakes, and even the batter that dripped from the pan and onto his clothes, looked greasy. Baby Helen, her bare feet extended to the fire, was devouring a huge wedge of the undercooked dough. The sink was so overcrowded with unwashed dishes that a dishpan held the overflow. The table did not even boast a cloth. The boys were clad in black satine shirts and striped overalls—institutional garb. Where were their neat trousers which had filled her with pride, and their white blouses? Ardea was packing her lunch—bakery doughnuts and a hard apple—and rolling them in newspaper. No oiled paper. No neat paper bag. No little surprise of appetizing food—how many thousand germs could cling to one square inch of newsprint? They all looked older and more self-reliant, but woefully neglected and forlorn. Ardea was not wearing any serge dress which Cousin Blanche had promised to finish, and the baby's feet seemed to

be bare because no shoes were visible. Ned looked like a door mat that had been in use for a century.

Baby Helen saw her mother and screamed in fright. It hurt Olive like a sharp knife to have her baby shrink away from her. Then with one concerted cry, they were upon her. The look of baffled worry left Ned's face—Ardea abandoned her doughnuts and apple, and they rolled under the table. Harold dropped the milk bottle, from which he had been drinking in lieu of a glass, and Ken tipped over his chair. Ned poured all the remaining batter into the griddle from where it overflowed and burned to a crisp, unheeded. They took her hat and gloves and purse; they all talked at once; they asked questions and more questions, without waiting for replies. From the security of her father's shoulder Baby Helen peeked cautiously at this new stranger.

"Ken are you *sure* your throat is not sore?" "Mama was that horse really white?" "Where is Cousin Blanche?" "Has that Goddess got four foot ears?" "Ned, why are you wearing one tan sock and one blue one?" "Mama, do Tiffany's have their name on their windows?" "Papa can't cook anything but pancakes, so we have ice cream twice a day!" "We don't bother to wash clothes—when they get dirty we buy new ones." "Cousin Blanche went home because we forgot to say 'Yes Mam,' and cause we didn't like onions."

Suddenly Olive understood what it means to be a mother. Needed. Necessary for their very life. Essential for their health. She had only been gone seventeen days and already the home and their clothes and their food looked like they had been motherless for a small eternity.

"Cousin Blanche said our modern method of rearing children was just

too disrespectful for words," grinned Ned, "so I've played double parent ever since."

"And you've been alone? Who washed and ironed and cooked and sewed?" Even as she spoke she realized that these questions answered themselves. There had been no washing, no ironing, no cooking, and no sewing. Not even socks had been darned, as Ned's exposed heels plainly indicated.

"If you had wired I'd have come instantly. I read in *The Chronicle* that there was an epidemic of diphtheria so I came."

"That fool reporter," grinned Ned. "Guess I'll have to treat him for getting you home. I know what it means to be a door mat myself. Gosh, but growing kiddies sure can eat!"

Olive felt a surging thrill of necessity pass over her. Here was her place. She wanted to clean that sink more than to motor through the new Hudson Tube. It would be more pleasure to feed cereal to Helen than to study the sculpture of Rodin in the art gallery.

For two days she worked at top speed. The refrigerator held samples of every dish they had eaten until its doors refused to close. Dabs of butter were making friends with the remnants of Cousin Blanche's onions. Milk bottles had overflowed until a granite tub on the porch held a small dairy. The clothes hamper was invisible. Pancakes and ice cream. How had they lived! Ken's ears plainly showed that he deserved his grade in personal hygiene. The overalls had been provided to conceal the entire absence of knees in their hose. Small dabs of the prize jelly still clung to the kitchen floor. What a privilege to have a family to work for. How glorious to live in the free, kindly west and own your own home and have a constant

sense of security and peace.

On the second day Ned came home smiling like a boy.

"Guess I'll build that gas station after all. They've offered ninety dollars a month rent now. They sure want a corner location. So you see your going increased the rental considerably. It was a good thing I waited. Gosh, it seems good to have you home." He glanced apprehensively toward the sink and a little pucker cleared from his brow at its shiny emptiness. "I could buy new clothes and ice cream, but somehow, I never seemed to get ahead on the dishes. That soup smells good."

"Vegetable soup, spinach and baked apples!" chanted Olive happily. "And while we eat I'll show Ken the picture of the 'Horse Fair' in colors and I have one of the Goddess for Harold. But the whole of New York, from the Hall of Fame to the Battery and from the Hudson Tube to Brooklyn isn't worth one square inch of Nyton!"

With much screeching of brakes Asa Keyes stopped his green taxi at the front gate. He climbed down and carefully helped a plump lady to the curb and followed her limping gait with her numerous bags.

"Why Aunt Henrietta, cried Olive in amazement. "I thought you had gone on to London and Scotland and France!"

"Ned," ordered Aunt Henrietta, "get me a chair and a basin of hot water. And Olive, if you'll open that smallest suit case, you can find my boric acid and witch hazel and epsom salts. It took me a day to pack, and a day to get a berth, and it'll take a month to get my feet well. Ned, she almost called your bluff about running over to France. For a while I thought she was really going to drag me over there!"

"It's not so bad, being a door mat," added Olive.

The Russian Religious Question

By Thomas L. Martin

REPORTS in many of the current newspapers and religious pamphlets, made by various people on the religious situation in Russia, indicate a wide diversity of opinion. Some comments are favorable to the Russian people, while many of them describe in great detail the awful condition which prevails there. One hears that the churches are destroyed, that priests are persecuted and often times slain, that religious services are forbidden, and that those who persist in their religious devotion find it very inconvenient to associate in one's own community as a penalty for that devotion.

Because the writer, fairly recently, has had a short first-hand acquaintance with the Soviet Republic, he ventures to add one more opinion to this much discussed question of religion in Russia.

It is well to realize that the Russian people have suffered considerably in the past. Many years ago Peter the Great made himself the head of the church. He was the master and with the power at his command, he exercised an authority such that no one dare disobey him, no matter how right nor how wrong he was in his activities, religious and otherwise. The royal court was steeped in corruption. The Czars who followed were not above suspicion, and slowly the system which developed under the Czaristic regime, carried its corruption into the nobility, and other classes, until political and social disintegration reached dangerous points.

The church was made subservient to the Czar. The church must obey

the dictates of the Czars. It was a high virtue to obey. The burdens under which the Russian people have been called upon to labor were steadily increased and when the people sought the priest for help, they were not satisfied. They were told that it was sin to criticize the Czar. When tendencies to revolt appeared, the people were told that they would be doomed to eternal perdition because of such attitudes. The confessional was used to ferret out those who showed revolutionary tendencies. A revolt occurred in 1905, but it failed. During the years 1905-17 the priests called upon all good Christians never to take up arms against the government, because such actions were acts of Satan and the doers would be condemned to hell fire in a future life. A revolution occurred in 1917 and the warnings by the priests were repeated and intensified. Generals masqueraded as priests among the people. The church buildings and the priests were made the rallying centers for counter revolutionary movements. However, the revolutionists won out.

One would naturally expect that the revolutionary leaders after their victory would not be any too friendly to the orthodox church, which church had been its bitter enemy. The revolutionists were not friendly. For some time afterward the church and its influence was directed against the revolutionary party in power. A state of war was practically in existence. Would not the priests be treated as anti-revolutionists and be handled accordingly? One would expect this and this is

what actually happened. The priests who opposed them were treated mercilessly. This only happened, however, while the country was slowly adjusting itself to a peaceful footing. Afterwards religious tolerance did show itself in some degree.

Much of the above information is obtainable at the anti-religion museum at Moscow. In photograph, in manuscripts and in other material exhibits information is given to the visitor which indicated some of the religious and political experiences of the Russian people previous to and during the revolution. Of course that which favors anti-religious sentiment is emphasized in this museum, yet one feels that all has not been well in Russia religiously. The Greek Catholic Church was the predominating religious influence in Russia, one is told. The relations between the people and the church officials were not pleasant. A visitor is led to believe, as he talks with the men there, that really the great quarrel is with the Greek Catholic Church and not with religion. It is with the God they have grown to conceive during their many years of turmoil that they would eliminate and not the God the majority of us worship.

The unpleasant experiences of the Russians with the opposition tendencies of the orthodox church have contributed to the decision of the government and many of the people to throw over religion in its entirety. The environment has become a very fertile field for the Society of the Godless. The government authorities have not discouraged them, in their activities, in fact, they have rather encouraged them, if one is correctly informed. The governmental work, economic, social and otherwise, has been adjusted to the idea that religion is not even to be considered.

On the outside of Russia, conditions such as those mentioned give rise to certain types of ideas. Suppose one were to throw oneself into such a situation and imagine what one would do under the circumstances. With such a mental attitude, one judges everything that comes out of Russia. Such judgments may be faulty. The writer sometimes wonders if the vast majority of the religious information about Russia which has been consumed by the public has not been tinged by such attitudes above mentioned. It was the writer's privilege one year ago to watch people attend church and also visit a number of church buildings in Leningrad. Nothing unusual seemed to be associated with church going. The writer attended church in Moscow. It was all a matter of course. No one seemed to notice anything unusual about attending church. Even a foreigner was not noticed. It was all in the day's program so far as the Russian passers-by were concerned. One could readily judge that church attendance was not associated with dire forebodings, as one would naturally imagine after reading the daily newspapers published outside of Russia.

On page 38 of the April number of the "Friend of Missions," a religious magazine published in England and distributed quite extensively among religious denominations in the United States, one reads the following:

"A communication in World Dominion quotes the Atheist of Moscow to the effect that in several Moscow schools the Communist teachers instruct the children to spy out and report on those visiting churches to pray. The children are to make daily reports. The same paper announces with satisfaction that the children have not even spared their

own parents and have also entered on their lists the names of little girls in their own schools. These young spies are rewarded with book prizes and receive official congratulations from the authorities." The authentic information available about Russia causes one to question the truthfulness of this account.

In the same magazine on page 39 one reads an article under the title "The Silver Lining." "The brighter side of the Russian religious situation is reported by the Rev. John Johnson who has recently returned from Russia. He tells us that he was present sixteen times at the meetings of Evangelical Christians in Leningrad and Moscow, himself preaching eight times. I have come to the conclusion that the Russian people have a great thirst for the Word of God and faith in Him. At one of the conferences in Leningrad the communion was celebrated, so large was the number of believers attending that a loaf of ten pounds and sixteen quarts of wine were used. At the East celebration in the Evangelical Church there were 1,700 present, although the hall seats but 700.

"While the street processions and meetings of the militant atheists in Moscow were small, ugly, and miserable, in the Church of the Savior, Moscow, on Easter Day fifteen thousand people gathered and some twenty-five clergy officiated at the services."

William Henry Chamberlain, a recent visitor and student of Russian affairs, writes in his book, "Soviet Russia," concerning the religious situation. He intimates that there is a lot of anti-religious propaganda in Russia but the whole religious situation is not as severe as is commonly understood. He says "After a fair amount of travel in Russian peasant districts I am convinced that

the proposed and overwhelming devotion to Orthodoxy attributed to the Russian peasant by some pre-war investigators, was either greatly exaggerated or has diminished almost to the vanishing point since the Revolution. Although there is little anti-religious propaganda among the peasants, I did not find a single peasant priest who did not admit a falling off in church attendance, especially among the youth, and who did not regard the future very pessimistically. True, the old customs of church weddings, burials, and christenings persist, but more from habit than from any accompanying sense of deep religious conviction. I was in a Don Cossak village (the last place where one would find active sympathy and the communist ideas on religion or anything else) on a religious holiday and found most of the male population standing about on the village green and debating the division of the village hay, quite oblivious of the church bells which were calling them to service. It is a curious and yet psychologically, not incomprehensible fact, that in the cities where anti-religious propaganda is much more widespread, the churches, as a rule, seem to be better attended."

William Henry Chamberlain further states that there is a steady growth of sectarianism especially Baptists and Evangelical Christians. There are about a million registered members of sects. Counting families and sympathizers there are several millions in the habit of attending sectarian services. The members are allowed only to practice their religious cult in the churches. They cannot teach groups. These sectarian groups have 400 chapels of their own, 800 leased and 3,800 places of worship in private quarters.

Many of the churches are turned

into clubs, schools and other public buildings. Mr. Chamberlain states that during 1927 there were 17 churches, 34 monasteries, 14 synagogues and 9 mosques turned into other uses than for church services. This number was increased considerably during 1928. There has been a steady increase each year since. The closings are not supposed to occur only when local people express their will on the question. The Union of the Godless are trying to persuade all the people to close their churches. They show among the peasants that thunder and lightning and hail are not supernatural and mysterious phenomena. These members of the Godless Union cultivate their gardens and attempt to show that good crops come not by prayer, but by observing the rules of scientific agriculture.

The atheistic society is encouraged by the governmental agencies, but it is doubtful if that encouragement goes to the length that punishment is meted out to those who worship without breaking the laws of the land. The people do find trouble in their attempts to lease buildings. There is evidence that some religious members are disfranchised. There may be a justification and there may not be one. There are

theological seminaries in Leningrad and Moscow, and there is some publishing of religious pamphlets.

It is really difficult for one to pass an opinion on this Russian question. The writer does so, however, realizing that one may stay there a few weeks, months or years, yet not know the Russian people. One must learn the language, one must know the Russian soul before one can talk with authority on this great question of Russia and the religious situation. On short acquaintance one feels that the Russian is kind and courteous. One also feels that the Russian will cling to the religious element of human life. One feels that the Society of the Godless, even though encouraged by the governmental powers, will never eliminate from the Russian his religious tendencies. When the stress of war and the revolution, and the strain that is manifest as a result of the desire on the part of the Russians to become self supporting has ceased, there will be less opposition from the outside world. Then one may see the Russian as he is, and it is not unlikely that one will find that he has clung, in spite of every other idea to the contrary, to the fundamentals of a religious life.



Historic Markers

By Dr. George W. Middleton

FROM the beginning of our government it was the manifest destiny of the United States to reach from ocean to ocean. The thirteen colonies which made up the original states, were but a fringe on the eastern seaboard, with an indefinite undefined western extension. But early in our game as a nation President Jefferson purchased Louisiana from France, and sent the Lewis and Clark expedition into the northwest to establish our right to that great unexplored domain watered by the Missouri flowing eastward, and the Columbia flowing westward. Incidentally, in the war settlement with Mexico, another big bloc came under our national domain, and we occupied all the territory from ocean to ocean. For the first half century of our national life, colonization had reached no farther west than the Mississippi River. The vast domain stretching from the Father of waters to the Pacific was known as the Wilderness, and eminent men in our government thought it was of no possible value.

"God moves in a mysterious way his wonders to perform." A short time ago the Pioneer Trails and Landmarks Association met at Provo to unveil a marker to commemorate the advent of Father Escalante, probably the first white man to visit the future territory of Utah; and recently we unveiled a marker at Logan which commemorates the advent of the trappers. Intense religious zeal brought Father Escalante, and his compatriots to the wilderness of the west; and the lure of wealth brought the trappers. Each of these were trail blazers for

the civilization which was to follow after them, and fill the wilderness with pleasant homes and spacious palaces.

From the dawn of recorded history the center of gravity of civilization has been shifting toward the west. Oceans and continents have been its highways, and the centuries have been its stepping stones. Onward, forever onward it moves toward the setting sun.

It is a matter of mathematical demonstration, that the center of gravity of the United States will continue to shift westward. The European emigrant, out of a lifetime of frugality, accumulates enough money to bring himself over the ocean, and a measurable distance inland, and then he comes to the end of his tether when his money is all spent. Our eastern cities are thronged with foreigners, who have sought our shores in the hope of bettering their wordly condition. They have been recruited mostly from the peasant class of their respective countries. In the days of the great German Lloyd steamers I have stood in the docks of our eastern seaboard cities and seen these foreign peasants by the thousands disembark and disseminate themselves in various directions. If America has been slow in developing culture, it is in part due to the fact that she has had to absorb this great contingent of European peasantry, and incorporate them into her social system. They have diluted our American stock with foreign blood, and in many cases brought political ideas subversive of our American institutions. While they brought the numerical

strength that was needful to help develop our boundless domain, and have been for the most part industrious and honest, yet in our big eastern cities many of them have aggregated themselves together to foster European social ideals, and resist the reforms attempted by our government.

Two thousand miles of continent, added to two thousand miles of ocean is the barrier that will prevent this dilution of American stock with foreign blood in our western states. Our Asiatic exclusion act will prevent an invasion from the west. It is plain to be seen then that, in the decades forward the 100% American will be found in this part which was designated as the Wilderness. The ideals of America will flourish best among thoroughbred Americans. It is our destiny to be the beacon light upon the hilltop to hold up to the world's gaze the pure idealism of our great country.

Much of the history of the west is dramatic and colorful. It was the boldest and the most enterprising individuals that dared to undertake the trek over the Great Plains, and the mighty mountain barriers of the west in the face of so many hostile forces. Religious zeal, the dream of wealth, and the hope of dominion were the forces which impelled them onward, but back of that was God, marking with the shores of two oceans, the destiny in geographic outlines of our great country.

Our state of Utah was one of the most colorful of all the states in its pioneering history, and it is the purpose of the Pioneer Trails and Landmarks Association to see that it is second to none in the union in permanent markers that shall tell this dramatic story to the generations forward, and to the strangers within our gate. When that generation, which shall represent the most char-

acteristic stock of Americans, arrives on the scene to claim their birth-right, we want them to know the story of their genesis with historic accuracy. Already this duty has been too long neglected. Twenty-five years ago, when many of the original pioneers were yet alive, the location of historic points would have been much easier. Fortunately for us many of the pioneers kept accurate diaries. In spite of their precarious life they were methodical enough to commit to writing their experiences. Their artistic penmanship is a marvel to this typewriter generation, which has neglected to cultivate the art of fine chirography. The diary of Escalante is a classic, and the story of the original Mormon pioneers from the pen of Wilford Woodruff reads like a fairy tale.

There are yet materials enough available to insure historic accuracy, and we aim at this above all things. We deem it no small privilege to be the instrumentality whereby the history of our state shall assume a tangible form, and be handed on to the ages forward. It is most gratifying to meet the responsive attitude of the citizens toward our efforts.

The Pioneer Trails and Landmarks Association of Utah is a subsidiary of the National Oregon Trail Association. Since our Dr. Howard Driggs, a Utah product, has become the president of the National Association, its preview has expanded to the recognition of all historic trails of the west, and a concerted effort is being made to have them all properly marked. We of the Utah Association are concerned particularly with the problem of our own state, as that is our specific duty. The national organization permitted us to use the specially minted coin as a means of financing

ourselves. Patriotic citizens have sold these coins and placed the proceeds to our credit at the banks. A fund of many thousand dollars is thus made available for the purchase of the markers. The communities where these markers have been placed have given splendid cooperation. They have as a rule provided the base, and joined forces with us in the ceremony of unveiling the markers. School children in Provo and Logan have financed the local propositions by their contributions.

We are making our work non-

denominational and non-partisan. We are attempting to place these markers in chronological order at the points designated by our history committee.

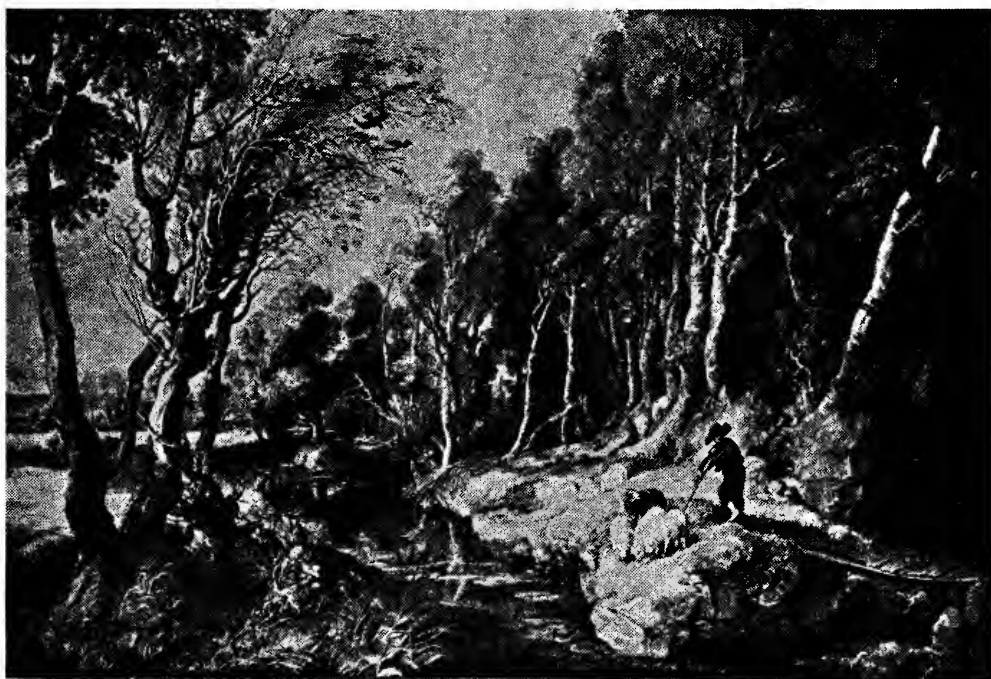
We wish to cooperate with all other agencies which have the same object in view. We believe in the validity of that scripture which says that they which are not against us are for us. We invite all good citizens to join in this commendable work to the end that our state shall be second to none other in the union in its historic markers.

Fidelity

You do not need me now, dear,
 For the skies are sunny and blue,
 And a smiling path leads all the way
 To the land where your dreams come true.

But when the clouds hang low, dear,
 And your hopes in ashes lie;
 When you long for the clasp of a kindred hand,
 You will find me standing by.

—*Edith E. Anderson.*



Rubens.

LANDSCAPE WITH A SHEPHERD

The Light Within

A SIMPLE DEMONSTRATION FOR RELIEF SOCIETY WORKERS

By *Blanche Kendall McKey*

CHARACTERS

President Alice Holmes.

Mrs. Nora Anderson, who speaks some foreign dialect.

Mrs. Mabel Raymond, an attractive, young-appearing woman.

Soloist and her accompanist.

Other ladies of the Relief Society.

The scene discloses all of the characters—excepting the soloist and her accompanist, who are at the piano or organ—arranged in a circle, seated as if in meeting, with President Holmes the central figure at the back. Where there is no stage, the ladies merely take their places when their number comes, seating themselves according to the size and shape of the platform.

The success of the playlet will depend largely upon the earnestness and spirituality of the actors. The president should be the dominating power, a forceful, spiritual leader. Mrs. Anderson should be any member of the Ward who speaks somewhat broken English, adapting the words given her to her own way of expressing herself.

Before the curtain is raised the soloist begins her song, "I Know That My Redeemer Liveth." At the close she and her accompanist seat themselves in the circle, and the president, who carries a bouquet of flowers, rises.

President: I know that my Redeemer liveth. I cannot let you go back to your homes without saying that. I have a light within my heart which leaps like a flame when I hear those beautiful words—"I know that my Redeemer liveth." I wish to thank you again for these lovely flowers and for the dear thoughtfulness which prompted you to bring them. I am getting to be an old lady, but this has been one of the happiest birthdays that I have ever known because of your love and confidence, and because of that light within, which seems to burn brighter as the years pass on. I have learned so many things in the long watches of my life! For one thing, I have learned that that light, when heeded, shows people the right thing to do, gives them a sixth sense by which they can understand hidden things. A story was told to me today by one of our members which brought tears to my eyes as it bore out so beautifully this point. (Looks at her watch.) It is closing time. Is there any matter which anyone would like to bring up?

Mrs. Anderson: Madam President.

President: What is it, Nora?

Mrs. Anderson: I know about that light you speak of—it teaches me much. But there is something which I wish to ask—a "favor" you say—eh? But I do not wish to deny that inspiration. The first hymn that I learn in English is this: "Lead Kindly Light." I sing it in my own country with your missionaries. (Somewhat faltering she begins a line of the song, then continues fearlessly, singing a verse or two. At the close the ladies express their pleasure and surprise.)

President: Why, Nora, I had no idea that you could sing so well.

Mrs. Anderson: But I did not ask—what you call a favor—to try to sing. But I was thinking of that light. Without denying it, may I go among the people of my block—see what they need, talk to them, but not try to teach the lessons? I feel too weak—

President: Weak, with a light like yours to give you strength?

Mrs. Anderson: I do not know your language—my words come wrong.

President: The spirit of God does not need a language; it has one of its own. When I was young, like you, and starting out in this work, I too was afraid, although we had no lesson to give. I knew that I was sent into the homes to bless the people, and I feared that I would not be able to discern what they actually stood in need of. I prayed to my father for help. With Job I implored: "That which I see not, teach thou me." Mabel, will you tell us all the story you told me today? (Mabel Raymond, who is sitting in the circle facing the audience, rises.)

Mrs. Raymond: I'm afraid I can't tell it very well. It is my mother's story. Mother came of a cultured, well-to-do family and married in her own class. She had a lovely home and was very happy. But she lost her first child, a beautiful boy, and she couldn't become reconciled. She could see no reason for his going, no justice in the Hand that took him. She was becoming bitter in her heart, and her home was losing its life, changing to a gloomy, unpleasant place. My father had greater faith than mother, but not knowing that it was a sense of injustice that was eating canker-like in her heart, he had been unable to comfort her. One day a Relief Society worker came into her home, all alone. It was, of course, years before we had the watchword "Peace be unto this house," but she brought it just the same. Peace came into that house, for the older woman saw what was wrong in mother's mind, and set it right. "Who is man that he can question God, or judge for himself what is best?" she asked. Simply she showed her that sometimes our great sorrows are our greatest blessings. The sister perceived what none of mother's loved ones had done, and spoke the words that drove out resentment. And the wise, humble, dear worker was our beloved President. (She takes her seat and President Holmes rises.)

President: Thank you, Mabel. And I thank God for that light within which gave me the right words to speak. Poverty is so easily discerned, but the cravings of the heart are hidden. And that is why we must give these lessons (picks up magazine), prepared by wiser heads than ours, that no hungry heart may go unfed. Will you try, Nora?

Mrs. Anderson: You know that I will try.

President: Thank you, my dear. God does not give us burdens that are too heavy to be borne. He will give us the light. Let us sing as our closing number, "Lo, I am with you, Oh be not afraid!" (They rise. The soloist sings the first part of the song, the others joining in as she continues, and the curtains close while they are still singing.)

Side Lights on the Book of Mormon

By John Henry Evans

IV

JOSEPH SMITH'S INTIMATE KNOWLEDGE OF BIBLE TRUTHS

IN those violent Kirtland days, when the Prophet was forced to flee the place before the hatred of apostates, a turbulent meeting was held in the temple there.

Speaker after speaker rose and assailed the character of the absent "Mormon" leader in the bitterest language. For the dissenters were in the saddle. The few present who still believed in the Prophet longed for some voice to defend him.

John Taylor obtained permission to speak.

Elder Taylor was a recent convert to the faith. He had only lately come from Toronto, Canada, where he was a local preacher in the Methodist church and where also he was one of a group of highly intelligent men who were looking for the true church.

Said the new comer to Kirtland: "Whence do we get our intelligence and knowledge of the laws, ordinances, and doctrines of the kingdom of God? Who understood even the first principles of the doctrines of Christ? Who in the Christian world taught them? If we, with our learning and intelligence, could not find out the first principles which was the case with myself and millions of others, how can we find out the mysteries of the kingdom? It was Joseph Smith, under the Almighty, who developed the first principles, and to him we must look for further instructions."

Here was one of the most intel-

lectually alert, independent, and courageous spirits in the group of rather remarkable men who were attracted to "Mormonism" in its first years; and the thing, evidently, that stood out in his mind in connection with the faith was the Prophet's firm grasp of theological and religious truth. It was so in the case of the other men in the group of leaders to which John Taylor belonged. Indeed, this it is that set him apart in the minds of most of those who knew him and accepted his teachings.

Now, this grasp of theological ideas is one of the things that stand out in the author of the *Book of Mormon*, whoever he may be. It strikes the non-believer as well as the believer in the divine origin of the Nephite Record. Only, the non-believer is amazed at the extent and depth of the knowledge of the *Bible* revealed in whoever wrote the *Book of Mormon*. And when he understands that its author was a country boy without education, experience, or social standing, his amazement increases.

And so, in this article, we purpose to examine this aspect of the volume, so as to ascertain just what bearing this feature may have on the claims of Joseph Smith to having produced the *Book of Mormon* under divine inspiration.

MASTERY of our English Bible is an extremely difficult task. And when we say "mastery" we mean something more than a familiarity with its contents. We mean a getting of one's mind around its fundamental truths, so as to ar-

rive at not only the significance but also the relation of them to one another and to the great scheme of human redemption as revealed in the Christian theory.

There are many people, even today, who read the *Bible* consistently and persistently. We know, for instance, a woman who begins with "Genesis" and goes through to "Revelations" without skipping anything, just as Ruskin used to do under the guidance and compulsion of his mother, and who, on finishing this last book, turns again to the first one; and she has done this all her mature life. And we know a man who reads it from cover to cover once every year for its literary value alone, instead of its theological worth, like most people who read it.

These persons, and others who make a business of reading the Hebrew Scriptures, gradually acquire an acquaintance with that volume, so that they are able to tell you where anything is and to find it easily without the use of the *Ready Reference*. But they do not have a mastery of its contents in the sense for which we are contending here. That is, they do not have such a knowledge of its ideas with the background of persons and environment, as will enable them to get behind these into the very spirit and genius of things.

That, however, is exactly what the author of the *Book of Mormon* has done.

First of all, that author, whoever he was, exhibits a profound and extensive knowledge of the principles that underlie the religious life of the people of whom the Bible tells us.

The fundamental religious ideas in the *Book of Mormon* are of a piece with those which we find in the Hebrew Scriptures. Only, in

the *Book of Mormon*, as everybody knows who has read that work sympathetically, these ideas are much clearer than they are in the *Bible*.

Take, for example, the doctrine of baptism. In the *New Testament* it has apparently been difficult to determine the mode of this ordinance so there shall be no question concerning it. This is evident from the fact that many sincere Christians believe in baptism by immersion, others by sprinkling, and still others by pouring water on the head of the candidate for church membership. The same thing is true of the question as to whether the ordinance should be administered to infants as well as to adults. A very large number of Christian churches thus baptize babies, while others insist that the rite may be properly administered only to people who are capable of belief and repentance.

In the *Book of Mormon*, however, the form of baptism is clear beyond dispute. Says Jesus to the Nephites:

"Whoso repenteth of his sins through your words and desireth to be baptized in my name, on this wise shall ye baptize them—Ye shall go down and stand in the water. And these are the words which ye shall say, calling them by name: 'Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then shall ye immerse them in the water, and come forth again out of the water."

This is so plain that, in the words of an ancient prophet, a wayfaring man through a fool need not err therein. It is difficult to understand how one would go about to get any other meaning out of the words than what they bear on their face. To be sure, the thing may at one

time have been as clear as this in the New Testament and have been juggled with by men who had a purpose to serve.

Of course, it has been claimed by critics of the *Book of Mormon* and Joseph Smith that the author of the work, who was the unaided and uninspired boy in Palmyra according to them, was merely struggling with a current question in his locality and time; he was merely setting right the churches of his day. For baptism was much discussed in the neighborhood where Joseph Smith lived.

But how does it come about that a country boy without education and experience has so firm a grasp on the subject? That has never been explained by the critics. Nor is it attempted. There has almost never been a time in Christian history when the subject of baptism was not warmly talked about and debated. It was not by any means a topic peculiar to the conversation of those who lived in Palmyra. But Joseph aspires to settle a question that has agitated the minds of theological scholars for hundreds of years. And he does clarify the situation remarkably, even though his pronouncements are not generally accepted by Christians. Just how does it happen that this farm-boy knows so much about a controverted subject like baptism?

This is only an illustration of what the author of the *Book of Mormon* has done by way of clearing up disputed points in the *Bible*. He has done exactly the same thing with the subject of God, the personality and godhood of Christ, the pre-earth life of man, the intermediate state between death and the resurrection, the resurrection itself, the nature of man, the purpose of life, the immortality of the soul, and

many other subjects of controversy in Christian theology.

These topics are all mentioned in the *New Testament*, and some of them are discussed there, especially by the Apostle Paul. But the explanations of them are always brief and often so vague that even Christian scholars are not of the same mind as to the meaning of them. The young seer of our times, however, in the *Book of Mormon*, has not only enlarged upon them, but made them so clear that the layman can readily comprehend them.

An example of this may be found in the doctrine of the pre-earth life of man. An existence before this mortal life is declared, although not with the greatest clarity, of Jesus Christ in the *New Testament*. Only the vaguest hints, however, are given there of a pre-earth life for man—so obscure, in fact, that even the poet Wordsworth dared not advance it as a teaching of the gospel, although he seems to have grasped the idea. But Joseph Smith, in the Nephite Record, develops the idea with reference to man with a boldness and clearness that are startling.

This sort of elaboration is closely akin to original thinking. Certainly it evinces a vigorous understanding in whoever accomplishes the feat. And this kind of thing is done over and over again in the *Book of Mormon*.

But the author of the Nephite Record has done more than that. He has entered into the very spirit of the Hebrew life and thought.

The warp and woof of Nephite life and civilization is Hebrew, the sort of thing we find the *Bible* saturated with. The Lehighites came originally from Jerusalem, as did also the Mulekites—two peoples who ultimately united into one nation. Their roots were therefore deep in the soil of Palestine. They had the

same grand traditions, the same outlook upon life, the same everything. Only their environment in the New World was different from that of their ancestors.

Now, the author of the *Book of Mormon*, to all intents and purposes, becomes one of its personalities. Not merely in the larger and more obvious features does he show this—the ideas, the customs, the general civilization, this would not be very difficult necessarily, but he does so in the smaller particulars—the modes of thought, for instance. He sets down what one would naturally expect men to think and say and do, who had the moral and spiritual background that the Nephites are supposed to have. But he sets these down in about the way they would be expected to do under the circumstances. We have reference primarily to the concrete, imaginative manner so common to the Jewish mind.

The Greek mind, as a rule, thought in generalities. That was characteristic of their mental operations. The Hebrew mind, on the contrary, thought in images, in concrete things. "The Lord is my shepherd," says the Psalmist, "I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." No Greek would have said it thus. He would probably have been content with something like this: God takes care of his children.

Much of this concreteness of thought and expression is in the *Book of Mormon*, just as you would have expected on the assumption that it is a translation of an ancient document about an Israelitish people. "Butter and honey shall he eat," says Nephi of the then unborn Jesus, "that he may know to refuse the evil and to choose the good." This is about as one of Hebrew

origin and education would have put it.

Not, of course, that the *Book of Mormon* has no generalizing in it. That would be asking too much. In the *Bible* are generalizations also. But the characteristic of the Nephite mind, as of the Hebrew mind, was its tendency to think in images rather than in ideas and abstractions, like the Greek intellect. This feature of the Nephite Record has not been enough studied.

The author of the *Book of Mormon*, then, has made a notable achievement in a literary way. For he has succeeded in placing himself in the very shoes of his characters, in creating an atmosphere of verisimilitude, as the literary critic would say, that is very striking. Of course, this does not appear so patently to one who is looking for flaws in the book. Nevertheless, it is there, and he who runs may read.

That this sort of thing is extremely difficult, is well known to the literary fraternity. It is vastly more difficult to one who is unschooled than to the educated.

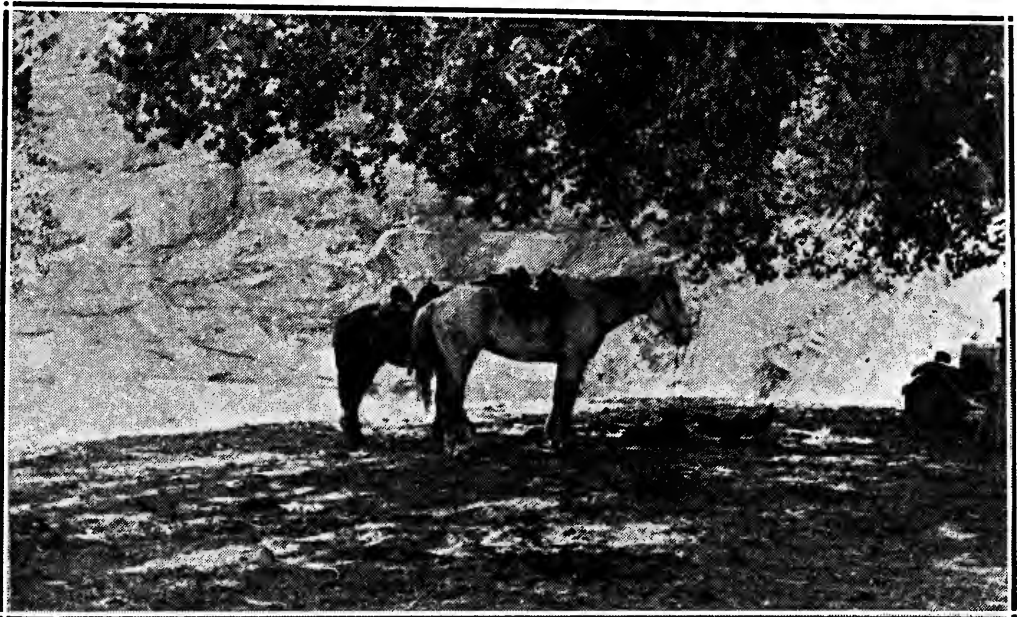
Great credit is claimed for Lew Wallace, the author of *Ben Hur*, because the details and characters in that book are true to the life of the people and the period it tells about, whereas Wallace had not at the time he wrote the story ever set his foot in Palestine. But Lew Wallace was, first of all, an educated man; then, he had access to all sorts of books on the subject; and, finally, he had had much experience of life and books when he produced the story of the Christ.

Joseph Smith, on the contrary, was but a youth at the time the *Book of Mormon* was published. He had had no training of the mind and no experience of life, to speak of. Moreover, he was but a back-

woods boy, whose thoughts and deeds did not transcend the barren environment in which he had been reared. It is doubtful whether he had ever read a book through in his life up to this time, let alone a book on Palestine and the Jews. True, he had read the *Bible* in parts. But one can read that book very studiously without getting from its pages the ability to do what is done in the *Book of Mormon*. And the "Mormon" prophet was too young and

too inexperienced then to have given the *Bible* much deep study. Besides, all the evidence points to the fact that Joseph was a thinker rather than a reader.

So, then, he who believes that the *Book of Mormon* is a product of an uninspired country boy, taxes his credulity to the breaking point. It is far easier to believe that that work is an inspired translation of an ancient document—as the Prophet says it is.



High Noon on the Escalante

By Harrison R. Merrill

Sunshine—
 A deluge of blinding light
 Poured down from polished skies;
 Cliffs—
 Rose-hued sky-scrappers with solid
 walls
 Rising from a winding water-way;
 Cottonwoods—
 Tremulous canopies,
 Magnificent in fresh May-green
 Above warm sands of a siren shore;
 Shadows—
 Tender, cool, alluring—

Lavender and purple shot through
 With emerald;
 Winds—
 Cool—capering on cliffs,
 Careening through caves and caverns!

Shade,
 Sunshine,
 Sheer indolence—
 Time?—Eternity
 Creeping past on snail feet,
 At high noon On the Escalante.

Happenings

By Annie Wells Cannon

AN April day! Hearts must rejoice when all nature exults in its sacred silent awakening.

MISS MARY ANDERSON, chief of the Federal Women's Bureau, advocates shorter hours and better pay for women. She claims that wages have been reduced more than the cost of living; and figures prove that nearly one-tenth of the women in gainful occupations now unemployed are heads of families.

MRS. KATE E. HARBECK, a widow, living modestly in a secluded place, recently bequeathed \$6,000,000 to charities in New York City. None of these charities had ever heard of their benefactress.

MRS. AMY BROWN LYMAN recently received the appointment of Governor of the Utah province of Pi Gamma Mu, national social science honor society. The honor is in recognition of her accomplishments in the field of social work in the west, over a number of years. Mrs. Lyman is the first to receive that honor in Utah.

MRS. ALICE F. DOKE of Ephraim, Utah, has been named vice president of the Penn Mutual Leaders' Club for the western zone of United States. This honor came for successful and diligent service.

STONES," a drama by Mary E. Hatch of Utah, is to be included in Prof. Koch's book, "American Folk Plays."

FANNY FERN ANDREWS' book, "The Holy Land Under Mandate," is a comprehensive and impartial review of the whole case in the Far East.

SCRIBNERS narrative contest awarded the three first prizes to women writers.

THE SIVER BELL," a new book by Ethel M. Dell, an English author, is said to be a most fascinating story.

EDNA FERBER has not adopted her own philosophy that everybody should marry. Perhaps she is too busy writing experiences of her brain children to know the fulness of life.

MISS ETHEL McDOWELL presides over Chicago's family court, whose important function is to adjust difficulties without divorce.

MINNIE MADDERN FISKE, America's greatest actress, closed her stage career only with death's transition. From the age of three, she held front place in the legitimate drama through periods of successes of her contemporaries. Producer Tyler paid her this fine tribute: "For forty years she held the position of the first American actress. She had no poses, no vanities. Perhaps not in several generations will the theatre have a figure of her stature."

MADAM JOHANNA GADSKI, who died from the effects of an automobile accident in Berlin, was especially noted for her work in Wagnerian operas and was considered the most celebrated "Bruenhilda" of the operatic stage.

THE Hawaiian women mourn the death of their former princess, Elizabeth Kalaniana'ole, who with her wealth and culture helped them maintain some of their island traditions.

What Mankind Gains from the Investigation of Nature

WITH A FRIENDLY COMMENT UPON THE STUDY OF MAN

By J. H. Paul

IT is man, it is mind, it is the intelligent human spirits, as contrasted with the dim mentality of the animal world, that gives to the material universe all its worth and all its glory. Forgetfulness of this fact has misled many an observer into a sort of blind adoration of the lower species, as if the creatures without souls, or minds in the human sense, were in some way superior to the minds that perceive, classify, and make use of the lower realms of reality. Nevertheless, I do not hold that it is more to the purpose of mankind to consider what man does than what nature is doing. Though "the proper study of mankind is man," we do not engage in something inferior if we study the laws and teachings of nature, and it is doubtful that we do better to study the laws, the teachings, and the histories of men.

In the serious and worthy study of man—his motives, his character—the most remote times were probably as proficient as we are today. We have no finer stories than the story of Joseph, told at the dawn of civilization; no nobler characters than Moses, Abraham, Plato, Socrates; no more brutal and blood-thirsty tyrants than those of Babylon and Nineveh; no deeds of men more heroic than those recorded by Homer; no men more patriotic than Cincinnatus; no sculptors, painters, dramatists, excelling the Greeks. The study of man is so inviting that

it early reached an excellence that has remained unsurpassed.

But in the study of nature, the exciting lures that urge forward the study of man are lacking. The cool and laborious atmosphere of science is not particularly inviting; it requires actual heroism, mental resolution, and unusual courage to turn aside from the beaten paths into the realms and mysteries of nature. At certain times, and to certain persons, the discovery of truth is fascinating in its way; but, with most natures, it cannot compete with the excitement of the dance, the delights of love, the charms of gay society, the allurements of the feast, the terrors of warfare, the joys of building a home.

The world of gaiety, of temptation, of pleasure, is always enticing; but whether or not two triangles are equal to each other, whether the tree is a spruce or a fir, the bird a finch or a thrush, the comet a gas or a solid, the fuel a wood, a coal, or a hydrocarbon—these things do not possess much appeal. Whatever, therefore, can be done to increase that appeal should be undertaken.

We should never discourage the pursuit of truth. If by any means we can turn the longing and the hope of one in a thousand from commonplace activities, in which at best we shall barely equal what has been done by millions of people before our day, to the realm of nature, then, it seems clear, we shall have

made a mighty gain in civilization; for whatever is investigated here may turn out to be the means of uplifting the race.

Admitting, therefore, that the study of man will always have its votaries by the countless millions, while the followers of science are so few that they seem to be curiosities in comparison—like the few who “enter in at the strait gate” as compared with the many there be that go in at the broad way—it does not follow that the “few” are pursuing what is of less, but what seems to me to be of more, consequence to mankind than that which is sought after by the great bulk of the people.

The reported rapture of the few at the discovery of the laws and ways of nature may seem to be overdrawn. When Kepler learned that the planets in their revolution obey the laws of mind—the formulae of mechanics—he exclaimed in deepest reverence: “O God, I read thy thoughts after thee;” and when he was informed that the authorities had destroyed his book, he answered: “My book can well wait 600 years, if need be, for a reader; for God has waited 6,000 years for an observer.” Newton felt the same; so did Galileo, Leverrier, and Adams. The thrill that one feels upon the discovery of truth may seem to express itself beyond reason, but it is sincere, genuine, and justifiable.

Moreover, the treatment of human emotions gains greater beauty and rises far above the commonplace when the poet is also, as is usually the case, an observer and lover of nature; as when Tennyson says:

There has fallen a splendid tear
From the passion flower at the
gate;

She is coming, my dove, my dear;
She is coming, my life, my fate!
The red rose cries, “She is near,
she is near!”

And the white rose weeps, “She
is late;”

The larkspur listens, “I hear, I
hear;”

And the lily whispers, “I wait.”

The advantages of city living are due to the discoveries of science, for before the day of sustained scientific investigation, the human hives called cities were worse than the burrows of animals or the nests of birds. In those centuries, the black plague, the cholera, the small-pox, took fearful toll of human life. It is science that has placed man on a tower of safety.

But for vaccination, we should all have our faces pock-marked today as did people formerly; and though there was only one Harvey, one Jenner; only one Pasteur, one Einstein, one Gilbert White, one Audubon—yet each has lifted man to higher levels in the realm of clean living and high thinking.

Small need is there to commend the study of man—a subject fascinating to all people. The daily press is filled with it—a fact that has led certain religious orders to decry the reading of the daily papers because of the scandalous nature of much of their content. This is an unwarranted attitude, no doubt, yet it is based upon the perception that the ways of man are disheartening and that they had better not be too long or too minutely contemplated. Nature, on the other hand, always lifts its worshippers to higher levels. Rousseau was so much impressed with the lowering tendency of the study of the ways of men as contrasted with the uplifting tendency from investigating the laws of nature that he thought the youth

should be kept out of human society and trained in nature until of an age to avoid contamination from the foibles of mankind. Moore declined to write a history of the poets lest he should be accused of trying to present a complete picture of human misery.

Not only is the study of man fascinating, it is closely related to the art of "getting on" in the world. Every successful rogue, every financial wizard, must be well versed in it. "Select your victim, use psychology on him, and you will get his order for your wares." The study of men led Barnum, Jay Gould, and others like them to "success" in the cheap American sense. The study of man has ever been the winning card of swindlers, of cheap politicians, of deceivers of all sorts.

We like to witness dramas, trag-

edies, comedies; to read good stories, to attend exciting movies, to be present at public celebrations, parades, and other noisy exhibits of mob psychology, from which the wise and cultured quite commonly shrink.

There is, in short, no need of unusual inducements for man to study and observe the ways of man. It pays to do so. It is fun, excitement, exhilaration. The chief difficulty one who would make anything of himself as a scientist, artist, scholar, experiences, is to keep away from most of the social functions. The endless chatter, the formal talks of "the mayor" and other officials at public affairs, the blare of the six brass bands when even the village celebrates "the glorious fourth" or the strawberry festival—all this the real student frowns upon or laughs at as the sport of children and barbarians.

Plowing

By Theron Luke

THE man behind the plow has long been used as a symbol of agriculture and of the soil. Always he is pictured as walking behind a hand plow that is drawn by a single team of horses. Few people, outside of the farming profession itself, know that the walking hand plow has become almost extinct in modernized agriculture. Nowadays, the farmer is seated on a modern riding, two way, three or four horse plow, and while this latter method may not be quite so picturesque as the former, it is decidedly more efficient.

It is not an absolutely quiet work. In fact to some, it perhaps seems

extremely noisy. The clink and ring as the steel stay chains hit against the iron single trees, predominate among the many and varied noises. The squeak and crack of the harness leather, as the horses strain and tug against it, can be plainly heard, and through this, indistinct yet clear if one listens for it, the puffing of the horses themselves. Overhead, the high shrill calls of the seagulls come to the ear; that peculiar, high scream that ends in a squawk. Occasionally, one zips past the plowman's head, and once in a very great while, one will light for a fraction of a second on his head. Through all of this,



TO PLOW IS TO PRAY

even it might be said as the background for it, the steady, even, smooth slither of the newly turned furrow can be heard, sliding off the plow-share onto the ground. It can be compared to a small, not too violent ripple of running water, in its smooth consistency. Underneath, the ground slowly slides past under the plowman's eye, and almost makes him dizzy if he watches it for a long enough period without looking up.

When the plowman comes to the end of the furrow, and the clash of the lever and gears of the tripping mechanism has died down, the quiet seems unnatural, and his ears fairly ring with the loudness of it. It is not until he starts back on the next trip, subconsciously hearing all of these noises, yet hardly hearing any of them, that he is restored to the dreamy lassitude that plowing provokes.

My Prayer

By Josephine Gardner Moench

Help me to reach the heights supreme
 Within this world of mine;
 Nor grope, nor pine, nor cease to strive,
 Nor give up in despair,
 Because the heights some others reach
 O'er shadow mine so far.

Notes to the Field

Magazine Subscriptions

We are pleased to print herewith the names of the Wards that have reached the goal in *Magazine* subscriptions. We regret that several did not send in their enrollment, number of subscriptions and the names of their agents. We deeply appreciate the excellent work done in increasing our subscriptions.

<i>Stake</i>	<i>Ward</i>	<i>Enrollment</i>	<i>No. of Subscriptions</i>	<i>Agent</i>
Alberta	Taylorville			
Ensign	12-13th	85	86	Alma J. Erickson
Ensign	20th	103	105	Jean H. Betenson
Big Horn	Worland (Branch)	27	30	Janie Tolman
	Penrose (Branch)	8	8	
Maricopa	Phoenix 2nd	72	80	Elnora Shupe
Juarez	Garcia	19	22	Nellie S. Hatch
Juarez	Pacheco	16	18	Lora Cluff
Palmyra	Leland	37	37	
Box Elder	2nd Ward	85	85	Ingrid Nelson, Sec.
Los Angeles	Wilmington	33	33	Effie K. Christensen
Eastern States				
Mission	Newark Branch	32	32	Ione A. Alger
Maricopa	Gilbert	35	38	Vivian Phelps
Young	Durango Branch	8	12	Alta M. Christensen, Pres.
Fremont	Independence			Alice M. Howard
Fremont	Rexburg Fourth			Mary S. Prince, Pres.
Moapa	St. Thomas			
Snowflake	Heber	13	13	Elva Shelley
Lethbridge	Calgary	18	23	Helen Faulkner
Union	Baker			Mrs. Leo E. Shurtliff
Union	Mt. Glen			

We Thank You

Again have the Relief Society women manifested their willingness to do anything and everything asked of them. Word went out to the stakes to have their signatures for the National Council petitions in by April 1st. Late in February a request came from the Council that two thousand signatures be sent in

by March 1st. Knowing the Relief Society women, President Robison wired back, "We will have the signatures by the date specified." Within a week, over six thousand signatures had been sent in by the Relief Society women. We thank our sisters for this prompt response to the request made of them.

Work and Business

Cottonwood Stake Relief Society in Cooperation with U. S. A. C. Extension Service

Object:

The work of this department for

1931-32, or as long as the present relationship exists, will have as its primary object the establishing of improved practices in home and family relationships, as well as tak-

ing care of the regular business of the organization.

The major part of the program as outlined deals primarily with child development, that is, showing the parents of small children that food, clothing and environment are the fundamental character building influences of children from infancy to school age, the habit forming years.

The economies of each phase is dealt with, and some phases are purely to show values.

Problems:

1. The inability to judge and to provide the necessities of life in advance is a common problem in many families of the wards in this stake. What the body needs for adequate maintenance; how to get the most for the money expended for food; how to prepare it to retain the food values, and better methods of preservation, along with good standards, is the first problem.

2. What the minimum clothing requirement of the family is, the amount that can be purchased, and how to make good use of the articles on hand, is the next consideration.

3. Making the home as healthful, wholesome and attractive as possible with the means provided is another problem of the well organized family.

While these are lifetime problems, much headway can be made by dealing with each phase slowly, simply and persistently, still holding the interest of the individual.

We know that every Latter-day Saint woman values and cherishes the "family." This type of a program should aid her in building a more premanent structure.

Methods:

The method that has been adopted this year is as follows: A yearly

program has been provided. Once each month the leaders from each ward are to meet and receive information by way of a lecture, and as far as possible, participate in a demonstration. Literature, simplified from good authority, is provided for each member of each organization who wishes to participate. A record is kept of the members who receive literature so a check can be made as to whether she is receiving any benefits or not. If not, the reason must be discovered and a new approach made.

In the ward the group is divided. It is generally conceded that the older women have more interest in the quilt and rug making, and should be given that responsibility. They should not be deprived of the social contacts they make thereby.

There is another group who are definitely interested in building homes. This is the group which this program provides for.

The lecture and demonstration is given in the ward much the same as the leaders receive it.

The stake leader visits some ward each week the last three weeks of the month. A schedule, made for the year, is placed in the hands of the president. Additional meetings are often called for some part of the work.

PROGRAM OF WORK

October—Clothing for children.

Discussion on hygienic clothing for children.

How general health and posture are influenced by methods of construction as well as types of fabrics.

Demonstration on feet and shoes.

Demonstration material for leaders: Approved patterns for girls' dresses, boys' suits, underwear.

November—Best Toys and Their Selection.

How, when, what to select or construct for child of given age.

Simple and practical gifts for adults.

December — Suitable Candies and Cookies for Children.

Canning card sent to leaders to make a record of canned goods on hand. Card to be returned.

January—Winter vegetable preparation.

Why have vegetables?

What kinds are most important, and how to prepare them to retain maximum amount of food value.

Considering vegetable adequacies per person.

February—Rug Making.

What and how.

Color combinations.

Kinds.

Braided.

Crocheted.

Hooked.

Materials.

All kinds.

March—Cleaners, Waxers and Polishers.

Inexpensive, easily made, good preparations for cleaning walls, woodwork, floors and furniture.

April—Simple Drapery.

Kitchen curtains.

Suitable styles and fabrics.

Color harmonies, etc.

May.

First of month send out another canning card to list canned products on hand now, and bring the family canning budget to demonstrate.

Canning fruits, vegetables and meat.

Considering the means of supplying food for canning.

June—Exhibit.

The group to be divided into as many parts as there have been phases of work.

Each group exhibit on one thing:

Children's clothing.

Toys made at home.

Candies and cookies.

Rugs.

Vegetable preparation.

Canning.

Simple drapery.

This month's work will be discussed with leaders. One value it would have if given in stake would be to encourage the wards which are slow.

A FRUITFUL SUGGESTION

We quote herewith extracts from a letter written by Sarah G. Hoge of the Blackfoot Stake, to Professor Poulson who has prepared our social service lessons:

"Last year in the social service lesson published in the October *Magazine* you made the suggestion that it would be good medicine for the members of the Relief Society group to write down their most worthwhile thoughts.

"The idea appealed to me very strongly, so as social service class leader in the Blackfoot Stake, I have urged this suggestion very often.

"No one seemed to think she had any ability whatever along that line. Each one felt it was a joke for her to try to write anything worthwhile. However, each union meeting day I urged the class leaders to go back to their associations and keep persuading the women to try, explaining that it need not be poetry (perhaps I had best say rhymes); worthwhile and original thoughts written in either prose or rhyme were what we wanted. Well, finally after about three months I began to have results. The class leaders had gathered a few verses and sent them in. Each month the contributions grew until finally we had enough from several wards to have a twenty-minute pre-

liminary program in meeting. The ladies were invited to come from the various wards and give their own thoughts. We still have several wards due for preliminary programs, and they are prepared, waiting for an opportunity."

It is a pleasure to win recognition by having the opportunity of having one's work read in public gatherings or printed, but far more important is the development that comes through the effort put forth. In the words of Robert Louis Stevenson, "To journey is better than to arrive. The effort is greater than the achievement. The process making for experience is a development and a growth."

Here are some of the contributions:

BEAR LAKE VALLEY

(Dedicated to my Childhood Home)

By Sara G. Hoge

To thee, O peaceful valley
Surrounded by verdant hills,
I wish to dedicate the thought
That my whole being fills.

My mind oft strays down "Memory Lane"

To childhood days gone by,
Where'er I chance to sojourn
Mid distant scenes or nigh.

To your wondrous lake and canyons,
Your creek and peaks so high,
Your song of birds at dawning,
And peace when dusk draws nigh.
To your broad green lanes all edged with trees,

Your wild flowers and your rain
That taps unrivaled melodies
Against the window pane.

To your dry farms and your meadow lands,
And frogs that croak at night
While nature folds her tired wings
And goes to sleep with nigh.

To your lowing herds at evening wending
Their ways from pasture bars
At call of herd boy from afar
E'er peep the liquid stars.

The old time friends, the sweet content,
All so devoid of strife,
Make me feel I almost
Catch a glimpse of future life.

And "memories that bless and burn"
Midst youth's familiar scenes,
Carry me back in years a score
And life seems but a dream.

So few have been the changes
Since my youth in place and scene
That I seem to have just awakened
From a semi-conscious dream.

THE SUN DANCE

By Jane Bradford Terry

(The significance of this dance was explained by Thomas Cosgrove, an Indian, who read this poem with the comment, "You understand the heart of the Indian.")

On the Indian reservation
Where the land is clad in sage brush,
When the sun shone warm in summer,
Redmen built a large enclosure
Made of boughs and poles and willows.
In the center of the circle
Stood a pole securely planted.
On the pole a head of bison
To remind the dusky Redmen
How their fathers lived and hunted.
All around inside the circle
Dressed in gaily-colored blankets
Bare their arms and feet and bosoms,
Symbols painted on their bodies,
Stood the Redmen watching closely
For the signal of the Sun Dance.

Forward, backward, danced the Redmen,
Waving fans of eagle feathers,
Blowing whistles shrill and bird-like,
Whistles made from bones of eagles.
Forward, backward, danced the Redmen,
To the beating of the tom-tom,
To the sound of women singing.

LAUGH

By Sarah E. Andersen

Laugh! It is healthy to laugh.
A good laugh opens the lungs, stimulates the heart, and sends the blood in a cleansing stream to every part of the body.

CHARACTER

By Sarah E. Andersen

Character comes first with the great

teachers of the world. It was the heart of the message of Jesus.

Character comes first in home life. As fast as it develops mutual trust, helpfulness, kindness, and love, it takes the place of contention, cruelty, and selfishness.

SPRINGTIME

By Jane Bradford Terry

When the air is warm and fragrant
And you hear the hum of bees,

Breezes wafting scent of blossoms,
Birds a-singing in the trees,
Brooklets murm'ring sweetest music,
Butterflies a-sailing by,
Golden sunshine, warm and radiant
Making clear the bluest sky—
Seems the great Outdoors is calling,
And you want to hike along,
See the beauties of creation,
Get in tune with Nature's song.

Notes from the Field

NOTHING is more expressive than the reports of accomplishments which are constantly coming into the office from the stakes. Truly the words of the Prophet Joseph Smith have been fulfilled in reference to the promises made to the Relief Society.

Juarez Stake:

The President of the Juarez Stake writes in the bulletin which she sends to her wards and branches each month: "A mother is the busiest person ever. With so many demands made for her attention, her secret desires are often the last consideration, especially when her family is small, but as the children grow older more time is at mother's disposal. This should be used for her own development. She can now do some of the things she has probably wished to do for some time. A mother owes it to herself to set aside a portion of time to do the thing which is an expression of herself. To learn a little every day is the best insurance for rich, ripe old age. Mothers can keep in touch with the happenings in their own community, and in many cases throughout the world, and the Relief Society is of first interest in this respect."

In this remote stake the question of distance and the inaccessibility of

some of the wards and branches, make it most necessary to keep contact through correspondence, and by means of the bulletin to which we have referred, this stake president is able to do the fine piece of work animated by the spirit which has already been quoted. In the bulletins which are sent out each month, the most important advice of the moment is given. This covers a careful study of the lesson preparation, and the self-improvement of the sisters and the Relief Society members. A very splendid campaign in the interest of the *Magazine* has also been put into effect, with the result that in some of the very small wards 100% has been reached. In the outlines of the lessons which are submitted, the text is simplified, where necessary, and a most excellent type of preparation is presented for the class leaders. Particular attention is called to some of the common errors in ordinary usage, and the correct and incorrect way cited. A splendid preparation of the literary lesson, also of the social service, of the theology and of the work and business activities were outlined. The preparation of the bulletin shows very great care and attention on the part of the president and her co-workers. The song practice is not omitted, but is definitely encouraged. The sug-

gestions for mothers in the way of social entertainment, games, good books to read, and all kinds of wholesome activity are suggested. The teachers' topic is discussed, and a fine presentation is also submitted. One of the outstanding accomplishments of the stake is the result which came from the story-writing contest. The president writes: "We were very much pleased to announce the winners in the recent story-writing contest. We heartily congratulate all who won favorable mention, and we extend our appreciation to all who responded to the request to write up incidents from the history of our country. We hope they will try again. Such talent should be developed. The judges were enthusiastic over the ability shown in the stories, and pronounced them out of the amateur class. The decisions were as follows: First place, Florence Allen, for the story called 'The Trust;' second place, Irene Martineau, 'While I Waited;' favorable mention was made of 'Revenge,' Laveta Lunt; 'Light of Faith,' Loa Wilson; 'Kids is Kids,' Agnes Bluth; 'Lupa,' Ruby S. Brown; 'Lest We Forget,' Elinor Robinson; 'All is Well,' Evelyn Palmer. We are proud of you.

"In collecting items of interest for the day when the history of your ward organization was given, did you have trouble in finding anything besides the dates and mere statistics? The responsibility for keeping this data is, in the main, the secretary's, but we urge that the president look into the minutes occasionally and see that everything concerning the growth of the organization is properly recorded. Every worthwhile or important happening in the Relief Society should be made note of, and the history of your Society should be kept up to date."

Big Horn Stake:

ONE of the many pleasing results from reading and studying the scriptures was demonstrated last summer, when the sisters of the Otto Relief Society conceived the idea of making white suits to be worn by the children being baptized, and also for those officiating. In this case, as in many other wards, this ordinance has to be performed in an open stream. The satisfaction which came from this accomplishment paid those sisters for all they had done.

"Pioneer socials, during the summer months, were held in each of the wards to the delight of both old and young. Patriarch C. A. Welch contributed several original poems, incidents of pioneer days in the Big Horn. It was intensely interesting as well as pleasing to know these happenings have been recorded. Laughable stunts were played, songs were sung, Primary children gave several numbers, refreshments were served to large crowds, and as 'good-nights' were said, it was with a fond desire to 'meet again.'

"The project, a vegetable and a flower garden for every home, resulted in a fine exhibit of vegetables, fruits and flowers, the day preceding our convention last August. In connection with this was a display of many and varied articles made during the past year. Following this was a banquet in honor of the Relief Society presidents given by President Boyack and her board members. To continue the garden project, warning and advice were given to 'fill every bottle' or in some way utilize everything available. Persons having surplus gave public notice and those who were without were supplied in this way. Besides having all we needed and some to spare, the outstanding blessing and promise 'that which cometh from the

earth is for man that he might have in abundance,' was realized and appreciated. As for the flowers, 4,000 perennials were planted, and the Cowley Ward, having planted the largest number was awarded a bulb for each member of the organization.

"During the month of September, visiting teachers' and Class Leaders' conventions were held in each ward, thus reaching more teachers and officers than before. Subjects discussed were: The *Magazine* in Every Home, Visiting Teachers' Responsibility, Pre-natal Care, Flower Culture, The New Testament and General Instructions. At

one meeting we were fortunate in securing two professional speakers, one, a rose specialist, spoke on varieties suited to our climate and their culture; the other subject, Health, which was discussed in a timely and masterly style. Both were exceptionally good. Our stake presidency are in hearty accord with the social service work sponsored by the Relief Society, and are giving loyal support. The literary contest, requesting incidents in pioneer life, poems and songs, has created so much interest that we are happy to welcome the brethren in the 'struggle for superiority'."



TOOELE STAKE RELIEF SOCIETY CHOIR

Tooele Stake:

THE above picture is of the Tooele Stake Relief Society choir, which has done so much to bring up the standard of choral music, and create genuine pleasure throughout the stake. The choir

was composed of sisters from the various wards of the stake, and was conducted by Sister Lizzie Barrus, with Sister Ada Higginson as organist. To stimulate Relief Society ward teaching this stake has offered an award to the ward which has the

best percentage of teachers' visits for the year. From the reports already received, there seems to be an awakening in interest and visits.

St. Joseph Stake:

THE St. Joseph stake Relief Society held its annual class leaders and visiting teachers convention in the Fall in the Thatcher ward house, commencing at 1:30. p. m. President Ethel D. Payne presided and conducted. Opening song, 'Earth With Her Ten Thousand Flowers.' Song, 'Prayer is the Soul's Sincere Desire.' President Payne welcomed all present, and hoped they would feel well paid for their attendance. Brother Millard Kartchner gave a violin selection, accompanied on the piano by Sister Elizabeth Crandall. Before going to class work, all stood with bowed heads for a minute in respect to Sister Minnie Mickelson, whose funeral was held that morning. She was a very faithful Relief Society worker, and at one time was president of the Thatcher Ward. In the teachers' department, the Pima Ward Society presented a model way for teachers to visit in the homes. Instructions were given, and discussions entered into. Brother Harvey Taylor, president of the Gila Junior College, gave an historical background for the Book of Mormon, and instructions on use of the Book of Mormon chart in the theological department. In the social service department, Brother Wesley Taylor, teacher in Gila Junior College, gave a short outline on the social service work for the year. Brother Monroe Clark, also a teacher in the college, presented a treatise on the short story of today in the literary department. At 3 p. m., we had a general session. When the roll was called there were 11 stake board members

present, 1 excused; 45 ward officers, 25 class leaders, 112 visiting teachers, 72 members and visitors; making a total in all of 265. President H. L. Payne gave a very good talk on the Tobacco Habit, and read several excerpts from President Heber J. Grant's sermon in recent conference. He said every boy who wished to do big things should not use tobacco. Physicians say that women who persist in the use of tobacco will not have the privilege of becoming mothers. He spoke of the danger of so much speed. Try to encourage our young people to use their speed in a wise way.

"President Ethel D. Payne announced that the stake Relief Society had a beautiful bridal outfit made for the brides of this stake to wear when they are married in the temple. It is now ready, and will be sent to Mesa for the opening of the Arizona Temple in the fall. She hoped the girls would all be married in the Temple.

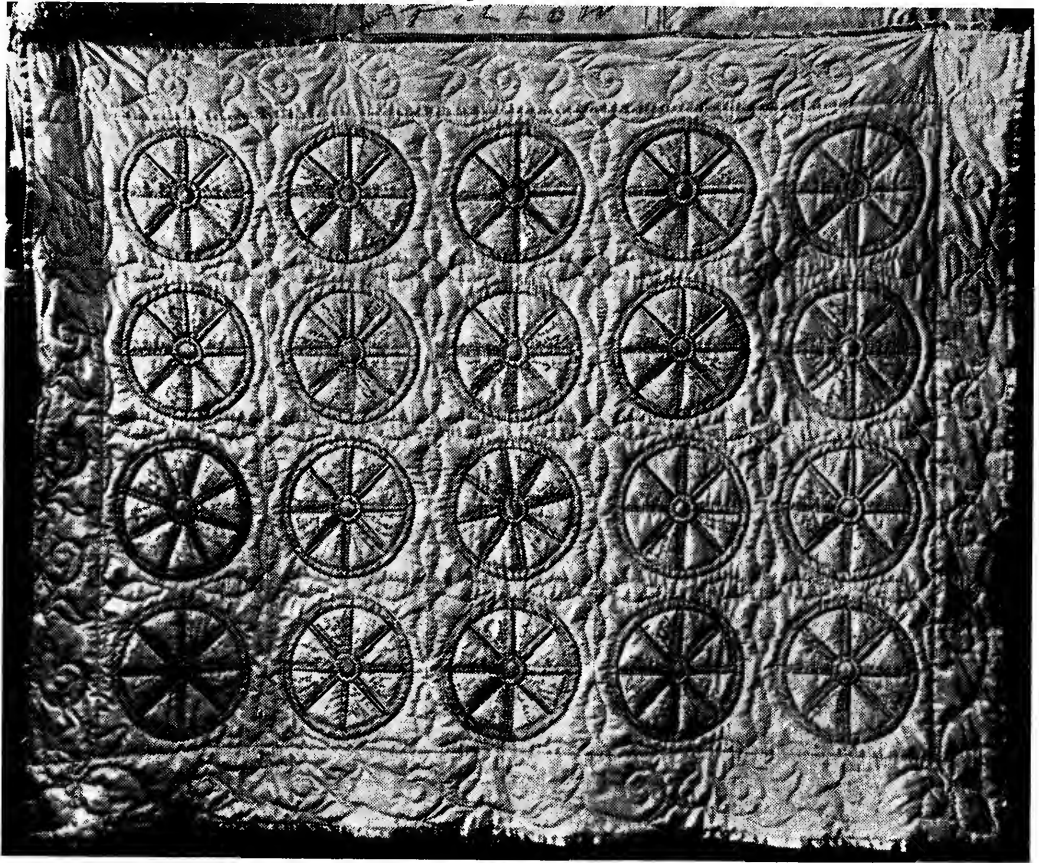
"Closing song, 'O, Ye Mountains High.' Benediction, Sister Amelia Evans of the stake board. A number of wards had some lovely work on display. After the meeting the stake board served punch and cookies. It was a very enjoyable convention."

Tongan Mission:

SISTER FLOY B. CUTLER, president of the Tongan Mission Relief Society, writes as follows: "We are pleased to report the organization of two new Relief Societies in the Togatabu District during the year, making in all twelve organizations, all presided over by native sisters. These women are diligent in their labors, and endeavor to keep up the standards of Relief Society work. We realize that we have disadvantages here that are not experienced in many of the other

missions, but we are striving continually to overcome these difficulties, and I feel that progress is being made through the auxiliary organi-

zations in delivering the Gospel message to the people of these Islands. The native sisters send greetings to the Relief Society workers in Zion."



UNION STAKE'S UNIQUE QUILT

Union Stake:

THE above picture shows an "Advertising Quilt," made by the Union Stake Relief Society Board. "We were asked for funds to help pay stake indebtedness. The wards in our stake are rather scattered, which makes it somewhat difficult to raise the money with sales because it puts the greater part of the burden on one ward, so our president planned the quilt, called the "Wheel of Advertising." Space was sold on the quilt to the merchants of our town, and their names,

and in some cases a short identifying phrase, was embroidered in the space. The rim and spokes of the wheel were shaded with crayolas. The quilt was made of beautiful material and quilted with a well-designed border. It was placed in store windows on two different streets in the business section of the town, and aroused quite a good deal of comment. Some of our wards are adapting the idea for 'friendship' quilts, and the quilts will have the names of members of the organization only."

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

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	- - - - -	President
MRS. AMY BROWN LYMAN	- - - - -	First Counselor
MRS. JULIA ALLEMAN CHILD	- - - - -	Second Counselor
MRS. JULIA A. F. LUND	- - - - -	General Secretary and Treasurer
Mrs. Emma A. Empey	Mrs. Amy Whipple Evans	Mrs. Ida P. Beal
Miss Sarah M. McLelland	Mrs. Ethel Reynolds Smith	Mrs. Katie M. Barker
Mrs. Annie Wells Cannon	Mrs. Rosannah C. Irvine	Mrs. Marcia K. Howells
Mrs. Jennie B. Knight	Mrs. Nettie D. Bradford	Mrs. Hazel H. Greenwood
Mrs. Lalene H. Hart	Mrs. Elise B. Alder	Mrs. Emeline Y. Nebeker
Mrs. Lotta Paul Baxter	Mrs. Inez K. Allen	Mrs. Mary Connelly Kimball
Mrs. Cora L. Bennion		

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor	- - - - -	MARY CONNELLY KIMBALL
Manager	- - - - -	LOUISE Y. ROBISON
Assistant Manager	- - - - -	AMY BROWN LYMAN

VOL. XIX

APRIL, 1932

No. 4

EDITORIAL

The Drawing Power of Christ

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with them: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And

the Lord said: I will send the first."—Abraham 3:23-27.

"And I, the Lord God, spake unto Moses, saying: That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

"But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down."—Moses 4:1-3.

THE surpassing love of the Christ was manifested in the plan he offered in the great council of heav-

en. His plan was founded on honor and love for his Father and free agency for man, so different from the force and self-glory of Lucifer's plan. To redeem mankind, the Christ left the courts of glory to tabernacle in the flesh, and suffered as man has never suffered. So great was his agony on one occasion that great drops of blood betokened his anguish. His norm from childhood was to be about his "Father's business." His love went out to his brothers and sisters and again and again would he have gathered them as a hen gathereth her chickens under her wings, but they would not. He taught them how to live, he told them of the glory of the life to come, he healed the sick, unstopped the ears of the deaf, made the blind to see, raised the dead. His whole thought was to magnify his mission and accomplish his work. At times, his suffering was almost beyond endurance. In the Garden of Gethsemane he said, "My soul is exceeding sorrowful, even unto death. * * O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."—Matthew 26:38-39. Again did he supplicate: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."—Matthew 26:42.

Lifted up on the cross he endured

the jeers of the multitude, a crown of thorns was placed upon his head, vinegar was given to quench his thirst, and his flesh was pierced with nails. Thus did he suffer the most ignominious death the Jews knew how to inflict, yet was he not defeated, but was master. 'Midst jeers and scorn and cruel taunts, his forgiving love prompted the prayer, "Father, forgive them for they know not what they do."

Before his advent, prophets announced his coming. Since his advent, historians have marked the influence of his life and teaching. Millions have felt as Tennyson, "Our wills are ours [we know not how, Our wills are ours to make them thine." His teaching and influence have transformed people from human to divine. He has been the animator of progress, the moulder of civilization. His reign is eternal and is ever extending farther and farther. He is the pivotal point of all history. Everything looks backward or forward to the Christ. Because he was lifted up he has drawn men unto him. The civilized world hail him as King. The source of his drawing power is his divine love, and so his prophecy is constantly being fulfilled—he was lifted up and he is day by day drawing more and more men unto him.

April Sixth

PEOPLE do well to celebrate the birthdays of their loved ones and of those noted people who have given outstanding service. It is profitable, also, to observe anniversaries of the beginnings of great events and movements that have blessed mankind.

This year, the Relief Society has

the unique opportunity of holding its conference on April 6, the one hundred and second anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. As the members assemble on this day they think of the wonderful results attendant on that event. Many of those assembled will realize that

they owe their American birth to the restoration of the gospel on April 6, and to the subsequent proclaiming of the glad tidings of great joy in foreign lands. Their parents or grandparents, in response to that message, left their native heath and came to the promised land that they and their children might partake of the blessings of the gospel. They will ponder over what the gospel means to them, of the joy and peace it has brought to their souls. They will realize that it has transformed their lives, it has illuminated their

paths, and it has given them the opportunity of sending their fathers and husbands, sons and daughters, out to proclaim the glad tidings, and it has given them the opportunity to enter temples to save their dead. All they are, all that they hope to be, is centered in the gospel of Jesus Christ, restored on April 6, 1830. And so reverently and with songs and prayers and gratitude will they approach the throne of grace, thanking the Father for this event and its tremendous consequences.

The President of the National Council

MISS LENA MADESIN PHILLIPS, president of the National Council of Women, has shown in an unmistakable way her unselfish devotion to the cause of the Council and to the Chicago projects by refusing a salary of \$5,000 a year for her services, and offering to do the work without pay. We quote a letter she wrote to President Robison as we are sure our readers will be glad to know how fine a character they have in their president.

"My Dear Mrs. Robison:

"I have given careful consideration to the motion passed by the Board of Directors at the meeting held here on December 1st concerning my serving as Executive Director for our Chicago projects, with the understanding that the money budgeted for the salary of such Executive Director (approximately \$5000 a year) be paid me as salary.

"Due to the unusual character of work

involved, I believe our Executive Committee feels that this work will best be carried by me. It is difficult to find an Executive Director who can now easily take hold of our plans, touching as they must our member organizations in so many ways. I realize this difficulty and am prepared, with the counsel and cooperation of our Executive Committee, to direct our campaign for signatures and to develop plans for our Chicago projects.

"Appreciative as I am, however, of this considerate action on the part of our Board, I do not feel that I can accept from the Council a salary for this work. I accepted the presidency because of my conviction that it was something that I should do. The best of my thinking and of my efforts are and will be devoted to this program. I shall be happier, however, to feel that I am one with the many other volunteers who are contributing to organized womanhood through their work for the Council.

"Cordially,

"(Signed) Lena Madessin Phillips,
President."

Counselor Lyman Honored

WE congratulate Counselor Amy Brown Lyman on the honor that has recently come to her in her appointment as Governor of the Utah Province of Pi Gamma Mu, national social science honor society.

Mrs. Lyman's outstanding work and charming personality have won her recognition not only in the field of social service but she has also played a prominent part in the activities of the National Council of Women.

Lesson Department

Theology and Testimony

(First Week in June)

THEOLOGY—THE BOOK OF MORMON IDEA OF THE HEREAFTER

Select Readings: Alma, chapters 36-42 inclusive. Note the separate ideas here. Summarize the teachings of Alma the younger.

It is time now to sum up, to take account of our findings with respect to the value of the *Book of Mormon* as an evidence of the divine mission of the Prophet Joseph Smith. First of all, as to the ideas it contains.

(1) There is the idea of God in his dealings with sinners in hell. The ideas in the Nephite Record, we found, were not at all in agreement with those that were current at the time of the Prophet, either in Palmyra or throughout the Christian world.

(2) There is the doctrine concerning man. Joseph Smith gave us what amounts to a new definition of immortality, in the *Book of Mormon*. Man not only is now and will continue a conscious individual after death, but he is co-eval with God. And this new immortality, so far as we know, had never been advanced as a Christian doctrine before the Prophet's time.

(3) There is the emphasis on man's life here. While this is not altogether new, being found in the *Gospels*, yet it was new in his time, first, in the stress on the Now and the Here and, secondly, in the attention to the near-end of human life instead of the remote. As a matter of fact, it is only now, when people have become disgusted with the older emphasis, that this idea has taken on a new meaning.

These ideas were put out by Joseph Smith. But Joseph Smith was

uneducated; he had had no training in theology; and he was young, besides, not yet twenty-five. It is hardly credible that he alone was responsible for a set of ideas like these. That is why critics of the *Book of Mormon* have spent a full hundred years in trying to find out whether any other man helped him in the literary work involved. No competent critic, however, now believes that either Sidney Rigdon or Solomon Spaulding had anything to do with writing the Record.

The Prophet always maintained that God revealed the *Book of Mormon* to him, through Moroni, a resurrected man. This we have seen in the testimony he gives in his *Autobiography*. We submit that it is easier to believe that he was divinely inspired in this work than that he did it unaided of man or of God.

And there is the whole case, so far as the *Book of Mormon* is concerned.

But there is at least one bit of external evidence that we must touch upon here. It is the testimony of the three and the eight witnesses to the existence of the plates from which the Prophet claims to have translated the *Book of Mormon*. And the three witnesses bear testimony also to the fact of the heavenly messenger.

The reader should here turn to

these testimonies, for there is not space here for them.

The eight witnesses declare that, in addition to seeing the gold plates, they also "hefted" them. Here are the two most dependable of the five senses involved in this testimony—sight and touch. The three witnesses declare that they saw the angel and heard his voice and that they saw the plates in his hands. Here are the senses of sight and hearing involved in the situation. Oliver Cowdery elsewhere states that he "handled" both the plates and the urim and thummim, with which the book was translated.

It is customary with us to show that these eleven men were not deceived by the Prophet and that they were not lying, because they had no motive to do so either as to wealth or fame. But really this is not necessary any more, for the reason that the ground of belief in human testimony has shifted during recent years.

At one time no testimony was thought credible that was "improbable." This test depended on the opinion of the critic. If he looked upon it as improbable, he threw it out; but if he believed it probable, he accepted it. Hume, an English philosopher and historian, declared flatly that "the miraculous is the impossible," and he refused even to consider it, no matter how many persons testified to it. But Professor Ihne, a German historian who deals with source material, says that the test to be applied to any witness is whether he is "able and willing to tell the truth." (See his work on *Ancient Rome*.) And some of our own historians in America believe this test applicable to witnesses to the miraculous as well. Indeed, as Professor Ihne tells us, every historical event rests ultimately on hu-

man testimony; and since the miraculous is an event that happens, it may be supposed that it, too, must of necessity rest on testimony.

This, at all events, is the modern way to test the witnesses to the *Book of Mormon*. The positive, undeviating testimony of these twelve men, if we include that of the Prophet, ought to be sufficient to enable one to trust in the divine origin of the *Book of Mormon*.

Perhaps it ought to be said at this point that even the testimony of these twelve men is not enough to give us a knowledge of the divine origin of the Nephite Record. At best that testimony is but evidence. A knowledge of the divine origin of that work can come only through our own experience, our own individual contact with the spiritual source of spiritual knowledge. Moroni, in the Record itself, tells us how that is to be done.

"When ye shall receive these things," he says, speaking of the time we are in, "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 this assurance that Joseph Smith really did have spiritual contacts, through which he received visions and revelations concerning the *Book of Mormon*, we may now proceed with our last point in the study of the Nephite Record: the ideas it gives us about heaven, to which we shall add what the Prophet himself furnishes us on the same subject.

The *fact* of another life, if we must discriminate at all, is perhaps the outstanding thing in the *Book of Mormon*. Everything r e v o l v e s

around this point. It is of a piece with the Record itself. All the writers of the volume make this a central point in their work. All the prophets before Christ looked forward to his coming, as all those after him looked back to his advent. But the main thing about Christ, to them, was the fact of his redemption. In it they took glory; of it they were never tired of speaking and writing. It would hardly be an exaggeration to say that in the Nephite Record we get a more substantial *feeling* as to another life than even in the pages of the *New Testament*.

That is the first thing we get—an idea and feeling that heaven is a reality and not a “fabrication,” an escape from disagreeable things here, as some have tried to make out after consulting their ignorance on the point.

A second thing we get from the *Book of Mormon* is a deep feeling concerning the resurrection from the dead.

To the Nephite prophets heaven was not a place where disembodied spirits lived an inactive life. They believed in a literal raising of the body. The quotation already given from Alma, in another lesson, shows this. Their heaven, therefore, was in reality but a continuation of this life—except that there man would be immortal, whereas here he is subject to death.

As an instance of this literalness we have, in addition to the Christ of the Nephite appearances, the case of Moroni; and here we touch the times of this heavenly messenger and also the times of Joseph Smith—thus connecting two important dispensations.

The Moroni of the *Book of Mormon* was a man, in no essential sense different from his contemporaries. He was born as they were; he ate, wore clothing, and slept much as

they did; he took up arms against enemies, as they did, and led hosts to battle; he spoke and wrote the language of his people; and finally he died after the fashion of his people, although we do not know when or how.

But the Moroni that Joseph Smith knew was different. In what respects? Not in his mental and spiritual qualities, it would appear. For he manifested about the same interest in human welfare that he had done in his mortal body. He was extremely patient with the boy Joseph; he was anxious over him, to see that he had the necessary instructions for his work; and, although he reproved him on occasions and punished him for his transgressions, yet he exhibited great love and compassion for him.

But he was different in his tabernacle. That was now immortal, incapable any more of death and suffering. Moreover, it could appear and disappear at a moment's notice, as we saw on the first visit Joseph made to the hill Cumorah. And then, too, it was like our sound waves, the ones that carry into our radios; what we know as lumber and brick and stone was no hindrance at all to the resurrected Moroni, any more than they were to our Savior in Palestine after his resurrection. He appeared to the disciples when they were in the house, the “doors being shut.” So Moroni did to the young Prophet on the twenty-first of September, 1823.

If then, we would ask to know something about the condition of those who are raised from the dead, our answer is clearer through what we have in connection with the *Book of Mormon* than it is from any other source that antedates that Record.

A third point about heaven that we get from the *Book of Mormon* coincides with what we get from the *Gospels*. It is that "the meek shall inherit the earth." Nor does the *Book of Mormon* add anything of importance to what Jesus said to the Jews and to the Nephites about the meek.

But the Mormon Prophet, building on the foundation of the *Book of Mormon*, makes some very illuminating comments in revelations which he received after those connected with the Nephite Record.

The earth was created for man. It is to be his permanent home. But, as there is to be a new man, just so is there to be a new earth for the abode of the new man. That also is the doctrine of John the Revelator, in the twenty-first chapter of "Revelations" (verse 1): "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

The Prophet tells us not a few things about the conditions under which we shall live hereafter.

For one thing, family ties will continue there—provided arrangements have been made before then. That means love, the most fruitful source of joy on the earth. "Would you think it strange," he said once in Nauvoo (Vol. V, *History of the Church*, pp. 361-2, "if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy when they come forth, which they possessed or anticipated here. So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand and said to each other, 'My father, my son, my moth-

er, my daughter, my brother, my sister'."

And, for another thing, we shall progress eternally in the hereafter, much as we might here if we were permitted to live and enjoy our powers. That is far preferable to the old sectarian notion that we would spend our time in heaven singing psalms before the great white throne. Infinite possibilities will be open to us for the development of the powers for good which we possessed on the earth in our mortal bodies.

And, for still another thing, there are different degrees of glory there to match the different capacities for progress and enjoyment and character in this life. These fall into three groups—the celestial, the terrestrial, and the telestial. This is a distinct advance over the notion that still prevails in the Christian churches that differences are all obliterated in heaven—even differences between those who were sinners and saints here. The "Mormon" doctrine on this subject is expressed in the seventy-sixth section of the *Doctrine and Covenants*.

These views, and others we have no space for in these lessons, were revealed to Joseph Smith, the Prophet, through his spiritual contacts—contacts that included, not only such personages as Moroni, John the Baptist, Moses, Elijah, the ancient apostles, Peter, James, and John, but also God the Father and Jesus Christ the Son. And that these spiritual contacts gave him positive and clear ideas, and deep conviction, on the subject, is evident from the following quotation—which forms a fitting conclusion for the present series of lessons on the *Book of Mormon*:

"More painful to me are the thoughts of annihilation than death. If I have no

expectation of seeing my father, mother, brothers, sisters, and friends, my heart would burst, and I should go down to my grave. The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy.

"God has revealed his son from the heavens and the doctrines of the resurrection also; and we have a knowledge that those we bury here God will bring up again, clothed upon and quickened by the Spirit of the great God; and what mattereth it whether we lay them down, or we lay down with them, when we can keep them no longer? Let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter.

"Hosanna, hosanna, hosanna to Almighty God, that rays of light begin to burst forth upon us even now. I cannot find words in which to express myself." (*History of the Church*, Vol. V, p. 362.)

Questions

1. State briefly the main ideas considered here from the *Book of Mormon* concerning (a) the char-

acter of God as relates to his treatment of sinners in hell, (b) the immortality of man, and (c) man's duties here and now.

2. Show, from the testimony of the *Book of Mormon* and that also of the eleven witnesses to its divine origin, that it is more reasonable to believe that Joseph Smith was inspired than that he made up all these ideas.

3. What was once the test of a witness? What is that test now? Which appeals to you as the more reasonable? Why?

4. State the additions which the modern Prophet made to the ideas of the hereafter as given in the *Book of Mormon*. Give the substance of the quotation from the Prophet Joseph.

5. What has impressed you most in this course in the *Book of Mormon*? In what ways, if any, has your testimony to spiritual truth been increased?

Teachers' Topic

Watchword: "And into whatsoever house ye enter, first say, Peace be to this house."—Luke 10:5.

Text: "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew 5:48.

From the earliest Biblical times, the perfection of the Father has been held up as an example for his children to follow.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect."—Genesis 17:1.

"And the Lord spake unto Moses, saying,

"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I

the Lord your God am holy."—Lev. 19:1-2.

Likewise the apostles of the meridian dispensation supported the teachings of the Master in enjoining perfection as the ultimate attainments of the disciples. The apostle Paul, in his letter to the Colossians speaks of Christ: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Col. 1:28. The Apostle James also advises: "But let patience have her perfect

work, that ye may be perfect and entire, wanting nothing."—James 1:4.

Many there are who become so engrossed in the glitter and glamor of worldly things, that they fail to comprehend the big purpose of life. Their time and effort are given in seeking vain desires and passing pleasures, rather than seeking to obtain eternal happiness by striving to live the perfect law of liberty. There are others, however, who are asking, What is the purpose of life? and are seeking for something that will give joy and satisfaction to their souls.

The gospel of Jesus Christ teaches that the purpose of life is to grow and develop physically, mentally and spiritually in such a way as to gain eternal progression. Just how we progress in life hereafter will depend on how our earthly life has been spent. Joseph Smith, the Prophet, tells us that: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."—Doctrine and Covenants 130:18-19.

The gospel is a perfect religion, a perfect law of liberty, of peace, of righteousness, and if we comply with the admonition given in the text we would interpret life accord-

ing to the laws and doctrines of the gospel, and would live completely, consistently, and in harmony with its teachings.

Is there any better opportunity given than that of the Relief Society Teacher, to strive for and to gain a perfect life, to be an ambassador of Christ, to share in the joys and sorrows, to radiate peace, happiness and good cheer, and to love all mankind? Christ never asked anything of his children that He did not prepare the way for them to fulfil all requirements. Much has been given, and much is expected. Paul says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Ephesians 4:11-13.

May we express the same desire in our hearts for you in your work, as did Paul in earlier times: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."—Hebrews 13:20-21.

Blossom Time

By Ella J. Coulam

Of all the joys of springtime
That fill me with delight,
It is the joy of blossom-time
With petals pink and white.
They flirt with busy humming birds
And coax the honey bees,

And look like falling snowflakes
As they flutter from the trees.
They breathe a wondrous message
Of a harvest rich and grand—
A promise of a bounteous crop
Throughout the verdant land.

Literature

(Third Week in June)

THE SHORT STORY IN UTAH*

When Hawthorne was winning favor with his "Scarlet Letter," and the first act of the golden drama in California that was to introduce Bret Harte as one of its heroes was being enacted, the territory of Deseret was too busy wresting food from the soil and planning ways to get its new citizens across the Great Plains and the Rocky Mountains to have any time for creative writing.

But in 1872, when Salt Lake was something of a city and there were growing villages near the mouth of almost every canyon in Utah, the women of the Church knew that the day of the arts was soon to come. The "Woman's Exponent" was established and was at that time the only women's paper between Boston and the Pacific coast. Although not owned and controlled by the Relief Society, "The Exponent" was from the first the accredited organ of that

*Author's apology: The material for this lesson is so vast and there are so many people who are so well acquainted with it that I write this lesson with considerable hesitation. Because of my being away from Utah, I have not been able to do the research that I should like to do. Neither have I been able to keep as closely in touch with the present day writers as I should wish. The few opinions expressed are original with me, and I hope that there will be much disagreement with them as well as a little agreement. Many names are omitted that are worthy to be included, but there was not space for every one. I wish to thank here the numerous persons who have been so kind in helping me gather the material for this lesson, and I am particularly indebted to Mrs. Vesta P. Crawford, who spent a great deal of time among the faded files of magazines from "Peep O Day" on down to the present day magazines.

organization. It appeared twice a month and Louisa L. Greene was its editor. The people who read its eight pages quarto paid two dollars a year for it, and thoroughly agreed with its sentiment: "It is better to represent ourselves than to be misrepresented by others." News notes, Relief Society notes, articles on fashion, cooking, babies, and poetry appeared, but there was no pen lifted to tell in prose the exciting sagas of the Seventies.

Mrs. Emmeline B. Wells, in 1875, became associate editor, and in 1877 editor. The *Woman's Exponent* continued under her management and editorship for forty years.

An early short story appearing in its columns was by Hannah T. King, an English lady of literary taste and talent. The story was entitled, "Three Scenes in the History of a Diamond Necklace," a story of Hortense Beauharnais and Napoleon. Mrs. King published other stories, mostly of historic nature, in this paper, while the editor, Mrs. Emmeline B. Wells, published several under the *nom de plume* of Blanch Beechwood. "Hepzibah," a New England story, and "In Rural England," a political story, were considered by the author her best stories. Augusta Joyce Crocheron contributed a number of pioneer stories, and "Angelina," a story by W. Crouch, appeared in an early issue.

The narrative writings by Eliza R. Snow and Helen Marr Whitney might be classed among the early short stories as they were true to form, but not fiction. Lu Dalton, M. A. Y. Greenhalgh, and Josephine Spencer, also contributed stories to the *Exponent*.

In 1879 Junius F. Wells founded and edited the *Contributor*. This was the official organ of the Y. M. M. I. A. On its frontispiece was written, "Let No Man Despise Thy Youth." But the *Contributor* did not at first demand short stories. Orson F. Whitney, called by Tullidge the "Byron of Mormondom," wrote poems and essays, and "Ame-thyst" wrote articles on the ideal woman. Emmeline B. Wells and Susa Young Gates contributed, and with them there grew much interest in prose tales.

The *Contributor* became the *Era* in 1897, and two-part stories were all the fashion. A little later William A. Morton and Nephi Anderson were chief among the story tellers. But that is getting ahead of the history of the short story in Utah. Prior to this, Mrs. Gates had written stories for the *Juvenile Instructor* and the *Exponent*, and her "John Stevens' Courtship" had appeared as a serial in the *Contributor*, and had been eagerly read.

In 1889 Susa Young Gates was made editor of the *Young Woman's Journal*. Because no magazine could be edited by Mrs. Gates without fiction, and because people were demanding fiction, short stories became numerous in the new periodical. Writers, however, were not so numerous then as now. Louisa L. Greene (now Mrs. Richards) wrote under the name of Lula, and Emmeline B. Wells' name was sometimes seen in the prose section. The first number of the *Young Woman's Journal*, October, 1889, contained the following short stories: "Whatsoever a Man Soweth," by "Home-spun;" "A Great Navigator's First Love," by M. A. Y. Greenhalgh; "Spiritualism, or What Became of Murphy," by Ellen L. Jakeman.

Ellen L. Jakeman, one of the popular early writers, was an artist

and a realist. Her style was simple and she wrote of the people she knew best. Her "We Tread the Dust" was one of her first stories to appear in the *Journal*. It began:

"Mrs. Vernon was thirty, married, and the mother of five children. She was a true believer in 'Woman's Rights'—and wrongs. She had long ago lost all that 'delicacy of refinement' that make woman lovable—at least all that could be scrubbed off by coming in contact with dirty floors, pots and kettles, to say nothing of mending old trousers. * * * She did the cooking, washing, scrubbing, and all the endless array of small matters that festoon like cobwebs the tender name of home."

There is something of the French grace and simplicity of style in Mrs. Jakeman's opening paragraph and one wonders how far she would have gone in her art if she had allowed it to absorb her life and had sought other fields.

The story goes on with an account of Mrs. Vernon's labors—getting children ready for school, cooking, milking—and her husband's criticism and indifference to her. There is a stormy scene in which they quarrel and the wife goes out to hunt her husband. He is found rehearsing the love scene in an amateur play, and instead of forgiving him, she becomes more angry. In the end they promise to make allowances for each other. It is a story of real life with a triangle of husband, wife, and poverty, instead of the usual lover.

Alongside of the Church magazines there was steady, though not so hardy, growth of periodicals published independently and more literary in nature. There was *Peep O Day* as early as 1864. It was an expensive one, seven dollars a year, and one wonders that it had any

subscribers. Messrs. Harrison and Tullidge were the editors and the men had a hard time of it, for Utah could not then (nor does it yet) support a purely literary magazine. Editor Tullidge was one of the chief contributors. He was well-read and had some style. Some of his stories were short, but for the most part he wrote long stories with ancient and foreign settings.

The *Deseret News* and the *Young Woman's Journal* have been strong factors in the encouragement of short story writing by their annual offer of prizes for the best short story for their Christmas issues. Hundreds of very creditable stories have been received and the selected prize stories have always shown fine workmanship. Prominent among these favored writers is the late Edith Ellerbeck Reid, who not only received the prize three times but made an enviable name for herself as a writer of stories for many popular magazines. She also wrote three of the stories of the *Blue Bonnet series*, and was asked by the publishers to complete the second book as the originator died before that one was finished. Mona Wilcox Cannon also was one of the prize winners and has written many pretty stories for other magazines. Among the well known story writers during the time of these prize stories were Josephine Spencer, Kate Thomas, Annie Pike Greenwood, Susa Talmage, Christine D. Young.

There were three colleges in Utah now and hosts of young people going away to school, and people were beginning to pay more attention to literature and to the creating of it. Nephi Anderson, a gifted writer of the Church, wrote his "Piney Ridge Cottage," one of the first of the modern Utah short stories. It was serialized, but in nature it was more of a short story than a novel. It

was a tale of simple, rustic people, and it was typical of much of life within the Church. Nephi Anderson also had other gifts—versatility and a touch of mysticism—and his name must go in Utah's hall of fame. N. L. Nelson was another writer who sometimes turned to the story. One of his last ones to appear in the church periodicals was "Trails of Timpanogos" and into it Mr. Nelson put much of his love for Utah's mountains.

For every short story writer in the earlier days of the Church, there are a dozen or more today. Because of the fact that they write for the Church periodicals—magazines with necessarily a definite editorial policy—their themes are somewhat alike and are apt to have a didactic tone. This later characteristic is not always a necessary one, for all of the Church magazines occasionally carry stories with this element lacking. For a long time two women have been preeminent in the field.

Mrs. Elsie Chamberlain Carroll now teaches at the Young University, where she was a student, and the appearance of one of her stories in "The Era" or "Relief Society Magazine" is a happy event. Her writing is restrained, is confined usually to the scenes of her life—small towns and University days—and she strives faithfully to reproduce the characters and emotions she has witnessed. In her delicacy and grace of style and treatment and in her choice of native characters, she is not unlike Sarah Orne Jewett.

The second writer, Mrs. Ivy Williams Stone of Ogden, is more daring and original in her themes and in her style. She is interested in epic themes and she likes to write of the older West and of pioneer life. Both of these women have been kind

enough to write briefly of their lives and ambitions. Mrs. Carroll says:

"The first money I ever received for a story was a twenty-five dollar prize offered for a Christmas story by the "Young Woman's Journal." I wrote a story, "The Norrisville Christmas Tree," but felt that it was not good enough to submit. My husband (this was the year after we were married) retrieved the story from the waste-basket unknown to me, copied it, and sent it in. My winning was a happy surprise.

"Trying to write has been a worthwhile hobby to me. It has served as an outlet for my feelings, and as means for keeping my mind busy and interested when I have been passing through sorrow, as my natural inclination has been to brood and suffer." "Her Phantom Family, published in the "Relief Society Magazine" for December, 1931, was suggested by two things, she says: "I heard of a lady in a neighboring town who had a beautiful home but lived in the basement, keeping the main part of the house as a sort of plaything. That was one part of the idea. The other came out of a first hand knowledge that when one has lost a dear one it is hard to fight the temptation to shut one's self away with one's sorrow and memories and ignore the life of actuality with its opportunities of service."

Mrs. Stone wrote: "I was born in Peterson, Utah, in 1885. A healthy body, a good library and an early desire to write are the outstanding memories of my childhood. High school education was secured at quite a personal sacrifice, as my father had died, leaving my mother with several small children. After leaving school, I secured the clerkship of the Ogden City School Board, being the first woman in Utah to hold such a position. I

served as secretary of the Utah Educational Association for one year. After my younger brother and sister were well established, I resigned my work and married. Mr. Stone and I have had seven children—four of whom still survive. I do housework the greater part of each day, but while my hands are busy with mechanical tasks, my brain is constantly shaping new situations, molding new characters, or developing a new plot. I cannot remember a time when I did not have a great urge to write; but I did not take myself seriously until I had three children. Now I frequently run to the typewriter to jot down an idea while flour is evident upon my hands."

Mrs. Stone was asked to name her two favorite stories and her answer was, "Children of Toil," a story from the "Young Woman's Journal." It tells of life on a dry farm and was inspired by the women she saw toiling there. Her second choice is "Spawners" of the "Improvement Era" for November, 1929. This story came as an aftermath to the great flood in northern Utah. Of the plot itself the author says: "One farmer, who had built upon his father's old homestead, could not be persuaded to move away from the mouth of the little canyon, down which the flood had spent its greatest fury. He rebuilt his home in the same draw, and like the salmon who return to their native hatching place to spawn, he is willing to face what God may care to send."

Sophy Valentine, Annie Pike Greenwood, Ida Stewart Peay, Katharine C. McKay, Elsie Talmage Brandley, Ruth Moench Bell, Olive M. Nicholes, Annie D. Palmer and a number of others have all helped to raise the standard of the short story in the Church periodicals and keep the art alive. Too,

there are numerous younger writers whose names are beginning to appear in the magazines, but whose work cannot yet be judged.

Mrs. Palmer states that the need to earn money has always kept her from the accomplishment she has longed for in the literary field. Always her path has been diverted from what she wanted to do, by the what was necessary to be done. School teaching was not to her liking yet it was her occupation for twenty years; serving was not attractive, but she made dresses and trimmed hats to earn money; salesmanship had little appeal, but there was a job in the co-op store, so she sold dry goods, groceries, and horse-shoe nails; social work was not known to her until a call came from church leaders, and her life's work swung into "Helping People Out of Trouble." In between she has found untold joy in the things her pen has produced — poems, short stories and drama. She still cherishes a hope for more time sometime to devote to the thing that is her hobby.

Men writers? The last decade has seen only one man prominent in the short story field. He is Harrison R. Merrill who is now editor of "The Era." Mr. Merrill is a journalist first, but his stories for boys—particularly his athletic tales of high school and college, have won him a wide following. In addition Mr. Merrill is also a poet. There have been, of course, other writers, but few who have published more than one or two stories. The new "Era" carries a number of men writers.

Outside of the church group, there are several men who have won national distinction. Among these are Bernard DeVoto, John Held, the cartoonist, John Browning, Frank

Roberts from Idaho, who has won much renown as a writer of western stories, and Raymond Berry from Provo.

Bob Ellerbeck, Mrs. Morris Ritchie, and Mrs. C. E. Richards have also won recognition outside the state.

As yet no great master of the short story has come out of Utah. We are still waiting for a Hawthorne who can depict our inner life, a Harte who will make our unique characters famous and who will make the world laugh and weep over our sagas, a Tolstoy who will show our struggles for a higher life, or a Lagerlof who will write our legends and preserve the stories and characteristics of our country people. And we have had no Mark Twain to chronicle our humor.

There is material in abundance and the person who uses it must be a native of our mountains and deserts. Such a person may already be writing or he may be yet unborn, but the day is not far distant when he will begin his work. In the meantime the Church magazines are more and more fostering literary talent. The new "Era" gives many opportunities for young people who are willing to experiment, and the "Relief Society Magazine" offers place for stories of a riper philosophy. And there are two magazines using juvenile stories. The material is here, asking for an interpreter.

To the teacher: Since this is the last lesson on the short story, many teachers will prefer to use the time for an expression of their own ideas, but a few suggestions are offered.

1. Choose one of Mrs. Stone's favorite stories for reading or retelling, or Mrs. Carroll's "Phantom Family."

2. Select one of Ellen Jakeman's stories from some of the old peri-

odicals and have it read. (Another writer may be substituted.)

3. Select for reading or retelling one or more stories that you have particularly liked in some of the recent issues of the "Relief Society Magazine."

4. Discuss the sources of story

material in the history of your town or in the state.

5. Some of the class members may have written stories. Have them read them in class and lead in the discussion.

6. Honor a short story writer who may be living in your ward or stake.

Social Service

(Fourth Week in June)

PERSONALITY STUDY: CUSTOM, CONFLICT AND SOCIAL PROGRESS.

(Based on Overstreet's *Influencing Human Behavior*, pp. 238-255, 279-281, 290-292.)

Is progress real? In what does it consist? Do we genuinely believe in eternal progress—the kind that insists that this life is part of eternity? What are some of the essential attitudes and habits with which we need to be concerned in order to be properly designated as progressive in the best sense of the word? Is social as well as individual progress a possibility and if so how widespread must it be in order to be substantial?

There are some who would say that society has made no real progress because they say man is equipped much the same biologically as he was thousands of years ago. They are among those who confidently repeat the time-worn saying that "human nature never changes." In a previous lesson (See *Magazine* for December, 1930, page 696) it was pointed out that our biologically transmitted human nature is no more significantly human nature than the part which comes to us as a *social* heritage or the parts that are susceptible to change. Certainly some parts of human nature and many seemingly fixed social customs and traditions are subject to change and improvement.

We are quite ready to admit that the conception of a possible orderly

development of society which man can in some measure consciously control is comparatively new. Even at the present time intelligent notions along this line are none too widespread. For the most part as Robinson says in his *Mind in The Making*:

"We still assume that received dogmas represent the secure conclusions of mankind, and that current institutions represent the approved results of much experiment in the past, which it would be worse than futile to repeat. * * * We resent the imputation that things are not going, on the whole, pretty well, and find excuses for turning our backs on disconcerting and puzzling facts. * * * (We) fail to see that almost all the things that we prize today represent revolts against tradition, and were in their beginnings what seemed to be shocking divergencies from current beliefs and practices." (Pp. 129-130, 215.)

While we have cause to appreciate very much our great five-fold social inheritance outlined in the *Magazine* for November, 1931, p. 665, it would be folly not to recognize that as good as these inheritances from the past are, they are still in the making. The truly enlightened and progressive modern person cannot be satisfied with a reconstruction of modern social institutions strictly according to some alleged primitive pattern. There is

ever a need for improvement—for taking into consideration the changed conditions of today. As Lowell says:

“New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of Truth.”

A fundamental teaching of the Church is that new revelations are continually necessary for its well being. There can be no “true and living church” which does not “keep abreast of Truth” and show appropriate signs of life. Similar signs of real progress should characterize other social institutions.

We need to be sufficiently impressed with the fact that very many of our customs and traditions have started somewhere in the obscure and unenlightened past and that many circumstances have tended to prevent their being improved much since they were started. Most societies are quite thoroughly custom-ridden and all sorts of superstitions and absurd traditions are accepted and ignorantly passed on to the next generation. The mere age and general social acceptance of forms of behavior and ideas handed down from the past, gives them with many people, a tremendous prestige. They do not have the disposition nor the courage to examine into their merits, to offer constructive criticisms, or to propose any improvements.

It seems that society insists very strongly on conformity to standards derived from the past. It is a special virtue to defend these standards and to brand their critics as public enemies. Even the most intelligent criticism that may be offered with the best of intentions and which if accepted would probably lead to very good social consequences is seldom well received. It is promptly denounced as mere worthless fault-

finding. The reputations of the prophets Amos and Jeremiah are none too good with us even today, for it is so easy for us to imagine them as men who would criticize the practices of our present society. The speaker who desires social approval when he tells of their great messages, takes care to make little or no reference to their application to our present situation. In short, we have little use for competent and courageous critics of our own social order. We can almost be depended upon to treat them with scorn and with severe disciplinary measures of repression.

But society may, to some extent, be justified in its conservative tendencies. Most would-be critics of social customs do not have enough true insight into the matters they seem so ready to set at rights. It is surprisingly easy to set up in the fault-finding business so far as being able to see defects is concerned. Many critics do not take a sobering comprehensive view of themselves before they rush forward with criticisms of some of their fellows or of society at large. (Matt. 7:3-5.) Many of them are to be properly classed as mere irresponsible cynics. Much of what they offer is not the result of straight or sound thinking, but rather of their tendencies to engage in comfortable day-dreams of little practical value. During recent years especially, we have had sweeping criticisms offered reflecting surprisingly little social insight but born prematurely as the direct consequence of vague feelings of social unrest.

Certainly society must protect itself against such critics as those mentioned in the above paragraph. However, we would no doubt in the end be much better off if we could learn to recognize and encourage the non-conformist who really has su-

perior insight and practical ability as well as good intentions.

Society should get rid of its unworthy conceptions of authority and its tendencies to unduly restrain individual initiative. The old idea of authority was associated with arbitrariness, with unjust practices, and with little or no recognition of other individuals as being at least potentially free and eternal beings of equal importance with those who temporarily were in a position to exercise the so-called authority. Study very carefully Doc. and Cov. 121:34-44 and try to let it help you enlarge your conception of the nature of authority and the responsibility necessarily involved in its proper exercise. Then read section 58, verses 26 to 29 inclusive, with the purpose of gaining an appreciation of the important place of worthwhile individual initiative in any progressive society. Here we have social ideals set up for us which if practiced would operate to bring about most profound changes for the better in the lives of all of us. If you have not caught the great significance of these passages it may repay you to read them over again somewhat more carefully. Are not these things at least equally as important as other parts of our Gospel that receive far more emphasis?

Now let us turn to a brief consideration of social conflict. Its frequency if not its desirability has been implied in much of the above discussion, and Overstreet discusses this phase of our subject at some length. No doubt we are able to imagine a society wherein conflict has little or no place at all but the social order that we actually know about is certainly characterized by an appreciable amount of unrest, social friction, crises of various kinds, and even war.

Should the effort be to do away

with as much conflict as possible? To what extent, if any, can you agree with the statement sometimes made that "all conflict is good?" Can you point out examples of fruitless industrial conflicts, race conflicts, religious conflicts, family quarrels, etc.? Under what circumstances would you say that conflict may be really intelligent? What are some of our immediate problems in relation to social conflicts? Considerable help may be had on most of the above questions if the designated part of our text for this lesson is read carefully.

In conclusion may we emphasize the need of striving to extend our understanding and sympathy so as to include other peoples and nationalities with whom we might otherwise find ourselves in unwholesome opposition. We should furthermore develop toward them the disposition and the means to cooperate wholeheartedly for the common good. In our present social arrangements there are far too few influences making for a truly large group consciousness and human brotherhood. But we need not be discouraged, for although substantial social progress takes place very slowly we can see real signs of mankind's becoming more civilized—signs more significant than those so frequently mentioned that have come as a result of the application of the physical sciences. The average man in some societies is able to live a richer and fuller life than ever before and these blessings are being gradually achieved in ever wider circles. Progress is real but we had better not depend upon its taking place in some wholly mysterious or automatic way. What we do or do not do individually and cooperatively really does matter and it is up to us now to assume the risks involved and to carry on.

A Few Possible Problems for Discussion

1. Briefly answer in your own way, each of the questions asked in the first paragraph of this lesson. Try to support each answer with reasons or evidences.

2. How would you refute the statement that human nature never changes? Make statements about our five-fold social inheritance and show how the reality of these different inheritances must be given due consideration by anyone who would properly answer the question as to whether or not mankind is becoming more civilized.

3. Discuss the extracts given in the lesson taken from Robinson's *Mind in the Making*.

4. Robinson says we resent the imputation that all is not well in our society. The Book of Mormon (See II Nephi 28:21) condemns the leader who in order to stand well with the group lulls them into "carnal security" saying, "all is well in Zion," etc., when in reality there is a need of crying repentance. What would you say about the social insight of the writer of this part of the Book of Mormon in terms of our lesson?

5. Read important parts of the messages of Amos and Jeremiah that probably would not be well received by us because of our deficiencies and our unwillingness to accept even helpful criticism.

6. Consider carefully the definitions of the words "criticize" and "appreciate" and show how these words are quite closely related. Is it probable that many so-called negative criticisms if properly heeded would be found to be very helpful? Give reasons to support your answer. What are the necessary qualifications of a good critic?

7. Discuss fully Doc. and Cov.

121:34-44. What parts of this quotation seem most important to you? Least heeded by those concerned? Discuss Doc. and Cov. 58:26-29. Recite verse 27 from memory and lead the class in a concert recitation of the same. Have several members tell why this extract seems especially important to them?

8. Reflect in a short discussion, Overstreets' ideas about debating. To what extent do you agree with him?

9. A successful school administrator who has unusual ability in handling conflicts that frequently arise, says that when one party to a potential dispute has his fighting togs on and shows evidence of anger it is a good time for the other party to keep cool and not provoke further anger. What do you think of this generalization? Have you recently put it into practice to the advantage of those concerned? By any chance did it ever prove to be poor advice to follow?

10. Expand rather fully on this short text from Woodrow Wilson: "*The points on which we agree are many.*" Mention a number of "our more civilized techniques" making for social progress.

11. Professor John Dewey has given us two important standards for judging the value of educational activities: (1) To what extent have they stimulated desires for continued growth? (2) To what extent have they furnished the necessary basis upon which further development may take place? With these standards in mind what would you say about the success of this social service course with you? What new desires have these lessons given you? What plans do you have for further personal development along the lines suggested by the lessons? Be specific.

Spring—A Fantasy

By *Ezra J. Poulsen*

SPRING is a gay lass. She has just come tripping back with more loveliness than ever. Smiles and coy glances wreathed her face, while the delicate beauty of a thousand blended colors radiated from her filmy garments as she passed up the street; and all the children ran out to meet her.

Somehow the merry old earth seems born anew with Spring here. This sprightly maiden with blossoms in her hair greets old and young alike with such bewitching tenderness that everyone is made happy. She goes by the sleeping gardens and awakens them with the touch of her magic wand; from the quaint basket on her arm she releases flocks of joyous birds, which circle around her and disappear among the trees, singing praises to their queen. Everywhere the little fountains bow their heads in homage.

At the farther end of the street, where the houses seem to huddle cheerlessly, Spring hesitates. Her gay smile mellows into an expression of loving sympathy, while the shadows slink away. From the dull windows, and from the drab yards troops of pinched faces turn toward

her with renewed hope, and many thin little arms are extended in pleading welcome.

Has Spring brought blessings to these? She has. At the first moment of her approach she was welcomed with emotions too deep for words. Then a long wondering murmur broke the stillness, an exclamation blended of laughter and tears; and many eager feet hurried toward her. The disillusioned men, the sad-faced women, the hopeful children, all know she brings them a gift.

Since Spring has a heart of charity, tears as clear as drops of morning dew glistened in her blue eyes when she heard that some had been cold, and others had been sick. But she smiled again, and spoke cheerfully to everyone. Then, because she is the incarnation of love and life, she scattered her flowers more profusely than ever, and bade her birds sing their most beautiful songs. Into the faces of the children she put color and gaiety.

Spring is a welcome lass. She is the carrier of new hopes and bright dreams. She is the harbinger of Easter, and the sweet-faced messenger of Him who is the resurrection and the life.



*For Spring
Decorating*
BENNETT'S

**WALL
PAPERS**

EXCLUSIVE

1932

Designs

Beautiful Patterns and
Textures For Every
Room

**BENNETT GLASS &
PAINT CO.**

61-65 West First South
Salt Lake City

SEE THE NEW

EUREKA
DE LUXE

VACUUM CLEANER

NEW—MODERN—BEAUTIFUL

With Full Floating Brush, Beautiful
Red Bag and 14 Other Major
Improvements



This super-powered Eureka De Luxe cleans deeply, swiftly and thoroughly—removing all deeply embedded, stubborn dirt by “High Vacuum”—the identical cleaning principle of all costly installed systems built into large buildings and hotels.

The new “full floating” brush automatically removes all lint, hair and other surface litter.

\$5.00 Down
Balance on
Easy Terms

Eureka Vacuum Cleaner Co.
SALT LAKE CITY, UTAH

177 East Broadway Phone Wasatch 4764

Complete Suits for Men and Women—Children's Clothing
a Specialty

Prompt and Careful Attention to Mail, Telephone and
Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

Open Daily—9 a. m. to 5 p. m.



General Board Relief Society

Telephone Wasatch 3286

29 Bishop's Building

Salt Lake City, Utah

Utah's Summer School of Service

Having the interests and desires of the people at heart, the UNIVERSITY OF UTAH has planned an exceptionally attractive 1932 Summer School. In addition to an excellent selection of general collegiate courses and teacher training work there will be courses of special interest to parents and others interested in the relationship of individuals to the schools. The well-trained University staff (mostly department heads) will be supplemented by the following carefully chosen, distinguished educational specialists:

Dr. Henry H. Hill, Superintendent of Schools, Lexington, Kentucky.

Dr. S. L. Pressey, Professor of Educational Psychology, Ohio State University.

Mrs. Arthur C. Watkins, Secretary, Educational Division, National Congress of Parents and Teachers, Washington, D. C.

Dr. Joseph A. Leighton, Professor of Philosophy, Ohio State University.

Dr. Obed S. Johnson, Professor of Religious Education, Wabash College, Indiana.

Dr. E. M. Costigan, Associate Professor of History, University of Idaho.

BROAD CURRICULUM

The curriculum will be especially broad for a summer school, and everyone knows of the high standard work done at the State's highest institution of learning. This summer there will be an exceptionally strong series of lectures and conferences held daily, on various topics, some of which will be on character education, social conditions and other topics of vital interest.

HIGH STANDARDS

Exceptional Advantages for Study Are Available in Salt Lake City

ONE TERM OF SIX WEEKS—JUNE 13 TO JULY 23

Complete Catalogue Will Appear April 1.

UNIVERSITY OF UTAH

PRINTING

that sells

Printing with character is personality invested in the printed word.

Let us put personality in your printing. It costs no more.



The Deseret News Press

29 Richards Street

Was. 550

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

MRS ANNIE JACOBSEN
MANTUA UTAH.

CONSIDER LIFE INSURANCE AS AN OLD-AGE INCOME INVESTMENT.

1. Life Insurance Is Definite	By contract, you are guaranteed a given yearly income at a given age, with savings of a definite amount.	You know exactly how much to save each month to accumulate a definitely known sum at a definite age.
2. Eliminates Re-investment	A Beneficial Life investment or contract is never called. Never runs out until the maturity date. It is always worth more tomorrow than today.	In reinvesting all the hazards of making a mistake must be faced. The more reinvestments, the greater chance of error.
3. Absolute Safety	Investments in Life Insurance have alone met every test of safety and security. Practically every other form of investment has become impaired.	We are not old today—but in ten or twenty years we shall want our investments to mature as outlined and be as good and secure as they are today.
4. Guaranteed Cash Liquidation	A Beneficial contract guarantees to pay 100 cents on the dollar. Net cash when the day of retirement comes.	Thousands of men face old age penniless because their "good investments" of thirty years ago cannot be turned into cash today.
5. Interest and Dividends Added	All Beneficial contracts share in the net earnings of the company—This in addition to compound interest on your investment.	A Beneficial Savings Contract taken today, planned to accumulate, say \$5,000, over a 20-year period—will pay \$5,000—should you die tomorrow.

Life Insurance is the one investment plan which guarantees the saving period.

Call for a Beneficial representative who will be pleased to explain further details of this wonderful plan.

BENEFICIAL LIFE INSURANCE CO.

Home Office: Salt Lake City

HEBER J. GRANT, President

E. T. RALPHS, General Manager

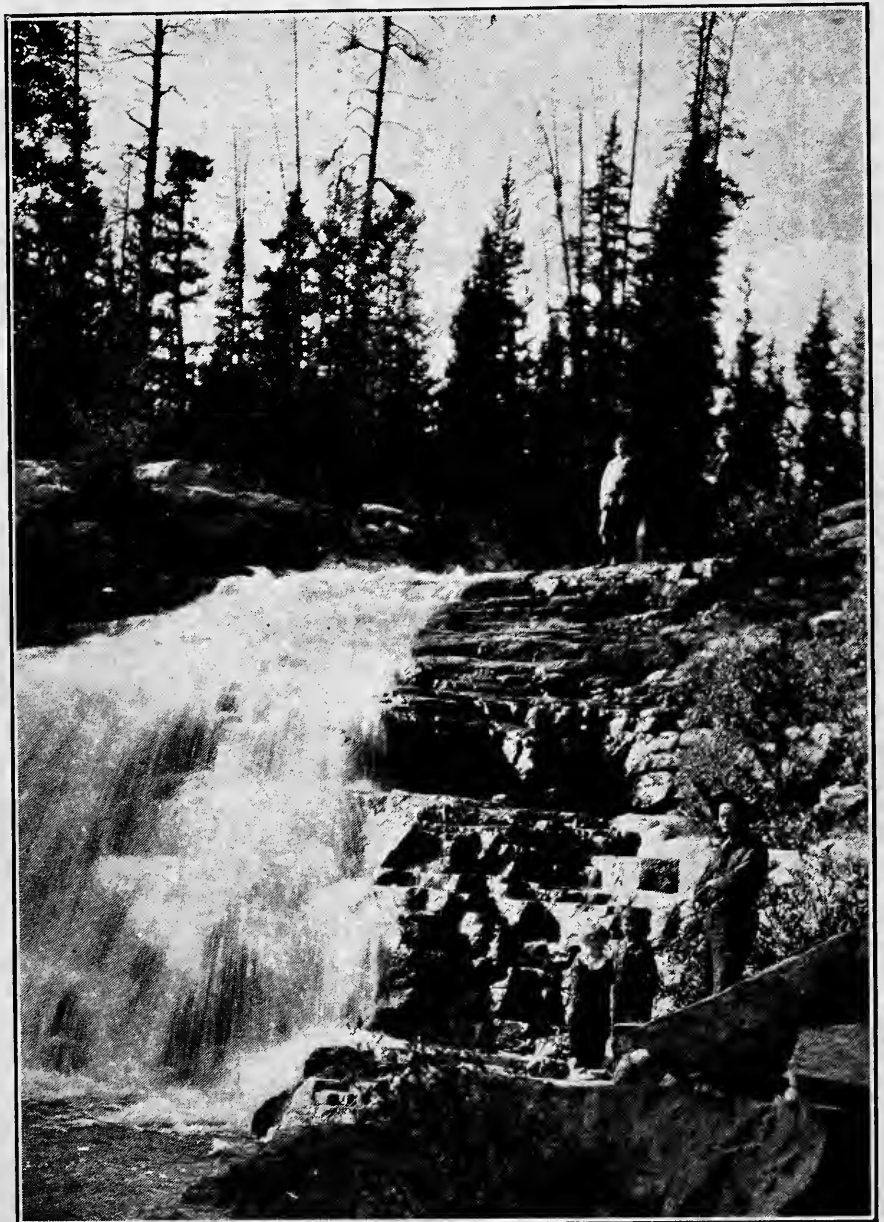
When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XIX

MAY, 1932

No. 5





SPECIAL FOR MAY

MITCHELL'S SPECIAL PERMA- **\$3.75**
 NENT. Regular \$4.50 for
 Including life size portrait of yourself FREE.
 Latest Croquignole Wave with **\$4**
 Ringlet Ends

All the
 curls
 needed.

\$3⁰⁰

Latest With
 Beautiful
 Ringlet Ends

Any
 Style.

DUART

DUART OIL TREATED WAVES **\$4.50**
 Famous Mitchell. Special
 Virgin **\$5**
 Wave

SHELTON OIL OF TULIP WOOD \$5.50

No matter what you pay at Mitchell's for a permanent wave it is not a cheap one.
 Only first class standard supplies used.

MITCHELL'S BEAUTY SHOPPE

Medical Arts Bldg.

Wasatch 10316

SUGARHOUSE BEAUTY SALON

1053 East 21st South

Sugarhouse

Hyland 8553

For the convenience of our Ogden patrons we will operate The Perry Beauty Shop under the name of Mitchell's Beauty Shop No. 3.

MITCHELL'S BEAUTY SHOP NO. 3

David Eccles Bldg.

Ogden, Washington and 24th

Phone 760

PRINTING

that sells

Printing with character is personality invested in the printed word. Let us put personality in your printing. It costs no more.



The Deseret News Press

29 Richards Street

Was. 550

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

No. 68 Ribbed Lt. Wt. Cotton	\$.75
Knee Length, $\frac{3}{4}$ Length Legs or Old Styles.	
No. 74 Ribbed Lt. Wt. Fine Lisle	1.00
No. 64 Light Med. Wt. Bleached Double Back	1.19
No. 62 Med. Hvy. Wt. Bleached Double Back	1.29
Super Non-Run Rayon Elbow and Knee Length	1.29

In ordering garments please state if for men or women, and if old or new styles are wanted, also state bust, height and weight of person. Marking 15c. Postage prepaid. Special—When you order three pairs of garments at one time we allow you a 15% discount on third pair only.

Cutler's
36 So Main *Service Since 1877*

SALT LAKE CITY, UTAH



ROYAL PORTABLES
ROYAL STANDARD
ROYAL TYPEWRITERS FOR
ALL PURPOSES
ROYAL SUPPLIES

ROYAL TYPEWRITER CO.

Was. 5608

Beason Bldg.

Salt Lake City

IT COOKS With a CLOCK

There's no guess work when you cook with an Automatic Electric Range . . . and there's no need to stay at home to watch the oven.

A clock turns on the electric current and starts cooking at any desired time, and turns off the current when food is done faultlessly.

DO YOUR COOKING ELECTRICALLY

Utah Power & Light Co.

Efficient Public Service

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

May, 1932

No. 5

CONTENTS

Group Portrait of Elder George F. Richards and Family	Frontispiece
Mother's Valiant Eyes.....	Rachel Grant Taylor 257
Thinking of You	Bertha A. Kleinman 257
Alice Robinson Richards	Mary C. Kimball 259
Mother Love	Ida R. Alldredge 264
Mother Mine	Eunice Jacobson Miles 267
Grow Dahlias This Year	Maud Chegvidden 268
Mothers of Yesterday	Claire C. Boyer 271
An Angel	Ann M. Bennion 271
A Mother's Greeting	Ellen J. Coulam 272
Mother's Legacy	Magdaline C. Stephens 272
Happenings	Annie Wells Cannon 273
Relief Society Annual Report, 1931	Julia A. F. Lund, General Secretary 274
Mother	Nephi Jensen 276
Relief Society Conference, April, 1932	277

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

Tro

LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

L. D. S. GARMENTS

FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|---|---|
| No. 1 New style, ribbed lgt. wgt. cotton with rayon silk stripe. An excellent Ladies' number..\$1.25 | No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.. 2.75 |
| No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.25 | No. 6 Light weight garment. Ladies' new style ..... .95 |
| No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style 1.50 | No. 7 Light weight Spring and Autumn garment. Men only 1.00 |
| No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 2.00 | No. 8 Light weight silk for ladies only, new style only 1.00 |
| | No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.75 |

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missionaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

One-Half Block South of Temple Gates

28 Richards Street

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

- | | |
|--|--|
| 464 Fine Ribbed cot. ....\$ .95 | 38 Lt. Wt., combed cot.....\$1.35 |
| 144 Spring needle, combed cot..... 1.00 | 105 Med. Lt., Unbleached cot. 1.35 |
| 508 Gauze Wt., comb. cot. ladies..... 1.15 | 252 Med. Wt., Firmly Knit cot. 1.45 |
| 203 Med. Lt., Bleached cot. 1.25 | 282 Fine Crepe, ladies 1.65 |
| 98 Special Rayon, ladies..... 1.25 | 306 Run resisting Rayon 1.75 |
| 228 Med. Lt., Rayon Striped..... 1.35 | 527 Rayon plated, over comb. cot..... 2.35 |

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

DRINK

Brainard

Cottonwood

Dairy

MILK

*For Spring
Decorating*

BENNETT'S

WALL PAPERS

EXCLUSIVE

1932

Designs

Beautiful Patterns and
Textures For Every
Room

**BENNETT GLASS &
PAINT CO.**

61-65 West First South
Salt Lake City

Complete Suits for Men and
Women—Children's Clothing
a Specialty

Prompt and Careful Attention
to Mail, Telephone and
Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

**GENERAL BOARD RELIEF
SOCIETY**

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah

Making New Friends Every Day



WHITE KING Granulated Soap

Mother's Valiant Eyes

By Rachel Grant Taylor

Oh, mother dear, my heart goes back
Along the trail of yesteryears,
I see again your valiant eyes,
Although my own are dim with tears.

You could not stay with love to light,
My way when shadows should arise,
But you could leave a gift divine,
The memory of your valiant eyes.

I now can see how brave you were,
Your soul with bands of pain held fast,
Yet in your flashing valiant eyes,
Was faith no shade could overcast.

When weary with the strife of life,
My heavy hands would cease to fight.
A vision of your valiant eyes
Awakens courage for the right.

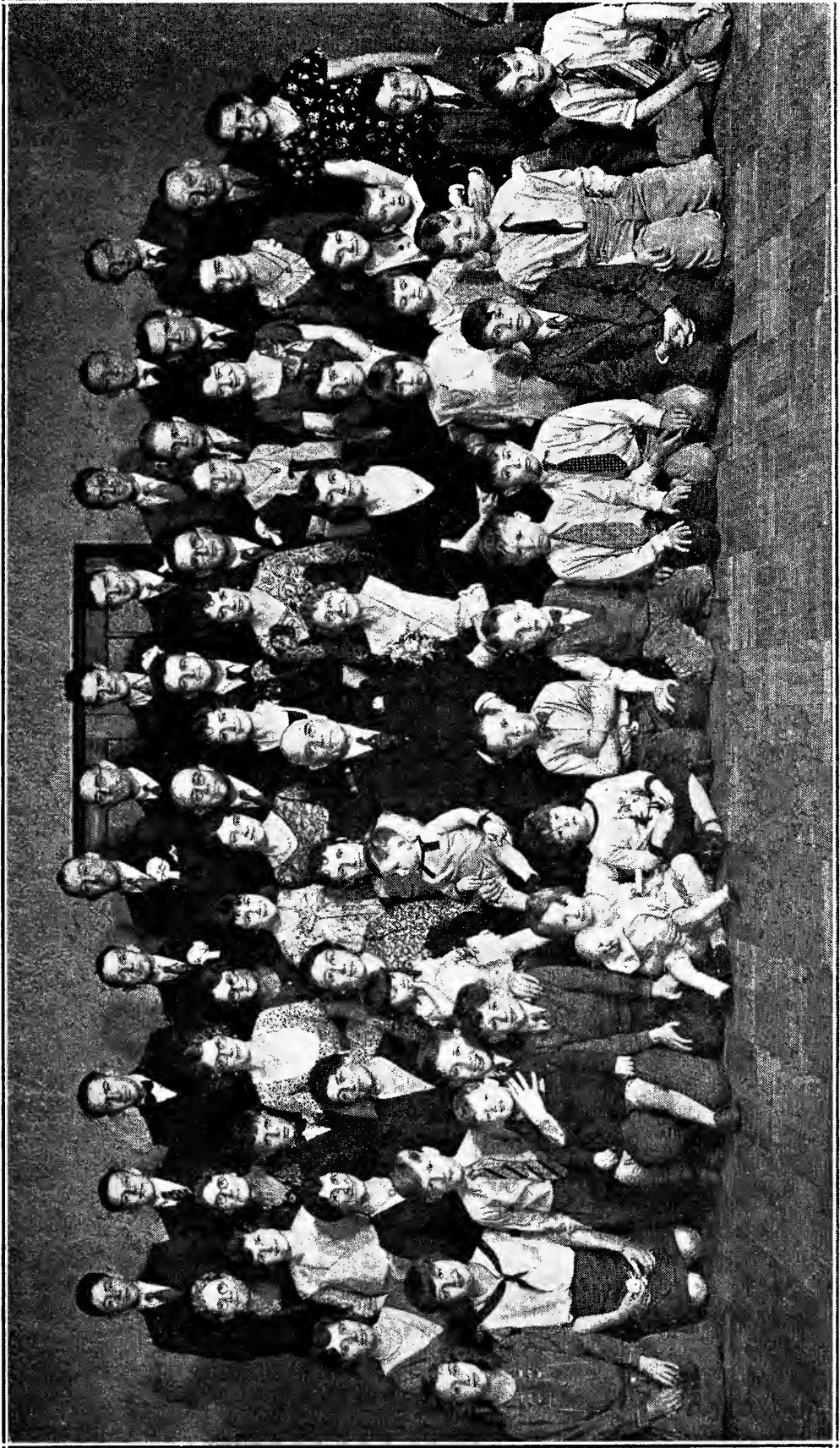
When death shall come with beckoning hand
And free my soul from earthly ties,
One boon I crave, from out the dusk
Love's greeting from your valiant eyes.

Thinking of You

By Bertha A. Kleinman

To the mother whose arms have never pressed
A baby's head to her lonely breast,
To the mother whose lips have never sung
A lullaby in a baby's tongue,
To the mother whose prayers thru time and space
Have seemed to fail at the throne of grace;

No plea, no prayer, no tears of thine,
Are ever wasted in God's design,
For He who counteth the sparrow's fall
Eternal increase shall yield to all,
And the motherhood that is here denied
Shall yet be given and glorified!



ELDER GEORGE F. RICHARDS, ALICE ROBINSON RICHARDS AND THEIR FAMILY.
Picture taken on the occasion of their Golden Wedding Anniversary.

THE Relief Society Magazine

VOL. XIX

MAY, 1932

No. 5

Alice Robinson Richards

A Beautiful Life

By Mary C. Kimball

CHILDREN reveal quite early some of the dominant traits that shape their lives and mold their destiny. Alice Robinson Richards, from childhood, was thoughtful, considerate, unselfish, devoted, a quick and happy worker, a burden bearer, a joy diffuser, a mother in heart and in reality. When a little girl while she did not have dolls to mother as girls of today do, she was never so happy as when a little child was in her arms, so she cared for her mother's babies with maternal love and tenderness.

Alice Robinson was born May 14, 1864, in Farmington, Davis county, Utah. Never did a mother have a more devoted daughter than was she. She helped with the children, nursed her mother when she was ill, and quite early learned to sew, cook, do laundry work, scrub, knit, churn, and care for babies. Soon all these resources were requisitioned, for when she was scarcely eleven years old, her mother was called Home, leaving a seven-months-old baby for her to mother, and a number of other children to care for. Alice says she can not remember having done anything that caused her mother pain.

Boys courted her when she was eleven years old and she knitted while they were visiting her, and her knitting needles also flew while she was going to choir practice or to the store for supplies. A new inspiration came when George F. Richards, a promising young man of the community and a good Latter-day Saint became interested in her and she knew from the first that he was the man she desired for a husband. The attachment between the two quickly ripened into love, and on March 9, 1882, these two worthy young people were married for time and all eternity the union proving a most happy and successful one. Having the same ideals and tastes and desires, they have ever been a comfort to each other and have enjoyed doing their work together. When they were first married, her husband was employed by the Utah Central Railway Company in Salt Lake City, so they made their home in the western part of the city, but duty soon called Sister Richards back to Farmington. Her husband's sister, who had cared for her invalid mother, married, and Alice went to live with and care for her mother-in-law. Her husband soon wearied

of being in Salt Lake alone, so he, too, went to live at his mother's home and for a time farmed on shares. While here, two children were born to them, George F., Jr., and Alice Minerva. They moved to Fielding, Box Elder county, Utah, in the spring of 1885 where they engaged as pioneers in arid farming and stock raising. Sister Richards remembers that again and again she had to prepare meals, aided only by two little children, for as many as twenty-one hungry men at heading and threshing times. They remained in Fielding until the winter of 1888-89 when they moved to Tooele, where they lived for eighteen years. During the time they were in Fielding they spent one winter in Farmington where their son, LeGrande, was born, and nine months in Nephi assisting Brother Richards' sister, Asenath Grover, in the settlement of her deceased husband's estate. While in Nephi, Joel was born. When Alice's father died, her little sister, Estella, now a girl of ten years of age, was taken into their home as one of their family. Nine of their children were born in Tooele.

While in Tooele, Brother Richards served in the stake presidency for sixteen years, and Sister Richards frequently entertained the authorities who came to visit the stake. She was the soul of hospitality, giving to her guests the best she had. Brother Richards' duties as a member of the stake presidency necessitated his being absent from home frequently at week-ends, leaving much of the training of the children to her, and she devoted her life unselfishly to their care.

One of the dearest recollections of their children is of their mother gathering them around her on a Sunday afternoon to tell them

stories, answer their eager questions, and as they now realize, to instill into their minds and hearts a love of righteousness and a desire and determination to become worthy sons and daughters. Their friends were delighted with the privilege of joining this family group, and many mothers have expressed to Sister Richards their appreciation for what she has done for their children. Her home and children were her first considerations. She taught them to seek the highest goal, to work for the truest success, to live to love and bless their fellows, and rarely have seed germs fallen on more fertile soil. Often the busy mother regretted not being able to devote more time to church and public work, but who can measure the amount of good she has accomplished! All her sons and one daughter have filled honorable missions abroad, and all are true, devoted Latter-day Saints, doing their part in carrying on the work of the Church. These children give evidence of their beautiful home life and the motherly devotion lavished upon them in their childhood days.

In 1906, Elder George F. Richards was called to the apostleship, to become one of the special witnesses of our Lord and Savior in modern times. They then moved to Salt Lake City where their last two children were born. Brother Richards' duties now called him away from home a great deal of the time and while Sister Richards' responsibilities were greatly increased, she cheerfully assumed the added cares, encouraging her husband to do his duty and leave home unworried with a mind free to meet the problems presented in his ministry.

During her husband's absence from home, presiding over the European Mission, from August 6,

1916 to July 25, 1919, she had the entire responsibility of caring for the family. During this period she passed through some very trying conditions. Serious physical accidents happened to two of her young sons, and at different times influenza, scarlet fever, and diphtheria, made their appearance, and death took one of her granddaughters. When illness came she was appalled at the thought of being quarantined and not having the Priesthood in the house, but the thought came to her, the spirit of the Lord can be here, and she relied upon that spirit and felt greatly blessed. During this trying time, she read the *Book of Mormon* through and found comfort in its pages.

In March, 1919, she accompanied Elder Junius F. Wells and Sister James Gunn McKay to England,

where she spent several months with her husband, returning with him when his missionary work was finished.

The longing of Sister Richards' heart to give time to Church service was to find wonderful gratification. Her husband was appointed president of the Salt Lake Temple on March 14, 1921, shortly after the death of President Anthon H. Lund, and on August 25, 1922, Sister Richards was set apart by President Heber J. Grant to assist her husband in directing the work of the sisters in the Temple. She has manifested the same efficiency in her temple work that was evidenced in her home. She is deeply loved by all who labor in this sacred house. Indeed, it is not uncommon for the workers to address her as mother. It is probably true that no woman who has



ALICE R. RICHARDS AND HER EIGHT DAUGHTERS

headed the sisters in any temple has given more satisfactory service and been more deeply loved.

She feels that her temple work has meant more to her than anything in life excepting the bearing and rearing of her family. She enjoys meeting with the sisters who

that some day her faithfulness and devotion would be rewarded with the privilege of spending most of her time there, in working side by side with her husband in directing the work of the temple. In addition to presiding over the sisters' activities, keeping all in order, and carrying



ALICE ROBINSON RICHARDS

greet her each morning as she enters the temple. Years ago, after having been to the temple to do work for her dead, she had expressed her appreciation of the few hours in the House of the Lord and she often remarked that it would be a joy to work there continually, if only to scrub floors. Little did she dream

forward the work she has to do, she frequently goes through the temple, working to redeem her dead kindred.

Many privileges and opportunities of meeting fine people and of traveling have come to Sister Richards. When her children were young, she stayed home looking

after them. As they grew up and left the home to make homes of their own, her obligations were less taxing and she accompanied her husband on trips to places of interest. In 1905 she and her husband were privileged to go on an excursion arranged by President Joseph F. Smith for the purpose of dedicating the Joseph Smith monument at Vermont, on the one hundredth anniversary of the Prophet's birth. Brother and Sister Richards took their eighteen-months-old son, Oliver, with them.

She has had the pleasure of going with her husband when he toured several of the missions of the United States. She has made several trips to the Northwest, and to California, one being to attend the World's Fair at San Francisco. She was present at the dedication of the Alberta Temple and of the Arizona Temple and assisted in the inauguration of the temple ordinances there.

The understanding and love between Brother and Sister Richards has been most beautiful and complete. He deeply appreciates the devotion she has bestowed upon him and their children and their home and the support she has given him in his ministry. Brother and Sister Richards not only team together in work but in play also—occasionally they may be seen on the golf course together or with their children, playing the game with an interest and zeal becoming to people much younger.

Sister Richards' children often say that she is always wherever most needed, and that when troubles have come to them they hardly know how they could have endured them had it not been for the devoted and thoughtful love of their father and mother.

Sister Richards could not possibly accomplish all that she does if she were not such a fast worker. She is quick in her movements, very energetic in her mind. She laughs much and says she tries never to cross a bridge until she gets to it. She has been so busy serving others that she has not had time to think of herself and grow old.

On March 9, 1932, President and Sister Richards celebrated their golden wedding anniversary. They have enjoyed fifty happy years, blessed with the favor of God. They have been honored and loved by all with whom they have associated. A large posterity has gladdened their hearts! Their kingdom is well established. At this celebration, forty-five of their family were present, sixteen were absent and ten had been called from the earth life. Sister Richards says, "They have been fifty happy years. I am enjoying heaven here and now."

Truly the price of Sister Richards is above rubies.

The heart of her husband has safely trusted in her.

She has worked willingly with her hands.

Strength and honor have been round about her.

She has rejoiced in the favor of God.

She has opened her mouth with wisdom and on her tongue has been the law of kindness.

She has looked well to the ways of her household, and now her children arise and call her blessed.

Her husband also praiseth her.

Truly is she worthy to dwell in the House of God and to minister in its sacred ordinances, for purity and sweetness and grace are with her, and her life has made her very presence a benediction.

Mother Love

By *Ida R. Alldredge*

TOM lived alone with his father on the outskirts of the village. Even Tom's father could see little worth while in the boy and his neighbors and school-mates shunned him.

His red tousled hair, freckled face, and ill kept person made him the laughing stock of the community.

As he slouched his way up the aisle and into his seat the students tittered and nudged each other.

"It looks like his hair is on fire. You'd better be careful and not get too close," said Ted to Selma, his next-door neighbor, in a semi-whisper. Then he winked mischievously as he noted the color rising in Tom's face and slowly mounting to the very roots of his hair.

"And see those clothes! Looks as though they had descended from Father Adam. I'll bet they were the only things saved from the flood. Gee! but he's a real catch and no fooling. He ought to be in a museum or a traveling circus. He'd sure make a hit and I don't mean maybe."

Ted chuckled at his own cleverness.

Tom shifted uneasily in his seat as he heard the unkind remarks of his tormenter. He clenched his fists as he eyed the well-kept person who left no stone unturned to make him miserable.

"Attention!" called the little teacher as she turned to the blackboard. "Here are your exercises for tomorrow. You may copy them before proceeding with the lesson."

MRS. BRENT, the new school teacher, had heard the unkind remarks made by Ted and noticed the amused faces of the children. Her mother heart was touched with pity as she said to herself,

"Poor, neglected waif. Surely there is a way to get beneath that ungainliness and touch a responsive chord to that better inner self. For if God created us equal, he must have forgotten Tom or else fate has indeed been unkind."

Her heart warmed toward him and she determined to find a way.

Day after day she studied "Shiftless Tom," as he was nicknamed by his classmates. And each day he became more of a problem. Still she did not give up but her determination grew. She must help him to find himself. He should not grow to manhood in that hopeless, careless way. She must learn more about him. She decided to detain him, if possible, after the rest were gone and by questions perhaps bring out the facts which she needed.

One afternoon as the students filed out of the little room she touched Tom upon the shoulder and asked him to remain.

Immediately she saw the smouldering fire in his eyes light up and then die down again as he slumped into his seat.

"What's the matter now? I ain't done nothin'. But I guess you're like all the rest. Somehow I thought you might be a bit different, but it's no use. I'm no account nohow. That's what they all say, even my dad. I'm sort of used to it, so fire away."

Tears filled her eyes as she sat down beside him and slowly shook her head.

"I didn't keep you in because I wanted to punish you, Tom. But I thought perhaps you would tell me something about yourself so we could be better acquainted. I want to be your friend."

Tom timidly looked into her face and then said awkwardly:

"You look as though you sort of meant it and no foolin'. Let's shake. But pshaw, it ain't like havin' a real pal nohow, someone to go fishin' with and one that you can tell your secrets to. You wouldn't enjoy them kind of things."

"Why not, Tom? I love to fish and all my life I've been wanting a boy to tell me his secrets."

Again her eyes filled and she choked back the lump that rose in her throat.

TOM moved uneasily as he looked up at her. He had never seen anyone cry. But the next moment he was reassured by her smile.

"Perhaps we can go fishing some Saturday and I'll make some cookies and we'll eat lunch under the trees, while you tell me the names of the different birds and wild flowers. How would you like that?"

"Gee, but you're a corker. Let's shake on that too."

"And now, Tom, as we walk home together tell me about your mother. Surely she is your friend?"

A tear slowly trickled down his cheek, but he hastily brushed it away as he said in a husky voice:

"I ain't never had one since I can remember. Sometimes when I feel lonesome and I see other kids with theirs, I try to think what mine was like. And then I see as pretty a face as God ever made, if there

is a God. But I guess there ain't none or else He forgot me."

Again he brushed away a tear as if ashamed of his unmanliness.

"Forgive me, Tom, I didn't know. But perhaps since we are both lonely we might belong to each other. You see I must have been forgotten, too, for I've never known what it meant to be called "Mother". Yet often in my dreams I've seen the face of my son and then when I waked my arms were empty. If he'd only given me one boy like you, Tom, I'd have been the happiest mother in the whole world."

Without a word Tom grasped her hand in his own dirty one and then dashed away home.

"Poor boy! But I have reached him at last," she whispered to herself, as she stood looking after him.

THE following morning Tom came earlier than usual. His hair was combed and his face and hands looked as if they had been scrubbed for an hour. Instead of slouching in as usual he walked with his head up. With an understanding smile Mrs. Brent greeted him and her heart warmed more than ever to the motherless boy.

He wore the same ungainly clothes but even the students noticed the change and instead of the usual titter they looked in astonishment. Even Ted refrained from his usual taunting remarks.

Tom's father began to look upon his son with new interest as he noticed that each morning he became more careful in his person. And instead of the old indifference he greeted him with a shy "Hello Dad," followed by a sheepish grin. Perhaps he would amount to something after all thought his father.

One morning Mrs. Brent was surprised to find that Tom was not

in his seat at the usual hour. She wondered if he could be ill. But a moment later her face lighted up as she saw him push open the door. She could scarcely believe her eyes, but there he stood carefully dressed in new overalls and clean shirt. He was received with dignity by the students and Mrs. Brent was saying over and over to herself: "He has found himself at last."

She and Tom could scarcely wait for their usual trip into the woods. How fresh and restful to sit under the trees while the birds warbled their songs of joy. And more and more Tom opened up his heart to that mother love which warmed and cheered him.

He was fired with new ambition as she unconsciously pointed out higher ideals to him. He determined to live up to them and secretly vowed that he would someday make her proud of him.

As the season drew to a close they both looked reluctantly into the future for their paths must separate. Tom's father had promised to send him to school in a neighboring town while she must continue her work without him.

The closing of school was at hand and Tom was graduated with honors. He received his diploma while his father watched his manly figure with growing pride.

THE years that followed were busy ones for "Aunty Brent" as she was now lovingly called by all of the village. But she was never too busy to follow Tom in his career.

Proudly his father told her of the record he was making and he never failed to express his gratitude for the part she had played in Tom's life.

From high school he went to col-

lege and finished at the head of the class. His name was upon the lips of many who had once shunned and ridiculed him.

IT was Mother's Day. The little valley was bathed in sunshine. The birds sang their songs of greeting and all the world seemed happy. But somehow Aunty Brent felt lonely indeed.

In fact Mother's Day always saddened her for it reminded her of the empty years ahead of her.

Why had she been denied the greatest gift of all—motherhood? Why was her life so barren? And yet how full it had been in service to others.

"All mothers are remembered today by some little token of love," she said bitterly to herself.

"The whole world is paying homage to them while I, who would have gladly given my life to have shared that blessing, must live and die childless."

"Why could not one little neglected waif claim my heart?"

She thought of the early years of her married life. She and John had been so happy together, but as the years rolled by and they began to realize that they were deprived of the great blessing of parenthood, the first shadow was cast over their lives. Still they did not give up hope until John had been called away, thus leaving her doubly bereft.

She pushed back her breakfast untouched and slowly began her preparations for the services. The Sunday before it had been announced that there would be a special speaker for the occasion.

She took her seat in the back of the hall while the mothers were ushered to the honored seats in the front. The program commenced

with the usual tributes. Songs and stories were rendered by old and young, while love glowed from their faces. Daintily dressed children gave a beautiful carnation to each mother.

Never had Aunty Brent felt more lonely. The speaker was announced.

"We have selected as our special speaker this morning one who has never known a mother's care. But we are very proud of him and his accomplishments. We now present to you Mr. Thomas Kearns, known in his school days as Tom.

As he rose to his feet and stood in silence looking over the congregation his eyes finally rested upon Aunty Brent, seated in the back of the hall. Her heart thumped until she could scarcely breathe as she recognized her Tom, so tall and stately. There was a mutual understanding as they remembered their pledge to each other.

Tears gathered in his manly eyes as he quickly made his way down the aisle and gave her a son's kiss. Then before the astonished audi-

ence, conducted her to the front. With his arm about her he said.

"God gave to the world many wonderful mothers whose children will live to call them blessed. Some are young and others have grown old in service. May those sons and daughters in turn, serve them in their declining years. But no less great is that childless mother whose very soul cries out for that blessing which is denied her, yet in her mother love reaches out to those who are neglected. May God bless Aunty Brent whose love was all I knew. To her I owe all that I am."

Once more he stooped and with eyes swimming with tears, which he was not ashamed to show, he placed within her hand a bouquet of carnations, the loveliest of them all.

And as the beautiful strains of "That Wonderful Mother of Mine," echoed through the room he proudly bore her down the aisle.

To Aunty Brent it was her first real "Mother's Day."

Mother Mine

By Eunice Jacobson Miles

No matter, Mother, where you are beyond my human view,
I'd give the best of all I have for a friendly talk with you.
Long are the years since last I saw your face, aglow with cheer;
My cup of joy would surely over-flow if you were near.

I've journeyed far, oh Mother Mine, adown life's crowded street,
But never have I chanced upon a face than yours more sweet.
For careless word and calloused deed I yearn so to atone,—
The Mother-heart I cherish,—now I've nestlings of my own.

And some time when the close of day brings happy evening smiles,
And time and change have had their way, and life no more beguiles,
We'll meet again, oh Mother Mine, beyond the boundless blue,
We'll live and love, and I shall have that longed-for talk with you.



Grow Dahlias This Year

By Maud Chegwidden

EVERY flower garden should have its row of dahlias, for I know of no plant which gives a greater display of tall, upstanding flowers for so long a time as does the dahlia, in return for such a small outlay of time and trouble.

Years ago, the popular type of dahlia was the tight-petaled, rosette-like flower, almost artificial in its primness, which we call the show type. Nowadays the cactus, decorative and hybrid-cactus types are

most in demand; these give enormous flowers, as far removed from the show type as that was from the single flower originally discovered in Mexico by the botanist Dahl, from whom the flowers were named.

Dahlias are usually grown from tubers, planted outdoors in May or early June. The young shoots are very tender, so you must be careful that you don't plant out the roots while there is still danger of frost in your vicinity.

Every tuber purchased from a reliable firm will have its tiny, pinkish sprout from which the current year's flowers will eventually come. The tuber should be planted horizontally, about six inches deep, in soil which has previously been well spaded, pulverized and fertilized with very old manure. If you live in town and so find it difficult to get stable refuse, a handful of bonemeal placed beneath the tuber but not in direct contact with it, will serve excellently. Bonemeal may also be raked into the soil on top.

It is the best plan to plant a four or five foot stake along with the tuber, directly behind the eye, for your dahlia will grow very tall and its brittle stem will be easily broken by a strong wind. Thrusting the stake into the ground after growth has commenced is dangerous, since it would be liable to injure the root. Beware of tying the stem too tightly, or with too fine string, to the stake. A piece of soft rag, inconspicuous in color, is better than wrapping twine which amateurs generally use.

AFTER proper planting, there is little to do beyond waiting for the dahlia to grow. Cultivation helps wonderfully, and plenty of water is needed especially at blooming time.

Many gardeners pinch out the tops of the shoots to make a well-branched and stockier plant. Then later when the flower buds form, they remove every bud except the terminal one. This, of course, gives you fewer flowers but the ones which do develop attain mammoth proportions. However, for ordinary garden decoration, I allow all my buds to develop for I love dahlias and want plenty of blossoms.

It is when these marvelously lovely flowers appear, in every color and every shade, towering above one's head, that you are thankful that you planted the bulbs. All through the late summer and fall, until frost blackens the mighty stems and foliage, the dahlia row will enchant you.

One may pay almost any price for a tuber. The real "fans" think nothing of paying \$10 for a single tuber of some new and fine variety, but for ordinary garden use inexpensive ones are just as pretty and give many more times their value in loveliness. Tubers at fifty cents, or even less, will give a rich harvest of flowers, and will multiply into many more for the next season.

Personally, I have several times bought bargains at the five-and-ten which produced splendid results. One in particular I remember. It was rather late in the season and the dahlias were being cleared out at six for twenty-five cents. Choosing firm, plump tubers, each with an eye, I planted them and waited for results. Two proved to be identical, giving clear yellow, very large flowers of the decorative type; one had cerise flowers of the same form; another was a show type flower, blood red and very prolific; the last two, also identical, were plainly Mrs. I. de Ver Warner dahlias, an exquisite mauve which is sold at from fifty cents to a dollar for one tuber. Yet I got all this for a quarter!

The show type is one of the best for cut flower purposes, and of those I have grown my favorite is A. D. Livoni, a very good shade of pink.

The pompon dahlias, those little darlings which rarely have flowers

bigger than a dollar, should be well represented in your row. Everybody who sees them loves them, and they make beautiful, lasting bouquets. Last September I carried a basket of Amber Queen, one of the prettiest pompons, to a public office in town, and later I was told that many people had asked what kind of flowers they were, not knowing of this type of dahlia.

Besides Amber Queen, I recommend Little Jennie, a primrose yellow; Snowclad, pure white; Little Beauty, pink; Darkest of All, maroon, and Fashion, a dainty orange.

The cactus dahlias are strange looking things with rolled, quill-like petals which are very artistic. The one I like best, although it is terribly hard to make a decision, is Countess of Lonsdale, a salmon pink with deeper shadings, and a reliable bloomer. The Countess may be purchased for only twenty-five cents! Other good cactus flowered dahlias include Gladys Sherwood, snow white; Cigarette, scarlet and white; and F. W. Fellows, orange and terra cotta.

There is endless material to choose from in the decorative type dahlia. All colors and combinations and all sizes are here, some, as I have said, being of mammoth proportions that always make me think of the fat lady in the circus. Mrs. I. de Ver Warner, already mentioned, is charming. Another favorite of mine is Jersey's Beauty, a fine, true pink. Judge Marean is an old but lovely combination of golden orange and salmon pink; Champagne is just the color of that forbidden wine, and Pride of California is a rich, glowing red.

IF you become possessed of but one of these tubers here men-

tioned, all of which are inexpensive, you will certainly want to add to your stock another year. Persuade friends and neighbors to get different varieties, and next spring you will be able to exchange your surplus divisions, for one of the many beauties of this wonderful flower is its constant multiplication.

Dahlia tubers must be kept over winter in a frost proof cellar in the same manner that potatoes are kept. Packing them in boxes of dry sand has been found to be an ideal way of preventing their shrivelling, and I have heard of amateur gardeners also keeping them in sawdust or ordinary ashes from the furnace. Guard against dampness causing them to rot. I usually look at mine once or twice during the winter, since too dry or too damp conditions may then be remedied before the damage is great.

In digging, a few days after the killing frost, be careful that you do not break the necks attaching the tubers to the stem. They are extremely brittle at first. Also, you will be surprised at the size of the clump produced by a single tuber, if this is your first experience. You must dig deep, to get the whole roots without lopping off part of them!

I do hope that you will buy a few dahlia roots this spring. You will never be without them in your garden in the future, I know, and by exchanging extra tubers another year with other dahlia lovers, you will be able to gather together a fine collection at the minimum cost. But beware, lest the dahlia passion gets the better of you, and you become tempted to feed your family all winter on beans, that you may expend the amount so saved in ten dollar tubers!

Mothers of Yesterday

By Claire S. Boyer

WITH the great fund of scientific knowledge now at hand upon the subject of child training, the mothers of today cannot help wondering how the mothers of yesterday succeeded so well with so little information. That they did succeed remarkably well is not a mere assumption, it is true. Although the mothers of yesterday may not have known the science of child training they certainly had developed the art. Science is systematized knowledge, art is skill in the use of knowledge. And though their knowledge may not have been extensive they used their small store wisely indeed. The three fundamentals of child training, were ever present in their daily living. They may not have been recognized or classified but they were employed.

The mothers of yesterday had faith. Their belief in God put them in harmony with themselves, each other and the universe. This spirit of harmony created the atmosphere of home. It made possible the growth of love. Love never blooms except in the soil of faith. And home is not home without love.

Mothers of yesterday had hope. Their hope bore the brand of healthy optimism. No matter what the condition of weather, crops or health they were hopeful of the outcome. They knew how to smile. Smiling was a habit. It was their natural attitude to be cheerful and the joy of living is that rare quality that seems so seldom to brighten the attitude of parents today. Look at the lines in the faces of our grandmothers today. There are more smile wrinkles than worry wrinkles. That is proof that hope overcame fear and discouragement.

Mothers of yesterday knew the true use of charity. Charity meant to them—giving themselves. That included kindness, thoughtfulness, consideration. That meant withholding criticism, slights, jealousies. It demanded understanding. They made a slow thoughtful effort to understand others. Snap-judgments and prejudices did not flourish so easily. They considered it their business to understand. And that is all science is trying to do today—to help us understand, to help us be happy and to give us faith in the divine as it reveals itself in nature and in our children.

And if we have all scientific knowledge and lack faith, hope and charity we are building our structures upon the sand.

An Angel

By Ann M. Bennion

Just three score years ago and ten
An angel came to earth.
While of the highest rank,
Yet was she of lowly birth.

She came to make all things seem gay,
And make the earth more bright.
She came to give us happiness,
And give the earth more light.

Her hair is turning silver now,
Her eyes are fading, too.
Yet her love and faith will ne'er grow
old—
Such angels are but few.

Oh, I should like you all to know
There is not such another.
Now, do you know or could you guess,
This angel is my mother?

A Mother's Greeting

By Ella J. Coulam

I'd like to be the sort of Mother that you have been to me;
I'd like to be the kind of Mother that you would have me be;
I'd like to mean as much to mine each minute of the day
As you have meant to me, dear Mother, all along the way.

I'd like to do the big things and the splendid things you've done,
To have so many loving friends as your good deeds have won,
I'd like to say the kindly things that you so often said,
To lead my children onward without a faltering tread.

I'd like to spread the radiance you gave in your sweet smile,
And teach my children self control like you did all the while.
I'd like to give them all the joy that in my soul you've stirred
With every thoughtful kindness and every loving word.

I'm wishing on this Mothers' Day that I could but repay
A portion of the lovely things you did for me each day;
And could I have one wish this year, this only would it be:—
I'd like to be the sort of Mother that you have been to me.

Mother's Legacy

By Magdalene C. Stephens

Dear mother of mine, with your snowy hair,
As you sit and rest in your easy chair
Do you think of the days when you were young,
Of the joys you've had, and the songs you've sung;
Do the scenes of life crowd thick and fast
On memory's screen as they hurry past?
At the fountain of life, her cup you quaffed;
Sometimes you sorrowed, sometimes you laughed.
And now as the evening of life draws near
What thrills you most, as you're sitting here?

Then she took my hand, and her soft sweet voice
Spoke words that bade my heart rejoice—
"The greatest joy that life can give
Is the service of love, while yet we live,
And the service that's sweeter than any other
Is being a loving wife and mother.
My husband dear, my babies sweet,
Have filled my life with joy complete.
So much of love and pride and joy
Is wrapped 'round each precious girl and boy.
So fill your life with music sweet,
With love and the patter of baby feet—
And your memory pictures sweet will be
As those which now come back to me."

Happenings

By Annie Wells Cannon

BUTTERFLIES, a lark's song, cherry blossoms, hyacinths, a humming bird in the coral honeysuckle, symbols of gladness and a happy world telling fragrant May and hope are here.

THE six women in the House of Representatives have played a remarkably well-poised role during this turbulent session.

Mrs. Kahn of California, astute and well-informed, has introduced the "Materials Bill," making mandatory the use of only American-produced goods wherever possible in all government departments. Mrs. Edith Nourse Rogers of Massachusetts, who has held the chairmanship of the Veteran's Hospital Committee, has introduced three bills carrying large appropriations for the hospitals. Mrs. Ruth Bryan Owen of Florida, is working for a new post in the President's cabinet, heading a department for home and child. Mrs. Mary T. Norton of New Jersey, Effigene Wingo of Arkansas, and Ruth Baker Pratt of New York, have all been equally forward looking.

PRINCESS ELIZABETH, daughter of the Duke of York, the criterion in children's fashions, has affected a deep primrose shade for spring and summer wear. The color is called Princess Elizabeth yellow.

THREE of the world's most famous women have recently been receiving hospital treatment. Madam Marie Curie, for an injury received from a fall in her laboratory, Madam Schumann Heink and Helen Keller for severe illness.

MADAM WORONOFF, born Countess Olga Kleinmichel of

Russia, has published a book of memories entitled "Upheaval" of which Booth Tarkington writes, "it is alive, revealing and readable."

ANN BRIDGE, an Englishwoman, has received the Atlantic Monthly \$10,000 prize for her novel, "Peking Picnics," an unusual story of legation life in China. 750 manuscripts were submitted.

JULIA MOOD PETERKIN has written another novel of the Gullah Negroes called "Skin Bright," as accurate and vivid as "Scarlet Sister Mary" played by Ethel Barrymore. The cinema people are already dickering for the rights to the new story.

DR. MARIA EHRENSTEIN of Vienna, said to be one of the most beautiful women in the world claims woman's duty to humanity is not merely to be charming, but helpful.

FRAU DR. MARIA MUNK of Berlin is president of the German Federation of Professional and Business Women. The organization was founded after the International Conference in Vienna last summer.

FRENCH women have again been denied suffrage by the chamber of deputies. They had great hope this year, but in the final vote in the senate lost out. They have been waging their battle for equal rights for 30 years.

MOUNT IDA, Arkansas, and Duvall, Washington, have a complete city government of women. Both towns believe the law is enforced better under the management of women.

Relief Society Annual Report 1931

Julia A. F. Lund, General Secretary

FINANCIAL ACCOUNT

Cash Receipts

Balance on Hand January 1, 1931:

Charity Fund	\$ 37,613.43
General Fund	117,616.92
Wheat Trust Fund	11,148.72

Total Balance, January 1, 1931...	\$166,379.07
-----------------------------------	--------------

Donations Received During 1931:

Charity Fund	\$106,796.05
General Fund	98,140.01
Annual Dues	23,452.73
Other Receipts	45,672.71

Total Receipts	\$274,061.50
----------------------	--------------

Total Balance on Hand and Receipts

\$ 440,440.57

Cash Disbursements

Paid for Charitable Purposes.....	\$116,448.17
Paid for General Purposes.....	114,452.10
Wheat Trust Fund Remitted to Pre- siding Bishop's Office.....	1,212.81
Annual Dues paid to General Board and to Stake Boards	27,459.80
Paid for Other Purposes.....	27,671.47

Total Disbursements	\$287,244.35
---------------------------	--------------

Balance on Hand December 31, 1931:

Charity Fund	\$ 36,973.44
General Fund	106,996.27
Wheat Trust Fund	9,226.51

Total Balance, December 31.....	\$153,196.22
---------------------------------	--------------

Total Disbursements and Balance
on Hand

\$440,440.57

ASSETS AND LIABILITIES

Assets

Balance on Hand December 31, 1931:

All Funds	\$152,210.00
Wheat Trust Fund Deposited at Pre- siding Bishops Office	401,414.76
Other Invested Funds	51,575.00
Value of Real Estate and Buildings..	211,264.72
Value of Furniture and Fixtures.....	87,144.41
Other Assets	39,606.09

\$943,214.98

Stake Board Cash Balance on Hand

December 31, 1931	\$ 28,150.61
Other Assets	62,947.02

\$ 91,097.63

Total Assets

\$1,034,312.61

Liabilities

Indebtedness\$ 2,519.24
 Balance Net Assets 940,695.74

Balance Stake Board Net Assets.. \$943,214.98
 91,097.63
 Total Net Assets and Liabilities.. \$1,034,312.61

STATISTICS

Membership

January 1, 1931:

Executive and Special Officers..... 10,791
 Visiting Teachers 21,822
 Other Members 32,102

Total Membership January 1, 1931 64,715

Increase:

Admitted to Membership During Year 9,395

Total Membership and Increase... 74,110

Decrease:

Removed or Resigned 6,453
 Died 773

Total Decrease 7,226

Membership

December 31, 1931:

Executive and Special Officers..... 11,047
 Visiting Teachers 23,003
 Other Members 32,834

Total Membership December 31, 1931 66,884

The Total Membership includes:

General Officers and Board Members..... 23
 Stake Officers and Board Members 1,117
 Mission Presidents and Officers..... 78
 Number of Stakes 104
 Number of Missions 28
 Number of Relief Society Ward and Branch Organizations..... 1,585
 Number of Visiting Teachers' Districts..... 11,929
 Number of L. D. S. Families in Wards..... 119,234
 Number of Relief Society Magazines Taken..... 24,956
 Number of Executive Officers taking Relief Society Magazine..... 5,454
 Number of Meetings held in Wards..... 58,194
 Number of Stake Meetings Held..... 2,189
 Number of Stake and Ward Officers' (Union) Meetings Held..... 1,010
 Number of Ward Conferences Held..... 1,280
 Average Attendance at Ward Meetings 27,234
 Number of Visits by Visiting Teachers..... 836,778
 Number of Families Helped..... 17,672
 Number of Days Spent with the Sick..... 44,495
 Number of Special Visits to the Sick and Homebound..... 204,460
 Number of Bodies Prepared for Burial..... 2,038
 Number of Visits to Wards by Stake Officers..... 5,656

COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS

	1929	1930	1931
Paid for Charitable Purposes.....	\$ 98,925.02	\$109,493.19	\$116,448.17
Total or Present Membership.....	62,902	64,225	66,884
No. of Relief Society Organizations.....	1,501	1,568	1,585
No. of Relief Society Magazines Taken....	26,509	26,639	24,956
No. of Days Spent with the Sick.....	50,706	43,672	44,495
No. of Special Visits to Sick and Homebound	184,166	186,436	204,460
No. of Families Helped.....	13,578	14,676	17,672
No. of Visits by Stake Relief Society Of- ficers to Wards	5,490	5,678	5,656
No. of Visits by Relief Society Visiting Teachers	726,232	763,918	836,778

DISTRIBUTION OF MEMBERSHIP OF RELIEF SOCIETY

<i>Stakes</i>	<i>Missions</i>
Arizona	Australia
California	Canada
Canada	Europe
Colorado	Hawaii
Idaho	Mexico
Mexico	New Zealand
Nevada	Samoa
Oregon	South Africa
Utah	Tahiti
Wyoming	Tonga
	United States
Total Membership in Stakes...54,225	Total Membership in Missions.12,659

Total Membership in Stakes and Missions.....66,884

(Note: In the foregoing report all funds are held and disbursed in the various wards, with the exception of the annual membership dues.)

Mother

By Nephí Jensen

The sweetest smile we've ever seen
Lingered at the golden eventide
On that fair face, kind and serene
That watched at the cradleside.

The dearest song we've ever heard
Lulled us to our first rest,
Haunted us when we had erred,
And inspired us to do our best.

The kindest heart that ever beat
Was ever sad when we were sad;
Bore the brunt of our first defeat
And was so glad when we were
glad.

The noblest deed that has been done
Was wrought in the unending day
By her who served in storm and sun,
And gently kissed our tears away.

Relief Society Conference

Held April 6 and 7, 1932

By Julia A. F. Lund, General Secretary

THE Annual Conference of the Relief Society was held April 6 and 7, 1932, in Salt Lake City, Utah. President Louise Y. Robison presided.

The following sessions were held: an Officers' Meeting for general, stake and mission officers; two General Sessions, in the Tabernacle; six Department Meetings; and a reception for Stake Officers. The Department Meetings featured were: Social Service Case Work Department, Work and Business Department, Social Service Lesson Department, Literary Department, Visiting Teacher Class Leaders' Department, and Theological Department. They began at 8:30 a. m., and continued until 5 p. m., on Thursday, April 7th. As no two were held simultaneously, the Relief Society women were enabled to attend all the sessions, which proved to be most satisfactory. This was evidenced by the large groups at each department.

There was a large attendance of enthusiastic workers from 98 stakes and 7 missions. The Officers' Roll Call at the Officers' Meeting showed the following representation: 21 General Board Members; 542 Stake and Mission Officers, including: Stake Presidents, 74; Counselors, 117; Secretary-treasurers, 48; Other Board Members, 296; Mission Presidents, 7.

The Tabernacle was well filled at the two General Sessions on April 6th. The evening session was an innovation, but very delightful. The Relief Society was most appreciative of the rare opportunity of holding Conference on the anniversary of the organization of the Church.

The music for the Conference was outstanding. The chorister, Mrs. Lizzie Thomas Edward, led the congregational numbers. Special solos were rendered by Mrs. Margaret Stewart Hewlett, and duets by Cannon Lund and Jessie Evans. The work of the Relief Society chorus will long be remembered. The high degree of artistry reached by this group of 200 women, was eloquent of the time and effort given in preparation. The voices were drawn from the six Salt Lake City stakes. The local groups practiced for months on the songs selected, and were then assembled in the final chorus under the very able leadership of Mrs. Charlotte Owen Sackett, who manifested the poise and skill of a great chorister.

A most interesting and educational feature of the Conference was the display in the Brigham Young Memorial Building of the work done at the Work and Business Meetings of the four Weber County Stakes, Ogden, Mount Ogden, North Weber and Weber. There was almost every kind of article one could think of, from the remodeled clothing to the most exquisite art creations. The quilts in themselves were a most wonderful exhibit. Salt Lake and Liberty stakes gave some interesting demonstrations of painting and hand-craft. Mrs. Marie Lederman was in attendance at her rooms in the Lion House, and gave instructions to class leaders in fine needlework and household arts. Many lovely things made under her direction were shown.

A very pleasant service was rendered in the reception room pro-

vided for the conference visitors in the Brigham Young Memorial Building.

The reception to Stake Officers, held on the evening of April 7, in the Auditorium of the Bishop's Building, was one of the most suc-

cessful social functions ever sponsored by the General Board. The committee, under the chairmanship of Mrs. Emma A. Empey, spared no pains in making the event delightful.

Officers' Meeting

Wednesday Morning, April 6th, 1932

PRESIDENT LOUISE Y. ROBISON

THERE are so many marvelous things that you sisters have done during this last year that I do not believe I could control myself if I tried to tell you how we appreciate and love you for the service. We have made many demands of you from the office. Problems in your own localities have been so heavy, but in every instance you have come to the front, and done more than was expected of you.

We asked the four stakes in Weber County if they would give us a display of handwork taught in their Work and Business Meetings. The splendid response to this request is in evidence in the wonderful exhibition in the Brigham Young Memorial Building.

I want to tell you how we appreciated your activity in the signature campaign for the National Council of Women—it has been marvelous. One of the mission presidents wrote: "My wife is away in California, visiting with her daughter, but if you will send the petitions we will take care of them in her absence," which he has done. In every stake there have been such splendid results.

We should like, at this point, to call special attention to the group of very fine speakers of national reputation, who will be here on April 13 and 14, in the interest of the 18th Amendment. They are known as The Allied Campaigners,

and are led by Dr. Daniel H. Poling. The efforts of this group have the hearty approval of President Grant, and we bespeak the interest of our Relief Society women in making their work successful here. We are asked to circulate and sign a pledge. It does not entail any financial responsibility. It merely voices our belief that liquor should be abolished.

We have had a very few changes this year in our stake officers. We are most grateful for this, as we are so happy to greet anew you sweet sisters who have worked long and untiringly. It always gives us joy to meet new sisters in the group. The following are the reorganizations we have to report:

December, 1931, Gunnison Stake, Amelia A. Larson, released; Clarice J. Larson, appointed president. January, 1932, Tintic Stake, Elizabeth Boswell, released; Vera Patten, appointed president. March, 1932, Benson Stake, Effie A. Greene, released; Ethel B. Webb appointed president. British Mission, Josephine B. Lund, released; Mrs. Douglas, appointed president.

We have had a very fine letter from Sister Widtsoe, of the European Mission, sending greetings from the European sisters. She sent us "The Millennium Star," printed in French, Dutch and Scandinavian. These contained full and beautiful messages from the Relief Society.

The European Mission has a wonderful record. The report shows that of the women membership of the Church, 53% are in attendance at Relief Society meetings. Some of them reach as high as 73% but the average is 53 6/10ths—a very wonderful showing.

We have been most delighted in the response the sisters have made in sending in subscriptions to the *Magazine*. A number of our wards have reached 100% or more, some of these in the smaller settlements, with very limited resources. One report shows a membership of 19, with 22 subscriptions, another a membership of 45 with 52 subscriptions. There are a number, too, who have 75% of their members who are subscribers for the *Magazine*. This is very fine, and we know it is the efforts of the women who have accomplished it.

We would like to say a word about sending in material for the *Magazine*. Some little things come into the office which must have been just ideal for the time they were written, but the interest is purely local. It just about breaks the heart of the editor not to accept these things, but they have no general interest. Sometimes we have little histories of some of our splendid women who have given such faithful service, but when the little sketch comes in to us, it is incomplete. It does not give the thing you wanted to tell, the things you loved about her, you have rather felt that we knew these lovely things. Our *Magazine* space is limited, and we cannot publish all of the little biographical sketches that we would like.

Every stake and ward president should see that her secretary has the history of the organization in the record book. In some places this

is magnificent. There are also collected volumes of biographical sketches of the women who have held positions in Relief Society. This is most valuable, and although they cannot be put in our record book, do preserve these sketches so rich in experience.

I believe the thing that has the strongest appeal to us now is our charity work. We have had an experience this last year which I believe we have never had before. Whether we will have another one next winter, is for the future to tell, but we must be prepared to meet the situation when it comes. Before the stakes sent their aids here for training, we advised the wards to have aids as they seemed to need them. In some places the ward aid was selected before we really knew what her duty should be. Some ward aids are so capable and fine that the president of Relief Society could hardly carry the responsibility without her. If you have such a ward aid, keep her, but if you have one whom you selected, and you find that she is not just the kind of woman for this place, and she could do better work elsewhere, release her. I would like to have you feel in our organization that we all want to work in the place we can do the most good. There are some of our ward aids who are taking all of the responsibility away from the ward presidents. This is all wrong, and we would like you stake Relief Society presidents to see that the ward presidents understand that they are the head of the ward Relief Society, and that the ward aids are their aid, their help. The ward aids should only come to help, to do the errands, and make the investigations for them, and the contact with the Bishop must be made through the ward president. In some of our

wards these aids, who are very lovely women, but do not understand their place, go to the bishop, and the bishop and the ward aid carry the whole responsibility. In some cases we have asked the ward presidents what they were doing in charity, and they knew nothing about it. They said that was taken care of by the ward aid and the bishop. Now if the ward president is not able to carry this, it is a matter for you and the bishops and the stake president to decide. We do not want our ward presidents to be too heavily burdened. The conditions are a little different in the city stakes and in the country stakes. The problems are different, and sometimes in the urban stakes the ward president requires help, and in others she can carry on without the help of an aid; if she can, that is the ideal condition, but keep your good ward aids if you feel that you really need them.

Oftentimes our presidents will say we have teachers, or we have aids, or we have class leaders who are not doing what they should do, what shall we do about it? It is a big responsibility, but I believe it is one that we all have to face. In the Book of Mormon you will find that the Lord says "It is better for one man to perish than that a whole nation dwindle in unbelief." I believe it is better for one woman to be removed from a place where she is not doing the work, as it should be done, than it is for the organization to be hampered. I would beg of you, though, that you use the greatest love and tenderness, because some of these fine women, who really are feeling that they are doing the biggest things, are the ones that we would like to have put into another position. Let us all feel that we want to work where we can do the most good.

In the bicentennial planting of trees—women have done so beautifully all over the Church, and we want to commend you for this. I hope that your trees are all growing. We shall be interested when we visit around in the different stakes, to see the Relief Society trees, and hope they are flourishing.

We have been asked to speak again on patronizing home industry. We asked last fall that the stakes outside of Utah, Idaho for instance, would find out what Idaho produces, and as far as possible support the Idaho industries, and the same with the different states. We hope you are carrying this into the home. The women are the purchasers in most of the homes, so encourage them to ask for the home products.

I believe the thing that is troubling most of our women is the Annual Dues. We have had so many pathetic letters from our stake presidents in reference to this. Now, sisters, we cannot lower our standards, we must still say that the Annual Due is fifty cents, but where conditions arise such as one that was reported to me yesterday, where a ward had deposited all its annual dues in the bank, and the bank failed, how can you go back to these women and ask for them again? In so many localities the stake and ward funds were in the banks that have failed, and they cannot make the difference up. Let us try to stimulate our women to keep to the standard of fifty cents, but stake officers carry this message to the ward officers, do not worry your hearts out because you cannot send in the 100%. I do not know just how long the General Board can carry things, but we can adjust as well as you can, so get as much as you feel you can, and hold your standards high, but do not worry because you have not your 100%. There are

some of us, I believe, as some business firms, who take advantage of situations. I think some of the business firms are discharging help just because they can get behind this thought of depression. We do not want this in Relief Society, we want every woman to feel the privilege of carrying her burden of the expense, but when you know conditions, do not worry about it. Let these ward presidents know that we do not expect the impossible of them. Carry a message of love back. We had word from one of our stakes that some of the dear sisters said they would like their names taken from the record book because they could not pay their Annual Dues,

and they did not want to be carried as charity. Do not let the sisters leave. At this time we need the sisters, and they need Relief Society, and if it is not possible for them to pay, love them just a bit harder, and let them feel more at home in the organization than ever.

I believe, as I said before, that this is a time when we are all having our hearts touched, if it is not individually, it is our family, or our neighbors, and I believe the Relief Society is lifting this load, and let us not in any way allow our faithful women to feel that they are not the most welcome, even if they are not paying their Annual Dues.

MRS. JULIA A. F. LUND

General Secretary

IT gives me great pleasure this morning, sisters, to give a brief summary of the Annual Report, which will be published in detail in the *May Magazine*.

As President Robison has indicated, from every stake and every mission in the Church, we have had splendid cooperation this year in the Relief Society work, whether it has been in the planting of trees, the conservation of food and clothing, or the most perfect attention paid to the detail in the secretaries' work. And may I take this opportunity of expressing the very deep appreciation which the general office feels for the splendid work of the secretaries of our Relief Society. They have done marvelously fine work this year. Each year the number of perfect reports increases. With very few exceptions the errors that were made in the compiling of the stake and mission reports this year were very minor, showing that everywhere our sisters are keenly alive

to this important work, and are meeting it with splendid results.

The following is a summarized statement of the Annual Report for 1931: Total Balance on Hand, January 1, 1931, \$166,379.07; Total Receipts during 1931, \$274,061.50; Total Balance on Hand and Receipts, \$440,440.57; Paid for Charitable Purposes, \$116,448.17; Total Disbursements, \$287,244.35; Total Balance, December 31, 1931, \$153,196.22; Total Assets, \$1,034,312.61; Ward Conferences held, 1,280; Teachers' Visits made, 836,778; Visits to Sick and Homebound, 204,460. Membership in 1930, 64,225; in 1931, 66,884, an increase of 2,659. The membership includes, Executive and Special Officers, 11,047; Visiting Teachers, 23,003; members, 32,834. Average attendance, 1930, 24,521; in 1931, 27,234, an increase of 2,713. Paid for Charitable Purposes in 1930, \$109,493.19; in 1931, \$116,448.17, an increase of \$6,954.98.

MRS. LOTTA PAUL BAXTER

General Board Member

A YEAR ago a friend, a helper, was issued from the press for the benefit of the workers of the Relief Society, and for those who loved the work. This little book, very unpretentious, we called *The Handbook of the Relief Society of the Church of Jesus Christ of Latter-day Saints*. It is a most unique publication. It is divided into three parts. The first part tells of the organization in Nauvoo, and the earliest history of the Relief Society. In this division there is also the activities and our world work, the big things that we do sometimes in connection with other organizations. It tells a marvelous story, covering a period of 90 years of our activities, very fascinating to read, and it furnishes you with all the historical facts that you need for your annual day celebration. In this first part, or just following it, is a wonderful list of all of the Nauvoo enrollment. This is a very interesting and unique feature, and I believe that many of you will be delighted to find out, when you get your book, if a relative of yours was one of the Nauvoo members of the Relief Society.

The second part contains short biographies of the seven presidents, and the third contains all of the rulings, methods of procedure, organization exactly how to conduct the Relief Society organization, the regular procedure of the meetings, and everything that any new member of the organization needs to know.

I want to say just a word about this work. It was not compiled in a few months. Minutes of ninety years had to be gone over, so that nothing of importance should be missed. I do not know how many copies we have, but I do hope there are enough for every one of you to have one. It is in two bindings, cloth for 85c and paper for 60c. I hope you will avail yourselves of this rare opportunity to get this, one of the most unique histories of any woman's organization that has ever existed.

The second part—the biographies of our beloved presidents. I wonder how much love and admiration must have been in the heart of the writer to have filled these biographies to overflowing with love. As you read them you feel that you are in the presence of wonderful women, and that your life is enriched through having been acquainted with them. Surely the finger of God selected these women. Their beautiful lives are told in beautiful language, and they are so short that you can memorize them easily. The work is a tribute to Sister Cannon that can hardly be surpassed.

In regard to Sister Lyman's work, how she did it I do not understand. It is beautiful, comprehensive, covering every phase of Relief Society work.

I lovingly call it "The Little Book," and "My Faithful Friend," and it is both.

COUNSELOR AMY BROWN LYMAN

TWELVE years ago we held our first social service institute, with

63 representatives from 63 stakes. Possibly today of that group there

are only about 6 who are working in the Relief Society. I have counted four here this morning who were in that first class. Due to the great turnover which this indicates, it has been necessary for us to repeat these institutes frequently, which we have been doing all along these twelve years. Two years ago we decided to cover the Church again with institutes, by having 25 workers called in at a time. We have held three to date, with 71 representatives. This means that 71 stakes have been represented, while 33 stakes have not, as yet, sent delegates. We had expected to have another institute early this year, but due to the depression and the unemployment situation, we felt that it was probably a wise thing to postpone it for a time. The object of these institutes is to help us in our fundamental work, charity and health work. We feel that very marvelous results have already followed the workers who have taken this course.

We have tried to describe the type of worker who should be sent to take the course, leaving it to the stakes to choose their own representative. In some instances women have been sent who were not able to do the work after they went home, due to other duties or to illness. There is also another thing that we have regretted in connection with this, and that is that in many instances the workers have not been used after they have gone home. This has been true of every institute we have held, so we thought we would discuss the work a little this morning.

I believe that other agencies have been as interested in our workers as we have ourselves, and in some instances even more. In some instances, where the Relief Society

stake presidency and board have not used the social service aid, the Red Cross, and other organizations, have been glad to use her. I think it is probably because the Relief Society has not understood exactly the training that the workers have had.

The course of study which we have given these aids has consisted of sociology—the study of human relations, which is the foundation for all social work; case work methods, with emphasis upon those fundamental principles underlying case work; lectures in health, mental hygiene, child welfare, social legislation; and a definite amount of required reading. In our field work the students have visited social institutions in Utah, and have been required to do a certain amount of family case work under supervision in the Welfare Department. At the close of the institute we gave each worker a copy of the instructions which had been sent to the stake presidents, as follows:

1. That the stake worker who completes the Social Service Institute be designated as Social Service Aid.

2. That the Social Service Aid devote herself exclusively to social work, giving up all other positions in the auxiliaries.

Some workers have said they did not know they would have to give up other work or they would not have come. This is one of the provisions, because if these workers are to be really helpful in their communities, they will have to give up other things, particularly where they are used.

3. That her duties shall be:

- (a) To assist ward presidents or other ward workers with family problems such as making investigations, weighing information and facts, making budgets, and deciding

on general plans for needy families. (Note: Actual assistance in any case is to be given only upon request of the ward; in other words, any report as to need in any family should be referred to ward president, and method of procedure worked out with her.)

The stake officers should not take up family work in the ward, and put in relief, without the knowledge of the ward president and the bishop. We had a question just recently on that point. It is not fair to the wards for the stake social service aid, or the stake president to go into the wards and put in relief without the knowledge of the ward presidency.

(b) To give, from time to time, special instructions on family case work methods to ward presidents at union meeting. (Note: Actual local cases must not be discussed in union meeting, but privately with the ward president concerned.)

We have heard of some instances where actual cases have been discussed in Union Meeting, and we are very much opposed to that, and advise against it.

(c) To make it a part of her work and duty to become acquainted with her community, and with state, county, and local resources; also with local officials and heads of community agencies, explaining the cooperation the Relief Society is prepared to give. (Note: in case of complicated situations, the stake Social Service Aid may, if she desires, consult the Welfare Department at Relief Society headquarters.)

(d) To assist ward presidents in contacting county officials and other social agencies.

We also tell these social service aids that we want them to study the history and background of the Relief Society. We require them to read

the handbook from cover to cover, in order to get the spirit of the work, and its complete detail. We want them to learn about the social legislation in their state; then to know about the county work, the county resources and its provisions for caring for the poor. We ask such questions as this: Has your county qualified for the mothers' pensions? We want them to look into all these things. We want them to study their county resources. We have a little book which we use in the institute, "What Social Service Workers Should Know About Their Own Communities." I think you would all be surprised to know the number of resources that you do have in your counties. We have asked these stake aids to make a survey of such. We have also asked them to read everything they can get regarding social work. We have also given instructions on a type of registration. We suggested also that the Relief Society stake presidency arrange for the holding of conferences with the stake board and bishops and stake aid, to discuss the work. We have found out that in some instances this has not been done. It is suggested that a magazine called "The Family," be provided for the Social Service Aid; also "The Survey," if you can afford to have both.

In urban stakes, like Salt Lake City and Ogden, we have a little different plan. In Salt Lake City we have the Welfare Department, which is a means of contacting the county, but in the rural districts where there are several stakes in a county, we have suggested that these stake aids get together and formulate some standards for requests of the county commissioners, so the requests will be more uniform. If a county had three stakes in it, the

stake aid who talked hardest and went continually to the county commissioner, might get more relief than the other two stakes. That is why, in Salt Lake County, the contact with the County is made through the Welfare Department.

We have told our stake aids, if they come across any problems which they cannot solve, to write to our Welfare Department, and we will do our best to help them.

The question often arises as to

whether or not the stake social service aid should also be the stake class leader in the social service department. Our answer in the past has been that this might be temporarily allowed pending the training and preparation of such aid for charity work; but as we have already indicated, as soon as she has had her institute training, she should devote herself exclusively thereafter to social service work.

MRS. JOSEPHINE B. LUND

Former President—British Mission Relief Society

WE have a complete organization in our mission, with president, counselors, class leaders, secretaries, and supervisors of different work. The branches of Relief Society in the British Mission in 1930 were 58; 1931, 68; the membership in 1930, 648; 1931, 714; meetings held in 1930, 1,891; 1931, 2,377; number of visits made by the visiting teachers in 1930, 2,290; 1931, 3,010; number of families helped in 1930, 550; 1931, 572; special visits made to the sick and homebound in 1930, 2,757; 1931, 4,242. You can readily see that the work in the British Mission is growing, which I am very happy to say.

We are proud of the manual of the British Mission. The title of it is, "The Value of Life Here and Hereafter." In lesson work we try to follow the schedule of meetings we have here at home. Human Welfare is the subject of our Social Service, a wonderful study, teaching the women how to raise their children, and what kinds of homes to have. That is what the women need.

We have our funds, just the same as we have here, and they are used for charity and general purposes.

We have a slogan, which is "We

stand for a more sincere sisterly love through application of the Savior's parables and teachings," and that slogan has done a world of good to the sisters of the mission.

There are very few L. D. S. halls in the mission. It is too bad that we cannot own more. Where we do own our halls we have our meetings held weekly, and no one can interfere with us. We have to pay a tremendous amount for rented halls, and oftentimes they are on the fourth or fifth story, and sometimes next to a public house, or saloon. In that way we are handicapped for meeting places, but when we do own our own halls, on Work and Business day these dear good sisters will clean them, making them just as spick and span as they possibly can be. The Saints are so proud of their own meeting places—though they have not wonderful buildings like we have here, because the people there are very poor.

We hold our conferences twice each year. Instructions are given on the work, and in return the sisters have reported the conditions of the Relief Society, and its needs in the different branches. They have been very wonderful meetings,

resulting in much good. We have exchanged ideas, and after the presidents have spoken of their hopes and ideals, they have borne their testimonies. I have seen these dear sisters say just a few words, but, oh, they have the spirit of the Lord with them!

Sister Widtsoe told each of the presidents to introduce the Annual Dues in the missions. It was very hard to get our dues in, but we asked the women for a shilling a year. We told them to have a little social, and charge a few pennies, and in that way they are enabled to pay their dues.

The presidents have been asked to write a history of the mission. These sketches were sent to the office, and placed in a large record book to be kept in the mission. Any time the history can be consulted, and shows what the different Relief Societies have done.

The handbook has been a God-send to the missions, and the presidents have gained a great deal of good out of that wonderful little book. Twenty-four copies were sold in our mission field—the handbook is not very old.

The condition of women's work in the mission is improving, and they only need a little encouragement.

I hope and pray that our Relief Society will go on progressing; that we will climb that ladder until we attain the top; that we will go on progressing, doing all we can for the poor and the sick and the needy. Working in the Relief Society develops a personality greatly. It makes one less selfish and more sympathetic for those who are suffering from different causes. I have a great love in my heart for the English people, they are a mighty fine people. When I say English people, I mean also the Scotch and Irish. May God bless you all.

General Session

Tabernacle, Wednesday Afternoon, April 6, 1932

PRESIDENT LOUISE Y. ROBISON

DURING the roll call this morning, I looked into the faces of you dear sisters, who carry such a load. It seems not so long now, in looking back, to the time when we were here last October, and were facing winter. There was so much unemployment, and we wondered if we could care for those under our direction. Now we have come here on this beautiful day, and it seems that our Father in Heaven is showing his appreciation for our work. The women have done so well. Some of you have come to the office weeping because of women who lacked clothing, and expectant mothers and

babies who were not cared for, and children without shoes, but I believe on every occasion, even though you could not do all you wished, you found the means to bless and comfort the people. It is our mission, to comfort and sustain those who are in trouble! We must never get the feeling of depression. The women of the community are the ones who must hold high the standards. Our husbands are depressed these days, when things are so unstable, so it is the women who must hold things safe and secure.

We have great opportunities now, opportunities of study, of travel,

and advantages that our parents and grandparents did not have. Let us make the best possible use of them. Let us analyse the present, and see Let us look through the past, and take out the beautiful that will enrich our lives. Let us analyze the present, and see what we can do that will make our lives fuller, and enable us to meet the future more efficiently. I believe firmly that the Gospel of Jesus Christ, a testimony that God lives, is the anchor that will hold us and make us feel secure. There is a little verse of Whittier's which

expresses the experience common to all of us,
 "And midst the maddening maze of things

When tossed by storm and flood
 To one fixed hope my spirit clings
 I know that God is good."

If we can hold this in our lives; if we can take advantage of opportunities that are given to us; if we can keep our children secure; if we can find joy in life, and know that God lives; that we are His children and if we do our part, all things will be well, this depression will be a blessing to us.

BISHOP SYLVESTER Q. CANNON

I can assure you my sisters, and brethren who are present, that I consider it a privilege to be with you this afternoon, on this memorable anniversary, in the midst of such a splendid gathering of the finest group of women I have ever seen.

Today we are facing a condition, and not a theory, as one of the presidents of the United States once said. We are in the midst of a situation that we did not foresee, and we did not prepare for. (I say "we," I mean the people of the United States, and of all the world.)

As I see it, every wage earner, and a wage earner is the one who is concerned with unemployment, ought to have the opportunity to be employed in a gainful occupation, and to have leisure time for mental and spiritual development. A great many have an opportunity of enjoying leisure time at the present, a good deal more possibly than they like to enjoy, but after all, leisure time and the way in which one spends it, indicates what is going to become of him. That is largely true of young people, but it is also

true, in a measure, of everyone of us, no matter what our occupation may be, or what our lack of occupation may be. In the matter of unemployment during this past winter, the committee of the Governor, the State Council of Unemployment and the educational forces in the state, have been undertaking to encourage people to employ their leisure time in learning something that would help them to obtain more profitable employment and activity in normal times. It has been said that the greatest things that we do are done in our spare time. Certainly those who have taken advantage of all the time to qualify themselves have been able to accomplish some of the greatest things that have ever been done. Edison, who used every moment of his spare time to advantage, was able to perfect some of the greatest inventions that have ever been produced. Lincoln, who as a boy spent all his spare time in reading and studying before a log fire, became the great emancipator of his country, and so many instances might be referred to of those who have occupied their spare time profitably.

As it has been stated, everyone who is engaged in the earning of wages, ought to have the opportunity for mental and spiritual development, and so this Church stands for the observance of the Sabbath Day. Every person who has occasion to work should rest on one day of the week, and employ his time in spiritual development. That does not of course mean that he should not enjoy and develop spiritually on other days, but that that day particularly should be devoted to that purpose instead of to that sort of activity that interferes with the spiritual welfare. In like manner everyone engaged in wage earning should have an opportunity for mental training and development.

We realize that the present conditions do not generally offer such opportunities for gainful occupation as we desire they would. It is true that even in normal times there is a certain amount of unemployment, but that is ordinarily not sufficient to interfere with the general progress throughout the world. How then can we help to bring about the return of normal conditions, and what can we do to help to avoid future depression? I suppose we are all doing all that we can wherever possible to provide employment, but unfortunately we are all suffering, in a measure, from these unfavorable conditions. There are very, very few whose income or whose wages have not depreciated, and therefore we are in a less favorable condition to provide employment for others, all over the county, city, state and nation. A greater load is placed upon us if taxes are increased, and we have difficulty in paying these taxes with our depreciated incomes. The only thing we can do is to try to do what is within our reach, to help those in need and

at the same time to avoid, as far as possible, overstraining ourselves under these conditions.

There have been many proposals advanced to bring about better opportunities; some of these are favorable and some impracticable. To avoid depressions is difficult, because Americans everywhere fail, in many instances, to observe economic laws. Perhaps, as has been frequently stated, among the things that interfere with the best economic conditions are two qualities, selfishness and greed. I know of nothing that will help to overcome these arch enemies more than the observance of true religion as practiced in this Church. The world is so closely connected and interrelated by communication, and through transportation facilities, that what affects one part affects another.

As I see it, the only way whereby we can help to overcome unemployment at the present time, is to provide shorter working hours and shorter working weeks. Through the introduction of machinery the efficiency of the workers has been materially increased. Therefore, because of this situation, and because of the reduced buying power of people everywhere, it appears that this is one of the most vital means that can be adopted to bring about greater employment in industry. It seems to me that this plan should be considered very seriously and carefully by everyone engaged in the industry and in the employment of people. It would involve some changes, and it is going to take time to bring that about. All of these suggestions require time, because we are not in a position to dictate any one plan to be put into effect without regard to the feelings of all concerned.

Another way of helping is buying

in the home market and the patronizing of home industry. Of course it is necessary to avoid sectionalism and to try to satisfy and to serve the needs of the individual communities. Their best market is their home market, and the best means for the people locally to help their own conditions is to patronize the home market and the home manufacturers.

Another important thing is the stabilization of the purchasing power of the dollar. We realize that the value of the dollar is based upon the fixed amount of gold in the dollar. We also realize that the value of gold has dropped just as much as other commodities. We are not concerned so much individually about the purchasing of gold, but we are concerned about the purchasing of commodities that we need for our sustenance. One noted economist has suggested a basis for the stabilization of the purchasing power of the dollar based upon suitable commodities that the people need. If we can be sure, for instance, that the value of the things we need for our food and clothing and so forth would remain the same, in other words that the dollar would purchase about the same all the time, would that not help materially in our communities. The farmers would be able to get a reasonable price for their wheat, the cotton growers would be able to get a reasonable price for their cotton, and the woolmen would be able to get a reasonable price for their wool, and so with other things. The metal industry would also be able to secure reasonable results for their product. So, as I said, one of the noted economists, Professor Oliver Fisher, of the Yale University, has recommended that the dollar be stabilized according to its purchasing power.

After all, the sentiment of the people will determine largely the effect of legislation, and of the attitude of mankind with regard to this proposition and these problems. The manufacturers in this state should be patronized largely by the people of this state, and manufacturers of other states should be patronized by people of those localities. The manufacturers should produce the kind of goods at the price and quality that can compete with other goods from other localities. It has been stated that in this state alone, if the people would patronize all the manufactures that could be produced here, it would put from fifteen to twenty-five thousand people to work, and that is far more than are unemployed in this state.

What can we do individually and collectively? You can answer for yourselves, you can be thinking about these things. You can put into practice to a certain extent some of the things that have been here suggested.

Another suggestion is that the building of roads, paving of streets, state improvement and national improvement that are not competitive, should be undertaken in hard times.

I do not need to go into detail in the question of our tax situation. Taxes are too high, and yet we are faced with a situation that is more difficult. We realize that in 17 years, while the population of the United States increased 27% the budget for the Government increased 228%. We realize in 1913 the total cost of the national, state and local governments was two billion nine hundred million dollars, and in 1929 thirteen billion dollars, or more than six times as much. Do we realize that 70% of all the taxes are spent in the state and counties? The national Government

requires 30%. The cost of taxation has increased from 3 to 170 per capita. It is our business to try to remedy these conditions.

As far as possible the responsibility for caring for unemployed has been localized in the various counties. Organizations have been set up to try and promote employment. They have succeeded fairly well. I think that this county has suffered more than any county in the state proportionately, and that is due to the fact that the plan which was proposed last fall failed in its purpose, and the unemployment was and still is quite serious in Salt Lake.

After all such things as have been undertaken this past winter have been temporary. What we are concerned about is to provide some means whereby we can help stabilize conditions, avoid depression and maintain fairly prosperous conditions, at least for all who desire them. The Church itself has been doing all it can, and yet we are faced with the same conditions in a measure. In hard times the income of the Church is not as great as in good times. If we had the reserve we could proceed to do more work, which would help to bring employment and help provide necessary improvements that are required for the welfare of the people. The Church has been doing a great deal in the way of improving the meeting houses throughout the Church. It is a very helpful and desirable thing, but we are limited on account of the funds available.

I am sure the Relief Society has been doing a tremendous work in seeing to it, under the direction of the bishoprics of the wards, that no one suffers for the necessities of life. I want you to understand that I do not feel that the Church is required from Church funds to take

care of everyone who is in need. I do not think it is necessary all the time to be handing cash or food supplies to those who are in need. That is where social service comes in; to study the needs of the people, whether they be medical attention or other things, to help to advise the people to help themselves. It is not the business of the Church to take care of everyone who is in need. It is not to be expected that non-members of the Church should receive help from the Church, but the Church, through the Bishoprics and Relief Society can see to it that they do not suffer. They can be referred to the agencies who are responsible for their care.

Therefore a question arises, to what extent should the Church be responsible for support, or financial aid to those who are inactive in Church affairs, who do nothing toward maintaining the Church, or toward active participation in Church activities? Is it reasonable that they should expect the Church to do very much toward rendering them financial aid? Surely they need advice, counsel, comfort and all that can be done in that respect. The Church has undertaken to do so much, but it is not reasonable to expect that they shall call upon the Church when the counties are, under the law, legally responsible to aid those in need. The Church feels the responsibility for the care of those who are faithful active members, and they can properly call upon the Church for help. The point is that there are very few of them who are in need, because faithful observance of the principles of the gospel, we find, is a means of blessing temporally as well as spiritually.

I want to compliment the Relief Society on the splendid work it is doing; the fine training the sisters

are receiving in social service work is evident; the spirit of growth and judgment is now manifest. We have advised the Bishops through the Church that inasmuch as the Relief Society is working so efficiently, and is of such great help to them, that they refer all cases of

any kind needing advice or counsel to the Relief Society of the ward to investigate the conditions and report back to the bishopric as to what they think should be done. I compliment you, and I pray the Lord to bless and sustain you in your efforts in the name of Jesus Christ. Amen.

Dr. Beeley's address will appear in the June issue of the *Magazine*.

MRS. ANNIE WELLS CANNON

Member of the General Board

SISTERS and Friends: To Latter-day Saints the marvelous things that are happening in this changing world of ours are not so much of a surprise, because we believe in modern revelation, and that Joseph Smith was a true prophet of God, and while we may not be prepared, we knew these changes would come.

To me, one of the most marvelous changes during the last one hundred years has been the status of women. Victor Hugo said the 19th century was a woman's century, and recently a savant, in a lecture at our State University stated this was a woman's age and a matriarchy, if you please. Today the women of the Relief Society have reached the Parnassus of their dreams, and from the heights of achievement look across the years, so full of struggle, hope and faith, with joy and gladness in their hearts.

How glorious it is that today, the 6th of April, the birthday of the Church, the Relief Society is holding a conference in this historic edifice, commemorating the anniversary of its organization, which took place 90 years ago, March 17, 1842, in Nauvoo, Illinois.

On birthdays one bestows gifts and garlands and precious things. We bring here today fond memories

of the gracious and beloved women in whose footsteps we have tried to walk. Sweet is their memory, and rich our heritage.

As we look along the years many figures and beloved faces pass before us, whose outstanding work has been an inspiration and a blessing to the women of the Church, not only those who have held high office, but in every group in each community of our people are women whom we recall, whose unselfish labors and daily acts of kindness have brought blessed comfort to the weary and distressed—women who never complained of the thorns along the wayside, but thanked God for the roses, women from every walk of life enlisting in this great cause, and carrying on its traditions. The very fact that the humblest and the least among us is just as welcome in our ranks as the highest and most learned, is the Christ-like step to human equality and love.

On birthday occasions, one becomes reminiscent, and though it is an old, old story, often told of the first meeting of the Relief Society in the Masonic Hall in Nauvoo, let us call to mind the picture, quaint, dignified, unusual. That occasion held many points which, for broadness of vision, and the very newness of things, are most remarkable.

The assembly itself, eighteen women selected to become leaders to the women of the Church. Young, they were, the oldest present, Elizabeth Ann Whitney, 41 years old, and Bathsheba W. Smith the youngest, not yet 20, yet these young women displayed both moral courage and executive ability in the deliberations of that occasion, standing their grounds and stating their reasons in the selection of a name for the society, and the election of officers, before the brethren who were there present.

It might start a new thought in your mind to state here that the first written word, at least in modern times, given out to women to make a study of, and conduct their meetings according to parliamentary procedure, was given on that day, March 17, 1842, by the Prophet Joseph Smith. That is something of a challenge, but I believe it is a fact, and if you care to analyze the thought in view of the fact of the great advancement of women everywhere, let it be a testimony to you of the vision of the Prophet when he said, "You are to conduct your meetings according to parliamentary law," and then proceeded to instruct them with a demonstration. At this first meeting were laid down the fundamental principles or foundation stones on which the Relief Society has built and functioned throughout its 90 years.

The Prophet said, "Provoke the brethren to good works in looking to the wants of the poor, searching after objects of charity, and administering to their wants; to assist by correcting the morals and strengthening the virtues of the community." There was further instruction about the duties of officers, keeping of records, and later providing work for the unemployed, and the begin-

ning of a fund, exhorting the women to prepare themselves by prayer and study to be examples of virtue and wisdom to the women of the Church. So far as I can see, all the most worthwhile things in women's organizations of this day were outlined on that day, 90 years ago.

The Prophet further said, as a benediction to these women: "I now turn the key to you in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time." Oh, my beloved sisters, what a promise, what a gift was there! How precious ought the Relief Society to be in the heart of every Latter-day Saint woman, and it should give a testimony forever of the divinity of his mission. Did the key turn just for this group of 18 women? No! not for just the women of the Church, but for all womankind. Mark the advancement of women everywhere from that time on. It was like a wave of new thought vibrating round the earth.

Guided by the Priesthood, and stimulated by faith, the women of the Relief Society have maintained the ideals and traditions of the past in their onward march of progress and advancement towards the present day. They endured the persecutions and the sufferings of the early days, with the hardships and privations of the migrations of the Church, the toil and labor of pioneer life; shared all the struggles in the making of homes, gardens and cities; assisted in the establishment of schools, factories and industries; gleaned and stored grain; built Relief Society halls and granaries; founded hospitals and nurse schools; established stores and a woman's paper; worked for suffrage, temperance and peace; in fact to all great movements for advancement in the world they have

given their earnest support, and to-day this great army of over 66,000 women, linked by ties eternal, gratefully acknowledge the labors of the women of the past, and for a birthday gift, pledge their allegiance and devotion with a prayer and a prophecy that greater and mightier ac-

complishments are yet to follow.

A sisterhood founded by a prophet, through revelation from on high, sustaining all righteousness, such is the organization of the Relief Society. It has not a parallel in all the world. God bless the Relief Society!

MRS. NETTIE D. BRADFORD

GOD is good. His promises never fail. To trust implicitly in His goodness and mercy is a great principle, let us therefore put our trust in Him!

Are we, as mothers in Israel, teaching our children perfect faith in their Father in heaven? Do we draw them around us in the family circle each morning, and there present ourselves before our Heavenly Father, asking for his blessings, for his divine protecting care, for his aid, and for strength and courage to go forward and perform the labors and duties required at our hands from day to day? It is necessary that we do these things. Let us never forget our family worship. In the morning we find that in families there is so much hurry and bustle; so many are leaving home at different times, and it is hard to get the family together, but in the evening is our opportunity.

Let us teach our children to take their part in offering family prayer. I remember very well, when a young child at home, a young man came to my mother's home. We sat down at the dinner table, and my mother asked this young man if he would ask the blessing upon the food. He hung his head, and said, "I have never done such a thing in my life." That young man came from the home of a Bishop in our Church. Those parents had neglected to teach that boy to ask the blessing on the food, or to be mouth in family

prayer. The father had assumed all the responsibility. We know our duty, we know that we are responsible for the teachings we give to our children. Let us be careful, let us watch the little things, let us teach our children to be spiritually minded, because from this they will get their comfort and their strength.

We should be mothers in very deed. In our homes we should see to it that our children are taught to value the spiritual side of life. We should teach them to observe the Sabbath Day, to keep it holy; to go to the House of the Lord on the Sabbath Day, and there partake of the Sacrament; we should teach them the Word of Wisdom and live it every day. Let us pay our tithes and our offerings unto the Lord. If our children are taught by our example, if they are taught to take these donations to the Bishop, to pay their own tithing, do not do it for them, because they learn to do by doing.

Our earthly joys are passing. Sometimes we think we are having a joyous time, we mingle with our friends in parties and socials, and we do enjoy it, but do we enjoy a feast in a good meeting, or talking or reading of the gospel, or learning more of the ways of our Savior, in studying the gospel, in reading the Book of Mormon?

I can testify that my testimony has been strengthened, and that I know of a surety that God lives, that

the Book of Mormon is divine, that Joseph Smith was a true prophet of the Lord, and I pray that we may each have our testimonies strength-

ened, and may we have strength and courage to go forward and perform the labors and duties required of us.

Tabernacle, Wednesday Evening, April 6, 1932

PRESIDENT LOUISE Y. ROBISON

ONE hundred and two years ago today, the Church of Jesus Christ of Latter-day Saints was organized. We women of the Relief Society appreciate the opportunity we have of meeting in conference in this great Tabernacle, and commemorating in thanksgiving this event.

The organization of the Church was the culmination of a series of marvelous manifestations, and an event pre-eminent in human history. Days commemorative of events, when observed in the spirit which inspired them, renew that remembrance and tend to bring the same spiritual responses. We know this to be the case in remembering the 4th of July. We thrill again and again when we hear the Declaration of Independence read, and we feel something that must have stirred those fine patriots who worked and sacrificed for our freedom. On the 24th of July, our hearts are touched, and our courage renewed when we hear again the experiences of our pioneer parents. The spirit of any movement must be kept alive by adherents to that cause, or it will die. Our Father in Heaven recognized this when instructing the children of Israel in the observance of the Passover. After giving directions respecting the order and duration of the festival in future time, He enjoined upon them to teach their children its meaning from generation to generation.

Mothers are the natural channels for carrying this spirit from generation to generation. A striking ex-

ample is in Czechoslovakia. For 300 years these people were in serfdom. They were not permitted to teach their own language, or even to speak it in public. The mothers, however, preserved in the homes, not only the language, but the culture and traditions of this wonderful little nation. After the great war, when the Czechoslovakian people regained their freedom, they had these things which they prized so dearly.

Women of our Church have a rich heritage. In all the world no more thrilling stories can be found than in our history. One can hardly realize that until the Prophet Joseph Smith prayed on that memorable spring day in 1820, that no one in the wide world knew God as He really is,—that He is a glorified man, that He speaks and gives instructions to His children on earth. For nearly two thousand years Christianity believed there would be no more revelation, but angels visited the Prophet Joseph Smith. The Savior and holy prophets appeared in glory, not only to Joseph Smith, but others, too, witnessed these great manifestations.

Records of an ancient people, written on plates of gold, were delivered by an angel to the young Prophet, and he, without education, but by the power of God, translated these records and gave to the world the Book of Mormon.

Another wonderful thing was when the Priesthood was restored. The Prophet Joseph Smith and

Oliver Cowdery were in the woods praying, when John the Baptist appeared in glory, and bestowed upon them the Priesthood. These are glorious episodes which were fore-runners of the organization of the Church, and make April 6th, a day to be commemorated, for God had again spoken.

It is necessary that we keep in the homes the spirit of the Lord. During this time of stress, when men's hearts are almost to the breaking point, there is nothing that can comfort, and cheer, and enable us to see the good there is in life but the spirit of God.

We are familiar, those of us who have read the papers recently, with two men, one a Scandinavian, one a citizen of the United States. They were men of wealth, their names were known for good all over the world, but life to them was not of any value, and you will remember just within the last few weeks these two men took their lives, because there was not anything to live for. I am so touched by seeing people hurrying to the temple. There are aged and young people. Life is too short for them to accomplish all they have in their hearts to do, and I wondered what was the difference. I knew the answer to my own question. They have the spirit of God, the spirit of service and love for their fellowmen, and as I said, time is too short for them to accomplish all they would like to do. We have been given a promise by our Father in Heaven, who never fails in His promise if we do our part.

We have been promised the greatest blessing that can be given to humanity. Education, fine as it is, does not bring peace. Science urges us to do greater things, fine as they are. The Savior of this world tells

us, "Come unto me all ye that are heavy laden, and I will give you peace." It is this peace that we need in this world, and our 66,000 women of the Relief Society can have it in their hearts and develop it in their families by cultivating unselfishness and the love of our Father in heaven. The service which our Relief Society women are giving, I am sure, should bring to them the peace that has been promised by the Savior. Those fine women—more than 20,000 visiting teachers, who go out in all sorts of weather, to make their visits and to minister to those who are sick, and out in the country places, lovingly take care of those who have passed away. There is not any money or any price that can pay for it, it is just love for service to God's children. I believe that we can have joy in our hearts, for we do have this promise made to us, and we know that when we do come to Him, weary and heavy laden, He does give us peace.

I pray that the spirit of the Lord will be in the homes of the Latter-day Saints, that mothers will realize the great influence they have in their homes and in the neighborhood, that they will do their utmost to implant in the children's hearts this love of our Father in heaven, the testimony that He has spoken from the heavens, that angels have been here, that inspired leaders now direct us. This will prepare them to meet things in life that are hard, and we all meet them. How blessed it is to be able to face things squarely! I believe that our Father's spirit will come to us, and to our children, and will sustain us during this time of stress.

I pray again for you, that you may have influence with your young people, that you may know what to do, and how to teach them that they

will have this burning testimony that your fathers and my fathers had,

and I ask it in the name of Jesus Christ. Amen.

COUNSELOR AMY BROWN LYMAN

AS a great family agency, the Relief Society has distinguished itself in the field of family work covering a period of ninety years. It has made rich contributions to family life wherever it has functioned throughout the Church. It is interested, at all times, in family conservation, in promoting and enriching family life, in helping individuals to achieve their best, and in establishing and maintaining fine community standards; and whenever a new need is pointed out, the Relief Society is always on hand to help.

I desire tonight to make a few observations with a view of stimulating thought on some of the problems which we have been meeting in the Relief Society during the last three years. In any great crisis, whether in public or private life, there comes to the surface many weak spots, defects and handicaps, which, under ordinary circumstances would not be noticed or would be concealed from view. This is just as true of society as it is of individuals. In the main, nations, peoples and individuals go the way of least resistance, without much concern for the future, and not until some test comes, or some disaster or calamity reveals conditions, do we really know them as they are, or what a prevention program should be.

Many an individual goes along aimlessly in life, and not until he is forced to face life squarely, does he discover how poorly prepared he is to meet it. I have seen many people completely discouraged when they have had to face competition.

It has been a tragedy in their lives to find that they have failed.

When our country entered the World War we were very much surprised to find we had so many weaknesses, defects and shortcomings. We had known of our strength, but we did not know of our weaknesses until they were forced upon our attention. We were shocked to find so many with physical defects, so many aimless young men who were wandering about detached from families or friends. We were shocked to find so many irresponsible heads of families who had not been able to save in times of prosperity, or even to adequately provide for their families; so many wives of soldiers and sailors who were in poor health, and not prepared for homemaking and housekeeping; so many families unprepared to meet ordinary emergencies, let alone the strain and stress of a war.

We are now in the third year of the greatest financial depression the world has ever known, and we are finding out again that we have other weaknesses and deficiencies; something is wrong with our economic, industrial and political systems; with society, families and individuals, and we are wondering what has caused this situation. Have the homes and churches failed? Have the schools and colleges failed, that we are in this dilemma? We are told by some economists that the cause of this depression is that we are trying to run a new world on old plans; that there has been just as much change in the world as in methods of transportation. Others tell us that we are living in a rapidly

developing industrial age, that agriculture and all forms of hand work have declined in relative importance, and machine production, transportation, and commerce have multiplied many times. Due to these facts man's wants have been increased, and they are not able to provide for their wants. A recent article said that this is not a depression at all, that it is a mishandling of the most prosperous era the world has ever known.

We have found, generally speaking, that as a nation and as individuals, we do not save. There are, at least, two advantages to saving. In the first place we have the savings, if we do have them, and in the second place we have formed the habit of saving, which is vastly more important than the savings themselves. In the second place, we find that we not only have not saved, we have spent more than we have made. We are in debt nationally and individually, which is a very tragic situation. The greatest slavery in the world is the slavery of debt!

I think one reason why we have gone in debt so heavily is because we buy too much on the installment plan. We are all guilty. I heard an economist say not long ago that he firmly believes one of the causes of this depression is that we buy so much on the installment plan, and why do we do it? First, because we are so tempted these days, with all the wonderful new inventions which make life so interesting and comfortable; and secondly, we cannot resist the high pressured salesmen with whom we are confronted. We can go into a store and pay \$1.00 down and \$1.00 a month, and get many of the things we could not otherwise have, but this is a very bad habit. Some people wonder why the stores are so willing to sell

on the installment plan. Of course, in the first place, they charge us more than for cash, and in the second place they get a good many things back because we cannot pay for them, and that is probably the reason they manage to get along. Why, you can buy almost anything on the installment plan. I received a letter the other day saying that if I wanted to take a trip to Europe, I could do so this summer, and pay for it on the installment plan.

In our family work, particularly in the large centers, we have seen some very tragic situations. Many people are out of work who have never been before. So we have seen houses stripped of furniture. First the radio goes, then the living room, the dining room, and the bedroom things, and last of all the kitchen range. When the beds and the kitchen range go, then the people are forced into furnished quarters. We have seen some of the most heart-rending things this year, just through this habit of buying on the installment plan. How a man can figure that through the installment plan he can afford things he has never been able to save for, is a mystery to me.

It is a strange thing that a young man who has never been able to buy a suit of clothes in his life gets it into his head that he can get married and support a wife and family. We do not think seriously enough about making preparation for marriage.

We find also too many young women who are unprepared for homemaking and housekeeping, who cannot cook, and who do not know what is the right kind of food; who do not know how to remodel clothing, or darn, mend or patch; great arts which our mothers and grandmothers featured so in their lives.

We wonder what is the matter

with the home and the school. I believe they are both guilty. I used to believe that everyone should have a college education, but I have changed my mind as I have grown older. So many young people who go to college are not interested, and waste their time and money. An article in *Harper's Magazine* advances the thought that the test for entering college should be whether or not you like to use your mind. There are some people who are very intelligent, and who love to study. These people should go to college. There are others who are very intelligent, but are practical minded, and do not like to spend all their time studying. These people should be trained to do other things. The mistake is made in our high schools. Most of these today are preparing people for college, not for life. I believe in vocational schools and trade schools, where young people can be prepared for life, instead of wasting years of their time in college, and probably in the end not be able to make the grade.

Emphasis sometimes is placed on the wrong things. We were told today that our standards have raised so much. I believe that we try too much to pattern our life after other people's and are not original enough. We cannot all expect to copy the same pattern, or to live the same kind of lives. We should study our own resources and family, and try to live the best we can within our possibilities, and not try to do things that somebody else does who has a great deal more money than we have. We are not independent enough in our lives.

Undoubtedly there is too much indifference today regarding religion and religious family life. We have been greatly surprised this winter to find among the many people in

Salt Lake City who have come here for employment, so many who have little or no church attachment. They are not active and are just barely affiliated with the church, and they are raising their families in this condition. Closer family unity is needed. I would make a plea tonight for greater family solidarity.

The Genealogical Society has done one of the best things we have ever done in the Church, and that is to establish family organizations. It originated with the temple work, and salvation for the dead, but we are getting wonderful results for the living, and I think we cannot do anything better than to be interested in these family organizations, and build up our family life and get back to the original religious standards of our parents and grandparents.

I would like to suggest in closing that I think we ought to take stock of our lives and habits a little more frequently. A modern business man is supposed to know every night, or at least once a week, how his business stands. So I would make a plea that we find out how we are measuring up to the best standards.

The health work today in the world is better than it has ever been, and after this depression I hope that our economic life will be more stable. Let us check over our affairs, and see how we are getting along, and what kind of plans we are living by. No doubt we will learn a great many practical economic lessons through this depression, just as we learned them during the war in connection with health work.

In closing I would make a plea for the observance of Church standards generally. The finest standards of living are the gospel standards, May we make them ours!

PRESIDENT HEBER J. GRANT

I AM very pleased indeed to have the opportunity of being with you here tonight. I would be very happy if the remarks that have been made with regard to buying on installment would be heeded. I have talked with officers of banks where men have come in and desired to borrow three or four hundred dollars, and have been very much annoyed that their credit was not good for this amount. The officers have asked them how much they are paying for rent, how much they are paying on the radio and the automobile, and other things, and find that they are actually obligated over their entire income. With not sufficient margin to feed their family, they are annoyed because the bankers will not loan the money which belongs to some depositor, when there is practically no chance of the person paying it back. Of course you all know that depositors, when they get excited, want all their money, and want it in a hurry, and of course they cannot always get it. I have advocated since 1893 that no savings bank under any circumstances should allow anybody to have their money without giving the proper notice. The people get excited and sometimes break banks. About nine times out of ten the banks would not need to break. It is ridiculous for people to expect a bank to pay interest for money, and then have it on hand all the time.

If the people known as Latter-day Saints had listened to the advice given from this stand by my predecessor, under the inspiration of the Lord, calling and urging upon the Latter-day Saints not to run in debt, this great depression would have hurt the Latter-day Saints very,

very little. Nearly every live stock man that I know who has gone broke, has done so because he borrowed all the money he could get on the sheep or cattle, in order to get more sheep or cattle, and when the depression came, all that he had was not enough to pay the debt. To my mind, the main reason of the depression in the United States as a whole, is the bondage of debt and the spirit of speculation among the people.

If a person owned what he had, and did not have to pay interest, and only bought as he had the money to buy, the majority of people would be in reasonably comfortable circumstances. No matter what the price of potatoes or wheat or anything else was, they would have just as much of it, they would have just as many sacks of flour to take care of themselves, as though the wheat cost more. It has been due to debt, I think, that the main part of this suffering has come. We have mortgaged our future without taking into account the incidents that may happen—sickness, operations, etc.

I can remember very distinctly that I was heavily involved myself when President Smith made that remarkable talk, one of the strongest I ever heard him make. I made a pledge to myself that no matter what the price might be, I would not borrow a dollar to invest in anything, but I would go along quietly until I was free from debt. I have kept that pledge, although I had some very tempting offers. I had one very dear friend offer to sell me fifty thousand dollars worth of stock in a certain company, and take my note for the entire purchase price

at 6%, and the person who offered me was paying 12%, so I would make 6% on it, a wonderful offer, but I said "No." The final result would have been that that stock that I would have paid \$7.00 for finally went down to 25c, and of course it would have required more cheek than I have, and they say insurance agents live by their cheek, to have asked the party who made this wonderful offer to me, to take some of that stock back at \$7. I could not have done it, and what is more he could not have taken it, because he had a whole lot of the same kind. He could have taken it back as far as cancelling my note, but he could not have given me the money. What apparently would have been a very great blessing to me, had I listened to temptation, would have turned out a great loss.

I find a great many people run into debt to buy stock in corporations that I have happened to be president of, and when they paid good dividends they were glad that they were in the company, but when they were struck financially I had a great many of them come to me and say, "You are president of this company, I want you to buy my stock." Of course I was not in a position to buy it. We cannot tell what is coming in the future, but there is one thing that we can tell, and that is if we have the money in our hands to buy a radio, automobile, or anything else, and we buy it, no matter how much it comes down in value it is ours. The majority of automobiles that are purchased are purchased on time, and not on time with ordinary interest, but they are purchased on time with a tremendously high interest, interest that no legitimate business could afford to pay, and the result is that people lose

their automobiles. There is nothing more true than that we have tried to live beyond our means as a people, and any person who does that gets into trouble.

There are 100,00 cars in Utah. One hundred thousand cars at three hundred dollars a year, to keep them up, and the actual wear and tear and interest on the installment plan, and so on, will work out to two or three times as much as all the agricultural products of our state. It runs way up into the millions.

I think the whole country is mortgaged. You know it is bad enough to have a mortgage on a house, without having a mortgage on something which is considered worth about 20c on the dollar at the end of four or five years of depression.

I remember reading a book, "Keeping Up With Lizzie." It is a wonderful little book. The Latter-day Saints as a people have been "Keeping Up With Lizzie" in building meetinghouses. We were helping the people \$200,000 a year toward building meetinghouses, and the people were spending \$400,000 themselves, and I said to my counselors, "Let us relieve the people of \$100,000, let us pay one-half. So we notified them that in the future we would pay one-half. The grand total was \$600,000, two from us and four from the people, and nearly every ward in the whole Church said they were going to build a meetinghouse for \$45,000. They said, "We can just as well spend \$30,000 as we expected, so let us have a \$60,000 meetinghouse," and nearly every \$60,000 meetinghouse turned out, before they got through with it to be a \$75,000 or \$80,000 meetinghouse, and we have had some of them turn out to be over \$100,000, and the result was that a

couple of years ago, instead of spending \$600,000 for meeting-houses we spent \$2,400,000—half from the people, and \$1,200,000 from the Church. We have gone absolutely wild in building meeting-houses, and running into debt, notwithstanding the letter that was sent from the President's Office, telling the people not to run in debt one dollar for their meetinghouses. Today there are meetinghouses in the Church which the people do not even pay the interest on the money they have borrowed for the meeting-house. It is a heavy burden on their shoulders, and they are threatened with suit, or foreclosure on the meetinghouses of the Church, just because somebody has a little better meetinghouse than they had. The biggest mistake I ever made financially on behalf of the Church was being liberal enough with the saints to give them another \$100,000, which would have been \$300,000 a year, and which turned out to be \$1,200,000. We used to take from two to five years to build a meeting-house, now we rush them through, run into debt, and we are reaping the harvest. We reap what we sow.

There is a peace and a contentment which comes into the heart when we live within our means, there is no question about it. I know all about it, because years ago I did not pay any attention to the talk about running into debt. I ran into debt everlastingly. It made me sick. I had what you might call a patriotic sentiment. The old Salt Lake Theatre was to be torn down. I said, "Not while I live." I authorized three brokers to buy me some stock. I wanted \$51,000 worth of stock. I did not think to limit each one, and inside of a week I had \$81,000 worth. I made arrange-

ments to pay the interest on \$100,000 of this theatre stock, to keep it from being torn down. I said, "If you will loan me the money I can earn enough to pay the interest." My friends agreed to loan it to me, so I went into debt \$81,000 to buy theatre stock. It made me sick to think how much it cost me to pay that interest. I was loyal enough that when I was offered \$20,250 spot cash above what I bought, I would not sell it. I was offered \$125 a share by Eastern people to tear it down and build a modern theatre. The stock went down so that you could not get 50c for it.

I had a love for that old theatre a good deal like a man would have for the home where he was born. I was born where the Z. C. M. I. now stands, and I used to go through the lot to the back door of the theatre, and stay there night after night while my mother sewed costumes. My mother made her living with her needle, and sewed at the old Salt Lake Theatre. I loved the old place, and would have liked to save it. We sometimes get to the point where sentiment destroys the financial standing of the people. It is absolutely ridiculous to pay taxes to a state on a theatre that was not making any money. It was torn down, and there was lots of criticism that the Church lacked patriotism.

Fault was found when the Social Hall was torn down. The Church had that magnificent apartment nearby and they received a written letter from every tenant and every store on Motor Avenue that unless the old Social Hall went down they would all cancel their leases at the expiration of the leases. It destroyed the appearance of the place for business purposes. Down it had to

come. I have regretted, however, that we did not measure it by the inch, and did not build it up again on some vacant spot somewhere. I would have liked to have preserved that little place that I enjoyed going to school in as a child, and where afterwards, as a young man I enjoyed going to socials and dances.

If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means, and if there is any one thing that is grinding, and discouraging and disheartening it is to have debts and obligations that one cannot meet. I know all about it. I am grateful, beyond all the power which the Lord has given me the ability to express for the dear friends who went on year after year, and some of them as long as four years, and never got a cent of interest from me, waiting for times to change. I want all the people within the sound of my voice to benefit by my experience in buying theatre stock. I have spent 32 years of my life, and every dollar I made was lost before I made it. It is a great burden, figuratively speaking, to have a dead horse, and to have to carry the horse for 32 years before you can put it under the ground. It is a terrible condition, and all on account of debt. Since that time I have always lived within my means. We have lived mighty close in our home. If the children wanted a second glass of milk they could not have it, and if there was a hole in the carpet, we could not buy a new one, we got a little rug to cover it up.

I have never made a dollar on which I did not pay tithing. A president of the stake begged and pleaded with me to quit paying tithing. He said I did not owe any

tithing until I got out of debt. Would not that have been a fine record for a man who now stands as president of the Church, not to have paid tithing for 32 years? I have had friends beg and plead with me to take bankruptcy, that I would never live long enough to pay my debts. If there is any man living who is entitled to say, "Keep out of debt," his name is Heber J. Grant. Thank the Lord that I was able to pay it all, and pay it all without asking a dollar discount from anyone. I do not believe I ever would have paid it if I had not been absolutely honest with the Lord. When I made any money, the first debt I paid was to the Lord, and I believe beyond a shadow of a doubt, that if the Latter-day Saints as a people, had taken the advice of the Prophet of the Lord, and had been efficient tithe payers they would not be in the condition they are today. If they were honest and conscientious in the payment of the equivalent of two meals for themselves and their families once a month, the amount of money actually saved (and they would benefit physically by fasting two meals) we could take care of every person in distressed circumstances in this Church with the fast day donations alone. There would be means also in the hands of the Church, to furnish employment for every Latter-day Saint needing it. I believe what I have heard Bishop Partridge say, "Pay your tithing and be blest." I believe that had the Latter-day Saints on an average been honest and conscientious with the Lord in the payment of tithing, and had they followed the advice of President Joseph F. Smith, they would not be in distress today.

I never made a speech like this before in my life. I do not know

how it sounds. It may sound any way but what you would expect for a gospel sermon, but we are here, this is a practical world, and maybe I ought to be excused for not delivering a fine sermon here tonight along religious lines. Probably it is difficult for me to do that. When a great phrenologist came out here he said the biggest bump on my head was a practical bump, and I should not wonder if there was something to that. I am a firm believer that faith without works is dead, and I am a firm believer that the Lord meant what He said when He promised to open the windows of heaven and pour down a blessing on us if we would pay our tithing.

The Lord bless you one and all in this Relief Society work. I love you for your labors in this Society. I think that all I am I owe to my mother. I think of her devotion to the work of the Lord, her faithful labors as a president of the Relief Society for 30 long years, until her hearing failed her. Helping to distribute the things that came in to the poor in the 13th Ward, implanted in my heart a desire to help and to give, and it is more blessed to give than to receive.

The Lord help us to seek after Him, and to serve Him with a full purpose of heart, is my humble prayer, and I ask it in the name of our Redeemer. Amen.

Department Sessions

Thursday, April 7, 1932

SOCIAL SERVICE CASE WORK DEPARTMENT

Counselor Amy Brown Lyman—Chairman

MRS. D. R. WHEELWRIGHT

Member State Unemployment Committee

OUR experience of the past two years has revealed somewhat conclusively that although the unemployment situation is serious, it can be relieved if we organize and cooperate intelligently. In 1922 we said the same things that we are saying today, namely that we have halted and staggered in grappling with the problem of unemployment. We are passing through another financial panic, but we are willing to acknowledge our own responsibility, and that is a necessary step to take in the serious attempt to avoid such disasters in the future.

We start out with the theory that we must keep the total number of unemployed as small as possible, and the wages paid, as high as possible.

We suggest to industry that they give from one to four days employment each week to as many men as possible. We see that state, local, and national public works be speeded up. When all these efforts have been put forth, and we still have a very large number actually unemployed, we force the unemployed by actual pressure to bear as much of the burden as they can; to use up their savings; make loans on life insurance policies; permit homes to be sacrificed; permit lower standards of living to be accepted as inevitable. We see families double up, boarders kept; the unemployed move into cheaper quarters. We ask friends and relatives to help, who are a little better off than the unemployed

themselves. We call upon churches, labor unions, local neighborhood groups and press them into service. The best results that can be expected with the equipment we have available, is to offer inadequate relief to those in need, making sure that no one starves.

Because of this crisis thousands will be loaded down with debts, hundreds will never again feel the security of economic independence. For years to come, society will be paying the present unemployment bill in impaired health, broken morale, increased delinquency and crime, broken homes, and a host of social bills.

A way must be found to provide steady employment, to maintain the economic balance, and we should bend every effort to that end, not permitting ourselves and others to forget the price society pays for its neglect.

Locally we have accomplished great things by intelligent cooperation. Following the pattern set by President Hoover's committee for unemployment, a state committee of 100 men was organized in our state by Governor Dern, with Sylvester Q. Cannon as chairman.

The Women's Advisory Council, a sub-group to the Governor's Committee, recommended that a state-wide survey be made of unemployed women. In Salt Lake City 785 women registered who had never registered before. The next job was to find employment for them. The women's clubs organized for that purpose and set aside a week for making jobs. Although very few jobs were found at this time, many of the women were found to be inefficient, and in need of training. So through cooperation with the State Board of Education we held several meetings with Mr. Noal and

Miss Cox. A program of adult education was formulated which could be taken advantage of by anyone, but which was mainly established for the purpose of helping unemployed men and women to prepare for future jobs, to build up morale and to create new interests.

This project has given most gratifying results throughout the state. Through the intelligent, cooperative effort voluntary on the part of the teachers, a great deal of good has been accomplished.

In Salt Lake City the Mayor's committee appointed a make-work committee for women, which was given money to handle a central bureau where clothing is rehabilitated by thirty women. These women were paid \$1.25 a day besides their lunch. They rotate with thirty other women. This work has helped greatly to relieve the unemployment of women in Salt Lake.

In Ogden the Mayor established early in August a community service for the purpose of creating work for unemployed men according to President Hoover's organization program. It was supervised by the best brains in the community. All services given have been voluntary, with the exception of a secretary and his immediate workers in the office. The stake presidents of the Relief Society and their stake aids have done all the investigating. Their work was considered a most efficient contribution to the community. The training given our stake aids by the Relief Society board in Salt Lake was a great asset, without it we would indeed have been lost.

Each organization is represented at the Social Service Exchange on a specified day each week. A thousand dollars worth of groceries which were collected by the Boy Scouts were distributed by the Ex-

change. In addition to this \$700.00 worth of clothing was distributed under the direction of Sister Almira C. Rich, president of the Mount Ogden Stake Relief Society. It was done in a most efficient manner. As a member of the clothing committee of the Community Service, I can report that 17,000 pieces of used clothing and 3,200 pieces of new clothing were distributed. The used clothing was handled through the schools. 250 families without able-bodied men were given coal, groceries and clothing.

The work given the 170 men each day was confined entirely to public projects such as the construction of a river drive in Ogden's municipal park area. All medical work was handled by a volunteer committee from the Weber County Medical Association. As it happened we had very little serious illness anywhere this winter. The transients were cared for by the Salvation Army, with the financial support and supervision of the community service. 6,000 meals were furnished transients. A night's lodging with a bath was furnished by a community bunk house under the supervision of the Police Department. By providing work to the men applying for relief, an effort was made to hold up the morale and take away the odium of charity.

To begin with women's work was not so well organized. We then asked the clubs and churches to cooperate with us. The club women called a meeting and a local chairman was appointed for each club whose duty it was to contact the women of her club and persuade them to give a few hours of work to women.

All of these efforts, together with the generosity of the press have brought some good results. How-

ever, the month of February brought a decrease in jobs and an increase in applications. The house-cleaning jobs have not materialized, the pay has been poor and some of the women have been difficult to please. However, the 125 women who were given work were of a high type and gave satisfactory services.

What has been done in Salt Lake City and Ogden can be done in our smaller communities. For instance, in Murray, they are now planning to cooperate with the farmers and arrange for certain tracts of land to be cultivated by the unemployed, the produce of which will be their own. This is an excellent move, and might well be copied by other small communities.

The point has been reached in our present emergency when all of us should see with clearness that it takes the combined resources of government, business, private philanthropy, and all other social forces to cope even inadequately with the present calamity. We cannot escape the fact that the present period of unemployment still maintains the proportions of a major disaster. Long months of economic hardships have exhausted savings and destroyed credit for those who have had no work and therefore no wages. The shopkeeper who has extended credit to many families and who in consequence is himself in distress, perhaps can help no more. But even if the situation does remain serious, we can continue the work we have so well begun by maintaining our organization and intelligent cooperation.

It is recommended that Relief Society stake aids and ward Presidents use their influence to have dependent people remain in their own communities and counties where they are entitled to county

assistance and that Relief Society funds be not used to transport people or to assist in transporting them to another locality. The only exception to this rule is when relatives in

the proposed new locality are willing to assume the entire care of a family or individual and see that such family or individual does not ask for relief in the new location.

AMY BROWN LYMAN

ONE of the forms of charitable aid most frequently asked of churches and public officials is transportation—or funds to enable a dependent family or individual to move to another place. It is much easier to pass people on to another community than to study their problems and give them constructive treatment; and as a result transportation is one of the forms of relief most frequently granted.

It is not only unethical but against the law to send dependent people from their legal residence to other states or to other counties within a given state where they are not entitled to care and many states and counties immediately return such people to their place of legal residence. (The general rule regarding residence is that legal residence is established in a state in one year and between counties it varies from 4 to 6 months.)

The experience of the past shows

MRS. ANNIE D. PALMER gave a most interesting demon-

stration of "Social Case Work" in the form of a dramatization.

that families are usually much better off in the locality where they reside and are well-known and where they are entitled to county care, and that it is often a grave mistake to send them to new communities. Frequently the family discovers this and applies for transportation to return home. Chronic invalids form a large group of those asking for transportation from place to place, others are those who have failed economically and imagine they can do better in a new place.

During the past few years quite a number of the dependent people of the Church have left their home communities and counties and moved to the larger centers, particularly to Salt Lake City, thinking that in some unforeseen way their conditions will be improved. After a few months the majority of them have found themselves that they have made a mistake and have lost out in many respects on account of the change.

of the social problems were demonstrated.

MRS. AMY W. EVANS

RURAL vs. Urban Social Work was discussed by Mrs. Evans. The similarities, and the differences

of the social problems were demonstrated.

WORK AND BUSINESS DEPARTMENT

Mrs. Amy W. Evans—Chairman

MRS. ALMIRA C. RICH

President—Mount Ogden Stake Relief Society

I WOULD like you to know that the things that are shown in this

exhibit have been made within the last year and a half. We tried not

to overdo it and duplicate the work we had done, but you may know in choosing from 42 wards it was rather hard. From the number of the quilts you may think we have every quilt in Weber County, but we asked for only one quilt and one rug from each ward. However, a few other beautiful quilts crept in.

We have a definite plan, with a stake chairman and a ward chairman, and we have found that if we plan for at least three groups for our meetings, they are more successful. We divide the work, and if our chairman comes well prepared the time is not wasted. We have a group ready to go to work just the minute our opening exercises are over, and another group of women who are not interested in this, have some other work prepared. The work we find to be the most sought after is the fancy work. We find that so many of our women have had little time to do the fancy work that they have always desired, and they find great pleasure in coming to meeting and finding out that it is possible for them to do these things as well as the younger women. Sisters, let us seek to make our meetings sufficiently attractive to call in the bright minds of our younger women, that they may be trained in both spiritual and practical things.

We also tried to put over the least expensive work, and yet some of this is the most pleasant we have done. For instance the tied and dyed work, the painting, the rug work, is all inexpensive and is within the reach of every one of our sisters. This depression makes it necessary to consider this, and we must look out for those things that can be put over inexpensively. We want every sister there to feel that she can get what she wishes as well as the one who has more to spend.

We have also put over a great many demonstrations of modern equipment for cooking, and all that kind of thing, in our Work and Business meeting. We have visited factories, manufacturing plants, laundries, etc.

We feel that the social side of our meetings has been wonderful, getting closer together, knowing one another better, exchanging ideas, in this busy world, where time is so precious. We are quite enthused with our lessons, but when we have this work and business meeting we relax. It has brought to us many wonderful women who have never come any other time.

The thought of serving some light refreshment is popular, it always brings a crowd, and adds to the social part. This has been done, in many wards, under the supervision of the visiting teachers, and they change from one district to another.

Our attendance in Weber County has increased 20% through the Work and Business Meeting.

In these meetings we plan to help to take care of those who are needy. Some of our wards take the family which needs fitting out with new clothing, and mending, and they bring these things into their Work and Business Meeting. Into that meeting we can bring many things that we cannot bring into any other. We often hear it said, "Where did this lovely thing come from?" "We made that in our Work and Business Meeting." That creates interest, and that is what we want.

This wonderful Relief Society of ours is talked about by those people who know it, but there are thousands who do not know the work we do, and know very little of what we accomplish, therefore we have a fine chance to do missionary work. Our aim is to do our work better by making the most of our opportunities,

and we trust that the Lord will bless us, that we may look into the future, and that we may be inspired to do the things which are most worthwhile. Time is too precious to spend aimlessly, it must bring to us the things we need most. We have had a great many young women in attendance at our meetings the last few years. They have had schooling and training, but they have not had the opportunity of really learning sewing. We have brought into the meeting this work, so that they will be capable of making over clothes and knowing how to darn and patch and do these necessary things in the home. Many homes are ruined by our sisters who do not know how to manage and who are ignorant of these arts. There is a great thrill about making over their first dress, or their first coat, from something that has been used. This is a wonderful part of our work. We must not overlook the fact that while we love to make the pretty things, we, too, must look after the necessary things.

I want to say this for our four stakes. We are very congenial, and love and respect one another as officers. We are a unit when it comes to putting over the things that are worthwhile, and I feel sometimes that I would not be able to do it in

my own stake if it were not for the wonderful support and help I get from the presidents of the other stakes.

We have two work meetings in our stake. I want to tell you what we do in our community for the Dee Memorial Hospital, and what the hospital does for us. Nine years ago we were called by the Priesthood to do certain work at the hospital. Seven women go from each stake one day each month. They sew from nine o'clock until five. Luncheon is prepared there for us, and we have very good equipment. We now have 336 days work a year in the Dee Hospital. Our total pieces made last year, 1931, was 6,178 pieces. These pieces, of course, consist of all the bed linen, table linen, curtains, doctors' gowns, gowns for patients, layetts, etc., that are used in the hospital. I think we do practically all of the sewing for the hospital, and we are happy in doing it. The last five years we have been allowed to send three maternity cases a month for the four stakes, or more, if necessary. This last year of 1931 we have had 60 maternity cases at the Dee Hospital with the very finest care, just as fine for two weeks as though they paid \$100.00 for it, and we appreciate this very much.

MRS. LOTTA PAUL BAXTER

TO help one another, and to sew for the needy, was the beginning of the famous and never-to-be-forgotten Work and Business Day. Records of the activities of the members in the past in thrift, in conservation, in sewing, remodeling, quilting, carding wool, drying or canning fruit, gathering wheat, planting trees, making gardens, and numerous other activities, read like the romance of a hive of industry,

with no possible means of telling what the result might be, and just like the bees in that beautiful hive, we work and gather, and very few people know how we do it.

Viewing the activities of the past, and comparing them with our needs of today, convinces us beyond a shadow of a doubt that never in our history have we had more need to be conservative, and to sew and work and be thrifty than right to-

day. Conservation and thrift are the things for us to go back to.

The General Board does not wish to attempt to outline the Work and Business meeting. This is yours, to do as you wish. It is a free lance to express your individuality and resourcefulness, to draw new members to the fold, and to make it a day of joy long to be remembered. None of the other meetings have the possibilities of this day for interchange of thought and action between stakes and wards, and we know of nothing comparable to this day of days to make us forget for a few hours that we are passing through a gigantic struggle.

There are scores of women in our organization who look forward to this social day, and the simple refreshments, as the only entertainment of that kind they have in their lives.

We want the Work and Business day to be one of relaxation and pleasure. Now can you harmonize that? Work and Business to be one of relaxation and pleasure—and yet that is exactly what it is. If refreshments are served, make them simple, but very attractive, and served by a different group each month, so that the work shall be spread out, and everyone will feel that she is important.

If I had been asked to formulate a slogan for the Work and Business Day, it would be difficult for me to decide between my two favorites: "It is smart to be thrifty," or "Let us be gay,"—that is what we are.

If we could only relax and be as contented and happy as our mothers were when they were planning their quilting parties, our nerves would be much quieter than they are today.

I want to say something very important in work and business. Stand

firmly, my beloved co-workers, on the price of quilts and quilting. They say in the Relief Society that we work for nothing. Well, so we do. I suppose I would not be exaggerating if I said we do thousands, yes hundreds of thousands of dollars worth of work for nothing, but remember that is in our charity department, and not when we are special artists on quilting, and are doing this to increase our funds, or to work for some special project. We are highly trained workmen if we are good quilters, and we must be paid accordingly.

Special sewing days should not be called promiscuously. There is no objection to having special sewing days, either for an emergency or to reimburse our treasury, but these days should be known as special sewing days, and not be the rule.

We want remodeling to go on continuously, regardless of what other departments you may have. We would suggest in remodeling that these articles be clean, cut out and done up in bundles and taken home to sew. We do not feel it is a good thing to collect a lot of machines at one place and take the women away from home unnecessarily.

Exchange of patterns and recipes is a marvelous thing. It is very educational, and it creates much merriment. We recommend it very highly.

The objectives of Work and Business are: to sew for the needy, to be thrifty and industrious, to help one another, to satisfy a social hunger, to magnify Relief Society values, to fill our homes with beauty, to increase attendance, to make everyone happy, and first and last to sew for the needy.

If you have visited the display over in the other building, and if

you have seen these marvelous demonstrations, showing you how to make something beautiful out of nothing, and as we think over the wonderful displays that we have seen

in the stakes of Zion, where we have visited, we as a General Board are convinced that it pays and it is smart to be thrifty.

SOCIAL SERVICE LESSON DEPARTMENT

Mrs. Inez K. Allen—Chairman

Mrs. Allen gave a preview of the coming year's work. Something of the lesson detail, and the method of

presentation was given by Dr. L. John Nuttall.

DR. L. JOHN NUTTALL

I am very humble, and I have not any spirit of dogmatism in attempting to work under the guidance of this splendid board you have here, in an attempt to help outline a few lessons that may make your work interesting.

One of your speakers said that the benefit of your work meetings was that you had a good time, and got acquainted with each other, and I would like to bear my testimony this morning that it is a lot of fun to teach, and that it is a lot of fun to study, and I wish you would go out now with this expectation that you are going to get acquainted with each other, and have a good time in your lessons. You can laugh just as hard and loud as otherwise.

Another thing I have said rather specifically to the members of the committee is that it is foolish to undertake to learn too much in a little while, and it is very easy in making an outline to put down so many different things that after all it becomes more or less a vast mass and we do not get out of it that something which is specific.

Your lessons are going to be about some problems, not many, and I hope they will be specific and definite. Having learned what you can about one go on and study some-

thing else specific and definite that may be helpful.

Under topic two we have suggested nine specific things that may be studied during the year. The first three of these topics are general appreciation lessons, the last three deal with specific problems.

Outline of Suggestions For Using the Social Service Lesson For 1932-1933

I. *General Theme:*

Conduct control problems related to child health and protection.

II. *Lesson Topics:*

1. Child care and guidance in history.
2. Cooperative action in the interest of child care in America.
3. How the facts raise problems.
4. Typical behavior in child growth.
5. Measuring mental ability.
6. Acquiring the use of speech.
7. Conduct and the meaning of things.
8. Developing initiative and self-reliance.
9. Maintaining peculiarities and developing originality.

III. *General Plan of each Lesson:*

1. Statement of aims or purposes.
2. Suggestions on teaching procedures.
3. Suggestions for special assignments.
4. Reading guide for class members providing for consideration of the following three pamphlets based on the work of the White House Conference on Child Health and Protection. Prepared by Marion Lyon Faegre and published by "The Farmer's Wife," St. Paul, Minnesota:
 - Booklet on Personality.
 - Booklet on Growth.
 - Booklet on Habits.
5. Supplementary material to be published in the *Magazine* for consideration in the class. This material will not duplicate either the contents of the pamphlets furnished for individual study or the subjects and references suggested specifically for special assignments in the various lessons.

IV. *General Suggestions:*

1. The lessons are planned for group and individual study. The spirit of each class should be one of cooperative social activities for purposes of learning.
2. Class members should read, think, and contribute rather informally rather than receive lectures or have material read to them.
3. The more closely the lessons are related to specific immediate home and community needs the more valuable they will be.
4. Thoughtful interpretation by class members is better than memorization of such material as is presented in the lessons. Pencils and paper, a blackboard, some prepared graphs and charts, pictures, etc., to be used as study aids will be valuable.
5. The teacher will "stimulate, direct, and guide the learning."
6. The teacher must read the lessons in advance, make the assignments and plan the class room activities.

LITERARY DEPARTMENT

Mrs. Jennie B. Knight—Chairman

Mrs. Knight expressed appreciation for the course in the Short Story and the work in the Literary Department in Relief Society for

the past two years. She stressed the great value of books in the lives of women, and gave a brief preview on the next year's course of study.

MRS. MAUD BEELEY JACOB

MR. ERSKINE, an artist, a musician and an author, has given to his book which you are going to study the coming year, just the right title, *The Delight of Great Books*.

Today we buy our books much as we buy our shoes and our chewing gum, and our clothes—by brands.

This is a commercial age, and I am sure that we become bewildered as we see the displays of new books in libraries, book stores and drug stores, as we pass along day by day. I am sure, too, that we are bewildered by the criticisms of the books which are produced today,

and we wonder just what it is all about. I think if we will follow the admonition of Mr. Erskine—we will have a basis of criticism.

The greatest books in the world are the books which have endeavored to interpret life. To use an inspiring statement of the great philosopher Havelock Ellis, in one of his books, "The Dance of Life," "Nature is God's work, but art is man's work," and in his discussion he lets us see that the great masterpieces of art—art which includes music, painting, sculpture and literature, the great masterpieces are the records of man's trying to interpret the things of God. So, then, our *Delight of Great Books*, will be to find out from these great books the message of God, as these master minds and artists have caught the gleam and tried to interpret in harmony, in color, in form and in word, for the humble laymen of life.

There are many approaches to literature. My approach may be that of a student. The approach of another may be that of a critic, but we all approach literature with the understanding of human life, which life itself has given to us. We are therefore all equally qualified, if we are looking for the interpretation of life, to take an understanding of life away from the books as we shall approach them.

The great character philosopher, Plato, after listening to the dialogue of Socrates and Aeon, made this statement: "It remains to the poets to interpret the Gods." Plato was a Greek. What might he have said if he could have looked upon the storehouse of the books of today—the storehouse of the ages. We are going to try this winter to wrest from the books we shall consider a better understanding of life, because no great book is true unless it is true

to life, no great author is true unless he has attempted to reveal the message which came to him from life.

I want to tell you a little legend by Henry Van Dyke:

There was once an eastern prince who desired a beautiful garden. He wished that his garden might have in it flowers that would delight the eye, and all fruits pleasant to the taste and good for food. The thought came into his mind, how could this be accomplished? So he went to the wise one, who said to him, "What would you have?" "I would have a garden. I would have it beautiful in color; I would have it productive." And the wise one said, "I can do nothing since that charge has been given to you and your people. Nor will I send blossoming plants and fruiting trees of every kind to make your kingdom rich and beautiful as my magic, lest the honor of labor be diminished and the slow reward of patience be disposed of, and even the living gifts bestowed upon you without toil should wither and die away. But this will I do. A single tree shall be brought. It shall be brought to you from a far country by the hands of your servants, and you shall plant it in the midst of your land. In the body of that tree is the sap of life that was from the beginning, and the leaves of it are full of healing; its flowers never fall, and its fruitage is a joy of every season. The roots of the tree shall go down to the springs of deep water, and where its pollen is drifted by the winds and by the bees, the gardens shall put forth new beauty, and wherever its seed is carried by the fowls of the air, the orchards shall reap a rich harvest. But the tree itself you shall cherish and keep as I give you, neither cutting away from it nor grafting anything upon it, for the life of the

tree is in all the branches, and the other trees shall be glad because of it." As the ancient one had spoken, so it came to pass, and the land of the prince has great renown—a renown of fine flowers and delicious fruits.

The tree in this story may be likened to the influence of the greatest book in the world—the Bible, with its vital force upon mankind. Think of the Bible as a great human document, and you will find in this a summary of all the relationships man is called upon to make during his earthly life.

Our first parents were placed in a garden. Man's first challenge was to know nature, and if nature is God's work, then he must know God, because he accepts this challenge. Next was the challenge of productiveness, of preservation, of keeping alive; all these things are met by understanding. There was a challenge of companionship. Man must not live alone. In all our great life challenges, as that of companionship, of the spiritual basis of love, which glorifies this challenge, there is no place in all literature, except the Bible, where we can find the material which will help us understand so well the nature of the type of companionships we must make on this earth for progress and happiness in a world to come. We see our first parents, Adam and Eve, and our first brothers, Cain and Abel. The relationships of children one to another, parents one to another, parents to children, and so on through the stories of the Bible which are told. We see Samuel and his mother; Joseph and his brethren; Ruth and Naomi. One by one we go through these great human relationships the same as you and I have to meet. We pause tenderly on some of these human stories, to see if there is not

a new message for us in making our contact with everyday life and everyday problems.

We must not forget to trace through these, the organization of government, man's contacts with society and his influence upon groups. We have only to follow the Children of Israel in their activities and see the group influence, and how it works. We can see an organization of society based upon constructive principles in conflict with the destructive influence of the Egyptians, who lived by magic, and whose chief philosophy of life was based upon the fact that magic could have all power. We have an understanding of what happens when group action is motivated by power rather than by righteousness. The Bible narrative gives a new understanding of human relationships, and out of these relationships grew the government of man. Can you think, for a moment, what society would do without the philosophy and the guiding principles embodied in the Ten Commandments? Can you think of anything which affects you all day long which is not influenced by that great code of laws, and yet we must read understandingly to get the significance, and we must go to the source of that great code of laws to get its prophetic values.

We must go along through the New Testament, and follow that great life story. Could there be a humbler life story than that of the Child of Nazareth as a mender of nets with the humble fisherman of Galilee? Yet the great philosophers of the world acknowledge that there is no greater code of laws for human control or behavior, and for the individual in any society than the Beatitudes. These simple statements came from the Carpenter's Son to an audience of the ordinary country

people and the fishermen of Galilee. These little conversations went on side by side with the humble activities of everyday life.

So we say that this greatest book of the world has been likened to the Tree of Life in the garden of the old oriental legend. All literature of the world, as we know it, owes its influence to this book of books. We only have to mention such great pieces of literature as the Divine Comedy in which the great Italian poet, Dante, demonstrated that there is justice, that there is, in this universe of ours, a law of compensation which is a system of justice whereby man will reap the rewards of his own endeavor. This is the great message of Job. When he was suffering and had lost all he had, that challenge came. His friends argued with him and said, "You must have sinned." Job said, "I have not, I know there is someone who will vindicate me. I know that my Redeemer liveth. I know there is an explanation for the thing that has come to me, in the whole scheme of justice there must be." And so we read the book of Job, one of the five great masterpieces of universal literature.

Another example of this type is found in the stories of that great King Arthur. There is no other book in all English literature which reflects more of the spirit of Christ, and the teachings of Christ, than do the stories of King Arthur. The knights took the vow to love God, and to serve their fellowmen, and all these delightful stories of King Arthur are grouped around the activities of one of the first Christian kings of England. So we think of King Arthur and the Round Table as a modern story following the principles of the two great commandments of the Master, love

the Lord thy God and thy fellowmen.

The Germans revere their great poet Goethe, the author of Faust, as the English revere their great dramatist Shakespeare, because he gave to the world a masterpiece of literature. It is world literature because of the fact that it handles the great universal problem and it handles it in a beautiful way. Goethe worked on it for sixty years, tenderly touching it, working into it a line here and a line there, every line breathing the struggle of a human soul with misery. He tells us that he put nothing into his drama that he had not lived. It is interesting to follow this German boy to the University of Strassburg, the University of Leipzig, mastering all knowledge available at that time. He tells us that he came back from these two great European Universities and said, "I have investigated the field of knowledge, and I have come back disappointed." And so he began to write his Faust.

The story opens with a conversation between God and Mephistopheles, who says, "Look at Faust, he has knowledge, he has wealth, but he is not happy." And God says to Mephistopheles, "If you can provide one instant for Faust in which he will be so happy that he will say, 'Pray tarry—thou art so fair,' you may have his soul." This is the story of the drama. The challenge is accepted, and the play begins. We see Faust an old man. He is trying to understand the fields of knowledge available, but is disappointed. Discontented with life, he attempts to commit suicide, but just as he is taking the vial of poison to his lips, he hears the bells of Easter morning, and he remembers the simple religion taught in his mother's home, and he goes out into

the sunshine and he watches the people trooping into the nearby Church to celebrate Easter.

He goes back to his study, and there he finds Mephistopheles, who says, "Why bother with your books and your knowledge, they will not give you pleasure? Why don't you sample life? Why don't you go out and do things?" By a little arguing Mephistopheles is able to get Faust to go out with him. By the aid of a magic power, Faust is given his youth back, and goes through the activities of life. We see him going from one place to another, participating in all the debaucheries of the senses. All the carousing and satisfying of the senses do not make Faust say that he would like the moment to be prolonged. We know the story of his love for Marguerite, and we have heard the beautiful music set to the opera by Gounod. The tragedy to Marguerite, which resulted from her love for Faust is just the little story of Faust as we know it. There is a greater Faust, the second part of it, which I feel is particularly helpful at this time. After all these experiences Faust never says to Mephistopheles "I want that moment over again."

The next experience given to Faust, is at the court of a great emperor. He is given power and authority—men revere him, but as he participates in this life nothing

satisfies him. He turns to Mephistopheles, and he asks for another change. Mephistopheles has a panorama prepared for him from the time of the great and glorious Helen of Troy to the present time, and still there is no satisfaction. Faust comes back lonely, old and blind, and he settles down on a little strip of land near the sea, where he notices that the sea makes inroads on the farms of the poor peasant people. He conceives the idea of draining that land, to make it produce life and happiness. Mephistopheles' aid is rejected. When Faust experiences the happiness which comes from giving his service for others, and he sees what he has at last done for humanity, he says, "Stay, this moment is the one of all my life I would have to tarry."

And so the message of the great world drama is that the greatest development of the individual comes not in the satisfaction of the senses, not in power, but in sacrificing self for the service of others.

I do hope, my dear sisters, that there will be moments in this course this winter when you will say "stay, that message is so fair, so beautiful, tomorrow's tasks will be easier, criticism, suffering, misunderstanding will all be lifted, because I know more of life as I have been brought to understand it through *The Delight of Great Books*.

VISITING TEACHER CLASS LEADERS' DEPARTMENT

Marcia K. Howells—Chairman

ELDER MELVIN J. BALLARD

WE may find a new application to the beautiful teachings of Christ. Homes now that are in need of some sustaining comfort, may look to a more distant future for their rewards, while they go

through the trials today these beautiful promises of the Master as found in Matthew 5, could well be the very heart and spirit of the work of the Relief Society teacher, for the present, at least.

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

"And he opened his mouth, and taught them, saying,

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

There is one very impressive thing about all these promises. The blessings are not to be immediate, they are to come by and by. If we should feel the immediate benefits of our action at once, we might be prompted, just for the reward, to do these things; but to continue to be merciful, continue in the spirit of these instructions for all one's life, and yet not realize the reward will take a sustaining faith that looks into a distant future, even an eternity, to get its reward. I heard a prominent economist say that the test of a specialist was his ability to continue a certain line of work through long periods of time, waiting for a reward after years of struggle and work. Those who must have their returns immediately, at the end of each week, month or season, and who if the returns do not come are ready to abandon the en-

terprise, are at a low state of civilization, but those who can go on, looking to a distant future to realize the blessings of their struggles and labors, will attain a high state of civilization. Surely no people in the world have the confidence of attaining a high state of civilization as the Latter-day Saints have had through their long years of toil and struggle. They were evilly spoken of, and yet they were sustained by this thought. That is the way they treated the prophets. We can endure it, certain rewards and blessings are ours that cannot be realized on this earth. Many of our parents were driven from their own homes, and yet they were sustained by this promise. If you are evilly spoken of for my sake, great shall be your reward, and so while they did not realize in life these blessings, they have gone to their reward. It will surely come. They labored to subdue the desert. Sometimes when we talk of the depression that we seem to feel so keenly, they would scarcely have noticed the struggle through which we are passing, it would have been so slight to them, because they had such serious problems, but they looked to a distant future, they were not going to reap the harvest of their struggles, their children were going to reap them. And so they did attain to a high state of civilization.

In the 56th Section of the Doctrine and Covenants, 18th verse, I read in harmony with this declaration the following statement of the Lord: "But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the Kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs."

The Kingdom of Heaven shall be

theirs to inherit for ever and ever if they are pure in heart and are not impatient, but the Lord in that same section warns us, and I think that this warning also should be sounded to those who are under trial, for there is a danger that those who are under trial today may not be patient looking for someone to blame, they may become envious. I think we have never had just such a setting to lay the foundation for the spirit of discontent. The Lord's warning unto the poor is, "Woe unto you, poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied from laying hands on other men's goods, whose eyes are full of greed." That kind of poor need to repent. Our spirits must be kept right. Be patient with the problem, and we shall become victors by and by. The warning to the rich is, woe unto you, rich man, who will not give your sustenance to the poor, for your riches will canker your souls. Your situation may be far more unfortunate than the poor. You may bring some comfort to some people by even the spirit of that message. I have, in my own experience, noticed how the Lord often, in order to bless people, makes them poor. I can tell you of more than one instance of individuals who, in the time of their wealth, found it, as the Master said, difficult to enter the Kingdom.

I used to marvel at what the Lord himself said concerning the invitation to the marriage feast. Some said, "Have me excused, I have married a wife;" "have me excused, I have too many cattle." And the Lord was angered, that the great invitation was thus to be slighted, and so he sent his servants out into the byways and compelled the poor,

and the blind, and the maimed to come in.

I have learned through my missionary experience how the Lord can compel people, but never against their will.

I remember an instance of a man in my own missionary experience who refused permission for his own daughter to be baptized. He knew the gospel was true himself, but he refused to accept it, and finally ordered the missionaries from his home, and within two hours he was stricken with a serious illness which the doctors could not diagnose, and finally after he had suffered to the point of death he sent for the elders. He said to the missionaries, "God has taken me at my word. I ordered you out and denied Him, now He has brought me as He did Paul, down to death. Please forgive me, and ask God to heal me, and I will go and be baptized, for I know I should have been." He did not have to be baptized, the Lord did not force him. Whom the Lord loveth He chasteneth, and so some of those afflictions that people in that day bore, the poor, those who were evilly spoken of, might count it even as blessings, for through them blessings will come, and through this present difficulty many people will be blessed, they will come nearer to the Lord. Many will repent of their sins, and of certain of their practices, and then there is happiness beyond this period, even in life, such as they have never known.

"Blessed are the meek, for they shall inherit the earth." They may go through life without worldly wealth. I would rather be among the meek and go through this life without all the blessings, and enjoy them in eternity, than to have the palace of a king just for this life,

and to be a pauper in the life to come.

So the Lord says we are to urge people to be patient in trial and difficulty, and look forward to blessings of an eternal character, that would not be temporary, but will endure for ever. These remarks, my brothers and sisters, were directed to members of the Church, for as Christ went out and sat upon the mountain, His disciples came unto Him, those who had accepted Him, and to them He spoke His comforting words.

Blessed are those who do hunger and thirst after righteousness; for they shall be filled: All that men and women have ever dreamed or wanted to be, or desired, they shall realize in time if they will only be patient. There are many men and women who go through life full of desire to do things that circumstances prevent them from doing, but this life is not the place for the realization of our dreams, if they are never realized, let us dream on, and hope on. Some day, some time, we shall not only understand, but have our dreams realized. So sustain these people in their high and noble aspirations. Sustain them to endure trial. Encourage them to endure without bitterness all the trials of life. As long as we can keep sweet under trial, the dross is being burned out of us, the gold will remain, and so the merciful shall obtain mercy. If I ever make any mistakes in life, I hope they will be on the side of mercy. I know I make mistakes, and the older I get, the more willing I am to be charged with being guilty of being too merciful. I cannot imagine that any man or woman can be as merciful as our Father in Heaven is. I have many times said that if I can only get by with the approval of the brethren and sisters, I will not be afraid of the Lord. I

am sure He will be more merciful than any of us. We are to be merciful toward each other, patient in these times of trial and trouble, if we expect to reap mercy at the hands of the Lord. We may not get it today, but it will come bye and bye. There is one thing certain in time or in eternity, no man or no woman who is unmerciful, unkind or unjust or wicked will ever escape the eternal purposes of God. Sooner or later they shall be found out and be rewarded. I have known instances where injustice has been done, no mercy shown, and with ruthlessness blessed spirits have been crushed and ridden over; and I have lived to see the day when those who have suffered had the chance to return it, and they have never wanted to do it, but have been willing to say, with the Master, that they in their blindness, and in their anger did not know what they did. And so let this spirit be carried by you into the homes of the people today.

"Blessed are the pure in heart, for they shall see God." Does it pay to be pure in heart? The sin of this age is immorality. We are in an age where indulgence is the dominant rule. Reason apparently does not control us, nor is it as strong as lust and desire, and yet even in life people are rewarded for being pure in heart. They can look the whole world in the face, without anyone to raise an accusing finger and this is reward enough, and yet the promise is that only the pure in heart shall come into God's presence. How that doctrine needs to be proclaimed today!

"Blessed are the peacemakers, for they shall be called the children of God." If there is one message I should like to emphasize it is this. You sisters have the opportunity often to be peacemakers between

those who are troublemakers. I do not think that women are more inclined than men to be disturbers of the peace, not at all.

Let us be peacemakers, and if any of your sisters, in your visits, open their hearts to you, and tell you, and some feel they just have to, the troubles they are having with their husbands, or with a neighbor, and you can solve the trouble, do not

come to the Relief Society teachers' meeting and tell it. You do not have to report it to anybody, but can settle it yourselves. If you will do that you will spread the spirit of peace.

God bless you, and help you to get the spirit of this great message, that it will bring a comfort to wounded and tried hearts in these times, I pray in the name of Jesus Christ. Amen.

PRESIDENT LOUISE Y. ROBISON

LATTER-DAY SAINTS are familiar with instances of the beautiful and miraculous outpouring of the Spirit of God in the early years of our Church. Men and women who, before baptism, had no opportunity for study, who were un-schooled, but whose lives were clean and honest, were transformed by the gift of the Holy Ghost into mighty expositors of the new gospel. The sick were healed, the scriptures were understood, and humble disciples preached the gospel in simplicity and power.

This same spirit is in our Church today. When we are baptized, and the gift of the Holy Ghost is bestowed upon us by those having authority to do so, there should come into the life of every person, not only gratitude for this great gift, but also the feeling of responsibility that something great is expected of that person.

We accomplish in any line of endeavor only in proportion to the study and thought given to that subject. If we wish to be good homemakers, we must give time and thought to the preparation of food, to the harmony of color in the furnishings, to the type of furniture we buy. If we wish to be well dressed we cannot choose in a haphazard manner a green hat, a blue coat and

a red dress. Thought and study must be given to our simplest task if we are to succeed. Each adult person should acknowledge the opportunities in life, and give time to each in proportion to its value.

The Apostle John tells us that "as many as receive Him (the Savior) to them gave he power to become sons and daughters of God." You will notice the promise is *power to become*, so effort is to be made to acquire this greatest of all gifts. As I said before, the power and Spirit that transformed the lives of many of the saints is in the Church, just as it was a hundred years ago, but we now have opportunities which we are expected to use.

The Prophet Joseph Smith constantly emphasized the necessity for study and preparation. We are familiar with his inspirational statements, "No one can be saved in ignorance." We are exalted in exact proportion as we gain knowledge. "Seek ye out of the best books words of wisdom, seek ye by study, also by faith." For this reason the teachers' topic is prepared, to be an incentive for our more than 20,000 visiting teachers to study. Relief Society members are busy mothers, and although they want to study and promise themselves they are going to do so, it is often difficult

to find time unless there is an assignment.

It is not expected that the visiting teacher will preach a sermon in the home, but if the lessons are used, they will have a background, a wealth of fine encouraging thoughts to leave with the people.

This year's topic—"The Precepts of Jesus," bring before us the life of the Master, and His method of service. It breathes the spirit of peace and love, which we so much need. It carries the beautiful custom of the orthodox Jew, who, when leaving the home of a friend, always prays—"May the peace of Israel's God abide in this habitation."

Our visit is not to question, "Do you have family prayer, or pay tithing,"—that is the responsibility of the Priesthood, ours to create the desire to pray. Until recently teachers have never had instruction in the delicate and important mission of visiting. All other departments of Relief Society had outlines and lessons, and it is remarkable how splendidly the teachers' work has been done. We feel, though, that there is room for improvement, and we strongly recommend this help in the teachers' meeting. Our suggestions are: A meeting held regularly, on the first Tuesday of each month; the Ward President presiding, every moment carefully planned, for the time is necessarily limited; the President to give any message which the stake board, the Bishop, or the President herself wishes to have carried into the

homes; instructions on how to contact the people, the sister who has serious illness in the home, the sister who has company when teacher calls, the indifferent member who sometimes does not answer the door, the family in need, the family in sorrow, the member who does not attend Relief Society meetings. Not all of these subjects at one session, of course, but ten or twelve minutes of specific, definite instruction. The visiting teacher class leader then presents her topic, another ten or twelve minutes of vital message, bringing to the attention of the group the worthwhile thought to be left in homes. Some fine teacher who has met situations successfully may be asked, in advance, to tell, without mentioning names, how she met her problems. We also recommend that the office of the visiting teacher is not perpetual any more than that of the president, counselor or class leader. We sometimes feel that once a teacher always a teacher, and these sweet women go around when the burden is too heavy for them, and it could be carried so much easier by younger people. I am sure the spirit of Relief Society women is to work where they can be of greatest service, and they have an incentive enough to prepare themselves to give that service in a vital way, because in so doing they are preparing themselves to be daughters of God.

May the spirit of this work rest upon us, I humbly ask in the name of Jesus. Amen.

THEOLOGY DEPARTMENT

Cora L. Bennion—Chairman

DR. FREDERICK J. PACK

WITHOUT disparagement to the other standard works of the Church, I think that we may say once and for all that the book of

Doctrine and Covenants will hold its own with any one of them. The Bible had a special mission to perform. It was given as a direct message to the people on the European continent in ancient times. A record was made of the dealings of God with these people, and that record has been preserved. At a later time another record was made of God's dealings with people upon the American continent, the Book of Mormon people. Neither of these records is distinctly a modern day record. When God intended that His message should be delivered to the Jews, He gave them a message, and when He gave the message in modern times, that message was directed specifically to the people to whom He gave it.

The Doctrine and Covenants must have some specific message for the people of modern times. It must have some outstanding doctrines that are not present in the Book of Mormon or the Bible. It is the purpose of your presidency to have your course outlined in such a way that you will catch the purpose of the book and its message.

There are a number of things that stand out preeminently in that message. For instance we would know practically nothing concerning the law of tithing or the law of Celestial Marriage if we had not the *Doctrine and Covenants*. We would know nothing about Church organization if we had not the *Doctrine and Covenants*, and so we might run through a list, and discover a great many of the outstanding doctrines of our Church revealed to us through this source. I feel certain that there are a great many things that have not yet been discovered by the people or the Church as a whole, and what a delight it will be if we can somehow catch the spirit of the mes-

sage of the Lord practically two thousand years after the Savior came.

You will have nine theological lessons in one year, a total of 27 lessons to cover the entire book of *Doctrine and Covenants*, extending over a period of three years. Of necessity every detail of the book cannot be considered, but we will attempt to discover, if possible, the outstanding features that should be conveyed to us in this book of modern revelation.

It is not intended by any General Board of the Church that the lesson as presented should destroy the initiative of the teacher. It is expected, of course, that the various organizations will follow these outlines and follow them strictly.

Not long ago, in my neighborhood in Salt Lake City, on a vacant lot, I saw a man begin ploughing. I knew a building was about to be erected. A little later that day a load of lumber, cement and gravel came. I asked the workmen what they were going to put up, and one of them said they were going to put up a building. I had supposed that, but I wondered what kind of a building. I hoped it was not going to be a store, or a garage or a warehouse. I had rather hoped that a Church was to be put up on that corner, and then I was told that such was the case. When I looked over at the hole that was being dug, and the lumber that was being hauled, and the gravel and cement that were being prepared, I could not tell whether the people were going to put up a church, store, garage, warehouse or residence, because the basic materials that go into all of these buildings are the same. The material prepared in the lesson outlines consists principally of this

basic material. It is our purpose to supply you with a foundation of materials for your lessons, but it is left with you teachers and officers to determine what kind of a building you are going to make.

It is just as necessary in teaching a lesson to understand the kind of building you are going to build, as it is to have a plan and an objective when you start building a structure. I have heard lessons taught, that when finished, consisted of nothing more than a heap of building materials, with no well defined structure built from them.

Suppose you decide to build a residence. Whatever kind you build will need some cement, and gravel, and lumber, all about the same kind, but from that point on even your materials will have to be selected depending upon the type of building you are going to put up. You must go through all of the details of your building before you build it, otherwise when you finish, your structure is not what you expect it to be. Your plans must be followed. Have you teachers ever had the experience of someone who wanted to drag in something that was entirely out of keeping with your picture, something that was going to destroy the very thing you are attempting to do? You must not let it. Say to yourselves, I am a teacher; I have a lesson to prepare, and my outline has given me the basic materials. I am to decide on the kind of struc-

ture that I am going to build, the kind of lesson I am going to teach. I will build a church if I want a church, if that is the desirable thing to have. Now what is it that is needed with this group of thirty women who are my students in the class? Here are my materials, what do they need? What is it among the members of my class that needs to be built from this material, more than anything else? Is it the matter of testimony? If I have found in my class that the best thing I can possibly do for them is to create in their hearts a desire to bear their testimonies, is not there some way I can build the structure to do that? No teacher is ever justified in teaching a lesson unless she has a reason for teaching it, and a purpose for teaching it.

Most of you people are officers. Carry back word to your teachers that they must have plans before they build buildings, and they must have their lessons all laid out with every detail coming in at the right place, before the lesson is taught, otherwise when they get through they will simply have piles of mortar, and brick and lumber without form, and they will wonder why they have not had a delightful time. The reason is, of course, that they have not really built. There is a world of difference between a magnificent structure and a heap of stone from which it is made. Let yours be the magnificent structure!

DR. JOSEPH F. MERRILL

POSSIBLY some of you may have heard me say that you represent the premier organization in the Church. You set the standards, there is none other like you, so far as my observation goes. You are devoted, you are sincere, you are wholly

given to whatever obligations you assume.

So I am speaking to what I believe is the most spiritual group in the Church. I only wish that all of our other organizations, including

our Priesthood quorums, could come up to your standards.

I am asked to talk to you for a few minutes about the value of a testimony. I need not remind you that testimony bearing is a major feature in the meetings of the Latter-day Saints. No matter what organization it is, there are times when the meeting, a part or whole of it, is given over to testimony bearing.

There are a number of sources, of course, by which we may receive knowledge. If I pick up an object, my senses tell me I have an object in my hand, because I can feel it. I know that you are here because I can see you. I know that the light is up there because I can see that also. I know that the room is not of a freezing temperature, because I can feel it is not. So we derive information through study, through observation, through our senses. Is there any other way in which we can derive knowledge? In this connection may I read to you a verse from the *Doctrine and Covenants*, Section 88, verse 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."

The 14th verse of the dedicatory prayer of Kirtland temple, given to the prophet a little more than 96 years ago by revelation, reads as follows: "And do grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said."

We get information by faith. I wonder if I were to ask you who know that this is the work of the

Lord to rise, how many would do it? The great majority at least would do it. How do you know that this is the work of the Lord? Have you gotten it through books, through the observation of miracles. Have you learned it by hearing other people testify? While it may be that your faith has been increased by reason of what you have seen, or heard, or read, I am very frank to tell you that I do not believe that you can testify of your own knowledge that this is the work of the Lord because of these, for your information has not come by any one or all of these methods. You may have a belief, or a hope that it is so, but these methods have not made you know.

We are inclined sometimes to look to miracles and to testify of the knowledge we have because we witness the miracles.

To my mind the outstanding miracle of modern times is the miracle of the radio. Everybody has a radio. You do not regard it as a miracle, but may I say there is not a living soul who can explain the radio, that is, who can explain the transmission of the sound as it passes from the lips to the ear of the listener who may be hundreds, even thousands, of miles away. There are steps and stages in that process that human learning, up to the present moment of time, does not completely understand. It is a miracle. You may go a step further and by television may see the person to whom you are speaking though he is miles away. You not only hear the voice, but you actually see the person talking—is not that a miracle? And yet, witnessing such a miracle as that, does it make you know that this is the Church of Jesus Christ, or that this work is of the Lord?

If you know of a surety that this is the work of the Lord you get it through faith, you get it by revelation. I have received knowledge through revelation, and I know of that knowledge, and I have received promises through revelation, and these promises have been fulfilled, And when I say that I know, it is because of the witness of the Spirit that has come to me, but it is not by anything miraculous, it is nothing that will be convincing to other people. If they have not faith, they do not, they cannot, know. Fortunately for us and the Church the strength of the Church lies in the testimony, the true testimony of its membership, and every member in the Church has the right, and may enjoy the privilege of communing with the Holy Spirit, and receiving light and understanding and knowledge by means of the Holy Spirit through inspiration.

And so may I urge, my sisters,

that you seek a knowledge of the truth through these means, and by this method. And if you will prove yourselves worthy, through diligent seeking, and through right living, of a testimony, you can get it, you will get it, and then you will know. But there will be nothing miraculous, in all probability, in the process by which you get it. You will then have an undying testimony. So I want to encourage you to do that. There are healings in the Church, to be sure, yes, and we testify of them, and we rejoice in them. I do not mean to say that we should not testify of them, but let us remember that the strongest testimony is that which comes to us through the witness of the Spirit.

May the blessings of the Lord be with you, and continue with you, my sisters, and with your organization, the premier organization of the Church, I ask in the name of Jesus Christ. Amen.

PRESIDENT LOUISE Y. ROBISON

THAT beautiful challenge given to us by Brother Merrill, when he said that he felt that we were the people who had faith, is going to be a strength to us when we return home. If a person has confidence in us it strengthens and sustains us, and we do so much better.

At the close of this conference, during the thirteen hours you sisters have been in meetings, yesterday and today, I can say that I know the Spirit of the Lord has been here. I thank you, and I pray for the power to bless you for your attendance here. May our Heavenly Father take you to your homes in safety. In your

work this coming season, may you build in that home of which Dr. Pack has told you, faith in our Heavenly Father, and in teaching the Doctrine and Covenants may you create a desire in your organizations to be peacemakers in Zion.

May the peace of Israel's God be in your hearts. May you rejoice in your work, and although I know your work is hard, may the promise of the Savior be fulfilled in your behalf, that your burden will be light and your yoke easy, I humbly pray in the name of Jesus Christ. Amen.



ALREADY SUPERIOR—

NOW BETTER STILL!

MOUNTAINEER OVERALLS

equipped with

STOP-LOSS POCKETS

wear longer—give greater
satisfaction

The same famous "Mountaineer" quality of materials, design and workmanship—with these famous new pockets, which really protect your tools and valuables, etc., included at no extra cost to you.

Ask for them at your Dealer's!
Mountaineer Overalls and Work Suits
(equipped with Stop-Loss Pockets)

Are Manufactured by

Z. C. M. I. CLOTHING FACTORY
Salt Lake City

MODERNIZE

YOUR HOME WITH

Natural GAS
THE IDEAL FUEL

With the breath of spring, comes the urge to clean up, renovate, redecorate, replace old equipment, **MODERNIZE**—and here is an opportunity to modernize your home with Natural Gas which may never come again. Consider these unusual offers and the small investment required to bring to your home **COMPLETE NATURAL GAS SERVICE** (all cooking, refrigeration, water heating and home heating).

- 1. AUTOMATIC COOKING:** For a limited time, we will allow you \$10 credit for your old cooking stove or range, regardless of type or age. This credit allowance and only \$1 down, will install in your kitchen one of the Modern Automatic Natural Gas Ranges—the modernistic designs and colors you've seen on display. The monthly payments are very small because the prices are extremely low.
- 2. AUTOMATIC REFRIGERATION:** Only \$5 down will place an Electrolux, the gas refrigerator, in your home—and you may have 24 months to pay the balance. The magic refrigerator with no machinery or moving parts—absolutely no noise—with operating cost but a few cents a day.
- 3. AUTOMATIC HOT WATER:** We will install an Automatic Natural Gas Water Heater in your home for a 30-day free trial—no down payment—no obligation. If you are not satisfied after 30 days it will be removed, or, you may buy it for \$5 down and easy payments.
- 4. AUTOMATIC HOME HEATING:** We will install, a fully automatic home heating system in your present furnace for \$5 down and a rental charge of only \$2.10 a month. This small rental charge is applicable on the purchase price at any time. This offer also closes soon.

But think of it! If you act promptly you may equip your home for **COMPLETE NATURAL GAS SERVICE** for an immediate expenditure of only \$11, and enjoy the cleanliness, comfort, health and happiness Natural Gas will bring in-



to your home. Remember, when Natural Gas is used for all cooking, refrigeration, water heating and home heating, it **COSTS LESS THAN UNDER ANY OTHER PLAN.** Call at our office today for details.

UTAH GAS & COKE CO.
OGDEN GAS CO.
WASATCH GAS CO.

ELDER JOSEPH F SMITH JR
ADMINISTRATION BLDG
EAST 50 TEMPLE CITY

Don't Worry!

A SMALL SUM SAVED EACH YEAR
CREATES IMMEDIATELY A LARGE
SUM FOR YOUR FAMILY SHOULD
YOU DIE, OR FOR YOURSELF
SHOULD YOU LIVE.

LIFE INSURANCE IS THE ONE INVESTMENT
PLAN THAT PROVIDES

AN IMMEDIATE ESTATE AND ABSOLUTE PROTECTION

WHILE YOU SAVE

THE BENEFICIAL IS THE ONE COMPANY OFFERING

*Participating Insurance
At Low Non-Participating Rates*

WHICH ASSURES YOU ANNUAL DIVIDENDS AT NO
ADDITIONAL COST TO YOU

BENEFICIAL LIFE INSURANCE CO.

HOME OFFICE: SALT LAKE CITY

HEBER J. GRANT, President

E. T. RALPHS, General Manager

BENEFICIAL PREMIUMS ARE USED TO BUILD UP THE WEST

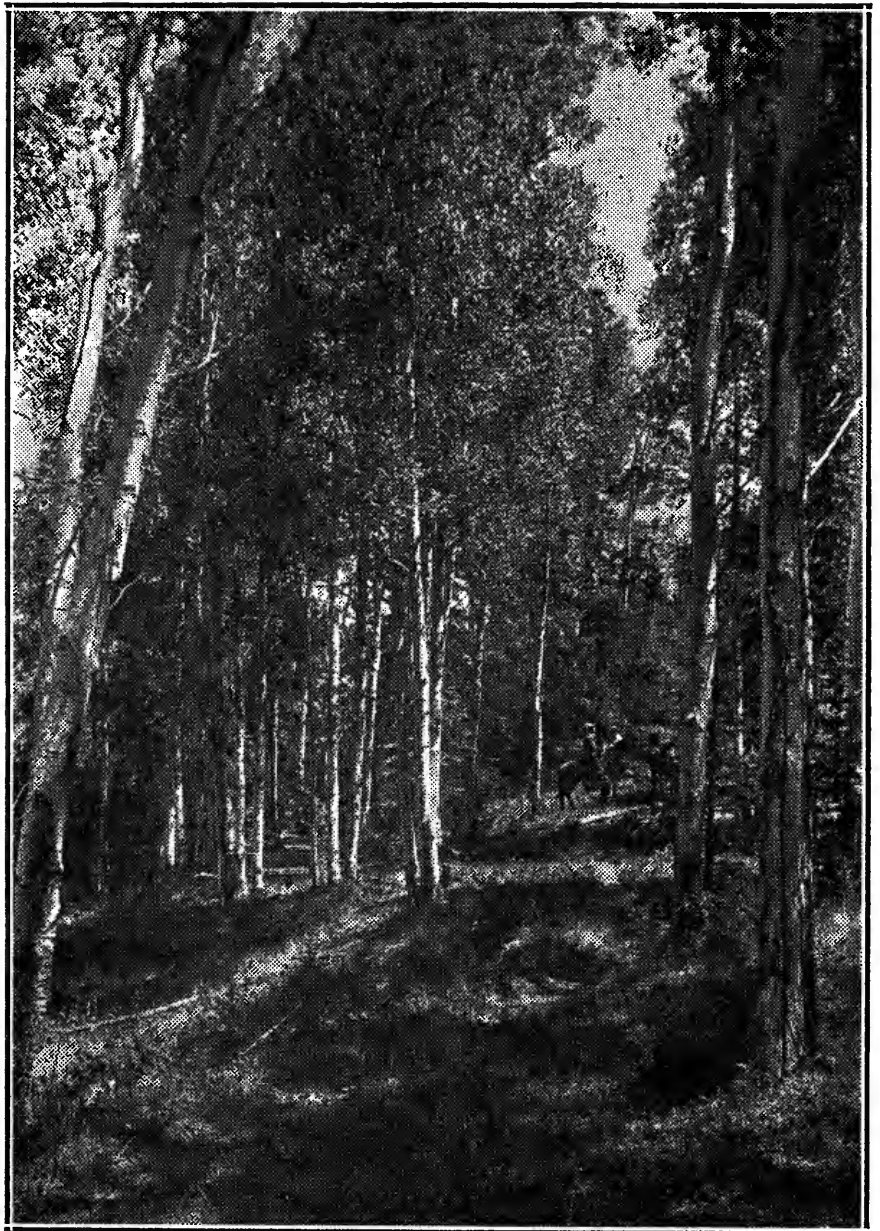
When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XII

JUNE, 1932

No. 6



IN THE ASPENS NEAR ALBUQUERQUE, N. M.

—Glen Perrins



SPECIAL FOR MAY

MITCHELL'S SPECIAL PERMA-
NENT. Regular \$4.50 for _____ **\$3.75**
Including life size portrait of yourself FREE.
Latest Croquignole Wave with _____ **\$4**
Ringlet Ends _____

All the
curls
needed.

\$3⁰⁰

Latest With
Beautiful
Ringlet Ends

Any
Style.

DUART

DUART OIL TREATED WAVES _____ **\$4.50**
Famous Mitchell. Special _____
Virgin _____ **\$5**
Wave _____

SHELTON OIL OF TULIP WOOD \$5.50

No matter what you pay at Mitchell's for a permanent wave it is not a cheap one.
Only first class standard supplies used.

MITCHELL'S BEAUTY SHOPPE

Medical Arts Bldg.

Wasatch 10316

SUGARHOUSE BEAUTY SALON

1053 East 21st South

Sugarhouse

Hyland 8553

For the convenience of our Ogden patrons we will operate The Perry Beauty Shop under the name of Mitchell's Beauty Shop No. 3.

MITCHELL'S BEAUTY SHOP NO. 3

David Eccles Bldg.

Ogden, Washington and 24th

Phone 760

Social Printing

Wedding
Announcements
Invitations
Acknowledgements
Stationery



There is nothing like good printing and engraving to give the correct tone to your social communications, such as wedding announcements, acknowledgements, calling cards, etc... We through years of catering to a discriminating clientele, are in a position to give you the latest and most correct service, both in advice and actual work. Prices are exceedingly moderate.

The Deseret News Press

29 Richards Street

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

No. 68 Ribbed Lt. Wt. Cotton	\$.75
Knee Length, $\frac{3}{4}$ Length Legs or Old Styles.	
No. 74 Ribbed Lt. Wt. Fine Lisle	1.00
No. 64 Light Med. Wt. Bleached Double Back	1.19
No. 62 Med. Hvy. Wt. Bleached Double Back	1.29
Super Non-Run Rayon Elbow and Knee Length	1.29

In ordering garments please state if for men or women, and if old or new styles are wanted, also state bust, height and weight of person. Marking 15c. Postage prepaid. Special—When you order three pairs of garments at one time we allow you a 15% discount on third pair only.

Cutler's
36 So Main 

SALT LAKE CITY, UTAH

UTAH STRAWBERRIES

are best Preserved with

UTAH SUGAR

\$5000 for \$400

Do you know that for \$400.00 today, you can select prominent stocks which in 1929 sold for \$5000.00.

Can you buy Any Home—Any Where for \$400.00 today which sold for \$5000.00 in 1929.

Every Dollar

Invested in this Society in 1929 is worth today 100 cents.

Because

All our funds are invested—Exclusively in 1st mortgages on some one's home—THE CASTLE OF THE AMERICAN FAMILY.

DESERET BUILDING SOCIETY

44 South Main Street

Salt Lake City, Utah

OLD RELIABLE PEOPLE'S COMPANY

Assets over \$2,000,000.00

— 6% and Safety is Better than 10% Perhaps —

When Buying Mention Relief Society Magazine

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

June, 1932

No. 6

CONTENTS

Poppies in California	Frontispiece
To Any Wife	Rosannah Cannon 325
Our Changing Social World	Dr. Arthur L. Beeley 327
Thoughts of Father	Amy Kemp 330
Women's Vacation Camps in Idaho (Illustrated)	Amy Brown Lyman 331
Friendship	Amy M. Rice 336
Cell Intelligence	Dr. L. A. Stevenson 337
The Sphinx of Red Canyon	Harrison R. Merrill 349
Thoroughbreds	Christie Lund 342
The Friendship of Charles W. Nibley and President Joseph F. Smith.....	.....
.....	Preston Nibley 350
Side Lights on the Book of Mormon	John Henry Evans 354
Lesson Preparation and Union Meeting	Kate M. Barker 358
To Margaret W. Manning	Edith E. Anderson 360
The Wedding Gift	Coral J. Black 361
Nancy Lou	Nona H. Brown 363
Rickets—Cause and Prevention	Anna Page 364
Landscape with a Waterfall .....	..... 369
Sentiment	Elsie Chamberlain Carroll 370
Father	Ella J. Coulam 371
Happenings	Annie Wells Cannon 372
Spring	Josephine Spencer 373
Spring	Bertha W. Pratt 373
Spring	Merling D. Clyde 373
The Joshua Tree .....	..... 374
Notes from the Field .....	..... 375
Notes to the Field .....	..... 379
My Beloved	Phylis Hodgson Holbrook 380
Editorial—The Close of Our Season .....	..... 381
Preparation for 1932-1933 .....	..... 381
Flag Day .....	..... 382
Summer Socials .....	..... 383
Father's Day .....	..... 383
A Home-Made Rose-Jar	Jessie M. Robinson 384

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

Troy

LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

L. D. S. GARMENTS
FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|---|---|
| No. 1 New style, ribbed lgt. wgt. cotton with rayon silk stripe. An excellent Ladies' number..\$1.25 | No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.. 2.75 |
| No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.25 | No. 6 Light weight garment. Ladies' new style ..... .95 |
| No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style 1.50 | No. 7 Light weight Spring and Autumn garment. Men only 1.00 |
| No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 2.00 | No. 8 Light weight silk for ladies only, new style only 1.00 |
| | No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.75 |

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missionaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

One-Half Block South of Temple Gates

28 Richards Street

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

- | | |
|--|--|
| 464 Fine Ribbed cot. ....\$ .95 | 38 Lt. Wt., combed cot.....\$1.35 |
| 144 Spring needle, combed cot..... 1.00 | 105 Med. Lt., Unbleached cot. 1.35 |
| 508 Gauze Wt., comb. cot. ladies..... 1.15 | 252 Med. Wt., Firmly Knit cot. 1.45 |
| 203 Med. Lt., Bleached cot. 1.25 | 282 Fine Crepe, ladies 1.65 |
| 98 Special Rayon, ladies..... 1.25 | 306 Run resisting Rayon 1.75 |
| 228 Med. Lt., Rayon Striped..... 1.35 | 527 Rayon plated, over comb. cot..... 2.35 |

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

O. P. S. FLOUR

O. P. S. Flour is the best flour we stock, though we can sell it for less than we must charge for the best advertised brands. This is packed for us according to rigid specifications. Every O. P. S. Brand is doubly guaranteed to please in every respect. Use O. P. S. Flour, serve the best and save in price.

* * *

O. P. SKAGGS
Efficient Service
FOOD System STORES

"A Surety of Purity"

FOR ALL INTERIOR SURFACES BENNETT'S



Gloss Interior Finish

Dries overnight to a hard, enamel finish.

**BENNETT GLASS &
PAINT CO.**

61-65 West First South
Salt Lake City

Dealers throughout Utah, Southern Idaho and neighboring states.

Complete Suits for Men and
Women—Children's Clothing
a Specialty

Prompt and Careful Attention
to Mail, Telephone and
Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices
**GENERAL BOARD RELIEF
SOCIETY**

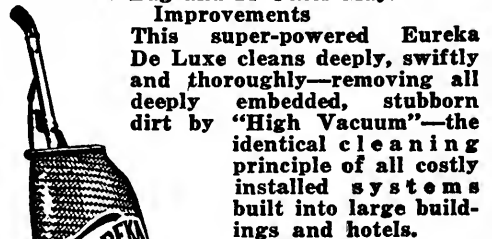
Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah

SEE THE NEW

EUREKA DE LUXE VACUUM CLEANER

NEW—MODERN—BEAUTIFUL
With Full Floating Brush, Beautiful
Red Bag and 14 Other Major
Improvements

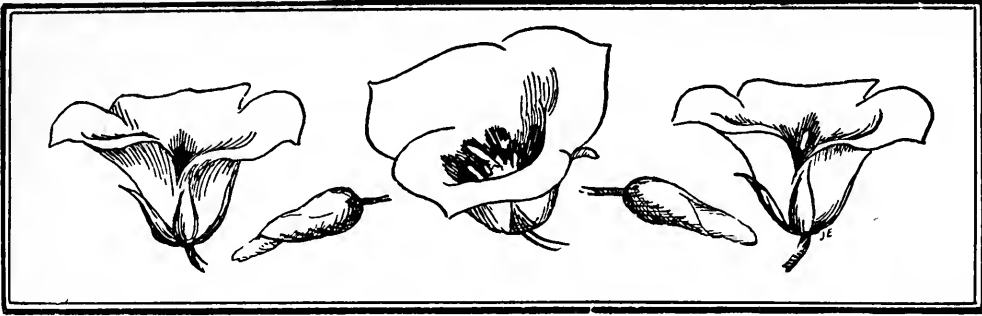


This super-powered Eureka De Luxe cleans deeply, swiftly and thoroughly—removing all deeply embedded, stubborn dirt by "High Vacuum"—the identical cleaning principle of all costly installed systems built into large buildings and hotels.

The new "full floating" brush automatically removes all lint, hair and other surface litter.

\$5.00 Down
Balance on
Easy Terms

Eureka Vacuum Cleaner Co.
SALT LAKE CITY, UTAH
177 East Broadway Phone Wasatch 4764



To Any Wife

By Rosannah Cannon

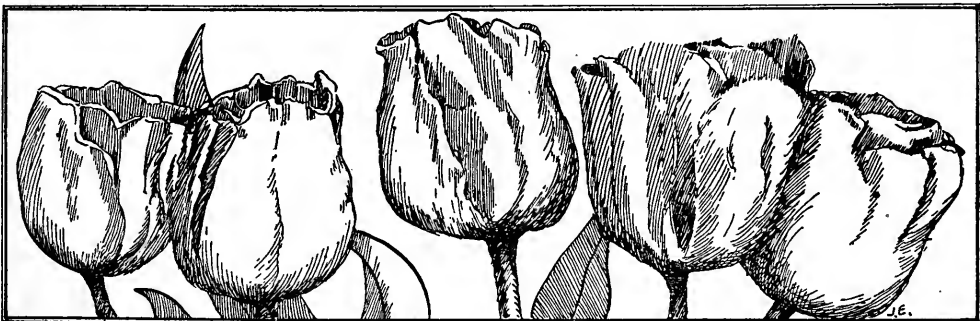
As long as you are speaking, I have found
Our minds converge upon a common ground;
The price of food, the way the ivy grows,
Familiar topics any stranger knows.

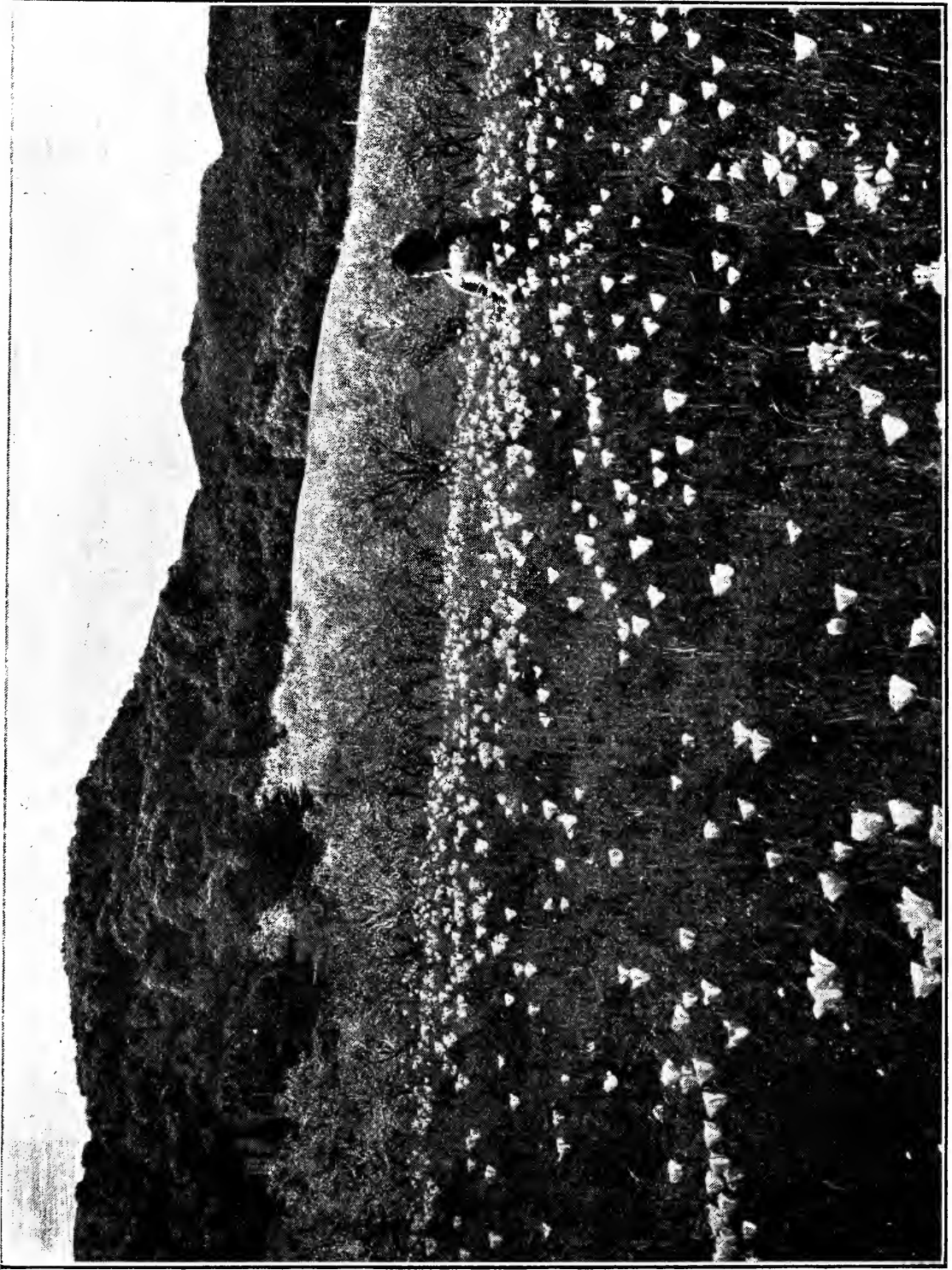
Then suddenly you cease to speak and lapse
Into a shrouded silence, whence perhaps,
You later come a little less enthralled
Than you had been before the quiet called.

A little less irrevocably mine,
Though not by any outward sound or sign
Could I divine that restless hidden spring,
At once so fearful and disquieting.

Our life seems quite the same, yet I can sense
Your world is growing somehow more immense.
There is a part of you I never shared,
Where your soul wanders mine has never fared.

Never am I to know what thoughts are yours,
Hidden from me beyond what unseen doors.
These are the secrets no man yet has known,
Too frail and fine, too utterly your own!





POPIES IN CALIFORNIA

Southern Pacific Photo

THE Relief Society Magazine

VOL. XIX

JUNE, 1932

No. 6

Our Changing Social World

By Arthur L. Beeley

All things must change
To something new, to something strange.
—Longfellow.

IT is a strange paradox that change is the most constant thing in the universe. It might truthfully be said, in fact, that nothing endures but change.

Change is a universal characteristic of all life, both physical and social. While the rate of change is more or less constant in the realms of nature, its velocity is continually increasing in society. Due to the combined influence of science and inventions, recent social changes have, therefore, been more rapid and more marked than ever before in history. These changes, moreover, have profoundly affected our social institutions, our moral values and our human natures.

Evidences of these facts abound on every hand. For example, the human race enjoys a higher standard of living and more material benefits now than ever before. Crime and lawlessness increase directly with the rate of social change. Leisure time, with its new and unexpected problems, has increased largely as a result of our mechanized life. Fluctuations in prosperity and depression are greater than ever before and we have even bigger and better wars!

The present age is essentially an era of science and invention. It began some three hundred years ago when men like Bacon and Galileo began to draw their conclusions about the universe from their own direct observations of life and nature. Later on Newton, Malthus and Darwin pursued truth in essentially the same way and with equally startling and well-known results.

This willingness of man to observe nature directly and to believe only that which is verifiable has, in turn, produced an age of invention and discovery. Consider the lens, as an example. It has given us the microscope, the telescope and the camera, without which there would have been no science of bacteriology, no science of astronomy and no photography. The discovery of electricity has extended our means of communication and thus brought people together who before were isolated geographically. The printing arts, industrial chemistry are further illustrations of the way in which man has converted many of the latent forces of the physical world to his own use and happiness, thus becoming, in very deed, a creator rather than a creature of his environment.

II

IN what ways have these material advances affected our social institutions and our human natures?

The most marked effect has been in the standard of living, particularly among the peoples in the Western world. More people enjoy a wider range of comforts and luxuries than at any previous time. Relationships between peoples have changed very profoundly with the advances in transportation and communication. Persons have come to move about a good deal, with the result that the number and variety of their social contacts have very materially increased. All of this has brought about a change from a society made up of small, intimate groups to a social order essentially urban, where millions of people live in close but impersonal contact. The modern city is perhaps the outstanding product of these changes.

This urbanization of life has unduly stressed the externals in human behavior. Dress and personal appearance, for instance, now receive more emphasis than do the basic qualities of character. Because of these impersonal relationships it is now possible for individuals to live in a number of different moral worlds in which their behavior in one social situation is entirely unknown to their associates in another. This condition has greatly intensified crime and vice and explains why these problems are much more acute in cities.

While these changes have been beneficial in some particulars they are not an unmitigated blessing. Sharp contrasts appear at many critical points. Walter Lippman, in his *Preface to Morals*, has described some of the unfavorable results of current social change by saying:

"The evidences of these greater difficulties lie all about us; in the brave and

brilliant atheists who have defied the Methodist God, in the women who have emancipated themselves from the tyranny of fathers, husbands, and homes, and with the intermittent but expensive help of a psychoanalyst, are now enduring liberty as interior decorators; in the young men and women who are world-weary at twenty-two; in the multitudes who drug themselves with pleasure; in the crowds enfranchised by the blood of heroes who cannot be persuaded to take an interest in their destiny. * * *

III

THE changes here described have been more rapid in our material culture than in our non-material or adaptive culture. This unevenness of social progress has produced the condition known as cultural lag, the chief consequences of which are social disorganization.

Consider a few concrete examples of this unevenness in social progress. In our large cities, for instance, where material culture has advanced most rapidly the form and theory of government is essentially that of a village or township. In many of our great cities, for example, we are attempting to regulate public welfare and human relationships by a form of government which is fundamentally local and rural. These obsolete patterns of government have nowhere proved their inadequacy so clearly as in the matter of law and criminal justice. Most American communities are attempting to cope with crime and lawlessness in terms of a county or town conception of the problem. In very few American cities, for instance, are the courts or the law enforcement agencies unified in an attempt to administer justice efficiently and without delay. This is a major cause of our failure to cope effectively with crime in America.

It is at once apparent that while commerce, trade, religion, art and science, are international, government and social control are local and

national. This fact explains why such an obviously useful device as The League of Nations cannot yet function effectively.

A glance at the field of law supports the same thesis. The progress of science and invention have rendered obsolete many of the old-established principles and assumptions in our law. Most criminal courts and penal codes still deal with the offender in terms of a seventeenth century theory of conduct and freedom. Free will and individual responsibility are still the bases of our criminal procedure, whereas the behavioristic sciences have proved conclusively that the individual himself is not wholly responsible for his conduct. Yet we continue to punish the offender on the assumption that he could be good if he wanted to. This theory of individualism is nicely illustrated by many of our constitutional provisions which, in some cases, were taken bodily from the English Bill of Rights of 1688. These provisions, originally intended to protect the individual against the tyranny of the Stuart kings, make it practically impossible for American communities to successfully cope with organized crime in the twentieth century.

Equally apparent is the cultural lag in education, notwithstanding much substantial progress in this field. The aims of present-day public education are, after all, still the aims of two hundred years ago, when reading was encouraged largely for religious reasons. Thus it is that reading is still the first and fundamental subject in the school curriculum. Only very recently has public education taken on the aims of health, vocational training and character. The methods of teaching are principally those of the face to face variety. Such devices as the

movie have not yet been successfully adapted to the work of the public school. A consideration of radio in education reveals a similar lag. And yet who will deny that Walter Damrosch, through his nation-wide school programs has become the most influential force in music appreciation in the United States? Similar criticisms might be made of the subject matter of the public school curriculum.

Most striking, however, is the lag and conservatism in the field of organized religion. Creeds, dogma, ritual and other impedimenta have eclipsed the aims and much of the beauty of the Christian religion. The Bible, too, is still regarded by many as a text book of science. Moreover, it seems very difficult to focus the attention of the average Christian upon the basic formula in his religion—love. To read the scriptures is easy but to apply the golden rule to the health needs of little children in our day and time seems to tax our institutionalized religious systems beyond the limit of their capacity.

The religious problem with its accompanying challenge has never been better stated than by Edward Scribner Ames, who insists that "We must make religion as intelligent as science, as appealing as art, and as vital as the day's work."

IV

WHAT can we do about it? First of all, we must reconcile ourselves to the fact that the problem is more difficult than it appears on the surface. Social forces are more unwieldy and therefore less amenable to control than are individuals. These problems cannot be solved by merely passing resolutions or by enacting laws.

In order to cope effectively with social change and "cultural lag," it

will be necessary for us to do two things: first, we must speed up the development of our non-material culture, thus enabling it to keep abreast of material culture; and second, we shall have to socialize our material culture.

Due to the rapid advance of material culture and the accelerated progress of science, we have come to enjoy a higher standard of living and a higher level of freedom from which there can be no turning back. The "lag" between our material and our non-material culture must, therefore, be overcome by the reconstruction of our adaptive controls (e. g., law, government, education, religion) if the basic social values in our civilization are to be restored and guaranteed. Out of a back ground of *laissez-faire* individualism has grown this economic leviathan—our material culture—having enjoyed as it grew, all of the advantages of collectivism, yet assuming few, if any, of its obligations. The problem, therefore, is essentially one of socializing our material culture. More specifically the task is one of substituting the principle of collectivism and its corollary cooperation for the principle

of individualism and its corollary competition in the complex process of producing, distributing and consuming material things.

We must reconcile ourselves to the idea of social change, since change is inevitable. We must familiarize ourselves with the facts and discoverable causes of social change. As Professor Ogburn, of the President's Research Committee on Social Trends has wisely said, we must first ask ourselves what is going to happen and then see what can be done about it, instead of first making up our minds what we want.

Finally, we must develop the art of collective thinking and collective planning. It is our only hope, for the era of individualism is past. Hobhouse, in his *Elements of Social Justice* has profoundly said:

"Perhaps the history of this adventure will teach the world once again that the spring of progress is spiritual. * * * Perhaps a true spiritual authority will arise out of the present welter of half-knowledge and conflicting dogmatisms * * * an organization, not of officials and monarchs, but of knowledge, wisdom and righteousness, the bodiless church of humanity in which the federated democracies of the world may find their soul."

Thoughts of Father

By Amy Kemp

In my heart there is a yearning, to express my thoughts of love,
Of a pal I've known for years now, sent to Earth from God above.
And this pal is always ready to realize my wants and cares;
And I know he truly loves me; for I feel his silent prayers.

Father is the pal I speak of and the one I love so well,
Always ready to assist me with more love than tongue can tell.
Let me say he's pure and holy, humble in both thoughts and deeds,
And he tries to make me happy, and provides my daily needs.



AT ALL OF THE CAMPS THERE ARE SOME TENTING OUT

Women's Vacation Camps in Idaho

By Amy Brown Lyman

ANY project designed primarily to benefit humanity challenges our interest. Any movement which tends to develop individuals, broaden their vision, improve their standards and raise their lives to higher levels deserves commendation. Any undertaking which makes provision for people to be lifted periodically above their daily routine to a vantage point from which they can view their work and problems from different angles, contributes to human progress.

People on the whole live more or less routine lives, working in their particular grooves with eyes down and backs bent attending so closely to their own immediate tasks that they realize little of what is going on generally or how work similar to, or identical with their own, is being done. Neither do they have the time or inclination to envision their own net results. While such close atten-

tion to one's own work is indeed necessary to accomplishment, still the worker, if he is to succeed abundantly, should rise above his daily tasks often enough to take stock, to get inspiration and broader knowledge of his particular job, and to get new vision.

When Miss Marion Hepworth, State Home Demonstration leader of the University of Idaho Extension Division conceived the idea of summer vacation camps for farm women in Idaho she struck a keynote which resounded throughout the state and brought forth hearty response and approval. It was evident at the outset to the University authorities and to the University patrons that the project was sound and would be productive of good. And no one has been disappointed. The work has won the admiration and respect of educators and the deep appreciation and gratitude of



MISS MARION HEPWORTH

the several thousand women who avail themselves yearly of the opportunity the summer vacation camps have afforded.

Seven years ago in 1925 the work was started at Starkey Hot Springs and soon thereafter camps were established at various points in the state designed to reach the whole population. There are six camps in all located at the following scenic places: Bear Lake, Lava Hot Springs, Ponds' Inn, Hauser Lake, Winchester, and Starkey Hot Springs. The attendance each sea-

son has been excellent and has included hundreds of Relief Society women; but the year 1931 was the banner year, with a combined registration of 5,991 farm women representing a larger number of counties than ever before. In addition there were a great many visitors both men and women, and this in spite of the general depression, drouth, and hard times which farmers have been facing for a number of years. Several of the camps this season were honored with the presence of Mrs. Ben Ross, wife of the Governor of



MANY WOMEN ATTEND ALL OF THE CAMPS—EASTERN DISTRICT

Idaho, once a farm woman herself, and now an ardent supporter of this organization.

REGARDING the object and nature of the movement, Miss Hepworth enthusiastically explains that it is a project in adult education and part of the Home Demonstration Program of Idaho with a three-fold purpose—educational, inspirational, and recreational. It is not as some might suppose an outing for mere pleasure. It is designed for the special benefit of the homemakers of the state; to bring to them up-to-date information on the leading questions of the day; to teach them to study and think and also to play; to help to inspire in them a greater love and appreciation for their own work as well as for some of the fine things in music, art and literature; and to give them an opportunity to discuss their own problems both formally and informally. The visitor to the vacation camp is

impressed with the earnestness of all concerned—of those who have come to take part in the program, and of those who have come to register for the work.

Each camp has a local committee appointed by Miss Hepworth consisting of a woman from each county included in a given district. These committees work under the direction of Miss Hepworth and her assistants, the District Home Demonstration Agents, and are given the opportunity to cooperate with the state department in making all the plans for the three days institute or outing. The committee members are experienced women who have shown qualities of leadership in their home counties. They assist in all local arrangements beginning many months ahead of the set dates. During the encampment they act as hostesses, taking care of the registration bureau and of other details incident to getting settled. They are also given an opportunity to sug-

gest both subjects and speakers for the program. The work could not succeed so abundantly without these local lieutenants, with their interest, their influence, and their following.

The Home Demonstration Agents consist of a group of six young, well-trained college women, specialists in the field of Home Economics, each of which has responsibility under Miss Hepworth for one of the Camps. In their year round work throughout the state they keep constantly in mind the summer camp work and each vies with the other in keeping up and promoting general interest and in trying to think up new and interesting features. These agents are the Misses Vivian Minyard, Sara Sumsion, Julia Pond, Helen Abbot, Leatha Christensen and Genevieve Hunter. The whole scheme for the project is sound and most excellent. With Miss Hepworth at the head, assisted by her district workers and her local camp committees, there is a set-up which would be hard to surpass. Not only is there good feeling throughout, but intense interest and devotion to the work and it is no wonder that this gifted leader has won the title, "General Hepworth."

THE camp program is varied, consisting of lectures, demonstrations and entertainments. It ranges in subject matter from lectures in art and literature, child psychology and rural sociology, to the importance of using Idaho lamb and other Idaho products, and to demonstrations in cooking and serving. After a talk on how to make the most of one's clothing with emphasis on style, suitability, materials, etc., no bulky woman listener would ever dare to wear large plaids again, and no thin tall woman to indulge in vertical stripes. After a talk on

social relationships and on the art of adjusting no listener would ever feel quite the same about race or religious prejudice or about using temper tantrums or similar devices as a means of winning a victory. And after hearing all about the economic importance to Idaho of using Idaho lamb and other products, and after seeing them cooked and garnished so beautifully there is no doubt but that these articles have been used since that time by everybody upon both week days and holidays in Idaho. The program includes, also, entertainments both simple and dignified. Swimming, boating and bonfire parties are outstanding among recreational features. Not the least enjoyable, by any means, of the institute's numerous activities are the informal periods which cover several hours of the day when there is no set program and the campers may visit one another, indulge in conversation, and exchange personal views; or if they prefer it they may rest and relax alone in quiet. Another interesting period is the bedtime hour when each little camp group gathers for a few moments for more intimate conversation to sum up the lessons of the day, and to say a parting word for the night.

Among the camp speakers are representatives of the church, university, the club, the service organizations; and in addition those from the ordinary walks of life. The L. D. S. Church has been represented on each yearly program by members of the General Authorities, and members of the General Boards of the auxiliary organizations. The Federal Children's Bureau was represented in 1931, as well as the White House Conference. Local talent is also used and many of the choicest musical numbers and enter-



ELDER MELVIN J. BALLARD AND WIFE
VISIT THE CAMP

taining features are furnished by the communities surrounding the camps.

THE closing camp session invariably has programmed brief responses from delegates from the various counties represented, on the value of the camp, and this feature always proves to be one of the high spots of the conventions. It is most inspiring to hear their fine summaries of the work and what it has meant to them and what it will mean to their communities. We quote a

paragraph from the address given by the oldest enrolled member at the 1931 Lava Hot Springs Camp—our dear co-worker Mrs. Sarah H. Farr, 80 years old, counselor to Mrs. Dicy W. Henderson of Portneuf Stake, who has not yet missed attending her district camp.

“Many women, especially on the farm, know so little of life outside of the home environment. Our vision is limited to the farm accumulation and after a while we become part of that accumulation. I think



CAMPSITE NORTHEASTERN DISTRICT—POND'S LODGE

that sometimes we farm women stay around that farm we so dearly love and keep in that same old groove till we also have just about 'tuk rut' and will have to be pried out before the 'ruts' become too deeply 'sot.' One of the levers which can be forcibly used to pry us out is the

Woman's Encampment, the spirit of which is carried back each year to our home communities where our friends and neighbors feel its inspiring and refining influence; and each succeeding year many new ones are attracted to the work and are found enrolled in the cause."

Friendship

By Amy M. Rice

You passed my way,
 And life took on a brighter hue.
 From darkest gray,
 The sun shone in the smile of you.
 It warmed my heart.
 And filled it with a rosy glow;
 And had a part
 In all the joy I'll ever know.
 A friend indeed.
 You lifted me and helped me on.
 When greatest need
 You came, and all my cares were
 gone.
 Your wise philosophy,
 Your gentle faith, your guiding
 hand,

Brought near to me
 The God I failed to understand.
 And now my prayer
 Is always this—when passing by
 In world of care,
 Someone less fortunate than I,
 To lend a hand.
 To give a smile, to leave a word
 They'll understand;
 To lift the burden of a load.
 And most of all,
 To help them praise the chasten-
 ing rod,
 The tears that fall,
 The means that bring us close to
 God.

Cell Intelligence

By Dr. L. A. Stevenson

ONE hundred years ago Joseph Smith, "The Prophet Teacher," gave an inspired principle regarding the spirit of man. He made the announcement that the spirit of man is pure and refined matter, indestructible, eternal and in the form of the body in which it lives: that it had pre-existed as an intelligence, that it is the vital force in mortality; that it would live after death; and in due time it would unite with an immortal body in a resurrected state. It would continue on eternally in growth and development far beyond human comprehension.

Such a thought, one hundred years ago, had not been conceived, or embodied, in the teachings of science. Today some of our leading authorities on scientific and vital problems of life are thinking and writing about this subtle "something" which motivates cell functional activity.

Force, energy, intelligence, and spirit, can be used interchangeably without altering the meaning in this discussion.

It is not unreasonable to contend that if intelligence can be shown in the processes of the cell life cycle, there must be at work some form of energy. And to admit that energy is present, even as a manifestation of spiritual activity, we admit we are dealing with indestructible and eternal matter. Spirit is a pure refined matter. A law irrevocably decreed by God is that no matter can be destroyed, and science demonstrates and confirms this fact.

This discussion will of necessity

deal with some scientific facts, but the wonderfulness of cell intelligence, as manifest in the complex processes of life justifies some details in pointing out the fact that there is something more potential than chance in this problem of life.

THIS is a wonderful house in which we live, created in the image and likeness of God. Every living cell is vitalized by a refined, pure, directing and intelligent force, the sum total of which is the spirit of man.

A cell may be defined as a tiny mass of living and functioning matter, either living alone, as for example the amoeba, or forming a unit of building material of a living thing or body. The cell is above all else, an organism. In an individual composed of billions of cells we know that the aggregate of cells transcends the unit of its structure.

The size and shape of cells vary greatly. The smallest hardly visualized by the most powerful microscope, while others are large enough to be seen by the unaided eye, the size varying with the function it performs. If a cell is to function as a storehouse of nutriment for a growing embryo it is of necessity relatively large. If a cell is to function as an animated telegraph wire connecting one remote part of the organism with another, it needs to be much elongated.

The typical cell is spherical, but cells of the body vary in size and shape according to their bodily environments, pressure, location, and specialized function.

The body is composed of cells, tissues, organs and systems.

Tissue cells are aggregate of similar cells performing similar functions. Organs are parts of the body having a special function, and a system is a set or series of parts or organs which unite in a common function. In all the cell is the structural unit.

The essential cell structure is composed of a nucleus, chromosomes, protoplasm cell wall, and a vital something called life or cell intelligence.

CELL intelligence is so subtle, so pure, so refined, that it has never been seen, measured, weighed, or analyzed. To the modern scien-

tific laboratory though equipped with its instruments of precision, and specially trained workers, life is still a mysterious force too elusive for study.

The chief difficulty experienced in studying life whether in the chemical or biological laboratory is that as soon as living protoplasm is seriously disturbed life separates from it. The invariable association of protoplasm with life has led to a general belief that life is in some way related to it.

Protoplasm with its life is said to be irritable. It also has power to contract and move. Protoplasm can digest food, breathe, and throw off waste material, and above all it can

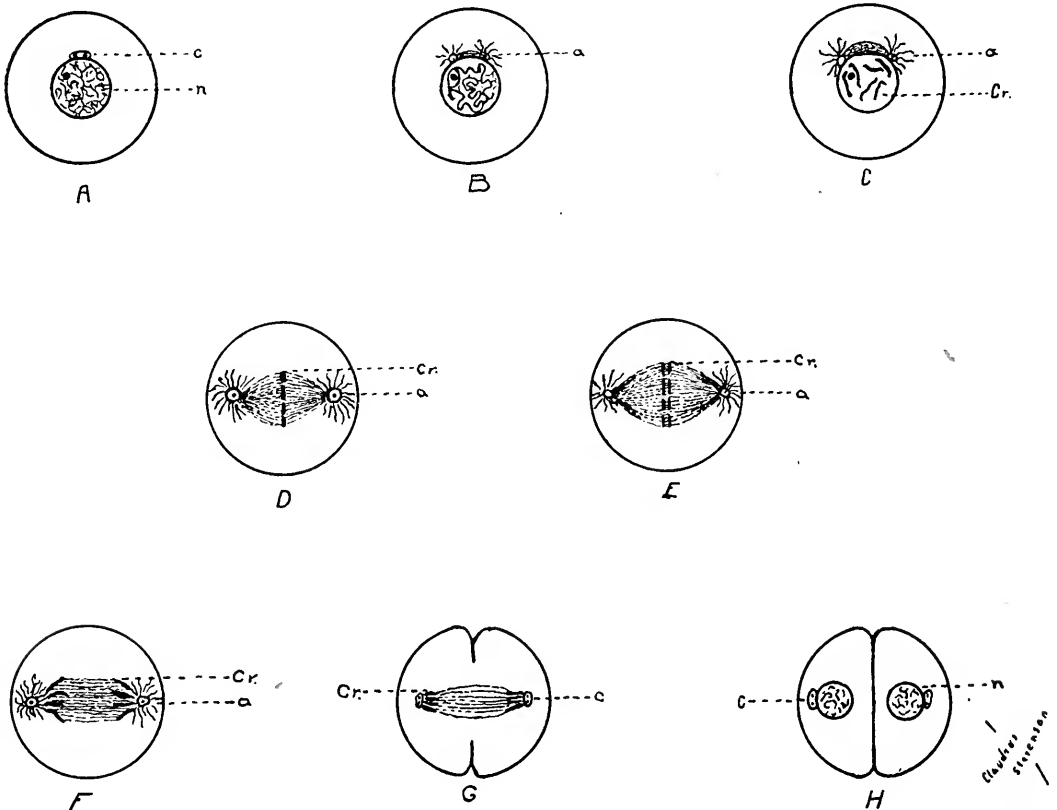


Illustration No. 1—Reproduction of Cells by mitosis.

Diagrams: A, resting cell c. central body divided. B, Prophase (early) a, asters. C, Prophase (later). D, Prophase (final). E, Metaphase each chromosome splitting lengthwise. F, Anaphase, the daughter sets of chromosomes moving toward the asters. G, Telephase (early). H, Telephase (later)

reproduce itself, that is form other matter like itself.

Reproduction of cells by mitosis is so complex, so intelligent, and so wonderful that it should have special mention and illustration. In plant, animal, and human cell division there are universal characteristics, but considerable difference exists as to details, the process becoming more and more complex as we approach human life. Four processes in mitosis have been distinguished, by the microscope. They are termed phases. (1) The prophase, including all the events beginning with the first steps in division of the central body and culminating in the stage where the chromosomes lie in equilibrium in the equatorial place; (2) the metaphase, the stage in which the chromosomes are longitudinally

split and begin to separate into half chromosomes; (3) anaphase, the steps during which the half chromosomes travel toward the opposite poles of the spindle; and (4) the telephase during which the cytoplasm of the cell divides to form two daughter cells, and two chromosome groups are reorganized in the so-called resting nuclei. The equivalents of the original nucleus we started out with. And thus we have rounded out the cycle.

CELL arrangement and cell differentiation next to cell division is most intelligent and wonderful. In the very early embryonic life cells, by a power, unknown to science, arrange themselves into a body known as the blastoderm. The blastoderm is made up of three

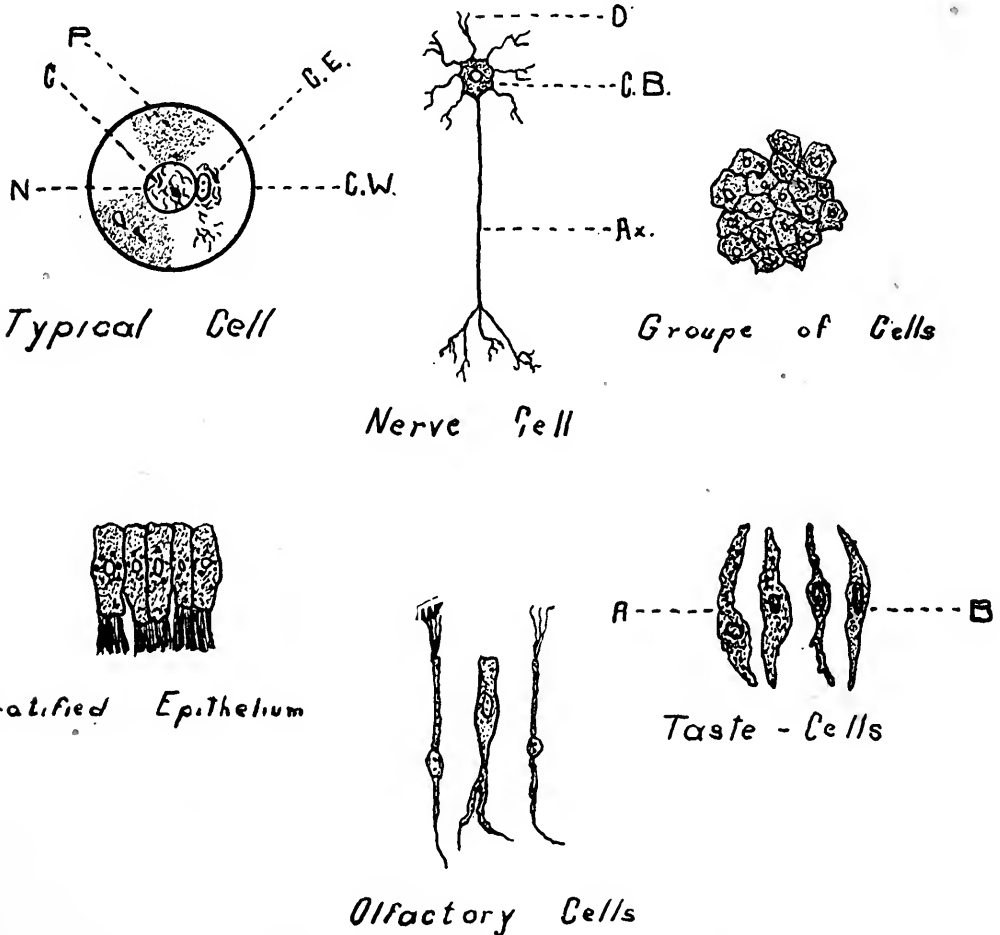


Illustration No. 2—Cell Differentiation.

layers (1) the Epiblast is the outmost of the three layers. From it are developed the epidermis and epidermal tissues, such as the nails, hair, and glands of the skin, the nervous system, the external sense-organs, as the eye, ear, etc., and the mucous membrane of the mouth. (2) The mesoblast is the middle of the three layers of the early embryo. From it are developed the skin, connective tissues, bones, muscles, organs of excretion, and internal genitals. (3) The hypoblast is the innermost of the layers of the blastoderm. From it are developed the epithelium of the alimentary canal and of the organs connected with it and that of the air passages.

THE intelligence of cell differentiation is remarkable. As cells enter into formation of organs and systems, they undergo characteristic changes in size and morphology to meet the various functional demands of the body. In operations the surgeon depends upon this uniformity of nature and is never deceived. The pathologist, with the microscope, can identify the structure or organ from which a minute specimen

is taken. He can also state whether the tissue is normal or diseased.

Three well known scientific men recognized the world over for their original investigations and contributions on vital problems of life have expressed themselves on the subject of cell intelligence as follows:

Dr. Geo. W. Crile, of Cleveland, Ohio, said, "Life is an electro-chemical mechanism, every cell of the body is a small battery and as long as the electro-chemical processes are active the body lives. When these processes cease the body is dead. Life depends upon functional activity."

Dr. Mayo, of Rochester, Minnesota, commenting on Crile's theory of life, said, "He is correct as far as he has gone, but there is something more in life than an 'electro-chemical mechanism.' Every living cell manifests an intelligence so refined and elusive that we cannot find it in our chemical or biological laboratories."

Dr. W. W. Keen, of Philadelphia, writes, "In our prenatal life as I have shown on my paper on a World of Billions, our bodies always begin in one fertilized cell. This quickly

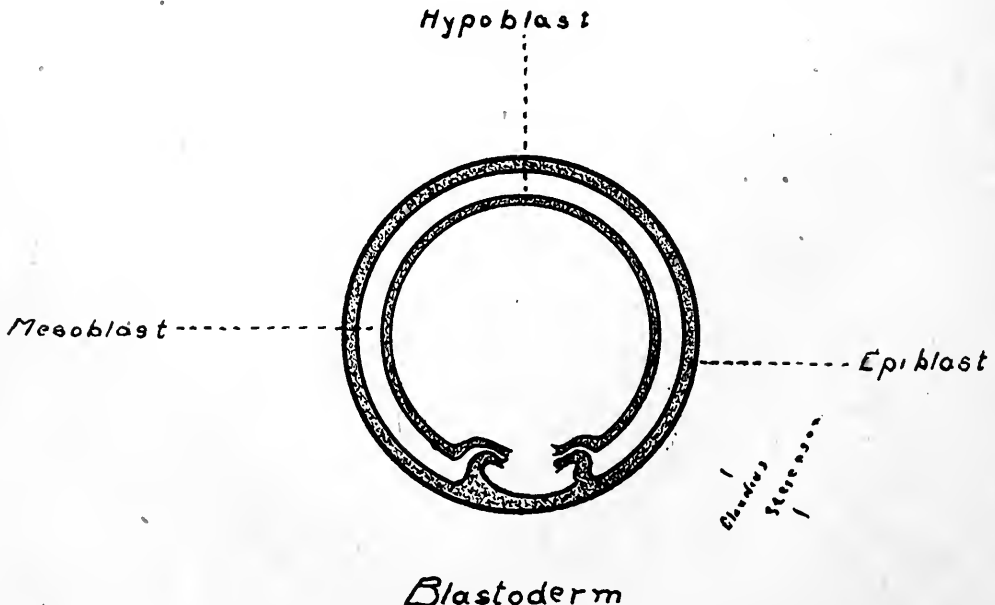


Illustration No. 3—Cell Arrangement.

divides into two cells, then four, eight, sixteen, etc., so that in a short time there are millions of cells. Chance could never have developed in such an orderly manner in every plant, animal and human embryo. It is a wonderful evidence of the power and wisdom of God."

Very early they begin to differentiate by unknown cause, but always in the same way in the millions of babies born every year.

How wonderful is this power of differentiation. It was implanted in these rapidly growing and changing cells by the Creator, God.

Step by step these men have built up a complete thought on the spiritual life of man, which agrees in detail with the inspired teachings of the prophet a century ago. Joseph Smith made no claim as a scientist, but testifies that he did receive inspiration from on high.

IN conclusion and brief summary, (1) It is agreed that life is a vital, intelligent, potential force existing in every living cell. (2) That this intelligent something has not been created or discovered in the chemical or biological laboratories. (3) None of these authorities deny its existence, "nor affirm that things beyond human comprehension cannot be," but to the contrary are very emphatic in affirming cell intelligence, and Dr. Keen bears testimony of its divine origin and existence. (4) If it were possible to separate and see cell intelligence, the sum total cell intelligence would be in the exact likeness of the mortal body from which it separated.

(5) "That which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual." D. & C. 77:2.

(6) "Now the Lord had shown

unto me Abraham, the intelligences that were organized before the world was. And God saw these souls that they were good."

(7) "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by pure eyes. We cannot see it; but when our bodies are purified, we shall see that it is all matter." D. & C. 131:7-8.

(8) Cell growth, cell organization, cell division, cell differentiation, and cell function, are processes, so complex, so intelligent, and so wonderful that chance could never have developed such a wonderful house as this in which we live.

(9) There is no reason why one should not believe as firmly in the immortality of the soul as in the mortality of man's body.

(10) To think that chance, instead of an all powerful Creator, could produce such results is an absolute impossibility, an absurdity.

(11) One who has observed expression in life and the loss of it in death has been impressed with the indescribable changes manifested, the loss of all that made for living personality.

Expression is as changeful as the clouds, that move in a mysterious majesty across the surface of a summer's sky.

One who has watched the human mechanism and purposeful physiological processes in all their complexity in life, one who has felt the powers of intellectuality and efficiency and can find no satisfactory explanation for them, one who has watched death take away from the human body expression, mental and physical activity, and leave the body cold in the embrace of death, can believe as firmly in the immortality of the soul as in the mortality of man's body.

Thoroughbred

By Christie Lund

CHARLES LEYDON flushed, smiling, bounded down the wide staircase, two steps at a time. He was immaculately dressed in evening clothes. He paused before a long French mirror at the foot of the stairs while he adjusted his tie and smoothed down an unruly lock of hair. As he turned from his reflection he saw his father standing in the doorway looking at him intently.

"Hello, Dad," he greeted, "How goes it?"

"Fine, son, thanks," answered the older man, soberly, "Can you come in a moment?"

"Sure. In my excitement I'm ready ahead of time."

So he followed him into the expensive, softly lighted room. Each time Charles entered this study he thought of how much it was like his father: quiet, sturdy, commanding, yet withal exceedingly friendly. Mr. Leydon motioned him to a chair and then sat down opposite him. He toyed with his watch chain a moment before he spoke, seeming to weigh the words he was about to speak. Charles, watching him, wondered if he was displeased at something he had done. He looked suddenly old in the half darkness and the boy felt a quick wave of tenderness for him.

"Did you go to Goddard this afternoon?" he began finally.

"Yes, Dad, I took the papers to Martha Howart as you requested me to."

"Did Virginia go with you?"

"Yes. Why?"

"Oh, nothing. I just wondered

about her reaction to—oh, everything."

"Well, she was quite repulsed by the squalor of the place. And the woman was so pitifully old, so humble and yet so eager to be kind. You must have mentioned me to her for she seemed, actually fond of me; she insisted upon giving me a sweater she had made—goodness knows what I'll do with it with half a dozen hanging around now. Who is she, Dad, an old sweetheart?"

The man looked up and said sharply, "No, son, certainly not. She is an old friend, a very good friend, keep that in mind. As to her poverty, I have offered her financial assistance but she is too proud to accept it. However, 'Poverty and riches are of the spirit.' Did you say she seemed—old?"

"Yes, she seemed very old—and hurt. I happened to put my hand on her shoulder and she looked at me with an expression like that in the eyes of a loyal dog, after a kindness. Don't think I was rude to her, I wasn't. Aren't you coming over to DeWitt's soon? It's a big night for me. Mrs. DeWitt has spared nothing to make our announcement party a big event, though I don't think many suspect it, really. Gee, Dad, I'm happy."

"I'm happy for you, son, Virginia is a fine girl."

"She's perfect—equal to anything. But I'll have to dash or I'll be late and that would never do, would it?" Then, suddenly, the smile disappeared from his face and he added, seriously, "Please, Dad, perk up. You look like you've lost your best friend. Aren't you well?"

"Yes, yes," he assured him, "I am quite well—but—oh, well, run along and I'll see you later."

"O. K. I'll be looking for you."

As the boy turned to go the man reached out his hand as though to detain him but before he could speak the boy, unseeing, had passed beyond the door.

* * *

CHARLES was quite right about Mrs. DeWitt, for though she always entertained perfectly, tonight she had quite surpassed herself. Her home was the largest and most beautifully appointed in town, her servants were the most efficient; she, herself, was the most socially prominent woman—her ancestry had founded the city of Elleston and the public library, public park and several other institutions still bore her grandfather's name. Virginia was the only one to carry on the family traditions.

The dinner had been a huge success; the rooms were scented with the perfume of flowers; music floated through the house, intermingled with the laughter of gay, young voices, controlled fine, voices even in their mirth. There was an atmosphere of refinement pervading the whole affair, refinement matching that of the young man and woman whose betrothal was to be announced.

The evening was drawing to a close. Charles and Virginia dancing together were without question the handsomest couple on the floor, both clean-featured, tall and slim and straight.

"A couple of thoroughbreds" was the way one young man expressed it as they passed him and his partner, but his partner, a modern young woman, disagreed, "A couple of snobs, I'd say."

"No, really," he insisted, "they're

the real thing, a little highbrow, but pure gold."

"How do you know they're pure gold? They've never had anything to test their worth, probably never will have, but they have the background and training and that's all that is necessary."

Charles heard the remarks but gave no sign except to hurry Virginia quickly past them. He guided her through an open French door, opening upon a conservatory where they could be alone and unobserved. He looked down into her eyes, raised her slim, white hand to his lips and whispered:

"Darling, this is the happiest moment in my life. To think that in another week you will be mine and that tonight the world will know. Oh, my dear."

She lifted cool, young lips for his swift kiss. "I'm so happy, too," she murmured. "Everyone has been so wonderful—Mother and Dad and your father."

"Yes," he mused, "it seems strange that though he isn't really my father he is all I've ever known."

"Don't think of that tonight, Charles."

Their conversation was interrupted by Mrs. DeWitt accompanied by Mr. Leydon.

"You children will have to pardon this untimely interruption," began Mrs. DeWitt with a knowing smile, "but your father and I were talking and he says he has something to tell us before we make the announcement."

"Perhaps," he said, slowly, unsmilingly, "I should not say what I am going to say or should have said it before, but somehow, I could not bring myself to say it. It is about your parentage, Charles. I have deliberated carefully and have decided that inasmuch as you are a

man now and going to take a wife, you have a right to know all that I know and your fiancee has a right to know also—in case it might make a difference.”

“Surely,” began Virginia, “It can’t possibly make any difference; let’s not speak of it.”

“I must tell you,” insisted the man. “Whether it will make any difference or not remains to be seen. Your father was a fine man but his family objected to his marriage because your mother had no family background. She was quite bitter against them and when your father was killed in an accident, rather than let his parents take you away from her and not wanting to raise you in poverty, she let us adopt you, making us promise that you would know nothing about it until you were a man. I have not seen or heard from her for years—until recently.”

“Who was my mother?” asked the boy, quietly.

“I was coming to that. I’ve always told you that I did not know, but it is—Martha Howart, the woman you saw today in Goddard. Your words about her made me realize that she must have suffered keenly and also that she is getting old. Life owes her something.”

The three of them had all perceptibly gasped. “You don’t mean the woman Virginia was telling me about this evening?” questioned Mrs. DeWitt. “Why, I understand she did cleaning and mending to make a livelihood—Oh—” She paused, unable to finish.

Charles stood very still, very pale. Virginia stared unseeingly ahead of her, clutching her hands against her breast, her fine mouth trembling, and after a moment she drew up her head and said, almost angrily,

“Mr. Leydon, I think you have waited rather a long time in telling

us this. It is indeed a poor time to mention it. Why should you tell him now when he would have been much happier had he never known? It can do nothing for him but hurt him, no one must know, he cannot acknowledge her—.”

“That is for him to decide,” said the man who had been a father to him, had reared and loved him as his own flesh and blood.

“But it is an utter impossibility, undreamed of,” declared Mrs. DeWitt, a hysterical note in her voice, “Half the people in this town have friends in Goddard, it would be no time until the rumor of it would be about.”

Charles alone was silent, standing as one transfixed. The three waited for him to speak, but unheedingly he turned and walked a short distance from them. He was thinking deeply. He was remembering the woman he had seen today, the things she had said to him, the look in her eyes. It hurt him tremendously, yet he came back to the three people whose faces were studies in conflicting emotions and said, helplessly, “What shall I do?”

“There is nothing to do, Charles, except to go on as if you did not know. It would ruin everything—our carefully laid plans—” Virginia told him evenly. “Of course, now that you know she is your mother you could arrange to help her in one way or another, but it would be worse than foolish to let sentiment go against reason and to let her come into your life.”

“You mean you would refuse to marry me if I acknowledged her?”

“I don’t know,” she whispered.

“Well, under the circumstances,” went on Mrs. DeWitt, it would hardly be wise to proceed further—at this time.”

Suddenly, angrily, Charles turned

to his father, "Why," he demanded vehemently, "haven't you told me this before? Why have you raised me in ignorance to this stage and then tell me at the happiest hour of my life? I should have been happier if I had been raised by her, in her class, all my life, than to have to go back to all those things—the common things that I have learned almost to despise."

"I did not tell you before," explained Mr. Leydon quietly, "because it was her wish and because I was selfish in wanting you. I only tell you now because I thought you were a man and old enough to meet a problem for yourself. I thought you might want to do something for her—before it is too late. If you are not that kind of a man it is because I have raised you the way I have. God never made a braver, finer woman than your mother."

Charles stared at the floor, his face pale. After a moment he said softly, "I'm sorry, Dad, forgive me. I love you deeply and somewhere, in my being, I must love her also." Then, "May I have a moment alone with Virginia, please?"

Virginia walked to the door with her mother and he stood waiting, thinking. The words he had said a moment before came back to him and made him flush with shame. On top of them came the words he had heard in the dance, "Snobs—they have never had anything to test their worth." A bitter laugh caught in his throat at the thought of the word, "Thoroughbred."

Again he saw the face of Martha Howart—his mother; saw the look of worship in her face. He realized as his father had suggested that he had been raised to be selfish. Oh, a form of unselfishness had been part of his training but the kind that meant real sacrifice was un-

known to him. He remembered the package lying unopened somewhere, the sweater that his mother, with failing eye-sight, tired hands had knitted for him—him, an ingrate—a, he had to admit it—a snob.

He turned to Virginia, who was waiting for him to speak.

"What I said a moment ago was madness, I am truly sorry, he began hurriedly.

"What do you mean?" she demanded.

"I mean," he told her, "that I would be worse than a cad if I knew my mother and refused to acknowledge her. You understand, don't you dear, that I have to go to her, have to make up in a measure for all these years she has spent alone. Think of her, working, slaving, hungering, letting me have all the things she could never have, knowing her own flesh and blood was in the world and she couldn't have him, because she wanted him to have a chance—." His voice broke and trailed off into silence.

"But," the girl before him said, incredulously, "in spite of what you have said so eloquently, think of how impossible it would be to go to her. What would people say?"

"I don't care what they would say or think, it is the only thing I could possibly do and keep my self-respect."

"Charles," she interrupted him, "How can you talk like that? Don't you realize what it means to us? Father and Mother would never let us marry—at least, not until the scandal had blown over. You can't love me or you wouldn't submit me to such a humiliation. Think of the talk."

"I can see your point, darling, and it isn't that I don't love you. Why, I love you more than anything in the world. But someone has aptly

said, "I could not love you dear, so much loved I not honor more." This is honor, duty. Why must it disrupt our plans? I am still the same, you are unchanged and our love, surely, can't be affected. Can't we go on the same, unmindful of what people would say?"

"I'm sorry," she sighed, "but I'm afraid we can't. I would be laughed at by people who have said I thought myself better than they. They would be happy to see me in such a position."

"Wouldn't breaking our engagement prove that you did think that? That you considered yourself too good to marry someone whose family didn't measure up?"

She drew herself up haughtily, "The engagement is broken. No one need know the reason unless you choose to go to your mother immediately. Though I should appreciate your waiting a short time."

"As you wish," he conceded.

She slipped a beautiful solitaire from her finger and laid it in his palm and without another word or look left the room. He watched her go with a sickening sense of loss: She had failed to measure up and still he wanted her as he had never wanted anything before, but he could make no move to stop her. Nothing could change his mind now—nothing. He was ashamed that he had ever thought, even momentarily, of any other course.

* * *

SEVERAL months had passed. Winter had given away to spring. The days were warm and long, there was the hum of bees in the stimulating warm air.

After waiting what seemed a decent time Charles had left the home of his foster father and gone to live in his mother's humble abode

—in spite of the protests of both. He had gone to work earnestly with his law and was fast becoming one of the best known young lawyers in that section of the country. He found a strange joy, unknown to him before, in being able to accomplish something for himself, in being something more than the pampered son of Elleston's richest man. There was a wealth of peace in his heart each night as he came home and saw the light of pride in his mother's eyes. Now and then his heart ached at remembrance of the girl he had loved, the girl whose love had not been big enough to meet the thing he had asked her to meet. He was still invited to social functions in Elleston and also in Goddard but he declined to go. He often visited Mr. Leydon, whose life was very lonely but the only real satisfaction he knew was in determined, unrelenting work.

"Charles, dear," said his mother one evening as they were seated on the vine-covered porch and she noticed that his eyes kept wandering from the book he was reading to stare into the distance where the purple shadows were settling noiselessly upon the world, "Why don't you accept some of the invitations you receive. Mr. Leydon wants you to. I feel that I have robbed you of all the things you spent your life acquiring: your fine friends, your social position—and it hurts me so."

"Mother, please!" he begged her, "Don't talk like that. I never knew what worthwhile things were until I turned from wealth and took up the duty of being a son worthy of such a mother. I can't ever do enough for you, but please believe that I am happier now than I have ever been. My only regret is that I did not find you sooner. Why didn't you let Mr. Leydon know

where you were before, instead of living in secrecy so long?"

She smiled wistfully as she answered, "I thought it wiser not to tell him. It was enough to know that you were alive, well, having the things I couldn't have given you. Then, I learned you were going to be married and I wrote to him, I had to know who you were going to marry; he was very kind, offered to let me come and live with him, as a relative, before you found out. But I'm too old.

"Now, I don't know what it was made you and Miss Virginia break up, but if it was me I would have felt better never to have had you know I was your mother and if you aren't happy you know there is nothing I wouldn't do to make you so."

"Oh, I know, I know," he assured her, "But do you think there is anything a boy needs or wants more than his mother's love? There isn't. And oh, I love you so, dear little mother. I want to be worthy of you and to marry a woman worthy of you. The rift between Virginia and myself was purely a matter of principle."

* * *

VIRGINIA DeWITT was having a talk with her mother that same evening, though of a somewhat different sort. She came home from an afternoon tea, her eyes bright with tears, her cheeks unusually flushed. She had heard a remark that she might have heard months before—had not her dancing partner guided her swiftly past a certain young couple. At the tea she had come into the room unannounced and unnoticed, only to hear her own name mentioned. The same young woman who had doubted her worth before was saying, "I always knew Virginia was a snob. I thought Charles was, too, but he surely

proved himself to be just what Jim said he was, a thoroughbred. What wouldn't I do for a man like that."

Virginia slipped out and delayed her entrance until the conversation was well under way on another topic. Then she came in, her usual, poised self. However, her thoughts were aggravation to her and she was glad when it came time to leave. For the first time in her life she questioned herself saying, "I wonder if she could be right? I hadn't thought of it in those terms—I was so sure I was right, but maybe I did ask too much. Maybe—I am a—snob."

By the time she had reached her mother's boudoir she was quite convinced that the girl had been right and she was justifiably angry with herself and her mother and all the influences that had made her as she now saw herself.

"Mother," she began, briefly, throwing her bag and gloves upon the nearest chair, "there is something I want to talk to you about. First, let me say, that if Charles could possibly want me now I am going to marry him; second, both you and I are going to try and make up to him and his mother for the snobs we have been. Yes, we are snobs, Mother, snobs in the truest sense of the word. We have set ourselves up as better than anyone in this town, and why? Because our grandparents happened to put our name into prominence. We have done nothing ourselves, to make us superior. We couldn't, in a hundred years, make the sacrifices that that woman has made. I'm going to them now and get down on my knees if necessary."

She paused, breathlessly, and her mother said, calmly, "There, there, don't get so excited. Don't think

of doing such a thing as going to him, think how ridiculous you would appear to your friends."

"I've already appeared as ridiculous as possible to them. This is my only chance of redeeming myself, though now, for once I'm not thinking of that. I don't care what people think or say. I love Charles and I love his mother for bringing him into the world."

She turned and walked from the room, her head high, her mouth firm, her bearing defying any interference. Mrs. DeWitt watching her knew, in spite of her bewilderment, that she was her mother's daughter.

* * *

Virginia drove her roadster at terrific speed all the way to Goddard. There was no wavering of purpose, no weakening of resolve until she reached the shaded house on West Lake street. Then her heart beat violently, her hand trembled as she tried to open the car door, she was terribly shaken. She did not see Charles sitting in the shadows but he saw her and had all he could do to keep from rushing to her with out-stretched hands. He waited until she was near the porch then arose with an exclamation of surprise. At sight of him she gasped and took hold of the porch railing for support. Somehow, the words were rushing

from her, "Charles," she said, "There is something I want to say to you—if you will listen."

"Why, Virginia," he murmured, striving to keep his voice from betraying how he felt, "Come up and sit down."

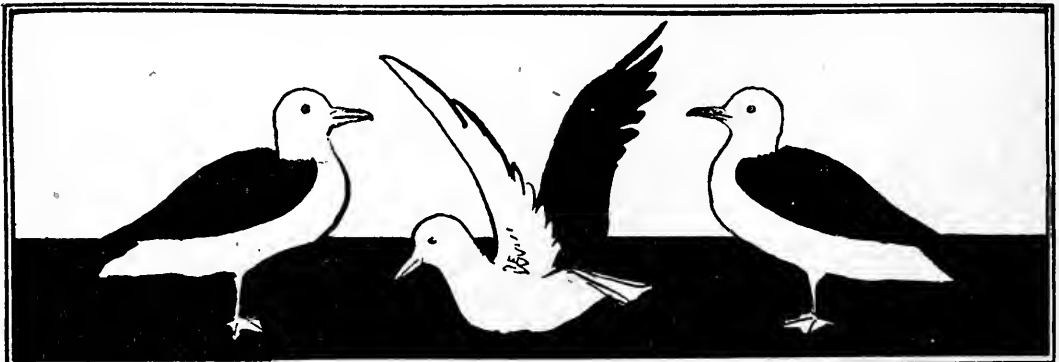
She sat down beside him in the porch swing and stammered, "I've been an awful fool. I can see it so clearly now. I know you can't possibly care for me any more but I had to come and tell you how sorry and ashamed I am. I thought I was right but I can see now how wrong I was, while you, you were—so splendid."

He drew her into his arms and held her close, pressing his lips against her hair.

"I've wanted a thousand times to come to you," he told her, "but I felt we could never be happy until you understood. Oh, I realize how hard this coming has been for you and I'm proud of you, my sweetheart."

"Proud of me?" she asked tremulously, tears in her eyes, "Why, it's the only fine, decent thing I have ever done. You are a thoroughbred—just like Ruth said. And where is your mother? I want—I want to go to her."

"Kiss me and I'll take you in to her. *She* is the thoroughbred."



The Sphinx of Red Canyon

By Harrison R. Merrill

THE Sphinx of Red Canyon stands just around the first red corner or palisade as one speeds on his way to Bryce Canyon. The statue is between fifteen and twenty feet high and overlooks the road.

It was only upon a recent trip to the southern Utah wonderland that I became fully aware of the Sphinx. I had known that a certain statue stands beside the road alone, of course, but I had never really known the nature of it until this last trip.

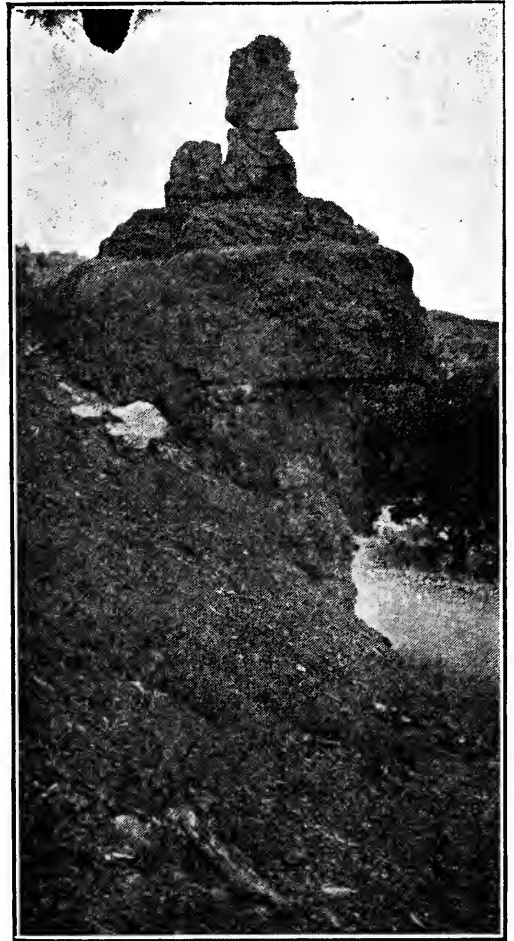
We were rolling along that beautiful Red Canyon road speculating upon how the lava got so intermingled with the red clay and rock of the canyon, when we rounded the red wall that forms almost a gate to the canyon. Then I spied her—or is it him? She was standing there looking calmly out over the vermilion canyon as silent as the most distant star.

Now this statue may be as old as the Sphinx in Egypt; indeed, it may be much, much older. Perhaps it took a thousand years for wind to cut the indentation of her neck or the lip beneath her nose. It might have taken three thousand—nobody can know. That it took a long, long time there can be no doubt.

I studied the silent figure and came to know something of its poise, its fine patience, its enduring silence. Now, Red Canyon can never be the same again. Whenever I roll around that point of rock and come upon my Sphinx, I'll have a new thrill to find her there still unperturbed. I'll feel her presence per-

vading the ethereal place. I'll never feel alone again in Red Canyon.

Life is like that I think. During the speeding years we find Sphinxes everywhere, their silent faces turned toward the canyons which form our



THE SPHINX OF RED CANYON

lives. They are silent, patient, and poised, but their very presences influence us until at last we are never alone. We do things to spite them, sometimes, because wearied of their presences, we sometimes strive to please, but never, though we may pretend to be, are we unmindful of their questioning stare.

The Friendship of Charles W. Nibley and President Joseph F. Smith

By Preston Nibley

ONE of the most interesting and beautiful things in connection with the life of my honored father, Charles W. Nibley, was the admiration, friendship, and love which he manifested throughout his whole life toward President Joseph F. Smith, and which was returned to him in full measure. I do not recall any similar record of such a friendship, unless it be that of David and Jonathan. It was at least the strongest friendship I have ever known to exist between two men, and it certainly resulted in greatly enriching the lives of both.

Since the death of my father, the family has come into possession of about one hundred pages of his autobiography, which he dictated at various times over a period of twenty years. In this autobiography, he carefully traces a record of his childhood, his immigration from Scotland to this country, his settlement in Rhode Island, and then the trip across the plains, which occurred in the summer of 1860. There is a little note in the autobiography which contains the first mention of his ever coming in contact with or hearing of Joseph F. Smith. The event took place at Omaha, and is as follows:

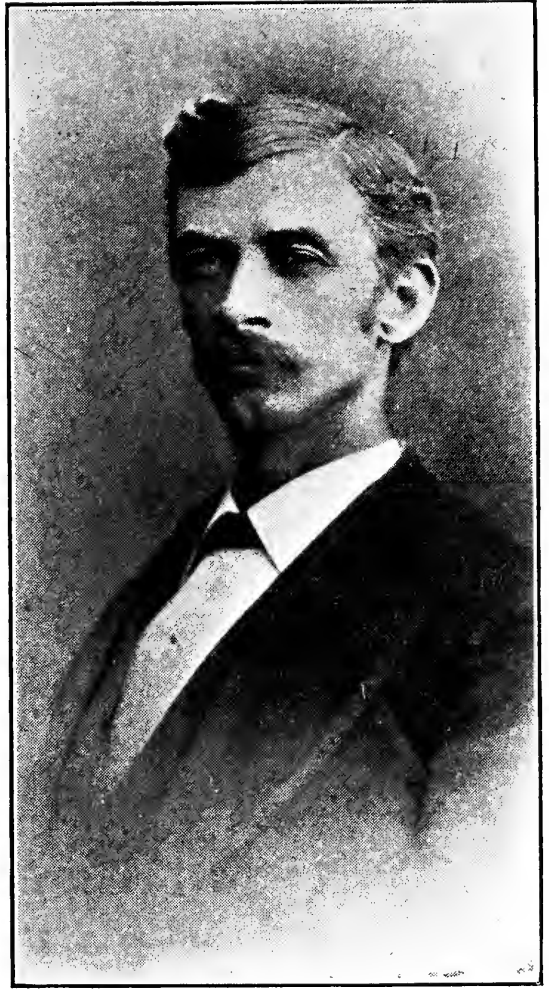
"I think it was in June, 1860, that we first saw Apostles of the Church—Amasa Lyman, Charles C. Rich, and a young boy, not then an Apostle, Joseph F. Smith by name, here on their way to fill a mission to Europe."

I can picture these two youths taking side-glances at each other, probably out of mere curiosity. My

father at that time was a boy of eleven years, barefooted, just beginning his long walk across the plains by the side of his father's covered wagon. President Smith was a mature, strong, young man, twenty-two years of age, going on his way to England to fill his second mission. He had previously filled one at the age of seventeen to the Hawaiian Islands. My father came on to Utah, and after enduring unusual hardships in the settlement of Wellsville, in Cache County, he moved to Brigham City and set himself up there as a merchant. He prospered, more or less, in everything he undertook, and by the time he had reached the age of twenty-five years, he was general freight and passenger agent of the Utah Northern Railroad. In going through his autobiography, there is this second little note of his contact with President Joseph F. Smith:

"I continued to work as a general freight and passenger agent of the Utah Northern Railroad from 1873 to 1877, when I was called on a mission to Europe. President Joseph F. Smith had been called by President Young to go and preside over the European mission. President Smith sent for me and asked me to go with him and take charge of the business affairs of the Liverpool office. This was the beginning of the friendship with President Smith, which has been invaluable to me in so many ways. His example has always been the best and his friendship has always been to me like the friendship of Jonathan and David. From the very first, we seemed to understand each other. I owe so much to him."

My father has often related to me his experiences while on this Euro-



President Joseph F. Smith and Charles W. Nibley, taken at the time they were on a mission in England together, in 1877. President Smith was 39 years of age and C. W. Nibley was 28.

pean mission and how kind and considerate President Smith was in every way toward him. They traveled together throughout the British Isles, preached together, ate together, and at Liverpool, lived in the same house—old Forty-two Islington. As everyone knows, who has been on a mission, there is a natural, strong friendship springs up between an Elder and his companion, but in this case, it was permanent and remained throughout a lifetime.

After returning to Utah, there was a long period of years in which these two men were closely associated, particularly during the old anti-polygamy days, when they often had to be absent from the

state. Upon many occasions, they were together and took long journeys to the East and to the Northwest. Whenever my father was in any position where he required advice, he always hastened to President Smith, and sought and obtained the advice and counsel from him.

In the year of 1901, at the death of President Lorenzo Snow, President Smith succeeded him as President of the Church. By this time my father was a very prosperous and busy man, at the height of his career; yet I remember on many occasions when President Smith and members of his family would be at our house to dinner, or we would be at his home visiting with him. The friendship between the

two men continued and grew stronger.

In the summer of 1906, President Smith and my father, together with members of their families, made a trip to Europe. On their return home, they stopped and visited me in Chicago, where I was a student, attending the University there. On that occasion, I accompanied the party on a visit to Carthage and Nauvoo, Illinois. I recall that it was President Smith's first visit to Carthage jail, and never shall I forget how he sank down in a chair and wept in the little jail room, where his father had been killed. Also I shall not soon forget the picture of my father standing by him with his arms around him, silently weeping too. These men had their moments of joy and their times of sorrow together.

In my fathers' autobiography under date of December, 1907, there is this:

"Early in the month of December, 1907, President Smith sent for me to come to the President's office. He said to me: 'Charlie, the Church of Jesus Christ of Latter-day Saints needs a presiding bishop, and you have been chosen for that place.' Of course it was a great surprise to me. I had never dreamed of acting in that office, but I was glad, and even anxious to do anything I could to assist President Smith in his administration of Church affairs, and I told him so. He took me in his arms and kissed me and wept tears of joy as he hugged me and blessed me, as only he can do."

During the time my father was presiding bishop, he traveled far and wide with President Smith. They took two trips to Europe together, four trips to the Hawaiian Islands, and many throughout the various states, and to Canada. In the autobiography, father says:

"Surely it was a great favor and blessing to me to be thus privileged to associate with one whom I so dearly loved

and who was always so companionable with me."

On a certain occasion in Salt Lake City—to be exact, I find it was under date of November 14, 1913—there was a large reception at the home of Mr. and Mrs. A. W. McCune on North Main Street. During the course of the evening President Smith was called upon to address the group. He was in a happy frame of mind and complimented one and another, and also bore his deep, strong, testimony of the truthfulness of the Gospel. Suddenly, pointing to my father he said, "This is my bishop and he is the Lord's bishop. He is the presiding bishop of the Church, and he is a good man in his place. I know that the voice of the Lord spoke to me about his choice and calling to that position, just as well as I know that I am speaking to you tonight. It was all just as clear to me as my voice is clear to me now while I am speaking to you."

About Christmas time of this same year, my father presented to President Smith four volumes of Cromwell's Letters and Speeches, by Thomas Carlyle. As an inscription in volume one, he wrote: "To President Joseph F. Smith, the best friend I have ever had and the truest." In the third volume, Bishop David A. Smith has recently shown me a little writing of his father's, which neither of us had known prior to be there. It is as follows: "From Honorable Charles W. Nibley, the most generous, truest, and most unselfish friend I ever had, except only my wives, my children, and my Heavenly Father. I thank God for such a friend and invoke His eternal favor and blessings upon him."

On many and all occasions, during the lifetime of my father and President Smith, especially during

the time they were associated together as officers in the Church, it was always my father's first desire, as he termed it, "to help make President Smith's administration successful." I might say that he gave the principal efforts of his bishopric to that service.

After reading the above lines, one can well understand what a shock and a blow it was to my father when in November, 1918, President Smith passed away. Father records in his autobiography as follows:

"On November 19, 1918, my dearest and best of friends, my most lovable and precious brother, President Joseph F. Smith, passed from this sphere to his reward in the life beyond. This brought the greatest sorrow into my life, for to me, he was my ideal. If I could only be assured that I would be worthy to associate with him in the Hereafter, I would be happy indeed."

On the day of the funeral, standing beside President Smith's open grave, he paid him this loving tribute:

"He did not set himself up to be great; for he was so simple, so unostentatious, so gentle, loving, and kind; and yet, when his spirit was roused at any indignity, at any insult, no man could or would more fiercely or more quickly resent it; but his life was gentle and he was a man such as we seldom see. I say, from my point of view, here lies the body of the greatest man and the best man in all the world."

It took my father many years to recover from the loss of this great friend, and indeed, I do not know that he ever recovered.

In going through some of my father's papers after his death last December, I came upon this beautiful letter, written to him by President Smith on February 5, 1916. The letter is almost too sacred to print, and yet I want to reproduce it, as I think it is one of the most beautiful letters ever penned. It expresses in the fullest measure the

glorious friendship which President Smith felt towards my father, and it also expresses his wonderful and abiding faith in the favors of our Lord:

"Feb. 5, 1916

"Bishop Charles W. Nibley
"City.

"My Beloved Brother and
Most Respected Bishop.

"I welcome your 67th birthday anniversary with the fullness and richness of its accompanying gifts and blessing from above and all around—with all my heart and soul. How glad I would be if I could simply add just one blessing more—just one joy or holy pleasure to all of those you already possess, by God's kind providence in your behalf.

"You are already assured that there is nothing in this world, in my opinion, too good for you, and that the lightest grief or smallest hurt or wrong would be most unwelcome and unkind and undeserved.

"God bless my friend and brother. May each of the many anniversaries to come be better and happier than the last. May every noble desire and ambition of your heart be crowned with success, and every aspiration of your soul be not only pure and good—but readily attained. May the highest wisdom and the clearest foresight always guide you in your individual pursuits, and in your public duties and business. May the record of your Bishopric be spotless and the glory of your Stewardship excell that of all who have gone before. May your name go down the coming ages in most honorable and loving remembrance, and your posterity minister forever in righteousness before the Living God.

"May the honor and glory of Divine Priesthood and Authority never depart from your House—nor forsake your posterity.

"Oh God bless the Presiding Bishop of Thy Church, and his associates, and secure unto them the heart-felt love and confidence of Thy people, and make them a mighty power in Thine hand for good. With abiding love and confidence, I am

Your brother,

"Joseph F. Smith."

If I were to be asked what secret lay at the bottom of whatever success my father had in life, I think I should answer: "He had a friend."

Side Lights on the Book of Mormon

By John Henry Evans

V—INFLUENCE OF THE RECORD

WHILE the *Book of Mormon* was being set up at the printer's in Palmyra, there came into the office one day a young man about thirty years old.

"I'm looking for someone," he said, "who can give me some information about a book that was revealed by an angel and that is being printed here."

Martin Harris happened to be in the printing office just then, and the stranger was referred to him.

"My name is Marsh," the stranger explained—"Thomas B. Marsh. I was on my way from Charleston, Massachusetts, to my old home in New York, when I heard that an angel had appeared to one of your townsmen and made known to him a book of plates. What about it?"

Martin Harris took Marsh to the Smith home in Manchester, where they found Oliver Cowdery. Oliver told him the strange story, so that he got it firsthand.

Returning some time later to the printer's, Marsh was given sixteen pages of the book that was to be. This he took home with him, reading it on the way and pondered over what he had been told. He believed what he had read and what he had been told about the book; and when he related the story to his wife and read to her the sixteen pages, she, too, believed.

Later Thomas B. Marsh, with his family, moved to New York, was baptized, and, when the first quorum of apostles was organized, became its president.

In September, 1830, a youth of

twenty-three came to Fayette, New York, where the Church had been organized five months before.

He was from Ohio, and was a preacher in the Campbellite church. For some reason, unknown even to himself, he made a journey of several hundred miles, with his wife, to New York, where his father's family lived. On his way there he stopped off to see some friends. Here he came across a strange book, called the *Book of Mormon*. He was told that this book had been revealed by an angel to Joseph Smith, and been translated by him from some gold plates.

This interested him very much, for he believed in angels and revelation, and had often wondered about the origin of the American Indians.

So he read the book eagerly. And, what is more, he believed it, and made up his mind to pay a visit to the young man who had been so highly favored of God. Thereupon he sent his wife on to his folks and went himself to Fayette. Here he was baptized.

This youth was Parley P. Pratt, who afterwards became an apostle in the Church.

Not long after this Elder Pratt, with others, went on a mission to the frontiers in Missouri, to preach the new message to the Indians. He took with him copies of the *Book of Mormon*. One of these he left at the home of a man named Carter, who lived out some distance west of Kirtland, where the missionaries had converted more than a hundred people.

Carter read the Nephite Record,

believed it, went to Kirtland, was there baptized and ordained an elder, and, returning to his home town, converted sixty persons.

Out from Boston lived a practicing physician by the name of Willard Richards. This was in 1835.

He had heard that somewhere in the West a young man named Joseph Smith had found a gold Bible. But he had paid no attention whatever to the rumors about the Prophet and about the people who believed in him.

One day he visited his cousin, Lucius Parker. It happened that Brigham Young had left at the Parker home a copy of the *Book of Mormon*. Dr. Richards, on seeing the volume lying on the table, picked it up and began to read it. After reading half a page, he exclaimed:

"Either God or the Devil has had a hand in the making of this book, for man never wrote it!"

Twice over he read the book, and that within ten days. And he believed it to be true. Pretty soon, after arranging his affairs, he moved to New York State, joined the Church, and became an active worker in the new organization. At different times he was private secretary to the Prophet and counsellor to President Young.

That is what the *Book of Mormon* did for these three men. And what it did for them it has done for tens of thousands of others—men and women.

Aside from the *Bible* itself no book has so greatly influenced the lives of people as the *Book of Mormon*.

Other books there are, of course, that have influenced human life. Some of them have created revolutions in the world of thought and action. Darwin's *Origin of Species*

has done that. But the influence of such books has not been directly, as a rule, through the reading of them by the masses, but rather indirectly through the speech and writings of men who had studied them, through the wide dissemination of the ideas they contain.

But the influence of the *Book of Mormon* has often been direct on the masses. Men and women have read it by the hundreds of thousands, and been remade by its powerful words and story. And this has been going on for a hundred years in all the civilized nations of the globe. It is written, not in the learned words of the scholar, but in the common vernacular of the people. In its pages are the things that the masses can understand, because they are the things and the ideas they themselves have experienced in one form or another.

A Scottish woman in the early days of the Church, a convert and the wife of a sea captain, once put in the bottom of her husband's trunk a copy of the *Book of Mormon* as she packed it for him. He was not a member of the Church, and would never either talk about religion or read any of the literature concerning it, and he was very bitter over the fact that his wife had joined "Mormonism." This placing of the Nephite Record in his way was the last daring resource of his tactful wife.

He came back from the ocean voyage on this occasion a convert to the faith, and was baptized as soon as he landed on his home shores. The *Book of Mormon* had done it. Things going wrong with him on the trip, he ransacked his trunk for something to read, and ran upon this book, the only piece of reading matter there. In sheer hunger for something to occupy his mind with, he read it through more

than once—with the result stated.

There have been a great many cases like that, where people have been led into the Church in so humble a way by the *Book of Mormon* that no one has known of the means through which it was done.

But the influence of the *Book of Mormon* has been indirect, too, like that of other great world books. That is, people who have not read it have nevertheless been greatly affected by its contents.

They have been influenced by some of its dynamic sentences: "I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." That is from Nephi. And Lehi says, "Adam fell that men might be; and men are that they might have joy." These, and many like them, have become so commonplace among our sayings that doubtless there are persons who do not really know their source.

And people have been influenced in their lives by some of the scenes in the *Book of Mormon*, although they may never have read these in the Record itself. That one where Lehi's family wanders in the wilderness on their way to the Promised Land, because God has commanded them; the scene in which the converted Lamanites lay down their lives rather than take up their swords to shed human life; that one in which the faithful Teancum steals out at night to plunge a javalin into the heart of the enemy of his people and loses his own life in the act; the picture of the last days of Moroni, son of Mormon, as he snatches a few moments from his dangerous situation to set down the last words in the gold book his father has left him—those words

that have been quoted a million times about how to test the truth of the *Book of Mormon*. These all, and others as vivid, have become indelible on minds that have never gone to the place where they are to be found in detail.

And the influence of the *Book of Mormon* has always been good. That is the final test of the worth of a book. Not whether it is well written, not whether this one or that wrote it, not the question of time or place, but how does it affect the reader—this is to go to the heart of a bit of reading of any sort. Tens of thousands of men and women in modern times can testify that the Nephite Record, in the language of the book itself, has "led them to righteousness" in their lives. It has helped them to bear the burden in the heat of the day.

Among the indirect effects of the *Book of Mormon* not the least by any means is that which has come to the descendants of those about whom the Record tells—the American natives.

The Latter-day Saints have sympathized with the American Indian, because through the *Book of Mormon* they knew how he came to be what he is. And they have always sought to treat him with humanity and kindness.

The *Book of Mormon* has created this attitude.

The Nephite Record had no sooner been published in English than some Church members went to the borders of the United States to see what could be done to redeem the natives there through the record of their forefathers. This was known as the Mission to the Lamanites. It did not succeed in the way the missionaries hoped, but it exhibits the attitude of the early

Church toward the descendants of Lehi and Mulek.

Later, when the Saints came West, one of their problems grew out of their relations with the Indians. But it was the *Book of Mormon* ideas that solved this problem for the "Mormons." Said Brigham Young, "It is better to feed than to fight the Indian." His general policy with them was to seek to help them, rather than to antagonize them, to deal out justice rather than cruelty and deceit. And this policy was followed in the main. The result was that the "Mormon" people here had less trouble with the natives than did any other colonists in the nation.

Nothing better expresses the spirit of the Saints in their relation to the Indians than the work of Jacob Hamblin, the "Mormon" Leatherstocking, as he was often called.

Shortly after he came to Utah he was sent at the head of some men from Tooele to capture a band of Indians that had stolen cattle belonging to the settlers there. On reaching the camp of the natives, he induced the leaders to go with him to Tooele, on the promise that their lives would not be endangered thereby. But when Hamblin got to the settlement with his prisoners, the leader of the colony ordered the natives to be lined up against the wall and shot to death. Hamblin protested, but to no avail. In the end he sprang in front of the line of red men and said to the white leader:

"Let me be the first one to be shot. I gave my word of honor to these people that they would be spared. If that word is not to be honored, then I will die with them."

And he explains that, just before this, he had a very strong feeling that if he never harmed these barbarians, he would never be harmed by them. "I would not have hurt them," he adds, "for all the cattle in Tooele valley!"

During the rest of his life he devoted himself to the education of the Indians. He studied them, he ate with them, he conversed with them, he worked with them, and he prayed with them in their own simple way. Also he never deceived them. And to the end of his long life his name among the Indian tribes hereabouts was the synonym of integrity and fair dealing. He got into many close places during his life, where his life was at stake, but his record always pulled him through unscathed.

And the influence of the *Book of Mormon* will yet redeem the red man—not only the few hundred thousand in the United States, those on its reservations, but also the millions of other descendants of *Book of Mormon* peoples in Mexico and South America.

Probably those fine spirits who indited the pages of the smaller and the larger plates of Nephi, as well as the last of the Nephite historians, never dreamed that their work would have such a profound influence on whites and reds generations after they themselves were in their graves. But such has been the fact. Thousands upon thousands of men and women in the last hundred years bless the names of those writers for having brought peace and hope into their hearts and goodness into their lives; and doubtless many millions yet to come will do the same.

Lesson Preparation and Union Meeting

Address delivered at Relief Society Conference, April 6, 1932,

By Kate M. Barker

OUR Relief Society was organized for a two fold purpose—service and education—service to humanity, and education of the individual woman, in order that each one of us may serve better.

In our social service case work, the social service aid first studies the theory of case work. She applies this technique in her investigation and finds out all the facts that she can for each individual case. She makes a definite plan for each family, with its rehabilitation as an objective. This plan is used in actual service.

I wonder if in our lesson work we are using some intelligent effort along this line; how to plan and present a lesson to get the desired results? Education is not just the acquiring of facts, but it is the applying of these facts to actual living. Our inner life grows daily on what we feed upon, what we apply in thought and action this day, tomorrow will be personality and character. The end we want to reach in our lessons is some desired change in the thoughts and experiences of our women, and the subject matter, no matter how beautiful, is but a means to an end. Facts in and of themselves are of no importance, it is only when we see their significance, when we see through them, to the truths beyond, that they are of value. Why do we study history and literature, the Bible and the Book of Mormon? Certainly not to get a collection of interesting facts, but because the mistakes and victories of the past help us to

better understand the present and help us to clearer and straighter thinking about our own problems. Their testimonies strengthen our testimonies, and give us a goal for further achievement. All these cultural and spiritual truths have come out of the experience of men and women who have been engaged in the actual business of living, and to have significance must be put back into life. They must be set to work by us who are learning, that we may live better, happier and more fruitful lives.

Our teaching must make a lasting impression. We have all, no doubt, heard a lesson given which was just an accumulation of facts, and was interesting while it was being listened to, but afterwards there was no lasting impression. The lessons that we remember are the ones that are built into our lives, and that afterwards shape our thinking and acting. The appeals that touch only the surface of the mind are of no more benefit than writing upon the sand. Psychologists tell us that the mind is able to pay attention to but one thing at a time, and that for a lesson to make a lasting effect it must be able to lend some definite truth, and the facts organized to build up this truth. Like the sun-glass, to be effective, the rays must be focussed on a single point.

Are our Relief Society women just passive during the lesson period, enjoying possibly a pleasant hour, but receiving no lasting benefit, or is each one of them taking away from each lesson some definite truth

which she can dwell upon and think about and build into her life? Might we not judge the effect of our past lessons by some such question as this? Is our faith ever increasing, and is it an active faith, which spurs us to live nearer to our Father in Heaven? Does it make us desirous of helping others to enjoy the happiness which the gospel brings? Are we learning more and more what traits and characteristics in man make for true and lasting happiness, and meet with the approval of the Lord? Are we receiving an enthusiasm which will spur us to try to build these characteristics into our own lives? Is our appreciation of literature growing? Are we reading better and better books? Is the type of magazine in our homes getting better and better? Are we getting a higher appreciation of life and life's values? Are we developing power and leadership and compelling personality? I think these can be called the objectives we want to reach in our lesson work.

It puts a great responsibility on the teacher; surely all the thought and prayer that we can put on this subject is worth while. One of the requisites of a good teacher is enthusiasm for the subject she is teaching. In our theology work nothing can take the place of a vital religious experience, and that the teacher has a strong personal testimony of the truth of what she is teaching. But even this cannot take the place of thorough preparation. Our best educators have worked out a very fine technique for the planning and presentation of a lesson, and I think it is well worth our while to spend some time in consideration of this.

1. Begin early to study the lesson—a last minute preparation is like passing a snap judgment on a sub-

ject. A subject that is pondered over takes on richer meaning.

2. Get a broader background. The teacher must know much more than she can possibly use in presenting the lesson.

3. Choose the objective. Out of the facts and experiences in the lesson, what conclusion can we come to that will strengthen our testimony, or that we can apply to help us live better lives?

4. After we have come to this conclusion and know our object, we must completely organize the material. All the facts are not equally important. We must learn to choose the significant facts, and fill in the details as time permits. We must budget our time.

After our lesson is carefully planned to be successful we must consider this. We have the objective, we have come to our conclusion, now how does this great objective touch our lives? Then when the lesson is ready, and we feel we are thoroughly prepared, comes the question, "How can we best present it to the members to put over this idea?" Sometimes the lecture method is best, sometimes the question method, and sometimes a combination, but certainly it is better to vary the method, and not always use the same. No matter what the method used, the responsibility of having a definite plan is just as important, because it is up to the class leader to guide the discussion, to coordinate the facts in order that the lesson will present a united goal.

Our auxiliary organizations, realizing the importance of this planning, have asked that each organization in the stake hold a union meeting once a month, where each department can meet by itself to discuss the lesson work. A stake

leader is chosen for each department. The object is better planning, and better presentation of the lessons. Our union meeting becomes sort of a combined teacher-training and preparation meeting. The stake leaders are the ones to lead out in this work. The union meeting guards against the last minute preparation. There is an economy of time, because each teacher benefits by the supplementary material that is brought in by the other teachers. All teachers have not the same access to books and libraries. There is chance for discussion; points that have not been understood by one member can probably be cleared up in the discussion.

The responsibility for the success of this union meeting is on the stake board leader. She must be thoroughly prepared herself. We sympathize with the problem that some stakes face in not having adequate

room for each department to meet by itself, but this is the ideal we should work for, if our union meetings are to be successful.

A few years ago Sister Robison planned a campaign for home beautification. We studied what flowers to plant, how to plant them, and how to care for them, and Relief Society women all over the Church planted beautiful gardens. We have been thrilled when we have gone into the little towns and seen these beautiful gardens. This is the idea that we want to reach in our lesson work, that these beautiful truths will be planted and blossom in the souls of our women, and thus spread to the whole world. The responsibility is on the stake worker. It will take a great deal of time, but all the time and consecration that we can give to this work will come back to us a hundred fold in enriched experience. Let us strive for it!

To Margaret W. Manning

On the twentieth anniversary of her service as President of Bear River Stake Relief Society

By *Edith E. Anderson*

Friendship is a tender plant
That stronger grows with care;
To those who cultivate with love,
It yields its blossoms rare.

These precious flowers, your pathway
throng;
We gather them today
And weave a garland for you dear,
And thus our homage pay.

A queen in fellow-service,
You stand among us now,
The majesty of service crowns
Your noble pensive brow.

Twenty years have winged their way
To join the ages past,
Since as our faithful president
Your willing lot was cast.

Twenty years of faithful trust
To help a cause along,
Twenty years of inward growth
Have made your spirit strong.

We love your sweet humility,
Your kind and gentle ways;
Your peaceful words and counsels wise
Have won our love and praise.

We wish you joy and happiness;
We know that sweet content
Must fill the heart of one whose life
Has been so nobly spent.

We pray that peace and health be yours
Throughout the coming years.
Long may your leadership guide
Our R. S. Stake careers.

The Wedding Gift

By Coral J. Black

MY husband's mother had given the patchwork quilt to me for a wedding present. Girl-like I was dreadfully disappointed when I beheld its conglomerate ugliness.

Publicly I smiled and offered a grudging "thank you," but privately I simply spilled bitter, outraged tears over the offending gift.

Why, I asked myself, could Bob's mother not have given me her "Lone Star," a beautiful creation in pale yellow and black set in bright-toned blue? Only a single magnificent star, yet the eight points completely covered the bed and boasted five hundred and twelve blocks used in its construction. Or there was another, "The Lost Children," a queer pattern of gray and red triangles, its strange name resulting from as strange a circumstance; and what of her pretty "Log Cabin" made of silk scraps, or the "Grecian Braid," or the "May Basket." Oh she had so many lovely quilts and then to have given me, Bob's wife, this, this—well, words were too weak to express my chagrin.

The center was a square of tiny blocks scarcely an inch in diameter, and from this radiated more squares, each tier containing slightly larger pieces until the outer border loomed resplendent in three inch blocks.

There was no pretense at art, no careful selection of colors, no slightest hint of pattern, merely row upon row of tiny blocks sewn together.

I folded the offending gift and placed it upon the springs under my mattress, never removing it except for an occasional airing. But

I did like Bob's mother. She was a small white-haired lady, whose every word and act bespoke a gentle heart and an innate refinement; moreover I knew she was genuinely fond of me and what more potent reason does one person need for loving another?

Often she visited us and upon several different occasions I noticed her kindly brown eyes observing me, as I spread up my pretty bed, as though searching for something she failed to find, and once she asked,

"Marie, where is the quilt I gave you, don't you care for it?"

I could not hurt her and a quick lie rose to my lips, "Oh yes, indeed I do, Mother, but I am far too careful of it to use it every day."

I know I must have looked as guilty and shamed as I felt and it seemed to me those steady brown eyes were reading my very thoughts, but she never mentioned it again.

A year later Bob's Aunt Eunice came to visit us. Put to the necessity of making an extra bed I took the gift quilt from its hiding place and spread it on the davenport, carefully concealing its brazen ugliness beneath a satin spread.

But Aunt Eunice, after weighing the covers, decided there were more than she cared for and folded back the heavy spread.

A cry of delight escaped her lips as her gaze rested upon that quilt.

"Rella's lovely 'History Quilt!' How do you come to have it?"

"Bob's mother gave it to me for a wedding gift," I explained, "do you really think it pretty?"

Some of the amazement I felt

must have been mirrored in my face, for Aunt Eunice smiled and drew me down beside her on the davenport.

"I did not say 'pretty' Marie, I said 'lovely' and it is all of that and more. Bob's mother is not *pretty* but you would not demur if the term *lovely* were applied to her."

"Indeed I would not," I agreed hastily. "Bob's mother is the loveliest woman I have ever known, for you know, Aunt Eunice, I never saw my own mother."

Aunt Eunice responded with a gentle pressure.

"I am glad you feel that way, and believe me, dear child, she is worthy of your deepest admiration."

"I'm 'surprised,'" she continued after a moment, "that Rella never told you the history of this wonderful quilt, but since she has not, I shall."

Aunt Eunice arose, removed the spread, and straightened the quilt.

"Marie, there isn't a block in this quilt but has a story of its own, except where there may be several blocks of the same material.

"This little square in the center is a left-over block from a quilt our mother pieced just before she died. Rella conceived the idea of using it as a center to preserve it and of adding other choice bits to it.

When we crossed the plains Rella was ill and unable to walk, as most of us did, so she sat in the wagon propped up with pillows and sewed on her quilt. These next four borders were made during that journey and every scrap of cloth in them was given to her by some member of the wagon train."

"This light blue cashmere was given to her by sister T—who died a few days later and was buried in the wilderness with her infant on her breast—these small pieces of

white albatross were from that baby's dress." Aunt Eunice's voice grew gentle and her eyes retrospective as she added, "I can see Rella yet, as she stitched the tiny squares together, her lips trembling with emotion and great tears welling from her eyes.

"This striped collonade was from Rella's wedding gown and this polka-dot from my own," Aunt Eunice laughed and pointed to a piece of heavy gray silk, "quite different to the wedding gown our mother wore. But you must remember *we* were *pioneers*, while she was the only daughter of a wealthy Southern Planter.

"This queer piece of goods—Persian effect—they call it now, was from some curtains Mother once had. Rella said the little figures looked like worms and always insisted on calling it the 'worm cloth.'

"This gray twill is a piece from *your* Bob's first suit—it was made from a skirt of his mother's, and this from the dress he was christened in.

"This," Aunt Eunice laughed gayly, "is from a patch Rella once put on the front of a dress, when a very small girl. She tore the entire front out of a new dress—a great disaster in those days, and Mother made her patch it. It took days of arduous work and of course the dress could never be worn again, but she always cherished that patch more, I believe, than any other piece she had.

After we came to Utah it became quite a fad with Rella to collect scraps for her quilt. It grew very slowly, for each piece must be worthy the place allotted it.

This entire row, all four sides, are pieces from the wedding gowns of our friends. This corn-colored cashmere was Rella's best dress for

several years, changing from corn-color to brown and then to black as the years passed. I've heard her express regret, many times, that she had not kept a relic from each of its varying existences.

"This piece of homespun plaid is from the dress she wore the night she became engaged to Bob's father. This entire row is made of bits from dresses worn by Evelyn, her only daughter, who died at fifteen.

"But dear me, child, it's ten o'clock and it would take me the rest of the night to give you the history of each piece."

While Aunt Eunice had been talking a startling change had taken place in that despised quilt. It seemed to unfold before my eyes like a rose bursting into bloom.

When I considered the many years those tender hands had stitched upon it and the great love which had prompted her to part with

so priceless a possession, tears rose to my eyes. It had indeed become lovely to me.

I put my arms around Aunt Eunice and gave her a regular bear hug.

"Oh thank you, Aunt Eunice, for such a wonderful hour, for telling me *why* I should cherish this quilt! How ashamed I am to have slighted Mother's gift, how unappreciative she must think me."

"I don't believe you cared so much for it, did you?" and Aunt Eunice pinched my arm playfully.

"Really, I didn't like it, I confessed, "I could hardly bear to look at it, but now I see it is lovely because of its associations. I shall never rest until I know the history of every single block and I shall call it my *Treasure Quilt*."

Aunt Eunice smiled at me with deep understanding in her eyes.

Nancy Lou

By Nona H. Brown



Nancy Lou! Nancy Lou!

Is the name, dear, for you
Wee round head, eyes of blue,
Tiny, sweet, Nancy Lou.

Nancy Lou! Nancy Lou!

Happy through the years with
you,
Praying God to keep you true,
My own, wee, Nancy Lou!

Father, my thanks for this new day

Give me strong hand, clear eye to see
That all I write upon its page
May show the love I have for thee.

Rickets—Cause and Prevention

By Anna Page, Nutrition Specialist, State Department of Education

WHAT is meant by rickets? What causes rickets? What prevents rickets?

When rickets is mentioned today something quite different is meant than the rickets of twenty years ago. During the last twelve years our knowledge of rickets has greatly increased. "Newer rickets" is the term used to designate the disorder of the bone, which may be so mild that it readily escapes observation, unless X ray pictures are taken. The cause of the newer rickets is known, and the dominant role that ultra violet light plays in prevention and cure of rickets is appreciated. Compare this to the "older rickets" which is characterized by the markedly bent extremities, and the chest greatly misshapen.

Rickets is a condition in which the body's use of the minerals, calcium and phosphorus is so disturbed that the bone does not form or grow normally. When calcium phosphate fails to deposit in the bone there is an over-growth of cartilaginous tissue at the end of the long bones which causes the all too familiar enlargements of wrists, ankles, and rib junctions. The "rachitic rosary," an enlargement or beading where the front and back ribs join, results from rickets. Because the bones do not grow and develop normally, the chest becomes noticeably contracted resulting in the "pigeon breast," which is a distinct sign of rickets. The pigeon breast is one of the worst deformities of rickets, as it may interfere with respiration throughout life, thus making the child more susceptible to colds, tu-

berculosis and the other diseases of the respiratory tract. Bowlegs and knock knees result when the leg bones are not strong enough to support the weight of the child learning to walk. In severe cases, rickets affects the shape of the head. The skull develops "bosses" on the sides and front, and the shape becomes square. The pelvis of the female is arrested which makes child birth more dangerous.

Rachitic children are usually restless, irritable, listless, the muscles are relaxed, softening of the bone occurs, walking is delayed, and there is sluggishness in the intestines producing constipation, weak abdomen, which results in pot belly. In some cases severe anemia accompanies rickets. There is disturbance of the nervous system which may result in convulsions. Rickets also has to be considered in connection with the pneumonia of infants. It is believed that rickets increases the susceptibility to pneumonia.

Since teeth consist of a material similar to bone, diet or conditions unfavorable for the building of bone may also lead to poor teeth and dental caries. Teeth that are malformed, delayed, badly spaced, and subject to decay are considered symptoms of rickets.

In rickets growth may not be retarded necessarily since nature seems to allow the bones to increase in length to conform with growth in other tissues, but their rigidity is decreased because there has not been a sufficient deposit of the stiffening material. Consequently we may see the infant on the high

carbohydrate fattening diet, looking plump and well nourished, when an X-ray may reveal that the bones are not keeping up with the growth of the body as a whole. When such children begin to walk they show the characteristic signs of rickets already listed.

The knowledge of rickets has been so greatly increased that it should be a crime for any child to have rickets at the present time. Parents should realize the importance of the prevention of rickets rather than the delayed interest in the cure of them. The old proverb, "An ounce of prevention is worth a pound of cure" fits in very aptly in the case of rickets.

The aim in bone development is not only to prevent bone deformities but to see that the bone development will give a good framework for the body. A house is no stronger than its framework. The body cannot be well built, or well proportioned unless the bones which represent the frame work of the body are well formed and well developed.

Hess and Unger in a paper published in 1921 wrote: "Rickets is the most common nutritional disease occurring among the children of the temperate zone. Fully three-fourths of the infants in the great cities such as New York, show rachitic signs of some degree." Forbes and Green have given us an account of rickets as it occurs in Denver, Colorado. Among some 500 children under the age of two years, rickets occurred to some extent in almost one-third of the cases studied. In Ogden, Utah, rickets was found by E. H. Smith in about 18 per cent of the cases studied under his observation. These children were living under excellent hygienic conditions. There is no doubt that rickets is common throughout the

United States; that the severity is less in areas such as Colorado, inland Southern California, and Utah. Studies also show that rickets in Arizona, New Mexico and other southern states of the Union are far less common and of a milder intensity than in the northern states. Utah, because of the altitude and amount of sunshine, gives the necessary conditions for the prevention of rickets, yet unless the growing baby receives specific care, the bones will not be well developed and rickets may result. Work in Utah should be for protection rather than cure in the case of rickets.

Hess believes that the new born infant brings with it into the world little of the protective factor against rickets. He says that rickets probably starts during the first weeks of life. The usual time for rickets to develop is between three months and two years of age. The first two years of life of the baby is the time to protect the child and insure normal bone development.

Rickets occurs with exceptional frequency and in exaggerated degrees in premature infants. Rickets is far more common and severe among bottle-fed than among breast fed babies. Rickets has a seasonal incidence, with its peak in the winter and early spring and its ebb during the summer months. It is clear then, that premature infants, twins, bottle fed babies, and all normal babies, especially during the winter, need specific protection against rickets.

THREE factors are necessary for the prevention of rickets, first, use of the right amount or proportion of calcium and phosphorus in the food; second, a sufficient amount of vitamin D; third, exposure to ultra violet radiation, which may be gained from sunlight or some arti-

ficial source. Rickets may result from the lack of any one of these factors, but usually more than one factor is concerned.

Bones are composed largely of calcium and phosphorus, about 99 per cent of the calcium of the body is found in the skeleton. If there is an insufficient amount of calcium in the diet of the child the bones are the first part of the body to suffer. During the first two years of life comes the greatest skeletal development, thus the growing child demands the large amounts of calcium and phosphorus. Bone formation takes place normally when calcium and phosphorus are retained in the infant's body in the proportion of approximately two to one. This is about the ratio in the human milk. This is probably the reason that there is a lower percentage of rickets in breast fed babies than in bottle fed babies, although breast fed babies are not immuned and need protection against rickets.

In most cases, if milk forms the principal part of the diet, calcium and phosphorus will not be lacking in the diet. But in order to have the growing body use or retain these minerals vitamin D is necessary in the diet. Vitamin D is essential in helping in the calcification of the bone. Cod liver oil is a most valuable source of vitamin D. It has been used for many years in the treatment of rickets. Only in the last eight years has the reason been known for this curative effect of cod liver oil.

In the six years from 1922-1927 our imports of cod liver oil and cod oil together have more than doubled. This probably means that the increased use of cod liver oil in the United States will help in the reduction of rickets.

Cod liver oil is not the only source of vitamin D, although it seems to

be the most dependable. Every child at least up to two years of age should have the benefits of cod liver oil. Cod liver oil is not only valuable because of the high vitamin D content, but also because it is an excellent source of vitamin A. Vitamin A is valuable for the baby in large amounts for the promotion of growth and building up the resistance of the child. Thus double protection is offered to the child by the regular use of cod liver oil.

The second most potent source of vitamin D, after fish oils, is egg yolk. Egg yolk helps both in the prevention and cure of rickets if used in the diet of the baby. Dr. Hess gives egg yolk to bottle fed babies as early as five weeks, sometimes giving only the half of a raw egg yolk. The richness of eggs in vitamin D is merely one of many reasons for their increased emphasis in their use in the diet. Physicians and nutritionists are realizing that the excellent educational campaign for increasing the use of milk could well be supplemented by a similar one for eggs, to the great advantage of babies, children, and adults.

THE prevention or cure for rickets that is being recognized more at the present time is that of ultra violet light, or the sun. The ultra violet light has a marked effect on the utilization of calcium and phosphorus. It is generally understood that there is a fat like substance in the skin, called ergosterol. When the short rays of the sun shine on this substance, it is rectivated or changed to vitamin D. Thus ultra violet light from the sun gives the same protection against rickets as other sources of vitamin D.

The short rays of the sun are the valuable rays. Their intensity varies under different conditions, as

altitude, moisture, climate, and the time of day. It is common knowledge that the sunlight of the mountain tops has more ultra violet light than that of the lowlands. This is shown by the fact that the skin burns and tans more readily there, and the sun's glare is harder on the eyes. Measurements of results made at sea level and on a high mountain show twice as much ultra violet light at the higher altitude as at the lower altitude.

Reflection from snow may almost double the light intensity. Water, too, is an excellent reflector of the ultra violet rays, and hence the easy tanning at the seashore in spite of the low altitude. Haze, cloudiness, or dust lowers the amount of ultra violet light.

There is more ultra violet light at noon than in the early morning or late afternoon, and also more in the summer than in the winter. In many large cities during the winter the smoke and dust particles filter out the ultra violet light until very few of the short rays reach the earth. It has been estimated that the smoke pall in great cities may rob the city dweller of fully three-quarters of the ultra violet rays he might enjoy. From studies that have been made it was found that the intensity of ultra violet light was 50 per cent greater in the country where there was little dust and smoke than in the center of the city where the air was heavy with the dust of combustion and traffic. Coal smoke was shown to be the chief offender in the exclusion of ultra violet light by the fact that the intensity of the rays varied inversely with the amount of soft coal used. In seasons when more hard coal and less soft coal was burned the sunlight contained a larger proportion of the ultra violet rays.

Dr. Blunt says, "Against the de-

crease due to the sun's seasonal variation, mankind is powerless, except as he may change his outdoor habits, but the loss through absorption of the ultra violet rays from soot and smoke and dust of the cities can be controlled." It is very strongly recommended during the winter months that all people spend as much time as possible in the sunshine between the hours of 11:30 and 1:30. It is then that the ultra violet light has the greatest intensity and affords the most value from the sun.

In order to have the sun's rays be of value they should shine directly on the skin. The ordinary window glass does not permit of the transmission of the ultra violet light. There are several specially prepared window glasses that permit the short rays of the sun to pass through, but at the present time it does not seem practical for their use in the home. The child or baby will derive more benefit by being outside in the fresh air and sunshine.

In the temperate zones, especially in the winter time ordinary dress probably allows very little ultra violet light to penetrate the skin. Modern women's dress is much more satisfactory in this regard, than men's closely woven and lined clothing. In order to obtain as much of the ultra violet light as will pass through clothing, loosely woven fabrics made of cotton, linen or artificial silk should be worn. Sun suits are the most desirable for securing sufficient amount of the valuable sun's rays for growing children.

As long ago as 1924 the striking observation was made by Steenbock that many foods could become anti rachitic by irradiation with ultra violet light. The foods which have been successfully irradiated in-

clude a long list: numerous oils and fats, olive, cottonseed, linseed, corn and cocoanut oils, lard, oleomargarine, and butter but not mineral oil, cereal products, refined wheat flour, whole wheat flour, shredded wheat, cream of wheat, oatmeal, cornmeal, cornstarch, meat, milk, whole or dry, various vegetables and orange juice. The potency of egg yolk was increased from ten to twenty times. Sugar is almost the only natural food for which attempted irradiation has been unsuccessful. The exact value that irradiated food will accomplish for public health is difficult to foretell. The possible value seems very great. If commercial companies exploit this valuable agency to such an extent as to bring up the cost of food unnecessarily, irradiated foods may not prove of great value. Sufficient amount of research work has not been done, to determine how long the foods will remain activated or the ultimate effect on the body. Future research work is needed to give more definitely the value of irradiated foods.

THE most concentrated source of vitamin D that has been discovered at the present time is activated ergosterol. The commercial form of activated ergosterol is viosterol. Viosterol is 100 times more potent in vitamin D than standardized cod liver oil. Many physicians are using it as the best means of prevention of rickets and glowing accounts of the rapidity and reliability of its action is found in clinical reports. Dr. Alfred Hess has called irradiated ergosterol one of the "most remarkable of specifics"; other physicians have pronounced it "the therapeutic agent of choice" both for rickets and tetany.

The reason for this enthusiasm

over activated ergosterol is the fact that because of its tremendous potency the dose needed is very small, the usual dose is 10 drops. This advantage is apparent with children whose digestive systems are weak and who therefore cannot tolerate larger quantities of fat. Such children, if they have rickets, often cannot take as much cod liver oil as they need to effect a cure as healing takes place slowly. They improve very quickly on irradiated ergosterol. Even the normal infant, especially if he is growing rapidly, may benefit by the use of viosterol, since occasionally the standard dose of cod liver oil, 1 teaspoon three times a day, fails to protect him from at least a mild degree of rickets. More than three teaspoons of oil a day is usually not considered wise for any baby and, according to Hess not more than from six to eight teaspoons can be given under any circumstances.

A more concentrated form of the vitamin D is needed for prevention as well as the cure of rickets. This may be found in the form of 5 D or super D cod liver oil. This means that this cod liver oil contains five times as much vitamin D as standardized cod liver oil and the same amount of vitamin A. Both vitamin A and D are needed in large amounts for young children, in protection from rickets and the promotion of normal growth. 5 D cod liver oil contains both of these vitamins in the necessary amounts for protection and cure of rickets, promotion of normal growth as well as help in building up the child's resistance to disease.

Recently, but especially in the last year the use of cod liver oil as a prophylactic agent in the treatment of rickets has been almost entirely supplanted by viosterol. In an article published in the American

Medical Journal in May, 1930, the question is raised, is cod liver oil or viosterol the best prophylactic agent for rickets? Clinical observations were made on 100 infants given cod liver oil and on 123 infants given viosterol. The following results were found: Rickets was prevented in 97% of the 100 cases that received cod liver oil. Three teaspoonfuls daily of cod liver oil were given. In the children receiving viosterol, rickets was prevented in 77 per cent of the 123 cases, showing that 23 per cent of these children developed clinical signs of rickets. The dose of viosterol was 10 drops daily. These results show that viosterol in present recommended dosage is less effective in prevention of rickets than cod liver oil. Yet there is no question but what viosterol is a valuable agent in the prevention of rickets. But the question, can vios-

terol supplant the use of cod liver oil entirely, will have to be answered by further research work.

In order to protect every infant from rickets and to insure the proper development of the bones and teeth, the child should receive sufficient amount of vitamin D. Cod liver oil during the winter with sun baths during the summer are the best methods of protection. Ultra violet treatments and viosterol can be used in special cases. Adults need some vitamin D, but not in as large amounts as the growing child. The best sources of vitamin D for adults are egg yolks, sun, ultra violet light irradiation and cod liver oil.

Let children have the benefits derived from sun baths and the regular use of cod liver oil which helps both in prevention of rickets and thus builds up their resistance to colds and other infectious diseases.



Jacob Van Ruysdael

LANDSCAPE WITH A WATERFALL

Sentiment

By Elsie Chamberlain Carroll

THE other day I received a small check for a few lines I had written and sent to a magazine. It lay on my desk near bills for lights, telephone, gas. As I sat looking at it the laundry was brought to the back door. I picked up the check and started with it to pay the laundryman. Then I stopped, and laid it back upon the desk and went to my purse for the money. A little later I needed to pay a shoe-repairing bill. I started to endorse that check, hesitated and made the payment without it. For a week I carried the check about, and many times it would have served to pay for a small physical or temporal need or service.

Why was it that I couldn't bring myself to give that piece of paper in payment for gas, or shoe-soles, or bread and milk?

Simply sentiment. The lines that check represented had been a little bit of my soul. They had expressed the sacredness of a love, beautiful and cherished—and lost. I couldn't sell such a thing as that for bread. I must use that check for something that I could keep, something that would always recall the beauty and the sacredness of the thought which had bought it. Reason told me that this was foolishness; that I needed this and the other. But sentiment would not listen, and a new volume of fine poetry has been crowded upon my shelf.

A recent news story recounted the death of an old man who had lived alone for a long time in a dark basement room. Presumably he had died of hunger and cold, and yet there was found within the

pocket of his ragged vest, together with a lock of hair and a miniature of a woman, a ring that would have brought him warmth and food for many months. Sentiment!

In a beautifully furnished room of a luxurious home, side-by-side with the finest designs of the most popular periods, is a battered old arm-chair of no design whatever. Friends of the owner of that magnificent home wonder why he keeps such a hideous antique to mar the beauty of a perfect room. Frequently one of them puts the question to him, and receives this answer:

"I would part with every piece of furniture in this house before I would part with that old chair. My mother used to sit in that chair in an old log cabin and tend me and my eight brothers and sisters. It was around that old chair that I received the foundation for the things most worthwhile in life. It will always have an honored place in my home. It stands for my mother's love; for the prayers she taught me; for the principles of right and honor she instilled within me. It symbolizes the best that is in me."

Sentiment!

I know of a great prima donna who goes home after standing in the glitter of the footlights bowing and smiling to the applauding people who have been thrilled by her voice, and takes a little worn shoe from a box of treasures and holds it against a damp cheek.

I know of a great statesman who goes a thousand miles every year to visit an aged school teacher who

years ago helped him safely over "fool's hill."

I know, and you know, of scores of people who do apparently foolish things — who spend needless time and energy and money, because of sentiment. But aren't you glad they do those foolish things? Would you think as well of them if they didn't?

Many criteria have been given for the measurement of character. It is said that a man may be judged by the company he keeps, by the books he reads, by the way he spends his leisure time. May he not also be judged by the treasures he hordes? None of us would care

much for a person who didn't cherish a few foolish keepsakes; or do unreasonable things because of sentiment.

Of course this feeling may be carried to the extreme. It may be allowed to sap the vitality of life and purpose. It may even merge into that highly undesirable thing, sentimentality. But sentiment itself, deep and sincere, is an ennobling influence upon character. It keeps the world warm and bright. It keeps life clothed in the rosy garments of enchantment, and prevents it from being stripped and left nude and cold by the hands of reason.

Father

By Ella J. Coulam

I think when I see a young father,
 With his babe held close to his heart,
 Of the wonderful change that comes over him
 When he knows he is doing his part
 Fulfilling the law of creation
 According to God's command;
 And wearing a look of contentment—
 For that fatherly feeling is grand!

I think when I see that same father
 When lines have come into his face,
 Of the joys and sorrows and heart-aches
 Encountered in life's fleeting race.
 Still he wears that look of contentment,
 Of love which he bears for his own;
 And rejoices with us in our gladness
 When we follow the path he has shown.

I think when I see a grandfather,
 With the children 'round his knees,
 Of what joy, contentment and gladness
 That grandfatherly feeling must be.
 A look of sweet resignation
 Enlightens his calm, gentle face,
 A feeling of great satisfaction—
 Having done his best in life's race.

Happenings

By Annie Wells Cannon

JUNE—Blue sky over a rose-colored world.
Clouds highest up in air.
Bright plumed birds their matings
sing through all the scented
woods.
Rare indeed is a day in June.

JULIA C. Lathrop, first director of the Child welfare bureau of the federal department of labor, who died last April, will long be remembered, not alone for her work in the children's bureau, but as a pioneer in the scientific care of the problems of childhood and her remarkable services in behalf of mothers and children which became world-wide. From her friends in the bureau a beautiful tribute says "Mrs. Lathrop filled her office with rare understanding and prescience. Her life is an integral part of the development of Hull House, the establishment of the first Juvenile court and the first child-guidance clinic, the evolution of modern methods of state welfare administration"—truly a friend in need and deed. A nation suffers when such a woman dies.

ANNE MORGAN has been given the rank of commander in the French Legion of honor in recognition of her services towards the restoration of the Chateau de Blerancourt. It is now a Franco-American Museum.

MADAM SCHROEDER, of Vienna, has given most of her fortune to help out the exchequer of the Austrian government. Truly a loyal patriot.

MRS. MARY G. COULTER, of Ogden, Utah, state representative in 1902 and prominent club-woman has been given a diploma by the French Academy of History and a life membership in the Societe Academique Il' Histoire Internationale. Mrs. Coulter, well-versed in International law rendered helpful service in post war days.

WATERLESS Mountain," by Laura Adams Rainer, an Indian legend, was awarded the Newberry Medal as the most distinguished contribution to children's literature in 1931.

THE Good Earth," by Pearl S. Buck, won the Pulitzer prize for 1931 as the best novel published by an American author.

"Shadows On the Rocks" and "The Good Earth" are the only two novels by women listed among the fifty best books of the year by the American Library Association.

LAND," a short story by a Utah girl, Miss Wanda Burnett, is to be included in O'Brien's collection of the best short stories of 1932.

POLITICAL Science, instead of "pink teas," is the popular diversion this year among social leaders. Many prominent society women are already campaigning for favorite candidates.

SENATOR CARAWAY of Arkansas held the gavel over the United States Senate one day this session. She has announced that she will be out for re-election this fall.

Spring

By the late Josephine Spencer

Treading the woods and fields she wakes the sound
Of little creatures, sleeping in the ground,
The songs of meadow larks, the chant of bees,
The murmuring of wind harps in the trees.

She makes the waiting forest vocative—
Amid the wilds where gnomes and pixes live—
With tales of childhood faery, Romance old,
Clad in its elfin garb of green and gold.

She frees the signal of the woodbirds' tap,
The fresh'ning scent of loosened rills of sap,
The squirrel's noiseless raids among the leaves
And patter of cool rain through lacing eaves.

She sets the lure of dim, untrodden paths that wind
Through bosks of tangled trees and brush to find
Some brooklet calling from a fern-fringed dell,
Or bird's nest noisy with her quickening spell.

The gnarled roots and trunks of sturdy trees
Lave in her sinew, all the harmonies
Of Nature tone her soul and so she chants
The inmost secrets of that necromance.

Spring

By Bertha W. Pratt

Spring, the winsome lady,
Comes tripping down the lane.
With green shod slippers, daintily
She's dancing with the rain.

On her hat perch pretty bluebirds
Now atilt and then afirt;
Her catkin hands are gracefully
Aholding up her skirt.

All around and all along;
As ever on she passes,
Creep up to follow in her train
The slender little grasses.

And next the trees so boldly
Look down in scorn on these.
"We're getting on our green robes, now"
They telephone the breeze.

The weather man, that fickle boy,
Is still her constant lover;
When she smiles he sends a gleam
The sunshine on the clover.

If she frowns, Ah! then he sends
Dark rain clouds black as night;
Then smiles and weeps and smiles again;
Until it all comes right.

Spring

There's an apple tree in bloom,
Air is filled with sweet perfume,
Flash of bluebird on the wing,
Luring power in everything
In the Spring.

—By Merling D. Clyde.

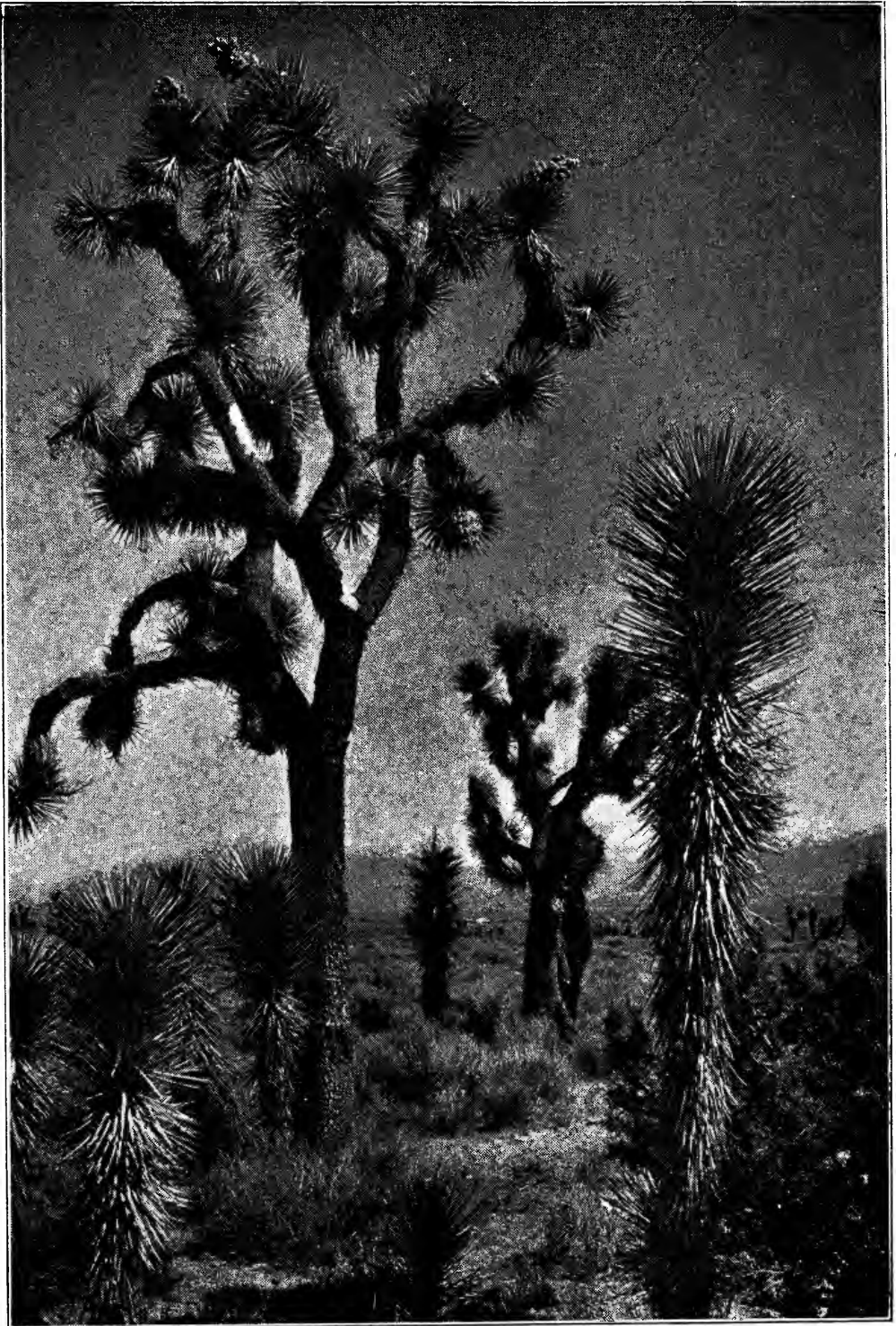


Photo by Glen Perrins
THE JOSHUA TREE

Notes from the Field

DURING the past year some of the most interesting stories that have been sent to the general office are accounts of the tree planting. Relief Society takes pride in this, as it is a material expression of the spirit of the organization—the beautification of the immediate surroundings, and the joy that will come to future generations through the efforts of the women today. Very delightful accounts have been written of the bicentennial celebration in honor of George Washington, and even in communities where there were other objectives the idea has taken root, and brought forth wonderful results. Perhaps our stake in the north, Taylor, would take first rank in this splendid achievement for the number of trees planted.

Taylor Stake:

THE stake Relief Society decided to do honor to the Canadian Fathers of the Confederation, by planting trees in their honor. Appropriate services were held in Memorial Park, at which time a group of eighty-six people were present, and a most impressive program was rendered. The children of the public schools sang patriotic songs, and the flag was raised in honor of the occasion. The dedicatory prayer was offered by Bishop Levi Harker. President Julia E. Ririe gave an appropriate speech, explaining the purpose of the memorial services for tree planting, which were Church-wide in scope. The poem, "Trees," was read by Myrtle Passey, and timely remarks were made by the former mayor, Ira C. Fletcher, and by the Rev. J. A. Claxton. The Mountain Ash was selected as the

best tree for the climate in the north land. There were 8,192 trees planted during the year. These were not all Mountain Ash. The Canadian Government furnished the trees, and as it is a large open country, many people have taken advantage of the generosity of the Government, and planted trees on their farms. The large number of trees quoted does not include the flowering shrubs, or trees that were planted particularly around some of the church grounds, but only those that were sponsored by the Relief Society. Congratulations certainly go to the Taylor Stake for being alert, not only in tree planting, but in other forms of Relief Society activity.

San Francisco Stake:

ANOTHER most delightful tree planting story comes from San Francisco. This took the form of a memorial to the ninetieth anniversary of the Relief Society. In February of this year, the thought occurred to the sisters of San Francisco that it would be a very fine thing to celebrate the ninetieth anniversary of the Relief Society, and it was decided that the finest memorial would be to plant a grove of trees in Golden Gate Park. A committee was appointed to wait upon the Superintendent of the Park, and ask permission to do this. The Superintendent of Golden Gate Park, Mr. J. W. McLaren, has served for 45 years. He was very cordial in his reception of the Relief Society sisters, who explained to him that they were Latter-day Saints, and outlined the purpose of their visit to him. He told them the necessary steps they must take

in order to get the permission of the Park Commissioners. The permit was issued to the sisters to plant the trees, but upon investigation it was found that the cost of planting a grove of trees was far in excess of the amount of money the sisters were prepared to spend. A second consultation was held with Mr. McLaren, and he was given an idea of the Relief Society work, and the program of activity conducted in San Francisco and adjacent country. The question was put as to whether they would be allowed to purchase the trees at wholesale, as the Commissioners did. The ladies were assured that Mr. McLaren would do what he could, and were advised to call again. When they appeared the next time, a bit anxious as to the possible outcome, Mr. McLaren said, "Don't you worry, we will donate you the trees, and everything will be ready for you on Thursday, March 17th. Sister Eva B. Merrill writes, "A flag pole had been erected, and the first thing to greet us was the faint flutter of Old Glory, as if to say, 'I was the first one here.' Tables and benches had been brought to the spot for our convenience. We met at 11 a. m., and prepared lunch. From 11:45 until 1 p. m., we served lunch to a large crowd—about 150 people, including J. E. Johnson, stake president; Ester Stephens, of the Relief Society presidency, Bishops Fred Merrill and C. W. Nalder. From 1 p. m., until 2 p. m., games on the grass; 2 p. m., until 3:15 p. m., we had a very fine program, after which each ward was presented with a new shovel and three trees to plant. Every person participated in the planting. The ground had been previously prepared by the supervisor of that part of the park. What a sight and privilege it was to see all those women taking the dirt out

and putting it in, and to think our Relief Society women were planting trees in that renowned Park by the Golden Gate and the great Pacific Ocean, to commemorate the ninetyeth anniversary of the Relief Society of the Church of Jesus Christ of Latter-day Saints. We planted sixteen trees on March 17th. On Washington's Birthday, our Mission Ward Relief Society planted a tree in the same plot, so now we have seventeen trees in all. After the trees had been planted, Bishop C. W. Nalder dedicated the plot and named it 'The Mormon Grove.'"

Deseret Stake:

DURING the past year the Deseret Stake Relief Society has been most active. In the Summer months the visiting teachers made a record of practically 100% in visits made. The teachers' topics were outlined by the teacher topic class leaders. For July, supervision of summer activities, such as swimming, dancing, canyon outings, etc. August, the monthly charity donation, with a suggestive list of things that could be donated if cash was not available. September, a cottage meeting was held in each district, or in some cases a group of districts, and these were held at the homes of the homebound or inactive Relief Society members. The visiting teachers were in charge of the meetings, and the subject of economy was discussed. In most cases the refreshments were served by the teachers.

A very delightful Relief Society conference was held in every ward in the stake. One stake board member was in attendance. The theme of the conference was the visiting teachers' work, including the history, duty, responsibility and qualifications of the visiting teachers. Through the efforts of the stake ex-

ecutive officers and the social service aid, nine of the twelve wards pooled their wheat interest, and by special arrangements, and with the splendid cooperation of the local doctors, tonsil operations were performed at a very nominal cost. This was the first year that the pooling of the wheat interest has been achieved, but the results are so gratifying that it gives promise for much more in the future.

In the late summer a Work and Business and Visiting Teachers convention was held in Delta. The objective was to stress these two very important phases of Relief Society work. After the opening exercises, the stake president and secretary conducted the business, and

each ward president was given special instructions for ward work as well as some general information. At the same time the other ten board members conducted a work group for a period of 30 minutes. This was followed by a round table discussion on visiting teachers' problems, particularly how to make their teaching more effective, and to see the need there is of carrying the spirit of Relief Society into the lives of the members. While the teachers were having this discussion, the work committees arranged an exhibition of the work done in the wards during the last year. Refreshments were served by the stake board to 250 who were in attendance at the meeting.



LEHI STAKE CELEBRATES ITS BIRTHDAY

Lehi Stake:

THE Lehi Stake Relief Society celebrated its third birthday in a most interesting way. A play based upon the history of the ward and stake Relief Societies was presented. Incidents of the organization from its earliest period, formed the narrative. The first episode was in the fall of 1868, and showed the sisters preparing the old school house for the first Relief Society meeting

held there. The second episode was the Jubilee year, 1892—just an old sewing bee. The more elderly sisters told the younger members of the hardships of early pioneers, and of the progress that had been made since. The third scene represented the modern meeting. This time was turned over to the stake president, Sister Harriet M. Webb. Some 500 sisters had the pleasure of hearing our beloved General President, Sis-

ter Louise Y. Robison; Counselor Julia A. Child, Sister Emeline Y. Nebeker, and Sister Mary C. Kimball of the General Board. One interesting feature of the meeting was the old-timers chorus, led by Sister Loda Bradshaw. All the sisters participating in this were over sixty years of age. The Relief Society furnished music while refreshments were served by the stake officers. A color scheme was carried out in blue and gold. The ladies serving were dressed in white; with blue and gold caps. The flowers were beautiful, and were also in the color scheme as far as it was possible. Nine of the original members of the pioneer organization were present. These were presented with flowers. An exhibition of the work accomplished during the Work and Business Meeting added to the pleasure of the occasion.

Boise Stake:

AN interesting story of Relief Society activities in Boise came to the office. In the late Summer the Boise Stake Relief Society held what was called a dollar day in every Relief Society throughout the stake. Each ward was requested to take part in this, and plan a social, to which every L. D. S. woman in the community was invited. Each Relief Society sister was invited not only to enjoy the party, but to bring \$1.00 with which to renew her subscription to the *Relief Society Magazine*. Some of the socials were held in the park, some in the local meeting houses, but all were very successful. The programs were interesting and games and refreshments added to the pleasure. The stake board offered a banner in blue and gold as the award to the ward having the highest percentage of subscriptions according to the en-

rollment. This banner was won by the Melba Ward. It was felt that the day was most successful, and the results very satisfactory regarding subscriptions to the *Magazine*.

Some very fine Washington Bicentennial programs were given in this stake. Among them was that of the Relief Society stake board, which held its celebration on February 22, at 3 o'clock, at the home of the President, Mrs. Mary C. Martineau. Mrs. Mary C. Allred, dressed as a Colonial lady, served cherry pie. Greetings were exchanged, and each member contributed a wise saying of George Washington, to be told to the children. The board then repaired to the Stake Tabernacle grounds, where the tree which was planted in honor of the "father of our country" was dedicated by President Heber Q. Hale. Before offering the dedicatory prayer, and while the sisters stood in a circle around the tree, President Hale spoke of the message and the high standard of the service of George Washington to his country.

Oquirrh Stake.

ON September 16, 1931, the Relief Society of Oquirrh stake held its third flower show at Pleasant Green. On account of lack of water, and dry weather, many doubted that it would be possible to raise any flowers for display, but the blossoms were wonderful. Three hundred and ten entries filled the long white-covered tables with flowers that were exceptionally worthy of our praise. The Relief Societies have endeavored to have bouquets at all Sacrament services. This was encouraged by giving rose bushes for prizes. In response to the request of President Louise Y. Robison, all the wards planted trees this Spring.

Notes to the Field

Honor Roll

WE regret that we cannot give full credit to all our agents who have succeeded in getting from 75% to 100% mag-

azine subscriptions, but some failed to give full information. We publish herewith the list as sent in by our agents.

Stake	Ward	Enroll- ment	No. of Sub.	Per Cent	Agent
Los Angeles	Maywood	33	29	90	M. Maud Ritter
Los Angeles	Long Beach	113	85	79	Effie Jenson
Los Angeles	Huntington Park	60	48	80	Zilla Major
Los Angeles	Home Gardens	72	67	93	Louisa L. B. Evans
Los Angeles	Adams	95	76	80	G. E. Binns
Big Horn	Lovell	90	70	75+	Mrs. Earl Asay
Union	Le Grande First	...	...	76	Emma Stringham
Union	Imbler	...	...	75	Ruth Westenskow
San Francisco	San Francisco	...	...	100	Caroline B. Ranck
San Francisco	Richmond	...	...	100	Nina Faucett
San Francisco	Oakland	...	...	100	Julia Searle
San Francisco	Burlingame	...	...	100	Mary Kroman
San Juan	Blanding	128	129	100+	Mary E. Lyman

Text Books for 1932-33

WE call our officers' and members' attention to the fact that all text books needed for our studies for 1932-33 are now available. The text for the course in literature is *The Delight of Great Books* by John Erskine, price \$1.50 postpaid. The texts for the social service course are *White House Conference, 1930*, 60c postpaid, and *Booklet on Habits, Booklet on Growth, Booklet on Personality*, 25c postpaid for the complete set of three booklets. Send orders for these books to the Na-

tional Woman's Relief Society, 28 Bishops Building, Salt Lake City, Utah.

The text for the theological work will be the *Doctrine and Covenants*. Practically all our officers and members will have this text, but if any desire to secure new copies, they may be had from the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, at \$1.00 postpaid for cloth binding, and \$2.50 postpaid for full leather binding.

Prohibition

THE cause of prohibition has received great impetus from Dr. Poling and his associates who have been campaigning most vigorously throughout the country in its interests. A short time ago the West was favored by hearing

these people give facts showing the benefits of prohibition and making pleas for the continuance of the Eighteenth Amendment.

In order to help in this campaign, the General Board have secured pamphlets, "Prohibition Facts,

Questions and Answers," compiled for the Allied Forces for Prohibition by W. G. Calderwood, and are sending a copy to each stake and ward Relief Society president.

The Board is anxious that our officers become actively interested in the great prohibition movement. Our stake presidents should bring this pamphlet to the attention of their ward officers and urge that the people be educated along these lines. If it is deemed advisable, meetings could be called this summer and pledges signed. It is the earnest desire of the General Board that these pamphlets shall be read carefully and used in the ward organizations so that our people will have

definite information regarding the value of prohibition and know that notwithstanding the fact that there have been great abuses that the Eighteenth Amendment has been productive of much good and has lessened materially the consumption of liquor. Crime has decreased, savings accounts have increased, and there have been more happy wives and mothers.

If more copies of this little pamphlet are desired, they may be secured for \$1 a dozen, or 10c a copy, postpaid, from the Allied Forces for Prohibition, 986 15th Ave., S. E., Minneapolis, Minnesota; or from 419 Fourth Avenue, New York City, N. Y.

My Beloved

By Phyllis Hodgson Holbrook

*This poem received first honorable mention in the
Eliza Roxey Snow Poetry Contest*

Yon snow-capped peak that rises high,
So cold and white against the sky,
And dwells in heights sublime,
Is like the love that I have known
Since first I called your soul my own,
To keep through ages' time.

Yon vivid sunset's ruddy fire
Is like the heat of my desire
Your earthly love to hold;
It paints the earth with rosy glow,
But now the crimson, burning low,
Is leaving just the gold.

The finest story I can find
Does not enthrall me like your mind,
And poems seem less divine.
The sweetest music, greatest art
Do not beguile me like the heart
That beats in tune with mine.

So when we reach the solemn sea
That lies between Eternity
And life's departing strand,
When dusky shadows gather near,
I shall not hesitate nor fear,
For you will hold my hand.

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

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	President
MRS. AMY BROWN LYMAN	First Counselor
MRS. JULIA ALLEMAN CHILD	Second Counselor
MRS. JULIA A. F. LUND	General Secretary and Treasurer

Mrs. Emma A. Empey	Mrs. Amy Whipple Evans	Mrs. Ida P. Beal
Miss Sarah M. McLelland	Mrs. Ethel Reynolds Smith	Mrs. Katie M. Barker
Mrs. Annie Wells Cannon	Mrs. Rosannah C. Irvine	Mrs. Marcia K. Howells
Mrs. Jennie B. Knight	Mrs. Nettie D. Bradford	Mrs. Hazel H. Greenwood
Mrs. Lalene H. Hart	Mrs. Elise B. Alder	Mrs. Emeline Y. Nebeker
Mrs. Lotta Paul Baxter	Mrs. Inez K. Allen	Mrs. Mary Connelly Kimball
Mrs. Cora L. Bennion		

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor	MARY CONNELLY KIMBALL
Manager	LOUISE Y. ROBISON
Assistant Manager	AMY BROWN LYMAN

VOL. XIX

JUNE, 1932

No. 6

EDITORIAL

The Close of Our Season

ANOTHER Relief Society season has winged its way past, leaving a wonderful record of accomplishments. We believe that it has been the most successful in our history. The lessons have been given better, and more have participated in the discussions. The spirit of love and peace and goodwill, so characteristic of Relief So-

ciety gatherings, has been felt everywhere. Most organizations have had more calls for assistance, owing to the unemployment situation, but the help needed has been supplied wonderfully well. We extend appreciation for the loving, devoted and efficient work our officers and teachers have accomplished.

Preparation for 1932-1933

In preparation for next season all our members should read Dr. Pack's address in the May Magazine, page 311. They will then find that the *Doctrine and Covenants* will be our text in the theological department next year. We suggest that all re-read this volume during the summer, marking passages that especially appeal, and paying attention to the special messages it contains for the people today.

It would be well also to secure Erskine's *The Delight of Great Books*, reading it carefully, and as far as possible reading the books about which he has written chapters.

We also recommend that our officers and members, as far as possible, secure the texts for the social service lessons, *The White House Conference*, 1930, and the pamphlets on *Personality*, *Habits*, and *Growth*.

If these books which are to be

used for our courses of study next year are read leisurely this summer, our officers, teachers, and members will have a splendid background for their lesson work.

These books may be secured from the General Secretary, 28 Bishop's Building,

Salt Lake City, Utah. The prices are:

The Delight of Great Books, by John Erskine, \$1.50, postpaid.

The White House Conference, 1930, 50c, postpaid 60c.

Booklet on Personality, Booklet on Habits, Booklet on Growth, 25c postpaid, for the complete set of three booklets.

Flag Day

THE hopes and aspirations, the joys and sorrows, the romance and chivalry, of the human race are symbolized in flags.

"We find their origin in Divinity itself, when Jehovah, after the Flood, unfurled in the heavens the first flag—the multihued banner of the rainbow—as a signal of danger passed, of safety assured.

"Mortal man, since that time, has in his humble, earthly way, used emblems and banners of various kinds to express his hopes, his ideals, his struggles, his accomplishments."—From *The Flag of the United States, Its History and Symbolism*, by Col. James A. Moss.

ON June 14, 1777, the Continental Congress in Philadelphia adopted the following resolution:

"Resolved, That the Flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field representing a new constellation."

Changes were made before the flag as we have it today was decided upon. On April 4, 1918, Congress enacted the following law:

"That on the admission of every State into the Union, one star be added to the union of the Flag; and that such addition shall take effect on the Fourth of July next succeeding admission."

THE flag of the United States stands for freedom and equality. On June 14, 1777, when the flag was adopted, the act prescribed "that the union be thirteen stars, white in a blue field representing a

new constellation," symbolizing stars in the heavens, a nation dedicated to personal and religious liberty, "signalling to mankind the birth of the first nation on earth dedicated to personal and religious liberty; a sanctuary to which men and women the world over, oppressed because of religious or other beliefs, might take refuge and enjoy 'Life, Liberty, and the pursuit of Happiness.'"

Well may people with bared heads reverently bow in homage as the flag passes by. It is beautiful. It stands for so much. The sun never sets on the American flag—it waves over nearly four million square miles.

June 14th has been publicly observed in the United States as Flag Day, since 1897.

This year 1932 a greater observance than usual is being given to Flag Day, June 14, because of the Washington Bicentennial. The American Flag Day Association have announced Flag Week June 12 to June 19. During this period all organizations civic, social fraternal and business are being asked to have a patriotic program with something pertaining to the history of the Flag and reverence for it.

June 14, this year occurs on Tuesday, a regular Relief Society day, and the attention of all officers in charge in the several wards is therefore called to this matter. The General Board suggests that the Flag be displayed at the meeting.

To every loyal American there is no flag like the Stars and Stripes, and his heart beats ecstatically as he sees it unfurled. The Stars and

Stripes should wave to the breeze on this day, not only from public buildings but from every home, for every true American loves his flag.

Summer Socials

WE note in reading *The Paris Post* that the Paris Second Ward Relief Society during the past summer, conducted a series of well-planned socials. The programs were educational as well as recreational, and their central theme was nature lore. A friendly contest between the "bees" and "butterflies" in identifying leaves from trees and shrubs growing in the vicinity of Paris gave zest to the July social, which was held in the ward hall. The August social, a lawn party, was held on the tabernacle grounds where a demonstration of wild flowers, hedges, mosses, and ferns grown in the valley was given. The group was then divided into "ants" and "beetles" and a nature lore hunt was engaged in. One group collected fifty-seven varieties of

plant and insect life, while the other collected forty-nine specimens. At the September social, a demonstration of seeds that roll, seeds that creep, seeds that float on water, seeds that slide over the snow, seeds that sail through the air on broad wings, and seeds that fly, were shown, and a study of rocks and rock plants was engaged in. During each gathering, community singing of cheer songs, readings, solos, choruses, and a few games were enjoyed. The ward was divided into three groups, one of which served delicious refreshments each month.

We are always delighted to see our wards and stakes show initiative and do things that draw in their members, interest them, and give them a new zest in life.

Father's Day

THOUGH not so widely celebrated as Mother's Day, the third Sunday in June is beginning to be recognized as Father's Day. It has great possibilities. Fathers have done so much for their children and comparatively little has been said in appreciation. Everything they do is taken for granted. This day, set apart in their honor, will remind their children that they owe

a debt of gratitude to their fathers and that they should express their appreciation for his loving care and his many sacrifices. We wish that every father's heart could be gladdened on this day by personal visits from his children where possible, and where they are too far away, that they will remember him by having cards or letters or gifts reach him by Fathers Day.

"Pioneer Songs"

THE daughters of the Utah Pioneers deserve great credit for the very fine book, "Pioneer Songs"

which has been compiled by them and arranged by Alfred M. Durham. The book contains a "collec-

tion of songs used by the pioneers in route to and in the early settlement of the West" and also "songs inspired and composed by the pioneers in memory of their experienc-

es." They are selling the book at \$1.25, which is less than the cost of production. We are sure that this book will find a welcome place in many of our homes.

Mother's Radio Hour

FROM 10:30 a. m. daily excepting Saturday and Sunday, KSL is giving expert advice to women regarding their problems. This is a wonderful opportunity for mothers

to get the information they desire without cost, for they can ask KSL for the subjects they would like discussed, and present questions to be answered.

A Home-Made Rose-Jar

By Jessie M. Robinson

IN making a rose-jar the first thing necessary is the jar. This may be purchased in the five-and-ten or any oriental or crockery ware store. The plain glazed ones are most attractive.

First, drop five drops of oil of rose geranium in the empty jar, adding one drop of glycerine to prevent evaporation; and when the drops are in the bottom of the rose-jar gently tip the jar from side to side for a few minutes. Now drop in a few partly dried rose petals. Moist ones will grow musty. Cover the jar with its cover or covers, shake, set away and do not open until next day.

Meanwhile dry all the rose leaves you can. After pulling the petals off your roses, lay them out in the sun and let them curl slightly. After a day's drying, drop them into the jar; cover, shake, and let stand again. According to the size of the jar, add a handful or teacupful of rose leaves each day until the fourth, then pour one to three drops of oil of rose geranium upon the leaves, and a teaspoonful of alcohol. Continue this routine until the leaves

have quit settling, then add a teaspoonful of ground cloves and a teaspoonful of ground cinnamon. Do not have the jar too full, as then it cannot be stirred, and it is in the stirring that the sweetness comes forth in winter. Finally turn all the leaves out in a china dish, and add to the jar one drop of glycerine and three drops of oil of rose (synthetic); this last may be omitted if too expensive.

Push back the rose leaves, on top of the mass pour a tablespoonful of alcohol and three to six drops each of oil of lavender and rosemary; add one ounce of Tonka bean in powder and two ounces of Iris.

Now cover your jar well and set it away. In three days open it again and stir it. Repeat every three days for a month, and you will, at the end of that time, have a rose-jar that is complete, one that will send out its fragrance through the room all winter, and which, when open, will fill the whole house with a soft, sweet scent, invigorating and delightful, redolent of the summer rose garden.

Relief Society Texts

For 1932-33

* * * * *

LITERARY TEXT—

“The Delight of Great Books”

by John Erskine, \$1.50 postpaid.

SOCIAL SERVICE TEXTS—

“White House Conference, 1930”

60c postpaid.

“Booklet on Habits”

“Booklet on Growth”

“Booklet on Personality”

complete set, 25c postpaid.

Send orders to

National Woman's Relief Society

28 Bishop's Building, Salt Lake City, Utah

MORE for YOUR MONEY

No matter what you may purchase it is but natural that you should desire the utmost value for your money. When making an investment over a period of years special care should be taken to assure yourself that you are getting absolutely the very best to be had.

When you obtain a Beneficial policy you become a part of the company and share in the net earnings each year. The one great exclusive feature,

*Participating Insurance
At Low Non-Participating Rates*

has sufficient merit, to convince the most skeptical—there is more value per dollar in Beneficial Life Insurance.

The **BIG HOME COMPANY**

BENEFICIAL LIFE INSURANCE CO.

HOME OFFICE: SALT LAKE CITY

HEBER J. GRANT, President

E. T. RALPHS, General Manager

BENEFICIAL PREMIUMS ARE USED TO BUILD UP THE WEST

When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XII

JULY, 1932

No. 7





SPECIAL FOR JULY

MITCHELL'S SPECIAL PERMA-
NENT. Regular \$4.50 for **\$3.75**
Latest Croquignole Wave with
Ringlet Ends **\$4**

All the
curls
needed.

\$3⁰⁰

Latest With
Beautiful
Ringlet Ends

Any
Style.

DUART

DUART OIL TREATED WAVES **\$4.50**
Famous Mitchell. Special
Virgin
Wave **\$5**

SHELTON OIL OF TULIP WOOD \$5.50

No matter what you pay at Mitchell's for a permanent wave it is not a cheap one.
Only first class standard supplies used.

MITCHELL'S BEAUTY SHOPPE

Medical Arts Bldg.

Wasatch 10316

SUGARHOUSE BEAUTY SALON

1053 East 21st South

Sugarhouse

Hyland 8553

For the convenience of our Ogden patrons we will operate The Perry Beauty
Shop under the name of Mitchell's Beauty Shop No. 3.

MITCHELL'S BEAUTY SHOP NO. 3

David Eccles Bldg.

Ogden, Washington and 24th

Phone 760

Do You Know?

That for \$400.00 today, you can select prominent stocks which in 1929
sold for \$5000.00.

CAN YOU BUY ANY HOME—ANY WHERE for \$400.00 today which
sold for \$5000.00 in 1929.

Every Dollar

Invested in this Society in 1929 is worth today 100 cents.

BECAUSE

All our funds are invested—Exclusively in 1st mortgages on some one's
home—THE CASTLE OF THE AMERICAN FAMILY.

DESERET BUILDING SOCIETY

44 South Main Street

Salt Lake City, Utah

OLD RELIABLE PEOPLE'S COMPANY

Assets over \$2,000,000.00

Regular Dividends for 26 Years

When Buying Mention Relief Society Magazine

No. 68 Ribbed Lt. Wt. Cotton \$.75
 Knee Length, $\frac{3}{4}$ Length Legs or Old Styles.
 No. 74 Ribbed Lt. Wt. Fine Lisle 1.00
 No. 64 Light Med. Wt. Bleached Double Back 1.19
 No. 62 Med. Hvy. Wt. Bleached Double Back 1.29
 Super Non-Run Rayon Elbow and Knee Length 1.29

In ordering garments please state if for men or women, and if old or new styles are wanted, also state bust, height and weight of person. Marking 15c. Postage prepaid. Special—When you order three pairs of garments at one time we allow you a 15% discount on third pair only.

Cutler's
36 So Main *Service Since 1877*

SALT LAKE CITY, UTAH

Complete Suits for Men and Women—Children's Clothing a Specialty
 Prompt and Careful Attention to Mail, Telephone and
 Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

GENERAL BOARD RELIEF SOCIETY

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286

29 Bishop's Building

Salt Lake City, Utah

**TO STAY
 YOUNG**
*Cook
 Electrically*



Life holds too much for the modern housewife for her to be tied down to an old fashioned cook-stove. The cooking of foods on an **AUTOMATIC ELECTRIC RANGE** is so clean and simple that hours of leisure are added, and a woman's youthful appearance is greatly preserved. . . And foods are more healthful, for mineral salts and vitamins are preserved.

HAVE AN ELECTRIC RANGE IN YOUR HOME TODAY

UTAH POWER & LIGHT CO.

Efficient Public Service

When Buying Mention Relief Society Magazine

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

July, 1932

No. 7

CONTENTS

Twin Falls in Oregon Woodland	Frontispiece
This is the Place	Vernald William Johns 385
A Shrine is Made	Fay Ollerton 387
Memories	Christie Lund 389
Eve, Mother of the Race	Willard Done 390
Two Poets of State Street	Annie Wells Cannon 393
The Silent Message	Grace Jacobsen 396
Keziah Jane Butler Redd	Ellen R. Bryner 397
A Desert Conquest	Ethel Melville Sorensen 400
Agnes Macphail	Frank Steele 405
Alice D. Pitt	Genevieve R. Curtis 406
Washington	410
The Sheep Queen of Idaho	Cora Carver Ritchie 411
The Word of Wisdom	Wilmer Barnett 414
We Have Come Back	Larene Pearson 417
The Lady of the Lake	Glen Perrins 420
Mohandas Karamchand Gandhi	Vilate Elliot 421
First Home of George Washington	Glen Perrins 426
Mary Ann Udall Stewart	Louise Bliss Stewart 427
Margaret Emma Compton Smith	Mary E. Able 429
Happenings	Annie Wells Cannon 430
Margaret Shippen	Jensine Johannesen 432
Story of a Bridge	Emma Masheer 433
Music	Ivy Williams Stone 434
Notes from the Field	435
The Village Church Spire	Eunice I. Gardner 441
Editorial—The Nation's Birthday	442
June Conference	443
Be Prepared	444

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

Troy

LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

L. D. S. GARMENTS
FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|---|---|
| No. 1 New style, ribbed lgt. wgt. Mercerized. An excellent Ladies' number .....\$1.00 | No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.. 2.25 |
| No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.10 | No. 6 Light weight garment. Ladies' new style. Silk Stripe .95 |
| No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style 1.25 | No. 7 Light weight Spring and Autumn garment. Men only 1.00 |
| No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 1.75 | No. 8 Light weight silk for ladies only, new style only 1.00 |
| | No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.50 |

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missionaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

One-Half Block South of Temple Gates

28 Richards Street

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

- | | |
|--|---|
| 464 Fine Ribbed cot. ....\$ .95 | 38 Lt. Wt., combed cot.....\$1.35 |
| 144 Spring needle, combed cot..... 1.00 | 105 Med. Lt., Unbleached cot. 1.35 |
| 508 Gauze Wt., comb. cot. ladies..... 1.15 | 252 Med. Wt., Firmly Knit cot. 1.45 |
| 203 Med. Lt., Bleached cot. 1.25 | 282 Fine Crepe, ladies 1.65 |
| 98 Special Rayon, ladies..... 1.25 | 306 Run resisting Rayon 1.75 |
| 228 Med. Lt., Rayon Striped..... 1.35 | 527 Rayon plated, over comb. cot. 2.35 |

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

"Repeat the words the defendant used," said the lawyer for the plaintiff in a case of slander.

"I'd rather not," said the witness timidly; "they were hardly words to tell to a gentleman."

"Ah," said the attorney, "then whisper them to the judge."

A number of raw recruits were being drilled for the army in England recently, and an old couple whose son was among them had gone to watch.

"Isn't it a grand sight, pa?" murmured the old lady. "And just look: they're every one of them out of step but our son John."

During a concert tour of the late Theodore Thomas and his celebrated orchestra one of the musicians died, and the following telegram was dispatched to his parents:

"John Blank died suddenly today. Advise by wire as to disposition."

In a few hours the answer was received: "We are heartbroken, his disposition was a roving one."

"I wouldn't o' had no trouble wif de constable ner nobody," said Mr. Erastus Pinkley, "if it hadn't been foh woman's love ob dress."

"What has dress got to do with it?" asked the jailer.

"Well, my womenfolks, dey wahn't satisfied wid eatin' de mos' ob de chicken. Dey had to go an' put 'de feathers in deir hats an' p'rade 'em as circum-circumstantial ebidence."

"Do animals possess the sentiment of affection?" asked the teacher of small Margaret.

"Yes, ma'am, almost always."

"Correct," said the teacher. Turning to young Harold: "And now tell me what animal has the greatest natural fondness for man?"

With but a slight pause the little fellow answered: "Woman."

A well-known New Jersey doctor was playing golf with a well-known New Jersey minister.

"Well, what are we playing for?" asked the doctor.

"Why' it's rather out of my line to put up anything," replied the minister.

"Well," insisted the doctor, "we ought to play for something; so I'll put up a pill and you put up a prayer."

Sandy had an eye for beauty, but he married Tina purely because he knew she would make him a good wife.

His cousin, who had never seen the bride, met him in Glasgow not long after the marriage. "I suppose Tina is a handsome lass?" he said. "I ken ye've gude taste, Sandy."

"Aweel," said the bridegroom, cautiously, "she's the Lord's handiwork, Tammas; I'm no' prepared to say she is His masterpiece."

"The hesitating, *Hamlet* type of man had best keep out of finance," said Mr. Lawson at a recent dinner. "I had a boyhood friend of the type I mean—a fellow named Grimems. He was a falterer, a doubter of the most exaggerated sort.

"One evening I stopped to call on him and found him in a deep study, bent over a white waistcoat lying on a table.

"'Hello, Grimes,' I said. 'What's the trouble?'

"'This waistcoat,' he replied, holding the garment up to view. 'It's too dirty to wear, and not dirty enough to send to the laundry. I don't know what to do about it!'

Young Mrs. Scott was attending her first ball-game. The home team was doing well that day, and for a time she patiently endured her husband's transports and his brief explanations. But when, amid the cheering, howling crowd he sprang upon the seat, waved his new straw hat three times around his head, and almost shattered it on the fat man in front, Mrs. Scott exclaimed:

"What on earth's the matter, John?"

"Why, dearie," he answered, as soon as he could get his breath, "didn't you see the fielder catch that ball?"

"Of course," said young Mrs. Scott disgustedly. "I thought that was what he was out there for."

This is the Place

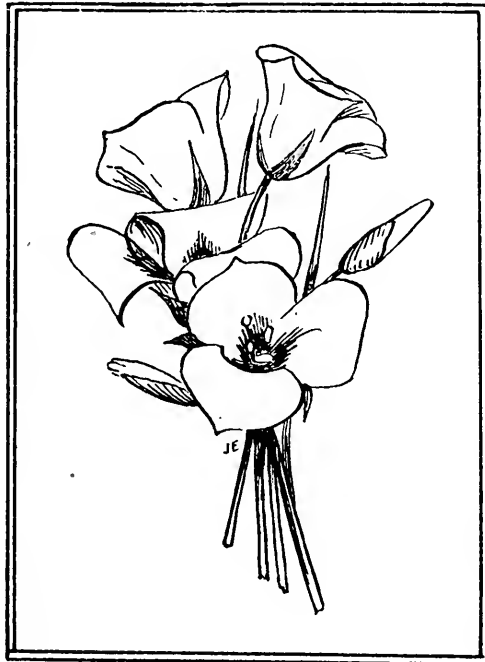
By *Vernald Wm. Johns*

This is the place—

Though told by human lips the words made known
To men of earth truth held by heaven alone:
Declared that yonder barren desert soil
Was deep to plow and would reward their toil
With bounteous stores of hay, of fruit and grain,
When mountain streams had quenched its thirst for rain;
Predicted that the latest frost of spring
No vine would blight, that autumn would not bring
Cold winds to chill too soon the fruited tree
And nullify the gains of industry;
Avowed that here all foes they would withstand,
Of homes or lives, or pests of crop or land,
That wooded hills and scattered valleys long
Would house and feed and clothe an empire strong.

This is the place—

A line with prophecy in each terse word—
Prophetic breath that rocks and seasons heard,
As though it were command they must obey,
And hearing, stirred to meet their dawning destiny.





TWIN FALLS IN OREGON WOODLAND

THE Relief Society Magazine

VOL. XIX

JULY, 1932

No. 7

A Shrine is Made

By Fay Ollerton

A FIT place for the father of our country is Mt. Vernon. In 1932, its porches and pillars stand in white contrast to the lush green meadows; its hallways are polished, its mirrors shining; and its flower gardens are perhaps more lovely than in the days when Martha Washington's boxwood hedge was imported from England. If the great General could return, he would feel that he had indeed come home.

But Mt. Vernon has not always been ready to receive its master. In the years following Washington's death, the plantation began to deteriorate. The paint peeled off, the porch floors sagged, and the fields lay half neglected. People still made pilgrimages, but they began to wonder if the old house had ever been as glorious as legend would have it.

In the middle part of the nineteenth century, it was the custom for the steam packets of the Potomac to toll their bells and slow down their engines as they passed Mt. Vernon. And it was the custom, too, as the bells tolled, for Negro venders to come on deck crying out that walking sticks could be bought that were made from the trees planted by Washington. Photographers would call out in harsh voices that

for a few cents a person could go ashore to have his picture taken by Washington's tomb. America was still adolescent, and she had not altogether learned the beauty of respect for sacred places.

Then one night late in 1853 something happened that was to bring about the restoration of Mt. Vernon and make it forever a shrine for America and for all the world that believed in the democracy of man.

A South Carolina lady, once a member of the Virginia Byrds, but now Mrs. Robert Cunningham, rode down the Potomac one moonlight night. As the bells tolled she saw Mt. Vernon, its shabbiness cloaked in the silvery light. She thought of Washington but her dreams were interrupted by the cries of the venders. It seemed to her that the decaying plantation was a thing of which her country should be ashamed. Even after she reached home the mood persisted. It finally vented itself in a letter to her daughter, Ann Pamela.

Ann Pamela was a sensitive and intelligent young lady who had endured years of ill health and who had hopes of nothing better in the future. When her mother's letter arrived, she was under the care of a Philadelphia physician. Part of the

letter said: "I was painfully distressed at the ruin and desolation of the home of Washington, and the thought passed through my mind: Why was it that the women of his country did not try to keep it in repair, if the men could not do it?"

Why not, wondered Ann Pamela.

She sat down to write a letter that was soon to become famous. It was dated December 2, 1853, and it began: "To the ladies of the South! Can you still stand with closed souls and purses, while the world cries 'Shame' on America?—suffer Mt. Vernon, with all its sacred associations, to become—as it is spoken of, and is probably—the seat of manufactories and manufacturers? * * * Oh, it cannot be possible!" At the end she signed "A Southern Matron."

The letter caused much talk in South Carolina and brought three hundred dollars from the neighboring women. However, \$200,000 were needed to purchase Mt. Vernon from John Washington. Ann Pamela wrote more letters, and more southern ladies sent money. Up in Boston, Edward Everett began talking about the southern ladies and the New England ladies saw no reason why they should not help. It was not long before all the states were joining the Mt. Vernon Ladies Association.

It is a long story—this one of Ann Pamela and how she purchased Mt. Vernon—and most of it must be slighted in this retelling. While the money was being raised there came a "depression" said by history to have been darker and longer (to the present date) than our own. At first John Washington was loath to sell to the Association, and there was opposition from many factions. Ann Pamela was ill and sometimes wrote her appeals while she was

strapped to a couch. But in 1858 Mt. Vernon was bought. It belonged to all the people of the United States, not to one state alone as many Virginians had long hoped.

Yet the purchase was but one step. Mt. Vernon must be restored. Before the work was fairly started the Civil War was on. Years passed and there was very little money for Ann Pamela and her ladies. When she could do no better, she lived at Mt. Vernon, supervising the Negro laborers from her couch. Time passed and wealth and wealthy women came into the Association. Each state took over some task of restoration. Gifts poured in. Pictures, mirrors, tables, and clocks that had belonged to Washington were returned. There was even a gift from a king of France who had gone before the guillotine. It was a beautiful rug that Washington had never seen.

In 1875 Ann Pamela Cunningham died—died before she could write the record of her achievement. But the work went on. Mrs. Hearst of California built a wall to protect the land from the inroads of the Potomac. Thomas Edison helped plan the lighting system. One of the most efficient fire prevention systems in the world was installed and parts of it so skillfully hidden among the shrubs and flowers a fire chief of a great city could not see it and wrote an indignant letter about allowing Mt. Vernon to be subjected to fire.

Colonel Harrison Dodge came to live at Mt. Vernon as a resident superintendent in 1885. Ever since that time he has used the utmost care in preserving the beautiful home and aiding in its restoration. Not so long ago he was standing in the General's room with its low ceilings and its great four-posted

bed. He looked at the rough plastered walls. It seemed strange to him that Washington, who had worn a blue coat lined with red satin, a white satin waistcoat, and gold buckles at his wedding and who had placed much stress on the dignities and formalities of life, should be content to sleep in a room with these plastered walls. The Colonel tapped the wall. A piece of plaster fell down, and he found the remains of paper. The color was gone and the pattern was dim, but there remained enough for the Colonel to see that it was a landscape design—pond, house, and sunset.

Then began a search. He wrote letters to every one in America and in foreign countries whom he thought could help him. His appeal was broadcast from movie houses. Just as he was beginning to despair, he visited in Baltimore and told his story. An old lady listened. "Just a minute," she said, and disappeared. When she came back she carried a portfolio. "I have the paper you want," she told the astounded man.

She had visited Mt. Vernon with her parents when she was a small girl. The ill-kept place repelled her; it was hard for her to realize

that the Washington of her stories had lived in such a home. She wandered away from her parents, and an old negro servant asked her if she would like something that had belonged to the "big General." He gave her a piece of wall paper, and it lay in her portfolio all these years.

With that clue Colonel Dodge was able to locate a Buffalo paper manufacturer who knew of an old New England house that had a room covered with almost the identical paper. The Colonel visited the house and found that the paper was blue in color. And so Washington's bedroom was covered in time for the 1932 celebration.

Colonel Dodge has lived at Mt. Vernon so long that he has become part of the place. Now and then he says, General Washington comes back, dressed in his old brown suit that he used to wear about the farm. The General, like the great realist history credits him with being, wants to know how things are getting along. And Colonel Dodge answers for the Mt. Vernon Ladies Association and for the American people that everything is as it should be at Mt. Vernon.

Memories

By Christie Lund

Will there always be sad memories, like these,
White, wistful memories that come with spring,
As gentle as the first damp April breeze,
And poignant with the pain lost rapture brings?

Will there always be this picture 'gainst my eyes,
Of just the way winds mussed your tawny hair?
Will I always see the blueness of the skies
Caught in your eyes—as you stood smiling there?

Will there always be sad memories like these
When spring romps in, forgetful of old pain?
Or will I know, like spring, rebirth of peace,
And cease to yearn for other springs in vain?

Eve, Mother of the Race

By the late Willard Done

IN the Biblical account of creation, the setting for the origin of the human family and the events immediately following was the Garden of Eden, with its beauty and charm and peace and holiness. It was as if God had placed environments for the Man destined to be the progenitor of the race, akin to those enjoyed by the angels in heaven, so that the relationship of mankind to God would be the first and strongest impression made on the mind of primal man. To be created expressly in the image of God, to be placed in immediate communication with Him, and to enjoy surroundings of heavenly character and be possessed of the innocence and purity of celestial beings, was the rich heritage that God bestowed at once on the first man, Adam. With this heritage was man formed out of the dust of the earth; and into his nostrils God breathed the breath of life, and he became a living soul with dominion over the beasts of the field, the fowls of the air, and every creeping thing.

This was the crowning act of creation, for which all previous labor had been preparatory. For there would have been no object in the creation of the earth and all the beautiful things it contains, and its marvelous variety of plant and animal life, unless it had been followed by the placing of the children of God on the earth, to live their lives, endure their trials, achieve their triumphs, and gain the salvation of the Lord. The crowning act of the sixth day fully justified the previous works of creation. Furthermore, like all the other works of God it

was declared to be good—fit and pleasing in Jehovah's eyes—not yet contaminated with the evil later to be visited upon the earth.

TO Eve, "the mother of all living," was entrusted the great mission of founding the human family and peopling the earth with the sons and daughters of God. She set for all her daughters the true standard of wifely and motherly love and devotion. The profound truth, "It is not good for man to be alone," supplemented by Paul's declaration, "Neither is the man without the woman, neither the woman without the man, in the Lord," is full warrant and reason for woman and her wonderful mission as companion, wife, mother. Therefore, the Lord said, "I will make an help meet for him."

THE account of the creation of Eve and her loving greeting by Adam is suggestive of the holiness and perpetuity of the marital union. Adam was living in primal security and innocence in the Garden of Eden when the promised companion was given him. One writer has well said that Eve was not taken from Adam's head, in token of authority over him, nor from his foot, in symbol of subserviency to him, but from his side, in witness of mutual equality and love. When she was brought to him and he "hung over her enamored," he said, "This is now bone of my bone and flesh of my flesh. * * * Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

To treat fully the life and character of Eve, the first to undertake the great adventure of wifedom and motherhood, or to analyze the motives that led her steps into the untried and unproved domain of woman's sphere and mission, is perhaps beyond the scope of this review or of any man's judgment. It is enough to know that what she did has been made to fit into God's great plan for the perpetuation and ultimate redemption of the race. If she was led by woman's impulsive and adventurous spirit to be the first to contravene one of the express commands given of God, it was but the manifestation of the characteristic that has caused woman in all ages of the world to do and dare and hazard and suffer more than man, for the creation and protection of human life. If punishment for the act was deserved, it was fully accomplished in the sorrow and suffering and sin and death it entailed.

Yet it was promised her forthwith that full atonement for the transgression would be made through her own seed, who in God's due time would "bruise the serpent's head." And at the same time a means was provided and definitely promised, whereby Adam and Eve and their children could pay the individual penalty of the breach of law, the man through his work in overcoming adverse conditions, with resultant strength and triumph, and the woman through the sorrows and sufferings and incomparable glory and joy of child-birth. For it is out of toil and endurance and suffering that reward and glory must always come.

There has been a deal of comment, both serious and flippant, on the fall of man and the mental attitude of Adam and Eve when con-

fronted with their sin. The reason for any doubtful or adverse comment does not appear. Both were perfectly frank and direct in their explanation of the incident. Nor does the derision sometimes affected by scoffers at Adam's explanation of his action, seem at all justified. He told the simple truth. "The woman thou gavest to me, she gave me of the tree, and I did eat," was his direct statement. There was no excusing himself or throwing blame on Eve. As Paul clearly says, "Adam was not deceived." He evidently knew the nature of his act and its consequences. But he was willing to be "in the transgression," although not deceived, in order that he might remain with Eve and they together fulfill the great commandment, "Be fruitful, and multiply and replenish the earth." If Eve by her transgression had forfeited Eden, Adam was willing to make the same sacrifice in token that their union was inviolate. God had joined them together for a holy purpose, and nothing must be permitted to put them asunder.

Eve was equally frank. The serpent had beguiled her into taking the forbidden fruit. She offered no further excuse—attempted no extenuation. She had yielded to temptation, and she made no attempt to evade the fact or its consequences. She accepted the pronouncement of her punishment, and with her husband went out of Eden to take up the tasks and overcome the difficulties of the outer world. Both knew something of the nature of these tasks. The earth had been cursed for their sakes. Thorns and thistles should it bring forth, and in the sweat of the face they were to eat bread till their bodies should be called back to the dust from whence they had been taken. Pain and sor-

row and sin and strife were to take the place of peace and innocence. From these tasks they did not shrink. They had a mission, to subdue the earth and to gain experience and the strength it yields; and to that mission they bent their energies.

The first family was founded and the first real home established when Eve exclaimed in triumph at the birth of Cain, "I have gotten a man from the Lord!" For the first time in the world the miracle of human birth had been experienced; and Eve was the first to know all the pain and sorrow and joy and triumph it entailed. A soul as immortal as their own they had brought into the world, as an earnest of the countless generations that were to follow, for the glory of God and the salvation of His children. The first mother had looked with joy on her first born. The crowning triumph of her life had come, worth the sacrifice even of such a place as Eden.

As Eve was the first to know the experience of human birth, so she was the first mother to endure the sorrow of death, and that in its most terrible form, the murder of one of her sons by the other. It seems to have been her lot to sound all the depths and reach all the heights of woman's experience, as if she had been destined to be an exemplar to her descendants by passing through all the joys, sorrows, glories, and humiliations that woman can know. Into her life were crowded the events which fulfilled the pronouncement following the fall. Everything there stated became a part of her experience, as it was to be a part of the lives of her daughters. Nothing could have been more grief-impelling than to know of the fratricidal deed of her first born. To lose her first two

sons, one by violent death and the other by the punishment of exile, was to sound the lowest depths of grief and humiliation. It is difficult to conceive of a greater sorrow. In her endurance of this bitterness, Eve proved herself again the heroine we have always thought her to be. And as so often happens in our griefs, the great loss was made up to her. Another son, Seth, was given her to fill, in part, the places left vacant by the murder of Abel and the exile of Cain.

And so Eve fought her fight and filled her place as the first wife and mother. Where and at what age she died the record does not state. But this very silence seems to throw around her later life the sanctity of mystery. To have been the first woman, realizing in her long and eventful life all the experiences of womanhood and earning all its rewards, was to accomplish in its fullness the mission of her sex. No greater appreciation of Eve or higher praise for her work can be given. In reverence we hold her memory as fit companion for her husband, a help meet for him, and the eternal mother of the race.

And if things earthly are typical of things heavenly, and if, as John says, "When He (the Lord) shall appear we shall be like Him," it is not too much to think that in the regeneration when all things and all persons are restored to their proper status, Eve shall stand with her husband, Adam, throughout eternity, as queen and priestess over the countless millions of her race. Herein will be glory and joy and dominion worthy of all ambition, and yet achieved through her willingness to perform in sorrow and suffering the mission assigned to her as "the mother of all living."

Two Poets of State Street

By *Annie Wells Cannon*

EVERY town has a State Street just as it has a "Main Street" only the former is usually a highway through the county and plays a second part in business and improvements, intermingling utility shops and small stores with homes and gardens. So it was in my childhood days though now the street has stately stores, apartment houses and public buildings.

Interesting indeed were the varied industries and occurrences along that long broad, dusty street, with side walks shaded by cottonwood and black locust trees. In the springtime the perfume of the white flowers of the latter filled the air with fragrance, and the fluffy white ball from the cottonwood floated in the air to the delight of the children and the discomfort of the grown ups.

By the trees along the side-walk's edge flowed a narrow creek of sparkling water, turned from the mountain stream to irrigate the gardens, making of the landscape a rather pretty picture.

About seven every morning, at the sound of a bugle, the garden gates would open, and leisurely walked out the family cow, freshly milked to join the "city herd" which was coming down the street, to be taken for the day to pastures green on the outskirts of the town. At evening time these same quiet, bovine friends slowly wandered back; again the gates were opened and they sought the shelter of the home shed ready to supply fresh milk for the evening meal. The horn of the herder blew at all the intersections giving warning for the gates to open as "the lowing herd winds slowly o'er the

lea." Of this daily scene the children never tired. Then too, they loved to linger on the way from school in the doors of the blacksmith shops, and watch the smith as he worked the great bellows and turned the coals a glowing red or made the sparks fly here and there as with his great arm he struck the melting iron on the anvil, or lifted the foot of the horse or mule to trim its foot in proper shape for the new shoe. Here the children gazed in wonderment, sometimes in fear as an animal might seem unruly or the sparks from the anvil fly a little too near.

In those days there were no paved or graded walks, and along the creeks wild flowers and grasses grew, while here and there were little springy places and moist spots full of crisp green watercress, which sometimes little girls were sent to gather for the supper table.

NEAR one of these low places stood a very pretty home, built of adobes as nearly all the houses were, but this one had a white painted portico and along the narrow walk to the gate on either side were lilac bushes. To the north of the house was a lovely garden inclosed by a board fence, as white as white-wash could make it. In this garden at eventide walked a slim, graceful lady. In the summer time when the bushes were in bloom and the trees were green, she was always dressed in white but as the days grew cooler she wore over her shoulders a scarlet woollen shawl. Near her walked a tall dark man who seemed to watch her every move and anticipate her every thought.

It was the chief delight of two little girls, when sent by their mothers to gather cresses, to creep up to the side of this white fence and through the crevices watch this pair wandering in the garden, or sitting under the trees in converse, or looking over the leaves of a book. This frail, tenderly cared for woman was the poet Sarah E. Carmichael and one of the little girls, the most curious and admiring, was Josephine Spencer who lived a little farther north in another white cottage where lilacs bloomed and locust blossoms blew.

Jote (our nickname for this little friend), was wont to say "Let's wait to get the watercress and watch through the fence. Don't you wish she'd see us and ask us to come in? You know she writes poetry and has printed a book,"—that in Jote's mind was the acme of achievement—to write poetry and print a book.

Who knows but that this adoration for a gifted woman had its bearing on her own later achievements.

"Such a beautiful mind had Sarah E. Carmichael, she needed not to go abroad for inspiration but a child of nature she read from this wonderful book, understanding her secret laws, intuitively knowing even more than nature taught her" so wrote an early friend.

When at eighteen she began sending some of her verses for publication their genuineness was doubted; people wondered that so gifted a writer lived among them yet to them unknown. She became almost idolized among her acquaintances and those to whom she gave the little volume of her collected poems, now out of print, prize it greatly. Early in her young womanhood and when it seemed life held so much promise both of fame and fortune for her,

the mind of Sarah E. Carmichael became clouded as by "the sickness of the soul" and long years along the garden paths she strolled as in a dream, seeing neither the beauties of the changing seasons nor sensing the devotions of those who so tenderly guarded and cared for her.

To the world in which once she shone so beautifully she left a few imperishable gems of thought among them "The Stolen Sunbeam" which found a place in Bryant's "Anthology of American Poets," "Faith," "The Wonder Bird" and "Dead Roses" from which we quote these beautiful lines.

Only dead roses, yet who shall re-
store them
To summer departed and youth that
is passed,
Or bring to the sadness of lives that
deplore them
A hope that is sweet as the shadow
they cast?
Roses—ah, poor blighted roses!—
yet sweeter
For trial that left you so faded and
changed—
Love passing the grave hath exist-
ence completer;
Affections death chartered are never
estranged.
I have one changless trust in the
changing, F O R E V E R
I have dreamed of an Isle in the
ocean called N E V E R
Where the souls of the birds and the
blossoms shall meet;
I have dreamed of a shore to the
soundless
D E A T H R I V E R
Where love proves its moral of
N E V E R I N V A I N;
Where 'tis not the cross, but the
crown of the giver
And the dead roses gather their in-
cense again.

Of her Western homeland she wrote these lovely lines:

Where the day that comes to this land
of ours
Finds the brightest gems and the rarest
flowers,
Where the ling'ring day when it must
depart,
Leaves the last red pulse of a broken
heart.

It is sweet to cherish the thought that the poetic spirit of Sarah E. Carmichael found a perfect setting in the heavenly circle of congenial souls.

TO those who knew this later poet—Josephine Spencer—intimately she always seemed a dreamer. From early childhood when through the cracks of the white board fence she watched another poet, she lived in a realm of fantasy. Whether walking with little friends on the hills or doing the homely household tasks at home, around her there always seemed to hover an atmosphere of imagery. Her fruitful mind would conjure plays for the entertainment of her playmates which had they been written would rank well with the cinema or radio plays of today. It seemed almost as though all through her life Josephine Spencer retained the imaginative period of childhood. That she acquired the business habit and regular routine of newspaper work was something of a marvel to those who knew her best for her soul had flights of fancy which only found expression in poetic phrase. Her stories like her poems are full of fanciful figures; where others saw plain facts and barren places she saw loveliness and beauty. An old street uneven and irregular where cows as well as man left footprints in the moist ground she clothed in such

tender verse that others saw its beauty too. This poem she called Green Street. Most vivid is the picture as one reads the lines:

Of the ways I wandered o'er,
In enchanted days of yore—
I love best a verdant street,
Traversed by my childish feet.

It was long and straight and wide,
Grass grown thick on either side
Of a road that ran between—
Thin grey rill through shores of green.

On one side a low stone wall
O'er whose rim the rise and fall
Of the wheat fields tidal flow,
Shimmered in the summer's glow.

I have trod it oft at dawn,
When along its way were drawn—
At my fancy's beckonings,
Cavalcades of queens and kings;

Princes proud and barons bold,
With a blaze of green and gold—
Came in pomp and princely state,
All to make my day elate.

* * * * *

But no longer in the dawn,
Princely retinues are drawn,
And no rush of fairy feet,
Fill the spaces of the street.

Passed the quaint and quiet life,
Blotted out in noise and strife;—
And the romance of its time,
Shut in these blind walls of rhyme.

The publication of this poem drew from the pen of a sister poet, Sarah E. Russell, a very lovely reply, two verses of which read thus:

I have read your "Green Street" o'er
and o'er,
And backward turn time's page once
more
To follow with you, while you trace,
Each well known spot in that dear place.

On the green grass by the broken wall,
By the deep pond where the moonbeams
fall.

Where oft we sat to tell of homes and
fears;
Of joys and sorrows in those bygone
years.

I see the little one dark-eyed and shy,
Timid and silent still, where strangers
sigh.

"Josie," we called her, now we read her
name,

High among those of poetic fame.

She, too, long since gone to join
the circle of immortals, has left rich
gifts behind. Perhaps now she con-
verses with this idol of her childhood
dreams, and others too, who "wrote
poetry and printed books."



The Silent Message

By Grace Jacobsen

See, in the distance yonder
Signalling to all the world
The flag of a nation's birthright
Is now from its heights unfurled.

Bars of white and crimson
Bear in their glorious fold,
Courage of patriots' life blood
Pure as the dream we hold.

Blue is the field of honor
True as the heaven above;
Hope of Columbia's future,
Flag that our nation loves.

Keziah Jane Butler Redd

By Ellen R. Bryner

THE subduing of this great western desert and the building of the mighty commonwealth we now enjoy was not man's work alone. Women, self-sacrificing, courageous women played their part in the accomplishment of that tremendous task. One of those who served willingly and with fortitude and courage was the subject of this sketch.

Descending from hardy pioneer stock on both her father's and mother's lines she inherited tendencies which produced strength of character—the power of endurance, the spirit of industry and thrift, and an ambition to do worthwhile things. Added to these there was in her makeup a deeply religious spirit and an unusually studious nature.

Keziah Jane was the third of eleven children born to John Lowe Butler and Caroline Skeen. The Butlers and Skeens were early settlers in Kentucky and Tennessee. They were hardworking and enduring people. Conditions in those frontier states at the close of the Revolutionary War demanded men and women of strength and courage to overcome the difficulties of the unsubdued wilderness.

A story is told of Keziah's father which was a test of his sense of right. It was his wedding day and, as a gift, Jesse Skeen, the father of the bride, presented them with two slaves. The young husband graciously accepted the gift and the same day gave both their freedom. Tradition says that the Butler family back from John Lowe never

held slaves though they lived for generations in slave states.

When the gospel was introduced into their vicinity these two stalwart young people listened and understood its message. On the ninth day of March, 1835, they were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. Their hearts rejoiced in their new found faith, but here, as in other parts of the world, the Power of Evil recognized God's work and struck with tremendous force to uproot and destroy it. For more than a year they suffered bitter persecution. This was hurled against them not only by ministers, neighbors, and friends, but also by some of their own family. Jesse Skeen, the wife's father, was bitterly opposed to Mormonism and used his influence to stir up opposition against them.

During that year of sore trial Keziah Jane was born on the twenty-fifth day of February, 1836. When she was but one month old her parents with their little family left Kentucky and joined the body of the Church in Missouri. From March, 1836, until March, 1839, they shared the plunderings and drivings which finally resulted in the extermination of the Mormon people from that state.

They helped to build the beautiful city of Nauvoo, sharing the mammoth struggle against poverty and sickness. Later they rejoiced in the period of prosperity which came as a result of the industry of the people and the direct blessing of the Lord upon that once unhealthy spot.

Keziah's father was an initial member of the Nauvoo Legion and also one of the twelve men selected as aid-de-camp to assist and guard the Lieutenant-general, Joseph Smith. As such he accompanied the Prophet on that last fateful trip to Carthage. He wrote in his journal, "We begged that we might stay with him and die with him if necessary." With his blessing upon them the Prophet insisted that they return to their families. He wrote, "We went to our homes like so many sheep that had lost their shepherd."

Sometime in the early spring of 1846, the Butler family with many others crossed the Mississippi and began their westward journey across the State of Iowa. For about six years they remained in temporary homes at and near Winter Quarters. The father with his teams and wagons assisted many of the poorer families to make the journey that far. When the earlier companies left Winter Quarters to go on to the Rocky Mountains this family was not sufficiently equipped for so long a journey. The father worked at his trade as blacksmith and wheelwright to provide for his large family and make his own outfits ready to continue their journey later to the valley of the great Salt Lake.

In the spring of 1852 their trek westward began. There were fifty-one families in the company with Eli B. Kelsey as captain. John Lowe Butler was appointed blacksmith for the company and also captain of the wagons. They arrived in Salt Lake City in the fall of the same year. Keziah, then a girl of fifteen years, had walked the entire distance. Fortunate was she and other members of the family, through the kindness of an old Indian woman, to enjoy a pair of strong buckskin moccasins to begin the long journey. She

loved to portray to her children in later years the little incidents she had carried in her memory of that long and tiresome journey—tiresome, though many times full of pleasure to the children of the company as they walked in groups, gathering wild flowers and berries. Sometimes there was danger in their path — Indians, buffaloes, snakes, and wild animals. For this reason the children were instructed to stay close to the wagons. Their interest in the things they found one day took a group of them out of sight of the wagons and they were lost. Great consternation arose throughout the company. The train was stopped and a general search was carried on. The lost ones were found and brought safely into camp. She never forgot the terrible fright nor the scolding from the captain which made them wiser to remember instructions.

John Lowe Butler was prominent in founding the town of Spanish Fork. He was called by President Young to survey the land, lay off blocks and city lots and bring the water from the river to the settlement. These added responsibilities made it necessary for his older children to give their strength and energy to assist in sustaining the helpless ones. Unselfishly this young girl picked up her tasks, displaying patience and interest in the work at hand, so characteristic of her later life. Her school days were limited but her heart was receiving a development in preparation for the mission in life awaiting her.

One of the pioneering companies had brought the family of John Hardison Redd. Lemuel Hardison, a boy of fourteen had driven an ox team across the plains. They settled first in Provo where he attended school the first winter. The family

later moved to Spanish Fork where they became prominent helpers in the building up of that place. Lemuel Hardison and Keziah were attracted to each other. A happy courtship followed. With renewed happy energy she continued to assist her family and also reserve a little in preparation for the coming happy event. On the second day of January, 1856, they were married at Spanish Fork. They were sealed in the Endowment House at Salt Lake City on the sixteenth day of February, 1858.

In the early spring following their marriage they were called, with others, by President Young to go as missionaries and colonizers to establish a settlement at Las Vegas in the southern part of Nevada. The purpose of the mission was to open up the lead mines of that vicinity to supply the Territory with lead. They helped build the fort at that place and passed through some very trying experiences. The project was abandoned and the company returned in the autumn of the same year.

In response to a call from President Young to colonize and help build the southern part of the state of Utah, they left Spanish Fork in the fall of 1862 with their four children. They settled in the little town of New Harmony, situated about twenty miles north of the Black Ridge on the head waters of Ash Creek.

With all that any pioneer woman of the West accomplished in the building up of this great state, this woman's efforts and sacrifices will measure full. With her needle she fashioned clothing for her family from the home-spun made by her own hands. She carded and spun the yarn with which she knitted stockings and mittens to meet their

needs. Later she became an expert glove-maker. Hundreds of pairs she made to order and sold to assist in meeting the expense of her home. For many years her home was almost independent in itself, with a capable manager to utilize every product for the blessing and comfort of its inmates. Handmade candles, homemade soap, homecured meats, dried and preserved fruits, honey, cheese, butter, quilts, rugs, and carpets she learned by her industry and economy to prepare and utilize that her family might be provided for.

She was the mother of thirteen children—six sons and seven daughters. Two died in childhood. She was an example of patience and fidelity to her family.

She was faithful not only to her home but the community and especially the church organizations felt the benefit of her influence and work. From the time that the Relief Societies were first organized in the stakes until her death she served as first counselor in that organization. Under her direction and designing the Society made many beautiful drawn rugs to assist in financing the organization.

Frontier life with its hard work and denials of education and culture was her portion throughout the years that she lived, and yet she was not uneducated. Hardships and sacrifice when met without complaint lend to the soul a something that is richer and finer than anything obtained from university or college courses. There was something deep and fine in her nature that spoke for culture in its truest sense. As her nature led her to create beautiful and useful things with her hands so also were her mental powers alert in a search for knowledge. The study of the Scriptures was a part of her life. She

was as interested as a university student in some subjects of deeper nature. She loved to read church history and place herself and family in the parts they helped to play in the great drama enacted by the people of the Lord as they sought refuge from their enemies in the various periods of their early career.

She died on the fifteenth day of May, 1895, at the age of fifty-nine years. Her life, though short, was long in experiences and accomplishments.

She was the mother of two bishops, two stake presidents, one legislator, and nine school teachers. All of her children have been and are untiring ward and stake workers in the various organizations. Three of her children filled foreign missions for the Church and twenty-three grand children have accepted calls and returned with honorable releases. Her life's example and influence have made her children true Latter-day Saints. What greater reward could come to any pioneer mother?

A Desert Conquest

By Ethel Melville Sorensen

EMILY JENSEN appeared in the doorway of the small log cabin and anxiously peered down the rough wagon road that led to the settlement. Seeing nothing she walked over to the top of a nearby knoll where she might obtain a better view and stood with her hand shading her eyes from the late afternoon sun. But there was nothing on the road.

She could clearly make out the cabins of the barren little village a couple of miles farther down the valley, for there were no trees in this desert country. Only a year ago it had been the haunt of buffalo and coyotes. Beyond the village lay the lake. The banks of the streams which wound their way from the canyons to the lake, were bordered with scraggly willows and oak brush which was already unfolding in the warm spring sunshine.

To the south were the newly ploughed fields where a few weeks previously the colonizers had hopefully planted their meager supply of seeds and grain—seeds they had

brought with them in their westward trek across the plains and had cherished through the long winter.

The hopes of the settlers now lay entirely in the promise of spring and the coming of the new crop. For their supply of provisions was so low that they were living in part on wild game and the roots of sego lilies growing on the foothills. The hardships of the past winter would have been unendurable to a people of less faith.

Little two year old Danny toddled from the cabin and stood holding to his mother's skirts.

"I wonder where Daddy and Joe are," she said picking him up in her arms.

"I can't understand it. Will never fails to come home at noon. I wouldn't be so worried if he hadn't taken Joe with him."

She wondered if either could have been hurt. She recalled having seen several Indians at the fort the day before but they had seemed friendly.

She deliberately dismissed the alarming imaginations from her

mind and with a loving squeeze put Danny on the ground and slowly turned toward the cabin. Picking up two or three pieces of firewood, she disappeared inside.

It had taken immeasurable courage for Emily to leave her people and her home in Iowa, all that had been dear to her, and journey to an unsettled country. But Will, full of hope and courage, had wanted to be among the first to open up the new country, to establish a home for his sons where men were free to worship God as they desired, to shape their lives as they willed. The struggle to conquer the desert thrilled him.

There were only two things that gave Emily the courage to undertake the perilous journey westward, her faith in God and her love for Will. As long as she had these she could go anyplace, do anything.

So they had loaded their possessions into the canvas covered wagon and joined a company of emigrants at Salt Creek. There were fourteen wagons in the company, fifty people united in common faith, all traveling to the same destination. Emily became especially fond of dark eyed Anna Martin who was journeying with her young husband and his aged mother, and whose ready smile and bright remarks so often cheered them when things were going wrong.

After twelve weeks traveling in the heat and dust, wind and rain, fording streams, crossing plains, and climbing mountains, they finally reached their journey's end. Immediately Will, with the help of John Martin had put up a one room log cabin with mud-filled chinks and a dirt roof, where both families had lived until early spring when Will had helped build the Martin's cabin nearer the settlement. But they had

been comfortable through the winter compared with many who were living in their wagons until spring. It had been a trying winter, but with the first warm days Emily had been busy helping the Martins move and getting her own place in order.

IT was about an hour later when Emily heard the clattering of a wagon on the road and ran to the door. She recognized Will driving a galloping team toward the cabin. Her heart pounded in alarm as she rushed out to meet him.

"Where's Joe?" she cried as Will jumped down.

"He's all right. I left him at Martins." he answered as he secured the team to a hitching post. "Take Danny and get in the wagon. We need you to help at the field. Hurry, we've no time to loose." Running to a shed he came out with a pick and shovel.

Without further questioning Emily picked up the baby and climbed on the wagon. Will started the horses down the rough road on the run. Above the rattle of the bouncing wagon he explained.

"The fields nearest the Cottonwood stream are covered with crickets and they are eating the grain that has sprouted. They started coming down this morning and are spreading out over everything. Nearly everyone is out there now. They're digging ditches around the grain and are going to turn water in. We've got to keep any more from getting on. You can leave Danny with Grandma Martin."

At the village Emily ran in Martins leaving the baby and in a flash was back on the wagon racing down the street toward the grain fields. Ahead she saw groups of people with brooms, shovels and sticks,

frantically beating at the black insects.

Reining in the horses Will sprang from the wagon and without a word grabbed a pick and joined other men in digging a trench.

Down from the mountain sides millions of black crickets came hopping, swarming in every direction. She shuddered as the insects hopped on her skirts and clung there. Furiously she brushed them off, then seizing a spade she beat on the ground, hitting right and left at the squirming mass. These demons were not going to ruin everything she and Will had worked for during the past year, their food, their home, their future, their faith, their very lives, not while she could raise a hand.

She continued pounding the earth and in a short while hundreds were killed. Still the devouring insects came on. It seemed to Emily she was vainly beating at the sea and with each recurring stroke another black wave rolled in, was beaten back, and rolled in again. The task seemed hopeless.

Frantically the men dug. Spade-ful after spade-ful of earth flew from their shovels. Perspiration was running down their faces. They were digging, digging for their very lives, and the lives of those hundreds of emigrants between the Missouri River and the Rocky Mountains who were coming here to make their homes.

By dusk the trench extended practically the full length of the area that had been infested. As soon as the water was turned in it was covered with squirming crickets that were drowned.

"That's about all we can do tonight," called John Martin. "Maybe this will keep any more from getting over and in the morning we

can go after those that are already on the fields."

"Oh, Anna," Emily exclaimed as they gathered up their implements, "what ever will become of us?"

"I wouldn't worry now. I think this wide ditch will keep them out and the rest of the grain will be safe anyway."

"I hope so, but I'll come back in the morning and leave the children with Mother Martin again if I may."

"Oh, do," replied Anna. "She worries so because she can't come out and help, and caring for the children consoles her some. I'm sure we can get rid of most of the pests tomorrow."

The next morning they were up before sunrise and on their way to the scene. But the crickets were even thicker than the day before. All day long the men worked digging more trenches, and the women, the boys, and the girls drove swarms of the devouring pests into the water where they were drowned. But still conditions grew worse.

At sundown the men laboriously gathered up their tools while a weary group of disheartened women collected for a few moments before going home. Dejectedly they surveyed the ravaged surroundings.

"I can't see that we've done a bit of good yet," scolded prim Mrs. Lawrence. "And one of those miserable crickets has eaten a hole right in my skirt, and goodness knows when I'll ever get another one. Henry's sister promised to bring me one out with her this fall but it looks as if I'll need one before then, and I know nobody around here's got an extra one."

"I should say not," replied Emily. "You're lucky to have such a good one. My pretty green woolen skirt was ruined when we crossed the

river and the water came up into the wagon. It shrank so I never could wear it again. However, it did make a nice suit for Danny. But it's food we need to worry about now, not clothes."

"Well, if I must starve to death," continued Mrs. Lawrence, "I would like to have something decent to be buried in."

"Well, if you die before Mr. Lawrence's sister gets here with the new skirt I will see that you are buried in something pretty," promised Anna Martin.

Slowly Emily climbed onto the wagon. "I don't think we can ever in the world drown all these crickets."

"No, replied Will soberly, "there are too many now to do that. We'll have to try something else tomorrow."

The following day they tried scattering reeds over the fields and setting fire to them, and though thousands of the crickets were burned there were millions left, and the same efforts to exterminate the devastating pests also ruined the growing grain.

Emily lay awake far into the night thinking. Was it in vain they had left their family and homes and come west? Had they brought Danny and Joe out here in the desert to starve? They had come for the avowed purpose of worshipping their God according to His will. How could He desert them now? She said nothing to Will for she did not want to add to his worries, but her heart went out in prayer for deliverance from this terrible plague. All through the night she had horrifying dreams of crickets infesting their little home and devouring them all.

The next day was no better. The destructive horde spread in black

legions over the neighboring fields. A messenger was sent to tell the nearest emigrants of the predicament and ask them to use their food sparingly.

All that evening Will sat before the open fireplace with his head in his hands, saying nothing. It was the first time Emily had seen him give up. She tried to think of something to console him. But what could you do? You could not fight them, you could not kill them. They were like an army with unnatural power, against which human effort had no effect.

For the next two days conditions were the same. The sixth day was Sunday and had been set aside as a day of fasting and prayer, for only God could save them from starvation now. Emily and Will took the boys to the meeting and there with their neighbors they unitedly offered prayers for their deliverance.

Their leader was a powerful man of great faith. He recalled to their minds the time their lives had been spared during a prairie fire in Nebraska, when Indians had attacked their camp, and again when many had been stricken with fever in the mountains, and he admonished them to have faith now. Emily took comfort from his words and her heart was filled with gratitude to the God who had spared their lives in the journey over the plains. He would not let them perish now.

Following the meeting people stood around in serious little groups discussing the situation. The ground looked as if it had been scorched. There was less than half a crop left and another day of this wanton destruction and all would be lost. The hopping black horde continued devouring the leaves of the gardens, the sprouts in the fields, the dreams and hopes of the pioneers, and there

was nothing they could do. A few people returned to their homes.

Later, while those remaining were helplessly looking on, a great cloud appeared in the western sky. Rapidly it grew in size as it drew nearer. Emily took the children and sought out Will in preparation for returning home before the storm should break.

Then suddenly everyone knew that it was not a storm for there was a strange noise with it, and immediately the sky was covered with flocks of white gulls, filling the air with their hungry cries. Winging their way overhead they settled down on the half ruined fields.

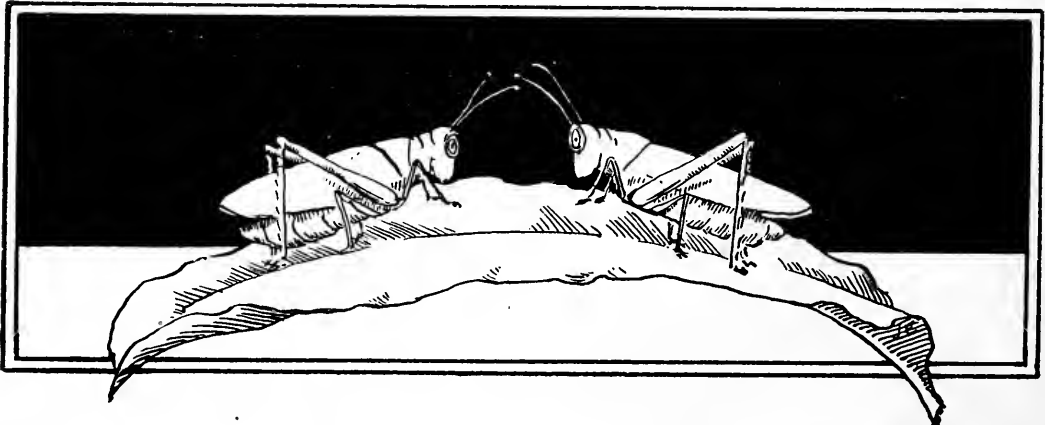
A new fear clutched at Emily's heart. Here was another enemy come to complete the destruction of the growing grain. Her fear turned to resentment. She clenched her fists. How could one have faith in a God who permitted such ravagings. She turned her back. Better they had given up their religion and remained in Iowa than come out here to die of starvation.

Suddenly a wild joyous cry from

the assembled on-lookers interrupted her rebellious thoughts. Turning, she was astonished. The sea gulls had pounced upon the crickets and were devouring them. These hungry birds had come not to eat the grain but to prey upon the destroyers. They gorged themselves. The people gazed on in amazement. Filled with such fast and hearty eating many disgorged and feasted again. Slowly but surely the crickets were disappearing. Emily silently bowed her head in shame and regret for having doubted.

All day long the strange performance continued, the white birds contending with the black crickets, while everyone in the valley came out to watch and to rejoice. By dusk the conquest had been won. The pests had been miraculously exterminated and in the evening the sea gulls slowly flew back to their island home.

It was with tears in her eyes that Emily stood, her hand in Will's, watching the flight of the white winged deliverers, while the wonderment in the upturned faces of Danny and Joe evidenced the faith of a future generation.



Agnes Macphail

By Frank Steele

A POWERFUL and deep-seated ambition to serve humanity carried a little Ontario country girl to the Canadian House of Commons. This Ontario country girl was Agnes Campbell Macphail, the first and only woman member of the House of Commons in the dominion. If her sister member of parliament in Great Britain, Lady Astor, brilliant and popular, represents the aristocracy, Agnes Macphail represents the struggling masses, particularly the farmers and farm women who back in the memorable general election of 1921 sent her to parliament by a majority of 2591.

As a child her soul was kindled by the reading of a cheap, thumb-worn copy of Bolton's "Lives of Famous Women." She dreamed then of accomplishing great things. Seated one day in front of the fireplace in the tiny farm home with her two sisters and her mother, Agnes cried: "Some day I am going to Europe." Her mother who knew what it was to be poor smiled and replied: "Agnes dear, you are crazy. You'll never have that much money." Confidently, the child answered, "Yes I will. Some day I am going to Europe." That dream of youth has come true for not only did she visit England and the continent, including Geneva, home of the League of Nations, but she was feted by both nobility and commoners, for Agnes Macphail went abroad as a member of parliament and internationally-known exponent of peace and women's rights.

Miss Macphail was educated in the public schools of her home county and went on to high school and

normal college. She made school teaching her first vehicle of service like many other leaders in the realm of women. She taught both in eastern and western Canada and being a close observer and student of economics and human welfare problems accumulated a rich background for her great moment when in the early fall of 1921 she was nominated by the United Farmers of Ontario for the House of Commons winning an overwhelming victory at the polls in December.

At first the woman parliamentarian was nervous when she rose to address the House. Today she is one of the wittiest and most forceful debaters in the House and invariably fills the galleries. She has strong views on public questions and is fearless in expressing them. She represents a farming constituency, was elected by the farmers and believes that the farmers as a class should be represented directly in legislative bodies. Miss Macphail despises party government — she holds that every measure should be debated upon its merits and the members should be free to record their votes according to their judgment. She denounces the party system of government, favoring a co-operative system and ridicules the idea of members having to jump at the crack of the party whip or be ruled out of their group.

Some years ago an effort was made in parliament to revert to the old practice of conferring titles, a practice abandoned in response to a general wish from the Canadian people. Miss Macphail's position was early made clear. She was against the granting of titles but

added, "if we are to grant titles, let us grant them to the farmers and laboring class of this country, who make less than a thousand dollars a year." Continuing, she said: "Take the famous instance of Lord Beaverbrook, a Canadian, who became rich by making cement so dear that they have to use board sidewalks in Western Canada, so he was given a title."

THE attempt to restore titles failed and one of the chief reasons for its failure was the vigorous opposition of Agnes Macphail and the other members of the progressive wing in the House, a group who have a value far beyond their numerical strength. They tackle problems and father reforms that the old line parties would be afraid to sponsor, afraid because it might imperil their continuance in office or, as the case might be, their securing of office. In this attitude the old parties are not unlike literary patrons as Dr. Johnson found them. "Is not a patron, my lord," he wrote in his caustic letter to Lord Chesterfield, "one who looks with unconcern on a man struggling in the water, and when he has reached ground encumbers him with help?"

Thus in the House and up and

down the country Agnes Macphail, M. P., speaks out for social justice. She would have a new social order, an order in which co-operation replaces competition both in business and politics. "Women have a long way yet to go before they are emancipated—and the way is hard. * * * The atmosphere in Canada is still dominantly masculine," she said not long ago.

Miss Macphail is a tireless worker, cares little for sports, is unmarried and is a member of the Reorganized Church of Jesus Christ of Latter-day Saints. There is a fairly large membership of the Reorganized Church in Ontario and the Macphails go back to the early preaching of their faith in Eastern Canada and the establishment of churches there. She still clings to her old home. Her two younger sisters have married and her proud parents, now in the evening of life, cling more and more to Agnes. And Agnes, when the week ends come round, invariably breaks away from her parliamentary duties at Ottawa to be with them "over Sunday." Just an old "down east" custom but it reveals the character of Canada's only woman member of the House of Commons.

Alice D. Pitt

By Genevieve R. Curtis

Alice Decker Pitt was the granddaughter of President Brigham Young. Every pioneer daughter has in the album of her heart a picture of that master genius, that pioneer, that revered prophet. Many of his appreciative admirers, however, know but little of his early domestic relations.

On October 8th, 1824, Brigham Young was married to Miriam Works, a refined and most estimable woman. She was kind and affectionate in her home, and faithful to her friends. They lived in Fort Byron, New York, for five years. This was perhaps the calmest time in Brigham Young's life. It was the lull before the storm.

Here he and his wife lived in peace and happiness, each lovingly caring for the wants of the other, and carefully weaving the threads of joy and contentment into the happy little home nest. Here it was that their daughter Elizabeth was born on September 26th, 1825. She brought sunshine, which was made brighter when five years later Vilate came.

that the Gospel was brought to them. After careful study and prayerful reflection they believed it to be the word of God.

Brigham was baptized April 14, 1832, his wife three weeks later. A new life seemed opened to them, and both soon became much devoted to their religion. They were not permitted to enjoy the new found



ALICE D. PITT

In the spring of 1829 the family moved to Mendon, Monroe County, New York. Heber C. Kimball was at that time living in Mendon, and an intimate friendship existed between the two families. Vilate was named for Brother Kimball's wife.

It was while they lived in Mendon

happiness for long. Miriam's health failed, and on September 8, 1832, she passed quietly away.

After Miriam's death, Brigham and the two little girls made their home with Heber C. Kimball's family. In the winter of 1843, Vilate went to Salem, Mass., to attend

school. In June of 1844, her father came to see her, and while there the news was brought that Joseph Smith, their dearly loved Prophet, had been foully murdered. Vilate never forgot her father's face when the word came to him. She said he looked as if everything that was dear to him on earth, had been taken away.

They returned to Nauvoo at once. In February, 1847, while the Saints were in Winter Quarters, Vilate was married to Charles Franklin Decker, and in July of the same year she crossed the plains in the second company, arriving in the Salt Lake Valley in October, 1847.

The first year after their arrival in the valley they made their home in the old fort with many other Saints. On January 15, 1848, a baby girl was born, bringing joy and comfort to this young and tender mother. Three years later, July 23, 1851, Alice was born.

Her grandfather, Isaac Perry Decker, was born in Holland, November 22, 1800, came to Utah in 1850, and settled on land across the Jordan River, where can now be seen the result of his labors. Her grandmother, Harriet Page Wheeler, was born in New Hampshire, September 7, 1803. She was the eldest of the three women that came with the Utah pioneers. She it was who designed and assisted in making the first national flag that ever waved in the Salt Lake Valley.

Alice's father, Charles Franklin Decker, was born in Ontario County, June 21st, 1824. He came in the second company after the pioneers, and with many others was instrumental in making the desert to blossom as the rose.

He started in August, 1851, carrying the U. S. mail, which he did for three years. He was called

many times to go back to meet the incoming Saints, and also assisted the handcart companies through the mountains. He crossed the plains fifty-eight times, before the railroad left Omaha to come west.

Alice was exceptionally well and strong—not alone strong in body, but fearless wherein real courage was needed. As a child she would be called in to sit with the sick and help to care for them.

How her eyes would sparkle when she would tell of the winter spent in a dugout on the banks of the Jordan River, with a piece of rag carpet hung for a door. The coyotes would push their noses under the carpet—only seeing the blaze of the fire kept them from intruding.

Early in the spring of 1851, Alice's father built a log room on the corner of Fifth East and South Temple. Later the family moved into a two-room adobe house on the corner of First South and State Street, just opposite the old Salt Lake Theatre.

Later, Alice's father plowed around four hundred acres of ground — only fencing forty-two acres. He built a ten room adobe house, located at Twenty-first East and Twenty-third South. This home was very dear to Alice, she delighted in telling of the happiness during the fourteen years the family made their home there.

An English girl by the name of Hannah Brunyer made her home with the family when she first came to the country, and Alice tells of the Indians coming on one occasion and asking for food. Hannah was nervous and timid. However, she told Alice to take the children into the closet, lock the door and pray, while she handed out the food. This Alice did, and the Indians went away in peace.

Alice and her sisters would pick fruit, dry it, and walk into Salt Lake to sell it. When winter came, the girls would take their turns living in town at the Lion House, and going to school. It was the rule to go down to the parlor for prayers, but for some reason one night the girls had prayers in their bedroom. While the prayer was being said, the stove pipe fell down and soot blew all over the girls. Alice laughed, as was in keeping, with her sunny, happy, jovial nature. A real pious girl was praying. Without hesitating, she said, "Dear Lord, please forgive Alice for interrupting us and us for being interrupted."

One dress a year was the limit in those days. It served for afternoon, evening, and street wear.

Alice was a natural born seamstress. At the early age of fourteen, she was called to help Aunt Zina D. Young make the garments for the Young family. At this time all clothing was made by hand. Alice went out sewing for fifty cents a day. She could cut any article without a pattern.

Because of her ability and artistic nature, she was placed as costumer at the Salt Lake Theatre. She delighted to relate her experiences at the theatre; her father having furnished the lumber for the building, had a long wooden bench reserved for his family.

Alice had an extremely bright mind and a retentive memory. Due to the full appreciation of education that her grandfather Young had, she gained the privilege of attending the University of Deseret, known now as the U. of U. She was very successful as a school teacher, and greatly loved by her pupils, who were in some instances head and shoulders taller than she.

Alice's principal interests were

along educational and helpful enterprises. She was the first lady operator in Utah for the Singer Sewing Machine Company. She introduced and gave instructions to many of the busy mothers in the west.

Alice was charming. She was refined and cultured, ever alert in conversation, a great reader, well versed on the happenings of the day.

The Mormon boys, who were diamonds in the rough, did not appeal to Alice, hence, much against her parents' wishes, she married outside of the Church. Two daughters and a son were born to her. She afterwards was married to Joseph H. Pitt, son of William Pitt, who led the Nauvoo Band.

Joseph and Alice were noted for their hospitality. Their hearts and home were ever open and ready to receive the downcast and lonely one.

At a very hard period in Alice's life, her youngest sister died, leaving a family of five boys, the youngest a babe of three months, which Joseph and Alice reared, educated and loved as their own.

Alice was an earnest church worker. She served as counselor in the Sugar House Ward Relief Society for a number of years, also as a stake board member of the Granite Stake Relief Society. She was an ardent Sunday School missionary, and was counted as one of the best informed workers at the Bureau of Information, on the Temple Grounds, during her fifteen years of faithful service in that capacity.

She was heart and soul in promoting and organizing the camps for the Daughters of the Utah Pioneers. Being in close touch and connected as she was with many of the early day happenings, she had a keen appreciation of their value and worth.

Alice was a firm believer in the principle that we receive our reward for all we do as we go along, and was appreciative of the fact that she received a just reward in loyalty, love, and devotion from her family. She was a devoted daughter, a kind and loving wife. To her daughters, she was as a haven of joy, and still waters, where the restless barks of her noisy grandchildren could harbor without storm or delay.

Her heart was such that the fatherless, the widow, the friendless, and all who needed solace, could cast anchor in the soundless depths of her love and find peace. Her nearly four-score years of rich and fruitful living, and rare vision of

the future, will challenge the many who miss her earthly presence, and who will forever cherish her bright and lovely memory. Her friends and loved ones will remember her for her keen intellect and her power of discrimination, her courage and sense of humor, which were so effective in time of discouragement.

She will be remembered and appreciated most of all for her charming personality, free from envy, jealousy and prejudice and ever abounding in sympathy and love. Her mind and spirit retained their radiance until she entered into her last hours of sleep, which came August 13, 1930, when she passed quietly away.

Washington

“No nobler figure ever stood in the forefront of a nation’s life. Washington was grave and courteous in address; his manners were simple and unpretending; his silence and the serene calmness of his temper spoke of a perfect self-mastery. But there was little in his outer bearing to reveal the grandeur of soul which lifts his figure with all the simple majesty of an ancient statue out of the smaller passions, the meaner impulses, of the world around him. What recommended him for command was simply his weight among his fellow-landowners in Virginia, and the experience of war which he had gained by service in border contests with the French and the Indians, as well as in Braddock’s luckless expedition. It was only as the weary fight went on that the colonists discovered, however slowly and imperfectly, the greatness of their leader, his clear judgment, his heroic endurance, his silence under difficulties, his calmness in the hour of danger or defeat, the patience with which he waited, the quickness and hardness with which he struck, the lofty and serene sense of duty that never swerved from its task through resentment or jealousy, that never through war or peace felt the touch of a meaner ambition, that knew no aim save that of guarding the freedom of his fellow countrymen, and no personal longing save that of returning to his own fireside when their freedom was secured. It was almost unconsciously that men learned to cling to Washington with a trust and faith such as few other men have won, and to regard him with a reverence which still hushes us in the presence of his memory. But even America hardly recognized his real greatness while he lived. It was only when death set its seal on him that the voice of those whom he had served so long proclaimed him *the man*, first in war, first in peace, and first in the hearts of his countrymen.”

—Greene In “*The History of the English People.*”

The Sheep Queen of Idaho

Emma Yearian

By Cora Carver Ritchie

SOME people are human dynamos charged to an intensely high-power and naturally recharge all things with which they come in contact. Such a human dynamo is; "The Sheep Queen of Idaho," Mrs. Emma Yearian, the only Representative of Lemhi Co. in Idaho's State capital.

Mrs. Yearian was raised in southern Illinois but had read about the west, and with her husband answered the call of the great and glorious outdoors.

Back in 1887 Mr. Yearian started his cattle ranch in Salmon City, 30 miles from any town. Wagons and horses were the only means of travel. Modern conveniences were not dreamed of. He was successful in a large measure, but Mrs. Yearian felt the cattle game was too slow. The ups and downs of the business is a great chance in any land. Mrs. Yearian's advice and help was noted by the men who worked with Mr. Yearian. One day she heard an eastern buyer say, "It's too bad Mrs. Yearian is a woman; if she were a man and lived in a different environment she'd make her mark in the world." This inspired her to start the business that has earned her the title of "Sheep Queen of Idaho." She is well known not only in her own state but throughout the United States, and even abroad.

She says of that time, "I decided I could run business as well as some men and better than most." She thought of sheep. Lemhi was a cattle country, her husband was a cattle man, prior grazing rights were in full force. She knew all this

but the harder the task the more reason to tackle it.

"An uphill business it was those first years," she reminisced. "To get grazing land was the hardest task, mysteriously whole herds were driven off, herders deserted, poor production followed lack of care of ewes and dozens of other drawbacks made it seem almost impossible at times. I certainly have been discouraged, but wouldn't give up for anything. Then, too, it takes vast sums to finance sheep. My husband predicted failure, added to this I knew nothing about sheep."

She bought 12,000 ewe lambs at \$2.75 per head in her first deal. She says, "They might fool me on a ewe but not on a lamb." That first year she sheared 6 lbs. of wool per lamb and raised the ewes for breeding purposes. Her increase was good. She was fully launched in the sheep business. She declares today her greatest help has been gained from emulating those who were most successful in the sheep game.

Spite, prejudice, careless herders, drouth, lack of range, added to her losses, yet year by year her business grew. In the beginning of the World War she ran 10,000 head. The government asked the producers to keep all breeding sheep, as a result at the end of the war she had an overstock on her hands. Then came the slump, coupled with a great drouth; many would have given up, but not Mrs. Yearian. She says, "I have slowly but surely been picking up ever since."

"The greatest thrill of my life,"

she says, "came, when at dusk, I stood alone on the platform at the stockyards and watched my first train load of sheep go thundering by to market, and to know they were mine, all mine, and I had done it all myself. There were 5,800 sheep with dogs, herders, wagons,

to earn our bread and butter. I find you can't have your cake and eat it too, so the best way is to make up your mind to get the thing you want and stay with it and be willing to do without other more alluring things!"

Mrs. Yearian has done without.



EMMA YEARIAN

outfits, and all mine! I had won."

She has worked 20 years in the sheep business. Undoubtedly one reason for her success is her perseverance. She says, "I went into the sheep business not for fancy breeding stuff or to get a name, but

Money that would have made life easy, she put into more land. She bought a forest reserve adjacent to her land. She put extra money into more sheep, more outfits, and after years of sacrifice her labors have been rewarded.

She has built one of the most outstanding homes in the country—a huge house of good lines and craftsmanship built to stand for ages, modern in every way, with her own electric light and water system. It is a veritable estate and as far as the eye can see she is really queen of all she surveys.

Her husband acclaims her success and declares sheep are about as good as cattle after all.

She says, "With my sheep money, I have been able to send my six children to the best colleges in the east and west and their education is a pleasure and pride to me."

While some may think she has missed the big things of life, she does not. She smiled as she said, "One thing so fine about my business has been the contact I have had with the men and women of the world who have done the really worth while things in life."

In a recent trip to Europe with the Business and Professional Woman's Club on a good will tour, she was accorded the highest honors. Wherever she went she was besieged by reporters. The leader tried to tell who's who of the group and shouts for the sheep woman of Idaho assailed her. Mrs. Yearian had to tell them about her business. She received notices in Italian, Swiss, Holland, London, Paris and many other foreign papers, as being the outstanding woman in the whole group.

AS Lemhi County's only representative, she has amply filled her place. Naturally cattle and sheep grazing, water and taxation bills are of intense interest to her. She has worked untiringly to help

cut down taxation on account of the farmer being burdened with so much overhead.

The House of Representatives listened to Mrs. Yearian's opinion on the Branding and Butcher's Bill. She told of the crimes committed by outlaws changing brands, loading cattle in trucks and having them in the markets before their owners were aware of the theft. She doubled up her hand, brought it down on the bench with a loud crash, saying, "This bill shall pass," and pass it did without a single "Nay."

Her help to the farmer, cattleman and producer all over the west will be felt. Her knowledge comes first hand. Her vision is clear and unbiased, her wisdom sound and her determination steadfast.

She is chairman of the State Library committee and is on the highways, livestock and mining committees.

She is really a royal queen. She naturally commands homage. Her womanhood is her queenship. Her splendid character and clean life and great business success have made the men love and respect her. She says, "In all my dealing with men and hiring hundreds, never have I had one word of disrespect from any one of them, from the foreign basque to the biggest eastern buyer."

Her trust in God points the way to her successful life. "I feel that each one of us has a certain duty to perform—a place to fill—that a Divine Power is guiding us and that just so long as we are willing to be guided and work for the good of mankind, just so long shall we be prospered."

The Word of Wisdom

*By Wilmer Barnett**

THERE is nothing mankind prizes more than good health. For centuries past men and women have been seeking ways and means of keeping themselves well and strong. Moses, one of the oldest known health teachers taught that disease and sickness were the results of one's habits of living. Solomon preached personal hygiene. He understood the relationship between health and diet. He said, "Blessed art thou, O land, when thy king is the son of nobles and thy princes eat in due season, for strength and not for drunkenness." (Eccl. 10:17.)

Paul also had high ideas and ideals of physical health and spiritual living, as is shown in I Cor. 10.31. He says:

"Whether, therefore, ye eat or drink or whatsoever ye do, do all to the Glory of God." It was he also that said "What! Know ye not that your body is the Temple of the Holy Ghost which is in you, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." (I Cor. 6:19-20.)

Men are still diligently seeking how they can best possess this most cherished of all blessings. So eager are they for the joys that accompany perfect health that those who are deprived of this blessing would gladly give all their worldly possessions in exchange for it. But health is not a thing to be purchased outright. It can only be bought through clean and wholesome living. Many millions of dollars have been spent by those who have neglected

their health, in an effort to regain it. They have been looking to medical science to furnish the cures for their ills and physical handicaps, but have not given much time or thought to the living in accordance with the health laws of the greatest scientist—the Creator of this earth.

It was the Lord's intention that mankind should enjoy himself to the utmost while here upon this earth so he revealed to the Prophet, Joseph Smith, the perfect health code known as "The Word of Wisdom." When these health principles were given to the Prophet Joseph Smith ninety-nine years ago, the world at large took little notice of them because of the lack of scientific evidence to support these principles. Today, however, after a century has passed, science has eventually discovered, through careful experimentation and study, that these guiding principles are the essential laws of perfect health.

The world now advances as scientific truth the following health principles as contained in "The Word of Wisdom."

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good. And again strong drinks are not for the belly, but for the washing of your bodies."

We are all acquainted with the harmful effects that the use of alcohol and other strong drinks have upon the body of man. We, no doubt, have all seen men who have been under the influence of liquor. They not only lose their power to control their bodies but also let their baser feelings and animal instincts

*16 year old student of the Juab Stake Seminary.

direct their activities and conduct. In this condition, they frequently become a menace to their fellow men and to society in general.

Noted scientists have the following to say concerning the effects of alcoholic beverages upon the human system:

"Alcohol tends to paralyze and pervert the white blood cells. In this way, alcohol pre-disposes its users to fall victim to all contagious disease, colds, pneumonia, consumption, blood poisoning, etc."

"Many diseases are either caused by alcohol or contributed to by its use."

"There is no question but that alcohol contributes enormously to premature hardening of the arteries and to hobnail liver."

"Atwater and others have made experiments which have tended to show that alcohol possesses some little food value, but this is hardly true when the matter is given practical consideration. The facts are that while alcohol is a fuel it is not a real food, and even then its poisonous qualities far overshadow its trifling fuel value."

"Not only is it misleading to represent that alcohol is food, but also that it is a stimulant. It is more truly a narcotic."

"People well understand now that alcohol does not neutralize toxins. It is no longer used as a cure for snake bites, or in blood poisoning. In fact, there has come to be very little if any place for alcohol as a medicine."

CONCERNING tobacco, the Lord says, "And again, tobacco is not for the body, neither for the belly, and is not good for man." While the use of tobacco is thought by some not to produce such serious and far reaching ailments as is the case with alcohol and other strong drinks; yet it is a very harmful and offensive habit to have. Anyone who has come in close association with the habitual user of tobacco knows the very distasteful odor that comes from his breath and person in general. Tobacco users are usually spitters and thus indirectly affect the health of others. These

filthy habits and odors alone mar what would otherwise be a pleasing and inviting personality.

Dr. William S. Sadler, one of the leading medical authorities of the American Public Health Association, says:

"The effects of tobacco may be summarized as follows: 1. Circulatory disturbances, consisting of pain in the region of the heart, palpitation of the heart, shortness of breath, and irregular pulse. Blood pressure as a rule is increased, but in certain cases where the drug is used exclusively, the blood pressure is unusually low. 2. Nervous disturbances, consisting of headache, dizziness, tremor, depression and increased nervous irritability. 3. Digestive disorders, consisting of increased acidity of the stomach, heart-burn, and bilious attacks. 4. The special senses are affected so markedly in some cases as to produce partial blindness or deafness, and other disturbances of the hearing or vision. 5. The local action of nicotin is such that it irritates the throat and predisposes to cancer of the lip and tongue."

"Charles B. Towns, who has had a very large experience with drug habits of various sorts, contends that tobacco does more harm than alcohol, cocain, and opium, and that nothing else at the present time is contributing so surely to the degeneration of mankind as tobacco." "This same authority has also observed that it is very difficult to cure an alcoholic unless he gives up the use of tobacco."

CONCERNING hot drinks, we read from The Word of Wisdom, "And again hot drinks are not for the body or belly." Ever since man began to cook his food over a fire, he has developed an appetite for hot drinks with his meals, feeling at first that they aided him in keeping his body warm, but after learning that this was not true he continued to use hot drinks because they were more pleasing to his taste when hot than cold. We as Latter-day Saints have been very fortunate in having had revealed to us the detrimental effects of hot

drinks for a century past and have been able to protect our bodies from the use of this habit while the world in general, who still depend upon science for their guidance in healthful living, have received very little help along this line until very recent years. Modern science has proved, however, that hot drinks are very injurious to the system, interfering with digestion and oft-times causing ulcers of the stomach. On this point Dr. Sadler says, "Attention should be called to the injury of the tongue, mouth, and lips from too hot food and drinks. Some one has even suggested that one of the reasons why men have more cancer of the tongue and mouth is that they sit down and begin eating the hot food earlier, while the wife is still serving from the kitchen and that by the time the wife eats the food has cooled off a little." Tea and coffee, two narcotic drugs, are the most commonly used hot drinks. In addition to their detrimental effects of being drunk while hot they also contain the drugs caffeine and their which medical men have proved to be real harmful to man. One noted doctor states, "The bad effects of caffeine are seen particularly in hereditarily nervous, anemic and debilitated persons, and when it starts in to produce mischief; there is no end of trouble it can make from tremor, palpitation of the heart, ringing in the ears, stomach trouble, heart-burn, rapid pulse, headache, neuralgia, and in some cases, especially in tea drinkers, chronic constipation."

Inasmuch as our health, to rather a large degree depends upon our diet the Lord also saw fit to give us guidance in the matter of the food we should eat when he says, "And again, verily I say unto you, all wholesome herbs God hath or-

daind for the constitution, nature, and the use of man. Every herb in the season thereof, and every fruit in the season thereof." It is a generally accepted fact that people are more healthful when their diet contains an ample supply of fresh uncooked vegetables and fruits, because when eaten in their raw state they contain food values which are partially destroyed in the cooking process. This does not mean, however, that they should not be preserved through cooking and otherwise for use in times of winter and famine when they cannot be obtained in their fresh state.

The Lord goes on to say concerning our food, "Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly." The ill effects from too frequent eating of meat have been definitely established by the medical profession. Meat becomes tainted and spoils rather easily in warm weather and when in this condition is a very dangerous food. It is difficult at times to know whether meat is really fresh or not in these days when so much of our flesh foods are cold storage products. A noted medical authority states that "An excessive amount of meat in the diet—not only because of its failure to provide bulk, but also because of its tendency toward intestinal putrefaction and consequently poisoning of the bowel muscles—in these and other ways, contributes to the acquirement of habitual constipation."

The Lord said, "All grain is ordained for the use of man and of beasts, to be the staff of life." The universal use of bread with its health-giving qualities is sufficient evidence that science has at last acknowledged the importance of this

guiding principle pertaining to healthful living.

The Lord gave these health laws to the world,, as words of counsel and advice, leaving man to use his own free agency and choose as to whether he accepts them or not. However, he gave this counsel for the "temporal salvation of all saints in the last days." It was "given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints who are or can be called Saints."

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their

navel, and marrow to their bones. And shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

With so perfect a health code as the Word of Wisdom and such wonderful blessings promised by the Lord, whom we know can and will fulfill every one of them if we do our part, we as Latter-day Saints should put forth our best efforts to live in accordance with His teachings.

We Have Come Back

By Lorene Pearson

WE have come back. We came when it was spring and the thaw was on. Water ran high in the creek and the sudden showers turned to snow. Now it is autumn and color runs in the draws—red-ochre and russet—insistent and crowding among the few lingering green leaves of summer. A somnolent haze rests on the sagebrush hills and one indolent cloud has just come out for the sunset.

From the low hill where I am standing the south slope of our farm dips toward the autumn colored draw of Spring creek. Not far below me is our shack, newly tarpapered. By the well is a sprawl of willow bushes, releasing ever so quietly a few golden leaves that float leisurely to the sheltered side of the pump stand. At the upper end of the ripening garden the myriad leaves of the berry bushes

spatter the hillside with color. Two tawny milk cows are wandering toward the barn, a straw-covered, log shed on down the slope from the shack. My white leghorn hens are drowsing on the west side of the shed in the late afternoon sun, for there is the tang of coming winter in the shadows. Just the idlest curl of ash-colored smoke comes from the chimney of the shack, which reminds me that I must soon go down and stir up the fire for supper. Nels should be coming back from town and the children from school. After living in the city we have come back here, and we have decided to stay.

Five years ago we went to the city. Nels worked in a factory. There was money every month and we felt the satisfaction of a regular income as all farmers do when they first work for wages. But we had

to live in an apartment so we had no garden to dig in and weed and thin. We had to give the dog away because we couldn't afford to feed it with food that had to be bought. The cat bothered the neighbors so he had to go, too. To take the place of these things there was the park and the zoo and occasionally a show. These first months I read Thoreau, sometimes aloud when Nels wasn't too tired, but more and more often to myself. Then Nels was laid off. In the worry and fatigue of looking for a job Thoreau had to be dusted. And only occasionally after that could I drop below the surface of uneasiness and sit submerged in the content of the care-free poverty of this self-exiled woodsman. Finally I put my book in the trunk and spent my leisure time gazing out of the tenth story window of our apartment. The smoke from the factory had colored the houses all a common gray, and the children in the streets had the same raggedness about them as if the factory leveled everything to a sameness. Nevertheless it was a shock the first time I looked into the street and recognized among the ragged urchins my own two children.

We struggled along, our money lasting always from one unemployment to another. Then last winter, Nels was laid off in the fall. Our money gave out. Nels became frantic. He walked miles looking for jobs, standing in an almost endless line with other men looking for work. I took the children the second day without food and stood in the bread line at the end of our street and brought half of my doughnuts home to Nels. The fifth day he earned a quarter washing windows half a day. All winter we lived this way, acutely conscious of starvation and of the other thousands about us seeking more than the

breadline. In these bleak and frantic days we got strange notions of the world. Nels raved of injustice and once he clenched his fist in rage and screamed, "Down with the rich," in such insane shouts that the children ran out of our one room habitation and went crying down the stairway. I had managed to save a dollar from the little earnings that came in. In one rash impulse I went out and spent the whole thing for food, all at once. When we had eaten Nels and I faced each other across the table. Nels started right off as if we'd been talking of the things for a long time.

"Let's go back to the farm. We came here because we thought we couldn't make a living on the farm. But we never starved.

We came back. Our friend, Andy, laughed at us and said we couldn't live on a farm if we couldn't live in town. He kept saying the depression would be over. And lots of times he did find small jobs for Nels. He didn't mind if everyone was in the same fix. What he couldn't understand was going off to starve by ourselves. Andy had always lived where there were lots of people, he couldn't conceive of any other life. He was like all those hordes of other jobless, hungry people, he just couldn't see any way out.

How glorious were those first days when we could work—work for hours. Our small town grocery man, supposedly inefficient and not business-like, has extended us credit. He had loaned us garden seed and the essentials of living. We bought two horses and two cows from our neighbor, to be paid for on time. We ploughed the garden and thought out most carefully the best way to plant and on the best places to plant. On the flat above the house we planted corn and potatoes. We

managed to get in a few acres of grain on borrowed kindness of our neighbors.

Now it is autumn. Alice and I have canned wild fruit gathered along the creeks and we have put our vegetables in bins in the root cellar. We are proud of the rows of jars and the filled bins. The provision of food for the winter has become a pleasure, a source of happiness rather than a never-ending struggle to keep alive.

Nels and Paul worked at harvesting, at fall planting, at re-papering the house with tar paper and at enlarging the cow-shed for winter. Long hard days they have worked, but what a pleasure to work after the forced inactivity of the city. Paul traded a day's work with neighbor Ryan for a half-grown dog, a shepherd, and my white hens.

Days that Nels and Paul worked in the field for long hours Alice and I were especially careful to have the odor of frying bacon scenting the air when they came up to the shack. It is so grand to all work for the common good.

A week ago we all went to the hills for a wagon load of wood. Two hours the horses climbed up a steep road through a few pines and cedars and finally through a denser growth of evergreens to a tiny mountain meadow. Here we all gathered wood until the wagon was full. There was a huge picnic of course before we came down again into the rolling sagebrush country of farms and to our own gate.

Yesterday we started pots of flowers for the winter. Alice and I have cut out the tiny pieces of gingham that we are going to piece

together for coverlets for the bed. Last night Nels and Paul talked of putting up a shop where they could work over used machinery and harness that they might pick up at sales.

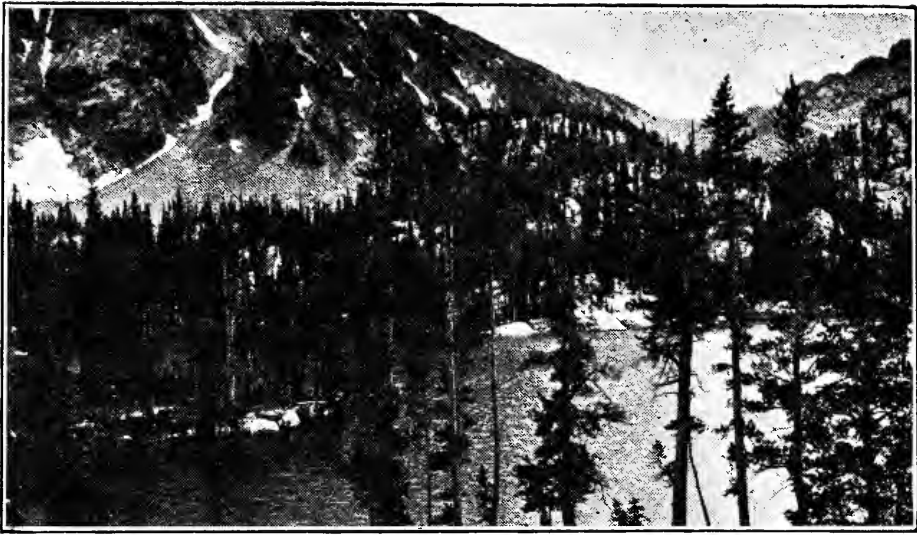
If we had stayed in the city—but we didn't. We came back.

I have almost forgotten that I am standing on the low hill above the shack and that I shouldn't have let the ash-colored smoke cease curling from the chimney. Shadows have drifted into the colored shrubberies of the draws and far down the winding road I catch sight of a wagon moving slowly. Nels is returning from town. Off to the right Alice and Paul are coming along through the sagebrush from school, their dinner buckets glistening in the long lingering flashes of sunshine that the sun displays at leave-taking. I glance once more at the farm buildings, the garden patch, the sprawl of willows by the pump and at the indolent cloud just waiting for the sun's retreat to put on a gorgeous sunset.

The short walk from the low hill to the shack brings me from the land of reflection to the land of happenings. The children put up the team while Nels comes up to the shack.

"See here what I've brought you."

Books—and a letter. This evening we will look through all the books and start reading one. The letter? I open it. Andy writes from the city. He has a job, a temporary one. He tries not to say too much of the crowds of people and the rumors of factories opening for fear of accentuating our isolation and the bitter struggle we make for no more than a bare living.



LAKE IMOGENE

The Lady of the Lake

By Glen Perrins

Here is the Lady of the Lake—Miss Imogene Locke, of Ogden, Utah, and Lake Imogene in the heart of the Sawtooth mountains of Idaho.



IMOGENE LOCKE

The lake was named after Imogene by S. Barry Locke, her father, a U. S. Forester of Ogden who discovered this picturesque gem in the Sawtooths. With the consent of the government this beautiful lake was named after his daughter and under this name it is recorded on the maps.

Herewith is shown a new picture of the lake, and also one of Imogene—the lady of the lake. Travelers who hike among the picturesque Sawtooths in the summer-time may find Imogene in this section for it is her favorite camping grounds.

By many she is known as “the lady of the lake.”

Mohandas Karamchand Gandhi

By Vilate Elliot

MOHAN DAS KARAMCHAND GANDHI was born in 1868 in Western India, he is a Hindu of the Jain faith. The term Mahatma, by which he is known, means *Great Soul*. It is a title of reverence conferred upon him. Gandhi's father was a chief official in his native state, he came from a family of well-to-do middle class people. At eighteen Gandhi went to London to study law, he passed his examinations, and was admitted to the bar and returned home to practice, but he disliked the methods used by most of the lawyers of his time. He was called to South Africa. Previously some one hundred and fifty thousand Indians had moved to South Africa; they were in difficulty with the native people and called upon Gandhi to defend their legal rights. Gandhi remained in Africa for twenty years; he says it was the turning point in his life. He believes religion is service and his should be service to India—this would bring self realization and a knowledge of God. He practiced his doctrines of non-violence and passive resistance in Africa, and in the end was victorious. These events shaped his career and his philosophy of life. It must be remembered his spiritual roots go back to Indian religious traditions which are derived from Hinduism, Buddhism and Jainism. The cardinal tenet of these religions is a reverence for all life, sexual restraint and abstaining from intoxicants. A major influence in his life came from two women—his mother and his wife.

Gandhi became comparatively

wealthy, while he was still a young man. He had an income of \$20,000 a year but he gave it all away and took a vow of poverty. He says his lifelong quest is for self-realization and a desire to identify himself with his poor and downtrodden fellow countrymen. He wears a loin cloth because so many Indians cannot afford to wear more. The British judge who sentenced him to imprisonment said, "Those who differ from you in politics look upon you as a man of high ideals and of noble and saintly life."

His philosophy is service to truth as he sees it. It includes: (1) Ahimsa, which means love, (2) Chastity, (3) Restraint of the palate, (4) Abstaining from the possession of things for themselves, (5) One's bread must be earned by the sweat of the brow, (6) Services to his neighbors is man's primary duty, (7) Belief in equality of all mankind, (8) Belief in the equality of the world's great faiths, (9) Fearlessness.

Professor Wadia says that Gandhi's greatest service to India is teaching them to conquer fear. The people have been paralyzed with fear—fear of police, fear of the military, fear of public opinion, fear of social ostracism, fear of ghosts, fear of shadows; political and social reforms have been paralyzed from fear.

Gandhi says there is only one God for us all, whether we find Him through the Bible, Koran, Gita or Talmud,—He is a God of love and truth. He says he does not hate the British, he likes them but dislikes their system in India. He has many

influential friends in England, among them Ramsay McDonald, Sir Gilbert Murray, Josiah Wedgewood and a score of others. Dr. Sherwood Eddy, an English member of the National congress held at Lahore, India, says, "I went to say good bye to Gandhi, the multitude thronged about upon him, I saw men's faces alight with a love I have never seen for any other human being.

One day a week Gandhi devotes to uninterrupted silence, he meditates all day. His six working days are spent thus—prayer at four a. m., work until nine, bath, breakfast of goat's milk and fruit, more work, an hours nap at noon, spinning until five p. m., more goat's milk and fruit, a walk, prayer at seven, meditation until ten when he retires. Gandhi's house is extremely plain; it is surrounded by a simple garden, a few trees, a little grass and a few flowers. The inside is simpler still. His own room contains nothing but a little table about ten inches high, this is his writing desk at which he works squatting on the floor. Spinning is his favorite pastime. Gandhi says, "Every Indian peasant must spin, it is through the spinning wheel that I keep in touch with the poorest of the poor and through them with God."

Gandhi favors more liberty for women, he says, "The barbaric custom of *purdah*, which prevents a woman from showing her face to any man except her father and her husband must be stopped."

Gandhi has no bodyguard, he says, "God alone keeps vigil over me." "The day that my inner voice tells me my country no longer needs me I will starve myself to death * * * the day India abandons the principle of non-violence, I shall let my fragile body perish." This picture of Gandhi shows us a mixture of humility, asceticism and passionate

sincerity which makes him a difficult person to be dealt with by hard-headed Britains. While he is gentle, modest, unassuming, courteous, and abhors violence, yet he has stirred three hundred million people to revolt and has shaken the foundations of the British Government.

The five rules of Mahatma Gandhi are:

1. The vow of truth.
2. The vow of non-violence;—you must not be angry with the unjust, you must love them. Oppose tyranny. Do not hurt the tyrant, conquer him by love, suffer punishment even unto death for disobeying his will. Sacrifice and willing suffering is the spirit of Ahinasa.
3. The vow of non-stealing. It is theft if we use articles we do not really need.
4. The control of the Palate, Regulate and purify the diet, leave off food that may tend to stimulate animal passions.
5. Vow of self-control. It is not enough not to look upon a woman with a lustful eye. Animal passion must be controlled, so it will not even be in thought.

6. Vow of non-acquisition. It is not enough not to be acquisitive, but it is necessary not to keep anything which may not be absolutely necessary for our bodily wants. Think constantly of simplifying life.

Gandhi has taught the Hindu to endure blows from police and to fold their arms and take their blows without protest. He is breaking down religious and race prejudices, Hindu, Moslem, Christian, Jew and Parsee lie side by side in the hospitals all suffering from the wounds of police, eating from the same dishes and drinking from the same vessels. He has also taught them to boycott all British made goods such as machinery, automobiles, drugs, radios and

above all English made cottons. Gandhi's methods are a two-edged sword of non-cooperation and non-violence. Where force would lose, gentleness wins. He symbolizes the terrific might of meekness. One of his first announcements after being released from prison was that the campaign of civil disobedience against British rule must go on. Caste originally meant *color*, it is said the Aryans erected it in remote ages to protect their people from the earlier races in India. The Aryans were fair haired and blue-eyed. The primitive races were very dark so in this respect the Aryans were the first white race to conquer India.

There are four castes:

1. Brahman or priestly caste.
2. Warrior caste.
3. Caste of traders and tillers of the soil. These three castes are known as the *Twice-Born* and are entitled to wear the Sacred Tread.
4. Sudra or service caste—this is divided into the clean and unclean because of the kind of work they do. The unclean are known as the *untouchables* who are the scavengers of the cities. *Untouchable* means a state of existence lived out in abject and hopeless serfdom imposed by Hindu religious custom on sixty million human beings attached as slaves to the Hindu people of the three higher castes. Gandhi describes the system as the "Shame of Hinduism—The hydra-headed monster," It is said to have originated with the Brahman priests thousands of years ago. In India every fourth person is a slave compared to which our American negro slavery was freedom. The general belief is that the Untouchables pollute all things, they pollute the well from which they draw water, their breath pollutes the air, their shadow pollutes the earth on which they walk, they are forbid-

den religious teaching lest their lips defile the Word of God. These terrible accusations arouse no resentment in the minds of the victims because they themselves believe untouchability is incurred by sin; through thousands of rebirths they must expiate their sin.

Gandhi has denounced the system, he says it is a snake with a thousand mouths through each of which it shows its poisonous fangs. He would free them from this oppression. He says India is unfit for home rule as long as it keeps in bondage one-fifth of its population.

India is a land of terrible contrasts,—luxury, riches, beauty of architecture, shimmering silks and gems as fine as those in the stories of the Arabian Nights—and poverty, filth, stark misery, pestilence and famine. There are hungry gaunt-eyed men and women whose bodies show the lack of proper food or any kind of food for that matter, for millions of Indians have never at any time in their lives had what an American would call a square meal. Imagine if you can going to bed hungry every night. The slums are of the worst kind even worse than the cities of Europe in the dark ages. The rich are the richest and the poor are the poorest and they remain so from one generation to another.

The Greeks, Arabs, Mongols, Persians, French, Dutch all came conquering India. They have come and they have gone. These invasions are like the winds that ruffle the sea but do not stir the waters below. India's life has gone on as it has always gone on—each caste living by itself, each group set off from the others, having only one thing in common,—contempt for the outcast, the untouchable.

The rule of the British Government in India began with the British

East India Trading Company. Queen Elizabeth granted a charter to this company; they did little for more than a hundred years. The Dutch and the Portuguese were bidding for the monopoly of this trade, but England out-lasting them. They came merely as traders, they had no ambitions further, but they did cultivate friendly relations with the rulers. They also established some trading settlements but had no intentions of getting mixed up in foreign affairs. British rule really began in India in 1668 when Bombay was given to the British Crown; this was transferred to the India Trading Company, which gave them full rights of rulership on Indian soil.

French were trying to get a foothold in India. Aurangzeb, the last ruler of the Great Mohammedan Empire was dead. Internal strife followed. The British interests were in danger. The company had grown to be recognized at home as a national asset. England could not afford to lose it. A British fleet and troops were sent out. The British gradually gained ground until in 1858, Queen Victoria in proclamation assumed for the crown full control and direct responsibility for the government and administration of British India. They confirmed all rights, treaties and contracts previously made with the Native States under the rule of the company.

British India comprises about two-thirds of India, the other one-third is made up of native states. British India only, comes under British rule.

There were about a million Indians in the World War fighting for England. The British government gave the Indians to understand if they would help the Britains through the war, the British would

stand by India when the war was over. India felt that the British did not keep their word. In 1919 an act was forced through the Indian council making British rule stronger and sterner than ever before. India cried out in indignation. Gandhi could see that a revolt was inevitable. To prevent violence and bloodshed, he took command of the situation and called on the people of India to oppose the oppression of the British Government, but to oppose it not with arms but with soul force, so under Gandhi three hundred million Hindus and Mohammedans dedicated themselves to passive resistance. They will not obey the British Law.

Imprisonment followed, Gandhi among many others went to jail. But the people came together quietly, and solemnly to pledge their faith in Gandhi's doctrine and Gandhi's method. His spirit carries on, everywhere.

Some people felt because Gandhi was willing to go to London to the Indian conference after he had refused to go eighteen months before and because of his love for non-violence, that he had sold out to the British; this was not true. The British attitude had changed, their government had been compelled to admit the great power of the Indian Congress, and the idea of complete independence was much more advanced in the minds of the British as well as the Indians. Gandhi was the sole Indian delegate of this Congress in London. He was bound by the instructions of the Indian Congress, their instructions were *Complete Independence*. This London Congress, held at St. James' Palace was unique, there is nothing comparable to it. One little, almost naked man negotiating with the British Empire. The Empire with

all its prestige and traditions of political conquest on the one side and Gandhi with his bottle of goat's milk and a basket of dates and cracked corn on the other. This little insignificant person with his doctrine of non-violence was fighting for the independence of a nation.

Gandhi in his first address at this conference said, "If we are intent on complete independence, it is not from any sense of arrogance, not because we want to parade before the universe that we have severed all connections with the British people. On the contrary you will find in that mandate that the Congress contemplates a partnership with the British people, but that partnership or connection must be such as should exist between two absolute peoples. I am here to put forward that claim in the gentlest manner possible, but in the firmest manner possible, with all the strength and energy at my command." No matter what the discussion was he would come back each time to the main issue, "India must be a nation, in a society of nations of which England is one, and only one." He says it softly, slowly, gently, but behind him are millions of his countrymen with this one idea.

In the Round Table Conference of last winter Muhammed Ali, the representative of the Moslems also voiced this idea when he said, "Nobody wins a battle. It involves only the will to kill, but all of our three hundred and twenty million people have the will to die for the birth of India as a free, united nation."

Many of India's friends such as McDonald, says India must wait, must learn, must grow to dominion stature before being granted dominion privileges.

To this, one can only say, Mr. Gandhi can wait also and his wait-

ing is infinitely the easier task, for he need only quietly to refuse to obey the mandates of the Empire. The Empire must enforce them.

In the last constitution offered to India the British reserved to his Majesty's Government, the right to control foreign affairs, the finances and defense, but some of the points were in advance of anything previous, first, the landowners should be taxed for the benefit of the community, second, the transfer of law and order in the provinces to responsible Indian hands, third, the recognition of the place of women in Indian political life and enlarging the franchise for women in every direction. This is a signal service. These were offset, however, by the issuing concerning the army—it should be paid for by the Indian taxpayer without any control of the expenditure which is of course Taxation without Representation.

Some writers say that the National party in India with Mahatma Gandhi as its leader, is a loosely organized party, it is doubtful if it represents the majority of the Indian population. But even these people feel there should be more advance toward self government. India has had British rule for one hundred fifty years, yet nearly all official positions are filled by Englishmen. Indian officials are not allowed in civil service or the army. Her citizens are not educated, the Philippines and Soviet Russia have less illiteracy than India. Mr. J. T. Sunderland in his book, "India in Bondage," says, "No nation has a right to rule another, therefore, England should not rule India. * * * India ruled herself for three thousand years or more and can do it again."

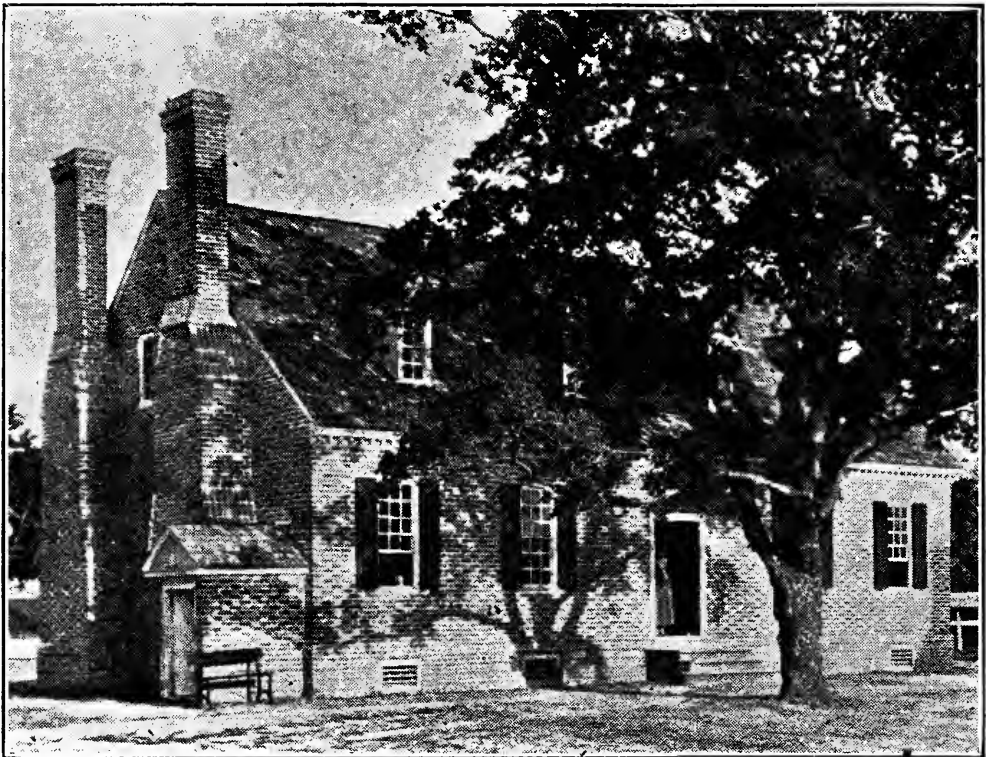
Gandhi went to London to work for complete independence for In-

dia and to give the nation control over the army, external affairs, finances, fiscal and economic policy. Needless to say India has little chance of obtaining such a program. All agree that India at present has many perplexing problems — the Moslems and the Hindus with their different religions, the native states, the plight of the caste of the untouchables.

In the one hundred and fifty years, England has done little to iron out any of these problems. The spirit of Indian nationalism seems to be the sort that will endure

and rebel until it is satisfied. This was true of America, of Ireland, and of all people who deeply desire to govern themselves.

Nationalism is sweeping over India, bankers, lawyers, millionaires, bazaar traders, mill workers, have all plunged into the struggle with a passionate conviction that the time has come to stake all on winning victory. They are caught up in the wave of mystic, emotional and political sentiment which is sweeping over India like a new religion, a religion of which the prophet and deity is Mahatma Gandhi.



First Home of George Washington

By Glen Perrins

Fredericksburg, Virginia, and especially this home near the city, will be the scene of special celebrations this year on Independence Day, July 4th, for it was here that George Washington was born. The home is in excellent shape today and this year, the 200th anniversary of Washington's birth, it has been the Mecca of thousands. George was one of six children on this Virginia estate and spent his boyhood life in the fields about this home.

But for his birth, Independence Day today might mean nothing to America, and the Revolutionary war might have ended in defeat!

Mary Ann Udall Stewart

By Louise Bliss Stewart

BY her works has Sister Mary Ann Udall Stewart made herself known over a large area. Her patience, gentleness and untiring service to her fellowmen has endeared her to all who know her.

Sister Stewart, the second daughter of David Udall and Eliza King, was born December 10, 1857, at Nephi, Utah. When she was but five years old her mother died, but she was fortunate in having a "second mother," Aunt Rebecca, who was devoted to her. From this dear mother who was deprived of the privilege of having children of her own, did Sister Stewart receive her training in service to others.

Of her childhood days she says: "Well do I remember the old fort where we lived during the Blackhawk War. Many were the scares we got from the Indians. I recall the days we children spent in fighting grasshoppers. We would drive them into ditches or into straw stacks to be burned. Many hours have I spent washing, picking and spinning wool. We wove the cloth for our clothes as well. I recall the many hours we spent husking corn and stripping cane.

"My father made molasses in those days, so after work we had the pleasure of making molasses candy and playing on the stacks of pulp which were left around the mill after the juice was pressed out.

"I have fond memories of all our neighbors. Most of them have gone to the other side."

Sister Stewart was one of the first counselors in the Mutual at Nephi. She served in this capacity for several years.

In 1879 she and her father went to St. George to do ordinance work in the temple there. The following year she was married, in the St. George temple, to William T. Stewart, and went to live in Kanab. Here she again worked in the Mutual, this time as president. She says: "I was of a timid nature and didn't feel qualified to do the work so I tried to 'beg off.' I asked for a little time to think it over. I cried about it and I prayed about it. My teachings had always been to never shirk the work of the Lord, so I accepted the call and served there for some time."

E'er long a baby boy arrived at her home; and in due time, another son came.

Brother Stewart received a call to the New Zealand mission, at a time when New Zealand was scarcely known. "Where is New Zealand?" was asked again and again. It seemed a long way off. The prospective separation and trials seemed almost too much to Sister Stewart, for she was very weak from a recent illness, and to be left alone with five children, all under eight years of age, seemed a great responsibility. But once again she bowed to the will of the Lord.

Most of their property was disposed of to raise money for the trip. Only a little rented land was left. It was indeed a time of trial; sick babies, no doctors, and but very little money and supplies. Still she did not murmur, for she was serving the Lord. In every way possible she tried to make a living for her children. She went into the millinery business, she dried fruit, and she

stripped cane. Finally the ward came to her assistance.

While Brother Stewart was away she and her children went with relatives, by team and wagon, to St. Johns, Arizona. It required a month for the trip. She remained at St. Johns for a year, living with her brother, David K. Udall, and her sister, Eliza Udall Tenney. Then her father took her back to Kanab where she again took up the millinery business and clerked in a store.

Brother Stewart was away for three years. Shortly after his return they sold their property in Kanab and went to St. Johns, but they were not satisfied there and at the end of a year returned to Kanab.

Just five years from the time of Brother Stewart's return from his mission he was called to preside over the New Zealand Mission. Just two days before the time for him to leave for his mission another baby was born to Sister Stewart. There were now eight children, but some of them were old enough to help. The church provided an allowance and Sister Stewart again went into the millinery business and clerked in the store. During this time she served as a counselor to the Stake President of the Mutual in the Kanab Stake.

After Brother Stewart's return they began to look forward to future homes for their children, that they might keep them near them. Kanab offered but little in this respect so they moved to Nevada, to Pahrangat Valley, where there was room for all. But it meant more hardships and privations for this worthy mother. She left a comfortable home, to dwell in a shack; there were no schools, no church organizations, no friends. All were left behind. But being of sturdy pioneer blood she did not flinch but bravely

faced the task of making homes for her children.

And well did she succeed. Gradually more Latter-day Saints came to the valley. Church organizations were effected and Sister Stewart was foremost among the workers. She labored for many years as president of the Relief Society and as a Sunday School Teacher.

Sister Stewart spent four years in Panaca, Nevada, where she went to place her two youngest children and several of her grandchildren in high school. And following close upon this period came a call to her, and her husband, to do ordinance work in the St. George Temple. They worked there two years, at the same time keeping their youngest son on a mission in Old Mexico.

Sister Stewart has been married fifty years, thirty of those years having been spent in Alamo, Nevada. She is the mother of seven sons and two daughters and "second mother" to three girls.

Three of her sons have filled missions; one has acted as Bishop and another as a Bishop's Counsellor. All are good home makers and worthy citizens.

She now has sixty grandchildren and six great grand children, and most of them she has helped to bring into the world. She still enjoys good health and is still serving her fellowmen, going out as midwife and nurse, although she is nearly 74 years old. The Lord had greatly blessed her in this work. She says:

"I hope to continue my work of bringing souls into the world and trying to save those that are here. In all things I submit to the will of the Lord and pray that I may so live that when my call comes to go to the other side, I will be prepared."

Margaret Emma Compton Smith

By Mary E. Able

MARGARET EMMA CROMPTON SMITH, daughter of John and Hannah Hardy Crompton, was born July 21, 1853, in Nebraska, near the Platte river. Her parents, who had embraced the Gospel of Jesus Christ of Latter-day Saints were at this time on their way to Zion. Her father and his parents were in all the mobbings and drivings of the Saints in Missouri and were in Nauvoo when the Prophet Joseph Smith and his brother Hyrum were cruelly martyred in Carthage jail.

They experienced hunger and also the blessings of the Lord when He sent the quail to feed them. Tired of being harassed and driven, her father, John Crompton, with his father and mother, Thomas and Elizabeth Greenhalgh Crompton, went up to Saint Louis to obtain outfits to go to the land that had been chosen for the Saints. Due to exposure and hardships, both of John's parents died at Council Bluffs in 1850.

The same year John met and married Hannah Hardy Eckersley, daughter of James and Malley Stott Hardy, a widow with four children, the youngest being about four years old. Their first child and daughter was born and buried in Council Bluffs.

On the night of Margaret's birth a terrible storm arose. The lightning flashed, the thunder rolled, the wind was so terrific that the wagons had to be chained to the ground. Every sister in the company was anxious to lend all the assistance she could to comfort the mother. Yet the care she and the baby should

have had was out of the question on this terrible night. As a result she was very ill, so ill that she begged her husband to leave her by the wayside. She had no nurse for her new born babe and so it's food was obtained by diluting the milk from one of the two cows comprising their team. This seemed to poison the baby. For two months she was carried on a pillow and her life was despaired of. As they neared the valley the mother's health improved and the baby too began to thrive.

They arrived in Salt Lake City in September, 1853, and settled in Cottonwood. In 1856 they moved to American Fork. Here they experienced many hardships incident to pioneer life, being many times without bread to eat. As a girl Emma was drilled in economy, thrift, faith and love. She attended school under the early teachers in American Fork. At the age of thirteen she spun yarn for her own dress and knit her own stockings. She remembers plainly the candles used for lighting their homes, their beef and carrot molasses, and their food that was baked in a fireplace. She also recalls her unusual dress of Swiss muslin that she had earned, paying \$7.00 for her 7 yards of cloth. This dress she wore at a 24th of July celebration.

She was often asked to sing on different programs given in those days, at the early age of 15, being a member of the choir under the leadership of Brother Ebenezer Hunter. Sister Mary Hindley once remarked, "If Emma would have her voice trained she would make a Jennie Lind."

During the summer-time she went barefooted and gleaned wheat in the fields and husked corn to assist in home needs.

March 2, 1872, she was united in marriage to William J. Rushton. Thirteen years later they moved to Idaho with their four boys, being pioneers in that country on 160 acre tract of land covered with sagebrush. To this union eight children were born—six boys and two girls. At the present time she has six children, 39 grandchildren and 8 great grandchildren living.

In Iona, Idaho, although having a large family she was a member of the choir, teacher in the Sunday School, teacher in Relief Society and was the first President of the Y. L. M. I. A. in the Iona Ward. She was later chosen first counselor to Sister Emma J. Bennett in the Bingham Stake Relief Society being set apart to that office by Apostle John Henry Smith. Each year these good sisters traveled 700 miles with horse and buggy to visit the wards of their stake.

Seventeen years later the family moved to Oregon, where Sister Emma was chosen first counselor to Sister Mary Schofield in the Union Stake Relief Society. In 1903 they moved back to Iona, Idaho, where her husband later died. In her three and one-half years of widowhood she took in boarders and went out nursing. She was ever ready to lend a helping hand to the sick and

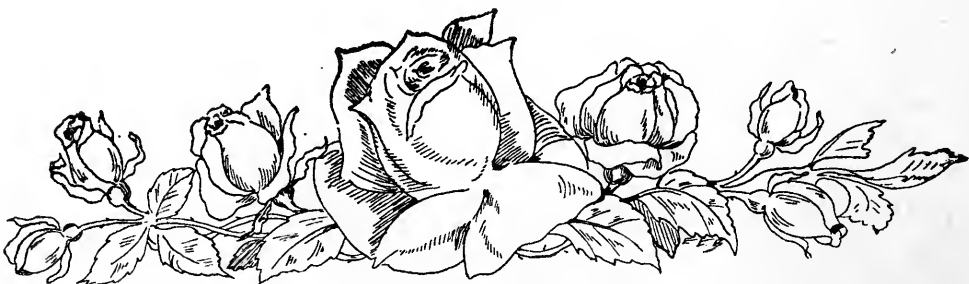
sorrowing. Her children honor and revere her for her life of sacrifice and mother love; her neighbors extol her kindly deeds of service. Her faith and devotion to God have been an inspiration to all who have come under her influence.

On May 29, 1907, she was united in marriage to Patriarch Warren B. Smith in the Salt Lake Temple, and mothered his five children, ranging in ages from six to fourteen, at their home in American Fork. Here she was called to labor in the Relief Society Stake Board as a member in the Sunshine Department under the Presidency of Sister Annie C. Hindley.

One of Emma Smith's greatest activities is temple work. After seven years of faithful labor for her kindred dead she is now completing a list of 1700 names. For more than 50 years she has been a faithful tithpayer, and has subscribed for the *Relief Society Magazine* ever since it was published.

On a recent visit to Idaho she took occasion to visit some of the aged people there. It made her heart rejoice to hear the expressions of appreciation of her visits to the sick and labors of love among them which was worth more than money to her.

Aunt Em as she is affectionately called, has grown old gracefully. Her cozy home among the flowers and vines is truly artistic, and typical of the happy couple dwelling within.



Happenings

By Annie Wells Cannon

SUMMER-TIME, the great outdoors is calling. How sweet it is to breathe the scent of new mown hay or forest pine or salty sea. No elixir so fills the soul with hope as nature in its ripe fruition.

AMELIA EARHART PUTNAM is the first woman to be awarded the distinguished flying cross by the United States. This signal honor is in recognition of her courage and skill shown during her trans-Atlantic solo flight. Mrs. Putnam has been the recipient of many honors from British royalty and American and English officialdom since her spectacular landing at Londonderry, Ireland. She has also been given the Cross of the Legion of Honor by the French Republic for her unusual accomplishment.

MMARGARET DELAND, after a period of several years, has written a new novel—"Captain Archer's Daughter." Admirers of "Old Chester Tales," "The Awakening of Helena Ritchie" and her other fine novels, will gladly welcome this new book.

PEARL S. BUCK'S new book, "The Young Revolutionist," deals not with old China like her prize novel, "The Good Earth," but young China groping between old idols and traditions and the new era of nationalistic spirit.

VICKIE BAUM, Vienna novelist and playwright of "Grand Hotel," desires to become a United States citizen, as she wishes "to live in a country where it is not taken for granted that a woman should clean a man's boots."

SHEILA KAYE SMITH has written a pretty Sussex story—

"Summer Holiday," said to be a thinly veiled autobiography.

MMRS. ELLA V. CHRISTIAN of Utah and Idaho, has certainly proven "It is never too late to learn." At the age of 68 she graduates this summer from the Albion State Normal with a junior high school diploma and is now fully certified to begin her 23rd year as a teacher. Though now a great grandmother she has never ceased to strive for higher educational attainments, overcoming all difficulties to reach her goal.

PROFESSOR MARTHA VAN RENSALLER, a member of the Cornell University faculty and selected by the League of Women Voters as one of America's twelve greatest women, died recently. She was a leading figure in the field of home economics.

LLADY GREGORY, who died last May, was one of the best known women writers in Ireland. She was a noted dramatist and director of the Abbey theatre in Dublin.

CCARRIE COLBURN, though a foremost actress and author of numerous plays as well as a pioneer in cinema work, died in poverty and was buried by the Actors' Fund of America, of which she had been a staunch supporter.

MME. DOUMER'S tragic figure excites the admiration as well as the sympathy of the world. Sympathy, that after losing five fine sons in the World War, she should lose her distinguished husband, M. Doumer, president of France, by the hand of an assassin; admiration for her fortitude and courage under these manifold sorrows.

THE Presbyterian Church in general conference admitted women to membership in the governing body of the church. The measure places one woman in the general council with the right to vote, while the *Methodist* church conference denied this privilege, though women are admitted to local orders under which they administer baptism, marriage and the sacrament.

GRACE ABBOTT, Chief of the Children's Bureau, has prepared a ten-year child welfare plan dealing with the infant and child health, child labor delinquency and dependency and the part that should be played in the next ten years by the parent, the community and the nation. The plan if adopted, will be a great step towards decreasing crime and increasing efficiency among the nation's youth.

Margaret Shippen

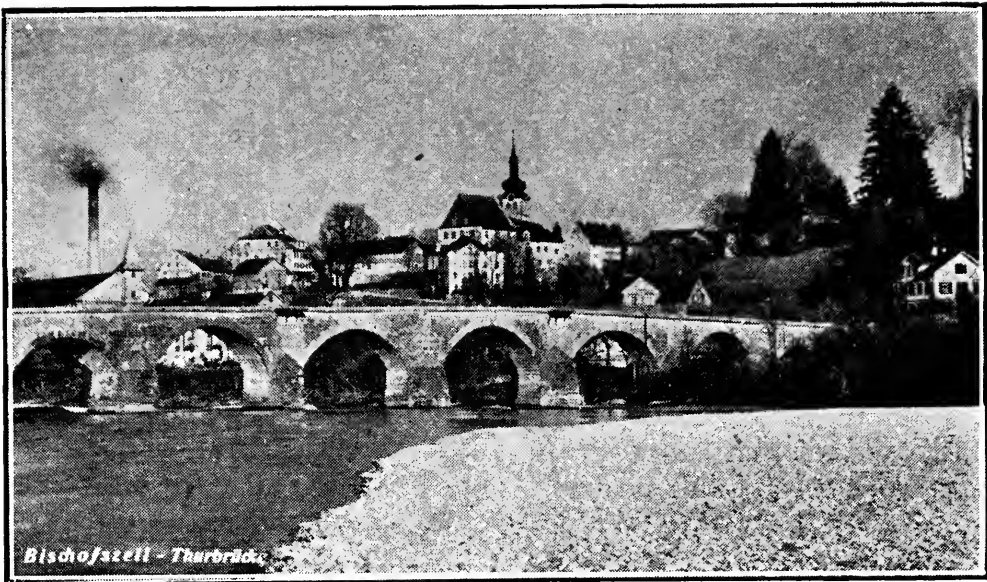
By Jensine Johannesen

MARGARET SHIPPEN was born in Nauvoo, Nov. 13, 1843. She came to Utah in 1852 and to Eagle Rock, now Idaho Falls, from Wanship, Utah, in 1882. She assisted in the organization of the first Relief Society in Idaho Falls, and was made the first counselor to the first president, Mary J. Hawkley, of that Society at the time of its organization in 1885. In 1888 the Society was re-organized and Margaret Shippen became its president, and in this capacity she worked until 1921, when she was chosen a member of the stake Relief Society, in which she labored until 1925. It was certainly a long and faithful service, and she never failed in fully performing the duties and obligations of the offices that she held for so many years. During that active and splendid career the days were never too short nor too long, the nights were never too dark nor cold nor stormy for her to respond to any service that was required of her. Whenever she was called to visit the sick or the dying or those in need, Margaret Shippen was there to do her part.

It was my good fortune to be as-

sociated with her in various activities of this kind from 1898 to 1917. To me it was a wonderful pleasure and one that I have always considered among the happy and fortunate events in my life. No one could be associated with Margaret Shippen without having a broader view of life, a more charitable feeling toward fellow human beings and a greater desire to be of service to mankind. She was a woman of meekness and humility—one who never let the right hand know what the left hand did, one who always had a good and kind word for everyone, and who spoke no ill of anybody. She was true to her friends, devoted to her work and steadfast in her faith. She had no enemies, for to know her was to love her. Her every act was an impressive lesson in charity, humility, sincerity and devotion. Her unfaltering faith was ever an inspiration, and it can truly be said that the world was bettered by her life.

She died Oct. 27, 1931, having been a member of Relief Society for 70 years, an officer for 40 years, and was active up to four weeks before her death.



Story of the Bridge

By Emma Mosheer

"I am thinking of my homeland
And the light upon the hills
And the magic of the mountains
And the music of the rills.

"New wonders now surround me
In this land of beauty rare,
Yet my heart is in the homeland
With my loved ones waiting there.

"When twilight peace is falling
Ah, 'tis there I'd like to be
For the voice of home is calling,
It calls, calls, calls to me."

THIS poem always appealed to me, as it was descriptive of my feelings. The call grew more and more urgent, till finally last year I decided to pay another visit, together with three American friends, to my homeland, Switzerland. How happy I was to take my companions to the scenes of my childhood and show them the wonders of my native country, with its green hills and mountains with everlasting snow, blue lakes, cooling rivers, not to forget the beautiful green forests and lovely meadows dotted with fruit trees. One day we crossed the River Thur on an old historic bridge and while there I told them its story.

Long ago there lived in a fine castle overlooking the place where we stood, a widow, Frau von Hohenzorn, with her two sons. Having been bereaved of her husband for a number of years, she devoted her time and efforts to the rearing of her young sons, and under her care she saw them develop into fine manhood.

One day the boys crossed the river in a small boat to go hunting in a forest near by. During their absence the mother looking from a window saw that the river was swelling, due to storm in the mountains, and, while watching, the usually calm waters grew into a raging torrent. Shortly she beheld her two sons approaching. Like many boys of that age, knowing no fear, they didn't hesitate a minute, but climbed into the small craft. Scarcely was it loosened when it overturned with its precious load of human life. Can you imagine the anguish of the poor mother, seeing her boys, her all, perish before her eyes? Full of heavy foreboding she and many kind neighbors rushed to the scene

of the disaster. In vain did they search the wild stream for several days. Finally, on the third day, the river gave up the bodies, and mourning neighbors took them to the now desolated castle. The poor mother's hopes and dreams were all blasted. Despair was almost overcoming her when she had an inspiration—she would spend part of her fortune to build a bridge at the scene of the disaster, so other mothers wouldn't have to suffer as she did. She offered the plan and the means for the project to the mayor of the city.

Soon the work was completed over the grave of her children. A unique, curved bridge spanned the wild Thur, and with a lighter heart and great satisfaction the widow watched big and small crossing it in safety; no matter how calm the stream or how wild the torrent no anxiety need be felt any more for the travelers.

She is gone Home a long time ago to where her boys are, but the bridge still stands as a monument to the love and foresight of one sorrowing mother for others.

Music

By Ivy Williams Stone

I have heard the note of the lean coyote
 As he stalked the purple night;
 And the rapid click of the miner's pick,
 When he sensed his goal in sight.
 I have heard the lark at the end of dark
 Trilling his wondrous song—
 And the rhythmic lave of the foamy wave
 Shifting the sands along.
 But the world around, I have heard no sound
 As sweet as an infant's cry;
 For my babe's first wail, as he ends travail
 Is music from God on high!

Notes from the Field

North Central States Mission:

MRS. PHOEBE M. WELLING, president of the North Central States Mission Relief Societies, writes as follows: "Wherever the lady missionaries labor, they are always helpful in the Relief Societies, and in some of the branches, the Elders also take an active interest. Our organizations are a power for good in all the branches where they are operating. I had the opportunity of visiting all the Relief Societies, except the two in Canada, last year. All are thriving and finding plenty to do in these hard times. I think there are none of our people in actual want. I met President Welling in Montana, on his return from Utah last October.

We held five Relief Society conferences on our way home. We visited both of the Indian Reservations where we have members of the Church. Those visits are always interesting. The sisters at Wolf Point have organized a Relief Society and tried at different times to hold regular meetings, but they do not carry on without interruptions when left without missionaries, as they are at present. The lesson material in the *Magazine* is difficult for them, especially as some of the sisters cannot read and speak English. I am arranging some simple theology lessons in a manner that the sisters who have been to school can present to the others, trusting that it may work out to the mutual benefit of all. En-



Mrs. Phoebe M. Welling, President North Central States Mission Relief Societies; Mrs. Tiny Mountain, Mrs. Bear Skin, Mrs. Pointing Iron, Relief Society Presidency, Wolf Point, Montana.

closed is a snapshot of the officers; the names are as interesting as the faces.

"The Relief Society in Billings is an inspiration. The group is largely made up of young mothers. I happened to be there on a work and business Tuesday. They were making hand-painted door stops; a swarm of little children were being cared for along with the other work, and the lesson was also presented. I was thrilled.

"We have most loyal support from the St. Paul and Minneapolis branches. Not so long ago the Minneapolis Relief Society sponsored a program to raise funds for a Missionary Benefit. They also contributed four large boxes of clothing for our Wolf Point Indian Branch. Each Relief Society has presented plays that are worthy of comment.

"All through the summer months last year, the Relief Societies of the mission made an effort to meet with the members who live far removed from the chapels and those who are physically unable to leave their homes. Very pleasant trips by street car, motor bus and automobiles were arranged, each group carrying picnic, gifts of flowers, etc. In every instance neighbors and friends congregated and people became acquainted with our Relief Society activities. Many pleasant contacts resulted.

"Our Saints in some of the sections where drought and unemployment have been felt so keenly, are doing well to keep going. Bless their hearts, they show fortitude equal to that of our early Pioneers. They are so scattered that they hold meetings in the summer months when the weather is pleasant enough to travel. I feel humbled in their presence."

Northern States Mission:

MRS. ARTEMESIA ROMNEY, president of the Northern States Mission Relief Society, writes: "All the Relief Societies in the mission have held conferences, and seem to be very much interested in the work. The members in the mission work are at a great disadvantage, because they are so scattered, and distances are so great. It requires a great deal of money as well as time to get to their meetings, but the sisters are faithful and desire to learn more of the work. The Relief Society has been given part of the time at each conference to explain the work. The conferences seem to be a great stimulus to all Relief Society members. The Handbook is in all the branches, and is a great help to them.

"The new mission project has been to get the District teachers active in all the branches. It has been very successful so far this fall and winter. In one branch the new project has been the means of almost doubling the attendance. Many of the branches send in similar encouraging reports.

"The accomplishments of the sisters in their Work and Business Meetings are outstanding. A great many articles have been donated, and the sisters make them over into very nice garments. In this way the Relief Societies are helping to clothe the needy. In a number of the branches nearly all the members are relatives, and they do a great deal of charity work for each other. This is not credited in our report. Many people not of our Church will donate 'cast offs' which can be made over.

"Even though many of the members are out of work, subscriptions to the *Relief Society Magazine* have increased materially. A number of the branch organizations have bought the *Magazine*, and are allow-

ing the sisters to use them as they pay for them monthly—10c each month. This gives the members a chance to use the *Magazine* while it is being paid for.

“We regret very much that we found it necessary to discontinue four of the organizations. The number was so few and the members were so scattered that it seemed impossible for them to get together. Many of them reported that they could not obtain carfare for transportation. All other organizations are doing fine work. There have been five re-organizations since the work commenced in October—Logan Square, University Branch, Detroit, Bloomington, and Peru.

“Many of the branches have held successful bazaars and parties of various kinds to raise funds. I feel that the work is progressing nicely, and there is more need for service all the time. The two branches in Chicago have donated nineteen large boxes of clothing, and we have packed and sent them out to the needy in the different branches.”

Central States Mission:

THE following word comes from the Central States Mission: “A Relief Society convention was held Sunday afternoon, December 13, 1931, in Independence, Jackson County, Missouri, under the direction of the mission Relief Society president, Mrs. Charlotte T. Bennion.

“There were members present from six associations: Leavenworth, Topeka, Kansas City, Kansas; Kansas City, Missouri; St. Joseph and Independence. This was the first convention ever held in the Central States Mission, and it was a decided success. Instructive counsel was given by Sister Bennion. Interesting discourses were given as

outlined by the General Board. Reports were given by the presidents of the Societies, and a most interesting feature of the convention was when the retiring officers, who have given long faithful service were called upon and they bore fervent testimonies to the divinity of the Gospel. The convention was inspiring to all present.”

Kansas City (Missouri) Branch. Mrs. Julia Claridge Ellsworth, Relief Society branch president, writes: “The annual Relief Society conference of the Kansas City branch was held on March 13, 1932. This was attended by people from all over the Central States Mission, there being nearly 300 in attendance. Splendid talks were given by President Samuel O. Bennion, Mission President of Relief Societies Charlotte T. Bennion, class leaders, and others. Special music was furnished by our choir, trio and other numbers.

We are all delighted with the proceeds gained from our cafeteria luncheon, as people are so short of means at the present time.

“We have such a wonderful group of sisters in our Society. It has been one of the greatest joys of my life to work with them.

“On the seventeenth of March we held a very unique party. Our program, which preceded the old fashioned ball, was presented in the form of a radio program. We had the stage fixed just like a broadcasting station, it being Station K. C. R. S. (Kansas City Relief Society), James Ellsworth, Jr., proving himself to be a very clever, humorous, as well as instructive announcer, carrying us back to 1842, with all its romance, joys and tears. At the close of the program we were transferred by remote control to the ballroom, where an old time orchestra played the old time melodies for our



KANSAS CITY, MISSOURI RELIEF SOCIETY

dancing, and a most enjoyable time was had by all."

Mrs. Charlotte T. Bennion, Relief Society Mission President, writes: "Although most of the sisters are undergoing a very trying time owing to the depression, yet, they are faithful, energetic, and trying to live up to the rules of the Relief Society work, so I am glad to report that they are doing the very best they can under the circumstances."

Texas Mission:

WORD comes from Mrs. Irene T. Rowan, Relief Society Mission President, and an example of activity and foresight is in evidence in the report of this, one of the newest missions. "The Relief Society built a canning plant at Kelsey, borrowing the funds from the mission with the hope of paying it back from the earnings of the cannery, which has been a wonderful blessing to the people in that vicinity. They have actually canned more

vegetables than they have ever had before in all their lives. They now have \$77.50 worth of canned vegetables which they expect to sell.

"The nearest Relief Society to Houston is one hundred miles. Most of them range from two hundred and fifty to four hundred miles from here. However, I visited three organizations during the year. I am going to appoint lady missionaries in each district, as assistants, serving similar to stake board members, with the hope of accomplishing more during 1932. The lady missionaries all over the mission have been very active. Wherever they have labored they have rendered considerable service to our organization."

California Mission—Modesto Branch.

A TYPICAL Relief Society gathering is this picture of the Modesto Branch Relief Society, Fresno District, California Mission. It was taken on the Annual Day,



MODESTO BRANCH RELIEF SOCIETY, FRESNO DISTRICT,
CALIFORNIA MISSION

March 17th, at the home of the branch president, Mrs. A. E. H. Cardwell, where a social was held.

Bakersfield Branch. The Relief Society presented a sacred pageant, "The Conversion of King Lamoni," September 22, 1931, in observance of the Angel Moroni's appearance to the Prophet Joseph Smith, which was attended by a large and appreciative audience. On October 27, 1931, this Society held a bazaar and dinner which was served cafeteria style, and proved to be a social and a financial success.

St. David (Arizona) Branch. The St. David Relief Society sent a farm women's exhibit in canning to the State Fair, which won first place in competition with fifteen or twenty other exhibits. The exhibit consisted of five varieties and five kinds of each variety. The enterprise of this branch organization is shown in a most practical and beneficial manner.

Basel Branch, Swiss-German Mission.

A CONFERENCE of the Relief Society organization of the

Basel Branch, Swiss-German Mission, was held Sunday, August 16, 1931, in the local meeting place. About 140 were present in the evening meeting. Three meetings were held during the course of the day. The first was in the nature of a preliminary exercise in Sunday School, dedicated to the Relief Societies. In the afternoon, a testimony meeting was held at which almost one hundred per cent of the members present gave testimony of the value of the work and the fine spirit prevailing in all activities. The evening meeting consisted of a comprehensive program of musical numbers, instructive talks, and an historical characterization of the seven presidents of the Relief Society.

"The photograph is of the participants in this presentation. The material for their individual speeches was drawn from the lessons dealing with these women, as given in the official manual. The costuming of the characters was modeled as nearly as possible after the photographs available of the past and present presidents of the Church organiza-



CHARACTERIZATION OF THE RELIEF SOCIETY PRESIDENTS

tion. Those taking part were: Emma Hale Smith, Louise V. Seigmann; Eliza R. Snow, Anna S. Lingemann; Zina D. H. Young, Marie W. Spoerri; Bathsheba Wilson Smith, Louise Zimmer; Emmeline B. Wells, Olga Laubscher; Clarissa S. Williams, Eva Lieber; Louise Yates Robison, Marie Wagner. Representing the Relief Society presidency on the photograph is Sister Friederika Rupp."

Swedish Mission:

SISTER SIGNE L. HULTERSTROM, former president, writes:

"1. *A brief history of the Relief Society work in Sweden:* The Relief Society work in Sweden dates back to the year 1854, at which time the first branch of the Church of Jesus Christ of Latter-day Saints was organized by missionaries in Skane. Sweden was at that time

part of the mission known as the Scandinavian Mission. Since that early year the sisters have performed their part of the work in proclaiming the Gospel in Sweden. There is not much written in the Scandinavian mission history concerning the sisters and their activities, but it can be stated that they have worked hand in hand with the brethren, doing all they could in assisting to establish and build up branches of the Church in different parts of Sweden, particularly laboring for the welfare of the women, both young and old, who became members of the Church. In 1905 Sweden was separated from the Scandinavian mission and became at that time a mission of itself. Since that date, the sisters have been even more actively engaged in Relief Society work. For many years the Relief Societies in Sweden held only one meeting per month, but since Sister Leah D. Widtsoe became pres-

ident over the Relief Societies in the European Mission, meetings have been held every week, conjointly with the brethren, when they were holding their Priesthood meeting. The history recorded in the Relief Society annual report for 1930, gives a good description of what our faithful sisters in Sweden are doing. Copies of this history and report were sent at that time to the officers at both Liverpool and Salt Lake City.

"2. *Activity in the mission at present:* We have at the present time 15 organized Relief Societies in Sweden, and a total enrollment of 346 members. Each Society organized is independent and fully operative, and the meetings are held once a week, conjointly with the Priesthood meetings. The following order prevails: the first Tuesday in the month the time is used for theological studies; the second Tuesday is business meeting, at which reports are given by the district teachers;

the third Tuesday, studies in the Word of Wisdom, Health and Home Life; the fourth Tuesday is set apart for literary lessons and sewing; the fifth Tuesday (when there is one) is usually used for a social. During June and August only two meetings are held per month. The district teachers make regular visits to homes of members. The topics are being used as suggested, and the teachers' visits vary from 15 to 30 minutes. Two funds are being maintained, a General Fund and a Charity Fund. Relief Society conferences are being held twice a year. Both minutes and a history are being written about all activities in the Swedish Mission. Plenty of Church literature is kept on hand, and also books on physical culture and etiquette."

Sister Zina Forsberg is now president of the Relief Society work in Sweden. She succeeded Sister Signe L. Hulterstrom in December, 1931.

The Village Church Spire

By Eunice I. Gardner

The spire of the village church
 Against the evening sky
 Seems to voice a benediction
 To all the passers-by.

When daily tasks are put away
 And a glow is in the west,
 I love to gaze upon the spire
 It sets my soul at rest.

The evening shadows lengthen,
 The stars begin to shine,
 The spire pointing up to God
 Bids me think of love divine!

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

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	President	
MRS. AMY BROWN LYMAN	First Counselor	
MRS. JULIA ALLEMAN CHILD	Second Counselor	
MRS. JULIA A. F. LUND	General Secretary and Treasurer	
Mrs. Emma A. Empey	Mrs. Amy Whipple Evans	Mrs. Ida P. Beal
Miss Sarah M. McLelland	Mrs. Ethel Reynolds Smith	Mrs. Katie M. Barker
Mrs. Annie Wells Cannon	Mrs. Rosannah C. Irvine	Mrs. Marcia K. Howells
Mrs. Jennie B. Knight	Mrs. Nettie D. Bradford	Mrs. Hazel H. Greenwood
Mrs. Lalene H. Hart	Mrs. Elise B. Alder	Mrs. Emeline Y. Nebeker
Mrs. Lotta Paul Baxter	Mrs. Inez K. Allen	Mrs. Mary Connelly Kimball
Mrs. Cora L. Bennion		

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor	MARY CONNELLY KIMBALL
Manager	LOUISE Y. ROBISON
Assistant Manager	AMY BROWN LYMAN

VOL. XIX

JULY, 1932

No. 7

EDITORIAL

The Nation's Birthday

ON the nation's birthday this year, we are thinking, perhaps, more deeply about what America stands for and about what the future of democracy is than ever before. America has long been regarded as a land of promise. The eyes of the world have turned to her as offering opportunities impossible in the Old World order. In her domain barriers that have divided classes in the Old World are non-existent. She has been a land where dreams have come true, where there have been opportunities for each to develop to the measure of his ability or capacity. Thousands of emigrants have come here with practically nothing and in a few years have so prospered that they have gotten comfortable homes and enjoyed luxuries undreamed of when they landed. Success has come so easily that it has turned our heads. We have boasted of our wealth, of our pres-

tige, of our power. We have felt that there was no limit to our wealth, that our prestige could not be successfully questioned, that our power was unshakable. Now, when everything is being shaken, when men's hearts are failing them for fear of what may come, when institution after institution that was thought to be impregnable, has gone to the wall, when people who have been living beyond their means are called to account, when homes are sold because payments on them cannot be kept up, when those who have thought they had a competence for life are losing most or all of their resources, there is coming a realization that we have lived beyond our means and have put too high a value on temporal things. We are coming to realize now that we have been intoxicated with our mechanistic success and have sublimated in some cases almost to the vanishing point

things of the spirit. Thinkers are coming to a realization that we should put the proper emphasis upon the true values of life. Important as mechanical and physical things are, and although they do add to the comfort and happiness of life, yet there are spiritual values which we have neglected and which should now be brought to the fore.

So we should all consider carefully today how our lives may be made better and richer. If, as James Truslow Adams in his book, "The Epic of America," says, "America's distinctive and unique gift to mankind is the *American dream*, that dream of a land in which life shall be better and richer and fuller for every man, with opportunity for each according to his ability or achievement," and if, as he says, this dream is not one of "motor cars and high wages merely, but a dream of a social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable," then we must study and realize what this achievement implies.

In pioneering, the dominant questions were those of necessity, burning stumps, clearing the land, plant-

ing seed, caring for it, harvesting, building homes. Our pioneering days are largely over but we have problems just as taxing and that require all our brain and brawn. Our problem now is not only to see that all have sufficient for their physical needs, but that all have opportunity for cultural development and intellectual advancement. "We cannot become a great democracy by giving ourselves up as individuals to selfishness, physical comfort, and cheap amusements. The very foundation of the American dream of a better and richer life for all is that all, in varying degrees, shall be capable of wanting to share in it. It can never be wrought into a reality by cheap people or by 'keeping up with the Joneses'."

So many of us, in our struggle to make a living, have forgotten how to live. Our thoughts and our energies have been focused on material things and we have felt that our happiness depended upon them. May we not hope that out of the holocaust of the present depression we may emerge refined by the furnace fires, having higher ideals, more worthwhile dreams, a finer standard of values, and with our thoughts centered on spiritual things?

June Conference

EACH year the Church looks forward to the June conference because of its spiritual uplift, the splendid training it offers, the insight it gives as to what is expected of officers and teachers, and the knowledge of the coming season's work that it imparts. We congratulate the Primary Association and the Mutual Improvement organizations on their unusually successful

conference this year. The attendance was remarkable. When one thinks of the financial stringency, it is wonderful that such large groups attended every department section. This shows how eager the officers are to be helped in their work and also their faith that the conference will give the needed assistance.

The theme for the Mutual conference was "The Opportunity of

the Hour—To Enrich Leisure, To Spiritualize Recreation.” Their slogan always stands for that which is most needed at the time it is given, and now, when people are looking forward to enjoying more leisure, it is very timely to consider how to enrich it and how to spiritualize the recreation of its membership.

The Primary theme, taken from the Children’s Charter, was, “For every child spiritual and moral training to help him stand firm under the pressure of life.” One can think of no more timely or forceful theme to be considered by those who are so deeply interested in the welfare of children.

Departments were conducted which helped every officer or teacher in his or her respective work, and the Gleaners, Juniors, Bee Keepers and Summer Camp Leaders Institute that followed the conference were most helpful, and so we might say that this conference was outstanding for the definite help it gave those in attendance.

The musical festival, under the direction of the Mutuals, was most inspiring. Three thousand singers gathered from all over the Church and rendered beautiful selections. The sweetness of their voices, the purity of their lives, and their eagerness to represent well the cause they had espoused, was evident to all who heard them. The Sunday morning session of the Primary Association where 1000 children sang was a delight to all who were present.

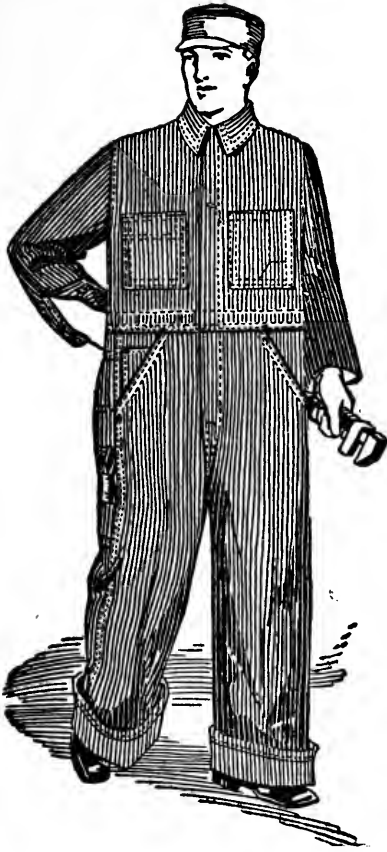
The outing of the Mutuals to Saltair was more enjoyable than usual; and the social given by the Primary at Kingsbury Hall was considered one of the most delightful affairs ever given by that organization.

On returning from Columbia University several years ago, Dr. Pack said, “The thing we lack most is appreciation of our own strength.” We believe those attending this conference have realized as never before the power of their organization and what it is doing for its members.

Be Prepared

WHEN the campaign for Magazine subscriptions was being conducted last fall, and when the annual dues were being collected, one of our alert officers said, “We do not begin at the right time to make these drives successful. We should begin months before. If one cent a week were put aside for a year we would have more than enough for our dues. Three cents a week would more than

cover our Magazine subscription and our dues.” Many who cannot pay \$1.50 at once, could by gradual saving, do it with ease. We wonder how many have profited by the excellent suggestion of Sister McKenzie in “The Old Teapot,” published in the October, 1931 number of the Magazine, page 554. We suggest that all reread this story and follow its suggestions.



**SAVE TIME!
SAVE MONEY!**

**—BY WEARING
MOUNTAINEER
Overalls and Auto Suits
Equipped With
Stop-Loss Pockets**

Join the ranks of enthusiastic workmen who have found Stop-Loss Pockets to fill a long-felt need. No more loss of tools, valuables, money, from your pockets while working, no matter what your position. No more precious time spent in hunting for lost articles.

They Cost No More!

Because of our great buying power and large scale production, we are able to include this wonderful improvement without cost to you.

**Ask Your Dealer For
MOUNTAINEER
Overalls and Auto Suits
Made in Salt Lake City by
Z. C. M. I. Clothing Factory**



For Social Correspondence

You always plan your social affairs with the utmost care, for they must be impressive in every detail. Every detail takes in the social correspondence also. Your invitations, announcements, cards, etc., must be in keeping with the social event. We are equipped to give your social engraving or printing the atmosphere and personality of the affair in hand, whether it is a wedding or a tea party, at prices that coincide with today's values.

*The Deseret
News Press*

**29 Richards Street
Salt Lake City**

MRS ANDREA BENSON
554 S. 3RD EAST
PRIGHAM CITY UTAH

DON'T

Burden your life with worries that life insurance will carry for you. An untroubled mind and a clear head are vital to the success of any man.

DON'T Say that "Life Insurance is an Expense". It is not an expense. It is an asset, credit assurance, money in the bank for you while you live, for your family after you're gone.

DON'T Say "I can't afford it". That would be childish. You afford a wife and children — you have simply got to afford some assurance for their future.

DON'T You forget that Life Insurance is the safest investment known.

DON'T Be satisfied with any kind of Life Insurance when there are so many special features offered in policies issued by

The **BIG HOME COMPANY**

BENEFICIAL LIFE INSURANCE CO.

Home Office—Salt Lake City

HEBER J. GRANT, President

E. T. RALPHS, General Manager

If it's a Beneficial Policy it's the best Insurance you can buy

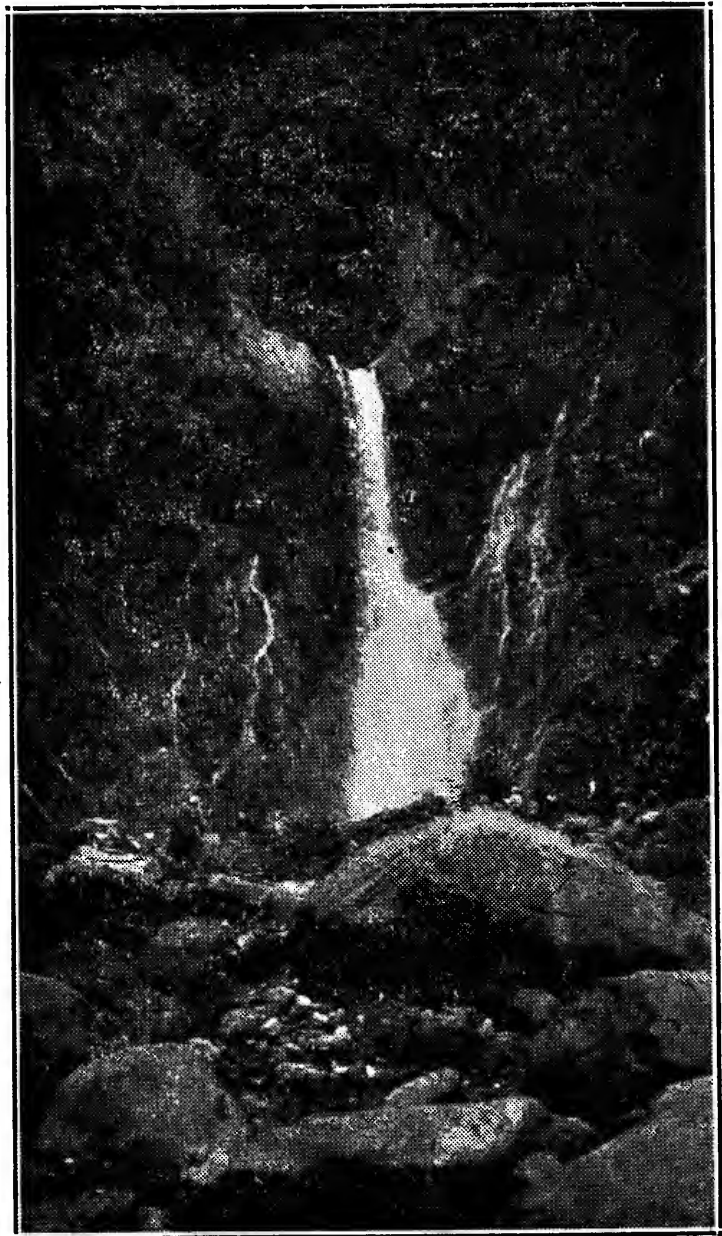
When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XIX

AUGUST, 1932

No. 8



WATERFALL IN IDAHO



SPECIAL FOR AUGUST

MITCHELL'S SPECIAL PERMA-
 NENT. Regular \$4.50 for **\$3.75**
 Latest Croquignole Wave with
 Ringlet Ends **\$4**

All the
curls
needed.

\$3⁰⁰

Latest With
Beautiful
Ringlet Ends

Any
Style.

DUART

DUART OIL TREATED WAVES **\$4.50**
 Famous Mitchell. Special
 Virgin
 Wave **\$5**

SHELTON OIL OF TULIP WOOD \$5.50

No matter what you pay at Mitchell's for a permanent wave it is not a cheap one.
Only first class standard supplies used.

MITCHELL'S BEAUTY SHOPPE

Medical Arts Bldg.

Wasatch 10316

SUGARHOUSE BEAUTY SALON

1053 East 21st South

Sugarhouse

Hyland 8553

For the convenience of our Ogden patrons we will operate The Perry Beauty Shop under the name of Mitchell's Beauty Shop No. 3.

David Eccles Bldg.

MITCHELL'S BEAUTY SHOP NO. 3
Ogden, Washington and 24th

Phone 760

Do You Know?

That for \$400.00 today, you can select prominent stocks which in 1929 sold for \$5000.00.

CAN YOU BUY ANY HOME—ANY WHERE for \$400.00 today which sold for \$5000.00 in 1929.

Every Dollar

Invested in this Society in 1929 is worth today 100 cents.

BECAUSE

All our funds are invested—Exclusively in 1st mortgages on some one's home—THE CASTLE OF THE AMERICAN FAMILY.

DESERET BUILDING SOCIETY

44 South Main Street

Salt Lake City, Utah

OLD RELIABLE PEOPLE'S COMPANY

Assets over \$2,000,000.00

Regular Dividends for 26 Years

When Buying Mention Relief Society Magazine

No. 68 Ribbed Lt. Wt. Cotton	\$.75
Knee Length, $\frac{3}{4}$ Length Legs or Old Styles.	
No. 74 Ribbed Lt. Wt. Fine Lisle	1.00
No. 64 Light Med. Wt. Bleached Double Back	1.19
No. 62 Med. Hvy. Wt. Bleached Double Back	1.29
Super Non-Run Rayon Elbow and Knee Length	1.29

In ordering garments please state if for men or women, and if old or new styles are wanted, also state bust, height and weight of person. Marking 15c. Postage prepaid. Special—When you order three pairs of garments at one time we allow you a 15% discount on third pair only.

Cutler's
36 So Main 

SALT LAKE CITY, UTAH

Complete Suits for Men and Women—Children's Clothing a Specialty
 Prompt and Careful Attention to Mail, Telephone and
 Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

GENERAL BOARD RELIEF SOCIETY

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286

29 Bishop's Building

Salt Lake City, Utah

SEE THE NEW

EUREKA DE LUXE VACUUM CLEANER

NEW—MODERN—BEAUTIFUL

With Full Floating Brush, Beautiful
 Red Bag and 14 Other Major
 Improvements



This super-powered Eureka De Luxe cleans deeply, swiftly and thoroughly—removing all deeply embedded, stubborn dirt by "High Vacuum"—the

identical cleaning principle of all costly installed systems built into large buildings and hotels.

The new "full floating" brush automatically removes all lint, hair and other surface litter.

\$5.00 Down
 Balance on
 Easy Terms

Eureka Vacuum Cleaner Co.

SALT LAKE CITY, UTAH

177 East Broadway Phone Wasatch 4764

EARLY MORNING

There are a lot of advantages in food shopping early in the day. Try shopping early any morning at our stores.



O.P. SKAGGS
 Efficient Service
 FOOD System STORES

"A Surety of Purity"

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

August, 1932

No. 8

CONTENTS

Beauty Spot in the Sierras.....	Frontispiece
Believe in Yourself.....	Bertha A. Kleinman 445
Literature in the Home.....	Elsie C. Carroll 447
"By Grace Ye Are Saved".....	Nephi Jensen 453
"A Garden is a Lovesome Thing".....	Lais V. Hales 458
Ginger.....	Sibyl Spande Bowen 460
Apple Bark Tea.....	Ruth Rowland 467
A Trip to Bermuda.....	Alice D. Moyle 470
Could We Know.....	Julina B. Green 471
A Little Child Shall Lead Them.....	I. B. McKenzie 472
Happenings.....	Annie Wells Cannon 474
Sunset Through the Clouds.....	Glen Perrins 475
"We Write Upon Walls".....	Lucy Goodrich Lind 476
A Desert Sunset.....	Gertrude Miller 476
Notes to the Field.....	477
Notes from the Field.....	478
Seagulls.....	Merling D. Clyde 483
Editorial—Conformity.....	484
Could We But See Ourselves as Others See Us.....	484
Go to the Mountains.....	485
Supt. George N. Child Called.....	485
Dr. Martha Hughes Cannon.....	485
Lizzie Thomas Edward Released.....	486
Dry Facts Refute Wet Claims.....	486
Lesson Department.....	488
A Prayer.....	Dora B. Knowland 503
Procrastination.....	Ella J. Coulam 504

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

L. D. S. GARMENTS FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|---|---|
| No. 1 New style, ribbed lgt. wgt. Mercerized. An excellent Ladies' number .....\$1.00 | No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.. 2.25 |
| No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.10 | No. 6 Light weight garment. Ladies' new style. Silk Stripe .95 |
| No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style 1.25 | No. 7 Light weight Spring and Autumn garment. Men only 1.00 |
| No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 1.75 | No. 8 Light weight silk for ladies only, new style only 1.00 |
| | No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.50 |

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missionaries.

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

One-Half Block South of Temple Gates

28 Richards Street

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

- | | |
|---|--|
| 464 Fine Ribbed cot. ....\$ .95 | 38 Lt. Wt., combed cot.....\$1.35 |
| 144 Spring needle, combed cot..... 1.00 | 105 Med. Lt., Unbleached cot..... 1.35 |
| 508 Gauze Wt., comb. cot. ladies.....1.15 | 252 Med. Wt., Firmly Knit cot..... 1.45 |
| 203 Med. Lt., Bleached cot..... 1.25 | 282 Fine Crepe, ladies 1.65 |
| 98 Special Rayon, ladies..... 1.25 | 306 Run resisting Rayon 1.75 |
| 228 Med. Lt., Rayon Striped..... 1.35 | 527 Rayon plated, over comb. cot..... 2.35 |

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

FOR YOUNG PEOPLE

who are

STAYING AT HOME

{ (An investment that pays
lifelong dividends) }

With several million people qualified to do ordinary work—unemployed and anxious for a job at any cost—your time is worth more going to school than anywhere else right now.

Waiting for something to turn up won't help. With the return of normal times, there will still be tremendous competition for jobs which do not require special training.

But if you have prepared yourself for an office position, if you have learned the things that business men require of their helpers, you'll be ready to go ahead by leaps and bounds.

If a four-year college

course is out of the question, enroll at L. D. S. Business College for a practical and intensive course in business training. Prepare for a position as secretary, stenographer, bookkeeper, accountant, or Civil Service employee. Subjects can be arranged to make the most of your previous education. Our employment department is in constant touch with business offices and assists competent graduates in securing positions whenever possible.

Your name and address at the bottom of this advertisement will bring complete details.

L. D. S. BUSINESS COLLEGE

SALT LAKE CITY

Name

Address

Fall Term Opens September 6

Believe in Yourself

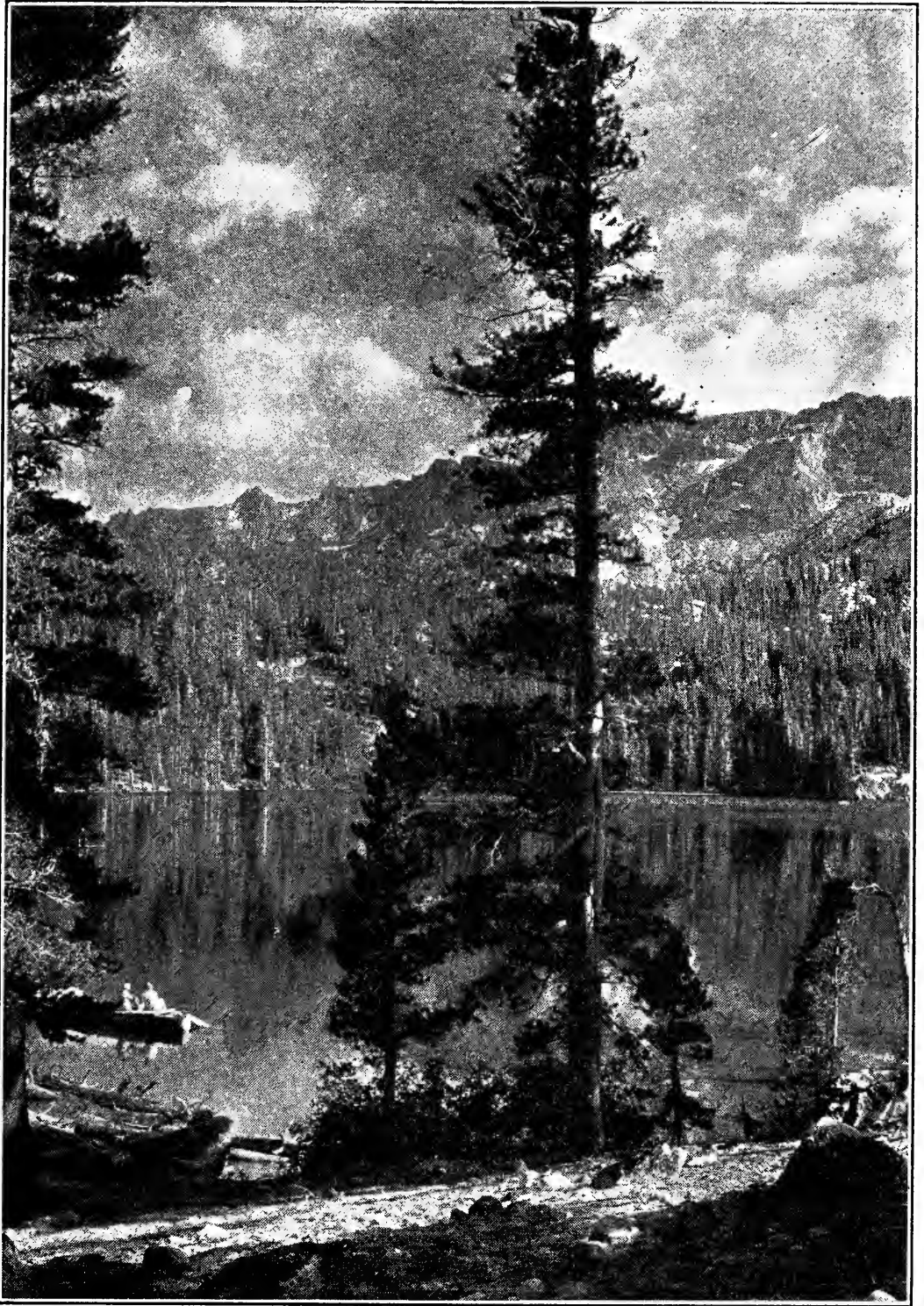
By Bertha A. Kleinman

Believe in yourself though your failings be legion,
Believe though you stumble each step you pursue,
No matter your chances, your station, your region—
Believe in yourself and the world believes too.

Believe in your powers, they are not inferior,
Let nothing belittle your might to achieve,
Your will and assertion will make them superior,
And others will trust in you when you believe.

Believe in your birthright, no other can claim it,
Nor destiny foil it of measure and worth,
Believe in your calling—let others defame it—
The call is for you and no other on earth.

Believe in your future, no past can assail you,
Believe in your vision, dream nobly and true,
Forgive and forget every chance that would fail you.
Believe in yourself and your vision is true!



Pictorial California
BEAUTY SPOT IN THE SIERRAS OF CALIFORNIA

THE Relief Society Magazine

Vol. XXIX

AUGUST, 1932

No. 8

Literature in the Home

By *Elsie C. Carroll*

SLOGAN

A poem a day
To keep stagnation away.

I THOUGHT life could be made more interesting if I mixed a little poetry with my dish-washing," said a middle-aged housewife to the teacher of a class in literature for which the busy mother had registered. "I find that if I schedule my work properly I can get a little work of this kind in without neglecting anything important and it gives me an incentive to get through my housework so I can enjoy this mental treat."

If all homemakers had the foresight of this mother there would be no foundation for such criticisms as the following which came from an eminent lecturer:

"The housewife allows herself to stagnate mentally. She becomes so mentally inferior through intellectual laziness that at the age of forty she would be unable successfully to undertake a college course. It is a fact to be deplored that, generally speaking, the home woman is less mentally alert than other women who have not been married or been homemakers for a number of years. As a class homemakers are less interested in public affairs, less keenly alive than women who have made careers for themselves in other professions."

Whether or not this critic is justified in these accusations is not the point of the present discussion. Of one thing all women will be certain: That the homemaker even more than the woman in any other profession *should* be mentally alert and keenly interested in all phases of life in order to do her job properly.

We like to think of the home as the fountain from which flows all that is noblest and best in life. To be this it must include within its influences those things which have to do with the mind and the spirit quite as much as things that contribute merely to the physical well-being of the family group.

The trouble lies in the fact that homemakers too often allow their whole universe to be bounded by "the price of butter, how Susie's dress is to be made, and what Mrs. Jones said about the Browns." They do not separate as men do, and as women in the other professions do, their day's work from their after-work activities. They need to be aroused to the values of outside interests, of hobbies, of turning their minds into new channels. And one of the most interesting and helpful activities to which the homemaker can turn is to the study of literature.

Literature has been defined as the written record of man's best

thoughts and feelings. It has been called a storehouse of ideals. Through it, when rightly approached, we may find an outlet for our own deepest emotions which we feel but cannot express; we may be led to see new glories in the commonplace things and experiences of life; we may learn to look more deeply and understandingly into the lives and motives of our fellowmen; we may visit far off countries and live in far distant times and become intimately acquainted with innumerable noble characters; we may unconsciously become appreciative of the beauties and powers of our mother tongue and more proficient in its use. In short, if made to function as it should, the study of literature can make our everyday lives vastly more rich and meaningful.

Not every housewife lives near enough a university or a college to avail herself of classes as does the woman mentioned in the first of this discussion. But there are extension classes and correspondence courses open to those not so favorably located. And always there are books, books waiting to give up their treasures at the mere opening of their covers. A determination to gather the wealth offered in the field of literature is all that is necessary.

One busy housewife with the right vision pins a poem or a fine bit of prose to the window curtain above her sink each morning. Then, as she prepares vegetables, or washes dishes with her hands, she lets her mind go journeying far afield into the realm of the spirit.

One morning she pinned to her curtain the following quotation from Moore:

"Let fate do her worst; there are relics of joy,
Bright dreams of the past, which she cannot destroy;

They come in the night-time of sorrow
and care,
And bring back the features that joy
used to wear.
Long, long be my heart with such memories filled,
Like the vase in which roses have long
been distilled—
You may break, you may shatter the
vase if you will,
But the scent of the roses will cling
round it still."

A neighbor who saw it guessed correctly that the little woman whose husband had recently suffered financial reverses of a serious nature, was gathering fortitude from literature to help her through the shadow of one of life's crises.

Frequently on rainy days when her children must play indoors, this mother pins to her curtain some such quotation as this from Ingersoll:

"The laugh of a child will make the holiest day more sacred still. The sweetest strains are discords all compared with childhood's happy laughter—the laugh that fills the eyes with light and every heart with joy. * * * O laughter, rose lipped laughter of joy, there are dimples enough in thy cheeks to catch and hold and glorify all the tears of grief."

This quotation she says, helps her to hear something besides nerve-racking noise in the children's play on these rainy days. Sometimes the lines above her sink are choice passages from Shakespeare or the Bible, which she memorizes as she polishes her silver or prepares the vegetables for dinner. Some days the curtain is sprinkled with clever jokes and bits of fine wit and humor.

It is said of Japanese women that they not only study poetry and appreciate it, but that most of them write poetry. One Japanese woman who lives in America has the walls of her kitchen almost lined with little poems she has composed or collected. Most of these consist of terse little gems of a few lines. The following

examples will illustrate the fact that the Japanese poet has made an art of imprisoning within a few words a beautiful image or a profound thought. (How interesting and mentally stimulating it would be for American women to adopt this verse-making pastime.)

"The white iris
And the purple iris
Grow side by side in the pond,
Yet never open their hearts
To each other."

"Today I met a stranger—
Though for ten years I have lived with
him."

"Out in the bright spring weather
The other women play with their chil-
dren.
I pick wild flowers alone."

"A thousand jewels are worthless;
The precious thing is my body—
A gift from my parents."

Literature in the home should extend its helping influence beyond the life of the home maker alone, though of course it will be she who will be responsible to see that it does reach and touch the lives of all the members of the family. Her problem is how to achieve this goal.

One homemaker who has the right vision spends a few hours each week gathering and filing material which she uses in the following manner. Some mornings she serves a short poem at each plate, as an entree, as she calls it. In turn these poems are read, and, the mother leading, the conversation centers upon something brought out in the lines of literature—style, content, the recollection of similar thoughts from other authors, etc. One morning the quotations were all from Browning and included such passages as:

"Grow old along with me!
The best is yet to be,
The last of life
For which the first was made;
Our times are in His hands
Who saith, 'A whole I planned,

Youth shows but half;
Trust God: see all, nor be afraid!'"

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand
but go."

"I have lived, seen God's hand
Thro' a lifetime,
And all was for the best."

"The year's at the spring;
The day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn,
God's in his heaven—
All's right with the world."

With these quotations as a starting point, this tactful mother led the conversation into a spirited discussion of the value of optimism and faith in our every-day lives.

Some mornings, instead of poetry, she serves at each plate a section of a delightful short story. Each section is numbered and is read in its turn. Another day there may be speeches from different characters in a play. As the meal proceeds, a scene from the drama is repeated, each member assuming his particular character.

This homemaker is not only giving her family a great amount of information about literature, but she is stimulating an interest and an appreciation which will carry on into their individual lives.

The first step toward making literature a part of the home life is of course, to provide for easy access the world's great masterpieces. This is not an impossibility for even families in the most humble circumstances. Books are so cheap in our day that anyone with a little effort can accumulate a valuable collection of the best poetry, essays, dramas and novels.

One family made out a list of one hundred books they desired to have in their library. Then they decided

to confine all their gifts to each other for the next few years to these books. Mother gave father one of his favorite novels by Dickens for his birthday and another for Christmas. He presented her with copies of her favorite poets—Keats, Shelly, Tennyson and Browning. The children gave each other copies of the best novels and plays of some of the later writers. In a surprisingly short time the family had their hundred books, and they are now on their third "book drive."

To be sure, getting good books into the home is only the first step toward bringing literature into the lives of the family, and a very insignificant step if no further ones are taken. Exposing people to literature is no sure sign that it is going "to take." Many a home boasts of vast shelves of bright new books as fresh and spotless as the day they left the bookstore. But those homes do not know the meaning of the term "literature in the home." Books that have their newness worn off, that show signs of having been read and read again, are really the most valuable books in the world. Their very "dog-earedness" is mute testimony to the good they have done.

How to get the messages of good books into the minds and souls of the family members is the problem confronting the homemaker. The mother who serves poetry and stories and dramas with her meals, as mentioned above, is at least beginning to solve the problem for her family.

Another mother who claims that she realizes the dangers of rewards and punishments has adopted the following reward system in her home. She gives her children fifty cents for every volume of good literature they read. One of her daughters is building up a fund by this

means for a trip to Europe. Her oldest son earned part of his college expenses in the same way.

Home evenings can well be devoted to the stimulation of right reading in the home. Some families read together for a few hours one evening each week. It is a natural instinct for us all to desire to share the good things that come to us with those we love. These families enjoy their reading much more because of their sharing it with each other, and because of their conversations and discussions that grow out of such reading, the literature they read becomes much more permanently fixed in their minds.

Literature can be brought into the lives of children through wisely conducted play. Many of our great writers had their love for literature stimulated by the way their parents introduced it into their childhood games. It is said that Browning learned the Iliad and other old classics by heart when he was a mere child through his father's dramatizing these masterpieces with him, letting the dog and the cat and the pony stand for certain of the old heroes.

Once the homemaker is aroused to the value of the study of literature for herself and her family, ingenious ways will present themselves to her mind.

Coming back to the slogan suggested at the heading of this paper, "A poem a day to keep stagnation away," let us see just what might be done with it. The homemaker might adopt the idea either for herself or for her family. Think how much good literature might be absorbed in one year if such a slogan were followed—three hundred sixty-five masterpieces in one year; in ten years three thousand, six hundred

and fifty—a library of the world's best thoughts.

There are various ways in which such a study might be pursued. One might study by authors, or by countries, or by themes. Or one might choose these poems with a different object in mind each day—just to suit the mental or spiritual need of the every-day life. For instance, one day I might long to give expression to some deep emotion such as love, or joy, or homage. Easily I can find a poem to express the pent-up feelings within my heart; if it is love I long to sing, what could be more satisfying than Mrs. Browning's sonnets—any one of them!

"How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of being or ideal grace.
I love thee to the level of every day's
Most quiet need, of sun and candle-light.
I love thee freely, as men strive for right;
I love thee purely, as they turn from praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's faith.

* * * * *

I love thee with the breath,
Smiles, tears, of all my life—and if God choose
I shall but love thee better after death."

Or Sara Teasdale's *The Lamp*.

"If I can bear your love like a lamp before me,
When I go down the long steep Road of Darkness
I shall not fear the everlasting shadows,
Nor cry in terror.

"If I can find out God, then I shall find him.
If none can find him, then I shall sleep soundly,
Knowing how well on earth your love sufficed me,
A lamp in the darkness."

If I am in a thoughtful mood I may choose for study something like Jean Starr Untermeyer's *Clay Hills*.

"It is easy to mold the yielding clay.
And many shapes grow into beauty
Under the facile hand.
But forms of clay are lightly broken;
They will lie shattered and forgotten
in a dingy corner.

"But underneath the slipping clay
Is rock—
I would rather work in stubborn rock
All the years of my life
And make one strong thing
And set it in a high clean place,
To recall the granite of my desire."

Or Edna St. Vincent Millay's sonnet, *To Jesus on His Birthday*.

"For this your mother sweated in the cold;
For this you bled upon the bitter tree:
A yard of tinsel ribbon bought and sold;
A paper wreath; a day at home for me.
The merry bells ring out, the people kneel;
Up goes the man of God before the crowd;
With voice of honey and with eyes of steel
He drones your humble gospel to the proud.
Nobody listens. Less than the wind that blows
Are all your words to us you died to save.
O Prince of Peace! O Sharon's dewy Rose!
How mute you lie within your vaulted grave.
The stone the angel rolled away with tears
Is back upon your mouth these thousand years."

Suppose I adopt this slogan—
A poem a day. I might begin Monday with Anna Hemstead Branch's lovely little poem, *Her Words*.

"My mother has the prettiest tricks
Of words and words and words.
Her talk comes out as smooth and sleek
As breasts of singing birds.

"She shapes her speech all silver fine
Because she loves it so.
And her own eyes begin to shine
To hear her stories grow.

"God wove a web of loveliness
Of clouds and stars and birds,
But made not anything at all
So beautiful as words.

"They shine around our simple earth
With golden shadowings,
And every common thing they touch
Is exquisite with wings.

"There's nothing poor and nothing small
But is made fair with them.
They are the hands of living faith
That touch the garment's hem.

"They are as fair as bloom or air,
They shine like any star,
And I am rich who learned from her
How beautiful they are."

All day I can keep in the background of my consciousness this little poem as I go about my work. It will recall happy memories of my own mother's words and what they did for me. It will remind me of what my own words may mean to my children and perhaps afford me the needed patience in a moment of weariness to give satisfactory answers to questions my children ask, instead of the sketchy half-answers with which I may be tempted to satisfy them. It will help me to appreciate the beauty and power of my mother tongue and take a greater pride in making my words mean all that they should as a means of enriching life.

Tuesday I might take a beautiful nature poem—an ode from Shelley or Keats or Wordsworth, or something more recent as Patricia Burns Flynn's *Nocturne*.

"Night is so beautiful, I watch it on my knees.
The wind is prayer
Whose ecstasies
Wake to response the leafy lips of trees.
Night is so fair I watch it on my knees.
The hollows turn to goblets kissed
By lips that love the white wine of the mist,
In beauty burn stars guarding my tryst.

"Ah, heap me as you fill
The hallowed cup
Between the hills,
Although it be with woe, Lord heap me up.
With beauty brim me high,
Set me aswing
With love,
For I
With all this wealth of living must needs sing!
Tragic or laughter-light, its melodies
Make life so marvelous, I live it on my knees."

Such nature poems as these and *God's World* by Millay, and Teasdale's *Barter*, make me so conscious of the beauty in the external world about me that I am drawn from my work a few moments now and then to drink in the wonders of God's gifts and caused to forget the tasks that might otherwise seem drudgery.

And so on through the days and the weeks and the months I may continue to make literature do something worthwhile for me. For reading and studying literature, not only gives us passing pleasure, but it helps us to see the world with new eyes and to appreciate it with new hearts.

When we have seen through the poet's eyes the beauty of a sunrise, a mountain peak, a bird song, a child's laugh, enough times, we begin to see these beauties ourselves and the world opens up new stores of wealth for us. When we have looked into the profound depths of life and death and eternity through the poet's soul, something of the meaning of these fundamental phenomena flashes upon our meditative moods and existence takes on a deeper significance. For these reasons, the study of literature should become a part of the daily life of every homemaker.

“By Grace Ye Are Saved”

By Nephi Jensen

THAT the source of all goodness in us is a Power not ourselves is a fact which great and good men have recognized in some way in every age.” This profound conclusion is expressed by Dr. Walter Goodnow Everett in his truly great text book, “Moral Values.”

St. Paul was one of these “great and good men.” He affirmed in the most positive way that our essential goodness is God-inspired. To the Ephesians he declared that even in a moral and spiritual sense we are God’s “workmanship created in Christ Jesus unto good works.”

Lest his followers might fall into the error of thinking that they could, unaided by divine power, attain to moral and spiritual worthiness, he averred that salvation was “not of works lest any man should boast.”

These two quotations appear in the same context. They are parts of Paul’s exposition of his famous doctrine of salvation “by grace through faith.”

After Paul came two great divergent schools of theological thought. Pelagius, the leader of one group, insisted that salvation was by works. St. Augustine, the founder of the other school, affirmed that salvation was essentially by grace.

The failure of these divergent groups to harmonize, as Paul does, deliverance from sin by both grace and works has produced tens of thousands of controversial theological books and pamphlets. Moreover, this lack of comprehension led to the most egregious doctrinal errors and grotesque religious practices.

From over-emphasis of works or outward performances come some of the most silly and revolting practices of the human race. From undue stress on man’s part in salvation to the neglect of the inner transformation through heart-purifying faith, came the notion that sacred ordinances, as formal acts in and of themselves had saving efficacy. In Charlemagne’s time hundreds of thousands of conquered soldiers were herded to the river by Christian soldiers and forced to be baptized. Like scenes were enacted by the Spanish conquerors of Mexico.

These are extreme illustrations of the worthlessness of religious acts or works, disassociated with heart-transforming faith. The tendency to stress the merely formal side of religion found its most extreme expression in the fifteenth century. At this time Christianity had become so destitute of the inner quickening power that gives validity and vitality to religious ordinances that men sought to obtain immunity from divine punishment for sin by merely complying with a dead formalism.

It was against this empty mechanical sacerdotalism that the great Luther revolted. With his unusual religious insight he detected the utter spiritual destitution of his times. He readily saw that religious acts, ordinances and performances uninspired by a life-giving faith were worse than useless. With the zeal of a real crusader he set to work to reform the church. Disgusted with the worse than dead works of his times he commenced to teach justification by faith. This doctrine became his battle cry. But failing

to understand the New Testament idea of faith, he went to the extreme of holding that "faith alone without works justifies before God."

Other reformers fell in with this fallacy. Calvin, Knox, Wesley and Whitefield all upheld the idea that a mere believing assent to the saving mission of Jesus was the sole requisite to salvation. This doctrine came to be the very cornerstone of Protestantism. It finds its concrete expression in a recent book, "What is the Gospel?" in which we find this language, "What is the faith that saves? It is the simplest thing in the world. Faith does nothing. It just admits that Jesus saves us."

The truth of Paul's doctrine of salvation "by grace through faith" is found neither in dead sacerdotalism nor in the belief of mere passive acceptance of the Saviorhood of the Christ. The truth lies somewhere between these two extremes.

Let us see if we can find this precious truth. To begin with, we must admit that faith is the great eternal saving principle and power; and that this saving power of faith comes to us "by grace." To take any other stand is to deny Paul's positive affirmation.

No matter from what angle we approach faith the conclusion is forced upon us that faith is the moral and spiritual uplifting force of the world. "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." In fact no one is moved toward anything that is good, beautiful or true except by the dynamic force of faith. The student trudging up the hill towards the sanctuary of learning is moved by the belief that learning equips him with power to solve life's problems. The artist patiently toiling at his canvas is impelled by the belief

that the creation of beauty is one of the noblest of life's endeavors. The saint bending meekly at his shrine is inspired by the heart-humbling belief that holiness is one of the greatest of all possessions. In fact what the tug of gravity is to earth, sun and star, faith is to the human heart. It is the moral and spiritual gravity of the universe.

All intellectual, moral and spiritual advancement is essentially a result of inner transformation. An indolent young man suddenly decides to go to college. What has happened to him? He has been converted. A careless-living person decides to change his habits of life. He goes through this same process of conversion. A grossly materialistic person commences to become deeply interested in the spiritual values of goodness and truth. He experiences a change of heart. It is awakened faith that turns the heart to higher things. Of Alma it was said: "According to his faith a mighty change was wrought in his heart."

Deliverance from the evils that beset the soul comes through conversion, or complete change of attitude; and this conversion comes through faith.

Take another view of faith. Peter, in defending the proclamation of the gospel to the gentiles, said that God "purified their hearts by faith." And so saying he announced a profound truth. Faith is manifestly a purifier of hearts. Let anyone become profoundly convinced that Jesus Christ died for the sins of the world; that He actually rose from the dead and bequeathed to our bodies immortality, and he will be moved to love the Lord with an all-possessing and transforming love. This love for God is the purest thing in the world. It is a complete panacea for all

earth's moral ills. It purges from the heart every evil and debasing desire and leaves in the heart only the pure gold of holy aspirations.

Or, if we think of faith as a subduing or conquering force, we reach the same conclusion that St. John reached: "This is the victory which overcometh the world even our faith." We conquer the foes of the soul by faith-power and not by will-power. In fact, faith is the stuff of which will is made. I cannot say "I will" unless I can say "I can." And I cannot say "I can" unless I can say "I believe I can." Moreover, if I am rightly disposed I will never say "I will" unless I can say "I believe I ought." Soul-stirring faith in the good and true is back of the will that binds evil desires and passions and gives us the complete "victory" over evil which is salvation.

Having agreed with Paul that salvation comes by heart-purifying and victory-giving faith, let us see if we cannot accept his conclusion that it is "by grace" that we receive this saving power of faith. From whence comes this faith? It is not self-generated. It is God-given. Jesus Christ was the "author and finisher of faith." In His person, His sacrificial suffering, His triumphant victory over death, He revealed to the world the majestic personality, the loving goodness and the omnipotent power of God so impressively that He awakens in human hearts the soul-quickenning faith that gives man the victory over sin and sinfulness.

He gives us much more than a plan or scheme of human development and progress. He gives us the spiritual power through faith to follow His plan of eternal progress. His gospel is more than a ritualistic

formula. It is essentially "the power of God unto salvation."

A simple story will help us understand Paul's philosophy of salvation through God-given power. A traveler on the Sahara Desert became completely enveloped in a blinding sand storm. He lost his way. In his aimless wandering he became exhausted. He fell to the ground through sheer exhaustion and was about to expire. A kind-hearted traveler discovered him. He took from his side a canteen containing cool refreshing water and placed it to the lips of the dying man. A deep draught of the life-giving water revived him. By his new-gained strength he got up and walked home.

Was this man saved by works? Hardly. He was saved by the grace and goodness of the man who gave him the life-giving water. What the refreshing water was to that dying man, faith is to the human soul. Faith literally quickens the heartbeat, revives the soul, nerves the will and gives us the life and power to rise and struggle upward to the eternal home of holiness.

The great reformers and their illustrious successors were right in emphasizing, as Paul does, the all-importance of faith as the eternal saving power. They were right in insisting that this saving power comes to us through the grace of God. Wherein did they err? They erred in their understanding of faith. They thought that faith is a mere passive assent to the Saviorhood of Jesus. They have insisted that "faith does nothing." That this is not Paul's idea of faith is clearly evident from his own exposition of his doctrine of salvation "by grace through faith." He puts the essence of the doctrine into these positive

pungent words: "We are created in Christ Jesus unto good works."

This "creation unto good works" through the righteousness-stimulating power of faith, which is God-given, is the all-important element in the saving process without which salvation is utterly impossible. But the righteous works which grow out of this faith are also indispensable to the attainment of the eternal victory of evil. If the lost traveler had failed to utilize the strength which was given him by the goodness of the friend he would not have arrived home. In his salvation there was a concurrence of the operation of grace-given strength and self effort. If this lost traveler had fallen limp into the arms of his rescuer and said, "You alone can save me," we should have had a picture of the Protestant idea of salvation "by grace." This notion, however, is totally at variance with Paul's conception. The traveler struggling homeward by this grace-acquired strength illustrates Paul's idea of salvation resulting from the spirit of righteousness, awakened in the soul by the power of Christ, expressing itself in humble obedience and continued good works.

The faith which Paul taught is the mainspring of action, the soul of aspiration and the moral and spiritual energy of the world. Like all energy, faith works, works and ever works. In fact faith that does not work is not only dead, but it is not faith at all.

What then does Paul mean when he affirms that salvation is "not of works?" He means that dead works, or works, uninspired by a heart-purifying faith in God, do not transform our lives. Nothing can be so utterly dead and worthless as a means of human emancipation, as religious acts that are not motivated

by faith in God. Some years ago an ambitious professional man located in one of the Mormon Utah towns. He desired prestige with his neighbors. It occurred to him that he had better join the church. He was baptized, and ever since his life has been a living contradiction.

Was this man really baptized? Certainly not. And yet he was properly immersed in water by one who had actual divine authority. What was lacking? There was lacking that one all-important essential to the validity and efficacy of religious acts, or works, which Paul so justly emphasizes—living faith in the living God.

The man's baptism was not only "dead works," but an act of actual sacrilege. It was disgusting blasphemy. It was against this worse than dead formalism that Paul inveighs when he iterates and reiterates his noble doctrine of justification by faith.

The noble heights of Paul's philosophy of salvation "by grace" is reached when he asserts that salvation is "not of works lest any man should boast." There is imbedded in these simple words one of the most profound of all moral truths. What is its meaning? We shall be aided in finding it by reverting to the man who got lost in the desert. If this man had by unusual self effort crawled to a spring, drunk some refreshing water, and then walked home he would have "whereof to boast." And that is only a small part of the truth. If he were human he would have actually done the boasting. The folks at home, the neighbors, and all with whom he came in contact would never have heard the last of the heroic achievement.

If he had escaped this peril by his own effort he would of course

have been saved in the sense of being delivered from that one calamity. But he would not have obtained any moral or spiritual victory and spiritual excellence. This conquest of evil and this attainment of spiritual grandeur comes only from love-inspired effort and struggle. The traveler having been saved by utilizing the love-given power of a friend was led to love his savior with that pure love out of which comes all the moral strength and spiritual purity which places us "beyond the power of all our enemies."

Paul's doctrine of human emancipation and ennoblement through God-given power is the cardinal Christian doctrine of moral and spiritual progress which distinguishes the Christian religion from paganism. Pagan philosophers give us splendid moral concepts, noble ethical codes and far-reaching schemes of human advancement. But they do not give us the power or inclination to follow their profound and rigid rules of conduct. It was left for Jesus of Nazareth to bring into the world the quickening power of faith that sensitizes our moral and spiritual natures and gives us the power that drives our hearts towards God and truth.

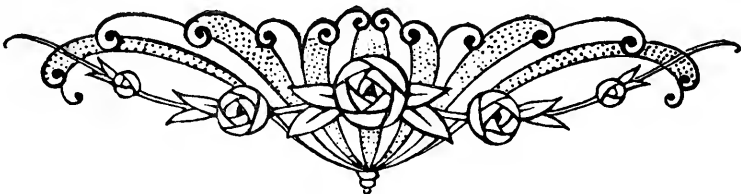
The preeminence of Mormonism as a saving force in the world consists in its very power to stimulate

faith. A Mormon missionary in a conversation with a Church of England Sunday School superintendent asked the Anglican if he knew why modern Christian ministers had so little power. The Anglican responded in the negative and added with fervor, "I would like to know."

"The ministers are trying to save the world without faith," responded the missionary.

"You are right," admitted the Anglican.

And the missionary's conclusion is right. Catholicism, with its ancient gorgeous ritual appeals to the imagination. Protestantism, destitute of both ritual and faith appeals to the emotions. Mormonism with its faith-inspiring new witnesses for Jesus Christ, in the "Book of Mormon," the "Doctrine and Covenants" and the "Pearl of Great Price," appeals to rational faith. And its appeal is marvelously effective. It actually awakens in the hearts of those who can comprehend its splendid credentials that soul-stirring faith in Jesus Christ and in His perfect way of life that impels them to obey Him, and work for Him with that self-sacrificing love that purifies the heart, refines the spirit, ennobles the mind, glorifies the character, and gives that complete victory over the foes of the soul which is the highest achievement and perfect salvation.



“A Garden is a Lovesome Thing”

By Lais V. Hales

“A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Fern'd grot—
The veriest school
Of peace; and yet the fool
Contented that God is not—
Not God! in gardens! when the eve is
cool?
Nay, but I have a sign;
'Tis very sure God walks in mine.”

WE know a garden, now five years old, which is in very truth a “lovesome thing.” In it are no rare, costly flowers, but many there are that are precious beyond measure. So many have been given, so few have been bought. Purple lilacs and red peonies, culled from beloved plants at the old home, fill this garden with childhood memories. One plant was carried miles from the home of a friend now dead, while another was planted by baby fingers now grown strong and capable. In this garden there is sweet disorder. The flowers and shrubs have been moved about not so much with the idea of an artistic effect as to find the spot where they will be happiest. Most of the flowers come up year after year and have become old friends. Their promise of color and beauty is remembered and watched for each year. In this garden children play. Friends wonder how children and flowers can thrive together but they do it beautifully. Children soon develop a love and tender interest in flowers. They like to watch the little become big—they sense the mystery and the miracle in it. A garden is a child's best introduction to God.

We all have a creation-old love

for growing things. As compensation to those who struggle with the soil nature gives happiness, peace, kinship with God. To get full measure a garden must not be the result of other peoples' knowledge but rather that of hard work and many failures. It must be the expression of the one who loves it and whose spirit it embodies. The size of a garden is no measure of the love expended there. I often think there is more real love in the heart of the one who tends one sprawly lonely rose bush in a wilderness of ugliness, or coaxes into bloom, by sheer longing and love and labor a few scant flowers, than in that of the one who covers acres with gorgeous blooms. Nor does costliness express love in a garden. Bird baths, pools, gravel walks are lovely but not necessary to happiness in a garden, and often express far less love than a simple worn chair placed to catch the lingering and the stain of the sun at going down on a bed of phlox “spending scarlet like a woman.”

Peace and kinship with God a garden gives you. When creeds seem too thick along the way, when questions of the life to come molest, a garden is salvation. Lizette Woodworth Reese saw in the growing and the cutting of the grass an emblem of her life, for she says:

“Lord, Love, keep it but so;
Thy purpose is full plain;
I die that after I may grow
As tall, as sweet again.”

In winter I have stood at my window remembering a bed of scarlet poppies, and though the clouds and

snowflakes cover, my heart has grown lighter with the thought that:

"Back of these clouds somewhere
Surely there must be Spring."

In a garden the petty things of life drop away. Here life seems good and the tasks worth while. It is the finest place in the world in which to cleanse the mind and soul, and reveal the value of things unseen.

"Her garden, bright with blossoms, stirred by wings,
Made all the tragedies the newsboys call
Seem meaningless, remote, indifferent things.
Though murders, shipwrecks, wars,
could not prevail
Against her cloistered peace, yet life
brought pain,
Through grief for elm trees crippled by
the gale,
And opening roses battered by the rain."

Life is fleeting and beauty passing. We all know this but where is it brought more forcefully home to us than in a garden? Yet linked with this thought is the one that things die that other things may live.

So there is no place for sadness in a garden. Enjoy it in reality the short time it is here and then recall it in the day when beauty lies in the past and only the promise of spring remains. Nothing is given complete in this life for—

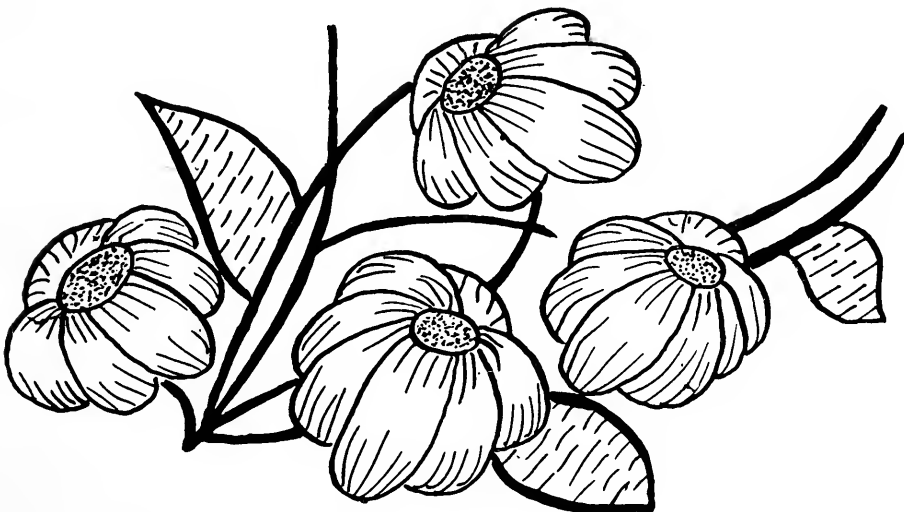
"God meant me to be hungry,
So I should seek to find
Wisdom, and truth, and beauty,
To satisfy my mind.

"God meant me to be lonely,
Lest I should wish to stay
In some green earthly Eden
Too long from heaven away.

"God meant me to be weary,
That I should learn to rest
This feeble, aching body
Deep in the earth's dark breast."

In this age when the "world is too much with us" I make a plea for gardens—those we work in, live in, dream in. Whoever makes a garden has never worked alone—

"The rain has always found it,
The sun has always known,
The wind has blown across it
And helped to scatter seeds—
Whoever makes a garden
Works hand-in-hand with God."



Ginger

By Sibyl Spande Bowen

GRANDMA HOLT shifted her glasses into reading position and peered at the morning paper avidly, like a spry little bantam hen just sighting a particularly fine grain of corn. Silk stockings, two pairs for a dollar! She thrust her hand into the enormous pocket of her black silk dress and drew out her purse with the eager fingers of a child about to take stock of her pennies with an eye to immediate investment in stick candy. Ninety cents!

Grandma's face fell. Carfare, fifteen cents, stockings, one dollar. It wouldn't balance with the ninety cents, any way you looked at it. She pushed her breakfast plate away from her and hurried upstairs. Sure enough there was Maggie, taking advantage of her absence to do her room.

Grandma bustled into the bedroom and took the duster out of Maggie's hands. "How many times must I tell you, Maggie, that I am entirely able to do my own room," she reproved the maid.

Maggie retrieved the duster, unmoved, and continued to polish the table top. "Mister John's orders, ma'am," she mumbled, for the thousandth time, at least. Grandma sighed, acknowledging defeat, and took refuge in her wing chair, before the fireplace. This idea of John's that to rest one must be allowed to do nothing, was a little trying at times. She looked with distaste at her crochet work, waiting in a basket on the table. Why grandmothers were supposed to delight in crochet work, she never could understand.

She took the newspaper out of her

pocket again. "Some nice stockings on sale down at Mallinsons, Maggie," she remarked hopefully.

Maggie blew invisible dust from the intricacies of a Dresden china shepherd. "Now, ma'am, I wouldn't go buying any more stockings if I was you. Your top drawer is full of them," she advised severely.

Grandma folded the paper guiltily. "But they're such a *good* value, Maggie. It seems a shame to miss such a bargain." She glanced out of her window idly, wishing that Maggie were not so stolid, so unimaginative, and so completely boring. Everything was somewhat of a bore, these days.

Suddenly she showed a gleam of interest. "Why, the Porters are having their windows cleaned! This early, too. They must be going to have a party."

"Miss Virginia is giving an Easter party," Maggie vouchsafed grudgingly. You never could tell what ideas news would put in old Mrs. Holt's head, she was that flighty. Why she couldn't read and doze by the fire, as other old ladies did, Maggie could never puzzle out.

The information did put an idea in grandma's head. For a moment she turned it over in her mind, like a pink pearl in a palm, too pleased with its beauty to take action. Then she darted over to a chest of drawers, found a starched gingham apron, and hurried out of the room, her black silk skirts rustling. Maggie went after her anxiously.

"Now I wonder what she's up to," Maggie wondered irritably, "with her memory getting worse every

day, she's worse than a parcel of children to look after."

When she reached the kitchen grandma was already busy at the mixing board. Making cookies again, Maggie surmised. She would have liked to shoo the old lady peremptorily out of the kitchen, back to her room where she belonged, but her authority had its limits.

"Turn the oven on and find me the ginger," grandma ordered importantly. It was good to feel so authoritative again, back at her old job. Maggie turned on the electric oven, grumbling to herself, and then brought the ginger, keeping a weather eye on the cookies. Grandma pretended not to notice the surveillance.

"She thinks I've forgotten that recipe again," she said to herself. As a matter of fact the proportions for the ginger cookies were not very clear in her mind, but she would not consult the cookbook for worlds, now.

"Excuse me, ma'am, but you need only one teaspoon of ginger in them cookies," Maggie could not forbear to advise. Grandma had hesitated, but now she seized the ginger in one hand and a tablespoon in the other.

"Just because I'm old, Maggie, is no reason that my mind has left me," she reproved the maid, "I've made ginger cookies too long not to know what I'm doing." Defiantly she measured three tablespoons of the stinging spice. Maggie shrugged resignedly, and went over to the sink.

"I only hope she eats one of them things herself," she muttered fervently, attacking the pile of dishes angrily.

But grandma had no intention of eating her cookies herself. An hour later she left the spice-laden air of

the kitchen triumphantly with three dozen ginger cookies, still warm beneath their coating of sugar, in the little basket on her arm. She hurried upstairs and got herself a sweater. Her plan was simplicity itself. If the Porters were giving a party, they would need refreshments. What could be finer than a heaping plate of Grandma Holt's fine cookies to go with the ice-cream? In the old days, when grandma had made a living for herself and the boys with her cookies people had been glad to pay fifteen cents a dozen for them. When they were sold she would go on to Mallinsons, with money in her purse, for a blissful afternoon scrutinizing bargain stockings. Grandma's cheeks were quite pink with excitement.

The Porter kitchen, across the way, was a hectic center of excitement. Mrs. Porter stood at the table squeezing ornamental frosting through a pastry tube over the tops of cakes. In the breakfast nook, temporarily the sewing room, Anne Porter calmly ruffled layers of tulle on a pink satin underslip. Virginia, her oldest sister, was submerged under a huge pile of table linen at the ironing board. It was on occasions like this when Virginia the sedate, the demure, became the changling, "Ginger." From the top of her red head to the soles of her nervous feet she was taut as a badly tuned violin string, ready to burst into rasping sound at the slightest touch. As she worked the hot iron over the folds of glossy linen she mumbled, "wax floors, get flowers from Callo's, clean the guest room —"

Anne bit off a thread. "Are you trying to lose your mind, Ginger?" she drawled, with a hint of exasperation, "You do everything over a dozen times in your head before

you come to it. No wonder you're a wreck every time we throw a little party."

Virginia reacted to this bit of advice characteristically. She shrieked. Everybody jumped. "You made me burn myself, Anne," she wailed, "I do wish you wouldn't talk to me when I've got so much on my mind."

"Now this is all nonsense, Virginia," Mrs. Porter reminded her firmly, "we've got plenty of time to do everything nicely. I'll send you upstairs to bed if this frenzy of yours keeps up."

Virginia subsided, and daubed her injured hand with Unguentine. "It's too hot in here, that's the trouble," she declared, and opened the window. Down the walk came the clack-clack of heels. Virginia looked up suspiciously. "If that's anyone come to call, it will just burn me up, that's all." The visitor came into view.

"Grandma Holt with some more of her blamed useless cookies," the harassed girl exclaimed, "if she isn't getting to be a perfect nuisance!"

Anger made her voice more shrill than she realized. In vain Mrs. Porter and Anne made frantic motions for silence, swinging their arms and grimacing wildly. Virginia looked from one to the other. "Oh, she didn't hear me," she protested, uneasily.

The footsteps outside wavered a moment, and then proceeded firmly on. The trio in the kitchen waited, straining their ears for the knock at the door, but none came. Mrs. Porter made a final swirl of the pink frosting on the top of her cake with elaborate nonchalance, while Anne, less tactful than her mother, gave vent to an irritating little laugh.

"That may be one way to captivate a prospective grandmother-in-

law, but I doubt if the Heart Column would recommend it," she remarked blandly, "in my opinion, if it is worth anything at this late hour, you've put your foot into it this time."

Which astute opinion happened to coincide exactly with the culprit's own, though she could hardly be expected to admit it. Virginia forgot her burned hand, her recent brain-storm, the party, and everything but her too-hasty words, "Surely, she couldn't have heard me," she said.

"Look at that open window. You yelled loud enough to be heard in the next block," answered Anne.

Virginia looked. Suddenly she switched off the iron and fled from the room. "My abominable temper," she wailed.

"Yes, hers and John's, too," Anne added, "between the two of them they will cook up a nice little dish of red hot pepper-pot out of this, or I miss my guess."

JOHN HOLT parked his little car at the curb and ran up the steps of his home two at a time. He was tall, dark, and nervous-looking, with clever gray eyes, and a passion for clearing things up, whether the mess be literal or imagined. He always came home for lunch, though he was usually in such a hurry that it strained his nerves perilously to do so. He could have eaten a better lunch in half the time down near his offices, but with Harold, his brother, still away at college, grandma would get too lonesome.

He took time to hang his hat and coat up carefully, and poked his head through the dining-room door, to greet grandma before he went up to wash. She was always at the table, waiting for his "Hello, grandma. How's tricks?"

No answer today. He went into

the room. Maggie was laying a solitary place. "Where's my grandmother?" John inquired, "Not sick, is she?"

Maggie adjusted the napkin carefully. "No—upset. She says she wants a tray in her room," she explained with her customary terseness. "Will you want cocoa or milk?" She always asked this, and then served what she happened to have prepared.

John always answered, "Just what you have ready, Maggie." Now he hurried upstairs to the big front room.

Grandma sat in the cretonne-covered wing chair before the fireplace. She was knitting furiously, and having a violent, soundless argument with herself to the accompaniment of a great many emphatic nods. There was a suspicious redness about her bright blue eyes.

"Well, grandma, what's the trouble," John asked cheerfully, with the false briskness one sometimes assumes when speaking to a child. Grandma snorted, and continued her soundless argument.

"I guess maybe I *am* an old nuisance," she muttered, finally, "all old folks are old nuisances."

John came over and put his arm across her shoulders, "Why grandma, you know you are the most important person in this house," he said soothingly.

"Your h'ity-t'ity young lady across the street doesn't think so," Grandma observed crisply, and then had recourse to her handkerchief again.

John straightened. "You can't mean that it's Virginia who has hurt your feelings!"

"I don't wonder it surprises you," Grandma quavered.

A surprised and angry glint shone in John's serious grey eyes. He

kissed grandma and helped her up from her chair. "Now come down and have some lunch with me," he urged, "and we'll see about this business later."

That night after dinner John rang the Porters' doorbell. He dreaded the impending interview, but it would never have occurred to his scrupulous soul not to seek it. John's sense of the ridiculous was very rudimentary.

Anne answered his ring, and went to call Virginia, a demure grin struggling about her mouth. "It's Nemesis, darling," she informed her sister, "you'd do well to make your last will and testament before you go into the awful presence."

Virginia did hasty things to her hair. "How does he look?" she asked anxiously.

"Like righteous and avenging indignation in its most virulent form," Anne assured her seriously.

Virginia was very fond of John, but owing to Anne's not always unmalicious suggestions, she was quite aware of his faults. "Righteous indignation indeed," she muttered, "if he had been pestered with those cookies as much as we have, there'd be very little he wouldn't say." She had been framing sincere little speeches of apology for grandma all afternoon, but with Anne's announcement her meekness vanished like a puff of smoke, so it was in no conciliating frame of mind that she confronted her sweetheart.

But John won an unconscious step toward peace at once by suggesting that they take a little walk. Virginia glanced at a suspicious rustle of the library portieres and agreed fervently. They walked on in silence until they reached a little park.

"It's nice here," John suggested nervously, "let's talk here."

Virginia shivered a little. "Ugh," she protested, "you sound as though I were due for a curtain lecture."

John did not so much as smile. "I don't know if you know much about my childhood," he began abruptly, "but I'll have to tell you before you can appreciate what my grandmother means to me."

Virginia said nothing. She realized cannily that if she responded she would put herself on the defense at once. She resented John's procedure the more keenly because she knew that she was a great deal in the wrong.

"Life never has been easy for grandmother," John continued, twisting clover heads from their stems as he sat on the grass. "She just got her own family raised when my father and mother were drowned. She had to take Harold and me, then. We were so young and hungry—and she was so tired of struggling.

"She hadn't any money, so she started making cookies to sell. My brother and I—well—we sold them from house to house after school." He paused, a familiar sense of ancient outrage reddening his face even now, after all the years, at the memory of his early imagined humiliation.

Virginia made an involuntary murmur of sympathy, the vision of two very serious-eyed little boys struggling with their fierce, however false, young pride to peddle cookies, rising before her.

John continued. "It wasn't long before grandma—bless her heart—saw how we hated it, and she managed to go out and get them all sold before we got home from school. We did our best to make her let us do it, but she wouldn't. We were just youngsters, though—I guess we didn't try any too hard.

Her ginger cookies helped me through college—with what I earned myself."

"How proud you must be of her," Virginia exclaimed impulsively.

"Yes—of her," John told her fiercely, "but ginger cookies! I hate the sight and smell of them. I wouldn't let her sell another cookie for all I ever expect to be worth!"

The words brought Virginia up sharply as a dash of cold water. Her explanation was snatched from her, neatly and entirely. Grandma, evidently, was indulging a surreptitious impulse when she made and sold ginger cookies to her neighbors now. Nobody but a cad could give the poor old soul away to her stern, adoring tyrant of a grandson. Virginia smiled wryly to herself, and attempted to swallow this dose with what grace she could muster.

"You see," John said, appeal in his eyes, "how it is. I—I couldn't bring her a granddaughter who did not love her." He did not mention the afternoon's occurrence, nor did he need to.

Virginia sat silent, still. She could have cried with ease and a certain amount of pleasure just now, but she could not say a word.

"As long as she lives," John argued desperately, "I am going to make her as happy as I can. Why, she doesn't have a thing to do now. She doesn't even have to handle a penny of money. Everything is done for her to make her last years as easy as possible."

He said this last with a sort of naive pride. Virginia gasped. Certain things began to be clear to her. Here this goose of a man sat boasting of not letting his beloved grandmother handle money! No wonder grandma rebelled and went back to her cookies—the sure money-makers of her younger days. The poor

dear! Never a penny of her own to spend. The girl choked back a sound somewhere between a laugh and a sob.

"You mean—you can't mean that you never let her have any money, John!"

"Of course not," John replied with dignity, "she can have money any time she asks for it."

Shades of ancient slavery! The poor old lady had to *ask* for every cent she wanted now, after a lifetime of staunch independence. All at once Virginia's calm returned to her. She had lost, but in such a cause! She would never give grandma away now.

"I know what you are trying to say," she told John gently, "and I am sorrier than you will ever know, about it—but I can't make any explanations." She rose to her feet.

John was white. "You mean to say—you did say it—that this is all?"

"That is for you to decide," Virginia told him, and walked quickly away.

IT was late when John got in that night. He had walked several miles out into the country after Virginia left him, and at the end of it he was no wiser in the affair than when he started. Grandma heard him come in, but wisely decided to give no indication of it.

At breakfast she wondered, discreetly half-aloud, as though talking to herself, what worried the boy.

John was in no mood for parrying, so he answered promptly, "Virginia and I have—broken up."

Grandma was dismayed. She had not considered the affair of such great moment, herself. In her day, engaged people stayed engaged, regardless of occasional flurries. She wondered guiltily if her feelings had

been too tender, but the memory of yesterday's humiliation returned to fortify her. A girl who would say such things about her old neighbor was not the girl for John. Then, in the midst of her regrets another thought startled her. If the affair had been discussed, by now John would know about her perfidy. He would know that she had been dragging his pride, his brand-new young lawyer's pride, in the dust with her humble trade. She waited nervously for his reproach, but none came.

Unable to stand the suspense, she inquired bravely, "Did she say why she said those rude things?" While she waited for John's answer she sighed at the thought of the good bargains she would have to renounce forever after.

"No. She wouldn't explain anything at all." John pointedly returned to his hot rolls, and buttered them with unnecessary vigor.

Grandma had difficulty in grasping this. "You're sure—she didn't say why I happened to be over there?" Her old hands trembled suddenly.

"No. She didn't say anything," John repeated with obvious patience, "and if you'd just as soon, grandma, let's not talk about it any more."

Grandma returned to her sunny front room in a very puzzled frame of mind. She moved her chair to the big window and watched the Porter house with a mixture of guilt and defiance. Presently Virginia came out in a green smock and a wide hat and began to dig with a trowel in her tulip bed under the dining-room window. Evidently the preparations for the party no longer interested her. Such a pretty thing as she was, grandma thought admiringly, and so considerate, when she took time to think. Not mentioning those cookies to John, for

instance. It was a pity her tongue was so quick.

Grandma picked up her knitting and sighed. The knitting had hidden the ill-fated basket of cookies. She looked at them a moment and then took one into her hand to contemplate it further, frowningly. It was a long time since she had had a taste for sweets, but now she bit into the brown cake generously. A few chews, and her expression became mildly startled, then thoroughly distressed. Hastily she went down stairs to the kitchen sink and drank copiously of water. Maggie was busy with pies at the pastry board.

"I must have used a little too much ginger in those cookies," grandma confessed, "they—really, they quite seared my mouth."

"Yes, ma'am," Maggie assented stolidly, "you been using about nine times too much for a long time. You musta forgotten the recipe. I guess nobody's been able to eat 'em."

Then grandma had *her* moment of insight, and faced it bravely. Those poor Porters, smilingly accepting, and what was worse, paying for cookies they couldn't eat. Week after week! Grandma flushed. Nuisance! Why of course she had been a nuisance.

With trembling fingers she adjusted her shawl, and dabbed at her eyes. She hurried across the street, and presently, arm in arm with Vir-

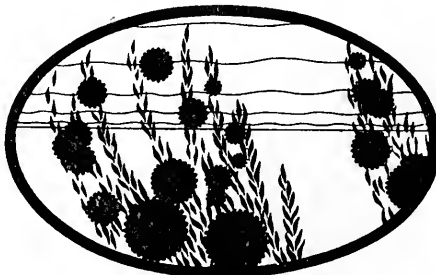
ginia, walked up and down the brick garden path until certain urgent things had been said.

At noon she greeted John at the door. "Don't come in. You go right over and make it up with that wonderful girl across the street. How I could ever have been so hasty I don't know."

John blinked. "You mean—that you were mistaken about being insulted?" He felt like a bewildered cockle-shell riding helplessly on the waves of these women's misunderstandings.

"Yes—no, that is, she didn't mean me at all, only those old—. Well, never mind. I was such an old silly I didn't take the time to find out what it was all about."

But John did not hear this last. He was already half way across the street. Grandma watched him anxiously. She did hope he wouldn't blunder, and would patch up things to everybody's satisfaction. But then, with a girl who was so understanding about bargain sales, and who was going to fix up that matter about an allowance for grandma to spend all her self, any time she wanted to, she felt that everything would be all right. So she went straight up to her room and returned with a certain basket containing two dozen and eleven cookies and consigned them without a regret to the garbage can.



Apple Bark Tea

By Ruth Rowland

HERE'S your lunch, Briant. I do wish the farm was closer so you could come home and have a hot meal at noon. I had to give you salt-rising bread today, but I'm going over to Aunt Jane's and get a start of yeast so I can bake this afternoon. Emma Lou will have to stay here while I go. I'm keeping her out of school one more day. I don't want anyone to say we helped spread the measles," said Nancy earnestly.

Her husband smiled, "It's good to see the child well again. She was mighty sick. How the little tike has grown. We were measuring last night and she comes up to my vest pocket."

"Yes, she's big for her age, and to think what a dot of a baby she was when mother died, and you said she could come and live with us. How wonderful you've been, a regular father to her!" Nancy laid her hand affectionately on his rough coat sleeve.

He placed his large hand over her tiny one, "And what about you as a mother? She thinks there is no one in the world like her 'Nana'."

She lingered at the kitchen door as he walked across the porch. There he paused and looked at the blossom-laden apple tree at the corner of the house. As he looked he took off his hat and a radiance of the beauty he gazed on lighted his face. He motioned for Nancy to come to his side, and slipped his arm about her, "That beautiful apple tree just seems part of home to me. I'll have to count it along with you and Emma Lou as my very special treasures." With a smile and a kiss he was gone.

Nancy hurried into the house and opened the door at the foot of the stairs, "Emma Lou, Emma Lou," she called, "What's the matter? Why don't you come down? Remember you're well now, no more late mornings in bed. Hurry up, I want to curl your hair before I go over to Aunt Jane's."

"All right. I'll be there in a minute. I'm all dressed but buttoning my shoes. Where's the button hook?"

"Look under the bowl on the wash-stand, and do be careful, I hate to sew on shoe buttons."

Nancy swept the rag rug, and wiped off the stove, before Emma Lou appeared. She stepped outside the door, took the tin wash-basin from its place on the wash-bench, half filled it with water, and then sat patiently with comb and brush in hand.

"Now let's hurry and get your hair done. I'm glad it's naturally curly."

"So am I, for I'd hate to have it done up on rags like Mary's. Too hard to sleep on bumps."

"You'll get a bump if you don't hold still," said Nancy as she smoothed a lock of hair around her finger with the dampened brush. At last the ringlets were in place.

"Now sit on this chair and hold your head still for five minutes, then your hair'll be dry. Look after the house and don't get in any mischief while I'm away." She took a tin pail from the cupboard, threw a shawl over her shoulders, and went down the garden path cross lots to Aunt Jane's.

Five minutes was a long time to sit still. Emma Lou looked at the

clock on its high wall shelf and for one long minute watched the pendulum swing back and forth. Then her eyes wandered around the room. She wondered how they made all the holes in the tin panel doors of the food cupboard—stars and circles with flowers in the center. She started to count the holes but soon lost track. Just as the five minutes were up there was a knock at the door and she ran to see who was there. It was Mrs. Neeley who lived down the block.

"Where's your Aunt Nancy?" she asked.

"She's gone over to Aunt Jane's to get some yeast."

"My, I'm sorry. I can't wait. Stella is very sick, and Grandma Smith said if I would make some tea with apple bark, it'd do her good. I felt sure I could get some from your Aunt Nancy."

"Oh, I can get you some bark. Just wait 'till I get the butcher knife." As Emma Lou came out of the door with the knife, she looked down the long path to the apple orchard, then over at the tree at the end of the house. "I'll get you some of this bark," she said.

The knife was sharp. The bark peeled off easily and soon Mrs. Neeley had a generous supply. With hurried thanks she disappeared.

"My, won't Nana be glad I was home," thought Emma Lou as she ran down the path and excitedly told her of what she had done.

"What tree did you get the bark from?"

Something in Nana's voice warned Emma Lou that all was not right.

"Why—why the tree by the porch," she answered slowly.

"Not Uncle Briant's favorite tree?" Without waiting for an answer Nana hurried to the apple tree.

Sorrowfully she viewed the damage. There it stood, wounded perhaps to the point of death. As she walked toward the kitchen door she turned angrily on Emma Lou, "You're a naughty girl, the minute Briant comes home you must bring him out here and show him just what you have done." Then she disappeared through the doorway.

Like a blow the words had struck the child. She had expected praise for a good deed and now she realized that she had done something to hurt Uncle Briant. And she must tell him about it. What would he say? She could never remember his having scolded her, and now Nana seemed sure he would.

Quietly she sat down on the porch step in a strange world of sadness. After a while Nana came to the door, "Take this basket and see if you can find some eggs."

Emma Lou went down to the barn and looked in the manger where the brown hen had her nest, but there were no eggs. She went over by the hay stack. There sat a white hen on her nest. Emma Lou scared her away and took three of the four eggs, leaving one for the nest egg. She lingered on the far side of the hay stack, for from there she could not see the apple tree.

"Emma Lou, Emma Lou, what's the matter? Don't you know I'm waiting for those eggs."

She went back up the path turning her head aside so as not to see the apple tree, but it was no use, she seemed to see it whether she looked at it or not.

In the afternoon Mary came over. They went out on the front porch and played house with their rag dolls. The trouble of the morning was forgotten.

Mary said, "Let's play my little

girl is sick. You be the doctor and tell me what to do for her."

The doll was tucked in its bed, and Emma Lou knocked on the porch post. Answering the knock, Mary said, "How do you do, Dr. Brown? Come in and see my little girl. She is dreadfully sick. What had I better give her?"

Applebark tea, applebark tea. That was all Emma Lou could think of, so she answered, "This is no fun, let's play something else."

Mary thought a minute then said, "I'll tell you what let's do. Let's go round to the swing and see if we can work up 'til we touch the apple blossoms." Emma Lou shook her head.

"Oh, you make me tired. What's the matter with you? You won't do anything. I'm going home." She reached for her doll, hurried up the path and slammed the front gate.

The long day was almost gone. Emma Lou had been knitting her daily twenty rounds on a wool stocking.

"Twenty times round seems a lot, Nana, but it doesn't make the stocking much longer."

"Put it away, dear, and set the table for supper, while I go to the well for some fresh water."

Emma Lou went to the cupboard drawer, got out a red and white checkered table cloth, and after some difficulty spread it on the table. Then in the center she placed the silver caster that looked so grand with its tall bottles for pepper, salt, vinegar and mustard. Smiling she gave the caster wheel a push and the bottles went gaily sailing round and round.

Just then Uncle Briant came through the door. At sight of him the smile faded, and she turned her head away.

"Well, how's my best girl to-

night?" He caressingly put his fingers under her chin, lifting her face towards his. The deep trouble in those upturned eyes startled him.

Just then Nana returned, and he asked, "What's the matter with the child?"

"Come and she'll show you."

Uncle Briant took Emma Lou's hand and Nana led the way to the apple tree. They stopped and viewed the damage. Nana broke what seemed a long silence, "Tell your uncle how it happened."

Emma Lou tried to speak. The words just wouldn't come.

"Nana, what is the child trying to tell me?"

"She's trying to tell you what happened while I was away. I told her she must tell you. When I remembered this morning and the look on your face when you said this apple tree was one of your treasures I just couldn't stand to think it might die."

He glanced down at Emma Lou, and now the words fairly tumbled out. "I did the best I knew how, Uncle Briant. Mrs. Neeley said Stella was awful sick and she wanted some apple bark to make her better. I didn't mean to hurt the tree. Honest I didn't. I just wanted to help. The tree won't die, will it?" She looked appealingly up into his eyes. The tender understanding she saw there dispelled the shadows that had made the day so dark. Slowly he answered her question, "If the apple tree dies, we'll plant a new one to take its place. It's not hard to find a new apple tree, but even Nana couldn't tell me anyone to take the place of our little girl who did the best she knew how."

And even the apple tree seemed to understand, for it sent a shower of perfumed petals on the upturned face of the smiling child.

A Trip to Bermuda

By Alice D. Moyle

BEING in New York, needing a vacation, and reading the alluring advertisements of a trip to Bermuda at such reduced rates was too much to withstand, and in company with Mrs. R. W. Young, who shared my enthusiasm, we, with scarcely an adieu to our family, were on our way. We secured passage on the new and splendid liner—"Monarch of Bermuda"—a most luxurious boat, boasting of two swimming pools, a bath room for every state room; sun parlors and glassed-in nooks and corners everywhere, the last word they say, in passenger boats.

After a sail of forty-six hours we arrived at Bermuda, a series of tropical coral islands about six hundred miles from New York, and about the same distance East of South Carolina. There are about a hundred islands all told, only about sixteen are inhabited, the rest are just barren coral reefs. It is the oldest self-governing colony in the British Empire and still holds to many of its ancient traditions and customs. There are no motor cars, no billboards and no factories. There is a parliament which as a law making body is second in age only to the parliament of England. Only about one-half of the population of thirty thousand is white, descendants of early English settlers. The colored population speak with a perfect English accent, quite in contrast to our southern colored people.

During the three hundred years of its colonization, these islands have changed but little, and one soon feels the let down of its quiet shores.

Standing at the water's edge as we entered the picturesque inlet of Hamilton Harbor, is the city of Hamilton, the one and only fairly large city of Bermuda. This city is most quaint and one of its principal streets runs along the shore. A horse drawn Victoria is the principal mode of travel. One rides through the narrow white streets, with their interesting shops, their parks, and gardens of beautiful flowers in which the flora of England, and the poinsetta, and palms of the tropics blend so beautifully and everywhere in sight is the wonderful ocean ever changing blue-green, turquoise and indigo. The air is soft and balmy; the rolling green hills in the background, dotted with the pale coral stone houses with their white roofs, which is so typical of Bermuda, and the winding roads, glisten in the sunlight.

There are magical caves within a short ride that burrow far under the hill, whose crystal shiny stalagmites and stalactites form almost unbelievably beautiful caverns with the ocean water, clear as crystal, sometimes twenty-five feet deep, ebbing and flowing in and out of this fairyland, with the tide.

Elba Beach, one of the most beautiful beaches in Bermuda is unsurpassed for its coloring. The turquoise blue water, and the fine pink coral sand makes one feel it is too much of a picture to be real.

The town of St. George at the other end of the island has a wonderful harbor, and is a very quaint old town. It is not very well kept up. There is a large hotel there,

however, and wonderful golfing and I can think of nowhere, where one might get away from the hustle and bustle of New York better than in the sleepy old town of St. George.

Bermuda offers wonderful days of leisure and enjoyment. Lazily driving along roads lined with oleanders and roses, or reclining in easy chairs, on the porches of the fine hotels, enjoying the soft ocean breeze, or if exercise is needed, or recreation, one may try the bicycle, which seems to be the favorite sport. Everybody cycles in Bermuda up and down those splendid roads. One may also indulge in most any recreational hobby he desires.

Bermuda seems to flourish mostly on tourist trade though some early vegetables and flowers are shipped and lily bulbs exported. The Bermuda onion which we hear so much about is raised there, but not very extensively. There are no fresh water springs. What fresh water isn't shipped in, is obtained from the rainfall.

The five days we were allotted for our visit slipped by all too soon and we very reluctantly took our departure. Mark Twain, speaking of

the trip to Bermuda says: "One has to go through hell to reach heaven." We realized to some degree evidently what Mark Twain experienced, and we certainly learned what those startling words mean—"a storm at sea." After we had left Bermuda a few hours we encountered a storm. For five or six hours, we were literally thrown around. Huge waves washed over the ship, water leaked through the ceiling of the salon. The dining room and kitchen were bedlams, and were finally closed. Dishes and food were thrown everywhere, Tables and chairs were thrown across the room and reduced to kindling wood. The ship, big and fine as it was, fairly shook in the force of the gale. Passengers were unable to stand or sit without some support. Several people were cut and injured, and all showed rather anxious, subdued faces for several hours. However, the storm finally subsided after midnight, and the next day the *Monarch of Bermuda*, serenely glided into New York Harbor with only a cargo of broken dishes and furniture, and a few bruised passengers to tell the tale.

Could We Know

If we could know our neighbor's soul,
How sincerely he has sought the goal,
Less scathing judgment we would dole—

Me Thinks.

—Julina B. Green.

A Little Child Shall Lead Them

By I. B. McKenzie

THE lunch dishes were done and Mary Lewis was fastening her lace collar when the doorbell rang. She hastened to admit her next door neighbor.

"Were you going out, Mary?" Claire hesitated on the threshold.

"No, indeed, come in, Claire. I am hoping to get in a full afternoon at my sewing. I made up my mind this morning that I would get those pieces for the layette finished. I brought it home the week before Christmas and I just must take it back next Tuesday."

"Oh, I am so glad! That is just what I have brought over to work on! I felt a little lonely, and when I saw the children having such a good time in your yard, the idea came to me that I, too, could have a nice time if I brought my hand sewing over. I wonder who has the other pieces?"

"Wasn't it Allie Stewart? I know she is crocheting bootees. I'll call her up and ask her to come over."

Soon Mary returned to say that Allie was coming right over, and little Phil and Alice could play with the others.

While the children laughed and shouted the busy tongues of the mothers kept time with their nimble fingers. Each had laughable incidents to relate. They discussed the different departments of the Relief Society, the beautiful quilts turned out by Sister Anne and her tireless workers

Soon the children got cold and came in to play school in the cozy kitchen. Mary's little daughter ran in to say, "Oh, mother, go to the

window and see the dandy soldier Joe Ashby made in front of our snow fort! It's just perfect. Joe's coming in to play with us."

There was a doubtful look on Allie's face as she asked, "Do you like to have that child play with your children, Mary?"

"I couldn't turn him away, Allie. He isn't really a bad child at heart, and you know his parents don't take much pains teaching him. They don't always set him a very good example."

Soon the children were deep in the ever fascinating game of school. After awhile chairs were pushed about, and angry voices floated in from the kitchen. Mary's little Ruth was shouting above the others.

"Joe Ashby, you are the meanest boy in the world! You always spoil everything. You never mind anyone, not even your Sunday School teacher."

"Aw, who cares?" was the cross retort. "Nobody else ever minds anything that's said in the meeting-house! Your mother is as bad as anyone!"

"Don't you dare say anything about my mother! She's as good as good."

"Oh yeah?" said Joe. "Well, I was at meeting when President Black and her husband both said that every woman should have respect for God when she comes into His house and take off her hat. Lots of the ladies took off their hats, but your mother just kept her's on. I bet she hadn't combed her hair that day, and she dassen't."

When the quarrel began, Mary half rose from her chair, but she

sank back with a little gasp, and now she sat, grim faced, flushed and speechless. As Joe finished there was a chorus of "oh's" and "shame," from the children. Ruth's hysterical voice cried:

"Here's your coat and cap, you hateful boy! Don't ever come here again, and don't speak to me ever, ever, ever, ever."

This roused Mary, and she quickly crossed to the door and opened it. The room was in confusion, but on the blackboard were birds flying, and life-like animals.

"Who is the artist, children?" asked Mary.

"Joe," came in a somewhat sullen chorus.

"I think you have a great talent, Joe," said Mary gently. "You will do big things with it some day."

"But Mother, Joe is just the meanest—" began Ruth, but her mother's uplifted hand checked the words.

"Boys, will you pick up the papers and put the chairs in their places? Ruth will get her little tea-set and Beth and Alice can set the table. Joe, will you come to the basement to help me get some apples and jam for the party?"

At the foot of the stairs Mary pulled the boy to her side.

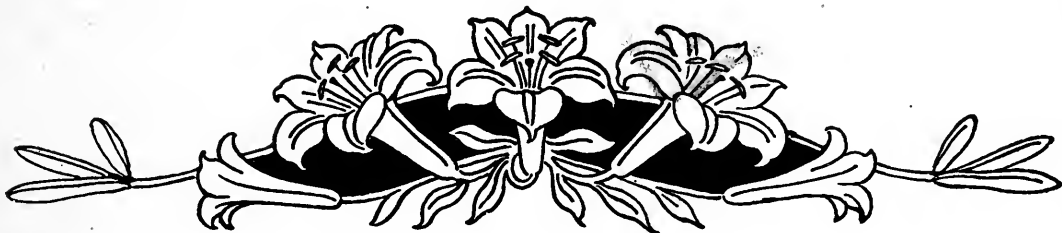
"God bless you, little Joe," she said, "May you never be ashamed to tell the truth. It is just as bad for grown ups to disobey as for little folks. From today let us both go into the house of the Lord determined to learn and obey all the laws of God and our country and to comply with requests made by those in charge."

When the children were happily enjoying their party, Mary brought a plate of cookies and apples into the living room. As she took her seat she said:

"Well, girls, Joe was right, and he taught me a lesson. No one will ever be able to say that of me again."

Claire said, "At the last Relief Society meeting there were seventy ladies present, and forty-seven of them kept their hats on, for I counted them."

"And I was one of the forty-seven," said Mary. "Well, I think this has been a very profitable afternoon. Our layette is ready for some needy mother, and the bad boy of the neighborhood has taught me a lesson that I shall not forget. How can children be expected to obey if their parents do not set them the example? Obedience in small things lays the foundation for obedience in greater things. Truly, 'A little child shall lead them'."



Happenings

By Annie Wells Cannon

SUMMER-TIME! Nature in green loveliness holds out her hand laden with gifts from orchard, field and stream. She calls to the woods, the hills, the seashore or the shade of a friendly tree.

EVANGELINE BOOTH, of the Salvation Army was the first woman ever designated to make the opening prayer at a national political convention. She will be the only woman remembered as a participant in the great national conventions of 1932—remembered not for party affiliation but for her remarkable prayer, invoking Divine guidance in these days of doubt and distress.

HELEN KELLER, bravely advances in education. She received the degree of Doctor of Laws from Glasgow University this summer.

MR.S. HERBERT HOOVER recently received her seventh honorary degree since becoming the nation's first lady. The degree of Doctor of Letters of Humanity was conferred by Wooster College, Ohio, in recognition of her social service work.

FLORENCE ALLEN was signally honored when the New York University conferred upon her the degree of Doctor of Law. She is the first woman to receive this honor from that University.

DR. ESTELLE FORD WARNER of the United States Public Health Service in a recent address said: "Our national situation in regard to maternal deaths is far from the condition of which to be proud. We still lose about one

mother to every 140 babies born. Still many question the need for a successor to the Shepherd-Towner bill.

MR.S. ANNIE W. GOODRICH, dean of Yale University, school of nursing, holds the nurse profession of such importance that it should be included in the curricula of all American Universities.

MR.S. YNES MEXIA of the University of California has returned from a two year sojourn in the jungles of South America with 60,000 specimens of plants and flowers for American museums.

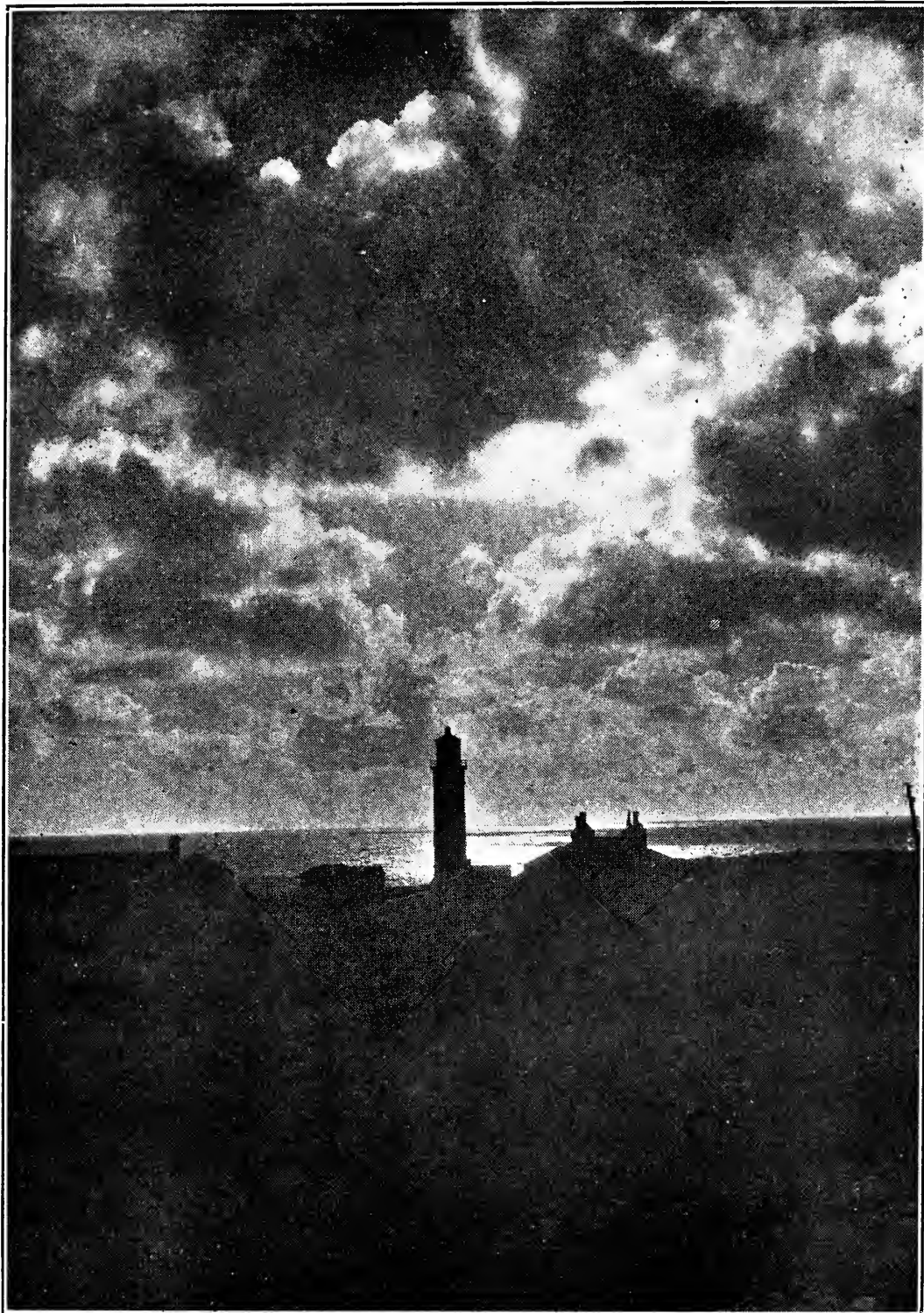
MISS MARY TALMAGE, pioneer in girls' educational work in the Orient, died this summer at Amoy, China, where her great work was carried on.

FASHION'S newest color is ice blue, a hint of the light cast by diamonds, popular for evening and formal afternoon gowns.

WE BEGIN," by Helen Grace Carlisle, was the selection for July of the Book League of America.

JENNY NEWSTEAD," a mystery story by Mrs. Belloc Lowndes and "Inheritance" by Phyllis Bently, two English authors, are announced by American publishers for September.

A PRINCESS IN EXILE," further memories of Marie of Russia, is issued this August. These personal reminiscences relating to the tragic experiences of the World War and its aftermath are most enlightening and worth while to those interested in modern Russia.



—*Courtesy Pictorial California.*

SUNSET THROUGH THE CLOUDS AT THE SEASIDE

Somber, yet beautiful, these rain clouds darken the sunset hour at Palos Verdes, California, reminding one of the quotation from that famous "Rain poem"—

"The cold, old world lay sere and brown
About our town;
The ocean wailed, the sunlight failed,
The sky did frown, the rain came down."

—*Glen Perrins.*

“We Write Upon Walls”

By Lucy Goodrich Lind

Wee Pippa passed by with her paint and brush,
Just a song and an innocent face,
But her spirit sped on to hungry hearts
Where time does not erase.

She chose not an arrow but music
Though its power was to her unknown,
For its magic made new a faltering faith,
Shed light where light was flown.

In that urge, innate, expression,
'Midst throngs or in silence apart,
Let us write for good as Pippa wrote
On the walls of the human heart.

A Desert Sunset

By Gertrude Miller

'Twas evening on the desert,
The sun was sinking low,
While Nature with her paints and
brush
Was making the Heavens glow.

Her background was of crimson
That shaded into gold,
The fires of molten, gleaming mass
The violet hills enfold.

Her fickle fancy wavered,
She thought it was too bright,
So ere the picture was half set
She 'rased it from our sight.

She tested out her colors
Of every known hue,

She splashed them all about her
And then began anew.

Then soon we saw a lake appear
Upon the Heavenly screen,
And in its azure, mirrored depths
Some scarlet peaks were seen.

The happy fairy painted
Until her interest waned,
Then washed it out with deepest blue
As if she were ashamed.

Then when the sun sank deeper
Behind the mountain's crest,
Dame Nature put her colors up
And glided off to rest.



Notes to the Field

Eliza R. Snow Memorial Contest

Announcement, 1932

THE General Board conducts the Eliza R. Snow Relief Society Memorial Poem Contest annually. Two prizes are awarded—a first prize consisting of \$20, and a second prize consisting of \$10. The prize poems are published each year in the January issue of the *Relief Society Magazine*. Other poems of merit not winning special awards, receive honorable mention. The General Board reserves the right to publish any of the other poems submitted, and to pay for the published poems at the regular *Magazine* rates. The contest opens each year upon publication of the announcement in the August number of the *Relief Society Magazine*, and closes October 15.

Rules of the Contest

1. This contest is open to all Latter-day Saint women.

2. Only one poem may be submitted by each contestant.

3. The poem should not exceed fifty lines, and should be typewritten, if possible; where this cannot be done it should be legibly written.

4. The sheet on which the poem is written should be without signature or other identifying marks.

5. Only one side of the paper should be used.

6. Each poem must be accompanied by a stamped envelope, on which should be written the contestant's name and address. Nom de plumes should not be used.

7. Statement should accompany the poem that it is entered in the contest.

8. The 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 an 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.

9. Members of the General Board, and persons connected with the Relief Society office force are not eligible to enter this contest.

10. 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.

11. The poems must be submitted not later than October 15.

12. All entries should be addressed to Eliza R. Snow Memorial Poem Contest Committee, 20 Bishop's Building, Salt Lake City, Utah.

Story Contests

AS a fitting close to our two-year study of the short story, many of the stakes have conducted a story writing contest. A number of the prize winners have been sent to us. We accepted the first one that came

in, but regret that we have had to return several. Our space is so limited that we can only use a few of the manuscripts submitted. We are glad to note the widespread interest in this activity.

Notes from the Field



THE "GOSPEL WAGON," RIGBY STAKE

Timpanogos Stake.

ZADA,' the Book of Mormon play written by Neil C. Clegg, of Ogden, was presented in the Pleasant Grove High School Auditorium, March 2, 1932. The play was given under the direction of the Timpanogos Stake Relief Society board. The cast was selected from the six wards of the stake, and represented both talent and experience. The story of the play is based on the history contained in III Nephi, and was especially interesting to Relief Society members because of the study of the Book of Mormon in the lesson course. The players were exceptionally well prepared, the costumes very effective, and the lighting effect was beautiful. The house was filled to overflowing with an appreciative audience. By special request the play was repeated to a crowded house. There were in the audience visitors from the Alpine, Lehi and Kolob stakes. The stake

board members who had this work in charge are to be commended for their efforts in putting before the public so effectively an entertainment of such real merit."

Rigby Stake.

THE above picture is characteristic of the faith and "stick-to-it-iveness" of the Relief Society sisters of the Bybee Ward, Rigby Stake. When the roads are impassable for autos, and impossible for sleighs, the meetings continued with a large attendance, the sisters coming in what they christened "The Gospel Wagon." Meeting was held this day at the home of Mrs. J. M. Bright. Those in the picture are: Sisters Ida Hoffman (owner and driver), Myrtle Kinghorn, Rose Chivers; second seat: Oriole Brown and daughter Bonnie, Eliza Lee; back seat: Melba Kinghorn and daughters, Lois and Mary Lee."



TREE PLANTING SERVICE, LOS ANGELES STAKE RELIEF SOCIETY

Los Angeles Stake.

A VERY impressive tree planting service was held in the early spring by the Los Angeles Stake Relief Society, in the patio of the Stake House, between the stake conference sessions, with several hundred people in attendance. The congregation sang "America," after which Stake Relief Society President Laura P. Hotaling, gave a few introductory remarks, and explained the purpose of the tree planting. Stake President Leo J. Muir gave a five minute address, mentioning several important events in the life of Washington and the appropriateness of tree planting in commemoration of the birth of the first president, as tree planting is a service for future generations. "Trees" was sung by Sister Mamie Stark. Stake President Leo J. Muir and Stake Relief Society President Laura P. Hotaling, put the first shovelful of

soil around the tree, followed by the stake board, and others. The tree planted was an incense cedar. No other tree of its size forms so exactly tapered a pyramid. The leaves are a bright green, and in winter, when most trees are asleep, it puts forth its yellow flowers. It is invincibly beautiful and worthy of its place beside the Douglas Spruce and great pines. It frequently lives more than a thousand years. The stake board was very ably assisted in choosing the tree, and an appropriate place for planting it, by the stake representative on the High Council, Dr. John W. Freestone, and Stake Superintendent of Sunday Schools, W. G. Wooley.

Fremont Stake (Independence Ward).

WE have received the following report from the Independence

Ward Relief Society, of the Fremont Stake: "The faithfulness and courage of our ward Relief Society officers is well illustrated by an incident which happened in the Fremont stake during this past hard



INDEPENDENCE WARD RELIEF SOCIETY, FREMONT STAKE

winter. There was a terrible blizzard on Tuesday, and the husband of one of the outlying ward presidents, told her that she could not go—the weather was far too bad. But she said that she had made the appointment for a meeting, and that



INDEPENDENCE WARD RELIEF SOCIETY, FREMONT STAKE

she must try to meet it. She took the team and sleigh, and started out. The trip was a terrible one; many times the horses refused to face the

storm, but Sister Thomason encouraged them onward. Three times she called for sisters, each of whom was ready and waiting to go. Finally they reached the meetinghouse, and were so thankful that they had come, for there were five sisters already at the meeting place. Each felt that she must go because the weather was so bad perhaps no one else would make the effort to meet the president. In this we see that the spirit of the pioneers is not dead, and that the sisters of today are filled with the same devotion and love of their work. After the meeting when all her members were safely home again, there was still a mile to retrace before Sister Thomason herself would be by her own fireside to warm her aching fingers and to shake off the chill that seemed to have penetrated her bones. All the remainder of the evening a happy song was singing in her heart. There was no depression of spirit when she contemplated her recent struggle, but a pride of mastery. A soul illuminated by the light of a duty accomplished even though the elements conspired against her."

Eastern States Mission (Washington, D. C., Branch).

THE Relief Society of Washington, D. C., boasts a very active organization, presided over by Margery Brown Cottam, president; Lona Stratford Hyde, first counselor; Bessie Gardner Hales, second counselor; and Bernice Manwaring, secretary. They are assisted by an able corps of officers and teachers.

"Theology class is conducted by Sister Clara Holbrook Jarvis, who was one of the first lady missionaries to be sent to England. Sister Grace



RELIEF SOCIETY OFFICERS AND TEACHERS OF WASHINGTON, D. C. BRANCH,
EASTERN STATES MISSION

Stringham Colton, who was chosen to head the first Relief Society seven years ago, has conducted the literary lessons in her own unique manner. As a fitting climax to the course of study, short stories of unusual merit were written and read by several members. The social service lessons, under the direction of Verna Scott Sanford, have been made especially worthwhile through the supplementary lectures given by eminent social workers. In spite of not having a chapel, and very little equipment, the work meetings, under the guidance of Linda Simmons Overlade, have been most profitably spent. Four quilts have been pieced and quilted, three complete layettes made, and miscellaneous articles donated by members have been made over for distribution to the needy. A special sunbonnet memory quilt was embroidered and presented to the president, Sister Cottam. Sister

Vera Sjodahl King, a former president and an active worker in several capacities, has been an inspiration to her corps of visiting teachers, who despite the widely scattered districts, have made an enviable record. Mary Hyde has served faithfully as *Magazine* agent; Melba C. Osmond, as chorister, with Myra Grant Wallace as her assistant, and Frances O. Berrett as organist.

“Among the officers and teachers this year are several who have acted continuously in various capacities since the beginning of the organization.

“One sad memory of the year has been the death of one of our most faithful members, Mrs. Eleanor Hodges, a convert from New York. She has been in Washington for many years, and ever since her arrival has been an active officer and member.

“The outstanding social event of



“THE ORGANIZATION OF THE RELIEF SOCIETY IN NAUVOO, SUGAR WARD, FREMONT STAKE

the year was the formal birthday reception held at the home of Hon. and Mrs. Don B. Colton. Voluntary contributions were placed in the decorative ‘birthday cake’ made by Sister Kate Isbell. A delicious buffet luncheon was served under the supervision of Lucille Rogerson Smith and Henrietta Bohn. Instrumental music was furnished by Ruby Epperson McQuarry, Rose Seegmiller, and Bernice Manwaring.

“Funds have been greatly augmented through the receipt of several substantial donations from L. D. S. Government workers who designated that their Community Chest contributions be forwarded to our organization. This has made possible an extensive program of relief work. The officers and members unanimously feel that a most profitable and enjoyable Relief Society year has been completed.”

Boston Branch: Another very

progressive branch of the Eastern States Mission is that of Boston. Many of the talented young women from the West, whose mothers are Relief Society workers, are carrying on in this city of culture and education. A delightful account came to the office of the presentation of “The Resurrection,” presented by the Boston Branch Relief Society of the Church of Jesus Christ of Latter-day Saints, Cantabrigia Club, Cambridge, Mass., March 27, 1932.

Not only the daughters, but the sons of Relief Society mothers, are doing their part, for in this rare musical treat, the services of Rulon Robison, son of our General President, were largely responsible for the excellence of the production.

Sugar Ward.

THE above picture is of the group of sisters who presented the little play, “The Organization of the Relief Society in Nauvoo.” This

happy event was in Sugar Ward, Fremont Stake, and celebrated the ninetieth anniversary of the organ-

ization. It was most realistic, and a very appropriate and delightful entertainment.

Seagulls

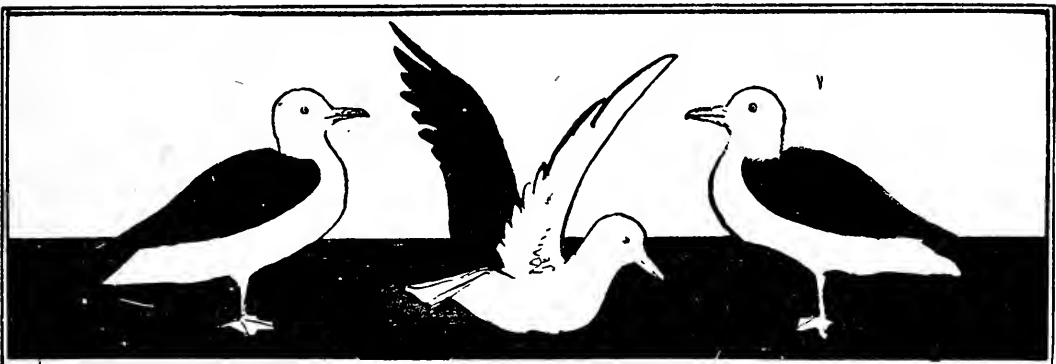
By Merling Dennis Clyde

Winged as the wind they wind through the skies,
White as the drifted snow,
Careening in great stately flocks they fly
Here and there, where the plow-shares go.

Screeching, screaming, they scan long rows of brown
Where weary horses plod,
Lightly, as feathers blown by wind, come down
Gracefully on the upturned sod.

God in His infinite planning so wise
Fashioned the seagulls bold,
Combined in them beauty to sail the skies
With worth to man's needs more than gold.

Beauty, utility—rare gifts have they;
Purpose behind the Plan.
God sent the Seagulls when Faith paved the way.
When asked, proved His promise to man.



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

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	President
MRS. AMY BROWN LYMAN	First Counselor
MRS. JULIA ALLEMAN CHILD	Second Counselor
MRS. JULIA A. F. LUND	General Secretary and Treasurer

Mrs. Lizzie Thomas Edward, Music Director

Mrs. Emma A. Empey	Mrs. Amy Whipple Evans	Mrs. Ida P. Beal
Miss Sarah M. McLelland	Mrs. Ethel Reynolds Smith	Mrs. Katie M. Barker
Mrs. Annie Wells Cannon	Mrs. Rosannah C. Irvine	Mrs. Marcia K. Howells
Mrs. Jennie B. Knight	Mrs. Nettie D. Bradford	Mrs. Hazel H. Greenwood
Mrs. Lalene H. Hart	Mrs. Elise B. Alder	Mrs. Emeline Y. Nebeker
Mrs. Lotta Paul Baxter	Mrs. Inez K. Allen	Mrs. Mary Connelly Kimball
Mrs. Cora L. Bennion		

RELIEF SOCIETY MAGAZINE

Editor	MARY CONNELLY KIMBALL
Manager	LOUISE Y. ROBISON
Assistant Manager	AMY BROWN LYMAN

VOL. XIX

AUGUST, 1932

No. 8

EDITORIAL

Conformity

A YOUNG "Mormon" couple were being entertained by prominent people in an eastern city. Champagne and tobacco were refused, but when coffee was served, although they were not used to taking it, the wife whispered, "We'd better take it. They will think we are queer and not invite us again."

"Conformity," says Emerson, "is the hobgoblin of little minds." Why should people take what they believe is injurious just to conform to the usage of someone else? William Jennings Bryan gave a valuable lesson in loyalty to his beliefs and also in meeting a difficult situation

cleverly when he was visiting Japan. He was attending a banquet given in honor of the admiral of the navy. After tributes had been paid to the Japanese naval leader, a toast was proposed. Glasses of champagne were lifted, but it was noted that Mr. Bryan raised a glass of water. Someone grasped his arm and whispered that such a toast would be considered an insult. The Great Commoner said to the admiral, "You won your victories on the water and I drink to your health in water. Whenever you win any victories on champagne I shall drink your health in champagne."

Could We But See Ourselves as Others See Us

ON reading in Collier's this incident regarding Rupert Hughes and Peter B. Kyne, we are reminded of the Scotch bard's quaint saying—

"Oh wad some Power the giftie gie us
To see oursels as ithers see us!
It wad frae mony a blunder free us,
And foolish notion."

These well known men recently traveled from California to New York together. Soon after their arrival, Mr. Kyne, in speaking to a friend, said, "Rupert's one of the finest fellows in the world, but what a talker! I couldn't get a word in edgewise." A few days later, the

friend met Mr. Hughes and mentioned that he had been speaking to Mr. Kyne. Mr. Hughes said, "Yes, we came across the country together. Pete's a splendid chap and I love being with him, but how he does talk! I never got a chance to open my mouth."

Go to the Mountains

ARE you, during these summer months, going to the mountains occasionally to get their tidings, to let the peace to be found there flow into your soul? If not, you are missing a rich opportunity to get refreshed, invigorated and better fitted for the cares of life that await solution. You would do well to

heed John Muir's exhortation:

"Climb the mountains and get their good tidings,
Nature's peace will flow into you
As sunshine into trees;
The winds will blow their freshness into you
And the storms their energy
While cares will drop off like autumn leaves."

Superintendent George N. Child Called

IN the death of George N. Child, Superintendent of Salt Lake City Schools, Utah loses one of her most valued sons. He had engaged in educational work all his mature life. In 1920 he left the position of State Superintendent of Schools of Utah to take up the duties of City Superintendent, and served ably and to the satisfaction of the School Board and the people from that time until his passing. He had a genius for making practical application of modern ideas on mass education with the preservation of individual development. This gained for him national recognition and he served two years as president of the Horace Mann League. He was recognized as a leader in the National Education Association and played an important

part in the Superintendents' Division of the national body.

Sincere, frank, dependable, just, fair-minded, he won and held the confidence of those with whom he mingled. Progressive and aggressive, he made many changes in the schools that show his splendid leadership. Genial, with a keen sense of humor, he delighted his friends and associates.

Our readers will deeply sympathize with his devoted wife, Counselor Julia A. Child, and the children. She will have blessed memories for she and her husband were most congenial and happy. They understood each other and were considerate, tender and loving.

May Time, the great healer, bring comfort and peace to the family of this good man.

Dr. Martha Hughes Cannon

FUNERAL services for Dr. Martha Hughes Cannon, sister of

our board member, Mrs. Lotta Paul Baxter, were held in Salt Lake City,

July 14, 1932. In her young womanhood, Dr. Cannon took an active part in furthering the cause of women and in getting better sanitation and health for the people of the city and state. She was a woman of surpassing intellect and was graduated from Ann Arbor in the medical class, and also from the University of Pennsylvania, and from the National School of Elocution and Ora-

tory in Philadelphia. For years she practiced medicine and was also active in political life. She was the first woman to occupy a seat in the upper house of the legislature in any state in the Union. Her political activity was marked by keen thought and sparkling wit.

We extend sympathy to the family of this noted woman.

Lizzie Thomas Edward Released

THE *Relief Society Magazine* of October, 1915, has, as its frontispiece, a picture of Lizzie Thomas Edward. Mention is made, in an article following the picture, of the excellent singing in Relief Society Conferences under the direction of Sister Edward.

During all the years since that time, our Conference visitors have been inspired by Sister Edward's glorious voice, and have enjoyed the congregational singing under her leadership. Members of the Relief Society choir, which she conducted, are her most devoted admirers. All of these sisters will be grieved to learn that Sister Edward has resigned from the position of Music

Director of the Relief Society General Board.

While we shall all miss her, the consolation comes that she is interested in Temple work, where her sweet spirit finds joy in service. During her whole life she has given her rare talent most generously: she has comforted those in sorrow, and has brought a cultural atmosphere to ward gatherings.

The General Board appreciates the years of loyal service of Sister Edward, and wherever she goes, she will have the love and best wishes of the General Board, the choir members and Relief Society in general. —*President Louise Y. Robison.*

Dry Facts Refute Wet Claims

AGAINST each of the major claims of the wets, answering data and arguments have been prepared and made public by the National Woman's Christian Temperance Union. In parallel columns the general assertions of the wets have been answered by specific, concrete arguments from authoritative sources as follows:

Truth

Wet Propaganda

Prohibition enforcement costs the country billions of dollars.

Total cost of enforcement, 1920 to 1931, \$284,156,524; collections from fines and penalties and revenues from taxes on lawful and distilled and fermented liquors, \$548,588,884. The net is a balance in favor of the Government of \$264,432,260.—Col. Amos W. W. Woodcock, Director of Prohibition.

Prohibition has caused an enormous economic loss.

Repealing prohibition would put 1,000,000 men at work.

Beer will bring prosperity.

Beer taxed three cents a bottle would produce \$1,000,000,000 a year revenue.

Repealing prohibition would permit the Government to levy an internal revenue tax on liquor amounting to \$2,000,000,000 a year.

Prohibition has lost billions of dollars in taxes to the Government.

Prohibition has increased drinking.

Bootleggers thrive on dry vote.

Total national wealth in 1914 was \$192,000,000,000! in 1931 it was \$329,700,000,000.—National Industrial Conference Board, Feb. 20, 1932.

Department of Commerce reported to the Senate, Jan. 11, 1932, in 1914 only 86,000 men employed in the manufacture of liquor. "Increased employment in the brewery industry would take that much away from the soft drink trade and there would be no net gain in total employees of all industries."—Bureau of Business Research, College of the City of New York.

"To encourage the return of the saloon or even let up our efforts to control the drink trade will injure every legitimate industry in two ways: The average worker will have fewer dollars to spend for the products of industry; second the liquor trade will get more of these dollars which ought to go for useful industries."—Thomas Nixon Carver, Professor of Political Economy, Harvard University.

To raise this fabulous revenue would require a consumption of 12½ gallons of beer *daily* by every family in states permitting beer.

Highest liquor tax ever received was \$483,000,000, which included a special war tax in 1919. Average year's liquor tax was less than 10 per cent of what wets promise.

In the first decade of prohibition, although cost of government increased as the country increased, the Government paid off billions of indebtedness and reduced income taxes.

The Government measured the amount of hops, corn, sugar, rye, barley, etc., raised and imported, subtracted the amounts used in known legal enterprises and reported the amount of raw material left would make less than a third of the former liquor consumption.—Col. Woodcock's testimony before subcommittee of House Appropriations Committee, Jan. 21, 1932.

Every corrupt city administration in America has been elected on *wet tickets*.

Lesson Department

Theology and Testimony

DOCTRINE AND COVENANTS

(First Week in October)

NATURE AND ORIGIN OF THE REVELATIONS

1. The book of Doctrine and Covenants comprises a series of Divine revelations given to the world in the latter days principally through the instrumentality of Joseph Smith the Mormon Prophet. These revelations bear the same general relation to the modern world that the Jewish scriptures bear to the people of earlier times. The Bible however is largely a historical narrative enriched with theological instruction, whereas the Doctrine and Covenants consists almost exclusively of the direct word of the Lord to his people.

2. *A Modern Scripture.* The Doctrine and Covenants is therefore typically a modern scripture, especially designed to meet the needs of latter days. Some of the information it contains is a restatement in simpler form of certain principles and ordinances revealed in olden times; it also contains a vast fund of information concerning which earlier scriptures are largely or wholly silent. The Doctrine and Covenants is therefore characteristically a super-structure built upon the foundation of the former word of God to his people. It accordingly not only affirms the doctrines taught in the earlier scriptures but it meets the needs of modern times, and thus carries its adherents still closer to a complete understanding of the Gospel of the Master.

3. *Classification of the Revelations.* In general the revelations

contained in the Doctrine and Covenants are addressed either to individuals or to the Church as a whole. Not uncommonly, however, the revelations intended for individuals contain information applicable to the entire Church. Likewise the revelations to the Church often contain instructions for individuals. Accordingly a clear-cut classification of the revelations even into the two groups mentioned is not in every case possible.

4. *Revelations to Individuals.* Before the rule and order of the Church had been established, numerous interested persons who desired to know what the Lord expected of them requested Joseph Smith to make inquiry for them, as a result of which many revelations addressed to individuals were received. This occurred both before and for some time after the Church was organized. More than one-fourth of the revelations contained in the Doctrine and Covenants are thus directed to individuals. As illustrative of such revelations received before the Church was organized, see Section 4, given in 1829 through Joseph Smith the Prophet to his father. The revelation declares that a marvelous work is about to come forth, that the field is white already to the harvest, that if he (Joseph Smith, Sr.) desired to serve the Lord he was called to the work, and that faith, hope, and charity, with an eye single to the glory of God, are quali-

fying factors for the service. The revelation follows with a charge to various virtues including faith, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, and diligence. It closes with the oft-repeated promise, "Ask, and ye shall receive; knock, and it shall be opened unto you." Surely such a message should bring rejoicing both to the father who received it and to the dutiful son through whom it was divinely given.

5. Other somewhat similar revelations received before the organization of the Church are contained in Sections 8 and 9, to Oliver Cowdery; Section 11, to Hyrum Smith; Section 14, to David Whitmer. The student will do well to become familiar with the content and purpose of these instructions.

6. Numerous individual revelations were also given after the Church was founded. As illustrations, see Section 25, to Emma Smith; Section 28, to Oliver Cowdery; Section 31, to Thomas B. Marsh; and Section 126, to Brigham Young. Careful reading will disclose the especial purposes for which they were given.

7. *Revelations to the Church.* The revelations addressed to the Church as a whole deal with a wide variety of subjects. Early in the history of the Church the Prophet's greatest need was information concerning its organization and management. Accordingly many of the revelations deal with these subjects. Section 20, for example, discusses Church Organization and Government; Section 18, the Twelve Apostles; Section 84, the Priesthood; Section 102, the High Council, etc.

8. On the other hand, other revelations contain information concerning doctrinal aspects of the Church; some are concerned more

or less exclusively with this matter. As examples of the latter, attention is called to Section 19, which has to do largely with the Atonement; Section 46, with gifts of the spirit; Section 76, with future glories, and Section 128, with baptism for the dead.

9. Still another class of revelations deals with the movements of the Church, also with more or less temporal matters. For example, Section 124 commands the building of the Nauvoo temple; Section 60 directs Joseph Smith, Oliver Cowdery and Sidney Rigdon to leave for a mission; Section 47 calls John Whitmer to the office of Church historian; Section 3 gives instruction concerning the loss of certain Book of Mormon manuscript; and Section 83 embodies a statement relating to the claims of widows and orphans upon the Church.

10. *Miscellaneous Revelations.* In addition to the foregoing, the Doctrine and Covenants contains numerous statements of a miscellaneous nature, relating, for example, to the origin and nature of life (131:7, 8), the basis of human rewards (130:20,21), the civil war in America (130:12, 13), the glory of God (93:36), eternity of the marriage covenant (132:19), etc. Indeed, it is information of this nature that characterizes the Doctrine and Covenants as one of the greatest books of all time. The book touches practically every phase of human existence and transcends in point of clarity and deepness of thought any other revelation given of God to man. It is truly a Divine scripture to the modern world.

11. *Words of Heavenly Messengers.* The manner in which the revelations were received is known only in part. Moreover, not all were received in the same way. Section

2, for example, which is the oldest revelation in the book, is an exact statement of the words of the angel Moroni to the youthful Prophet on the night of September 21, 1823. Joseph's own account of the visitation is in part as follows: "After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. * * He quoted it thus: 'For behold, the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.' And again, he quoted the fifth verse thus: 'Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently: 'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming'." (*History of the Church*, Vol. 1, p. 12)

12. The revelation recorded as Section 13 is also an exact reproduction of the words of a heavenly personage. Speaking of the occasion in May of 1829 when he and Oliver Cowdery were importuning the Lord for information concerning the ordinance of baptism, Joseph Smith says: "While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he

ordained us, saying." The words recorded in Section 13 are then repeated. (*History of the Church*, Vol. 1, p. 39.)

13. It is not improbable that Section 27 also embodies essentially the identical words spoken to Joseph Smith by a heavenly messenger. The Prophet records that "Early in the month of August (1830) Newel Knight and his wife paid us a visit at my place in Harmony, Pennsylvania; and as neither his wife nor mine had been as yet confirmed, it was proposed that we should confirm them, and partake together of the Sacrament, before he and his wife should leave us. In order to prepare for this I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation [Section 27], the first four paragraphs of which were written at this time, and the remainder in the September following." (*History of the Church*, Vol. 1, p. 106). It is evident also that Section 110 contains the direct statement of certain heavenly personages who visited the Kirtland temple shortly after its dedication.

14. *The Urim and Thummin*. The Urim and Thummin, employed extensively by Joseph Smith in the translation of the Book of Mormon, were also used by him in receiving many of the earlier revelations. At least the following were received in this manner: Section 3, 6, 10, 11, 14, 15, 16, 17. (See *History of the Church*, Vol. 1, pp. 22, 23, 33, 44, 45, 49, 53.) After the translation of the Book of Mormon was completed (1829) the Urim and Thummin are seldom mentioned in connection with the receiving of revelations. It is well known to the Latter-day Saints that the translation of the Book of Mormon by means of the Urim and

Thummin was not merely a perfunctory matter but was accomplished only by means of intense intellectual and spiritual effort. Doubtless the same attitude was essential in connection with the receiving of revelations. God is always pleased to reward those who diligently serve him, but he makes no promise to the idler or the indisposed.

15. An illustration in point is the case of Oliver Cowdery who had failed in his attempts at translation even after the gift had been granted unto him in response to request. A trenchant criticism at the hand of the Lord is contained in the following words: "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (Doc. and Cov., Section 9:7, 8.)

16. *Direct Inspiration.* There appears to be little room for doubt that the Prophet received most of his revelations as the result of intense intellectual and spiritual concentration, without the use of any intermediate means. His statement to the effect that "The veil was taken from our minds, and the eyes of our understanding were opened" (Section 110:1) bears witness of this fact. He further states that the visions at times rolled like an overflowing surge before his mind, and that the still small voice often times "maketh my bones to quake." (Doc. and Cov. 85:6.) When the spirit of God burns within a human being there is no mistaking its influence.

17. *Manner in which some of the Revelations were Received.* Some

of the revelations were received in the presence of witnesses. Section 29 for example contains a revelation inspired in the presence of six Elders. Elder Parley P. Pratt who was present when the revelation contained in Section 50 was received has left the following statement explanatory of the manner in which it and other revelations were given. "Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded by an ordinary writer in long hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each." (Autobiography of Parley P. Pratt, pp. 65-66.)

18. The foregoing statement should be supplemented by one of Elder B. H. Roberts to the effect that "some of the early revelations first published in the 'Book of Commandments,' in 1833, were revised by the Prophet himself in the way of correcting errors made by the scribes and publishers; and some additional clauses were inserted to throw increased light upon the subjects treated in the revelations, and paragraphs added, to make the principles or instructions apply to officers not in the Church at the time some of the earlier revelations were given. The addition of verses 65, 66 and 67 in Section XX of the Doctrine and Covenants is an example." (*History of the Church*, Vol. 1, p. 173.)

Teachers' Topic

THE BEATITUDES

Aim: To enable us to more fully appreciate the Beatitudes, and to apply their beautiful truths to our daily lives.

During the early part of His public ministry, high up in the hills of Galilee, overlooking the sea, Christ delivered the Sermon on the Mount to His disciples and the multitude. It is His longest public discourse recorded, and contains some of the best known and most loved of His teachings. The talk was given with the utmost solemnity, while the Master sat, as was the custom then, on such occasions. It made a profound impression on those fortunate listeners, as it has done, also, on subsequent generations. It is a specimen of the general tenor of our Lord's teaching, "every syllable of it He had already written down in deeds." "He not only taught the gospel, He was the Gospel." He had been healing the sick, and then after a night spent in prayer (Luke 6:12), He gave this beautiful and practical sermon.

The Beatitudes are a well known part of this Sermon, and form an authoritative moral code, or ideal. They contain "the heart of the Master's teachings, and show His spirit and way of life." They furnish a true picture of the "Man of Galilee," a sort of autobiography of His real life. A real disciple of Christ should have a character made up of these traits. The Beatitudes show men where, and how to obtain happiness, as the word "blessed" is translated to mean happy. "Blessedness is higher than happiness. Happiness is dependent on circumstances; blessedness is a fountain of joy in the soul itself, which no out-

ward circumstances can seriously affect."

It seems an appropriate time to consider carefully these beautiful and comforting truths, which are as real today as when they were given by our Savior.

The first four are individual or personal—relating to man's inner life. The remainder are social—dealing with man's relations to other men.

Beatitudes:

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:3.

What is meant in this first Beatitude—being "poor in spirit?" Is it not humility, which renders us teachable, and eager to learn, with the resultant joy of development and growth? They who feel themselves spiritually poor, approach God, asking Him to supply their needs. Poverty of spirit is opposite to pride, self-righteousness and self-conceit. It is quite different from poverty of outward circumstances. They who have faith in Him learn of His laws, and try diligently to obey them, and thus prepare themselves to enter His kingdom. "This is the consummation of blessedness, real, yet waiting to be realized."

Jesus opened the blessed life to all His children, even the simple and uneducated. There are no class distinctions among the poor in spirit. He mingled among men, and ministered unto them, and they flocked around Him. "All people were very

attentive to hear Him." Luke 19: 48.

"If one thing more than another marks the life of the Savior, it is His intense, yet sane, love for his fellowmen. In every act of His life, He reveals His great hearted solicitude for them. Particularly toward the weak and lowly were His sym-

pathies shown." Art of Teaching—Driggs.

References:

Proverbs 29:23.

Isaiah 57:15.

Matthew 7:21 ; 23:12 ; 18:3.

Luke 18:9-15

III Nephi 2:33.

Doctrine and Covenants 56:18.

Literature

(Third Week in October)

THE DELIGHT OF GREAT BOOKS

"There is something constant in human nature. There are facts of life which do not depend upon fashion for existence, nor upon philosophy for their importance."—*Erskine*.

Every man wants to know more of life than lies within his grasp. There is no better source of satisfaction for this "divine discontent" than literature affords, because the source of all literature is human experience. The writer of a book is an interpreter. He selects from life such experiences as seem to him noteworthy, or beautiful, or true. Hence it is life itself we shall better understand by reading great books.

As one writer has said: "Literature, then, is within you. The Masters only bring it out. It is to your soul that they cry 'Open Sesame'." It is through art that man has found an outlet. The expression of an artist is the adjustment of the individual to "that tension called life." "It is by art and by religion men have always sought rest," says Havelock Ellis, speaking as truthfully for the participant as for the creator. To feel deeply about life is not only the characteristic of the artist but also of the reader; the first finds delight in cre-

ation, the second finds delight in discovery.

How then shall the individual find the royal road to the delight of great books? To the inexperienced traveler on the literary highway, the "stop signs" of literary critics are immensely significant. They have the power to guide him out of the baffling labyrinth of small arterials to the main highway of literature. A literary critic today assumes a great responsibility, because there is so much to choose from and so many to please. In accepting the guidance of a critic one must feel assured of his sincerity, his faithfulness to his art, his ability to evaluate life. How simple and appealing is this advice of John Erskine, literary critic and commentator: "Read great books without any other preparation than life has given you. The authors of great books assumed in their readers an experience of life and an interest in human nature, nothing more."

It was the confidence inspired by John Erskine's essay, "The Delight of Great Books," that led to the selection of the book as the literary guide and interpreter for the coming season's work in literature for the women of the National Woman's

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

John Erskine:

John Erskine, author, musician, scholar, and teacher, is Scotch in ancestry and American in idealism. He has been teaching and writing for twenty-five years. Scholars from all over the world go to Columbia University for the message he embodies in his lectures on literature. During the World War, he was educational director of the American Expeditionary Forces at the University of Beaune, France. In 1919 he was made Chevalier de la Legion d'Honneur. For many years John Erskine has been a frequent contributor to the following magazines as a commentator of life, literature, and manners: *American Mercury, Bookman, Century, Current Opinion, Delineator, Etude, North American Review, Outlook, Saturday Review of Literature*. He was co-editor of the Cambridge History of American Literature 1917-1919. As a musician of exceptional ability with a special interest in adult-education in music, Mr. Erskine has been connected with Boston Conservatory of Music during recent years.

In an interesting close-up Robert Davis describes John Erskine thus: "A noble profile gilded with mirth, here is imagination, intellect, and vision." Mr. Erskine writes with smooth adequacy, keen wit, friendly satire, and flashes of delicious irony. His literary works include stories, novels, dramas, poems, and essays. The early novels are: "The Private Life of Helen of Troy," "Sir Galahad," "Adam and Eve," "Penelope's Man." In these novels the author has touched the immortal legends with a penetration and a humor so that these mighty people

"take on a humanity more endearing than any amount of godhood." They hold the mirror up to our natures and we see ourselves and this modern world deliciously criticized.

The essays of John Erskine critical and familiar, are in the main upon Life, Literature, Books, Authors. The outstanding essays are included in the following: "The Moral Obligations to be Intelligent," "The Kinds of Poetry," "The Literary Discipline," "American Character," "The Delight of Great Books." A few quotations will best serve to demonstrate the immense understanding of human nature and the brilliant repartee of the author.

Education—"Teaching is a process of companionship and silent encouragement. * * * Keep away from young minds unless you have something stimulating to impart."

Culture—"Culture is the bouquet, the aroma of experience. * * * It is a happy dispensation of nature that we can refine our qualities and gifts by using them."

Intelligence—"The intelligence that changes most fears into opportunity is most divine."

Service—"The service we dream of is such education, such religion, such science as will increase in all men the abundance of life."

The Delight of Great Books:

"The Delight of Great Books" is a series of essays which discuss the aspects which have made immortal the following great books: "Canterbury Tales," "Le Morte D'Arthur," "The Faerie Queen," "Romeo and Juliet," "Paradise Lost," Walter Scott, "Don Juan," "Moby Dick," "The Ordeal of Richard Feverel," "Huckleberry Finn," "Candida," Modern Irish Poetry.

A great book never grows old, it grows greater. Each great civilization has produced only a few great books with the exception of the Greeks. The sacred books embodying the religious teachings of

the world take the first place; the great epic poems recording the life and ideals of great civilizations rank next; the great dramas and novels reflecting life are given third place. There are not many in all. In many cases it has taken generations to find a great book. We are still discovering Shakespeare, Dante, and Goethe. The words of Job take grander meanings each time we read them, because the great poet spoke only universal truth thousands of years ago. The same holds true of the works of all great writers. And so the book that we enjoy the first time will unfold new meanings with each reading until we begin to find the wisdom of life embodied there, then and only then comes the greatest delight in a great book.

The Bible:

"Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading

of its well-worn page. It has woven itself into our deepest affections and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

"Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorned have been forgotten. They return to us swiftly and quietly, like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart.

"No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, 'Good-by; we shall meet again;' and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light."—"Companionable Books," Henry Van Dyke.

St. Jerome long ago called the Bible "A divine library." Today the Bible is recognized as, not one book, but a library, consisting of sixty-six books bound together. Practically every kind of literature is included in it—history, biography, essay, epistle, drama, oratory, lyric poetry, and law both civil and ecclesiastical.

There are three ways in which we may approach the Bible: As the word of God to teach us what to

believe and how to live; as a collection of historical books reflecting the circumstances under which they were produced; as literature—"a noble and impassioned interpretation of nature and life, uttered in language of beauty and sublimity, touched with the vivid colors of human personality, and embodied in forms of enduring literary art." To the lover of the Bible the divine is revealed in any approach.

John Milton whose love of the Bible was as exalted as his poetic powers has paid this tribute to the Book of Psalms, the sublime in Hebraic poetry: "Not in their divine arguments alone, but in the art of composition, the Psalms may be easily made to appear over all kinds of lyric poetry incomparable." The Psalms or praise songs was the hymn-book of the Jews. It is not the work of a single author but a golden treasury of lyrics of man's communion with God from the beginning of time. The chief characteristic of the Psalms is their spirituality: the love of nature; the beauty of holiness; the intense joy in God.

"The Book of Job" has been called "the world's great book." Carlyle justifies his estimate of the drama of Job in the fact that it teaches a workable philosophy of life—"Love not pleasure; love God." The drama handles the oldest and the most insoluble problem that men have ever tried to solve—the mystery of evil. The literary method of the book is unique. Instead of an abstract philosophical discussion, we see the actual portrayal of an individual, so righteous that God testifies to his integrity, suffering bereavement, poverty, and mortal pain. Job does not find a solution to the mystery of evil; he discovers a great truth—the love of God is not the result of

hope of reward. Day by day the significance of the universal message of the drama of Job is growing in greatness.

The Hebrews unconsciously discovered the art of the short story. The beautiful stories of Ruth, Jonah, and Esther, are evidence of this. The stories were not the mere indulgence of imagination or entertainment, but always to teach a great lesson; a lesson of tolerance as in the story of Ruth; to give a higher conception of God as in the story of Jonah; to encourage patriotism as in the story of Esther.

A vast body of Hebrew wisdom is collected in the Book of Proverbs. This collection might be designated as a code of living, as it gives expression to ideas of profound insight. Much wisdom is also contained in the Book of Ecclesiastes, a discussion in essay form on the purpose of life. Lyman Abbot, a great Bible student, comments on the book: "Thus the Book of Ecclesiastes portrays the complicated experiences of life; the monologues portray the conflict of a single soul at war with himself, weighing the contrasted experiences of life over against one another.

"No other book in all the world reflects so many aspects of human experience as the Bible. It is this vital quality in the narratives, the poems, the allegories, the meditations, the discourses, the letters gathered in this book that gives it first place among the books of the world not only for currency, but also for greatness."

"No other book in the world has had such influence on human life as the Bible. It would be impossible to record the works of art recording thoughts and emotions having origin in the Bible—all sculpture like Michelangelo's "Moses;" all paint-

ing like Raphael's "Sistine Madonna;" all music like Handel's "Messiah;" all literature like Milton's "Paradise Lost."

It would be impossible to measure the influence of the Bible upon literature. Many authors have given their efforts to this illuminating problem as "Shakespeare's Knowledge and Use of the Bible," "The Bible in Browning," "The Bible in Tennyson." Then there are the great masterpieces directly dependent upon Bible influence as "The Pilgrim's Progress," "Paradise Lost," "Paradise Regained," "A Death in the Desert." The largest and most varied influence is the indirect influence as literature in all its forms reflects life in all its phases and man in his attempt to fulfil the measure of his creator and attain immortality.

Suggestions for Study:

a. Materials.

1. The Delight of Great Books, Erskine.
2. The Bible.
3. Companionable Books, Van Dyke.
4. The Greatest Books in the World, Porter.
5. Life and Literature, Hearn.

b. Projects.

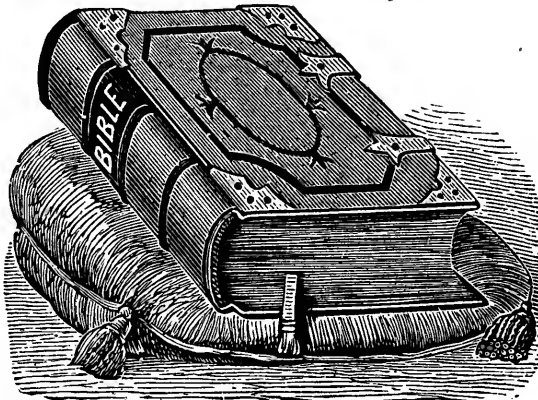
It will be noted in the lessons as they are prepared for this course, the customary questions have

been eliminated. The project has been substituted for the questions. The purpose of the project is to provide enrichment and added enjoyment. Some of the projects can be used for the opening program, the music and reading, thus making an interesting co-ordinated unit for the meeting.

Also the several projects can be given the members, and thus bring into participation many members other than the class leader.

1. The Bible in Art.
 2. The Bible in Music.
 3. The Bible in Literature.
 4. The Story of Job.
 5. The Story of Ruth.
 6. Intimate Sketch of John Erskine.
- c. Method.

The title of the guide book reveals the approach—to create a delight in great books. Never has there been a greater opportunity for the literature course than today. The tensions of life were never more complex. We, the mothers, the women, who are called upon to meet the tensions for self and for loved ones, need help and encouragement. This succor must come, not from an escape from reality but from a greater understanding of life. The lessons in literature can perform this great mission if they are made simple and human, breathing the things of the spirit.



Social Service

CONDUCT CONTROL PROBLEMS RELATED TO CHILD HEALTH AND PROTECTION

(Fourth Week in October)

I. CHILD CARE IN HISTORY

At the opening of the White House Conference in Washington in 1930, President Hoover said.

"We approach all problems of childhood with affection. Theirs is the province of joy and good humor. They are the most wholesome part of the race, the sweetest, for they are fresher from the hands of God. Whimsical, ingenious, mischievous, we live a life of apprehension as to what their opinion may be of us; a life of defense against their terrifying energy; we put them to bed with a sense of relief and a lingering of devotion. We envy them the freshness of adventure and discovery of life; we mourn over the disappointments they will meet.

"The fundamental purpose of this conference is to set forth an understanding of those safeguards which will assure to them health in mind and body. There are safeguards and services to childhood which can be provided by the community, the State, or the Nation—all of which are beyond the reach of the individual parent. We approach these problems in no spirit of diminishing the responsibilities and values or invading the sanctities of those primary safeguards to child life—their homes and their mothers. After we have determined every scientific fact, after we have erected every public safeguard, after we have constructed every edifice for education or training or hospitalization or play, yet all these things are but a tithe of the physical, moral, and spiritual gifts which motherhood gives and home confers. None of these things carry that affection, that devotion of soul, which is the great endowment from mothers. Our purpose here today is to consider and give our mite of help to strengthen her hand that her boy and girl may have a fair chance."

This attitude toward assuring children their "province of joy and good humor" has not always been characteristic of this world of ours. Throughout the report of the White

House conference there are allusions to historical comparisons.

The aim of this lesson is to build an appreciative background from a brief historical lesson for the interpretation of the problems in the course. No movement looking forward to social changes can be thoroughly understood by people who have no feeling for its place in the general progressive development of the world.

Suggestions on procedure:

The class teacher can call attention to the allusions in the "White House Conference, 1930," report. Each one can be read and explained. Where the explanation is difficult reference can be made to the material given below. The whole process should be an introductory class study leading to a feeling of the value of recent attempts to give children better care and training. It is not intended that the facts in the lesson be memorized formally.

The Allusions:

Charity and community-parental responsibility, p. 16.

"The Slaughter of the Innocents," p. 18.

Aristotle and the Greeks, p. 134.

Earlier Civilizations, p. 153.

A good procedure might be to have the class members bring their magazines to class and read together the following material. The general impression so gained will make clear the above allusions. Or the various topics could be assigned in advance to individuals for study and report. The class period would then be used for making reports and asking and answering questions. Local laws and their enforcement

in each community should be carefully considered. Note questions in the supplementary material.

Supplementary Material:

1. Children in earlier civilizations. History begins with the fact that children were welcome. To become parents was almost universally a great honor and childless couples were often made the objects of social disrespect. But children were a means to economic protection in old age and the perpetuation of the family name in civic activities. Boys were more welcome than girls. Humanitarianism in child care was relatively unknown. It was a test of vitality to survive. Mortality was enormous. In most countries the children were cared for wholly by the women until past the age of five or six or seven, and in Persia it was openly stated that this was to save the father from acquaintanceship with his offspring and subsequent sorrow in case the child died. Infanticide was common in most countries.

The biological parental interest in children was manifest in their care. The crude feeding, the often severe education, the peculiar and unhealthy type of dress such as swaddling cloths, and other customs were the products of the general lack of knowledge of the times. Children played. In every country toys, games, festivals, etc., are mentioned frequently. From the graves of children, dolls, pottery, grotesque animals, and other playthings have been recovered. Religious ceremonies and mystic rites were practiced for the children in all countries. Parental obedience was rigidly enforced until early adolescence in most countries when ceremonies released the parent from responsibility and the child from his allegiance. The beginnings of the historical life

of Jesus at twelve years is an expression of this release at adolescence. The social resentment among the people when the children were brought before Jesus indicates how little consideration was given them in civic affairs. Jesus' startling declaration "For of such is the Kingdom of Heaven" was an unusual doctrine.

As the middle ages laid the foundation for our later civilizations certain trends became common. The natural tendencies of childhood were looked upon as evil. Child training was therefore a process of disciplining, hardening, and overcoming these childish ways. Feeding, housing and dressing, except among the high classes were often crudely and illy done. Children in the early colonies were made to stand up and eat hurriedly so they would be out of the way. The children must learn to go without. Punishments for the most minor offenses were severe and cruel because the child needed correction and "bringing up." Children were made to work at an early age and often very hard. Schooling was not common. Such as was provided was formal, literary in content, and often enforced with the dunce stool, lash and other means of physical pain. Courtesy meant being like an adult, not like a child. The child characters in the literature of the period show the effects of these customs. Children went without hats to harden them and their feet were wet or uncared for to toughen them. The children played, but not freely nor happily. Laws and orders prohibited play in the streets or noise or interference with religious devotions. Throughout the period every plan seemed to be to depress children.

Laws were passed in the American colonies against swimming, but not

skating. Children were forbidden to sleigh ride. Toys were found in great variety. Child mortality was high. The childhood diseases were common and terrible. Youth grew up in an atmosphere of fear both regarding this world and the next.

2. Modern Developments: Four movements have marked development toward our own better day. Child labor control, compulsory education, welfare work, development of child psychology.

Child Labor:

Questions: Are children employed in mills, factories, stores, etc., in your community? Under what conditions do children do farm work in your community? What are the hours and days of labor? Is the physical welfare of the child safeguarded? Does such labor deny the children educational opportunities?

The problem is not the incidental employment of children in the home. It is the question of the regular employment of children in gainful pursuits at the sacrifice of education, play and recreation, and the right to grow physically in a normal way. It is the problem of using children by parents or employers as a means of economic profit. Until the middle of the nineteenth century the details are full of horror. Gradually conditions have improved until by 1929 all of the American states except two had minimum age laws and regulations of the conditions of employment and school attendance. Two-thirds of the states require physical examinations of all employed children. Federal child labor legislation has failed in America because of constitutional limitations. Two laws have been declared unconstitutional. In 1924 Congress passed a constitutional amendment which would give the government power to reg-

ulate the employment of children under eighteen years of age. This has been ratified by only five states. It is still pending.

The development of laws to protect children has been long and world wide. In England as early as 1802 a law was passed to humanize the labor and living conditions of the pauper children, many of whom were in the factories at seven years of age. As late as 1833 children were found working fifteen hours a day. Regulations of hours of labor, prohibition of night work, requirements of the simplest elements of sanitation, part time school attendance all came by the end of the nineteenth century.

Compulsory School Attendance:
Blanchard says:

"From the era when the public conscience was first aroused against child labor, the laws of compulsory school attendance have been bequeathed to our own times." (Blanchard: "The Child and Society," p. 114.)

The first child labor law in America was passed in Massachusetts in 1842. Ten years later the same state passed the first modern compulsory education law.

Schooling had at first been wholly a voluntary opportunity furnished by parents who could provide it. Then came charitable efforts to make education available for the poor children. These movements were later partly supported by the public. By 1825 it had become clearly recognized that taxation for schools was fair and right and the campaign for tax-supported schools was on. The principle involved was generally accepted by the time of the Civil War in America. Opportunities for education were opened up to boys and girls alike. Then began the struggle to guarantee school training as against parental selfish-

ness or neglect and against the industrial exploitation of children at the expense of education. The demand for schooling in order to build citizenship had created the school facilities. Patriotism and citizenship demanded that children attend school. Laws to require this gradually appeared. Nineteen states had such legislation by 1883; six more by 1890. At the present time every state in the United States has a compulsory education law which assures to every child school opportunities up to a minimum amount or a given age.

Charity and Welfare Agencies:

At the beginning of the nineteenth century dependent and destitute children were given to families at their homes, farmed out to the lowest bidder, cared for by a contract method by the lowest bidder, supported in almshouses, or indentured or bound out as workers to responsible persons. The common rules for indenture indicated the dangers involved. Such rules almost always provided that the indentured servant must receive maintenance and vocational instruction and must not be injured or mistreated. Private orphanages and other charities were developing. In 1797 the society for the relief of poor widows with small children was organized in New York City. This was among the first such charitable institutions to give relief in the homes rather than create institutions. The first half century following was marked by some developments in medical care and schooling in the institutions, a reduction in the tendency to farm children out and a fixing of ages of from ten to twelve as the youngest at which children could become indentured servants.

The removal of children from the poor-houses or alms houses marked

the period following the Ohio law of 1866 which provided for tax supported homes to care for needy children. There was rapid growth in the number of these public institutions and in the formulated relationships with the then rapidly developing public school system. Under this plan also developed the more humane system of family placement and adoption in place of the more cruel binding-out of children or apprenticeship. Just preceding 1900 there developed the ideal of prevention of destitution and dependency by the temporary relief of the home. The first mothers' pension laws were passed by Missouri and Illinois in 1911.

A different type of problem is created by the child who is neglected somewhat wilfully by parents. The interference of government in such cases was recognized before 1800. By 1825 it was generally agreed that it is the right and duty of public authorities to intervene in cases of parental cruelty or neglect and to remove the children by force if necessary.

As early as 1819 a voluntary society for the prevention of pauperism called attention to the terrible conditions of children in prisons without any plan for segregation. In 1823 a society for the reformation of juvenile delinquents was organized and in 1825 a house of refuge was established for this purpose. A similar institution was organized by the city of Boston in 1826. The movement spread to cities and states. The first state institution was in Massachusetts in 1847. By 1856 the idea of the cottage plan of organization was developing, to be followed later by open grounds, the removal of bars and bolts, and the adoption of our fine educational systems for retrieving the delinquent

child and restoring him to citizenship. The probation plan began about 1869 and developed rapidly about 1900. The first American court devoted wholly to children's cases seems to have been established in Chicago in 1899. All of the states now have separate juvenile court laws.

Very recently mental hygiene has become a prominent problem of study in connection with the care of children. School programs and juvenile court work are based on facts concerning the entire child. Efforts are made to locate the problem children as early as possible. The visiting teacher movement is an expression of this interest. The use of visiting teachers began in 1906 in connection with settlement house work. Gradually these workers are becoming regular parts of our public child welfare staffs.

On the positive side the development away from prohibition of play to public provision of opportunities for play have been interesting. From 1890 to 1900 charity began to provide playgrounds for children. By 1910 city departments on parks and recreation began to appear. The Playground and Recreation Association of America, founded in 1907, has been active both in promoting this movement and in directing its growth.

The Scientific Study of Children:

The break with the philosophy which controlled the conduct toward children in the middle centuries came in the opening sentences of the "Emile" by Jean Jacques Rousseau.

"Everything is good as it comes from the hands of God, everything degenerates in the hands of man."

In 1795 Desessartz, a French physician, wrote:

"I have no other interest in composing

this (treatise) than to be useful to the great number of children, victims of a routine the more dangerous because it is that of women who do not know how to do what they have to do, and who believe themselves homicides if in their treatment of their nurslings they dare to leave out or change anything from the conduct of their mothers,"² (Quoted by Forest: "Preschool Education," p. 136.)

The present century has been marked by unusually rapid developments in the scientific study of children. The use of the diary or genetic type of child study has developed. Thorndike developed an experimental technique for studying animals which has been applied with remarkable success to the study of small children. The field of mental testing has developed and has been extended down to include somewhat accurate measures at three months of age. The method of psychoanalysis, while not as objective or reliable as the ones just mentioned, has been helpful especially in directing attention to the permanent effect of certain early experiences of children. The mental hygiene movement directs attention to the fact that the whole child adjusts to its whole environment. It utilizes all of the techniques of study that have been developed. Today therefore mothers can know how to do the things they have to do.

"Among these recent developments some of the most striking belong to the field of child welfare. During the present century the State has taken a more intimate and effective interest in the well-being of the child than ever before. Public-health work has succeeded in adding several years to the child's life. The juvenile-court movement and mental hygiene have helped to combat disorders of conduct. A totally new conception of public relief work has succeeded in preventing much child dependency and in treating the remainder in a more humane manner. An altogether changed conception of the school has brought it into

closer relationship with life and has been preparing the child for his vocation in a more adequate manner. Altogether the newer interest of the State in the social problems of childhood constitutes a most remarkable chapter in the Twentieth Century's story of Achievement." (Furfey: "Social Problems of Childhood," pp. 1-2.)

The better economic conditions under which children are raised, the wealth of scientific knowledge concerning childhood and the idealism of western civilization all inspire

better trained parents to give children the best care ever known in history.

References:

1. Blanchard: "The Child and Society," p. 114.

2. Forest: "Preschool Education," p. 136.

3. Furfey: "Social Problems of Childhood," pp. 1-2.

"The Children's Charter," *Relief Society Magazine*, May, 1931.

A Prayer

By Dora B. Knowland

I ask of God one boon; no more.

I need no more, if He

In infinite omnipotence

Shall grant this one to me:

Let me be faithful to myself

And those who must depend

Upon my strong fidelity,

My husband, child, or friend.

Give me but strength to keep that faith,

To follow duty's line.

I'll need not ask for beauty, then,

For beauty will be mine.

I'll need not ask for wealth of gold

Nor gifts of luxury,

For earnest striving, day by day,

Will bring content to me.

Procrastination

By Ella J. Coulam

I found in my cupboard one morning
A neat little package of seeds.
I blushed with shame when I saw them,
For I had a garden of weeds!

I thought of the lovely flowers
To cheer the lonely and sad,
Those seeds could bring forth in my garden
To make some aching heart feel glad.

I thought of kind words left unspoken,
Sealed up in the depths of my heart;
Of the joy and cheer and gladness
Those words to a friend could impart.

Education At Its Best

is available at the

CHURCH UNIVERSITY

1. Nationally accredited
2. Reasonable in cost
3. Courses—all fundamental branches
4. Excellent faculty
5. Well equipped laboratories and class rooms
6. A campus of rare beauty.

Registration Commences September 23

Address Inquiries to:

BRIGHAM YOUNG UNIVERSITY

PROVO, UTAH

"The Friendly School"

Insure the health of you
and yours this winter by
preserving

UTAH FRUITS

With

UTAH SUGAR

No better fruit
No better sugar
Both low in price

Social Printing

WEDDING
ANNOUNCEMENTS
INVITATIONS
ACKNOWLEDGMENTS
STATIONERY



There is nothing like good printing and engraving to give the correct tone to your social communications, such as wedding announcements, acknowledgments, calling cards, etc. We, through years of catering to a discriminating clientele, are in a position to give you the latest and most correct service, both in advice and actual work. Prices are exceedingly moderate.

The Deseret News Press

29 Richards Street

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

MRS J H CADDY
136 E G SO
BRIGHAM UTAH



WHAT IS THE FUTURE OUTLOOK?

Present conditions should emphasize the uncertainty of the future and bring one to realize the absolute necessity of life insurance protection so vital to the entire family and their future welfare.

Life Insurance should be the first item in your family budget, yet it should not be considered an expense, but a savings account, an investment—not Death Insurance, but Life Insurance. Have a Beneficial representative explain the many special features contained only in Beneficial Life Policies.

BENEFICIAL LIFE INSURANCE CO.

Home Office—Salt Lake City

HEBER J. GRANT, President

E. T. RALPHS, General Manager

If it's a Beneficial Policy it's the best Insurance you can buy

When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XIX

SEPTEMBER, 1932

No. 9





SPECIAL FOR SEPTEMBER

MITCHELL'S SPECIAL PERMA-
NENT. Regular \$4.50 for **\$3.75**
Latest Croquignole Wave with
Ringlet Ends **\$4**

All the
curls
needed.

\$3⁰⁰

Latest with
Beautiful
Ringlet Ends

Any
Style.

DUART

DUART OIL TREATED WAVES **\$4.50**
Famous Mitchell. Special
Virgin
Wave **\$5**

SHELTON OIL OF TULIP WOOD \$5.50

No matter what you pay at Mitchell's for a permanent wave it is not a cheap one.
Only first class standard supplies used.

MITCHELL'S BEAUTY SHOPPE

Medical Arts Bldg.

Wasatch 10316

SUGARHOUSE BEAUTY SALON

1053 East 21st South

Sugarhouse

Hyland 8553

For the convenience of our Ogden patrons we will operate The Perry Beauty Shop under the name of Mitchell's Beauty Shop No. 3.

MITCHELL'S BEAUTY SHOP NO. 3

David Eccles Bldg.

Ogden, Washington and 24th

Phone 760

IT WILL PAY YOU TO BURN

**KNIGHT SPRING
CANYON COAL**

OR

**ROYAL
COAL**



Long Burning Clean and Hot

Utah's Purest Coal

These Coals maintain clean, cheery warm homes at lowest cost.

Ask Your Good Friend The Coal Dealer

Knight Fuel Co.

Royal Coal Co.

General Offices 8th Floor Newhouse Bldg.

Salt Lake City, Utah

LEONARD E. ADAMS, General Sales Agent

When Buying Mention Relief Society Magazine

No. 68 Ribbed Lt. Wt. Cotton	.....	\$ .75
Knee Length, $\frac{3}{4}$ Length Legs or Old Styles.		
No. 74 Ribbed Lt. Wt. Fine Lisle	.....	1.00
No. 64 Light Med. Wt. Bleached Double Back	.....	1.19
No. 62 Med. Hvy. Wt. Bleached Double Back	.....	1.29
Super Non-Run Rayon Elbow and Knee Length	.....	1.29

In ordering garments please state if for men or women, and if old or new styles are wanted, also state bust, height and weight of person. Marking 15c. Postage prepaid. Special—When you order three pairs of garments at one time we allow you a 15% discount on third pair only.

Cutler's
36 So Main 

SALT LAKE CITY, UTAH

Hall's Canker Medicine

If you want to prevent canker or sore throat, use *Hall's Canker Medicine*. If any of your children have canker or sore throat, give them *Hall's Canker Medicine*.

This wonderful medicine is sold by all Druggists.

In Buying Canker Medicine Don't Forget to Ask For

Hall's Canker Medicine

When Evening Comes,

And artificial lighting takes the place of Daylight, then your lighting Equipment in your home should provide that quiet relaxation, after the day's toil; that charming atmosphere for cheerful gatherings, comfort and guidance for the thousand little things we do during those precious Evening Hours.

All of the above are yours, if you make the right selection of fixtures. Now is the time, to provide for the coming Fall and Winter Evenings. Look over our complete line of up-to-date, yet very moderately priced Chandeliers. Just the right design and the right price for your home. Let us help you to select the right Chandelier.

Modern Electric Company

Now at 42 So. Main St. Was. 2307

* * *

Now is the time to fill those empty sockets with General Electric Mazda Lamps. Phone us your orders, we deliver.

Conference Visitors

Our Stores always make unusual preparations to be ready for Conference Visitors. You will find each item priced—and that price will be pleasingly cheap. The cheapness and saving in price is very important, of course, but you'll find the high quality just as outstanding. Make O. P. Skaggs System stores your food headquarters.

O. P. SKAGGS
 Efficient Service
 FOOD System STORES

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

SEPTEMBER, 1932

No. 9

CONTENTS

Glacier National Park	Frontispiece
A Vignette	Annie Wells Cannon 505
Why Religious Training	Dr. Joseph F. Merrill 507
The Vagaries of an Autumn Day	Lettie B. H. Rich 511
Mormonism in a Disturbed Civilization	E. E. Erickson 512
A Day in Bed	Estelle Webb Thomas 517
Fish Lake at Night	Ethel Bean Andrew 522
Mrs. Annie D. Palmer	Amy Brown Lyman 523
Thy Years Shall Have No End	Annie Pike Greenwood 527
Sir Walter Scott	Nellie Schofield Thornton 528
Help Me to Serve	Mary H. Mitton 534
Happenings	Annie Wells Cannon 535
Seasonable Recipes	Lucy Rose Middleton 536
Autumn	Elsie E. Barrett 537
Notes to the Field	538
Indian Summer	Helen Kimball Orgill 539
Notes from the Field	540
Editorial—Cultivate the Power to Enjoy Beauty	544
Dr. George H. Brimhall	545
Annie D. Palmer	546
Lesson Department	547
The Government a Saloon Keeper	562

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June, 29, 1918. Stamps should accompany manuscripts for their return.

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

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

L. D. S. GARMENTS FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|--|---|
| <p>No. 1 New style, ribbed lgt. wgt. Mercerized. An excellent Ladies' number .....\$1.00</p> <p>No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.10</p> <p>No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style 1.25</p> <p>No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 1.75</p> | <p>No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.. 2.25</p> <p>No. 6 Light weight garment, Ladies' new style. Silk Stripe .95</p> <p>No. 7 Light weight Spring and Autumn garment. Men only 1.00</p> <p>No. 8 Light weight silk for ladies only, new style only 1.00</p> <p>No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.50</p> |
|--|---|

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missionaries.

Our Jack Frost Blankets are made of Utah Wool
Write for Prices

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

28 Richards Street

One-Half Block South of Temple Gates

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

- | | |
|--|--|
| <p>464 Fine Ribbed cot. ....\$ .95</p> <p>144 Spring needle, combed cot..... 1.00</p> <p>508 Gauze Wt., comb. cot. ladies..... 1.15</p> <p>203 Med. Lt., Bleached cot..... 1.25</p> <p>98 Special Rayon, ladies..... 1.25</p> <p>228 Med. Lt., Rayon Striped..... 1.35</p> | <p>38 Lt. Wt., combed cot.....\$1.35</p> <p>105 Med. Lt., Unbleached cot..... 1.35</p> <p>252 Med. Wt., Firmly Knit cot..... 1.45</p> <p>282 Fine Crepe, ladies 1.65</p> <p>306 Run resisting Rayon 1.75</p> <p>527 Rayon plated, over comb. cot..... 2.35</p> |
|--|--|

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH



A Class in Steno-
typy. The new
machine Short-
hand. New classes
being f o r m e d
every Monday.

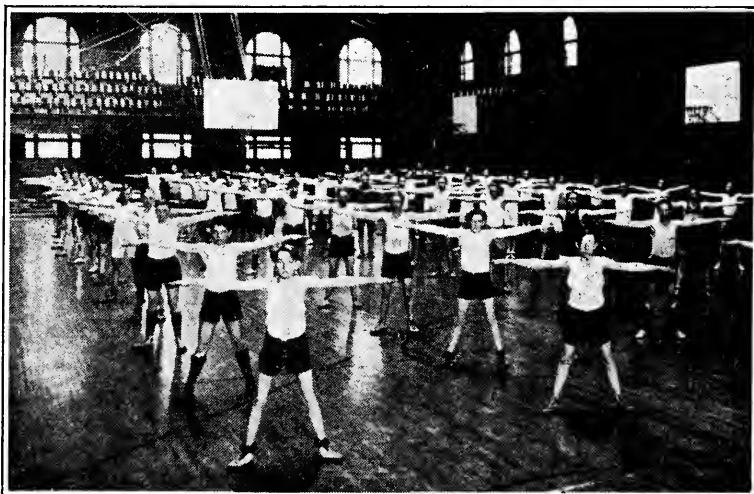
L. D. S. BUSINESS COLLEGE

Fall Term Now Beginning
New Classes Every Monday

**BE SURE TO VISIT OUR SCHOOL
BEFORE YOU ENROLL.**

\$15.00 per month pays for a
complete commercial education.

Floor work at the
Deseret G y m-
nasium. Every
student at our
school is entitled
to free swimming,
shower and gym-
nasium privileges.



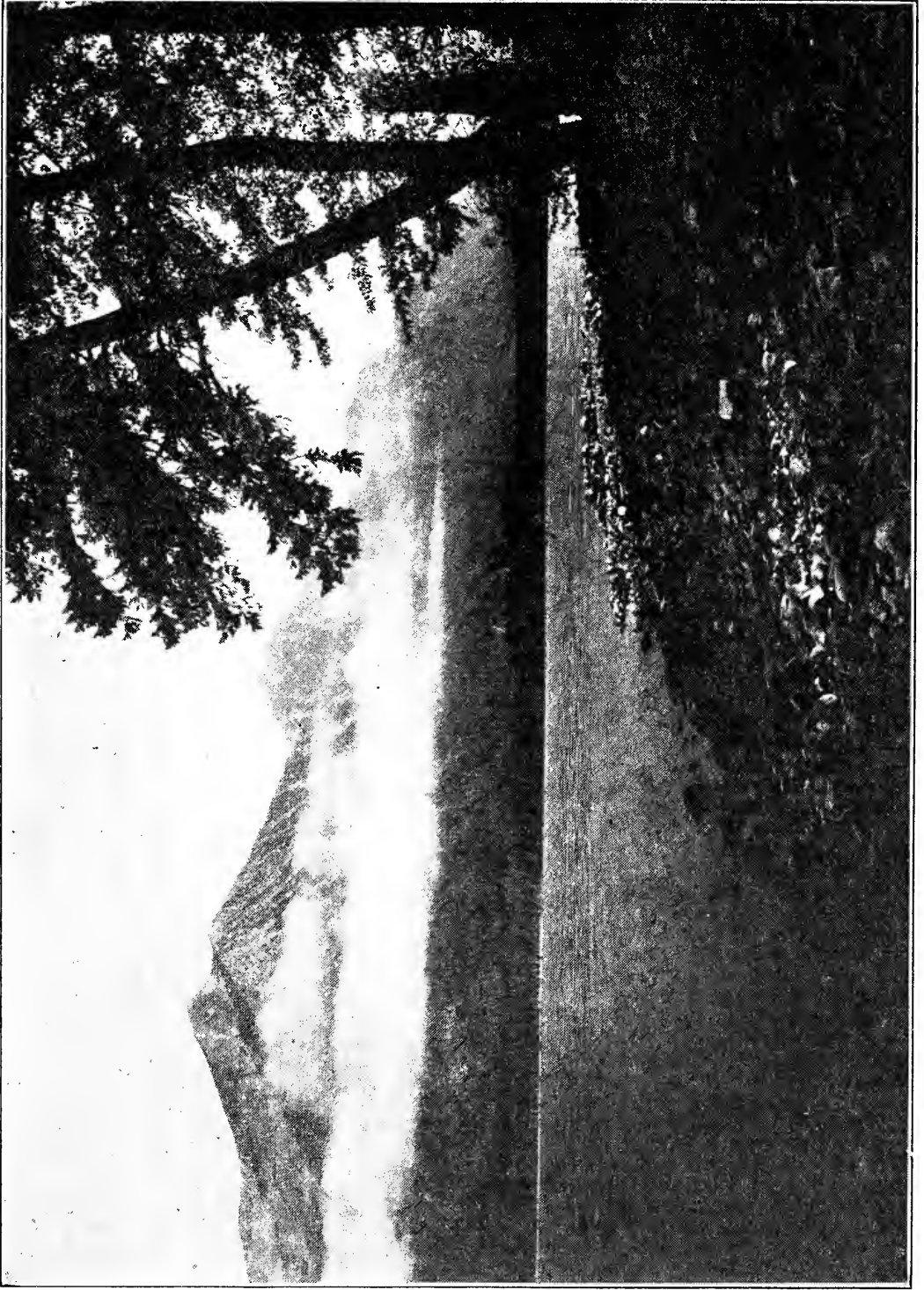
A Vignette

By Annie Wells Cannon

BY the window casement lay a flower bed. The slanting rays of the morning sun sent colored shadows on the wall, and a light September breeze wafted through the room the delicate incense of the tiny blossoms. The perfume lured one for a moment from the breakfast table, with its tempting chocolate, rolls and honey, to seek the reason of this fragrance. It was a tiny flower in a bed of green—little, and brown, and modest, yet so sweet, that the bees buzzed here and there, sipping honey for the waxen frame and a brightly feathered humming bird flitted round about, as though seeking a bough near by, for a love nest.

At the dainty breakfast table presided, like a queen, a lady—little, white haired and modest. Around her hovered the family—young and old of the household, like bees in the bed of mignonette, loath to leave so quiet and restful a spot where the sweetness of life seemed centered under the influence of this gentle woman.

Peace and real enjoyment come from life's simplest things—September days, mignonette and mothers.



GLACIER NATIONAL PARK

Photo by Fred H. Kiser.

THE Relief Society Magazine

VOL. XIX

SEPTEMBER, 1932

No. 9

Why Religious Training?

By Dr. Joseph F. Merrill, of the Council of the Twelve.

IN these modern days when everything is questioned, when everything is analyzed, and when the demand for freedom of expression and action is so insistent, we are often forced to defend long accepted views and cherished ideals. It seems that no longer is anything "taken for granted." Particularly is this true relative to matters pertaining to conduct and religion.

Under the plea that freedom of expression and action is an inherent human right, all sorts of demoralizing practices are advocated and stoutly defended, as freedom to gamble, smoking among women, drinking of alcoholic beverages, even though law violation is involved, companionate marriage, free love indulgences, violation of marriage covenants, etc. There are many of indolent natures and moral dwarfs who claim the right to live even to the extent of helping themselves without leave to other people's property. Again under the plea that "business is business" some people whose most outstanding characteristic is selfishness, proceed as if "all is fair in love and war" and so assume that the "means justifies the end" no matter how unrighteous.

Again, we are living in an "Age

of Science." In the realms of knowledge and mechanical achievements the human mind has scaled heights heretofore undreamed of. So in this sensual and material day there are some who proudly proclaim—as if it were a distinction to do so—that there is no God and there are myriads of others who appear to be wholly indifferent to the question. Whether or not there is life beyond the grave does not concern them. They live the doctrine, "eat, drink be merry for tomorrow we die." It is doubtful if ever before in the history of civilization life was lived with more abandon than today.

So, Latter-day Saints are faced with a situation and a problem the exact like of which they have never seen before. How to overcome the situation, how to live saint-like in this complex and ever-changing world, how to train their children so that their manner of living shall be a pride to the parents, are questions that cannot satisfactorily be answered off-handedly. It is the last of these questions with which this article is most concerned.

The writer remembers once meeting a friend—one of the most prominent of our educators—to whom he remarked, "I rarely see now-a-days

anything from you in print on how to raise children, a subject about which you used to write frequently." The prompt reply was, "Oh, I now have children of my own." This reply seemed to confirm the truth spoken by Shakespeare's lovely Portia when she said, "I can easier teach twenty what were good to be done, than to be one of the twenty to follow my own teaching."

No Latter-day Saint will question, of course, the need of training our youth in religion—the need of this kind of training was perhaps never so great. And there are many non-members who also feel, or have felt strongly on this matter.

Does anyone question that America and the world need an effective, vitalizing religion that will grip the people so powerfully that the ideals of true Christianity will have a firm lodgment in the minds and hearts of all, including youth? Thinkers in all walks of life, both men and women, are converted to this view, and these thinkers in large measure, constitute our leaders, educational, political and civic as well as religious.

In his book entitled *An Adventure in Religious Education*, Dean Athearn of Boston University wrote: "It is now becoming increasingly clear that society must learn how to teach virtue, and find a way to give every child a systematic training in morality and religion. Unless society can build an effective system of religious education to match its system of secular schools, our nation will crumble just as certainly as did Greece and Rome, and for the same reasons. The American people are becoming aroused; wise and far-seeing leaders in all religious bodies are calling the people to a great crusade in the in-

terests of moral and religious education." (P34.)

Another scholar, Dr. James H. Snowden, expressed himself similarly in his book entitled *Outfitting the Teacher of Religion* when he asked the question, "Was there ever such need for religion in education as in our modern world?" And the great thinker Herbert Spencer declared that religion "concerns us more than any other matter whatsoever."

In the *Ordinance of 1787* the founders of our Republic wrote; "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and means of education shall forever be encouraged." In his farewell address, Washington said, "Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports * * * Let us with caution indulge the supposition that morality can be maintained without religion."

Mr. Roger W. Babson, the great business statistician says "This religion which we talk about for an hour a week, on Sunday, is not only the vital force which protects our community, but it is the vital force which *makes* our community."

And so educational leaders, seeing the trend of the times, have sensed the need of more effective moral training in the public schools. During recent years they have, therefore, given a good deal of attention to the subject. For illustration, the Utah State Department of Public Instruction published in June, 1929, a 176 page *Supplement to the Utah State Course of Study* treating on character education. In the preface to this excellent manual, Dr. C. N. Jensen, the superintendent, says: "Notwithstanding this commendable

work of the school (in character training) the increase of juvenile delinquency and crime has led some of us to hope that the public school might become a greater force for training in morality."

But can children be trained effectively in morality unless religious influences are brought into play in the process? In the October, 1927, number of *Good Housekeeping* Senator James J. Davis, then a member of President Coolidge's cabinet, writes an article discussing the need of religious training as a part of the educational process. Among other things he wrote: "America has a solemn duty to her young people. If we are not to suffer the effects of a dangerous degeneration, we must look to it that the children of today become the citizens of tomorrow in whose hands the nation passed on to us by Washington can safely go on. * * * We must teach the head, the hand, the heart. * * * Morality needs a religious base. A man cannot be truly moral unless at the same time he is deeply religious."

This, then, is Senator Davis' answer to the proposition that religious influences must have part in the training of children. And the Senator continues: "Men may say what they will, but we shall never have a morality that respects the rights and integrity of others unless our morality has a religious sanction. To put morality on anything but a religious basis is to build on sand. It is religion that gives vision, strength, inspiration, and without it we are nothing." And among many other fine things the Senator says are these gripping words. "No nation ever lived and prospered without a religious faith of some sort." Of course the Senator here states an historical fact.

When Senator Davis wrote his article, he was a member of President Coolidge's cabinet. Shall we quote a few words spoken about the same time by President Coolidge himself? Here they are: "Our doctrine of equality and liberty of humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation, of enlightened civilization, in government, in society and business rests on religion. Unless our people are thoroughly instructed in its great truths, they are not fitted either to understand our institutions or provide them with adequate support. * * * Laxity in the nation's religious convictions will induce forfeiture of the guarantees which have been erected for the protection of life and liberty. We cannot remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our domestic affairs and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally the fabric of our government itself, all rest on religion. Its importance cannot be stressed too often or emphasized too much."

Strong words are these and written by such an outstanding authority in the science and art of Government, they are worthy of our most careful consideration. Needless to say that similar thoughts have been expressed both in writing and in speech by many of our leaders in all walks of life, and it is of the utmost importance they all agree, that the youth of the land be trained in religion. If this shall not be done our civilization is doomed. From such a fate shall we not all work to be delivered?

To genuine Latter-day Saints the religious training of their youth has always been a problem of chief concern. The schools, academies and colleges they established and maintained before the public school system of the states where they live were adequately organized and financed, bear testimony to this fact. And many times, too, these schools were maintained at great sacrifice.

But however great the sacrifices they were made uncomplainingly. Nothing removable could be permitted to stand between a Latter-day Saint home and the education of the children of the home. And of course an essential part of this education was religious training. Certainly no church membership has ever placed a higher value on this type of training than the Latter-day Saints.

To supply this type of training the Church has long provided various agencies with the result that at the present time no other religious body of people is better supplied, perhaps, than the Latter-day Saints with facilities for religious education either for children or adults. Just to name some of the agencies is all the attention we can here give them.

First, in order of priority, comes the Relief Society, an efficient organization for women that dates back to Nauvoo times. It has a broad program of training and education well suited to the growth of women in the field of practical religion. Then there is the Sunday School, an institution wonderfully organized, that opens its doors to the entire church membership "from the cradle to the grave."

Next among the auxiliary organizations, all educational in nature—we have the church-wide Mutual Improvement and Primary organizations, both giving week-day pro-

grams in every ward in the Church, also in many branches of the missions. Each of the organizations named has its characteristic program so that one needs to belong to several of them to take advantage of all the training opportunities provided by the Church.

Space will permit only of a mention of the Priesthood, genealogical and sacrament meeting facilities for religious instruction and training. And, of course, we must not overlook the missionary organizations, both at home and abroad, when speaking or writing of means offered by the Church for religious training. The great training value of the missionary work of the Church is so well known that no defense of it is called for here.

But a few lines must be given here to a comparatively new, and therefore less well known agency in the Church; that providing week-day instruction and training in the field of religion. We refer to the seminaries—week-day schools of religion—which offer carefully prepared programs of instruction and training to the youth of the Church attending grades 7 to 12 inclusive, of the public schools. During the adolescent period the seminary is one of the very best and most effective means provided by the Church for religious training. In more than two hundred seminaries over thirty thousand high school boys and girls enrolled during the school year 1931-32. Each seminary class is, in general, in charge of a professionally trained teacher and one specially trained to teach seminary. In consequence the effectiveness of seminary work is exceptionally good.

But this article must not end without mention of the most important agency in the Church for reli-

gious training,—week-day or Sabbath,—the home. If conditions in the home were ideal and its effectiveness as a training agent were complete, then the Church could safely eliminate a number of its training agencies. But, alas! such homes are very few, and perhaps non-existent. Yet, however this may be, the home, such as it is, is still the most important means in the Church for the religious training of the young people. The success of any of the organizations is largely dependent upon the amount and kind of support given them by the homes from which their enrollment comes. The attendance at Sunday School, for example, may be regular or irregular. A student may or may

not enroll in the seminary. In both cases the influence of the parents is usually the deciding factor. Further, if the teachings of the Church are observed in the home, the most influential factor in the Church is at work.

It is to the home, then, that training organizations look, it is upon the home that they must depend for sympathy and support. And the degree of success attained in their training work is a measure of the response they get from the home.

Would that all parents were willing, able and wise enough to do well their part in the religious training of their children, then the future of our country and civilization would be safe.

The Vagaries of an Autumn Day

By Lettie B. H. Rich

The sun shone bright in the morning,
 Then the blue sky turned to grey,
 Black clouds rolled across the sky
 The lightning flashed and played,

The thunder pealed forth and rumbled,
 Big raindrops began to fall
 The wind roared, and scattered autumn leaves
 Dancing over the old rock wall.

As the sun peeped from behind the clouds,
 The rain began to cease,
 The west was a blaze of color,
 A rainbow appeared in the east.

All nature was resplendent with beauty,
 As the sun gilded the mountain tops,
 The earth had received a baptism
 With glittering soft raindrops.

Mormonism in a Disturbed Civilization

By E. E. Ericksen

IN an age when progress seems to have turned upon itself, when knowledge, power, efficiency, industry, organization and invention seem to have defeated their own purpose; when the weapons of defense have become weapons of self-destruction, when the knowledge of production, of the arts and crafts, of methods of warfare, of communication, of the control of nature and of man has outrun man's knowledge of moral values and the spiritual purposes of life, there is felt a strong need for moral and social reconstruction. In other words, we need to catch up morally and spiritually with the advance of science and industry.

Not only is the business and political world disturbed but the disturbance has reached into the homes, the schools, the churches, and is shaking the very foundations of the whole moral and spiritual structure of civilization. Prevailing religious beliefs, social theories, established institutions are being re-examined and re-evaluated in the light of the present social crisis.

Presumptuous as it may seem, no people in the world feel more keenly the seriousness of the present situation than do the Latter-day Saints. They have always felt a keen sense of social responsibility due to their faith that Mormonism has a message that will save humanity, socially and spiritually.

One of America's outstanding thinkers defines civilization as " * * * the effort progressively to embody in institutions, laws, customs, and ideals all human values in just pro-

portion."¹ Assuming this to be an adequate statement of the meaning of civilization we may ask, To what extent does Mormonism conform to these standards? (1) Is it progressive? (2) Does it conserve its achievements? (3) Does it recognize in just proportion all moral human interests?

In comparison with the great world movements, Mormonism is yet young. Before its contributions can be fully evaluated it should, of course, have a history covering many centuries. It would not be for the present generation to make a final evaluation. But the practical demands of life, however, do not permit such indefinite postponement. If civilization is to endure each generation must carry its own responsibility and each must decide upon the merits of its own institutions. This generation is therefore compelled to evaluate Mormonism in terms of its contribution to civilization here and now. It must be judged on the basis of its capacity to solve current human problems.

I.

IN retrospect Mormonism has, in proportion to its numbers and its relatively short history, made remarkable achievements. Its people have surmounted obstacles of tremendous material and social significance. The secret of their success has been in their adherence to the three fundamental principles above mentioned. They have been pro-

¹Everett, Walter Goodman: *Moral Values* (N. Y.: Henry Holt & Co., 1918)

gressive in spirit and in action. They have economized efforts by conserving all their achievements. They have neglected no fundamental human interest.

In the Ninth Article of Faith the progressive spirit of Mormonism is definitely expressed: "We believe all that God has revealed, all that He does now reveal and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." Also the Thirteenth Article stresses the principle of open-mindedness, very essential to progress: "* * * if there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things."

In actual history the Latter-day Saints have carried these principles into effect. No thoughtful person can well deny the creative character of the Latter-day Saint community during the days of Joseph Smith and Brigham Young. These great spiritual leaders launched the movement, not as a church merely but as a great community building program. In fact, Mormonism is more than a church or a body of religious doctrine. It is a way of life unto salvation, in its broadest and most practical sense. Its message came to the world as a spiritual call to come out of Babylon, to cast off meaningless rituals and sectarian creeds. It came as a divine call to build a righteous community—a Zion, the Kingdom of God.

There was in this new movement no asceticism, no condemnation of things bodily, earthly or material, so characteristic of medieval Christian traditions. Mormonism embraced all normal interests, material, economic, family, recreation, citizenship, all of which were transformed into a unified spiritual order.

Mormonism does not disparage human impulses, but rather gives opportunity for their expression and development into a full and complete personality—perfect manhood and womanhood. It coordinates all individual interests into a harmonious, practical working community. The history of Mormonism gives numerous evidences of the practical application of its comprehensive program and creative spirit. Thriving communities were built in Ohio, Missouri, Illinois and in the Rocky Mountain Region. This story of cooperative community building is an eloquent expression of the vitality of the religious spirit when embodied in practical living.

Mormonism has been conservative as well as creative. It has embodied its achievements in well-established institutions. New movements have been given stability and permanence by very complete organization. Unlike other religious movements, Mormonism made its scripture as it developed. Its revelations came in response to current social needs. They were there and then written down and have become scripture for the generations that follow. Also the finer group sentiments were embodied in church hymns and thereby were guaranteed permanence. Mormonism has always recognized the fact that if civilization is to endure it must conserve what it has gained.

II.

A SATISFACTORY statement of Mormonism will require also that we observe it in cross-section, and here again its all-embracing character is observed. Every worthy human value is included within its scope. It has developed a distinctive economic and political

program, it recognizes the importance of a political program, recreational and aesthetic interests, and family life. In fact, nothing was left out of its social program which in any way enriches and promotes human life. Perhaps no other religious community has been so farsighted in admitting into its system of spiritual values so many human interests. Even unsympathetic critics admire the Latter-day Saints for their economic achievements, civic enterprise and comprehensive recreational programs and their great educational system. It presents a program for the churches of the world whereby all human values may be vitalized and spiritualized by religion.

In its educational program Mormonism gives due emphasis to health values. The Word of Wisdom is at its very foundation. The body is the tabernacle of the spirit and must be kept clean and strong. Thus taboos are placed on liquor, tobacco and stimulants of every kind. It has advised that meats be used sparingly. We may add here that since the Word of Wisdom was given, science and the medical arts have given support to its fundamental principles. The Word of Wisdom, however, is not a system of fixed taboos. It is a program of health education and may well include many principles of health which science and medical art may develop. This may well be done without compromising the written word. A spiritual principle is dynamic and growing in character and must not be unduly restricted.

Mormonism also stresses intellectual development in its program of education. It asserts that man cannot be saved in ignorance. He is saved no faster than he gains

knowledge. And stronger still is the expression "The glory of God is intelligence." Mormonism commits itself to the ideal of truth for truth's sake. In other words, knowledge is not simply instrumental to lesser values. It is a great ideal. Intelligent men are godlike.

Furthermore, Mormonism advocates moral character and religious faith as a fundamental accompaniment to all education. Every line of educational endeavor, according to this ideal, should enrich personality and promote fine religious faith. This faith, however, is not a mere system of beliefs, it is a creative, growing faith, looking for greater possibilities.

In addition to its program of education, Mormonism has given the world a distinct social philosophy. It is broad enough, we have said, to include all human relations in just proportion.

The Latter-day Saints have adopted a family life nowhere surpassed in the world. It is a program of unity and love and reaching into eternity. The binding of the hearts of the children to the father and the fathers to the children is more than a ceremony, sacred as it may be. It is the recognition that civilization cannot maintain itself unless the home is preserved. Marital infidelity, filial disloyalty are condemned in the severest terms in Latter-day Saint philosophy. The family life is essential to eternal progression, a sacred doctrine in Mormon theology.

Again the Latter-day Saints advocate an economic system in which wealth has its instrumental position in the promotion of all higher values. It condemns in no uncertain terms a life which is devoted to the accumulation of wealth and which at

the same time disregards human rights. This ideal was eloquently presented by our great pioneer, Brigham Young, when he said:

I have looked upon the community of Latter-day Saints in vision and beheld them organized as one great family of heaven, each person performing his several duties in his line of industry, working for the good of the whole more than for individual aggrandizement; and in this I have beheld the most beautiful order that the mind of man can contemplate, and the grandest results for the upbuilding of the Kingdom of God and the spread of righteousness upon the earth.¹

The Latter-day Saint is the only religious community that attaches religious importance to America. In the Tenth Article of Faith we read "Zion will be built upon this (the American) continent and Christ will reign personally upon the earth." According to this interpretation America is not simply a land to bless its own inhabitants. It has a mission to carry the message of freedom and liberty to the civilized world. It is the nursery for political ideals and righteous institutions, to be carried forth into the world. With respect to other nations, Mormonism has developed a sympathetic and kindly attitude. Missionaries have delivered the message to the civilized world. Latter-day Saint communities have been materially enriched by the various lines of culture which the returning missionaries and the emigrants carry with them.

Finally, the basis of the whole Mormon social system is its priesthood. Priesthood does not mean autocracy, hierarchy or exclusive rights. It is thoroughly democratic in spirit. Every man in the Church who is worthy may hold the priest-

hood and thereby be given opportunities and commissions for specific services. Undoubtedly this authority has sometimes been abused. There are among us, as there are in other churches, those who have stressed ecclesiastical authority to the disparagement of intelligence, service and virtue. But in spirit and purpose, the priesthood means service, opportunity, advancement.

III.

FROM a history so full of material and spiritual accomplishments and a program so comprehensive in scope one cannot help but anticipate a glorious future for Mormonism. Lest, however, we become unduly confident—confident to the extent that we share no responsibility for its future—it may be well to consider some things that even now hinder its growth.

For human beings life is a challenge. It makes no promises and provides no guarantee for continued success, either for the individual or social group. There is, of course, always the faith that God's work will not perish and that He will continue, as He has done in the past, to award intelligence, good will, faithful and earnest devotion to the cause. The dangers, of course, lie in connection with the human role. There are two such dangers confronting Mormonism, dangers, too, that confront civilization. They are connected with the two poles—progressiveness, on the one hand and conservatism on the other. In other words, we have in this community, as in every other community, those whose progressiveness passes into radicalism and those whose conservatism leads to reactionaryism. In other words, the two essential elements in civilization may become

¹*Discourses of Brigham Young*, selected and arranged by John A. Widtsoe, p. 280.

monstrosities when over-emphasized.

With respect to the first, there are those who are convinced that they have outgrown and passed beyond their social and spiritual heritage. These people are not without ideals and worthy purposes. But they fail to appreciate their Mormon heritage to the extent that they are willing to sever their relationship with it. To be dissatisfied with one's heritage is, of course, to be expected in any progressive community. The new generations are expected to see values not recognized by their fathers. But to find new opportunities for business, social and intellectual expression should not necessitate a complete break with the community which has made their new life possible. Such a lack of appreciation for the social and spiritual soil from which they sprang may be compared to the foal that kicks its mother after draining her dry. These men and women can ill afford to lose the sympathetic touch and inspiration which Mormonism affords. And, may I add, Mormonism cannot well afford to lose them.

At the other pole there is a group that hinders progress by their reactionary tendencies. They have stressed the conservative elements to the neglect of progressive principle. They are engaged constantly in magnifying past achievements and contemplating eternally the marvelous institutions of Mormonism. They are looking backward and if we mistake not, it will happen to them as it happened to Lot's wife—they may turn to pillars of salt.

Mormonism is in essence a growing concern. Its past and its established institutions are to be used to

meet the problems of the present. The family ideals, the sanctity of the home were never intended as a mysterious unity but as a practical working social unit, a nursery of human personality. The economic institutions which so effectively developed in the past are not to be regarded as complete. The principles which they express are eternal but their methods are temporary. The United Order, for example, cannot be re-established as it was in Missouri and Utah in early Pioneer days. Industry has become too large and too complex to permit the operation of these simple, primitive methods. But the spirit and meaning of stewardship is as sound and true today as it ever was and is needed as it never was needed before.

And so we may conclude, every institution of Mormonism may be conserved as an instrument to meet the new demands of civilization. But they are to be conserved, not as rigidly established instruments but as tools, to be constantly reconstructed and shaped to meet the new demands of life. The social possibilities of Mormonism are glorious to contemplate. They present marvelous opportunities for social service in our greatly perplexed world. But they stand as possibilities merely. Their actuality will depend upon the will, intelligent and spiritual purpose of the generations as they come and go. Mormonism has enhanced modern civilization. That Mormonism will continue to create, enrich and conserve the values of civilization is the deepest faith of those who now "carry on."

A Day in Bed

By Estelle Webb Thomas

THE doctor was grave. "Yes, a complete rest is what you need, Mrs. Carson, but you absolutely must learn to relax in any case. Whenever you feel one of those nervous attacks coming on spend a day in bed!"

"But Doctor—" began Anne Carson, weakly, "Oh, I know all the reasons why you cannot possibly take a day off and spend it in bed," the doctor interrupted briskly, "Nevertheless, it is necessary unless you prefer to spend a year or so in a sanitarium."

"Why, of course, you can have a day in bed anytime!" asserted Richard, roundly, when Anne reported the result of her visit to the doctor. "What's a day in bed, now and then? If he had said a trip away from home—that would have been different, even a month's rest in bed might have been a little difficult—but a day! Why you ought to be able to spend half your time in bed and still get along all right!"

"But with two little children, Dick—"

"You make it sound like a dozen the way you say it! How can a woman spend all her time fussing over two children and a five-roomed house? It's all in your attitude anyway. So just make up your mind to go to bed tonight and not get up till day after tomorrow!"

Anne's sleep was troubled. Countless times she went mentally through the familiar morning rush with the chief wheel of the domestic machinery, herself, absent. She couldn't make the problem come out even and woke each time with a start

only to go over it all again as soon as she fell into a doze. She was thankful when the hated whirr of the alarm clock jerked Richard into resentful consciousness and put an end to the seemingly endless night.

True to habit Peggy and Dicky promptly wakened too, and came pattering barefoot into their parent's room, two rosy, pajama-clad little figures vociferously demanding to be dressed. "It does seem as if you'd train those children to sleep until after my breakfast is over!" remarked Richard, crossly struggling with stubborn buttons while a strong odor of burnt cereal permeated the room.

"Where in the world are your stockings, Peggy? I should think you'd have some system about their clothes, Anne, it would save time!"

"She has a clean pair this morning, they are in—"

"Oh, here are the ones she wore yesterday. I haven't time to be poking into dresser drawers—"

"Richard, I'll get up just long enough to dress them and give them their breakfast, and then go back to bed."

Anne reached hastily for her kimono, but Richard firmly forced her back onto the pillow.

"You mustn't let every little thing affect you so! Come on, you two, and help Daddy get breakfast!"

Anne sighed. She could see that Richard regretted his pettishness and would think she had not overlooked it if she insisted on getting up. So she lay, every nerve tensed, waiting for sounds from the kitchen. They came. Crash! Bang! "Now,

Peggy, see what you've done! Ran into Daddy and made him break one of Mother's best teacups! Watch out! Oh, Dicky, you have done it! Now you naughty children can't help Daddy set the table! What will Mother say?" Loud howls of anger and remorse from Dicky.

"What is it?" Anne called anxiously, above the din.

"Not a thing! Now, don't start worrying!" Richard appeared at this instant with a heavily laden tray.

"It was dist the sugar bowl, Mummy, your blue one!" volunteered Peggy, who had followed him into the room. Anne swallowed a sigh for her treasured heirloom and left unspoken her wonder as to why he was using that never-used dish, and exclaimed with false gratitude over the unwanted and unpalatable breakfast. She was glad when the next strenuous half hour was over, and Richard, with many instructions to Peggy, as to the care of her little brother, was off. She dispatched the children into the yard to play in the sun and set her mind to the task of relaxing her taut nerves.

Richard had supplied her with writing material and she planned later in the day to catch up with her neglected correspondence, but for the present she would simply lie still and relax. Just think of something pleasant and restful, a warm, drowsy Summer day, birds singing—

"I think Dicky is lost, Mummy!" Peggy's calm seemed entirely undisturbed by her supposition.

"Lost! Wern't you taking care of him?" Anne was out of bed, slipping on her kimono and reaching frantically for her slippers.

"Oh, yes, I was taking awful good care of him." Peggy's tone was conscientiously virtuous. "I was building

him a house and telling him a story both, and when I looked up 'cause he wasn't saying anything he wasn't there!"

"Dicky! Dicky!" Anne's voice was frantic. One of her obsessions was that her children would be lost or victims of automobile accidents. "Run and see if he is at Mrs. Larson's!" she said to Peggy, but Peggy had another idea. "Maybe he's fell in the cistern," she suggested, cheerfully and with a fresh stab of fear Anne raced around the corner only to run smack into Dicky, stepping along softly, his kitten asleep in his arms.

"Why, Dicky, didn't you hear Mother calling?" She hung onto her temper with both hands, she must remember to keep calm.

"Oh, yes, I heard," said Dicky reasonably, "but I couldn't answer 'cause Fluff was having her nap!"

Fifteen minutes later she sank, sighing, into bed again. The fifteen minutes had been spent in getting old magazines from the attic, making paste, hunting up blunt scissors and old books which would do for scrap-books. The telephone rang. By a supreme effort of the will she disregarded it. It rang persistently for several minutes and had barely stopped when the back door burst open without ceremony and little Annie Derwent, pale and distraught, rushed in. "Oh, Miz Carson," she gasped, "can't you come over right now? Gran's got one of her spells and you know nobody can't do nothing with her but you!" she scarcely noticed that Anne was in bed in her excitement, and sighing, Anne promised to go over as soon as she could dress. "But you'll have to stay here with the children, Annie." she added.

The session with Gran Derwent was more exhausting than usual. The old lady's "spells" were periodic

brain storms which grew worse with the passing years. Since Annie was first called in to assist the frightened little girl who stayed with her, Gran Derwent had refused to have anyone else in the house during her tantrums. Soothing the old lady and getting her to bed with a bottle of smelling salts in her hand, camphor cloths on her head and a hot water bottle at her feet took a full hour, and Gran was distinctly injured when Anne gently but firmly insisted on going home before she fell into the sleep which was always the aftermath of her hysterics.

It was time now for the children's lunch and then they must be got ready for their nap. It was well past one o'clock when Anne, really ready for her bed now, slipped off her outer clothing and crept into it.

A loud decisive knock at the front door. Anne lay still. Another knock and then the door was thrown open and Richard's oldest sister, Margaret breezed in.

"What's the matter, everybody dead?" She was taking off her hat as she spoke and now stood accusingly before Anne, efficiency in every line of her plump figure. "I tried to telephone you this morning and ask you to come out to Oakdale with us. I didn't care to go without company. John had business there and it would have been dull for me—but you didn't answer," her tone was reproachful," so I gave up the trip and as soon as I could came out to see what was the matter."

An opportunity now being vouchsafed her Anne told what was the matter. Margaret was all the energetic, efficient nurse at once. She immediately made Anne feel like a helpless paralytic. Let's see! In the first place Anne must have some lunch. In vain she protested that

she had eaten with the children. Margaret bustled out into the kitchen and brisk noises began to issue therefrom. "My goodness! Anne, this kitchen is a sight!" she called after a few minutes. "I'll put on a pan of water and wash this floor after I've fixed your lunch."

"Oh, please, Marge—", Anne's tone was distressed, "It can't be so bad, it was just washed yesterday!"

"Oh, here are the children!" Margaret paid no attention to Anne's protest, "Come, kiss Aunt Margaret, Peggy, and you too, Dicky! My Goodness! Anne, they're shy! They must get that from you, I never knew a Carson to be shy!" She dispatched them to play in the yard over-ruling Anne's objections. "Nonsense, Anne! If Peggy can't keep Dicky from falling in the cistern, he ought to drown!"

"Where's the picture of Uncle Gabe and Aunt Sally?" she demanded, when a half hour later, the kitchen floor attended to, she came into Anne's room again. "I didn't see it as I came through the hall."

"Why, I put it in that closet, I think." There had been a scene with Richard when the enlarged monstrosity depicting grim Uncle Gabe and sour Aunt Sally had been removed from the most conspicuous spot in the house and now another scene seemed imminent.

"I'll take it if you don't care for it!" Margaret's tone was accusing.

"All right, I'll send it over, tomorrow!" Anne hastened to offer.

"I am not sure where I put it."

"No, I may as well hunt it out while I'm here," Margaret declared, briskly opening the closet door. "Mercy, it's so full of stuff I doubt if I can find anything!"

"Don't try, Marge," Anne pleaded,

"Richard can take it over, tomorrow. There's no special hurry is there?"

"I'll enjoy going through this closet," Margaret's voice came muffled, from behind a screen of clothing." What part of the closet do you suppose it's in? Oh, here are some shelves! What an awkward place for shelves, Annie! You ought to have Richard change them. Achew! My, this dust is awful! I always dust my closet shelves regularly every week. You can put your hands on anything you want instantly. I'm funny that way! John says I'm overly fussy, but—what's that, Anne?"

"I was just wondering if the children were all right." said Anne, faintly.

"Of course they're all right. If they weren't we'd hear something from them! You baby them too much, Anne! They'll never have any self-reliance! Now, Jack isn't so much older than Peggy and he can take perfect care of himself all day!"

She disappeared into the closet again and a moment later exclaimed, "Here it is! and came struggling out with the heavy picture clasped tightly in her arms and deposited it carefully against the wall. "My goodness, look at the dust! I doubt if I can ever get it out of all those curlicues in the frame! I'll have to use a brush. I can't see why you ever took it down. Mother was surely fond of it. It must have hung in that hall for twenty-five years!" Anne suppressed the retort that that was quite long enough in her estimation, and Margaret continued, "While I'm on the job, Anne, I'm going to thoroughly clean this closet. Now, don't say a word! You aren't strong, and goodness knows, this is a job for an Amazon! John always says I'm too fussy, but I do think closets

and cupboards are an index to a house-keepers ability!"

Working as fast as she talked, she began piling things onto the floor of Anne's room. Suit-cases, shoes, hats, wraps, cartons, the pile grew to enormous proportions before Anne's embarrassed eyes. Her rating as a house-keeper seemed to be very low, indeed. Suddenly, to her immense relief, the children rushed into the room. But what a sight they were! Hair, face, hands and clothing were literally plastered with mud, while their feet, from which they had thoughtfully removed socks and slippers were feet of clay, indeed!

"Oh! Mummy, we've had a wonderly time!" They flung themselves onto the bed, dripping mud as they came. Aunt Margaret's horrified shriek was followed quickly by a peal from the door-bell. Swift as a deer, Peggy was out of the room and opening the front door before Anne could prevent her. Anne gazed wildly about. Of course, Peggy would conduct the visitor into her mother's room. It was too late to ask Margaret to prevent it. She was lost again in the depths of the closet. Wildly, Anne contemplated slipping down in bed and pulling the covers over her head, but that would not help the case of Peggy and Dicky—terrible travesties of the well-bred pair it was her delight to keep the most immaculate children in the neighborhood. Peggy was even now proudly ushering the visitor into her mother's room. A chill of horror ran down Anne's back. It was Mrs. Sewell, the beautiful wife of the new High School teacher, returning the call Anne had made a few days before.

Anne had an instant mental picture of the two scenes side by side—the cool, artistic sun parlor where

Mrs. Sewell had entertained her, the perfect chocolate and wafers she had served so graciously, the soft subdued music from the unseen radio—and this! But she forced her eyes to meet the rather bewildered ones of the caller, who was tactfully trying to avoid the debris Margaret had thrown out into the room, while she made her way toward the muddied, disarranged bed.

At the sound of Anne's greeting Margaret's towel-turbaned head popped out of the closet.

"My goodness! Visitors, Anne? Why didn't you tell me? I didn't know you were expecting anyone! How-do-you-do! You mustn't blame Anne for this muss, Mrs. ———? Sewell? The poor girl *will* get snowed under, you know! Or perhaps you don't! Some people can manage so much more easily than others—and just must be dug out by an old timer like me! Isn't that so, Anne?" Anne writhed, and Margaret rushed on, "She's not really ill today, you know, just an attack of nerves—she works too hard and nothing to show for it. Misdirected energy, I tell her—"

Mrs. Sewell's call was brief. If it occurred to Margaret that her voice had been practically the only one heard during the visit she made no sign, but attacked her housecleaning with fresh vigor after Mrs. Sewell's departure. "I think I'll just hang this spare bedding out on the line—" she was beginning when the shrill peal of the telephone cut her short. She came back from answering it with a blanched face. "Oh, Anne, the awfulest thing has happened! Jackie just fell off the roof of the porch and they fear his arm is broken! Isn't it provoking! I should have stayed at home, I suppose, but as John says, I can't refrain

from shouldering other people's burdens to the detriment of my own affairs! Good-by, dear! I only wish I could have helped you longer! You must learn to control your nervousness! Things get into such a mess when you give up!"

Anne lay for a long moment after she had gone, with closed eyes. She was trying as Margaret had suggested, to "control her nervousness," also to shut out the sight of the disordered house and dirty children, who were attacking the treasure Aunt Margaret had unearthed with shrieks of joy.

Then resolutely Anne stepped out of bed and began dressing. Then making a fire in the kitchen range she proceeded to heat water, lots of it, and lay out clean little garments for the disreputable in the bedroom. She had just commenced the hopeless task of sorting and returning to their proper places the results of Margaret's excavations, much against the children's will, when the telephone rang again.

It was Richard this time. His bluff voice was rather apologetic. "Honey, I hate to do this— but Frank Jarrett is in town and I could hardly avoid asking him out to dinner. Is it all right? Yes? Well, I thought that after a long, restful day in bed you shouldn't mind fixing up a meal for an old beau like Frank! Ha-ha! How's that? Nothing prepared? Oh, that doesn't matter. Just give us anything. You always have something good cooked up! I told him it would be pot-luck!"

But when, two hours later, he and the "old beau" sat down to an attractive table in an orderly and pleasant room, having been kissed good-night by a shining pair of cherubs who forthwith disappeared decorously

bedward and were seen no more, Richard looked at Anne deftly serving the guest and a shade of annoyance crossed his face.

"You don't look so rested as I expected, Anne! I don't believe you

really try to relax and control your nerves! Now, shouldn't you think, Frank, that a woman should be as fresh as a daisy after a long, restful day in bed?"



Fish Lake at Night

By Ethel Bean Andrew

The pale golden moon in the sky,
 Makes a path of shimmering light
 As it ripples over the wavelets,
 On this cool September night.

And the glittering stars in the deep, dark, blue,
 Seem friendly enough to speak;
 While the waves softly croon us a lullaby
 As they lap the shore at our feet.

And on the hill behind us,
 The cabin, painted white,
 With the light from its open windows
 Gleaming far into the night.

The quaking-aspens round us
 Shake their leaves as if they would cry;
 While across the lake, on the farther side,
 Goes a motor-boat chugging by.

Mrs. Annie D. Palmer

By Amy Brown Lyman

THE passing of Mrs. Annie D. Palmer, supervisor of the Relief Society Welfare Department, is a distinct loss to social work in general and to the Relief Society in particular. Relief Society presidents and stake aids throughout the organization will miss her efficient help and sound advice which she so freely gave in assisting them to solve their problems. Those whom she has helped out of trouble will also miss her for the sympathetic and intelligent guidance she tendered to them.

Mrs. Palmer was born in Fairview, Sanpete County, March 16, 1864, of sturdy, frugal, intelligent Scandinavian parents who strove diligently to develop in their children the finest traits of character and to give them opportunity for spiritual and intellectual development. They were richly rewarded with a group of able children who have been leaders in educational and Church circles in their various communities. Her husband, Mr. Andrew W. Palmer, and the following brothers and sisters survive her: J. W. Christensen, Fairview; Dr. W. O. Christensen, Wellsville; Mrs. F. O. Hales, Salt Lake; Mrs. May Hammond, Provo; and Mrs. Carl Sundwall, Fairview.

FOR fifteen years Mrs. Palmer devoted herself exclusively to social work. She began as executive secretary of the Home Service Department, Utah County Chapter, American Red Cross. She served in that capacity during the World War, organizing the work through-

out the county. She was complimented frequently by the Division office upon the excellent results she attained for the organization. After this work was over, she organized, under the direction of President Joseph B. Keeler of Utah Stake and Mrs. Inez Knight Allen, president of the Relief Society of this stake, in which organization Mrs. Palmer was first counselor, the Community Welfare Department of Provo, which coordinated all the family welfare work of the whole community and became a successful charity organization society. She left this work to become a member of the staff of the Welfare Department at Relief Society headquarters in Salt Lake City, where she served, with slight interruption, up to the time of her death, first as a case worker and later as supervisor.

At the time of the Castle Gate mine disaster, in 1924, when it was decided to employ a social worker to help with the distribution of the relief funds raised throughout the State, and with the supervision and rehabilitation of the broken and desolate homes bereft of fathers and breadwinners, Mrs. Palmer was selected for this work. She was a full time worker in the beginning while family plans were being made and budgets decided upon, and later when there was only follow-up work to do, she gave part-time. It has been most interesting to observe her at work with these families of various nationalities giving the type of service and supervision necessary in each case, and withal, holding the respect and confidence of them all.



ANNIE D. PALMER.

They put their entire trust in her and regarded her as a wise adviser and real benefactor.

HAVING formerly been a teacher by profession, Mrs. Palmer has been a most able instructor in the social service institutes which have been featured throughout the Relief Society for the last fifteen years. She has assisted in this work in Utah, Idaho, California, and Arizona. She has attended a number of the sessions of the National Conference of Social Work and at the conference held in Memphis, Tennessee, in 1931, in the Children's Division, she had the opportunity of making a detailed report for the State of Utah of the educational work fostered by the Relief Society upon the subject, "State Assistance and Leadership in Developing Rural Case Work." As the Relief Society is the only agency in Utah carrying forward such work, the opportunity came for the Relief Society to represent the State, with Mrs. Palmer as speaker. The report was much appreciated and the Relief Society was highly commended for its pioneer effort in this direction.

One of the distinctions she won in social work was full membership in the American Association of Social Workers, and she was an interesting and stimulating member of the Salt Lake Chapter.

MR.S. PALMER had a broad conception and understanding of human welfare. She knew social work in the large. She did not confine her interest to case work with individual families, but was a consistent and effective worker for mass betterment and social reform. By laboring with individuals in all sorts of difficulties she was brought

face to face with the fact that much of the trouble affecting human beings is due to circumstances over which they have no control. A part of her effort, therefore, was used in preventive work and social reform.

MR.S. PALMER excelled also as a teacher and writer. Being left a widow when little more than a girl, she prepared herself for the teaching profession and was one of the most able teachers the State has produced. As a writer of short stories, poems and plays, she was well and favorably known. For two consecutive years she won first prize in the Eliza R. Snow Relief Society Poem Contest,—in 1925 for her poem, "O White-Winged Gull," and in 1926 for "Where Hollyhocks Grew." She also won the first prize twice in the "Christmas News" story contest, with human interest stories based upon actual experience. She contributed articles also, from time to time, to the other Church magazines.

Her plays, four in number, have been along welfare lines. "The House of Hope" was used at the Relief Society April conference in 1932, and "The Recompense" will be used throughout the Relief Society in the fall and winter stake conventions of this year. The latter very subtly portrays the carelessness and lack of feeling and responsibility which are sometimes manifested toward the aged by their children and other relatives. This play was the last of her writings and was finished only a few days before her final illness. Her last work in life was correcting the proof of this little play.

MR.S. PALMER was a gifted woman with many assets—a

most versatile woman. But she was so modest and unassuming that people generally hardly realized it. She had a fine intellect—a mentality far above the average. She could think straight. Her mind was not cluttered up with disconnected odds and ends. She towered above her associates intellectually as she did physically. She had an ever ready sense of humor and a playfulness which relieved tension and stimulated social intercourse. Her character was above reproach. She was known for her rugged honesty, straight-forwardness and dependability. She was often blunt and frank in her speech, and never failed to give an honest opinion when it was asked for, regardless of results. She used no subterfuge and was never guilty of pretense or flattery of any sort. She had a heart as tender as a child's, but her sympathy did not get the better of her judgment, and in her ministrations she was thus often misunderstood by sentimental givers.

Annie D. Palmer was a real Christian and true Latter-day Saint. There was a spiritual touch in all her work. As a social worker and teacher she felt that each individual is a child of God and is entitled not only to His protection and care but also to the consideration of his fellow beings, and to an opportunity to make the most of his life. She was what might be called an orthodox Latter-day Saint, conforming strictly at all times to the standards and teachings of the gospel. In her young womanhood she performed a mission in far-off Samoa, and all through the years of her life she gave freely to her beloved Church of her time, effort and talent, and she was most generous in her financial contributions. Being practical

by nature and concrete by example, she carried out in actual practice her ideals, and she literally lived up to the command, "All things whatsoever ye would that men should do to you, do ye even so to them."

The following letters from the Central Council of Salt Lake Social Agencies to the Welfare Department, and from the Salt Lake Chapter of the American Association of Social Workers to the family, indicate the esteem in which she was held in social welfare circles:

"On behalf of the social service workers in the thirty-two public and private welfare organizations belonging to the Central Council of Social Agencies we express our profound sorrow at the passing of our beloved co-worker, Annie D. Palmer. Her integrity, her quiet tolerant manner, her mature judgment, her steadfastness in upholding the standards of her profession, have endeared her to the hearts of all those engaged with her in organizing the spirit of human helpfulness and administering to the wants of those in need.

"While we realize that her loss will be most sorely felt by her family and by the Relief Society organization to which she gave her devoted and untiring efforts, we also know that in her service to the Relief Society she has made a valuable and lasting contribution to social work in the community as a whole. When decisions are to be made in our committees and council the strength of her judgment will be keenly missed and we shall feel in full the seriousness of our loss.

"Central Council of Social Agencies (Signed) Kate Williams, Chairman, Hugo B. Anderson, Secretary-treasurer."

"The Salt Lake Chapter of the American Association of Social Workers extends to you in your hour of bereavement sincerest sympathy.

"Mrs. Palmer was an honored and devoted member of our organization and stood for the highest ideals in our profession. In her was well developed every Christian virtue. Without ostentation, she went about literally feeding the hungry, clothing the naked, and doing good to the unfortunate. It hardly seems possible for one clothed in mortality to follow more accurately and faithfully the example and teachings of the great Master than did she. Her

life and example are a heritage of richest quality which she leaves to her loved ones.

"In social service circles she will be greatly missed and when the final history is written of the development of scientific social work in Utah her name will surely have a prominent place.

"To her loved ones and all who are dear to her we extend our deepest sympathy.

"Sincerely,
Salt Lake Chapter,
American Association of Social
Workers,
(Signed) Ada Taylor Graham,
Secretary."

Thy Years Shall Have no End

By Anne Pike Greenwood

"Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands.

"They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed:

"But thou art the same, and thy years shall have no end."—Psalm 102:25-27.

Offspring of God! Child of the Unknown Life:
Part of the Plan, made Flesh to hold the Light;
Wave of that vast, unfathomable Sea
Touching the shores of Here with Mystery;
The Dust of Earth flies up to blind thy Sight:
Rejoice! Thou canst not with the Finite blend—
Thou art of God—thy years shall have no end!

Why grieveest thou for Time we count in hours?
Why build a blazing Pyre to every Year?
Why dig a grave for that which never was,
And count as finished where is never pause?
Thou art not Fellow to so base a Fear
That thou for aye on this small space depend!
Thou art of God—thy Years shall have no End!

Earth shall decay and drift among the Stars;
Heaven shall pass, and Greater Realms shall be;
All shall be changed by that Unchanging Cause,
And nothing Be as anything that Was;
Yet shalt thou live—for thee Eternity—
Thou to the edict of no year must bend—
Thou art of God! thy years shall have no End!

Sir Walter Scott

By Nellie Schofield Thornton

SEPTEMBER 21st marks the hundredth anniversary of the death of Sir Walter Scott, the man who first made the world aware that Scotland existed. Before his time, Scotland was a small, remote country somewhere to the north of England; after his novels and poems were given to the world, Scotland became known to two hemispheres as the land of romance and of heroism. It is fitting that honor be given to Scott by his own countrymen, and by English speaking people the world over. In America perhaps, little is being done in a public way, but wherever Scottish societies exist, or wherever Scott's admirers gather in studious groups, some tribute will be paid to his genius and character.

In Edinburgh, a city which he was pleased to call "mine own romantic town," a committee has been formed to arrange for the due celebration of the Scott centenary.

The committee has planned a thoughtful and inspiring program, including:

(1) A service in St. Giles' Cathedral on September 21, the day of the centenary.

(2) A ceremony in Dryburgh Abbey, where Scott was buried on September 23.

(3) A masque of scenes from the Waverley Novels, in Usher Hall, from June 20 to June 25, inclusive.

(4) An exhibition of portraits and manuscripts in the National Gallery from July 1 to September 30.

(5) A pageant by the school children in the Waverley Market from September 21 to 24, inclusive.

(6) The publication of a commemorative volume, edited by Prof. H. J. C. Greierson.

(7) The foundation of a lectureship on Scottish literature, in the Edinburgh University.

Just a hundred years ago, Sir Walter was rounding out a busy life, respected, admired and famous for his writings. Since that time his popularity has suffered an eclipse; his books are no longer among the "best sellers." But "Ivanhoe" and "Kenilworth" are still required reading in high schools, and "The Lady of The Lake" and "Marmion" are studied as classics in English courses. It has become the fashion to depreciate Scott, and to emphasize his limitations. This reaction began with Carlyle who charges Scott with being a mere entertainer, and Taine, who says he is the stage director of a masquerade. The chorus of criticism has grown until today the most common complaint against him is that we have advanced beyond his kind of verisimilitude, and know better how novels should be constructed; in short, that he is old-fashioned. I suppose we must admit the charge; but there are really many lovely things that are old-fashioned, mothers, for instance, and love and romance.

This centennial year will serve to re-awaken interest in Scott and his work. Already two new studies of his life have been published and a study of his contribution to the English language has been suggested. Undoubtedly there will be many new books as an outgrowth of the celebration in Scotland. The lecture-

ship on Scottish literature in Edinburgh University should be productive of much interesting material.

But, old-fashioned or not, Sir Walter has lived a hundred years—no mean tribute in these days of myriad books. Recently the London Observer, a newspaper with wide circulation, put forth a competitive question. It asked its readers to send in answers to this query: "Which of the immortals would you choose for half an hour's walk?" After careful tabulation of results, these six headed the list of favorites, in the order named: Shakespeare, Dr. Johnson, Charles Lamb, Socrates, Sir Walter Scott, and Julius Caesar. To be one of six, with the whole world to choose from, is a distinct honor.

Scott has been called the Great Magician, because of what he has done for his native land. He had many talents, and all of them were used for the benefit of his country. He taught the world that Scotland's history was full of heroism and romance. It is impossible to overestimate our indebtedness to him, for in traveling or in reading, we enjoy with ease what cost him years of labor to accomplish. Tourists in Scotland do not need guide-books so much as a fresh acquaintance with Scott's poems and novels. The characters and events of his stories have almost crowded out and supplanted the actual events of history. There are dozens of beautiful mountain lakes that delight whoever discovers them but which remain unknown to the world. Tiny Lake Katherine, or Loch Katrine, is visited by thousands because Scott made it the background for his *Lady of The Lake*. He gave the name to its smooth white beach; it is still the "Silver Strand" where Fitz-James

blew his bugle to call his scattered followers, and where he met Ellen, the *Lady of the Lake*. It is like traveling backward in Time to see a boat glide out from the oak trees on the shore, and to have a Scotch boatman volunteer to row you to Ellen's Isle, and there tell you of characters and places as if he were recounting history. One critic has said that Scott "has given to Scotland a citizenship of literature-scenery, monuments, cottages, characters of every age and condition" which crowd forward as we mention their names. Perhaps there is "no country which has had its past and its present, its Highlands and its Lowlands, its peasants and its citizens, its heroes and its martyrs, the very stuff of its people and the genius of its soil recorded with the power and vitality, the humor and humanity with which they are recorded by Sir Walter Scott." It was by arousing enthusiasm for everything in Scotland that Scott increased patriotism among his own countrymen and claimed the interest of other countries. When Queen Victoria came to the throne as a young woman, she was a lover of the *Waverley Novels*. Through them she learned to love Scotland; the older she grew the more she loved her northern subjects, and her Stuart ancestry. Her reaction to his work is similar to the effect produced on thousands of other readers.

In America, when pioneers were struggling to make new homes in a wilderness of hard work and danger, Scott was the favorite author. From our pioneer ancestry, we have learned to love his romances of court and castle. We are familiar with his works and so will enjoy again the story of his life.

Sir Walter Scott came from a family who loved riding, sporting,

and fighting, a family that stood midway between the poverty of the peasants and the wealthy ease of the aristocracy. They belonged to what is known as the Border race.

Sir Walter's father was a barrister, or as we should say a lawyer. His business sometimes suffered financially, because he advised his clients, first of all to be honest in their lawsuits. The mother was the daughter of a physician and had been better educated than most Scotch women of her day. She was a good story-teller and made the heroes of the past seem as real as living friends to her children.

Sir Walter was the tenth of twelve children, the first six of whom died in infancy. His mother could not nurse him, and his first nurse had consumption, a fact which she concealed from his parents. When he was eighteen months old, he contracted a fever which cost him the full use of his right leg. This lameness and consequent ill-health led Dr. Rutherford, his mother's father to prescribe outdoor life for the child. Accordingly he lived with his grandparents at Sandy-Knowe until he was eight years old. Grandmother Scott's memory went back to the days of Border raids. What a treasure house of stories she must have been. Grandfather Scott, a hardy farmer and sheep-owner, insisted on vigorous exercise for the boy, thus helping him to become healthy and high spirited.

When he entered school at the age of eight, his tastes were established and his mind well-filled with stories of real happenings in his own country. He was not a diligent student in required subjects though no labor was too great for him in collecting Border legends. He tells us in his autobiography that he had

bound up several volumes before he was ten.

Scott attended school for about seven years and then entered his father's office to study law. His attitude at this time may be known from his own expression of "entering upon the dry and barren wilderness of forms and conveyances." He soon became known among his associates for his marvelous memory, his industry in purposes he loved, his delight in adventure and athletics, and his skill as a peace-maker. His desk instead of being covered with legal papers was filled with old chronicles and tales of adventure. Family and friends regarded him as a very brilliant young man who wasted his time rummaging old libraries and collecting useless old records instead of attending to his profession. Yet he did apply himself diligently to the study of law in spite of his lack of interest, and was admitted to the bar when he was twenty-one.

Then followed several lean years when his income was less than \$800 a year, yet he was the life of a circle of brilliant young men who gathered about him to hear his latest story, told as only he could tell it. Through the assistance of friends he received an appointment as sheriff of a small county, a position carrying a salary of \$1500 a year and requiring but little of his time. A few years later he was appointed clerk of a court in Edinburgh. These two positions relieved him of financial anxiety and enabled him to establish a home in the country. Best of all he was now able to give more attention to the work he loved. Speaking of himself and the legal profession, Scott says, "There was no great love between us at the beginning and it pleased Heaven to decrease it on further acquaintance."

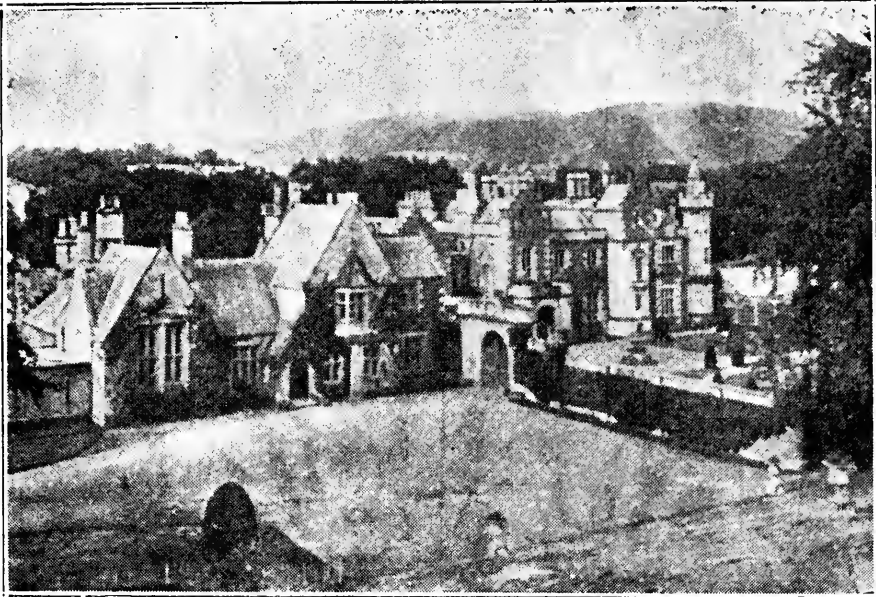
When Scott was twenty-six, he became engaged to Miss Carpenter, the daughter of a French royalist. She had come, after her father's death, to England, and was making a summer tour when Scott met her. They were married at Christmas time and first set up their home in Edinburgh. Their married life seems full of tenderness and loyalty though perhaps Lady Scott did not have the depth of character necessary for the full appreciation of her husband's genius. They had four children, two sons and two daughters who lived to maturity. Perhaps Scott himself best summarizes this phase of his life. In a letter to a friend he says; "Mrs. Scott's match and mine was of our own making and proceeded from the most sincere affection on both sides, which has rather increased than diminished during 12 years marriage. But it is something short of love in all its forms, which I suspect people feel only once in their lives; folks who have been nearly drowned rarely venture a second time out of their depth."

Scott's literary work began with the translation of popular German ballads and this led him naturally into the romantic legends of his own land. In 1802-03 he published three volumes of "The Minstrelsy of the Scottish Border," the material of which he had been collecting for years. Whenever he found ballads or legends incomplete he patched them with his own words and invented new ones to suit the scene or the character. To piece out the third volume he began to write "The Lay of the Last Minstrel," which soon grew too long to be included and was published separately. Its immediate success, followed by the enthusiasm which greeted "Mar-

mion" and the "Lady of the Lake," gave Scott the resolution to abandon the law, in which he had won only scant success, and devote himself wholly to literature, though he still believed that writing "should be a staff, not a crutch."

With the publication of these poems, Scott entered into partnership with James Ballantyne, a former school mate. It seemed a most reasonable thing to do; by being a silent partner in a printing business, and by using his inexhaustible store of romantic material, he hoped to make more money than the ordinary author. It is quite possible that he might have succeeded had that been the end of his ventures, but very soon he joined the firm of John Ballantyne and Co., publishers and book sellers. All three men were of a speculative turn of mind, and began publishing all sorts of books in which they were interested but for which the public cared but little. When bankruptcy threatened, Scott discovered a new source of wealth. While hunting out some fishing tackle, one day, he came across an unfinished story that he had written nine years before. He read it with interest, finished it within three weeks, and published it anonymously under the title, "Waverley." The success of this first novel, and the wealth that came from its great sales stabilized the printing and publishing business for a time. Six more novels appeared within the next four years and were sold as fast as they could be printed. In Great Britain, Europe, and America these were the books of the hour.

With this crisis over, Scott again began spending money before it was earned. He indulged himself in realizing his favorite dream of buying land and establishing a perma-



ABBOTSFORD

ment home befitting a Scotch laird. This farm, at first consisting of probably a hundred acres, grew to include nearly a thousand. The place, situated on the banks of the Tweed, was overgrown and neglected, but Scott could see the possibility of making it a beautiful estate.

Scott named it Abbotsford because it was near a ford used by the abbots from Melrose Abbey. The estate was in the heart of a country filled with historic associations which Scott has preserved for us and enriched by adding more from his own life.

Abbotsford became his delight. He spent his life and his wealth enlarging and beautifying his home. The cottage became a mansion and the mansion grew to a castle. He planted a young forest of trees, 'he made landscape gardens,' he used every natural advantage of river and hillside, and like the characters in his novels, took delight in his beautiful theatrical setting. He kept numerous horses and dogs for his own pleasure and that of his friends. He was surrounded by devoted servants

and loved and honored by the peasants as though he were lord of a feudal castle. His wide circle of friends was welcomed for weeks at a time to all his big heart and home could offer. "In 1820 he was made a baronet and the title, Sir Walter, came nearer to turning his honest head than had all his literary success."

For twenty years, he wrote steadily producing on an average two novels a year, besides writing "Tales of A Grandfather," a treatise on witchcraft, the biographies of Dryden and of Swift, the life of Napoleon in nine volumes, and numerous articles for current magazines. Such an amount of literary work would have been impossible had Scott been unprepared for it, but all his life he had been interested in gathering legends, history, ballads and traditions and now his marvelous memory served him better than an encyclopedia.

With the year 1826 came the financial crash, and the Ballantyne business failed. Though Scott was a silent partner he assumed the debt

as a personal one and at the age of fifty-five with his youthful vigor gone and his best work done, he set himself the task of paying back half a million dollars. He refused to take advantage of the bankruptcy laws, but with pride and courage seldom equalled, bought out new editions of previous novels and wrote new ones. At the end of five years he had paid nearly half of the debt, but his health was rapidly failing. The British government, mindful of his great contributions to the nation placed a naval vessel at his disposal, with the hope that rest and change would restore him. He enjoyed Italy but was most happy to get back to Abbotsford, where he died at the age of 61. In contemplating his death, he had written in his diary, "I care not, if I leave my name unstained and my family settled." That wish was gratified but the debt was still unpaid. However soon after his death, with life insurance policies, and the sale of copyrights, the debt was fully paid and the home at Abbotsford left clear.

And now a hundred years have passed. Fashions in poetry and novels have changed but Scott has outlived the best sellers.

To-day we remember his heroic work to clear himself of debt. We can look with unprejudiced eyes at the result of his work. According to Dr. Long, whose judgment of English Literature is usually accepted, Scott accomplished four noteworthy things. (1) He created the historical novel, and novelists of England and other countries acknowledge their indebtedness to him. (2) His novels deal with big movements and public interests rather than with private affairs. Historical parties such as Crusaders, Cavaliers, Roundheads, Papists,

Jews, Gypsies and Rebels crowd through his pages enlisting the sympathy or scorn of his readers. In the scope of his stories covering over six centuries of time, Scott outranks other English novelists. (3) He was the first to make the scene an essential part of the story. He loved the scenes he portrayed and made them as accurate as if he were writing a guide-book. "No imagination can long retain its freshness," he said to a friend, "without a constant and minute study of nature." So, if a hero gallops twenty miles in a certain time we may be sure that Scott first galloped that distance himself. His backgrounds seem made for the action, as though one could hardly exist without the others.

"Scott's chief claim to greatness lies in the fact that he was the first novelist to re-create the past." Carlyle admits that he taught historians "that bygone ages were actually filled with living men and women." Not only the past but all Scotland is presented to us with the vividness of real life. Just as the clinging ivy covers with new beauty the ruins of once loved churches and castles, so Scott by the magic touch of his genius, clothes with mellowness and beauty the historical romances of six centuries. He loved the ivy and wove it into most of his novels to cover with its glossy green mantle the castles, manor-houses, lowlier habitations, and even the "Harp of The North." The ivy should be his symbol and emblem.

If Scott interpreted so truly the people of his own country, he must interpret also some of the fundamental characteristics of humanity, making his work universal. He lays emphasis upon the common element-

al qualities of human nature rather than upon eccentricities. "His ideals are lofty and pure; his heroes brave and strong, not exempt from human infirmities but devoted to noble ends. His heroines whom he frankly asks you to admire are womanly and true. No woman of gentle birth, with one exception, marries beneath her; the line between gentle folk and the rest of creation is kindly, quietly, but

firmly drawn." That was part of his philosophy.

Through the changes of three generations he has proclaimed that "loyalty, chivalry, obedience, love not silver, are the glory of a man or a nation." In this centennial year he will be quoted in every phase of Nature and in every condition of human life as friends remember or discover the charms of his loved Scotland.



LOCH KATRINE

Help Me to Serve

By Mary H. Mitton

Help me to serve thee, Lord, I pray
 Help me to walk the narrow way,
 While in this world of sin and strife
 Help me to gain eternal life.

Help me to see the sun's bright ray
 Dispelling clouds from out my way;
 Help me to see the blooming flowers,
 Casting away the thorns and briars.

Help me to see the good in man
 Giving service where'er I can;
 If I should ever go astray
 Lead me back O Lord I pray.

Help me to serve with all my power
 Gaining thy blessings every hour;
 Help me to serve in thy great plan
 Bringing happiness unto man.

Help me sustain a lib'ral heart
 That I may ever do my part
 To cheer the sad and feed the poor
 And comfort all who leave my door.

Help me the good in life to see
 While loving all humanity,
 That through thy power I may find grace
 And in thy kingdom find a place.

Happenings

By Annie Wells Cannon

VACATIONS end. Blessed is work. "By the sweat of thy brow" means not punishment but salvation. Work brings surcease of unrest, content to the mind, and is the panacea for sorrow.

THE Pioneer Mother Monument," unveiled last July in Springville is a fitting tribute to the courageous women who helped to conquer these desert lands.

The idea was conceived and carried on to its ultimate completeness by the Springville Camps of the Daughters of Utah Pioneers.

The mother of Cyrus E. Dallin, the sculptor, was the model for this beautiful monument.

MRS. LIBBIE RICH PRATT who died recently was one of Utah's choicest daughters. She was a charter member of the Daughters of Utah Pioneers and gave valuable service in collecting relics and historical data.

MADAM CURIE is the only person to have received more than one of the Nobel prizes, having won the coveted prize in both chemistry and physics.

MRS. APPHIA HACK and several other women from the University of Cincinnati are a part of the American expedition allied with the German archaeologists to excavate the Aegean Area for the buried treasures of Troy.

MISS ADELAIDE AMES, scientist of Harvard College, was drowned while vacationing in New Hampshire.

MILDRED DIDRIKSON, a Texas girl, won the world record as a javelin thrower the opening day of the Olympic games this year. She also made a new world record

in the running hurdle race for women.

DONNA VICTORIA KENT, director of prisons in Spain has a policy of "softness" and gentleness; she endeavors to keep the prisoners busy at work and play, confining them only at night to their cells. The rigid punishment during the monarchy is now gone.

ITALIAN women are now initiated into the Fascist group. Mussolini places them almost on a par with the men.

MARGUERITE NICHOLS of Boston opened an Anglo-American tea room in Berlin, which became a popular gathering place for students and scholars where, over the American pie, international problems are now as freely discussed as at the Lausanne or Geneva conferences. Incidentally Miss Nichols' experiment is becoming quite profitable.

LADY ELEANOR SMITH'S novel "Ballerina" shows a vivid study of the terpsichorean art as her last novel "Red Wagon" did of gypsy life.

THE Countess De Martel, French novelist, died this summer. She was a grandniece of the famous Mirabeau.

JENNIE BROUGHTEN BROWN has written an historical book about old Fort Hall which ought to interest the Westerner.

GOETA LJUNGBERG, a new Swedish nightingale, makes her appearance at the Metropolitan Opera this fall. She fills the place of Jeritza, the song bird of Vienna, and is said to be a second Jenny Lind.

Seasonable Recipes

By Lucy Rose Middleton

"Cookery means the knowledge of Medea and of Circe and of Helen and of the Queen of Sheba. It means the knowledge of all herbs and fruits and balms and spices, and all that is healing and sweet in the fields, and groves and savory in meats. It means carefulness and inventiveness and willingness and readiness of appliances. It means the economy of your grandmothers and the science of the modern chemist; it means much testing and no wasting, it means English thoroughness and French art and Arabian hospitality; and, in fine, it means that you are to be a perfectly and always, ladies—loaf givers."—Ruskin.

With the change of seasons comes a change of menus. The season for fresh fruits and vegetables is over and we have in their places dried and canned products. It is probably a bit more difficult to make our menus as colorful and attractive as it was during the spring and summer when a wealth of fresh foods could grace our tables daily. Since food is judged first by appearance, all our meals should be planned with a thought of how they will look when placed on the table.

SUGGESTIONS FOR AN OCTOBER DINNER

Menu

Baked Ham with Sweet Potatoes and Apples.

Buttered String Beans.

Baking Powder Biscuits.

Lettuce Salad.

Apricot Fluff.

Ice Box Butter Cookies.

This oven dinner will serve six. It can be prepared in 40 minutes. All measurements are level.

Baked Ham with Sweet Potatoes and Apples

Wipe and trim a slice of ham $\frac{1}{2}$ inch thick. Stick about eight whole

cloves in it, then place in a baking dish. Par-boil the sweet potatoes about fifteen minutes, peel, then slice in rather thick slices the long way of the potato. Wash, quarter and core the apples. Place them and the sweet potatoes around the ham and cover with one cup of maple syrup. If the baking dish is very large, more syrup may be required. Bake in a medium oven (350 degrees F.) until tender. Baste often.

Baking Powder Biscuits

2 cups flour.

4 teaspoons baking powder.

1 teaspoon salt.

2 tablespoons shortening.

$\frac{3}{4}$ to 1 cup milk or half milk and half water.

Sift the dry ingredients twice. Work the shortening with the tips of the fingers or a pastry mixer. Add liquid gradually, mixing with knife to a soft dough. It is impossible to state the exact amount of liquid owing to the differences of flour. Toss on floured board, pat and roll out lightly one-half inch thick. Shape with biscuit cutter. Place on buttered cookie sheet. Glaze the top with milk. Bake 12-15 minutes in a hot oven (450 degrees F.).

Apricot Fluff

2 cups dried apricots.

$\frac{1}{2}$ cup powdered sugar.

$\frac{1}{2}$ cup cream, whipped.

1 cup coconut.

Wash the apricots and let them soak in warm water for several hours. Cook, then force through a sieve. Add sugar; fold in cream

and $\frac{1}{2}$ cup of coconut. Chill.
Sprinkle with $\frac{1}{2}$ cup of coconut.

The mixture may be put in sherbet glasses to chill.

Ice Box Butter Cookies

1 cup butter.
 $\frac{2}{3}$ cup sugar.
2 eggs (whole) or 3 yolks.
1 teaspoon vanilla.
 $2\frac{1}{2}$ cups flour.

Cream butter, add sugar. Beat eggs thoroughly and add. Stir in flour and flavoring. Shape in two rolls then wrap in wax paper to chill. When thoroughly chilled slice in $\frac{1}{4}$ inch slices. Bake in hot oven at 375 degrees.

French Dressing

6 tablespoons salad oil.
2 tablespoons lemon juice.

$\frac{1}{2}$ teaspoon sugar.
 $\frac{1}{2}$ teaspoon salt.
 $\frac{1}{2}$ teaspoon paprika.
Mix together and shake well.

Core the lettuce and let the cold water run through it for a few minutes. Shake water out then wrap in wax paper and put in ice box until crisp. (The French dressing should not be poured over the shredded lettuce until just before it is to be served.

String Beans

Remove the beans from the can and boil in water with a thin slice of onion for ten minutes. Strain and let dry for a few minutes, then add a lump of butter, salt and pepper.



Autumn

By Elsie E. Barrett

The Autumn is present
With colors and tints
On all trees and bushes
It makes it's imprints.

Gay time of the harvest
Of fruits and all grains,

While ev'ry thing living
Is chanting glad strains.

The green of the summer
Has turned red and gold;
All nature is singing
"My beauties behold."

Notes to the Field

WHAT ARE YOU GOING TO DO?

THE time for the opening of our season's work is drawing near. We hope our officers and members are looking forward with happy anticipation to the joys and benefits it will bring. When Relief Society gets hold of one she can never lose her interest in the great organization. We are especially anxious that those who have not been brought in and who are thus missing the wonderful opportunities of membership may be visited, told of our course of study, and be led to attend. It is regrettable that in nearly every ward there are many women who are missing the educational advantages of the Relief Society organization, and are not getting the joy that active membership brings. Officers should survey their field and study how to get in those who are not affiliated, especially the young women who need what the association can give.

REFERENCE READING

BECAUSE we do not wish our organizations to be financially burdened in the purchase of books, the General Board has planned that the literary course can be given from the material in the Magazine and in the text, "The Delight of Great Books" by Erskine. However, we are sure that most of our class leaders will desire to carefully read in their entirety the books written about. Many have asked for reference reading. Complying with their request, we print herewith a bibliography of books which we are sure our women will enjoy reading. We suggest that our literary class lead-

ers find out how many of these books are in the homes of the members or in the school libraries, or public libraries where there are such, and make use of these copies, so that there will not be a tax on individuals or organizations that cannot at this time afford to purchase the books.

Bibliography for Literature Course, "The Delight of Great Books"

The Delight of Great Books	Erskine
The Bible	
Companionable Books	Van Dyke
Modern English Books of Power	
.....	Fitch
Le Morte D'Arthur	Malory
The Idylls of the King	Tennyson
Faust	Goethe
Goethe	Ludwig
The Ordeal of Richard Feverel	Meredith
Romeo and Juliet	Shakespeare
Mothers and Children	Canfield
Moby Dick	Melville
Herman Melville	Mumford
Tom Sawyer	Twain
Huckleberry Finn	Twain
The Celtic Twilight	Yeats
Riders of the Sea	Synge
Plays for the Irish Theatre	Lady Gregory
.....	
Collected Poems	Dunsany

THEOLOGICAL LESSONS

THE Theological Lessons for the present and succeeding two years will deal with the *Doctrine and Covenants*. The chief object is to become familiar with the message and purport of this typically Latter-day Saint scripture. The lessons are prepared in topical form, with appropriate subdivisions, well suited

to class discussion. Suggestive questions for study and review are presented at the close of each lesson. Numerous references, principally to the *Doctrine and Covenants*, are given within the body of the work, all of which should be carefully read by the student.

We believe that the *Doctrine and Covenants* can be most advantageously studied by means of the method adopted in this course, since its construction is such that it cannot be easily approached either serially or chronologically. In some lessons, for example, major matters, such as "Vicarious Work for the Dead," form the entire subject of discussion, whereas in other cases various miscellaneous matters are considered. The intention is to cover as far as possible all of the characteristic features. Teachers should

encourage their class members to read the entire book.

Titles and preview of Social Service Lessons were published in the May number, 1932, page 310.

THEOLOGY LESSONS FOR 1932-33

1. Nature and Origin of the Revelations.
2. History of the Doctrine and Covenants.
3. Significance and Purport.
4. Vicarious Work for the Dead.
5. Authority to Act in the Name of God.
6. Origin and Translation of the Book of Mormon.
7. Church Organization and Government.
8. Miscellaneous Truths.
9. Miscellaneous Truths.

Indian Summer

By Helen Kimball Orgill

Earth's at her loveliest,
Fold upon fold,
Distances gleaming
Purple and gold

Asters are paling,
Fields rapture know,
Smoke wraiths are drifting
Maples aglow.

Ah, would I linger
By purpling vine
There in the meadow
Blueberries shine.

Hillsides are changing
Weaving bright dreams,
Vision ethereal
Opalescently gleams.

Deep in the tenderness
That slowly turns
Green into golden
Heart fires that burn.

Dear is the knowing
All things, though wild
Join one glad chorus
By love beguiled.

Joyous fulfillment
Crown all the days,
Indian Summer—
Parting of ways!

Notes from the Field

Northwestern States Mission:

ON February 23, 1932, at Portland, Oregon, a program was carried out in commemoration of the two-hundredth anniversary of the birth of George Washington. Last year five trees were planted on the church grounds by the Portland, Eugene and Salem, Oregon, and Kelso, Washington, Relief Societies, and a special feature of the Washington Bi-centennial program was the dedicating of these trees. The following trees were planted—two blue cypress, one Norway Maple, one dogwood, and one cut-leaf birch. The program carried out was as follows: "Life of George Washington," Mrs. Clarice G. Sloan; vocal solo, Mrs. Gladys T. Thatcher; "Essay on Washington," Mrs. Emma Mattice; vocal solo, "Trees," Mrs. Gladys T. Thatcher. After the last named number all assembled around the trees where a short talk on Washington Bi-centennial tree planting of the Relief Societies was given by Pearl C. Sloan, president of the Northwestern States Mission Relief Societies. The trees were dedicated by Mrs. Julia W. Eccles, president of the Portland Relief Society. Closing remarks, President William R. Sloan, of the Northwestern States Mission. Song, "America." Benediction, Mrs. May Sorenson. The day was one long to be remembered by members of the Relief Society, and the trees dedicated to the memory of the Father of our Country will long stand as symbols to the generations following us, that the mothers of the Church stand for the highest ideals and patriotism.

Simms Branch, Montana:

TWO of the visiting teachers reported 100% visits during the year 1931. As they had no means of transportation, they were obliged to walk eight miles each month. This made a total of ninety-six miles these sisters walked while making their monthly visits to members in this rural district. As a token of appreciation, the Relief Society members presented each of these sisters with the book "A Life Sketch of Brigham Young." Their motto for the year 1932 is "100% visits," and they hope to be able to maintain the standard that was set in 1931. They receive a warm welcome and report that they are thankful for the opportunity they have, and for the blessings they receive by faithfully performing their duty.

Palmyra Stake:

WE have received the following word from Palmyra Stake: "The Palmyra Stake Board wishes to report a social held June 3, 1932, at Spanish Fork. All stake and ward Relief Society officers were invited, and approximately two hundred and fifty women attended. At this social the two stories winning prizes in our short story contest, were read. Contests were held in each ward and the best ones from each ward entered the stake contest. A total of fifty-one stories was completed and read in the wards.

"Three years ago, in order to improve the efficiency of the visiting teachers in our stake, a pennant was presented to the ward having the highest record of homes entered and lessons given. This year the Leland

Ward won it for the third consecutive year. This ward's three-year record is as follows: 1929-1930—98% ; 1930-1931—95% ; 1931-1932 100%. This ward has fifty-five homes which are scattered along country lanes. Some teachers have to travel more than a mile from one end of their district to the other.

The teachers willingly pledge themselves to make two visits when necessary, and then, if the home was not entered, and they could not revisit, they reported to the one of the presidency having the district in charge, and the presidency made the visit. We think this ward has made a record to be proud of."



SISTERS OF THE ENMORE BRANCH RELIEF SOCIETY

Australian Mission:

FROM far away Australia comes this beautiful picture of the cast of a Book of Mormon pageant, dedicated to Mrs. Hazel B. Tingey, president of the Relief Society in Australia. This was presented in the form of a testimonial of regard to Sister Tingey upon her return to the Australian mission. It was composed and directed by Sister Elsie F. Parton, and the presentation was handled by members of the branch organization. It was a very lovely affair, and gave added interest to the study of the Book of Mormon,

and made these sisters feel that they were an integral part of the great Relief Society movement of the Church.

South African Mission:

IN a report from the South African Mission we read: "The first Convention of the Woman's Relief Society of the South African Mission terminated on Saturday, December 12, 1931. A great spirit prevailed during the nineteen sessions of the week, in which representatives from all the seven districts eagerly sought to better the



REPRESENTATIVES OF THE RELIEF SOCIETY CONVENTION
OF THE SOUTH AFRICAN MISSION

fundamental workings of this great organization of the mission.

"Mrs. Geneve J. Dalton, president of the Relief Societies of the Church, in South Africa, presided. Her splendid counsel, coupled with her love and devotion lent strength to every detail. The sisters who were "duly appointed Representatives, were untiring in the fulfilment of their duties, and in no instance was there a murmur or word spoken by any of them that could not be taken as a forward urge to the success of the Convention, and the numerous things discussed and decided upon.

"The sisters commenced activities at 7:30 every morning, and concluded at ten o'clock at night. Each day was interspersed with recesses for light refreshments, lunch, and a tennis tournament.

"Resolutions were made, conclusions reached, and instructions received with a spirit of unity. No majority controlled any vote. Un-

less a unanimous decision was reached, the matter before the Convention was tabled, or parts stricken, or added, to conform to the full desire of the Representatives. A vote of love was always made.

"The influence of women has been sweet throughout the history of the Church, and shows how great has been their mission in the building up of the Kingdom of God upon earth. Aiding in the correcting of morals and strengthening of virtues and rebuking when necessary, ministering to the social and material needs of the body of the people, the mothers of Zion will ever be honored for their efforts.

"The organization of the Relief Society was another means for them to do their good work. They were taught to govern themselves under the direction of the Priesthood. They were able to do work men are not fitted to do. The Priesthood and Relief Society work hand in hand. They can be likened to husband and

wife in the marriage covenant for time and eternity. We can see the wisdom of God in the organizing of these bodies of workers in cooperation in His Kingdom. The accomplishments of the Relief Society include the obtaining of much knowledge—not only in motherhood, homemaking, health, literature, theology, and economics, but in industries, all better equipping woman for her place in the new world of freedom.

“Looking over the last century we can see the progress women have made in their new sphere and the good that has been accomplished. Woman has from time immemorial fought for social reform such as abolition of slavery, moderation and abstinence from alcoholic beverages. She has been particularly vigilant in the character field, which was recognized by the Prophet Joseph Smith as pre-eminently woman’s. She has likewise been very active in caring for the down-trodden, and for the younger generation, always striving for the perfect home, and for the perfect character in the youth of Zion, so that the world might well look upon these things as the foundation of society. Education has been the means for women to grow and develop to unthought of heights. Her freedom granted through the will of God, she fulfils her life here upon the earth.”

West Jordan Stake:

A VERY interesting report of activities of the West Jordan Stake is submitted: “The Herri-man Relief Society presented the

three-act drama ‘Saint Peter and the Relief Society,’ at Riverton, November 18, 1931. This is a story depicting the earnest Relief Society worker and her reward hereafter, and the opposite in the indifferent one who offers excuses for not working. Her punishment is in keeping with her neglect. The musical selections and readings presented with the drama are as follows: ‘Let Us All Press On,’ ‘Not Half Has Ever Been Told,’ ‘The Holy City,’ ‘Have I Done any Good in the World Today?’ ‘The Pledge.’ Readings: ‘St. Peter Stood Guard,’ ‘Unawares,’ ‘The Lord had a Job for Me.’

Part II. A two-scene playlet ‘Her Career,’ written and directed by Mae B. Glazier, stake board member, and presented by the Riverton 2nd Ward. This is a beautiful Irish story pointing out the thought that after all motherhood and homemaking is the crowning career. A prologue to the presentation was ‘An Irish Lullaby,’ sung by La Vaughn Glazier and pantomined by Baby June Glazier and her doll.

“Under the direction of members of the stake board, the three-act drama ‘Rebecca’s Triumph,’ was presented by members of the West and South Jordan Relief Societies, in West Jordan, December 18, 1931. The play is in keeping with the standards our work demands. Violin selections were given by Richard Gardner and Harold Rindlesback; Readings by Pleasance Furse. Vocal Solos by Leo Palmer and duets by two Palmer children. The programs were voted a success.

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

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	President
MRS. AMY BROWN LYMAN	First Counselor
MRS. JULIA ALLEMAN CHILD	Second Counselor
MRS. JULIA A. F. LUND	General Secretary and Treasurer
Mrs. Emma A. Empey	Mrs. Amy Whipple Evans
Miss Sarah M. McLelland	Mrs. Ethel Reynolds Smith
Mrs. Annie Wells Cannon	Mrs. Rosannah C. Irvine
Mrs. Jennie B. Knight	Mrs. Nettie D. Bradford
Mrs. Lalene H. Hart	Mrs. Elise B. Alder
Mrs. Lotta Paul Baxter	Mrs. Inez K. Allen
Mrs. Cora L. Bennion	Mrs. Ida P. Beal
	Mrs. Katie M. Barker
	Mrs. Marcia K. Howells
	Mrs. Hazel H. Greenwood
	Mrs. Emeline Y. Nebeker
	Mrs. Mary Connelly Kimball

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor	MARY CONNELLY KIMBALL
Manager	LOUISE Y. ROBISON
Assistant Manager	AMY BROWN LYMAN

VOL. XIX

SEPTEMBER, 1932

No. 9

EDITORIAL

Cultivate the Power to Enjoy Beauty

MANY have good organs of vision and of hearing, and yet are blind to the beauties and are deaf to the harmonies about them. Several years ago I was in Garfield County when a man at the place where I was staying, said, "I understand you are going to visit Bryce Canyon on your way home. I used to herd cows over that country; people talk so much about the marvelous beauty of the place, but I never saw anything wonderful there. Sometime I am going back; I wonder if I can see it." He had eyes, yet he saw not. An artist had painted a beautiful picture, and the colors on the canvas were gorgeous. One looking at it said, "I never saw those colors in that place you have painted." And the artist said, "Don't you wish you could?"

"The enjoyment of beauty is worth cultivating. It makes a difference. To look at the face of

nature with keener attentiveness, and so with increasing appreciation, is to have within our reach a kind of unbought satisfaction which is beyond all value of money or of merchandise." Open your mind and look, listen, and watch for something that will give enjoyment. Look at the trees, the green fields, the light on the mountain, sunrise and sunset, moonlight. Continue to look until their message of beauty has found lodgment in your soul.

Stevenson said:

"If I have faltered more or less
In my great task of happiness,
If I have moved among my race
And shown no glorious morning
face,
If beams from happy human eyes
Have moved me not; if morning
skies
Books and my food and summer
rain
Knocked on my sullen heart in vain,

Lord, thy most pointed pleasure
take
And stab my spirit wide awake."

Walter Russell Bowie says:

"Enjoying our world does not depend only upon the alertness of our senses. It depends also upon the capacity of our minds to offer such congenial harborage that the new sensation, when it comes, will come to stay. This means that we can enjoy things more, the more we know about them. Simply to be able to call the elements of beauty by their right names helps us to relive them. Intellectually to grasp an object of enjoyment is to possess it more securely. We take more pleasure in the stars if we know their names. We listen better to birds if we can distinguish them. We hear a symphony with deeper absorption if we know something of its harmonies. Moreover, a widening knowledge not only may accentuate an impression we already have, but may make us sensitive to other impressions which else would never have registered at all."

The real value of life must come out of its qualities. During the World War a lady kept part of her ground for flowers. One day a general of the army was received at her home. She apologized because she had not given the flower space to potatoes, carrots and cabbage, as was the custom everywhere, in those days. He replied, "Oh no, you must not apologize. This is the time when we need beauty more than we need anything else."

The soul hungers for lovely things. Florence Nightingale, when desperately ill with fever in Crimea, said she was wooed back to convalescence by the sight of a rose. "Something deep within the spirit goes unsatisfied unless it can go from time to time and bathe itself in that atmosphere which breathes from lovely things."

Life always needs beauty. It is all about us if we will open our eyes to see it and our ears to appreciate it.

Dr. George H. Brimhall

DR. GEORGE H. BRIMHALL, the father of our board member, Jennie Brimhall Knight, beloved teacher, lecturer, writer, passed from the earth life on July 29. He has played an important part in Church progress, laboring with untiring zeal and with staunch faith for the work he so dearly loved. While school activities engaged the greater portion of his time and energy, he took a prominent part in the activities of the Young Men's Mutual Improvement Association, serving on the General Board for many, many years. At the time of

his death he was President Emeritus of the Brigham Young University, and professor of religious education in that institution. He was well known as an ardent supporter of suffrage, prohibition, civic betterment, and public welfare. For a score of years, ever since the organization of the Timpanogos Boy Scout Council, he served as chairman of the Court of Honor. The national organization conferred a silver badge on him for his unexcelled service.

We loved Dr. Brimhall for his wonderful personality. He was ag-

gressive, progressive, forward looking. The cause was the big thing in his mind, and he was ever ready to humbly efface himself, putting his whole energy to forward any movement that he was working for.

He was:

"One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right was worsted, wrong would triumph.
Held, we fall to rise, are baffled to fight better,
Sleep to wake."

He could say much in a short time, and say it so effectively that his messages stayed with his hearers. His devotion to his calling and his allegiance to the authorities of the Church were dynamic, and many young people followed in his footsteps, fired by his enthusiasm and

dauntless faith. His loyalty to the Brigham Young University brought friends to its support in times of need and led it through many narrow places to stand entrenched and bulwarked, ready for other struggles.

His lessons, articles and talks inspired to higher thinking and nobler action. Many a man today looks back on his boyhood days and remembers that Dr. Brimhall came to him at the crossroads and stimulated him to choose the better things that cannot be taken away. He has wrought well; he has furthered his Father's work. Blessed be his memory. May peace come to his family. May his children and grandchildren prove worthy of their noble sire.

Annie D. Palmer

THE General Board feels keenly the loss of Annie D. Palmer, supervisor of the Family Welfare Department of the L. D. S. Relief Society. Sister Palmer was a woman of outstanding ability, a clear thinker, a fine teacher, a versatile writer. She was dependable, honest, sympathetic, and her gift of vision enabled her to see through problems to a satisfactory solution.

While her abilities called her into public life, she was a fine homemaker, a good cook, a charming hostess. Her keen sense of humor delighted all who came in contact with her. She was useful wherever she lived, whether in the mission field or at home. She loved to serve and was ever ready to use her talents for others. Our sympathy goes out to those who will so keenly miss her.



Lesson Department

(First Week in November)

Theology and Testimony

DOCTRINE AND COVENANTS

HISTORY OF THE DOCTRINE AND COVENANTS

1. The revelations contained in the book of Doctrine and Covenants were received during the years 1823-1847. There are 136 in all, including a declaration and belief regarding governments and laws (Section 134), also an account of the martyrdom of Joseph and Hyrum Smith (Section 135). The first revelation (Section 2) contains the words of the angel Moroni spoken to Joseph Smith on the night of September 21, 1823. The last revelation (Section 136) was given through Brigham Young at Winter Quarters, January 14, 1847, and comprises a plan of organization for migration to the West, also admonitions to righteous living. Roughly one-sixth of the revelations were received before the Church was organized, one-half during the next three years, and the others following.

2. *Compilation of the Revelations.* As early as July, 1830, shortly after the revelation contained in Section 26 had been given, when the Church was only three months old, the Prophet began to arrange the revelations thus far received apparently for publication. Here are his words: "I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. Whilst thus employed in the work appointed me by my Heavenly Father, I received," etc. (*History of the Church*, Vol. 1, p. 104)

3. *Joseph's Implicit Confidence in the Revelations.* Joseph Smith evidently never entertained doubt concerning the divinity of the revelations he had obtained for the guidance of the Church. On one occasion, for example, he received a letter from Oliver Cowdery stating that he had discovered an error in one of the commandments, also calling upon him "in the name of God to erase those words, that no priestcraft be amongst us." Joseph's attitude is well explained in the following: "I immediately wrote to him a reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from, a revelation or commandment from Almighty God. A few days afterwards I visited him and Mr. Whitmer's family, when I found the family in general of his opinion concerning the words above quoted [Section 20, latter part of verse 37], and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length became convinced that the sentence was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing not only the Whitmer family, but also Oliver Cowdery to acknowledge that they had been in error, and that the sentence in dispute was in accordance with the rest of the commandment. And thus was this error rooted out, which having its rise in

presumption and rash judgment was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that He might teach us of His ways, that we might walk in His paths, and live by every word that proceedeth forth from His mouth." (*History of the Church*, Vol. 1, p. 105).

4. *Special Conference at Hiram, Ohio.* Slightly more than a year after the Prophet began arranging the revelations, a special conference was called at Hiram, Ohio, November 1, 1831, for the purpose of considering the matter of their publication. (*History of the Church*, Vol. 1, pp. 221-222). At this time the revelation contained in Section 1, designated by the Lord as the "preface unto the book of my commandments," was received, also Section 133, called the "appendix." As a result of the deliberation of the conference it was decided to publish ten thousand copies of the Book of Commandments; that if possible Joseph Smith should have the revelations arranged by the fifteenth of November (1831); that Oliver Cowdery and John Whitmer should carry the revelations to Missouri for printing, and that Joseph Smith, Martin Harris, Oliver Cowdery, and John Whitmer be appointed as stewards over the revelations. If the income was more than was needed for their necessities, the surplus was to be consecrated unto the inhabitants of Zion ("D. and C." 70.) At this conference many of the leaders bore testimony of the divinity of the revelations and shortly thereafter Joseph Smith dedicated them to the service of God. (*History of the Church*, Vol. 1, p. 234).

5. Concerning the subsequent

preparation of the revelations and their value to mankind, Joseph Smith said: "My time was occupied closely in reviewing the commandments and sitting in conference, for nearly two weeks; for from the first to the twelfth of November we held four special conferences. In the last which was held at Brother Johnson's at Hiram, after deliberate consideration, in consequence of the book of revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God—therefore the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world which result from the Book of Mormon and the revelations, which the Lord has seen fit in His infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated." (*History of the Church*, Vol. 1, pp. 235-236.)

6. *The Council at Independence, Missouri.*

On the first of May, 1832, at a general council of the Church held at Independence, Missouri, "It was ordered that three thousand copies of the Book of Commandments be printed in the first edition; that William W. Phelps, Oliver Cowdery, and John Whitmer be appointed to review and prepare such revelations for the press as shall be deemed proper for publication, and print them as soon as possible at Independ-

ence, Missouri." (*History of the Church*, Vol. 1, p. 270). The book was to be published by W. W. Phelps and Company.

7. It appears that the work of setting up and printing the Book of Commandments must have proceeded rather slowly, for more than a year after the council was held Joseph wrote to W. W. Phelps under date of June 25, 1833, as follows: "First, as respects getting the Book of Commandments bound, we think it not necessary. They will be sold well without binding, and there is no bookbinder to be had that we know of, nor are there materials to be had for binding, without keeping the books too long from circulation." (*History of the Church*, Vol. 1, p. 362).

8. In another letter dated July 2, 1833, Joseph requested that a box of the Book of Commandments be sent to Newel K. Whitney and Company of Kirtland, Ohio, which seemingly indicates that the books were practically ready for distribution. (*History of the Church*, Vol. 2, p. 369).

9. *Destruction of the Printing Establishment.* The books however were never permitted to appear, for on the night of July 20, 1833, a mob of three to five hundred Missouri ruffians destroyed the printing establishment together with its contents, save only a few copies of some of the forms of the unfinished book. (*History of the Church*, Vol. 1, pp. 390, 411, 412).

10. *High Council Meeting at Kirtland, Ohio.* Notwithstanding this calamity, the courageous Saints soon established another printing house, this time at Kirtland, Ohio, and at a High Council meeting held September 24, 1834, decided again to publish the revelations. To over-

see this work a committee was appointed consisting of the following: Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams. (*History of the Church*, Vol. 2, p. 165). Later this committee was assisted by W. W. Phelps. (p. 227).

11. *Publication of the Book.* Nearly one year later, August 17, 1835, this committee reported the completion of its labors to a General Assembly of the Church at Kirtland, Ohio. The book here appeared for the first time under the name *Doctrine and Covenants*. The importance of the occasion warrants a careful consideration of the proceedings. The purpose of the conference is well set out in the following excerpt of the minutes. (*See History of the Church*, Vol. 2, pp. 243-246).

12. *Presentation for Action by the Church.* "A general assembly of the Church of Latter-day Saints was held at Kirtland on the 17th day of August, 1835, to take into consideration the labors of a committee appointed by a general assembly of the Church on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ for the government of the Church. The names of the committee were: Joseph Smith, Jun., Sidney Rigdon, Oliver Cowdery and Frederick G. Williams, who having finished said book according to the instructions given them, deem it necessary to call a general assembly of the Church to see whether the book be approved or not by the authorities of the Church; that it may, if approved, become a law and a rule of faith and practice to the Church."

13. Presidents Joseph Smith and Frederick G. Williams were absent

at the time, visiting the Saints in Michigan. After the members of the Priesthood were arranged in their various groups, "President Cowdery arose and introduced the 'Book of Doctrine and Covenants of the Church of the Latter-day Saints' in behalf of the committee. He was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book."

14. *Acceptance by the Church.* Following this, a considerable number of the presiding brethren bore testimony to the truth of the revelations, and each quorum or distinctive body of the Priesthood, by separate vote, accepted the revelations in the book of *Doctrine and Covenants*. Similiar action was taken by the entire assembly.

15. *Testimony of the Twelve Apostles.* William W. Phelps read the written testimony of the Twelve, as follows:

TESTIMONY OF THE TWELVE
APOSTLES TO THE TRUTH OF THE
BOOK OF DOCTRINE AND COVENANTS

"The testimony of the Witnesses to the Book of the Lord's Commandments, which commandments He gave to His Church through Joseph Smith, Jun., who was appointed, by the voice of the Church, for this purpose.

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these Commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our help-

er; and it is through the grace of God the Father, and His Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby."

Thomas B. Marsh
David W. Patten
Brigham Young
Heber C. Kimball
Orson Hyde
William E. M'Lellin
Parley P. Pratt
Luke S. Johnson
William Smith
Orson Pratt
John F. Boynton
Lyman E. Johnson

16. *Title Page to the First Edition.* Following is the title page of the first edition of the *Doctrine and Covenants*:

DOCTRINE AND COVENANTS
of

THE CHURCH OF LATTER-
DAY SAINTS:

*Carefully Selected
From the Revelations of God,
and compiled by
Joseph Smith, Junior,
Oliver Cowdery,
Sidney Rigdon,
Frederick G. Williams,
(Presiding Elders of said Church)
Proprietors*

Kirtland, Ohio,
Printed by F. G. Williams & Co.,
For the Proprietors.
1835.

(See *History of the Church*, Vol. 2, p. 250).

17. *Later Editions, and Translations.* Several later editions have been published both in the United

States and abroad. The book was first issued, as divided into chapters and verses by Orson Pratt, in 1876. It appeared in 1879 with foot-notes, and in double-column pages, with revised foot-note references and index, in 1921. It has been translated into several foreign languages, including the Welsh, Danish, German, Swedish, Dutch, M a o r i, French.

18. The following appears on the Introductory page of the current

edition: "Certain lessons, entitled 'Lessons on Faith,' which were bound with the Doctrine and Covenants in some of its former issues, are not included in this edition. These lessons were prepared for use in the School of the Elders, conducted in Kirtland, Ohio, during the winter of 1834-1835; but they were never presented to nor accepted by the Church as being other than theological lectures or lessons."

Teachers' Topic

BEATITUDES

Aim: To enable us to more fully appreciate the Beatitudes and to apply their beautiful truths to our daily lives.

"Blessed are they that mourn, for they shall be comforted."—Matthew 5:4.

"Mourning is a quality of genuine repentance for the wrongs we have done, and failure to do the good we might have done, a heart-felt sorrow for our lack of understanding and generosity."

The sorrows which God permits, if received with humility, refine and ennoble the character and elevate it into closer union with Him. "Come unto me, all ye that are heavy laden, and I will give you rest." Those people shall be made happy who are burdened, and are having a hard time, for they shall learn the real comfort of the Gospel. Those who have been called upon to mourn, are usually the ones who later are most keenly aware of their blessings. Mourning which follows poverty of spirit, gives tenderness of conscience, sorrow for wrong doing, and a disposition to sympathize in the troubles of others. Those who mourn for the sorrows or sins of others, and who pray earnestly for

them, are comforted with the feeling of peace and hope, just as truly as when they are repentant for their own short-comings.

Sorrow has a chastening effect, and gives a better and broader understanding and sympathy for others who mourn. What a feeling of peace and assurance comes with this promise of comfort! This means relief, consolation or strengthening aid. Faith in this promise should dispel harassing fears—Psalms 34:4. Luke 7:50. "Be not afraid, only believe." Mark 5:36. "Our success is measured by the supremacy of faith over fear. Faith is the panacea for fear. If a man has faith, and he is doing his best, he feels that whatever comes, is for the purpose of developing him and making him stronger. The greatest joy comes from overcoming difficulties." It is the divine plan for developing human character. To illustrate, consider the experiences

of the Prophet Joseph Smith. Of course all these promises are dependent upon our faithfulness.

"God requires of those who would serve Him, all diligence and willingness to profit by every resource they can command." Because, "Faith without works is dead," appropriate activity and service must follow faithfulness. Our Church furnishes ample opportunity for the working out of this great

pedagogical truth, which the Master so beautifully exemplified during His ministry.

"Act, act in the living present,
Heart within, and God o'head."

References:

Psalms 23:4; Isaiah 66:13; II Corinthians 1:4; Revelations 21:4; Book of Mormon, Moroni 7:26; Doctrine and Covenants, Section 20:29.

Literature

(3rd Week in November)

THE DELIGHT OF GREAT BOOKS

MALORY'S "LE MORTE D'ARTHUR

Man likes his stories to be frankly a yarn.—Erskine.

"Le Morte D'Arthur" is one of those priceless volumes in which, through the genius of one man, the best stories which have delighted the world for hundreds of years are gathered up and made available for posterity.

This great treasure-house of the stories of King Arthur is to the English race what the stories of Ulysses and Æneas were to the Greeks and Latins, a great national inheritance. The high nobility, dauntless courage, and gentle humility of Arthur and his knights have had a great effect in molding the character of the English speaking peoples.

The Arthurian Legends

One of the most fascinating stories of all literature is the record of the growth of King Arthur in universality. All that history can tell us of this great literary character is that in the fifth century he was the chieftain of a Celtic Kingdom in Cornwall. To the primitive Celts, a wild freedom loving people with a

system of tribal government, a religion, and an underlying ideal of the sacredness of family life, Arthur was an unifying influence bringing peace out of chaos and goodwill out of savage tribal rivalry. Tradition has preserved this influence. The stories grew into a great legendary cycle breathing a personality rather than deeds. From Cornwall the story of Arthur crossed Wales, and thence to Brittany being retold in camp, court, and cloister. That Arthur existed has been questioned by European continental critics, but the fact remains that by the twelfth century the name of Arthur had come to stand for an ideal of royalty, knightliness, and virtue alike in England, France and Germany.

During the earlier Middle Ages the pursuit of literature was confined to bards and minstrels who wandered through the length and breadth of the land. In this atmosphere of music and chivalry the old hero tales grew into romances and grouped themselves around great romantic figures. In France the romances of Merlin, Tristan and

Iseult, and Lancelot were added to the Arthurian tales. In England the cycle gradually took on a religious tone by the addition of the Grail legends, the various romances which formed later the groundwork of the great music dramas of Wagner. This romantic material was recorded first in England by Geoffrey of Monmouth, the famous historian of the twelfth century. Later a poet priest, Layamon, incorporated into his poem "Brut" this shadowy romantic material, creating a hero for all time—Arthur, the ideal of English chivalry. It remained for Sir Thomas Malory to gather all the scattered material of the medieval romances in both French and English connected with Arthur, and weave it into a single narrative, a gorgeous tapestry unfolding the whole realm of Arthurian legend and story in rich and fascinating colors.

Sir Thomas Malory

Sir Thomas Malory's "Le Morte D'Arthur" is one of the golden literary products of the fifteenth century. Of the author of "Le Morte D'Arthur" little is known. The ancestors of Malory had been lords of Draughton in Northamptonshire as early as 1267. His father, John Malory, was knight of the Shire of Warwick in the Parliament of 1413. The birth and circumstances of Sir Thomas Malory appear, so far as we can discover them, to fit well with his authorship of this work. He belonged to that class to whom the Arthurian stories directly appealed; he was a gentleman of an ancient house and a soldier. It is not to be doubted, then, that Sir Thomas received a gentleman's education. That he should learn to read and write French, as well as speak it, was a

matter of course. He lived in the Middle Ages and breathed their very spirit into his great book of romances which was issued from the printing press of William Caxton in 1485 with the following illuminating preface by the editor: "To the intent that noble men may see and learn the noble acts of chivalry, the old and gentle and virtuous deeds that some knights used in those days by which they came to honor and how they that were vicious were punished and oft put to shame and rebuke."

"Le Morte D'Arthur" has held a remarkable place among the notable books of the past four hundred years. In this beautiful prose classic the author did not invent new tales; he translated old tales with a sense of beauty, blending chivalry with Christianity, and clothing worldly adventure with spiritual inspiration. In the "Le Morte D'Arthur" poets, painters, and composers have found many of their noblest themes—Spencer, Tennyson, Morris, Rossetti, Watts, Burne-Jones, Wagner. In the field of English art the highroads lead to Camelot. No other work in any literature has called into being such a library of poetry. If Malory had not brought together the Arthurian tales, English literature might have been deprived of two of its great masterpieces: Edmund Spenser's "Faerie Queen," Alfred Tennyson's "The Idylls of the King." Yet "Le Morte D'Arthur" is far more than a great source book, it is in itself a great story, and holds its high place in literature by its own literary merits. Malory's style has the simplicity of genius; it is always perfectly natural. There are modern readers who prefer this simple natural style, because it is a transparent medium through which

we see the writer's thoughts. In this great prose classic the author made a great contribution to literature by opening up new paths, by showing men to whom the gift of song was denied the pattern of a rich and beautiful prose.

Le Morte D'Arthur—Synopsis

1. How Arthur Became King:

Long years ago a mighty prince, Uther-pendragon ruled over Britain. The king loved Igrayne, the winsome wife of Gorlois, the warrior lord of Tyntagil. From grief and disappointment Uther fell sick.

A famous magician, Merlin, hearing of the king's grief came and offered his aid. "Only promise to give me, at his birth, the son that shall be born to thee, and thou shalt have thy heart's desire," requested Merlin. The king agreed. Uther and Gorlois meet in battle, Gorlois is killed, and Uther takes the fair Igrayne for his wife. When the prince is born, the king commanded that he should be christened, Arthur, and then delivered to Merlin.

After the death of Uther grave disputes arose in Britain. The nobles, not knowing of Arthur, each struggled to become king by making war on his neighbors. The land went to wrack and ruin under the warring lords. Merlin had taken the child Arthur to protect him from just this chaos. The child had been taken to Sir Ector to bring up with his son Kay. After many years of strife Merlin counselled the Archbishop of Canterbury to call the warring lords together in the great cathedral at London; "for to see a great marvel by which it shall be made clear to all men who is the lawful king of Britain."

The barons and knights came as the Archbishop called, to keep the

feast of Christmas. When they had prayed to heaven to send peace to the realm, they witnessed a strange scene. In the open space before them stood a great stone into which a sword was thrust. The words on the stone were, "Whoso can draw forth this sword is rightful King of Britian born." Each noble clamored to be allowed to try to remove the sword. The archbishop sent messengers through all the land announcing that the great challenge should be met at Easter time when each knight could adventure.

Among those who rode to London were Sir Ector, his son, Sir Kay, and the young Arthur. When they were riding to the jousts, Sir Kay discovered that he had forgotten his sword. Arthur, fearing lest his brother should lose his chance of gaining glory in the tournament, offered to return for the sword. Passing the cathedral, he saw the sword in the stone. He seized the hilt and instantly it yielded. Not knowing of the marvel or of its significance, he hurried after Sir Kay and handed him the sword. Sir Ector recognized the sword and paid homage to Arthur, his king.

When the archbishop was notified, he called the knights together and bade Arthur thrust back the sword and draw it forth again. The knights murmured because they had been deprived of their attempts. So at the word of the archbishop again the sword was replaced. Each man tried in turn to draw the sword forth, and failed. Then, again, Arthur drew forth the sword. Immediately arose the cry, Arthur is King!

2. The Round Table:

The first task of King Arthur was to subdue the rebel lords who re-

fused to acknowledge their king. Eleven great nobles united under Lot of Orkney, the husband of Bellicent, daughter of Gorlois. Upon Merlin's advice Arthur sought aid from Bans and Bars, two kings of Gaul. In a great battle the rebels were defeated.

Arthur now set to work to restore order throughout Britain. He governed by kindness, removing the oppressor and protecting the weak and defenseless. The peasant now plowed his fields in safety, and peace reigned.

Among the chieftains Arthur had helped to free his domain from rebels was Leodegrance of Camilard. Leodegrance had a fair daughter, Guenevere; and when Arthur saw her "he gave her all his love." So the king sent his knights to Leodegrance to ask him for his daughter. With great pomp the princess was conducted to Canterbury and wedded to Arthur.

On the day of his marriage Arthur founded the Order of the Round Table. The table had been made for King Uther. After the king's death, Leodegrance had possessed it. Now it was returned to its rightful owner, Arthur. One hundred and fifty knights might sit around it. At the great feast of Pentecost, Arthur ordained 128 knights, each promising in his vows of knighthood: to obey the king; to show mercy to all who asked it; to defend the weak; and ask for no worldly gain; to fight in no wrongful cause.

The fame of this symbol of Christian ideals, the Round Table, will endure for all time.

3. The Sword Excalibur:

Merlin, the magician, was ever Arthur's servant. He brought him

to his rights of king of Britain, and some say that Camelot, the castle stronghold with its splendid halls where Arthur would gather with his knights was Merlin's gift.

As the king and Merlin rode together one day the king said, "I have no sword." Merlin answered, "Near by is a sword that shall be yours." As they came to a lake fair and broad, King Arthur saw in the midst of the lake an arm clothed in white samite that held a fair sword in the hand. A damsel, the Lady of the Lake, came forward and saluted Arthur. "Damsel," said the king, "I have no sword. I would that sword, the arm holdeth, were mine." The Lady of the Lake answered, "Sir King, that sword shall be yours, if ye will give me a gift when I ask it." The king assented and went out in a barge to get the sword and scabbard. The king liked the sword passing well, but Merlin told him to guard well the scabbard "for while ye have the scabbard upon you ye shall lose no blood."

And Arthur kept the sword Excalibur with him all his days. "My time hieth fast," said King Arthur to Sir Bedivere after his last great battle, "therefore take thou Excalibur, my good sword, I charge thee, throw my sword into the lake, then return and tell me what thou saw." Sir Bedivere goes to do the king's bidding, but lured by its beauty hides the sword and returns. A second time Arthur sends Bedivere to return the sword to the lake, again Bedivere yields to its beauty, hides it, and returns. Again Arthur sends Bedivere with the sword, threatening to slay him if he fails. As Bedivere throws the sword there came an arm clothed in mystic samite and took the sword.

Arthur now requests Sir Bedivere to bear him to the margin of the lake. At the shore is a barge in which sit three black-robed queens. With lamentation they take Arthur tenderly on their laps. And so the king passes to the vale of Avilion where the wounded are healed and the old made young.

4. The Quest of the Holy Grail:

It was the custom of King Arthur to ordain new knights each Feast of Pentecost. As yet no knight had claimed the seat named by Merlin the Siege Perilous. During the great feast a nun came to Arthur's court requesting that Sir Launcelot accompany her to a nunnery in the forest. There twelve nuns with a beautiful youth met them. "Sir," said the nuns, "we have brought up this child in our midst, now he has grown to manhood, we pray you make him a knight. Launcelot knighted Galahad and returned to Camelot.

During the Feast of Pentecost, while the knights were seated about the Round Table an aged man clad in white, entered the hall, followed by a young knight in red armor. Bowing low to the king the old man said. "Sir, I bring you a young knight of the house and lineage of Joseph of Arimathea and through him shall great glory be won." When the young knight had saluted the king, the old man led him to the Siege Perilous. The knight knew that this was he that should achieve the Holy Grail.

After four days Sir Galahad in his quest reached an abbey where he received a beautiful shield "whiter than snow save for a blood-red cross." Traveling on guided in his quest he came to the castle of King Pelles. As all were seated

"the hall was filled with a great light and the holy vessel appeared covered in white samite." To the surprised knights came a voice saying, "You, my chosen knights, have seen the holy vessel dimly. Continue your journey to the city of Sarras and there the perfect vision shall be yours."

In the city of Sarras had dwelt Joseph of Arimathea teaching the true faith carrying with him always the Holy Grail, the dish from which Jesus had eaten the Last Supper. Thus Sir Galahad with two other knights came to Sarras in far Babylon. As the knights were praying in the ancient chapel of Sarras, in vision they saw Joseph of Arimathea who spoke saying, "I am come to show you the perfect vision of the Holy Grail." Then appeared uncovered in a great radiance the Holy Grail. The two knights, Sir Bars and Sir Percivale, recovered from the vision. "Then they went to Sir Galahad where he still knelt in prayer, and behold he was dead; for it had been with him as he had prayed; in the moment when he had seen the vision, his soul had gone back to God.—So Sir Galahad was buried in that far city.—Sir Percivale put off his arms, and taking the habit of a monk lived a holy life.—Great was the rejoicing of Arthur and his knights when Sir Bars returned.—The king caused the wisest men of the land to write in the great books this Quest of the Holy Grail that the fame of it should endure unto all time."—Malory.

Suggestions for Study:

A. Materials

1. The Delight of Great Books
..... Erskine
2. Le Morte D'Arthur.. Malory
..... Malory

3. Mabinogen Guest
 4. The Idylls of the King
 Tennyson
 5. King Arthur Stories . . . Pyle
 6. Launcelot (Poem) . . Robison
- B. Projects
1. The Holy Grail Legend
 2. The Story of Lohengrin
 Wagner
 3. The Lady of Shallot
 Tennyson
 4. The Vision of Sir Launfal . .
 Selection
 5. Famous Paintings, e. g., Sir
 Galahad, The Holy Grail.

6. Musical selections f r o m
 Lohengrin.

C. Method

It matters little whether "Le Morte D'Arthur," "The Idylls of the King," or the simple "King Arthur Stories" be used. By using musical selections from "Lohengrin and readings from "The Vision of Sir Launfal" or "The Lady of Shallot" for the preliminary program, a delightful setting for the lesson can be obtained.

Social Service

(Fourth Week in November)

CONDUCT CONTROL PROBLEMS RELATED TO CHILD HEALTH AND PROTECTION

LESSON II. COOPERATIVE ACTION IN THE INTEREST OF CHILDREN IN AMERICA.

This is essentially an appreciation lesson. Teachers should strive to have the class members feel the importance of custom in civilization both in stabilizing life and often-times slowing up needed changes. To change the folkways cooperation is necessary.

The procedure should be essentially a socialized discussion group, reading and talking together. The instructor should be able to clarify and illustrate by studying the supplementary material the meaning of "mores."

Class members should make the suggested list of customs in child care and should be willing to analyze carefully the method by means of which these customs were learned as indicated in the supplementary material.

The facts regarding the conferences and the Children's Bureau are for purposes of historical appreciation and reference. They are not to be memorized.

The instructor may assign for topical report by members of the class or may lecture to the class on the following supplementary material given in the report of "The White House Conference 1930."

President Hoover's statement of purpose on pages 6-7.

Secretary Wilbur's explanation of the need for cooperation between individuals and the group activities of the community, pages 17-18.

James J. Davis' summary of work done during the last twenty years, pages 28-30.

Miss Van Rensselaers' analysis of the feeling among parents that guided change is necessary, pages 36 to 37; and her challenge to go from "percept to practice," page 40.

Supplementary Material:

"At every turn we find new evidence that the 'mores' can make anything right." (1. Summer: Folkways. p. 521). Of the term "mores" the author says:

"I mean by it the popular usages and traditions, when they include a judgment that they are conducive to societal welfare, and when they exert a coercion on the individual to conform to them, although they are not coordinated by any authority." (2. Sumner: Folkways, P. III).

Assignments: Each American community has "folkways" in the caring for children. Members of each class studying this lesson should make a list of the ways common among them of performing the ordinary duties in caring for children. Each class member should then prepare a statement showing clearly how she learned to do the way she actually in practice does one, or more of these common place things. For example, how did she learn to feed the baby the first time.

Students of sociology tell us that these customs or habits have developed largely without conscious planning. Their perpetuation has been largely a process of traditional passing from one generation to another and that they tend to persist even in the presence of critics. This seems to be especially true in cases where the attempts to modify practice are made by individuals acting more or less alone. People in general may learn from experts in many lines the new facts discovered and new modes of life that are recommended but folkways seem to continue on. In "Middletown" customs were found to be entrenched in this way. The following description of one parent's attitude illustrates this:

"You see other people being more lenient and you think perhaps that it is the best way, but you are afraid to do anything very different from what your mother did for fear you may leave out something essential or do something wrong. I would give

anything to know what is wisest, but I don't know what to do." (3. Middletown, p. 143).

Parents do appreciate the fact that the general plan of the social phases of life is changing. With this consciousness comes a desire to learn. They hope that such learning will tend to modify custom so that the old ideals of social relations may be maintained in the new environment. It is realized that as the "mores" change the ideals of what is good change also. But eagerness to change indicates a step forward from the unconscious establishment of customs as seen in the past.

Lind writes: "One cannot talk with Middletown mothers without being continually impressed by the eagerness of many to lay hold of every available resource for help in training their children: one business class mother took a course in the Montessori method in a near-by city before the birth of her daughter; another reads regularly the pamphlets of the Massachusetts Society for Mental Hygiene and such books as 'A System of Character Training for Children'; a few get informal help from the head of the Home Economics Department of the schools and from occasional state demonstrations on child care; a handful get hold of government bulletins. Some mothers found help in a 'mothers' training class' conducted for a time by a minister's wife, and a score of others are enthusiastic over a Mothers' Sunday School Class in another church; a few look to the Mothers' Council, but many of the supporters of these groups say that they get little concrete help from them. Forty mothers, many of them from the working class, paid over forty dollars for an installment set of ten vol-

umes on child-training entitled *Foundation Stones of Success*; with the purchase went membership in a mothers' club where child-training programs were to have been studied, had not the club died after a meeting or two. Some working class mothers receive advice in the physical care of their children from the Visiting Nurses' Association and some through the schools, although the latter, like the medical profession, appear to be chiefly concerned with remedial rather than preventive work. Most important of all new sources of information are the widely-read women's magazines. 'There was only one weak magazine thirty-five years ago from which we got help in child training,' according to one mother, 'and it was nothing like the fine women's magazines we have today.' Such 'baby books' as Holt's 'Care and Feeding of Infants' are also supplanting the family 'recipe book' of 1890.

And yet a prevalent mood among Middletown parents is bewilderment, a feeling that their difficulties outrun their best efforts to cope with them."

4. "Middletown" may be any town. Class members may discuss whether it is their town.

Sumner continues: "If the life conditions change, the traditional folkways may produce pain and loss, or fail to produce the same good as formerly. Then the loss of comfort and ease brings doubt into the judgment of welfare—and thus disturbs the unconscious philosophy of the mores." (5. Folkways:58). The customs that we now have individually have in general been imposed on us by the pressure of the group. In so far as we do what is right we do what the groups in which we live have accepted as the desirable way of doing. The group habits are the

products of the interaction of individuals and masses. Gradually, often slowly, the crowd accepts the suggestions of the individual and then imposes it as a requirement on the other individuals. It is significant that folkways do change and develop. Our ways of caring for and guiding children can thus be modified in the interest of greater welfare. At present the movement is to take the contributions of individuals of the past years, give them by cooperative action the sanction of the group, then seek to have those who really work with children apply them as the new set of folkways with children.

The American movement had its beginning back in the early days of the government when poor children were fed, clothed, and educated by charitable institutions subsidized by government. The expansion of public education forwarded the movement. Child labor legislation has added its benefits. Behind all of these movements has been a developing sense of humanitarianism in our social life and a body of scientific work done in the field of child psychology. Now as a nation we are ready to coordinate the influences of the specific agencies that care for the child: the parent and home; schools; governmental agencies; voluntary social agencies.

The modern movement led by the federal government began on Christmas day, 1908, when President Theodore Roosevelt invited 200 child welfare workers to meet in Washington, January 25-26, 1909, to discuss the problem of "Dependent Children." These children are the product of the breakdown of the normal institutions for child care. The recommendations that were made in 1909 regarding them included the following:

1. Children were not to be removed from their homes because of poverty.

2. Causes of dependency were to be studied and removed.

3. Dependent children should be placed in foster homes as far as possible.

4. Institutions should be incorporated and inspected by the state.

5. A federal Children's Bureau should be created.

The Children's Bureau in the Department of Labor was organized in 1912. Its purpose is to: "investigate and report upon all matters pertaining to the welfare of children and child life among all classes of our people, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, legislation affecting children in the several States and Territories."

The work of the Children's Bureau has been a direct product of this first conference. It has included in its publications many valuable contributions which can be had either free or at a very low cost.

The other tangible product of the first conference was a new wave of interest in the scientific study of the welfare factors in public education, in the medical care of children and in parental education. An illustration of the type of work that was being done is found in the following extract from an address given before the American Academy of Medicine in 1912 by Dr. Thomas D. Wood:

"The child is the most valuable object in the human world. Biologically speaking, the only reason for the existence of the adult of the species is the reproduction and care

of the young. The most important business on earth is the bearing and rearing of children. And it is of all forms of business, in relation to its value to mankind, the most inadequately understood and the least well conducted. * * * For practical eugenics it is essential that the romantic, the affectional basis of marriage should be preserved, but the sentimental and emotional elements should be supported and guided by intelligent appreciation of all the factors necessary for parenthood which will protect the biological values, as these are as important in the human species as in any other.

"This view of life, in which the interests of the future determine present conduct, will modify the influences and attractive forces which draw men and women together for marriage and the institution of the family. The dominance of this ideal will, unconsciously, even in the minds of those properly trained, tend to make those qualities, attributes, and characteristics in each most attractive and desirable to the other which are most important in men and women for parenthood, for the welfare of the future."

President Woodrow Wilson called the second White House Conference to meet May 5-8, 1919 under the direction of the Children's Bureau. Although this conference was limited in its scope by the war conditions its discussions expanded the field to include a study of five phases of child welfare: (1) economic and social basis for child welfare standards; (2) child labor; (3) health of children and mothers; (4) children in need of special care; (5) standardization of child welfare laws. Eight regional conferences were later held. The standards approved by these meetings

have served as a stimulus and a guide to legislation during the succeeding years.

Each of the first two conferences was essentially a report meeting leading to recommendations. The recent White House Conference on Child Health and Protection and the subsequent state meetings differ basically in their programs. First there was a general planning committee of twenty-seven men and women which outlined the detailed units of the work and then grouped these details into four major sections: Medical Service; Public Health Service and Administration; Education and Training; and The Handicapped. Special committees operating in each of these sections is shown in the following table:

Section I. Medical Service

- a. Growth and Development.
- b. Prenatal and Maternal Care.
- c. Medical Care for Children.

Section II. Public Health Service and Administration.

- a. Public Health Organization.
- b. Communicable Disease Control.
- c. Milk Production and Control.

Section III. Education and Training.

- a. The Family and Parent Education.
- b. The Infant and Preschool Child.
- c. The School Child.
- d. Vocational Guidance and Child Labor.
- e. Recreation and Physical Education.
- f. Special Classes.
- g. Youth Outside of Home and School.

Section IV. The Handicapped

- a. State and Local Organizations for the Handicapped.
- b. Physically and Mentally Handicapped.

- c. 1. Socially Handicapped—Dependency and Neglect.
2. Socially Handicapped—Delinquency.

Many sub-committees were formed. The first step in each case was one of fact finding in two major fields, first, the technical and scientific work in the field; second, experiments in community improvement in the various agencies of child welfare. One statement of objectives, that of the committee on the Socially Handicapped—Delinquency, will illustrate the plan.

“The aim of the Delinquency Committee is to bring together and interpret in a simple and understandable way the experience of those who have been studying its causation, significance and treatment. From the point of view of organized society, delinquency may be defined as anti-social behavior of a kind which the community has legal authority to recognize and deal with. As applied to juveniles, the term refers to certain behavior problems arising in the process of growing from a state of complete dependence to one of independence as a properly integrated person in a living social organization. Growing up to become a responsible adult involves both privileges and duties, freedom and rules, the individual and the situation. It is important to consider the developing child's own urges and needs, and the urges and needs of the various social groups to which the child must in large measure adjust, namely; the family, the school, the Church, industry, other community agencies, and the municipality and State. The committee is attempting to state these needs in general terms and to point out the conflicts which inevitably arise between the needs and urges of

the child and the needs of the social groups which form his environment, and which sometimes result in delinquent behavior. Through various sub-committees, the committee is studying the present situation with reference to the extent of delinquency and its relationship to these various social institutions, and the agencies which society has set up to deal with it. It is also considering the significant factors in modern life which affect delinquency, and the most promising experiments in its prevention and treatment."

The major work of the recent conference was done by these committees of investigation between the first call in July, 1929 and the meetings November 19-22, 1930. The second step outlined in President Hoover's call was to report what is being done. This was done in the main by summary reports at the meeting. The complete report can be had only when the publications are completed. The third step was

the recommendation of "what ought to be done and how to do it." This is the theme of the next lesson.

From the meeting in Washington the enthusiasm and leadership spread to the states. Conferences were held after committees studied the facts about local conditions. After the state meetings there has been widespread activity in localities and special organizations in attempts to take the message of the experts, give it the sanction of popularity and mass action and thus lead to new practices, new folkways, based on the product of modern science. Cooperation in this movement by the ward Relief Societies is looked for as the chief outcome of the study of these lessons.

References:

1. Sumner: Folkways, p. 521.
2. Sumner: Folkways, p. III.
3. Lind: Middletown, p. 143.
4. Lind: Middletown, p. 149-51.
5. Sumner: Ibid, p. 58.

The Government a Saloon Keeper

From "Signs of the Times"

When liquor is sold by the government, the government becomes the saloon keeper and bartender of the nation. This removes much of the stigma from liquor, for people reason that to patronize the government is perfectly honorable and laudable, and therefore the liquor business becomes in their eyes honorable and laudable.

A government sale system makes temperance education almost impossible, for to attack liquor you must walk over the flag, and to challenge liquor is to challenge the government. To put the government in the liquor business is to tie a weighty

millstone around the neck of temperance education. Canada is finding the education of her youth in temperance ideals many times more difficult now that liquor is elevated to the level of a government function than when it was an outlaw and an outcast from society. As a consequence, Canadian youth are drinking many times more liquor now than in Prohibition days.

No Prohibition evil is remedied by a government sale system. Instead, the conditions are considerably worse. Prohibition at its worst is much to be preferred to government sale at its best.



Quality Education

AT A

Quality Institution

As usual all fully qualified high school graduates will be welcomed at the State's highest institution of learning. Former students and others are also invited to register at Utah's oldest and largest educational institution. The scholarship standards, the entrance and graduation requirements are of such high standard that the credits and degrees obtained are fully recognized and accepted anywhere in the University world.

THE UNIVERSITY OF UTAH

presents a rich offering to those interested in quality work. Its curriculum is broader, and is presented by the largest and best trained faculty in the region. Nearly two hundred scholars who have attended over a hundred of the world's leading educational institutions constitute the faculty. Students who desire to obtain a broad or professional education amid truly educational surroundings are invited to attend this outstanding institution. Ample opportunity is offered for graduate study.

REGISTRATION DATES

Freshmen must take the English and Psychological examinations September 21, and attend special instructional classes September 22-24, held under the direction of the newly organized Lower Division, which will greatly assist entering students. Students with advanced standing register September 26. Regular class work for all students begins September 27. Freshmen must send their high school credits and applications for entrance to the Recorder's Office immediately.

MAKE YOUR PLANS NOW TO REGISTER

THE LOWER DIVISION

SCHOOL OF ARTS AND SCIENCES

SCHOOL OF EDUCATION

SCHOOL OF MINES AND ENGINEERING

SCHOOL OF MEDICINE

SCHOOL OF LAW

SCHOOL OF BUSINESS

GRADUATE WORK

THE EXTENSION DIVISION

† † †

For catalog or information, address, The President,

UNIVERSITY OF UTAH

SALT LAKE CITY

HAVE A COOLER—CLEANER HOME

With

ELECTRIC COOKING



Now you can have the cleanliness and convenience of electric cooking in your home—and a cool kitchen throughout the summer—for only a small down payment and easy monthly terms.

Meats and vegetables are cooked in their own tasty juices. Little or no water is required. And pots and pans and walls and curtains keep clean.

**DROP INTO OUR STORE OR PHONE US
FOR COMPLETE INFORMATION**



UTAH POWER & LIGHT CO.

Efficient Public Service

**Complete Suits for Men and Women—Children's Clothing
a Specialty**

**Prompt and Careful Attention to Mail, Telephone and
Telegraph Orders**

Temple and Burial Clothes

Variety of Grades and Prices

Open Daily—9 a. m. to 5 p. m.



General Board Relief Society

Telephone Wasatch 3286

29 Bishop's Building

Salt Lake City, Utah

**Insure the health of you
and yours this winter by
preserving**

UTAH FRUITS

With

UTAH SUGAR

**No better fruit
No better sugar
Both low in price**

Social Printing

**WEDDING
ANNOUNCEMENTS
INVITATIONS
ACKNOWLEDGMENTS
STATIONERY**



There is nothing like good printing and engraving to give the correct tone to your social communications, such as wedding announcements, acknowledgments, calling cards, etc. We, through years of catering to a discriminating clientele, are in a position to give you the latest and most correct service, both in advice and actual work. Prices are exceedingly moderate.

The Deseret News Press

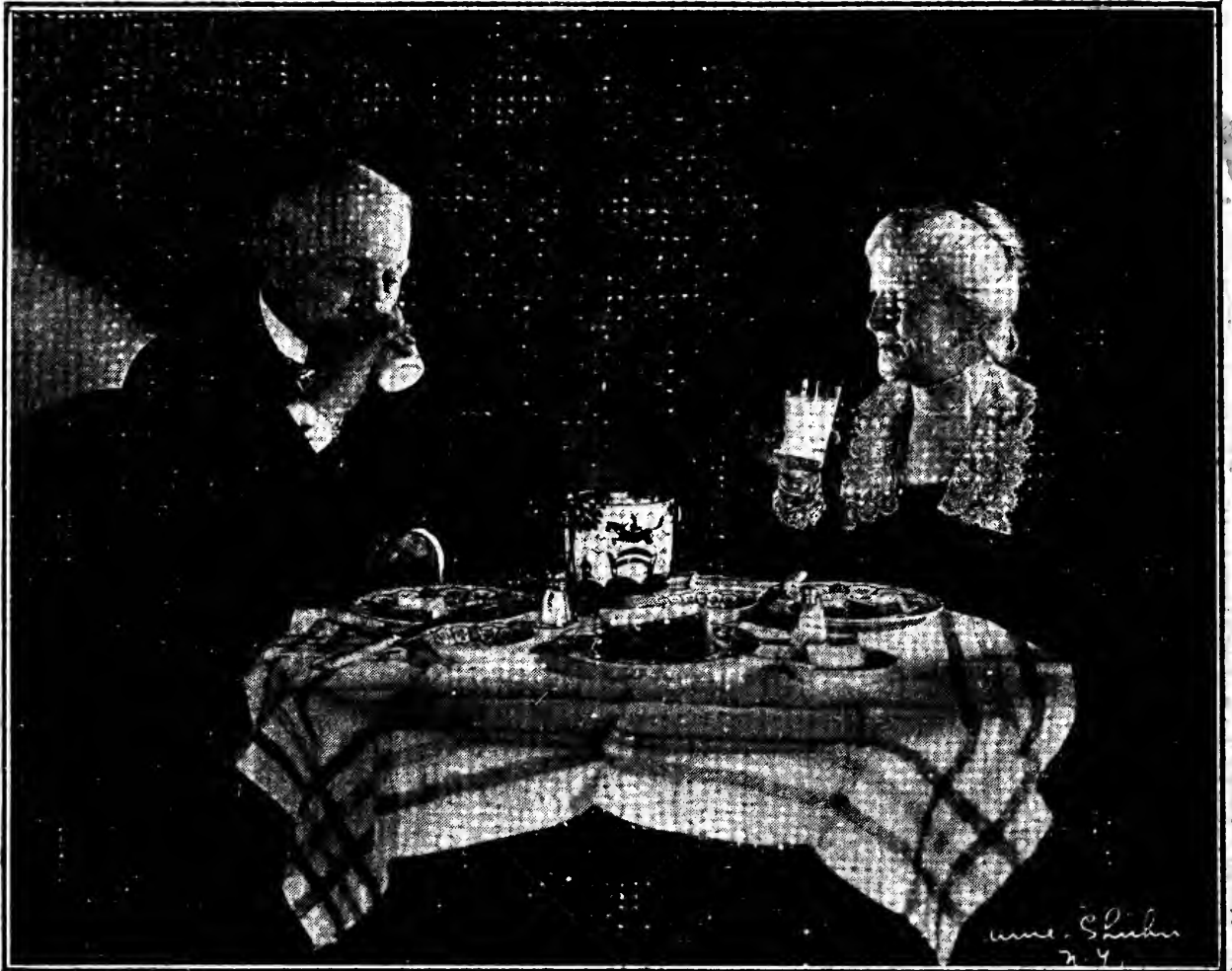
29 Richards Street

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

MRS CHRISTINE RASMUSSEN
745 SO 9TH EAST
CITY

IT'S LIFE INSURANCE NOT DEATH INSURANCE



RESULTS OF BENEFICIAL INVESTMENTS

**We All Have Dreams of Happy Days and Years Ahead.
Plan For Them—Make Your Dreams Come True.**

More than Three Billion Dollars in cash was paid to Living Policyholders by Life Insurance Companies of this nation during 1931.

A Beneficial Life Contract is One Positive Method to Provide Definitely for your Future Happiness. Your Family's Future.

Have a Beneficial Representative Explain the Contract Best Suited to Your Needs and Financial Condition and the Reason why Beneficial Insurance is Better—

The **BIG HOME COMPANY**

BENEFICIAL LIFE INSURANCE CO.

Home Office—Salt Lake City

HEBER J. GRANT, President

E. T. RALPHS, General Manager

If it's a Beneficial Policy it's the best Insurance you can buy

When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XIX

OCTOBER, 1932

No. 10





SPECIAL FOR OCTOBER

MITCHELL'S SPECIAL PERMA-
NENT. Regular \$4.50 for **\$3.75**

Latest Croquignole Wave with
Ringlet Ends **\$4**

curls
needed.
All the

\$3⁰⁰

Latest with
Beautiful
Ringlet Ends

Any
Style.

DUART

DUART OIL TREATED WAVES
Famous Mitchell. Special **\$4.50**

Virgin
Wave **\$5**

SHELTON OIL OF TULIP WOOD \$5.50

No matter what you pay at Mitchell's for a permanent wave it is not a cheap one.
Only first class standard supplies used.

MITCHELL'S BEAUTY SHOPPE

Medical Arts Bldg.

Wasatch 10316

SUGARHOUSE BEAUTY SALON

1053 East 21st South

Sugarhouse

Hyland 8553

For the convenience of our Ogden patrons we will operate The Perry Beauty Shop under the name of Mitchell's Beauty Shop No. 3.

MITCHELL'S BEAUTY SHOP NO. 3

David Eccles Bldg.

Ogden, Washington and 24th

Phone 760

IT WILL PAY YOU TO BURN

**KNIGHT SPRING
CANYON COAL**

OR

**ROYAL
COAL**



Long Burning Clean and Hot

Utah's Purest Coal

These Coals maintain clean, cheery warm homes at lowest cost.

Ask Your Good Friend The Coal Dealer

Knight Fuel Co.

Royal Coal Co.

General Offices 8th Floor Newhouse Bldg.

Salt Lake City, Utah

LEONARD E. ADAMS, General Sales Agent

L. D. S. GARMENTS, CUTLER VALUES

No. 68 Ribbed Lt. Wt. Cotton	\$.75
No. 74 Ribbed Lt. Wt. Fine Lisle	1.00
No. 64 Light Med. Wt. Bleached Double Back	1.19
No. 62 Med. Hvy. Wt. Bleached Double Back	1.29
No. 56 Hvy. Wt. Bleached Double Back.....	1.49
Super Non-Run Rayon Elbow and Knee Length.....	1.19

In ordering garments please state if for men or women, and if old or new styles are wanted, also state bust, height and weight of person. Marking 15c. Postage prepaid. Special—When you order three pairs of garments at one time we allow you a 15% discount on third pair only.

Cutler's
36 So Main



SALT LAKE CITY
UTAH

2080 ACRE STOCK RANCH

NEAR SODA SPRINGS, IDAHO

WITHOUT A DOLLAR AGAINST IT!

It is 3 miles from town with good churches and schools. There is a comfortable six-room house and the usual corrals and sheds. The ranch has 1500 acres of high-grade pasture—300 acres irrigated and sub-irrigated land with a dependable water supply, 250 acres dry farm land—and 1200 acres State land grazing leases. Will accept a small ranch if clear as first payment. If you want to make more money by running a bigger place, we can make you an equitable deal. Now is the time to lay your plans for the future. **WRITE**

St. Paul

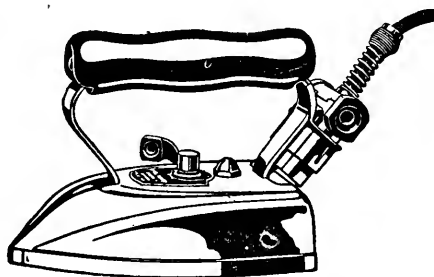
ERNEST O. BUHLER

Minnesota

The Greatest Iron Offer===

IN MANY YEARS

Price.....Only \$5.95



G. E. HOTPOINT FEATHER WEIGHT IRON

There has been an increased demand for an iron with more and quicker heat than the ordinary iron, so that speed could be maintained. There also has been an ever increasing demand for a lightweight, yet full-sized iron that would do the same work as the old heavy iron.

General Electric Hotpoint Feather Weight Iron SOLVES THESE PROBLEMS

Only 3 pounds in weight, yet full-sized, heats quickly, maintains heat. Equipped with Calrod unit, button-nooks, thumb-rest, heel rest, silver-gray handle, automatic temperature control giving choice of a dozen heats. The price with cord only \$5.95. To out of town customers we will prepay delivery charges.

Get the best iron ever offered at this low price, either for your own use, or as a gift for a friend.

Write, Phone or Call

MODERN ELECTRIC COMPANY

Electrical Dealers and Contractors

Wasatch 2307

42 South Main Street

Our Guarantee back of every Appliance we sell

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

OCTOBER, 1932

No. 10

CONTENTS

Francis Canyon	Frontispiece
October	Elsie E. Barrett 563
The Soul's Mainspring.....	Judge Nephi Jensen 565
Ideas.....	Harrison R. Merrill 570
The Sun Dance.....	Jane Bradford Terry 572
A Mother's Best Friend is Her Daughter.....	Elsie Chamberlain Carroll 573
Irrefutable Evidence.....	Orville S. Johnson 577
Twilight.....	Ida R. Alldredge 580
Indoor Garden	Maud Chegwiddden 581
Martha Hughes Cannon.....	John Henry Evans 584
Happenings.....	Annie Wells Cannon 589
Real Nerve	Afton Free Baird 590
An Autumn Picnic.....	Lucy Rose Middleton 592
Save the Wild Birds.....	J. H. Paul 595
Notes from the Field.....	601
Prohibition	606
Editorial—Progress	607
Social Hygiene	608
A Time-Keeper Needed.....	608
Lesson Department	609

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June, 29, 1918. Stamps should accompany manuscripts for their return.

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

Frost

LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

L. D. S. GARMENTS

FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|--|---|
| <p>No. 1 New style, ribbed lgt. wgt. Mercerized. An excellent Ladies' number .....\$1.00</p> <p>No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.10</p> <p>No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style 1.25</p> <p>No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 1.75</p> | <p>No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.. 2.75</p> <p>No. 6 Light weight garment, Ladies' new style. Silk Stripe .95</p> <p>No. 7 Light weight Spring and Autumn garment. Men only 1.00</p> <p>No. 8 Light weight silk for ladies only, new style only 1.00</p> <p>No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.50</p> |
|--|---|

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missionaries.

Our Jack Frost Blankets are made of Utah Wool and Utah Labor
Write for Prices

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

One-Half Block South of Temple Gates

28 Richards Street

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

- | | |
|---|--|
| <p>472 Lt. Wt. Cotton.....\$.75</p> <p>464 Fine Ribbed Cotton..... .95</p> <p>144 Spring Needle, Combed Cot..... 1.00</p> <p>208 Med. Wt. Cot. Ecru or White..... 1.35</p> <p>228 Med. Wt. Rayon Striped..... 1.35</p> <p>252 Med. Wt. Firm Knit Cot..... 1.45</p> <p>282 Fine Crepe, Ladies'..... 1.65</p> | <p>98 Special Rayon, Ladies'.....\$1.25</p> <p>306 Run Resisting Rayon..... 1.75</p> <p>752 Hvy. Cot. Db. Bk., Ecru or White 1.75</p> <p>904 Unbleached Cot. Extra Hvy..... 2.00</p> <p>1118 Med. Hvy. Wool & Cot., Mixed 3.00</p> <p>527 Ray. Plated Comb. Cot. Med. Wt. 2.00</p> |
|---|--|

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

DAY and NIGHT WATER HEATERS

SOLD BY

Sugar House Lumber & Hardware Co.

"If It Goes In The Building We Sell It"

Phone Hyland 555

M. O. ASHTON, Mgr.

*Have Bright, Glossy
Floors this New, Easy
Way, with*

**Bennett's
SELF-POLISHING
FLOOR WAX**



**Just Wipe It On — Leave It
Alone — and it Shines with a
Beautiful Lustre**

*Phone Wasatch 54 for a Free
Demonstration in Your Home*

**BENNETT GLASS &
PAINT CO.**

65 West First South

O. P. Skaggs System stores have made unusual preparations to take care of our friends and customers with all their fall, winter and holiday candies. The first shipment of fall candies is already in. Be sure to see our fine variety of bulk and box numbers. The quality and price will both appeal.

O. P. SKAGGS
Efficient Service
FOOD System STORES

"A Surety of Purity"

**Complete Suits for Men and Women—Children's Clothing a Specialty
Prompt and Careful Attention to Mail, Telephone and
Telegraph Orders**

Temple and Burial Clothes

Variety of Grades and Prices

GENERAL BOARD RELIEF SOCIETY

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286

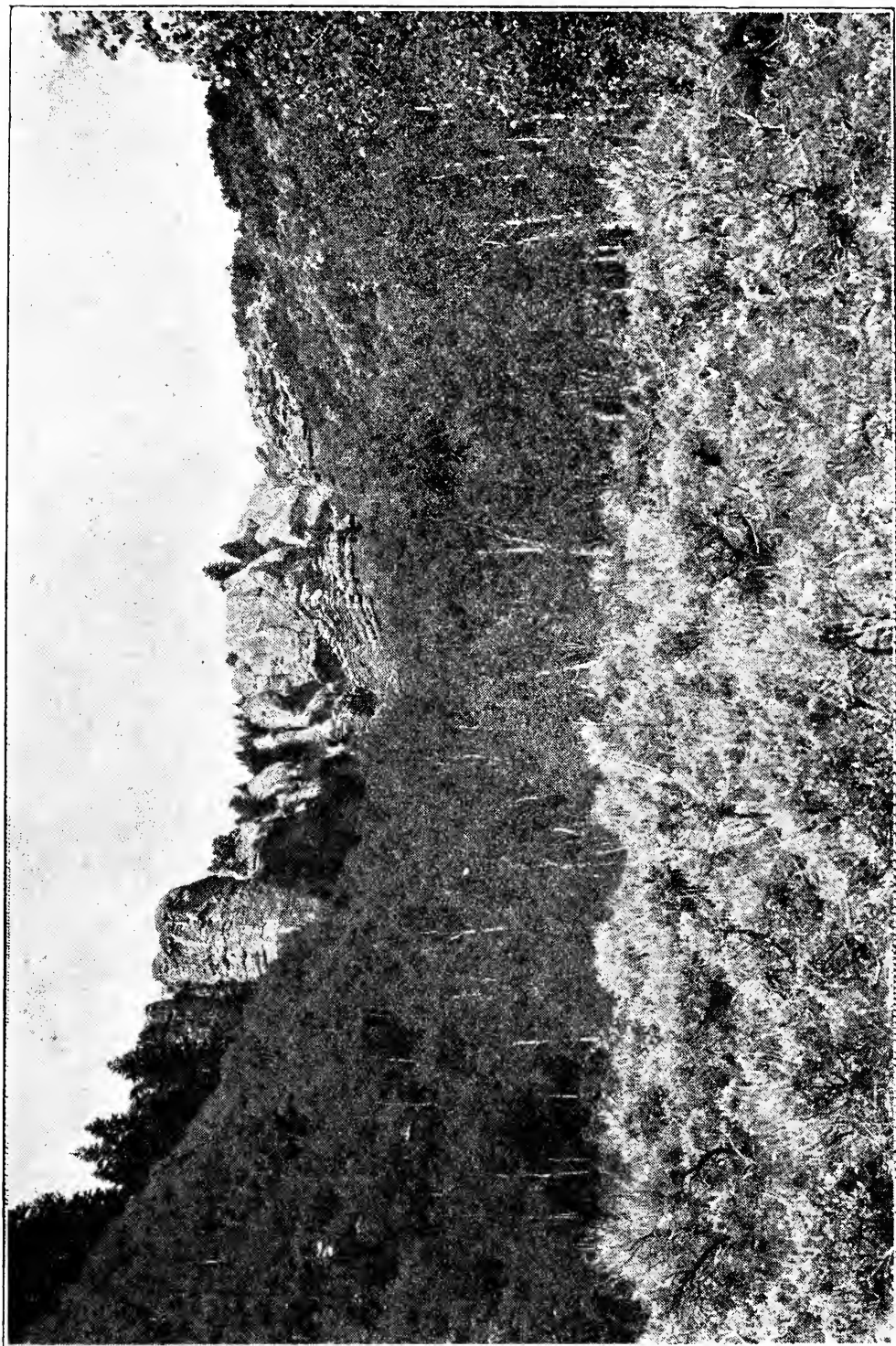
29 Bishop's Building

Salt Lake City, Utah

October

You have come again! *October*,
With your Harvest at our feet;
Red the cheek of peach and apple
- Dripping wet with honey sweet;
Gorgeous colors you are splashing
Down the lanes of rich perfumes,
All your efforts crowned with beauty,
Fields of wheat and garden blooms.
Mother Earth has reached perfection!
Left her treasures in your care,
Knowing well your joy in Harvest
Which your Sister month will share.
Though your brightness soon must wither
You foretell with pulsing breath
As your Beauties all in passing
Voice the cry "There is no death."

Elsie E. Barrett.



FRANCIS CANYON

Glen E. Perrins.

THE Relief Society Magazine

VOL. XIX

OCTOBER, 1932

No. 10

The Soul's Mainspring

By Judge Nephi Jensen

A RELIGIOUS teacher appeared before his class one morning, holding a watch in his hand. He commenced his lesson discussion by saying:

"I have here a little machine. It is round in shape and a little flat. It is called a watch. Something within it ticks constantly at definitely measured intervals. This ticking sound indicates that the machine is in operation. Something makes the watch go, as we say. What is it? It is not the case, nor the wheels, nor the dial, nor the hands on the dial."

"It is energy," interrupted a student.

"Exactly," assented the teacher. "Nothing moves without energy or power, but what furnishes the energy?"

"The main spring," responded a number of students in concert.

The main spring makes the watch go because there is energy or power in this fine coil of highly tempered steel.

There is something in the human soul comparable to this bundle of sensitive steel in the watch. It is the thing that motivates all our higher actions. What is it?

If you were to ask the man on the street what it is that moves him to

action, he would be apt to tell you it is desire. And if you were disinclined to accept his conclusion, he would very likely quote for you the familiar aphorism, "Desire is the main spring of action." This terse conclusion passes current as unassailable truth. But is the epigram true? Let us see. You desire Knowledge, because you are convinced that it will aid you in living a larger life. You desire skill because you are persuaded that it will equip you to do life's higher tasks. You desire wisdom because you believe it will enable you to live beautifully and nobly. In a word, you desire the things you believe are desirable.

Dr. Walter Goodnow Everett calls the "desires" that "push us onward," "will attitudes." He is not alone in thinking that the will is the soul's dominant impelling power. Philosophers, poets, and sages of every land and clime have held the same high conception of the will. Possibly no one has spoken more impressively of it than Ella Wheeler Wilcox:

"There is no chance, no destiny, no fate
Can circumvent or hinder or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is
great;

All things give way before it soon or late.

What obstacle can stay the mighty force

Of the sea seeking river in its course,
Or cause the ascending orb of day to wait?

"Each well born soul must win what it deserves

Let the fool prate of luck. The fortunate

Is he whose earnest purpose never swerves

Whose slightest action or inaction serves

The one great aim: Why, even death stands still

And waits an hour sometimes for such a will."

These are fine, strong words. They fairly throb with energy and power. But faith is the strength of the strongest of these strong words. The "firm resolve" is made "firm" by the belief that what is "resolved" can be accomplished. The driving power of the "determined soul" is the heart-stirring conviction that what has been "determined" must and ought to be done.

Froude, the eminent psychologist, gives the name "wish" to the basic impelling urge within us. He insists that we are driven in quest of things by an inner instinctive urge, or yearning akin to a wish. In part this conclusion is true of children, but as we merge into adulthood, there is blended with this "inner urge" an element of reason. The intelligent adult is not motivated entirely by instinct, but he is impelled by something akin to instinct. The dominant urge of the rational adult is faith.

What instinct is to the child, faith is to the adult. Charles Darwin recognized this close relationship between instinctive action and faith-inspired action. In his "Descent of Man," he says, "A belief constantly inculcated during the early years of

infancy, whilst the brain is impressionable appears to acquire almost the nature of an instinct; and the very essence of instinct is that it is followed independently of reason."

Faith is rationalized impulse. It is the unified self, thinking, feeling and willing in one concurrent sovereign act of the soul. When the reason weighs the evidence and becomes fully persuaded; and the feelings are aroused by the deep conclusions of the mind; and the will is impelled by these conclusions and the driving power of these intensified feelings to determine that the thing shall be done—we have the real act of faith. This act is the completest act of the completest self. Aye, it is the supreme act of the supreme soul.

A profound thinker said, "We cannot think of force apart from will." No phenomena can be fully explained without tracing all its causal connections back to an intelligent will. A rock falls from its place on the mountain. You explain it by saying, "It lost its equilibrium." The explanation is correct. But is it adequate? What caused it to lose its equilibrium? You say, "Disintegrating rock under it gave away." Again the answer is correct. But what caused the rock to disintegrate? You answer, "The forces of nature." But what is back of the forces of nature? Was there once a time when just inert matter and space existed and matter just commenced to move? Is it not a better explanation to say there has always been matter, energy and an intelligent will, motivated by an all-impelling faith?

Back of everything that moves, there is force; and back of force there is will; and back of will there is faith; and back of faith there is God.

"Faith is the moving cause of all action in all intelligent beings." Believing is the very breathing of the soul. Faith is the very life-spring of all personal energy. It is the very pulsating life of our imperishable spirits.

It is faith that distinguishes the man of robust energy from the passive person. Men of inaction are always men of shallow convictions; and men of action are always men of strong convictions.

All the strong words we use to describe a strong heart get their strength from the faith-idea in them. When we speak of someone having fortitude, we ascribe to him the firmness that comes from deep settled convictions. When we say someone is resolute, we mean that he is strongly persuaded of the worthiness of his intentions. When we say that someone is courageous, we mean that he has the fearlessness of undaunted assurance that he can conquer his foes. And when we ascribe to anyone heroism, the highest quality of moral excellence, we attribute to him faith's deathless integrity to truth and right.

All the men who have nobly aspired, resolutely struggled, and splendidly achieved, have been men of fate-defying faith. In industry the Rockefellers, the Carnegies, the Schwabs and the Fords have been impelled in their gigantic enterprises by hearts made strong by the strength of faith in great industrial possibilities. On the field of battle the Alexanders, the Napoleons, the Washingtons, the Grants and the Foches have been sent against the foe by a valor made bold by a death-defying faith that gives ribs of steel to the heart. In Parliaments and Senate Chambers the statesmen who have fought persistently and heroically for the rights of man, have

been fired with a heroic zeal, kindled by a living faith in the eternal righteousness of their cause. All the deeds that live in history, live because of the super-faith of the strong souls that wrought them.

But it is in the realm of moral and spiritual advancement that the motivating force of faith is raised to its highest power and excellence. The worthfulness of the attainment of moral and spiritual standards cannot be seen by ordinary men and women. The glitter and glamor of material things blind their eyes. The dalliance of the social swirl diverts their aspirations from the things that endure. The alluring call of sensual pleasure deadens the spirit to the deep enduring glories of the soul. Moreover, the moral leader must face the sneer of the cynic, the jeer of the ribald, the frown of the proud, the slander of the wicked, and the sword of the persecutor. No timid heart is equal to this eternal battle between truth and error. Only the heart that beats with the strength of a divine faith dare enter this deathless conflict.

The consecrated missionaries who have crossed land and sea to enlighten and uplift mankind have been moved by faith's fiery zeal. Sustained by this ever-burning flame, they have starved, suffered exposure, endured persecution and humiliation in their zealous struggle to raise mankind to a higher and nobler plane of living. Faith in God has been the very heart of the heroism of these self-sacrificing evangelists of light and truth.

The sturdy moral crusaders who have gone through flood and fire for their cherished ideals, have been sustained by faith's courage, that defies all opposition. They have been impelled to make their fearless onslaughts upon the forces of evil,

by the unshaken assurance that the God of eternal right was on their side. This all-mastering conviction, that nothing really matters but God's truth, is the very soul of the heroism, which has nerved martyrs to go untremblingly to the stake for their deathless ideals.

Fighting for righteousness always means foregoing the present pleasures and comforts, for the far off enduring glory. Only those who have the eyes of faith to see the distant goal of moral grandeur, have the heart to stand up for God and truth, in a vain and shallow world. It takes the valor of the faith of a Paul, of a Peter, of a Savanrolo, of a Joseph Smith, to make bold onslaughts upon venerated traditions, fashionable error, and hallowed hypocrisy.

"Without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." This conclusion of the apostle, is not a mere bit of dogma. It is the affirmation of a great fundamental truth. Without faith it is impossible to do anything of vital importance. The idea that faith is the basic urge to activity is especially true in our conduct towards God. The Creator is invisible. We cannot see Him with our natural eyes. All our thoughts and acts in relation to Him are inspired by faith's keen sense of His existence. We are drawn towards Him by the eternal pull of faith. Like magnetism that unerringly draws the needle towards the Northern star, so faith draws the soul towards God and truth. And by this inner dominant urge we are moved to conform our thoughts, aspirations and acts to the will of the Most High.

One of the finest examples of

strong-hearted action, in a situation calling for super-moral courage, is found in the account of Joseph Smith's incarceration in Liberty Jail. While held in this most unjust confinement within prison walls, he was surrounded one night, by a dissolute, drunken and depraved guard. These coarse, characterless men became half intoxicated, and a spirit of obscenity and profanity took possession of them. In their wicked gleefulness, their unholy lips poured out a continual stream of lewdness, boasts of corruption, mingled with brazen God-defying profanity. The prophet listened uncomplainingly for a while. Finally his sense of decency was completely outraged; and in chains he arose to the majesty of his super-human boldness, and in a voice of thunder shouted,

"Silence, ye fiends of the infernal pit!"

The drunken guards fairly quaked as they shivered before the towering majesty of the prophet; and cowering before him, they begged his pardon and slunk away.

In that ringing command there vibrates a soul-energy which has seldom been witnessed on this globe. There was the strength, power and majesty of God in that rebuke, for the heroic soul who uttered it was impelled by a certainty of his innate power and rectitude that makes all things give way before its all-commanding power.

The whole story of the rise and progress of Mormonism is one long narrative of sublime faith's struggle against insurmountable odds. The early votaries of this modern religious movement were compelled to face the most stubborn opposition and the fiercest persecution. Three times within a decade they were driven in a body from their homes and dispossessed of their property

at the point of mobocratic bayonets. But after each inhuman expatriation they arose in the marvelous strength of undaunted faith, and quietly commenced to lay the foundation of new homes, new institutions of learning, and new chapels and temples.

When they were expelled, some twenty thousand souls in a body, from Nauvoo, they were compelled to cross the dreary, forbidding American plains, to find refuge in the fastnesses of the Rocky Mountains. Their westward exodus is the most marvelous undertaking of its kind in the annals of the race. It entailed privation, hardship, suffering and danger. Food was scarce; many were poorly clad; their equipment was defective; and savages lurked in ambush along the way to threaten their peace and safety. But in spite of hunger, privation and discomfort, distress and danger, they had the stout-hearted faith to sing as they slowly trudged on their way:

“And should we die before our journey’s
through,
Happy day! all is well!
We then are free from toil and sorrow
too;
With the just we shall dwell.
But if our lives are spared again
To see the Saints their rest obtain,
O how we’ll make this chorus swell—
All is well! All is well!”

These are faith-fretted lines of transcendent beauty and power. Every word throbs with absolute assurance of the life that has no end.

Every syllable pulsates with an unconquerable hope of the deathless life beyond the grave.

This stirring song of faith, hope and courage has reverberated down through the years and made thousands of hearts beat stronger than human hearts have ever beaten since the Master of faith spoke at Lazarus’ tomb and conquered death.

These modern pilgrims were the legatees of the faith of him who possessed an all-commanding power. The return of this robust faith marked the beginning of a new era of transcendent spiritual glory. The power of this new-old faith furnishes convincing confirmation of the divine promise that the gospel restoration should cause “faith” to “increase in the world.” This solemn decree of the Most High has been verified. Faith has “increased in the world.”

The coming of the Book of Mormon, and other modern revelations has given to mankind new and convincing evidences of the divinity of Jesus Christ, the efficacy of his sacrificial death, and the reality of his triumph over the grave. These doubt-dispelling witnesses for God and immortality have quickened the heart beats of hundreds of thousands of devout men and women, and given them the certain assurance of immortality and eternal life to face grim death with a serene smile upon their lips, and the lark-song of hope in their souls.



Ideas

By Harrison R. Merrill

BEFORE I proceed far upon this theme I must explain just what an idea—to me—really is, and that is a difficult feat. Because, that, in itself, is an idea.

An idea is a fertilized germ-cell of the spirit. This cell, floating into the mind upon the wings of the senses, or upon that invisible spirit of the air which is beyond the senses, grows, hatches, and finally feathers out—the feathers being words—and takes wing through speech, through the written word, or through the actions of the one in whose brain the cell lodged.

We “take” ideas very much as we take measles or mumps. We stroll into the presence of a new experience, or even into the presence of an old experience which, by some twist of circumstances, attains to new significance. This new experience or this old experience with a new significance is radio-active. It, or they, sends out energy or “germs” if we are to hold to our figure. These germs may not be noticed at first. They may be of the sort which incubate and reach full strength in five minutes or five years.

Some people, for various reasons, are immune to ideas. The disease will not “take” in their case. They go calmly about their business never suspecting that a million spiritual germs of ideas have been lodged in their brains. I am not saying that such people are not happy. They may be the happiest kind, but they never start revolutions or assassinate the President or invest a new incandescent light or any of the other thousand and one things that people

down with a bad case of “ideas” are likely to do.

Some people are not immune. They come down easily and quickly. They, however, are not among the happiest people, as I see it. They take so many ideas into the system that they skip from one to another without making any of them bear fruit. Or if a screw gets loose somewhere they are likely to get distorted ideas which will tear them—mentally—apart.

And then there are people who are carriers. They take the disease, perhaps, get over it and go on about their business, but with the old idea still in their minds. They cease to follow it, but they drop hints along the way; they sow seeds which take root in other people’s minds. They become accessories before the fact, as it were.

There are some strong, virile, steady people who resist ideas, but who, when they once come down, are violently attacked. These people become single-minded—single-eyed. They are the Lincoln’s who will hang on for years; the Grant’s who will “fight it out on this line if it takes all summer;” the Darwin’s who will sail strange seas, climb impregnable mountains to prove their idea; the Paul’s who will hang on even though the headman’s axe does its work.

Fortunately, ideas may be of many kinds. A chap may get an idea which will work out into a beautiful poem, or into a ridiculous article like this, or into “non-skid” soap, or a new type of silk cloth. Or, on the other hand, he may get one that will

wreck a building, blow up a ship, erect a sky-scraper, build a bridge across the Hudson River, or bore a tunnel under it.

When we speak loosely we exclaim over some trivial thing, "I have an idea!" Of course, when we talk like that, we are usually mistaken. We mean that we have suddenly revamped or grabbed out of the trash pile in our memory an old idea, perhaps somebody else's idea that has been slumbering there for months or years. Ideas are such uncommon things that men and women—millions of them, yes, billions of them—live and die without ever having had one that they could justly call their own. The world is so full of old ideas now that when somebody actually gets a new one, we call him a genius or an inventor or a saint or something. We honor men with ideas.

Emerson—or was it Emerson—was trying to say something about ideas when he made that now very worn statement about the chap who could build a new mouse trap. No better proof of the truth of his statement can be found than in the fact that in my short lifetime I have heard Emerson's statement—provided it was Emerson's—quoted a million times, more or less—I suspect less, for a million is a great many times.

The person who gets a new idea—one of his own—or even makes a new one up out of a lot of others—is a creator.

Ideas are sometimes very distressing. They sometimes take people through flood and fire, as witness Noah and Joan of Arc. For that reason, some people make it a practice to avoid places where ideas are prevalent. They would rather sit at home and knit or stand on the corner of the street and smoke. By the way,

I'm always surprised when a man who smokes really captures an idea, for smoking is designed especially as an anti-toxin for ideas. A mind floating around on the seductive wings of nicotine has a film around it which prevents any but sharp-pointed ideas from finding lodgment, I fancy.

Fortunately, ideas are like the electrical waves which are saddled by means of the radio and made to carry the human voice. They are intangible to glass or steel or stone walls. A person sitting at home admiring a sunset through a glass window may "take down" with something virulent as witness Bourdillion and his "Night has a Thousand Eyes." He got an idea which is likely to make him live in our hearts forever.

People who like ideas are always seeking that country where they are prevalent, and that country is not often the same for any two people. One finds them thick along the sea shore—John Masefield, for instance; others in the orchard among the trees and grass—as did Edna St. Vincent Millay. Emerson picked them from bushes and breezes; Holmes from tea cups; Whitman from people. Edison, Steinmetz, Einstein gathered them in arm loads from the laboratory; Abraham, Galileo, and Jeans, from the stars.

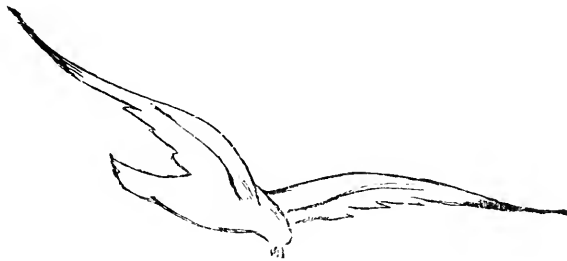
Since ideas must eventually become tangible through words, I am expecting English speaking people to get more than any other people and to do more with them. The English language is the broadest, the most complete, possessed of words with the most delicate meanings of any of the languages. In fact, it is a language made from many others; therefore, the man who thinks in English can think more accurately,

can clothe his ideas—or should I say feather his ideas—more handsomely than any other. This is an aside. (That is the best reason I can think of why English should become the universal language. We are bound to have one now with our radios and talkies, and so why not select that language which has developed farthest. He who talks about Esperanto, or any other manufactured language has a bad, indeed, an impossible idea.)

In conclusion, then: Ideas are im-

pacts from the original sources of things—from the spiritual world I'd say—which lodge in human minds, incubate, hatch, and feather out into soaring birds ranging from a four-lined stanza to an invention which has the world in its grasp like radio. Ideas are precious things; they should be sought after and fostered when found, and then nursed into full growth.

Now that's my idea. What is yours?



The Sun Dance

By Jane Bradford Terry

On the Indian reservation
Where the land is clad in sagebrush,
When the sun shone warm in summer,
Redmen built a large enclosure
Made of boughs and poles and willows.
In the center of the circle
Stood a pole securely planted,
On the pole a head of bison
To remind the dusky Redmen
How their fathers lived and hunted.

All around inside the circle
Dressed in gaily-colored blankets—
Bare their arms and feet and bosoms,
Symbols painted on their bodies—
Stood the Redmen watching closely
For the signal of the Sun Dance.

Forward, backward, danced the Red-
men,
Waving fans of eagle feathers,
Blowing whistles, shrill and bird-like,
Whistles made from bones of eagles.
Forward, backward, danced the Red-
men,
To the beating of the tom-tom,
To the sound of women singing.

Danced until they fell exhausted,
Rested till renewed and strengthened.
Heard the speeches of their leaders,
Speeches filled with hope and courage,
Words of honor, love and kindness.
Heard the prayers for their recovery
That the misery, pain and sickness
From their bodies might be driven.

Dancing, praying, resting, fasting,
Through the warmth and heat of day-
time
Through the darkness of the night-time
Till three days had dawned and faded.

When again the sun had risen.
And the darkness had departed,
Faint and weak—yet ever hopeful,
Facing eastward, toward the sunrise
Firm they stood, the sun saluting,
Claiming blessings for their people
Ere they took their journey homeward.

(The significance of this dance was explained by Thomas Bosgrove, an Indian who read this poem with the comment, "You understand the heart of the Indian.")

A Mother's Best Friend is Her Daughter

By Elsie Chamberlain Carroll

YOU know, girls, I'm really a lot older than Mother." The magazine I had been trying to read dropped into my lap and I gave my full attention to the conversation on the other side of the hedge that had for some time been competing with my magazine.

"Well, you needn't laugh," the voice of eighteen-year-old Louise Dunford continued. "I honestly am. Mother's a dear, as you all know, but she's totally ignorant about ever so many things she ought to know about, and I just have to watch her all the time about a lot of things. For instance the way she dresses."

"Well, what do you know about that?" piped up a voice I recognized as Madge Newman's. "I have the very same trouble with my mother. Do you know she was all ready to go to that swell, formal reception Mrs. Blank gave last week for the senator's wife, without a sign of a hat or a glove. Because it was warm, she thought she would just take a parasol and run over—about like she'd run into your mother's kitchen some morning, Doris."

"Well, did she *have* a hat and gloves to wear?" asked Betty Morley. "If she were like Mom, and if you were as thoughtless and selfish as I usually am, she'd have to borrow a hat and gloves from you. Every once in a while I come to, and see myself and Mom as others must see us, and I blush all over. Why, she's always wanting me to have pretty new things, and she's willing to go without year in and year out just so I can look nice. Really it's a serious fault she has."

"I guess they are all alike," put in Cally Daynes. "My mother never buys a new rag for herself until Blanche and I insist upon it. She doesn't seem to have any idea at all of what it means to Dad and us children to have her look fresh and pretty. Really, I feel just as Louise does," Cally continued with a sigh. "We are a lot older than our mothers, and it's an awful responsibility."

I smiled a bit wryly from behind the screen of hedge that hid me. I knew that there is more truth than we middle aged mothers would like to admit in the statements I had just heard.

Our young daughters *are* a lot older than we are in many modern experiences, and they *do* have a weight of responsibility in trying to keep us up-to-date.

But isn't it wonderful that they want to keep us up-to-date? Shouldn't we appreciate it that they want to draw us into their world, that they want us to look "fresh and pretty," and to be their pals! And I thought to myself that it is too bad that we often make it so hard for them.

The phrase, "A girl's best friend is her mother," will of course, remain true as long as there are mothers and daughters. But might we not with equal truth shift the meaning and say, "A mother's best friend is her daughter?"

Most assuredly if we mothers of today wish to keep in the march of modern times, if we wish to keep our minds and hearts and eyes open to the changes that are sweeping upon us with bewildering rapidity,

if we wish to prevent being set upon the shelf as "has beens" by the present aggressive and progressive generation, we can do no better than to cultivate the companionship of our daughters.

I remember how shocked an elderly lady was recently to hear a young relative call her mother by her given name!

"Why, you ought to be ashamed of yourself," she scolded, "speaking to your mother like that!" And turning to the mother she asked, "Do you allow her to speak to you in that disrespectful way?" Before the mother could answer the daughter took up the challenge. "It's not disrespectful, Aunty. It's—it's—" and what she added was one of the sweetest tributes I have ever heard given to a mother. "Why, I call her Molly because she's more than just my mother, she's—my chum!"

Of course "Aunty" was not convinced, and argued that the mother should insist upon proper respect and that she didn't know what the world was coming to.

But it is the real attitude between parents and children that matters; not a set of artificial formulas.

As was suggested in the beginning of this article, one contribution daughters can make to their mothers, if the mothers will permit it, is helping the mothers to dress attractively. In every normal family, the father and children are proud and happy when the mother looks well dressed and well-groomed. The daughters have the freshness and beauty of youth. They do not need beautiful clothes to make them attractive. It is the mother's wardrobe that needs the larger share of the clothing allowance in the family budget. The daughter can also be a real friend in the matter of the personal appearance of the mother, by giving

encouragement and advice regarding the most becoming way to fix the hair and helping her to feel that it is not a waste of time or money to give some care to her skin.

Another friendly service many daughters are giving to their mothers is helping them to keep in touch with modern trends in music, art and literature.

One mother told me that she had always loved classical music, and that when jazz first became prevalent, she felt that she could not endure it to have such music played and sung in her home. She would not permit the purchase of jazz records for the phonograph; she would not allow her children to play jazz on the piano; for a long time she would not have a radio because she knew it would bring jazz into the home.

Finally, she awoke to the realization that her daughters were spending their evenings at the homes of their friends; that they were not bringing their companions with them as they used to do. Her daughter convinced her that if she was going to keep the intimate relations with her children that she wanted above anything else in the world to keep, that she could not shut the things of modern life away from her. She confesses now that while she still loves classical music as much as ever, that there are certain times when she enjoys a good piece of jazz as much as her children do.

Another woman said to me one day, "You know, I never used to read funny papers. I thought it beneath my dignity to waste my time with such nonsense. Finally, I noticed that the children were constantly alluding to things with which I was not familiar. I would expose my ignorance, and would be informed that the things they were

talking about had been in the funny papers. One day my little girl said, "Mama, I wish you would read the funnies. I don't like you to be so far behind the rest of us." I acquired the habit in order that I might be conversant with my own children, and it has helped me to cultivate a neglected sense of humor which is very necessary in life.

Perhaps one of the greatest helps we can receive from our daughters, is a new attitude toward the matter of sex. The old idea that every reference to sex should be tabooed is hard to overcome. It is difficult for the older generation to become accustomed to the freedom and frankness of the present day. Probably there is too much freedom and frankness. I am not saying that there isn't. The pendulum usually swings from one extreme to the other. But I doubt if the present generation is less morally sound than previous generations, even though the life of today is much more complex than life has ever been before. Modern standards are not necessarily lower than old standards; they are different, that is all, and it is always difficult for one generation to adjust to the succeeding generation.

A modern essay humorously plays upon the difference between the old and the new attitudes toward sex. The title is "What Children Should Teach Their Parents About Sex," and it at least suggests that there is a new attitude toward this subject that fathers and mothers should try to understand, before they condemn.

Why should we be shocked at the frankness of our children about this most fundamental and important aspect of life? Isn't their free, frank way of looking at it and discussing it more healthful than the hushed, secretive, shame-faced manner with

which the subject used to be treated? Huxley once said, in deploring the fact that information concerning the creative function of the human body was always kept beneath a shroud of mystery, "If the people of another planet should judge this race by our physiology texts, they would think we are sexless creatures."

Twenty-five years ago prospective motherhood was regarded as something to be hidden, to be talked about only in whispers and with blushing faces. Because a woman was soon to be crowned with God's greatest gift, she must keep herself in seclusion as much as possible. Whenever she did go about upon the streets or in public places, she realized that she was the object of curious glances and perhaps coarse jests. No matter how her own soul exulted over the knowledge that a little heart was beating beneath her own, she must keep all preparations for the glorious event of birth in surreptitious secretiveness. If anyone surprised her at the happy task of making dainty little garments, the work must be guiltily hidden away as if some shame were attached to it.

How differently these daughters for whom we made ready in that manner, prepare for the coming of their babies! The great event is heralded with pride. All the members of the family share the happy expectation, and enjoy the preparations.

Not long ago I was visiting a friend when her young married daughter rushed in upon us. Her arms were full of parcels and her cheeks were pink—with health and happiness, not with shame.

"Oh, I just can't wait to show you all the darling things I got," she cried as she began to undo parcels. "I'm so thrilled I can't wait to get started at sewing. Isn't

this blanket cunning? Jimmy helped me pick it out, and this sweater too. He has good taste in everything."

Her mother looked at me and smiled. Both our cheeks were slightly burning. It is as hard to change habitual attitudes as habitual actions.

"Can you imagine," my friend said to me, "one of your former admirers helping pick out the layette for your first baby?"

"Why, what's wrong with that?" the daughter asked in surprise. "Jimmy is just like a brother to Ned and me both. What's wrong about his being interested in our baby?"

And try as I would, I couldn't say that anything was wrong, even though I knew I was shocked at the idea.

I was in another home not long ago where the stork was expected any hour. A group of friends of the soon-to-be father and mother came to see how they were feeling. Some of the group were married, others were not, but they spent the evening chatting about the coming event with as little embarrassment as if they had been talking about the weather. There was, however, something beautiful and dignified in the enthusiasm and candor with which they discussed the subject, though there was no trace of shame.

And so our daughters can teach us to put aside our prudishness and false modesty, and look at the facts of life squarely and with proper respect for their significance.

Indeed, there are many things a

mother may learn from her daughter; many ways in which she may be benefited by her friendship. Perhaps one of the most valuable things she can learn, is to give this daughter-friend the same respect and consideration she has for her other friends. It will help her to realize that her daughter is an individual quite distinct from herself and that she has her own life to live, and that she has a right to live it in her own way. By cultivating her daughter's friendship, and gaining an insight into modern life through her daughter's view-point, the mother will realize that it would be unnatural and unjust to expect her daughter to live by the same codes and standards that guided her own life; for life is constantly changing. What it demands today, is different from what it demanded yesterday.

No, we cannot live our daughters' lives for them, but we can at least refrain from meddling, and allow them to live their own lives in the best way possible.

I do not want to be misunderstood. I do not under-estimate the value of a mother's advice and guidance to her daughter. As I said in the beginning, as long as there are mothers and daughters, the daughter's best friend will be her mother, but the benefit is not all on one side. It is equally true that a mother can be helped also. Her whole life can be enriched and made more happy and satisfying to herself and others through the cultivation of the friendship of her daughter.



Irrefutable Evidence

By Orville S. Johnson

BESSIE GILMORE, seated upon the grassy bank of Willow Creek, looked up expectantly at the sound of approaching footsteps. The expression in her great dark eyes was eager, but mixed with trouble. She was far from certain just how Jerry Cammeron was going to react to what she had to say to him.

Jerry rounded the abrupt bend in the trail along the bank and came suddenly into view at the opposite edge of the tiny glade. At sight of Bessie he lengthened his stride.

"Beat me, didn't you?" he called out joyously. "Had no idea you thought so much of me."

She blushed, enhancing her rich coloring. "You more than likely will still have no idea of how much I think of you when we have finished our talk," she said solemnly. "I'm afraid you're going to be terribly shocked."

"Reckon I can stand it," was his ready retort. "I've been shocking corn all morning." He dropped upon the grass beside her.

She smiled and then immediately sobered. "You remember those two 'Mormon' boys who stopped for a few days at our place last spring?"

His face clouded heavily. His lips snapped into a thin, straight line. "You bet I do," he glowered. "If they'd stayed much longer, that infamous sect would have been minus two full sized members."

"What makes you feel that way, Jerry?" she said quietly.

"Heard pretty much all about them while I was at law school. They're no good. If your daddy

wasn't such a fanatic over religion he could have seen it."

"Why wouldn't I see it, Jerry?"

Too kind hearted. You'd be good to anybody. Even me."

"Not even you, Jerry, especially you. It's because I feel the way I do about you that I have to talk about this thing. Don't be cross, Jerry. It'll be over in a moment. All over. Did you ever talk to a—~~a~~ Mormon?" There was a pleading sweetness about her that was soothing.

"No," he said shortly. "When I have time to talk I prefer you or somebody like Judge Harston."

"Judge Harston," she replied smiling. "He is interesting. He remembers Paul Revere, and Washington." She sobered again.

"I just received a letter, Jerry, from one of those Mormon boys who stayed with us. Joseph Smith and his brother Hyrum were recently killed by a mob while being held in jail at Carthage." She stopped, puzzled by the peculiar expression of satisfaction that had crossed his face.

"That ends that episode," he said. "Some of the professors said it wouldn't last long, but most of them figured it would develop into something really dangerous. A man with several thousand followers believing he has seen an angel can have a great effect on the weaker minded people of a nation. I'm glad it's over with. Was that what you wanted to tell me?" He was plainly relieved.

"Partly," she said. "The rest is harder. What makes you think the Mormon question is solved, Jerry?"

He was astonished at her blind-

ness. "Isn't their leader dead?" he demanded. "Who is there left to bamboozle them about God and angels bringing gold plates? They'll soon come to their senses, now."

"You think Joseph Smith was the only one who saw those things?" she queried.

"Oh, he hired witnesses, but they won't stand up long now that their paymaster is gone. Let's talk about something else besides fools and their follies. About court tomorrow, for instance. I've some interesting cases coming up for trial. Bring your father and enjoy yourselves. There's going to be some good comedy."

She drew in a deep breath. The light of determination in her eyes carried her over her river of fear. "Jerry," she said evenly, "what would you do if you learned I was a Mormon?"

He stared in open astonishment for a moment and then laughed softly. "Killed you, a week ago," he murmured, "but I'll let you outlive it, now. Let's go, little Mormon. I've work to do."

At the gate of her home she faced him once more. "Dad and I are both Mormons at heart, Jerry," she said softly. "We always will be. You'd better begin to adjust yourself to forgetting me."

He only laughed tenderly and kissed her. "Good night, sweetheart," he whispered tenderly.

An hour later he was back aglow with excitement. He came into the parlor where Bessie and her father were reading a chapter from the Book of Mormon before retiring. Bessie had laid the book down when she went to answer his knock. He saw it there upon the table and picked it up.

"I'm going to have use for this

tomorrow," he said. "May I borrow it?"

"I want you both there. This question of Mormonism is going to be exploded and the particles scattered so far apart that no two will ever meet again. I've just learned something that's going to make tomorrow one of the biggest days in my life. You'll come, won't you?"

They assured him they would.

When they arrived in front of the courthouse the next morning, it wasn't yet time for the session to begin. An unusually large crowd was gathered under the trees, talking and laughing. Jerry stepped out of the larger group and beckoned Bessie and her father.

"This'll be the place where the fun begins," he said, and a wag added, "and ends, too. He'll never have the grit to go inside after you get through with him here."

"Here he comes," someone said with hushed glee, and Bessie turned to see an extremely tall, well proportioned man coming up the walk. As he came nearer, she became conscious of a certain dignity and confidence about him that were admirable. He was a handsome man with greying temples that made him seem distinguished. His brows were not shaggy, but heavy, and from under them a pair of kindly, penetrating eyes looked forth questioningly as Jerry stepped forth to meet him.

"Mr. Cowdery?" Jerry questioned.

The stranger nodded. "Yes." His voice was pleasingly deep.

The two immediately became the center of a crowding group, struggling to miss nothing of the coming spectacle. Jerry held up the copy of The Book of Mormon he had borrowed from Bessie and her father the night before.

"Do you recognize this book, Mr.

Cowdery?" Jerry asked in an exaggerated officious tone.

Cowdery seemed to recognize that he had run into a trap of some sort, but showed neither worry nor fear. "I do," he said shortly.

"I see your name attached to it," Jerry continued. "I take it from that that you know something about it. If you believe this book to be true, why are you away up here in Michigan?"

Oliver Cowdery straightened and gave Jerry the benefit of a steely glare. "I'm here in the interests of one of my clients."

"And do you actually believe this book?" Jerry demanded.

A great light burst full into Bessie's mind. Jerry was doing this for her. He was going to prove to her that with the prophet dead, there was nothing left to Mormonism. He had recognized what had seemed a heaven sent opportunity, and had seized it avidly. It hadn't struck him as unfair to Oliver Cowdery, or to her. Oliver Cowdery was an apostate with a grudge. He was a man with every reason to hit back at the church if he got a good chance. Jerry hadn't thought of all this. He had thought only of proving the emptiness of Mormon doctrine.

It was tragic for Cowdery. He was faced with loss from every direction. If he ignored the question he would be hooted and jeered and maybe mobbed. If he answered it in the affirmative his case would be hopeless. He aligned himself with a hated sect. If he denied it, he would be shown up for a man whose word was worthless, and as such, unfit for the bar. It was a breathless moment for everybody.

The steely glare in Cowdery's eyes seemed to grow softer. Lines of sorrowful memories gathered about his mouth. He seemed to

have taken himself apart from the gaping crowd.

Jerry repeated his question. "Do you, Mr. Cowdery, believe what is written in this book?"

"No, sir!" the words popped like a pistol shot. A great gasp went up from a hundred throats at the same time.

Jerry grinned triumphantly. "I didn't think so," he said, "but you state here that you believe it, and your signature is attached hereto. Not only that but you state that you saw an angel who showed you the plates from which this book is purported to have been translated. Now which time did you tell the truth, then or now?"

There was not the slightest hesitancy about Cowdery's reply. His words rang with sincerity and truth. "My name is attached to that book because what I there said is true. I did see an angel. He did show me those plates. I know I saw these things, and belief has nothing to do with it, knowing as I do that it is true."

Awe hushed every sound. Tears gathered in Bessie's eyes. This was the thing Jerry and others hadn't counted upon. Pure sacrifice. The man had had nothing to gain by his testimony, had in fact plenty of reason to refute the book in question, but he had held true under fire.

The crowd was breaking up. Stunned with astonishment, Jerry turned and walked slowly up the courthouse steps to defeat.

Late that night, a group of four were gathered about the big table in the parlor at the Gilmores'. Oliver Cowdery was speaking in a queer strained voice that reminded one of tears that couldn't be shed. Jerry and Bessie and her father were hanging breathlessly upon those words.

"With my own hand," he was saying, "I wrote that book, most of it at least, as it fell from the lips of a prophet of God. If you'll read it prayerfully you cannot avoid knowing it is filled with great truths any more than Joseph Smith or I could. Some day, after I have paid the 'uttermost farthing,' God will pour a soothing balm over my smarting soul, and I shall be taken back into the fold. Humbled and crushed, but taken back."

He drew himself suddenly together and became again the dignified lawyer for a moment as he arose from his chair. And then just as suddenly he softened again and

stretched forth his hands to touch the heads of Bessie and Jerry.

"God bless your two young hearts," he murmured in benediction, "and keep them tender toward your fellowmen by a testimony of the divinity of that book for which prophets have died. The truth that speaks now from the dust."

When they looked up the door had closed behind him, but there still remained that sweet influence which had at one time made so powerful a thing of his personality.

Jerry reached over and picked up the Book of Mormon and reverently opened it. "And so ends the biggest day of my life," he said softly. "Let's read a chapter together."

Twilight

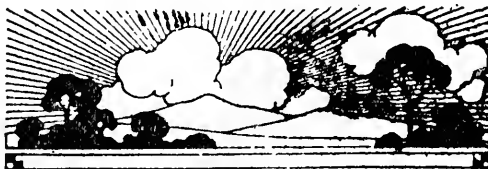
By Ida R. Alldredge

The sunset glow fades quickly in the west;
Bells tinkle as the herd comes home to rest
And slowly down the path they wend their way
Ere evening shadows shroud the light of day.

The poplar and the weeping willow trees
Sigh gently in the balmy summer breeze;
The fragrant apple blossoms scent the air
And falling water wafts sweet music everywhere.

One lone star twinkles in the vaulted sky
As it resumes its vigil up on high—
Another, then another 'till anon
Yon canopy is studded, day is gone.

The aura of the lilac lends a mystic spell
As shadows lengthen over hill and dell
And twilight slowly shuts from us the light
Enfolding all the world in arms of night.



Indoor Gardens

By Maud Chegwidden

ISN'T it a charming thing, when snow covers the ground outside and winter holds all the trees and perennials in his icy grip, to see a sunny window filled with gayly blooming plants, or with specimens noted for their variegated foliage? I really think that the window garden in winter gives us more pleasure, proportionately, than a whole garden filled with blooming annuals and perennials in the summer. And of course the window garden is the only means some folks have of satisfying their love of growing things, in these days of the cliff dwellers, or apartment house residents.

It is at this time, however, that most of our pot plants begin to look rather discouraged and sad. They are suffering, usually, from the exigencies of modern life, with its over-heated homes filled with dry air. The atmosphere in many houses is as arid as that of the Sahara desert, and of course plants cannot thrive. Then again, often the available plant food in the soil has been used up and the plant is either standing still or actually losing ground.

If you live with furnace heat, your plants are almost certain to be suffering for lack of moisture in the air. Ferns especially cannot endure dry air. Purchase a fine spray from the nursery store, and at least once a week spray the plants with water which is the same temperature as the room. Never use icy water from the faucet, either to spray plants or to water them. If water stands in the room for a few hours, it will be the correct temperature.

A pan of water should stand near plants in such a home, so that evaporation is constantly taking place. Paper-white lily bulbs growing in water, or a little dish garden with carrot tops growing in water, will serve two purposes, being both beautiful and useful. An aquarium, with goldfish and water plants, is even better.

If your plants have been in the same pots of earth for more than a year, it is almost certain that the nitrogen, phosphorus and potash, which are the three main items of plant food, have been exhausted. Naturally you will be unable to re-pot the plants now, with no new soil available, so a balanced plant food must be given. Stim-U-Plant tablets are easy to use and very good, and Vigoro also is a chemical fertilizer of great value. These give immediate results. For slower use there is bone meal, an excellent fertilizer which is safe in the hands of a rank amateur, since one cannot burn the plants by an overdose—which is easily done when the enthusiastic home gardener feeds her plants not wisely, but too well!

Always use a purchased fertilizer exactly according to the printed directions. I once killed a whole window full of plants because I had some ammonium sulphate around the house in a paper bag, and wanted to be rid of it. I mixed an extra strong dose, gave it to the poor defenseless plants, and then felt like a murderer when I saw the poor withered creatures, a few days later. They never recovered.

Plants breathe through their

leaves, by means of tiny mouths called stomata. These minute openings may very easily become choked with dust and often house plants are suffering terribly for no other reason than that they need their faces, ears and necks washed! Dampen a sponge or soft piece of cloth, and cleanse each leaf carefully, once a week.

The method of watering house plants is a frequent stumbling block. Some plants are kept constantly wet, with their feet in a saucer of water at all times, and again some plants are allowed to get dry and hard before another drink is given them. The happy medium, of course, is the correct thing. It is impossible to say that plants should be watered once a day or twice a week, since the air in every home is at a different temperature. Most plants need constant slight moisture. The soil should feel moist to the touch, not wet, and water should never, never be allowed to stand in the saucer. If the earth in your pots is one inch below the rim of the pot, as it should be, there is space for a good drink of water. If any runs through to the saucer, pour it away.

A south window is the ideal place for an indoor garden, although the eastern exposure is also fine. However, there are many plants which thrive in a north window, or under deep overhanging eaves where sun never penetrates. As a general rule the flowering plants require all the sun they can get. Sometimes windows allow alarmingly cold draughts to strike through to the plants, and this is much to be deplored, for plants are never happy with cold currents of air blowing over them. On nights when the temperature is near freezing, either pull down the blind behind the plants, or put sev-

eral thicknesses of newspaper inside the glass.

It is safe to say that the geranium is the most popular flowering plant for American homes, just as the Boston fern is the favorite foliage plant. The geranium, strictly speaking, is not a geranium but a pelargonium, but as everyone sticks to the wrong name, we may as well do the same. I am asked so many times: "How can I make my geraniums bloom?" A great many home gardeners place their geraniums out in the porch boxes or baskets in summer, where they bloom with abandon, and then expect the same plants to bloom all winter. No plant can bloom constantly, any more than a human being can keep awake all day and all night too. Plants must rest, just as we must. If the geranium has bloomed during the summer it must cease blooming during the winter months, to get energy for its period of bloom the next summer.

This is the way I manage to have geraniums in bloom both winter and summer. My plants help to fill two long boxes on the porch in summer, where they bloom very nicely. In July or August I take slips of each geranium, and root them in a glass of water placed in the dining room window, which faces south. They might be rooted in sand, either. I plant these slips when the root system is well started, and by the time the outside plants have been frost-killed, I have buds on the new geraniums. It is these new starts which bloom all winter.

Geraniums like to be rather on the dry side with regard to water, and a small pot will force more bloom; when the geraniums are in a too large pot they run all to leaves.

Next to geraniums, the finest and most easily grown flowering plants are the begonias, which produce

their pretty flowers of white, pink or red almost continuously. Some of the begonias have no stems, the leaves springing directly from the root stock, and the flower stems also arise straight from the soil. Then again there are begonias which are grown solely for their foliage, and very beautiful and finely colored this is. One may start a collection of begonias with great pleasure, for there are scores of varieties. The beefsteak begonia (*begonia sanguinea*), with its rounded, leathery leaves dark red beneath, will thrive in a north window, quite sunless.

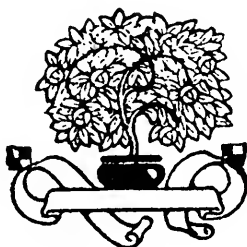
The fuchsia is one of the daintiest flowering plants we have, and should be in every window garden. Its lovely bright green, pointed leaves are only superseded in beauty by the drooping flowers, so fittingly called "my lady's eardrops." The four petals and the long calyx-tube differ in color, and may be white, cream, pink, purple, or cerise. Extending from the drooping calyx-tube is the still longer stigma and the eight stamens. A plant in full bloom is a thing of beauty indeed. The fuchsia also thrives in a north window. It is rather prone to attacks of the green aphid, which may easily be remedied by spraying with Black Leaf 40, mixed one teaspoonful to the gallon of water.

I wonder how many of our readers grow the English ivy as a house plant? It is one of my favorites, and will endure worse conditions than any other plant I know. It thrives better in the shade than the

sun, and will forgive you if you forget to water it, and will grow where gas is present, which many plants refuse to do. English ivy may be trained up ladders, around wire globes and semi-circles, or around a window. Its dark green, handsome leaves should be washed weekly for best results.

One of the daintiest of house plants is the oxalis, grown from a tiny bulb planted five or six to a six inch pot. The leaves are clover-shaped, and fold up at night. The darling little flowers are white, pink, red or yellow, the latter color being usually called the "Bermuda buttercup" in nursery catalogues. The flowers of oxalis come very profusely, but when they show signs of diminishing you should gradually give less and less water, until the leaves shrivel and the plant lies dormant. It may be brought into bloom each winter, indefinitely.

There are so many other choice plants, all easily grown, such as the leopard plant, the snake plant, the many coleuses, the cacti, the ferns and palms, and so on ad infinitum. We have not space to mention all of the wonderful things you may grow in your kitchen or living room windows, with just a little intelligent thought for their needs. Try a few plants which are unknown to you this winter, and add more each year. Soon you will have a valuable and interesting collection, and you will be indulging in one of the most pleasant hobbies, that of window gardening.



Martha Hughes Cannon

By John Henry Evans

PERHAPS no more significant way to begin this biographical sketch could be found than to give an excerpt from the minutes of a "council meeting" (now called by the humbler name of teachers' meeting), held in the Tenth Ward, Salt Lake City, September 6, 1878—fifty-four years ago.

"Bishop Speirs," it reads, "said there was one item of business he wished to speak about. Sister Martha Paul had, in connection with two others, been set apart by President John Taylor, to go East to learn the medical profession. She desires the use of this hall for a benefit, to assist her on her trip. Would like to know the mind of the brethren on the subject. On motion of Counselor Woods it was resolved to let her request be granted."

This is an interesting bit of local history from more than one point of view.

"Sister Martha Paul," as she was then known, lived in a community, it seems, that believed there should be women physicians, that these should be trained for their calling, that they should be "set apart" for the purpose by no less a person than the head of the Church, and that the "study of medicine" was so important a community affair as to justify the ward in giving her a "send-off," as they were in the habit of doing in the case of a missionary who was leaving to preach the gospel.

It was a powerful psychological influence, and doubtless would bear its proper fruit, not only in the period of preparation of "study by faith," but also in the days after the

return to the community where the service was to be rendered.

Mrs. Cannon was born in Wales. Her father was Peter Hughes, her mother Elizabeth Evans. The father's home was in a Welsh village, where he engaged in cabinet-making; the mother's, in Birmingham, England, where her parents were well-to-do. Just how the two came together in the first place, is not known. Neither of them was then in the Church.

On their marriage they settled in Wales. Here they embraced Mormonism, and here their three children were born, the second of whom was "Mattie."

The occasion of their embracing the New Movement in religion is odd. While the mother lay in bed in one of her childbirths, perhaps her first, her sister-in-law, a Latter-day Saint, undertook to convert her to the faith. Of course, she just *had* to listen, for she could not possibly get away, and she was too refined and sensitive to become angry at what was intended to be a high service. In the end, both she and her husband became Mormons—much to the "humiliation" of the Evans side of the house.

In those days the people no sooner became members of the new Church than they straightway got "the spirit of gathering" and wished to emigrate to "Zion." That was the case with the Hughes family.

The parents of Mrs. Hughes, however, had very strenuous objections, especially on the score of their grandchildren. "You may go yourself," they said to their daughter.



MARTHA HUGHES CANNON

"That we cannot prevent. But you shall not take the children. The law will justify and help us there, and we shall surely invoke it." These good people would a thousand times rather their daughter had died, than go to a people of whom terrible things were being said.

But wherever there's a will, as the old saw has it, there's a way. So the young couple gathered up what belongings they could not dispose of and, in a sense, stole away unawares.

They landed in New York harbor worse than penniless, for the husband presently took sick of a "decline" and was unable to do any gainful work. The mother, in order to keep things together, took to making men's neckwear, which she sold, and thus made a bare living for the five members of the family.

One day a strange man knocked at their door. He was looking, he said, for a family by the name of Hughes, late from Wales. Was this where they lived? It was. Very well, then, they were to get ready to go with a company to Utah, in a wagon that had been prepared for them. And here was four dollars to help them on the way.

This stranger was Erastus Snow, an apostle of the new faith, and he had come by his knowledge of the Hughes family in a way known only to himself.

Three days after arriving in the Valley the father died. And here the attractive young widow, then in her late twenties, with two children (the youngest had passed away *en route*) was left among total strangers, in unfamiliar conditions, and without any means of subsistence.

Thus much of the family history has been given, to furnish a background for the figure we are attempting to outline here.

The "benefit" over, Miss Paul betook herself to the train that was to carry her East to study.

Seven years this plucky girl, with a man's self-assurance and ambition, stayed away, studying, preparing, for a career of usefulness, which she had mapped out for herself.

First she went to Ann Arbor, Michigan, where she pursued a medical course and took the degree of M. D. Thence she went to Philadelphia, Pennsylvania, where she continued her medical studies. Whatever promised to increase her mastery of surgery and medicine she made her own.

IT happened that in the early eighties there was coming into prominence throughout the country a new science—the science of hygiene and public health. To this science we are indebted for the quarantine of contagious disease, the abolition of the public drinking cup, the pasteurization of milk, the official inspection of food-stuffs before they are placed on the market, the more frequent use of the bathtub and the toothbrush, the innumerable golf courses, tennis courts, sleeping porches, hikes into the country, and a thousand other things and activities that tend to make us all healthier and happier.

For this larger ideal of service Martha Paul was especially prepared. She had been reared among a people who had given the world a crystalized form of health rules—the Word of Wisdom. And then there had always existed in the Mormon community a form of co-operative effort, a working of many as one, that set the pace. On the whole, the Latter-day Saints were inclined to be group-minded, rather than individual-minded. Live and help to

live—that was the community motto.

And so, perhaps unconsciously but none the less certainly on that account, there came to this young woman a larger vision of service. To be sure, she would build up a private practice when she returned to her mountain home. It would be necessary to do that. But, in addition, she would do a larger work. She would introduce the new science of public health among her people, she would see to it that its principles were embodied in sanitary laws, and thus she would raise the standard of health in the community.

But, in order to realize this higher service, she came to know that something more was necessary than a knowledge of medicine and surgery. She would have to be a publicist. So she did two things: First, she entered upon the courses essential to getting a Ph. D. And, secondly, she matriculated in the School of Oratory in Philadelphia, founded by those gifted persons, Mr. and Mrs. Shoemaker, then the leading teachers of public speaking in America, from which she took a degree, A. B.

It is not an exaggeration, therefore, to say that Miss Paul was better equipped for the work she had mapped out for herself in Utah than any one else that could be named in the Territory.

Her expenses at school during these seven years were met from three sources. A small monthly sum was sent her regularly by her step-father, which would have been larger if he had had more means. Then at the various colleges which she attended she did work at the dormitories, when she could spare the time from her studies. Finally, during summers, she acted as secretary to wealthy women, to whom she

had been recommended by the college authorities. Almost literally, then, Martha may be said to have worked her way through school, earning by hard effort three degrees—A. B., M. D., and Ph. D. This was an amazing thing, not only for a woman of those times, but for a woman of any time.

Almost immediately she took up the practice of medicine. As a rule, she avoided performing surgical operations, and had them done for her. But she acquired an uncanny reputation in the diagnosis of diseases, for which she manifested a sort of intuition, in addition to both knowledge and skill. When she said to whoever was performing an operation for her, "Cut here," he came to know that the best results were obtained by cutting there.

Presently she was asked to take medical charge of the Deseret Hospital, which was then located near the present site of the West High School, in Salt Lake City. It was in her capacity of hospital physician here that she became more closely acquainted with Angus M. Cannon, then president of the old Salt Lake stake, to whom she was subsequently married.

Meantime, she did not permit herself to forget her larger ideal of public service. So, when she was asked to allow her name to be presented to the Democratic county convention as a candidate for the office of State senator, she welcomed it as an opportunity to get some of her health ideas enacted into laws. It was a source of no little merriment in November, when the election returns showed that she had won over her opponent—who happened to be her influential husband!

This political victory for Dr. Cannon had greater significance than appeared at the time. For

everywhere in those days Mormon women were looked upon as nothing less than serfs, and this victory at the polls for a woman—a victory that could not have been won in any other State in the Union—really opened the eyes of the nation to the true state of affairs in Utah, so far as the women were concerned. A man and his wife running on opposite tickets, the man being a high ecclesiast in the dominant church, and the wife winning in a free vote of the people, most of whom were members of that church! It was a fact sufficient to astound the nation—which it did.

Martha Hughes Cannon, therefore, was the first woman to become State senator, not only in Utah, but in the United States as well.

In the session of the legislature for 1899 (Utah was then a State) she introduced three bills on public health. These included hospital services for the deaf and dumb pupils in the State school at Ogden; quarantine regulations, requirements for burial permits, and tests for tuberculosis in cattle; and measures looking to the health of both teachers and pupils in the public schools, with special reference to such diseases as tuberculosis. These bills were all passed. They were the first of their kind in Utah, and constitute the foundation of our present public health laws.

Dr. Cannon was an exceptional woman, an interesting personality in many ways.

As a public speaker she was both pleasing and forceful, with a large supply of mother wit. From her remarkable mother, it would seem, she inherited that free, easy, graceful flow of language, which is the

special gift of all the children of Mrs. Hughes-Paul.

No one, man or woman, ever acquired an earlier purpose in life, a more persistent purpose, or pursued that end with more intelligent determination, than did "Mattie" Hughes-Paul.

Dr. Cannon, moreover, was highly individual—if anyone ever was. Always she had her own way of thinking and doing. She abhorred conventions, unless they were also reasonable conventions.

When, as a girl, she set type on the *Deseret News*, she put on boots in the winter time, which greatly shocked her girl friends and older women. The snows were heavier in the Valley those days, there were no street cars, and "Mattie" had to walk a long way to work. So she figured that dry feet and good health were more desirable than the observance of a silly convention.

Then, too, after she came home from her seven-year study, she cut her hair short like a boy's. There is nothing in that to surprise us nowadays, when short hair is the fashion for women as for men. But one does not need much imagination to see that such a thing would shock a community reared in the dogma that her hair is the crowning glory of a woman.

It was at this same school that she subsequently undertook, in a short speech, to demonstrate the superiority of Western water to Eastern, and produced a quart jar of pure Utah liquid (it had been shipped to her as snow) in proof of her contention.

And there you have a thumb-nail sketch of that interesting human document, Dr. Martha Hughes Cannon, now gone to her rest in Paradise.

Happenings

By Annie Wells Cannon

OCTOBER—season of rich content: how kind nature holds out her hands laden with gorgeous flowers, and luscious fruits in a setting of golden fields.

MISS GRACE ABBOTT, in a warning to parents to keep their boys at home, says: "Home conditions cannot be worse than those on the road, and the friendless boy has little chance for success." Miss Abbott advises for modernization in the entire American system of relief.

MMILDRED DIDRICKSEN of Texas, now the Olympic games are over, is considered probably the greatest girl athlete the world has ever known. In a span of three years she has been entrant in 336 contests and won 334. At the Olympics all the championships for women were won by United States contestants except the discus throw, which was won by Miss Walch of Poland.

MMRS. SAMARANDA BRAE-SEU has established a new world parachute jump for women, dropping from an altitude of 24,000 feet, while Mrs. Frances Morralls and Mrs. Louise Thaden claim the endurance record in the air, having remained over Curtis field 196 hours, and Miss Florence Klingsmith of Minneapolis in a run of 206 miles an hour, won the high speed trophy, all showing great endurance and prowess among women in aeronautics.

HATTIE CARRAWAY of Arkansas led in her party by a big majority for the nomination of United States senator, as did Mabel Barrett of Oklahoma for congress. From sports to politics was a short step for women this summer and

both parties are giving place to women on national and state tickets.

EDITH ROCKEFELLER McCORMICK, once called the world's richest woman, died recently, leaving the bulk of her great fortune to a business friend. Before her eccentric attitude after taking up psychoanalysis and reincarnation belief, she was noted for her generosity and helpfulness. She founded and endowed the John McCormick institution for infectious diseases. She brought grand opera to Chicago and gave five million dollars to keep it alive, was a patron of the arts and most generous to progressive institutions. For many years she was Chicago's social dictator.

PRINCESS DER LING, charming and vivacious Chinese lady, has written an interesting book called "Old Banking Methods of China."

PATRICIA WENTWORTH'S new novel, "The Red Shadow," is said to be very entertaining but not a work of art.

MISS M. E. DELAFIELD has written a satirical novel, "A Good Man's Love." While a delicious bit of fun, it is also a good satire on English society.

MMARGARET CARLYLE AITKEN, niece of Thomas Carlyle, recently died. Her old home in Damfries, Scotland, was full of Carlyle relics. Here she used to relate to her friends many interesting stories of her uncle and his literary friends, not only English but also American, Longfellow, Emerson and others, at whose homes she visited.

Real Nerve

By Afton Free Baird

THE wind-driven sleet of an early March storm had driven all the inhabitants of the little Utah settlement indoors for the evening. The Wasatch Mountains were still white with heavy snow and the wind which swept down through its canyons was bitterly cold. There were some who were fortunate enough to have their own cabins and families, but a few old-timers and myself had gathered around the red-hot, rusty stove in Uncle Billy's store to listen to the storm and to drive away the "lonesomeness."

The old-timers grew reminiscent as the hour grew late, and the talk drifted around to the early days in the West. Hank Turner told of the iron nerve of a young cowpuncher, and Dad Potter told a yarn about a game young Indian-fighter.

"Well, I dunno," says Uncle Billy, "I guess they was game 'nough, but strikes me some fellers' nerve is jest plain lucky recklessness.

"I once knowed a feller thet showed real nerve, as I calls it, an' it warn't none o' this daredevil show-off kind neither. It was more 'n real nerve in his case, too, 'cause he was naturally so timid-like and scared.

"It happened 'way back in the early days in Nauvoo—time when the Missourians an' the other factions was tryin' so hard to lay hands on Joseph Smith, the Prophet, an' the other Mormon leaders.

"There was a young convert livin' there named Timothy Rand—a tall, husky chap, maybe twenty-five years old—with a high, slantin, forehead, an' a thin, long nose, an' pointed chin. In fact he looked a lot like the Prophet hisself. Everybody noticed it an' joked him 'bout it. Thet's what caused all his trouble.

"But fust, let me tell yo' more about him so's you'll understand. Several times he'd been asked t' join the Nauvoo guards placed 'round the city when trouble was abrewin', but he always managed to squeeze out of it somehow. He was as scared of a gun as a woman of a snake.

"Once, when I accident'ly chopped my finger off, Tim fainted dead away at the sight o' blood.

"O' course, we all kinder laughed up our sleeves at him an' some o' the boys openly jeered at him.

"One time a committee asked him, jes' kind of in fun, t' offer a plan t' keep the trouble-makers out o' Nauvoo.

"Did yo' ever hear of the Whistling and Whittling Brigade?" Here Uncle Billy chuckled, "Well, sir, thet was his idee.

"We all laughed our fool heads off when we heard about it, but, by jove it did a heap o' good jest the same.

"The idee was this. Men was stationed 'round the town as sort o' lookouts an' jest as soon as they spotted a 'spicious character they'd start a followin' him, a whislin' an' a whittlin' a little stick.

"Never a word did they say, jest whistled, an' whittled, an' followed.

"It soon got on the stranger's nerve an' fust thing yo' know, they'd

*This story was given first place in a contest which was conducted in Granite Stake under the auspices of the Literary Department as a fitting culmination to the two years course of study of the short story.

sneak right back where they come from.

"It worked jest the same, but somehow, it made folks laugh at Tim Rand all the more.

"Then somethin' happened," Uncle Billy straightened up in his chair and a more serious expression came over his old face. He went on.

"A crowd of us neighbors 'round had gathered over at Peter Stone's place fer a little cottage prayer-meetin'. The house was on the edge o' town, down near the river—sort o' standin' off by itself.

"Fore we knowed what was goin' on a mob was 'pon us. They must o' been more'n a hundred of 'em—all armed an' more'n half drunk.

"I rec'nized the leader fust thing. One o' the toughest wallopers in the country—a reg'lar giant, he was, with little close-set eyes that made your blood run cold jest to look into 'em.

"'Coyote' Wimmer, they called him—but Lord knows why! He was more like a wolf than a coyote.

"Well, sir, they sure had us in a trap. We shoved the women an' children in the provisions closet, an' turned 'round to see thet grinnin' devil fillin' up the doorway.

"Jest the minute he sees Tim Rand he takes him right off for the Prophet, hisself.

"If yo' could o' seen the look on his face yo'd a sworn thet it was Satan stood before yo'.

"'Well!' says he. 'We didn't hardly 'spect this great pleasure. It's you we're wantin', Joe Smith,' says he, pointing straight at Tim. 'Come along peaceful like an' we won't be molestin' the rest o' your prayin' outfit.'

"The name of the Prophet spread like wildfire. Already plumb crazy with whiskey an' hate, they was soon ten times worse. They hollered,

they pushed, they cursed, an' they fought. I thought they was gonna push the whole front o' the house in.

"Standin' jest opposite me was Tim Rand. His face was ash-grey, an' I could see big drops o' sweat a standin' out on his pale forehead. But there was a strange set expression on his face I'd never seen before. No mistakin' he did have a look of the Prophet 'bout him.

"I stood like a dummy a starin' at him. 'Coyote' took a step closer, then I seemed to come to my senses.

"'Thet ain't Joe Smith,' I yelled. 'You're wrong! Thet ain't Joe Smith; thet's Tim Rand—'

"But there warn't nobody a listenin' to me. The noise o' the mob was deafenin'. All tryin' to push themselves through the door at the same time.

"I tried to push Tim into the kitchen but he put out his hand to stop me. He was tryin' to tell me somethin'. I caught the words, women and children, and somethin' 'bout sparin' the rest o' us.

"Then as though to shake the fear clear out o' his soul, he jerked his shoulders an' his head up an' walked straight for the door.

"Well, sir, thet mob went clear mad when they seen Tim—thinkin' him the Prophet, o' course. They liked to pulled him limb from limb. They drug him half a mile to a tree thet stood along near the center of Durfey Street an' there they bound him; abusin' him while they done it. They beat him, stuck knives in him, an' cursed him. One big feller kept runnin' over to Beard's forge to heat an iron to brand him with. But never a sound did Tim make 'cep' to groan now an' then.

"It warn't long till nearly all Nauvoo knowed what was happenin'. O' course, we had our signals, our own kind of wireless, so to speak. In

no time the streets were full o' Mormons, all runnin' in the same direction to Durfey Street. A few had guns but most of 'em had clubs and sticks. One feller was a runnin' with a milk-stool in his hand.

"You see, the Prophet always warned us 'bout takin' any needless lives," explained Uncle Billy, then he went on again in his quaint way.

"When the mob seen the Mormons comin', they soon scattered, firin' a few wild shots as they ran, an' leavin' poor Tim a hangin' limp over the ropes thet bound him to the tree.

"Well, sir, everybody thought he was dead. We untied his poor,

bloody body and laid it carefully on the grass.

"Every jack-last man thet stood there with his hat off a lookin' down at him, knowed they'd prob'ly never again get a chance t' see another man thet was half as much a man as Tim."

"Did he die?" I asked.

"No, sir, he lived! The prophet had him carried up to the Manor House, an' there he was nursed back to life again. O' course he carried some mighty bad scars the rest o' his life." Uncle Billy stretched his feet out to the fire, then concluded, "Well, boys, thet's what I calls a show o' real nerve."

An Autumn Picnic

By Lucy Rose Middleton

"Orchards with apples and peach trees fruited deep" now belong to the past. Little remains in the frost-bitten October fields except pumpkins and shocks of corn. We are reminded on every hand to make the best use of what good weather remains, for the snows of winter are not far off.

High in the clear sky by night rides a harvest moon, casting shadows of the trees across the earth. Brisk breezes tear brown rustling leaves from every branch. The spirit of Hallowe'en beckons us to venture out for the last picnic of the year.

The ideal way to go on a picnic is to hike, but I think most of us would tuck our baskets of lunch in a car. Five or six o'clock is the best hour to start, so that the selection of a suitable place and gather-

ing wood for the bonfire may be done in the daylight.

The menu need not be elaborate nor need it require much preparation in advance. The neatly home-made-and-trimmed sandwiches would not lend the proper atmosphere to a bonfire dinner, so I suggest that they be made by the light of the fire.

One favorite dinner is steak and onions. The onions can be boiled until tender at home, then added to the hot fat after the steak is fried. In this way, they only require five or ten minutes for browning. Serve with toasted rolls. Another delectable combination is mock clubhouse sandwich. Take tenderloin steak in one inch thick pieces (each weighing about 4 ounces), a slice of a large onion and a slice of bacon. Thread on a green twig in order named and hold over glowing coals. When done sprinkle with salt and pepper and

place between two slices of bread. Sliced or whole tomatoes may accompany this concoction. Probably the most common of dinners prepared over the bonfire consists of frankfurters and toasted rolls.

Fried bacon and slices of tomato may be put between graham muffins which have been split and buttered. Another sandwich could be made by spreading butter and cheese on one side of a slice of bread and topping with a slice of tomato. Toast underside of bread slowly so cheese will melt and tomato will warm through. When done add a strip of fried bacon and another slice of toast. The toast will taste smoky, but that is a desired flavor.

Roasted potatoes and corn are good additions to the meal. The potatoes, which have been washed well and the unhusked corn should be buried well in hot coals and left there until tender. When done, serve with butter, salt, and pepper.

Apple cider or soft drinks are always suitable. If you are fortunate enough to be camped on a stream of water they could be omitted.

The dessert, if any is desired, should be of the simplest kind. Crisp doughnuts, apple turnovers, or toasted marshmallows are good. As it is the season for apples, they, too, would make an ample dessert.

Could one ask for a better dinner?

Very few utensils are required on such an occasion—paper plates, cups, paper napkins and maybe a frying pan. The latter is really unnecessary unless onions and steak are to be cooked together, for otherwise the frying can be done by holding the meats over the coals with long forked sticks. The toasting of bread and rolls may be done in the same way. Long-handled marshmallow forks are often very

handy. They can be purchased at your favorite "five and ten." Knives and forks are not to be forgotten.

One thing more I want to remind you of is the care of the fire and grounds when ready to leave. All the rubbish should be buried and no live embers left. Water and dirt are effective in quenching all remnants of the bonfire.

RECIPES FOR OCTOBER DAYS

Cream of Pea Soup with Tomato

2½ cups milk.
1 stalk celery.
½ onion.
2 cups of peas.
4 tablespoons butter.
4 tablespoons flour.
Salt and pepper.

In a double boiler, cook for 20 minutes the celery and onion in 1 cup of milk. In a saucepan, melt the butter then add the flour. Cook well but don't brown, then add the rest of the milk (1½ cups). Stir constantly until the mixture boils, then gradually add the hot milk from which the celery and onion have been removed. Press the peas through a sieve. When ready to serve combine the two mixtures; season well with salt and pepper. To each service, add three or four firm sections of hot, cooked tomatoes.

Baked Squash

6 medium size pieces of squash.
6 tablespoons brown sugar.
¼ teaspoon paprika.
6 small slices bacon.

Remove seeds and pulp from squash and peel. Place portion of salt, sugar, paprika, and bacon on each piece. Bake until tender in a moderately hot oven.

Autumn Salad

Remove the outside skin from grapefruit; separate the pulp into

sections and discard seeds and thin skin between; with care, the sections can be retained whole. Let chill. Fill tender stalks of celery with a mixture of cream cheese and stuffed olives. Peel and slice fresh tomatoes. Arrange the prepared fruit and vegetables on heart leaves of crisp lettuce and serve with French dressing.

Butter Scotch Rolls

2 cups scalded milk.
3 tablespoons butter.
2 tablespoons sugar.
2 teaspoons salt.
1 yeast cake dissolved in
 $\frac{1}{4}$ cup lukewarm water.
Flour (about $5\frac{1}{2}$ cups).

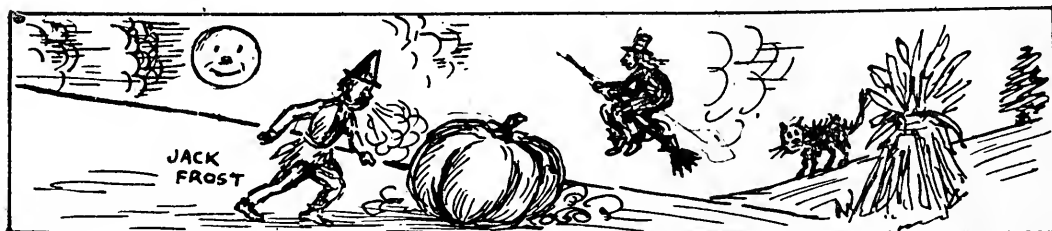
Add butter, sugar and salt to milk. When lukewarm, add dissolved yeast cake and 3 cups flour. Beat thoroughly, cover and let rise until light. Cut down then add enough flour to make a soft dough. Let rise until double in bulk, and toss on lightly floured board. Roll out $\frac{1}{4}$ inch thick, spread with butter and sprinkle with brown sugar. Roll up like jelly roll. Cut in $\frac{3}{4}$ inch pieces. Melt 4 tablespoons butter in rather deep baking pan and cover with $\frac{3}{4}$ cup brown sugar. One-half cup of pecan nuts may be put in this mixture if desired. Brush sides of rolls with melted butter. Place close together on sugar mixture in pan,

cut side down. Let rise until double in bulk. Bake 25 minutes in a moderately hot oven (375 degrees). Serve butterscotch side up.

Lemon Pie

9 level tablespoons cornstarch.
1 $\frac{1}{3}$ cup sugar.
 $\frac{1}{4}$ teaspoon salt.
3 cups hot water.
3 egg yolks.
1 tablespoon butter.
 $\frac{1}{2}$ cup strained lemon juice and rind of one lemon.

Mix together the cornstarch, sugar, and salt; then add gradually 3 cups of hot water. Stir and cook thoroughly. Very accurate measurements and thorough cooking of cornstarch insure exactly the right consistency every time. Add a little of the hot mixture to the well beaten egg-yolks; stir well, then return to sauce pan for gentle cooking. A double boiler is not used since the cornstarch can stand intense heat, and needs constant stirring. The heat is reduced for the quick cooking after the egg-yolks are added. Remove from fire; add the butter, lemon juice and grated rind. Cool somewhat, then put into previously baked crust. Cover with meringue made from the egg whites and 3 tablespoons sugar. Bake 15 minutes at 375 degrees Fah. When completely cold, the filling stands like jelly.



Save the Wild Birds

An Appeal from Bird Students to Western People.

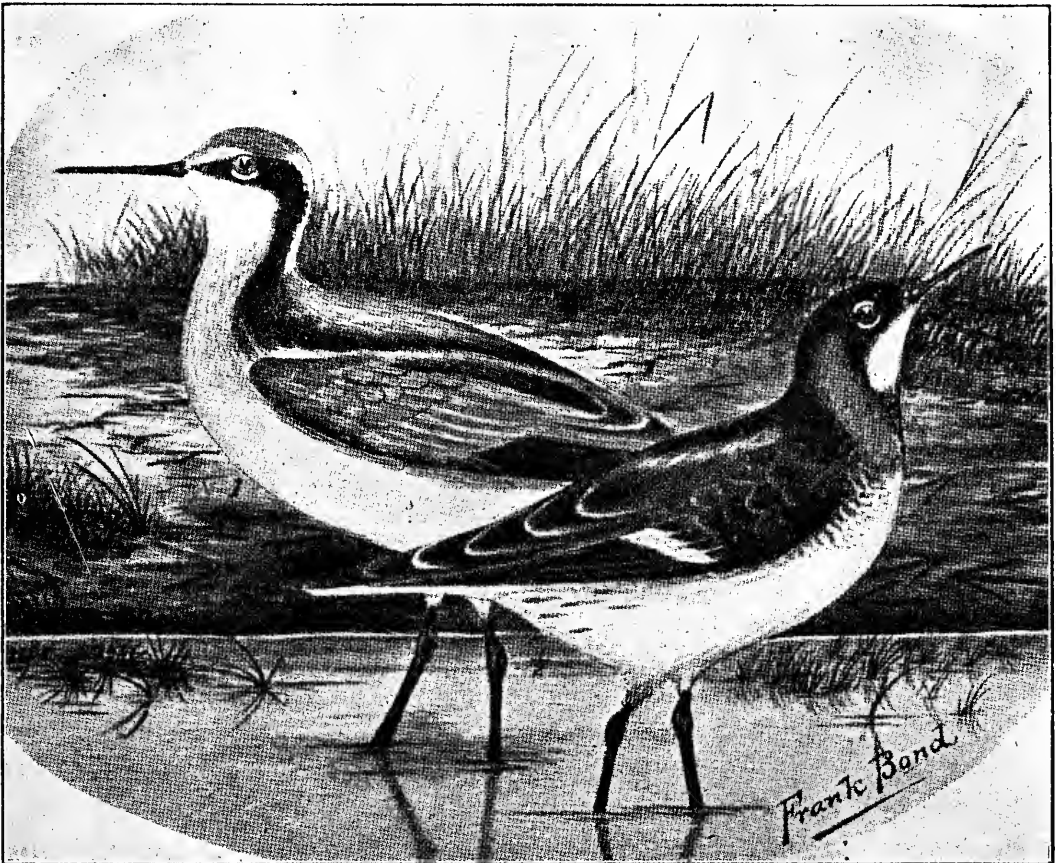
By J. H. Paul

IN his "Birds of California," Mr. Dawson claims that a tremendous gain has been made during the last three decades in the sentimental attitude toward birds. With the younger generation, at least, this is undoubtedly the fact. Few boys today pursue birds with sticks or stones, with flippers or guns; while the former indiscriminate robbing of nests has given way to intelligent interest in the ways of wild birds and a solicitous care for their welfare. Mr. Dawson thinks this change extends also to adults. There now exists, he says, "a splendid and alert

interest in birds on the part of the American people; and to such a body of interested science presents its case with confidence and rejoicing."

The Case for Bird Protection

That case, the basis of this appeal, is the usefulness of birds to man—their importance to his material interests, his educational growth, and his religious nature. The proof that man can barely live, or that he cannot live at all, without the help of the millions of birds that protect crops, forests, trees, from insects and rodents, and even man himself



WILSON AND NORTHERN PHALAROPE

from flies and gnats—this is a demonstration due to the insight of men like the president of the British Association for the Advancement of Science—men who step beyond the indoor laboratory of science to the greater laboratory of rivers, fields, and hills. The materials thus gathered they proceed to translate into the consciousness of the people rather than into new editions of technical books.

Will not this appeal find response among people of strong religious convictions? Especially among those who have had training in scientific method? Bible students will respond; alone in all ancient literature, the Jewish scriptures make both frequent and correct statements concerning bird life and ways. Each biblical reference to birds, as Mrs. Porter in her "Birds of the Bible" has shown, is true to fact, while other ancient literature, whenever dealing with birds, is filled with error, superstition, and grotesque mistakes and misrepresentations.

Bird Appreciation a Modern Sentiment

It is the view of the British Association for the Advancement of Science that the birds of the world are the friends, the allies, the defenders of mankind. Without birds, that Association maintains, life for man would be difficult and intolerable, if not, as other scientific investigation indicates, well-nigh impossible.

This idea, wholly modern, a discovery of the last few decades, was authoritatively published about the year 1913 in the Annual Report of the Smithsonian Institution. It consisted of the address of the year before by the president of the foremost scientific institution of Great Britain.

Perusal of the notable message, "The Value of Birds to Man," should convince any one of the prime importance of bird life to modern prosperity and civilization.

Savers of Trees in Winter

Why are birds of such importance? One group of very tiny creatures comprises the well known chickadee and its allies the bush-tit, the creeper, the nuthatches, and the kinglets. These birds save the Northern forests every winter. They do this by taking the insect eggs of caterpillars—eggs that the mother moth has cunningly hidden beneath bark scales on the underside of branches of forest and timber-trees. These eggs, invisible to our eyes, and wholly beyond our power to destroy, are of numbers inconceivable. They hatch into caterpillars, which possess far-reaching powers of destruction.

A single chickadee on a winter day often takes 900 eggs in a few hours. If these 900 eggs hatched into caterpillars, as they would if tree-saving birds did not find and devour them, they would destroy the largest tree in a single summer. All winter the tree savers work, since almost the only food they can then get is insect eggs. The service they render is incalculable.

Modern man depends upon an abundance of forest groves, not alone for wood and lumber, but for a permanent water supply and for protection against floods, snowslides, and landslides. Throughout the semi-arid West mud torrents in summer floods quickly blot out the works of civilization.

Another group of tree savers, the woodpeckers, well known all year birds, chisel into trees and find the larvae of boring beetles. Year after



MARSH WREN (above)
ROCK WREN (below)

year these larvae girdle the tree. Unless their career of destruction is stopped, they finally destroy the tree. No means yet discovered has enabled man to cope with these larvae. They burrow without ceasing, certain species girdling trees for fourteen years before emerging as adult beetles. Fabre has written a fascinating account of the doings of these burrowers.

Savers of Trees in Summer

Perhaps all people know the little yellow bird of summer, the "wild canary." This is the yellow warbler, the only bird we have that is practically all yellow. What a delight it is to watch this lively and musical sprite as it constantly moves among the branches, singing "tsweet, tsweet, see," while it keeps up its



WOODPECKERS: ROCKY MOUNTAIN HAIRY; LEWIS;

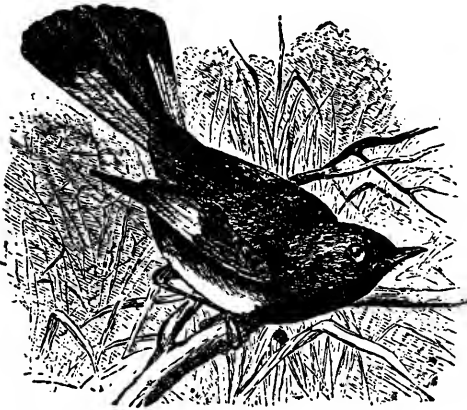
incessant search for tiny caterpillars. If it did not, these would soon become large enough, and they are

surely numerous enough, to destroy all our trees.

Invaluable, therefore, is the work

of the warblers and also that of their comrades the vireos. In the Rocky Mountain West, we have six species of vireo and fourteen kinds of warbler. Each warbler possesses some amount of yellow in its plumage, but only one, the Summer Warbler, is wholly yellow.

The most effective method of saving warblers and vireos is to do away with house cats. The women of America might as well be told the truth—that they cannot have both songbirds and cats. They must choose between the delightful singers of the air that save the trees and vegetation and that lamentable mis-



RED START WARBLER

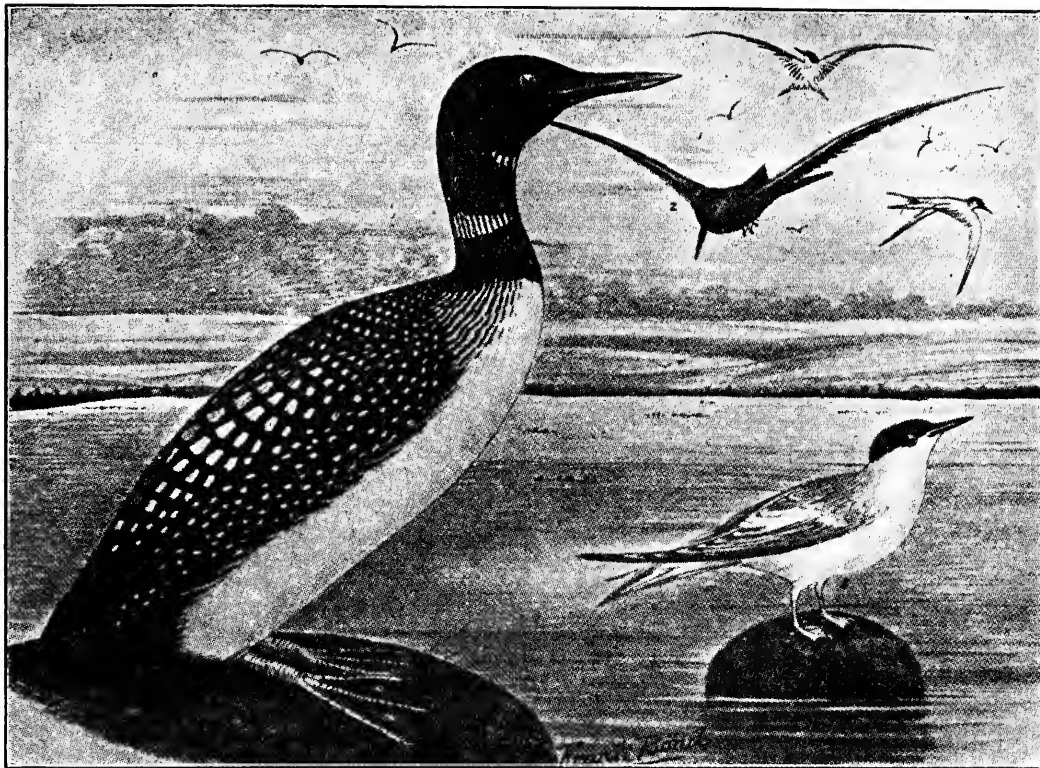
take of civilization, the house cat. Crouching, climbing, hunting by night as well as by day, domestic cats are destroying American songbirds at the rate of 50 millions each year. Moreover, cats transmit tuberculosis, small-pox, scarlet fever, diphtheria. Hygienically it is dangerous to harbor or to caress these low, unintelligent, bird-killing, disease-carrying creatures.

Birds of the Poets

Birds unusually distinguished for their songs, their grace, their intelligence, or their beauty, we call the poets' birds, so frequently have they appeared in song and story. With

us, these are first the thrushes, of which bluebird, robin, and hermit thrush are examples. The mockingbird group comes next. Of these we have here in the North the catbird and the sage thrasher, both very fine singers and often vocalizing by moonlight. Three of the wrens—canyon wren, rock wren, and Parkman's—take rank among the superior artists of song, as do also the green-tailed towhee and the black-headed grosbeak. All the native sparrows sing fairly well; the song sparrow, lark sparrow, vesper sparrow, white crown, and house finch sing excellently and act daintily, only the imported house or English sparrow being a nuisance and menace to man. Sparrows and finches are all poetic favorites, frequently mentioned in literature.

Clever and entertaining species, such as the long-tailed chat, the water ouzel, and the cactus wren, the horned lark, the oriole, among song birds; birds of mystery—the loons, grebes, herons, ibis, cranes, mergansers, cormorants, vulture; odd and bizarre-acting groups, some of them favorites for superstitious folk-lore and legendary tales, such as crows, jays, magpies, pelicans, owls, hawks, eagles, shrikes; birds of high coloring or of marvelous grace in flight, as the tanagers, vermilion fly-catcher, swallows, swans, plovers, stilt, avocet, gulls, terns, notable ducks and geese—these and others appealing to the aesthetic emotions deserve to be ranked with the birds of the poets. All such species it is important to save. We should halt the impending extermination or decimation of these unique creatures by gunners, flippers, house cats, house sparrows, and unschooled urchins. It is mainly scientific curiosity that leads to nest robbing



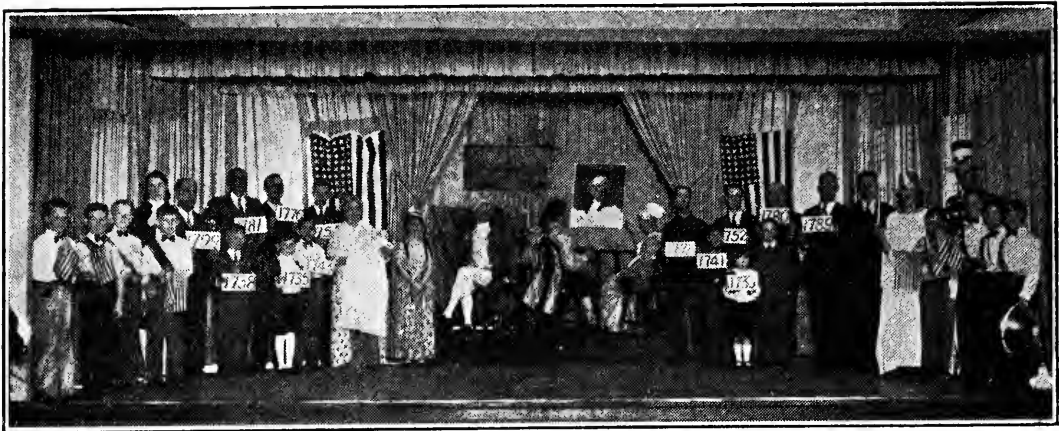
LOON

TERN

and bird-killing. The actual values of species that appeal to aesthetic emotions are none the less real and precious because they are mainly sentimental. Sentiment, emotion, ideals, are the chief values in life. (To be continued.)



Notes from the Field



PAGEANT HELD IN BLACKFOOT SPONSORED BY STAKE

Blackfoot Stake.

ON the afternoon of February 28, 1932, the Relief Society board of Blackfoot, Idaho, presented a Washington Bicentennial pageant in the L. D. S. Tabernacle. Nearly five hundred people enjoyed it. A tableau, representing the painting of George Washington's picture by Stewart, formed a beautiful background for the pageant. In the tableau, Mrs. George Marshall was Martha; Alan M. Cannon was George Washington, and Gardner Barclay, the artist, Stewart. Each character in the pageant gave interesting information about George Washington, from babyhood to the close of his remarkable career in 1799. Fourteen people represented the fourteen most important years in his life. G. Byron Done and Peter R. Johnston, as ghosts behind the scenes, introduced the years. Mr. Charles Shirley, on his violin, and Miss Margaret Millick on the piano, were heard throughout the entire performance playing old-fashioned minuets and patriotic music. The pageant ended with the cast and the entire audience singing the "Star Spangled Banner." Spe-

cial numbers added interest to the pageant theme. The prologue was written by Mrs. Sara G. Hoge, a member of the board. The pageant was arranged and directed by Blanche B. Johnston, Emma J. Beck, members of the board, and Mrs. Julia Howe Hegsted.

Raft River Stake.

THE following item of interest comes from Raft River stake. "The Raft River stake Relief Society was reorganized May 14, 1932. President Abbie C. Ottley found it necessary to resign her position due to the fact that her husband has been ill for several months, and requires constant attention. She has labored faithfully the past nine years, sometimes under very trying circumstances. Much of her splendid service came from her great faith and through her untiring efforts to serve the best interests of the people in temporal as well as spiritual matters. We are sure that in her retirement from office she still desires to be of service to her people, and we know she has the love and best wishes of all our sisters."

The General Office of Relief So-

ciety has greatly appreciated Sister Ottley's fine cooperation, and heartily endorse this tribute to her from her own stake.

North Sanpete Stake.

THE following interesting program was received from North Sanpete Stake Relief Society Visiting Teachers' Convention. Singing, "My Prayer;" Prayer, Relief Society Teacher; Trio, "When the Mists Have Cleared Away;" Words of Welcome, Ward President; Scripture reading, The Beatitudes, Matthew 5:1-12; Vocal solo, "Thou Art My God," Etude May 1932 or Resignation. Address, "The Visiting Teachers from the Hostess' Point of View": (1) The Benefits I Receive from the Teachers' Visit; (2) Development I Receive from the Discussion of the Topic; (3) Development I Receive Through my Contribution to Those Less Fortunate. Duet, "Angry Words." Address, "The Beatitudes," Stake Officer: (1) Blessed are the Merciful; (2) Blessed are the Poor in Spirit; (3) Blessed are the Peace Makers. Checking up on the score cards and announcing the results. Closing song, "Nay, Speak No. III." Benediction, a Teacher.

A social hour, with refreshments, completed a very beneficial and delightful convention.

Kanab Stake.

A REPORT from Kanab stake comes as follows: "On Friday, June 17, 1932, Kanab stake held a very successful and well attended Relief Society teachers' convention at Alton, Utah. Representatives from each of the seven wards in the stake were in attendance. Roll call showed 160 Relief Society members present and 12 stake board members. The object of the convention was to show the great benefit derived from

visits made to the homes by the Relief Society teachers, and the encouragement and appreciation that should be given the teachers for their efforts. Each ward was asked to prepare an original dramatization on teachers' work. They responded with some very excellent efforts. The music was also furnished by the various wards. The first meeting was called to order at 10 a. m., by Stake President Bergetta Covington, who gave a few words of welcome, encouragement and praise to the teachers. At noon the assemblage repaired to the pine grove, near the Twin Pine Pavilion, where a delicious luncheon was served, and the members from various wards had the opportunity of informally renewing old friendships with each other. Toasts to the teachers were given from each ward. Musical numbers were also rendered. As a special treat ice cream was served to all those present by the sisters of the Alton ward. At two o'clock another meeting was held where the dramatizations were continued. A story written by Sister Amy Stork of the Orderville ward, and chosen as the best story submitted in the stake during the recent short story contest, was read by Sister Esther Lamb. Stake President Heber J. Meeks, and Counselor Charles R. Pugh were in attendance and gave interesting talks. All who attended the convention felt that the dramatizations and other numbers on the program were very effective in arousing enthusiasm and appreciation of teachers' work.

Mount Ogden Stake: (Twelfth Ward.)

THE picture on the following page is of the historical pageant, "The Realization of a Dream," presented in the Twelfth Ward, Mount



THE REALIZATION OF A DREAM

Ogden Stake, Ogden, Utah. Upper center, officers of the first Relief Society surrounded by members, each of whom represents some outstanding achievement of the organization from its inception until the present time. The pageant was written and directed by Jeanette McKay Morrell and Helen Hinckley.

Minidoka Stake: (Rupert First Ward.)

AMONG the interesting pictures recently received, is one from

Rupert First Ward, Minidoka Stake. The feature of the Annual Day was the presentation of the pageant "The Organization of the Relief Society in Nauvoo." The report is as follows: "The president of our Relief Society, Mary J. Bailey, being Emma Smith; Lucy Mack Smith, Sarah M. Cleveland, Sophia Packard, Philinda Merrick, Martha Knight, Elizabeth Ann Whitney, Phoebe N. Wheeler, Elvira A. Coles, Sarah M. Kimball, Eliza R. Snow, Sophia Robinson, were the characters we used.



THE ORGANIZATION OF THE RELIEF SOCIETY

Cache Stake Relief Society:

ONE of the most outstanding entertainments of the Cache Stake Relief Society annual day held on May 18, of this year was a testimonial given in honor of our four living presidents.

"We have in our Stake three living past presidents and our present president, so it was decided to hold a testimonial in honor of these wonderful women, Sisters Lucy S. Cardon, who at one time was a General Board member, Kinnie Ballif Caine, Lizzie Benson Owen and Lula Yates Smith. Three hundred and fifty women assembled in the Fourth Ward Chapel, which had been beautifully decorated with tulips, lilacs, potted flowers and ferns. Here a very splendid program was rendered, paramount among the numbers given being a paper on the lives of these presidents, with responses by each. A corsage was presented and pinned on each president as she responded.

Flowers and words were bestowed upon them while they were yet with us to show them our gratitude and appreciation for their labors.

"We also were most greatly honored by the presence of our General Relief Society presidency, Sisters Louise Y. Robison, Amy B. Lyman, Julia A. Child who thrilled their listeners with words of inspiration and encouragement. Our Stake Relief Society Chorus rendered three beautiful selections. At the close of the program all adjourned to the recreation hall which had been transformed into a vertiable fairy bower, with masses of flowers, rugs, wicker sets, and easy chairs arranged about the large room, also two large serving tables with lace covers, centered with blue bowls filled with yellow tulips and yellow and blue tapers in silver holders at each end. Eight young ladies dressed in fluffy, dainty dresses served the refreshments.

"Throughout the whole a spirit of love and harmony pervaded."



GENERAL RELIEF SOCIETY PRESIDENCY AND FOUR PAST
PRESIDENTS OF CACHE STAKE RELIEF SOCIETY
TAKEN MAY 18, 1932



Yellowstone Stake (Marysville Ward).

THE president of Marysville Ward Relief Society writes: "We are progressing very satisfactorily in our Relief Society work. Just recently we held a very successful class teachers' convention, with

the Farnum, Ashton and Marysville wards cooperating. We feel that it did much good in encouraging the teachers to put this work over. Most of the stake officers were in attendance, and as we live quite a way from stake headquarters, it brought the instructions home to us.

Radio Broadcasts

TO the Relief Society will come the honor and pleasure of beginning the series of radio broadcasts of the auxiliary organizations of the Church. This series will begin on Sunday evening, October 16, at 8:45 M. S. T., and emanates from the studio of Radio Station KSL, at Salt Lake City.

The Relief Society program will consist of addresses on the history and scope of the organization, and a very delightful feature of each evening will be the music furnished by "The Singing Mothers." This group consists of 250 Salt Lake mothers, who have good voices, and, true to the spirit of the Relief Society, are willing to use them. Busy mothers though they are, they have found time to spare from their many duties to participate in one of the most unique and progressive choral achievements of American women.

They first began activity as small singing groups in local organizations of the Relief Society. When the real excellence of the work of these small groups was demonstrated, the thought was suggested of combining them into one large chorus, which was accordingly accomplished. Under the direction of their leader, Mrs. Charlotte O. Sackett, they have held regular rehearsals, and have made frequent public appearances. Their repertoire is wide, including fine Church hymns, classical and patriotic compositions. The chorus has its own director, organist and soloists, with sufficient talent to meet every need.

Relief Society members will doubtless wish to invite their friends to tune in on these fine programs, which will be given on four consecutive Sunday evenings at 8:45 M. S. T., beginning October 16.

Prohibition

The May third issue of "Signs of the Times" is a very fine prohibition number. It is recognized by churchmen and leaders of dry forces everywhere as a most complete and effective piece of literature provided for the present campaign. It will have more than a million circulation. It answers every line of argument of the wets with reliable information. We urge our readers to get copies of this issue and circulate them as widely as possible. They may be secured from "Signs of the Times," Mountain View, California, or from the Utah Book Society, 826 East 21 South Street, Salt Lake City, Utah. Single copies are 5c each; lots of one hundred or more are \$2.50; and one thousand or more are \$17.50.

The following paragraphs are taken from "Prohibition and Lawlessness:

"There is no allegation against Prohibition more frequently made by the Wets than that the Eighteenth Amendment and the Volstead law caused the crime wave in the United States.

"That America is crime ridden is all too obvious; but to say that all crime or any major part of it is due to Prohibition is a horse of a different color. While it is true that we have crime with Prohibition, it is equally true that we had crime before Prohibition. This indicates that there are factors other than Prohibition in the crime problem.

"But you may ask, 'Isn't it true that crime has increased since Prohibition?'

"Yes, that is a fact, but it is also true that lawlessness was increasing year by year before Prohibition. In-

deed, Calvin Coolidge reported to an American Bar Association meeting shortly after Prohibition went into effect, that 'since the year 1890 there has been an ever-increasing tide of lawlessness in this country.' Thus the increase in crime began a long thirty years before Prohibition.

" 'But,' you persist, 'no matter how or when the crime wave began, isn't the infraction of the liquor laws the chief item in our crime totals today?'

"No, not by any means! In a notable address on the question of lawlessness delivered in 1929, President Hoover declared:

" 'I have purposely cited the extent of murder, burglary, robbery, forgery, and embezzlement, because *only a small percentage* of these can be attributed to the Eighteenth Amendment. In fact, of the total number of convictions for felony last year, *less than 8 per cent* came from that source. That is, therefore, but a sector of the invasion of lawlessness.'

"In the introduction to the volume, *The Criminal and His Allies*, by one of the outstanding judges of the nation, Judge Marcus Kavanaugh of Chicago, it is said:

" 'As for Prohibition, the steady increase in major crimes, which have clogged the dockets of the courts, has kept a pace quite unrelated to the comparatively minor offenses against the Eighteenth Amendment.'

"In other words, if Prohibition were blotted out right now, the sum total of our lawlessness as it now exists would not be greatly reduced."

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

Motto—*Charity Never Faileth*

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	President
MRS. AMY BROWN LYMAN	First Counselor
MRS. JULIA ALLEMAN CHILD	Second Counselor
MRS. JULIA A. F. LUND	General Secretary and Treasurer

Mrs. Lizzie Thomas Edward, Music Director

Mrs. Emma A. Empey	Mrs. Amy Whipple Evans	Mrs. Ida P. Beal
Miss Sarah M. McLelland	Mrs. Ethel Reynolds Smith	Mrs. Katie M. Barker
Mrs. Annie Wells Cannon	Mrs. Rosannah C. Irvine	Mrs. Marcia K. Howells
Mrs. Jennie B. Knight	Mrs. Nettie D. Bradford	Mrs. Hazel H. Greenwood
Mrs. Lalene H. Hart	Mrs. Elise B. Alder	Mrs. Emeline Y. Nebeker
Mrs. Lotta Paul Baxter	Mrs. Inez K. Allen	Mrs. Mary Connelly Kimball
Mrs. Cora L. Bennion		

RELIEF SOCIETY MAGAZINE

Editor	MARY CONNELLY KIMBALL
Manager	LOUISE Y. ROBISON
Assistant Manager	AMY BROWN LYMAN

VOL. XIX

OCTOBER, 1932

No. 10

EDITORIAL

Progress

WE hear so much about the increase of crime that it is encouraging to learn from the report of Miss Additon, the Sixth Deputy Police Commissioner, that police department records of New York City show that in 1930 there were 7,114 arrests of juveniles, and in 1931, 6,322, a decrease of 11 per cent during the two years of the Crime Prevention Bureau's service.

The object of the Crime Prevention Bureau of New York, of which Miss Additon is head, "is to cut off crime and suppress vice at their sources through the prevention of juvenile delinquency. This is accomplished through specially trained officers, men and women, who study environmental factors in the various neighborhoods of the city, and become personally acquainted with the boys and girls in those neighborhoods and their special needs." The

Bureau welcomes and receives help from all the agencies and clubs in the city who deal with boys and girls under twenty-one years of age, and with other welfare and health societies which can help in family adjustments and provide medical care.

The program of the Bureau provides a recreational program and medical care. Athletic activities under general supervision of the men in the Bureau are given to thousands of boys. Training in character and conduct is given as widely as possible. Confidence is developed in the course of this training, by having talks from boyish heroes, such as baseball players and fighters.

Miss Additon, as she studies cases of delinquency, finds poverty, ill health and broken homes are factors oft repeated. "The majority of criminals seem to have been sickly boys. According to psychiatrists,

crime may often be a compensation giving the youthful criminal a sense of power to make up for his physical inferiority. Extreme poverty also may lead to a superiority substitute in the false sense of power that comes from use of a gun. No one factor can explain a tendency toward crime, but poverty and ill health evidently play a very large part in a city like New York. Every boy and girl coming before the

Bureau receives a physical examination, and serious physical defects are often found. The correction of these defects in many cases cures the criminal tendency."

All too slowly we are learning that society's obligation is to find out the cause of criminal tendencies and to remove the untoward conditions, so that every child shall be so surrounded and so *conditioned* that he can live a normal life.

Social Hygiene

WE are pleased to note that the General Federation of Women's Clubs, at their biennial convention held in Seattle, Washington, June 9-18, passed the following resolution:

"Whereas, The General Federation of Women's Clubs recognizes the steadily increasing interest in social hygiene, particularly as it concerns family life and the protection and welfare of women and minors, and

"Whereas, We appreciate the importance of a more widespread knowledge of the principles of social hygiene in the development of

a well-rounded program of public health,

"Therefore, Be It Resolved, That the General Federation of Women's Clubs urge the State Federations and local clubs to study the problems of social hygiene and, by giving it a definite place on their annual programs, aid in arousing public interest and local responsibility for the bettering of conditions relating to these aspects of the social welfare of the community."

We believe much social betterment will result from the interest of this powerful organization in social hygiene.

A Time-Keeper Needed

SOME people seem absolutely lacking in a sense of time. If assigned fifteen minutes to speak on a topic they wander on for forty-five or fifty minutes, wearing their hearers out and often leaving only

five or ten minutes for two or three speakers whom the people are anxious to hear and who have important topics to discuss. We wonder why presiding officers do not call these long-winded speakers to time.

SIMPLICITY and harmony feed the soul. Today I attended a funeral. No announcements were made. The two speakers and the musicians knew when they were to

appear. The bishop merely nodded when they were to commence, and so the rites proceeded like beautiful music without a discordant note.

Lesson Department

Theology and Testimony

DOCTRINE AND COVENANTS

(First Week in December)

SIGNIFICANCE AND PURPOSE

LESSON III

1. At a special conference held at Hiram, Ohio, November 1, 1831, it was decided to publish the "Book of Commandments." Section 1 of the *Doctrine and Covenants*, designated by the Lord as "my preface unto the book of my commandments" was received by revelation in the afternoon of that day. The same evening it was read by Oliver Cowdery to the assembly.

2. *The Lord's Preface*. This revelation is remarkable in many respects. In the first place, it contains twelve hundred words of especially well-written material. The task of preparing such a literary product would ordinarily require a far longer time than that in which Joseph produced it. Then, too, it will be recalled that Joseph was the presiding officer at the conference and accordingly had his attention divided among various other matters. But with the characteristic efficiency of a Seer, he prepared the document in the afternoon and had it ready for submission the same evening.

3. In the second place, the revelation meets all of the requirements of a well-written preface. The primary object of any preface is to furnish preliminary information concerning the subject, the point of view of the author, and the manner of treatment. Section 1 meets these requirements in remarkable detail. Note, for example, that verses 1-7 form the introduction, verses 8-36 the preface proper, and verses 37-39

the conclusion. These facts are well set forth in the *Young Men's Mutual Improvement Association Manual*, 1906-1907, as follows:

The Introduction. (Verses 1-7.)

- a. The Speaker and the Command (1).
- b. Message to the Nations (2, 3).
- c. Messengers to be Sent Out (4, 6).
- d. Guarantee of Truth (8-36).

The Preface Proper (Verses 8:36).

- a. Authority of the Messengers (8-10).
- b. Necessity for the Message (11-16).
- c. Restoration of the Gospel (17-23).
- d. Purpose of the Book (24-30).
- e. Necessity of Obeying the Commandments (31-33).
- f. Destiny of Earth and Man (34-36).

The Conclusion (Verses 37-39).

- a. Guarantee of Truth (37-38).
- b. Seal of the Book (39).

4. Students are urged to study carefully the entire section and to compare it step by step with the outline above given. It constitutes an excellent pre-view of the entire book of *Doctrine and Covenants*, and is set forth in language pleasant to read and easy to comprehend.

5. *Meaning of the Name*. The term "doctrine" as used in the caption of the *Doctrine and Covenants* signifies a set of truths given by the Lord for the guidance of his people. Not all of the world's doctrines however are of Divine origin. To il-

lustrate: The philosopher may reason out a set of opinions which he advocates in connection with his subject. These may change from time to time with increased advancement. Many of the doctrines of the early scientists are also vastly different from those of today. Doctrines of Divine origin, on the other hand, are never negated, since they are based on actual verities. The doctrine of the divinity of Christ, for example, or of the necessity of baptism, will never change.

6. In its general application the term "covenant" indicates a mutual agreement between two or more parties. As used in the title of the *Doctrine and Covenants* it implies God's promise of blessing to those who abide by his law. Between individuals, covenants are not always kept. According to civil law, when one of the contracting parties fails to keep his agreement, the other is released. In the case of covenants made between God and man, Deity is never the violator. Moreover, God is not bound when man breaks his promise. Conversely, when man keeps his promise, the Lord cannot be released. Here are his words: "I the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Doc. and Cov. 82:10.)

7. The term "Doctrine and Covenants" therefore signifies a series of truths given to man of the Lord, together with an irrevocable promise of reward to all who obey. In the following unmistakable words God has challenged his children to the test: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10.) It is truly heartening for man to be as-

sured that when he does his part, God will not fail him; that promised rewards are as sure to be forthcoming as daylight follows the appearance of the sun. Just so sure are the covenants of God with man.

8. *Language of the Book.* It is also encouraging to know that God's promises are couched in the language of common folk and not in the abstract language of the learned few. Deity explains that inasmuch as the Gospel might be carried to the world by the humble of the earth, he has caused that his commandments should be written after the manner of their language and understanding. Following is his statement: "But that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers, Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding." (Doc. and Cov. 1:20-24.)

9. Students of the *Doctrine and Covenants* may therefore proceed with full assurance that the meaning and purpose of God are clear and easily understood. Deity has not given his message in terms of ambiguity or equivocation, but rather in language which the masses can readily understand. Thanks be to God that he loves the common folk.

10. *Responsibility of Writing in the Name of God.* It should not be understood however that documents such as these can be produced without the assistance of Divine com-

mand. This is well illustrated by the following historical incident. At a conference held at Hiram, Ohio, some of those who were present criticized the language of the revelations and thought in their hearts that they themselves might improve it. Divining their intent, the Lord through Joseph Smith spoke to them as follows: "Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you; or, if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true. (Doc. and Cov. 67: 6-8.)

William E. McLellan, reputed to be a wise man, accepted the challenge and attempted to bring forth a literary production superior to the revelations. In this he is said to have utterly failed, as a result of which, faith was greatly increased among those present. Joseph adds that it is an awful responsibility to write in the name of the Lord. (See *History of the Church*, Vol. I, pp. 224-226.)

12. *Revelations Given as the Result of Asking.* It is interesting to observe that many of the revelations given in the *Doctrine and Covenants* came as the direct result of asking. Indeed it is doubtful that any one of the revelations was wholly volunteered by the Lord. In Joseph's own account, many of the revelations are preceded by such statements as "I inquired and received the following," etc. His visitation by the Father and the Son was also the result of prayer.

13. It is only natural that God should reserve his blessings for those who seek them. The same

condition exists in all the affairs of human achievement. The individual who succeeds in college, on the farm, or in the shop is he who aggressively desires to do so. The idler and the indifferent are characteristically non-progressive wherever found. God's oft-repeated promise, "Ask and ye shall receive," is as fully true of material things as it is of things of the Spirit. Asking of course commonly consists of more than mere words.

14. Once the necessity of asking is fully learned, progress is well begun. Wisdom in asking is also essential to success. Prayer—in its most productive form coupled with effort—is the key to spiritual achievement. Surely success should be worthy the asking.

15. *Answers to Questions.* Thus the revelations contained in the *Doctrine and Covenants* are essentially answers to petitions for spiritual enlightenment; some of them are answers to direct questions. The revelations can be most easily understood when the questions that provoked them are known, also the historical conditions immediately antecedent to their reception. It is from this point of view that most of the following lessons will be approached.

16. The efficiency of this method is well illustrated in connection with the revelation contained in Section 2, which consists of Biblical quotations made by the angel Moroni to Joseph Smith on the night of September 21, 1823. The revelation follows: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole

earth would be utterly wasted at his coming."

17. If taken alone this revelation is more or less meaningless. But when it is studied in connection with related matters—as will be done in the next succeeding lesson—its message and purport are simple and easy to understand.

Questions for Discussion and Review

In what respects do you regard the revelation given in Section I most remarkable?

Give the meaning of the terms "doctrine" and "covenants."

Why is God bound if his children obey?

Why did God cause his word to be written in simple language?

Why is it a great responsibility to write in the name of the Lord?

Why does the Lord give to those who ask?

In what sense is the *Doctrine and Covenants* an answer to prayer?

Why can we understand the revelations best when we know the conditions that provoked them?

Teachers' Topic

THE BEATITUDES

Aim: To enable us to more fully appreciate the Beatitudes and to apply their beautiful truths in our daily lives.

"Blessed are the Meek, for they shall inherit the earth."

Whom does Jesus call the blessed people? Those who are meek. By meek is meant—gentle, kind, indulgent. He who is meek is of gentle and long-suffering disposition; is submissive and complacent; not proud, but humble and lowly. These virtues are all opposed to pride or conceit. Meekness must not be confused with self-depreciation.

Meekness is a virtue which can be exercised both towards God and towards man; and inasmuch as it involves self-control, it is not a weak but an heroic quality. "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." Prov. 16:32.

In the life and labors of Jesus, meekness was manifest to a marked degree. He was willing at all times to submit to the will of God, saying—"Thy will and not mine be done." In loving kindness he mingled with the lowly, and even with the sinners in need of inspiration of a better life.

Moses the great prophet and leader of ancient days was a man of meekness and humility. Reference is made to this outstanding virtue in Numbers 12:3, "Now the man Moses was very meek above all the men which were upon the face of the earth."

The life of Jesus was an example of this great doctrine—"Whosoever will be great among you, let him be your minister."—Matthew 20:26. Let us then weed out intolerance, pride, and selfishness, and with gratitude in our hearts make meekness a habit of our lives. By so doing, we may enlarge and enrich our lives, and live in a world of peace and good will.

Our blessings are not always immediate, so our faith must prompt us to look far into the future for our rewards. We must struggle with our problems—oftentimes poverty and sickness—but be patient in the thought that our blessings are of an eternal character, and will endure forever.

Literature

(Third Week in December)

THE DELIGHT OF GREAT BOOKS

FAUST—GOETHE

"We must daily fight our lives anew to attain an inner freedom."—Goethe.

It would seem fitting to begin this study planned to recognize the centenary of the universal poet, Goethe, by quoting from a leading modern student of the poet, Henry Nevison; "Goethe was a true humanist, a superman, a magnetic personality, a man of the world, a man of letters, a scientist, a statesman, an artist,—an universal man."

Goethe, the Man.

There are more biographies of Goethe than of any other great literary figure. Goethe's heart, which few men knew, was as great as his intellect; a man in whom two personalities were at war.

"Twin brethren dwell within me twins of strife
And either fights to free him from the other,
One grips the earth in savage lust of life,
Clutches the ground and wallows in the mire;
The other lifts himself and struggles to be free
Tearing the chains that bind him to his brother,
Beating the air with wings of vast desire
Toward the far realm of his great ancestry."

—Faust.

Goethe's life was devoted consciously to self-development; hence, his works constituted one great confession. The poet cut deep into his own heart as he Boswelized his own life in "Faust," "Werther," "Tasso," "Meister Wilhelm."

1. Parentage and Boyhood.

A gay pleasure-loving girl of seventeen, Katherine Textor, the

eldest daughter of Frankfort's chief magistrate, became the wife of Rath Goethe, a pedantic bachelor of thirty-nine, already retired from business. During the early months of their married life the husband boresomely plied his young wife with knowledge. Their son, Wolfgang, was born at Frankfort-on-the-Main, Germany, August 28, 1749. Of his parental heritage Goethe said:

"From father came my sturdy frame
To serious tasks impelling;
From mother zest for life, the game,
And joy of story telling."

Goethe's mother was his life-long friend and confidant. From his father Goethe received his many-sided education, Latin, Greek, French, Italian and English being included. A doting grandmother completed the boyhood picture. She it was who gave her grandchildren, Wolfgang and his sister Cornelia, a puppet theatre. Rare good times came to the children from this source.

Frankfort, the scene of Goethe's boyhood, was a large commercial center with 33,000 inhabitants, and noted for its international fairs and imperial pageants. It was during such activities that the boy, Wolfgang, became interested in the theatre. "My passion grew with every performance, though I had to endure the constant reproaches of my father."—Goethe. Many other interesting experiences came to the lad. His interest in the merchant Jews of the city led him to learn Hebrew. Particularly did his sympathy go out to the people of the lower strata of the city. From the

boyhood years came many experiences which found place in the literary products of maturity.

2. Student Days.

Goethe was sent to Leipzig to study law. He went submissive but morbid, with no interest in law. Little was accomplished beyond an interest in literature and art. Unquestionably his life was misguided and licentious during this period. The scene in Auerbach's cellar depicted in "Faust" is probably a close reproduction of certain wild orgies of these days. A breakdown in health closed the period. It was a depressing situation when the invalid returned home from his early university career dissipated and devoid of energy or enthusiasm.

During the period of convalescence, Goethe became acquainted with Susanna Von Kletenberg, a woman with an exquisite spiritual nature of the Moravian faith. No writings of Goethe revealed the spiritual wrestlings of this period, but the spirit and philosophy of Fraulein Von Klettenberg are recorded in "Wilhelm Meister."

It was a youth refined by his religious experience and sobered by an illness which had brought him to the very brink of the grave, who now set out to win a degree of Doctor of Laws at Strassburg in 1770. "Here Goethe discovered his genius and found his soul." Two great events mark this period of studentship; the friendship with Herder, the great literary critic, and a beautiful love idyll. The poet Herder created in the young poet an enthusiasm for the legendary background of Hebrew and German literature. After several months of the beautiful love idyll with Frederika, a rural minister's daughter, Goethe found himself confronted with a great crisis. "From my boy-

hood up it has been my wish and purpose to develop completely all that is in me and to make my own existence harmonious," Goethe says, in explaining his decision to make the renunciation of the love of a noble woman.

The desired degree obtained, Goethe returned to Frankfort.

3. Early Years of Authorship.

To the satisfaction of his father, Goethe settled down to the profession of advocate upon his return to Frankfort. While practicing a profession he despised, he escaped by writing a great historical drama "Gotz," the story of a German patriot of the time of the Reformation. The drama took Germany by storm. Friends gathered round the author and life became more companionable.

Out of two friendships of the next few years, Kestner, a young lawyer, and his fiancee, Charlotte Buff, came Goethe's greatest novel, "Werther." The novel is an intimate study of a human soul in travail revealing the relationship of man with a beloved woman, with nature, and with God.

By 1774 Goethe stood at the forefront of the intellectual movement of his time. Yet during this period "he was perpetually rent by the contradictions of his own nature, now delighting in companionship, now imperious in his demand for solitude, today religious, tomorrow cynical, sensual and then transcendental, all egotism or all self-surrender. Goethe's greatest works were conceived during this Daemonic struggle. It was the end of youth—the youth of a genius incarnate.

4. Weimar.

At this time Goethe's life changed entirely. He accepted the invitation of the Duke of Weimar to a position on the Privy Council of the duchy,

and thus had direct charge of the cultural and intellectual life of the duchy. During the early years of diplomatic life Goethe wrote the classical dramas "Tasso" and "Iphigenie" for the theatre.

A great friendship now came to Goethe, Charlotte Von Stein, a lady of literary tastes married the duke's master of horse. She became a reservoir for the flood of Goethe's imagination. To her he penned the lines:

"Tell me what is Destiny preparing,
Tell me why we two are drawn so near,
Aeons since were you a sister sharing
Kin with me, or else a wife most dear;
Everything I am, my every feature
You devined, my every nerve could
thrill
Read me at a glance—no other creature
Knows me as you know, nor ever will."
—Goethe.

In the closeness of this friendship Goethe perceived a call to something higher, more inspiring. Forcibly restraining the physical elements in his nature, the friendship continued; destiny seemed to say "Daemon" and genius say "Self-Master" as he vacillated between sexual desire and spiritual longing. Goethe resorted to seclusion withdrawing from his court mansion to a garden house on the outskirts of Weimar, occupying his leisure hours with an intense study of science.

Goethe next took a long desired visit to Rome. Traveling without a servant, he lived and learned freely. The effect of Rome was tranquilizing. The work on "Faust" progressed. Of this period Goethe said: "I believe in God again. I feel as if I had come back to my birthplace. I was pining under a gloomy sky. Now I feel as a prisoner released. Now I am a free man."

Upon Goethe's return to Weimar, he took Christiane Vulpius as his wife. She was a young, fervent

simple nature, fresh as the dawn. Mating gave to the poet home, paternity, and most of all anchorage. This union became a great social barrier to the poet. There followed barren years in Goethe's poetic life. "Faust" reflects an intellectual loneliness as the cause:

"The treasures of the mind that I have
hoarded
Now I possess them seem an idle show
I count them up at last, yet am accorded
Nothing of a soul's revivifying glow
Not by a hair's breadth have I risen
higher
No nearer to my infinite desire."
—Faust.

5. The Brotherhood of Genius.

The friendship of Goethe and Schiller is one of the great chapters in German literary history. The two men differed greatly in temperament and mentality. A thousand letters recorded the friendship between Goethe, the realist, and Schiller, the idealist. The influence of this friendship is revealed in "Herman and Dorothea," an epic idyll of surpassing beauty built on the Homeric pattern with a simple love story for a theme.

6. Closing Years.

Ill health and disappointment caused Goethe to again seek freedom in Italy. His spiritual life was again stabilized. "Faust" now became a new thing to the poet. He changed it from a human tragedy to a world drama. It became the epitome of his life, the receptacle of his highest wisdom, a product of his spiritual evolution.

Stormy days at Weimar caused Goethe to withdraw from political life. Finally, the discord reached the theatre and Goethe resigned as its director. Friends were passing away, and a new generation of men at court held him aloof.

The death of his wife left a gap in Goethe's home. His only son, August, had married a flippant, friv-

olous girl. The home became upset by drunken revels and his income squandered.

The world drama of "Faust" is now completed. The noble monologues with which the drama closes are as personal poetry as Goethe ever wrote.

Death came March 22, 1832, as the poet asked that the shutters to his room be opened for "more light." All his life he had sought untiringly for "more light" on the riddle of life, and he like his "Faust," passed on with the mystery unsolved.

In conclusion Goethe's life is not merely a life, it is an epoch. It represents the Golden Age of Germany's rich literature. Of the 150 volumes of Goethe's literary works, the following bear the stamp of eternity: "Faust," "Tasso," "Herman and Dortha," "Werther," "Meister Wilhelm," "Iphigenie" and his own autobiography.

"Faust"—A World Drama.

"Faust" is coming to be regarded as one of the chief literary treasures of the world.

It is a series of profound problems which cannot be grasped by a mere cursory reading. The two parts are very different, yet there is one fundamental thought or spiritual movement. Santayana, the great philosophic student of "Faust" says, "It was written to touch the heart, to bewilder the mind, to humanize, to indicate a philosophy of life—that he who strives strays, yet in that straying finds salvation." Goethe said of his great drama in his last letter written March 17, 1832, "It is more than sixty years since the general plan of "Faust" lay before me in my youth."

Goethe uses for his drama the old medieval Faust legend recorded in 1587 as "The History of the Damnable Life and Deserved Death of

John Faustus." The story briefly, is that of a man, Dr. Faustus, gifted with powers of magic who for twenty-four years of wild pleasures sold his soul to the devil. Goethe said of the marionette tale of "Faust" he witnessed as a child: "It murmured with many voices in my soul. I, too, had wandered into every department of knowledge and had returned early enough dissatisfied with the vanity of science."

Mephistopheles, the profound dramatic creation of Goethe, is a symbol and an individual. He defines himself as the "spirit that denies." He denies love, whereby the whole creation moves upward. His lust is for power. He has the intellect of a god.

The Drama.

1. The Prologue.

In the prologue in heaven, Mephistopheles is found sneering at the world as God had made it. Man to him is a discontented creature. God mentions Faust as an exception and gives Mephistopheles permission to tempt Faust with material pleasures. If Mephistopheles succeeds in satisfying Faust with such worldly pleasures and powers as are at his command, the soul of Faust shall be his.

2. The Drama—Part I.

It is midnight on Easter eve. Faust, an old man, a doctor of science and philosophy and gifted with powers of magic, is in his study. He is discontented with all his knowledge. To satisfy his longing for more knowledge he summons by magic the Earth Spirit. The interview leaves Faust still unsatisfied. Faust is deterred from taking poison to end his wretchedness by the sound of bells greeting the Easter dawn. As the morning advances Faust with one of his students, Wagner, walks in the village and greets the

villagers who respect Faust greatly. Upon the return to the Gothic study Mephistopheles in the garb of a traveling scholar appears. He urges Faust to give up his musty books and studies and to go out and enjoy as the world enjoys. Faust is sure that the world's pleasures cannot satisfy him, but he makes a contract with Mephistopheles; "If thou canst ever delude me into being pleased with myself, or cheat me with enjoyment, be that day my last. If ever I say to the passing moment, 'Stay, thou art so fair,' then thou mayest bind me in thy bonds." The contract signed, the two start out upon their adventures.

Faust is first taken to Auerbach's cellar, where a band of rough carousing students drink and make merry. The scene is as coarse as we might have expected Mephistopheles to make it, but Faust only turns away in disgust. Next Faust is taken to the Witch's Kitchen. Here by a magic brew, Faust's youth is restored.

From now the beautiful and well-known story of Gounod's opera proceeds. Faust sees Margaret a beautiful peasant girl as she leaves the church. Mephistopheles persuades Faust to visit the chamber of Margaret in her absence. A box of jewels is left in the chamber by Mephistopheles. Margaret finds the jewels later and is charmed with them. Faust meets Margaret in a neighbor's garden. The love story progresses rapidly. Faust visits Margaret in her chamber while her mother sleeps under the influence of a sleep-potion provided by Mephistopheles. Now the story turns to tragedy. Margaret's mother never wakes, Margaret's brother is killed in a duel by Faust. Faust flees for his life. Time passes, Faust cannot forget Margaret. At last he insists

that Mephistopheles take him back. They find Margaret facing execution for the death of her babe. Too long and too far tried by love and suffering her mind wanders. In a scene of the utmost beauty and pathos—one of the greatest scenes in all literature—Faust strives to rescue Margaret from her fate. She recognizes some evil power in Mephistopheles, refusing his aid. She casts herself upon the mercy of God and dies. Her last thought is for Faust.

3. The Drama—Part II.

Mephistopheles promised Faust that he would show him "the little world and then the great." The "little world" is the world of Faust's individual passions, emotions, and aspirations. Faust is now to see the "great world" where the interests which shape society, government, and the human race are displayed.

Much has been said of the second part of the drama. As one critic suggests: "In youth we live in our own entirely personal world; when later our interests mingle with great world-interests, with science, government, war, civics, politics, finance, great human enterprises and we try to find meanings; they are often obscure and too subtle for our grasp." Mephistopheles begins to try to satisfy Faust on a grander scale. Faust and his companion appear at the court of the German Emperor. In a magnificent scene of court masquerade the whole world of wealth and splendor go by. Faust is given a position of honor at the court. Mephistopheles by means of magic organizes a new financial system. Wealth is enjoyed by all. Faust is still unsatisfied.

The world of Beauty is now presented to Faust. In a gorgeous pageant we see the revival of classic beauty and the rebirth of Helen of

Troy traditionally the most beautiful woman of all time. A panorama of the Revel of the Classic Witches or the Walpurgis Night covers three thousand years from Homer to Byron. In this great revel all the legendary figures of Greek life come to life. Faust is united with Helen. A son, Euphorion, the Spirit of Modern Poetry, is born to them. Euphorion is restless, masterful and wild. He finally falls to destruction as he scales a peak. Helen vanishes also as she tries to save her son.

Faust, not satisfied yet, returns to reality. He becomes a statesman, an empire builder. Faust now conceives a plan for serving his fellow-men. His plan is to reclaim a wide stretch of land from the ocean and make "a free land on which may dwell a free people." Mephistopheles is still assisting Faust by his magic powers. To complete his project, Faust needs the strip of land where Philemon, an old man, has his cottage. Mephistopheles sets fire to the cottage, the old man and his wife are burned. At last Faust realized that he must be content with his own powers.

Faust continues to work. Years pass and he is blind. He finds comfort in the thought that others will carry on the work. Generation after generation will be benefited by that which he began. The vision grows far reaching and splendid. Here is at last a satisfying moment—when Faust sees his work blessing for aeons his fellow-men. At last is a moment Faust would detain. In the last splendid soliloquy of Faust we read the wisdom he has learned. "No man deserves life or freedom who does not daily win them anew." Faust at last sees life in its true relationship.

4. Epilogue.

The last scene is laid in heaven. Mephistopheles claims the soul of

Faust, but no worldly pleasure had satisfied Faust, it was his desire to work as man for man. Margaret has long waited Faust's coming. She leads Faust's spirit to its Heavenly bliss.

The great drama of "Faust" is built around the great human need, unselfishness—the sacrifice of self for others. The strength of the drama is because the theme of self-sacrifice is magnificent and ennobling. The magic in the drama is used to represent selfishness. The law and order of the world are set aside by magic. "Selfishness is in its essence the preference of self above law and order, and law and order represent the rights and benefits of others. This desire to set aside universal law for the sake of personal benefit is common to humanity."

Faust seeking happiness selfishly tests and tries life. He is saved by persistent aspiration. Life to Faust was a quest.

There is no greater optimism in all the world's literature than in "Faust":

"God's world is good."

"Who loves no more and errs no more had better far be buried."

"Waste not a thought on the things that must pass, to become immortal, that's the task."

"The good must triumph."

—Goethe.

Suggestions for Study.

A. Materials.

1. Faust Goethe
2. Faust (Opera) Gounod
3. Goethe Ludwig
4. Goethe and His Woman,
Friends Crawford
5. Goethe, the Man and the
Poet Nevison

B. Projects.

1. Musical Selections from
"Faust."
2. The story of the Faust legend.
3. The story of "St. Cyprian of

Antioch." (A drama based on the Faust legend by Calderon.)

4. Discussion: Magic and Alchemy in the Middle Ages.

LITERARY LESSONS

The Literary Lessons for 1932-33 will be:

1. The Delight of Great Books (The Bible)—Erskine.

2. Le Morte D'Arthur—Malory.
 3. Faust—Goethe.
 4. Sir Walter Scott.
 5. The Ordeal of Richard Fevrel—Meredith.
 6. Romeo and Juliet—Shakespeare.
 7. Huckleberry Finn—Mark Twain.
 8. Irish National Poetry.
 9. Moby Dick—Melville.

Social Service

(Fourth Week in December)

III. HOW THE FACTS RAISE PROBLEMS.

Many people would like to make improvements, but, seeing the complexity of their lives, find it quite a hopeless task. The first objective of this lesson is to have the class members appreciate that improvement in any part of our living improves the general level. The second purpose in this lesson is to teach the class members how to select the points for improvement. This is illustrated specifically by questions evolved out of the reports of the White House Conference investigations.

Procedure Suggestions:

1. Introduce the lesson by reading to the class and discussing the definitions of social progress given in the supplementary material given below.

2. Discuss in class the psychological analysis of thought as applied to selecting problems for solution. It will be more interesting if every class member could during the month actually work out or formulate and report on the solution of one of her own problems. Read to the class the statement on the relation of knowledge to problem solving—White House Conference, 1930, pp. 12-13; p. 23.

3. Assign for individual study and report the facts given in the

following references to the Report of the White House Conference, 1930:

Facts on Present Living Conditions, pp. 10-12.

General Facts, pp. 19-20.

Use of Facts in Adult Education, p. 36.

Status of the Family, pp. 142-3.

Child Labor, pp. 202-210.

Defectives, pp. 232-234.

Delinquency, pp. 341-2.

As each report is given to the class have the class members refer to the Children's Charter (published in *Relief Society Magazine*, May, 1931), and relate the facts given in the report to a provision in the charter. In this way make clear that the Children's Charter is a statement of generalizations of needs as indicated by the great body of facts collected by the committees of the conference.

4. The class members could then take a few of the provisions of the charter and formulate a series of things to be done in the locality in order to make progress toward the desired goal. For example under Number XII parents might ask about children crossing streets; walking along streets, especially at night; hazards because school is near a high-way; dangerous place

for play; condition of repair of play apparatus at school; etc.

Supplementary Material:

a. The Children's Charter.

b. The Meaning of Progress—Quotations from Snedden—*Educational Sociology for Beginners.*”

“General social progress is a very difficult thing for even trained social scientists to estimate. But every reader of these pages can make hundreds of useful estimates of particular kinds of progress, and especially as achieved by particular peoples or classes of peoples”¹ (p. 408).

“Progress towards *the better life, more abundant life, longer life, freer life*, can only be measured when we shall have agreed upon standards of what is *better*. If we agree that it is *better* that we have little (few), rather than much (many), tuberculosis, or famine, or infant mortality, or homeless children, or ragged women, or drunken men, or deaths in early manhood, or train wrecks, or bank failures, or crimes, or failed crops, or illiterate adults, or musicless homes, or corrupt legislators, or untrained workers, etc., then we can measure progress along these particular strands—or retrogression. Along these lines America has certainly made much progress”² (pp. 415-416).

“Let us measure as many particular kinds of increases or decreases in agreed upon *'social goods'* as we can”³ (p. 416).

c. The meaning of problem solving:

Quotations from Boraas: “Teaching to Think.”

“Yes we all know what it is to meet a problem, to be perplexed. It means a situation in which doing the customary things will not avail”⁴ (p. 133). If this quotation were always wholly true we would be thinking much more than we do.

In those matters which affect us individually with immediate discomfort we are conscious of the difficulty or problem. In cooperative social activities the immediate results of which affect others more directly we are not so sure that customary things are not availing. To induce us to think and study, therefore, we must be made to sense the presence of issues, difficulties or unsatisfactory conditions. Once we have these points of need located we enjoy thinking and studying out the solutions and trying in practice to apply the result of our thinking.

“12. Progress in any field depends directly on the appearance of perplexities, which become so insistent that something must be done. Persons who are interested in progress welcome problems and perplexities as real opportunities. Persons interested in keeping everything as it is regard the appearance of problems and perplexities as a misfortune.

“13. Within the group, difficulties at first appear as an indefinite annoyance. Those individuals who are most sensitive to the annoyance and who can raise it to the level of consciousness, formulate it, and state it so that it enters the consciousness of the group, become the leaders.

“14. The creative or constructive efficiency of an individual varies directly as his ability to become conscious of and cope with real perplexities”⁵ (pp. 138-9).

“Given a certain perplexity, a vision of what we want to accomplish, and sufficient information, the difficulty will not be overcome unless we actually use the information available; that is, make it work toward the end to be attained. One must begin by formulating tentative solutions about which the facts at hand may be grouped and for the verification or disapproval of which

new information may be sought. Perhaps the most common criticism of school people is that they know a great deal but have very little ability or skill in using what they know. Nothing else reveals fertility or pliability of mind so well as readiness and skill in forming hypotheses or tentative explanations and a willingness to modify them as the conditions seem to require"⁶ (p. 145).

References:

1. Snedden: Educational Sociology for Beginners, p. 408.
2. Snedden: Educational Sociology for Beginners, pp. 415-6.
3. Snedden: Educational Sociology for Beginners, p. 416.
4. Boraas: Teaching to Think, p. 133.
5. Boraas: Teaching to Think, pp. 138-9.
6. Boraas: Teaching to Think, p. 145.

The Granite Furniture Co.

IN SUGARHOUSE

Extends Its 23rd Conference Greeting to Visitors

We have many outside customers who come to us and who always save money on what they buy, often enough to pay their expenses to the CONFERENCE.

OUT OF THE HIGH RENT DISTRICT—4 BIG STORES

SEE THE NEW

EUREKA

DE LUXE

VACUUM CLEANER

NEW—MODERN—BEAUTIFUL

With Full Floating Brush, Beautiful Red Bag and 14 Other Major Improvements



This super-powered Eureka De Luxe cleans deeply, swiftly and thoroughly—removing all deeply embedded, stubborn dirt by "High Vacuum"—the

identical cleaning principle of all costly installed systems built into large buildings and hotels.

The new "full floating" brush automatically removes all lint, hair and other surface litter.

\$5.00 Down
Balance on
Easy Terms

Eureka Vacuum Cleaner Co.

SALT LAKE CITY, UTAH
177 East Broadway Phone Wasatch 4764

Your Class Leaders

CAN MAKE YOUR

Theology Lessons

Much More Interesting If They Have
A Copy Of

Doctrine and Covenants Commentary

By HYRUM M. SMITH and
J. M. SJODAHL

Price, \$4.00, postpaid.



DESERET BOOK COMPANY

Salt Lake City, Utah

Complete Suits for Men and Women—Children's Clothing a Specialty
Prompt and Careful Attention to Mail, Telephone and
Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

GENERAL BOARD RELIEF SOCIETY

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286

29 Bishop's Building

Salt Lake City, Utah

"Do you like children?" queried the prospective mistress.

"Do yez expect ter get a Roosevelt fer five dollars a week?" replied the applicant.

At a movie the other day a picture was shown entitled:

"As God Made It."

Immediately following the projection of the title on the screen came the flash:

"Approved by the Ohio Board of Censors."

In the days of Henry Clay, a Kentucky farmer sent a servant to Lexington with a note for the president of a certain bank. When the man returned he said to his master:

"I met Marse Henry Clay in the bank and had a conversation with him."

"Indeed! And on what topic did you and Mr. Clay converse?" inquired the master with interest.

The darky removed his hat and made a sweeping bow. . . . "Says Mr. Clay to me." . . . And another very low bow. "And I the same to Mr. Clay."

heigh-ho for **HALLOWEEN**



Whether it's a Harvest Festival or a house party . . . a Ward Fair or just a good old-time dance . . . you'll find that we can furnish you with invitations, tickets, handbills, and advertising and dance programs that have just the right Hallowe'en atmosphere. Call on us or write for suggestions and prices.

A COMPLETE PRINTING AND BINDING SERVICE

The Deseret News Press

29 Richards St.

Salt Lake City

When Buying Mention Relief Society Magazine

**Insure the health of you
and yours this winter by
preserving**

UTAH FRUITS

With

UTAH SUGAR

**No better fruit
No better sugar
Both low in price**



**BLUE BLAZE
COAL CO.**

SALT LAKE CITY

**Order From Your Local
Dealer**

**A FAMOUS OVERALL
MADE BETTER STILL!**

—NOW THAT

Mountaineer Overalls

**Are
Equipped
With**

**Stop Loss
Pockets**

The new, exclusive, patented feature that has aroused the enthusiasm of workmen everywhere. Saves time, saves tools and valuables—and saves temper.

THEY COST YOU NO MORE!

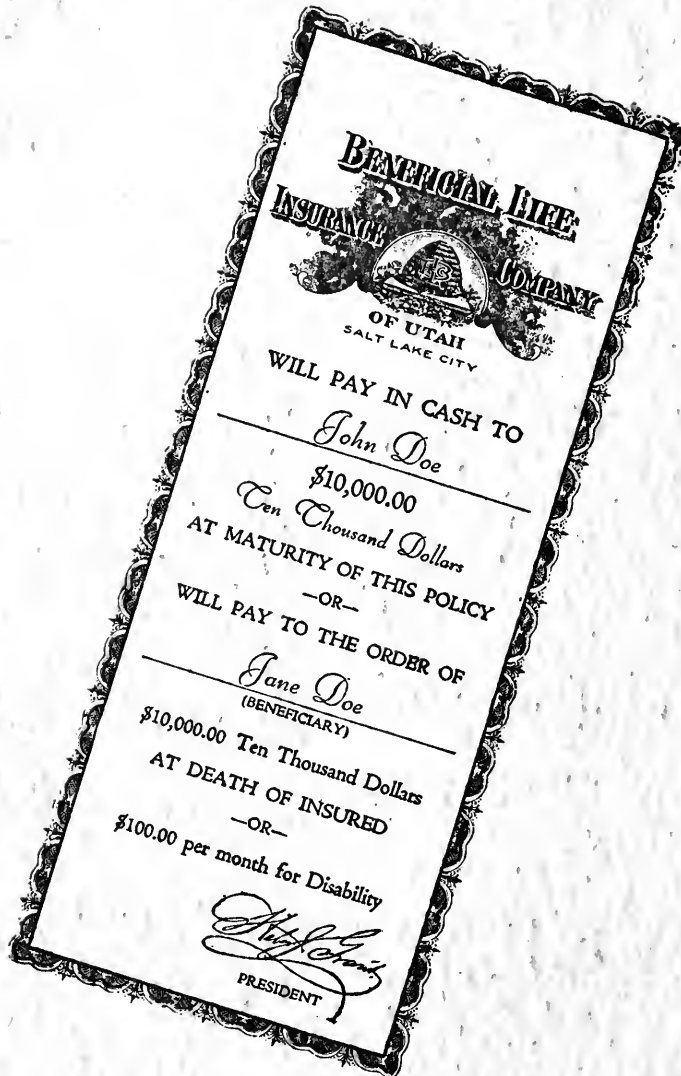
Ask your dealer for Mountaineer Overalls and Work Suits equipped with Stop-Loss Pockets.

Manufactured in Salt Lake City by

Z. C. M. I. Clothing Factory

MRS J H CADDY
136 E G SO
BRIGHAM UTAH

For the PRESENT and the FUTURE



This is the one plan which creates an estate immediately, and maintains it with Annual, Semi-annual or Quarterly Premium Payments of only 1 to 3 Per Cent of the Principal Amount.

The safest, easiest, surest method. The principal amount is there at the start. Dividends are paid each year, as all Beneficial Policyholders share in the net earnings.

Life Insurance is the One Savings Plan That Has Maintained a Value of 100 Per Cent and is Always Withdrawable "Right Now"

BENEFICIAL LIFE INSURANCE CO.

Home Office—Salt Lake City

HEBER J. GRANT, President

E. T. RALPHS, General Manager

If it's a Beneficial Policy it's the best Insurance you can buy

When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XIX

NOVEMBER, 1932

No. 11





MITCHELL'S Beauty Shops

Offer the greatest permanent wave special
in their history.

Duart and Artistic ringlet regular \$3.50
now \$2.50.

Mitchell special oil Luxurious, regular \$4.50 now \$3.75 and similar
reductions on all our waves. 2 shampoos and 2 finger waves with
each permanent.

MITCHELL'S BEAUTY SHOPPE

Medical Arts Bldg.

Wasatch 10316

SUGARHOUSE BEAUTY SALON

1053 East 21st South

Sugarhouse

Hyland 8553

For the convenience of our Ogden patrons we will operate The Perry Beauty
Shop under the name of Mitchell's Beauty Shop No. 3.

David Eccles Bldg.

MITCHELL'S BEAUTY SHOP NO. 3
Ogden, Washington and 24th

Phone 760

IT WILL PAY YOU TO BURN

KNIGHT SPRING CANYON COAL

or

ROYAL COAL



Long Burning Clean and Hot

Utah's Purest Coal

These Coals maintain clean, cheery warm homes at lowest cost.

Ask Your Good Friend The Coal Dealer
Knight Fuel Co. Royal Coal Co.

General Offices 8th Floor Newhouse Bldg.

Salt Lake City, Utah

LEONARD E. ADAMS, General Sales Agent

When Buying Mention Relief Society Magazine

L. D. S. GARMENTS, CUTLER VALUES

No. 68 Ribbed Lt. Wt. Cotton	\$.75
No. 74 Ribbed Lt. Wt. Fine Lisle	1.00
No. 64 Light Med. Wt. Bleached Double Back	1.19
No. 62 Med. Hvy. Wt. Bleached Double Back	1.29
No. 56 Hvy. Wt. Unbleached Double Back	1.49
No. 70 Extra Heavy Cotton Double Back	1.59
Super Non-Run Rayon Elbow and Knee Length	1.19

In ordering garments please state if for men or women, and if old or new styles are wanted, also state bust, height and weight of person. Marking 15c. Postage prepaid. Special—When you order three pairs of garments at one time we allow you a 15% discount on third pair only.

Cutler's
36 So Main



SALT LAKE CITY
 UTAH

Since that first

Thanksgiving Day—

the world has advanced apace, and printing methods, like so many other things, have undergone tremendous changes. Our big modern plant offers you the most advanced methods in printing and binding with their consequent savings. Whether it's a wedding announcement or a book that you want printed, you'll be pleased with our courteous efficient service.



The Deseret News Press

29 Richards Street

Salt Lake City

THANKSGIVING—

Thanksgiving Day, since the time of the Pilgrims has always been the biggest feast day of the year. It is the custom of many to help one or more families in less fortunate circumstances. You will find our stores wonderful places to assemble these Thanksgiving baskets. You can also find the foods for your own Thanksgiving dinner at reduced prices in our stores.

"A Surety of Purity"

O. P. SKAGGS
 Efficient Service
FOOD System STORES

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

NOVEMBER, 1932

No. 11

CONTENTS

First Snowfall, Beaver Creek, Wasatch Forest.....	Frontispiece
Iconcolasts	Grace Ingles Frost 623
Procrastination	Marion Oakleigh 625
Society is Right.....	Vera L. Plant 628
When the Test Comes.....	Mansel H. Nelson 629
Save the Wild Birds II	J. H. Paul 635
Importance of Good Nutrition During the Present Period of Depression.....	
.....	Jean Cox 641
Happenings	Annie Wells Cannon 645
Notes to the Field.....	646
Relief Society Conference.....	647
Lesson Department	674
Silence	Verna S. Carter 688
Seasonable Recipes	Lucy Rose Middleton 689

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

Frost

LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

L. D. S. GARMENTS
FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|---|---|
| No. 1 New style, ribbed lgt. wgt. Mercerized. An excellent Ladies' number .....\$1.00 | No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.... 2.50 |
| No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.10 | No. 6 Light weight garment, Ladies' new style. Silk Stripe .95 |
| No. 3 Ribbed med. wgt. cotton, bleached or unbleached. Our all season number. Men's new or old style 1.25 | No. 7 Light weight Spring and Autumn garment. Men only 1.00 |
| No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 1.50 | No. 8 Light weight silk for ladies only, new style only 1.00 |
| | No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.50 |

In ordering, be sure to specify whether old or new style garments, three-quarter or ankle length legs, short or long sleeves are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missionaries.

Our Jack Frost Blankets are made of Utah Wool and Utah Labor
Write for Prices

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

One-Half Block South of Temple Gates

28 Richards Street

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

- | | |
|---|---|
| 472 Lt. Wt. Cotton.....\$.75 | 98 Special Rayon, Ladies'.....\$1.25 |
| 464 Fine Ribbed Cotton..... .95 | 306 Run Resisting Rayon..... 1.75 |
| 144 Spring Needle, Combed Cot..... 1.00 | 752 Hvy. Cot. Db. Bk., Ecru or White 1.75 |
| 208 Med. Wt. Cot. Ecru or White..... 1.35 | 904 Unbleached Cot. Extra Hvy..... 2.00 |
| 228 Med. Wt. Rayon Striped..... 1.35 | 1118 Med. Hvy. Wool & Cot., Mixed 3.00 |
| 252 Med. Wt. Firm Knit Cot..... 1.45 | 527 Ray. Plated Comb. Cot. Med. Wt. 2.00 |
| 282 Fine Crepe, Ladies'..... 1.65 | |

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

The Best in Business Training

	Day Sessions	Night Sessions
One Month	\$15.00	\$ 5.00
Three Months	40.00	10.00
Six Months	75.00	15.00

L. D. S. BUSINESS COLLEGE

NEW CLASSES IN ALL SUBJECTS

GREGG AND MACHINE SHORTHAND
Beginning and Advanced Classes—Speed Dictation

WALTON ACCOUNTING

Beginning and Advanced **TYPEWRITING, ENGLISH, ARITHMETIC, PENMANSHIP,**
VOCABULARY BUILDING. FREE GYMNASIUM PRIVILEGES

L. D. S. BUSINESS COLLEGE

WASATCH 1812

*Have Bright, Glossy
Floors this New, Easy
Way, with*

Bennett's SELF-POLISHING FLOOR WAX



Just Wipe It On — Leave It
Alone — and it Shines with a
Beautiful Lustre

*Phone Wasatch 54 for a Free
Demonstration in Your Home*

**BENNETT GLASS &
PAINT CO.**

65 West First South

Your Study of the Doctrine and Covenants

This winter is sure to be interesting

It will be
DOUBLY INTERESTING
IF you supply your class leader with a
copy of

Doctrine and Covenants Commentary

By **HYRUM M. SMITH** and
J. M. SJODAHL

Price \$4.00 Postpaid

DESERET BOOK COMPANY

Salt Lake City, Utah

Iconoclasts

By Grace Ingles Frost

Dark chariots of conflict shall no more
Crush 'neath their wheels what our travail has won ;
No longer to the gruesome god of war,
Will we pay tribute with a mate or son—
The throne of Thor, the Thunderer, must fall !
We speak—the women—the iconoclasts,
Whose will shall rend to shreds the sombre pall
That through the years, too long, deep shadow casts.
From the rude garner of war's aftermath,
An oriflame of peace for land and sea,
We must create to safely tread man's path—
A flag to wave throughout futurity.
The task is ours, a pagan god to quell—
His idols break and end war's reign of hell !



FIRST SNOWFALL, BEAVER CREEK, WASATCH FOREST

Glen Perrins

THE Relief Society Magazine

Vol. XIX

NOVEMBER, 1932

No. 11

Procrastination

By Marian Oakleigh

EMILY BROWN stopped her car at the gate and looked across the snow drifts that had piled high in the half-mile lane leading toward the little house in the middle of the field, which was the home of Selma Oleson. She let the engine purr softly as she decided on her course of action.

"I really should go see Selma," she said aloud, "but I don't believe I can make it through the drifts with the car."

"I could walk in ten minutes," she reasoned to herself, and I know I promised Selma months ago, that I'd come and I can't get rid of that lonely, hungry look she had in her eyes the day I picked her up on the road and let her out at the gate."

"Come and see me soon Mrs. Brown, I am so lonely," she said as I drove away. "I really should go now, but I think the snow would go over the tops of my galoshes," and Emily slowly backed the car back into the road again, and went home, promising herself that she would go to Selma's the next time she passed the lane. But the next time she was in a hurry and merely looked toward the little house and said, "I soon must get out and call on Selma, I'll make a special trip tomorrow."

For two weeks all of Emily's tomorrows were full to the brim with activity. Jennie and June, the twins, came home from school the following day with headaches. It was characteristic of the twins, that one could not have even a headache but the other shared it. The headaches developed into the "Flu," and the twins were put to bed up stairs.

In spite of Emily's precautions, the next morning little Anne Spencer, who with Mamma Anne, John's favorite sister, was visiting in the home, awoke with a "running nose," and by evening both she and Mamma Anne, were tucked in bed in the quiet room, and Emily was kept busy, upstairs and down, with hot water bottles, lemonade, and the proverbial bottle of castor oil.

Little Anne was unusually fretful because of her strange surroundings and Emily's head would be ready to burst, when evening came and she would settle herself for just a cat nap only to be awakened by a call from one of the sick rooms.

Good, patient John cooked meals, washed dishes, mopped floors, and cared for three-year-old Margie like a hero; and after what seemed an age to them both, trips to the sick rooms grew less frequent and one by one the ill ones came hollow-

eyed and shaky, to the dining room for their meals and eventually the routine adjusted itself and "home," as John described it, "was hitting on all four cylinders again."

One evening as Emily settled herself, with her sewing basket to catch up with her darning, John came in with the local paper and offered to read the "items" while she darned. The first in the column ran,

"It is reported that Mrs. Olaf Oleson is ill." Again Emily saw the lonely look in Selma's eyes and remembered her promise. Aloud she said, "I must run out and see Selma—perhaps I can go tomorrow. I wonder what's the matter with her?"

John's deep tones ran on, but Emily heard no more "items." Her thoughts were going over the three years since Selma had come into their village as the wife of the queer little Swedish, Olaf Oleson.

Everyone had wondered at his making such a "catch," as Selma was educated, had traveled much with a former husband, and was rather pretty with her blue eyes, and yellow hair.

Because of traveling so much she had formed but few friendships, and she was so eager to be friendly with the women of the village, but they, in their hurry and interest in their own affairs, had been slow in extending their friendship, and few took the trouble to call on her. She was disappointed, but hid it and when asked to join their sewing club, gladly and eagerly went to every meeting.

Always the women were polite to her and chatted with her amiably enough, but Selma could never feel herself one of them. Emily was sure of this as she had watched the expression on Selma's face at their club. It seemed as if she were just outside the circle. She would listen

to their gay banter, with a wistful look in her eyes, knowing that she was an outsider.

Having no children, Selma and Olaf devoted their time to their five hundred chickens and six cows, caring for them most carefully. They read much and looked longingly across the fields toward the village. There was scarcely a home that Selma had not entered, to do an act of kindness. Having had some training as a nurse, when she heard of illness she went without waiting to be called, and with her capable hands, smoothed the pillows, bathed the hot faces of the sufferers, and always in her broken English gave them a cheerful word. The people had not sensed that she wanted to do it because she wanted some one to love, and insisted upon paying her in "cold money." They appreciated her but had not made her understand it, and never returned a visit. Emily and John were quite guilty also. Selma came to them when John was ill, bringing a dainty lunch and her usual cheerful smile.

"Are you going to darn all night?" John asked finally.

"No, dear, I'm just through. John, can you spare time to take me out to see Selma Oleson tomorrow?"

The next morning Emily was busily piling up the dishes, when Mamma Anne came into the dining room, holding several yards of pink and white dotted voile in her hands.

"You know Emily," she began, "I can't sew a stitch and I think those little dresses of Margie's are so pretty. I just wondered if I could get you to make a couple for little Anne from this," and she held out the voile.

Remembering her visit to Selma,

Emily hesitated. "Is it much of a job, Emily?" Anne asked.

"I wish you could start on them this afternoon. I had a note from Herbert and he wants us to come home the end of the week."

After an early dinner, Emily spread the dainty cloth on the dining room table and fitted the pattern to it.

"These will be lovely dresses, Anne," she said. "We will need some lace for the necks and frill around the sleeves—"

The ring of the telephone interrupted her. She turned from the instrument with a troubled face, and went quickly to the kitchen door, and called to John who, with his axe over his shoulder, was going toward the wood pile.

"John, Mrs. Crandall just called to see if you would take Selma Oleson to Brighton to the hospital. She must have an operation tonight, and Olaf is waiting at Crandalls to see if you can go."

Without a moment's hesitation John answered, "Tell them I'll be there in an hour," and he added to Emily, "I'll get some wood chopped and feed the stock; I can milk when I get back."

Emily reported the message and again took up her scissors as the telephone buzzed again.

"Emily," came Mrs. Crandall's voice over the wire, "Olaf says Selma wondered if you could come and help her get ready to go to the hospital? I'd go myself but Ruth came home from school sick and I can't leave her."

"Yes, Mrs. Crandall, I'll come with John."

In less than an hour Emily entered the "little house in the middle of the field," but it was not the pleasant, neighborly call that she had planned for so long. Selma's

home which she had kept so orderly, hoping for a visit from some of the women, was upset and littered. A basket of clothes that had been dampened and dried out again stood in a corner. Soiled bed linen lay in a heap on a chair. On a table near her bed was an untidy array of bottles and dishes in which Olaf had brought her food. Everything showed the lack of a woman's hand.

Emily's eyes blurred as she hurriedly found things and packed them in a bag, and laid out the clothes for Selma to wear.

John and Olaf made a bed of pillows and quilts in the car, and carefully placed Selma upon them.

"Aren't you going, too," asked Emily, wide-eyed with amazement as Olaf made no offer to enter the car.

"Nope, I just can't leave these chickens and the cows," answered Olaf as he awkwardly took Selma's small hand in his large one, and with a quiver in his voice, said, "Well, good luck to you," and Selma answered, "Take good care of yourself, Olaf, and don't neglect the chickens." So they left the little home—not a kiss nor a caress, but the bravest of smiles. At the half-mile turn John looked back and Olaf was still standing at the gate looking after the car.

Across the thirty miles of flat country to Brighton, Emily's mind was busy formulating plans for nice things for Selma when she returned from the hospital. She would make her know that they all loved her and were sorry they had been thoughtless. She would call a meeting of the sewing club, and they would clean Selma's house. They would also finish that friendship quilt and have it on her bed when she returned.

At the hospital door they were

met by two white-capped nurses and Selma was soon comfortably in bed awaiting Doctor Bronson, and it was time for Emily and John to leave.

Emily bent over the bed and kissed Selma's forehead. "We will be anxious to hear from you, Selma, and when you come home we will do lots of nice things together."

Selma's eyes glistened with happy tears and she smiled at Emily as the nurse urged her toward the door.

Early the next morning Emily's telephone rang, and she was surprised to hear the crisp voice of Doctor Bronson.

"Mrs. Oleson asked me to call you and tell you of her condition, Mrs. Brown," he said. "Her appendix was ruptured and she is very ill. Being a nurse she understands just how serious that is and wants you to get word to Olaf."

Emily could scarcely work all day. She had never before realized that she really loved Selma Oleson. Surely, big, strong Selma wouldn't die. Dozens of people recovered from a ruptured appendix. Doctors could do such wonderful things

now-a-days. So it was a great shock to Emily that evening when Mrs. Crandall called her and told her that Selma had passed away.

"And do you know," said Mrs. Crandall, "the last thing she said to Olaf, was, 'Take good care of yourself, Olaf, and don't neglect the chickens'."

Emily hung up the receiver and turned to John, her eyes overflowing with tears.

"She hadn't anything but Olaf and the chickens to love," she sobbed. "We wouldn't let her love us. How selfish we have all been. She hungered for so long and we didn't realize it until now—and now it is too late. Poor Selma! I wanted her to know it would all be different."

John held her close in his arms and quoted softly the lines of a poem—

"It isn't the things we do, dear,
 But the things we leave undone—
 That give us a bit of a heart ache
 At the setting of the sun.
 The tender word forgotten
 The letter we did not write,
 The flowers that we might have sent,
 Are our haunting ghosts at night."

Society is Right

By Vera L. Plant

THE person who is not accepted in this or that society, often thinks the society is at fault. In our own eyes we are "pretty good fellows" and wonder that everyone else does not think so.

We often hear about how "stuck-up" Mrs. So and So is. But is she really? Perhaps she is shy. Or she may feel at a loss to know how to approach people, you in particular. If you can find some common interest, she may be charming.

If a number of people or the majority do not seem friendly, undoubtedly the trouble lies within yourself. Make a minute examination of your habits and mannerisms. Find out what part of your makeup is offensive. Correct this, be cheerful and pleasant and you will have a host of friends.

When the Test Comes

By *Mansel H. Nelson*

JOHN RICHARDS stood on the corner wondering which way to go. There had been a mighty fight going on within him ever since he had left home as to which way he would turn when he reached that corner, and it didn't seem any nearer settled now than it had been when he started. One way led to the grocery store, the other to the Bishop's office.

Again he looked at the money that he held in his hand. This five dollar bill he had been saving to pay as tithing. The money really did belong to the Lord, but it was all that stood between him and starvation.

His thoughts raced back to his loved ones, and to the humble little home that he had tried to provide for them. He remembered about Mary saying that there was only enough flour left for one more batch of bread, and that they had scarcely anything else in the house to eat. He was also reminded that he had been a mighty poor provider for the last few months, and that Mary and the two small children had not had what they really needed to eat lately, and that they were wearing clothes that were almost entirely covered with patches. Each thought came before him as a ghastly haunting mockery of the fact that he had always paid his tithing, and yet what were the results? He had failed to find work, and it seemed that everything had turned against him the last few months. Just the other day Mary had told him that she was going back to her parents unless things took a change. They would

help her until she could find work, she had said.

Then his thoughts ran on back to the time when her father and mother had advised her to wait awhile before getting married, until he could provide a better home and have a more certain income. But they had been young and foolish then, and had married—and now she was losing confidence in him—thinking of going back to her parents who had already made very severe remarks as to his failure to provide for her.

For several minutes he hesitated. The fight raged within him. One voice seemed to cry out for mercy for his family. Another voice kept saying: "That money is the Lord's, pay it to him and he will bless you with more."

Still he hesitated! He tried to reason what was best to do. He knew that it was right for him to pay that money for tithing—but his babies were hungry! What could he do? He might pay his tithing and then go and ask for credit at the store—but he could not run a bill and not know how he could ever pay it.

Finally with a decisive shrug of his shoulders he turned toward the grocery store.

That still small voice seemed to follow him. "Pay your tithing and you shall be blessed. Pay your tithing and you shall be blessed with more money," it seemed to say over and over again.

He had almost reached the grocery store when overcome again by the fight that had been going on

within his soul; he stopped again. For another two minutes he stood debating what he should do.

Again all the haunting memories of the last few months came back to him. His imagination painted for him how lonely he would be without Mary and the kiddies. There wouldn't be much left in life if they were gone. Mary had always been such a true and loving pal. She had certainly done her part to make a happy home for them. There was some mystery about her going back on him at this time too. She had never appeared to be that kind of a girl before the last few weeks. She had always seemed to care for him very much, and he loved her as he did his own life—but one couldn't live on love alone. He didn't blame her much for wanting to go back and live in luxury when now at best she could only have a very humble home and very simple living.

Again he looked at the money. It would buy groceries for several days supply, and perhaps by that time he could find a few days work somewhere. And yet, how was he going to find work without God's help? And if he didn't pay his tithing maybe God wouldn't help him. Would He help him if he did pay his tithing?

That was the question! Would God help him find work if he did pay his tithing?

Suddenly he remembered something that one of the Apostles had said in the last conference: "If you don't believe that the Lord will do what He says He will do, try Him once and see for yourself. That is the way to find out."

"I'll do it!" he exclaimed, and with a firm determination to "see for himself" he turned around and went to the Bishop's office. •

"I have come to pay some tithing that I have been saving for quite a long time," he said as he laid the money on the bishop's desk.

"That is good," said the Bishop. "I wish that all the members of our church were as good tithe-payers as you are.

"Well, I always try to pay my tithing," John mumbled. Again he was thinking of his loved ones, and how badly they needed food and clothes that very minute. He realized that if he would tell his troubles to the Bishop that he would get help at once. But his pride rebelled. He simply could not ask for charity.

"Have you had any work lately, John?" asked the Bishop as he handed him the receipt.

"No, I haven't. Not for quite awhile. That is money I had laid aside for tithing some time ago, and had just neglected to bring it in," he explained.

"Is there anything that I can do for you, John?"

"Not unless you can tell me where I can get a job," John replied.

"I can't right now, but I will remember you. If I hear of anything I'll let you know right away."

"I'd appreciate it if you would, Bishop. Good-bye."

"Good-bye, John. I am sure that something will turn up pretty soon, because the Lord has promised to bless those who obey the law of tithing; and if anybody ever did pay an honest tithe, I am sure that you do, John. So cheer up, old man, everything will turn out all right."

It was with a lighter heart, and a more hopeful spirit that John turned toward home. He was glad that he had paid his tithing. On his way home the Bishop's words kept

repeating in his mind. He would tell Mary what the Bishop had said and he was sure that it would cheer her up a little. He felt also that tomorrow he was sure to find work.

But as he neared his little home a sense of depression came over him. He wondered if Mary would still be there. He wondered if something had happened to one of the children. There was something wrong—that he knew without a doubt.

The last block he almost ran. He hurried up the walk and into the house. Nobody was in sight. Through room after room he ran, and then out into the back yard—but all in vain.

As he reentered the house he noticed a piece of paper fall from the table, and immediately picked it up. These are the words that he read:

“John:

“Father came by this afternoon, so I am going back with him. I am very sorry, but I just can’t stand this any longer.

“Mary.”

John rubbed his eyes and read it again. Not even a trace of love. No mention of ever coming back. Not a word of hope did it leave for him.

John stood as a man in a dream. Then it really had happened! He staggered to the front door and looked out, hopelessly. He turned and dropped into a chair, and there for the first time since he was a child John Richard’s whole soul was shaken with bitter sobs.

Hour after hour John sat there with his head buried in his hands. Bent with sorrow, and broken with grief, he seemed to have no sense of the passing time. He could have been paralyzed for all the movement that he made. After a while, when he did finally raise his head

the clock on the mantle had long since struck two.

He dragged himself from the chair into the lonely bedroom, and dropped down on the bed without undressing. He lay there thinking—worrying—wondering. What was Mary doing? Were the babies all right? Was she really safe and sound in her father’s home, or had she gone off somewhere else? Could he ever bring her back to him?

And then again he thought of what the Bishop had said. After all things might not be nearly so bad as they appeared to be on the surface. Mary would probably be back in the morning, and feel much better after her visit. And maybe tomorrow he could find work. He felt sure that something would turn up tomorrow.

But just as he was about to become reconciled to the fact that everything was going to be all right when morning came, doubt began to creep into his mind. It seemed to spread through his soul like a slow, deadly poison. At first he paid little attention to it; but as he sat thinking, trying to reason things out, the evil seemed to grow. The longer he thought the more it grew until there was scarcely anything left except doubt.

He began to figure how much money he had paid for tithing. It amounted to several hundred dollars since he had been married. Enough, if he had it all back now, so that Mary would have had no cause for leaving.

“Just think,” a silent voice of doubt was saying, “out of every thousand dollars that you have made you have given one hundred dollars away. One hundred dollars is a lot of money. You have given away many hundred dollars, and what have you received in return for it?”

Nothing! Absolutely nothing! Why, if you had all the money back that you have thrown away like that just think what you could do with it right now! There would be clothes for the children, and for Mary, plenty of food in the house, and a nice fat purse to go on. But as it is, you have nothing. Even those who have loved you so dearly have turned against you."

He groaned as he arose and started to walk back and forth across the floor as some wild animal that had suddenly found himself trapped in his own den.

As he continued to pace the floor his mind became dulled with agony, and he began to count the pictures on the wall, the number of steps across the room, the boards in the floor. Occasionally he would change the routine by pausing to stare out the window as a doomed man watching for the light to come on the day of his execution.

When morning finally did come John washed his face and hands, and then started out to look for work. He had several repair jobs promised, but every one seemed to be without money just at the time and so put him off. He even offered to work for less, but it was all in vain; it seemed as if carpenters were just out of luck. No one could afford to have any building done. Not a job was to be found.

All day long he went from one prospective place to another, but no work was in sight. It was very discouraging indeed.

That night he returned to his deserted home; tired, exhausted, and broken in spirit and soul.

He sat down in his favorite chair to rest. He missed Mary more than ever. He remembered how hard she worked all day, and then when he came home tired she would al-

ways welcome him with a good meal. Always the house would be found spotlessly clean. After the dishes had been cleared away she would come and read to him. Many good articles and stories they had enjoyed together. The harder he worked the more he enjoyed her sweet, low, voice, painting the beautiful word pictures from a magazine or book.

Tonight he was wondering just why he had not taken her to the Temple to be sealed to him forever. Perhaps if they had been married in the Temple things wouldn't have turned out as they had done.

He finally decided to call and see if Mary was at her parents, and was all right.

"515," he called.

"Hello, this is Mrs. Carter speaking," came the prompt reply.

"This is John," he explained. "I just called to see if Mary is all right."

"Yes, she is all right. She is staying with us for a while. She will at least have what she needs to eat here," she said, and jammed the receiver back into place.

John was not only hurt, but he was angry. "She didn't have to be so darned mean about it, anyway," he muttered to himself.

Nevertheless it was some satisfaction to know that Mary was there with her parents and was comfortable; even if they did hate him. They were very selfish parents, he often thought. In the first place her father had not only been opposed to her marrying John, but also to her joining the church. Her father had never forgiven John, while her mother had been only a little more friendly toward him. They had always had plenty of money, and Mary being their only child was unprepared for the life

that she had found with John.

All night long John sat with his head resting in his hands and suffered with shame, pain, and doubt.

The whole night through the fight continued to rage within his soul. Two great powers seemed to be trying to tear him into pieces. One voice seemed to laugh at him in mockery for paying his last cent for a worthless donation, while the other power seemed to be saying: "You must pray. You must pray."

At last he fell upon his knees before the Lord and cried for help. He asked God to give him faith to bear the trials that had come upon him; to forgive him for his doubt, and to help him win Mary's love back.

After a half hour spent in prayer he arose and went to bed with a spirit of relief and comfort within his soul, and soon fell into a deep sleep.

He was awakened by the ringing of the telephone. When he jumped out of bed the sunshine was streaming in through the window, and he knew that he had slept very late.

"Hello," he said taking down the receiver.

"Hello," came the voice of a woman; "is this Mr. John Richards speaking?"

"Yes," he answered with a little disappointment for he had hoped that it was Mary calling to say that she was coming home to him.

"The County Attorney wants to see you here at his office as soon as possible."

"I'll be right down," he answered.

"I wonder if it is the County Attorney that wants to see me, or if it is the Bishop," John was saying to himself as he slipped on his clothes, and washed his face and hands. "Well, it won't take very long to find out, as long as they are

one and the same man," He concluded as he closed the front door.

When he arrived at the office the County Attorney was waiting for him.

He turned to his secretary and said: "You may be excused until I call, and please tell any one that comes to see me that I am busy."

"Sit down, John," he said kindly. "I have some news for you."

"What is it?" John inquired anxiously. "I'll just take it standing, if you please."

"Well, it isn't much to stand for, John. I just ran onto a little work that I thought perhaps you would be interested in. It certainly isn't much, but I thought that if you were out of work it would be better than nothing."

"Yes, I should say," John answered with growing astonishment.

"Why did he tell his secretary to not let anybody come in here for, if that was what he was going to tell him?"

"This isn't very much of a job for a man that usually works for seven or eight dollars a day; but it will keep a man alive at least. And if you want to, you could do your work and do this on the side," the Bishop continued. "It is just a job of janitor work that pays only seventy-five dollars a month. It would probably take you about three or four hours a day, morning and night together, to do the work."

"Why, that would be as much per hour as I usually work for," John replied. And a lot more per month than I have been making the last few months. I would be glad to get that job. But isn't it a little high pay for janitor work? It seems to me that they could get somebody for less than that now-a-days."

"Yes, I suppose that they could. But Mr. Simmons said that he was

willing to pay twenty-five dollars a month more to get some one who was honest and trustworthy. He asked me if I knew of some one that was a full tithe-payer that he could get to do the work. He made the statement that a man who would be honest with God would be honest with his fellowman."

"What do you know about that!" John exclaimed with surprise. "I thought that he hated the Mormons?"

"He isn't as bad as he likes to make people think sometimes. You see, I have had a good many talks about the Gospel with him myself; and I tell you that he isn't as dumb as you might think. I believe that he would join the church in a minute if he wasn't afraid of what people would think after all the mean things that he has said about us."

"I am glad to hear that, as well as surprised," John said. "And I will be glad to get that job. I surely do appreciate your trouble too, Bishop. It is mighty good to have a friend that will give you a lift once in a while."

He started to go when the Bishop put his hand gently on his shoulder, and said in a kind fatherly voice: "What is the trouble, John? Can't I help you?"

John hesitated for several seconds, debating whether to tell him about Mary or to keep it a secret, then he answered: "You have helped me, more than words can express."

"But there is something else. Something that has happened since you were here the other day. Won't you let me help you, John?" he asked again.

John told him all that had happened. How he had tried so hard to maintain a comfortable home, how he had failed to find work, and how Mary had left him. He also

told him about the awful fight that he had experienced in regard to tithing.

The good Bishop sat in silence until he had finished his story, and then he said with a deep tender voice:

"John, I have always thought a lot of you. I don't know whether it is because you have worked so long with me in the church or something else.

"Brother Beach is going away next week, and I have been wondering if you would like to take his place in the Bishopric. We need a young man in there with us. We are both getting old, and we have been there for a long time. You have been a faithful worker in the church with me ever since you were a deacon, and have been a great joy to me in this work. Will you accept this office?"

"Gladly, Bishop," he answered, choking back a tear.

But he was wondering why the Bishop hadn't said anything about his trouble before he mentioned that. He was sure that he had meant to tell him something about it or he would have never asked him about it.

"Mr. and Mrs. Carter came in this morning with Mary," he said as if reading John's thoughts. "They were asking my advice about getting a divorce. That is the old folks were. Mary just said that she thought it was the best thing that she could do under the circumstances.

"We talked for some time. They explained how Mary had been mistreated, how she and the babies had been starved, and so on. Mary didn't say much; Mr. Carter did most of the speaking.

"When they had finished I asked to speak to Mr. Carter alone, and

after talking for a few minutes he admitted that he was hoping that Mary would fall in love with a certain man that he thought a great deal of, and who had plenty of money. It seemed that the man had already taken an interest in her, but of course she knew nothing about that part of it.

"And then I talked to Mary. I found that Mary isn't responsible for this trouble, but very foolish parents.

"Go and get her, John; and take her to the Temple and marry her right," he said in that deep kind voice that had thrilled many a court room. "She is worth too much to lose."

John tried to speak, but could not say a word.

The good Bishop gave him a sealed envelope on which was written: "Do not ask questions of me now."

John stumbled out of the office, and down the road towards home. As he came nearer he could see the smoke curling up from the chimney, and knew that Mary had come home.

When he entered the house the odors of good things cooking came to him. Overcome by hunger and exhaustion he would have fallen if Mary hadn't caught him and led him to the bed.

It was some time after that, and after much forgiving and thankfulness that John thought of the letter which the Bishop had given him.

Inside was a letter, and another sealed envelope.

The letter read:

"Dear John:

"Please forgive me for taking things in my own hands, but you see, that I knew Mary would be home before you, and that she would like to have something good to eat when you returned, so I went to the store and had a few

things sent out that I was sure that you needed, and told the delivery man to leave them on the porch, and if he saw Mary to tell her that you sent them out.

"These things are charged to you at the store, because I thought that you would rather have it that way.

"R. S. Steal."

On the other envelope was written:

"A wedding present, with best wishes from your Bishop."

Inside was a recommend for them to go to the Temple for marriage, and three twenty-dollar bills.

A few weeks later John returned home one evening to find Mr. and Mrs. Carter waiting there for him. They had come to apologize for the wrong that they had done.

"And what do you know about it, dear," Mary said happily, "they are going to be baptized Saturday."

"And we want to go through the Temple and be married all over again, like you did, just as soon as we can," Mr. Carter explained proudly. "I think that is the most wonderful thing that I ever heard of. I have just been wondering what has been the matter with me all these years."

"And you might just as well know that all this came about because you paid that last five dollars tithing, John," put in Mrs. Carter. "It must have taken a lot of faith to give your last cent to the Lord when your family was on the verge of starvation. That was the thing that started us to investigating the Gospel.

Through John Richards' mind ran the words, "If you don't believe that the Lord will do just what he says he will do, try him once, and see for yourself. That is the way to find out."

Save the Wild Birds

By J. H. Paul

II

The Farm Defenders

CERTAIN birds, pre-eminent for the services they render to farms by their constant destruction of the various forms of rodent life, are termed the farm defenders. In the main they are the two groups of the chief birds of prey—the hawks and owls. Feeding chiefly upon mice, gophers, rats, rabbits, and similar creatures, they save the farm crops yearly from destruction by these small mammals.

The Sanpete Incident

THE following incident, related to the writer by various eyewitnesses, he at first took to contain natural and unconscious exaggeration, recalled by people whose gratitude for deliverance from the scourge of rodent millions might have led them to magnify the circumstances into a sort of special deliverance from these devastating and relentless foes. Accounts of the affair seemed incredible; but upon laying it before the Biological Survey, the writer was assured by Dr. A. K. Fisher, authority on American hawks and owls, that he had no doubt of the substantial accuracy of the reports; and that, while he had never heard of this Sanpete episode, he knew of other such occurrences in the semi-arid West and was well prepared to accept the Utah story. Here, then, is a summary of the facts.

The Terrible Chisellers

IN 1908 sheep herders near Spring City came into town with the

report that millions of large field rats, which they called chisellers from their incessant gnawing, were coming over the mountains, headed in the direction of the cultivated valley. Efforts to turn them aside proved fruitless. Like waves of the sea, they came on endlessly. Terrible rodents they were, sweeping everything before them, leaving the ground black and bare behind them, and at night burrowing into the earth. The people were in despair; they sensed not alone the loss of their field crops for the year, but even their orchards and shade trees must perish from injury to the roots.

Armies of Hawks

THEY noticed many hawks soaring overhead; and now and again a hawk would swoop low and then sail away, bearing a rat in his talons. Then, as the hawks were not molested in their work, they flew lower, finally settling upon the ground and in trees. It seemed that the orchard trees must break under the weight of hawks perched in them; one man relates that he had to lead his heavy team along the main lane, lest the horses should trample upon the hawks intently watching the rat burrows and seizing the rodents the moment they came to the surface. They would tear the rats to pieces, eating only the choice parts, then resume their watch for others.

The Owls Came Also

MOST of the rats soon learned to keep out of sight in the day-



DESERT SPARROW HAWK

time, coming out to feed during the nights only. Then a strange thing happened. Owls. Owls came, of many different species; their noiseless flight, keen eyesight and hearing, enabled them to pick up the rats as fast as the creatures came to the surface. It took a ten-month's battle, the hawks working by day, the owls by night, for these great allies of man to annihilate the rodents that came so near to destroying the orchards and farm crops, but they did it; and but for the abundant hawks and owls, Dr. Fisher says, the rats would have swept through many counties, leaving ruin in their wake.

The writer was telling this incident a few years ago at a church gathering in Salt Lake City. A man in the audience arose, asking,

"May I say a word?" He then related that some forty years previously he had heard at a conference meeting of the L. D. S. church, an elder named Hyde (no doubt Orson Hyde) strongly advise the people to restrain their young men from shooting at hawks, owls, and other birds of prey. "These people," the narrator went on, "seemed to have sense enough"—some people do!—"to do as they were counseled by those in authority; and they spared the birds."

Though no one seemed to realize that the mountains of Sanpete contained unusual numbers of hawks and owls, yet in the hour of the people's need, these able defenders of man came to their rescue and saved the day for Utah and the Rocky Mountain West. Some therefore

hold that Utah should have monuments erected also to the hawks and owls as well as to the gulls, which had previously, 1849, saved Salt Lake valley from ruin by Western crickets.

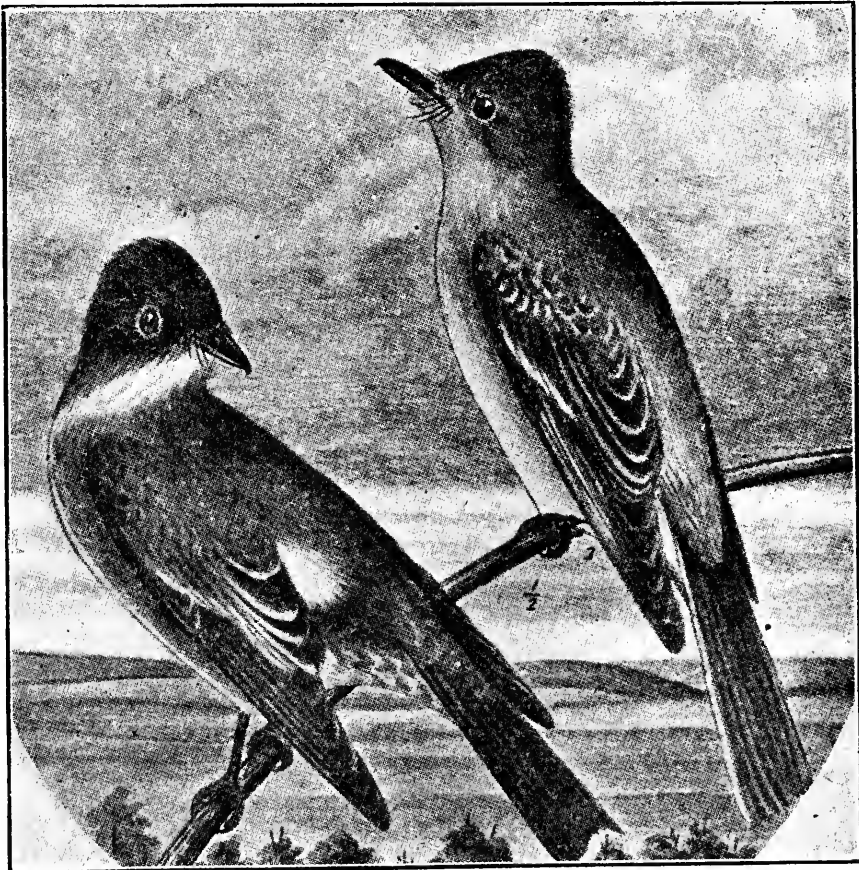
Well do authorities on bird life say: Never shoot an owl. All owls are of proved benefit to man. The great horned owl, which alone is of small value, yet renders considerable service. We have a dozen of the owl species, all of high worth.

Never shoot a hawk unless you know the difference between the ten kinds of beneficial hawks and the four destructive ones. The safe plan is not to kill any hawk; the chances being about ten to one that you will be killing one of the best friends of man, as the Swainson, the rough-leg, the red tail, the spar-

row hawk. Never shoot any hawk that soars and sails, or that has long wings, or that is reddish brown. It is not conclusive that the hawk is a bad one simply because it has taken a chicken. Some of the good hawks occasionally take chickens that get in their way.

Bird Allies of Man

INSECT hordes that directly attack man comprise: mosquitoes, gnats, flies, small moths, and flying ants. Certain groups of birds spend their lives in consuming these pests. Bird allies of man therefore includes the swallows, the night-hawk, the poor will, and the fly-catchers of many kinds. Each summer these birds save us from being overwhelmed by insect foes that bite, sting, and infect us with disease.



ASH-THROATED FLY CATCHER (above)
KINGBIRD (below)

A safe rule is: Never kill any small bird; all small birds except the imported house sparrow, the so-called English sparrow, are the friends and comrades, and usually the allies of man. The English sparrow should be destroyed under expert advice, by using poisoned grain in winter.

Bird Martyrs

MARTYRS are the upland game-species and the varied kinds of waterfowl that are hunted by man and (other) wild beasts. Nine tenths of all pot-hunting is simply bird massacre. Seven million licensed gunners are rapidly exterminating the American wild fowl. All kinds of wild fowl and most game birds are now rare. Many of the best and finest species are already extinct. Nature lovers now call upon ministers, teachers, and church leaders, to help in saving the wild fowl. Extermination at the hands of thoughtless gunners is imminent. Teachers in the schools, and especially lady teachers, have given wonderful help in the conservation of bird life; and here and now, in the name of science, the thanks of mankind are tendered to all teachers who give school lessons on bird life.

How to Help the Birds

FOLLOWING is a program recommended to those who appreciate bird life and have a desire to aid in conserving it:

1. In winter put out food, even on the tops of buildings on Main Street, for the housefinch; strew cracked corn and waste wheat on the ground, under box-elders and maples for evening grosbeaks; leave old apples on the trees for waxwings, but destroy or bury the ap-

ples in early spring. Plant Virginia creeper and mountain ash about houses for winter bird-food; scatter bunches of red-root (amaranth) for snow birds and horned larks; throw out in certain fixed spots any kind of waste meat and vegetables for gulls and table waste for robins; tie up table waste, old suet, and fat meat in string nets and fasten these in oak-brush and maple at the mouths of canyons—food for chickadees, woodpeckers, jays, and towhees; and have unfrozen water running near the feeding places.

2. In spring put out bits of cotton, wool, horsehair, and short pieces of string, for the nests of oriole, chipping sparrow, and wood peewee; put up bird boxes for housefinch, bluebird, house wren, chickadee, and violet-green swallow; leave openings under eaves of garage and barn for swallows to enter, and provide flat places for them to nest on.

3. Cease keeping cats. Get the city council to tax cats—\$1.00 a year for males; \$2.00 for females.

4. Warn gunners not to shoot hawks, owls, kingfisher, pelican, herons, cranes, swans, sage grouse, dusky grouse, mourning dove, curlew, avocet, stilt, willet, nor song birds of any kind.

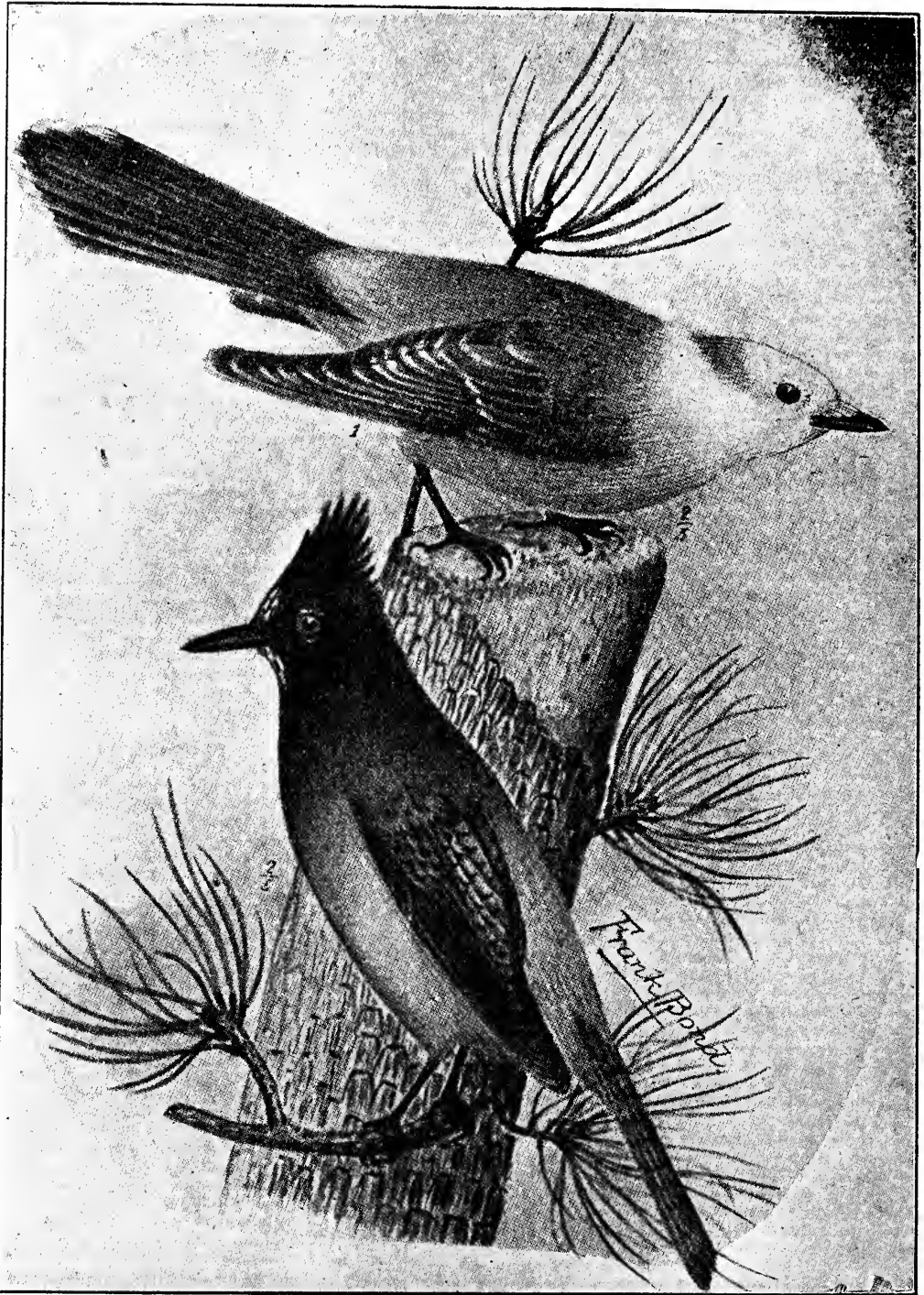
5. Induce boys to discard flippers and small guns.

6. Do not inspect (keep away from) birds' nests.

7. Put up signs in canyons and in all groves reserved as wild life sanctuaries: "No Fire Arms and no Cats Allowed."

8. Go afield with boys and girls, to learn the beauty and value of birds, to study their actions under a field glass, and to enjoy their songs.

9. Persuade men to change from



ROCKY MOUNTAIN JAY (above)
SONG-CRESTED JAY (below)

shot-guns to cameras and opera glasses, from bird slaughter to bird study, from cruelty to kindness, from sin to righteousness—by saving, not killing, the birds of their country.

10. Think out ways of protecting birds, talk bird conservation and thereby add to the tremendous gain that has been made during the last three decades in the sentimental attitude towards birds.

Importance of Good Nutrition During the Present Period of Depression

By Jean Cox

THE problem of feeding the family is important as well as interesting. The greater the interest given to nutritive value and costs of foods the more interesting the problem becomes. This is generally true of principles in art and science, the better the student the more zealous he becomes for additional information. While the problem of feeding the family is scientific in the main, it is also true that attention to art principles contributes to the success of the job of feeding the family. During the present ~~low income~~ period, the housewife has a responsibility which she should try to face squarely and smilingly.

The present financial depression has in many instances changed the food habits of a family. Favorite dishes have necessarily become eliminated. In many cases food aversions have been overcome. Frequently food selection and preparation have been given more than usual attention in an attempt to give variety and palatability to a more limited selection of foods. Fortunate is the family where the housewife has risen to the occasion and made family nutrition one of her major interests. Every intelligent parent is anxious that children be healthy, robust, well nourished, and "brim full of good humor." To the connoisseur of children there is nothing more beautiful than a healthy child. The malnourished child conveys the same impression to the connoisseur as does the nubbin of corn to the farmer or an

undersized gnarly pear or apple to the fruit grower.

DURING the present period of economic instability it is especially important that every effort be made to maintain the health of the family on low priced diets. The comforting thing is that this can be done, providing a sufficient amount of low priced foods is available. Prices of foods do not always indicate value. Highly milled flours for example are less valuable from the standpoint of nutrition than whole grain flours. Very rich milk is not proportionately more valuable at 25 per cent increase in cost than milk of standard proportion of cream. Skimmed milk has proportionately more food value than its cost. Out of season vegetables and fruits might also be cited as worthwhile examples of discrepancies between food values and costs.

Unless care is exercised in the selection and preparation of either high or low priced foods, they may not meet nutritional requirements in either quantity of food or variety. Body building processes cannot proceed if the nutritional elements are lacking. Suitable building stones supplied from foods for teeth, bones, nervous system, and muscle are just as necessary as building materials for houses. If these are lacking in kind and amount, the human structure will be comparable to a building having some straw bricks.

The many careful investigators in the field of nutrition have made

real contributions in the field of health. Recent studies give additional emphasis upon Vitamin B complex or Vitamins B and G. Shortage of Vitamin B shows conclusively that it is a factor in limiting the growth of American school children. The present type of low priced diet, makes consideration of this important. Insufficient amounts of Vitamin B are more serious with children than with adults as children are low in tissue storing capacity which takes care of temporary shortages of Vitamin B.

VITAMIN B like Vitamin A is essential for growth. Vitamin B is also essential for appetite. Diets low in Vitamin B have an immediate and pronounced effect upon appetite and digestion so that food is generally refused and if eaten stays in the digestive tract a long time. If Vitamin B is to be effective in the diet it must be in the food as we eat it. Vitamin B is soluble in water and where the cooking water of vegetables is thrown away much of the food value of the food is lost. In a list of 30 foods prepared by Dr. Mary Schwartz Rose, the seven highest in Vitamin B are listed in order of amount of Vitamin B. These are turnip greens, fresh spinach, green peas, lettuce, cabbage, fresh string beans, and dried beans. Fruits high in Vitamin B are citrus fruits, peaches, apples. In meats the highest sources of Vitamin B are the glandular organs, liver, kidney, and brains. Eggs are also a valuable source.

It is important to realize that Vitamin B is a dietary essential, and therefore that care must be taken to see that more than enough of this factor is supplied at all times.

A discussion of the value of Vitamin B would be incomplete without

special emphasis upon the importance of whole grains. Several studies have recently been made upon the dietary importance of the wheat germ. Some rather recent studies under the direction of Dr. Rose of Columbia has shown the dietary value of bran. Both Drs. Mendell and Rose emphasize the importance of whole grains in diets for children.

Although Vitamin B, the appetite Vitamin, is widely distributed, some families endanger their health through faulty food habits and use sparingly of milk, whole grains, vegetables and fruits. This would be avoided if diet of every child should contain three vegetables other than potatoes and three fruits, or three servings of the same fruit, two servings of whole grain in addition to other foods generally included in the child's diet.

VITAMIN G which is named from a fraction of Vitamin B is called the youth lengthening Vitamin. It is widely distributed in tomatoes, spinach, beans, peas, eggs, yeast, kidneys, and various glandular tissues. From the variety of foods in which Vitamins are formed, it seems obvious that the average individual might be supplied with all of these necessary nutrients in a balanced diet which is defined by Sherman as a temperate selection of a wide variety of foods.

IN carefully planned diets, emphasis is also given to the importance of Vitamin C. Chief sources of this important Vitamin are citrus fruits, green leaf vegetables, and tomatoes. These are used interchangeably by dietitians. In the average low cost diet, tomatoes are more easily obtained than oranges. Custom has made generous use of to-

matoes very good form. Tomato juice for first course at breakfast is becoming common practice. This same juice chilled with a little seasoning becomes a cocktail for either luncheon or dinner. At any time, it is an appetizer and a health giving food. How it is served is less important than that it be used generously to give protection not only for Vitamin C but also for A, B, and G.

Dangers from inadequate amounts of Vitamin A and calcium are two important points for consideration in any nutrition program. Diets having little butter or animal fats, whole milk, and leafy vegetables are apt to be deficient in Vitamin A. Lack of this decreases resistance and the person is apt to contract infection which leads to diseases of the air passages, lungs, skin, and bladder. ~~Vitamin A~~ is also necessary for tooth development. It is one factor which prolongs length of life. An adequate supply of calcium is also important for tooth and bone development. Calcium requirement will be largely met, however, if both children and adults use the usual quart and pint of milk daily in addition to whole cereals, beans and green leafy vegetables.

THE success of a program in good nutrition for the family is less difficult to accomplish if all members have interest and desire to participate.

Briefly the fundamental daily requirements are:

1. One quart of milk for children, at least one pint for adults.

2. Vegetables, at least two besides potatoes. A green leafy vegetable at least four or five times a week.

3. Potatoes once a day, oftener if desired.

4. Fruits, two servings, one of

which may be fresh and uncooked. More may be used.

5. Cereal products, cereal breakfast foods and breadstuffs. Use a whole cereal product in some form at least twice a day.

6. Meat, eggs, fish, poultry, cheese or beans at least once a day.

7. Butter, lards, oils, drippings, other fats.

8. Sugar and other sweets. In small amounts.

Where income is lower than absolute safety demands, the housewife has a greater than usual responsibility to select and prepare foods which meet nutritive requirements of different members of the family. To do this satisfactorily, variety of flavor, texture, combinations and appearance will have to be considered. To increase consumption and maintain health, whole cereals must be prepared in new ways. Common vegetables also must be served so they will seem different. Meat flavors must be extended with varied combinations of vegetables and cereals. Increased attention is needed in food selection, low cost foods such as whole cereal preparations, root vegetables, inexpensive meats, and fruits and dried beans and peas must be used where attention must be given to "penny dishes." The conscientious housewife limited by a low income, anxious over the welfare of her family has a real problem in selecting, preparing, and combining foods which will make low priced diet palatable, well balanced and attractive.

The following daily menu may be suggestive:

Breakfast—

Apples
Cereal (Whole grain)
Toast
Milk
Butter

Lunch—

Boiled Beans
Cold Slaw
Whole Wheat bread
Plum Jam
Rice Pudding

Dinner—

Stew with
vegetables and dumplings
Bread and butter
Fruit salad
Graham cookies
Milk

MAINTEINING an average business during the present financial stress is not a more difficult undertaking than the selection, preparation, and combination of inexpensive foods which will meet the needs of the family. To be able to do this well requires imagination, careful planning, and more than the usual effort.

Even though the same food is included in the diet repeatedly, it must not be served with the same texture, flavor or appearance. The element of surprise and pleasure are both necessary for good nutrition. Present low income level decreases the variety of foods. It automatically increases the housewife's responsibility to try to include variety of flavor through the use of food adjuncts. A recent government study on low priced diet suggested the expenditure of food adjuncts be doubled. The amount spent for fats was also increased. Both of these help to stimulate interest in variety, preparation, and consumption of the same food.

In order to have variety of flavor as well as to improve the nutrition of the family, it is hoped that every home maker will plant lettuce and cress for early spring use and that

every housewife will have a box of parsley in the kitchen. Unusual care should be exercised in the storing of cabbage, onions, carrots and other root vegetables. The best apples should be wrapped in paper and stored if possible for late winter use. Dry beans and peas should be threshed and stored. Special effort should be made for an adequate supply of milk. To preserve mineral salts, potatoes and possibly carrots and parsnips should be cooked with jackets on and later skinned. More than average attention should be given to preparation of whole grain breads and cereals for "The health of the children is our most important concern."

The goal of health workers, dieticians and parents is the improvement of the human stock so that children will be less liable to physical, mental and moral illness. Prevention of moral and mental as well as physical illness is of special importance during the present period of depression. Parents, teachers, and children need to be health conscious and ready and willing to cooperate on individual and group programs which will increase physical efficiency and help prevent moral and mental illness which so frequently parallels poor physical health. Happiness and success in every phase of life are easier to achieve when good health is enjoyed. Good health is sufficiently important that it is worth serious effort to secure it and retain it. Fortunate is the family where the homemaker is capably responsible for the selection and preparation of those low priced foods and good combinations which give protection and growth to the family group.

Happenings

By Annie Wells Cannon

NATURE—a stylist: In November the trees' green dresses become red and brown and gray. Fluffy clouds trim the blue sky. The green sea has ermine ruffles.

MRS. FLORENCE K. THACKER, an attorney of Indianapolis, has launched a movement for one million married working women to combat any attempt to drive them out of industry. "Women fought valiantly for suffrage, but to vote where you had no right to work would be a sorry travesty," said Mrs. Thacker.

MISS MACY ANDERSON, director of the woman's bureau of the U. S. department of labor, says wages have been cut before dividends and among the workers women are being carried to the lowest level of all.

AMELIA EARHART PUTNAM with a delegation of the woman's party recently placed before President Hoover a plea for an amendment giving women equal rights with men throughout the United States.

MISS RUTH KENYON, of Nebraska, first woman rural mail carrier in the United States after thirty years of service was retired, having reached the age limit.

MISS CARONDELET B. PALM, railroad clerk for 50 years, was retired at the age of seventy, though still able and willing to carry on.

MRS. ANGELINA D. MOLDRUP, age ninety-one, of California, in September became a citizen of the United States in order to vote in the coming election.

MRS. ALMEDA McCLELLAN, one hundred and one years of age, of Utah, was recently awarded a certificate by the General Federation of Women's Clubs as one of the seven oldest mothers in the United States, still bright and active. A modern philosopher says: "You are as young as your mind is. Age is a matter of brain, not of arteries or muscles." A statement proven by the foregoing paragraphs.

ELLEN BROWNING SCRIPPS, woman journalist, recently bequeathed \$2,000,000 to be divided among eleven educational institutions in Ohio and California.

DR. SADIE MYERS SHELTON of Utah has published a book on psychology, "How to Develop Your Personality," considered valuable for student and teacher. She is one of the few women listed in the volume of "American Men of Science."

DR. JOAN MACDONALD, daughter of the British prime minister, was recently married to Dr. Alastair McKimmon.

HELEN KELLAR is again honored. She has been made Fellow of the Education Institution of Scotland. The first woman thus honored.

PRINCESS INGRID, granddaughter of Gustavus V of Sweden is formally engaged to Prince George of England. A Royal love match.

PRINCESS ERMA of Algeria has come to America to enter college. In Turkey she is known as a leader for the emancipation of women.

MRS. O. P. BELMONT no longer desiring the burden of her \$8,000,000 "Marble House" at

Newport has sold it. She gives liberally of her means towards woman's equality causes.

Notes to the Field

IT has always been a pleasure for the Relief Society to cooperate with the American Red Cross. We hope that this fine spirit will continue to exist between these organizations.

In many of the counties the great national organization is able to contact the local citizens of our States only through Relief Society women.

At the present time the Relief Society stake and ward presidents are in many cases asked to assume the responsibility of distributing the cotton goods which is coming through the Red Cross to the people. We are very happy to have our women render this type of service, but we suggest to them that in assuming it they request of American Red Cross very full instructions as to the manner in which the distribution of goods is to be made. Also in this respect that the Relief Society officers make very careful record of all the articles of clothing made from this yardage, as the Red Cross intends to keep very accurate check of the yardage distributed and all the articles made.

We would not have our Relief Society women fail in this important detail of the work. It is a very great blessing to people in need to have these goods made available for their use, but at the same time a very careful record must be made, and the thought kept constantly in mind, that these goods are only for those who are in great need. If people who do not actually require this relief take it, it means that some who need it very desperately will be overlooked, as there is not nearly so

much of the cotton goods to be distributed as was at first expected.

We are very sure that our Relief Society women will accept the responsibility for the yardage and the making of the articles of clothing with their usual fine spirit of service, and if they understand that a report is required we are sure they will be most accurate in keeping it.

Theological References

The following questions have been received from several teachers of the Lesson Department.

1. To which *History of the Church* do the references in the lessons refer? Answer: To the history written by Joseph Smith and published by the Church under the Editorship of Elder B. H. Roberts.

2. Is it necessary that teachers and members have access to the *Doctrine and Covenants Commentary*? The answer is no. On the other hand, this work is a valuable source of reference and will serve an excellent purpose for all of those who have access to it.

In view of the fact that reference material is exceedingly difficult to obtain by many classes, an effort has been made in the preparation of the lessons to reduce the necessity for outside reading as far as possible. As a result, the lessons themselves are greatly enriched by quotations from various sources. It would be well, however, if every class could be provided with a copy of the *History of the Church*, Volume One.

Your Brother in the Gospel
of Christ.

Frederick J. Pack.

Relief Society Conference

By Mrs. Julia A. F. Lund, General Secretary

THE semi-annual Relief Society Conference was held October 6, 1932, with President Louise Y. Robison presiding. Three sessions were held—a general and stake officers' meeting, and two general sessions.

At the officers' meeting, held in the Auditorium, Bishop's Building, at 10 a. m., 81 stakes and 6 missions were represented. There were present 21 General Board Members; 408 stake and mission officers, including stake presidents, 55; counselors, 84; secretary-treasurers, 34; other board members, 230; mission presidents, 5. Ushers were furnished by the Liberty and Salt Lake Stakes.

The general sessions were held in the Assembly Hall, Temple Block, at 2 and 7:30 p. m. A program of interesting and timely numbers was ably presented.

The attendance at all the sessions was most gratifying under the present conditions.

Special mention should be made of the very delightful musical numbers, which added much enjoyment to the conference. Contralto solo, Mrs. Annette Richardson Dinwoody; Pioneer Stake Chorus, and the beautiful solo, by Mrs. Inez Robinson Preece. The congregational singing was led by General Board Member, Mrs. Ida Peterson Beal.

Officers' Meeting

PRESIDENT LOUISE Y. ROBISON

WE are so happy to meet you dear sisters, here this morning. We have visited more than half the stakes within the last six weeks, and when we see the beautiful work you are doing, we are proud to think we can associate with such women.

Personally I feel sorry that we cannot hear from every one of you splendid stake presidents. You have so much in store for us if we could only have time to hear from you. It would help lift the burdens and solve the problems of all of us.

Several of our Mission Presidents are here this morning. They are faithful, fine women. It would be a comfort to you mothers, if you have sons and daughters in the mission

field, to know how these mothers of the mission take care of your sons and daughters, just as if they were their own. It is most beautiful. We would like to hear from all these mission presidents who are carrying on our work among the sisters who do not know us, and who have to uphold our standards as well as to teach them. The time may come when we can have all of this done.

This morning we are limited as to time, and just want to greet you with love in our hearts, and with expressions of appreciation for the things that you do. You can conduct your meetings and carry things on so nicely, and still have strangers in your home—I think it is marvelous. The Lord blesses you or you would not be able to do it. I pray that He

will continue to bless you, not only in your family, but in your stake

family. All are dependent upon you sisters.

TRANSIENTS AND TRANSPORTATION

Counselor Amy Brown Lyman

THE three topics I would like to mention briefly this morning are: responsibility regarding new residents; the attitude of the Church in referring families to the counties; and the registration card.

Responsibility regarding New Residents: One of the most perplexing problems in welfare work today is that of the transient. On the roads and highways everywhere, going hither and thither, are to be seen, not only the regular homeless men or tramps, who are always milling about the country, but other types—men who have never been away from home before, half-grown boys, couples of all ages and families with young children who should be in school. The freight trains are also loaded with men and boys who are no longer refused a ride.

All of these are looking for something better than they have left at home. Some have lost their jobs, and are honestly seeking work in new localities, the conditions of which they know nothing about. Others who have been unsuccessful generally, and who have caught the prevalent spirit of unrest, fancy there is a better chance for them somewhere else, and so start out with a view of improving conditions. Most of the young men or boys have been unable to secure work, or even to return to school or college, and so have left home to lighten the burden there, thinking that some way they will get along. None of these seem to understand anything about the settlement laws of the country, which require one year for legal residence, and four

months between counties within a state; nor do they realize who is responsible for people when they are in real need. Hence they find themselves in difficulty whenever they apply for help outside their legal residence. There are two important things to remember regarding this matter: first, that people who are in economic straits should stay at home in their own counties where they have legal residence and are entitled to consideration and care; that relief agencies, when appealed to for help by non-residents should make every effort to help them return to their home counties.

Counties accept the responsibility for the health and needs of their own citizens, but are not willing to care for non-residents, and they are stricter now than ever before in this respect, and are refusing to give regular help to any transient. They are willing to help them get back to their homes, however. The L. D. S. Relief Society is conforming also to the settlement laws, and is supporting the counties in their efforts to place responsibility rightfully. In arranging for loans from the Reconstruction Finance Corporation of the United States Government, counties are allowing none of the funds to be used for transients—neither in the form of relief, nor relief work.

Referring Families to the County: Responsibility for the care of the poor rests, first on relatives, second, on the county government which is legally responsible; third, on churches and fraternal groups. The L. D. S. Church has, in the past, assumed more of the burden of caring for

those in need than it can carry, and while willing to assist, is today co-operating with other agencies and groups in placing responsibility where it rightfully belongs.

In contacting relatives, and in helping them to understand their responsibility to each other and the importance of family solidarity, kindness and tact should be used. It often takes an outsider to really interpret relatives to each other, and it can be accomplished if care is used. Referring families to the county should be done in a kindly spirit, with due explanation that the Church is interested, as always, in the spiritual welfare and development of all those who claim membership, but has insufficient funds to meet all economic needs. Relief Society presidents should carefully explain: (a) That the County Department of Health and Charities is responsible for the care of the dependent, sick and needy within its borders; (b) That the Church is trying to supplement County relief in only the cases of active participating members; who in this time of unemployment need assistance. Careful thought should be given each family under consideration,

with reference to: (a) Church connection and activities, past and present; (b) Standards and personality; (c) probable effect on the individual or family as to the disposition of his case. The head of a family may be inactive himself, but may have children in the home who are active and intensely interested in the Church and auxiliary work. Such should receive careful consideration.

Registration Card: With a view of obtaining greater efficiency and accuracy in the handling of statistical and other information relative to family work, the General Board has adopted a family registration card, which has been approved by the Presiding Bishopric. This card has been in use for some time in those stakes where Stake Social Service Aids have had institute training, and is recognized as a most effective device in speeding up regular work, and satisfactory cooperative reference work. We feel that its use would be a great aid in all the stakes, helping to systematize and simplify the regular work of the family. Where surveys are being made by the Counties in preparation for requests for Federal aid, these cards have been found invaluable.

RED CROSS RELIEF

*Miss Margaret Davis—Executive Secretary—Salt Lake County Chapter,
American Red Cross*

THE American Red Cross resembles the L. D. S. Relief Society in that it is a volunteer organization. It maintains its financial standing by means of an annual membership roll call. The money which is raised in this way is used for local chapter programs. One of the primary obligations of Red Cross is that of giving work and service, and assuming responsibility for the disabled ex-service men.

Its second obligation is to assume the responsibility for disaster relief and rehabilitation.

Aside from these primary obligations are three or four other parts of the program, e. g., the Junior Red Cross, which goes into the schools and enrolls children as members, with a hope of first building character and better citizenship, and second with the idea of establishing the ideal of world peace

in the minds of the children through correspondence with other countries. A very important part of the program is that of life saving. Red Cross has assumed the responsibility for encouraging and increasing the number of people who will know how to swim and to save life in case of accident. As a result of this 200 memberships were given to people in Utah last year, specifying that they had completed a course which made them eligible as life savers.

Another activity is that of First Aid work. This program in Utah is probably developed most in Salt Lake City, where practically every policeman and fireman has been trained in First Aid work, making it possible for them to give First Aid treatment. 598 certificates were issued to people in Utah in 1931.

Still another part of the Red Cross program is the Itinerant Nursing Service, which deals very directly with the Relief Societies of Utah. The report from the National office says: "The Red Cross Itinerant Nursing Services which have been conducted in Utah have been promoted through the local chapters cooperating with the County Commissioners, Schools, Relief Societies, and other agencies. The majority of these services have been made possible through the Delano Memorial Fund."

The Itinerant Nursing Service, which is partly paid by Red Cross and partly by local cooperation, also gives courses in Home Hygiene, and during the past three years there have been 79 classes conducted in Utah. There have been 1,270 people registered for this course who have received certificates from the Red Cross.

The statement further reads: "the splendid cooperation of the L. D. S. Relief Societies has been shown in each and every community through-

out the State where any part of the Red Cross Nursing program has been carried on."

The President of the United States is the president ex-officio of the Red Cross. Through its special organization the Red Cross is permitted to function as a public organization, and also to represent the government.

Red Cross chapters are generally organized on a county basis, and there are 3,600 chapters in the United States. The quality of the work which these chapters do largely depends upon the interest of the local people. There may be a very splendid piece of work done in one chapter, and the next county may be doing nothing at all.

In March, when Congress passed its act giving to the distressed and needy people of the United States, flour, stock feed, and later cotton, it naturally turned to the Red Cross as an organization which reaches into all of the communities and districts of the United States. The great task of distribution was placed on the shoulders of the Red Cross, and left for its officers to work out the plans. Great quantities of stock, feed and flour have been distributed in the states by the American Red Cross. Now cotton has been received, and must be properly distributed. We are very fortunate to be able to get so much of this aid.

It is recommended that the people develop sewing bees, and certainly the Relief Society group will be ready to go into this work; then the articles made must come back again to the Red Cross. The clothing will be requisitioned out to the agencies who are capable of distribution, and they will only receive this when they itemize what they want, with the full name and complete details of the families' needs. On this basis it is

hoped that they will be able to make a wise and equitable distribution of Red Cross materials.

There must be a Red Cross Chapter in every county through which requests are to be made.

GOVERNMENT RELIEF

Mrs. Emeline Y. Nebeker—Member of General Board

IN the 72nd Congress, House Record 7360, we find the act—"To provide emergency financing facilities for financial institutions, to aid in financing agriculture, commerce and industry, and for other purposes."

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that there be, and is hereby created a body corporate with the name 'Reconstruction Finance Corporation.'" It had an initial capital of \$500,000,000 provided by the government, and was empowered to borrow \$1,500,000,000 more to make loans. The bill creating the corporation was signed by President Hoover on January 22, 1932. The institution began to function the following week. The management of the corporation is vested in a board of directors consisting of the Secretary of the Treasury, who is a member ex-officio, and six other persons appointed by the President of the United States, by and with the advice and consent of the Senate. Of the seven members of the Board of Directors not more than four shall be members of any one political party, and not more than one shall be appointed from any one Federal reserve district. The terms of the directors shall be two years. The personnel of the Board is as follows: Ogden Mills, Secretary of the Treasury, New York; Atlee Pomerene, President of the Corporation, Ohio; Eugene Meyer, Governor of the Federal Reserve Board, New York;

Horace Paul Bestor, Farm Loan Commissioner, Missouri; Jesse H. Jones, Texas; Harvey C. Couch, Arkansas; Wilson McCarthy, Utah.

The corporation is to operate for a period of ten years from the date of the enactment thereof, unless it is sooner dissolved by an Act of Congress. If at the expiration of ten years its board of directors shall not have completed the liquidation of its assets, and the winding up of its affairs, the duty of completing the task shall be transferred to the Secretary of the Treasury.

All loans to aid in financing agriculture, commerce and industry shall be fully and adequately secured. Each such loan may be made for a period not exceeding three years, though the corporation may extend the time of payment up to five years from the date of the original loan.

Beginning April 1, 1932, the corporation has made a report quarterly of its operations, stating the aggregate loans made to each of the classes of borrowers, the number of borrowers by States in each class, and the total assets and liabilities of the corporation.

Another bill—H. R. 9642. "To relieve destitution, to broaden the lending powers of the Reconstruction Finance Corporation, and to create employment by providing for and expediting a public works program." This is called the Emergency Relief and Construction Act of 1932. Section 1 (a) of this act says: "The Reconstruction Finance Corporation is authorized and empowered to make available out of

the funds of the corporation the sum of \$300,000,000 to the several states and territories, to be used in furnishing relief and work relief to needing and distressed people, and in relieving the hardship resulting from unemployment, but not more than 15 per cent of such sum shall be available to any one state or territory."

All amounts paid under this section bear interest at the rate of 3 per cent per annum. The Governor of any State or Territory may from time to time make application for funds under this section, and in each application so made shall certify the necessity for such funds and that the resources of the State or Territory, including moneys there available by the State or Territory or that can be made available, its political subdivisions and private contributions are inadequate to meet its relief needs. All amounts paid to the Governor shall be administered by the Governor, or under his direction, and upon his responsibility.

Turkey growers of eight states seek Federal Loan. Paper dated September 30, 1932. Federal assistance in financing the fattening and finishing of the 1932 commercial turkey crop from this region will be sought on behalf of 12,000 growers

by the Northwestern Turkey Growers' Association.

Under the regulations loans may be made to farmers and stockmen and corporations and partnerships engaged in farming or the raising and breeding of livestock. In each instance security will consist of first liens on personal property, real estate and range property being acceptable only as a secondary lien.

The rate of interest is 7 per cent, which is comparable to the lowest banking rates on this class of business. This rate is really lower than appears on the surface for the reason that it includes servicing and inspection fees. Loans are to be made for a period of one year.

Grover Cleveland, speaking during a former depression said:

"The lesson should be constantly enforced that though the people support the government the government should not support the people."

President Hoover says:

"It is not the function of the government to relieve individuals of their responsibilities to their neighbors, or to relieve private institutions of their responsibilities to the public, or of local government to the States, or of State governments to the Federal government. In giving that protection and that aid the Federal government must insist that all of them exert their responsibilities in full."

OFFICIAL INSTRUCTIONS

President Louise Y. Robison

I WOULD like to compliment the Relief Societies on the very excellent way in which they are conducting the social welfare work in the stakes. Ten years ago it would have been thought impossible for the women to do what they are doing today. In many stakes the County Commissioners have asked our stake presidents to meet with them, and help them plan their work for the

Winter. I saw a note coming from one of the County Commissioners to a stake president, saying: "We would like you to meet with us all the time, we know your help." I do hope the Stake Social Service Aids are being used, for they can assist so much.

We have had some complaints come into the office that our dates for stake conferences conflict with

the stake dates; e. g., sometimes a union meeting. My dear sisters, I want you to feel perfectly free to write in to us, and if your conference dates are at a time that is not suitable for you, let us know, and we can change them to a date agreeable to you and your Priesthood Authorities. *The Deseret News* is always cordial and helpful, and publishes Conference Convention dates before we print the programs. If you find your date is not the one you want, and will write to us at once, after consultation with your stake president, we shall be happy to change it.

We find in holding our conferences that there is a great deal of duplication of office, and frequently our dear presidents, in their anxiety to have a full showing at meeting, will say: "one of our board members, or one of our ward presidents is in attendance at the Mutual, can we have credit for her?" Credit cannot be given in cases of this kind. There may be a little woman who is so retiring that she does not come before the public. Try her out. One of the best pieces of work that can be done is to develop leadership! Some of these timid little women who have been called to office, and have done the best they could, have developed so wonderfully, that in a year's time they could hardly be recognized.

In our stake conference programs we have asked for half an hour's time with our executive officers. Sometimes the president has felt so kindly toward her whole board, that she has said, "Now we have not anything from the board, so we have asked all of the members to come in." It is not that there is any secret from the board at all, nor anything that we are trying to put over on them, but presidents, counselors and secretaries have specific

work to do which needs a little special attention. There is no need of holding busy board members, when things that are not their responsibility, are being discussed. So we would appreciate it if the executive officers could arrange for this meeting for half an hour with our General Board member, and then let us have our board meeting with our board members after.

In some of the stakes, the necessity of holding the bishop's meeting absolutely for bishops and ward presidents, officers and stake board members has not been felt. Sometimes it has been a general session, with everyone present, so that a valuable discussion with the bishops and County Commissioner could not be conducted. Of course we always are happy to have the Priesthood Presidency and our High Councilman in attendance.

Last Spring we spoke of Annual Dues. Word came to us from some of our stakes, especially where banks were closed, that some of our fine Relief Society women were staying away from meeting because they could not pay their dues. Our annual dues are just as imperative and just as much needed, as you people are aware, as they ever were, but we must not stress them to the extent that we humiliate any of our fine sisters, and be the means of having them stay away from meetings. It is our first consideration to make our members comfortable, and urge them to come to meeting. Please do not feel that the annual dues have been changed at all.

Our *Relief Society Magazine* is always of interest. About a year ago, we made the announcement that any ward Relief Society which had 100% of its membership subscribers to the Magazine, would receive a little appreciation card from the office. The name of the ward and

the agent's name would be published in the Magazine. Unfortunately many reports came in without the agent's name, so we must apologize, as we could not keep that part of our promise. It was not the fault of the office—the names of agents did not come in. I believe if you were given the names of the wards and stakes, and asked which one of these would get 100%, you would not have guessed correctly. We have had 100% from places where we could almost have wept when we knew the conditions of the people. It would be interesting for you to check your percentages.

We have thought it was understood that a Magazine agent was one of the special officers in Relief Society work, and that one of the liveliest members on the board should have charge of this important activity. I am wondering if you check up very closely, and how you manage with your ward agents or representatives?

How many of your wards keep a record of when the Magazine subscription expires? Keep track of the month, and call the attention of the women to the fact that their subscription is nearly expired. In some wards a card index is kept, with the names of the subscribers and the time of expiration. This is quite a little expense and trouble, but I believe every ward could have just a small note book, and have that information written down.

Some wards report that the secretary takes care of the subscriptions. The secretary has a great deal to do, and the very best that she could do would be to take the subscriptions when the members bring them in. We hope that you have active workers in each ward, who will give special thought and attention to the Magazine subscriptions. Our Magazine is only \$1.00 per year; and un-

less we keep up a big subscription we shall have to raise the price, which we would not like to do. We know that women are having a hard time to keep up subscriptions, but many fine plans have been developed in the missions as well as in the stakes. Three or four years ago we had no subscriptions in the Hawaiian Islands, and on September 13th, 1932, a list from Hawaii came with 56 subscriptions.

I believe the Relief Society record is above reproach. The heart of the Relief Society is the greatest part of the organization. We do not want to check our hearts, but we do want to develop our heads, and have our work done just a little bit more calmly. It would not be honorable for the Relief Society to be a party to any plan which is unethical, and I am sure we are not, if we fully understand the problems. When people come into your community, and they usually come at night time, do not let them go hungry over night, do not let children and mothers suffer, but do not assume any responsibility until you find out whether the applicants belong to you or not. You may be doing a great injustice to the Church or to the community. When the investigation is made, and you have taken it up with the bishop, use great judgment in the way you take care of people. We cannot always feel that every person who asks for help is entitled to it. Take note of the time it takes to establish residence, and all other items necessary to deal fairly and thoroughly with these cases. I hope that you can make use of this information in your stakes, and please feel that if you want any instructions there is no question that is too small to write about. We have so many fine L. D. S. people in our communities, splendid people who need a little

comfort, and we would rather see that they are made comfortable. We must not let them break down their standards, by failing to help them.

In the spring we made a survey of the stakes that had not a social service aid trained, to see if there would be enough who could send in aids for a class this fall. We had thought to begin an institute right after conference. We know that you have done the very best it was possible to do, but there were so few who could send a representative that we are not going to have the institute this fall. We hope by the spring, that things may clear up, and that you can see your way clear to have your stake represented, because where the aids are being used, they are doing such splendid work.

I do want to remind you stake presidents that you are the presidents, and you are the head of the organization no matter how fine an aid you have, the work is under your supervision, but this aid who has had training can advise with you, and make your work easier.

Last Friday I visited one of the stakes in Salt Lake where things were going smoothly. The women have worked so splendidly that they have the thorough cooperation of the men. The Priesthood Presidency and the High Councilmen were there; standing right back of the Relief Society, when the announcement was made—"not one bit of help will go out in this stake without the Relief Society knows it." This

is as it should be. We have an excellent Welfare Department in our office, but it is not possible for the workers to go into all of the wards and stakes and build up their work, but they can advise and counsel and instruct. Then, too, you understand your stake people, you know just what their needs are, so you alone can build up your wards and stakes.

We are very sorry that some of the stake presidents have had to resign. They are all fine faithful women who have given such splendid service in our stakes. I would like to say before I read these names, that I just hope you stake presidents who are in office now, think kindly of the presidents who carried the work on before you did. In one of the stakes I visited I said, "Would it not be very nice to have your former president open one of the meetings?" The president thought it would be. This sweet spirited former president came up afterwards and said, "Sister Robison, I have been out of office for more than two years, and this is the first time I have been recognized in any way in the stake." I ask you stake presidents to invite these sisters to come out and sustain you. Some expression of respect should be shown to these fine presidents who have carried on—they are entitled to this much. Our love and blessings go to these fine presidents who have found it necessary to resign.

Reorganizations have been effected as follows:

<i>Date</i>	<i>Stake</i>	<i>Released</i>	<i>Appointed President</i>
Sept. 1932	Bannock	Mrs. Cora H. Cooper	Mrs. Susan Turner
Aug. 1932	Idaho Falls	Mrs. Clara Brunt	Mrs. Martha R. Telford
July 1932	Montpelier	Mrs. Agnes Pearce	Mrs. Romina Perkins
July 1932	Nevada	Mrs. Louisa C. Johnson	Mrs. Anna M. Aljets
May 1932	Raft River	Mrs. Abbie C. Ottley	Mrs. Ella Beecher
May 1932	Roosevelt	Mrs. Ada M. Johnson	Mrs. Kate Killian
Aug. 1932	Teton	Mrs. Ada Fairbanks	Mrs. Eva Engberson

Afternoon Session

BIOGRAPHY AND HISTORY

Mrs. Susa Young Gates

THE classes in Biography held in the Church Office Class Room, were opened April 18, 1932, and have awakened widespread interest.

They were held each Thursday at 2 o'clock. They closed for the summer months after an interesting series of twelve lessons and were opened again on August 18, 1932. Ninety students from widely separated points registered in the class.

These classes were instituted with the approval of the Church Historian, Joseph Fielding Smith, with myself as Class Leader and Laura B. King as Secretary. A department has been opened in the Church Library, entitled "Woman's History Department." All women's original histories will be indexed and there preserved for future generations. Books are also collected and filed there, especially those pertaining to Women and their concerns and activities.

Teaching people how to write their own biography is a new movement in the Church. Biography has been studied and analyzed in schools for generations unnumbered; but no one, so far as I have been able to discover, has attempted to teach the students how to write their own histories and thus utilize their knowledge for the benefit of posterity. Ida M. Tarbell, the famous Lincoln biographer, wrote me a cordial letter of approval saying that my plan was as comprehensive as it could be made. The splendid work done by the Y. L. M. I. A., in their "Treasures of Truth," and by the Genealogical Society of Utah in their "Book of Remembrance," no doubt gave me the inspiration to open the class.

Most people are very backward when asked to write a personal sketch, thinking their lives are of no interest to anybody but themselves. But what about their descendants? Will they not be interested?

Washington Irving fully realized the importance of keeping records when he said, "He lives with his ancestry and he lives with his posterity; to both does he consider himself involved in deep responsibilities." I wonder what he meant by "deep responsibilities." He must have felt something of the eternal ties of the human family.

The main object of this class, therefore, is to get the women of the Church to record their lives, while teaching them how to do this work, making a special point of faith-promoting incidents. How precious these incidents and personal touches will be in time to come. And then, too, the value of biographical material in connection with Church History, with Genealogical and Temple work, cannot be over-estimated.

An outline has been followed both chronologically and by topic, and the class has done really fine work. The topic outline is not merely a skeleton affair, but provides for a colorful, vivid and sympathetic picture of events; brings out home life, education, amusements, associates and friends, domestic labor and occupation, church activities, travels and faith-promoting stories.

There have been forty sketches handed in with twenty faith-promoting incidents.

The importance of such matters as this class has been dealing with

was not realized a century ago, but with the keener historical and genealogical ideas, and broader scientific views, a new light has dawned and we no longer consider it egotistical

or insignificant to write about ourselves. The Spirit of Elijah is moving fast, and great things along these lines are materializing in this old world of ours.

MRS. BESSIE G. BALLARD

President—Logan Stake Relief Society

DR. JACKSON in a talk not long ago, referred to conferences and conventions as recharging stations, where the batteries of the human mind are recharged and given new life and encouragement to go on, and I feel that at our Relief Society conferences we are surely given faith and courage, and are recharged to go on and do our work the best we can.

Our Relief Society has experienced, I believe, about the heaviest demands that we have ever known, but our public has been behind us, and made the task easier. The spirit of giving, and cooperation with the community relief agencies has never been more pronounced. In Logan, the Relief agencies sponsor a community storehouse. We use the card system, so we can see where investigation has been made, and avoid duplication.

At Christmas time, individuals and organizations, including two of the sororities of our college, came with their contributions. Never before this have we been able to have the cooperation of all of the relief agencies in our work.

We had 153 in our stake who received help, and it would have been impossible if we had not had the support of all the community. Through the Red Cross this summer we had 1,475 bags of flour given to us for distribution. We hope that we used wisdom and that

this was given where it was needed the most.

At the close of the school year, in our stake, in connection with the school, we held a health clinic for the pre-school child. We had corrective work done for these children, and have tried to see that every child commenced school physically fit and properly clothed. 1,575 articles were remodeled, and new clothing made to supply our children during the year. In our health correction work our doctors and dentists have contributed much of their time and service, doing their work either free of charge, or at reduced rates. Fifty children were served without even cost of material.

We have been able to do some work with our wayward girls. There were 12 of these in our stake, some of them from broken homes. We have been able to place in good homes with good mothers, and have made these 12 girls happy, for they appreciate the interest we have taken in them. We feel that this has been one of our achievements.

In our educational department we have worked for mass participation, having 80% of our women take part in the lessons. The women have gone home with definite truths to build into their lives.

We studied the Book of Mormon, and considered the questions on Nephite life printed in the Magazine. Our women could answer

these questions, and when our work was finished we called in the questions from our sisters, and had some of our best Book of Mormon students go over them. They said that the Relief Society had done splendid work.

In our literary department we considered the short story, which course aroused much interest. One of the English teachers of the college read the stories our women wrote, and she complimented us upon our achievement in this line.

In our social service department we asked our members to add one new word to their vocabulary and become better conversationalists. We know this has brought results, for in improving and enriching their own lives, they are helping others.

In September we held our Relief Society teachers' convention in each ward, stressing Relief Society work before the people. We know that

we must first save ourselves if we are to assist in the salvation of others, so we had a preview of this year's work given. Our bishops were present and gave encouraging talks to our teachers, after which we turned the meeting into a social for our teachers. There was a display of the work done during the summer, and also a flower show.

In every ward we have a chorus composed of young mothers, which is one of the achievements in our stake, and has added much to our meetings. The sisters love to come to meeting to hear the chorus sing, and partake of the spirit of the lesson. At conventions or conferences our choruses are assembled together and furnish beautiful music.

Every member in our stake was visited and interested in the Magazine. We have no 100% wards, but we have 50% of the members of our stake taking the Magazine, which we greatly appreciate.

MRS. ELFLEDA L. JENSEN

President—East Jordan Stake Relief Society

FIRST of all we have as our keynote to carry out in our work the aim and the plan given to us by the General Board. This we have decided must be carried out 100%, and so every enrolled member must be personally and individually sought after and acknowledged in our Relief Society work. Our girls—the mothers of tomorrow—will look with pride or disgust upon the foundation which we are laying today.

Our work begins each fall with our teachers' conventions, with encouragement for them in their work. The transportation is considered and notification in plenty of time, is given to each visiting teacher, so that she may be in attendance at the

convention, or have an excuse sent to us. This year our teachers were the guests of the Draper Relief Society, with 173 teachers in attendance. To encourage them we present them with a little efficiency badge. Engraved in blue letters on the gold background are the words: "Relief Society Visiting Teachers Efficiency Badge." This badge is secured by the teacher who is 100% in her teachers' report, and when she has accomplished the things that are outlined by our stake counselor who has that work in charge. At our recent convention the teachers were presented with a little card, upon which was printed the slogan of East Jordan stake: "I resolve to be tactful, efficient, aggressive, confident,

helpful, encouraging and reverent." Each letter beginning each line spelling the word "teacher." In our stake we have what we call a gem book. On the front leaf we have a little record kept individually for each teacher: when she joined the Relief Society and who called her to act as a teacher in the ward; if she was set apart; by whom, and a regular little history of herself, each month the gem follows. Our second counselor in the stake provides the gem and gives it to us in our union meeting. The beginning gem for last year, January, was: "Do not pray for an easy life, but pray to be strong women. Do not pray for tasks equal to your powers, pray for powers equal to your tasks."—*Phillip Brooks*. For July, our gem was: "Labor to keep alive in your heart that little spark of celestial fire called conscience."—*George Washington*. We also have gems given to us in our stake conferences by President Heber J. Grant, Brother George Albert Smith, and others. This little gem book will contain an individual history of the members.

The response to our lesson work depends upon the sisters who read the lessons, so we have resolved that "every member read every lesson in the Magazine." To accomplish this our class leaders divide the roll, each taking every fourth name. She personally contacts this sister, and gives her credit at the end of the month if she has read all of the lessons in the Magazine. This took on something of the form of a contest, the banner ward receiving a prize, with 86% of our women reading every lesson in the Magazine. That does not mean, sisters, that we were successful in placing the Magazine with every member. When we found that we could not do that, we encouraged

a number of our sisters to cooperate and subscribe for the Magazine, and rotate the book in order that each member could read it. If she had not time, the class leader would go and either wash her dishes or care for the baby while she read the Magazine.

From our social service leader we learned to really live up to some of the instructions that were given us through our Magazine, one of which was to increase and correct our vocabulary. We also received the information from our handbook (which, by the way we cannot place a value on) that the prophet himself instructed the first organization in parliamentary rules, so in our Relief Society we are trying to better ourselves along the parliamentary line.

To help and encourage those who are handicapped and backward, our presidents and secretaries are instructed to see that every member in the Society at least once a year, contributes to the Society either in song, reading, question, recipe, or demonstration of work. In this way she contributes something, for it is the business of each generation to help educate the generation which must carry on.

We have had many beautiful poems, short stories, songs composed, even by some of the boys of our stake. Those poems which are outstanding are passed from one ward to another, or used on the different programs in the ward, or on our stake programs.

I am happy to say that we have lots of room for improvement, and we are very desirous of continuing the work of the Relief Society, and in every way advance the women, for we know that in unity there is strength.

MRS. NELLIE K. DREDGE

President—Malad Stake Relief Society

IN all of our activities we have lived up to certain principles and high standards. The Relief Society is most beautifully illustrated in the words of James: "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."

December 20th, last year, we furnished a Christmas program in the form of a sacred pageant called: "The Spirit of Motherhood." The entire stake board took part in this pageant, which was witnessed by 700 people.

In February we celebrated the birth of George Washington with a splendid program, which was outlined by the stake board, using the February literary lesson, which was carried out in all the wards of our stake.

March 17—Our birthday, was commemorated in a suitable manner by anniversary programs.

Inasmuch as the Relief Society has always been interested and closely associated with the Genealogical Society, we assisted the stake Genealogical committee in presenting the pageant-drama "The Hearts of the Children."

In May we sponsored a Mother's Day program in all the wards of our stake.

A beautiful custom was established several years ago by Sister Eleanor J. Richards. This was to go to the Lamanite ward and entertain the sisters in a social or party. On May 24th, the entire stake board, including Sister Richards, went to Washakie, and presented a program, played games, and also served refreshments. Sister Margaret M. Parry, a former stake secretary, is

the president there, and she is performing a wonderful work. She has educated these sisters that they are able to take part in a chorus. Not so long ago they sang in the Logan Temple, where President Shepherd was happy to have them. Sister Timpamboo is now capable of presenting a Relief Society lesson in quite an intelligent manner, while some of the others enter into the discussion.

In order to encourage our ward teachers throughout our stake, we have secured some little booklets, in which are presented ten points that a Relief Society teacher is to perform, and if she performs all of these, she may secure 100%. Quite an interest was taken in these little booklets, therefore we are having them again this year. We have encouraged the sisters to do their visiting before Work and Business Day, and then be present to give their report. A prize is given to the ward which attains the highest percentage of visiting teaching. We also keep an honor roll for all the wards who have attained 100% for the entire year. It has been quite a difficult task for some of our ward teachers to visit all the districts in some of the outlying wards, due to the hard winter and the deep snow. Just last winter two of our faithful visiting teachers were out performing their duty and driving a team, when a severe snow storm caught them. They were lost for a period of three hours in this terrible storm, one sister being unable to reach her home until the following day.

Our stake Magazine agent began her drive early last spring. She suggested that the sisters make a bank out of an old can which could be sealed and not readily opened.

She decorated it, and deposited in this bank ten cents each week. In July she checked up and found that a large number of sisters had started their banks. They were also saving their spare pennies, so that when the real drive would begin this fall, they would have sufficient for their Magazine and their Annual Dues.

Our Social Service Aid has done a very wonderful work in our stake, in fact it would be a difficult problem to try and manage without her. She was very anxious to put over some big project, and while we do not live in a district where much fruit is grown, we do have an abundance of wheat. We asked that each Relief Society member in our stake, and any others who were interested, to donate one bushel of wheat, those who did not have the wheat to pay the equivalent in money. This was to be under the direct supervision of Sister Harding, our stake aid, and divided out

to the wards as the need should arise. The money was to be kept by her, and to be spent in procuring for children who were under-nourished, the necessary green vegetables and fruits which they need, and are unable to secure, during the winter months. In looking over the reports with our Social Service Aid, we found several of the wards had donated 100%. We have so much faith in our sisters that we believe by October 23rd, when we hold our stake conventions, we shall have 100% wheat donated from every ward in our stake.

We hold our stake board meetings weekly. We have found that this is an excellent plan. Every lesson in the Relief Society Magazine is presented by our stake class leaders to the stake board before it is presented to the ward officers in our Union Meeting, which meeting is held the second Sunday in each month.

THE NATIONAL COUNCIL OF WOMEN

Counselor Amy Brown Lyman

I HAVE been requested by the Conference Committee to discuss briefly some matters connected with the National Council of Women of the United States, to which great federation both the Relief Society and the Y. L. M. I. A. belong, and in which organization these two L. D. S. auxiliaries hold charter memberships.

You have all no doubt read in the papers recently of the World's Fair to be held in Chicago during the summer of 1933, to be known as the "Century of Progress Exposition;" and you have also learned through our signature campaign, in connection with the Postal Telegraph, that the National Council is to be represented there. The Council is plan-

ning to hold in connection with the Fair, a "World's Congress of Women" covering a whole week: to have a display of the work and activities of women; and to compile a book showing the progress of women during the last one hundred years.

It is interesting to note that forty years ago next summer, back in 1893, a World's Fair was also held in Chicago, known as The Columbian Exposition, and that the National Council of Women, then only five years old, took a prominent part. They held a World Congress of Women covering a full week, and had great displays of all kinds of art and hand work of the women of the world, the whole affair being a huge success.

This former Congress of forty years ago, consisted of general sessions which formed the Congress proper, department meetings for the Council's committees, and group meetings or congresses, especially for the affiliated groups—each national organization being given opportunity to hold a meeting for the presentation of its own work. There were often seven of these group meetings going on at the same time. At the general sessions the topics were calculated to show the relation of women to the world's work—to art, philanthropy and charity, moral and social reform, science, philosophy and education. Some of the topics were: administrative ability of women; woman the new factor in economics; industrial position of woman; civil and social evolution of woman; woman as a financier; the political future of women; woman in the pulpit.

The suffrage question was one of the most popular themes of the Congress. At the department meeting of the Suffrage Association, the hall was crowded almost to suffocation to hear Susan B. Anthony speak. So great was the enthusiasm that a policeman had to be called to escort Miss Anthony in and out of the hall. During the Women's Congress the World's Fair itself was scarcely thought of by the women in Chicago at that time.

Both the Relief Society and the Y. L. M. I. A. held special congresses or meetings. The program of the Relief Society meeting was as follows: Opening Remarks, President Zina D. H. Young; "Authors and Journalists in Utah," Emmeline B. Wells; "Woman Suffrage," Sarah M. Kimball; "Pioneer Trek from Nauvoo to Salt Lake," M. Isabelle Horne; "Early Experiences in Utah," Jane S. Richards; "The Children of Utah," Zina Y. Card;

"Amusements of the L. D. S.," Nellie Little; "Types of Women in Utah," Dr. Mattie Hughes Cannon.

Mrs. Etta L. Gilchrist, an author and newspaper woman in writing for the "Ashtabula News Journal" of May, 1893, had this to say of this meeting: "This one meeting was to me worth coming to Chicago for."

The attendance at the Congress was past all expectation. Invitations had been extended to all the leading countries of the world, many of them by person, asking them to send their representative women. Eminent women were also invited personally to attend. The response was marvelous.

Among the foreign women of note in attendance were: Lady Aberdeen, who was elected President of the International Council of Women during the Congress, and who has continued in that position almost continually since that time; Isabelle Bogelot, of France, Treasurer of the International Council, and a prison reform worker; Lady Henry Somerset, and others from a dozen countries.

Among the famous American women, May Wright Sewell, President of the National Council of the United States, and chairman of the Congresses; Rachel Foster Avery, Secretary of the Council; Susan B. Anthony, Elizabeth Cady Stanton, and Lucy Stone, great suffrage leaders; Frances Willard, the great temperance worker; Clara Barton of Red Cross fame; Rev. Anna Howard Shaw, the famous preacher; and Julia Ward Howe. There was also Mrs. Potter Palmer, who was President of the Board of Lady Managers of the Exposition, and President of the World's Congress Auxiliary. Much credit was given her for the general success. Utah was well represented by a large delegation.

This congress was the greatest gathering of women the world had seen up to that time.

When the National Council decided two years ago to take part in the Century of Progress Fair in Chicago in 1933, there were two great problems confronting them—first, how to finance such an undertaking (for the Council funds were low); secondly, how to secure representation of the leading women of the world to an International Congress; for the chief feature of a world congress of women should be the presence in this country of approximately two score of the most outstanding women of foreign countries to represent the highest development of woman's prestige and achievement throughout the world.

The officers of the Council finally found a friend in the Postal Telegraph Company, and with its assistance these problems are being solved. The Telegraph Company, desiring to become better known, and looking for unique publicity, offered to finance the Council's project for certain considerations; and our National President, Miss Lena Madisen Phillips, being a shrewd business woman and lawyer, seized the opportunity. And so a cooperative plan was formed.

This plan is to secure in cooperation with the Postal Telegraph Company, 1,000,000 signatures to a huge petition, on special forms prepared by the Company, the petitions to be sent through our Government to the leading governments of the world asking them to appoint delegates from among their most eminent women, to attend the Congress.

The signature campaign, in which the Relief Society has been most active, has been going on for some time, but the required 1,000,000 names has not yet been secured. So the month of October has been de-

ecided upon for the closing campaign, and will be known as National Council month; and during the whole 31 days an intensive campaign will be conducted with a view of completing the task.

The General Board is now asking that every Relief Society woman who has not yet signed a petition, to do so during the month of October on forms that will be supplied by the Postal Telegraph through the General Board. Our organization has already won distinction in the campaign, and we are anxious to help in a vigorous way to complete the task. A number of the stakes have secured more signatures than their membership, viz., Burley, Fremont, North Sanpete, Rigby, Tintic, Uintah and West Jordan.

And now about the World's Fair. The plans are similar to those of forty years ago. They include:

I. *An International Congress of Women* from July 16 to 22. This will include: (a) Great mass meetings with the best available women speakers in the world; (b) Department meetings for the standing committees of the Council; (c) Group meetings for affiliated organizations, to each of these will be given opportunity to hold a meeting or congress, to prepare its own program and have full charge of the meeting.

II. *A Display in the Social Science Building*, where 2,400 feet of space has been secured. This will consist of publications, maps, graphs, charts and exhibits showing the work of women.

III. *The Publication of a Book*, which will be the completed data of a great research project, which is now being conducted, showing the progress of women for the last 100 years. This book will be intensely interesting, for there is surely no greater change in any other one thing than the change in the status of women in matters legal, educational, political, professional. For as we have often said from this pulpit, 100 years ago no married woman could hold property nor have custody of her own children; no woman could enter college anywhere in the world; no woman could

vote; no woman had opportunity for a professional life.

The question sometimes arises regarding the benefit of our membership in the National Council. For one I am inclined to be an enthusiastic believer in this affiliation. It gives us many opportunities and privileges, of which some are as follows:

I. It puts it on a level with all other national women's organizations in the country; and while we are a small organization comparatively, having only some 66,000 members, we have equal privileges with the larger groups, such as the General Federation of Women's Clubs, with its 2,000,000 members, and the Women's Christian Temperance Union, with its 600,000.

II. It furnishes us opportunity to put our work before other affiliated organizations, both in formal addresses and reports, and in formal discussions, so that they may know us and our standards and ideals. I doubt if there is any organization of women in the world of any

importance which has not heard of the L. D. S. Relief Society, and this general knowledge of our organization is due in a large way to our affiliation with the National and International Councils of Women.

III. It gives us opportunity, in turn, to know what other women's groups are doing and thinking.

IV. It furnishes opportunity for fellowship of the greatest women in the world.

I feel that we should cherish our charter membership in the Council, for it was a great compliment to our organization to be invited to, and given representation in, the initial organization meeting of the Council. And I feel that we should, above all other things, as an organization, cherish the names and memories of those pioneer Relief Society women who, by their lives and works and ability achieved such recognition.

CITIZENSHIP

General Secretary—Julia A. F. Lund

AS the subject should be treated today there should be a qualifying adjective, for as Relief Society women, and loyal Americans, we are interested in the development of *good* citizenship. When we claim, as we can, the protection of life, liberty and property, both at home and abroad we should be ready in turn to give the utmost service and devotion to our country. Dr. Mayo says: "The soul of good citizenship will come from the training of a whole people for a worthy and effective manhood and womanhood. By its very nature it must be the most influential motive power of our civilization."

Citizenship—the greatest gift of our nation to us is the culmination of the struggle of the ages, and to secure which the blood of the noblest of the earth has been shed. It is to

be valued as one of the most sacred heritages we possess.

Our Church has always taught the law of combination. Nowhere is it, or will it ever be possible to supplant individual effort, individual initiative, but in addition to this there must be work in cooperation. The spirit of brotherhood and sisterhood recognizes of necessity both the need of self help and of helping others, as the only way to accomplish great good. Citizenship makes a most insistent demand for recognition of this principle.

The great function of a liberal education is to fit men and women for the life about them, and to prepare them, whatever profession or pursuit they may follow, to be useful citizens of their country. This is of vast importance in any country. In the United States it is pe-

cularly so, because we all have bestowed upon us the duties of citizenship, and according to our capacity and opportunities we are responsible for that citizenship.

If citizenship is the highest gift of the nation, suffrage is the greatest gift of the state. Our response is the wise use of our franchise, the highest privilege and duty of citizenship. It was fondly expected by our makers of freedom, that the enfranchisement of women would bring into the electorate of our country a fresh and elevating power for good in public life.

There are matters for which women are peculiarly responsible, and the assistance of women is necessary in order to give these matters the emphasis in government which their importance deserves.

The growing desire for popular education in government bids well for the future. There is a wide field in which we use our suffrage, as we live under a government that is four-fold in its character, and in which we, as women and citizens, have a direct voice and a very sacred responsibility.

We all have the conviction that the mere possession of the ballot may serve only to complicate present-day problems, that to be effective for the common good, it must be used not only conscientiously, but intelligently. Women wish to acquire the wisdom necessary to use the franchise towards constructive, social and political ends.

While we believe that women are a distinct element in the electorate, we do not believe in a separate woman's party; women and men have a common stake in civilization, a common interest in good government, and should form cooperating parts of the body politic. The influence of the average citizen can be made most effective through party

organization, since ours is a party form of government. Women as well as men should assume the responsibility of party activity. A citizen's duty, however, is to country first, and to party second. A party is only a means to an end, and that end should be kept constantly in view. Parties should be made to keep pace with enlightened public opinion. We believe that all over, American public life is suffering from indifference of the people to government.

The methods of casting votes, nominating candidates, writing platforms, securing legislation and administering government must be continually studied and improved. Women can render valuable service by stimulating thought and suggesting improvements of institutions and parties.

Some of the subjects that have a special appeal to women are: (1) Efficiency in Government, Taxation, Federal Aid; (2) Public Welfare in Government, Child Welfare, Education, Living Costs, Women and Children in Industry, Wages, and the Legal Status of Women.

Those problems of government touching our own community should be given great consideration in the study of Citizenship. Local government is directly at our door, and we should know the part we play in it as voters, and what we have a right to expect from those for whom we cast our votes. Government is service, and it is the duty of the officials whom we place in office to look after our interests.

To most of us women, economic conditions are very real, very intimate problems during twenty-four hours of each day, and sometimes we feel quite desperately that we cannot remedy them. But if we housewives of the nation will become active participants in govern-

ment, holding to strict account every office holder we elect, we can correct evils which affect every home, every wage earner supporting a home, and every woman whose profession is home-making. Women truly wish to act with wisdom and patriotism in these matters. But let us realize that the cure for all our ills lies in our own hands if we but choose to use our powers. It is the fundamental principle in local as well as national affairs, that all governments derive their just powers from the consent of the governed. Corrupt, inefficient officials could not be in office if we had not placed them there.

We should know the purpose of every election, and the officials to be elected. It is of the utmost importance that we should learn the names and records of individuals seeking office. What have they done worth noticing, or that would suggest them as able public servants? What is their training and qualification for the office sought? We ask this of every one applying for the humblest type of job or position in industry or other walks of life. Then why pass it over in those individuals whose influence is felt in every home in our communities? We must seek also to have a better knowledge of the laws, those on the statute books and those in process of enactment.

Study the different nominating methods used in our states. Get a copy of our General Election Laws. These laws govern registration and conduct of election of all kinds, and the Corrupt Practice Laws. Emphasize the importance of registering. Thousands of men and women whose votes would count heavily for civic good, cannot vote on election day because they have forgotten to register.

The subject of Primaries is of the

utmost importance, and cannot be emphasized too strongly. It is the duty of every voter to attend the primary election, as it is the only opportunity for securing good men and women for office. Remember this, that though we have the opportunity at the polls on election day of voting in the final choice, but of the two, the Primary is the more important, because here we have the choice in the selection of the best material for each office on the ticket, while at the election our choice is limited to the candidates who have been placed on the ticket or nominated at the Primary. At the Primary we may be able to choose between a good and a bad candidate, while on election day we may, as we so often do, have to choose between the lesser of two evils.

After we have placed good servants in office, we should support and help them in the discharge of their duties, and we should honor and obey the law in small things as in great. The President of the Illinois State University was correct when he said that the best brains of the nation are too busy in private and personal concerns to give the attention they should to their country. Powers which need to be exercised will be exercised by someone, if not by those who should, then by someone else. There should be more willingness on the part of all men and women of professions and affairs to sacrifice their personal interests for the general good. We are not pessimists, but people of faith—faith in ourselves and in our country, and we are going to set our hands to the task that lies before us.

The thought of patriotism always suggests itself, in any consideration of good citizenship. The history of our glorious past is a story of mighty achievement, and great devotion to country, but never before

has there been a greater challenge for real patriotism than now.

Human welfare is a concern of Government. The physician, seeking to overcome suffering and prolong human life; the educator, training our people in right thinking, are good citizens in the best sense of the word.

Our duties in the future will take various forms, as they have in the past. There are many ways in which we may benefit and aid our fellowmen and serve the state in which we live, and it is open to all of us alike to help to govern the country and direct its course along the passing years.

In the honorable discharge of duties as they present themselves from day to day, we may attain to good citizenship of the highest usefulness. It is not too much to say that our success as a nation depends upon the useful citizen who acts effectively and intelligently. The ideal of lofty patriotism and good citizenship today is no longer simply "My country right or wrong," but rather "My country when she is right, and when she is wrong; my life to set her right." The Stars and Stripes are the emblem of what our citizenship means to us. No one has more beautifully expressed it than Franklin K. Lane:

"Then came a great shout from The Flag: 'The work that we do is the making of the flag.' I am not the flag; not at all. I am but its shadow.

"I am whatever you make me, nothing more.

"I am your belief in yourself, your dream of what a People may become.

"Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly. Sometimes I droop, for then purpose has gone from me, and cynically I play the coward. Sometimes I am loud, garish, and full of that ego that blasts judgment.

"But always I am all that you hope to be and have the courage to try for.

"I am the Constitution and the courts, statutes and the statute makers, soldier and dreadnaught, drayman and street sweep, cook, counselor, and clerk.

"I am the battle of yesterday and the mistake of tomorrow.

"I am the mystery of the men who do without knowing why.

"I am the clutch of an idea and the reasoned purpose of resolution.

"I am no more than what you believe me to be, and I am all that you believe I can be.

"I am what you make me, nothing more.

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag, and it is well that you glory in the making."

BISHOP DAVID A. SMITH

I FEEL very much favored in having this privilege of meeting with you this afternoon. Each of the Presiding Bishopric would like very much to be here, but we cannot all come, for we are needed at the Presiding Bishop's Office to wait upon the stake and ward officials who are attending conference and have problems to solve.

I did not come to take up much time talking to you, but just to let

you know that the Presiding Bishopric appreciate your work, and keep in touch with you through your presidency, with whom we meet each week. I do not know what we would do without you and your organization. During the years past few have really known of your labors, and in the coming year none can tell now just what your problems will be. We are sure that you are prepared for the fight and will con-

tinue to carry on. The Lord bless you in your work; may His blessing abide with you always.

I have said before to you that bishops preside over and are part of Relief Society. Last week a new bishop said he had called upon the Relief Society the first meeting they held after he was made bishop. As he entered the room, the president turned to him and said, "Bishop, what is wrong now?" He answered, "Nothing, I hope. I have heard of your excellent work, the fine things you are doing in this ward, and I just wanted to come in and say to you, I am at your service and desire to cooperate with you in every way possible." Every bishopric

should take this attitude. Where they do not, it is doubtless because they know the work is in good hands. A ward cannot run efficiently unless the bishopric and presidency of the Relief Society meet at least once a month and go over the details of their work. The responsibility for calling these meetings rests upon the bishopric. If they fail to call such meetings and you feel they are necessary, ask for the privilege of meeting with them.

May the Lord bless you and help you abundantly in this great work which is entrusted to your care, give you strength, wisdom, and means to carry on, I pray in the name of Jesus Christ, Amen.

PRESIDENT LOUISE Y. ROBISON

I FIRMLY believe it is the fine loyal support of the Presiding Bishopric that makes our contact with the bishops in the wards so pleasant, and as I have noticed, in going round to the different stakes,

the bishops are growing more cooperative and sustaining us more all the time, and I believe that is due to our fine Presiding Bishopric, and their attitude toward us, and we are deeply grateful for it.

Evening Session

MISS SARAH M. McLELLAND

Member of General Board

I AM grateful to be the daughter of pioneer parents who helped to make a path over a desert, built bridges and dug ditches to irrigate the dry land, and made the desert blossom as the rose.

When called to give service in the Church, I felt unequal to the task. I went to my Bible for encouragement and read the forty-first chapter and tenth verse of Isaiah: "Fear thou not; for I am with thee: be not dismayed: for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

These lines gave me courage to carry on.

The most interesting books I have read were biographies of men and women who have done things, who, through their thrift and industry have made great sacrifice, and can say this is a beautiful world to live in.

In my travels from Canada on the north to Mexico on the south, I have met the representative people of the Church, and this contact has made me more sympathetic with people who have courageously met hardships and overcome them.

Some years ago I visited Arizona soon after our people had been driven from Mexico. They had left homes of comfort and had to settle in a wilderness of sage brush and grease wood, living in tents and houses covered with brush to protect them from the heat and rain, the ground for a floor, yet I never heard a word of complaint. They had to travel fifteen miles for water to drink. One little woman said, "I lost everything but my faith." Later I visited these people, and they had wells with concrete curbing around them, and had built a large building to be used for a community center.

Few live who do not have their Gethsemane, for life is made of joy and sorrow. It is trials that develop us and make us tolerant, charitable and forgiving. The Prophet Isaiah tells us Jesus was a man of sorrow, and acquainted with grief. In His short life in the ministry He accomplished so much that prepared Him to sit on the throne of His Father. Jesus was the great exemplar, who gave Himself for the salvation of humanity.

"There is a destiny that makes us brothers,
None goes his way alone

All that we send into the lives of others
Comes back into our own."

Everything of real worth comes through sacrifice. Our success in life is made up of our mistakes corrected. Our faith in this work is strengthened by the lives of great women who have preceded us.

Emma Smith, the Prophet's wife, was the first president of the Relief Society. She was a woman of superior ability. We have had six presidents since, who have given their time and talents to the building of this great organization. It has been my privilege to know these women, first through my mother's association, and with the last three through direct contact. They, too, have been called of God, and are elect ladies.

We have a membership of approximately 70,000 women who are giving their time and talents to make this a better world to live in. Women who have put service before self.

When we look back upon the record we have made we cannot help but feel repaid for every effort for the purpose of earthly existence is service to God and the human race.

MRS. JEANNETTE A. HYDE

I BRING to you the love of our Hawaiian saints, and of our missionaries, our mission presidents, and those who are laboring on the Islands. It is a marvelous work and it is wonderful to be connected with the people who for so many years have been given an opportunity to learn of the gospel. "By their fruits ye shall know them," and surely by the example and the hard work of Brothers George Q. Cannon, Joseph F. Smith, and others who have been there as missionaries, a great impression was made upon not only

the Latter-day Saints, but upon the Gentile people of the Islands.

No doubt each president has been just the man or the woman for the organization at the time of his or her presiding authority, but today I think we have one of the most outstanding presidents in Brother Castle H. Murphy, whom I have known since I have been in the islands for the past seven years. When he came into the mission he brought the most wonderful inspiration. He saw the things needed, and immediately set

about to organize and bring these into existence.

I believe that no other mission has received back more young men and women who have labored as missionaries, to enter into the commercial world and live among the native people. Once they come to the Islands they simply love the natives and climate and want to return.

The native people have felt for so many years that the Church was their own, President Murphy saw the need of organizing our young men and women of American parentage. I want to pay to the Mutual the highest tribute for the splendid outlines they have produced this year and sent out to the missionary boys and girls.

We have our deacons organized, and our meeting houses are taken care of, not by the elders, but by the deacons who have charge of them. At meetings our missionary boys are all seated on the stand, at the right of President Murphy.

I wish you could hear the young boys and girls say what "Mormonism" has done for them. When young boys and girls are going to the Islands, their parents write and ask: "Is it safe?" I would say, "Yes." Any man and any woman who has the strength and background of "Mormonism" can live there or any other place. It is an easier life, there is an easier virtue among the native people, but you are not native, you are a white man or woman, you have had the gospel training, and you know how to conduct yourselves.

President Murphy has conducted what is known as the High Council. Some of the white boys who have never given any particular attention to the Church are now the presiding men in this High Council. They have charge of the Relief Society,

Sunday School, Mutual, etc. They hold their meetings every Sunday night up in the mission house.

We are having our Fast Meetings immediately after Sunday School. There we have the most marvelous testimonies of the young boys and girls, men and women who come out on Sunday morning to Sunday School. Our classes are so full that we have to bring in two or three benches. This demonstrates that if you put people to work, if you ask them to take the responsibility and help you to carry on the work they will do so. The young people are just waiting to be asked, and that is what has happened in the mission.

We have, of course, a wonderful Relief Society, with Sister Murphy as president, but the reports from the Relief Society you hear so often. It is not so often you hear of the fine exemplary work of our young people, so I bring this message to you who have sons and daughters there, that you may be comforted in your hearts, that you may be proud of the things you have taught them. That the Church has given to the young people something that holds them even though they are separated and are far away from their fathers and mothers. There may be some who get a little wild—they do that at home—but in general I think we have in that mission a superior set of young men and women. I am so proud to bring that message home to you.

In Relief Society the sisters are very happy over their birthdays, and they celebrate the organization's birthday by inviting all the different branches to participate in the birthday party. They are people for long programs, with 20 or 30 numbers. They will call the presidents and some of the missionaries, who make short speeches, and have music and all kinds of singing, which is beau-

tiful. The names of the different presidents of the branches (six in Honolulu) are called as they come up to speak, and give a greeting. Their donation, done up in a little handkerchief is handed to the secretary-treasurer, as they say, "Aloha." Through that birthday party they usually have from \$75 to \$100 as a gift to the Relief Society. Naturally they take it from one organization to another, but it is the spirit of love and generosity with which they give it that counts. No one is more generous than an Hawaiian.

At the big Hui which they give, the Relief Society prepares the food and gets the tables ready between meetings. Let me say that the recipe for the Hawaiian Coconut cakes were left there by Mrs. Reed Smoot, now passed away, and whenever they have this cake they always say, "When Mrs. Smoot was here many years ago, she left this recipe with us." They are as a rule, very good cooks in their style of cooking, and they serve Laulau fish, wrapped up in leaves. This is put into a Dutch oven made of

rocks, and is considered by most people very delicious. Once a week all the Relief Societies get together and have some place in town and sell these Laulau for \$1.00 a piece. This helps replenish their Relief Society funds.

We think that we work, and make great sacrifices, but you should go to the Islands and see what those poor natives do who have so little to live on; a little dried fish, and food that we would not call very good.

When the treasurer's report comes in, it will be found, I believe, that they have given more per capita than any other organization in the Church.

Their one regret is that they never have any of the presiding sisters visit them. We of Hawaii are a part of the Church, and we need encouragement, and we need our brethren and sisters to visit us, and help build us up.

Our Relief Society organization there is one of the very best; I do not think you will find anything better in all Zion.

ELDER GEORGE ALBERT SMITH

(Elder Smith's address will appear in a later issue of the Magazine.)

PRESIDENT LOUISE Y. ROBISON

IN listening to this beautiful singing here tonight, I was reminded of something that is in store for the women of the Church, and I hope too that the men will appreciate and enjoy it.

The Authorities of the Church are going to give to the Auxiliary organizations, beginning with the Relief Society, the privilege of speaking over radio. It will go out over KSL, and begin a week from next Sunday night, October 16.

During this whole summer, in the hottest weather, there has been a chorus, called "The Singing Mothers;" 250 voices of Relief Society women, practicing to sing. The time will be divided. About half of our period will be devoted to speaking, the other to singing. We hope that you will tune in and hear what our "Mormon" women are doing in a cultural way.

A few years ago I heard a man lecture on "What are You Doing

to Prevent Delinquency?" He asked the questions of the audience, "What were they doing *for* delinquents?" There was any amount of money being spent to pay for policemen and Juvenile Court officers, and women working to try to save the young after they became delinquent.

I heard a close friend of mine who is working with young people, make a statement which is true. It was to the effect that we are not interested, as we should be, in our young boys and girls. She had gone sometimes to a bishop, and asked for somebody in his ward who would be a big brother or big sister to these underprivileged children. The bishop would say: "Why yes, this is a beautiful thing to do, but it is not done."

Last fall one of our stake presidents reported a plan put into effect in her stake in an effort to keep boys and girls from becoming delinquent. Just before Hallowe'en, when there is a spirit of lawlessness and recklessness among our boys and girls, a group was assembled and taught to make pretty little favors for Hallowe'en. Mothers, who had been disturbed by other mothers' children, invited the children of the neighborhood into their homes. The entertainment was not expensive, but these children had a good time without destroying or defacing property. I hope that when you go home, you leaders in the community, will think of some way to keep children out of mischief. We have many children now who do not have comfortable homes; in too many there is only one fire in the house, and that probably in the kitchen. The father has been out of employment, and he cannot help being nervous. The mother is full of anxiety as to how she is going to take care of the children and provide food and clothing for them.

There is no other place for the children to be than with the nervous over-wrought parents. What are you doing to help these boys and girls?

About two years ago, the Relief Society asked that every member in the organization contribute one useable article of wearing apparel to the Society of that ward; first supply the needs of the ward, and then give the surplus to the stake president who could use it in the communities in that stake which were not so fortunate as to have all that was required. This worked beautifully where it was carefully put into operation, and is still urged as a beautiful custom.

I was much impressed by an article of Henry Ford's, in which he says:

"This is not a cycle of hard times from which we shall return to build bigger panics. This is not a period of depression to be tided over until good times 'come back.' This is not a 'clean up' by which the rich profit and the poor lose. This is not a breakage which can be patched up so that we resume our reckless course again.

"This is the ending of an era. Events have pushed us out of our sheltered backwater and thrust us into the stream of change. We may waste our time in regretting what we must leave behind, or we may use it to discover what is about to emerge; but we must go on; we cannot stop.

"What has happened is this—the thing that should have served life was compelling life to serve it, and life threw it out. Life always does that. * * *

"All we have is our experience, our self-reliance, courage, and good will. And in these qualities the new progress will be founded. * * *

"What will remain is everything that is worth while—the land, the people, our experience, in fact all the things that help people to live. * * *

"Money is a by-product. If necessary, we can get along without it, but we cannot do without these other qualities. Character, personality. * * * Personality is our greatest wealth. That is what life

is, a development of character through experience. * * *

"Each one of us must use his initiative and self-reliance (Americans have not lost these) to make his own place to stand. Action is needed, but it is not action against something that is disappearing, but action in harmony with what is coming. For the whole meaning of this period is not in itself, but whither it is leading us."

We shall have shorter working hours, we shall have smaller wages, we shall have left to us only those things that are the rich things of life, character, and courage and opportunity.

And now I want to call upon you mothers, you women of the Relief Society to be prepared in your homes, that you will be able to establish a fine haven of refuge when your husbands and your sons and daughters do not have employment, when they have more leisure to spend with you. In times past we have had so little leisure, that if a man had a half day or a day off it would be a holiday, and was celebrated as such. Now we have many of these days, and it will depend largely upon the women whether or not time is spent in a constructive way.

It is a big mission, but I believe it is coming. Groups of women all over the nation are now making plans for this. Even the colored women are doing their part.

There are a number of organizations where women are doing such beautiful things, but my dear sisters, it will depend upon the mothers in the home to hold aloft the standards for our husbands and young people,

to help them to see that money is not the big thing; money is not the rich thing. As Henry Ford says, money is dead, but character and the things that the human heart produces are the things that will live on.

I pray that our Heavenly Father will bless you splendid women, that we will all rise to any occasion, as I know we have done in the past. That you will find not only peace in your own home, but your care will extend to some underprivileged child, to some child whose parents are not giving him the loving attention he needs. These are our Father's children too. I believe that if we can reach out and get the worthwhile things, if we can teach our children to appreciate the better things in life, if we can build up the communities in which we live, this depression will prove to be one of the greatest blessings.

May the peace of Israel's God be with you. May we live so that we will be entitled to the song which we sang tonight. Did you sing it with your hearts; did you notice what you were singing?

"When the earth begins to tremble,
Bid our fearful hearts be still;
When thy judgments spread destruction,
Keep us safe on Zion's hill."

We will be kept safe if we will take up our responsibilities, if we will carry the load as we have carried it, as our mothers and grandmothers have carried it, I am sure we will be kept safe at all times.

May our Father's blessing be with us, I humbly pray in the name of Jesus Christ. Amen.



Lesson Department

Theology and Testimony

DOCTRINE AND COVENANTS

(First Week in January)

VICARIOUS WORK FOR THE DEAD

LESSON IV

1. One of the most comprehensive truths taught in the Doctrine and Covenants is vicarious work for the dead. Before this doctrine was introduced by Joseph Smith the sectarian world generally regarded the condition of the dead as more or less beyond the influence of those who are alive, in other words, "Where the tree falleth, there it shall be." Indeed, the condition of man's existence in the future world was thought to be entirely dependent upon his earthly conduct. Accordingly, if he accepted the Gospel on the earth, he would live happily for all time to come; conversely, if he failed to comply with God's commands while he yet lived, the future contained nothing for him except sorrow and remorse.

2. It soon became apparent however as the Gospel was being revealed that the plan of salvation includes the entire human family; moreover, that the laws of God are based on actual verities and therefore apply to the dead as well as the living. It also became apparent that man's advancement in the future will be dependent upon his merit. The justice of God also demanded that those who failed to receive the Gospel here should have opportunity hereafter. Thus the word of God was seen to provide for the possible salvation of every child of God, both living and dead.

3. *Biblical Predictions.* But Deity

had already begun such a program. Even in the days of the prophet Malachi he said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6) The intent of this statement was doubtless but little understood by sectarian scholars. Indeed, its significance is difficult to discern except by one inspired of God. Taken in connection with the revealed Gospel however its meaning is both clear and important.

4. Likewise the apostle Paul was doubtless aware that the ordinances of the Gospel are effective for the dead when properly performed. To the saints at Corinth he said: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I Cor. 15:29) This passage, although regarded by sectarian scholars as one of the most abstruse in the entire Bible, yet to the Latter-day Saints, with their fuller knowledge of God's purposes, has a plain and simple meaning.

5. *Moroni's Promise to Joseph Smith.* It is surely not without significance that on the occasion of Moroni's first heavenly manifesta-

tion to Joseph Smith, further information should be given concerning this most important subject. Joseph relates that on the evening of the twenty-first of September, 1823, after retiring for the night, he supplicated the Lord in prayer, having full confidence of a Divine manifestation, as he had previously done. Immediately a transcendent manifestation broke upon him, and in the midst of a light brighter than that of noonday a heavenly personage appeared before him. "He called me by name," records the Prophet, "and said unto me that he was a messenger sent from the presence of God to me and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people." (*History of the Church*, Vol. 1, pp. 11, 12) After informing Joseph of the gold plates from which the Book of Mormon was subsequently translated, he quoted several passages from the book of Malachi including those comprising Section 2 of the *Doctrine and Covenants*. It should be noted however that the angel's quotations are slightly different from modern biblical construction. (The student should compare carefully.)

6. To what extent Joseph understood the full meaning of this statement is not known, and yet he records no surprise when it was repeated to him again in essentially the same form seven years later. On the latter occasion while on his way to procure wine to be used in the Sacrament, Joseph was met by a heavenly messenger who told him, among other things, that the hour is approaching when Jesus Christ will drink of the fruit of the vine

with him on earth, also with "Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse." (*Doctrine and Covenants*, 27:9)

7. *Fulfillment of the Promise.* Some five and one-half years later immediately after the temple at Kirtland had been completed and dedicated to the Lord, Elijah the prophet stood before Joseph and committed authority unto him in the following words: "Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—Therefore, the keys of this dispensation are committed unto your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (*Doctrine and Covenants*, 110:14-16)

8. Joseph explains the circumstances attendant upon Elijah's appearance as follows: "In the afternoon, April 3, 1836, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to the brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us." (*History of the Church*, Vol. II, p. 435) Among other heavenly personages that appeared before them was Elijah the

prophet whose statement to Joseph and Oliver is quoted above.

9. *Preparation for Temple Building.* In the meantime the saints, true to their charge, had already begun the work of temple building. Within less than a year after the Church was organized the Lord indicated the necessity of a temple to which he could come and in which sanctifying ordinances could be administered. In a revelation given in December, 1830, he said: "I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple." (*Doctrine and Covenants*, 36:8) In February of 1831 the Lord said further: "That my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people." (42:36) That the saints were fully expecting to build a temple is evident by the expression of the prophet, "When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?" (*History of the Church*, Vol. I, p. 189) In answer to this supplication the Lord designated Independence, Missouri, as the center of the land of Zion and the site at which the temple should be built. (*Doctrine and Covenants*, 57:1-4)

10. *The Kirtland Temple.* Slightly more than a year later, December 27, 1832, the Lord commanded the erection of a holy house at Kirtland, Ohio (88:119). This command was repeated June 1, 1833 (Section 95). During the three years that followed, the saints worked diligently in the erection of this temple, and on the twenty-seventh of March, 1836, it was dedicated to the Lord by fervent prayer. (Section 109) Within two years after the temple was dedicated, many of the saints left the city of Kirtland and the

temple soon fell into the hands of those who were unfriendly.

11. *The Nauvoo Temple.* After the expulsion of the saints from Missouri — where the cornerstone for another temple had been laid at Far West—the saints established themselves in and around the obscure village of Commerce, Illinois. Undaunted however by their former experiences, they laid plans for a beautiful city and reserved the most commanding site for a temple. Here on April 6, 1841, the eleventh anniversary of the organization of the Church, with impressive ceremonial rites, the cornerstones of the temple were laid. (See *History of the Church*, Vol. IV, pp. 326-331.) Shortly thereafter the Lord gave a revelation (Section 124) in which he instructed that provision be made for the sacred ordinance of baptism for the dead. It will be remembered that no arrangements had been made for this rite in the temple at Kirtland; for at the time of its erection no modern revelation had been received relating thereto. Upon receipt of this instruction the saints put forth renewed energy, and by the eighth of October, 1841, the baptismal font was ready for dedication, the ceremony being performed by the prophet himself. Thus for more than four years before the temple was completed, ordinance work was in progress within it.

12. Although the Prophet had become intensely interested in the work for the dead (See *Doctrine and Covenants*, Sections 127, 128), yet he was not permitted to witness the completion of the temple, for on the twenty-seventh of June, 1844, he and his brother Hyrum were martyred at Carthage, Illinois. The saints, although temporarily stupefied by the cruel loss of their leaders, quickly resumed work on the temple, and slightly less than a

year afterward the capstone was laid with impressive ceremony. In 1845 the building was so near completion that large assemblies were held within it. During the latter part of 1845 and the early months of 1846 many of the saints received their blessings and endowments in the temple, even though the exodus of the people from Nauvoo was already in progress. By September of 1846 the temple was in the hands of mobs, and the saints who had toiled to build it were making their way slowly westward toward a new refuge in the Rocky Mountains. At the close of two years the temple fell prey to an act of incendiarism. Two years later still, May 27, 1850, its blackened walls were demolished by the violence of a passing tornado. What remained of the temple became public property and was carried away as souvenirs or used as building material in other structures, so that at present not one stone stands upon another where the temple once stood.

13. *Later Temples.* Unchanged in their determination to serve the Lord, the Mormon pioneers selected the site for the great temple at Salt Lake City only four days after their arrival in the valley. Subsequently, other temples were completed and dedicated to the service of the Lord at the following places: St. George, Utah; Logan, Utah; Manti, Utah; Cardston, Canada; Laie, Hawaii; and Mesa, Arizona. Vicarious work for the dead is performed exclusively within these sacred buildings, baptisms alone having reached many millions.

14. No one who is familiar with the extent of the genealogical work now being carried on by the Latter-day Saints will doubt that the hearts of the children are literally turned

to their fathers. In addition to the work of the General Committee of the Church, every stake and ward has a committee whose special function is to encourage and assist the saints in obtaining a genealogy of their ancestors, also in keeping records of their relatives now living. As a result of this work a large percentage of all the families of the Church possess histories of their ancestors, some long and some short. The Church has founded an extensive genealogical library, to which accessions are continually being made.

15. Before the temple endowment can be performed for the dead, the following data must be available: name, date and place of birth, and date and place of death. If the dead is to be sealed to relatives, somewhat similar information must be available concerning them. At the time of the temple service all of these data are recorded and thereafter carefully preserved.

Questions for Discussion

Why is it necessary that God's laws should apply to the dead as well as to the living?

In what respects does Moroni's rendition of the promise to send Elijah differ from the Biblical statement?

What are your reasons for believing that Paul may have possessed some information concerning vicarious work for the dead?

Relate the circumstance of Moroni's appearance to Joseph Smith.

Explain Elijah's fulfillment of the Promise.

Discuss the history of the Kirtland Temple.

In what respects did the Nauvoo temple differ from the one at Kirtland?

Teachers' Topic

THE BEATITUDES

Aim: To enable us to more fully appreciate the Beatitudes, and to apply their beautiful truths to our daily lives.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The New Testament repeatedly states this doctrine. It is the doctrine that one gets what he asks for. Jesus said to his followers: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7). The blessing which is righteously desired is attained. What we really ask for, we get. We must not be satisfied with temporary values, but rather seek that which has permanent value. Then neither wealth, fame, nor knowledge can entirely satisfy the soul's hunger.

"In a baffling and dimly lighted world, it is seldom that life is more than a frustrated endeavor and a blind groping. But if it be God that we are hungering and thirsting after, it is no futile quest."

The Doctrine and Covenants gives a beautiful promise which is full of comfort. "Draw near unto me and I will draw near unto you: seek me diligently and ye shall find me; ask and ye shall receive; knock and it shall be opened unto you." (Doctrine and Covenants, 88:63).

"He that seeketh me early shall find me, and shall not be forsaken." (Doctrine and Covenants, 88:83).

Then the secret of our life's happiness is to want the best things and to want them with all our hearts. We must subordinate other interests and pleasures to this important

quest, if we would be satisfied. We must be active spiritually if we would be "filled."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16). We can prove our love of God by radiating righteousness. If we really hunger and thirst after righteousness, then our duty is to do the will of Him who sent us here, and our hunger will be appeased. "He (the Master) satisfieth the longing soul," says the Psalmist, "and filleth the hungry soul with goodness."

The Master dictates His Kingdom. To those who seek it, He has given a promise, or a legacy, that they shall not seek in vain. True religion, or righteousness, is the secret of success in its broadest sense, because it means the abandonment of deceit and fraud, and the substitution therefor of the love of truth, and of the beautiful and good. It means the laying aside of sin and frivolity, and accepting in their place that which helps to build character and nobleness in one's service to God and man; it means the love of all mankind, the love of truth and right, the adoption of true Christianity. Those who hunger and thirst after righteousness in this sense shall be filled in the Kingdom of Heaven.



Literature

THE DELIGHT OF GREAT BOOKS

(Third Week in January)

SIR WALTER SCOTT

"The men who have deserved well of their country are those who have set up a loftier standard for its gentlemen, who have in prosperity and adversity consistently followed the straight ways of honor, who have bestowed upon their fellow countrymen new cause to be proud of their native land, who have endeared her to other nations, or have given enjoyment to millions of her children. This is true service."—"Memoirs of the Life of Sir Walter Scott," J. G. Lockhart.

There are those who call Sir Walter Scott the wisest and greatest man of English letters in the nineteenth century. It is fitting then that during the centenary year of the death (September 21, 1832) of this great character that we make a pilgrimage to Abbotsford to pay homage and receive in return a more intelligent and sympathetic understanding of the human past.

Sir Walter Scott—Biography

The people of Scotland "gentle," or "peasant" have always thought much of ancestry, and no man was more interested in pedigree than the Laird of Abbotsford. "There are few in Scotland," says Lockhart, "who could trace their blood to so many stocks of historical distinction." A descendant from the Macdougals, one of the five oldest families in Scotland, Sir Walter Scott was not only a Scotsman but a Borderer. His forbears had always been aliens in the Highlands, the mountains northward of the Firths of Forth and Clyde, but on the mountains which separated England and Scotland the clans of Scot were the "greatest robbers and fiercest fighters among the border clans."

Walter grew up when the Border was a subdued country, but he grew up with the stories of the wild deeds done by the men of his own name and blood. He let no family tradition drop: "rather he gave a sword and a cocked hat to each story," making all the world familiar with the history of a people and period which was rapidly passing to oblivion.

Walter Scott was born on August 15th, 1771, in Edinburgh. His father was a lawyer, a Writer to the Signet; his mother was a Rutherford, a woman fond of the best in literature and with a remarkable memory for history. At Abbotsford in Sir Walter's desk are six bright locks of hair of six brothers and sisters who were born and died before his own birth. Walter Scott's life-long malady, lameness, came at the age of eighteen months from an attack of infantile paralysis, which took the use of the right leg. The making of the poet began when the lame child was sent to the grandparents' farm at Sandyknowe overlooking the Tweed and near the old peel tower of Smailholme; a district where "every field has its battle and every rivulet its song." The poet recorded the influence of these beginnings of love for his country and its history, also his passion for the beautiful countryside in the Epistle to Erskine in "Marmion":

"Then rise those crags, that mountain tower
Which charmed my fancy's wakening hour.

* * *

And ever by the winter hearth,
Old tales I heard of woe or mirth,

Of lovers' sighs, of ladies' charms,
 Of witches' spells, of warriors' arms,
 Of patriots' battles won of old
 While stretched at length upon the floor,
 Again I fought each combat o'er."

When the boy Walter returned to Edinburgh to begin his formal education, naturally, he became the special care of his mother who encouraged him to spend his leisure in reading aloud to her. "Over and above the new delights of literature came the love of natural beauty, more especially where combined with ancient ruins."

Scott entered college in 1783 but was an irregular learner. On Saturdays he and his companions would set off with their books of romances to Salisbury Crags or Arthur's Seat. English romances could not keep them satisfied; they learned to read French and Italian so as to extend the romantic horizon.

The outstanding friend of the student days was William Clerk. Together they studied law after it was decided that Walter Scott should follow his father's profession; together they assumed the "gown of advocate with all its duties and honors."

For the next ten years Scott's active life was spent in the Courts of Edinburgh, because it was the desire of his father's heart. There was no force or enthusiasm behind his activities as advocate because the blood of the rover and soldier could find no means of expression. When scarcely nineteen he met and loved Miss Stewart Belches. She loved and married another. Years went by and the vision faded into the lady of "Rokeby," of "Redguntlet," and the "Lay of the Last Minstrel." In 1797 Scott's heart becoming "handsomely pieced" he married Miss Carpentier, of French origin.

Scott's married life continued for thirty years. Lockhart tells us, "Lady Scott was rich in personal attractions." Intellectual companionship she could not give her husband, but she never got in his way. Enjoying his successes and displaying fortitude during his reverses, the qualities that stand the supreme test were evident. When death removed her from his side Scott wrote in his Journal, "She was the faithful and true companion of my fortunes, good and bad." Children came to them, two boys and two girls, Sophia, Walter, Anne, Charles. Sophia early became her father's confidant. One of the delights of Scott's life was to hear Sophia sing "Young Lochinvar." Sophia became the wife of J. G. Lockhart, Scott's loving biographer.

For years Scott had been collecting the old Border balads and the history of his loved countryside and its rough chivalry to save for literature. At the suggestion of James Ballantyne, a printer, the border tales were prepared for publication. In preparing "The Minstrelsy of the Scottish Border," Scott discovered his own power, the possibilities of his own talent. It was not long before he attempted imitation ballad writing in "The Eve of St. John." Encouraged by success, Scott began to plan an original poem, "The Lay of the Last Minstrel," a romance of chivalry. Forty-four thousand copies of this poem were sold during its author's life-time. Next Scott set himself to write a prose romance, "Waverley." When the opening chapters were submitted to Erskine, his literary confidant, the adventure was discouraged. Thus a new metrical romance was started, "Marmion," a tale of Flodden Field. In 1810 "The Lady of the Lake" was published, the best of

the narrative poems of Scott, for which the Highlanders took him to their heart.

In 1814 he took up the unfinished "Waverley" and finished his first prose romance. In the next fourteen years twenty-three novels were written. All of these were published anonymously, partly for fear of injuring his reputation as a poet and partly for the joy of mystery. The financial success of these literary activities enabled Scott to purchase Abbotsford, a picturesque mansion. He lived there like a baron surrounded by retainers.

Financial trouble came upon Scott in 1826 through his partnership with the Ballantynes, his publishers. The liabilities were over £100,000. Scott was not legally liable and could have allowed himself to be declared bankrupt. He set himself, however, to pay the debt. He was now fifty-five years old. Two days later he was at work on a new novel, "Woodstock." Four months after the crisis his wife, whose health had been failing for some time, died. It was a bitter trial. He left his dearly loved home and went to live in lodgings in Edinburgh so as to work harder. The rest of his life was spent "in an effort to maintain his honor as a citizen." Of the debts Scott actually paid £70,000, the rest was covered by copyrights.

In 1830 Scott was stricken by paralysis; a voyage to Europe was made in an effort to regain his health. His return to Abbotsford in July, 1832, was marked by a loyal welcome from friends and dependents. After a few days he manfully tried to begin to work again but it was impossible. A few days before his death in a moment of consciousness he spoke to Lockhart, his son-in-law, "Be a good man—be virtuous, be religious, be

a good man. Nothing else will give you any comfort when you come to lie here."

So died September 21, 1832, a knightly gentleman. Sir Walter Scott lies in Dryburg Abbey, where the music of the Border water fills the roofless aisles. There as the gravestone records, he was buried beside his wife, another line adds that here also "at the feet of Sir Walter Scott" lies John Gibson Lockhart.

Biographies have been called "lighthouses erected in the great sea of time." One of the greatest biographies ever written is Lockhart's "Life of Sir Walter Scott." It was not for nothing that the wise Jesuits had their young scholars read the "Lives of the Saints." There are lessons to be learned from the living of life. "Scott's life shed a light as well as a lustre on England. Every English speaking person should be familiar with his noble life."

Sir Walter Scott—Man

"Behind every book is the man." Understanding is the first thing we owe to the writer of a book. Scott's philosophy of life was Stoicism—"the noblest way of life" he calls it in his Journal. His kindness and cheery disposition made him a lovable man. Born to be a "dweller in dreams, the historic past throbbed in his blood" crowding his life with old tales, old swords, old lances. Scott's feeling for Nature was deep and genuine. To Washington Irving he said, "If I did not see the heather at least once a year, I think I should die." He understood the human heart. He knew that goodness and badness are not geographical or social patterns but constant in human nature. His active principle of character was based on the theory that "not where men are but what they

do determines what they will become." Honor, loyalty, and truth were the chief elements of his religion. Believing that literature, not preaching has been the great civilizer, he taught in all his writings an appreciation of God and the world he created. In every relation of life Scott was as chivalrous as any of his knights.

Scott's latest biographer, Stephen Gwynn, closes his book thus:

"He gave to the world, and he still gives, the privilege of his company; the right to be enchanted with his tales, and at the same time to drink in his love of courage, of generosity, of clemency, and of fidelity; to be instructed by his immense and varied store of knowledge, to share his delight in the force and beauty of colored speech; to partake in his wise and tolerant laughter. He will neither flout us nor lecture us, though we shall be left in no doubt upon what he holds honourable and what ignominious, and though we are more likely to learn from him how to make allowance for others than excuses for ourselves. The more one reads him, the more one reads about him, the more enviable those seem who were his friends and companions. But since no man that ever wrote had more gift for imparting his own enjoyments, we who are fortunate enough to share some of them have no need to complain."

Sir Walter Scott—Poet

"I am sensible that if there is anything good about my poetry it is a hurried frankness of composition which pleases soldiers, sailors, young people of bold and active disposition. I have been no sigher in the shades."—Scott, Journal.

Scott made his first appeal to the world as a poet. The inheritance of gypsy, rover, soldier in us responds to his

"Sound the clarion, fill the fife

To all the sensual world proclaim
One crowded hour of glorious life

Is worth an age without a name."

In all literature there is no more beautiful dirge than "Coronach." Poetry was to Scott but the first

vehicle he found to carry the collection of Border tales and medieval romances which throbbed in his being. It is in the reading of the poems one catches first the full sweep of the ringing meter, it stirs the blood and the imagination and the true enjoyment comes when Scott's vitality and zest for life is caught as in—

"O! Young Lochinvar is come out of the west

Through all the wide Border his steed
was the best."

and—

"O listen, listen, ladies gay!

No haughty feat of arms I tell;

Soft is the note, and sad the lay,

That mourns the lovely Rosabelle."

Sir Walter Scott considered the main end and object of poetry, music and painting to be the same; "that the powers of each of them rested not in furnishing the subjects of imagination; ready dressed and served up, so much as in those happy and masterly touches which give play to the imagination, and exerted the fancy to act for itself by skilfully leading it to the formations of lofty conceptions."

Sir Walter Scott—Novelist

The novel is the modern epic, the popular form in which the life of our age is expressing itself. The novel has been widening its bounds since Defoe wrote "Robinson Crusoe." Before Scott the novel was merely a rambling adventure. Scott gave us the historical novel by making it embrace life in the past. Later Dickens made it a social record; Meredith made it a psychological study; Tolstoy gave it a social philosophy; the Russians have made it record the human soul. The novel must have all freedom if it is to reflect "All there is of life and death."

Scott took a mass of life, medieval life, and displayed it in all its variety. His imagination nurtured by Border tales and ballads during the solitudes occasioned by lameness and his genius molded by Percy's *Reliques of Ancient Poetry* he became a narrator placing human passions in a halo of romance. Romance to Scott was not primarily the romance of love but the general romance of human life, of the world and its activities, and more especially the adventurous past. And so the panorama goes by knights, templars, palmers, crusaders, saints, lairds, ladies, bandits, and rovers; Saxon England, Norman England, Medieval France, and Scotland in turn form the background of the tapestry. Characters were not closely analyzed because the motive was the "pageanting of life." The greatness of Scott lay in "resting the interest of the novel on the unchanging fashions of the human heart."

Suggestions for Study

A. Materials

1. The Delight of Great Books
..... Erskine
2. The Life of Scott.. Lockhart
3. The Life of Sir Walter Scott
..... Gwynn
4. Private Letters of Sir Walter
Scott Partington
5. Sir Walter Scott Lang
6. Memoirs of Sir Walter Scott
..... Skene

7. The Friends of Sir Walter
Scott MacGunn
8. Poems.

B. Projects

1. Songs of Scott set to music.
 - a. "Soldier rest thy warfare
o'er."
 - b. "Hail to the Chief."
 - c. "Coronach."
2. Readings.
 - a. "Lochinvar."
 - b. The conversation between
Gurth and Wamba —
"Ivanhoe," Ch. 1.
 - c. "The Outlaw."
 - d. "The Lay of Rosabelle."
3. Poems.
 - a. "The Lady of the Lake."
Note: Here a short synop-
sis of the poem could be
given together with the
reading of Canto III—The
Gathering of the Clans.
4. Novels.
 - a. "Ivanhoe"—a description
of Saxon and Norman
England.
 - b. "The Talisman"—the story
of the Crusades.

C. Suggestions.

1. The entire program could be
comprised of short numbers
including music, readings, a
short biography, and stories
from poems and novels, thus
giving a broad view of the
genius of Sir Walter Scott.

Social Service

(Fourth Week in January)

LESSON IV. TYPICAL BEHAVIOR IN CHILD GROWTH

Each child in each situation is a problem. The aim of this lesson is to help parents see clearly that they can't work by means of rules or formulae but must determine their course of

action in each case by observing and interpreting the facts peculiar to each case. The importance of interpretation in such cases should be made clear to the class. The ability

to interpret a child in a situation is dependent in part on knowledge of general principles of child growth and development. Age is always changing. Maturity modifies all phases of child behavior.

Suggestions for Procedure:

The teacher should call the attention of the class to the reading guide given below. The questions listed are answered in the reading material. Have the class do this reading before the discussion. The teacher should supplement by means of short lectures on the material given in "White House Conference 1930," pages 53-60 in which the general problem is discussed; page 62 where "mental growth" is defined. A class member may be assigned to report on the illustrative description of the four-year-old as described on page 157.

Reading guide for class members—"Growth," pp. 15-18.

1. What are the two practical uses to be made by parents of a knowledge of typical abilities manifested by children at various ages?

2. Just how does the author relate bodily and mental growth?

3. Does bodily growth generally precede by natural processes the development of nervous control of the various activities of the body?

4. Define "behavior" and "adapt" as used in the text.

5. How have the standards of behavior been determined?

6. How would you compare an individual child with the standards given? See also the supplementary material.

7. What two reasons are implied in the statement about the child feeding himself which must be considered in interpreting a child who seems not to be developing as rapidly as is indicated in the standards.

Supplementary material for class use:

I. Need for this lesson:

"The new education already recognizes that the child has an inchoate, developing mind, and today vast strides are being made in fitting teaching procedures to that growing, developing mind. There is much theory, considerable investigation, and but little practice in arranging the child's life with regard to his physical development. The emotional side of the child is even less understood. There is an outstanding need for the facts of growth and development, and their relation to the adjustment of the child in the home and the school, to be in the hands of all whose lives touch the life of a child. When this happens, all education can be oriented to physical, mental, and emotional growth. The *educative moment* of each organ of the body will be taken advantage of and habits produced that in their sum total will finally appear as adult character."¹ (Inskeep: *Child Adjustment in Relation to Growth and Development*, pp. 1-2).

II. Some facts on physical growth.

Physical growth is rhythmic—one part of the body grows more rapidly at one age and more slowly at other ages when other parts grow more rapidly. As each section of the body grows there is an harmonious development of all parts involved. When this harmony or rhythm of growth is upset there begin behavior problems. As growth proceeds in this way bodily proportions are different at different ages. No problem is more important for both health and behavior than the adjustment of school seating to these periods of physical growth. A class member could be asked with profit

to study the local conditions of school seats and make a report to the class.

Curti describes the process briefly as follows: "The curve of general bodily growth as measured by weight and height rises regularly and steeply from three to about twelve. There is a rapid acceleration in both height and weight (the awkward age) between twelve and fourteen, which is one feature of the pre-pubertal changes that gradually result in a marked alteration of physical structure. At the same time, of course, definite and important internal growth changes are taking place. The curves for height and weight continue to rise until about seventeen, when the adult level is reached."² (Curti: *Child Psychology*, pp. 78-79).

Height and weight tables are only indefinite measures of the normality of growth. Not too much significance should be given to them because of individual variations. Normal children will vary when measured by anatomical development from four to six years. It is very important that parents and teachers study anatomical age in making adjustments to children. Chronological age is not an index to real development.

Boys grow differently from girls. They seem to have the same periods of rapid and slow growth but these occur earlier in one sex than the other. Inskeep (pp. 18-19) presents the following table to show these differences³:

HEIGHT

Boys

More variable.

Pubertal spurt at about thirteen years.

Acceleration begins later and lasts longer.

Lower limbs grow most before fifteen years.

At fifteen working boys taller.

If growth is in normal increments before puberty it tends to be regular after puberty.

Tall boys tend to become adolescent earlier than short boys.

The pubertal spurt is sometimes preceded by a slight retardation in growth for height.

Girls

Less variable. At seven years are a year nearer final growth. At twelve are two years nearer final growth. Average taller than boys from ten to fourteen years.

Pubertal spurt at about eleven years.

Acceleration begins earlier and is of shorter duration.

Lower limbs grow most before twelve years.

At fourteen working girls taller. Tend to reach final height earlier.

If growth is in normal increments before puberty it tends to be regular after puberty.

Tall girls tend to become adolescent earlier than short girls.

The pubertal spurt is sometimes preceded by a slight retardation in growth for height.

WEIGHT

Boys

Less variable.

Heavier before six years.

Heavier after sixteen years.

Pubertal spurt in weight usually precedes the pubertal spurt in height.

Girls

More variable in early years.

Lighter before six years.

Heavier nine years to sixteen years.

Pubertal spurt in weight usually

precedes the pubertal spurt in height.

Increments of weight are higher from nine to thirteen years. Heavier for height.

A paragraph or two from the discussion of the table will indicate its significance:

"The boy and the girl enter the primary school at the same age. Both are teething, but the girl is apt to be more nearly over the worst of the process of acquiring the first permanent teeth. By the time these children are ready for the second grade, the girl can sit longer without fidgeting because of tire, she can use her eyes longer, her muscular grasp of pencil and scissors is surer—she is a year older physically than the boy because she is a year nearer her final development. * * * The boy's writing is compared to the girl's and he is told to notice how much better and neater she does it. Her precision and quietness of movement are held up to him as a standard which he is alternately cajoled or commanded to reach. He is more immature, he tires sooner, he becomes restless, he is the naughty little boy that should be as quiet as good little Mary Jane. Some boys at this point develop a feeling of inferiority—a so-called inferiority complex—which lasts them throughout life. The majority, though, have virility enough to "start something" in the classroom. Why not show the teacher and the girls there is something, even if it is mischief, in which they can excel?"

Between seven and twelve, years fraught with the deepest of import for the child's future, the girl walks farther and farther ahead of the boy in her development. The schools continue to cling to the feminine standard and hold the boy up to a type of accessory muscular control and muscular coordination for which he is not yet ready. As the sexes near twelve, the problem of school discipline often becomes exceedingly acute. The boy becomes openly insolent in his rebellion, though he does not realize the cause of the trouble. The girl becomes supercilious and snippy in her superiority. She is becoming pubescent and her maturity of outlook, desire to appear well, and do the accepted thing, bring into high relief the angular, undeveloped, often slovenly boy.

"Give the boy a square deal from the

time he enters school. Take for granted that he will not ordinarily reach the girl's performance, so do not compare his work with hers. Nowhere in the world can comparisons be as odious as between sexes. Character, the sort that wears through life, is made best with only one kind of comparison, *that with one's self*. Make the classroom a place where success is possible because each boy's and each girl's work of today is compared with his or her work of yesterday, and improvement becomes a personal matter. All of this does not imply that there should be segregation of the sexes during the school years. Rather it suggests the scientific bases for a sympathetic understanding and evaluation of certain sex differences in growth during the educative period."⁴ (pp. 20-21)

III. The special problems of adolescence.

The word "puberty" means the point in the development of the child when he or she first becomes capable of generation because of the maturing of the sex organs. "Adolescence" is defined as the period of growth or change from this point to maturity.

The following descriptive statements are based on the discussion of this topic in Pechstein and McGregor: *Psychology of the Junior High School Pupil*.

The average age of puberty is the twelfth-thirteenth year among girls and the fourteenth year among boys.

The early adolescent period is marked by rapid bone and muscular growth followed by a slow growth of the trunk and general "filling-out" of the entire body.

Mental development seems to parallel physiological age somewhat closely so that school classification, recreational programs, etc., should be planned carefully in relation to physiological development.

Individualism, self-expression, display, an effort to become an aggressive factor are tendencies that seem more prominent at this age.

The sex urge with its secondary

expressions in courtship, courtesy, parental interests, etc., is of course the center of emotional life.

Gregariousness, sympathy, kindness, and other social tendencies are expressed in participation in group activities.

New interests appear which seem to stimulate a greater activity of sensory discrimination. The adolescent wants to know and to reason. Because of this there often seems to be an element of unpleasant independence. This is probably a misinterpretation. There is a real respect for leadership and guidance, but a refusal to accept mere dogma or general statements unsupported by facts and experience.

General intelligence matures. Future learning is an expansion of interests and the acquiring of a wealth of knowledge and analyzing life's problems by the use of the intellectual power that is developed.

Emotional disturbances are varied and intense. Enthusiasms develop rapidly. So, too, depressions and fears become marked. A natural social expression of the basic intellectual powers and physiological tendencies with sympathetic leadership will stabilize these emotions. The child shouldn't need "to fight" his way to adult rights.

IV. Heredity and Environment.

An understanding of behavior as presented in this lesson implies that we know what to expect of a child at a given age. The first problem in doing this is to know how to interpret individual variations from the norms as presented. It needs to be repeated that everything studied in this lesson is in terms of averages to which the individual child will fit only approximately.

The second real problem is to diagnose the child. His conformity will include both hereditary influ-

ences and environmental stimulations and rewards. Diet, clothing, crowding, overwork, poor ventilation, irregular sleep, no play, etc., are environmental forces that influence physical maturity. On the other hand heredity controls growth so that the rate at the beginning indicates the size at maturity.

Careful experimentations have shown (as reported in Part II of the Twenty-Seventh Yearbook of the National Society for the Study of Education) that children of marked differences in ability as measured by intelligence tests "cannot be equalized in achievement by equalization of opportunity."

"In conclusion it might be said that the final standing of an elementary-school class in relation to the other classes of the same half grade in a representative school system varies directly as the initial standing of the class is high or low, as the class is relatively over-age for the grade or underage, as it is intelligent or unintelligent, and as it is taught by a teacher who is esteemed by her superiors or by one, whose competence is not so well attested. Final achievement is a complex in which many factors are blended. Everything counts but nothing superlatively. Teachers are not miracle workers. In general, pupils and classes are not transformed in one semester or even in several. But there does seem to be a sort of differential pressure varying with the estimated ability of the teacher which, quite independently of other factors, parallels the variations in final achievement. It affects only very slightly the outcome of each semester of instruction, but its unique character suggests that the sum total of teacher influence on a given child or class would constitute very important data for the prediction of total elementary-school achievement. This uniqueness (approximate zero correlation between successive semesters or years) of teacher influence is probably the reason it is difficult to identify as a factor in achievement under ordinary school conditions of changing teachers. In general, each child or class in the course of an eight-year period is exposed to approximately average teaching ability, since there are about as many poor as

good teachers, and the effects of inferior instruction tend to cancel the effects of superior teaching in each individual case. Thus "quality of teaching received" is a fluctuating possession of a child or class, one almost impossible to identify, whereas intelligence and attainment-to-date, being present each year to about the same degree, are increasingly stable possessions which can be readily recognized and evaluated.

"Of all the environment influences by which we hope to improve humanity we are prone to depend most upon the teacher. Is it not significant that, as early as in the upper grades of the elementary school, if we consider only such relative achievement as actually takes place during one semester of instruction in reading comprehension, the influence of the teacher affords only a minor indication of the final standing in comparison with the influence of previous attainment and is far less important than that characteristic of each individual child (intelligence) which has attained such stability at three years of age as to justify predictions of future achievement? Nature and nurture seem to be inextricably intertwined, but he who would change markedly an individual's relative standing in school achievement by such teacher influence as has been measured here must not only begin early, but he must also insure a continuity of superior instruction."⁵ (pp. 109-10)

The reverse idea is also important. A child may have the ability to do, be endowed with power but if given no stimulus for expression, may even be inhibited from actually developing his power of control by parents or others. Or he may express a tendency naturally, receive an unpleasant reaction, and inhibit

the tendency afterwards. These facts are referred to in the reading assigned for this lesson.

Problem cases arise from failure to interpret childhood development. The following illustration shows how home tragedy may come from a failure to see how traits develop at puberty, though they may be somewhat delayed:

"It was Hugh Norton's laziness, dirtiness, slovenliness and bad table manners which were largely responsible for the violence of his father's and mother's distaste for him—though other causes had helped to undermine their original parental love. Hugh was, they declared, an 'alien' in their otherwise congenial home; and the fact that he was making an excellent school record, was entirely honorable and truthful and had never brought the family name into any sort of disrepute, neither solaced them nor mitigated their aversion."⁶ (Sayles' "The Problem Child at Home, p. 50)

References:

1. Inskeep: *Child Adjustment in Relation to Growth and Development*, pp. 1-2.
2. Curti: *Child Psychology*, pp. 78-79.
3. Inskeep—Ibid, pp. 18-19.
4. Inskeep—Ibid, pp. 20-21.
5. Taylor: *The Influence of the Teacher on Relative Class Standing: Part II, Twenty-Seventh Yearbook of the National Society for the Study of Education*, pp. 109-10.
6. Sayles: *The Problem Child at Home*, p. 50.

Silence

By Verna S. Carter

There is terror in silence
 When one is all alone.
 A multitude of noises
 Without substance—unknown.
 Groping hands seem to
 Clutch your heart with fear.
 One is so all alone,
 Yet something is too near.

There is peace in silence
 When there are two together.
 A sweet restfulness,
 The quiet seems to lure.
 As silence gently settles 'round
 Happy thoughts possess you,
 Touch your heart with love
 Because they are of two.



- SEASONABLE - - RECIPES -



By Lucy Rose Middleton

Thanksgiving is strictly an American holiday. We are all familiar with the school book pictures of Pilgrims with their invited Indian guests enjoying this bounteous festival. Conspicuous among the foods depicted in such pictures are those indigenous to America, such as Indian corn and roasted wild turkey. These must have seemed strange and wonderful indeed to transplanted Europeans. The pumpkin and the potato were also unknown until after the discovery of the New World.

The foods chosen for Thanksgiving dinner may well be predominantly American. Among prepared dishes, we have original claims to the shallow pie, although its inspiration may have been the English deep fruit pie with just the top crust. Parker House rolls, which figure in our menu, take their name from the Parker House, a famous old hotel of Boston.

Menu

Cranberry Frappe	Relishes
Roast Turkey	Cinnamon Apples
Dressing	Salad
Potatoes	Parker House Rolls
Buttered Corn	Pumpkin Cream Pie.

Cranberry Frappe

1 quart cranberries 2 cups water
2 cups sugar Juice of 2 lemons

Cook cranberries and water for 8 minutes; then force through a sieve. Add sugar and lemon juice. Freeze. (Frappe is frozen to a mush using equal parts of ice and salt.)

Roast Turkey

Dress, clean, stuff, and truss. Place on its side on a rack in dripping pan, rub entire surface with salt, and spread breast, legs, and wings with $\frac{1}{3}$ cup butter, rubbed until creamy and mixed with $\frac{1}{4}$ cup flour. Dredge bottom of pan with flour. Place in hot oven (450 degrees). When flour on turkey begins to brown, reduce heat to (350 degrees). Baste every 15 minutes until turkey is cooked (about 3 hours). For basting use $\frac{1}{2}$ cup butter melted in $\frac{1}{2}$ cup boiling water and after this is used, baste with the fat in the pan. Pour water in pan as needed to prevent flour from burning. During cooking, turn turkey frequently, that it may brown evenly. If turkey is browning too fast, cover with a thick flour and water paste. Remove strings and skewers before serving. Garnish with parsley, or celery tips, or curled celery. Allow 8 cups stuffing for a 10 pound turkey.

Stuffing

1 cup stale bread crumbs
 $\frac{1}{4}$ teaspoon salt
 $\frac{1}{4}$ cup butter
 $\frac{1}{8}$ teaspoon pepper
1 tablespoon chopped parsley
Onion juice
 $\frac{1}{2}$ cup hot water
Sage

Mix ingredients lightly with a fork. Season to taste. One cup of oysters may be added to this recipe and $1\frac{1}{2}$ tablespoons lemon juice if desired.

Cinnamon Apples

6 small apples 2 tablespoons
6 cloves cinnamon drops
1 cup sugar 1½ cups water

Core and pare apples. Stick with the cloves. Cook sugar, water and cinnamon drops 5 minutes. Add apples and cook very slowly until tender, baste often with syrup in pan. Serve with meat.

Salad

Use romaine, endive, or lettuce with the Roquefort Cheese Dressing.

Roquefort Cheese Dressing

2 tablespoons Mayonnaise
2 tablespoons Roquefort cheese broken into small pieces.
½ teaspoon Worcestershire sauce.
½ cup French Dressing.

Mix mayonnaise and cheese and add French Dressing very slowly; then add Worcestershire Sauce. Cream cheese or cream cheese with roquefort flavoring may be used instead of the roquefort.

(The recipe for French Dressing was given in the October magazine.)

Parker House Rolls

2 cups scalded milk
3 tablespoons butter
2 tablespoons sugar
2 teaspoons salt
1 yeast cake dissolved in
¼ cup lukewarm water
Flour (about 5½ cups).

Add butter, sugar, and salt to milk. When luke warm, add dissolved yeast cake and 3 cups flour. Beat thoroughly, cover and let rise until light. Cut down (an egg may be added to this mixture if desired) and add enough flour to knead

(about 2½ cups). Let rise until double in bulk, and toss on slightly floured board. Knead. Roll out ¼ inch thick, cut and brush over lightly with melted butter, crease through center heavily with the dull edge of knife and fold over. Place in well greased pans one inch apart. Cover and let rise until light, about ¾ hour. Bake 15-20 minutes in 400 degrees oven. This recipe will make about four dozen rolls.

Pumpkin Pie

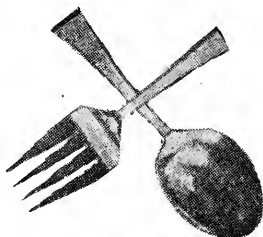
1¼ cups cooked and strained pumpkin
½ cup sugar
2 tablespoons butter
2 tablespoons molasses
1¼ cups scalded milk
½ teaspoon ginger
½ teaspoon cinnamon
½ teaspoon salt
½ teaspoon vanilla
2 eggs

Add sugar, butter, molasses, spices and flavoring to pumpkin. Add egg yolks slightly beaten. Add milk and mix together. Fold in stiffly beaten whites of eggs. Bake in one crust. When cool cover top of pie with a layer of whipped cream.

Plain Pastry

1½ cups flour
1/3-½ cup lard or other shortening
½ teaspoon salt
Ice water

Mix salt with flour, then work lard in, using finger tips, case knife or pastry mixer. Moisten to a dough with water and toss on a slightly floured board, dredge with a small amount of flour, pat, and roll out, keeping the dough as circular in form as possible. Line pie tin, then fill.





BLUE BLAZE COAL CO.

SALT LAKE CITY

*Order From Your Local
Dealer*

Natural GAS THE IDEAL FUEL

Fast—Clean—
Dependable—Automatic

Many thousands of housewives today are doing their own work. If you are one of these thrifty home managers you need equipment in your home to make your tasks as easy as possible. You need to shorten the hours of kitchen work—to free yourself for recreation, or other household duties.

Visit our display rooms and see for yourself the exceptional offers we are making on Natural Gas Appliances. Inquire about our rental plan on new efficient Conversion Burners for your present heating plant. Phone us for any and all information regarding your heating problems.. No obligation on your part.

UTAH GAS AND COKE CO.

Phone Was. 1300

WASATCH GAS CO.

Phone Was. 1300

OGDEN GAS COMPANY

Phone 174

Here is YOUR OPPORTUNITY

You can have a Hotpoint or Westinghouse Electric Range—a General Electric Refrigerator and an Electric Water Heater, or any of these appliances in your home for a small down payment and the balance on easy monthly terms.

**THERE IS NO SUBSTITUTE FOR ELECTRIC
SERVICE**

**Drop into our store or phone us for complete
information.**

UTAH POWER & LIGHT CO.

Efficient Public Service

MRS LOUISE INGRAM
304 S 1ST W
BRIGHAM CITY UTAH.



YOURS

As You
Wish It---

When You
Wish It.

There is no delay,
no waiting for re-
turns on your life
insurance invest-
ments.

Always Payable
"Right Now."

Investments in Beneficial Life Insurance stand firm and steady through the winds of present day readjustments. Basically sound, conservative, solidly built, and efficiently managed. This company stands today a tower of financial strength. Enjoying first place in public confidence.

THOUSANDS OF PLEASED POLICYHOLDERS
AND WHY NOT? ALL BENEFICIAL POLICYHOLDERS SHARE IN THE NET
EARNINGS OF

The **BIG HOME COMPANY**

BENEFICIAL LIFE INSURANCE CO.

Home Office—Salt Lake City

HEBER J. GRANT, President

E. T. RALPHS, General Manager

If it's a Beneficial Policy it's the best Insurance you can buy

When Buying Mention Relief Society Magazine

The
RELIEF SOCIETY
M *agazine*

Volume XIX

DECEMBER, 1932

No. 12





MITCHELL'S Beauty Shops

Offer the greatest permanent wave special
in their history.

Duart and Artistic ringlet regular \$3.50
now \$2.50.

Mitchell special oil Luxurious, regular \$4.50 now \$3.75 and similar
reductions on all our waves. 2 shampoos and 2 finger waves with
each permanent.

MITCHELL'S BEAUTY SHOPPE

Medical Arts Bldg.

Wasatch 10316

SUGARHOUSE BEAUTY SALON

1053 East 21st South

Sugarhouse

Hyland 8553

For the convenience of our Ogden patrons we will operate The Perry Beauty
Shop under the name of Mitchell's Beauty Shop No. 3.

MITCHELL'S BEAUTY SHOP NO. 3

David Eccles Bldg.

Ogden, Washington and 24th

Phone 760

IT WILL PAY YOU TO BURN

**KNIGHT SPRING
CANYON COAL**

OR

**ROYAL
COAL**



Long Burning Clean and Hot

Utah's Purest Coal

These Coals maintain clean, cheery warm homes at lowest cost.

Ask Your Good Friend The Coal Dealer

Knight Fuel Co.

Royal Coal Co.

General Offices 8th Floor Newhouse Bldg.

Salt Lake City, Utah

LEONARD E. ADAMS, General Sales Agent

When Buying Mention Relief Society Magazine

L. D. S. GARMENTS, CUTLER VALUES

No. 68 Ribbed Lt. Wt. Cotton	\$.75
No. 74 Ribbed Lt. Wt. Fine Lisle	1.00
No. 64 Light Med. Wt. Bleached Double Back	1.19
No. 62 Med. Hvy. Wt. Bleached Double Back	1.29
No. 56 Hvy. Wt. Unbleached Double Back.....	1.49
No. 27 50% Med. Wt. Wool.....	2.85
Super Non-Run Rayon Elbow and Knee Length.....	1.19

In ordering garments please state if for men or women, and if old or new styles are wanted, also state bust, height and weight of person. Marking 15c. Postage prepaid. Special—When you order three pairs of garments at one time we allow you a 15% discount on third pair only.

Cutler's
36 So Main



SALT LAKE CITY
UTAH

HAPPY TO RECEIVE

That Regular Pay Envelope

Dividend Number 107

Paid Nov. 15, 1932

For over 26 years holders of PAID-UP SHARES
have received their regular quarterly cash dividend.

EVERY share of
D e s e r e t
B u i l d i n g S o -
c i e t y S t o c k i s w o r t h
100 cents on the
dollar.

LET US TELL YOU ABOUT IT

DESERET BUILDING SOCIETY

OLD RELIABLE PEOPLE'S COMPANY

44 SO. MAIN ST. Assets Over \$2,000,000.00 Salt Lake City, Utah

Complete Suits for Men and Women—Children's Clothing a Specialty
Prompt and Careful Attention to Mail, Telephone and
Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

GENERAL BOARD RELIEF SOCIETY

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286

29 Bishop's Building

Salt Lake City, Utah

THE RELIEF SOCIETY MAGAZINE

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

Vol. 19

DECEMBER, 1932

No. 12

CONTENTS

Madonna and Baby.....	Frontispiece
Could We Hear?.....	Helen M. Livingston 691
The Fiftieth Cake	Ivy W. Stone 693
Madonna of the Chair.....	701
Christmas Day.....	Matilda Peterson 702
To the Relief Society.....	Elder George Albert Smith 703
Christmas Bells	Elsie E. Barrett 710
An Old-Fashioned Romance.....	Nora McKay Stevenson 711
A Christmas Lullaby.....	Bryce W. Anderson 719
Dr. Romania B. Pratt Penrose.....	Annie Wells Cannon 720
Mantled Tree	Vesta Pierce Crawford 723
At Mary's Feet	Claire Stewart Boyer 724
The Star and the Cross.....	Ann Jarvis 728
Happenings	Annie Wells Cannon 729
A Holiday Luncheon.....	Lucy Rose Middleton 730
A Christmas Lullaby.....	Ada Hurst Brown 732
The Stranger Within the Gates.....	Laura M. Jenkins 733
A Christmas Dinner in France Sixty Years Ago.....	George A. Smith 735
Notes to the Field.....	736
Notes from the Field.....	736
Editorial—Christmas	739
The Testing	739
President Joseph W. McMurrin Called Home.....	739
Radio Programs	740
Dr. Romania B. Penrose.....	740
Lesson Department	741
The Woman Taken in Sin.....	Willard Done 757

PUBLISHED MONTHLY BY THE GENERAL BOARD OF
RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3123

Subscription Price: \$1.00 a year; foreign, \$1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

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

Frost LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

L. D. S. GARMENTS FOR ALL SEASONS

Selected from our extensive line of L. D. S. Garments we suggest the following numbers for all seasons wear:

- | | |
|--|---|
| <p>No. 1 New style, ribbed lgt. wgt. Mercerized. An excellent Ladies' number .....\$1.00</p> <p>No. 2 Old style, ribbed lgt. wgt. cotton, our standard garment 1.10</p> <p>No. 3 Ribbed med. wgt. cotton, bleached. Our all season number. Men's new or old style.... 1.25</p> <p>No. 4 Ribbed heavy wgt. unbleached cotton. Our double back number. Men's new or old style 1.50</p> | <p>No. 5 Part wool, ribbed unbleached. Our best selling wool number. Men's new or old style.... 2.50</p> <p>No. 6 Light weight garment, Ladies' new style. Silk Stripe .95</p> <p>No. 7 Light weight Spring and Autumn garment. Men only 1.00</p> <p>No. 8 Light weight silk for ladies only, new style only 1.00</p> <p>No. 9 Medium wgt. silk for men and women, new style only. Non-Run 1.50</p> |
|--|---|

In ordering, be sure to specify whether old or new style garments, short legs and sleeves or ankle length legs, are wanted. Also give bust measure, height and weight to insure perfect fit.

Postage prepaid on orders accompanied by money order. Special discount to missionaries.

Our Jack Frost Blankets are made of Utah Wool and Utah Labor
Write for Prices

FACTORY TO YOU—THE ORIGINAL

Utah Woolen Mills

Briant Stringham, Manager

One-Half Block South of Temple Gates

28 Richards Street

L. D. S. GARMENTS

Good grade and well made. Garments that satisfy, when ordering, state size, new or old style, and if for man or lady. Postage prepaid.

- | | |
|--|--|
| <p>472 Lt. Wt. Cotton.....\$.75</p> <p>464 Fine Ribbed Cotton..... .95</p> <p>144 Spring Needle, Combed Cot..... 1.00</p> <p>208 Med. Wt. Cot. Ecru or White..... 1.35</p> <p>228 Med. Wt. Rayon Striped..... 1.35</p> <p>252 Med. Wt. Firm Knit Cot..... 1.45</p> <p>708 Med. Wt. Rayon Striped. Ecru.... 2.00</p> | <p>98 Special Rayon, Ladies'.....\$1.25</p> <p>306 Run Resisting Rayon..... 1.75</p> <p>752 Hvy. Cot. Db. Bk., Ecru or White 1.75</p> <p>904 Unbleached Cot. Extra Hvy..... 2.00</p> <p>1118 Med. Hvy. Wool & Cot., Mixed 3.00</p> <p>527 Ray. Plated Comb. Cot. Med. Wt. 2.00</p> |
|--|--|

BARTON & CO.

Established in Utah 45 Years

142 WEST SOUTH TEMPLE ST.

SALT LAKE CITY, UTAH

The Best in Business Training

	Day Sessions	Night Sessions
One Month	\$15.00	\$ 5.00
Three Months	40.00	10.00
Six Months	75.00	15.00

L. D. S. BUSINESS COLLEGE

NEW CLASSES IN ALL SUBJECTS

GREGG AND MACHINE SHORTHAND

Beginning and Advanced Classes—Speed Dictation

WALTON ACCOUNTING

Beginning and Advanced TYPEWRITING, ENGLISH, ARITHMETIC, PENMANSHIP,
VOCABULARY BUILDING. FREE GYMNASIUM PRIVILEGES

L. D. S. BUSINESS COLLEGE

WASATCH 1812

For Economical---

Christmas Gifts

*repaint toys, furniture or
gift articles with*

BENNETT'S



QUICK ENAMEL

*In Gay Colors
Dries Rapidly to a High Gloss*

**BENNETT GLASS & PAINT
COMPANY**

61-65 West First South

OR YOUR DEALER

Attention---

RELIEF SOCIETY PRESIDENTS!

Relief Society has made an excellent record in securing signatures for the National Council of Women. The quota is not complete, however. If any ward or stake can get more signatures kindly communicate with Relief Society General Office, 28 Bishop's Building, Salt Lake City, Utah.



COULD WE HEAR?

By Helen M. Livingston,

T*HE WISEMEN had a knowledge of the stars.
They knew the heavenly signs of night and day
But bowed and humbly following a star
They came unto the place where Jesus lay.*

*The shepherds on the lonely hills of night
Knew only faith, and hope, and love, and God.
But when the Christ came, through the holy hush
The angels spoke to them from heaven above.*

*We with our learning have we wisdom now
To catch the message of a heaven sent light?
Are earthly hearts in tune enough with heaven
To hear the angels should they sing some night?*





MADONNA AND BABY

Murillo

THE Relief Society Magazine

VOL. XIX

DECEMBER, 1932

No. 12

The Fiftieth Cake

By Ivy W. Stone

JEANETTE PARSONS single, famed as a maker of wedding cakes, stood at her white enamel kitchen table, the ingredients of a cake spread out before her in methodical array. The glass mixing bowl held butter and sugar. Citron and orange peel, pineapple and cherries were ready for the chopper. Egg whites in one bowl, yolks in another. Nuts ready to be cracked, raisins and currants to be cleaned, dates and prunes to be pitted. The red spice boxes stood in a neat row, the soda and baking powder were measured. The linoleum glistened from a recent scrubbing in milk, the range shone from its polish of paraffin. The Christmas cactus gave promise of blooms in season, while the chintz curtains and Jeanette's apron vied for supremacy in whiteness.

Miss Parsons' blue-black eyes were Scotch; her brown, curly hair was Irish. But the curls were combed into a prim, tight knot and the eyes were drawn into a pucker. Miss Parsons looked her thirty-five years, famed as a maker of wedding cakes.

"One - two - three - four." she counted as she measured cups of flour into the sieve. Making a wedding cake in the solitude of

her own kitchen was a simple matter to the experienced Jeanette, but having to entertain the prospective bride and listen to her endless questions and chatter was nearly calamitous.

"Why didn't you ever marry, Miss Parsons?" From across the table Cherry Barton, soon to become Mrs. Kenneth J. Merrick, put her question with no thought of hesitancy.

"Six - seven - eight." Jeanette continued to count, and bent farther over the flour bin. Only a quick flush up her neck revealed she had heard Cherry's lightly put question.

"You missed five, Miss Parsons. You've only got seven cups."

"I declare, Cherry," Jeanette's voice indicated forced patience. "when I agreed to make your wedding cake, I never expected to have to entertain you while I made it. Now, I'll have to measure that flour all over again. You keep still, Cherry, till I'm through counting."

Thus rebuked, Cherry rinsed the raisins under the tap with a quick splash and spread them out on a pie tin. "There," she announced triumphantly, "your raisins are washed."

"Did you pick 'em over?"

"Did I what?" Cherry looked puzzled.

"Did you sort 'em? They're labeled 'cleaned and ready for use,' but it isn't so. Little, tiny stems are buried in the meats, and seeds pop up like mushrooms. I ain't intending your husband's folks from Boston are going to find seeds and stems in cake that I baked."

Cherry's twenty years had been happy, carefree and joyous. The responsibility of her care was merely being transferred from doting parents to a devoted lover. The possibility of a stray seed or stem ruining a wedding cake did not seem monumental to this bride-to-be.

"I'd much rather you put the old cake away and told me of your blighted romance," persisted Cherry. "Something's happened, I know, to keep you single. Your saucy blue eyes and brown curls have a come hither look."

"I'd much rather you'd go home and let me finish this cake before I spoil it," retorted Jeanette with the familiarity of old friends. "If you're mother wasn't such a real friend, I'd never have done it so near Christmas."

"They sent me over here because I was in the way at home," admitted Cherry humbly. "I tried to help make my wedding dress, and I lost the scissors and cut the neck where I shouldn't have done. They're building a bower, and I knocked the stepladder into a bookcase. I tried to unwrap the presents, and I mixed the cards. Now Mother doesn't know whether Mrs. Van Housen sent candle sticks or salt cellars. Somebody sent linen with hand embroidery; somebody else sent linen with Mexican drawn work, and I can't

remember which is which." Cherry's eyes brimmed with tears. "Now I've spoiled your cake. I don't care whether I have a wedding or not. I'd just as soon go to the court house to be married." She dabbed at her eyes with a tiny excuse of a handkerchief, and looked more beautiful than ever.

Jeanette promptly repented as Cherry had meant she should.

"There child, don't worry," she consoled, patting her shoulder. "If you'll just sit and watch, you can stay all day. Brides are that way; can't settle to do anything. Everybody working for them, too. With your wedding only four days off, your eyes shouldn't be red. Now you count with me; one-two-three-four-five-six-seven-eight." The proper measurement was safely achieved and both women laughed.

"Can't I even crack the nuts?" Cherry seemed determined to have a hand in her own wedding cake.

Jeanette sighed resignedly. "If you'll watch them ever so carefully, and pick out every single piece of shell and partition wall. But mind, you don't leave a speck of shell. This is my forty-ninth wedding cake, and I won't have it spoiled."

Sitting over by the sink, as far away as the room permitted, so no flying shell would fall into the precious mixture, Cherry watched a craftsman at work. The sugar and butter were whipped into creamy, foamy smoothness. The raisins and currants were sorted meticulously until Cherry gasped at the little mound of seeds and stems which Jeanette displayed with a superior air. The flour and baking powder were sifted fourteen times. The chopper spun round as Jeanette fed in the

fruits. The egg whites rose into a stiff mound. Cherry, who could drive a car through dense traffic and play "To a Wild Rose" on her violin, suddenly realized that a genius could preside in a kitchen. Oil paper was fitted into the four corners of each of the flat tins. After the oven had been tested and Jeanette stood ready to stir in the dissolved soda, Cherry reverted to her first question.

"If you had ever let a man see you bake a cake, Miss Jeanette, I'm sure you would be married. It's marvelous. It's a poem. No wonder you get seventy-five cents a pound. It's worth a dollar."

"December butter and eggs are expensive." Jeanette pushed the stiff batter high into the corners and left it low in the center of each pan.

"Why" queried Cherry, intensely interested.

"So it'll rise level. I don't never have lop sided cakes. They don't look nice. A lop sided cake is the mark of a poor cook."

The pans were placed in the oven with slow, careful precision. Miss Parsons shut the door cautiously, examined the fire, marked the hour of the clock, and turned to her guest.

"We'll sit a spell before we wash up the dishes. I never jiggle the floor for half an hour."

"Why didn't you marry?" The irrepressible Cherry reached for the batter spoon and knocked over an open box of nutmeg. "I'm so happy and Ken is so grand, I hate to think of you living here alone. On winter nights and holidays, it must be dreadful lonesome." Cherry glanced towards the snow piled window sills and shuddered.

The exertion of cake making had dampened Miss Parsons'

curls. Some of them escaped the tight coiffure and clustered at her neck. A spicy aroma came from the oven, which dissipated the annoyed expression of her eyes. They became calm and reminiscent.

"This is my forty-ninth cake, and forty-eight other brides have asked the same question. Brides get romantic, Cherry. They want everybody else to get into the same boat. They can't rest till they pair everyone off. I never told the others. It wasn't their business. But your mother knows, and you would wiggle it out of her. I ain't married, because I won't light a red lantern, and stick it in my window." Miss Jeanette pointed to an upper shelf where a red globed lantern occupied a place of prominence.

All the pent up romance of Cherry's youth burst forth in one long drawn "Oh—oh—oh!" as she glanced at the commonplace lantern. "Why, it's more romantic than Portia's chests!"

"I have the match to light it too," continued Miss Jeanette, keeping a practised eye on the clock. "But I'm Irish stubborn, and I won't, somehow I can't, bring myself to be so bold as to send a man a signal I want him. He knows where I live. Let him come when he wants me." Her mouth set in lines that were too firm for beauty. "This is my forty-ninth cake. I'm baking only one more wedding cake for other folks. When you change from a girl to a woman, baking cakes for other brides, fifty is about enough. I bake just one more." She folded her hands and set her chin in a manner that suggested pioneering ancestors.

"Is it ordered?" Cherry's eyes

danced with sudden inspiration. "Have you already promised to make that last cake?"

"No, and I'm glad I haven't. Christmas time is too busy for extras like weddings. I hope nobody orders a cake till folks can settle down to normal again. You can't make a pretty cake, when it has to be flat and cut into samples and put in satin boxes, like this of yours. I used to make them three tiers high. I used a six quart pan for the bottom, a four quart for the middle, and a one quart for the top. I decorated them with roses and wreaths, and put a little bride and groom on the top. Them was cakes. Nowadays, young folks get married at the court house and hustle off, with no reception or old shoes or rice. Somehow they don't seem like weddings at all."

"Miss Jeanette," in her eagerness, Cherry put her elbow into the batter spoon, "do you mean honest, if you lit that lantern you'd get a husband? It sounds like the Arabian Nights, where the boy rubbed the magic lamp. A match to a wick, and Presto! a bride!"

Miss Jeanette smiled, but with a grim, stubborn, 'I won't-give-in' expression.

"If I set that lighted lantern in my window to-night, I'd have a would-be-husband in an hour."

"Let's do it!" cried the undaunted Cherry. "We could have a double wedding. There's cake a plenty, and the bower is made. And you'd be beautiful, too, if you'd take those choker collars off your housedresses, and let your curls run wild. Let me light it, Miss Jeanette. Now! Please!"

"I guess not!" Forgetting the wiggly floor, Jeanette rose to her

full height and looked so stern that Cherry subsided. "I don't send for any man because I need him. That I might want him is a different matter. If he wants me, let him come here."

"You see Cherry, it was before Father died, when you were a little girl. We got to going out together, and we'd a been married all right, but Father got dreadful sick and took a terrible dislike to Martin. He was unreasonable. Wouldn't say why he didn't like him. Just told him to go and never come back. I fancy he was afraid Martin would take me away from him, when he needed me so. Father was that sick you couldn't argue with him, so Martin left. He was proud too. He never forgot the things Father said to him. He never come back till Father died. After the funeral, he come to see me and he brought two lanterns with red globes. He says: 'Jeanette, here are two lanterns with red globes. You keep one and I'll keep one. It's too soon after your sorrow to talk of marriage, but when you need me, put your lantern in your window, and I'll come. If I need you, I'll light mine.' That was seven years ago."

"And you never sent for him?" Cherry was incredulous. "I'd have brought Ken back the next night."

"I take it down to clean the shelf and I put it back. Once I changed the oil."

"And you eat alone three times a day," cried Cherry, to whom solitude would mean death. "And you go out and work for other folks and make your own fires and carry your own coal. Oh, it's too foolishly proud. You silly old dears. What does he do?"

"He gardens and lives alone, and pretends to keep house after work. His washings look scandalous. His dish towels show he never boils 'em."

"Doesn't he ever come to see you?" demanded Cherry, whose curiosity was insatiable.

Every Christmas he sends twenty-four sacks of kindling. All cut fine and laid straight. It lasts all year. I got half a sack still. When the snow is real deep, I often find a path to the door. Every Christmas, I send him twenty-four pairs of new socks."

"Both of you come home late at night to cold, cheerless houses," Cherry's fancy was active. "No suppers. No fires. You earn your own bread and butter, and he tries to wash his own clothes. You could have geraniums in his windows and white dish towels and oodles of good things to eat. Wedding cake every night. Aren't you ever going to light that lantern?"

"He said, 'when you need me, I'll come.' So long as the good Lord gives me health and work to do, I don't need a man," persisted the Irish-Scotch combination. Her lips set in such a hard, straight line that even the romantic Cherry knew why the Irish-Scotch pioneers conquered the wilderness. They couldn't be driven, they never admitted defeat. Could they be outwitted? Thus pondered Cherry, looking more serious than befitted a bride. Her incessant questions ceased as she wiped the mixing bowls and watched the satisfied expression on Miss Jeanette's face as the perfectly shaped, aromatic cakes were set to cool.

"I'll only make one more," per-

sisted Miss Jeanette, "And I hope it ain't ordered flat like this one."

MR. MARTIN LADD, gardener for the big hospital, knew the ways of plants, but not of women. His tulips grew long stemmed and velvet petalled. His lawns were free from noxious weeds. No yellow blight ever infested his carefully trimmed shubbery. He knew that cedar trees must have wind and open spaces, but he did not know that a woman can appear stubborn, and still be hungry for love. He knew that flowers can be blighted with too much water, but he did not know that a woman never wearies of being courted. He knew that gladiola stalks must never be cut close to the tender bulb, but he did not realize that a woman could be shrinking and timid, like his pansies and violets, or easily wounded. When his soups curdled and pancakes burned, he looked longingly towards Jeanette's north window, visible two blocks away, across lots. It never occurred to Martin Ladd that marriage was a matter of love and not necessity; that it was the masculine prerogative to press his courtship. Jeanette's father had ordered him away. So Martin Ladd awaited Jeanette's summon to return. He had never heard of the caveman's style of courtship. Also, he looked on dumbfounded, at the modern flapper's skilled method of "getting her man." Until Jeanette sent for him, as he had told her to do, Martin Ladd lived alone, struggling vainly with burned kettles, holey socks and dish towels that refused to whiten.

THE Barton-Merrick society wedding was a huge success. A palm bower hid the orchestra and

all agreed the bride was the loveliest, and her veil the longest of the season. The tiny boxes, containing Miss Parsons' famed wedding cake, created a sensation. Maidens saved them to tuck under pillows. Men said the samples were good and asked for real slices. The gifts were acknowledged, although Mrs. Barton felt nervous about the donors.

Glimpses of Jeanette Parsons out in the kitchen, serving the luncheon for two hundred guests, and a vision of the dark, cold house to which she must return, filled the new Mrs. Kenneth J. Merrick with remorse.

Mr. Kenneth J. Merrick was an indulgent husband. He was earnestly anxious to grant any reasonable request his wife might make. But this sudden determination of hers to re-visit Mr. Martin Ladd, the bachelor-gardener, seemed rather absurd. Especially on their own wedding night, when they were supposed to be fleeing from pursuing friends. He tried reason and logic.

"You see dear," he expostulated, "you and I are so newly married, it seems wonderful. It's hard for us to imagine any happiness except in marriage. But really, they're both old enough to know their own minds. Match makers never get thanked."

"If you could see the washings he puts out and the coal she has to break and carry, and the cold, dark houses each returns to at night," interrupted Cherry, "you'd feel differently. He hasn't got a curtain to a window, nor a tablecloth to his name. His sink is never empty of dirty dishes. He's half converted already. I saw him again last night."

Young Mr. Merrick sighed and

capitulated. Cherry was small and amiable, but when she set her mind to a thing, you might as well give in. Besides, those hilarious friends would never think of finding them at the residence of Mr. Martin Ladd, gardener.

Two days before Christmas, Jeanette Parsons received a telegram. Paid. Needing no answer. Her fingers trembled as she signed the receipt and tore the yellow envelope. Since the tense days of the World War, few messengers found their way to her quiet street.

"Well of all the nonsense!" she ejaculated after a first hurried reading. "That rattle-brained youngster. Marriage ain't calmed her down one bit."

"A friend of Mr. Merrick's has ordered your fiftieth cake. Make it in tiers with wreaths and roses and bride and groom. Price no object. Wedding Christmas Eve.

"Cherry."

"I'll do nothing of the sort!" Jeanette spoke to her canary, for lack of a better audience. "This will be one whim of Cherry Barton's which ain't going to be gratified. I've no time to bake cakes. Buying two dozen socks in the Christmas jam ain't a joke." But even as she spoke she went to her pantry. "There's plenty of butter and pineapple, but I'll need raisins and eggs. Wonder who it is that's got sense enough to order a real old fashioned wedding cake." With rapid precision she assembled the mixing bowl and chopper, the egg beater and sieve, and reached far back into the cupboard for the long disused quart pans. As she prepared to go shopping, she set the butter on the warming oven to soften and glancing towards the red lantern she

muttered, "the last cake I will ever make."

CHRISTMAS EVE found Miss Parsons unwontedly tired. The cake ornament had been difficult to find. She had searched from store to store, through the scurrying, jostling crowds. But the finished cake gave her much satisfaction. It looked so much nicer than Cherry's. The rose and wreath frosting, the broadcloth groom and satin bride. Mrs. Barton sent her chauffer for the cake early in the evening. But he knew nothing of the sudden order for wedding cake. All he could do was to hand over a generous check, and the mystery of the cake remained unexplained. Somehow, Miss Jeanette felt loath to part with this last cake. It seemed like a part of herself, leaving the little house forever.

Alone in the early twilight of Christmas Eve, with her cards all mailed and her few packages delivered, Jeanette felt lonely. She thought of Martin Ladd. He had broken a time honored custom. The twenty-four sacks of kindling had not arrived, and she had used her last few sticks for the morning fire. Unless she could find a box to crack, Christmas morning would find her without a fire. She glanced again at the waiting lantern and forced a grim smile. Just what was the full definition of the word need?

Wearily she prepared for bed. Her galoshes were wet, her skirts damp from shopping in the storm. She snapped off her light and raised her north blind. Following the custom of seven years, she glanced towards Martin Ladd's home, two blocks away. Sometimes she had seen a yellow gleam, more often a black blur, for Mar-

tin retired early. Tonight a steady red flame glowed in his window.

"Humph!" sniffed Jeanette, angered at the quickening of her heart beat, 'just some of them auto lovers. Wonder they don't freeze. So busy courting, they forgot to turn off their rear light.'" She hurried into bed, turned her back to the red beacon and counted to one hundred. Not by fives and tens, but in the slow methodical manner she had used in counting the cups of flour.

When her Irish heart had succeeded in overcoming her Scotch stubbornness, she turned again to the fascinating glow. It was still there. Martin's signal of distress. After seven years, he had found need for the waiting woman. Thank Heaven, the long duress was ended. He was ill of course. That explained the non-appearance of the kindling. With hands that trembled, she lit her own lantern, watched the long disused wick splutter and flicker before spreading to a steady flame. In her excitement, she donned a short sleeved, V-necked dress that she seldom wore. She would carry the lantern to guide her way. She could not spare time to follow the sidewalk around the block. Her galoshes, coat and lantern, and she was ready.

Martin needed her, she must hurry. Across lots was quicker. the irrigation canal had a little bridge, which the lantern would locate for her. The wide corn field held no menace. Perhaps Martin had pneumonia, he used to have a troublesome cough. He didn't take proper care of himself. Men who lived alone seldom did. The snow was deep, there was no trace of a path. Only the red glow of the lantern to guide her.

She missed the foot bridge and fell prone in the soft, snow-filled ditch. The lantern rolled from her grasp, sputtered and went out. The stark, grotesque corn stalks seemed like accusing sentinels. Wet and breathing heavily, she stumbled up to Martin Ladd's kitchen door. Every blind was tightly drawn. The lantern between the blind and window was the only sign of occupancy.

Jeanette rapped sharply and called "Martin! Martin, open the door!" Receiving no answer, she boldly turned the knob and walked in. With the V-necked dress revealing the curves of her throat and her brown curls disheveled and wet, Jeanette Parsons looked young again, as she stepped into the presence of Mr. and Mrs. Kenneth J. Merrick, the county clerk and his wife, and Martin Ladd.

Not a sick Martin. In fact, a very radiant Martin, dressed in his best. A Martin that smiled his love, extended his arms unashamed.

"Jeanie, my dear, I more than need you; I love you." The stubborn reserve withered before his warm smile, and Jeanette accepted his embrace as her just due.

"You're wet!" cried Martin with real concern. He pushed her into a rocker, removed the galoshes and the wet shoes, and drew the chair to the fire. He rubbed her damp curls with his handkerchief, as tenderly as if she had been some rare, imported flower. "We're being married right now," he whispered, "with Ken and Cherry as witnesses."

In the curtainless room, wearing Martin's house slippers, and her curls wandering as they chose, Miss Jeanette Parsons became Mrs. Martin Ladd. "For richer, for poorer; for better or

worse; throughout our lives." The solemn tones of the clerk's voice filled the little room. In spite of the different environment, it was really like Cherry's fashionable wedding. Just as solemn and portentous. Ken handed Martin a ring and as Martin slipped it on her finger, he kissed her boldly and whispered, "I never knew you could be so pretty. You look like a daisy bud!"

To hide her emotions Cherry kept up a running fire of conversation, and opened the door to Martin's one best room. There stood the last, the fiftieth cake the center of a sumptuous wedding feast. The frosting was uncracked, the bride and groom still wore their unalterable smiles.

"We missed Niagara Falls to get here for this," volunteered Kenneth J. Merrick.

"We came home by air plane and nearly froze," laughed Cherry.

"She got her way," smiled Ken. "Take a tip from me, Martin. Pull a tight rein from the very beginning, before she gets the upper hand. I'm henpecked already."

At midnight, Mr. and Mrs. Martin Ladd were left alone. As they stood at the door, bidding their guests good night, the bells began to herald the glorious anniversary.

"Peace on earth, good will to men!" quoted Jeanette.

"Peace on earth, good wife for me!" paraphrased Martin.

Back in the house again, Mrs. Ladd cast an appraising glance over her new domain. It was indeed a sorry sight of poor house-keeping. "I'll wash them windows and hang curtains; that stove needs polish so bad, it's a disgrace. I don't suppose you ever use milk on your linoleum, do you Martin? And them dish

towels ain't fit for a thing on earth except stove rags!"

"All that you may, and I'll bring some potted flowers from the greenhouse," replied Martin. "But first of all, I want to tell you I didn't forget 'the kindling,

Jeanie. I made bold to look in your coalhouse last night and see you had enough for your fire. I knew you wouldn't be needing any for Christmas morning. It's all piled neat and tidy in our shed."



MADONNA OF THE CHAIR

Raphael

Christmas Day

By Matilda Peterson

“Christmas is a solemn time,
Because beneath the star
The first great Christmas gift
was given
To all men near and far.”

CHRISTMAS Day is Christ's Day. Then, of all times, the lessons and teachings of His life should form the theme of our thoughts. He was sent as a Christmas gift to all mankind. Therefore, we remember His Birthday in this month of December, and in gratitude for what He did, we give to others.

The story of His birth is one of which the world never wearies, and it is one admirably adapted to make a strong appeal to the hearts of children. It is the most wonderful and the most sublime story in all literature. The marvelous beauty of the historic setting has no equal: messengers from heaven bearing glad tidings to humble shepherds watching their flocks; wise men from the East hastening to worship an infant in a manger; and that infant the Redeemer of the world!

Here we witness heaven and earth uniting to win our hearts, and to impress a glorious message on young and old. But the story, as too often told, makes no appeal to the children; they find nothing lofty, nothing worthy of emulation in it. Is it because, in our desire to be exact, we talk about “a babe wrapped in swaddling clothes”, “wise men”, “frankincense and myrrh”, words that mean nothing to them? Is it because no spiritual atmosphere has been created? Or is it because there has been no proceeding from the known to the related unknown? As

the story is usually told, not even the simplest, most fundamental of pedagogical principles are observed. Let us tell the story this once as we would any other story, with descriptions of the country and the people, the journey of the men and the camels, and the sheep asleep on the hillside. Let us make the center of interest the baby, a real baby that the children will wish to see and love. Then leave the story with the thought that people love Him because He was such a loving child, and that therefore, only kind, loving deeds find any place in our observance of His birthday.

Too often the mistake is made, perhaps unconsciously, of directing the thought of the children to Santa Claus rather than to Him whose birthday it is. The making of gifts is in accord with His example, but care should be taken to impress upon the minds of the children that the greatest joy to be obtained in observing the day lies in giving, rather than in receiving. Let us strive, then, to emphasize the thought, What can I do for others? rather than, What will Santa Claus bring me?

There is no lesson for which the teacher should be so well prepared, both mentally and spiritually, as for this lesson in ethics, because in no other is failure so disastrous. If the Christ story is told at all, it must be told in the spirit of Christ. It must be told by one who fully appreciates and truly loves the message of peace, for she alone will be able to put into it the poetry, love, and faith that will enable the child to absorb something of the meaning of “Light of the World.”

To the Relief Society

*Address Delivered at Relief Society Conference Oct., 1932
By Elder George Albert Smith, of the Council of the Twelve*

WHENEVER I go to Relief Society Conference, and I have been going for a long time, I always enjoy a sweet influence, and I feel that I am looking into the faces of women who are the backbone of the Church of Jesus Christ of Latter-day Saints.

The members of this great Church have been honored in many ways, but I know of no group of women in the world that has been more honored than the Relief Society organization. Today I opened one of the most interesting publications that it has been my pleasure to have in my library. I do not suppose many of you know what it is, but I am going to recommend it to you Relief Society workers as a little book that contains a lot of information that would be useful to you. It is called "The Handbook of the Relief Society of the Church of Jesus Christ of Latter-day Saints." I was delighted when I opened it today, I do not want to have you think that is the first time I have opened it. I have it among my treasures, and today I got into my treasure chest.

The thing that interests me is that it contains so many things I ought to have known and many things I have known about this remarkable organization.

Among all the women's organizations in the world this one, in my judgment, stands first. We have been marking the pioneer trails. I may get myself into difficulty by making a recommendation, but I think there is one thing lacking in the City of Nauvoo. There ought to be a monument to the Relief So-

ciety in that city. The Church was not organized there. We should have a monument where the Church was organized and will have, no doubt, but I think this great women's organization ought to be dignified at its birthplace by a fine monument.

When I think of what the women whose names are in this record and those who have followed them have done for this Church and for humanity there is not any good thing that can be done to perpetuate their memories with which I would not be glad to be associated. Think of what the Lord has required of this group of women. You have been unusually honored. Your particular organization was brought about under the direction of a Prophet of the Lord. We have all kinds of societies in the world but it is rather remarkable to have the women's organizations of this Church of Jesus Christ of Latter-day Saints called together by a prophet of the Lord, and to receive at his hands instructions calculated to place your names foremost among the women of the world. I think that is wonderful. I understand that there are 66,800 women in this organization. What may you not do in the interest of righteousness if you are doing your full duty? There is power that cannot be measured, and I feel that the opportunity is here and now.

THIS old world is in an unfortunate condition, and it is fulfilling what the Lord said it would do. I turn here to the very first section of the Doctrine and Covenants, and read: "Wherefore, I the Lord,

knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." The Lord goes on to say that these commandments are for the children of men. They are to be disseminated among the peoples of the world. Still further he says: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion."

You are living in that day. It was predicted a long time ago, but we are living in that age of the world. Every influence for peace ought to be exercised. Lucifer is exercising every means to destroy the souls of the human family. He is more active than he has ever been and he works in such an insidious way. I will not take time to enumerate the many ways he employs but there is one way in which he operates, and has operated from the beginning of the world, and that is to tempt one individual to destroy the reputation of another by saying unkind things of them.

IT is marvelous to me, as I read the Holy Scriptures, both ancient and modern, to find how many times our Heavenly Father has shown us the way to happiness. So many opportunities are presented for our welfare and how He has stressed these words of the English language, "charity and love." I know of no organization in all this world that ought to so fully exemplify the meaning of these two words as the National Relief Society of the Church of Jesus Christ of Latter-day Saints. The measurement of the

result of what love and **charity may** bring into the world is **impossible**. Opportunity is offered in every branch and ward and mission field to go about radiating sunshine, developing happiness and lifting up those who are discouraged, and bringing joy and comfort to those who are in distress, and the beauty of it is that when you are doing that you are only obeying the very instruction that was given by the Prophet Joseph Smith when the Relief Society was organized.

Is it not wonderful to feel that you are identified with an organization, the mission of which is love? It is marvelous how that opportunity has been offered to you. When people are in distress you are permitted to go into their homes, not as beggars, not as intruders, not as those who go about putting themselves forward unnecessarily, but by divine appointment you have the right to go into the homes of those who are in distress, and if you have the spirit of your mission, as you should have, every home will be dignified and sanctified by your presence. There is no way of knowing how many lives have been uplifted and touched by this organization. I suppose there will be no means here on earth to discover how many souls have been made to feel that they are indeed children of our Heavenly Father. But there is a record being kept. That record will have inscribed upon it every performance of this faithful body of women wherever they may labor in all the world. God, our Heavenly Father, is not unmindful of these things. As you go to and fro in the performance of your duty, whenever you speak a kind word, or make a contribution of money or food, whenever you go out of your way to uplift those who are discouraged,

you are making a permanent investment that will return to you an eternal dividend, and our Heavenly Father has promised you that dividend. Can there be anything more lovely or desirable than to be daughters of the living God with a mission to perform? You are called to labor for the salvation—not only the temporal salvation—but the spiritual salvation of your sisters.

I am so grateful that your work is not limited alone to charity in the sense that we usually refer to it, but that it also includes the duty of disseminating truth, of going to and fro among the people of the Church, and bringing to them the message that will enrich their lives and determine in them that they will be better than they have been before.

IT is the little things that come into our lives that mean so much. I remember a delightful experience that came into my life as the result of a pilgrimage which was made into the wilderness of Wyoming a little less than two years ago. We came to that part of the trail where the Martin Handcart Company had lost so many lives. We found, as near as we could, the place where they camped. Those who were descendants of that party were there to assist in placing a marker. Then we came to Rock Creek; a temporary marker had been placed there by us the year before. At that particular time of the year beautiful wild flowers were growing everywhere, the wild iris was plentiful, and members of the party gathered some of these flowers and laid them tenderly upon a mound of stone that had been piled up the year before by an aged man named Jackson, who was not of our faith. Here 15 members of this Church had been buried in one grave, they having died from hunger and exposure.

You know there are times and places when we seem to come nearer to our Heavenly Father. As we sat around the camp fire in that little valley of Rock Creek, where the Willey Handcart Company had met disaster,—we who were descendants of the pioneers, of those who had crossed the plains in the heat of the summer and the cold of the winter—stories were told of the experiences of our ancestors. Our forebears had helped to make the trail so plain at this point. It was a delightful occasion. History was being repeated for our benefit.

The next morning an unusual thing occurred. We were all gathered around the grave of these 15 people and there we sang "Hard Times Come Again No More." A sister played the accordeon and a brother played the violin beautifully. I have never heard more tuneful voices than were there that beautiful morning. Then we joined in prayer and as we stood there it seemed to me that we were in the very presence of those who had given their all that we might have the blessings of the Gospel. We seemed to feel the presence of the Lord. As we walked away, after we had shed our tears—for I doubt if there was a dry eye in the group of about 30 or 40 people—the influence that came as a result of that little gathering had touched our hearts, and one of the good sisters took me by the arm and said, "Brother Smith, I am going to be a better woman from now on." This woman, if I were to mention her name, you would say is one of the best of women but I believe she was touched as probably most of us were, by the fact that in some particulars we felt we had not measured up to the ideals that should have been in our souls. The people buried here had not only given days

of their lives but they gave life itself as evidence of their belief in the divinity of this work. The sweet influence enjoyed by us on that sacred occasion was full compensation for the effort to travel over the pioneer trail. If the members of this organization will be as faithful as were those who lie buried on the plains, who met their problems with faith in the Lord, you will add to your many accomplishments and the favor of a loving Father will flow to you and yours. There never has been a time, in my judgment, when kindness was needed more than now. These are the days when people's souls are being tried, and when their hearts are being wrung. These are the days when many are facing hunger and distress even among the Latter-day Saints. These are the days when the Relief Society of this great Church is offered an opportunity to major, in my judgment, as it has never done before. I believe that you will rise to the dignity of your calling.

THE perfunctory visit of the Relief Society ward teacher among the membership of this Church, if it has been a routine call heretofore, may become a more blessed duty and you will be real ministering angels carrying to the discouraged food and clothing and the cheering influence of love. These are our opportunities. I do not know when we have had such a privilege before. I believe our Heavenly Father is giving us our opportunity for development. We will find out now whether those who have claimed membership in His Church are worthwhile; we will discover now whether the love the Savior said should be in our hearts is among us. I will say that the General President of Relief Society with her board, the Stake Presidents with their

boards and the Ward organizations with their membership, should be a sisterhood unparalleled among the people of the world demonstrating kindness and love.

SOMETIMES we have authority granted unto us. Our Heavenly Father has referred to it in the Doctrine and Covenants. You will find He says it is the nature and disposition of almost all men as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion. He did not say that to the women, as far as I know, but I want to say that women in this particular are not unlike men. Generally they are more tender but sometimes they use authority in a dominating manner and wound the feelings of their sisters unrighteously. The President of this great organization ought to be the one to set the example to all the women of the world by a consecrated life of righteousness, love, tenderness, patience and charity that should go forth from the head organization into every department. Then it will be found in every stake that those who preside will manifest the same attitude toward their associates and in every ward these fine women will feel it a privilege to manifest the tenderness and love and consideration that they have had in their hearts for those who associate with them.

You know in this organization you are given presidents and counselors. No president has the right to dominate or dictate. I am not assuming that they do. I hope you will not misunderstand me. The thing I want to emphasize is this: Our Heavenly Father has placed in these organizations three members. It is not just a president, it is a presidency, and when these three work together as our Heavenly Father has

intended they should in every ward in this Church, under the supervision of the bishop, they add a strength that cannot be estimated to carry forth the benefits of the Gospel to the people of the ward in which they reside.

It is a wonderful privilege these stake presidents with their counselors exercise. Use your counselors, honor your counselors, love them and do not be jealous of them. One of the mistakes we have made in this world is that we look askance at those who are favored more than we. How slowly this Church would progress if the leaders operated in that way.

I stand here tonight to speak of a man who has several years ago gone home. Many people looked upon him with fear. I refer to Francis M. Lyman and I want to say to you that that great man was as tender as a baby, just as tender as a little child, and his desire to help and encourage was beautiful. I have heard him compliment his brethren many times when they have done something praiseworthy—one had delivered a fine address, another had borne a convincing testimony, another had done something else praiseworthy. I have seen him put his arm around them and say, "I am proud of you and the fine thing you have done." Is not that a commendable way to live? That is the way to make ourselves happy. If, instead of being jealous, we see and appreciate and commend the virtues and abilities of our fellows, if we see the power for good in our sisters, how much better it will be. Many of us live in such an atmosphere that we are almost dumb when it comes to praising somebody else. We seem unable to say the things that we might say to our own advantage as well as to the blessing of others. Let us look for the vir-

tues of our associates and observing them make them happy by commending them.

TONIGHT I wish I had time to read to you the uplifting ideals that are set forth in this fine handbook of the Relief Society. If you do not have a copy, and there are any available, get one and take it home. Before you read it kneel down and ask your Heavenly Father to give you His spirit that you may see what is offered to you in the way of opportunity. It is a wonderful thing. I feel sometimes we do not realize how these things operate. We are in the habit of erecting monuments to men. I want to tell you as I stand here tonight the most enduring monuments in this world have been erected in the home by women. I feel to say tonight that I loved my father—no man could love his father more—but when I think of the influence of my mother when I was a little tad I am moved to reverence and tears. When my father was away in the mission field, I remember as though it were yesterday, she took me by the hand and we walked up a flight of stairs to the second story. There I knelt before her and held her hand as she taught me to pray. Thank God for those mothers who have in their hearts the spirit of the Gospel and a desire to bless. I could repeat that prayer now and it is a great many years since I learned it. It gave me an assurance that I had a Heavenly Father, and let me know that He heard and answered prayer. When I was older we still lived in a two story frame house and when the wind blew hard it would rock as if it would topple over. Sometimes I would be too frightened to go to sleep. My bed was in a little room by itself, and many a night I have climbed out and got down on my

knees and asked my Father in Heaven to take care of the house, preserve it that it would not break in pieces and I have got back into my little bed just as sure that I would be safeguarded from evil as if I held my Father's hand. What a power our Heavenly Father has bestowed upon you mothers.

One of the most wonderful stories contained in the Book of Mormon is the story of the sons of Helaman. I wonder sometimes as I see mothers leaving their children to the care of somebody else, seeking the social privileges of life, how many of them have read the story of the 2,060 sons of Helaman. I want to say to the mothers of this Church, if they will do their duty, they hold in their hands a power for righteousness and an uplift for a race of people not yet born that will have something more to do than we have yet done, and it will take giants all their time to do it. So, I say, along with love, along with tenderness, along with charity and kindness to your associates, teach your daughters that are soon to become the mothers of men, what a power is placed in their keeping, and how they may exercise it to bless the world. This is not the work of man; this is not the work of Joseph Smith or those who followed after. This is our Father's work; this is the Church that bears the name of the Redeemer of mankind, and how we should prize our membership and our fellowship, and we ought to so live that our fellowship would be complete, that there would be no drawing apart in suspicion because of anything that we may do. If the people of this world are to retain their faith in God it will fall very largely upon the women of this Church to plant this feeling in the hearts of the growing boys and

girls and bring into their lives a desire to be worthy of the image in which they have been created.

It is said that the Jewish women of the world have been the purest of all women for generations. When young girls they have been taught that the Messiah is to come and perchance if they, as the daughters of Judah, will keep themselves clean, they may become the mother of the King of Judah. The result has been that all down the ages these women have prized their virtue, they have safeguarded it as life itself and I am thinking tonight what influence that has had upon the race they represent.

You Relief Society women who have been blessed with a knowledge of what God has given to the children of men, train your daughters, train your sons, inspire in them a desire not to be like the world is but to so live that they may be worthy to be the earthly parents of choice spirits yet to come to earth.

Reference was made tonight by Sister Hyde to the large families in the Islands, of five or six children—why that family would look small as compared with the original pioneer families in Utah. It was marvelous how God blessed them, and do you know that the strength of this Church in most cases has descended from these large families.

One of the greatest and richest of all your blessings will be that which comes if you teach as you should, and train as you should these choice spirits that our Heavenly Father is sending to the world in this latter day. When you go to your homes do not leave the training of your children to the public schools. Do not leave their training to the Primary, to the Sunday School, to the Mutual Improvement Association. They will help you and

make a fine contribution but remember what God himself has said, that parents who do not teach their children faith in God, repentance and baptism and the laying on of hands when eight years of age, the sin be upon the heads of the parents. This is not a threat, my brethren and sisters, that is the kind and loving advice of our Heavenly Father who knows all things and understands and realizes what it means when children are allowed to grow up without this training. I want to say that if Latter-day Saint parents are at home where they ought to be, teaching the things they ought to teach, they will be laying the foundations for a group of men and women that, in the not very far distant future, will be carrying on the work of the Lord. We may cry to the Lord with all our might to preserve our sons and daughters, but unless we make our own contribution, I feel that we will awaken when it is too late to the fact that we have been sleeping upon our opportunities.

IT is a wonderful thing to know that this is our Father's Church and to know that the Redeemer, our elder brother, will, in the not-far-distant future, preside over this organization as King of the Kingdom of Heaven. It is a wonderful thing to know that upon this earth, not far from now, will be established the Celestial Kingdom, and the offer has been made to every one of us to become members of that kingdom. Are we doing our best, are we living as we ought to live?

What a joy, what a comfort, what a satisfaction can be added to the lives of our neighbors and friends through kindness. How I would like to write that word in capital letters and emblazon it in the air. Kind-

ness is the power that God has given us to unlock hard hearts and subdue stubborn souls and bring them to an understanding of His purposes, and to this great and wonderful organization is given opportunity to major in that field.

I am grateful to be here, thankful for this fine organization you have; thankful for the sustaining power that you give to these presiding officers, thankful to them for the influence they exert by love and kindness and consideration of one another, thankful to you for what you do in your stakes and wards along this line. But do not forget no matter how much you may give in money, no matter how you may desire the things of this world to make yourselves happy, your happiness will be in proportion to your charity and to your kindness and to your love of those with whom you associate here on earth. Our Heavenly Father has said in very plain terms that he who says he loves God and does not love his brother is not truthful.

OUR conference is at hand. This is the beginning of a great period in the history of the Church. Unusual conditions are all around us and the Lord has offered to you and to me the privilege of speaking the kind word, of giving of our substance, of blessing our fellowmen at a time when it will be appreciated as much as it ever will be in the history of this world. Are you fine women going to take advantage of your opportunity? If you will do that, I can promise you, as a servant of the Lord, that there will be added to your life happiness and satisfaction and comfort, and your homes will be the abiding place of the spirit of our Father, and your sons and daughters will grow up in

the ways of the Lord and the people of the world will look to you and say they not only believe the teachings of our Heavenly Father but they accept them.

MAY the Lord add His blessing and give you the things you need in righteousness and help us all to be worthy of our marvelous heritage and the privileges and blessings of our Father's kingdom. And by and by, for it will not be long for most of us, when the light goes out of our eyes and when our spirits take their flight and when we stand before the Great Judge, who will know all that we have done, may we receive at the hands of the

Master of Heaven and Earth that wonderful welcome home: "I bless you, my daughter; I bless you, my son. You have honored me, you have been good to your brothers and your sisters, and in proportion to your faithfulness I now give unto you what you have earned." And won't it be wonderful to have said to us: "Your place is in my Celestial Kingdom; you are crowned with glory, immortality and eternal life, to have the companionship of your Redeemer who will be your law giver, your instructor and your King evermore." I pray that this may be our privilege, in the name of Jesus Christ, our Lord. Amen.



CHRISTMAS BELLS

Ring out sweet bells! Sweet Christmas bells!
 What cheeriness each clear tone spells;
Ring out! all through this Christmas time,
 Fill each sad heart with hope sublime;
 Keep chiming through a glad New Year
 To help all sorrow disappear.

—*Elsie E. Barrett.*

An Old-Fashioned Romance

By *Nora McKay Stevenson*

MAIN Street! Main Street!" called the conductor on the First South Street car, a snowy Christmas Eve about thirty years ago.

"First South and Main!" he repeated loudly.

A group of young people, all university seniors, excepting David Jones, who had been compelled to work instead of entering the fall quarter, started to their feet. One of them, a young man wearing a heavy fur-trimmed coat addressed the conductor angrily:

"Say! What's the matter with you? You didn't even come in to collect our fares. I told you we wanted to get off at the theater. Now we'll have to walk back in the snow. I could report you for this."

"Oh, never mind, Art!" one of the girls interposed. "It's only a block. Besides we ought to have been looking out for ourselves. The conductor was busy with that woman who had so many children."

"It's David's fault," laughed Margaret Haines. "He shouldn't have been telling us such interesting things about his work in the lumber camp. I hope he wants to take a girl back with him when he goes."

"If he does it won't be you," jeered Ruth, the pretty blonde. "Can't you see he's through with frivolous women?"

"Oh, I don't know. I heard him humming, 'Two Little Girls in Blue.'"

They all laughed. And the girls gathered up long skirts ready to step down into the snow.

"I'm glad he did take us too far,"

said Julia White cheerily. "A walk in this lovely storm will do us good."

Julia, a serious-minded, black-eyed, pretty girl of nineteen had not felt so happy since the evening Art had asked her to marry him, as she did tonight. She had told Art to wait until Christmas for his answer. The girl had not been sure that she was not a little in love with David Jones until she saw the two men together.

How poorly dressed and unpolished David was in comparison. His tie did not match his suit, his hands were rough, and his finger nails broken. He was always slow to pick up a girls' handkerchief, and careless about helping with coats and troublesome rubbers.

Julia's mother had always said:

When it comes to choosing between young men always choose the finer gentleman."

"I'll do that," Julia thought, as David helped her off the car. "I'll marry Art in the spring."

Art could have helped Julia off the car far less clumsily, but he was telling the conductor that he really had no right to charge them any fare. Finally Art thrust his glove hand deep into his pocket with angry vehemence,

"There's your money," he said, "And be quick about the change. If we miss the first of the opera I'll surely report you."

The conductor handed out the change with stiff red fingers, closed his lips firmly as if to keep back an obvious rejoinder, rang up six fares with careful accuracy, and gave the

signal to go ahead. The car went on into the drifting storm.

David wanted to keep hold of Julia's hand but she broke away and picked up a handful of snow to throw at Art as he was stepping from the car.

But Art was not in a playful mood. He brushed the snow from his beaver collar absently as he counted the money in his palm.

"Say!" Art shouted at last catching up with the others on the curb. "We are in luck! That simple conductor gave me a five dollar gold piece instead of a nickel. I gave him a dollar and should have had seventy cents change, but I have five dollars and sixty-five cents."

"Can't you stop him?" cried Julia, as they all instinctively turned to look for the car.

"What's the use, Julia " laughed Art, "He'll make it up before he gets to the end of the line, you may be sure of that. Those chaps don't lose anything."

"That's right, Art," said one of the other young men. "Why the other day I gave a conductor a quarter, and he went off as cool as you please. 'Where's my change,' I said, 'You gave me a nickel,' said he. And there was no one to swear that I didn't except myself, and I did not count."

"But that does not make any difference," insisted Julia. "Because one conductor was dishonest, we need not be. Art, I think it is just like stealing to keep that money." Her round chin protruded firmly, and there was a serious look in her dark eyes.

"Oh, come along!" said Art, ignoring her protest, and with an easy laugh dropped the money into his pocket. "Just because it is Christmas you are letting sentiment run away with you. The street car

company will not go without dinner tomorrow. Let's forget about it."

"All right," conceded Julia, laying her hand on Art's arm. "I guess that is all we can do."

No one noticed the look of disappointment on David's face. It was not like Julia to give in calmly without making Art promise to return the money.

"Did anyone notice the conductor's number?" David ventured.

"How stupid of me," said Art stopping short. "I meant to report the fellow, yet I forgot to take his number! Oh well my temper is so short lived I most likely would have forgotten it by tomorrow anyway."

"I wasn't thinking of making a complaint," stammered David.

But already they were laughing and talking about something else, and did not hear what he said. He walked soberly along scarcely noticing the trend of the conversation, or that Ruth Parmlee was trying to keep step at his side. David had never felt more alone at the logging camp miles and miles from any other human being. What was wrong? Had they all changed, or had he? It seemed that in the few months he had been away he had forgotten to speak their language. Of course he never had spent much time running around with the crowd, and he couldn't keep up a conversation of small talk.

"Julia has always been beside me before," David thought, "That is what is wrong. I shouldn't have let myself think of her as being my girl—my future wife." A tightness came in his throat that made it hard to swallow. "We are like strangers. She has changed."

The great door of the Salt Lake Theater was just ahead. In a moment the party was within its

friendly shelter, stamping off the snow.

"Good gracious, look at me!" giggled Ruth, surveying herself in the mirror. "My hair hangs out like the fringe on Grandma's shawl."

"Anybody got my talcum" whispered Margaret Haines as they entered the dressing room. "My nose is as red as a beet."

"I've got a little corn starch in my handkerchief," answered Ruth. "It's a good thing my bob is in the right place on top of my head to hold my hat on," Ruth continued, "I lost both my hat pins in the snow. They were good ones, too."

"Straighten my collar, will you please, Margaret?" asked Julia, "One of the whale bones is sticking straight into my neck."

"You know, I wish that conductor hadn't given us too much money," remarked Margaret, as the girls joined the boys in the lobby. "I've heard they have to make up their accounts if they make a mistake, and maybe that poor man will have nothing left for Christmas."

"Cheese it girl! Cheese it!" hissed Art, taking off his overcoat, "You'll make me wish I'd never treated you to this swell show."

Properly squelched, the girl said no more, but quietly led the way down the aisle.

"It's a mistake," David reflected, as he followed the rest and slumped into an aisle seat next to Ruth. "I shouldn't have joined the party at the last minute—just as I got into town." It was humiliating to find his seat paid for by his rival, and realize that all of them, even Julia would have had just as good a time without him.

"We just think David is here," laughed Julia once, leaning toward him, "We see him with our eyes, but we never hear him."

"David did all his talking in the car," said Art.

"I think he's lonesome for the hum of the saw mill," declared Ruth.

Just then the soft strains of the overture to "Lohengrin" filled the theater. David loved music. It spoke to him tonight of happy days in the logging camp when he had been thinking of Julia. It brought to his mind long nights in the open when he had dreamed of the girl as his wife. It hummed sadly, of unsatisfied longings, of endless, empty, lonely years.

Mournfully David looked at Julia, to see if she felt as he did, and discovered that under cover of a hat Art had taken cool possession of her hand. A frenzy of jealous passion shook him.

Once when David's eyes met Julia's he had the sensation of sitting there entirely alone with her. Then the music and voices grew on his ears and the figures of the others again took shape on every side.

"Gosh, I'm crazy!" he muttered to himself, "I'd better get out of here." Silently David slipped from his seat and fled up the aisle.

OUT in the night with the storm beating on his hot face he felt better, kicking snow savagely before him David walked thoughtfully toward Main Street. Steeped in wretchedness the man belittled himself.

"Shucks! Who am I, anyway? I've got no money. I can't finish my education. I'm nobody. No wonder Julia couldn't love me. Why was I fool enough to come home for Christmas? It's a sure thing I'm not wanted here. I might have known when her letters got so scarce that something was wrong. I'd better clear out—and stay out."

Holiday cheer was in the air. Even

tired women dragging tired children through the slush were smiling instead of grumbling. Here and there a harassed looking man with perhaps a single package it had taken him the whole afternoon to select plodded stolidly along. All had the same tolerant good humor. But David did not notice.

As the young man neared Main Street the clanging of a street car drew his attention. Was it the same car? He started running.

The car stopped. The conductor, reaching the rear platform after taking up the fares, peered through the door wondering why the person they had stopped for did not get on. Through the whirling snow he saw the red unsmiling face of a young man. With hand on the signal strap the conductor called,

"All aboard! We can't wait all night."

"Here's your change," David said in a lifeless tone. "You remember you gave a fellow, with a fur collar a five dollar gold piece instead of a nickel." David held out the money to the conductor, who took it like one in a daze.

"Thank you, sir. Thank you. I haven't had time to count up," he stammered. "It would have been terrible if it had been gone. That five dollars means Christmas for my family."

"I thought it might be like that," answered David, "A fellow needs all he earns. Here's a little present for the wife," he added as an after thought. "Tell her Merry Christmas for me."

Before the conductor could protest David had gone.

"Merry Christmas!" called the conductor, gazing in the direction David had taken, "Merry Christmas to you."

"Say, what we waitin' for?"

shouted the motorman from the front platform. "We're way behind schedule now."

The conductor looking at the money in his hand, automatically rang the bell, and the car went on into the night.

THE curtain had risen for the second act when David resumed his seat in the theater.

"Oh, David what made you miss it?" whispered Ruth.

"I think you very foolish to let anything make you miss even a tiny bit of this wonderful opera," said Julia.

"There are some people who just can't appreciate good music," smiled Art sarcastically.

David said nothing, but their words did not hurt him. His walk in the storm had given him fortitude.

The music had changed to a merrier tone. David bowed pleasantly to people near whom he had not noticed before. He remembered that when he was a small boy he had sat in a box with his father and mother. How different life might have been, he thought, if his parents had lived. If they could see him now. David hoped they would not know how lonely he felt.

THE moon and stars were shining when the opera was over, and the crowd went to Franklin's for cocoa and cake.

"Going to be busy tomorrow afternoon?" David said in an undertone to Julia, when he thought no one would hear.

"I don't know, why?"

"I'd like to come over," he smiled into her eyes. "What did you think of Margaret's suggestion that I take a girl back to the lumber camp?"

"I hadn't thought of it," Julia answered, "I will be busy all day tomorrow."

"Oh!" David murmured.

He noticed the little brown ringlets around Julia's pink ear, and the slim figure moving like a fragment of silk animated by a spirit.

"She's much too lovely for a fellow like me. Art can take better care of her. I want her to be happy," he thought and he sighed deeply.

WHEN Julia reached home after the opera her parents were still up wrapping packages, and filling boxes to be delivered as soon as they were up next morning. They were the kind of people who never miss a chance to contribute to a worthy cause, or to a needy person.

"There's a box to fill with jelly and things for Ellen Grow," said Mrs. White, bustling back and forth between pantry and kitchen. "Maybe you'll help with it Julia. I have a few more pin-feathers to get out of this turkey."

"You mean Ellen, who used to work for us? I thought she went to Idaho," remarked Julia, absently picking out the best apples and oranges to put in the box.

"She did. It was just an accident that we found out she is back. Pa saw her husband. He's a street car conductor. The name is Murdock. Ellen and one of the babies have been sick. Poor Ellen. She always did seem more like a daughter than just a hired girl. Fill the box as full as you can."

Julia scarcely heard what her mother said. Her mind was full of her own affairs. Tomorrow Art would come to dinner. Afterward he would take her for a sleigh-ride, and she would promise to marry him. Next Christmas she would be wrapping packages in her own home. Would Art enjoy helping her? She was filling nuts into the small corners of the box.

"I'll get my twin dolls," the girl said to herself. "Ellen's children will like them. No use to keep them now, just because David and I used to play with them."

"There! That pesky bird is ready for stuffing," Mrs. White said, hanging the turkey on the screened porch. "I believe it's going to be tender. My! How late it is. Merry Christmas, Pa. Merry Christmas, Julia. Let's go to bed. I'm dead tired."

But Julia was not disposed for sleep. She walked to the window and drew aside the curtain. The moon was shining brightly on the snow. The city was sleeping quietly in the white radiance—a tranquil hour in a turbulent world. She almost wished the night might never end. With a sigh Julia left the window and walked across the room. Where was the elation which belonged to a girl about to become engaged? Art will make a substantial husband—no doubt about that—but David—it was just a year ago he had playfully called her sweetheart. What had been the matter with him at the theater? Why had he missed a whole act?

EVEN as the girl was thinking of him, David, with his world tumbling about him, was wandering aimlessly about in the snow, drug-ging himself with detailed memories of the happy hours he had spent with her. And trying to realize what life would be like without Julia. It was not easy. One minute he burned with rebellion, and the next, overflowed with bitterness. David grew calmer as fatigue overpowered him. He went to his room, and sat motionless in a chair near the window. It was a long night. When he heard his Aunt's family about, looking for Christmas presents, and calling "Merry Christmas" to each other, he

threw himself miserably on the bed, and must have fallen into a troubled sleep for the next thing he knew his Aunt was calling him to dinner.

Appearing as cheerful as possible, David joined the family. There were gifts he wanted to give, and some he must receive. It was all mechanical.

He exclaimed heartily over the toys Santa Claus had brought the children, and over their thoughtful remembrances for him. David helped his Aunt bring in the food from the kitchen, and carved the turkey with a flourish that deceived them all. But while they were eating a sudden resolve crystallized in his mind.

"I'm leaving for the logging camp again this afternoon," he announced decidedly.

There was a chorus of "don'ts" from the youngsters, with a recital of all the festivities they planned, and a sincere protest from his Aunt, for David was a favorite with the family. But in spite of them all he went to his room at the finish of the meal and began throwing things into his suit case.

MEANWHILE, Julia, tucked snugly beside her father in the cutter was delivering boxes and baskets. Young George White, with the red sleigh Santa had brought, trailed the cutter at the end of a long rope. Julia loved to hear the horses sharp-shod feet on the crisp snow, the jingle of the sleigh-bells, and her brother's happy laughter behind them.

Ellen's was the last place they had to call.

They drew up before the uninviting little house. Scarcely a thread of smoke showed above the chimney. And when Julia opened the door, the bareness of the room momentarily drove all her cheerfulness from her. Fortunately her lack was

fully made up by the pale Ellen, wrapped in a blanket beside the little stove, who exclaimed excitedly:

"Oh my dear! my dear! There isn't a soul in the world I'd sooner see this lovely morning than my little Julia. My, how you've bloomed! Turn around and let me look at you. Darling, you are beautiful." Ellen turned to Mr. White. "How do you keep the boys from running off with her?" She gave him no time to answer, but ran on talking rapidly until Julia wondered if she were delirious.

"We've just had a terrible time. John was out of work so long. We couldn't even buy the eggs and milk the doctor said was necessary if we wanted the children to be well. But thank goodness the children are better, and I'm nearly well. And John has a job, and last night some young man made John a present of some money. Then the company let him off early and he came home loaded with all the good things he could carry. This is the best Christmas I've ever had. On top of it all, I'm so happy to see you." She stopped for breath and Julia hurriedly said:

"Mother wanted to come herself, but she couldn't leave this morning. We brought a few things for the children." Mr. White was already peeling an orange for the little boy. "Mother is anxious to see you. She always was fond of you, Ellen, and is glad you are back in town. She was——." Julia stopped short, as the back door opened and a man came in carrying a bucket of coal.

"This is my husband," Ellen said quickly, "John, this is Mr. White and Julia, of whom you have heard me talk so much."

"Mr. White and I already know each other," John said, as he stepped across the floor to shake hands. "How do you do, Miss Julia." He smiled.

"Why, why—you are the conductor," Julia stammered, giving him a limp hand.

"Yes. And you are one of the young people I took past the theater," he laughed. "It's a good thing I didn't know that I had made a mistake in the change until the young man brought the five dollars back. I could hardly have lived through such a loss. It was mighty fine of that rich chap in the fur coat to send it back so promptly. And the one who brought the money—I'll never forget him. Insisted on my taking a five as a Christmas present for my wife." John looked affectionately at Ellen. "The fellow was tall, with a very tanned face, and made me feel as if he were in some sort of trouble himself."

Julia was bewildered. She knew well that Art had not sent the money back—David! It must have been David! He had left the opera just to go out to find that conductor! And they had all said rude things to him when he returned. How could she have been so thoughtless? A lump gathered in her throat. Not another word did she hear although Ellen and her father were both talking when she interrupted to say,

"I—I think we had better go, Father. Mother will wonder where we are so long."

ON the way home Mr. White looked questioningly at his daughter, but she did not speak. Neither the horses' hoofs nor the sleigh-bells made any impression on her thoughts. It was as if a great light had been switched on in her brain. The worry of indecision had vanished, and she saw plain as day what she wanted to do more than anything else in the world—what she had always wanted to do. She wanted to marry David. She could never marry anyone but David.

She went straight to her desk when they reached home. Quickly as possible she wrote two notes.

"Here, George, take this note to David Jones. It's important," Julia said, handing her young brother one of the missives.

But even as she was writing to David, that young man stood on his Aunt's porch, suit case in hand.

"You'll know, Aunt Clara, if you don't hear from me that I'm all right. No news is good news. There comes the car." He was through the gate. "Good-bye" he called running rapidly toward First South.

"Davie! Hey, Davie Jones!" shouted George, as he rounded the corner in time to see David getting onto the car.

George ran with all his might and shouted with every step, but David did not turn and the car gathered speed.

"Now what'll I do?" George asked himself. "Sis said it was important. Then his eyes fell upon a farmer driving along in a bob-sleigh.

"Hey Mister!" George called running toward the man, "I gotta catch a guy on that car."

The farmer looked uncomprehendingly at the boy.

"I wantta catch that car!" George repeated, climbing in.

"Oh." The man seemed to understand. "Gidd-up," he said, clicking calmly at the team.

George saw the distance between themselves and the street car steadily increase. David would be on the train before they were half way to town.

Picking up the farmer's whip, George lashed the surprised horses. They tore down the street, leaving a cloud of flying snow and ice behind them.

"You mean little whelp," the driver muttered sawing on the lines.

The car didn't stop at Fourth East or at Third, but at Second there were people waiting to get on.

George began yelling. The horses were galloping.

Just as the passengers entered the car, the bob-sleigh raced past.

"Davie! Davie!" George was shouting at the top of his voice, and waving the letter. Everyone in the car looked out to see what was up.

The farmer got the team under control. They slowed down, and George jumped out at Main Street.

David got off the car, face red.

"What in the devil do you want? I'll miss my train," he growled.

"Here's a letter from your girl,"

George grinned, "But Whew! what a chase I've had. Let a feller read it will you?" And he started walking backward, letter behind him. "I deserve to read it. I need experience with wimmen, too," he teased, "Us men ought to stick together."

David made one sudden lunge at the youngster, and took the note from his grasp.

It took the second reading to make David quite sure of the meaning of the written words.

"Dear David," he read, "I'm curious to know who's going back to the logging camp with you."

Julia.

P. S. "I'll be home all the rest of the day."—J. W.



Correggio

MADONNA
(Detail from Holy Night)

A CHRISTMAS LULLABY

By Bryce W. Anderson

A small, curly head on a pillow, so still—
Who'd think that with visions and dreams it is filled?
Who'd know that the Spirit of Christmas has brought
A fairy-tale world to this wee, sleeping tot,
While mother sings lullabies, dreamy and low,
That mingle in Dreamland with visions aglow?

*Listen close, my dear child, very close. Do you hear
The soft-padding hoofbeats of Santa's reindeer?
Look close, my dear babe, very close. Do you spy
The Christ-child a-smiling at you from on high?*

The Sugar-plum Army's advancing tonight.
They leap in the stockings with cries of delight;
And the child murmurs softly, and stirs in his dreams,
As he journeys through Fairyland's glorious scenes;
While the mother sings low: (There's a tear in her eye,
But it's joy, and not sorrow, that moves her to cry.)

*Listen close, my dear child, very close. Do you hear
The soft-padding hoofbeats of Santa's reindeer?
Look close, my dear babe, very close. Do you spy
The Christ-child a-smiling at you from on high?*

The General of Toyland has taken the field,
With his stick-candy sword and his butter-scotch shield;
While the snowflakes without shroud the world all in white,
Till the Christmas-day sun brings the morning's first light.
And perhaps 'tis an angel that's singing, somewhere,
The song that comes clear through the Christmasy air:

*Listen close, my dear child, very close. Do you hear
The soft-padding hoofbeats of Santa's reindeer?
Look close, my dear babe, very close. Do you spy
The Christ-child a-smiling at you from on high?*

Dr. Romania B. Pratt Penrose

By Annie Wells Cannon

“A wondrous gift thou hast, I know thy power,
To help the sick, to comfort in distress;
Greater than riches is the potent dower,
The magic touch that charms like a caress.

“’Tis good to do such deeds of usefulness,
To be so calm, so wise, such skill to lend;
To brave the world with such deep earnestness
One cannot prize too highly such a friend.”

—*E. B. Wells.*

THE above lines, part of a poem written expressly for Dr. Penrose, beautifully express the thoughts of the many friends who knew her and have felt the tenderness of her ministrations.

The death of Doctor Romania B. Penrose which occurred November 9, 1932, marks the passing of one of the most prominent and beloved women of Mormondom. Dr. Romania measured up to the best as daughter, wife, mother, friend. She neither failed nor wavered at any task assigned her, nor any duty imposed, reserving always the right to maintain her dignity and self-respect. In the profession which she so efficiently filled through a period of thirty-five years, she was not only the physician but the sympathetic motherly nurse; in her social relations, friendly, sincere and helpful; in her church affiliations loyal and devout.

FEW women are endowed with more gracious qualities. She possessed a brilliant mind, a keen sense of humor, a constant desire for knowledge that never left her. Even in the last few years of her retired invalidism she kept her mind in touch with the world's progress through the mediums of the press and radio, like one in the midst

of the day's turmoil. These qualities primarily enabled her to meet life's exigencies bravely, to overcome difficulties, which only too frequently beset her path, to solve problems which might have dismayed one less courageous and make life always interesting and worth while.

DR. ROMANIA was a beautiful woman without the aid of fine adornment, small in stature, refined in nature, with clear cut features and, in her younger years, a wealth of soft brown hair which hung in natural curls over her shoulders. In looks much the type of Elizabeth Barrett Browning. Nevertheless she was fond of pretty things and in her travels along life's way possessed herself as far as her means permitted of pieces of rare lace, fine china, soft furs and rare books which perhaps too often she bestowed upon her friends for hers was a generous soul.

She possessed many accomplishments acquired in her youth where in private schools she was taught music, art, and German, besides the usual scholastic training. These accomplishments not only added to her attractions but served as a means of support when in the early days in the valley she had to help her widowed mother support the family.

ROMANIA B. PENROSE was born at Washington, Wayne Co., Indiana, on the 8th of August, 1839. Her parents, Luther B. and Esther M. Bunnell accepted the teachings of the Gospel and moved to Nauvoo, Ill., when she was about seven years old. They left that ill-fated city at the time of the exodus and journeyed to Winter Quarters on the "edge of the wilderness." The one incident which impressed itself most indelibly upon the mind of the little child at that time was the departure of the Mormon Battalion, the story of which she often related in later years. Her father felt unwilling to remain on the frontier with his little family and decided to take them back East to Ohio, his native state, until things looked more propitious for their welfare, which he did in all good feeling hoping later to follow the Saints to their looked-for Zion. At the time of the gold rush to California, 1849, Luther Bunnell joined a company bound westward hoping to acquire sufficient means to bring his family to Utah, but fate was against him and he died of fever in the gold camps. He, however, had accumulated a quantity of gold and cached it and this, recovered by a relative was found sufficient for their emigration and the purchase of a home in the valley, where they arrived in September, 1855. That was a trying time, the grasshoppers had destroyed every green thing, prices were high and food hard to get. It was then Romania, just sixteen, began to teach. Soon her earnings were supplemented by a legacy received from the Bunnell estate and with many comforts and things desired they again looked happily on life when "the move" to Provo came because of the expected arrival of Johnston's army. The little home

with its much prized piano, a great luxury in those days, was left ready to be fired the same as other homes should the army carry out its threats and take the city, but fortunately these difficulties were skilfully manipulated and the people able to return and occupy their homes again finding everything unmolested.



DR. ROMANIA B. PENROSE

FEBRUARY 23, 1859, Romania was married to Parley P. Pratt, eldest son of Parley P. Pratt the apostle. They had seven children two of them a little son and the only daughter dying in infancy. In their early married life they met many reverses and had several business disappointments which were most discouraging. It was at this period, when she was assisting her husband in editing and publishing his father's autobiography that the call came to her from President

Brigham Young to go East and study medicine. She explained her financial difficulties and domestic cares and with his wise counsel these matters were arranged and the course in medicine made possible. She accepted the call which in reality was a mission and left her four young boys to the protecting care and guidance of her mother. The wisdom which actuated the call was never questioned. Young men and women were settling in far places carrying out a plan of colonization in the western territory where there were neither doctors nor nurses. Under such conditions lives were constantly jeopardized and it was evident this danger should be overcome. Dr. Romania was the first of a number of women to go East to study medicine not only for practice but to teach classes of women in the art of nursing and midwifery.

SHE graduated from the Woman's Medical College in Pennsylvania in 1877, spending the winter vacations at the Hospital for Women and Children in Boston. Two years after graduation she went to New York City and took courses of study at the Eye and Ear Infirmary under eminent specialists. Upon her return she held classes in obstetrical science and nursing. Hundreds of women came from the country towns to these classes to return and render this much needed service.

WHEN the Deseret Hospital was opened in 1882 Dr. Romania was a member of the board of directors and an attending physician having special care of the eye, ear and throat cases. In 1887 she became resident physician and in connection with the hospital opened and conducted a school for nurses.

WHEN the Relief Society central board was organized in 1880 by President John Taylor, Dr. Romania was appointed assistant general secretary to Mrs. Sarah M. Kimball, a position she held until the incorporation of the Relief Society in 1891, when the General Board of Directors was chosen. She then became one of the directors, a position she held for thirty years. As a member of this Board she traveled extensively both in the stakes of the Church and the missions. She was a pleasing and instructive speaker and a valuable member on committees for Relief Society work.

EVER mindful of her responsibility to her boys she provided for their education and welfare as well as in her power lay and when in later years they began making homes for themselves she became the wife of President Charles W. Penrose. January 1907 President Penrose left home to preside over the European Mission and she accompanied him. Besides doing her part as the mother in that mission Dr. Romania engaged in some fine Relief Society work. During the first year she assisted in organizing 19 branches in the British Mission and reorganizing many others. She also attended by appointment from Governor John C. Cutler of Utah, The Woman's International Suffrage Alliance held at Amsterdam, Holland, in June, 1908, where she made an address on Suffrage in Utah and other Western states which was very well received. The following year in May, 1909, she again attended an International gathering of women in London, England, as a delegate from the Relief Society and took part in the discussions. She also, with her husband, went with President Joseph F. Smith's party on a

trip through the Southern States where at Atlanta, Georgia, the new chapel was dedicated. On this journey a number of places of interest in Church history were visited.

DR. ROMANIA was a charter member of the Utah Woman's Press Club and the Reapers' Club, both founded by her friend Mrs. Emmeline B. Wells and both for the purpose of culture along literary lines; one more for general study, the other for training in writing for publication and newspaper work. Her contributions to these societies were excellent and many fine articles from her pen were published in local papers.

THE long years of her eventful life held no grace or quality more marked than her gentle and helpful motherhood. Her charities were many and unknown except to those benefited. Her professional attentions were just as liberal and as skillful to those who could not

pay as to the richer class of patients. Her friendships were loyal and unbounded, her faith sublime. She was a consistent Latter-day Saint in very deed. To such women come full recompense. During the long and unhappy illness of her aged mother she gave devoted service and in her last years of a like condition her children were equally attentive. Her son Mark and his generous wife Augusta at whose home she died bestowing sympathetic care and devotion. She leaves four sons, ten grandchildren and eight great-grandchildren. What a glorious heritage is theirs.

DR. ROMANIA'S long life, nearly a century, was filled with incidents of adventure and historic interest. To relate only the marvelous changes in the world which she witnessed would fill a volume, when finally life's curtain was drawn aside and she was permitted to join the loved ones gone before—the Choir Invisible—how welcome must have been that sweet repose.

Mantled Tree

—By *Vesta Pierce Crawford*

When I saw the mantled winter tree
 Draped like a gleaming bride,
 In jewels and a veil of clinging mist
 Against the walled mountain side,
 I listened to hear wind-hushed song;
 But all the place was cold and still;
 And radiant tree in quiet mood,
 Was locked in the white arms of solitude!

At Mary's Feet

By Claire Stewart Boyer

KEITH MANNERS, Christian, paced the heathen streets of Chenghow in distress. He walked between the rows of low mud-huts, unconscious of the filthy odors that crept lazily from the half open doors and mingled with the dust from his feet. Yet somehow he seemed to be entirely aware of the surroundings, for, though his eyes stared into the dusk ahead, and his hands hung loosely in his great coat pockets, his steps were unhesitating. He was unmistakably American, but in his cramped attitude there was something of the same uncanny hopelessness that characterized the intermingled huts and grave mounds about him. The droop of his shoulders was as noticeably Chinese as if he had dragged through thirty years of life as a coolie, and there was also a foreign heaviness to his walk. Outwardly he asked nothing but the privilege of being let alone; inwardly he was besought with a thousand demon fears that struggled for supremacy.

A December chill swept the treeless northern plains and wrapt itself about the little village, but no one knew that it was Christmas. No one knew and no one cared, no one except the lonely Christian. For the only Americans in Chenghow was the little group of missionaries to which he belonged and they had left that morning for Peking to spend their holiday. When they had pronounced themselves ready to go Keith Manners had been missing.

All day long he had wandered about the country, afoot, trying to fight the spirit of failure and desolation that had taken possession of

him. He had passed through the walls of the city and had sought the bleak hills for solitude. But up there, with a view of the valley below, he had become more unhappy. Walls! Walls! Nothing but colorless walls! Walls around the houses, around districts, around the city. He felt that China had even built a wall about his soul and prevented him from becoming a bigger and better man. He shivered and started back to town.

Evening found him still wandering; Christmas night, and he a lonely Christian in a pagan land. He felt not only like a man without a country, but a man without a God. For three years he had struggled hard to bring the unbelieving souls about him to a knowledge of Christ, and he had failed. Not one convert to his credit, no reward for his unceasing toil and faith. And they had had so much faith in him at home. Again and again he recalled his last day at home: the Church sociable, the family dinner where envy and pride and love glowing in the eyes of all around him, had given him supreme faith; and lastly his moments alone with Donna, who had staked her woman's heart on his success. He had been filled with the glory of Christianity. Like a knight in search of the Holy Grail he had girded himself and started forth, on a quest that was sanctified. That had been three years before. This morning he had received their Christmas cheer, their messages of renewed faith and love. Donna had sweetly reprimanded him for not telling of his conversions. She had praised and even flattered him, giv-

ing him her devoted assurance of his success. That had hurt him most. But he was glad that he had not sent the diamond that lay in its silken case in his pocket—the symbol of his success. For that had been his promise to Donna, that only if he succeeded would he ask her to become his wife.

The first months of his mission had been filled with hope. Before he had been able to accomplish much, except learn the Chinese dialect, a year had gone. During the first part of the second year, he had met at Peking a traveling Hindu, who had a small store of gems, and had been able to purchase an exquisite stone quite beyond his hopes in size and lustre. But his conscience had not allowed him to send it—he had not succeeded. And so went the second year. With the approach of the third winter, he had carried the diamond in his pocket, trying harder than ever to make the words of the Savior ring in the hearts of his hearers.

Only once had he noticed a face light up with a Christian ray. He had met a Chinese girl returning from her ancestral tombs, and no one being present to prevent him, he had talked to her of Christ. She had told him her name was Lili Chang and had given him a tiny silken watch case that she had embroidered with her own hands. Time and again he had looked for her. He had wandered often among the tombs and waited outside the temples of worship, but he had never seen her again.

So came the third Christmas and with it an overpowering sense of failure. He had no heart to revel with the Americans at Peking. So he had slipped away when his fellow missionaries were to leave, that he might fight out his problem alone.

Perhaps in some way he could regain the spirit, he had lost. He fumbled with the precious amulet in his pocket and walked on slackening his steps as he neared the heart of the town.

The hour for sacrifice was over and quietly and quickly people drifted into the street. A few late laborers shuffled past, beggars, and young girls whose pallid wistfulness pierced the night air in ghastly appeal. Little crippled forms shambled out before the American and made him shudder.

Presently a peculiar moan coming from a grave mound caused him to turn his head. There was no light. He looked above, but even the stars were shrouded. Glancing around to see that no curious eyes followed him he headed toward the dark objects to his left. Out through a barren field, he stumbled. Distress, other than his own, caused him to forget. As he drew closer to the mound he discerned a moving mass at its base. The voice was that of a woman, and he stopped and tried to raise the form that sprawled frantically in the dirt. As she resisted his aid he tried to speak, but sobbing cut him short. Without looking at him she wrenched herself free with inexplicable force. Again he mustered his dialect, but at his first word she uttered a fearful shriek and fled terrorized into the night. He sprang after her and though the dusk had deepened, caught one glimpse of her averted face. He stopped. Dizzily he faltered back to the grave mound and bent over it. A handful of fresh dirt revealed that the grave was a recent one. And the woman's face! Where had he seen that face before? Slowly he turned and retracing his steps to the highway, continued his course.

Now every sound attracted him,

every passer by he scrutinized. A shapeless cripple with twisted arms and a head deformed put out its claws for a copper. He thrust his hands into his pockets but they contained only the one little roll of silk enveloping the diamond. The momentary flicker of hope that had enlivened his pale face, faded; he shook his head and brushed past. Ten steps farther on another creature confronted him, begging piteously. Vexed with the knowledge that he had nothing to give he quickened his pace, only to be besieged by a group of infant beggars, bowing continually, their little shaven heads bobbing up and down in the cold night air. Their childish pleading held him captive. He could not remember having seen so many mendicants before, except perhaps on the day of his arrival. Yet they must have been there these three years. Compassion swept him. His moist fingers opened and closed over the little silk object in his pocketed hand. He surveyed the scattered shops with their lanterns burning dimly. Once more he looked down at the beggar children who stared up at him uncomprehendingly.

Resolutely he clutched the precious symbol of love. Only a moment he hesitated, then turned toward the placarded pawn shop. He could at least do that much—put Christmas into the hearts of these, Christ's most unfortunate of children.

He entered the narrow door, pushing back the silken tapestries with his left hand, holding in his right all that was left of his dream. The shop dealer sat at a small table. Keith cautiously unwrapped his gem. For a second he rolled it about in the palm of his hand lovingly then held it toward the pawn-broker and asked,

"How much?"

The man looked at it hard and long, then squinted up at the American, anger and suspicion in his eyes.

"Where you get him?"

A bit confused at the darting look Keith Manners shifted his weight to his other foot. Almost unconcernedly he ventured,

"Peking."

"You know him worth?"

"Yes."

"Then why you bring him here?" His eyes blazed, he waved his arm furiously and muttered unintelligible curses. Keith swept the bits of silk that had encased the gem into his pocket, and went quickly through the door and into the streets. His suppliants had gathered there to meet him, but he fled past them like a mad man. He held but two gifts: a truth so precious that he could not administer to their starving souls, a gem so valuable that he could not even aid their suffering bodies. He could do nothing.

Past the extreme end of the village, out through a field of unproductive clay, flowed the Koong River. Unconsciously toward it Keith Manners strode. He was startled when he struck its banks for he had expected to go on and on and on over endless, hopeless plains. He cringed at the thought its muddied surfaes recalled, for here he had been told were thrown the unwanted babies of Chenghow. He sat down, bracing his knees with his arms, and letting his head rest upon them. All was darkness and stillness and loneliness. And yet for the first time that day he felt a sort of companionship. There was the crooning of a night bird. He listened again, never before had he heard that sound. It was near, perhaps in the willow bush not

twenty feet away. As he rose he noticed that one star had parted the curtains of heaven. Cautiously he went toward the sound. It was a sad human wail, yet curiously sweet.

For the third time that night Keith Manners was startled. There seated on the river bank was a woman. A glorious serenity pervaded her features, and she bent protectingly over her new-born child. The crooning ceased, and she raised her face fearfully to the Christian. There was a moment's uncertainty. Then, swift as recognition can be given in silence, between two who share some divine thought, Lili Chang's face cleared. She tried to speak, but caught at her throat with her slim right hand. Keith Manners came nearer.

"Why, O why are you here, Lili Chang?" he stammered. A smile passed faintly from her eyes and brushed her features, O! so lightly.

"It is because of your Christ Man I am here," she answered calmly. "You remember the day you come to me and tell me of Him, O so gladly?"

"I thought you had forgot it Lili Chang. I thought that you were lost."

"O no. The Christian is not lost. I be a Christian too. So soon I tell my husband and we have the secret. No more we worship Buddah. Then someone know, and he, my husband die. Today he die."

A little wail escaped her lips.

"So I come here to give your Christ Man my baby."

Sobs choked her and the man kneeling at her feet swallowed hard.

"You love our Christ?" he managed.

"I am no more to my people. I am for your Christ."

"And the—the child," stammered the man.

"I give him to your Christ Man too."

"Not to die?"

"No die. You say we no die. We go see your Christ Man; me and my little baby."

"But first Lili Chang you must live, live for our Christ Man first. You must bring him," pointing to the stirring bundle in her arms, "you must bring him to love Christ too."

"Yes, I think of that. But if he no love the Christ Man when he be big, it better for him to go to Christ Man now." She cuddled the tiny form against her heart and tear drops glistened in her eyes.

"But you have faith Lili Chang. Put that faith in Christ. He gave you your little son and will watch over him. Perhaps—he spoke as one inspired, "perhaps your child will be the savior of your nation."

The face of Lili Chang was glorified.

"My baby? My baby bring the heaven to the earth?"

"If it is His will."

He raised his eyes to heaven and uttered a Christian prayer. Stars had filled the sky. The heavens were bright. Christ's spirit had entered the heathen land—it flooded the plain and lit up the faces of the three Christians. Through tears of joy the Chinese Madonna gazed at her child and seemed to see a halo round his head, and Keith Manners, like a wise man of old, kneeling at this foreign Mary's feet, drew forth his glittering tribute and placed it in the precious baby's hand.

THE STAR AND THE CROSS

By Ann Jarvis

"He comes, the Christus comes," the angels sang
Amidst a glory that enshrouded earth
And filled the heavens with celestial light.
One Star shone brighter, clearer than the rest,
Eclipsing with a golden light the moon's
Pale silver and the faintly glowing sparks
Of common skies. A Child of woman born
The shepherds and the wise men seeking found;
Yet even as His Star out-shone its brethren,
This Babe was purer, finer than the rest,
Raised far above the little sons of men,
A Teacher of Mankind, the Son of God.

Years passed. That Star, forgotten in men's minds
Long since, had turned into a Cross
Which stood in silhouette against the sky,
Contrasted with the angry fire from God,
Black, cheerless, mingling with the stormy darkness.
A cry of stifled agony, "Forgive them, Father,
For they know not what they do!" Stillness reigned
On Calvary and mortals wept for Him.

And so today when I behold His Star
In fancy far above that church's steeple,
Casting its beams on yonder man-made cross;
I think of Him, the simple life He led,
Pure, noble, and the Promise He fulfilled,
Those crowning incidents in His life span
Which symbolize the beginning, not the end.

Happenings

By Annie Wells Cannon

IT is the Christmas month. Hearts beat warmer, and thoughts are kindlier because long years ago in far away Bethany a Man was born, who taught a sinful world the gospel of love.

In memory of Him, shepherds still bring gifts and angels sing,

"Peace on earth, good will to men."

HELEN KELLAR, miracle girl, won the *Pictorial Review* achievement prize this year for her work for the blind. This \$5,000 added to the gifts of Jane Addams and Carrie Chapman Catt, prize winners of the last two years, completes the fund for the Foundation for the Blind built up by the individual efforts of Miss Kellar.

MISS PHYLLIS MARSHALL, also blind, is dramatic director for the Lighthouse Players. These blind players have built their own Little Theatre and are doing marvelous work under her direction.

EDNA ST. VINCENT MILAY has revived a one-act play written in college days called "The Princess Marries the Page," a charming piece of blank verse. While not pretentious it is surprisingly delightful.

KATHERINE BURCH, novelist, has become columnist for *College Humor*.

PEARL BUCK of Good Earth fame is now in America where she contemplates writing a third book, further interpreting China.

PHYLLIS BENTLEY'S novel "Inheritance" follows the Galsworthy saga idea of family life through several generations. It is

the story of an English family in the textile industry.

CHARLOTTE PRENTIS BROWNING, 96, has written her memoirs called "Full Harvest." Age seems neither to have dimmed her mind or memory. The book is most interesting. She sums up her experiences in this phrase, "To all who would know the crowning joys of life I recommend the nineties."

EDNA SEARCY, age 17, of Louisiana having heard that produce in lieu of cash would be accepted in tuition at the State University appeared on the campus one day driving nine head of cattle. She was admitted to the University all right.

SANTA DICA" of San Paulo, Brazil, is a second Joan of Arc. After many prophetic visions she donned a white uniform buckled on her sword and led a large army against federal troops fighting the San Paulo rebels.

FRANCES ELIZABETH WILLIS has taken charge of the American Mission at Stockholm, Sweden. The first woman minister in our diplomatic service. The minister left on a furlough and she cabled Secretary of State Stimson, "The minister left last night. I have assumed charge."

Signed "Willis."

THE HON. KATHERINE PLUNKETT of Ireland, the oldest woman in the British Isles, died recently at the age of 112. She scorned nearly everything modern even England's great humorist Bernard Shaw. She lived through the reigns of four sovereigns and recalled Sir Walter Scott, Palmerston, Disraeli and Gladstone.



A Holiday Luncheon

By Lucy Rose Middleton

AS variety is the spice of life, so hospitality is the spice of Christmas. The spirit of good cheer and happiness is everywhere. Everyone loves the holidays; oh yes, everyone except old Scrooge. And, if I remember right, even he changed his ideas on the subject—so that makes it unanimous. Entertaining at this time becomes a gracious social custom. From the White House, with all its beauty and splendor to the humblest home of the land there is no exception.

For days and probably weeks beforehand the hostess is planning the means of giving most pleasure to the guests she hopes to entertain. A very important part of such social affairs as everybody knows, is settling the momentous question "What shall I serve my guests?" The hostess may feel at a loss to find something not only appropriate, but having the charm of novelty. In her planning she should aim for simplicity and perfection of detail.

Here is a menu which carries out the Christmas color scheme, is easy to prepare and will delight your guests. A small Christmas tree or red flowers with white candles will make an attractive center-piece. Artificial snow sprinkled around the tree will also help. Santa Claus fa-

vors can easily be made on toothpicks, using red gum drops, marshmallows and currants.

MENU

Clear Tomato Soup.
Whipped Cream.
Veal Loaf.
French Fried Potatoes.
Cranberry Salad.
Cloverleaf Rolls.
Hot Cherry Punch.
Christmas Pudding.
With Maraschino Sauce.

Clear Tomato Soup

1 quart can tomatoes.
1 cup water.
2 stalks celery.
4 slices carrot.
 $\frac{1}{2}$ small onion.
1 small green pepper.
3 cloves.
 $\frac{1}{2}$ teaspoon peppercorns.
Blade of mace.
1 tablespoon lemon juice.
Salt.
Pepper.

Put tomatoes and water in saucepan, add celery cut in pieces, carrot, onion, green pepper (from which the seeds have been removed), cloves, peppercorns, and mace. Bring to boiling point and let simmer for 15 minutes. Strain, and add lemon juice, salt and pepper. Cool and clear. When ready to serve, heat, and to each serving add one teaspoon of whipped cream.

Veal Loaf

Knuckle of veal, sawed in pieces.
 1 pound of lean veal.
 1 onion.
 Salt and pepper.
 3 hard cooked eggs.
 4 tablespoons chopped parsley.

Cover knuckle and lean meat with boiling water. Add onion and cook slowly until meat is tender. Drain, chop meat fine, and season highly with salt and pepper. Garnish bottom of mold with egg slices and parsley. Put in layer of meat, layer of egg slices, sprinkle with parsley and cover with remaining meat. Pour over the liquor, which should be reduced to 1 cupful. Press, chill, and garnish with parsley. Remove from pan and cut in thin slices for serving.

French Fried Potatoes

Wash and pare potatoes, cut in eighths lengthwise. Soak one hour in cold water to cover. Drain. Dry between towels. Fry a few at a time in hot deep fat (370 degrees) until delicately browned and drain on brown paper. Heat fat to higher temperature (390 degrees) and return all the potatoes to fat, using frying basket, and fry until crisp and brown, keeping the basket in motion. Again drain on brown paper and sprinkle with salt. Serve hot.

Cranberry Jelly Salad

2 cups cranberries.
 1 cup boiling water.
 1 cup sugar.
 1¼ tablespoons granulated gelatine soaked in ¼c. cold water.
 ½ cup finely cut apples or celery.
 ¼ cup chopped nut meats.
 Mayonnaise dressing.
 Lettuce.

Cook the cranberries and water for 20 minutes. Force through strainer. Add soaked gelatine, stir until gelatine is dissolved, and add

sugar. When mixture begins to thicken, fold in apples or celery and nut meat. Mold and chill. Slice and serve on lettuce leaf with mayonnaise dressing.

Mayonnaise Dressing

½ teaspoon mustard.
 ½ teaspoon sugar.
 ½ teaspoon salt.
 Few grains cayenne.
 1 egg yolk.
 1 tablespoon vinegar.
 ¾ cup salad oil.
 1 tablespoon lemon juice.

Sift first 4 ingredients into a bowl, and add egg yolk, mix thoroughly, and add vinegar, while stirring constantly. Add 3 teaspoons oil, a few drops at a time, while beating constantly; then 1 tablespoon at a time until mixture thickens. When very thick add lemon juice and remainder of oil rapidly.

Mayonnaise should be stiff enough to hold its shape. It soon liquifies when added to meats or vegetables; therefore it should be added just before serving time.

The whole egg may be used in making mayonnaise dressing. The oil is increased to 1½ cups and the mustard decreased to ¼ teaspoon. The other above ingredients are the same.

Cloverleaf Rolls

Follow the Standard Roll recipe given in November magazine. Shape dough in tiny balls, brush edges with melted butter, place 3 in each section of greased muffin tins. Let rise until double in bulk, then bake.

Hot Cherry Punch

1 quart water.
 2 cups sugar.
 ½ cup lemon juice.
 1 cup orange juice.
 3 to 4 cups cherry juice.

Boil water and sugar together for

10 minutes. Add fruit juices, strain. Dilute with water. Serve hot.

Christmas Pudding

3 cups dry bread crumbs.
1 to 2 cups water or milk.
3 eggs, well beaten.
 $\frac{1}{2}$ cup chopped raisins.
 $\frac{1}{2}$ -1 pkg. figs, cut into strips.
 $\frac{1}{2}$ -1 pkg. dates, cut into strips.
3 teaspoons nutmeg.
 $\frac{1}{2}$ teaspoon allspice.
 $\frac{1}{2}$ teaspoon salt.
1 teaspoon cinnamon.
 $\frac{1}{2}$ cup chopped nuts.
 $\frac{2}{3}$ cup sugar.

Soak bread crumbs in liquid, the amount varies with the dryness of the crumbs. The mixture should be of soft dough consistency. Sift the

dry ingredients together and mix with the fruits and nuts. Mix the eggs with the soaked crumbs and add dry ingredients. Steam in oiled molds for 3 hours. Serve with Maraschino Sauce.

Maraschino Sauce

$\frac{2}{3}$ cup boiling water.
 $\frac{1}{3}$ cup sugar.
2 tablespoons cornstarch.
 $\frac{1}{4}$ cup Maraschino cherries cut in halves.
 $\frac{1}{2}$ cup Maraschino syrup.
 $\frac{1}{2}$ tablespoon butter.

Mix sugar and cornstarch, add gradually to boiling water, stirring constantly. Boil 5 minutes, and add cherries, syrup, and butter.

A Christmas Lullaby

By Ada Hurst Brown



Our wintry world is white and still,
For snow has covered town and hill;
Now, Hark! the Slumber King creeps nigh,
To hear my crooning lullaby.

Hush, my baby, close your eyes,
Christmas candles light the skies,
Stars of winter winking through
Where the clouds have left the blue.

Years ago the Christchild slept,
While His mother vigil kept,
Now He watches o'er His sheep,
And blesses lambkins while they sleep.

The Stranger Within the Gates

By Laura M. Jenkins

EMMA AMES sat wrapping packages in brightly colored papers, red and green, which she carefully tied with gayly decorated ribbon.

"There's mother's," she said quietly to herself, for there was no one else in the room, and there's father's—and there's Hazel's—and Wallace's—and these mittens—the pink ones for Margie and the red ones for Bobby," a sigh escaped her thin lips, "always making presents to some one else's children," she thought, "how would it seem to make Christmas presents to a child of your very own?"

The opening of the kitchen door and the noise of heavy buckets being set on the kitchen floor roused her from her reverie.

"There's John with the milk, I'd better go and take care of it at once and finish these Christmas packages afterwards."

She hurried into the kitchen where her husband stood in the doorway sweeping the snow from his boots.

"Snowing pretty hard outside?" she inquired.

"Sure enough is, I'll tell the world," he replied, "going to be a white Christmas this year."

A gust of wind sent a whirl of snow flakes over the kitchen floor and the door shut with a bang. John Ames hung up his coat and hat and seated himself by the kitchen fire.

"There's the evening paper to look over while your thawing out a bit. It's going to be a cold

night, I'm thinking," Mrs. Ames picked up a bucket of milk and poured it into a tall milk can then another bucket followed. She tied a clean white cloth over the top of the can and set it in the pantry and closed the door. Then with a brisk step she proceeded to clear up the table and wash the supper dishes. When the kitchen was tidied up and she was ready to return to her Christmas packages the hands of the clock on the shelf above the table pointed to eight.

John and Emma Ames were thrifty, hard working middle-aged people. They owned the small farm on which their cottage stood, a few cows and horses, some turkeys and chickens, and a small truck with which they hauled their produce to market eight miles away. They were fairly well to do and comfortably fixed, but the love of a little child had never entered into their hearts to gladden or sadden them, and the merry voices of children had never echoed through the quiet rooms of their little home. It had been a busy day, they had dressed a dozen turkeys which John Ames would truck to the Christmas market early in the morning, for tomorrow was Christmas eve.

The evening's work finished Mrs. Ames seated herself in her easy chair to rest a few moments before resuming her work with the Christmas parcels. The kitchen door opened and shut and she knew her husband had gone out to look once more to the com-

fort of the animals at the barnyard before retiring for the night.

Suddenly, without warning, the front door opened, footsteps sounded in the hallway, and a youngster, not much more than a baby, walked into the room. A pair of striped overalls covered his short legs, a faded red sweater was buttoned around his little body, and a red woolen cap drawn down over his ears completed the costume of the small intruder. From under the cap a pair of blue eyes stared wonderingly around the room, then turned their startled gaze to her.

Emma Ames sat staring at the little stranger expecting someone to follow him but when they did not do so, she rose hastily and went to the front door and looked out. There was no one in sight, but she thought she heard a passing automobile. In the new fallen snow on the porch, were footprints which led to the front gate.

She returned to the room; there stood the boy just as she had left him, still looking around with his big wondering eyes.

John came rushing in asking excitedly.

"Who drove away in that car just now?" As he caught sight of the boy he questioned, "Who is he? Where did he come from?"

"I really don't know. I was sitting in that rocker by the fire, when the front door opened and he walked in. When no one followed him, I hurried to the front door and looked out, but there was no one to be seen," Emma answered.

John rushed to the door and looked outside, there was nothing to be seen, but the prints of a man's boots in the new fallen snow. A small bundle just inside

the door caught his eye, he picked it up and opened it. It contained a pair of tiny worn overalls, two little faded print dresses, a pair of dingy white stockings and a note which read:

"A Christmas present from the boy's daddy. Care for him and he will make you happy. He's a dear little fellow. It breaks my heart to part with him, but I cannot give him the care he needs. I lost my job, then my wife took sick and died. I was taking our boy home to my mother, but I got word today that she is dead too. The baby is under-fed, and its too cold for him traveling over the country at this time of the year, he needs a mother and a home and I can give him neither. I cannot see him die, too. As you deal with him, so will the Father in Heaven deal with you. When this depression is over and times are better again, perhaps I can do something for him myself. He will be three years old Christmas day. His mother called him Keith."

Tears rolled down the cheeks of both John Ames and his wife. She picked up the baby and took off his cap and jacket and sat down with him beside the fire. "Daddy, daddy," he called, "I want my daddy."

John wiped the tears from his eyes and bent over the boy to give what comfort he could.

"Sit down here and hold him," said his wife, "and I'll warm him some milk and get him some bread; I expect he's hungry."

Next morning the turkeys went to town in the truck, and John Ames and his wife and little Keith went also. When they returned the boy was wearing a new warm sweater suit of dark blue trimmed in red and a woolen cap to match; new stockings and shoes and tiny red mitten on his little hands. The big bundles they carried into the house led one to believe, Santa Claus would be quite certain to visit the Ames home.

When the table was set for supper and they knelt for the family prayer, among other things John Ames said:

"Father, we thank Thee for the little stranger Thou hast led within our gates. Help us to rear him in the ways of truth and righteousness. Remember, we ask of

Thee, the absent father where ever he may be tonight, we ask Thee to provide for him the comforts of life; cheer his wounded spirit and bleeding heart, and give to him the prosperity and success with which Thou didst remember thy servant Job, after his trial and his adversity."

A Christmas Dinner in France Sixty Years Ago

The following letter was written by President George A. Smith, grandfather of Apostle George Albert Smith, to one of his daughters, who was then a young girl. The writer of the letter was then on his way to Palestine in company with Apostle Lorenzo Snow, Eliza R. Snow, Feramor Little and others:

"Nice, Dec. 25, 1872.

"My Dear Daughter:

"We left Marseilles yesterday morning and came by railroad over a hilly country along the shores of the Mediterranean, passing through many deep cuts in the rocks, and numerous tunnels, arriving at Nice, which you will see on the map is near the south-east corner of France.

"In the evening the bells began to ring, the boys fired their crackers, and occasionally we saw a Christmas tree being carried along the streets. The little fellows here are fond of Christmas gifts as well as in our own country.

"Elder Snow, Eliza R., F. Little, Clara and myself took a ride in an open carriage to see the town and vicinity. Its site is very rocky and uneven. Everything is green—flowers of numerous tints in bloom. Orange groves, loaded with fruit, and olive trees, also loaded, form a beautiful contrast with the thoughts of winter in Salt Lake City. A great many wealthy people come here to spend the winter on account of its romantic situation and its temperate climate. Many beautiful hotels and villas have been built for their accommodation. We are at the Grand Hotel. Our rooms are on what we call the fourth and what they call the third story. We go down four double flights of stairs and up two for our meals. About two hundred sit down to *table d'hote* at six o'clock p. m. The

first dish was soup, which Aunt Eliza pronounced good (change of plates); second dish, a nice little meat pie about the size of a common-sized peach (change of plates); third dish, a little fish and a little potato, and a little melted butter dip (change of plates); fourth dish a little baked beef with a little green peas mixed with several other compounds (plates changed); fifth dish, a little chicken, hardly done, with sheep's heart (change of plates); sixth dish, nameless and uneatable (plates changed); seventh dish, meat jelly and meat hashed (plates changed); eighth dish, a little chicken bitter seasoned, accompanied with lettuce and celery mixed with vinegar and olive oil (plates changed); ninth dish, plum pudding very small and good for Christmas (plates changed); tenth dish, ice cream and a small cake (plates changed); eleventh dish, a small cake and roasted horse-chestnuts (plates changed); twelfth dish, oranges, pears and several kinds of nuts.

"It took one hour and a half for this performance, for we had to wait longer between the different courses than it took us to eat the portions served up to us. Probably about one hundred bottles of table wine were drunk during the meal. The drinking water is placed on the table in bottles. It is clear, but warm and insipid. I forgot to state that to each person was appropriated a small crusty loaf of bread, not so large as my fist; the seasoning of the food is generally unpalatable to me, which caused me to try the sour wine which also was not pleasant to the taste. This is Christmas abroad—I hope you had a better one at home, although ours was amusing to us, seated as we were in the midst of the 'tip-top' fashionables.

"We leave tomorrow morning for Genoa, Italy. * * *

"From your affectionate father,
"George A. Smith."

Notes to the Field

PRIESTHOOD Interest in Relief Society Work, as manifested by the excellent attendance of bishops and other Priesthood officers at Relief Society conventions, is a source of delight and encouragement to our workers everywhere. The broad and clear understanding of the Relief Society social welfare work, which the brethren have, is one of the best assurances of its success and effectiveness. Whoever understands Relief Society work is an enthusiastic booster for it.

Work and Business Meeting Socials, in times of stress and anxiety, when the spirits of the sisters are depressed, preserve one of the most wholesome and healthful traditions of Mormon pioneer life. Amid all the cares of the Exodus, and of the Settlement of the West, our wise and valiant leaders led the Saints in wholesome social activities, and thereby afforded them release from the strain which care and hardship brought. From it the weary Saints took new strength and courage. Today Relief Society socials start up hope and vigor anew, and help our sisters to meet life with a smile.

The Missionary Fund is a Priesthood responsibility, and the raising, administering and disbursing of it a

Priesthood, not a Relief Society activity. However, to mothers it is a most attractive and appealing cause, for which they sacrifice, and to which they contribute freely.

Demonstrators of food values and conservation, home management and remodeling from the Extension Divisions of the various colleges are available to many Relief Societies on work and business meeting days. As often as such features can be included in the program of these meetings, without interfering with major Relief Society projects, they should be used.

Lessons: We hear some complaint about the lessons being difficult and too long. It is the duty of the class leader to take what she considers are the most important parts of the lesson and emphasize them rather than trying to give more than the time will allow.

Often people cast aside material after a cursory reading when if they would reread the material again and again it would become clear and would arrange itself in their minds. They would then have the joy that comes from mastering difficulties, overcoming obstacles and the thrill that comes with mental growth.

Notes from the Field

Taylor Stake (Magrath 2nd Ward).

SISTER INEZ R. BENNETT of Magrath 2nd Ward, writes as follows: "A novel contest was sponsored by our literary class leader, Sister Afton H. Anderson. Six members of Relief Society submitted stories which were judged by competent critics prior to regular

meeting day, and helpful points to the budding authors were set down, and read at the close of the reading of each story before the class in the June meeting. Members were unaware of the authors' identity until after they had selected the prize winning story, judging them all on a basis of criticism formulated ac-

ording to accepted standards of a good short story, and in accordance with the lessons taught during the past two years in the literary section. Sixty-three ladies were present—the largest attendance for weeks, and each eagerly anticipated hearing these original stories. Stories were read by various members, not the authors, then the previously arranged criticisms given, and finally judged by the class as above. The following stories were submitted, and appear with the author, classification and reader. 'The Masterpiece,' by Afton H. Anderson, deeper type story, read by herself. and 'Everybody's Mother,' by Inez R. Bennett, character sketch, read by Mrs. Ireta Matkin.

"It is interesting to note that writers of these stories did not consult as to theme, yet each was different. Sister Anderson was overjoyed with the response. She had made a beautiful table bouquet to be presented to the winner, and when her story was declared first, she refused to take the bouquet home again, but graciously presented it to the winner of second place, Mrs. Joyce Harker. It proved a highly popular idea with the audience, who listened attentively to each story. Stories were limited to 2,000 words, but most of them were much below that number. Stake officers, as well as local, were highly gratified.

This story was so well written that it was given first place by the class. Second place was won by President Joyce R. Harker, with her humorous story 'Out of the Funnies,' which was read by Mrs. Flora Norton, stake literary class leader. Others were 'The Greater Day,' by Mrs. Maude Fossey, religious, read by Mrs. Myrtle N. Passey: 'The Turn in the Lane,' by Mrs. Lucy Stevens, moral, read by Mrs. Elsie Hen-

inger; 'The Northern Storm of 1892,' by Mrs. Ellen Matkin, love story, read by Mrs. Lucy Stevens;

Wayne Stake.

THE following report is received from Wayne stake: "The annual Relief Society convention of the Wayne stake was held in Bicknell, on July 12, 1932, with President Mary A. Brinkerhoff presiding. The opening song was 'The Spirit of God Like a Fire is Burning.' Talks on 'Our 90th Birthday,' and 'Lesson Preparation,' were given by Berta Oldroyd and Edith Taft, members of the stake board. A very interesting discourse on the Beatitudes was given by Elder Worthen Jackson. William F. Webster, George W. Okerlund and George T. Eckersley, members of the Stake Presidency, were present and made some encouraging and inspirational remarks. William Blackburn and Robert A. Taylor, the members of the High Council, whose special department is the Relief Society, added to the pleasure of the meeting. Sister Virtue Leah Blackburn, who is 88 years of age, told of her early pioneering experiences, and bore a faithful testimony of the gospel. Each ward of the stake furnished excellent musical numbers, which were interspersed between the discourses during the day. At the noon hour, luncheon was served to 287 people. All members of the stake presidency, 9 High Councilors, 4 Bishops, 2 Bishops' Counselors, 30 other members of the Priesthood, 7 Relief Society presidents, 12 Relief Society ward counselors, 6 secretaries, and a total of 287 officers and members were in attendance. The convention was thoroughly enjoyed by all present, and was a complete success in every respect."

Sevier Stake.

THE following is an extract from *The Richfield Reaper*: "Surpassing any art exhibit ever held at a county fair in Richfield, the art exhibit sponsored by the Sevier stake Relief Society, as a feature of their annual day observed here Tuesday, far exceeded the expectations of those in charge of arrangements, and attracted unstinted praise from visitors. The exhibit was open to the public both Tuesday and Wednesday.

"The stake board and every ward of the stake had an individual room in the basement of the tabernacle in which to display their articles, and every room was fairly lined with the beautiful handwork. The exhibit displayed a variety and originality of design in pillows, rugs, doilies, runners and table coverings of various types, a gay array of artistic and cleverly designed patchwork quilts, many novelty decorative articles—in fact all sorts of work for every room in the home. Remodeled clothing was also an interesting feature of the display, and no one could overlook the antique articles or the articles displaying surprising talent in painting, carving and taxidermy work done by local people. It was pleasing to notice the great variety of fine work done by elderly ladies of the stake.

"Each ward had a beautiful display of flowers, demonstrating the possibilities for home beautification by flowers in this locality.

"Tuesday afternoon a pleasing program was presented at the tabernacle, with Mrs. Estella Poulson, president of the stake Relief Society, presiding, and Mrs. Lou Peterson in charge of music.

"As awards beautiful scarfs were

presented to the following: Oldest members of organization present, Mrs. Julia Avery of Glenwood, 87; Mrs. Mary Frail of Sigurd, 86; an award was sent to a member of the Koosharem organization, 89, who was unable to attend. Members who have belonged to the Society the longest, Mrs. Mary Oldroyd of Glenwood, 67 years in the organization; Mrs. Hannah K. Peterson of the Fourth Ward, each having belonged 58 years.

"Each of the following, mothers who have had the largest families, were presented a large vase filled with flowers: Mrs. Josephine Torgenson of Koosharem, mother of fifteen children, 12 of whom are living, one son having been killed in the World War; Mrs. Christene Jensen of the First Ward, mother of fifteen children, nine of whom are living; Mrs. Agatha S. Anderson of the First Ward, mother of 15 children, 5 of whom are living; Mrs. Mary Sandall, mother of 14 children all of whom are living. Gifts were sent to eight mothers not in attendance, each of whom had had 14 children.

"Two beautiful reproductions of paintings, one, 'Christ in the Temple,' and another of Christ as a child, were presented to the wards having the best records for ward teaching. One was received by the First Ward, with a record of 100 per cent for 8 years and 8 months, and the other by the Fourth Ward of Richfield with a record of 100 per cent every month since its organization about three years ago. The Glenwood ward received honorable mention for a very fine record. An embroidered linen handkerchief was sent to all members of the organization who are over 80 years of age."

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

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. LOUISE YATES ROBISON	President
MRS. AMY BROWN LYMAN	First Counselor
MRS. JULIA ALLEMAN CHILD	Second Counselor
MRS. JULIA A. F. LUND	General Secretary and Treasurer

Mrs. Lizzie Thomas Edward, Music Director

Mrs. Emma A. Empey
Miss Sarah M. McLelland
Mrs. Annie Wells Cannon
Mrs. Jennie B. Knight
Mrs. Lalene H. Hart
Mrs. Lotta Paul Baxter
Mrs. Cora L. Bennion

Mrs. Amy Whipple Evans
Mrs. Ethel Reynolds Smith
Mrs. Rosannah C. Irvine
Mrs. Nettie D. Bradford
Mrs. Elise B. Alder
Mrs. Inez K. Allen

Mrs. Ida P. Beal
Mrs. Katie M. Barker
Mrs. Marcia K. Howells
Mrs. Hazel H. Greenwood
Mrs. Emeline Y. Nebeker
Mrs. Mary Connelly Kimball

RELIEF SOCIETY MAGAZINE

Editor
Manager
Assistant Manager

MARY CONNELLY KIMBALL
LOUISE Y. ROBISON
AMY BROWN LYMAN

VOL. XIX

DECEMBER, 1932

No. 12

EDITORIAL

Christmas

PERHAPS Christmas will have a deeper significance this year than it usually has. In times of affluence we become so absorbed in gift buying that we do not dwell as we should upon the fact that it is Christ's birthday. We do not take time to ponder over what His advent has meant to the World. In order to

have the spirit of Christmas neither costly gifts nor sumptuous repasts are necessary. For the simple gift, frugal meal, the heart full of gratitude and the indwelling thought of His advent and His life and what it has brought to the world will bring peace into the home and gratitude and joy to the heart.

The Testing

THE important thing is not what we have to meet but how we meet it. Some cower, evade, retreat; others face unflinchingly, endure and emerge victorious. Some bear their own burdens, some seek to shift their responsibilities to the

shoulders of others. We should all face difficulties and resolutely struggle to overcome them. We should endeavor to bear our own burdens and not be numbered among those who are eager to have others carry their load.

President Joseph W. McMurrin Called Home

THE long Missionary service of Elder Joseph W. McMurrin of the First Seven Presidents of Seventies came to its earthly close when, on October 24th, 1932, he was released by the Angel of Death. His life was devoted to missionary serv-

ice. He answered a call to go to Arizona when he was 18, later he enjoyed three missions to England and presided over the California Mission from 1919 to 1932. It was his great joy while presiding over the Scottish Conference to baptize

fifty persons. While laboring in England on his third mission he was chosen as one of the First Seven Presidents of Seventies. Whether in the mission field or at home he was always glad to explain the Gospel and bear his testimony regarding its divinity. Few men have such a record. In his evangelical work he was pleased and happy in that he was doing the work he preferred doing above all else.

Elder David O. McKay paid this beautiful tribute to him at his funeral:

"His life was exemplified by the five salient marks of greatness: He

chose the right; he resisted temptation; he bore his burdens cheerfully; he was calm in the storm, and he relied on the truth, on virtue and on God unalterably. And what more could one ask of a man in the service of the Lord, he offered his life for his friends." With full assurance he wrote shortly before his death, "I am going home to my God." Surely he would receive the welcome, "Well done, my good and faithful servant. Enter into the rest of thy Lord."

May his family be comforted. May his children emulate his integrity and devotion to the truth.

Radio Programs

THE Relief Society deeply appreciates the kindness of the Presidency of the Church in giving them the privilege of using the Church Radio Period for four Sunday evening programs. This gave an opportunity to tell of the history, progress, and aims of the organization. "The Singing Mothers" under the able leadership of Charlotte Owen Sack-

ett practiced zealously for months, and the artistry of their singing has received much merited praise.

The General Board thanks those who have written letters of appreciation from many States and from Hawaii and Canada. It is a great satisfaction to know that the Broadcast gave pleasure.

Dr. Romania B. Penrose

THE long and useful earth life of Dr. Romania Bunnell Pratt Penrose came to its close Wednesday, November 9, 1932. She was one of the West's pioneer professional women. Her medical services, her hospital work, her training classes are evidence of her well disciplined mind and her skill in her chosen profession. She proved that a woman can be a good home maker, wife and mother and at the same time do public work of the finest character.

Cultured, keen minded, eager to know and to do; refined, gentle, spiritual she did everything with a grace that won the love of those with whom she mingled. Her Re-

lief Society work at home and abroad covering a period of over thirty years as member of the General Board and as assistant Secretary merits unstinted praise.

For years before her death she gave an example of patient fortitude. Blind and confined to her bed yet was she ever cheerful and eager to keep up with world progress. Through radio, through having books, magazines and papers read to her, through questioning those who visited her she lived a rich life.

Blessed be her memory. May those who follow in her footsteps emulate her many virtues.

Lesson Department

Theology and Testimony

(First Week in February)

Doctrine and Covenants

AUTHORITY TO ACT IN THE NAME OF GOD

LESSON V

1. "We believe that man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof." This declaration of faith sets forth in plain and unmistakable terms the attitude of the Church with respect to the rights which man must possess if he would act authoritatively in the name of God. According to the beliefs of the Latter-day Saints this authority, although vested in certain members of the early Christian Church, was not present on the earth at the time of the restoration of the Gospel to Joseph Smith and his associates. It had been lost along with many of the principles and ordinances of the Gospel in the early Christian centuries. For this reason it became necessary to bring the Priesthood back to the earth, that again man might have authority to act in the name of God.

2. *Meaning of the Term Priesthood.* The term "Priesthood" as used by the Latter-day Saints has a dual meaning; it applies both to the authority or commission to act in the name of the Lord and to the individuals who possess this authority. The powers and functions of the Priesthood have nothing in common with those of the sectarian priest who is regarded by his parishioners as the medium through which worship, prayer, and other religious services are offered to the Lord. In-

deed, such a conception is the very antithesis of the purpose of the Priesthood held by the Latter-day Saints, which not only authorizes the laymen and all others who hold it to go directly to the Lord but actually to function in his stead; whereas, the sectarian priesthood often serves as a kind of barrier between the laymen and God.

3. The Priesthood held by the Latter-day Saints is more than a functional matter, authorizing its holder to officiate in the name of Deity; it is a power or influence that gives weight and efficacy to the thing done. In other words, a man possessing the Priesthood not only has the right to act in the name of the Lord, but the thing that he does is binding and effective. In still other words, the Priesthood is a special delegation from the Father, enabling those who are faithful to function in His stead, and thus to accomplish various things which would be impossible without the possession of this authorization.

4. President Young has made a very illuminating statement with respect to the nature of the Priesthood. Here it is: "If anybody wants to know what the Priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled

up as a scroll, as it were, and go into a higher state of existence." In a word, then, the Priesthood is the very power of God. Let us now give attention to the restoration of the Priesthood in latter days.

5. *Priesthood Absent from the Earth.* At the time of Joseph Smith's first vision the Lord spoke in no uncertain terms of the churches concerning which Joseph had inquired. After stating that their creeds were an abomination in his sight and that their professors were all corrupt, he continued, "They draw near me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (*History of the Church*, Vol. I, p. 6) This scathing denouncement was doubtless intended primarily for those who had exhibited such marked hypocrisy in the religious revival through which Joseph had just passed, rather than for the sectarian world generally as some may have thought. It was later made very clear however that the Priesthood was not upon the earth and therefore that no one was empowered to act in the name of God.

6. *Bestowal of the Aaronic Priesthood.* As early as September 21, 1823, the Lord promised that the Priesthood should be restored. (D. and C. 2:1) On the 15th day of May, 1829, when Joseph Smith and Oliver Cowdery were fervently importuning the Lord for information concerning baptism, reference to which had been found on the plates that they were translating, a messenger from heaven descended in a cloud of light, and having laid his hands upon them said: "Upon you, my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by im-

mersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D. and C., Section 13)

7. The messenger said that his name was John, the same that is called John the Baptist in the New Testament, and that he was acting under the direction of Peter, James, and John, who in due course of time would confer upon Joseph and Oliver the Priesthood of Melchizedek. Having explained that the Aaronic Priesthood does not have the power of laying on hands for the gift of the Holy Ghost, he instructed that Joseph should baptize Oliver and afterwards that Oliver should baptize Joseph. After this was done Joseph ordained Oliver to the Aaronic Priesthood; then Oliver in turn ordained Joseph, also in compliance with command. The spirit of prophecy was enjoyed by Joseph and Oliver, both of whom predicted many things that should shortly come to pass. (*History of the Church*, Vol. I, pp. 39-42) Joseph explains that with their minds thus enlightened they were able to understand the meaning and intention of the scriptures much more clearly than before.

8. *Restoration of the Melchizedek Priesthood.* Although the Melchizedek Priesthood is known to have been conferred upon Joseph and Oliver by Peter, James, and John only a short time after John the Baptist's visitation, yet no specific account of the event is given in the Prophet's history or in any other of the Church annals. The Prophet himself however makes allusion to it in the course of an ecstatic review of the great things which the Lord had revealed to him, in the following language: "The voice of Peter, James, and John in the wilderness

between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times." (D. and C. 128:20)

9. In a revelation dated August, 1830, the Lord himself makes direct reference to the restoration of the higher Priesthood through the instrumentality of Peter, James, and John. He is speaking of the sacrament and promises to drink of "the fruit of the vine" with Joseph Smith upon the earth, "also with Peter and James and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto you; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth." (D. and C. 27:12, 13) From the statement of Joseph and this one of the Lord it is apparent that the restoration occurred on the Susquehanna river some time between May 15, 1829 and August, 1830.

10. Another revelation dated April, 1830, contains a statement referring to Joseph's ordination, as follows: "which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this Church." (D. and C. 20:2) it is of course evident from this statement that Joseph Smith had received the higher Priesthood prior to this time.

11. In still another revelation, dated June, 1829, in which the calling of the Twelve Apostles is made known, the following state-

ment is addressed to Oliver Cowdery and David Whitmer: "I speak unto you, even as Paul mine apostle, for you are called even with that same calling with which he was called." (D. and C. 18:9) Since this statement would scarcely be made unless these men had already been ordained to the higher or Melchizedek Priesthood, it is evident that the restoration promised by John the Baptist occurred some time between the fifteenth of May and the close of June, 1829.

12. *Power of the Priesthood.* Thus at this early date in the history of the Church the Lord had restored full authority to man to act in his name. The lack of limitations to the authority of the Priesthood is well expressed in the following words: "Whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven." (D. and C. 128:8) Speaking to Joseph Smith the Lord also said: "Whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven." (D. and C. 132:46)

13. *Responsibility of the Priesthood.* The authority of the Priesthood is not without its grave responsibilities. Its proper exercise is invariably associated with acts of righteousness and never with sin and disobedience. It encourages men to do good and shun evil. It governs by kindness and never by force. Apropos to this, the Lord has said "That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled

nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or authority of that man." (D. and C. 121:36-37)

14. *The Gift of Prophecy.* The Priesthood not only provides its holder with authority to accomplish the purposes of the Lord as above indicated but to do many other things that would be impossible without it. Consider, for example, the prophecy of Joseph Smith with respect to the American Civil War, (D. and C. 87:1-8) in which he foretold not only its coming and the precise locality at which it would begin, but also the parties involved and the identical nation upon which one of the participants would call for help. These and many other details were foretold with a prescience absolutely unnatural to human beings.

15. *Necessity of Using the Priesthood.* This brings us directly to the consideration that not every man who holds the Priesthood really profits by its possession. The Priesthood, like any other gift from God, can be developed only by faithful and persistent use. One of the strangest aspects of living things is that intelligent use increases efficiency, whereas disuse results in atrophy and decay. The fact that a man's mind, for example, develops by use constitutes one of the basic mysteries of life, and yet no one questions its reality. Moreover, there is little room for doubt that man's eventual salvation will be brought about by

the development of his talents through exercise. The possession of the Priesthood without using it is no more profitable than the ownership of, say, a good automobile locked in the garage, indeed, far less, for God will not hold an individual blameless who thus disregards his privilege.

16. *Widespread Participation.* The Priesthood is intended for every son of God who is prepared to receive it. Accordingly, in the Church of Jesus Christ of Latter-day Saints the Priesthood is widely held by the male laity, as well as by those in official positions. The equality of this practice is immediately apparent, especially in comparison with the practice of sectarian churches in which the presiding and other functional offices are reserved for a chosen few. The superiority of the Latter-day Saint practice is further apparent when it is borne in mind that personal participation is the only satisfactory means by which permanent progress is possible. Still another advantage is at once apparent. Consider the efficiency of our Church councils composed, as they usually are, of men from a wide variety of trades and professions. Surely the conclusions of such men are likely to be far better adapted to the needs of the masses than the conclusions of councils composed exclusively of clergymen.

17. And this is not all. Every male member in the Church is given some specific duty to perform, especially adapted to his capacity. With a working Priesthood of this nature, far greater efficiency is assured than in churches where the clergy alone are active. Moreover, the Priesthood of the Church possesses the actual authority to act in the name of God, and therefore its works are recognized of him.

*Questions for Discussion
and Review*

Discuss the meaning of the term Priesthood.

Give the details of the bestowal of the Aaronic Priesthood.

Prove that the Melchizedek Priesthood was received soon after

the bestowal of the Aaronic Priesthood.

Explain the almost unlimited powers of the Priesthood.

Why is activity necessary in connection with the Priesthood?

Why is it desirable that the Priesthood should be widely held by Church members?

Teachers' Topic

THE BEATITUDES

Aim: To enable us to more fully appreciate the Beatitudes, and apply their beautiful truths to our daily lives.

"Blessed are the merciful, for they shall obtain mercy." (Matt. 5:7)

President Brigham Young says "men should love mercy, because of its benevolence, charity, love, clemency, and all its lovely attributes, and be inspired to deal justly, fairly, honorably, meting out to others their just deservings. When a man designedly does wrong, he ought to be chastised for the wrong, receiving according to his works. If a man does wrong through ignorance, and manifests sorrow for the wrong, he is the one whom we should forgive seventy times a day, if necessary, and not the one who has designedly done wrong and repents not." (Discourses of Brigham Young.) The Parable of the Unmerciful Servant (Matt. 18:23-35) shows us that mercy is for the merciful. "As a heavenly jewel it is to be received with thankfulness and used with sanctity, not to be cast into the mire of undeservedness." (Dr. Talmage's "Jesus the Christ.")

We are told that our salvation is made dependent upon our showing mercy to every creature that can feel. Every act of cruel amusement or cruel punishment,

as well as every wanton act of cruelty, is strictly forbidden. It should be remembered that cruel speeches no less than cruel acts are forbidden by the commandments. Words can lacerate more deeply than stripes. Many incidents of experiences with Indians in Pioneer days illustrate the statement "that the merciful man shall find mercy."

The Lord is always merciful and kind. If we draw near unto Him, He will draw near unto us. "Seek me diligently and ye shall find me; ask and ye shall receive, knock and it shall be opened unto us." (Doctrine and Covenants 88:63.) Our chief trouble is we do not seek diligently. Our seeking is superficial, we seem to think the Lord is bound to hear us without our putting forth much effort. Let diligence and love be our guides, and we shall find the path to eternal life."

The Prophet Joseph Smith says. "Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance and asking forgiveness, and should we even forgive our brother, or even our enemy before they repent or ask

forgiveness, our Heavenly Father would be equally as merciful unto us."

The habit of charitable judgment of others is a source of personal blessedness. It blooms out into hopefulness, peace and faith. To forgive an injury is a blessing to the forgiver himself. The quality of mercy blesses him that gives as well as him that takes. Among the happiest of people are those whose grudges and enmities have been overcome by their own

broader view of life. "It is as though in the midst of winter the warmer sun were already softening the frost. They are happy, not because others are kinder to them, but because that softer soil permits their own better life to germinate and grow. The merciful has obtained mercy; the blessing has received the blessing." (Mornings in the College Chapel—Francis Greenwood Peabody—Chapter XXVI.)

Literature

THE DELIGHT OF GREAT BOOKS

THE ORDEALS OF RICHARD FEVEREL. MEREDITH

THE HISTORY OF A FATHER AND A SON

(Third Week in February)

"All that we hope to do for our children is to teach them to run their lives, not to teach them to allow us to run their lives for them."—Dorothy Canfield.

"The Ordeal of Richard Feverel" by George Meredith, one of England's greater novelists, is a masterpiece. Meredith's chief claim to greatness lies in the fact that his works, poetry and novels, demonstrate the theory that the function of art is to portray not the superficial truths of everyday life but the inner and spiritual truths of humanity.

George Meredith—Biography.

Understanding is an obligation we owe to the writer of a great book, as a book when great "is the precious life-blood of a master spirit." Thus every great novel is, in fact, a spiritual autobiog-

raphy. Because "The Ordeal of Richard Feverel" is peculiarly a record of the inner drama of the early life of George Meredith, we must, therefore, understand the man behind the novel.

George Meredith was born at Portsmouth, England, in 1828, the grandson of Melchisedec Meredith, a naval outfitter with social aspirations. Of Welsh extraction, proud of the blood of Gruffudh in his veins, "the Great Mel" was a dandy, a favorite with the ladies, and a spendthrift. The family seemed to suffer because of their uncertain social position, being not quite "gentry" yet they were superior tradespeople. Augustus Meredith, the father of George, resented the fact that the financial conditions of the tailoring business would not permit of his being trained for a doctor. The mother of George Meredith, Jane Macnamara, was of Irish extrac-

tion and a woman of refined tastes.

George Meredith, a handsome precocious child, was left motherless at the age of five years. There never existed any sympathy between father and son. After failing in business, Augustus Meredith left Portsmouth, abandoning his son to the trustee of his mother's small fortune. After some years of general schooling the boy was sent to the Moravian School at Neuweid, Germany. This celebrated school attracted pupils from all parts of Western Europe because of its excellent course in education based upon "fullest liberty of thought and worship." Upon his return to England, George was articled to a London Lawyer.

Law was distasteful to him, and it was early abandoned for an adventure in journalism as a contributor to the "Monthly Observer." Now George Meredith sets himself to train for his desire, to write poetry. Among the literary associates of this period was Thomas Love Peacock, novelist and poet. A literary friendship with Mary Peacock Nicholls, daughter of the novelist, began. She was the widow of a naval officer, a handsome woman of high spirits and temper, and ten years older than Meredith. The couple married after a hasty courtship, and started a lodging existence. Both were devoted to verse, but Meredith drudged at journalism for a livelihood snatching but little time for his poetry. A volume of "Poems" published in 1851 was ignored by the public, but received favorable comment from Tennyson and Stevenson. The adventure in matrimony was a

failure, "a prolonged quarrel with literary interludes."

George and Mary Meredith discovered that two highly strung temperaments, each emotional and quick to anger, could not find contentment. The conditions of their married life—debts, lodgings, unappreciated literary efforts—were conducive of tragedy. This ill-considered mating had the inevitable ending, separation. Mrs. Meredith abandoned her husband and five-year-old son, Arthur Gryffydd Meredith. In suffering Meredith, the man, said nothing, but later the spiritual tragedy was recorded in a poem, "Modern Love." Through experience the poet learned the lesson, that it is through the suffering of mal-adjustment that man learns the lessons of Nature; that "Body, Brain, and Soul must be harmonized."

After his wife's flight, Meredith went to London. The education of his son and his writing were his chief interests. Turning his attention to fiction, he lived with his characters and the ideas he made them illustrate by their actions. "The Ordeal of Richard Feverel" was produced. "By what magic?" asks the commentator. The answer, "By the magic of genius. By the force of a courageous manhood which did not let disaster drive it mad, nor allow the falsehood of one woman to mar the vision." And so Meredith built up out of his experiences a philosophy of life. The object of life, says Meredith, is education: purification of rebellious intemperate youth, humiliation of self-satisfied dogmatic age. The novel, "The Ordeal of Richard Feverel" was the vehicle of this wisdom. The

reception of the book was chiefly unfavorable. The "London Times" recognized its greatness, while the "Atheneum" and other leading journals pronounced it as disagreeable.

Meredith felt keenly the unkind reception given to his novel. He went on with "Evan Harrington," an account of his family history and his own personal struggle with false pride, expressing the wisdom "that the accident which shows to youth its real condition with no softening veil is not a cruel thing but a guide to opportunity." Again criticism was unkind, but Meredith never turned back. For twenty-five years he kept on thinking and writing. "The Egoist," "Diana of the Crossways," "Lord Ormont and His Aminta," "Rhoda Fleming" are the more important novels. Hostile criticism continued, and recognition was long delayed. Old age and recognition came together, and George Meredith was permitted to rule the kingdom of English letters.

In 1864 Meredith married Marie Vulliamy, of Huguenot extraction, a girl of twenty-four and an excellent musician. This companionship lasted twenty years, and was as happy as the first marriage was wretched. This ideal union was founded on love and equality—the gospel of love Meredith preached in his novels. Arthur, the son of the first marriage, had received from his father almost "Feverel-like" attention up to this time. He was a delicate, sensitive boy of eleven when his father married again. Resenting the change in the family affairs, Arthur became estranged from his father. Later the boy was sent

to school in Switzerland. After completing his education, Arthur remained away from home. All aid from home was refused even when suffering from serious lung trouble. This tragedy of pride culminated in Arthur's death in 1890.

The last forty years of Meredith's life was spent at Box Hill, Surrey. These years were rich in friendships; among them being W. E. Henley (author of "Invictus"), J. M. Barrie, John Morley, Leslie Stephen, R. B. Haldane, James Sulley. These "Sunday Tramps" often found themselves after tramping the beautiful Surrey country-side at Flint Cottage, Box Hill, especially in later years when George Meredith suffered from paralysis. Meredith was at his best among these friends. A brilliant conversationalist, he delivered to them "his really profound and poetic and humorous thoughts on men and things in a voice of mellowed maturity." The finely molded head often described as Greek with its bright eyes and finely chiseled features lent its charm also. It was with a genial unspoiled spirit, Meredith received the homage of his friends when they came to partake of his wisdom.

On his eightieth birthday in 1908, Meredith received the full homage of the world of letters. He died at his home at Box Hill, May 18, 1909, and was buried by his wife in Dorking Cemetery.

Meredith has been given the distinction "of being one of the few poets and novelists who claim a body of opinion and belief worthy to be called a 'philosophy'." While this philosophy is

to be found in the novels, the best expression is contained in the "Essay on Comedy and the Uses of the Comic Spirit." For Meredith the essence of comedy "is the ability not only to laugh at the foibles of mankind, but first of all to identify yourself with the race before you smile." The generous recognition of our own mistakes will make us alert to the superficialities of life and appreciative of the genuine values.

George Meredith began and ended his literary career as a poet, but it was his novels that made him famous. The poetry of Meredith is growing constantly in popularity. It expresses much the same sensitiveness to the beauties of nature and the problems of life that the novels do. As a novelist, Meredith took upon himself the mission to point out the value of neglected obvious things, rather than to display hidden motives. He is analytical of the individual in his relationships: to institutions, to society, to humanity. In this way Meredith brought to the novel a definite type of growth just as did Scott, Hugo and Dickens. Meredith gave to the novel psychological subtlety. Just as Scott delighted in the physical details of location and adventure; similarly, Meredith delighted in the details of intellectual adventures and spiritual conflicts. The modern novel, then, began with Meredith. He was a great and puzzling literary figure, a genius, author of one of the six best novels in the language, "The Egoist." Alton Brunt Summers has delightfully explained Meredith the novelist as follows; "After all the reader is sailing upon the gaily painted

boat of fiction, not upon the sober brig of the essayist, nor upon the tall ship of the philosopher. However, the reader must not be diverted by the wise sayings of the captain from remembering that the Meredith craft is bound for the romantic waters of imagined experience and that it floats the simple flag 'true to Nature from the mast'."

The Ordeal of Richard Feverel.—Synopsis.

The story is the history of a father and son. The father was Sir Austin Feverel, Baronet, of Raynham Abbey; the son of the baronet was Richard Feverel. The story opens when the father and son are deserted by the wife and mother.

Sir Austin plans to devote his life to the education of his only son. The scheme of education for Richard was embodied in "The System," an elaborate document embodying all its author's theories for the education of the human race. By this program Richard is to develop into a model English gentleman, intelligent, frank, fearless, generous, and with a true estimate of his value in the world. Richard, left motherless at the age of five, is a likeable chap, much like other boys and devoted to his father.

The household at Raynham Abbey was cluttered with relatives and dependents. Austin Wentworth and Adrian Harley, two nephews of the baronet, and Ripton Thompson, the selected boyhood companion of Richard, have the most important roles in the story. To Adrian, a young intellectual, is entrusted the formal education of Richard.

Richard and Ripton behave much as ordinary boys. Their first serious adventure is the burning of the grain ricks of a surley farmer. The burning was the definite plan of Richard for revenge. The farmer had administered a severe whipping to the boy for shooting a pheasant on his land. This was the first indication the father had of the individuality of the son. A very carefully planned program of retribution for the grain-rick burning causes Richard to chafe and rebel inwardly through lack of sympathy with "The System", but he never lost confidence in his father.

In Sir Austin's early Journal "The Pilgrim's Scrip" was written: "Between Simple Boyhood and Adolescence—The Blossoming Season—there is one Unselfish Hour, Spiritual Seed-time."

Sir Austin took care that good seed should be planted in Richard, and that the most fruitful seed for a youth, namely, Example, should be of a kind to germinate in him the love of every kind of nobleness. "I am only striving to make my son a Christian," he answered them who persisted in expostulating with "The System."

"First be virtuous," he told his son, "and then serve your country with your heart and soul."

"Seed-time passed smoothly. The son loved his father dearly. Next came, "The Magnetic Age, the Age of Violent Attractions, when to hear mention of love is dangerous, and to see it, a communication of the disease." All the members of the household at Raynham Abbey were given detailed instructions as to their behaviour during this very critical period of Richard's life. Sir Aus-

tin, meanwhile was searching for a desirable young lady, one fitted by education, instincts, and blood, to meet the need when Richard attained the age of twenty-five.

Now Nature takes a hand and brings the young Hero's boat drifting down the river "to the Enchanted Isle where Ferdinand meets Miranda." Richard meets Lucy Desborough, orphan daughter of a poor naval officer and niece of the farmer of the grain-rick episode. What a complication for "The System!" Now four forces are at war; Sir Austin's love for his son, the son's love for his father, Richard's love for Lucy, Lucy's love for Richard. The son and father meet. Speaking from his own bitter experience the father argues the foolishness of young love. Lectures, deliberations, and separations only serve to enhance Richard's desire for Lucy.

The love story of Richard and Lucy was beautiful, in fact, it has often been compared with the love of Romeo and Juliet. At last Richard decided to marry Lucy arguing, "If my father loves me he will forgive me for acting against his wishes, and see that it was the only thing to be done." In "The Pilgrim's Scrip" Sir Austin found recorded, "In all cases where two have joined to commit an offense, punish one of the two." The father, the author of "The System" was now on trial. "It was Pride that transformed Sir Austin's system of education into an intolerable ancient regime of parental absolutism." "The System" did not cause the tragedy, neither did love. Pride, the chief enemy of mankind, created the tragedy.

Richard took Lucy to the Isle of Wight and returned to London to await word from his father. Sir Austin was silent. Then followed numerous plans and plottings by Lady Blandish and Adrian Harley to bring about the return of the son. While waiting in London, Richard yielded to the wiles of an enchantress and later followed her to Venice. Meanwhile, Sir Austin emerged from his struggle and decided to meet his son. When he arrived in London it was too late.

Richard, distracted by his own helplessness, wanders from one reckless adventure to another. His education had not taught him the true way to honor. To Austin Wentworth fell the task of pointing the way. He brings Lucy and the baby to Sir Austin. He finds the wandering Richard in Germany and tells him of his son. All are home. In the coming home Richard finds his manhood. There are confessions to make to his loved ones. Then there is a duel to fight. Then the ordeal of Richard will be over.

But not so. The forces of tragedy are not so easily dispelled when Pride has had the helm. Lucy dies, the body and brain crashing through suffering. "There is no greater tragedy on earth than when a mortal man makes himself a god and by that error kills the thing he loves."

"We read first of all for the story and gradually we are stirred

to think about the ideas that prompted the story.—Then we come to understand how wise the book is and how noble is the study of human nature which it contains."

Suggestions for Study.

A. Materials

1. The Delight of Great Books—Erskine.
2. The Ordeal of Richard Feverel—Meredith.
3. The Man Behind the Book—Van Dyke.
4. Modern English Books of Power—Fitch.
5. Mothers and Children—Canfield.

B. Projects.

1. Selections from Meredith's Poem.
2. Biographical Sketch of Meredith.
3. Comment upon the statement by Erskine, "No parent and his child can share the same approach to life."
4. Music, "Invictus" by W. E. Henley.

C. Method—Class Leader.

1. Read the novel for the story.
2. Read Erskine's discussion carefully.
3. Re-read any part not clear after reading the interpretation.
4. For the class activity tell the story simply.
5. Make the best use of supplementary material available.

Social Service

(Fourth Week in February)

MEASURING MENTAL ABILITY

LESSON V

This topic calls for the achievement of a series of aims:

1. Understanding the recent scientific methods of measuring intelligence.

2. Developing skill in interpreting the facts indicated by such measurements.

3. Removing prejudice against mental tests as a device in child care.

4. Thinking of constructive uses of these tests in controlling the behavior of children.

Suggestions for Procedure.

The use of an expert lecturer in the class will help achieve aims 1 and 2. Aims 3 and 4 can be achieved only if the class members really study the problem for themselves. The following procedure is suggested:

1. From the supplementary material given below give the class a preview on the history, purpose, use, and value of the tests. If possible get samples of various tests to show the class.

2. Have the class read carefully the material assigned in the Reading Guide.

3. Have class members answer each of the questions given in the reading guide. Supplementary material can be given by the class leader. The teacher can specifically refer to the cautions given on page 62 of "White House Conference, 1930."

4. By class study of the supplementary material given on the present uses of mental tests reach a conclusion regarding their value and the attitude that parents should take toward them.

5. Make special assignments for topical reports on the use of mental tests in locating children with special abilities or handicaps and in planning educational programs for such children. The material for this is found in "White House Conference, 1930," pages 242-245; 308-316.

Reading Guide for Class Members. Growth pages 19-22.

1. Mental life in its control of conduct is made up of many elements among which are the following: Power to observe well, power to see relationships, quickness in memorizing, permanence of memory, ability to use words and symbols correctly, initiative, adaptation to persons, emotional expressions, special abilities in the fine arts, mechanical tendencies. Underline those that are measured in a satisfactory way by mental tests.

2. Does the author favor a plan of classifying pupils homogeneously in school on the basis of a score on a mental test or in using the test as one element for placing pupils in regular groups?

3. Just what is the problem raised by a child who is doing indifferent work in school but is shown by the tests to be bright?

4. Are problems of conduct in home or school related to brightness and dullness or to the lack of proper treatment based on an understanding of the child's intellectual status?

5. Relate the two points discussed at the tops of page 20 to the common parental desire to have their children follow the same course or get the same school marks as older brothers or sisters or the children of neighbors or friends.

6. Note carefully that mental

tests have not caused people to pass judgment on the mental ability of others but have attempted to substitute a measuring device for guesses and opinions based on unrelated items such as appearance, or physical peculiarities.

7. Mental age is a measure of (present ability) (rate of mental growth). Learn which one is correct.

Intelligence quotient, I. Q., is a measure of (present ability) (rate of mental growth). Mark the correct one.

If pupils are classified in school on the basis of mental tests it will be according to (M. A.) (I. Q.)

Parents would map out a future educational program for their children on the basis of a known (M. A.) (I. Q.)

8. Intelligence tests are technical devices for measuring complex human traits. They are reliable only if administered, scored, and the results interpreted by trained workers. Note especially the caution that the test results do not represent a "final verdict" on the future of the child but is a point from which a plan for a happy useful life can be more accurately planned.

Supplementary Material. History of Intelligence Testing.

The story of the development of mental tests is one of the application of a newly developing science to a practical social problem—the detection and the treatment of defectives. The modern period in the solution of this difficulty began about the middle of the nineteenth century. In 1846 Seguin, a French scholar published a book entitled: "Traitement moral, hygiene et education des idiots." Johnson calls this "The emancipation proclamation for the fettered soul of the idiot." (Johnson, G. E. Contribu-

tions to the Psychology and Pedagogy of Feebleminded Children: Pedagogical Seminary, Vol. III, No. 2, pp. 246-301). Special classes for slower children seem to have begun in Halle, Germany, in 1859. The first American psychological clinic was organized by Witmer in the University of Pennsylvania in 1896. In America the work was more closely associated with the whole idea of individual differences and their measurement. Throughout the writings of psychologists during this half a century there are constant pleas for tests and for norms for comparison.

The actual making of tests center around the work of Binet working in the Laboratory of Physiological Psychology at the Sorbonne in Paris. His writings were voluminous leading to an article published in 1898 on "Measurement in Individual Psychology." He expressed in this the fundamental thought that has been evident in all later developments that the idea is not to measure in a definite physical sense but to classify individuals with reference to others. His first scale appeared in 1905. In 1908 he published an article entitled "The Development of Intelligence in Children." In this was presented a more elaborate statement of a measuring scale for the various ages of children. The idea of "Mental Age" was introduced with this 1908 scale. A further revision was made in 1911, the year of Binet's death.

The first use in America was in the Training School for Feebleminded Children at Vineland, New Jersey. Here Goddard used the Binet scale in 1908, and later worked out an American adaptation of it. Terman in Stanford University worked out a tentative revision of the Binet Scale in 1910-11. In 1916 appeared the Stanford Revi-

sion the Binet-Simon Scale. With this scale the use of the I. Q. (intelligence quotient) was introduced. This test still is the basic standard test for measuring the intelligence of individuals. Other tests have been made to meet special needs of special defectives and children who cannot read or use the English language. In recent years the movement for the development of group tests for use in schools has grown very rapidly. A list of some of these tests is given below.

Nature of the Tests:

The tests are supposed to measure ability. The items should therefore be equally novel to all who take the tests. This makes the tests appear peculiar to a person who first sees them. The items used in the tests must be such as actually measure intellectual power. This measuring of what the test is planned to measure is called its validity. This is usually expressed as a coefficient. The validity of a test is determined by correlating people's success in the test with their success, in school work or other known achievements that are essentially intellectual in nature. Intelligence is difficult to define or analyze. In its expression it indicates an ability to respond to symbols, and abstract difficulties. Most of the intelligence tests in use measure this expression of intelligence. Certain performance tests and tests involving pictures measure the intellectual power to adjust to concrete problems involving reactions to things. The tests do not seem to measure the power to handle people well—social intelligence. Much of the common prejudice against the tests is due to people reading into the results a measurement of these traits that are not really indicated by the tests themselves. The tests differ very much. Some of them

include a wide variety of activities such as are found in the Stanford Revision of the Binet Tests, each part of which is to be given by the operator as an instruction to the child being tested, or in the group tests which include exercises with opposites, analogies, best reasons, disarranged sentences, proverbs, number work, unusual directions, sentence completion, information and word knowledge tests, etc. Some of the tests use pictures and other non-language exercises. Some of the tests are very simple such as the McCall Multi-Mental Scale which has just one page of word—relationship exercises.

Another element to consider in studying the tests is known as reliability. The good tests will give the same results each time they are used. Different forms of the same test are used. The data show that the makers of the tests have achieved a high degree of efficiency in the reliability of the tests. The following table gives some information regarding a few of the tests. The price given is for a sample set which the class leaders may desire to purchase. If intelligence tests are used in the schools, the class leaders may get a sample from the head of the schools. The sample should be used to illustrate to the class the form of the tests.

(See table on opposite page.)

Purpose and Uses of the Tests.

The purpose of the tests of intelligence is to get some facts not otherwise obtainable about the child's mental power. The results of the test put the child in terms of general intelligence in a position relative to other persons.

The uses made of these data will vary. As you learned from the assigned reading the intelligence test result is not a judgment. It is a fact which can be used in forming judgments. The general intelli-

NAME OF TEST	PUBLISHER	PRICE	GRADES FOR USE	RELIABILITY COEF.	VALIDITY COEF.	COMMENTS
Pintner-Cunningham Primary Mental Test.	World Book Co.	\$1.25 for 25	Kgn. 1st. 2nd.	r-.93	r-.61-.80	I have had more successful results with this personally, than others.
Detroit First Grade Intelligence Test.	"	\$1.10 for 25	1st.	None given		
x Goodenough Intelligence Test.	"	Book about \$3.00	Kgn. 1st. 2nd. & 3rd.	71-88	.56-.86	This is a drawing test but is good. One need buy only the book.
x Kuhlman - Anderson Test of Gener. Int.	Ed. Test Bureau. Minneapolis.		1-12			Reported to be best of newer tests.
National Int. Test Scale A and B.	World Book Company.	\$1.25 for 25	3-8	r-.93		
Illinois General Intelligence Scale.	Public School Pub. Co., Bloomington, Ill.		3-8	r-.92	r-.81	
Haggerty Delta 1 and Delta 2.	World Book Company.	\$1.25 for 25	3-9	r-.90	r-.80	Delta 2 has been widely used. Excellent norms.
Terman Groups Test of Mental Ability.	"	\$1.20 for 20	7-12	r-.75 -.90	r-.73	Ranked best of Jr. H. S. tests.
x Detroit Advanced Intelligence Test.	Pub. School Pub. Co., Bloomington, Illinois.		10-11-12. Freshman			50 minute test. Better than Otis.
x Ohio State Intelligence Test.	Dept. of Psychology, Ohio State U., Columbus, Ohio.	\$1.25 per copy	H. S. Grad. & College Freshmen	r-.8-.9	.5-.8	Used at U. of U. and throughout Ohio. Requires 2 hrs.
Thorndike Intelligence Examination.	Bureau of Pub. T. C.	\$1.00 per copy	H. S. Grad. & College Freshmen	r-.85	.626 to .817	Used by Stanford & others for entrance. Requires 3 hours.
McCall Multi-Mental Scale.	Bureau of Pub., Teachers' College.				.93	A simple form.
Stanford Revision of Binet Scale.						The basis of all others.

The new tests are marked with "x".

gence level seems to remain quite constant through life. It seems to be influenced somewhat by general environmental conditions but is essentially an index of ability. It is only one of several factors—health, physical growth, aims or ambition, environment, personality power,—which are to determine the plan of a life for the individual. It seems at the present time to be worth while to apply the test result as a help in solving the following problems:

1. Deciding whether a child should enter school. Reading ability and school methods of teaching it are fixed to adjust approximately to a mental age of six. The rigid chronological age of admission might be varied to admit a younger child who is well developed physically and socially and whose mental age is six or to delay the admission of a child six years old chronologically but whose development is slower.

2. Deciding Grade Placement. The intelligence quotient is also sometimes used as a basis of sectioning in a grade in order to vary the program for those of varying degrees of brightness. Formerly the ideal was to permit the children with the higher I. Q. to go through school more quickly. The more recent results indicate that it is better to enrich the program for the brighter children and make modifications for those with a low I. Q.

3. Interpreting learning achieve-

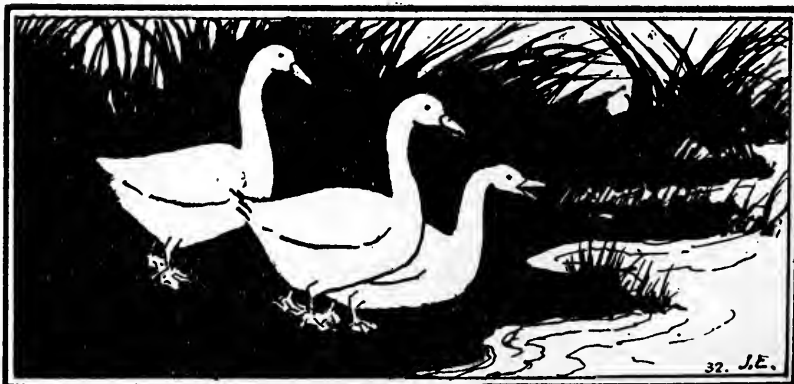
ment so that pupils are urged to work up to capacity and not be idle or contented with poor work.

4. Diagnosing children that seem to need special care or assignments to special classes.

5. Giving Educational guidance for the selection of a career, or of schools, or of courses. The Intelligence Quotient or measure of brightness is essential, not as a means of predetermining failure or social inferiority but as a means of directing the child into a worthwhile successful career. Any recent book on Mental Testing will give examples of these.

6. Interpreting special tests in vocational aptitudes and in giving advice in vocational guidance.

As a device in child care the use of mental tests can therefore be encouraged. Parents should check carefully to see that scores on intelligence tests do not develop feelings of inferiority and social hopelessness and to see that children of presumably low ability are not denied all of the enrichment and social participation in school which will make their lives significant. As Commissioner Butterfield of Connecticut said to the Department of Superintendence in 1930: "A child might be school dull but bright in terms of caring for chickens, being a good member of his home, loving nature, making friends, or being loyal."



GIVE WORK!

REMEMBER THIS:

Each ton of Utah coal displaced in Salt Lake City deprives some Utah man of

ONE DAY'S WORK

When a coal truck delivers its load to your bins, you have contributed to the relief of unemployment to the extent that—each ton resulted from the

LABOR OF ONE MAN FOR ONE DAY

either a miner, a railroad man, a retail distributor or an employee of some allied industry.

In 1929, Utah produced 5,100,000 tons of coal, giving
5,100,000 Days Work For Utah Coal Miners;

railroad men of Utah, Idaho, Washington, Oregon, Montana, Nevada and California; and employees of allied industries. Perhaps you had not appreciated this phase of your heating problem. Think it over. In 1931, Utah produced but 3,300,000 tons of coal.

Understand, any substantial decrease in the use of coal is reflected in the

Decreased Earnings of Employees

of coal-carrying railroads, who may be working hundreds of miles away from the mines but whose pay-checks are provided out of freight earnings derived largely from the transportation of coal. In many of our towns, this phase brings idle time at the coal mines close to home.

UTAH COAL PRODUCERS ASSOCIATION



*Old in Spirit
New in Design*

24 Beautiful Assorted Cards \$1.00

25 Cards Imprinted with Your Name \$1.50 up

DESERET NEWS PRESS

29 Richards Street Salt Lake City, Utah

"Today's Milk Today"

**Brainard's
Cottonwood
Dairy**

We never change our delivery time,
giving you always the *best* service
and highest quality.

Call Hyland 670

Located in Sugarhouse

SEE THE NEW

**EUREKA
DE LUXE
VACUUM CLEANER**

NEW—MODERN—BEAUTIFUL

With Full Floating Brush, Beautiful
Red Bag and 14 Other Major

Improvements

This super-powered Eureka
De Luxe cleans deeply, swiftly
and thoroughly—removing all
deeply embedded, stubborn
dirt by "High Vacuum"—the



identical cleaning
principle of all costly
installed systems
built into large build-
ings and hotels.

The new "full float-
ing" brush automati-
cally removes all lint,
hair and other sur-
face litter.

\$5.00 Down
Balance on
Easy Terms

Eureka Vacuum Cleaner Co.

SALT LAKE CITY, UTAH
177 East Broadway Phone Wasatch 4764

12 POINTS OF SUPERIORITY!



A DOZEN REASONS WHY MOUNTAINEER OVERALLS

Give Longer Wear and
More Satisfaction

1. Bib "Stop-Loss" watch pocket.
2. Bib deluxe and pencil pocket.
3. Wide and strong suspenders.
4. "Stop-Loss" side pockets.
5. Large reinforced back pockets.
6. Wide and roomy in seat and legs.
7. "Stop-Loss" combination pliers and rule pocket.
8. Triple stitched seams.
9. First quality denim.
10. Bar-tacked at every point of strain.
11. Convenient match pocket.
12. Built for comfort, service—guaranteed.

Due to large scale production and unusual buying power, Mountaineer Overalls with the Stop-Loss Pockets cost you no more than ordinary overalls.

Ask Your Dealer for
Mountaineer Overalls with Stop-Loss
Pockets
Manufactured in Salt Lake City by
L. C. M. I. CLOTHING FACTORY

Christmas Gifts That Endure

Give a practical gift this year for Christmas—something that will be permanent and long remembered. **ELECTROLUX**—The Natural Gas Refrigerator is the ideal gift. Silent—economical to operate—no repair or service costs—these are only a few of the features that make Electrolux the popular automatic refrigerator today.

We are also featuring exceptional values for Christmas on new Natural Gas Ranges. Our liberal time payment plan makes gift giving easy. Your refrigerator or range may be selected now with payments to begin after installation.



UTAH GAS & COKE CO.
WASATCH GAS CO.
OGDEN GAS CO.

This is The Year
To Give

BOOKS

And the Right Kind of Books Help to
Understand Life and Enjoy it

**MOTHERS—LET US HELP YOU
SELECT THE RIGHT**

BOOKS

FOR YOUR DEAR ONES

WRITE NOW FOR SUGGESTIONS

**DESERET BOOK
COMPANY**

SALT LAKE CITY, UTAH

PRES. HEBER J. GRANT
CHURCH OFFICE BLDG
E S O TEMPLE
CITY



WHY NOT DEMAND THE BEST?

Don't be satisfied with just life insurance. There is such a great difference and the very best costs no more.

Insist that your Life Insurance be Beneficial, you'll receive better values at lower cost. The reason—

The **BIG HOME COMPANY**

is the one Company that gives you

*Participating Insurance
At Low Non-Participating Rates*

This means all Beneficial policyholders share in the net earnings of the company and receive Dividends Annually.

BENEFICIAL LIFE INSURANCE CO.

HOME OFFICE—SALT LAKE CITY

HEBER J. GRANT, President

E. T. RALPHS, General Manager

If it's a Beneficial Policy it's the best Insurance you can buy