

The RELIEF SOCIETY MAGAZINE



Vol. 31 No. 1

LESSONS FOR APRIL

January 1944



The Relief Society Magazine

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Message

ON the threshold of a New Year, Relief Society women, with the rest of mankind, face a troubled world—a world of turmoil, sorrow, and anxiety. War with all its attendant evils, horrors, and sacrifices is still raging; the innocent as well as the guilty are participating in it. Sorrow and death have entered many homes, and the end is not yet. Not only are we beset with the many serious and overwhelming problems facing us today, but we are apprehensive of what the future may bring. After the war is over the problems that inevitably follow in its wake, such as debt, taxes, depression, and unemployment with its attendant lowered standard of living, will have to be met. These trying conditions which are bound to come will probably require all the mental, physical, and emotional reserve power we possess.

The sad and tragic conditions which surround us today and which will confront us tomorrow, are no doubt, due in the main, to the fact that the peoples of the world have failed to live up to the teachings, example, and ideals of the Prince of Peace; in other words, they have failed to keep the commandments of the Lord.

A great help in trying to make adjustments at a time of crisis is to face the problem squarely, whatever it is, and to do this with calmness and as much self-control as possible, rather than to try to evade or escape from it by assuming unsound attitudes. Once recognized and considered from all angles, the most trying situation becomes easier to bear. Calmness, self-control, and poise—gifts to some—are a great asset; and these qualities can be cultivated and acquired where there is enough determination.

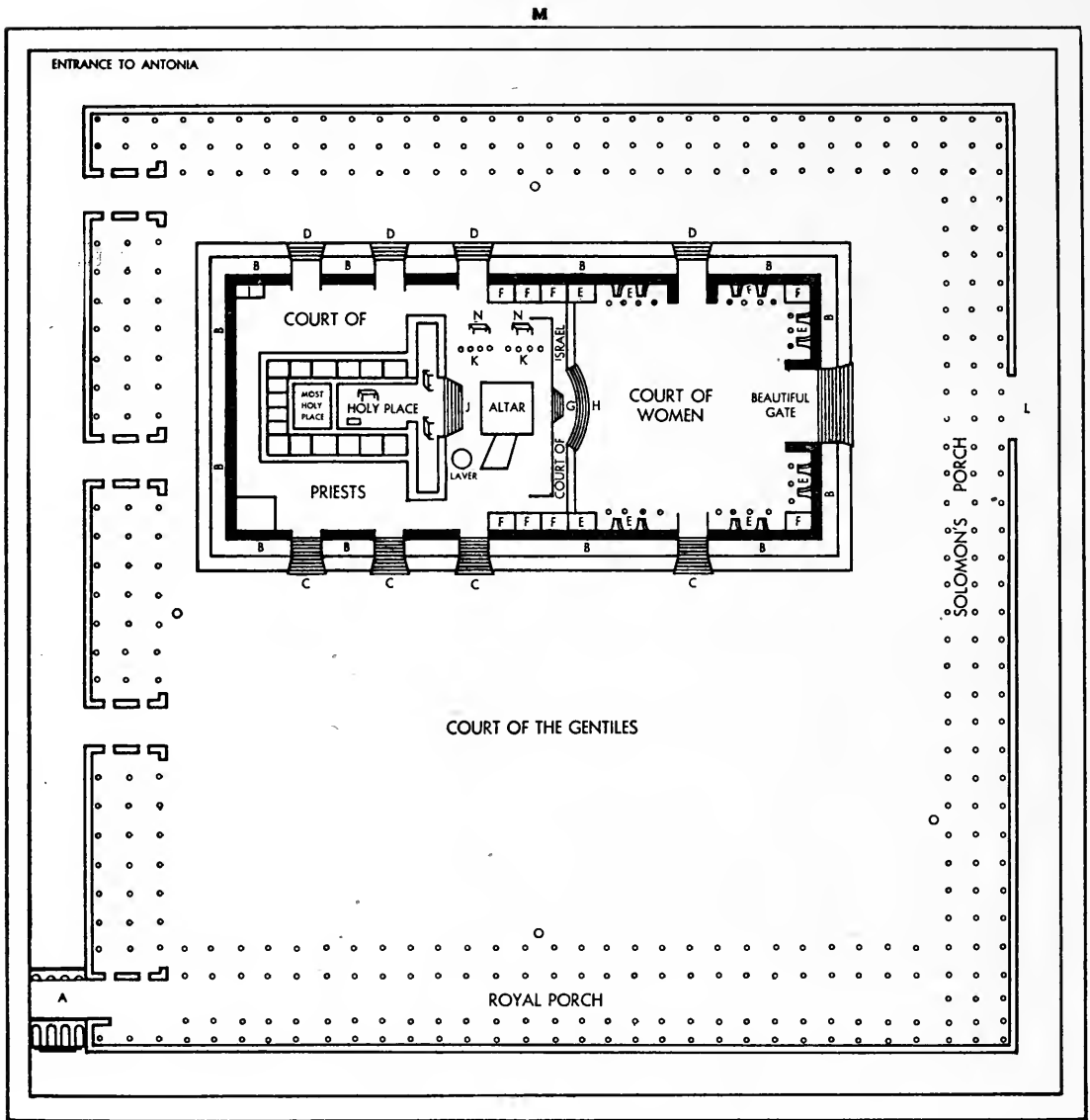
In times of strain and stress it is important that we cling tenaciously to our ideals and standards, never forgetting those principles and old-fashioned virtues which do not change even in a changing world.

We shall not falter if we hold fast to those values in the spiritual realm which always help to fortify human beings in times of distress; and if we put our trust in our Heavenly Father; and have faith in His word. Faith in God can bring hope to the most troubled soul. People now everywhere are praying for peace—for permanent peace; but there can be no lasting peace until we live for it and until it is built on the foundation laid down by the Master Himself.

Let us, as Relief Society women, strive to keep the commandments of the Lord, and to show, by our lives, that we are doing this. Let us never cease to pray that we may be a help in establishing the kingdom of God here on earth.

We send affectionate greetings to the members of the beloved organization. Our prayer is that God will bless us every one according to her needs.

The General Board of Relief Society.



HEROD'S TEMPLE, DESTROYED A.D. 70

- A Royal Tyropoeon Bridge
- BB Terrace or Chel—some authorities say outside of this was a low enclosure called the Soreg
- CC South Side Gates, the second on the right hand being the ancient Water Gate
- DD North Side Gates
- EE Money Chests
- FF Courts and Chambers
- G Nicanor Gate
- H Fifteen Steps of the Levites
- I Beth - Moked
- J Steps of the Priests
- K Rings for tying sacrificial animals
- L Shushan Gate (traditional) with arched roadway to Mount of Olives
- M To Bezetha
- N Marble Tables for cutting up sacrificial animals
- O Ophel Gate



RELIEF

SOCIETY

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“Wist Ye Not That I Must Be About My Father’s Business?”

President J. Reuben Clark, Jr.

II—THE TEMPLE SACRIFICES ON THE MORNING OF THE PASSOVER*

THE fourteenth day of Nisan (anciently called Abib) was the Feast of the Passover. On the 15th of Nisan began the Feast of Unleavened Bread, which lasted for seven days or till the 21st of the month. These Feasts always came at the full of the moon. Croscup has fixed the date of the Feast to which the youth Jesus came, as March 29.⁵⁸ Andrews fixes it on April 6.⁵⁹

Israel soon drew a difference between the “Egyptian”⁶⁰ and the

“Permanent” Passover. It was the latter which was celebrated as Jesus went up to the Temple when twelve years old.⁶¹

As every one knows, the Feast was instituted at the time Israel left Egypt. It was an incident of the final plague poured out by the Lord upon Egypt—the death of the first-born. It was God’s way of distinguishing faithful Israel from idolatrous Egypt. The plague brought “a great cry in Egypt.” Pha-

* NOTE: The matters treated in the following installments of this article are so complicated, and in many cases so relatively obscure; the scholars themselves in their discussion are often so vague and indeterminate; even the commandments of the Lord as contained in the Books of Moses are themselves not always identical because of the changing conditions under which Israel was to offer sacrifice—that one cannot be at all certain, in writing about the subject, that he shall accurately represent the real ceremony or principle. This article is submitted in this view, in all of its installments.

It is not unlikely that different views might be found on many of the matters discussed, but no statement has been made herein for which there is not support by some responsible authority.—J.R.C.

58/ Croscup, *Historical Charts*, p. 11. 59/ Andrews, *The Life of our Lord*, p. 108. 60/ Ex. 12. 61/ Edersheim, *The Temple*, p. 181.

raoh was humbled. After the plague, he and his people were "urgent" that Israel should depart, with their flocks and herds. Pharaoh besought Moses: "Bless me also."

The Establishment of the Passover

The event happened thiswise: When the Lord told of the plague to come, He commanded each family in Israel to kill a lamb which should "be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats." It was to be killed in the evening and each household was to "take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it." The whole lamb—the head, the legs, "with the purtenance thereof"—was to be roasted, it was not to be raw, "nor sodden at all with water." All of it was to be eaten before morning with bitter herbs and unleavened bread. If any remained in the morning it was to be burned; "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." The Lord said He would pass by every house on the doorposts of which blood had been sprinkled, but that He would destroy the first-born of every other house. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the

sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."⁶²

Israel observed this commandment on the day for which it was given and the Lord did pass by them without harm, as He smote all the first-born of the Egyptians.⁶³ Thereupon Pharaoh let them go on their journey, out of bondage but into the wilderness.

The celebration of the Passover was the law to Israel until the coming of Jesus Christ, the Messiah, the Atoning Sacrifice for the Fall of Adam. As Jesus said to the Nephites: "Behold, I am He that gave the law, and I am He who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore it hath an end."⁶⁴

Later Observances of the Passover

But Israel did not, in the beginning, actually celebrate the Passover every year. Indeed, at the very time God commanded the original observance, and declared they should "observe this thing for an ordinance to thee and to thy sons forever," He seemed to contemplate a postponement of the yearly celebration of the Feast, for He commanded "And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service."⁶⁵ Nevertheless, it was kept the second year after the Exodus,⁶⁶ and again as Israel encamped in Gilgal.⁶⁷ During Solomon's reign there was a return

62/ Ex. 12. 63/ Ex. 12:29. 64/ 3 Nephi 15:5. 65/ Ex. 12:24-25; 13:5. 66/ Numb. 9:15. 67/ Josh. 5:10.

to the keeping of the great feasts including the Passover⁶⁸ and again in Hezekiah's time.⁶⁹ King Josiah, in his time, carried on perhaps the greatest celebration of the Passover in Israelitish history.⁷⁰ But by the time of Christ the Passover seems to have been regularly kept each year at the Temple in Jerusalem⁷¹ by all who could gather for that purpose.

As already stated, the Passover and the Feast of Unleavened Bread are distinct, the Passover coming on the 14th of Nisan and the Feast of Unleavened Bread commencing on the 15th of Nisan, and continuing for seven days; but in both the Old and the New Testaments the two are frequently spoken of together as the Feast of Unleavened Bread.⁷²

Preparations for the Passover

However, at the time of the visit of the youth Jesus, the preparations for the Passover Feast had been begun some time before the 14th of Nisan. A month before the Feast, the roads to Jerusalem had been repaired; the testing draught for women suspected of adultery had been administered, the one suspected presenting herself at the Nicanor Gate for this purpose;⁷³ the ears of those desiring to continue in servitude were bored;⁷⁴ the sepulchres along the roads had been, for a month, whitened so that no one might step on them and be defiled;⁷⁵ the flocks and herds had been tithed two weeks before the Feast; and "many went out of the country up to Jerusalem be-

fore the passover, to purify themselves."⁷⁶

We are not able to tell how long it was, before the actual beginning of the Feast, that Joseph and Mary and Jesus reached Jerusalem, or it may have been Bethany or possibly Bethlehem. It would not be unreasonable to suppose that, because of their royal lineage (descendants of King David), they had friends and relatives in all of these places, and if so, they might have anticipated the Pesach by a few days of visiting, as they quite clearly did not remain after the Feast, and, indeed, it appears clear (as we shall see) that they left Jerusalem before the Feast of Unleavened Bread was finally completed.

But whenever they arrived and wherever they lodged, the preparations for the celebration of the Passover began on Nisan 13th. It will be remembered that the day was always computed from evening to evening, so that Nisan 14th began at sunset of the 13th.⁷⁷

Destroying the Leaven

The first ceremony⁷⁸ was for the head of the house to offer a prayer and then to take a candle and, in absolute silence, search out all the leaven in the house and put it where no portion could be carried away. If the leaven were not searched out and removed in the evening, it might be done early in the following forenoon. No leaven might be eaten after 10 in the morning, though a laxer

68/ II Chron. 8:13. 69/ id. 30:15 (See Calmet's Dictionary, sub voce "Passover" for another explanation. 70/ II Kings 23:21 ff. 71/ Luke 2:41. 72/ *The Temple*, p. 177; Kitto, *Cyclopedia Biblical Literature*, sub voce "Passover"; Ex. 12:15; Matt. 26:17; Mark 14:12; Luke 22:1. 73/ Numb. 5:11-31; *The Temple*, p. 28. 74/ Ex. 21; 2-6. 75/ See Matt. 23:27. 76/ John 11:55; *The Temple*, p. 184-5. 77/ *Standard Dictionary*, sub voce "Time." 78/ The order followed in this narrative is that given by Edersheim in *The Temple*, primarily in chapters 2, 4, 5, 6, 8, 11, 12, and 13

rule made it 11 A.M. At 12 noon all leaven was to be destroyed, either by immersing it in water, by burning it, or by scattering it to the wind. The rule laid down to make sure the leaven was destroyed was this: "They laid two desecrated cakes of a thank-offering on a bench in the porch (of the Temple). So long as they lay there, all the people might eat (leavened); when one of them was removed, they abstained from eating, but they did not burn (the leaven); when both were removed, all the people burnt (the leaven)."

Early in the forenoon of the 14th all work ceased, except by barbers, tailors, and laundrymen.

One can but ponder what the thoughts of Jesus were as He watched all this preparation for the sacrifice. Had He then the foresight of the preparation for His last supper, preceding His own crucifixion, such foresight as He had in the garden when He prayed: "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."⁷⁹ Did He recall the day, generations before, that He gave commandment to Adam to offer sacrifice, when, under His direction, the angel told Adam the purpose of sacrifice: "This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth."⁸⁰

Securing the Paschal Lamb

The next step in the Passover ceremony, after the destruction of the leaven, was the securing of a proper lamb for the Feast, which under the Rabbinical law must be not less than

eight days nor more than exactly one year old. The lamb was to be without blemish, which excluded "the blind, the broken, the maimed, the ulcerous, the scurried, the scabbed, the bruised, the crushed, and the castrated. All these defects are defined as blemishes."⁸¹

This lamb was to serve for a company of not less than ten nor more than twenty.

As already indicated, Joseph and Mary and Jesus may have brought their lamb with them, but it must be remembered that the journey from Nazareth to Jerusalem, was a long one by foot—probably 75 miles as the road runs—and the driving or carrying of a lamb that distance would be a considerable burden. So they probably did, as did others coming from long distances, purchase their lamb either in the City itself or in the Temple market. It seems that, in strictness, the lamb should have been chosen on the 10th of Nisan⁸² though this must have been changed by the time of the Savior, since it seems clear the Apostles purchased the lamb on the very day of the Paschal supper.⁸³

Assuming that Jesus had not been in the Temple since He was a baby, it seems likely that Joseph would have taken Him along to the Temple, to see the carrying out of the rituals incident to the offering of the burnt sacrifice and of the Paschal lamb.⁸⁴

While Joseph and Jesus journey towards the Temple in the early forenoon, we may review some of the essentials of the sacrificial service.

79/ Luke 22:42. 80/ Moses 5:7. 81/ Zenos in *Standard Bible Dictionary* sub voce "Sacrifice and Offerings," § 5; Lev. 22:22-25. 82/ Kitto op. cit. 83/ Matt. 26:17-20; Mark 14:12-17; Luke 22:7-14. 84/ I Sam. 1:24.

Essentials of the Sacrificial Service

We shall not here enter into any consideration of the meanings and significance of sacrifices, which began with Adam whom the Lord commanded to "offer the firstlings of their flocks, for an offering unto the Lord."⁸⁵

At first, the rituals connected with the offering of the sacrifice appear to have been fairly simple, but as the generations came, additions were made, and after the final destruction of the Temple at Jerusalem by Titus, which rendered its services impossible, "prayers, and fasts, etc." came in substitution of the rituals they could no longer carry out.⁸⁶

As finally developed in the Temple, sacrifices were of four principal kinds: burnt offerings, sin offerings, trespass offerings, and peace offerings. The burnt offerings and the peace offerings were sacrifices of an existing communion with God, and might be accompanied by meat and drink offerings; while the sin offering and the trespass offering were to re-establish with God a communion which had been lost.⁸⁷ The sin offering was an atonement for the individual in all his failings or misdoings, while the trespass offering atoned for some special transgression committed through ignorance.⁸⁸ Every sacrifice offered must belong to him who offered it.⁸⁹

The sacrifices were sometimes classified as "bloody" and "unbloody"; another classification was of sacrifices "due" and "undue"; they

were also classified as "public" (of which there were eleven) and "private" which latter were for sins by word or deed, those having to do with defilement of the body, those relating to festive seasons, and those on account of vows or promises. But the classification based on the Scripture was: "most holy" sacrifices (including all burnt, sin, and trespass offerings, all public peace offerings, and certain meat offerings) and "less holy" sacrifices which could be offered otherwise than at the Temple.⁹⁰

There were three kinds of four-footed beasts that might be offered as sacrifices:⁹¹ oxen, sheep, and goats, where there were differences as to ages and sex; and two kinds of birds: doves and pigeons, which were permitted as substitutions for other sacrifices in cases of extreme poverty; they were also used as sacrifices for certain purifications, no distinction being made as to sex or age, except that the pigeons must be young and the doves fully grown.⁹²

Of the four-footed beasts, the Paschal lamb, and all trespass and burnt offerings must be males.

The one offering the sacrifice must himself be purified.⁹³ This accomplished, the procedure was as follows: First, there were five things which the offerer must himself do: lay his hands on the sacrifice, kill it, flay it, cut it up, and wash the inwards.⁹⁴ The other matters incident to the ritual at the altar, the priests did.

85/ Moses 5:5. 86/ *The Temple*, p. 80. 87/ *ibid* pp. 82, 99. 88/ *ibid* p. 105. 89/ *ibid* p. 83. 90/ *The Temple* pp. 85-86. 91/ Lev. 1:2; Moore in *Encyclopedia Biblica* sub voce "Sacrifice," § 26. 92/ *The Temple* p. 84. 93/ I Sam. 16:5; Beard in *Kitto, Cyclopedia Biblical Literature*, sub voce "Offering." Calmet's *Dictionary* sub voce "Purification"; Geikie, *Life of Christ*, I p. 234 ff. 94/ Moore op. cit.

Joseph and Jesus Come to the Temple

Joseph and Jesus would come to the Temple over the Royal Tyropoeon Bridge, which was 354 feet long and 225 feet high at the deepest point.⁹⁵ It crossed the valley of the same name, the Valley of Cheese-mongers. It was the bridge over which, some twenty-one years later, Jesus was to be led bound as a common criminal "to and from the palace of the high priest, that of Herod, the meeting place of the Sanhedrin, and the judgment seat of Pilate."⁹⁶ Jesus, as the first-born of the family, would be fasting.⁹⁷

Joseph and Jesus would enter the Temple enclosure by the southwest gate and come immediately into the Court of the Gentiles, where were gathered together, for sale by the priests⁹⁸ to the Paschal pilgrims, oxen, sheep, and doves in great number.⁹⁹ The bleating of the sheep, the lowing of the oxen, the cooing of the doves must have greatly disturbed the ears of this quiet country Youth. And here, Jesus saw for the first time the money changers, taking their discount for exchanging the money of the visitors into the Temple coin.¹⁰⁰ There would be hundreds of others crossing the bridge and entering the Temple as they did, and tens of thousands of other worshipers in the Court with them (for it is estimated the Temple enclosure might contain at one time 210,000 persons¹⁰¹—this seems incredible) whose voices, mingling with the lowing of the cattle and bleating of the sheep must have made an indescribable confus-

ion, to say nothing of the smells which must have come from this conglomerated gathering.

Again the thought thrusts itself upon us—what could have been the Youth's thoughts as He came into all this? As He crossed the Royal Bridge, did He see the morning of His arraignments;¹⁰² as He came in among the money changers, did He see how He cleansed the Temple of them, first at the beginning¹⁰³ and again at the end of His public ministry?¹⁰⁴

As Joseph had the Youth with him, he probably came in the early forenoon, to let Jesus leisurely view, as they came over the Tyropoeon Bridge, the splendid terraces of the Temple Mount, and then as they came into the Temple enclosure, the porches and courts of the Temple itself, all of white marble decorated with gold. To the Jews, Jerusalem was not only the most beautiful city in the world, but it was also a holy city.

Three Elements of the Passover

The Rabbis taught that three things were incident to the Passover: "presence," the "Chagigah," and "joyousness." The first, "presence," meant that every one who came to Jerusalem must offer a burnt offering on the 14th of Nisan, from animals which were "cholin," that is from animals that did not otherwise belong to the Lord as tithing, firstlings, or things devoted, etc.

So for this reason, also, Joseph must come early, because the burnt offering must be offered before the evening sacrifice, which if 14th

95/ *The Temple* p. 20. 96/ *Op. cit.* 97/ Calmet's sub voce "Passover." 98/ *The Temple* p. 190. 99/ *ibid* p. 24. 100/ *The Temple* p. 48. 101/ *ibid* p. 45. 102/ *Matt.* 26:57 ff; 27-30; *Mark* 14:53 ff; 15:1-19; *Luke* 22:54 ff; 23:1-25; *John* 18:13 ff; 19:1-16. 103/ *John* 2:15-16. 104/ *Matt.* 21:12-16; *Mark* 11:15-18; *Luke* 19:45-48.

Nisan came on Sunday would be as early as 12:30 in the afternoon (or at 1:30 on days other than Sunday)¹⁰⁵ in order that there would be time after it to attend to the slaughter of the tens of thousands of Paschal lambs for the worshipers.

Furthermore, the "Chagigah" were also sacrifices,¹⁰⁶ one for Nisan 14 and the other for Nisan 15. These were peace offerings. The one for the 14th being a voluntary offering might come from the sacred things (as tithes of the flocks) and might form part of the Paschal supper if the Paschal lamb would not be enough for the company eating it. This sacrifice must also have been made before the regular daily-evening Temple sacrifice. The "Chagigah" for Nisan 15 was obligatory and must therefore be made with an animal that was "cholin."

The "joyousness" referred to the spirit with which the sacrifices were to be carried forward by the worshipers.

Joseph's Burnt Offering

Joseph, on coming into the Temple enclosure on this Passover morning, would first give his attention to the offering of the burnt offering he was required to make. As he was poor, he probably took a ram, at best, but if he intended to make it a part of the Paschal supper—"Chagigah"—he would probably choose a lamb. We will assume, however, that his offering was not intended to supplement the Passover supper and was not therefore "Chagigah" which was a peace offering. Having puri-

fied himself¹⁰⁷ and having secured the sacrifice, he would take it (it being a "most holy" sacrifice and burnt offering) to the north gate of the Great Court, that is the Court of Israel, and the Court of the Priests, and take it through this gate into the Court itself.¹⁰⁸

At this point it should be said that there are differences of opinion as to the exact location and size of the Court of Israel. Edersheim¹⁰⁹ would make it a strip 16½ feet wide along the east side only of the Court of the Priests, while Col. Watson would make it the same width on the east side of the Court of the Priests but would extend it also along the north and the south side of the Court of the Priests, with a width unknown.¹¹⁰

Joseph would now turn the face of the sacrifice¹¹¹ to the west so as to face the Most Holy Place in the Temple, this being done to "bring it before the Lord." Then he would turn the ram so that he himself would face the west, looking toward the Most Holy Place. Thereupon he would lay his hands on the head of the ram¹¹² between its horns, and in this ceremony Jesus may have assisted. The hands were to be laid, apparently, with the offerer's whole weight. Then Joseph would offer the following prayer:

"I entreat, O Jehovah: I have sinned. I have done perversely. I have rebelled. I have committed (naming the breach of positive or negative command); but I return in repentance, and let this be for my atonement (covering)."¹¹³

105/ *The Temple* p. 116; Moulton in *Hasting's Bible Dictionary*, sub voce "Passover."
106/ *The Temple* p. 186. 107/ I Sam. 16:5. 108/ *The Temple* pp. 28, 30, 186. 109/ *The Temple* p. 29. 110/ *Palestine Exploration Fund*, 1896, p. 47 ff. 111/ *The Temple* pp. 86-87. 112/ Lev. 1:4 ff; 3:2; 4:4. 113/ *The Temple* p. 88.

During the imposition of hands Joseph must either stand within the Court of Israel, or must at least have his hands within the Court should he be standing either in the Nicanor Gate or on the steps leading from the Court of Israel to the Court of the Priests.¹¹⁴

Following the imposition of hands, Joseph would kill the ram,¹¹⁵ being careful not to violate the detailed rules laid down by the Rabbis, the most important of which seems to have been that the gullet must never be wholly severed.¹¹⁶ Whether this act of slaying was done inside the Priests' Court at the north of the altar, or outside the Priests' Court in the Court of Israel just north of the altar is not wholly clear, because one rule provided that none but priests might go into the Court of the Priests, and another that sacrifices should be slain in the Court of the Priests just north of the altar. Another rule seems to have been that an "inconsiderable" offering might be slain "at any part of the outer court."¹¹⁷ It would seem, however, that the rule was that "only priests were allowed access here (Court of Priests), except when a layman might appear bringing his offering,"¹¹⁸ which would permit the offerer to slay and dress the sacrifice in the Court of the Priests. Seemingly this was the manner followed.

The Altar of Burnt Sacrifice

We might note here that the altar, which was in the Court of the Priests (just in front of the entrance to the Temple) was square and made of unhewn stones "taken from virgin

soil, that had not been defiled by any tool of iron." The altar was in three "sections," one atop the other, the second smaller than the first, and the third than the second.¹¹⁹ The base was 32 cubits square (48 feet) the next above being 28 cubits square (42 feet), and the top 24 cubits square (36 feet).¹²⁰ The altar was about 15 feet high.

The top "circuit" (the shelf between the second and top sections) was 6 feet wide and 3 feet from the top of the altar, and 4½ feet from the top of the "horns" at each corner of the altar. It was on this "circuit"—shelf—that the priests walked in attending to the sacrificial rites. An inclined plane on the south of the altar led from the pavement to this "circuit."

There were three fires on top of the altar: one on the east for the offerings; one on the south for the incense; and one on the north from which the other two were kindled. About midway up the side of the altar and running all around it was a red line. The blood of the sacrifices to be partly eaten was sprinkled above the red line; the blood of those to be wholly consumed was to be sprinkled or thrown below the red line. Nearby was a heap of salt from which was taken the salt with which every sacrifice must be salted.¹²¹

On the north side of the great altar "were rings in the pavement, for tying the victims, posts supporting beams with hooks to hang them upon, and low marble tables for dressing the large cattle."¹²²

114/ *The Temple* p. 87. 115/ Lev. 1:5, 11. 116/ *The Temple* p. 89. 117/ Kitto op. cit. 118/ Zenos, sub voce "Temple"; Ex. 29; *The Temple* p. 40; Lev. 1:5, 11. 119/ *The Temple* pp 32, 131. 120/A cubit is given as 18 inches or 17.7 inches. *Palestine*, 1896, p. 50; *The Temple* p. 131. 121/ *The Temple* pp. 32, 33, 133. 122/ Moore, op. cit.

The Killing and Burning of the Sacrifice

As Joseph killed the ram on the north side of the altar, a priest caught the blood in a golden bowl, and standing on the east side of the altar, he threw some of the blood on the angle of the altar at the northeast corner, so that it would go on both the east and the north sides of the altar; he would then go to the angle on the southwest corner and throw some more of the blood there so that it would go on the south and west sides of the altar; the blood that was left he would pour out at the base of the altar.¹²³ This was the first of the priestly functions in the actual offerings of a private sacrifice. The other priestly functions were: lighting the altar fire, laying on the wood, bringing up the pieces of the sacrifice, laying them on the fire, and then doing thereafter the remainder of the rites incident to the sacrifice.¹²⁴

Meanwhile, Joseph had hung the ram on one of the hooks provided therefore in the Court of the Priests; he was both to skin it and to cut it up into pieces according to strict and detailed instructions. The pieces were then handed to six priests who carried them "to the rise of the altar," where they were salted and laid down.¹²⁵ These priests then handed to another priest, who had gone up to the "circuit" just below the top of the altar, the sacrifice piece by piece, which this priest, after pressing each piece with his hands, first threw upon the altar "confusedly," and then arranged them on the fire

in an order to represent as nearly as possible the natural shape of the animal. Joseph had also taken away the "sinew of the thigh" (which was neither eaten nor sacrificed),¹²⁶ and the entrails, which latter were washed, dried with a sponge, and then turned over to the priests to be salted and burned, the whole sacrifice being burned.

The skins of the burnt offerings belonged to the priests who sold them at considerable profit.

While the point is not clear on the authorities, yet it would seem that the private burnt offering would be completed, for the offerer, with the final arranging of the sacrifice on the altar, without the ceremonies incident to the burning of the incense and the presentation of the meat and drink offerings incident to the rites of the public burnt offering. But if these subsequent ceremonies were added to the private burnt offering their character will be clear from the description of the evening sacrifice now following.

The Meat and Drink Offering

As already stated, Joseph would probably offer also a meat and a drink offering, along with the burnt offering. The law controlling this matter reads as follows:

Then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil.

And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

Or for a ram, thou shalt prepare for a

123/ *The Temple* pp. 100, 113; Moore, op. cit. 124/ *The Temple* p. 86. 125/ *The Temple* pp. 35, 135, 141; Moore, op. cit. 126/ Gen. 32:32; *The Temple* pp. 90, 100; Moore, op. cit.

meat offering two tenth deals of flour mingled with the third part of an hin of oil.

And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord.

And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the Lord:

Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the Lord.

Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.¹²⁷

Edersheim thus describes the making of a meat offering:

When presenting a meat-offering, the priest first brought it in the golden or silver dish in which it had been prepared, and then transferred it to a holy vessel, putting oil and frankincense upon it. Taking his stand at the south-eastern corner of the altar, he next took the "handful" that was actually to be burnt, put it in another vessel, laid some of the frankincense on it, carried it to the top of the altar, salted it, and then placed it on the fire. The rest of the meat-offering belonged to the

priests. Every meat-offering was accompanied by a drink-offering of wine, which was poured at the base of the altar.¹²⁸

Joseph and Jesus having now finished the burnt offering required, would, pending the time for the offering of the regular public evening sacrifice (which at Passover would begin as early as 12:30 P.M.),¹²⁹ probably saunter about the Temple Courts, viewing the beauties thereof and their magnificence. However, they would most likely keep, as near as might be, to the entrance to the Great Court: first, in order to get as close a view as possible of the ceremonies of the evening sacrifice, which would precede the offering of the Passover lamb; and next, to be sure to be in the first division for the sacrifice of the Paschal lamb, which would enable them to leave the Temple earlier and get to the place where they would eat the Passover. This would be especially desirable if they were stopping at Bethany or, if still farther away, at Bethlehem.

(To be continued)

127/ Numbers 15:4-11. 128/ *The Temple* p. 110. 129/ *ibid* p. 190.

GIVE US FAITH

Olive C. Wehr

Thy ways, O God, are past the understanding
 Of finite minds such as are ours;
 And those things not of our own poor commanding
 We are inclined to doubt. Thy powers
 Are vast, and to our little minds unknown:
 For understanding we do not pray,
 But for the saving grace of faith alone
 That can make light this darkened day.

Award Winners

Eliza Roxey Snow Memorial Prize Poem Contest

THE Relief Society General Board is pleased to announce the names of the three prize winners in the 1943 Eliza R. Snow Memorial Prize Poem Contest. This contest was announced in the June-July 1943 issue of the *Magazine* and closed September 15, 1943.

The first prize of twenty dollars is awarded to Christie Lund Coles, 2648 Hartford Avenue, Salt Lake City, for her poem "In Times of War."

The second prize of fifteen dollars is awarded to Beatrice K. Ekman, 287 Eighth Avenue, Salt Lake City, for her poem "Night Shadows."

The third prize of ten dollars is awarded to Linda S. Fletcher, 2020 South York Street, Denver, Colorado, for her poem, "Benison."

This poem contest has been conducted annually by the Relief Society General Board since 1923 in honor of Eliza R. Snow, second general president of Relief Society.

The contest is open to all Latter-day Saint women and is designed to encourage poetry writing and to increase appreciation for creative writing and the beauty and value of po-

etic verse. Prize-winning poems are the property of the Relief Society General Board and may not be used for publication by others except upon written permission from the General Board. The General Board reserves the right to publish any of the other poems submitted, paying for them at the time of publication at the regular *Magazine* rate. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

There were 73 poems submitted in this year's contest. The General Board congratulates the prize winners and expresses appreciation to all entrants for their interest in the contest and the general excellence of work submitted.

The Board sincerely thanks the three judges for their valuable assistance in selecting the prize-winning poems. The contribution of the General Board's poem committee is also greatly appreciated.

The prize-winning poems, together with photographs of two of the prize-winning contestants, are published herewith. The photograph of Linda S. Fletcher, winner of third prize, was unavailable.





CHRISTIE LUND COLES



BEATRICE KNOWLTON EKMAN

Prize-Winning Poems

Eliza Roxey Snow Memorial Prize Poem Contest

First Prize

In Times of War

Christie Lund Coles

What Shall the Poet Sing

What shall the Poet say in these dark days
With war's fierce shuttle straining at the loom
Of life and hope, entangling the old ways
Our feet have gone as in a well-known room;
What shall the Poet say, how can he sing
With beauty like a torn and broken lute,
Where can he find tranquillity to bring
Heart to the muse that lies disparaged, mute?

O Poet sing, sing as you've sung before
 Of meadow larks above sun-burnished wheat;
 Of summer rain, of stars, of trees that bore
 Fruit after wind and drouth and frost and sleet;

For always man shall come again to these—
 The good, the common ancient verities!

Mothers of Men

What lullabies now can a mother make
 Who sang of quiet slumber, peaceful dreams—
 When in her heart she feels the gnawing ache
 Of fear and pity, thinking of the screams
 Of soldiers dying—boys who yesteryear
 Were children such as these upon her knee,
 Who watches anxiously lest she shall hear
 War's thunder shattering her tranquility?

Mothers of men, you must not cease to sing,
 You must not fail to tell of love and peace,
 For boys and men need for remembering
 These moments when their faith first found release;

And in the end, your love shall conquer wrong,
 Your lullabies outlive man's marching song!

What Dreams Remain

What dreams remain for children, small, to dream,
 Children familiar with the words of war
 And hate, with every dreaded scheme
 The darkest minds can conjure up to mar
 Simplicity and love and honest trust
 In the future of the world and in mankind,
 What is there they can hope against the lust,
 The wrong their innocence must surely find?

Yet, strange as it may sound, a child still knows
 The same, sweet dreams of childhood; we need not
 Admonish him to good, for goodness grows
 Within him like a flower strongly wrought.

And someday yet a child shall lead us on
 To the kingdom that His world is built upon.

Second Prize

Night Shadows

Beatrice Knowlton Ekman

Night, and a cricket singing in the grass,
Under a moonlit cloud a plane rides high,
Along the lonely lane faint footfalls pass,
Twin nighthawks circle swiftly and skim by.
Over the terrace old boughs interlace,
The leaves cast eerie patterns on your hair,
Watching the dark moon-shadows mask your face
I lean a little nearer to your chair.

I could hear the sound of the sea all night when you had
gone—
Waves pouring endlessly, to break, to be withdrawn.
Across the sand and shale fog moved along the shore,
The foghorn's warning wail mingled with ocean roar.
I stared out into the night and the night stared back
at me
There was not a star in sight—only fog rolled in from
the sea.

It is twilight when I come through the lane
And lonely of heart turn to our door;
The flagstone paths have been washed with rain
And fallen leaves litter the garden floor,
Wind rustles in late September grasses
And over the terrace more leaves spill,
Here where your step no longer passes
The peering shadows lie long and still.

Third Prize

Benison

Linda S. Fletcher

O You, who stunned, awoke to see a path
 Of light ascending from the jungle's gloom
 And left your body in a leafy tomb
 To tread the shining shaft from realms of wrath;
 Or You, who shed your shell in ocean's womb
 After the flaming oil's releasing bath,
 To find, as compensating aftermath,
 A place of rest, woven on Light's bright loom;
 Or yet again, O mounting Eaglet, You,
 Who felt the arrow cleave the clasping clod
 Yet still flew on, through and beyond the blue,
 While downward sped the clay to kindred sod—

You all have learned there is no death for you,
 But just an open door to peace—and God.

President Grant Acknowledges Birthday Remembrances

November 23, 1943

To my host of friends:

Inasmuch as it is impossible for me to answer individually, on account of my condition of health, the letters, cards, telegrams, and cablegrams which run into the hundreds, as well as the many gifts of flowers, baskets of fruit, etc., which have come to me as birthday remembrances, I desire, through the courtesy of the newspapers, and magazines, to express my heartfelt thanks to all my friends both in the Church and out of it, for their kind greetings and messages. I appreciate far beyond the ability which I possess to express, the thoughtfulness and words of commendation received from my many friends.

My stay at home on my birthday was made pleasant by the lovely profusion of flowers, gifts, and congratulatory messages.

May our Heavenly Father bestow His blessings upon all of you, my many and kind friends.

Sincerely,

HEBER J. GRANT

Award Winners

Annual Relief Society Short Story Contest

THE Relief Society General Board is pleased to announce the names of the award winners in the short story contest which was announced in the June-July 1943 issue of *The Relief Society Magazine* and which closed September 15, 1943.

The first prize of thirty-five dollars is awarded to Vesta P. Crawford, 1067 East Fifth South, Salt Lake City, for her story "The Least of the Flock."

The second prize of twenty-five dollars is awarded to Christie Lund Coles, 2648 Hartford Avenue, Salt Lake City, for her story "We're Not So Different."

The third prize of fifteen dollars is awarded to Mabel Harmer, 945 South Seventh East, Salt Lake City, for her story "The Pink Angel."

This short story contest, first conducted by the Relief Society General Board in 1941 as a feature of the centennial observance, was made an annual contest in 1942. The contest is open only to Latter-day Saint women who have had at least one literary composition published or accepted for publication by the editor of a publication of recognized merit.

The three prize-winning stories are to be published consecutively in the first three issues of the *Magazine* for 1944. Prize-winning stories become the property of the General Board and may not be published by others except by written permission from the General Board. The General Board reserves the right to publish any of the other stories entered

in the contest, paying for them at the regular *Magazine* rate at the time of publication. A writer who has received first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

Twenty manuscripts were submitted in the contest for 1943. This contest is stimulating Latter-day Saint women to do creative writing in the field of fiction. As a whole, the stories show marked improvement in technique over stories submitted in the contest in the past two years. The themes are timely, and vary from the commonplace to the lofty. There is a serious note present—a definite reflection of the present time. The quality of humor is lacking in most of the stories.

The General Board congratulates the prize-winning contestants and expresses appreciation to all whose work was entered in the contest. The General Board sincerely thanks the three judges for their excellent service in selecting the prize-winning stories, and acknowledges with appreciation the work of the General Board's short story contest committee.

Stories, together with photographs of the award-winning contestants, will appear in *The Relief Society Magazine* as follows: January 1944, "The Least of the Flock" by Vesta P. Crawford; February 1944, "We're Not So Different" by Christie Lund Coles; March 1944, "The Pink Angel," by Mabel Harmer.

Prize-Winning Story

Annual Relief Society Short Story Contest

First Prize

The Least of the Flock

Vesta P. Crawford

BENJY shielded his eyes with his hand. The bright glow of the setting sun struck his thin brown face. He could see Obed, the shepherd, standing at the gate of the fold. It was time for the sheep to come in from the hills.

Benjy had been watching the lambs. Now he scrambled down among the rocks and began calling them by name. "Rabath! Nam! Mescal! Tobe!"

White heads bobbed up from among the dark stones. Woolly white bodies moved among the bushes. Benjy turned and carefully picked his way up the hill. The lambs followed. Their bleating sounded clear as a flute. On the hill, the walls of the sheepfold stood out against the pale sky.

Obed stood by the wall, a puzzled look on his wrinkled old face. "Benjy, lad, one of the lambs must be lost. Have you idled through the day? Did you fall asleep on the hillside?"

Benjy turned and looked at the flock behind him. "I will count them," he said, sudden fear tearing at his heart. He would have to pay for a lost lamb and that would take all of the denarii, the precious pieces of silver, he would earn in one whole



VESTA P. CRAWFORD

month. His mother and sister in the town would go hungry. But there was something else to think of, something even worse.

He hurried to the gate of the sheepfold and laid his staff across the opening. Then, as each lamb passed under the rod, he spoke its name and raised his staff. Soon the lambs had bounded into the fold. Benjy stood still, grief and disappointment on his face. He bowed

his head and his small brown fingers knotted the bright fringe of his sash.

"One is lost," he said, "the lamb Tobe is not here." Benjy looked at Obed's face.

The shepherd was silent for a moment. Then he spoke in a kindly voice. "If these were my sheep, I would forgive you, but I am accountable to the great flockmaster in Bethlehem."

Benjy choked back a sob. He thought of the little orphan lamb. He had given him the name *Tobe* because the word meant good, and Tobe was a good lamb.

"I will find the lamb," Benjy promised, "I will not let Nimer, the leopard, have him, nor the panther hiding in the rocks."

His words were brave but Obed noticed the small clenched hands, the trembling of the slender body. "Don't go wandering far, lad," he said, "look around close by while still the light lasts. That is all you can do." Obed turned to meet the other shepherds as they hurried toward the sheepfold in a cloud of dust, followed by the big white ewes.

Benjy climbed down the rocks. Then he stopped and listened, hoping to hear the bleat of the lamb. He lifted his flute and blew a shrill note. He waited, listened. There was no answer. He leaned forward, strained his ears. He heard no sound except the distant growl of Fahed, the panther, echoed from a far canyon. Benjy stumbled as he tried to run in half circles, covering the hillside. Darkness moved up from the valley. It was the time of the cool of the evening. Below him the caravan road that gleamed white by day was now melted into the twilight.

Benjy cupped his hands to his lips and called, "Tobe-e-e . . ." Again there was no answer.

In the deeper darkness, he stumbled back toward the sheepfold. He could not hunt for Tobe in the black night. And yet he was not afraid of darkness. It was only for Tobe that he was afraid. He thought of the little thin lamb, its soft white wool, its big gentle eyes, and the way its tail moved up and down joyously when it found a spot of grass among the rocks.

But now it was dark. He would have to wait until morning to hunt for the lamb again. As he reached the sheepfold he heard the men talking, as they often talked when the night came. And yet always the words seemed new and strange to him.

"The time must be near at hand," he heard the oldest shepherd say.

Benjy loved the sound of the man's voice, sure and full of hope. He edged in between the shepherds and laid his head on Obed's knee. He was very tired.

"The King will surely come," he heard Obed say.

The King! Benjy had never seen a king in all his life. Perhaps he would grow old and gray like the shepherds and never see a king.

The men talked in low voices. Soon, Benjy was sound asleep with Obed's robe tucked warmly around him.

He wakened with a start. Intense light shone on his face. He jumped up and rubbed his eyes. He must be dreaming, he thought. Over the hills toward Bethlehem a great light flamed in unbelievable brightness. Then Benjy looked at Obed and the

other shepherds. They stood in wonderment with light upon their uplifted faces.

Finally Obed caught his breath and said, "The star! The new star!"

Then suddenly they heard singing, many voices, like a choir. Benjy was too startled to hear the words at first. Yet he seemed to feel the music with his whole heart. He looked upward and listened. Finally, he heard the words—"Glory to God . . . Good will toward men."

The sound died away, but the light remained and the valleys and the hills glowed with a splendor brighter than the sun.

Obed turned to the other shepherds. "Let us go at once to Bethlehem," he said, "Let us find the King!"

Benjy held his breath. "What King?" he asked.

"The one long promised to our people," Obed said, and he looked toward the white walls of the hill town. "Lad, you shall come with me. The others can watch the sheep."

Benjy gathered his robe about him, wound the scarf around his head. Eagerly he reached his small brown hand to Obed. This was his one chance. "Let us hurry. Let us be the first to see the King!"

Then he stood quite still in the path. His eyes fell and the gladness left his face. "But the lamb! Now that the hills are lighted, I can find Tobe."

Obed looked searchingly at the boy. He had seen the choice clearly. Finally the shepherd said, "Go, then, lad, and find the lamb, but do not wander too far from the sheep-

fold. I will go alone to Bethlehem and seek out the King."

Without a word, Benjy turned and ran down the lighted hill. "Tobe-e-e . . . Tobe-e" he called. He looked among the bushes, looked back of the rocks. He called and called. The brightness still glowed upon the hills.

Then, a few rods in front of him, he saw something white against the dark rocks. He leaped over the stones. It was Tobe! Now he could hear the faint and tired bleating.

"Tobe! Tobe!" He took the lamb up in his arms, smoothed its wool, patted its head. The lamb was unhurt.

BENJY was about to turn and go back up the hill when he noticed the white road below him—the road to Bethlehem. Perhaps, if he hurried, he might still find the King. But he would not have time to take the lamb back to the fold. He would take Tobe with him.

Carefully, with the lamb in his arms, he picked his way down the road. There he rested for a moment, his sandals sinking down into the dust.

Then he heard voices and the bustle of travel. Framed against the light, three tall camels came into view. Their riders, richly dressed and eager, urged the animals forward.

Benjy stood at the side of the road and looked at the strange travelers. The leader stopped his camel and bent down to look at the shepherd boy.

"Who are you, my lad?"

"I'm Benjy. This lamb is Tobe."

"And where are you going?" The

man's voice was deep and kind, his dark eyes full of interest.

"I'm going to Bethlehem."

The man stroked his long white beard, adjusted the folds of his gold-colored turban. "Strange," he said, "We, too, are bound for the hill city. Would you like to travel with us?"

"Could Tobe come, too?"

"The lamb shall ride, also." The man lifted Benjy and the lamb high up to the camel's back.

In a moment they were traveling swiftly along the white road. Benjy was too happy to say a word. The light still glowed on the hills and over Bethlehem a great star shot down its streamers of flame.

The camels, in long strides, climbed the hill. Benjy saw the walls of the city, the white buildings clustered on the hills. He could hear the sound of the camels' hoofs beating on the stones.

They came to the inn. Benjy

heard the voice of the landlord, saw him shaking his head, his long finger pointing to the manger. Then Benjy felt himself being lifted down from the camel.

Still holding the woolly lamb in his arms, he followed the men down the stone steps. They paused in the doorway and one of the men pushed Benjy in front so that he could see the wonder there.

Benjy held his breath. The King! The King was a Baby. A young Child in its mother's arms. Around them a great brightness glowed. The face of the Child was more beautiful than anything Benjy had ever seen. He thought of white lily petals, of morning sky, of young white doves. But the face of the Baby was more beautiful.

Gently Benjy put the lamb down on the stones. He moved forward to look at the Child more closely. A great joy surged in his heart. *He was the first to see the King!*

THE CHIMES

Pliny A. Wiley

I heard the chimes on New Year's morn,
In silvery cadence far and near,
Proclaim another monarch born,
Lord of the cycle of the year.

They rang to honor and to praise
The King of Time whom all revere.
He grants the months, the weeks, the days,
The seasons of the circling year.

They rang so long, so clear, so sweet
That heaven and earth repeat the strain.
Men prayed for Time—Time to complete
Their tasks, God grants a year again,

Undeclared Dividends

Dr. M. Lynn Bennion

Supervisor of Church Seminaries

TODAY, thousands of Church members are sticking devotedly to their teaching assignments despite the extra calls made upon their time and energy by the war program. Why are these men and women willing to consecrate a definite share of their energy, time, and best thinking to Church teaching? Because teaching is worth it. Great dividends are received, not in cash, but in the intangible blessings which increasingly come to those who teach.

Everybody enjoys sitting under the spell of a successful teacher. He knows his subject thoroughly, his methods are effective, and his personality radiates confidence and good will. Granting that he has certain inborn qualities that contribute to his success, how else can we account for his power? In the first place, we may be quite sure he has developed the habit of *growth*. Such growth did not just happen. It is the result of conscious striving to master a complex undertaking. The teacher may seem at ease but he is not doing easy routine work. Back of it are many hours of careful preparation. His reading has become regular, systematic, and sequential. His insight into the significance of his task spurs him on to unstinted exertions in order to achieve his purpose.

Growth in capacity to teach effectively is the natural result. Not only is the teacher growing but his "growing edge" is in contact with

those he seeks to teach. There are many fairly competent teachers who no longer deeply influence people because they teach with routine skill matters which have ceased to be, for them, at the "growing edge" of their own lives. That which is taught must be not just an extra or a side issue, but an opening door to discovery and rediscovery—a force at work revitalizing the teacher's own approach to living. In other words, there may be rather expert routine teaching which, having had its creative day, now gives a low spiritual voltage and precious little life-stirring value.

The teacher's understanding of the Gospel is greatly reinforced through his efforts to give it to others. His creative powers are enhanced through his attempt to draw out his students in effective self-expression. Some of the fundamental age-old truths may not seem pertinent to present on-going experiences. To them, the teacher must bring touches of vividness that give them new force. He must be ingenious in discovering fresh ways of reanimating the familiar, speaking in parables that live rather than in abstractions that perish. In other words, he must exert his creative powers in order to bring appropriate originality to his lessons. Interest is always provoked by saying the right thing in unexpectedly appropriate ways. This growth we are speaking of is not just an adding to of knowl-

edge or experience, but a continual reintegration of life at a high level. It is something of what Jesus had in mind when He spoke of becoming as a little child. He said, "Blessed are the poor in spirit," meaning the humble, open-minded, and teachable. Lincoln's biographer puts the same thought into the great line: "As elemental at his death as he was ancient at his birth."

THE successful teacher in the Church is guided by the Holy Spirit. Here is an immeasurably rich dividend for the teacher. Without that guidance, his efforts would be ineffective. There are some who feel that self-effort hinders the flow of the Spirit. They suggest that religion is taught by simple contagion and there is little need of exerting one's own capacities in teaching. This statement is true in what it affirms and false in what it denies. Religion is caught, but it is untrue that catching and teaching have no relation to one another. We are, in all our labors, dependent upon the Holy Spirit; but it does not follow that the Holy Spirit has no need of our efforts. The guidance of the Spirit comes not by passive submission but by a consecration of work, of human abilities that are able, as well as willing, to be guided and taught by the Holy Spirit. In other words, this cherished guidance is not an arbitrary accident, a gift of fortune which knows no law and cannot be affected by conscious self-effort. "Seek and ye shall find"; "Knock and it shall be opened unto you."

The friendship, confidence, and love of students are among the enduring satisfactions of being a teach-

er. These spiritual bonds often ripen with the years and bring ever-renewing joys to teacher and student. Every time the teacher learns about the success of a former student, he experiences a glow of immeasurable pride and satisfaction. When a student gives him credit for his success in life, his joy is unbounded. The writer is tempted at this point to relate a few of the soul-satisfying experiences that have grown out of his classroom teaching. They are like fragrant flowers making sweet and beautiful a path that might otherwise be discouraging. In the interest of conserving space, let us consider, rather, some elements that may help teachers to affect constructively the lives of people.

The real teacher must learn to care deeply for each student and take a personal interest in him as an individual. This is not only true of the bright, attractive student but particularly so of the less gifted. We must like them regardless of personal peculiarities or mental slowness. The teacher must ever seek to discover what the spiritual needs of individuals are. Since every human personality is unique, this will always call for searching and creative insight, if human lives are to be constructively guided. This makes teaching a challenging art with ever-changing fascinations. Teaching that touches human life is never, therefore, merely a transfer of stereotyped subject matter. Subject matter is, in fact, but a means to meet effectively human ends.

Having studied the students' problems the teacher makes available to them the resources of religion. A very pertinent illustration of what is

meant is to be found in the Book of Acts which recounts Philip's conversion of the Ethiopian treasurer. Philip "began at the same Scripture, and preached unto him" (Acts 8:36). Philip began at the very point at which the other man had arrived in his experience and gave him the light he needed. Here is an early incident of life-situation teaching. It is bringing your teaching to the place of particular experience and need. It is in the failure to meet this need of the immediate situation that much of our teaching is lacking.

An athletic coach once said to a student practicing the broad jump, "You go back so far for your run that you are all tired out when you come to the place to jump." A teacher who goes back to a review of Church history as a prelude to his lesson runs back so far that the class is all tired out when it comes to the place to jump. Often there is no time for the teacher to jump. Frequently the class is so far gone that it does not notice whether he jumped or not. One great teacher described his efforts to discover the needs of his pupils as follows: "It is my custom to spend much time here in my classroom alone. I walk up and down the aisles. I sit at my desk drinking in God's light through the window. I imagine the different individuals in the seats, seek an intimate comprehension of each one's needs, and pray for the power to meet these needs in a sane, intelligent, inspired way. From my classroom I go to the street that passes the school, and see the people passing; bright faces and sad faces. There they go: unhappy faces on which are written doubt, scorn,

and yearning, and a thousand evidences of a lack of integration with life and the universe. All the faces reveal a hunger for reality. I reach out to all of them."

AT this point, a warning is appropriate of one pitfall in this effort to bring the resources of religion to the point of practical need. It is the delusion that personal needs can be completely met or best met by what is often called "practical teaching." Your teaching may be so practical that it does not rise six feet above the ground. Many teachers have learned from humiliating experiences that common sense cannot do the energizing, creative work of religion. "Says Life to Art, 'I love thee best not when I find in thee my very face and form expressed with dull fidelity, but when in thee my longing eyes behold continually the mystery of my memory, and all I crave to be.' " It is very easy for teaching to be too practical to have any practical results. It can be too psychological to effect any psychological transformation. It can be too much on the level of daily life to perform the miracle of a lift to a new level of power. This truth is very effectively expressed in a passage in E. C. Raven's *Autobiography*, in which he tells of his disappointment in his boyhood days over the religious teaching which was so watered down to the supposed level of a boy's mind, that it left out a deep religious challenge and became a dead thing. He says, "I do not think that Jesus ever came into our view, or that God was more than a name." After describing the secular and ethical nature of his religious

teaching he says, "And, dear God, how some of us wanted You." These last words echo in many lives today. People want and need, above everything else, to be brought in touch with God. In other words, teaching, to be practical and helpful, must be in a very vital sense, religious teaching. This does not mean that it should be a mere repetition of theological terms, but it must bring into life powers which have their fountain source in God.

The great Teacher, on the hills of Galilee, always put first in His lesson, "Our Father." The Savior knew of the trials and hardships which would come to His disciples. "Ye shall stand before governors and kings." But He also knew that if they did not know God, and have faith in God, they would not be able to face the tribulations ahead of them. The need of God in present-day living has been sharpened and accentuated by the confusion and disorder of our times, and the teacher of religion must do all in his power to make God a reality in the lives of individuals if he is to meet their most urgent and fundamental needs. It is hard to keep clear the sense of the deep meaning in life unless it is put in a cosmic frame. That is just what Jesus did, and that is what Gospel teaching today does—it puts life in an eternal frame with God at the center. The teacher who can give such a picture and such a conviction to students heightens and deepens for them the meaning of every experience of their lives. What greater compensation in this world can come than to be able to open the eyes of people to the true meaning and purpose of life? The absence or lack of

such an outlook or perspective about life is the major cause of the present breakdown of our civilization. How urgent, then, is the need of teaching the Gospel of Christ, and how rich the opportunity and compensation involved!

There is a striking sentence of wide application in a novel, published in 1935, called "Shoulder The Sky" by James Gray. The story deals with the emotional adjustment of two young married people, sensitive and sophisticated, much given to the habit of analyzing each other. The frail bark of their marriage struck a rock and sank. As they were parting, there was the inevitable post mortem, in the course of which the husband said, "Our shared doubts have been the only thing we had in common. They were not enough." Shared doubts are never enough for a foundation for living, but shared doubts are a large part of the spiritual capital of the children of this age.

Alfred Noyes, the poet, puts his finger on the same lack of a positive faith. "Our literature, our art, our politics are impoverished by the lack of a fundamental faith that would enable us to face life with confidence and to feel, as our fathers felt, the thrill of a great purpose."

ANY teacher who attempts to develop and enrich the life of students is constantly challenged to demonstrate in his own life the qualities he would have his students attain. Teaching provides the best possible anchorage in life. It brings an increased feeling of accountability for one's acts in public and private. It assures greater resistance to temptation. As one young Sunday School

teacher expressed it, "My teaching responsibility has kept me from succumbing to many temptations and for this I am most grateful."

If this young teacher continues faithfully in his teaching work, greater compensations await him. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for those that love Him."

His efforts to make God live in the minds and hearts of his students will cause his own life to be centered in Him. He will become consciously aware of God. Such an awareness immediately enriches experience, enhances enthusiasm about living and the enjoyment of life. Life then speaks louder than words to students concerning the teacher's convictions about God.

It is of immeasurable help to a

baffled student to sit down beside a teacher who has faced what needs to be faced, who has found life good, who has achieved within himself a creative faith, and through the goodness of his own life has the power to reflect the love of God.

We have suggested as undeclared dividends of teaching in the Church: growth in capacity to teach, the guidance of the Holy Spirit, discipleship through meeting effectively the needs of people. Finally, we have declared that an understanding of God and faith in God is the greatest need of human beings today. Those who understand the significance of the work or who have experienced its imperishable rewards will never lightly set aside a Church-teaching appointment, nor will they accept it without wholehearted commitment to its obligations and opportunities.

TO A NEW HOUSE

Etta A. Christensen

Little New House,
Your portals white
Stand as sentinels
Throughout the night,
To guard and keep you,
Little New House.

Gay Little House,
Years will come and go
With cargoes of dreams
And bright hopes to bestow
On you, and yours,
Gay Little House.

Glad Little House,
Children's joyous calls,
And laughter, and song,

Ring through your halls.
Is your joy complete,
Glad Little House?

Sad Little House,
Your fledglings have flown.
Have they taken the gladness
To nests of their own,
And left you so drear,
Sad Little House?

Dear Little House,
You are growing old.
But the wealth of memories,
Youth gave you to hold,
Shall live on forever,
Dear Little House.

Sixty Years Ago

Excerpts from the *Woman's Exponents*, Jan. 1, and Jan. 15, 1884.

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

Editorial Notes: The holiday number of the *Contributor* contains some very interesting articles. Elder George Reynold's papers upon the Book of Mormon, are calculated to educate our young people in the Book of Mormon literature.

Miss Kate Field will deliver her popular and interesting lecture, entitled "An Evening With Dickens," in the Social Hall, in this city, on Monday evening, January 7th, for the benefit of the Deseret Hospital The lecture is for a benevolent purpose and should be well attended on that account, as this is the season to bless and succor the poor and unfortunate, and at the beginning of a new year it is fitting to be kindly and generous.

* * * *

The Widow's Mite: The subject of the Logan Temple is ever a pleasing one to the Saints There is a class of donors to which I wish to draw attention that of a number of widows, both in and out of the district of our acquaintance, who have donated \$2,108.23, which is truly the widow's mite.—C. O. Card.

* * * *

A beautiful lamp shade cover is made of garnet satin ribbon, torchon lace and small plush balls Run the lace neatly on the edge of the ribbon and sew together. Shirr the ribbon three-quarters of an inch from the upper edge, leaving the shirr string long enough to tie underneath. Fasten the balls on the lace, and embroider all the solid parts of the lace with embroidery-silk corresponding in color with the ribbon used.

* * * *

Editorial—Suffrage in Utah: The clause in Senator Edmunds' bill, abolishing woman suffrage in Utah, is calling forth denunciation and severe criticism, and will bring down upon his devoted head the indignation of all good suffragists.

* * * *

Women in Politics: Dr. W. Hammond has failed to produce any physiological reasoning why women should not exercise the right of franchise, and become educated pertaining to the laws and politics of the nation. Now, as we belong to that unfortunate class whose brain is deficient in weight, we should like to ask the learned philosopher whether the superior intellect consists in the quantity or quality. This learned anatomist further asserts that the governing power of the world is to be found in the brain of the male. Where shall we go to find a precedent, not in our own dear native land of liberty, but back to the old monarchical governments of Europe. We learn from history that queens have often excelled kings in the administration of civil government, not from a superior power of reason or intellect, but from a clearer moral sense of justice.—E. Pluribus Unum.

* * * *

Minutes of the Quarterly Conference of the Relief Societies of Utah County, held in the meeting house, Provo City, November 3rd, 1883, Counselor Mary John presiding. Ma Smoot was with us again, also Sister Zina D. H. Young

Minutes of the Quarterly Conference of the Relief Society of Sanpete Stake of Zion, held at Moroni, December 15th, 1883, President W. A. P. Hyde presiding, assisted by her counselors, Sisters E. Allred and S. Peterson

The Relief Society of Juab County held their Quarterly Conference in the Nephi Meeting House, December 15th, President Mary Pitchforth presiding.

The first Quarterly Conference of the St. Joseph Stake of Arizona, convened in the bowery at Pima, September 2nd, President Layton and Counselor D. P. Kimball were present, also the Bishops of the various wards.

Woman's Sphere



Ramona W. Cannon

JANUARY! Never before have so many prayed so earnestly for a happier year than the last one. Yet, even without war, can our world be happy if people are morally unsound? According to J. Edgar Hoover, delinquency among girls under twenty-one years of age increased eighty-nine and five-tenths per cent during the first six months of 1943 as against the same period of 1942. What are mothers and other adult women doing about this problem? Do they sense their responsibility to the young—the necessity of setting them the right example, of impressing them with a sense of true values, of improving home conditions, of insisting upon kindly discipline? In this connection, it is interesting to note that with the large pre-war Japanese and Chinese population in Los Angeles, that city rarely had a Japanese child in its courts, or even caught in trouble, and a young Chinese delinquent was practically unknown.

THE noted writer, Mrs. Adela Rogers St. John, recently lost a son overseas. He was a volunteer in the Royal Canadian Air Force.

SALT LAKE'S Louise Isgreen is a successful Red Cross recreational director among convalescing soldiers in a Seattle hospital. She says the work is inspiring because of the courage and spirit of the wounded boys. "Actually, it is *they* who help

us to face life bravely," she comments.

INDIA'S women are emerging into a broader life. In London, in pre-war days, numbers of them, in their graceful raiment, passed through the streets to attend classes at the university. In India, Mrs. Sarojini Naidu, poet, Mrs. Ranjit Pandit, president of the All-India Women's Association, and Begum Nawaz are working to improve woman's status. The greatest humanitarian work among them has been done by a self-sacrificing American, Dr. Ida Scudder, who, for nearly forty years, has brought medical services to the women of India, particularly at the time of their confinements. In 1936, the All-India Obstetrical and Gynecological Congress elected Dr. Scudder president, despite bitter prejudice against making women leaders of men.

INTERESTING reading: *Look Forward, Warrior* by Ruth Bryan Owen, a book on post-war peace; *Rip Tide of Aggression* by Lillian Mowrer, foreign correspondent; *Post-Mortem on Malaya*, by Virginia Thompson, authority on Southwest Pacific; *The Magical Realm* by Kathleen Coyle, a poetical book about childhood in Northern Ireland; *We Took to the Woods* by Louise Dickinson Rich, a true story of a writer-schoolteacher who marries and turns pioneer. The story is told with zest and humor.



"Honour Thy Father and Thy Mother"

AS "the earth rolls upon her wings," a new year approaches and another span of time is given each one on which to write a record of spiritual progression or retrogression. If one would inscribe a record which will bring him ever nearer to an eternity of joy, there are certain fundamental laws which must be obeyed. After Moses had led the children of Israel out of bondage, the Lord gave to them ten laws by which they were to order their lives. Amid the thunderings and lightnings of Mt. Sinai, the Lord spoke: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12). To this law another promise is attached as given in Deuteronomy 5:16 which states: "that it might go well with thee." Christ, during His ministry, upheld this law and rebuked the Jews who followed tradition to the neglect of rendering obedience to the law as announced by Moses (Matt. 19:19). He also included this law among those which the rich young man must follow if he would gain eternal life. This vital commandment was also recognized by Paul who said, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

Yet in spite of these teachings, there are many who do not live this law. How often does one hear a mother say, "I took care of seven

(or five or three), but seven cannot take care of me." This is a terrible indictment of the selfishness of children in this day. A father and a mother spend the most active years of their lives in cherishing, guarding, and providing for their children, and from this devotion they receive in return their greatest joy and satisfaction. When these parents themselves may require loving tenderness, sympathy, help, and often financial support, it should be the joy of the children to furnish any and every assistance to them. True, this may entail long hours, months, or even years of nursing; it may require giving up many of the passing pleasures of each day; it may necessitate, even, a partial disruption of one's own family's life; in short, it may mean subordinating one's own desires to care for the needs and desires of another. But what better thing could one do to experience great satisfaction and lasting joy than to lovingly care for those to whom one owes his very existence upon this earth? Then, when one's parents have passed to the Great Beyond there will be no canker of remorse to gnaw the soul over what one might have done but neglected to do—neglected until it was forever too late.

And add to the law "Honour thy father and thy mother" another law, "Do unto others as you would have others do unto you," and the great truth, "As ye sow so shall ye reap."

M.C.S.

Notes TO THE FIELD

Suggestive Program for Sunday Evening, March 5, 1944

IN a letter dated April 26, 1942, the First Presidency designated the evening meeting of Fast Sundays for use by the auxiliary organizations. At a meeting of the general executives of the auxiliaries, the Fast Sunday evening meetings of November and March were assigned to Relief Society. Ward Relief Society presidents may therefore consult their respective bishops and ask for permission to arrange for a Relief Society meeting on the evening of

March 5, 1944. This is a very favorable Sunday on which to present a Relief Society program, coming as it does on the first Sunday of Relief Society anniversary month.

The General Board submits the following suggestive program for use on this evening. The objective of this program is to show that the Relief Society, in varied ways, has met the fundamental needs of the individual.

Program

Theme: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

- I. Musical Selection: Relief Society Singing Mothers (where such choruses are available).
- II. Invocation.
- III. Scriptural Reading: I Corinthians 13, with Music Accompaniment (5 minutes)—Relief Society Officer or Member.
- IV. Talks: Subject—"Compassionate Service of Relief Society."
 - A. Phases of subject to be treated:
 1. "Yesterday's Benevolence." (10 minutes)—Relief Society Officer or Member.
 2. "Our Service Today." (7 minutes)—Relief Society Officer or Member.
- V. Musical Selection: Relief Society Singing Mothers (if available).
- VI. Talks: Subject—"Conservation in the Relief Society."
 - A. Phases of subject to be treated:
 1. "Satisfying Yesterday's Need" (5 minutes)—Relief Society Officer or Member.
 2. "Meeting Today's Need" (7 minutes)—Relief Society Officer or Member.
- VII. Reading with Music Accompaniment (5 minutes)—Relief Society Officer or Member.
- VIII. Musical Selection: "The Lord's Prayer" by B. Cecil Gates—Relief Society Singing Mothers (if available).
- IX. Benediction.

General Board Bulletins to Be Studied

LETTERS are constantly being received by the General Board asking questions concerning matters which have been fully and adequately treated in the "Blue Bulletins" sent out by the General Board to Relief Society stake and ward presidents.

A comprehensive index to General Board Bulletins for the years 1940,

1941, and 1942 was mailed on May 4, 1943 to stake and mission Relief Society presidents. Relief Society officers are urged to carefully read and study the contents of the Bulletins to make sure before writing in to the General Board that the answers to any questions which arise have not already been answered in a Bulletin.

Bound Volumes

THOSE desiring to have their 1943 issues of *The Relief Society Magazine* bound, may do so through the office of the General Board. If *Magazines* are furnished with the order, the cost of cloth binding, including index, is \$1.75, and the cost of leather binding, including index, is \$3. There will be an additional charge of \$1 if *Magazines* are furnished by this office.

Those desiring to bind *Magazines*

themselves may purchase materials through this office. A package containing enough material to bind 12 books sells for \$3.50; these packages will not be broken in order to sell smaller amounts. Indexes will be furnished free of charge upon request.

Address all orders to Relief Society General Board, 28 Bishop's Building, Salt Lake City 1, Utah.

TREASURES

Courtney E. Cottam

Memories are the only things that last forever;
 Love's caress is warm, it does not stay;
 Friendship's hour is swift, it speeds away;
 Sorrow's parting dims in Time's unending day.

All things of earth must change unceasingly,
 But those born of the soul increasingly
 Bless us; remembered love, and friendship's glow
 Are memories of the best in life we know.

Tomorrow's Cup

Anna Prince Redd

CHAPTER X

Synopsis: At the river—where Janet has taken Dr. Groneman on a last trip over the country before his return to New York—she has a terrifying experience which involves Juanee's twins. But again her fears are not confirmed although she realizes they are still deep rooted. From the river they go to the San Juan Goosenecks. Here, in describing a sunset of unusual splendor, she comes to realize the spiritual grandeur of the scene . . . Five years elapse—years filled with drought, loneliness, and dread, interspersed with pleasurable visits from the Newsbaums, Janet's sister and her husband. While on their latest visit, Paul is injured during a stampede.

PAUL and Doctor Potsworth sat in the patio berating each other and the weather. Paul's right leg, still in its cast, was comfortably propped up on a bench. "But for a mindful Providence and a convenient boulder, I'd still be headin' that stampede," he commented pleasantly. "Possibly in Heaven."

"And I'd be about my business instead of playing nursemaid to you. I wish this blasted heat would shove along and make room for a breeze!"

Janet came out to the patio with cookies and a cool drink.

"How are the cactus twins?" the doctor asked.

"Juanee has taken them to town. Joe drives his new car expertly. Paul says he's a wonder at it. But just the same I'll be glad when they are home under my wing again."

"Here are the other twins," Paul laughed. "They'll console you."

Tugi-Chee and Maneto rode pell-

mell into the yard heading for the river to swim, they announced loudly.

"Joe should be firm about that river," Potsworth commented. "It's certainly not safe."

Janet filled her hands with cookies to give them and went to the steps. "Tugi-Chee," she said to the dark-eyed boy on the nearest horse, "Don't go to the river while the water is so low. Mr. Paul has warned you that it's too shallow for diving."

Tugi-Chee looked at her in surprise but Janet continued earnestly: "Many moons have passed since there was rain, Tugi-Chee. Don't go." Turning to the other boy, she renewed her plea: "Say you'll not go today, Maneto."

"The grandsons of Chief Dodge are not afraid," Maneto said proudly.

"Our mother not weep when we get hurt," Tugi-Chee scorned. "Do you want to stay, my brother?"

"Do'ta!" Maneto's denial was emphatic. "Since we were five we have been diving five times higher than our own heads!"

How well Janet remembered standing by the river with Dr. Groneman and seeing two little naked boys dive like bullets into its muddy depth. Though she had done much to overcome the fear she had felt for other things in the country, she still harbored a deep distrust of the river.

"What would you do if anything

happened and you couldn't come to the top?" she asked.

"We do not dive together," Tugi-Chee said. "Always Maneto dives first. I count. If he is too long I dive downstream after him."

Maneto said: "When Tugi-Chee dives he always comes up. He is strong like my father. I am the swift one in the race."

"But you'll stay home this time?" Janet coaxed.

"Do'ta," Maneto said. His manner was respectful but unyielding.

"No!" Tugi-Chee echoed, and turning, they galloped at a wild pace over the ridge and out of sight.

JUST before sundown, Juanee came running from her hogan, quite unlike herself with importance and worry. "My father, Chief Dodge, sends for his grandsons and they are not here. They are to be taught the dance for rain," she said excitedly.

Janet looked her surprise but said nothing. Juanee's eyes begged for understanding: "Many moons the earth has thirsted," she cried. "My people will bring the rains." The conflict between her white teaching and her traditional faith was never more in evidence.

"That is good." Janet assured her. "We pray for rain, too. Have the boys gone to their grandfather?"

"Too long they have been at the river!" Juanee exclaimed. "My father will be offended if they are not soon at his hogan."

"We'll go for them in the car," Janet answered. "Myrrup can stay with Jerry and Paulette."

They drove as fast as the wind-pocked roads would let them. Juanee was plainly anxious; she looked often at the setting sun.

"I hope we don't miss them," Janet said, as she swung the car around the turn at the head of the dugway. It was her first trip to the river since that day five years ago when she had watched in terror while the water broke over two bronzed little bodies that swam proudly ashore. Nothing had changed since then. A thousand years could pass over this slow-moving river without denting one of its solid ledges. Time had surely stood still! The same "Hello-o-o-" was echoing along the walls. Nothing had changed but the place from which the call was coming. . . . Now the boys were on the bridge, much higher above the river than five times their own height, and Juanee was calling angrily: "Tugi-Chee, you bad one! Maneto, you come! For diving there is not time!"

Fascinated, wholly without volition, almost as if she were under Dr. Groneman's insistent orders still, Janet raised her arms and waved. "We see you, Maneto," she cried. Maneto waved joyously, stretched his brown young arms out over the river and dived like a young hawk to its prey—straight into the dark depth forty feet below. Tugi-Chee stood with folded arms, waiting.

"*Ethli, noki, ta, tee, otha*," Janet counted, knowing that Tugi-Chee was counting, too. "Usti" Maneto's head did not appear. "Seven, eight—"

Tugi-Chee had turned. He was gone—across the bridge to the downstream side.

"Ten-n-n," Janet swallowed hard. Juanee's eyes had never left the spot in the river where Maneto had disappeared. Her body swayed. Not a

sound escaped her. Tugi-Chee dived.

"Dear Lord," Janet prayed. "Break the water above their heads."

Tugi-Chee had dived on the downstream side of the bridge. He came up, holding Maneto's inert head above the water. Janet cried out: "Tugi-Chee! Tugi-Chee!" But her elation was brief, for a sudden current had pulled the boys under again. "Ethli, noki, ta, tee - -" she could count no more. Juanee had begun the death song, rocking. Rocking to the weird, beautiful wailing song of the Navajo. Janet could only wait, praying. And the river was calm. It seemed to Janet that her own life was flowing out with the river. Juanee's twins were dead. No There was Tugi-Chee . . . clutching Maneto. But the current was bearing them downward! Tugi-Chee would miss the only landing point above the rapids! Janet could hear the water roar, exultant, triumphant, sucking down and down into the rocks below.

As if loosed by a spring, fear engulfed her. Wild unreasoning fear. She ran along the ledge. Further and further down the San Juan dropped—dropped towards the rapids. She screamed: "Maneto! Ethli, noki" It was no use! She sank to her knees, crying softly.

Suddenly the river was calm; the current had subsided. Janet leaned over the bank. There—on a sand bar that had not been there before—lay the Navajo twins, tossed up from the cold, gray current into the sun. As she watched, Tugi-Chee pulled himself to his knees and laid his ear against his brother's heart. He shook the water from his black hair, stood

a moment, then taking Maneto in his arms again, he waded ashore. Janet rose. *The sand bar and the only landing above the rapids had merged into one.* Tugi-Chee would take Maneto to his mother. Maneto was dead.

Janet stood on the ledge above the river, the sun streaming its last rays over her chilled body, and knew that the river had been kind. No little boys were clutched to its cold bosom. Benign and undisturbed, the San Juan bore on to its destination—west into the setting sun, and Janet was no longer afraid Had not death come proudly to Maneto? Come when there was a smile on his red lips, a triumphant cry in his heart?

At the bridge, Tugi-Chee stood with folded arms beside his mother, tears washing his face like rain. Juanee's song was softly tender, infinitely sweet. A moment, and Tugi-Chee was singing, too A strange peace came over Janet. A peace that only she could understand. **THE RIVER HAD BEEN KIND.** Maneto—the swift one—had gone on before. Tugi-Chee—the strong one—would comfort Juanee.

Paul saw them coming—Janet driving the car, slowly, Tugi-Chee leading Maneto's horse, his own reins slack upon his horse's neck.

"I'll go into the desert for his father," Dr. Potsworth said after a hasty examination, and looked away from the grief in Juanee's eyes.

"It is well," Juanee assented. Tugi-Chee had not stopped singing. At the door of his father's hogan, he slid from his horse and followed his mother inside.

That night the rains fell . . . Life came back to the desert.

FOR October, the desert air was unusually chill; but to the four men in the patio at El Toro, it was merely bracing. Paul Morgan, Warren Newsbaum, Doctor Potsworth, and Dr. Mark Groneman, dim figures in the shadows that fell across the floor from the cliff, talked over old times. On a cushion in front of them so he could see the features of each one sat Jerry Morgan, knees hunched comfortably under his folded arms.

Paul showed scarcely a year's added age, though ten had gone by! How proud Jerry was of him. His father. Always at school the last and first thought of every day had concerned El Toro. El Toro typified his father—unchanging, secure, steadfast against life. White yuccas blooming all about the place! They were like his mother—lovely, serene. They filled his dreams . . . Dr. Potsworth—almost like a grandfather. Dr. Groneman—a little strange in his blind efficiency—Paulette's pet enthusiasm. And last of all Uncle Warren—affectionately rough, generous, as loyal to San Juan as he himself or as his father. It was good to be home again.

Inside, Janet and her sister, Rhae Newsbaum, sat before the fire absorbed in what sixteen-year-old Paulette Morgan was saying.

"It's been a wonderful year, Mother," Paulette confided, studying the fire with grown-up wisdom in her eyes. "Dr. Groneman is the most wonderful man in New York, Aunt Rhae. Mother, that's not just my opinion!" she defended, seeing the amused smile in her mother's eyes. "Everyone says he is. The papers

are full of reviews about his books. They say the world is indebted to him . . ." her voice trailed off dreamily. "And he writes things that are not scientific, too. Things that are—well—sort of elusive. Like that one he calls 'The White Moth.' It makes me think of you, Mother. I don't know why, but it does."

"Being his protegee has done wonders for you, Paulette," Janet said, and there was a tremor in her voice that Paulette couldn't understand.

"Except for Jerry, Father, Uncle Warren, and Doctor Potsworth, there's no man in the world I like better!" she stated.

"Then your mother has nothing to worry about," Rhae Newsbaum laughed openly at Paulette. "Just you keep on liking those four men the best for four more years!"

"I'll always like *him* in a very special way. He needs me, Aunt Rhae. His sister is a wonderful person, but not cheerful enough. He needs some one to—to understand him!"

Janet laughed gaily. Paulette, piqued for a minute, jumped up and hugged her mother impulsively. "Do you know what, Mother? He says I'm to grow up like you—worthy of El Toro!"

Janet's eyes shone. "That's a very great compliment," she said.

"Is it? I thought it rather strange. El Toro's not a very pretentious place. It's just something you love and want to come back to."

"And what more could be said of any place," Rhae Newsbaum said.

Janet looked at her sister in surprise. "Rhae, I didn't know you were sentimental about the place!"

"It's fun to keep Paul defending it so hotly all the time; but I'm really

for it. Now, Paulette—Don't you go and spoil everything by telling him that!"

But though she was interested in their banter, Paulette was not to be turned from her theme. She smoothed her mother's hair, twisted a curl here, put a pin there, and resumed her subject.

"There's something else he said, Mother. I don't get it. He says only those who can see the blossoms and not the spikes, are worthy of El Toro. He's sort of queer about this place, do you know that?"

Janet reached up and caught her daughter's hand. "Darling, we all are!" she said softly.

"Have you always been, Mother? You used to make me afraid sometimes."

Janet patted Paulette's hand; she looked into the fire, weighing her thoughts before she spoke. Then she said: "It took a husband, two very wise doctors and two pairs of twins to make me love El Toro." Then softly, almost under her breath, she added: "And the death of a little Indian boy to make me love San Juan."

"Maneto." Paulette's voice was dreamy. "Yes, I remember him. He used to bring me flints and pretty rocks. Jerry liked Tugi-Chee the best."

"Where is Jerry?" Janet asked. "He ought to be in, out of the cold."

"He says he's going cave-dweller tomorrow. Can you beat that? With all the fun-things there are to do on the ranch, he goes off browsing around in dusty old ruins!"

Janet and Rhae exchanged looks of understanding. "He has a grandfather to thank for that," Rhae said.

"Our father loved this country,

Paulette," Janet added. "He came here every year until his health failed. Your father contributed a fine mummy collection to the museum where my father was curator. Jerry could well be like them."

"It's too musty, fusty, dusty for me," Paulette laughed, "I'll take a penthouse in New York!"

Janet sighed. "That's exactly what I thought when I was sixteen, Paulette, I'm not worrying."

The men came in from the patio, rubbing their hands with satisfaction before the open fire. Jerry put on a fresh log. He plumped up his cushion, putting it on the floor by his mother's chair and his head on her knee.

"I'm tired, Mom. Think I'll turn in. Don't let these fellows keep you and Aunt Rhae up all night."

Janet smoothed his dark head, glancing over at Paulette significantly.

"I get it." Paulette pouted charmingly. "Time to go to bed, dear." Her voice was exactly like Janet's motherliest tone.

Everyone laughed with pleasure, and one by one the guests went to their rooms, Jerry and Paulette last so they could say goodnight in their childhood way. Then, at last, Paul and Janet were alone.

The last, bright log fell apart, flamed anew, and burned steadily. Paul sighed contentedly: "Let's sit here 'till the fire goes out." He stowed his long frame into a corner of the big couch and drew Janet into the circle of his arm. "Know what tomorrow is, Jan?" he asked.

"Tomorrow?" Jerry called from his bedroom, overhearing him. "What's tomorrow, Dad?"

(Concluded on page 64)



FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for June 1942, page 420.

INTERESTING LOCAL RELIEF SOCIETIES

Woodruff Stake (Wyoming)

ESTHER WARBURTON, president of the Woodruff Stake Relief Society, sent the following interesting information concerning the new Relief Society organized October 10 at Aspen Tunnel, Wyoming, with Miranda Snow Walton as president:

"A section boss has given them an old box car to use for their meetings; it has a stove. They are going to clean the car, provide a play box for the children to use in the little kitchen, as all the members with the exception of one have two or more small children. Every member gave a donation which provided enough to purchase a songbook. They hope to get an old discarded organ. They are going to have a chili supper and in this way raise money for their little needs in Relief Society. We are very happy for them and are hoping, as a stake board, to be able to visit them once this winter. We will have to go on the train and stay all night, as in winter all roads to them are closed."

Moroni Stake (Utah)

SADA D. RASMUSSEN, president of Fountain Green Ward Relief

Society recently reported: "Fountain Green Ward has a Relief Society membership of 161. This ward held a fair September 24, 1943. Every ward member was asked to furnish something for this fair—anything which could be sold. We received a great variety of finished articles, such as aprons, baby clothing, play suits, handwork, vegetables, eggs, and honey. We also sold lunches, ice cream, cakes, pies, and candy. Other groups of the ward sponsored side shows, a children's dance in the afternoon, and an evening entertainment and dance for the public. After expenses were paid we had enough money to buy three \$100 war bonds, one \$50 bond, and one \$25 bond, and have since received funds toward another bond. After the war, these bonds will be turned in toward our new ward chapel.

Western States Mission

LUCEAL R. CURTIS, president of Relief Societies in the Western States Mission, submitted, during 1942, pictures of several of the more than fifty local Relief Societies in this mission. Since that time some changes have doubtless oc-



EIGHT LIVING PRESIDENTS OF THE RELIEF SOCIETY OF THE MEADOW WARD, MILLARD STAKE, UTAH

This ward Relief Society was organized in 1870 with Martha Bennett as president, who served with devotion for 27 years. Since that time eight other presidents, all of whom are still living in Meadow, have served faithfully in this calling. They are in order of their presidency: top row from left to right: Elizabeth Stewart with 8 years of service, Elizabeth Bushnell 17 years, Emmeline Beckstrand 5 years, Mary S. Beckstrand 1 year.

Bottom row, from right to left: Mary A. Beckstrand 2 years, Albertina B. Fisher 5 years, Ida F. Stott 5 years, and Virginia Beckstrand, the present leader, 4 years. This picture was submitted by former president, Ida Stott.

curred in the personnel of the officers and members of these Relief Societies, and the achievements during 1943 may have exceeded the accomplishments of the year 1942. Nevertheless, these pictures, which could not be included in an earlier issue of the *Magazine*, are presented now in recognition of the excellent Relief Society work being carried forward in this mission, both by branches whose pictures appear herewith and by the many additional branches not pictured. Typical of the spirit of Relief Society work in this mission and elsewhere is the fol-

lowing statement by Sister Curtis:

"The organization that has shown the greatest growth is Colorado Springs. Last fall, 1941, they were discouraged with often only two in attendance at their meetings. Then they caught the vision of Relief Society, and since that time they have every Latter-day Saint woman in Colorado Springs actively engaged in Relief Society work. They are so happy in their work that the whole branch has progressed, so much so that the little group of Saints who used to gather has since been organized into a branch."



RELIEF SOCIETIES OF THE

- I. Tarrington Branch, Scottsbluff District, Nebraska.
- II. Officers and teachers of the Relief Society of Fruita Branch, West Colorado District. Four members of this Society, who attended regularly since its organization, joined the Church, being baptized during 1942.
- III. Relief Society Officers of Craig Branch, West Colorado District. This Society assisted with the new chapel for the Branch, which was built and paid for in only eight months.
- IV. Scottsbluff Branch, Scottsbluff District.
- V. North Platte Branch, West Nebraska District.
- VI. Paonia Branch, West Colorado District.
- VII. Glenwood Springs Branch, West Colorado district.



WESTERN STATES MISSION (1942)

- I. Relief Society of Omaha Branch, East Nebraska—Council Bluffs District.
- II. Hanna Branch, Wyoming District. Every member and her family memorized the Articles of Faith.
- III. Sheridan Branch, Wyoming District.
- IV. Lincoln Branch, Lincoln District, Nebraska.
- V. Colorado Springs Branch, Pueblo District, Colorado.
- VI. Silver City Branch, West New Mexico District.
- VII. Clovis Branch, East New Mexico District. This small organization of only five members usually has 100 per cent attendance.



PRESIDENCY OF THE RELIEF SOCIETY OF THE SANFORD WARD, SAN LUIS STAKE (COLORADO), WITH THEIR TWIN GRANDCHILDREN

They are left to right: Mrs. Etta Martin 1st counselor, with Judy and Jane Martin; Mrs. Lettie S. Jensen, president, with Keith and Kent Layton; Mrs. Estelle Crowther, 2nd counselor, with Ardith and Arnold Mortensen. Two pairs of the twins are "centennial babies," born during 1942, the Relief Society Centennial year. In addition, the chorister, Ellen Smith, and the organist, Marba White (another daughter of the president), became mothers of beautiful baby daughters within a few days of the centennial date, all of which prevented the bigger celebration which had been planned. This ward has completed its building project, and the Society is well housed with a room for assembly and another for work.



ON MARCH 17, 1902, THESE WOMEN OF THE MAESAR WARD, UINTAH STAKE (UTAH), CELEBRATED THE 60TH ANNIVERSARY OF THE ORGANIZATION OF THE RELIEF SOCIETY



RELIEF SOCIETY OF HIGHLAND PARK BRANCH, NORTH IDAHO
FALLS STAKE (IDAHO)

This picture was submitted by Ethel D. Lees, Magazine representative of this Branch.



RELIEF SOCIETY OF THE FIDELITY BRANCH OF THE PALISADE WARD,
RIGBY STAKE (IDAHO)

The president, Lorena Janes, is second from the right, front row. This picture was taken in April 1942. The snowbanks behind the group indicate the reason for wearing snow suits and give some idea of difficulties encountered in attending meetings during the winter months.



RELIEF SOCIETY OF PAPAOLEA WARD, OAHU STAKE (HAWAII)

This picture was taken in 1939 on the 9th anniversary of the Papakolea Relief Society which was first organized under the leadership of Julia Kaluna Lau, October 4, 1930.

Seated on the front row are: Julia Plunkett, 1st counselor; Ella Silva, president; Eliza N. Salm, then president of Oahu Stake Relief Society; Julia Oleole, 2nd counselor; and Hattie Shea, secretary.



SEVEN LIVING PRESIDENTS OF THE RELIEF SOCIETY OF THE MORGAN WARD, MORGAN STAKE (UTAH)

Who have served successively since 1909 or a total of 34 years. They are, from left to right: Margaret Rawle (1910-1913), Nettie Durrant (1909-1910), Lucy Turner (1913-1921), Florence Visick (1921-1926), Jenna Rich (1926-1934), Thelma Francis (1934-1939), Gertrude Bray, present president, who was appointed in 1939.



BURNS BRANCH RELIEF SOCIETY, NORTHWESTERN STATES MISSION
 Picture submitted by Pearl Miller, Hines, Oregon

DO NOT DESPAIR

Winnifred M. Tibbs

To you whose hearts are torn with grief,
 Do not despair!
 Look up and put your trust in God—
 'Twill help to bear
 Your cross—and if your faith in Him
 Is strong and true,
 If you hold fast the iron rod
 He'll comfort you.
 He knows your pain, your sorrowing,
 He'll hear your plea
 And greatly bless each faithful heart
 Accordingly.
 There is no rose without a thorn,
 No chosen class—
 To all comes grief, yet not so deep
 But what 'twill pass.
 Sunshine and shadows come to all
 And life goes on;
 The darkest hours are usually just
 Before the dawn;
 And when that Happy Day arrives,
 We'll understand
 Why trials come—In all we'll see
 Our Father's hand
 And we'll acknowledge God and His
 Beloved Son
 And henceforth in our hearts we'll say:
 Thy Will Be Done!



Theology

Articles of Faith

Lesson 23—Submission to Secular Authority

Tuesday, April 4, 1944

Article 12: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

Lesson Aim: To show that ecclesiastical leaders have always given due respect to constituted civil authorities, and to establish the fact that it is the continuing will of the Lord that we do so now.

CONDENSATION OF CHAPTER 23, TALMAGE'S ARTICLES OF FAITH

Introductory

Religion, to be of service and worthy of acceptance, must be of wholesome influence in the individual lives and temporal affairs of its adherents. Among other virtues the Church in its teachings should impress the duty of a law-abiding course; and the people should show forth the effect of such precepts in their probity as citizens of the nation and the community of which they are a part.

Obedience to Authority Enjoined By Scripture

During the patriarchal period, when the head of the family possessed virtually the power of judge

and king over his household, the authority of the ruler and the rights of the family were respected. The filial submission of Isaac to the will of his father, even to the extent of readiness to yield his life (see Gen. 22:1-10) on the altar of sacrifice, is evidence of the sanctity with which the authority of the family ruler was regarded.

In the days of the exodus, when the people of Israel were ruled by a theocracy, the Lord gave divers laws and commandments for the government of the nation; among them we read: "Thou shalt not revile the gods, nor curse the ruler of thy people" (Ex. 22:28). Judges were appointed by divine direction. It is

significant that the judges were so highly regarded as to be called gods, to which fact Jesus referred when threatened with stoning because He had said He was the Son of God.

When the people wearied of God's direct administration and clamored for a king, Jehovah yielded to their desire and gave the new ruler authority by a holy anointing (see I Sam. 8:6-7, 22; 9:15-16; 10:1). David, even though he had been anointed to succeed Saul as king recognized the sanctity of the king's person, and bitterly reproached himself because on one occasion he had mutilated the robe of the monarch.

Examples Set by Christ and His Apostles

At the instigation of certain wicked Pharisees, a treacherous plot was laid to make Christ appear as an offender against the ruling powers. They sought to catch Him by the question—"What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" His rejoinder was an unequivocal endorsement of submission to the laws. "Shew me the tribute money", He said; "And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:15-21; Mark 12:13-17; Luke 20:20-25).

Throughout the tragic circumstances of His trial and condemnation, Christ maintained a submissive demeanor even toward the chief priests and council who were plotting His death. When He stood be-

fore Caiaphas, laden with insult and accused by false witnesses, He maintained a dignified silence. To the high priest's question, "Answereth thou nothing?" He deigned no reply. Then the high priest added: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:57-64; Mark 14:55-62). To this solemn adjuration, spoken with official authority, the Savior gave an immediate answer, thus acknowledging the office of the high priest, however unworthy the man.

A somewhat analogous mark of respect for the high priest's office was shown by Paul while a prisoner before the ecclesiastical tribunal. His remarks displeased the high priest, who gave immediate command to those who stood near Paul to smite him on the mouth. This angered the apostle, and he cried out: "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people" (Acts 23:1-5).

Teachings of the Apostles and Book of Mormon Teachings

That the apostles and prophets of both Nephitic and Hebraic peoples taught that governmental authority was to be respected, is affirmed by Holy Writ (Rom. 13:1-7; Eph. 5:22-23; 6:1-9; Alma 1:14).

Latter-day Revelation

Latter-day revelation requires of

the saints in the present dispensation strict allegiance to the civil laws. In a communication dated August 1, 1831, the Lord said to the Church: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet" (Doctrine and Covenants 58: 21-22). If the people by submitting themselves to the laws of the land be prevented from doing the work appointed them of God, they are not

to be held accountable for the failure to act under the higher law (Doctrine and Covenants 124:49-50). Incorporated in the Doctrine and Covenants is an official declaration issued by the Prophet Joseph Smith concerning the Church of Jesus Christ of Latter-day Saints and its relation to civil power and the respect due to the laws of the land. This section which is known as Section 134 was adopted by vote of the Church as one of the accepted guides in faith, doctrine, and practice.

SUGGESTIONS FOR CLASS PROCEDURE

Suggested Songs

"Glory to God on High," Boden, Felice Giardini, *Relief Society Songs*, p. 19; *Deseret Sunday School Songs*, No. 167; *Latter-day Saint Hymns*, No. 113.

"Jesus Once of Humble Birth," Parley P. Pratt, *Relief Society Songs*, p. 31; *Deseret Sunday School Songs*, No. 47; *Latter-day Saint Hymns*, No. 293.

"God Moves In a Mysterious Way," William Cowper, Evan Stephens, *Relief Society Songs*, p. 21; *Deseret Sunday School Songs*, No. 292; *Latter-day Saint Hymns*, No. 49.

Outside Activities

A very important phase of teaching and one which offers positive educational value is for the teacher to encourage and direct study and other activities outside the classroom, a report of which will enrich the lesson and add to an understanding of the subject under discussion.

The following questions, which will require research outside of the textbook, may be used for this purpose. These questions may be given as a general or as individual assignments, well in advance of the lesson presentation, and time should be allowed for brief reports on the questions at the close of the lesson:

1. Relate incidents recorded in Church history which show that the Latter-day Saints, even in the midst of unlawful persecution, sought redress only by lawful means.
2. Give examples from the Bible wherein severe punishment was meted out for failure to observe recognized law.
3. Cite examples from Scripture in which the Lord granted the people a king to rule over them. Explain why He allowed this form of government to be established.

Class members should be urged to bring to class copies of the standard works of the Church. The class leader should provide opportunity for class members to make use of these books.

SUPPLEMENTARY MATERIAL

Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith, edition 1938, pp. 49-50.

Obedience to Governments Necessary

All regularly organized well established governments have certain laws by which, more or less, the innocent are protected and the guilty punished. The fact admitted, that certain laws are good, equitable and just, ought to be binding upon the individual who admits this, and lead him to observe in the strictest manner an obedience to those laws. These laws when violated, or broken by the individual, must, in justice, convict his mind with a double force, if possible, of the extent and magnitude of his crime; because he could have no plea of ignorance to produce; and his act of transgression was openly committed against light and knowledge. But the individual who may be ignorant and imperceptibly transgresses or violates laws, though the voice of the country requires

that he should suffer, yet he will never feel that remorse of conscience that the other will, and that keen, cutting reflection will never rise in his breast that otherwise would, had he done the deed, or committed the offense in full conviction that he was breaking the law of his country, and having previously acknowledged the same to be just. It is not our intention by these remarks, to attempt to place the law of man on a parallel with the law of heaven; because we do not consider that it is formed in the same wisdom and propriety; neither do we consider that it is sufficient in itself to bestow anything on man in comparison with the law of heaven, even should it promise it. The laws of men may guarantee to a people protection in the honorable pursuits of this life, and the temporal happiness arising from a protection against unjust insults and injuries; and when this is said, all is said, that can be in truth, of the power, extent, and influence of the laws of men, exclusive of the law of God.

Visiting Teachers' Messages to the Home

Sources of Strength

Lesson 7—Loyalty

Tuesday, April 4, 1944

TO be loyal to our better selves, to our highest ideals, to our friends, to our country, and to our God, is to give proof of a true and noble soul.

Loyalty does not always rise to great emotional heights. It applies to other days than the Fourth of July. It may manifest itself in the plain duties of ordinary days. We may not be called upon to do spectacular and heroic things as an evi-

dence of our loyalty. Some of us may never follow the flag in battle nor wear the uniform of our country. Still we can be loyal and true. We can be loyal to those who employ us, giving the full equivalent of what we receive. We may be loyal to our religion without becoming martyrs or without going to prison. Loyalty to the Church implies not only a defense of its leaders and people, but a consistent living of the principles

of the Gospel. A life that reflects credit upon the Church, after all, is the best expression of loyalty to the Church.

To be loyal to our highest ideals is to give to the world practical proof of our intrinsic worth. The strength to stand steadfastly by one's ideals and standards, in the face of temptation and evil, is finer than the strength required to face physical danger.

Men who never faltered in the shock of battle sometimes yield to the seductive influences of sin and degradation, and forsake their standards and ideals. "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

Loyalty was the master theme of the Savior's life, the high note running through all that He said and did. And this must be so in the lives of all men and women of intrinsic worth; it is a primary element in every great and noble character.

There are many shining examples of loyalty in Holy Writ. Moses' loyalty to the children of Israel (see Exodus 32)—appeals to us. David's

loyalty to Saul, the Lord's anointed, is a classic example of this great virtue.

The supreme expression of it, however, comes to us from the lips of the Master, when He was in the Garden of Gethsemane. We read in Matthew 26:38-39: "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."

Discussion

1. What does it mean to be loyal?
2. What is meant by one's better self?
3. Why is being true to oneself a safeguard against being false to others?
4. How does allegiance to high ideals and high principles give strength to an individual? to a cause?
5. What are the effects of disloyalty?

References

- Relief Society Magazine*, vol. 16, June 1929, pp. 214-217; vol. 22, May 1935, p. 276
- Gospel Doctrine*, edition 1919, "Let Us Sustain One Another", p. 320

Home Topics

For optional use on Work-and-Business Day

Modern Housekeeping Methods

Lesson 7—Care of Furniture and Furnishings

Tuesday, April 11, 1944

HAVE you ever stood high above a city or village on a winter evening and watched the lights gleam

out here and there down the streets as each home flashed a welcome to the father, son, and daughter, home-

ward bound after a busy day? If you have had this experience, perhaps your mind wandered away from your own community out over the state and nation with such questions as these: How many homes are there in our United States? How are they furnished and equipped, and how are they kept? How do the people within them live?

Mankind has always felt the call of home and made sacrifices for its maintenance, but homes today differ in many respects from those of other periods of time. Modern science and invention have taken much of the work formerly done in the home into factories, and they have made many household tasks easier to perform. The social life of the family has also been affected by industrial changes and by the many new types of recreation such as are provided by the radio and motion-picture. The ease of transportation has destroyed the isolation of farm and village homes, so that today they are not so self-sufficient.

The real spirit of the home, however, remains vital despite these changes, and must be safeguarded. The problem for us today is to adjust our homes and homelife to meet changes in our conditions caused by the war. This requires management—efficient, capable household management. Great care must be exercised in all phases of homemaking and housekeeping.

Furnishings, like everything else in the home, respond to intelligent care with longer life and more lasting beauty. Daily dusting of furniture is a desirable standard to maintain. Occasionally, furniture may be very thoroughly cleaned by wiping the

wood with a soft cloth, using lukewarm water and any pure, neutral soap. Saturate the cloth in warm water, put a teaspoon or two of melted soap in the damp cloth, fold the cloth to make a pad, and rub it over the polished surface of the wood until it lathers and all finger prints and dirt are removed. Then dampen another cloth in tepid water and wipe the surface clean. Wipe dry with a soft, dry clean cloth, rubbing with the grain of the wood. A good furniture polish may then be applied.

To remove the foggy appearance frequently found on highly polished woods, rub with the grain of the wood, using a clean piece of cheesecloth which has been dampened with a solution made of one quart clear water and one tablespoon vinegar.

Spots, especially white water marks, can be removed with camphorated oil. A good furniture polish is made with one part turpentine to one part household crude oil. Legs, as well as top surfaces, may be rubbed with this and then rubbed down with a soft dry cloth. A really fine table top should not be treated with oil as it gradually darkens the surface and gathers dirt, but should be treated with hard wax. Any piece of furniture which is thoroughly waxed once a week and rubbed with a polishing cloth every day, will take on a fine finish which will be the envy of every one who sees it. For antiques or old pieces of furniture use a solution of two parts turpentine to one part of linseed oil, or equal parts of linseed oil, turpentine, and vinegar. Apply with a soft cloth and polish with a dry cloth.

To clean crevices in carved pieces of furniture use a cotton-wrapped orange-wood stick or a wooden skewer.

Painted furniture may be washed with a solution made by dissolving one-half cup neutral soap flakes in one quart water and stirring in one-half cup whiting when cool.

Hot, dry houses and apartments are apt to dry out woods, and frequently crack them. From forty to sixty per cent humidity in rooms is healthy for furniture. Don't place fine woods near hot radiators nor near open windows. All woods expand with moisture and therefore closely fitted furniture may stick if the atmosphere is damp. Be patient if drawers swell in damp weather. Wax or soap rubbed on the surface where friction occurs may end the trouble, but if this fails, it may be necessary to remedy the trouble by having an expert cabinet-maker plane the edges.

There is a tinted wax which contains enough wood stain to cover surface scratches that is quite satisfactory to use when polishing slightly damaged furniture. It comes in mahogany, walnut, and light wood tints to match your furniture.

Upholstered furniture should be thoroughly cleaned once a week with a stiff whisk broom or with a vacuum cleaner. However, do not use a vacuum on a cushion filled with down. Sometimes small spots on upholstered furniture may be removed with a cleaning fluid. Carbon tetrachloride is safe and good. On some fabrics clear water may be used. Spots come out more easily if they have not had time to gather dirt. Dirt left in the fabric will attract

moths. To keep moths away, put moth crystals into the crevices and cover furniture with a sheet for two days.

It is possible to wash upholstering made of tapestry, denim, rep, and many other fabrics if they are fast colors. First, clean as thoroughly as possible by brushing and using the vacuum cleaner, then make a stiff suds as follows: shave and dissolve one-half cake of any pure neutral soap (or one cup flakes) in one quart of boiling water. Mix a small amount of this solution with a little cold water and beat to a stiff dry froth. Using this suds, scrub about a ten-inch circle at a time, using a stiff brush and rubbing with a rotary motion. The material should not become soaked. Use a spatula to scrape off all the lather possible, and then wipe with a damp sponge. Scrubbing pile fabrics, like corduroy, velvet, and velours, will mat the surface, so brush these fabrics thoroughly when almost dry with a soft brush against the nap. Let the fabric dry thoroughly before using the furniture.

Topics for Discussion

1. Give suggestions for cleaning furniture upholstered in leather or leatherette.
2. What is your favorite method of treating light scratches on wood furniture? white rings and water spots?
3. Suggest effective methods of treating drawers and doors that stick.
4. Discuss effective methods of doing daily dusting.

References

- America's Housekeeping Book*, Chapter XVI, pp. 184-195
Better Homes and Gardens, September 1943. "Eight Receipts that Save Your Furniture," pp. 28-29.

Literature

The Bible as Literature

Lesson 7—Bible Oratory

Tuesday, April 18, 1944

BEST examples of Bible oratory are to be found in Deuteronomy. This Master Book is made up, indeed, of a series of orations developed around a central theme—the Farewell of Moses. It is a volume unique—blending history, oratory, and drama with impressive effect in a portrayal of a great leader giving messages of truth and light at his parting from a people he has freed from bondage, guided in upward development for forty years, and led to the edge of a Land of Promise.

Stirring romance weaves into the life of Moses. Born in tragic times, he is hidden as a babe to escape death, is reared as an adopted son of a princess, with his own mother, as nurse, to train his heart. Outlawed because he strikes down a cruel Egyptian taskmaster, he flees into the wilds. There, responding to the voice of God, he sets himself to his master work—the deliverance and development of his oppressed people. As an instrument in the hand of God, he brings the Israelites out from bondage. A pursuing army is drowned in the depths of the Red Sea.

Work that tests Moses to the core follows. Facing the rigors of desert life, the liberated host falters. A

longing for the “flesh pots of Egypt;” a return to the worship of idols must be corrected, and are sternly rebuked. Spies, sent to the Land of Promise, return with discouraging reports. It is filled, they say, with walled cities. Ten of the twelve spies protest against marching against them. Only Joshua and Caleb have courage to try to take the Promised Land. The majority of the people side with the ten fearful spies. Then comes God’s decree that the Israelites shall wander in the wilderness for forty years.

Why? Simply to let the coward blood die out while a new generation, born free, can be trained to take on the task of winning their heritage. Here is constructive work for Moses and his fellow leaders.

Under God’s inspiration and guidance, a theocratic government is set up for this nomadic people wandering over the desert. They are taught the laws of the Lord—drilled in religious practices. Miracles, such as a cloud to lead by day and a pillar of fire by night, help to keep them closer to God, more amenable to His leadership. Moses rises to mastery of the situation. Then, like many another leader, he inclines to rely on himself.

A crisis comes. The people are

without water. They cry to Moses, and he rises to their help as years before he had done at the Red Sea. This time he smites a rock in the desert, and water gushes forth to quench the thirst of the fainting horde. But Moses fails to praise God for the miracle and the deliverance, as he had done when the waters were parted. And for this failure, the great leader is sternly rebuked and punished. God's decree is that he shall not enter the Promised Land. Thus it happens that when Israel, organized as a militant nation, was ready to make conquest of the longed-for realm, Moses was permitted to see it only with his eyes, but saith the Lord unto him, "Thou shalt not go over thither."

Naturally, this parting of a revered leader from his people would be made an impressive occasion. Within Deuteronomy, as already said, we get a stirring record of the Farewell. History is recalled, basic laws of God reimpresed. It was this Master Book, rediscovered in later years during the reign of Josiah (see II Kings, Chaps. 22 and 23), that brought a vigorous reformation in the Kingdom of Judah, with a restoration of Mosaic Law in its primitive simplicity and strength.

Deuteronomy is begun (Chaps. 1:5 to 4:41) with what might be called a historical oration. In it, Moses reviews outstanding events that occurred during the years in the wilderness, impressing their vital import as he proceeds, and closing with these trenchant lines:

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by tempta-

tions, by signs, and by wonders . . . according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee . . . And because he loved thy fathers, therefore, he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt. . . . Thou shalt keep therefore his statutes and his commandments . . . that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever (Deut. 4:33 ff.).

The second oration (Deut. 5) is addressed especially to the Levites—Keepers of the Law. In it, Moses reimpreses the Ten Commandments, saying:

These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. . . . And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth (Deut. 5:22 ff.).

Following this, come lines kept precious through the ages by devout believers in the Mosaic Law:

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might (Deut. 6:4-5).

These watchwords, like **THOU SHALT HAVE NO OTHER GODS BEFORE ME**, express in essence the religion God gave to the world through Israel. They were, by divine command, to be kept in the heart, taught diligently to children, worn upon hand or forehead, written on door-

post or gate. The import of all this becomes clear as one remembers that those were days of many gods and of idol worship. Yet the command is just as vital in these days of distraction and temptation.

In connection with the second oration, the *Book of the Covenant*, containing specific and basic laws, is given for guidance of priests and people.

The third oration (Deut. Chap. 28), prefaced by a solemn ceremony: *The Rehearsal of the Blessing and the Curse*, is held by eminent critics to be one of the most powerful of all orations. Dr. Moulton ranked it as one of the three greatest in his appraisal, the other two being that of the Greek orator Demosthenes, *On the Crown*, and that of Edmund Burke, the English Statesman, *Speech on Conciliation*.

Preceding the oration on *The Blessing and the Curse*, come specific instructions from Moses and the elders to the people. When they have crossed over Jordan into the land of their inheritance, they are to set up stones upon which are to be written the words of the law, and build an altar to God and offer sacrifices. Then with impressive ceremony, with the priests leading and the people responding, certain sinful practices are to be forbidden, under penalty of a curse. They shall make no graven nor molten image; they shall not set light by their fathers and mothers but honor them; they shall not remove a neighbor's landmark, nor make the blind to wander out of the way. (This probably implies spiritually as well as physically blind.) One after another various vital sins are to be specified with the

admonition that those committing them shall be accursed. And as each sin is given with its penalty, "all the people shall say, Amen."

Following this comes the oration, beginning:

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways (Deut. 28:1-7).

Then, after detailing with eloquent concreteness other blessings that shall reward righteousness, the speaker paints the other side of the picture. In keeping with the practice of those earliest times when folk were kept in line mainly through fear of dire punishment, the oration depicts the various curses that disobedience will bring. A suggestion of its forceful language comes from these closing lines:

And the Lord shall scatter thee among all people. . . . And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest: but the Lord shall give thee there a trembling heart. . . . And thy life shall hang in doubt before thee. . . . In the morning thou shalt say, Would God it were even! and at even

thou shalt say, Would God it were morning. . . . And the Lord shall bring thee into Egypt again with ships . . . and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you (Deut. 28:64 ff.).

The fourth oration (Chaps. 29 and 30) is more soothing in tone, filled with fatherly admonition for the people to make and keep covenant with the Lord, that they might merit His choice blessings. At its conclusion Moses says:

I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them. . . . And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. . . . he will not fail thee, neither forsake thee: fear not, neither be dismayed (Deut. 31: 2 ff.).

Following this last oration, the great leader rises to poetic expression in praise of God: the opening lines (from Moulton's *Modern Reader's Bible*) are:

Give ear, ye heavens, and I will speak;
And let the earth hear the words of My
Mouth:
My doctrine shall drop as the rain,
My speech shall distil as the dew;

For I will proclaim the name of the Lord:
Ascribe ye greatness unto our God.
The Rock, His work is perfect;
For all His ways are judgment:
A God of faithfulness and without iniquity,
Just and right is he.

After this comes the dramatic Farewell. The twelve tribes take ap-

pointed stations on the slopes of Mount Nebo. Their great prophet and lawgiver passes them as he ascends the mountain, giving words of cheer and blessing. Finally, from the heights he is shown the Land of Promise. Then:

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-poer: but no man knoweth of his sepulchre unto this day (Deut. 34:5-6).

Discussion and Activities

1. Give five to ten outstanding events in the life of Moses that lead up to his Farewell as portrayed in Deuteronomy. Use just a sentence or phrase in making this summary, as—Moses is reared in the home of Pharaoh.
2. Why was it necessary for him to bid farewell to his people near the Land of Promise to which he had led them? How did he turn his own sorrow into a blessing for them?
3. How many orations are contained in Deuteronomy? Suggest in a sentence or title the main message of each oration.
4. Why should the rediscovery of this great book during the reign of Josiah cause such a reformation among the people of Judah? What basic things does it present forcefully not alone for the Jews, but for all of us?
5. Be ready to quote some passage from Deuteronomy that has impressed you, for its force, its concrete picture of life, or some commandment it carries.
6. Deuteronomy has been spoken of as oratory in a dramatic setting. Explain.
7. What for you is especially impressive, perhaps touching, in the closing chapters of Deuteronomy?

Note: Dr. Moulton's *Modern Reader's Bible* will be found especially helpful in the study of Deuteronomy, and the orations it contains.

Social Science

What "America" Means

Lesson 13—What "America" Means to Me

Tuesday, April 25, 1944

IT is a big country, America. Riding on a fast train, it takes days and nights to cross it from New England to California. Sitting by the car window, you pass many towns and large cities, and a vast country of farms and spaces of woodland. You cross rivers and mountains and see the stretches of desert and deep canyons. Large streams of water west of the Missouri and Colorado rivers reclaim millions of acres of land, where wheat fields stretch out in endless vision. The largest dams and reservoirs in the world furnish power for light and water for arid vales. You see the hardwood forests of New England and the orange groves of California; and the cotton fields of the South and the rich corn and wheat fields from the Atlantic to the Pacific give you a feeling of security. You are impressed with the accuracy of what you learned while a student in the grades—that corn, wheat, and cotton are the staple agricultural products of America. Pines in the North, palms in the South, and the cacti in the West; everlasting snows far-off in the ravines of mountains and upon the mountain peaks! Leaving the snowy peaks, you may within a few hours be picking roses in a land of eternal sunshine.

The cattle and sheep on the large ranges, the extensive farms of grain, tell why America is well provided with food, and the farmer the most

independent citizen in the world. There are places where no man has left his mark "where forest gorges are deep and boulder-strewn, and you wander on foot alone for days listening to the call of birds by day and the cry of the owl and coyote by night." There are farms so large in the southwest that up to the time of the automobile, "it took a day to drive from the front gate to the house."

One writer has said that the oldest American flag is green. Ten thousand years ago it was waving over North America, South, and Central America. And it has been waving ever since. Its name is Indian corn. If you want a flag that symbolizes America, here it is. Botanists tell us that it is the oldest cereal and possibly the oldest cultivated plant. While the Egyptians were cultivating wheat, the Indians were cultivating corn. It grew from a kind of grass and evolved into the finished product of today. Corn was used by the Incas, Aztecs, and Mayas of ancient America. It is said that the Indians have made some fifty-five different foods from it.

Along the river valleys our history has been made. Mighty streams pass through the rich agricultural lands, and the extensive Mississippi Valley is a tapestry of the richest wheat and hayfields in the world. There are seas of wheat and oases of corn, mil-

let, cane, and fruit and vegetable tracts; wooded hills, salt mines, and oil derricks; and public highways and railroads running in all directions and crossing and crisscrossing. The sumac, russet oak, and the golden cottonwood, the wild sunflowers and, finally, the sagebrush greet you on every hand. "The country is a world of pastels, where skies are not just blue, but azure, where clouds of white and gray are tinted masses, and where thunder and lightning show the majestic battles of the elements."

The men and women who take vacation trips learn the beauty of the wonderlands of Western America. For real restfulness, one must get near to nature, "out under the unsullied skies, among the mountains with their painted crags, towering pines, and leaping streams." It is in such places as the Yellowstone, the Yosemite, and the Grand Canyon of the Colorado that the American has revealed to him the titanic grandeur and ethereal beauty of color and form, the mystic influence of sky and earth which overcome him and cause him to say with bated breath: "No human being can rise to a sense of their grandeur."

Traveling through the country, particularly in the West, you will now and then see groups of Indians, natives of America. In his book entitled *Our Indians*, Dr. A. Hyatt Verrill says: "Very few people realize that the Indian is one of the greatest of all mysteries. A mystery which even the scientists and authorities on Indians have never been able to solve. No one knows who the Indians really are, whence they came, whether they originated in America or came to this country from some

other land. We do not even know how long they have lived in America." Latter-day Saints, however, do know the origin of the Indians of America, for it has been revealed in the Book of Mormon, our Sacred American Scriptures. The Indians are interesting both as individuals and in groups, for they have developed arts, crafts, customs, languages, and many other habits and characters unlike those of any other living people. They have given us maize, potatoes, pumpkins, squash, beans, tobacco, peanuts, and many fruits and vegetables, all of which were totally unknown before the discovery of America. A noble people these Indians, who when they pray to the "Great Spirit" lift their eyes and arms to heaven with reverential feeling.

From the days of Father Abraham, the people of Western Asia and later of Europe have looked toward the west. The white race has ever wished for the Promised Land beyond the sunset, and one should not overlook the effect produced on the mind of man when America was discovered. This event and the opportunity for settlement which it afforded have been the forces out of which have developed many of our modern ideas; they have influenced the ideals of the modern man's life. Since the first days of American settlement, men have worked for a democracy, which is unlike any other type of government in the history of the world. Here was established religious and political freedom; here the common man owned land, built homes, and reared his children in an atmosphere of freedom, with the right to worship God as he wished.

Because of the vast areas of land which lay open to settlers, America became a land of opportunity. As the forests gave way under the ax of the sturdy pioneer, the land was plowed and planted. In time, new ways were demanded, and the age of invention came. The nineteenth century brought about the most sweeping economic changes in the history of humanity. The first steamboat plowed its way up the Hudson River in 1807, and soon steamboats were crossing the Atlantic. A new era in ocean travel was inaugurated. The friction match took the place of the flint in 1827, and Cyrus Hall McCormick gave us the modern mowing machine and reaper, which changed the old ways of farming. Elias Howe gave us the sewing machine in 1846, which changed the life of women in the world. Samuel Finley Breese Morse surprised the world with the electric telegram; and in 1858, the first cable was laid across the Atlantic, which united the Old World with the New. The steam railroad made it possible for the American farmer and cattle and sheep men to send their products to the world; and in 1869, the railroad had reached the Pacific. All parts of America were united as never before as a result of the new system of transportation. Thomas Alva Edison perfected a cheap and serviceable electric light, and later the phonograph. Alexander Graham Bell invented the telephone. Then came radio, and the human voice could be carried to the ends of the earth. The art of printing has been perfected, and a reporter on a large paper can now go into his office in New York and set up an article

which can be printed and sold on the streets of Paris or London within a matter of minutes.

In its social life, America is the most cosmopolitan country in the world. Her gates have been open to all peoples since the coming of the first settlers in 1607. While there are laws at the present time regulating the foreigners who come to our shores, nevertheless, we still have an influx of aliens every year. All the large cities of America, particularly New York and Boston, have a large percentage of foreigners. It is said that there are more Jews in New York City than there were in Palestine at any one time. All foreigners who land on our shores become American citizens with the exception of a small percentage. Naturally, foreigners come here with high hopes, and some of the greatest Americans have been born in foreign lands. A large percentage of workmen in the coal mines, in the woolen factories, and cotton mills are alien by birth. The foreign-born manufacture most of our clothing, shoes, and a large part of our furniture. It is rightly said that the "aliens' brawn is woven into the warp of wool, the fabric of our national being." Their children attend the public schools and churches, and they will be the citizens of tomorrow. This is why America is sometimes called "the melting pot." "The action of the crucible," says Israel Zangwell, "is not exclusively physical, but it is spiritual. The nations have come to accept the principles as found in our Bill of Rights of the Constitution, and religious freedom is a very sacred tenet to them."

All Americans have been taught

the meaning of the five institutions of civilization. These are: the home, agriculture, the church, the state, and the free public school. Nowhere in the world have these institutions been developed as in America. They are the foundation stones of our civilization. Most of the heads of families own their homes, and all pay taxes for the support of schools and public utilities. All are free to attend their own churches. There are cities and farms in all the states, and farming and manufacturing are the staple activities of our economic life.

America is a working nation. It has taken brawn and sinew to develop the country and its resources. Agriculture and manufacturing, stock raising and mining have produced an enormous wealth, which has been put to good use. With the wealth, railroads, steamboat lines, universities and colleges, art galleries and public centers have been built throughout the entire country. Science has been aided in its search for those things that bring about sanitary conditions and better ways of living. The poor have found refuge in homes that have been built for the needy and afflicted. The hospitals of the land, built by the accumulated wealth of philanthropists, are among the finest in the world. With the accumulation of the riches of the earth, the American people are a charitable people, and wrong and war stir them to the depths. The Americans have been called a practical people. They are, if in being called practical it is meant that they work with the idea that the results of their labors must be put to some useful end. John Ruskin, the noted art critic and lecturer of England,

once told a group of workmen that honest and faithful work means the best kind of praying. He added: "If you do not wish for the Kingdom of God, do not pray for it. But if you do, you must do more than pray for it; you must work for it. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to be a kingdom of the dead, but of the living. Before it will come, the spirit of that kingdom must be in our hearts, and though it brings all substance of good with it, it does not consist in that: 'The kingdom of God is not meat and drink, but righteousness, peace, and joy!' Then too, you will have to enter it as little children."

"It is this," says Ruskin again, "that will bring the kingdom of God—humility, faith, charity, and cheerfulness, with the idea of useful work."

The fundamental ideals of all America have been these principles, and they have manifested themselves in a natural honesty, common to the people.

The United States is a religious nation. There are some two hundred and forty different creeds, all with church buildings, and a hundred million of our population are registered as believers in Jesus Christ. The distinctive characteristics of these peoples include: a determined faith in the democratic organization of society and the representative forms of government; separation of Church and State; a zeal for universal education. Another trait is the responsiveness to idealism greater than that common today among the older nations of Europe. The American temperament is a willingness to dis-

miss the old ways of doing things and try the new. This accounts for much of our progress today in doing things with machinery. Of all the characteristics of Americans, the most important is the acceptance of freedom of opportunity for the individual, which provides the nation with a supply of leadership in every line. This is the reason why America today leads the world in many of the educational and industrial ideals and activities. "America is learning the greatest lesson of all," says Count Herman Keyserling, "they are proving that the spirit is truly the master of nature and of all life."

Questions and Topics for Discussion

1. It is interesting to know that geographically, the United States is

about the size of the continent of Europe. Taking a bird's eye view of America, what are its principal rivers, principal mountains, its natural vegetation, its largest lakes, etc.?

2. What are some of the natural resources of this country, in minerals, vegetation, etc.?
3. Read and briefly relate something about the history of maize or Indian corn.
4. What were some of the inventions of the nineteenth century that changed the economic and social lives of the American people?
5. What has been the influence of the foreign-born upon American culture?
6. What are the five principal institutions of the United States?
7. Why are we naturally interested in the Indians? Have we Indians who are citizens of this country?

(Many hundreds of Indians have become citizens, particularly those living in fixed abodes on reservations. They must know how to read and write, and swear allegiance to our Government.)

Stories from the Book of Mormon

For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.

Lesson 6—Conversion of Lamanites by Ammon and His Brethren

Tuesday, April 25, 1944

Note: For the full effect of this lesson it is imperative that the teacher and the class have at hand the Book of Mormon.

Lesson Objective: To show that the arm of the Lord is extended to all people who will repent and believe on His name.

"JESUS answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I

said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto

him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:5-12)

Things of the Spirit cannot be fully understood except by the Spirit, as is here spoken by the Savior. And truly did He add "If I have told ye of earthly things, and ye believed not, how shall ye believe if I tell you of heavenly things?"

The heart of today's lesson, which deals with the conversion of a Lamanite king and hundreds of his followers, may well be centered around this pointed saying of the Savior.

For the sake of emphasis and enlargement of the text, the writer will give one of his personal experiences on being told earthly things and believing them not:

The country which at present surrounds my home is one of steep rolling hills. When winter comes, driving by automobile over unimproved roads is hazardous. A short pull over a hill in dry weather is misleading—it may instill confidence for driving the same hill when blanketed in snow. I was warned by friends, whose judgment I respected, that in winter it was best to stay with the main highway. Somehow I did not accept completely this statement they gave me, with the result, one snowy night, of almost serious consequences. Fortunately, my car stayed on the road, and no one with me was hurt beyond the point of

being cold and anxious during the long wait until things were righted.

I had failed to heed earthly advice when first offered, and so had to learn the value of friendly counsel the hard way. All of us have known times when it was hard to accept a simple truth from those who have been along a road before, and we have regretted our unwillingness to have more trust and faith in the words of good men.

The story of the conversion of King Lamoni, the Lamanite, reads stranger than fiction. A complete understanding of this story is to be found through an appreciation of the ways of God, and for an explanation of it one must turn to the things of the Spirit. There are deep values of satisfaction in this story. It is good to learn concretely the extending mercy of the Lord even to the point of His preparing the way for the bestowing of that mercy. You will remember in an earlier lesson how Laman and Lemuel, the elder sons of Lehi, through their hardened hearts, and strong wills, lead many souls away from the presence of the Lord into darkness. Over the years, this night into which they and their followers had fallen grew ever more dark until the Lord knew that it would take long-suffering, great kindness, and even sore afflictions on the part of any who would seek to bring His word again to their hearts.

It was once during the reign of Mosiah, a righteous Nephite king, some ninety-one years before Christ, that the Lord found four courageous young men upon whom He could place the charge of preaching His gospel again to the Lamanites. These men were the sons of Mosiah, and

they were present at the conversion of Alma when an angel appeared. Aaron, Ammon, Omner, and Himni they were called. So converted were they to the cause of Christ that they chose to forego their rightful claim to the kingship of their father in order to take upon themselves the hazards of preaching the Gospel to a savage race. Endowed with the Spirit from on high, they set forth into the wilderness. In order to reach more souls they decided to separate, each going to a different part of the Lamanites' country. We have but time in this lesson to follow Ammon.

As Ammon approached his assigned land known as Ishmael, he was seized by the servants of King Lamoni, bound with cords, and conducted to the presence of the king. The law of the Lamanites gave their king absolute powers. Had Lamoni wished he could have put Ammon to death. But Ammon found favor in Lamoni's eyes. When asked if it was his wish to remain among his people, Ammon said, "Yea, I desire to dwell among this people for a time; yea, and perhaps until the day I die." Lamoni then offered Ammon one of his daughters to wife, but Ammon courteously declined, saying he would prefer to become the king's servant. And this wish did the king grant.

Ammon carried on his duties faithfully, winning friends among his fellow associates, and waiting patiently for some opening to come wherein he could demonstrate the power of the Lord.

Such an occasion did present itself one day while he and others of the herdsmen were tending the

king's flocks. A band of robbers scattered the cattle and were about to do away with them. Much afraid, the other herdsmen sat down and wept. It was the rule of the king to kill his herdsmen for the loss of cattle, rather than to kill those who did the stealing.

Ammon set his friends to rounding up the flocks while he set out to contend singlehanded with the robbers. This was so rash a deed in the eyes of the thieves that they thought it would be easy to overcome him. But Ammon put to naught all their efforts, killing several and stopping others who struck at him with clubs by cutting off their arms with his sword.

In triumph, the herdsmen returned with these grim trophies to King Lamoni to proclaim the great strength of Ammon. The king, awed by the strength and power of this man, believed him to be the Great Spirit of whom his forefathers had spoken. Though trembling with fear, Lamoni still commanded Ammon to come before him; but when this man of God appeared, the king was speechless. Ammon then added to the mystery of his power by reading the very thoughts of the king, who finally admitted belief in the sacred things of life. Ammon then expounded to him the principles of life and salvation. Touched to the heart, the king prayed to the Lord for forgiveness for himself and his people, and then overcome by the intensity of his emotions he sank to the earth as if dead. For two days and nights he remained thus until those about him, thinking him dead, desired to bury him. Ammon knew he was in the Spirit with the Lord

and instructed the queen of King Lamoni not to place him in the grave, saying that on the morrow he would rise. This faithful woman obeyed, and it came to pass as Ammon had predicted. Lamoni arose filled with great joy and proclaimed to his people the glad tidings of salvation to the end that many did believe, and as many as did believe were baptized; and they became a righteous people. And they did establish a church among them (Alma 19:35). There are other interesting details of this conversion which may be found by reading chapters 18 and 19 of Alma.

Questions for Active Reading and Discussion

With the help of the suggested reading given below have the class carry on the discussion as follows: first, answer the question; second, read the passage given to dis-

cover plain and precious truths of the Gospel brought to light in the Book of Mormon. If time permits, have each member of the class add a passage of her own selection from within the Book of Mormon (Alma, chapters 17 to 22)—a passage that has brought new meaning to a Gospel truth.

1. Why does it take superior strength to become a true servant of the Lord? Read Alma 17:11.
2. The Lord has said that to serve Him in carrying His message of salvation one must be "as wise as a serpent and as harmless as a dove." How does Ammon fulfill this requirement? Read Alma 18:10.
3. Read the conversation between Ammon and Lamoni. Note the brevity of Lamoni's replies and also his forthright acceptance of the truth once he sees it. Alma 18:12-43.

The next question may be used if needed for class activity, or it may be assigned for home study.

4. Read chapter nineteen of Alma, and point out the little touches that indicate the sweet effects that come to one born again by the Spirit.

Tomorrow's Cup

(Concluded from page 37)

"It's the cup you fill today," Paul Morgan answered, smiling into Janet's eyes.

"It's what?" Jerry was plainly puzzled.

"Skip it, Goof!" Paulette called bluntly from her room across from Jerry's. "Mom and Dad are dating. Where's your finesse?"

"Think you're smart!" from Jerry. "So what!" from Paulette, and the house was still.

"About tomorrow, Paul." Janet brought the conversation back. "It's twenty-three years ago tomorrow since we came to El Toro—togeth-

er." She looked into the fire, saw the years ahead in swift review, then she laughed dubiously. "Twins are a responsibility, Paul. I feel perfectly antiquated beside my amazing daughter. Does Jerry dwarf you?"

"I'll say he does. I have to stand on tiptoe all the time to keep abreast of him. We must be getting old!"

"Not until they're as old as we are, Paul!" Janet protested.

"Twenty-three years," Paul mused. "We sat alone by the fire then, too. Remember, Jan?"

"And the embers glowed long after the flame was gone"

The End



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The RELIEF SOCIETY MAGAZINE



Vol. 31 No. 2

LESSONS FOR MAY

February 1944

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The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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FEBRUARY 1944

No. 2

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MAGAZINE CIRCULATION, 62,000

Sixty Years Ago

Excerpts from the *Woman's Exponent*, Feb. 1, and Feb. 15, 1884.

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

An Ovation: On Monday, January 21st, Sister Eliza R. Snow Smith, President of the Latter-day Saint Women's Organizations, received such an ovation as is seldom accorded to a woman. The party met in the Social Hall at 5 p. m. and the exercises began about six o'clock. President John Taylor made some preliminary remarks suitable to the occasion, and congratulated Sister Eliza on having arrived at the age of four score years. A good spirit seemed to rest upon all assembled to pay this tribute of respect to a veteran mother in Israel. . . .

* * * *

The Sixteenth Annual Washington Convention of the National Woman Suffrage Association: Will be held in Lincoln Hall, Washington, D.C., March 4th, 5th, and 6th, 1884. Public sessions will be held at 2 and 7:30 p. m. on each of these days, and Executive Sessions, open only to officers and members of the Association, will be held daily at 10:30 a.m. . . .

The principal object of this Association from its organization, has been to secure to the women of the several States and Territories national protection in the *Citizens Right to Vote*, through a Sixteenth Amendment to the National Constitution.

Elizabeth Cady Stanton, President.

* * * *

Miscellaneous: The *Woman's Journal* will henceforth number among its occasional contributors Louisa M. Alcott, Mary F. Eastman and Elizabeth Stuart Phelps.

* * * *

Will somebody tell us if there is a chaos of unrocked cradles, undarned socks and buttonless shirts in Washington Territory—now that the women vote?

* * * *

Editorial Notes: The picture entitled, "Representative Women," and dedicated to Sister Eliza R. S. Smith . . . is now ready . . . There is a book of pen-sketches of about 140 pages, which will enhance the interest of the picture.

* * * *

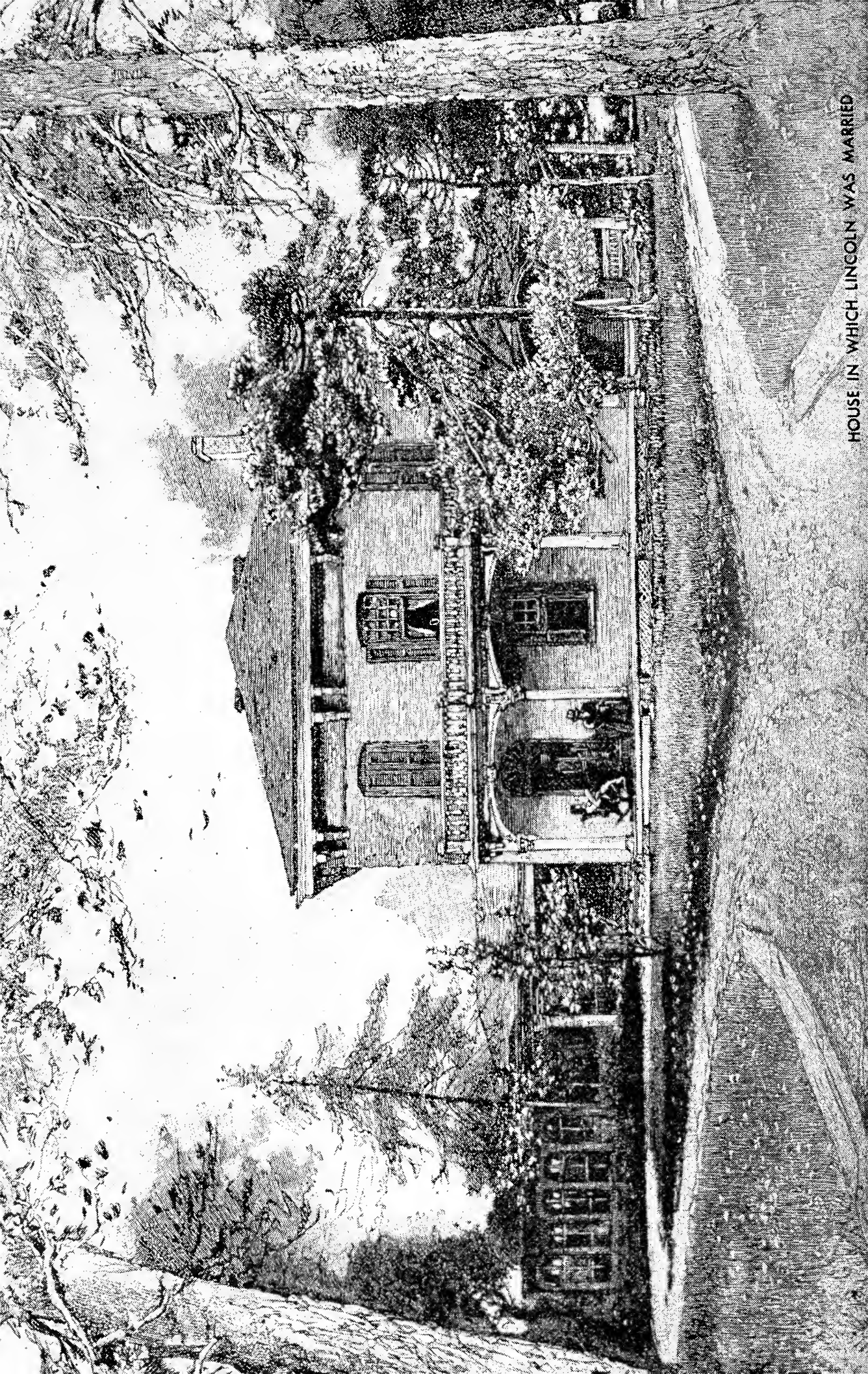
Manti Items: At the commencement of another cycle of time we desire to inform our favorite organ that we are still living and endeavoring to live the lives of Latter-day Saints, and that the Manti North Ward Relief Society is up and doing deeds of kindness—like He who suffered on the cross—let their good works testify . . . Those who are in trouble find a father, benefactor and comforter in our Bishop; a mother, sister and sympathizer in our beloved president, Sister Rebecca Wareham, and the members of the Relief Society.

* * * *

Pretty napkins for trays and fruit dishes are of cream colored momie cloth, with designs of grapes, peaches, plums and apples, mingled with their leaves. The work is either in Kensington or etching style, and the napkins are finished with a border of drawn work and a knotted fringe.

* * * *

The Cover: The cover picture, "Light of the Morning," is from a photograph taken in Blanding, Utah, by Willard Luce.



HOUSE IN WHICH LINCOLN WAS MARRIED



VOL. 31, NO. 2

MAGAZINE

FEBRUARY 1944



Abraham Lincoln

Elder Bryant S. Hinckley

ABRAHAM LINCOLN was born February 12, 1809, near Hodgenville, Kentucky. His mother, Nancy Hanks Lincoln, died when he was nine years of age. In 1830, he moved to Illinois; 1832, was captain of a volunteer company of the Black Hawk Indian War; 1834, elected a member of the House of Representatives of Illinois; 1837, admitted to the bar; 1846, elected to the National House of Representatives; 1858, debated with Stephen A. Douglas; 1860, elected President of the United States; reelected in 1864; April 12, 1861, Fort Sumpter was fired upon; April 9, 1865, Lee surrendered; and on April 14, Lincoln was shot by an assassin in Ford's Theatre in Washington, and died at seven o'clock the following morning. He married Mary Todd in 1842, and became the father of three sons. He lived fifty-six years, two months, and two days—freed the slaves and saved the nation. This is the simple story of his life.

Two generations have gone since

all that was mortal of the Great Emancipator was laid to rest in his tomb in Springfield, Illinois. During the intervening years a vast literature has grown up about his life, his character, his renown.¹

More has been written and said about him than about any other American. Against this background one should be able, without partiality and with understanding, to equate his value as a leader and measure his contribution to his Country and to mankind.

He was a lawyer by profession and is declared to have been a "legal genius of the first rank." That he was a great constitutional lawyer is the deliberate judgment of one of the ablest critics in that profession. To use his words: "It is certain that when the muse of legal history calls the roll of eminent lawyers of our country's story, and records the greatest of these worthies, she will write Hamilton, with his acute, constructive intellect, as the brilliant, consummate flower of our earliest

¹ Zane, *Lincoln The Constitutional Lawyer*, p. 5.

constitutional history, will write Marshall and Webster as the ripe fruits of the noonday of our growing love and reverence for the Nation, then dipping her pen in the sunlight, will write with those deathless names, *Abraham Lincoln*, the patriot, statesman, martyr and lawyer, who saved this Union to live on for the happiness of mankind.”²

As a statesman he takes rank among the noblest and greatest that ever lived. It was in this capacity that he made his supreme contribution—it was here that he revealed the soundness and clearness of his thinking, showed his wisdom and his magnanimity. He was the ablest man that ever went to the White House, the best fitted for his job, which was one of the most difficult in our national history. “To this task he brought the greatest of all the things that man has gathered in his progress from brutish savagery. That possession is culture, which an Apostle of culture, Matthew Arnold, has defined as requiring a sense for intellectual things, a sense for conduct and an aesthetic sense. Accidental matters, clothes, conventional manners, education, have little to do with culture, and Aristotle has told us that to dwell too much on these accidents is a sign of *aphuia*, by which he means a naturally inferior mentality. Culture requires a kind of mind that is open to matters of knowledge, a sense for the possessions of the intellect, and it is in its best form a power of dwelling and reflecting upon intellectual things and of aspiring to better things, until a man is enabled to comprehend this great and growing, progressive

life of humanity that has made us what we are.

“Would any man say that the younger Pitt, or Perceval, or Aberdeen, or Lord John Russell, or Lord Palmerston had, when each became Prime Minister, anything like the equipment of Lincoln when he became President?”³

LINCOLN was a prose poet with the rarest taste for beauty in words. One of the world’s treasures of great literature was his letter written, without revision, to Mrs. Bixby, Nov. 21, 1864:

Dear Madam:

I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Those were anxious days, the air was full of portent, the nation waited with bated breath for Lincoln’s first inaugural address. The soulful and matchless words of the closing paragraph of that address will shine forever. It ran: “In your hands, my dissatisfied countrymen, and not in mine, are the momentous issues of the Civil War. The government will not assail you. You have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy this

² *ibid.* p. 47. ³ *ibid.* p. 156

government, while I have the most solemn one to preserve, protect and defend it.

“I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break the bonds of affection. The mystic chords of memory, stretching from every patriotic grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature.”

After four years of carnage and bloodshed, he was again elected President and closed his second inaugural with these appealing and precious words: “Fondly do we hope—ferently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman’s two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, “The judgments of the Lord are true and righteous altogether.”

“With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are now in, to bind up the nation’s wounds, to care for him who shall have borne the battle, and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and all nations.”

His Gettysburg address,* cast in bronze, is given a place at Oxford University, England, as a specimen of the purest English ever written or spoken. The purpose of the Civil War was put in one short sentence: “That this nation, under God, shall have a new birth of freedom.”

HE was a matchless leader of men. He never resorted to coercion. He never surrendered a principle nor compromised with evil. He was great in the noblest and loftiest interpretation of that word. Great in intellect, in heart, in motive—the tenderest and gentlest memory of the ages.

He belonged to no church—yet no man practiced more perfectly nor preached more eloquently the precepts of the Master. His proclamations and petitions are scarcely surpassed by the loftiest utterances of the ancient prophets. Under divine guidance, he piloted this Nation through four years black with the tempest of war, and secured peace without dismemberment. During those dark days, his gaunt figure, rising above the din and smoke of battle, sustained and inspired the people. Before the war began, he said: “I know there is a God and that He hates injustice and slavery. If He has a place for me, and I think He has, I am ready.”

One cannot follow Lincoln from Springfield to Washington when he went to take the oath of office, and read the speeches which he made along the way, and doubt for one moment that he was a man of destiny, trusting implicitly in the guidance and goodness of the Almighty.

* For full text of his Gettysburg address see p. 71; for “Lincoln and the Mormon Question,” see p. 90.

At Columbus, Ohio, he said: "I know that you all know that there has fallen upon me a task such as did not rest even upon the Father of this Country. So feeling, I turn and look for that support without which it would be impossible for me to perform that great task. I turn, then, and look to the great American people and to the God who has never forsaken them."

Speaking before the legislature of New York, he said: "We still have confidence that the Almighty, the Maker of the universe, will, through the instrumentality of this great and intelligent people, bring us through this as He has other difficulties of our country."

At Philadelphia, he said: "I have said nothing but that I am willing to live by and if it be the pleasure of Almighty God, to die by."

Henry Watterson, a Southerner, and an orator and editor of renown, who served in the Confederate Army, said of Lincoln: "Surely he was one of God's own, not in any sense a creature of circumstances or accident. I say again and again, he was inspired of God, and I cannot see how any one who believes in that doctrine can believe him as anything else Born as lowly as the Son of God, reared in poverty, without name or fame or official training, it was reserved for this strange man late in life, to be snatched from obscurity, raised to supreme command at a supreme moment and entrusted with the destiny of a nation. He was inspired of God, for nowhere else could he have acquired the wis-

dom and the virtue to do what he did.

"Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish ploughman, and stayed the life of the German priest? God alone, and as surely as they were raised up by Him, inspired by Him, so was Abraham Lincoln, and a thousand years hence, no drama, no tragedy, no epic poem will be filled with greater wonder or be followed by mankind with deeper feeling than that which tells the story of his life and death."⁴

In response to the congratulations of personal friends on his election as President, in 1864, he said: "I should be the veriest shallow and self-conceited blockhead upon the footstool, in my discharge of the duties that are put upon me in this place if I should hope to get along without the wisdom that comes from God and not from man."⁵

No man clothed with great power ever exercised it more benignly, endured calumny with less bitterness, looked with deeper compassion and forgiveness upon his enemies, prayed more fervently to God, believed more profoundly in the unfailing justice and mercy of a benevolent Creator than did Abraham Lincoln.

Lincoln's life is our brightest heritage. He added pride to our citizenship, luster and glory to the flag that waves over us, strength and purity to the government that protects and shelters us, faith and reliance in the justice and mercy and majesty of an all wise, all powerful God who guides and blesses us.

⁴ Watterson, *The Compromises of Life*, pp. 179-80

⁵ John Wesley Hill, *Abraham Lincoln Man of God*, p. 408

Lincoln's Gettysburg Address

Delivered November 19, 1863

“Four score and seven years ago,
our fathers brought forth on this continent
a new nation, conceived in liberty
and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war,
testing whether that nation—or any nation, so conceived
and so dedicated—can long endure.

We are met on a great battlefield of that war.

We have come to dedicate a portion of it as a final resting place
for those who here gave their lives that that nation might live.

It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate, we can not consecrate,
we can not hallow, this ground.

The brave men, living and dead, who struggled here,
have consecrated it, far above our poor power to add or detract.

The world will little note, nor long remember, what we say here;
but it can never forget what they did here.

It is for us the living, rather, to be dedicated here
to the unfinished work which they who fought here
have thus far so nobly advanced.

It is rather for us to be here dedicated
to the great task remaining before us;
that from these honored dead we take increased devotion
to that cause for which they gave the last full measure of devotion;
that we here highly resolve
that these dead shall not have died in vain;
that this nation, under God, shall have a new birth of freedom,
and that government of the people, by the people, for the people,
shall not perish from the earth.”

“Wist Ye Not That I Must Be About My Father’s Business?”

President J. Reuben Clark, Jr.

III. THE EVENING SACRIFICE ON THE DAY OF THE PASSOVER AND THE SLAYING OF THE PASCHAL LAMB

AS the time approached for the beginning of the ceremony of the evening sacrifice—soon after midday—the worshipers would gather into the Court of Women, as many as could be, to observe and participate in the evening sacrifice, which was a burnt offering.

At the morning sacrifice, the officiating body of priests had drawn four lots:¹³⁰ the *first* lot designated the priests who were to cleanse the altar and to prepare its fires; the *second* lot was cast to determine who of the priests would offer the sacrifice, and cleanse the candlestick and the altar of incense in the Holy Place (there were thirteen priests in this group, the one who drew the lot, and the twelve priests who stood nearest to him); the *third* lot determined who was to offer the incense (this was regarded as the most important part of the ceremony, and if possible, no one who had officiated before in this rite was to officiate a second time); the *fourth* lot designated those who were to burn the sacrifice and attend to the closing portions of the service.

These lots were drawn in the “Hall of Polished Stones,” or the Gazith where the Sanhedrin met, which was on the southern side of the “in-

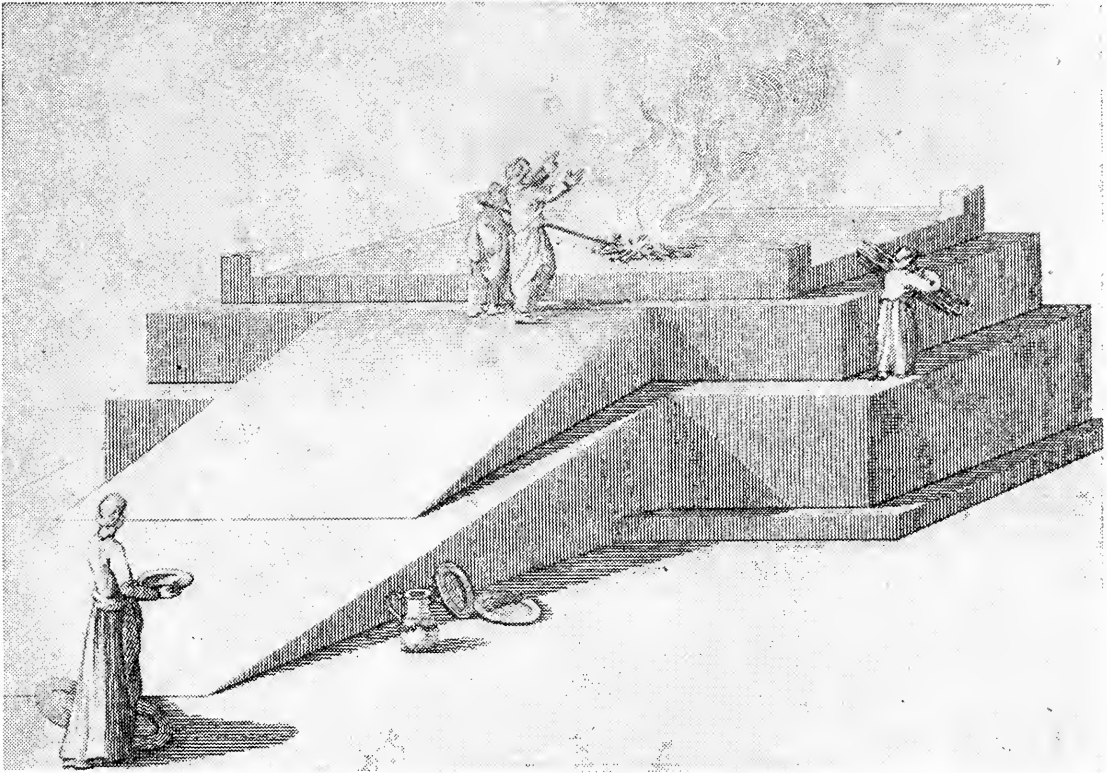
ner court” of the Temple enclosure proper and was either east of the easternmost gates going from the Court of the Gentiles into the Court of the Priests¹³¹ or in a set of chambers, sitting off by themselves, in the southwest part of that court.¹³²

In the evening service only the third lot was drawn—that for the incense—since, for the other lots, the priests who were designated by the morning drawing also served in the evening.¹³³

The First Lot

When the time came to begin the evening sacrifice, the first of the priests, on whom the first lot had fallen, went to the great brass laver (which stood to the southeast of the altar) where he washed his hands and feet—the right foot with the right hand, the left foot with the left hand. He then took a “chafing dish” and, ascending the altar, he fixed the fire on the altar, removing the burnt coals which he took down and deposited on the north side of the altar. As he descended, the other priests first washed their hands and feet (as had the first) and taking shovels and prongs, they went up the altar, pushed aside the parts of the previous sacrifice still uncon-

¹³⁰/ Edersheim, *The Temple* pp. 122, 130 ff. ¹³¹/*The Temple* p. 30; Zenos in *Standard Bible Dictionary*, sub voce “Temple”; Kennedy in *Hastings Bible Dictionary* (single volumed ed.) sub voce “Temple.” ¹³²/*Palestine Exploration Fund*, 1896, p. 48. ¹³³/*The Temple* p. 137.



—After Calmet

THE ALTAR OF BURNT SACRIFICE

The altar was in three "sections," one atop the other, the second smaller than the first, and the third than the second. The base was 32 cubits square (48 feet), the next above being 28 cubits square (42 feet), and the top 24 cubits square (36 feet). The altar was about 15 feet high.

The top "circuit" (the shelf between the second and top sections) was 6 feet wide and 3 feet from the top of the altar, and $4\frac{1}{2}$ feet from the top of the "horns" at each corner of the altar. It was on this "circuit"—shelf—that the priests walked in attending to the sacrificial rites. An inclined plane on the south of the altar led from the pavement to this "circuit."

There were three fires on top of the altar: one on the east for the offerings; one on the south for the incense; and one on the north from which the other two were kindled. About midway up the side of the altar and running all around it was a red line. The blood of the sacrifices to be partly eaten was sprinkled above the red line; the blood of those to be wholly consumed was to be sprinkled or thrown below the red line. Nearby was a heap of salt from which was taken the salt with which every sacrifice must be salted.—Pres. J. Reuben Clark, Jr., *Relief Society Magazine*, January 1944, p. 10.

sumed, removed the ashes from the fire, piling part of them in the center of the altar and taking the rest down and placing them on a heap which was later removed from the Temple. They then laid fresh wood on the altar fires (only fig-tree wood could be used on the fire from which the incense altar was fed), and then put back on the east altar fire the uncon-

sumed portions of the previous sacrifice.

The Second Lot

The one getting the second lot in the morning and the twelve priests who stood nearest to him, would proceed to offer the sacrifice and to clean the candlestick and the altar of incense which stood inside the

outer chamber of the Temple proper; that is, the Holy Place. The "president" now ordered the sacrifice (a male lamb which had been provided four days before) to be brought from Beth-Moked (a chamber in which sacrificial animals were kept in the northwest corner of the outer wall of the whole Temple enclosure—the *soreg* or outer wall of the Mountain of the House).¹³⁴ The lamb was examined to see if it were Levitically fit, and it was given a drink of water from a golden bowl. Then it was tied to a ring at the northeast of the altar. It was then bound by tying together the front and hind legs on each side. Its head was towards the south and fastened through a ring. Its face was turned towards the west. The sacrificing priest stood on the east side of the lamb.

Orders were now given to open the gates of the Temple. As the last swung open, the priests blew three blasts on their silver trumpets which announced that the evening sacrifice was about to be offered. Upon this signal the gates of the Holy Place were opened, and this constituted the signal for the actual slaying of the sacrifice which was done in this manner: The officiating priest drew forward the windpipe and gullet of the lamb, swiftly thrust upward the knife, while another priest caught the blood and "threw" it on the northeast and southwest angles of the altar below the red line as already described for the burnt offering, and poured out what was left at the foot of the altar.

While the sacrifice was being hung up, flayed, and cut up, and the

six priests were carrying it to the "rise of the altar" where it was salted, and while three other priests carried the daily meat offering of the high priest, and the drink offering up to the same place, two of the priests of the same lot had gone into the Holy Place; one removed the burnt coals and ashes from the golden incense altar, put them in a golden vessel, and left the sanctuary. This was to be done as nearly as possible while the lamb was being slain. While the priest outside was "throwing" the blood of the sacrifice on the altar, the other of the two priests in the Holy Place was trimming and refilling the lamps still burning, was removing the wick and the old oil from those that had gone out, and was refilling and relighting them from one of the other lamps. He did not relight the central lamp, which bent westward toward the Holy of Holies, because that could only be relit from the fire from the altar itself. In relighting the lamps, the priest left two for a later part of the ceremony.

The Third and Fourth Lots

This was the point in the service where the *third* and *fourth* lots were cast in the morning. But in the evening service only the *third*—or incense lot—was cast. Before this ceremony of casting lots took place, the priests offered a prayer, which, according to tradition, was as follows:

Prayer of the Priest

With great love hast Thou loved us, O Lord our God, and with much overflowing pity hast Thou pitied us. Our Father and our King, for the sake of our fathers who trusted in Thee, and Thou taughtest

¹³⁴ / *Palestine*, 1896, op. cit.

them the statutes of life, have mercy upon us, and enlighten our eyes [in Thy law; cause our hearts to cleave to Thy commandments; unite our hearts to love and to fear Thy name, and we shall not be put to shame, world without end. For Thou art a God who preparest salvation, and us hast Thou chosen from among all nations and tongues, and hast, in truth, brought us near to thy great name, Selah, in order] that we in love may praise Thee and Thy Unity. Blessed be the Lord, who in love chose His people Israel.¹³⁵

At one time the Ten Commandments were now repeated, but this was given up in fear that the Sadducees would contend they were the only essential part of the law.

The "Shema"

Then the Priests assembled repeated in concert the "Shema", as follows:

Hear, O Israel: The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates.¹³⁶

* * * *

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul,

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will send grass in thy fields for

thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the door posts of thine house, and upon thy gates:

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.¹³⁷

* * * *

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

That ye may remember, and do all my commandments, and be holy unto your God.

I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.¹³⁸

Following the recitation of the "Shema" the *third* lot (the incense lot) was cast in the morning, and

135/ *The Temple* p. 136. The words in brackets are regarded as later additions. 136/ Deut. 6:4-9. 137/ Deut. 11:13-21. 138/ Numb. 15:37-41.

afterwards the *fourth* lot. But as already stated only the *third*, the incense lot was cast in the evening.

Preparing to Offer the Incense

Now came the most solemn part of the entire sacrificial service.

The "incensing priest" and his two assistants (as chosen by the lot) now ascended the altar of burnt offering to the fires. One carried in a silver vessel a golden censer which he filled with incense, the other carried a golden bowl which he filled with burning coals from the incense fire on the altar. They descended from the altar, climbed the steps leading to the Holy Place, and as they entered it they struck the "Magrephah" (a large instrument) at the sound of which the priests gathered to worship from all parts of the Temple, the Levites went to their places for the song service, while the people assembled for purification were drawn up at the Nicanor Gate.

As the "incensing priest" and his assistants climbed the steps to the Holy Place, the two priests who had trimmed the lamps and arranged the incense altar, preceded them and removed, "worshipping," the vessels they had left.

The assistant with the coals from the altar fire, now arranged them on the altar; the other assistant left the incense on the altar, whereupon he retired, leaving the officiating priest alone in the Holy Place, awaiting the signal of the "president" to burn the incense.

It is believed that it was at this point in the service that the angel Gabriel appeared to Zacharias and promised him the birth of a son,

John, to be surnamed the Baptist.¹³⁹

At the morning sacrifice, the incense was burned at this point in the service; but in the evening service, the sacrifice is now laid upon the fire on the altar, after which the incense is burned.

Under this ceremony, the sacrifice was carried to the altar fire and laid on the altar by the same ceremony as in the burnt-offering service already described, save that the high priest himself frequently performed this function,¹⁴⁰ and most probably would do so on this day of the Passover. Thus would Joseph and Jesus get a view of the high priest for they doubtless, as already pointed out, would be in the forefront of the worshipers.

Offering the Incense

Now came a time of absolute silence throughout all the Temple buildings.

After the sacrifice was placed on the altar fire, the "president" would doubtless give a signal indicating that the time for offering the incense had come, whereupon the people would withdraw from the inner court, and spread out their hands in prayer.

Then the order would be given to burn the incense, and the officiating priest would place the incense on the fire on the golden incense altar in the Holy Place, and the "odours" thereof would rise to the Lord.¹⁴¹

Prayer of the Priests and People

Thereupon, the priests and the people would offer the following (traditional) prayers:

139/ Luke 1:5 ff. 140/ *The Temple* p. 141. 141/ Rev. 5:8.

True it is that Thou art Jehovah our God, and the God of our fathers; our King and the King of our fathers; our Saviour and the Saviour of our fathers; our Maker and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the seashore; together did all praise and own Thee as King, and say, Jehovah shall reign who saveth Israel.

Be graciously pleased, Jehovah our God, with Thy people Israel, and with their prayer. Restore the service to the oracle of Thy house; and the burnt-offerings of Israel and their prayer accept graciously and in love; and let the service of thy people Israel be ever well-pleasing unto Thee.

We praise Thee, who art Jehovah our God, and the God of our fathers, the God of all flesh, our Creator, and the Creator from the beginning! Blessing and praise be to Thy great and holy name, that Thou hast preserved us in life and kept us. So preserve us and keep us, and gather the scattered ones into Thy holy courts, to keep Thy statutes, and to do Thy good pleasure, and to serve Thee with our whole heart, as this day we confess unto Thee. Blessed be the Lord, unto whom belongeth praise.

Appoint peace, goodness, and blessing; grace, mercy, and compassion for us, and for all Israel Thy people. Bless us, O our Father, all of us as one, with the light of Thy countenance. For in the light of Thy countenance hast Thou, Jehovah, our God, given us the law of life, and loving mercy, and righteousness, and blessing, and compassion, and life, and peace. And may it please Thee to bless Thy people Israel at all times, and at every hour with Thy peace. (May we and all thy people Israel be remembered and written before Thee in the book of life, with blessing and peace and support.) Blessed be Thou, Jehovah, who bleesest Thy people Israel with peace.¹⁴²

When these prayers were finished,

the priest who had trimmed and lighted part of the lamps in the Holy Place, would reenter it and light the two lamps he had not lighted before.

Blessings and Responses

Then with the "incensing priest," he would take his stand on the top of the steps leading from the Court of the Priests to the Holy Place. The three others who had participated in the ceremonies in the Holy Place took places alongside them, still carrying the vessels they had used, while the rest of the officiating priests grouped themselves on the steps below. Those priests, so gathered together, now went through some mystical ceremony with uplifted hands, and one of them, probably the incensing priest, repeated, the others following him, this blessing:

The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace.¹⁴³

To which the people would respond:

Blessed be the Lord God, the God of Israel, from everlasting to everlasting.¹⁴⁴

The Meat Offerings

Following this service of blessing and prayer, the meat offering was brought, carried to the altar and, after salting, placed on the fire. Then the meat offering of the high priest (half of which had been offered in the morning) was offered; and lastly the proper drink offering (probably wine)¹⁴⁵ was poured out at the base of the altar.

142/ *The Temple* pp. 139-140. 143/ Numb. 6:24-26. 144/ *The Temple* p. 141. 145/ Kennedy, sub voce "Sacrifice and Offerings" § 2 (4); Gen. 35:14; Moore in *Encyclopedia Biblica*, sub voce "Sacrifice," § 35.

The Temple Music

When this was finished, then the Temple music began.

Certain priests stood on the right and left of the marble tables at the north of the altar on which the fat of the sacrifices was laid. At indicated times the priests would blow blasts from their silver trumpets. Not fewer than two nor more than one hundred and twenty could participate in this service.

The priests standing on the steps leading to the Holy Place faced the people, thus looking eastward.

The Levites were on the steps which led from the Court of Israel to the Court of the Priests. They faced the Temple to the westward, with their backs to the people.

At a signal given by the "president", the priests on the steps at the entrance to the Holy Place ranged themselves on each side of one of them who struck the cymbals.

Then the choir of the Levites began the psalm of the day. This was divided into three parts, and at the end of each part, the priests on the north of the altar blew blasts from their silver trumpets.

We do not know on which day of the week (there was a different psalm for each day) Joseph and Jesus were there. But we like to think that perhaps it was the third day of the week when they would sing the 82nd Psalm:

God standeth in the congregation of the mighty; he judgeth among the gods.

How long will ye judge unjustly, and accept the persons of the wicked? Selah.

Defend the poor and fatherless: do justice to the afflicted and needy.

Deliver the poor and needy: rid them out of the hand of the wicked.

They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

I have said, Ye are gods; and all of you are children of the most High.

But ye shall die like men, and fall like one of the princes.

Arise, O God, judge the earth: for thou shalt inherit all nations.¹⁴⁶

This closed the evening service.

The Offering of the Paschal Lamb

Now would begin the period for the offering of the Paschal lamb. It would be not far from 2:30 o'clock in the afternoon.¹⁴⁷

We have said that probably Joseph and Jesus had gotten as near to the entrance of the Court of Israel (Nicanor Gate) as they could, so that they might be among the first to offer the Paschal lamb sacrifice.

By this time, the great courts of the Temple would be crowded almost to suffocation. Tens of thousands of worshipers would be there, each head of family with his lamb. Many would have been there for hours. The animal odors of all sorts must have been oppressive. The lambs, hungry, would be bleating. Relieved of the silence that had just been an incident of their worship, the people would have burst into a hum of conversation which must have swelled into a faint roar.

Again, we can but wonder what thoughts passed through the mind of the divinely begotten Youth as He saw all this, and realized, as He must, that all of it was, in some measure, symbolic of the sacrifice He Himself was to make. His mortal eyes must have been dazzled by the pomp and splendor of it all; His mortal mind could hardly have escaped

^{146/} Psa. 82. ^{147/} *The Temple* p. 190.

some confusion. But His spiritual eyes and intelligence must have looked through it all, and have seen to the very foundations of all its meanings—the Fall, the death, spiritual and temporal, the Gospel plan to redeem from the spiritual death, His own atonement to redeem from the temporal death. He knew the truth: “For as in Adam all die, even so in Christ shall all be made alive.”¹⁴⁸

Division of Worshipers Into Groups

By the rules of the Temple, the great concourse of worshipers and sacrifices would be divided into three groups, each of which must have at least thirty persons. As the Paschal services began, the first group would be admitted to the Court of the Priests, and the gates would be closed behind them.

The service began with the blowing of three blasts by the priests on their silver trumpets.

Along the Court leading to the altar, the priests stood in two rows, one row holding silver bowls, the other golden bowls. Each Israelite slew for himself, on the north side of the altar, his own lamb, and a priest caught the blood in a bowl and passed that bowl to the next priest who handed back an empty bowl, and so the blood passed to the altar, where the priest stationed there “jerked it in one jet at the base of the altar.”¹⁴⁹

Following this, the worshiper hung his lamb on a hook along the Court, or on staves resting on the shoulders of men (staves were not used on the Sabbath); then he skinned it, took out and cleansed the

entrails, and separated the inside fat which was put in a dish, salted, and then burned on the altar.

The Hallel

While this was going on, the whole congregation, led by the Levites, joined in singing the “Hallel”, which included Psalms 113 to 118. It was done thiswise: The people repeated the first line of every Psalm, and responded to others by “Hallelujah” or “Praise ye the Lord.”

Thus:

The Levites began: “Hallelu Jah” (Praise ye the Lord).

The people repeated: “Hallelu Jah.”

The Levites: “Praise (Hallelu), O ye servants of Jehovah.”

The people responded: “Hallelu Jah.”

The Levites: “Praise (Hallelu) the name of Jehovah.”

The people responded: “Hallelu Jah.”

Similarly, when Psa. cxiii had been finished—Psa. cxiv:

The Levites: “When Israel went out of Egypt.”

The people repeated: “When Israel went out of Egypt.”

The Levites: “The house of Jacob from a people of strange language.”

The people responded: “Hallelu Jah.”

And in the same manner, repeating each first line and responding at the rest, till they came to Psa. cxviii., when, besides the first, these three lines were also repeated by the people (verses 25, 26):

“Save now, I beseech Thee, Jehovah.

“Oh, Jehovah, I beseech Thee, send now prosperity”; and

“Blessed be He that cometh in the name of Jehovah.”¹⁵⁰

If the “Hallel” was sung through before one division of sacrificers had finished, it was repeated.

The sacrifice was completed with the placing of the fat on the altar.

¹⁴⁸/ I Cor. 15:22. ¹⁴⁹/ *The Temple* p. 191. ¹⁵⁰/ *The Temple* pp. 191-192; Moulton in *Hastings Bible Dictionary*, sub voce “Passover” § III.

The division was then dismissed and each worshiper carried to his own quarters the lamb he had with his own hands slain.

So Joseph and Jesus, tired after a long day of standing on the marble pavement of the Temple—it would be particularly wearisome for country folk—and laden with the lamb for

the evening Paschal supper (which Joseph would carry on his shoulder)¹⁵¹ would prepare to wend their way through the city streets, and it may be out into the country, back to where were Mary and the friends with whom they would later eat the Paschal meal.

(To be continued)

¹⁵¹ / *The Temple* p. 195.

THE HEART MUST KNEEL

Anna Prince Redd

They say that time, and time alone, can heal
 The heart. The words were better left unsaid.
 When days have gone—the weeks and months that led
 To years—they still but mock the grief we feel,
 For every day serves only to reveal
 Their emptiness. When one we love is dead,
 The mind, grown numb from loss, untenanted
 By faith, is locked within its own bastille.

We who would smile again must find belief
 In God, for time alone does not repair
 The wound of death. Death is the counterpart
 Of life. Assured of this, we know that grief
 Is but prolonged that does not bow in prayer.
 Not time, but God and love, can heal the heart.

We're Not So Different

Christie Lund Coles

Second Prize Story, Annual Relief Society Short Story Contest

SUE Landon lifted a pile of filmy nighties from her cedar chest. They were special nighties that she had been putting away in her trousseau, and they gave off the fragrance of sachet as she lay them, with trembling fingers, in her overnight bag. She could choose one of them later. Now, she must hurry.

Actually, she had plenty of time, Nickey wouldn't be here for her until eight. Yet, she felt breathless as though she had been running up a steep hill, as though she wanted to be out of this room and this house. Everything was too quiet, she thought too much, and she didn't want to think . . . not of anything except Nickey and the way he had looked at her this afternoon. It seemed a long time ago that she had come down the steps of the Parks Building to find him waiting for her in his jallope, "Asthmatic Sue." . . .

"Hi!" he greeted her. "Wouldn't be going my way by any chance?"

"And which way is your way?" she countered, archly.

"Why, my way is your way always," he assured her, his voice serious all of a sudden, his eyes thoughtful and without the laughter lights she had come to associate with them.

"What's on your mind?" she asked, handing him her books and climbing in beside him.

"Nothing much. I passed my physical. And I made the air corps."



CHRISTIE LUND COLES

"Then, why the glumness? I thought they'd put you in 5-Z. You should be thrilled to death. I am."

They were driving now and he was making a turn. He did not look at her as he said, softly, "Are you?"

"Of course. Isn't that what you wanted?" Then, anxiously, "Nickey, what is it?"

"In about a week from today I'll be leaving here. I'll be leaving you. Doesn't that mean anything to you?"

She looked at him, sharply, "Oh Nickey, Nickey. You know it does. But we knew it was coming."

He drove in silence until they reached a quiet street east of the

city. Then he stopped the car, turned to her, an urgency in his look and voice that she had never seen there before. He said, "I love you, Sue. You know that, don't you? I can't just go away and leave you here . . . not knowing if I will ever see you again. Not knowing that you are mine."

"I thought we had talked this over before and decided it was better to wait," she began slowly, "I thought . . ."

"Oh, I know what we said, that we were young, that I didn't want you to be tied to me in case I came back bunged up, that I wouldn't take a chance on leaving you to raise a child alone. I know it all. But it doesn't mean anything now. The only thing that means anything is that I'm going and that I love you . . . I want you."

"But it takes time to get married . . . right. There's the health certificate. There's seeing the bishop, getting ready."

"But I don't want to take time. I want this last week to be ours. We can be married over the line without a health certificate. We can have the fuss later . . . when I come back. But now, well, there just isn't time."

Suddenly his arm was about her, his lips were against her blonde smooth hair, "Sue, Sue darling," he was whispering, "please say yes."

It was like a tidal wave engulfing her, bearing her beyond her depth, making her forget reason. She told him swiftly, "Yes. Yes, Nickey."

Now, as Sue whirled about to take her cosmetic kit from her dresser drawer, her eyes were drawn to the picture of her mother on the dresser,

smiling at her in silence and in gentleness.

For just a moment, she felt sick in the pit of her stomach. Then, lifting her head high, she turned the face before her toward the wall and proceeded quickly to take hose, hankies, perfume, from their particular boxes.

After all, the fact that mother sent dad away without anything but the promise to wait for him didn't prove anything. Things were different then, people were different, they believed the world would always be the same. But she and Nickey didn't . . . they knew how fast things were going, they knew that the world they knew might never survive this . . . this mess. They had a right to whatever happiness they could snatch from life. They had a right to do things their way. Mother had told her often, "If I couldn't have it right, I didn't want it." And once, Sue had protested, "Yes, but weren't you being selfish? What about him? He might not have come back . . ."

"Ah, but he wanted it right, too," her mother had assured her. "Your father is like that. And if he hadn't come back . . . well, memories with a core of bitterness and regret aren't much better than none."

"Right!" Who could say what was right now when everything was going so wrong. And there wouldn't be any regret for Nickey and her. There would only be love and tenderness. A whole week of it.

She closed her eyes and thought of his face, the dark wave in his hair where she would love tangling her fingers, eyes soft and warm as velvet;

his mouth . . . firm but gentle. Everything else was blotted out but the thought of him.

After a moment, she knelt to clip the locks on her bag, thinking, as she did so, how simple it had been to tell mother that this was a house party at his sister's place down south where she had been before. Yes, it had been surprisingly simple considering that she had never lied to mom before.

It was not simple, though, to walk out of the house, kiss her and dad good-by casually, while she knew that she would never return here as the little girl she had been to them.

BUT the night was something dreamed up . . . silver and cool, and shadowy and fragrant. The ride through the country was something to remember always. Nickey understood, for he drew her against his shoulder to say, "Gee, honey, nature certainly gave us a nice setting." And then, after a moment, "You're not sorry?"

"No," she whispered, hoarsely, "no . . . are you?"

"I suppose not," he answered a little absently and she wondered briefly about his words, would have questioned them but a young faun ran across the road and their attention was drawn from themselves. When he spoke again it was to say, "Nice night for a wedding."

Her brief laughter tinkled the air as she sighed, "You can say that again."

Pulling her ear playfully, he asked, "How about this—I love you?"

"Oh, that? Well, you can leave

that record running . . . Sunday, Monday, and always."

They drove on in silence. There was only the whish of the tires going over the cement, faster and faster

WHEN she was inside the rather shabby little hotel room which he had taken so that she might freshen up, she took off her hat and gloves, set her bag on the bench and automatically opened it. She was conscious of the fierce thudding of her heart as she did so, conscious of her hands being icy cold though there was perspiration on them.

Her fingers touched the folds of softness within. As she did so, she had the queer sensation that there was someone in the room with her, standing beside her. But it was only imagination, she assured herself . . . childish, stupid imagination. It was her mind playing tricks. But no, it couldn't be. It was more than that. It was something else, something . . . she knew. It was the sachet. Mignonette. It had brought her mother into the room because it was as much associated with her as her smile or her touch. One of her first recollections of momsie was that sweet, lovely fragrance.

And oh, the thousand and one memories that had been made more unforgettable by that scent, warm and alive. One day, in particular, came back to her now. The day the two of them had gone into the attic and mom had told her about her wedding. She had taken her wedding dress out of the tissue paper, had shaken the yards and yards of white satin before her, telling her laughingly, "This is for you when

you marry. It took weeks of sewing and planning to make it into this thing of perfection."

Sue had stared entranced, wrapped round by the sweetness of the sachet perfume. "Oh, it's lovely. Tell me about your wedding. It must have been elegant."

Her mother's gentle dark eyes were misted and had a faraway look in them as she told her about the sacred rites—the feeling of exaltation and pure joy she had known. She told her about the reception later, the gifts, the music, the friends. "There is nothing in a lifetime like it. Nothing."

Sue had sniffed the air, saying, "That scent will remind me of you . . . and of this day . . . forever."

Mom had squeezed her, saying, "Then I shall put bags and bags of it in all your things so that when you are married and gone from me you can't possibly forget . . ."

All in a moment, Sue didn't want to be here, sneaking, lying, shutting her mother and her father out. She wanted them here. Wanted to see the little laugh lines around her mother's eyes, the deeper lines about her mouth that spoke of sorrows borne, of troubles overcome, temptations, too, maybe. Temptations to be hasty, to hurt those who loved her. Once she had said to Sue, "Whatever happens to you, try to remember that the same thing might have happened to me, or might hap-

pen to your child. We're not so different."

* * *

Getting up, she switched off the light and walked to the window. The moon was whiter now and the stars shimmered against the sky. How many years they had shone down like this. How many thousands of years. How could she and Nickey have supposed that there wouldn't be time enough, or that waiting for each other would be a waste . . .

When she opened the door to Nickey's knock, her plaid coat was thrown across her shoulders again, her felt hat in her icy fingers.

"All set, hon?" he asked, smiling.

She shook her head, "I'm sorry, Nickey dear. But I can't go through with it. Oh, Nickey darling, you'll think I'm silly but some day my daughter is going to ask me about my wedding, is going to ask to see my wedding dress." She wiped her eyes, "I'm sorry, but I just can't bear being married by a Justice of the Peace."

He put his hands on her shoulders and she felt the fingers press through her coat into her flesh, as he said, hoarsely, "Gee, I don't know what to say, but I think . . . I think you've got something there. Only you should say our daughter."

As he picked up her bag, his eyes had their old familiar twinkle. He said, "Remind me that tomorrow I've got to see a bishop about a marriage."

HAPPINESS THROUGH FRIENDSHIP

Of all the means to insure happiness throughout the whole of life, by far the most important is the acquisition of friends.—*Epicurus*.

The Poet Has A Birthday

Anna B. Hart

Member of Relief Society General Board

The February-born will find
Sincerity and peace of mind;
Freedom from passion and from care
If they the pearl will wear.

—Anon

LONGFELLOW, Lowell, and Lanier chose the birthday month of Washington and Lincoln. God saw that it was fitting to send poets to help ease each troubled era. These three he sent in February. Let us think of these and all poets who can give inspiration to their countries during times of peace and crises.

Poets represent our highest thinking; poets inspire us; reveal beauty; give us the messages of worth in a compact form. Poets hold "enshrined in beauty, the tokens of our highest faith."

In times that try the souls of men, we need more than material aid. During these periods of crises, men mingle in workshops and armies, yet, they find need for moments of meditation, for time to aspire.

Leaders of nations are often nurtured by poetry. No nation was ever "fused into unity without the aid of the arts." A little more than a century ago, when Europe and England were fearing Napoleon, the poet Wordsworth wrote:

'Tis not in battles that from youth we train
The Governor who must be wise and good.

A brief glimpse should be taken into the lives of our three poets. Now Henry Wadsworth Longfellow made

his appearance during the first national period, and helped to awaken our country. It was fitting that Prime Minister Winston Churchill, in one of his greatest messages of hope and faith, used a quotation from Longfellow, which was sent to him by the President of the United States:

... sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

It is good to pause and review the life of our beloved Longfellow, the only American poet to be honored by having his bust placed in the Poets' Corner of great Westminster Abbey.

Our poet was born in Portland, Maine, February 27, 1807, in an old square wooden house upon the edge of the rugged coast. Into a New England of living pines, he came, where interest was eager in staking out the future of a new country. Along with the shaping of New England's political independence, she was also shaping her cultural independence. It is said that Longfellow was the George Washington of this second and "bloodless cultural Revolution in America," this "Golden Age of American Literature."

He came rightfully to his place from a line of distinguished ancestors, Revolutionary War heroes, a judge, a presidential elector, passen-

gers of the Mayflower—from the very top of the social cream of New England.

His education was aristocratic like his birth. At eighteen, he said that the only women he met were “something to be enshrined and holy—to be gazed at and talked with, and nothing further.” He attended balls but never danced except with the older ladies, “to whom the attention might give pleasure.”

It is not surprising to know that the chair of modern languages at Bowdoin was offered to him upon his graduation, provided he traveled through Europe. He had been reared in a home of books and cultural atmosphere, and had begun to write poetry at an early age. He toured Spain, Italy, and Germany. On his return, a full professorship was offered him.

He was only twenty-two at the time. With poetical ardor he asked Miss Potter to become his wife. Now he wanted to help build the soul of American culture, and help to create an American literature for America. More honors came to him. The chair of modern languages at Harvard became his.

On his second European journey, which he took to prepare himself for the new honor, he was accompanied by his wife, who was proud to be loved and toasted as the wife of the brilliant young professor. But tragedy came to him one Sunday morning in Rotterdam when his beloved Mary died. He “sealed his unutterable emotion under a mask of cheerful composure,” and plunged into his studies.

The years as professor of modern languages at Harvard, the experience

of living in the famous Craigie House in the very room that was General Washington’s chamber, the hours spent at the round table with his scholars, all were rich to him.

He was a favorite with all, young and old alike. “Dressed in his blue frock coat of Parisian cut, his handsome waistcoat, his faultless pantaloons and his primrose kids,” he was one of the most charming young men of New England.

It is not surprising that he finally selected a charming, intelligent woman to share his home again. For their wedding gift, the young man’s father gave them the deed to the famous Craigie House. Life was good again.

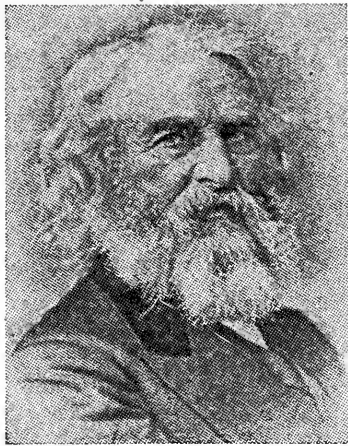
The desire to write poetry pressed him. Once he said about his college work, “This college work is like a great hand laid on all the strings of my lyre.” Finally, he requested his retirement from the faculty, and wore his academic gown for the last time on commencement day.

Now he had the time to write. To Longfellow it seemed as natural to build American tales out of her own folklore as to build homes out of her native pine. He was the poet of home, of peace. But again sorrow came to his heart. Mrs. Longfellow was curling her children’s hair with an iron heated at a wax candle, when her dress caught fire, and within an instant she was a mass of flames. The following day she died. “I was too happy,” Longfellow moaned as he walked through Craigie House from room to room. Later in his life, he wrote in his poem “The Cross of Snow”:

There is a mountain in the distant west
That, sun-defying, in its deep ravines



JAMES RUSSELL LOWELL



HENRY WADSWORTH LONGFELLOW



SIDNEY LANIER

Displays a cross of snow upon its side,
Such is the cross I wear upon my breast
These eighteen years, through all the
changing scenes
And seasons, changeless since the day
she died.

Years passed but he did not lose his power to sing. The rendering of Dante's *Divine Comedy* into English verse gave him great satisfaction. Later when he paid a final visit to Europe, he was received as no other American before him had been received. When he called at the palace of Queen Victoria, the servants hid behind the curtains to "catch a glimpse of the venerable man whose face was fringed with silver-white hair and beard."

On the fiftieth anniversary of his class at Bowdoin College, he came among his old schoolmates and read them a poem for the occasion in a voice . . . failing. He gave a challenge to death:

"We who are about to die salute you"
—unafraid.

Ever since 1839, when he published *Voices of the Night* containing "Psalm of Life" and other pieces

adapted to the spiritual aspirations, he had been esteemed. "The Village Blacksmith" and "Excelsior" had helped to make him popular in his earlier volumes. From his more critical readers he won favor with such excellent ballads as "The Skeleton in Armor." "Evangeline," in 1847, set the seal upon his popularity. The typically American *Courtship of Miles Standish*, and *Tales of a Wayside Inn* show us this gift as a storyteller in verse. He gave us many reflective lyrics such as "The Day is Done" and "The Bridge." His numerous translations, his religious poetry, the sonnets and all, are too numerous to mention.

WE must proceed with a few observations concerning our other poets. James Russell Lowell was the poet born on February 22, 1819, the birthday of the most distinguished of all Americans. No wonder that he lauded Washington:

Broad-minded, higher-souled,
there is but one
Who was all this and ours, and
all men's - Washington.

Lowell, also, was descended from long lines of illustrious New Englanders. With Longfellow, he belonged to the first national period—the awakening period of New England.

He was born in Cambridge, Massachusetts, in a stately old mansion, one of the finest in the neighborhood. He received his early education in Cambridge and, in 1838, he was graduated from Harvard, where his father, grandfather, and others of the family had graduated before him. After graduation, he studied law and was admitted to the bar. This was not a profitable pursuit for him, however. The writing of verses was more delightful. Charming Maria White became his wife in 1844, and influenced the whole course of his life. Lowell's interests were varied and his capacities abundant. He shared his great gifts with chance acquaintances so freely that one wondered what he saved for more intimate friends. No one could long be with the poet without feeling his fine reserve, and appreciating his humor. No one could long be with the poet without recognizing that "he was in the presence of a character which combined the unflinching earnestness of the Puritan with the mellowness of a man of the great world."

It was Lowell who made the harsh and uncouth Yankee dialect into admirable humorous satire of mixed poetry and prose in *The Biglow Papers*. He wrote many poems and essays on the burning questions of his day, notably the slavery question. He was the one great literary critic of his time.

He is known for such poems as

"The Vision of Sir Launfal", a spiritual experience about which he said, "Maria thinks very highly of it."

Some of Lowell's very finest poems have trees for their themes, and he appears to entertain a strong love for the "leafy patriarchs beneath whose branches he had played in his boyhood." Many are his poems of friendship, and of war; poems lauding his Country, poems of humor and satire, and his sonnets. It may be fitting to quote a tribute to Lincoln, from Lowell's "Commemoration Ode":

Great captains, with their guns and drums,
Disturb our judgment for the hour,
But at last silence comes;

These are all gone, and standing like a
tower,
Our children shall behold his fame,
The kindly earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not
blame,
New birth of our new soil, the first American.

THE last of our group, Sidney Lanier, was born during the second national period, in Macon, Georgia, February 3, 1842. In contrast to the lives of Longfellow and Lowell, Lanier's short life was a struggle with adverse circumstances—war, poverty, and ill health.

We wonder what he might have accomplished with the environment and such opportunities as Longfellow and Lowell had. What he did accomplish, however, shows him "to be of heroic mold, a really great soul."

Lanier early discovered his genius for music. He had been graduated from Oglethorpe College and was teaching in that institution before

the Civil War broke out. While acting as signal officer on a blockade-runner, on the Southern side, he was captured. At the end of the war he was released, returning to Georgia on foot accompanied only by his beloved flute. His sufferings, however, had ruined his health, and he soon became ill with consumption. His life could now only be prolonged and he wanted to make the most of it. He made his reputation as poet and critic in 1877, with a volume of verse, *The Science of English Verse*. His literary and musical work was done chiefly in Baltimore. There, he played the flute in the Peabody Symphony Concerts, gave lectures before the Johns Hopkins University and gave lectures to private classes. He made visits to the North, and was obliged to travel in the South and West in search of health.

In the life of Sidney Lanier, music and poetry were inseparably connected. "An excellent musician, he found the magic of making his verses sing with a sweetness that belongs rather to music than to poetry." He practiced three arts, for his poetry is full of color, and he "puts the painter's eye and the musician's ear at the service of poetry."

We feel the singing quality in his "Song of the Chattahoochee":

Downward, the voices of Duty call—
Downward, to toil and be mixed with the
main,
Thy dry fields burn, and the mills are to
turn,
And a myriad flowers mortally yearn,
And the lordly main from beyond the
plain
Calls o'er the hills of Habersham,
Calls through the valleys of Hall.

In "The Marshes of Glynn" the poet portrays to us a realization of

the deep beauty of life and the greatness of God.

"The Revenge of Hamish" is one of his exquisite ballads showing the penalty for human tyranny over a fellow being. "The Symphony" and other poems reveal Lanier as a man too large to be the spokesman of any section or time. His poems, such as "Sunrise," one of the highest visions of Lanier, and "Corn," suggest in their stately development the symphony. His fame, however, is confined more and more to a few affectionately remembered short pieces like "Ballad of Trees and the Master."

Much he accomplished in less than ten years, a time often interrupted by illness, while he also supported his family.

From "The Centennial Meditation of Columbia", a cantata, Sidney Lanier gives a tribute to our dear Land:

Long as thine Art shall love true love,
Long as thy Science truth shall know,
Long as thy Law by law shall grow,
Long as thy God is God above,
Thy brother every man below,
So long, dear Land of all my love
Thy name shall shine, thy fame shall
glow!

Scarcely can we study separately, Lanier the man, the musician or the poet. The last lines of his "Life and Song" express an ideal which he closely approached:

His song was only living aloud,
His work, a singing with his hand!

The birthdays will soon be past, but we have remembered to pause for Longfellow—the "best known and best loved" American poet, he who loved the home and childhood, who loved brotherhood and old-

time love, who could reach hearts at home and in distant lands, and who loved his America. We have glimpsed into the life of Lowell—the poet “with an imagination in which human experience and personal emotion are fused in a high ideal,” the companionable man, with a frank and generous nature which could “make its own sunshine,” the

scholar, the literary critic, the essayist, teacher, diplomat, letter writer, and humorist.

We have recalled the life of Lanier, the Southern singer of exquisite lyrics, the musician, the poet who possessed an undefeated brave spirit.

Longfellow, Lowell, and Lanier chose this month of famous birthdays!

LINCOLN AND THE MORMON QUESTION

“ON the 4th of March, 1861, Abraham Lincoln took the oath of office as President of the United States. He was regarded as a friend by the people of Utah, and they much esteemed him. When asked as to the policy he proposed pursuing in relation to the Saints, he replied: ‘I propose to let them alone,’ illustrating his idea by comparing the Mormon question to a knotty, green hemlock log on a newly cleared frontier farm. The log being too heavy to remove, too knotty to split, and too wet to burn, he proposed, like a wise farmer, to ‘plow around it.’ ”—Orson F. Whitney, *History of Utah*, Vol. II, pp. 23-24.

SALT LAKE CITY OBSERVANCE OF THE DEATH OF LINCOLN

“UPON the reception of the horrifying intelligence that President Lincoln had been assassinated, throughout the city business was generally suspended, flags were draped in mourning at half mast, stores and other public buildings were closed and craped, the management of the Theater announced that the bill for Saturday evening was postponed to Monday, and deep gloom palpably rested upon the minds of the citizens. On Sunday the stand and organ in the Tabernacle were clad in habiliments of woe, as were also many of the congregation, and Elders W. Woodruff, F. D. Richards and George Q. Cannon delivered feeling and appropriate addresses upon the solemn occasion.

* * * *

“At noon on Wednesday, April 19th, the day of President Lincoln’s interment, solemn public services were held at the Tabernacle in Salt Lake City. . . . Fully three thousand people attended the services, the Tabernacle, [the old Tabernacle] the interior of which was suitably hung with black, being filled to overflowing.”—*Ibid.* pp. 119, 120.

A Bride Goes West

Julia Alleman Caine

Note: With "A Bride Goes West," the Magazine presents to its readers the second in a series of historical sketches by Julia Alleman Caine. The first sketch, "A Pioneer Homemaker," was published in the August 1943 issue of the Magazine. Narcissa Prentiss Whitman, the heroine of "A Bride Goes West," has been called "the noblest pioneer woman of the West," and the "angel of Oregon."

"**T**OMORROW is my wedding day," sang the heart of the beautiful Narcissa. The blue eyes burned with happiness and the busy hands lifted dainty garments from the old chest and laid them on the canopied bed. Sometimes the hands lingered a moment over a treasured piece of linen but put it aside, for tomorrow meant a new life—a life far removed from dainty clothes and treasured linen. A life that meant hard work, plain clothes, and a mission house for a home.

The sinking sun lingered on the golden hair of the girl as the blue eyes took on a faraway look. The walls of the bedroom disappeared and she felt again the soft wind in the apple orchard as she had felt it last spring when she read the appeal in the missionary paper. White blossoms had drifted down and the hush of a late Sunday afternoon had covered the land when the sentences caught her eye, "My people sent me to get the white man's Book from heaven. I am going back the long trail and the sad trail to my people of the dark land. You make my feet heavy with the burden of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. My people will die in darkness, and they will go on the long path to other hunting grounds. No

white man will go with them and no white man's Book to make the way plain." Surely such an appeal must be answered, and Narcissa, who had dreamed of carrying the Bible to far-off lands, felt again the thrill she had experienced when she wrote the Missionary Society and volunteered to go to the Nez Percè and Flat-head peoples. After many weeks had come the answer, that the Society could not send "unmarried females" into the West. Here her thoughts were interrupted as the sound of a quiet deep voice came up from below, and the bedroom again became the scene of her busy work.

The voice belonged to Dr. Marcus Whitman, the man who had made her dream possible. "Tomorrow is my wedding day," echoed her thoughts. . . . She was going West with her Marcus to take the Indian lads, Richard and John, back to their people; to bring the white man's Book to the people in darkness. These desires were to be realized! Now the hands were no longer slow. The lovely linens were quickly piled on the bed for the younger sisters, and Narcissa turned with resolution to her packing.

One beloved thing she could take, the dear little trunk that Harriet had given her. It would bring back thoughts of this very bedroom. She carefully filled it with books and the

few simple clothes that Marcus said they could carry. A strange dowry for a bride!

The next day was a cold February Sunday of 1836, and that evening the church was filled with friends of Narcissa and of Marcus who had so lately come into the village. The pastor spoke feelingly of the joy of service and at the end of the short sermon, the bride and groom came forward to listen to the sacred vows of the Presbyterian marriage service. The deep sincere tones of Narcissa as she vowed "I do" caused the eyes of her friends to fill with tears. The church members then joined in singing a familiar hymn; but before it was finished only the clear voice of the happy bride could be heard as she sang:

Yes, my native land, I love thee,
All thy scenes I love them well;
Friends, connections, happy country
Can I bid you all farewell?

The roads of New York State were still frozen when the young couple packed their goods into a sleigh and started for the canal in Pennsylvania that would carry them to the Ohio. The farewells were sad, for Mr. and Mrs. Prentiss felt that probably their beloved Narcissa would never return; yet they looked at the joy in the eyes of the two Indian boys, tucked under the heavy robes, and were sure that the Whitmans had chosen the right way.

THE Ohio was finally reached and a steamboat race on the old woodburner, Siam, provided plenty of thrills. The March winds were still cold when the Mississippi was reached. The splendor of the steamboat, Majestic, awed the girl, so un-

used to river travel. The cabins were elaborately furnished and the tables loaded with foods, and servants stood ready to supply all one's needs. The thoughtful Narcissa began to wonder if her friends had not been overly cautious when they worried about her.

Mr. and Mrs. Spalding, also recently married, had joined them at Cincinnati, and the two brides talked happily of the life to come among the Indians. The journey up the muddy Missouri was filled with the adventures incident to early steamboat travel. Sand bars were encountered and at one spot the boat was held fast for some hours. The missionaries became anxious, for time was short and they feared the American Fur Company's caravan would leave them.

At Liberty, their fears were realized—the Fur Company's caravan had left, and the two missionaries realized that their little band of three men (a layman, W. H. Gray, had joined the party), two women, and two Indian boys must set out alone. Quickly they packed the two wagons with their clothes, books, tools, seeds, and the striped tent. Now began a forced journey that carried them across what is now Missouri and far into Nebraska, with the Platte River as their only guide. They had to hurry, for the Indians they were going so far to teach were hostile in the land just ahead; for they had not known the Book. At last, far up the Platte, Fitzpatrick and his men were overtaken and then they had the protection of the Fur Company caravan which had disapproved so much of taking women along.

The days became warmer and

when it was considered safe, the missionaries made a camp at noon and erected a shade, with the horse blankets and poles, to refresh the tired women. Then they would be off again—a long straggling company with the cattle ahead, the wagons of the Fur Company next, and finally the missionaries. At night, Mr. Spalding and Dr. Whitman erected a conical-shaped tent of striped ticking, spread down the rubber sheet and piled the blankets on for a bed. Meanwhile, Narcissa prepared the simple meal of dried buffalo meat. They lived on this diet for weeks and one night Narcissa dreamed of smelling fresh bread baking in her mother's kitchen. When daylight came and the journey was resumed she resolved never to waste another crust of bread.

Now the mountains towered over them and the men from the Fur Company grew restless and pushed faster, for the Rendezvous was near. South Pass was reached and the grateful Whitmans fell on their knees to thank God for their safety.

In July, they reached the Green River, and were greeted by a wild band of Indians and whites who rushed upon them shooting their long rifles and riding round and round the caravan. How frightened the women were until a white face leaned off a horse to gasp, "Women." They were escorted into the camp in state and an old trapper, overjoyed at the idea that this was now American soil, expressed the idea of the camp, "They cannot send these women out of the country. They have come to stay."

An English trading company came to the Rendezvous and the mission-

aries joined them for the last part of the journey to the Columbia. Now began the real trial over mountains, across rivers and broad valleys strewn with boulders of lava rock. How could these inexperienced people hope to carry a wagon to Oregon?

Many times the wagon did overturn and the goods had to be reloaded. Rafts turned over in the river and the men and the Indian boys swam back and forth to bring the baggage across. What an adventure it was for the women to be placed in a crude skin canoe and be towed across by their faithful Indian boys. But the thrill of adventure must have palled as days became hotter and Fort Hall still seemed miles away. The wagon broke and became a two-wheeled cart and the Indian who had been traveling with them threatened to leave for fear of the dreaded Blackfeet. At last, the Fort was reached, Narcissa rejoiced to eat turnips and fried bread. Home with its luxuries was a long way off, but the Fort had stools to sit upon and the Walla Walla River was only twenty-one days distant. Now the crooked Snake River became the guide and the wide valley relieved the eyes of the tired girl who had grown so weary of mountains. The sands burned the feet of the two white women and the black lava rock cut their shoes as they blazed a trail for their sisters to follow.

The cart began to show signs of breaking down and the little company questioned whether they could quite reach the Columbia with it unless the load was lightened. What could be left? Narcissa was heart-sick when she realized it was to be her little trunk, for seeds and tools

must go on. The little trunk would be left behind to rust on the banks of the Snake River and Narcissa prepared to say good-by to it; but an English trader was kind and offered to carry it to Fort Boise.

The travelers now met Indians on every side. The Indians were curious and stared at the white women who were so anxious to watch them cook food and play with the Indian babies. The Cayuse Indians showed the women how to prepare roots by cooking them over heated stones.

Now mountains loomed ahead and although the missionaries had rested at Fort Boise where the women had done their washing in the stream, the little party was forced to travel more slowly. The river had to be crossed and recrossed; each time the cattle were led by the Indian boys swimming beside one of the horses that was a natural leader. The cart had been left at Fort Boise; but the trail that far had proved to be open to caravan travel. And now at last from a high peak they caught sight of the Columbia!

What deep emotions of joy must have filled the hearts of Narcissa and Marcus as they glimpsed the country where their new life together would be spent. Soon the little company came to the gardens near Fort Walla Walla. The garden of familiar homey vegetables relieved their tired eyes as they neared the Fort where arm-chairs seemed the greatest of luxuries. The first meal offered an astounding variety of salmon, potatoes, bread, and butter. They were in civilization again.

On Sunday, they held a church service at the Fort and the Indians they had come so far to help, gath-

ered around. The prayer, in which the devout Dr. Whitman rededicated his life to service was echoed in all the hearts of the little band who were now home at last.

Narcissa played with the Flathead babies. A proud Indian mother brought her baby to show how the little head was bound to a board padded with a squirrel skin; on the forehead was the little cushioned pad and a tight bandage secured the head to the board for three or four months until a fashionable shape was attained!

Many miles down the river from the Fort, so they could live nearer to their beloved Indians, Marcus and Narcissa built their home. The first winter was spent in a log cabin heated by a huge fireplace and with blankets for doors. The house faced the broad Walla Walla where two branches of the river joined, and was situated on a wide meadow surrounded by trees.

Here, in March 1837, little Alice Clarissa was born and the Whitman home was complete. An Indian squaw was the nurse and Indians visited the cabin each day to marvel at the white child. Her clothes seemed strange and the Cayuse mothers urged Narcissa to tie the little one to the board quickly. Later they brought a te-cach or cradle for the little stranger.

The Oregon at last had a real American mission and a center for the friendly Indians who came with all their aches and pains to be doctored. Fast friends were made by the Whitmans but if the white man's medicine failed to take effect immediately, the superstitious Cayuse
(Continued on page 102)

Woman's Sphere

Ramona W. Cannon



SELFLESS, unmercenary Nurse Kenny at fourteen was worried about her young brother's lack of muscular development. She read everything available on muscles and set up a dummy with a muscular system of ropes and pulleys for experimentation. She turned Bill into a husky young man who was decorated in the last war. Later, she declined marriage in order to mother humanity. Her treatment of infantile paralysis was diametrically opposed to current medical practice which placed the affected parts in splints or casts for a complete rest. She thought this treatment inconsistent, as the muscle-spasms caused shortening which in turn caused deformity. The technique which Nurse Kenny sponsors today consists in using hot fomentations, and, by skilled handling, she teaches the muscles their former behavior-pattern. She also teaches them their path to the brain, which has usually become lost when the muscles tried to work under acute suffering. Students work with her two years to acquire her method. She is accomplishing miracles.

HERE are some books, written for the young, but equally interesting to adults, which will help to widen our horizons: *The Welcome*, by Babette Deutsch (Harper's), which is a story of an American boy's growth in understanding through his acquaintance with a boy refugee;

They Came From France, by Clara I. Judson (Junior Literary Guild, New York, and Houghton Mifflin); *Hosh-ki the Navajo*, by Florence Hayes (Random House), a book rich in Indian background; *The White Stag*, by Kate Seredy (Viking Press), a beautifully written story of Hungary's legendary history.

ON October 19, 1943, Fannie C. Harper, wife of the late John C. Harper of Colonia Juarez, Chihuahua, Mexico, celebrated her eightieth anniversary by giving a recital to an appreciative audience that filled the Ivins Hall to capacity.

The recital consisted of the presentation of a choice selection of poems and favorite passages of Scripture that Mrs. Harper had memorized at various times throughout her life. Mrs. Harper has lived in Colonia Juarez for more than fifty years, and for thirty-four years she has been a widow. She has made an independent and comfortable living from keeping an open house both for regular boarders and transient travelers.

IN the United States, in 1942, there were 9,200,000 accidents and 93,000 deaths. Of these, 4,600,000 were home accidents with 30,000 deaths. The Parent-Teacher Association has pamphlets which every woman should possess, discussing methods of increasing safety at home and in the streets. Application should be made at the organization centers.



The Exercise of Religious Liberty

RELIGIOUS liberty, a principle which recognizes the God-given right of each man to his religious views as well as his right to practice the same, has always been cherished by Christian people. Christianity recognizes the dignity and worth of the individual, and grants to every man his free agency in religious as well as other matters. It teaches that man is a child of the living God, by nature a spiritual as well as a physical being, with a high and glorious destiny. Through Christ, the Father gave a plan whereby man might attain that destiny, but within the plan was no element of force. President Brigham Young in a discourse delivered July 5, 1855, in reference to the free agency of man said: "Man is made in the likeness of his Creator, the great archetype of the human species, who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him—to choose or refuse for himself, to be a Latter-day Saint, or a Wesleyan Methodist, to belong to the Church of England, the oldest daughter of the Mother Church, to the old Mother herself, to her sister the Greek church, or to be an infidel and belong to no church."

America, a Christian nation, extends to its people religious liberty—the right to worship God according

to the dictates of conscience. Thomas Jefferson expressed the American concept when he said: "Religion is regarded as a matter which lies solely between man and his God; he owes account to none other for his faith or his worship." The sacred right of religious liberty was safeguarded the American people by the Constitutional Fathers when, being divinely led, they created a structure of government, with a body of laws controlling it, whereby a maximum of freedom and liberty to the individual might be assured. Into the Bill of Rights was written the guarantee of freedom of worship.

So strong is the belief of Americans in religious liberty that anything which impinges upon it in the slightest degree arouses bitter resentment. The persecutions during the last decade of religionists of all persuasions—Jews, Protestants, and Catholics—in a number of countries outside the United States, have been viewed as unjust, cruel, tyrannical. Indeed, the fact that religious liberty has been suppressed and religious groups persecuted makes war seem entirely justified in the minds of many persons.

To Latter-day Saints, who have known religious persecution, the curtailment of religious freedom seems particularly unjust. The Latter-day Saint conception of religious liberty is a lofty one and there is nothing

we would more quickly defend than our religious rights. This is as it should be, because the Father has given us the true Gospel of Christ embodying the doctrine of free agency, and has commissioned us to establish His kingdom upon the earth—a commission we could not fulfill were people denied religious choice.

We do not hesitate to acknowledge religious liberty as one of our greatest blessings, nor would we hesitate to make any sacrifice, however great, to preserve it. But are we as ready to take advantage of the everyday privileges which our religious liberty guarantees—attendance at Sacrament, Priesthood, and auxiliary meetings; the free use of the Scriptures, the right to proselyte, the right to build temples and houses of worship; yes, even the right to contribute financially to the support of the Church that its work may go forward?

It is one thing to have a right, but quite another thing to exercise it. Do we sufficiently value our right to worship, to go each Sunday to the house of worship and partake of the Sacrament of the Lord's Supper? Or are we content to know that we can

go if we care to do so—yet choose to stay at home and rest? Do we sufficiently value the right to read and interpret the Scriptures in our own way so that we make use of this right? Or do these Sacred Books remain, week after week, unopened in our bookcases?

Any liberty is of value to an individual only to the extent that he makes use of it. The more he makes use of it, the greater becomes its value to him.

This coming Sunday will you make use of the religious freedom which you possess by attending Sacrament meeting? During the coming year will your appreciation of the right to the free use of the Scriptures find expression through your frequent study of them? Will you recognize as a blessed privilege, rather than an arduous duty, your opportunities to work in the Church and to worship the Father in peace in church assemblies?

These, after all, are the privileges of religious freedom. This is the meaning of liberty as applied to religion—that sacred principle taught us by the Father and guaranteed us by our Constitution.—B.S.S.

THE SABBATH

Della Adams Leitner

May the holy Sabbath's dawning
Find us mindful of the day;
May we thank the Heavenly Father
For this quiet, restful way
We can feel His presence nearer,
Putting striving thoughts aside,
Gaining strength and deeper wisdom
For the "things that shall abide."

Mindful, too, His call is for us
In the work He has designed,
Helping in the sacred duties
For the Sabbath day assigned.
We can consecrate our efforts,
He will bring the rich increase,
And the day will yield its blessings—
Rest and joy and added peace.

Notes TO THE FIELD

Relief Society Women Urged to Take Advantage of Red Cross Classes

THE General Board recommends that Relief Society women take advantage of Red Cross classes in home nursing which are provided in their communities, or which may be arranged for. These courses are highly recommended as being valuable to Relief Society women in the care of their own families. This training is particularly desirable at

this time because of the possibility of epidemic and because nursing service for civilians is being greatly curtailed. No charge is made for this instruction, and there are no age limitations nor other restrictions. All women able to attend such classes which now are, or may be, available to them in their communities, are urged to do so.

Primary Association to Promote Creative Activities

THE following announcement by the Primary Association is of interest to Relief Society women having children of Primary age. Relief Society women have always been interested in the development of creative abilities, recognizing that creative work is a challenge and a delight to the individual performing it and a source of much joy to others. Any program designed to develop the creative talents of our children should enlist the support of Relief Society women:

During the coming year it is the plan of the Primary organization to promote creative activity in the fields of writing, drawing, painting, clay modeling, wood and soap carving, and other media chosen by the child. The best of this work will be

described or published in *The Children's Friend*. A photograph and description may be submitted if it is not feasible to send the actual article. In the writing field it is suggested that children write short, simple stories, personal adventures, poems, or short talks such as are given in Sunday School.

The following are the rules regarding material submitted:

(1) All work must be the original work of the child submitting it, and his name and age must be given. (2) Drawings must be done on white drawing paper with India ink. (3) Photographs must be clear and sharp to make good reproductions. (4) All manuscripts must be written on one side of the paper only, and no manuscripts will be returned. (5) Only the best will be published. Others will receive honorable mention. (6) All material must be sent to *The Children's Friend*, 39 Bishop's Building, Salt Lake City 1, Utah.

Food Fights for Freedom

From information prepared by the War Food Administration and the Office of Price Administration.

THE American people are being asked to take various actions on food; for example, to grow and preserve it, to prevent waste, to eat the right things, to give the right number of stamps and never pay above ceiling prices.

This program is called the Food Fights for Freedom program. Its purpose is to present the essential facts about food so effectively that—

I. Every citizen will understand the basic facts about food:

- A. Its production.
- B. How it fights with our armed men, our allies, liberated peoples, and on the home front.
- C. How it is allocated among these claimants, and why.
- D. How our supply is affected by increased purchasing power.
- E. Why rationing and price control are essential.
- F. How much we waste, where, and why we must conserve.
- G. Why adjustments in our habits and in our thinking have become a wartime necessity.

II. Every citizen will do all in his power to carry out the appeal for action:

PRODUCE AND CONSERVE, SHARE AND PLAY SQUARE:

- A. Produce more food of the right kinds, on farms and in Victory Gardens.
- B. Conserve food, stop waste.
- C. Preserve fresh and perishable foods.
- D. Eat the right foods every day for health and strength.
- E. Substitute plentiful for scarce foods in your diet.
- F. Share through rationing—by refusing to buy or sell rationed foods without stamps for every point.
- G. Help keep food costs down—by paying or charging no more than legal prices.
- H. Take active part in community food projects, and inspire your friends and neighbors to do the same.
- I. Put the war's food demands first, and adjust your thinking and habits to war-time conditions.

My Window Garden

Florence Grant Smith

FOUR years ago, we decided to modernize our kitchen and pantry. When the measurements were taken, we found that our pantry was large enough to be made into a breakfast room. It contained one small window in an east wall.

Here was my chance to have what I had always wanted, a window large enough to hold plants and flowers to my heart's content! I had thumbed through magazines with this thought in mind and found a picture of just the window I was sure could be built into our wall. It was a conservatory type that would extend beyond the house wall, and required the removal of almost all the east wall of the room in order to set the window in place. A local glass company made the metal frame and set the glass. This frame, glass enclosed, with two plate-glass shelves, extends twelve inches beyond the house wall. It is five feet high, seven feet wide, and with the depth of the frame and the thickness of the wall, I have a twenty-inch window sill. Buff tile was selected to cover the sill as that was considered the most practical finish for a sill where plants were to be cared for.

A light-blue color was chosen for the wall covering, and rayon taffeta drapes in a peach color were hung at the window.

Now came the fun of making my indoor garden. This was something new in the house, and the whole family was interested in the outcome. I consulted a local gardener as to what

type of plants would do best in such a setting. This window being on the east and only getting the sun for about two hours each day would have to have plants and flowers that needed not so much sun as a good light. I found that there are many beautiful plants that thrive in just such a place. I selected those that would give us both color and blossoms during the winter.

While the family is enjoying a meal, I can look up and see my Dutch boy with his heavy shoes, dark-blue flare-pants, light-blue shirt with a white vest, and a funny Dutch cap on the back of his head. With hands in his pockets, he is slyly looking at a little Dutch girl, whose hair, parted in the middle of her forehead to the nape of her neck, is braided into two rosettes over her ears. She wears a light-blue laced bodice with white collar and cuffs, a buff skirt, short white socks and large Dutch shoes. She is bashfully holding her face away from the little boy, while she hides a red apple behind her back. Then, I see several colorful Hummel pieces: little soldiers marching to the rhythm of the drum and the music of their own voices; a darling little maid with a basket at her feet, sitting on a pole fence watching the performance of the boys, while two cherubs are singing to the tune of the instruments they are playing. There is a duck with a garden on its broad back; a white elephant striding through drooping ferns, green-crackled glass tumblers, and a blue glass vase through which the light



WINDOW GARDEN OF FLORENCE G. SMITH

shines, some small pottery vases, and, I must not forget, sweet Goldilocks holding out her apron into which I often slip some begonia blossoms. These small figures give a lively note to my garden, placed among the blue and white containers of a half-dozen everblooming begonias, several small ferns, African violets, Christmas cactus, also a cactus dish garden, and a number of foliage begonias.

The reason I have more everblooming begonias than other flowering plants is because they love light without sun, and are such generous bloomers. As each leaf appears, a cluster of blossoms unfolds. Then when the foliage gets long and straggly, the plants can be cut back to the new growth at the base of the stems, which soon gives me more lovely

blossoms. The African violets are a nice contrast in color to the begonias; they also love a good light and are in blossom almost continuously.

Friends, as well as the family, are interested in my window garden and often send me gifts of lovely plants. These are treasured both for their beauty and the thought which sent them. Some of these I have been able to keep over from one year to the next and they have rewarded me with bright new blossoms.

My sister who lives next door on the east can see my garden from both her kitchen and pantry windows. She has often said to me: "I believe that I enjoy your window as much as you do." She may think she does, but nobody else can get the same joy out

of a garden as the one who takes care of it, loving every plant growing there.

That is another thing which friends mention—the care it must take to have such a place. True, it does take time and care, but everything else in a home does also, and the time spent in caring for the plants is small in comparison to the joy we all get out of seeing them.

The time we love our garden-window the most is when "Old Man Winter" gets busy with one of his

blustery storms and sends the wind and snow beating against the window panes. The room is warm and cosy with the flowers all in blossom, giving us a wonderful feeling in contrast to the storm. It was at such a time as this that Daddy Smith remarked: "I just love to eat here where the flowers are all in bloom while the storm is raging outside." We all agreed, for winter takes on a different look entirely when viewed from a window framed in green, and bright with fresh flowers!

A Bride Goes West

(Continued from page 94)

sent for the Indian te-wat. A little school was soon organized and the Indian children listened attentively, but they enjoyed the singing the most. How a chance traveler must have smiled as his ears caught the New England church hymns sung by the dark-skinned Indians in this school so far away in the wilderness!

Dr. Whitman traveled far and wide among his beloved Indians and Narcissa taught in her school. The mission house became larger as additions were added for the school and many store rooms, but the kitchen

was the spot of interest for all. We can imagine this New England girl teaching her adopted Indian children to cook as she walked around and stepped over lazy Indian braves, for her home was a home for the Indians! She had proved that white women could cross the continent and help carry the white man's Book to the Indians. These missionaries opened Oregon to American families, and it was from the doorway of Narcissa's home that she stood and saw her husband guide the first wagon train to Oregon in the year 1843.

LIFE IS LIKE A GARDEN

A HUMAN life may be likened to a garden. It requires sun, air, water, and good soil. But without cultivation these may produce merely rank weeds—the richer the soil the worse the weeds. The desired plants must be encouraged. These are the virtues that give strength and beauty to life. The weeds must be uprooted. These are the vices and indulgences that keep us from being our true selves. The weeds spring from our ignorance or indifference or are sown in our lives by selfish interests which wish to reap a profit from our indulgences. It is hard for us to recognize the weeds because it is natural for us to make ourselves think that whatever we do is right. One's ability to examine his own weaknesses fairly and to seek ways to correct them is a measure of his intelligence and selfmastery.—Joy Elmer Morgan, *The Tyranny of Bad Habits*.

WINTER IN THE CANYON

Evelyn Fjeldsted

Deep in canyon solitude

Winter rages wildly now,
Restless winds and whirling snow
Are sifting through each shrub and bough.

Bravely trees resist the wind,

Slender saplings bending low,
Streams are held in icy strength
Patterned trails are filled with snow.

Strangely silent and remote

Like specters, mountain crags reach high,
A challenge to the storm until
Pale stars proclaim a clear, cold sky.

When morning dawns, the sun will shine,

This phantom land will be serene,
When darkness falls, the moon will rise
And throw a blue veil o'er the scene.

But lonely winds will come again

To roam where hillside flowers sleep,
And woodland creatures will return
To make new paths where snows are deep.

Winter, beautiful though grim,

Reigns here as only winter can,
But heights will bloom, the canyon teem,
When genial springtime comes again.



NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

THIS section of the Magazine is reserved for narrative reports and pictures of Relief Society activities in the stakes and missions. Its purpose is threefold: (1) to provide a medium for the exchange of ideas and methods for conducting Relief Society work which have proved successful in some organizations and which may be helpful and stimulating to others; (2) to recognize outstanding or unique accomplishments of Relief Society organizations; (3) to note the progress of Relief Society work in various parts of the world. It is recognized that personal accounts of individuals who have long served Relief Society, or who have otherwise distinguished themselves, are always of great interest, but the space available for "Notes from the Field" is so limited in relation to the number of stakes and missions that it must be reserved for reports on the work of the organization rather than of individuals.

Pictures which are submitted for publication can be used only if they are clear and distinct and will make good cuts for reproduction. Pictures must be accompanied by informative narrative accounts of the events or activities to which they pertain.

Wards desiring to submit reports for publication in "Notes from the Field" are requested to send them through their respective stake Relief Societies. It often happens that one or two wards in a stake will send reports on special activities which are being conducted on a stake-wide basis, and in such instances it would be to the advantage of the stake to have the report cover the entire activity in the same issue of the Magazine with all participating wards represented.

All narrative material should bear the date of submittal, and all references to certain seasons or special occasions should be identified by the correct dates. Similarly, all pictures should have both date and identification on the reverse. Material submitted for "Notes from the Field" is to be addressed to the General Secretary-Treasurer.

SPECIAL RELIEF SOCIETY PROGRAMS

IN 1942, the First Presidency designated the evening meeting of Fast Sundays for use by the auxiliary organizations. By subsequent agreement among the auxiliaries, the Relief Society was assigned the Fast Day evenings in March and November. The General Board designated the November meeting as the time for annual ward Relief Society conferences, and the March meeting, coming near the time of the Society's anniversary, for special commemorative programs. The General Board issued a suggestive program for the

first of these Church-wide Fast Day evenings in March, which in 1943 occurred March 7. This suggestive program, which was used by hundreds of local Relief Societies, was entitled "America, a Christian Nation." Its objective was to show that the cause of freedom is the cause of Christ, and its presentation was in honor of ward members in the armed services, their parents, wives, and children. Also in 1942, the First Presidency designated extra sessions of stake quarterly conferences for the use of auxiliaries, where desired. In both

1942 and 1943, the Relief Society was assigned such sessions during the third quarter, and the General Board issued suggestive programs.

Following are reports on some of the ward programs of March 7, 1943, and stake programs of the third quarter, 1943.

Juab Stake (Utah)

CHLOE N. BAILEY, Relief Society president of the Juab Stake, reported the success of the Relief Society Sunday evening program in the wards of this stake. She said: "The program brought people into the Church who hadn't attended for years. The theme reflected the true spirit of patriotism, and as a stake Relief Society we wish to commend the General Board for the keen vision and spiritual insight which are manifest in the program."

This stake is to be commended for the advance publicity and efficient management of these programs. Notice that this patriotic program would be presented in each ward of the stake was given prominent space in the local newspaper which also listed the program in detail. The Nephi Ward mailed a special invitation to the parents and wives of service men and requested a picture of the boys for display during the program. A badge of red, white, and blue ribbon with one star representing each person in the service was presented to the parents and wives of the service boys. Both the Nephi and the North and South Wards each distributed mimeographed programs at the door.

San Fernando Stake (California)

ELSIE WEBER, president of the Glendale West Ward, wrote:

"We thank the General Board for the very fine program which was outlined in the *Magazine* to be used Sunday, March 7. Although the *Magazines* were very late in getting to us, leaving us just a week to prepare the program, we changed our entire program and gave the suggested one which was a very great success. We had a much larger attendance than usual and we received many fine compliments. We hope we may have more programs outlined for us."

Rigby Stake (Idaho)

STELLA F. BROSSARD, stake secretary-treasurer, stated: "We wish to express our appreciation in behalf of the wards for the excellent outline of the program given to us in the *Magazine* for March 7. Every ward in our stake used the outline and carried out the program successfully."

South Davis Stake (Utah)

KATE H. ZESIGER expressed the appreciation of parents for the program in the following comments: "Sunday evening, March 7, 1943, the Relief Society of Bountiful Third Ward put on a splendid program honoring the parents and families of our boys in the service. We parents do appreciate and thank the sponsors of such an idea from the bottom of our hearts. I myself am the mother of an army air cadet and felt the program was not sad but very inspiring and one which cheers and comforts our hearts and makes us feel proud of our boys in service."

East Central States Mission

BELLE C. JENSEN, recently released president of the Relief So-



CAST OF PATRIOTIC PAGEANT, "AMERICA, THE LAND OF PROMISE,"
PRESENTED BY THE SANDY FIRST WARD RELIEF SOCIETY,
MT. JORDAN STAKE, MARCH 7, 1943

cieties of this mission, reported April 1, 1943, as follows: "I want to let you know how well the program that was outlined in the *Relief Society Magazine* for March 7 was put on by the organizations here in the East Central States Mission. Everyone seemed to think that it was very timely and fitting. We have just returned from visiting some of the branches on the East Coast and everyone commented about this meeting. I was fortunate enough to attend the one held here in the Louisville Branch and it was really thrilling. Everything was carried out in a fine, dignified way, and the spirit of the occasion seemed to be present with everyone. We had some fine young servicemen take part on the program. We hope that we will have more outlined services for us. The Relief So-

ciety organizations seem to enjoy trying to put on something of this kind.

"Our organizations are doing splendid work, although many are unable to attend on account of the gas situation, for even in organized branches there are members living quite a distance from the churches or halls. I am enclosing a sample of the program and a newspaper clipping from one of the branches."

Mt. Jordan Stake (Utah)

THE Sandy First Ward carried out the suggested theme of the March 7 program in honor of the members of this ward in the service of their country, but did so by means of an original patriotic pageant, "America, the Land of Promise," written by Eileen R. Dunyon, social

science class leader of this ward. The accompanying picture of the cast, and information regarding this pageant, was submitted by Harriet Robinson, president of the Sandy First Ward Relief Society. An attractive printed program listed the eight scenes of the pageant—Landing of the Pilgrims, The Bill of Rights, Recessional, The Sacred Grove, Winter Quarters, The Mormon Battalion, Over Seas, and The American Flag. The secretary, Stella Thompson, who wrote the report, added: "We were assisted wholeheartedly by members of the bishopric, Boy Scout organizations, Mutual Improvement Association, and Sunday School. There were approximately three hundred in attendance, a much larger Sunday evening gathering than usual.

"It is a pleasure to report that the Relief Society is progressing satisfactorily and meeting all requirements in spite of the fact so many members are engaged in war production work."

Santaquin-Tintic Stake (Utah)

AT the request of Vera P. Patten, stake Relief Society president, Counselor Mary E. Allen submitted the following report of the evening Relief Society session held in connection with the stake quarterly conference, Sunday, June 13, 1943: "In our stake the members are quite scattered, and with gasoline rationing we now have quite a transportation problem, so after talking the matter over with the stake presidency it was decided to hold three meetings, and give more members of our stake the opportunity to attend the evening session.

"In accordance with this plan, we held a meeting in Eureka, one in Goshen, and another in Santaquin. One member of the stake Relief Society presidency attended each meeting and took charge. We carried out the suggested program which was sent out by the General Board. Stake board members gave the talks suggested in connection with the symposium. We asked the ward workers to assist with the music and the Scripture reading. Each meeting was opened by congregational singing of 'Sweet is the Work.' Ward groups of Singing Mothers furnished special numbers. Each meeting was closed with the singing of 'Now Let Us Rejoice.'

"We announced the results of our stake poetry contest in each meeting. The sister who contributed the winning poem was present at the meeting held in Goshen and gave her poem. The winning poem was also read in the other two meetings. We carried these meetings out as nearly alike as possible, and feel that we were able to reach more members with our message than if we had held one central session for the entire stake."

Southern States Mission

MARY H. WHITAKER, recently released president of Relief Societies of this mission, wrote July 13, 1943, concerning the use in this mission of the program suggested by the General Board for stakes holding Relief Society sessions in connection with stake quarterly conference during the summer: "On the eve of July 3, we enjoyed one of the best Relief Society programs ever to be

put on at conference time. The Georgia District was given the privilege of rendering the program at the Saturday evening session of conference and they followed the suggested program in Bulletin No. 30. Each sister was well prepared and the singing was lovely. The Scriptural reading at the beginning and end of the

program seemed to bring the spiritual atmosphere which was sustained during the entire conference.

"I might add the program was rendered so well that President Whitaker suggested each district have the privilege of presenting the program on Saturday evening during the following three months."

WINTER SLEEP

Clara Tanner

Six summers here she worked with trowel and rake
 And seeds and bare brown earth and rain to make
 A garden where the earth once fed but weeds.
 Beneath her hand the hardened bulbs and seeds
 Burst forth to life anew and riotous bloom,
 And filled the air with delicate sweet perfume.

But now, before the spring's first tiny flower
 Has blossomed to relieve a saddened hour,
 She sleeps, and those who loved her see her not,
 But here remains the change that she has wrought.
 Though covered now with winter's coat of snow,
 And sleeping, in the springtime they will grow—
 The roses, poppies, dahlias, folded tight—
 Again to gorgeous blooms in colors bright.

Let her sleep, too, be restful, sweet, and deep;
 Let memories her dear ones ever keep.
 And in another springtime, other clime,
 May she awake, O God, in thine own time.



Theology

Articles of Faith

Lesson 24—Practical Religion

Tuesday, May 2, 1944

Article 13: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Lesson Aim: To show that honesty, truthfulness, benevolence, and doing good to all men, as well as chastity, charity, and the sanctity of the body are necessary to salvation, and should be incorporated into the conduct of our daily lives.

CONDENSATION OF CHAPTER 24, TALMAGE'S, ARTICLES OF FAITH

Religion of Daily Life

In this article of their faith, the Latter-day Saints declare their acceptance of a practical religion; a religion that shall consist, not alone of professions in spiritual matters, and belief as to the conditions of the hereafter, but also, and more particularly, of present and every-day duties, in which proper respect for self, love for fellow men, and devotion to God are the guiding principles. Religion without morality,

professions of godliness without charity, church-membership without adequate responsibility as to individual conduct in daily life, are but as sounding brass and tinkling cymbals—noise without music, the words without the spirit of prayer. "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 Comprehensiveness of Our Faith

Within the pale of the Church there is a place for all truth—for everything that is praiseworthy, virtuous, lovely, or of good report. The belief of Latter-day Saints carries them forward, even beyond the bounds of knowledge thus far revealed, and teaches them to look with unwavering confidence for other revelations, truths yet to be added, and progress beyond the mind of man to conceive or the soul to contain. We believe in a God who is Himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement (Doctrine and Covenants 93:36), a Being who has attained His exalted state by a path which now His children are permitted to follow, whose glory it is their heritage to share. In spite of the opposition of the sects, in the face of direct charges of blasphemy, the Church proclaims the eternal truth: "*As man is, God once was; as God is, man may be.*" As being incidental to the declaration of belief embodied in this Article, many topics relating to the organization, precepts, and practice of the Church suggest themselves, of these a careful study should be made of the following: benevolence; charity or love; the law of fast, with the included offering; the law of the tithe; consecration and stewardship including the social order of the saints; marriage; chastity; and the Word of Wisdom; and the Sabbath Day.

Doctrine and Covenants, Section 89: the "Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, February 27, 1833,

known as the Word of Wisdom," is published in full herewith:

1. A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—
2. To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—
3. 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.
4. Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—
5. That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.
6. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.
7. And, again, strong drinks are not for the belly, but for the washing of your bodies.
8. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.
9. And again, hot drinks are not for the body or belly.
10. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—
11. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.
12. 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;

13. And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.
14. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;
15. And these hath God made for the use of man only in times of famine and excess of hunger.
16. All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—
17. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.
18. 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;
19. And shall find wisdom and great treasures of knowledge, even hidden treasures;
20. And shall run and not be weary, and shall walk and not faint.
21. 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.

SUGGESTIONS FOR CLASS PROCEDURE

Suggested Songs

“Nay Speak No Ill,” *Relief Society Songs*, p. 40; *Deseret Sunday School Songs*, No. 88.

“Let Us All Press On,” Evan Stephens, *Relief Society Songs*, p. 38; *Deseret Sunday School Songs*, No. 152.

“Sowing,” H. A. Tuckett, *Relief Society Songs*, p. 43; *Deseret Sunday School Songs*, No. 37.

“Sweet is the Work, My God, My King,” Isaac Watts, J. J. McClelland, *Relief Society Songs*, p. 33; *Deseret Sunday School Songs* No. 35; *Latter-day Saint Hymns*, No. 91

As this is the last theology lesson of the three-year course on the *Articles of Faith*, time might well be allowed either at the beginning or close of the lesson for the class, small groups, or individual members to recite the *Articles of Faith*.

Prior to the presentation of the lesson (Chapter 24), it is suggested that a short period, perhaps fifteen minutes, be devoted to a review of

the year's work, conducted in the form of a quiz. In conducting the quiz, the class leader should choose four or five women to participate in answering questions; someone should be appointed to judge answers, and someone else to act as timekeeper.

Slips of paper containing questions on the year's work, together with their answers, should be deposited in a box. The four or five women chosen to answer questions should sit in front of the class where they may be seen by class members and easily heard. (Opportunity should be given, well in advance of the quiz, for class members to volunteer to participate in this way.)

The class leader should draw from the box, one at a time, the slips of paper containing the questions and answers. As each question is drawn from the box, she should read it clearly and distinctly. Then the four or five women chosen to answer questions should be given opportunity to answer.

After the question is read by the class leader, the slip of paper containing the question and answer should be handed to the woman chosen to judge answers, in order that she may determine, from the answer written on the slip, whether or not the question has been correctly and adequately answered. A definite and reasonable length of time should be allowed for answering each question. When the time allotted for answering has expired, the timekeeper should indicate this in some way, such as by touching a bell. If it is considered that the question has not been correctly nor adequately answered, opportunity should be given the class to answer it.

It is recommended that class members be advised of this quiz well in advance of the date it is to be conducted, in order that they may have ample time to review the subject matter upon which the questions are to be based. Definite study suggestions should be given to the class as a whole, and particularly to the four or five class members chosen to be responsible for answering questions. If no one volunteers to act in this capacity, it is suggested that questions be directed to the class as a whole.

Questions and answers for the quiz may be obtained by any of the following methods:

1. At the close of the previous month's lesson, the class leader might assign each of the eight chapters of the *Articles of Faith* studied this year, to a group of two or three class members, asking each group to hand to her, several days prior to the date of the quiz, one or two questions on its respective chapter, to-

gether with the answer to each question.

2. For two or three weeks preceding the quiz, a box might be conveniently placed in the classroom. Class members might be requested to deposit, in the box, slips of paper containing questions and their answers, on the subject matter covered during the past year.

3. The class leader herself might provide questions and answers.

Whichever method is used, it is very necessary that the questions be prepared early enough to insure their careful perusal and checking by the class leader. Because of the limited time available for the quiz, not more than one or two questions should be used on each chapter. Persons handling in questions should understand that all questions submitted may not be used; catch questions should be carefully avoided. If the plans for the quiz are well laid and questions and answers carefully chosen and checked, this quiz period will stimulate study and prove helpful and instructive. In order that the class may have opportunity to study and be thoroughly prepared for the quiz, the class leader might even post, one week prior to the date of the quiz, a copy of the questions to be used. Note: This quiz is to be conducted during a part of the time allotted to the class leader for presentation of her lesson, and is in no way to interfere with the regular testimony meeting.

At the conclusion of Lesson 24 it is suggested that the class leader take time to briefly summarize the three-year course, concluding her remarks on a note that is conducive to testimony bearing.

SUPPLEMENTARY MATERIAL

Discourses of Brigham Young, edition 1925.

The religion that we have embraced must last a man from Monday morning until Monday morning, and from Saturday night until Saturday night, and from one new year until another; it must be in all our thoughts and words, in all our ways and dealings. We come here to tell the people how to be saved; we know how, consequently we can tell others. Suppose our calling tomorrow is to conduct a railroad, to go into some philosophical business, or no matter what, our minds, our faith or religion, our God and his Spirit are with us;

and if we should happen to be found in a room dedicated for purposes of amusement and an accident should occur, and an Elder engaged in the dance is called upon to go and lay hands on the sick, if he is not prepared to exercise his calling and his faith in God as much there as at any other time and in any other place, he never should be found there, for none have a legal right to the amusements which the Lord has ordained for his children except those who acknowledge his hand in all things and keep his commandments.—p. 361

Visiting Teachers' Messages to the Home

Sources of Strength

Lesson 8—Love

Tuesday, May 2, 1944

THERE is one aspect of love, one interpretation of it, which good people find hard to fulfill. We are admonished by the Master to love our enemies and to do good to those who despitefully use us.

This story is told: "In the course of the Armenian atrocities, a young woman and her brother were pursued down the street by a Turkish soldier, cornered in an angle of the wall, and the brother was slain before his sister's eyes. She dodged down an alley, leaped the wall, and escaped. Later, being a nurse, she was forced by the Turkish authorities to work in

the military hospital. To her ward was brought, one day, the same Turkish soldier who had slain her brother. He was very ill. A slight inattention would have assured his death. The young woman, now safe in America, confesses to the bitter struggle that took place in her mind. The old cry 'vengeance', the new cry 'love', struggled in her mind. Equally to the man's good and to her own, the better side conquered, and she nursed him as carefully as any other patient in the ward. The recognition had been mutual, and one day, unable to longer restrain his curiosity, the

Turk asked the nurse why she had not let him die. She replied, 'I am a follower of the precept "love your enemies, and do good to them."'

"He was silent for a long time and at last he spoke, 'I never knew there was such a religion. If that is your religion, tell me more about it, for I want it'" *Twelve Tests of Character*, page 166).

Abraham Lincoln had that divine quality in a high degree. Lincoln chose Stanton to be Secretary of War because he felt that he was the best fitted man for that job, although he knew that Stanton had called him "a low cunning clown, the original gorilla."

The woman who is too great to be envious of others or jealous of the achievements of others has in her soul a pure and unselfish love.

Envy and jealousy are inward foes of human happiness, enemies against which we should wage a relentless war. Envy ruins families, separates friends, and fills the minds of those who harbor it with rancor. Jealousy embitters the heart and shrinks and withers the soul. Love rises above these. "Against the superiority of

others there is no remedy but love." To see others have what one wanted; to aspire and be defeated; to plan and fail; and to walk through life with sunlit faces and unenvious hearts is to win a great and noble victory. To be just and generous toward people, to rejoice in the prosperity and success of others is proof of a really great soul.

Discussion

1. Discuss the power love gives to the individual from whom it springs, and its effect on an enemy?
2. What do the Scriptures tell us of the importance of love in the relationship of God and man, and between man and man?
3. How may this highest form of love be developed?

References

- Relief Society Magazine*, vol. 30, April 1943, p. 260
Gospel Doctrine, third edition, "Love One Another", p. 425, fifth edition, p. 340; "Honor Yourself and Your Neighbors", third edition, p. 321, fifth edition, p. 256; "Do Not Inflict Wounds, But Heal Wounds", third edition, p. 331, fifth edition, p. 264

WASHINGTON ON EDUCATION

Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impression so immediately from the sense of the community, as in ours, it is proportionately essential. To the security of a free constitution it contributes in various ways: By convincing those who are entrusted with the public administration, that every valuable end of government is best answered by the enlightened confidence of the people; and by teaching the people themselves to know and to value their own rights; to discern and provide against invasions of them; to distinguish between oppression and the necessary exercise of lawful authority, between burdens proceeding from a disregard to their convenience and those resulting from the inevitable exigencies of society; to discriminate the spirit of liberty from that of licentiousness, cherishing the first, avoiding the last, and uniting a speedy but temperate vigilance against encroachments, with an inviolable respect to the laws.—George Washington.

Home Topics

For optional use on Work-and-Business Day

Modern Housekeeping Methods

Lesson 8—Dishwashing

Tuesday, May 9, 1944

THE United States War Information Chief recently said: "Little things count. We must learn to do the little job—the nuisance that we don't want to do which is so important in winning the World War on the Home Front." This statement may appropriately be applied to housekeeping. There is certain work occurring daily in all households which often becomes tiresome to homemakers and yet which must be done regularly and well if the home is to be properly kept. Among these tasks are laundering clothes, straightening and cleaning the house, preparing and serving the meals, and dishwashing.

The experienced homemaker recognizes in dishwashing one of the most important problems of the household. With her it is not a problem of whether she likes the job or not, but rather how may she perform the task most quickly and efficiently.

The ability to wash dishes quickly and adequately should be taught to every one in the family. Dishwashing is really a critical process with an important hygienic aspect. Many colds, septic sore throats, and other

diseases can be traced to unclean dishwashing. In a soiled, greasy dishcloth germs have everything favorable for growth—moisture, food, and warm temperature. When a germ-infested dishcloth is put into clean dishwater, the water immediately becomes polluted and unfit for dishes and utensils. The nearest practical approach to surgical cleanliness is the objective to be sought in dishwashing.

Is it more efficient to do the dishes after each meal or only once or twice a day? Here we can run into endless argument because there is no one answer. The writer's answer to this question is—*do it now!*

There are a number of ways in which dishes may be washed and wiped satisfactorily. There is no one best way. There are electric dishwashers now which are used by many hotels and restaurants and which are very satisfactory for washing large numbers of dishes. A few homes also have electric dishwashers, but in the majority of homes dishes are washed by hand.

Any good method of washing dishes is based on certain basic principles. Here are the basic principles:

Any dish washes more easily if food has not been allowed to dry on it. Since hot water cooks starches and the proteins of eggs, dishes containing these should be soaked in cold water. The reverse is true of sugary, sirupy, and greasy dishes. Dishwater washes most effectively if it is hot and soft with mild soapy suds. This suds is made most easily by using flaked or powdered soap. It is foolish to put unscrapped dishes into clean dishwater. A rubber scraper or crumpled paper should be used to wipe off all stray bits of food before the dishes are put into the water. A dishpan filled to the brim with soiled dishes does not allow water to reach all parts of every dish. Therefore, only a few dishes should be put into the dishpan at once. There is less danger of dishes chipping if like shapes are put in at one time. Ivory handles and wooden utensils or handles are harmed by standing a long time in hot water.

Glassware is washed first, silver second, china third, and cooking utensils fourth. Not less than two waters should ever be used unless you wash your dishes under *running* water. The rinsing water should be as near the boiling point as possible. Washed dishes which are put into drying racks to rinse should be

placed in such a way that the rinse water can reach them on all sides. Shine the glassware and dry the silver. Letting the dishes drain dry is sanitary and saves time. If towels are used to dry dishes, they should be immaculate. Linen towels leave less lint on dishes than do cotton ones. Towels and dish cloths (not rags) are washed and hung to dry in orderly fashion. Once a week all towels and cloths need boiling.

Questions and Suggestions for Discussion

1. Discuss the importance of putting everything in order before starting to wash dishes.
2. (a) Give suggestions for removing scorched or stubborn foods from cooking utensils.
(b) Discuss the care of utensils.
3. How may dishes that are seldom used be protected from dust and smoke?
4. Discuss care of sinks; of drains.
5. Give a list of tools and supplies for dishwashing that should be readily accessible.
6. Discuss methods of handling dishes and silverware to avoid scratching.

References

- America's Housekeeping Book*, Chapter XIX, page 217.
 "Do Dishes The Quick Way," *Better Homes and Gardens*, September 1943, p. 40.

MAKE IT DO

A cloth wrung out of hot vinegar will sponge shine off your suit collar—or your husband's trousers.

Powdered borax in closets and bureau drawers keeps moths from feasting there.

Camphor has the same effect on mice.

Half a cupful of soap chips sprinkled at the bottom of the tub keeps your precious washing machine from rusting around the water outlet. The soap chips can be used for your next washing too.

Cornmeal worked into the nap of your rug with a stiff brush, before you use a vacuum cleaner, helps freshen the soiled spots.—*Women's Club News Service*.

Literature

The Bible as Literature

Lesson 8—Bible Prophecy

Tuesday, May 16, 1944

ONE type of literature in which the Chosen People excelled was the literature of prophecy. Indeed, this kind of literature is to be found almost exclusively in their writings. There it rises to a distinctive place in literary expressions of intense religious devotion and emotion. They deal fearlessly with vital problems of life, warning against evil, pleading for righteousness, and revealing, in no uncertain terms, things to come.

A clearer understanding of this splendid prophetic literature will be obtained as one gets a plainer view of these prophets of old. "They were not mere *foretellers*," President B. H. Roberts once told a group of missionaries, "they were rather *forth-tellers*, giving forth the word of God to the people." It happened, of course, that these holy men would at times look ahead and forewarn of days to come. Today, as we read some of their God-inspired prophecies, we marvel at the exactness of their visions of the future. Yet this was only one vital phase of their great work.

Outstanding prophets of Old Testament times might well have been called religious statesmen. They played major roles not only in the

theocratic government of earlier Israel, but even after it became a kingdom. Think here of Samuel, the kingmaker; of Nathan, who bearded David in the throne room and rebuked him for his sins; of Elijah before Ahab and Jezebel and the priests of Baal. Fearlessly, these prophets of God faced sinners from the king down to the lowest of his subjects, and interpreted God's word and will. These earlier prophets used, however, mainly the spoken word; they were not creators of written prophecy, as were outstanding ones who came later.

Those who have left us the Books of Prophecy found in the Bible are commonly called the *Major* and the *Minor Prophets*. These terms refer to the quantity, not the quality of their works. Ezekiel, Jeremiah, Isaiah wrote rather extensively; Amos, Hosea, Micah, and other prophets have left us comparatively brief books of prophecy. The role of all of these men of God was essentially the same: to interpret, or speak for God to his people. Their words of truth and light, though born out of and applying to certain social and political situations of their own times, still ring with force and meaning in our own lives today.

As with the Bible lyric and the Bible oration, the literature of prophecy may be more clearly grasped in its historical setting. We shall be able to appreciate Jeremiah's words of woe better, for example, if we remember that this frank and fearless man of God wrote when Judah was in travail. Her people were harrassed by Egypt and Babylon, and her leaders were making unholy alliances, as Jeremiah felt, that would lead his people into terrible troubles.

Under the inspiration of God, he prophesied to King Zedekiah that Babylon would overcome the Kingdom of Judah, and its inhabitants would be smitten with the sword and with pestilence. Finally, Zedekiah himself would be taken and Jerusalem burned—this because the people had forsaken God. It was during these same years that the prophet Lehi was warning the Jews to cease their sins or the judgment of God would be visited upon them. But the evil folk hissed and stoned their prophets; and Lehi, to escape the wrath that he knew was coming, fled with his family into the wilderness.

God's word was fulfilled. Judah was ravished and her leaders taken into captivity. The common folk, left without spiritual guidance, intermarried with the idolatrous peoples about them, and became the later despised Samaritans. The Promised Land, with its cities laid waste, its temple destroyed, was only a realm of memories. Yet over it all shone the star of hope—kept burning by a Book of Prophecy.

Isaiah, son of Amoz, years before had foreseen the threatening calami-

ties, and had pleaded with his people:

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow . . . If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it (Isa. 1:16-20).

The prophet continues, lamenting the evil that has befallen the people, the harlotry and the murdering, the mingling of princes with thieves, the bribery and injustice. Yet, he foresees the time when "Zion shall be redeemed and they that forsake the Lord shall be consumed." Then he breaks forth into this divine prophecy:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:2-4).

How devoutly millions on earth are praying today for the consummation of this prophecy in its fullness.

It is utterances such as this that make of Isaiah one of the most beloved of the prophets. Though he

suffered through the trials that came and would come on his people and the world, yet he looked through the clouds to the silver lining. Other nations, such as the Greeks, placed their Golden Age in the past; with Isaiah the Golden Age was the future.

He saw clearly the woes that would come upon nations that mock God. He frankly voiced the wrath of the Lord in such lines as these:

And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible (Isa. 13:11).

He pronounced doom on Babylon and Syria, and other nations that were waxing in wickedness. He foretold the time when "the earth shall stagger like a drunken man, and be moved to and fro like a hut; and the transgression thereof shall be heavy upon it"—words tragically applicable today.

Yet, after the destruction shall come restoration for those who have remained true to God. Then—

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:1, 10).

Following this flush of a dawn for an oppressed people comes a sunburst of literature—*The Rhapsody of Zion Redeemed*. From Chapter Forty on to the close of this Book of Prophecy is creative expression unparalleled in the literature of the world.

Rhapsody is the word used by Doctor Moulton to suggest the blend of poetry, music, and drama to lift lofty thought and high hope before distressed, suffering souls. In exalted spirit, the prophet sees beyond the darkness and gloom. God-inspired, he visions the future, and proclaims—

Comfort ye, comfort ye my people, saith your God.

Prepare ye the way of the Lord,

Make straight in the desert a highway for our God.

Every valley shall be exalted,

And every mountain and hill shall be made low:

And the glory of the Lord shall be revealed,

And all flesh shall see it together:

For the mouth of the Lord hath spoken it (Isa. 40:1, 3-5).

Voices pass the good tidings across the waste places to Jerusalem. God in majesty and power speaks to the nations, especially to Babylon, telling of destruction to come to those "given to pleasure," trusting "in wickedness," guided by "astrologers," "stargazers." Let these "stand up," says the Lord, "and save thee from the things that shall come upon thee. Behold they shall be as stubble; the fire shall burn them."

Praise is given to Cyrus, the Persian king, who, conquering Babylon, has liberated the captive Jews to go back and redeem their realm. There are songs of rejoicing by celestial hosts; stirring lines of which have echoed down the centuries; some of the lyrics beginning with such familiar strains as—

Awake, awake; put on thy strength, O Zion; Put on thy beautiful garments, O Jerusalem, the holy city (Isa. 52:1).

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace (Isa. 52:7).

Following these lyric outbursts of rejoicing, again God speaks—

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high.

And after this announcement come the well-known lines:

Who hath believed that which we have heard?

And to whom hath the arm of the Lord been revealed?

For he grew up before him as a tender plant,

And as a root out of a dry ground.

He was despised, and rejected of men; A man of sorrows, and acquainted with grief:

Surely he hath borne our griefs, And carried our sorrows:

But he was wounded for our transgressions, He was bruised for our iniquities:

The chastisement of our peace was upon him;

And with his stripes we are healed.

He was oppressed, Yet he humbled himself,

And opened not his mouth:

As a lamb that is led to the slaughter,

And as a sheep that before her shearers is dumb;

Yea, he opened not his mouth.

And they made his grave with the wicked, And with the rich in his death.

Yet it pleased the Lord to bruise him; He hath put him to grief.

By his knowledge shall my righteous servant make many righteous:

And he shall bear their iniquities.

Therefore will I divide him a portion with the great.—Moulton, *The Modern Reader's Bible*, pp. 528-529.

Here we come to the heart of all the prophecies of Isaiah. His great

work was to vision for his people the Redeemer of Israel. He clarified for his people their cherished dream of a Messiah. Hundreds of years before Jesus of Nazareth came to earth, this inspired prophet pictured His divine character and work among men with startling accuracy. On the Brass Plates which Lehi, through the courageous efforts of his son Nephi, obtained from Laban, were these sacred prophecies of Isaiah of a Christ that would come and did come, not only to the Jews, but to the descendants of Lehi in a far-away New World. Isaiah's divine words have rung with truth and uplift down the ages: they are filled with sacred meaning for us today.

Discussion and Activities

1. In "The Cotter's Saturday Night" by Robert Burns are these picturesque lines, portraying Bible reading at the poet's own boyhood home:

The priest-like father reads the sacred page,
How Abram was a friend of God on high:

* * * * *

Or Job's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy Seers that tune the sacred lyre!

In light of your recent studies on Bible literature, explain what is meant by each of the last three lines.

2. (a) What in its broad sense is implied by the word *prophet*? (b) Cite an instance from the Bible showing how these men of God in trying to hold rulers to righteousness were prophets.
3. Why was it necessary to use the term, "rhapsody," to suggest the spirit and content of Isaiah's portrayal of Zion Redeemed?
4. (a) Be ready to read aloud a stanza or lines from some lyric that is woven into the *Rhapsody of Zion Redeemed*.

- deemed (Isaiah Chap. 40 to end of book). (b) What sacred song or anthem has been created from musically beautiful lines in Isaiah?
5. (a) What lines from this Master Book of Prophecy voice the hope of a Messiah, or Redeemer? (b) Read aloud all of the poem picturing the Christ to come, in Isaiah 53.
 6. (a) How were the prophecies of Isaiah preserved for the descendants of Lehi? (b) Why are some of these divine prophecies appropriately inwoven with the Book of Mormon? (c) What was the sacred outcome of these prophecies and those of the Nephite prophets for the saints of earlier days on this continent?
 7. Why should we all keep the inspired words of our prophets of old as well as our present-day prophets close to our hearts?

Social Science

What "America" Means

Lesson 14—The Need of the Hour

Tuesday, May 23, 1944

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty . . ." (I Chronicles 29:11)

THE people of the United States face the future with a seriousness seldom, if ever, felt before. Not since the birth of our Government has there been so much fear for the preservation of the foundations of freedom. Civilization all over the world is suffering from a general breakdown of character because the religion of Jesus Christ has not had sufficient effect on the actions and lives of individual citizens. We are in the throes of a world war, the like of which has never happened in all history. Millions of the youth of the world are fighting for the establishment of false governments and paganism. Other millions are giving their lives that true democracy may live and that the message of Jesus Christ shall find deep lodgment in the hearts of men. Right-

eousness is contending against evil; light is trying to sweep darkness from the face of the earth. Strange as it may seem, there have been wars since the beginning of time—wars that have freed people from oppression; wars that have spelled destruction and dissolution of governments and countries. Such has been "the melancholy epitome of national existence," says a recent writer. "Such has been the world's history since the days of ancient Chaldea, some fifteen hundred years before the birth of Christ, and wars every century of the world since."

We live in a solemn hour. Amid the fearful destruction by tanks and airplanes, bombs and shells, it may seem ironic that anyone should still contend that it is ideas that rule the world. Wars come as a result of

ideas in the minds of men, and if these ideas are bent on destruction because they are born of selfishness and wickedness, bombs will be made and exploded to destroy human lives and nations. Voltaire, the French philosopher, once declared that men will continue to commit atrocities as long as they continue to believe absurdities. That is why it is so important that our beliefs be true. While we Americans have had large and deep convictions of the truth of democracy and the freedom to worship God as we pleased, we have lacked the understanding and the growth of a more pure faith from day to day. While our educational institutions have grown in power and influence and have taken the youth of the land and given them training in the sciences and literature and history, the more serious business of life, directed as it should be by the word of a Higher Power, has lapsed. What we need at the present hour in the educational world more than anything else is an ethical revival at the heart of education, which will be far-reaching as it grows out of a firmer and deeper belief in the teachings of the Holy Bible. The distinctive part of education should be the knowing mind, not hampered with conceit, pride, nor arrogance, but leading to awe, and from awe to faith in God. No standard of right has ever superseded the Ten Commandments, and the warning that "thou shalt not" is as imperative as it is important. When the Hebrew prophet gave these words, it was a crucial hour in Israel's history. The hour had come for the nobler and more important moral distinctions touch-

ing the sacredness of life and the safeguarding of God's name.

We have vouchsafed to us many sacred rights and privileges, none more important than that of religious freedom. It is, however, not the freedom for anyone to engage in conduct which is a violation of the criminal laws of the land. Roger Williams, the founder of Rhode Island, claimed the right of religious worship only so long as it did not endanger others. More important still is to remember that every right has its corresponding duty. Another thing which we should know, as American citizens, is that we should give more attention to our inescapable duties than to our unalienable rights. In an address given by the Governor of New York, Thomas E. Dewey, he told a story about an old French working man. France had just fallen, and the message read: "We have lacked an idea. We came to imagine that the proper duty of man was to arrange an easy way of life, individualistic to the point of selfishness. We saw no further than the village pump. We looked upon the State as a universal purveyor, and always spoke of our due, seldom of our duties. This is the peril that may befall America today, the forgetting that free men have duties as well as rights. We cannot have a strong and prosperous society where every one is talking about his rights. If Americans think that their chief duty is to cry for their rights, then America is doomed."

Our Government is a democracy. The founders gave it form when the Declaration was drafted and the Constitution was given to the world. The "democratic feeling" has be-

come the ruling passion of Americans from the beginning of our nation's history. In fact, it had been growing for centuries within the hearts of men. "That ancient and formative passion for liberty, that respect for man as man, the sense of justice which is not satisfied until it has set the bondman free, that hospitality which has held the doors of the nation open to all who aspire after freedom, the tolerance which has kept the realm of opinion as free as the realm of action, that almost impracticable sentiment which has been struggling still to realize the equality of opportunity, all these are the inheritance of the spirit, the endowment of our citizenship."

In this day of darkness, there is light, notwithstanding that there are master forces of evil in the world. The very air we breathe is tainted by them. The very light by which we see is clouded by them. We too easily condone a crooked practice. We do not promptly condemn a dishonorable action. We ascribe too much to the custom of the day, and too little authority to the private conscience. Toward God, there is too much cynicism, and not enough faith. Toward the homely, old-fashioned virtues of simplicity and honor, of courage and generosity, of punctiliousness in morals and manners, we have lost that deep and abiding respect which our parents had. We are too irreverent in the presence of holy things, and too indifferent in the presence of simple nobilities. Our task is to wrestle against these intangible forces and overcome them. Nothing but light can dispel darkness; nothing but clean light can dispel false light. We love to think

of those words as recorded in the Bible when Elijah stood upon ancient Horeb: "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake, but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice" (I Kings, 19:11-12). It is a time of change, but if we can keep a firm grip upon what is good, then there will be beneficent times again.

There are basic institutions in our social life, not one of which is exempt from the attack of the times. Every one of them is feeling the force of the wind. They are the family, the organized state, civil laws, and religion. These institutions represent gains in human history, and are the things we must stand for. They are the things which we hold sacred. We have our homes, our families, where life begins every day and where we live best when we dedicate ourselves to the work of God. We have our religious faith. We did not create nor originate it. It was given to us by the revelations of God. It gives us courage and direction. We have the state, which gives us our schools, our libraries, and our laws whereby we live among our fellow men. We must hold fast to the righteous things we have, and in these days of rank criticism, it is our duty to understand and to appreciate. It is, however, a difficult task, to be always sane and fair-minded. "While we are zealously performing the duties of good citizens and soldiers," said Washington to his

soldiers at Valley Forge, "we should not be inattentive to the higher duties of religion. To the distinguished character of Patriot, it should be our highest glory to add the more distinguished character of Christian."

We Latter-day Saints have been baptized into a new life. We have been confirmed members of the Church, but our baptism and confirmation lie deeper than the visible signs of something. They are the signs of our inner relationship. Our lives must be inward and spiritual first. This relationship takes time and growth and discipline, because character cannot be improvised nor manufactured. Character grows, and growth takes time. This is where the Church comes in, with its power and grace, for it offers a changed life through the power of a new devotion—a power which makes a man want to leave behind him old and accustomed ways. Much of the weakness of the Christian churches today is their lack of discipline. The Church of Jesus Christ rises to power in that it causes man to discipline himself by daily companionship and a deepening comprehension of his relationship to his God. In this, we catch something of a light that never passes away—something without which religion cannot live. We may know that all states and nations are but a passing thing in the presence of the Lord; and that all the evil forces of the world that seem to be carrying everything before them, cannot prevail. God has not changed, and He will continue to provide the necessary leaders for our time. So long as we have leaders who can call men to the ideal—that is to the purposes of

God—so long will humanity go on toward the day of days when Christ will reign. Today is not a day of despair. It is a day of faith in the living God. "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deut. 31:6).

The English poet, John Drinkwater, wrote a few days before his death:

We know the paths wherein our feet
should press,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged
with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou
hast lent,
But, Lord, the will—there lies our bitter
need,
Give us to build above the deep intent,
The deed, the deed.

Questions and Topics for Discussion

1. Why is the world today suffering with a general "breakdown" of character?
2. What are the factors that bring about war? What are the elements that will make for peace?
3. "We have sacred rights and privileges; we therefore have sacred duties." What is meant by this statement?
4. "The world has never been so well educated as it is today. Yet the world has never had such terrible wars as today." Why is this?
5. What are some of the great needs of the hour?
6. What has the Gospel of Jesus Christ to offer?

Stories from the Book of Mormon

Lesson 7—Christ's Visit to the Nephites

For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science.

Tuesday, May 23, 1944

Note: For the full effect of the lesson it is imperative that the teacher and the class have at hand the Book of Mormon.

Lesson objective: To show that Christ visited the Nephites and established His Church among them, emphasizing the importance of baptism.

THE most powerful and far-reaching event in the Book of Mormon is the appearance of the risen Christ to America. This visitation stands as the towering height which all the prophets of the new world, who lived either before or after His coming, emphasize as the classic theme in their writings. The events which lead up to this appearance are dramatically told in the words of Samuel the Lamanite who was sent by God to warn the city of Zarahemla.

Eighty or more years had passed under the rule of the Judges, during which time the Nephites had passed through periods both of peace and trouble; for often they had forgotten the words of the prophets and their predictions of Christ. So it was with the people in the land of Zarahemla in the year 6 B.C. Because of the hardness in the hearts of the people in this land at that day, the Lord had sent again unto them a prophet called Samuel the Lamanite whom they had driven from their city before. And Samuel spoke unto the people from the city wall proclaiming with a loud and warning voice:

“Behold, I, Samuel, a Lamanite, do speak the words of the Lord

which he doth put into my heart; . . . that the sword of justice hangeth over this people Yea, heavy destruction awaiteth this people . . . and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for his people” (Helaman 13:5-6).

“Ye do not remember the Lord your God in the things with which he hath blessed you, but ye do always remember your riches . . . yea, your hearts . . . do swell with great pride, unto boasting, and unto great swelling, envyings, strifes, malice, persecutions, and murders, and all manner of iniquities. For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches . . .” (Helaman 13:22-23).

“ . . . Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming; . . . there shall be no darkness, insomuch that it shall appear unto man as if it was day.

“Therefore, there shall be one day

and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

“And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you.

“And behold this is not all, there shall be many signs and wonders in heaven.

“And it shall come to pass that ye shall all be amazed, and wonder . . .” (Helaman 14:2-7).

And so it did come to pass five years after the predictions of Samuel the Lamanite that the signs of Christ's birth in Jerusalem were shown forth in the heavens to the great amazement of the nations who lived upon the American continent. But beyond all power of human understanding were the sorrows and woes that befell these people about thirty-three years later at the crucifixion of the Savior. Then, indeed, were other words of Samuel which he had also spoken, that day from the walls of Zarahemla remembered, for he had said:

“ . . . behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.

“Yea, at the time that he shall yield up the ghost there shall be thunders and lightnings for the space of many hours, and the earth shall shake and tremble; and the rocks which are upon the face of this earth . . . shall be broken up;

“Yea, they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth, yea, both above the earth and beneath.

“And behold, there shall be great tempests, and there shall be many mountains laid low, like unto a valley, and there shall be many places which are now called valleys which shall become mountains, whose height is great.

“And many highways shall be broken up, and many cities shall become desolate.

“ . . . that while the thunder and the lightning lasted, and the tempest . . . that darkness should cover the face of the whole earth for the space of three days” (Helaman 14:20-24, 27).

The people were told that out of the darkness should come a still small voice from the heavens that should be heard throughout the land; and notwithstanding it should be a small voice it would pierce every soul to the center.

Then through the terrible darkness did come the still small voice saying:

“Wo, wo, wo . . . unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of

their iniquity and abominations that they are fallen!

“Behold, that great city of Zarahemla have I burned with fire, and the inhabitants thereof.

“And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned” (Nephi 9:2-4).

“O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?” (3 Nephi, 9:13).

“And verily I say unto you, that ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice . . .” (3 Nephi, 15:21).

“Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning . . . and in me hath the Father glorified his name . . . I am the light and the life of the world . . .” (3 Nephi 9:15; 18).

And thus Christ did come to a

remnant of the tribe of Joseph, the Nephites, who lived upon the great continent of America—in fulfillment of prophecy. And not only did He come, but He stayed long enough to establish His Church among this people, and to say unto them, “Blessed are ye if ye shall believe in me and be baptized.” His was a gospel of positive action for the believer. In the plain and beautiful words which He spoke to the Nephites may be found the way for one to become a member of His Church.

Suggestions for Active Reading and Discussion

So essential is the ordinance of baptism that the Savior stressed its need over and over again. Read chapter 18 of 3 Nephi and note the number of times and the different ways in which the Savior brings into His commands the important ordinance of baptism.

No better parting assignment to end this course of lessons on *Stories From the Book of Mormon* could be given than to suggest a careful reading of chapters 8 to 26 of 3 Nephi, bearing in mind the closing verse of chapter 26, which reads: “And they who were baptized in the name of Jesus were called the church of Christ.”

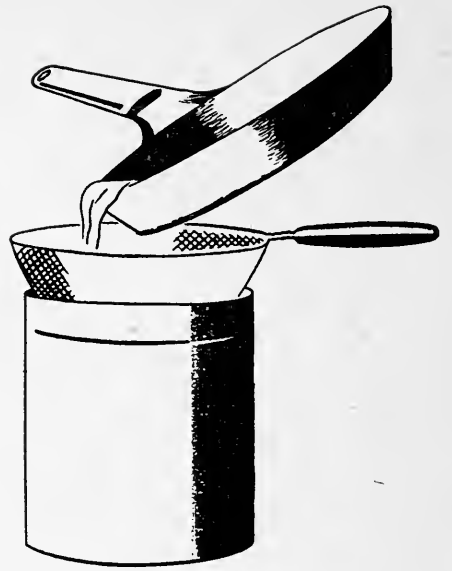
REBINDING

Alice Morrey Bailey

Let's take our book to the binder—
 Too many pages are lost;
 Some remaining are bitter,
 Others are stormy and tossed,
 It has been carelessly handled,
 Trampled with thoughtless feet,
 Left in the garden, neglected—
 Wide open to wind and sleet.
 We learned so late what was precious,
 The cover is old and torn;
 But we still have the day that you kissed me,
 And the day that our son was born.

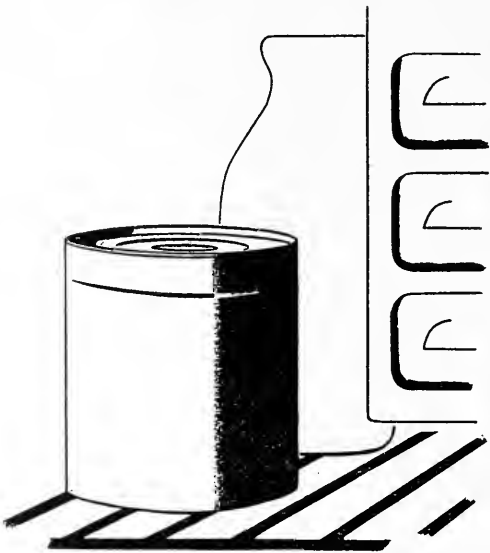


Save waste fats and greases



Strain into clean can

Keep in cool dark place

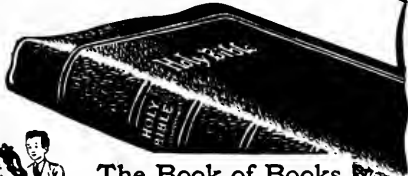


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The RELIEF SOCIETY MAGAZINE



Vol. 31 No. 3

March 1944

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THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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THE RELIEF SOCIETY MAGAZINE

VOL. 31, NO. 3

MARCH 1944

SNOW IN THE ORCHARD

Eva Willes Wangsgaard

Strange is this fruit which weighs the orchard bough,
Steely and white, stiletto-sharp and cold;
Pale reds and yellows leap from facets now
On branches lately hung with apple gold.
The rhythm, which all summer pulsed to fill
The living green of leaf and stem and fruit,
Is silenced; and the empty veins are still,
At rest while life renews within the root.
Soon all this crystal brittleness shall blend
Into the fragrance of warm blossoming;
And every freshened artery shall send
A richer current back to meet the spring.
Beside these rigid limbs my heart must hold
To scented boughs and arches hung with gold.

The Cover: The cover picture, "Spring Sky" (Salt Lake Valley), is from a photograph taken by T. J. Howells, M.D.



ELIZA ROXEY SNOW

Sketch Of My Life^{*}

ELIZA R. SNOW SMITH

I WAS born in Becket, Berkshire Co., Mass. Jan. 21, 1804.

My parents were of English descent—their ancestors were among the earliest settlers of New England. My father, Oliver Snow, was a native of Massachusetts—my mother, Rosetta L. Pettibone, of Connecticut.

In my early childhood, my parents moved to that section of the State of Ohio bordering on Lake Erie on the North, and the State of Pennsylvania on the East, known as the "Connecticut Western Reserve", where they purchased land, and settled in Mantua, Portage County.

I am the second of seven children—four daughters and three sons: all of whom were strictly disciplined to habits of temperance, honesty, and industry; and our parents extended to us the best educational facilities attainable at that time, without preference to either sex.

Although a farmer by occupation, my father performed much public business—officiating in several responsible positions, and, as I was ten years the senior of my eldest brother, so soon as I was competent, he employed me as Secretary in his Office. This experience has proved of great benefit to myself and to

* The Relief Society General Board is pleased to be the first to publish "Sketch of My Life," an autobiography of Eliza R. Snow, prepared upon request of Mr. Hubert Howe Bancroft, American publisher and historian. This autobiography was completed in 1885. The original manuscript, written in the beautiful and legible handwriting of Eliza R. Snow, is now in the Bancroft Library, University of California, Berkeley, California. This valuable historical material is made available to Relief Society through courtesy of the Bancroft Library and LeRoi C. Snow, nephew of Eliza R. Snow. Mr. Snow first heard of this life sketch in the fall of 1943. Through his efforts, photostatic copies of the forty-nine large folio pages were obtained, together with publishing privileges. In submitting the manuscript to Relief Society, Mr. Snow included the following statement:

"During the early 80's, Mr. Hubert Howe Bancroft, the historian, spent considerable time in Salt Lake City gathering material for his great library. While here, he became well acquainted with my aunt, Eliza R. Snow, who assisted him in his work. Before leaving Utah, Mr. Bancroft asked Aunt Eliza to write a biographical sketch of her life to add to his collection. This she did, finishing it in 1885. I believe it is her only autobiographical sketch. Some of the most important experiences in her life are related exclusively in this sketch.

"Because of Aunt Eliza's close association with the Relief Society of the Church, I think it very fitting that this important manuscript be published in *The Relief Society Magazine*. I learned of its existence only very recently and am loaning a photostatic copy to the Relief Society General Board for its publication."

The eventful life of Eliza R. Snow, first secretary and second general president of Relief Society, and one of the most illustrious of our early-day women leaders, is always of interest to Latter-day Saint women, but when told in her own gifted writing style it becomes fascinating. The comments and observations which accompany the recital of events by Sister Snow add charm and value to her story.

"Sketch of My Life" will be published, together with illustrations, in six installments, beginning with this issue of the *Magazine* and concluding in the August issue.

others, at different periods of my variegated life .

Whether my mother anticipated or originated the wise policy of Queen Victoria, concerning the training of girls, does not matter—at all events, my mother considered a practical knowledge of house-keeping the best, and most efficient foundation on which to build a magnificent structure of womanly accomplishments—that useful knowledge was the most reliable basis of independence. Hence her daughters were early trained to the kitchen and housekeeping in general; then to various kinds of needlework etc. Two years in succession, I drew the prize awarded by the Committee on Manufactures, at the Portage County Fair, for the best manufactured Leghorn.

My parents carefully imprest on the minds of their children, that useful labor is honorable—idleness and waste of time disgraceful and sinful; and, with us, book-studies and schooling were ever present—intermingling with every other industry, not omitting music and singing: Thus we never knew what it was to be idle. I mention these items as constituting a key to my subsequent life, showing that the impressions made in childhood and youth give indelible stamp to character.

My apparently inherent fondness for reading was encouraged by my parents. I was partial to poetical works, and when very young frequently made attempts at imitation of the different styles of favorite authors. In school I often bothered my teachers by writing my dissertations in rhyme, thereby forcing from them acknowledgements of in-

ability to correct my articles, through lack of poetical talent; and yet, my teachers were uniformly too indulgent to protest against my rhyming practice.

On one occasion, my versatility occasioned me intense mortification. I was a small girl in a "Grammatical Institution" of young gentlemen and ladies, taught by a Presbyterian clergyman. Up to this time, the Professor had uniformly read before the school, the compositions written by students; but it so happened that a change was to commence that very day, and each student must read his and her own production. Unfortunately for me, without surmising any change, I had indulged my mirthfulness in a humorous poetical article, written in a peculiar measure, which I copied from a war-song in one of the periodicals of the day—the extreme oddity of the measure rendered the article so exceeding amusing, I was well aware that it would create laughter among the students, and I should break down if I attempted to read it. I could have listened composedly had the Prof. read as I anticipated; but for me to read it before that audience! How could I? I tearfully told the Prof. I could not. But an equitable law must not be sacrificed to my timidity, and the Prof. compassionately helped me out of the dilemma by proposing to excuse me for the present, provided I would come the next morning, before the students assembled, and read it to him; to which I responded with all promptitude.

When quite young, I commenced writing for publication in various journals, which I continued for sev-

eral years, over assumed signatures'—wishing to be useful as a writer, and unknown as an author.

During the ever memorable contest between Greece and Turkey, I watched with deep interest, the events of the war, and after the terrible destruction, by the Turks, of Missolonghi, I wrote an article entitled "The Fall of Missolonghi." Soon after its publication, the deaths of Adams and Jefferson, almost simultaneously occurred, on the Fourth of July [1826] just at the time when, in honor of the glorious day, the nation was chanting songs of Liberty. I was requested, through the Press, to write their requiem, to which I responded, and, to my regret found myself ushered into conspicuity, and not long after, eight volumes of "Godey's Lady's Book" were awarded me for a first-prize poem published in one of the journals.

That "men are born poets" is a common adage—I was born a patriot—at least, a warm feeling of patriotism inspired my thoughts as evinced in many of the early productions of my pen. I can even now recollect how, with beating pulse and with fond emotion I listened when but a small child, to narratives of the Revolution. My grandfather on my mother's side, when fighting for the freedom of his country, was taken prisoner, and confined in a dreary cell, and so scantily fed, that when a fellow prisoner, incarcerated with him, died from exhaustion, he reported him sick, in order to obtain the usual amount furnished for both—keeping him wrapped in his

blanket as long as he dared to remain with a dead body. This with many other incidents of Revolutionary sufferings recounted by my grandparents, so deeply impressed my mind, that, as I grew up to womanhood, I fondly cherished a pride for the Flag which so proudly waved o'er the graves of my brave and valiant ancestors.

My parents were Baptists in their religious profession—free from bigotry and intolerance, their hospitality was proverbial, and their house a welcome resort for the honorable of all denominations. As a natural result, my acquaintance became extensive.

I was early taught to respect the Bible, and in Sabbath Schools recited much of the New Testament—at times reciting seven of the long chapters in the Gospels, at a lesson. When studying those interesting narratives, my mind, many times, was filled with reflections of the deepest type, and my heart yearned for the gifts and manifestations of which those ancient Apostles testified. Sometimes I wished I had lived when Jesus Christ was on the earth, that I might have witnessed the power of God manifested through the Gospel; or that I could see, and listen to a true Prophet of God, through whom He communicated His will to the children of men. But, alas! that day and those blessings had forever gone by! So said the clergy of my own time, and the clergy professed to know.

Although my parents adhered to the Baptist creed, they extended to their children the right, and af-

(1) Some of Eliza R. Snow's nom-de-plumes: Narcissa, Pocohontas, Minerva, Tullia, A Mormon Girl.

forded us every opportunity we desired, to examine all creeds—to hear and judge—to “prove all things.” Through being conversant with priests and people of different sects, I found them widely differing from each other; and all, more widely differing from that “form of doctrine,” and practice described in the New Testament, with the writings in which, I grew more and more familiar year by year.

Feeling that religion was necessary, I sought for it; but, when I asked, like one of old, “What shall I do to be saved?” and was told that I must have a change of heart, and, to obtain it, I must feel myself to be the worst of sinners, and acknowledge the justice of God in consigning me to everlasting torment, the common sense with which God had endowed me, revolted, for I knew I had lived a virtuous and conscientious life, and no consideration could extort from me a confession so absurd. Some told me one thing and some another; but there was no Peter, “endowed from on high.”

I heard Alexander Campbell² advocate the literal meaning of the Scriptures—listened to him with deep interest—hoped his new life led to a fulness—was baptized, and soon learned that, as well they might, he and his followers disclaimed all authority, and my baptism was of no consequence. Dur-

ing my brief attachment to that church I was deeply interested in the study of the ancient Prophets, in which I was assisted by the erudite A. Campbell, Walter Scott³ whose acquaintance I made, but more particularly [by] Sidney Rigdon who was a frequent visitor at my father's house.

In the autumn of 1829 I heard of Joseph Smith as a Prophet to whom the Lord was speaking from the heavens; and that a Sacred Record containing a history of the origin of the aborigines of America, was unearthed. A Prophet of God—the voice of God revealing to man as in former dispensations, was what my soul had hungered for, but could it possibly be true—I considered it a hoax—too good to be true.

In the winter of 1830 and '31, Joseph Smith called at my father's, and as he sat warming himself, I scrutinized his face as closely as I could without attracting his attention, and decided that his was an honest face. My adopted motto, “*prove all things and hold fast that which is good,*” prompted me to investigate, as incredulous as I was; and the most impressive testimonies I had ever heard were given by two of the witnesses to the Book of Mormon, at the first meeting of the believers in Joseph Smith's mission, which I attended.

(2) Alexander Campbell (1788-1866) was cofounder with his father, Thomas Campbell, of the church or sect, Disciples of Christ. From 1813 until 1830 they remained nominally Baptists, but there were differences which caused trouble. When Alexander assumed leadership, he advocated a return to scriptural simplicity in organization and doctrine, and his followers in the denomination became known as Reformers. The sect is often referred to as Campbellite.

(3) Mr. Walter Scott, a Scotchman by birth, but at this time a resident of Pittsburgh and a dissenter from a Scandinavian church with which he had formerly been associated.—D.H.C. Vol. I, footnote p. 121.

What avail the parade and the splendor here,
 To a legal heir to a heavenly sphere?
 To the heirs of salvation, what is the worth,
 In their perishing state, the frail things of earth?
 What is death, to the good, but an entrance gate,
 That is placed on the verge of a rich estate,
 Where commissioned escorts are waiting by?
 Bury me quietly when I die.

Like a beacon that rises o'er ocean's wave,
 There's a light—there's a life beyond the grave;
 The future is bright, and it beckons me on
 Where the noble and pure and the brave have gone,
 Who have battled for truth with their mind and might,
 With their garments clean and their armor bright:
 They are dwelling with God, in a world on high:
 Bury me quietly when I die.

Salt Lake City, Utah,

April 13, 1845.

Eliza R. Snow Smith

On the 5th of April, 1835, I was baptized by a "Mormon" Elder, and in the evening of that day, I realized the baptism of the Spirit as sensibly as I did that of the water in the stream. I had retired to bed, and as I was reflecting on the wonderful events transpiring around me, I felt an indescribable, tangible sensation, if I may so call it, commencing at my head and enveloping my person and passing off at my feet, producing inexpressible happiness. Immediately following, I saw a beautiful candle with an unusual long, bright blaze directly over my feet. I sought to know the interpretation, and received the following, "*The lamp of intelligence shall be lighted over your path.*" I was satisfied.

In December I went to Kirtland—was happy in an association with the Saints, fully appreciating their enlarged views and rich intelligence from the fountain of Eternal Truth, through the inspiration of the Most High; and was present on the ever memorable occasion of the Dedication of the Kirtland Temple, (the building of which was commenced in June 1833, and completed in 1836) the first superstructure erected by command of God, and under His immediate direction, for many centuries. In that Temple, after its dedication, I witnessed many manifestations of the power of God.

In the spring of 1836, I taught a select school for young ladies, and boarded with the Prophet's family. At the close of the term I returned to my parental home, where friends and acquaintances flocked around

me to enquire about the "strange people" with whom I was associated. I was exceedingly happy in testifying of what I had both seen and heard, until the 1st of Jan. 1837, when I bade a final adieu to the home of my youth, to share the fortunes of the people of God.

By solicitation, on my return I resided in the family of Joseph Smith, and taught his family school, and had ample opportunity to mark his "daily walk and conversation," as a prophet of God; and the more I became acquainted with him, the more I appreciated him as such. His lips ever flowed with instruction and kindness; and, although very forgiving, indulgent, and affectionate in his temperament, when his God-like intuition suggested that the welfare of his brethren, or the interests of the kingdom of God demanded it, no fear of censure—no love of approbation could prevent his severe and cutting rebuke.

Though his expansive mind grasped the great plan of salvation and solved the mystic problem of man's destiny—though he had in his possession keys that unlocked the past and the future with its succession of eternities, in his devotions he was humble as a little child.

Previous to the completion of the Temple, I proffered a cash donation to the "Building Committee," which they very much needed, but insisted on my acceptance of a note of hand for the amount. This, they subsequently redeemed by deeding me a valuable city lot, very favorably situated and under good cultivation

(Continued on page 192)

(4) "The Prophet Joseph Smith baptized my mother and two sisters, Leonora and Eliza R. Snow, into the Church."—Statement of President Lorenzo Snow.

Relief Society In Action Today

President Amy Brown Lyman

WITH the widening of horizons for women in the last one hundred years, it has been an observable fact that women in general throughout the country have been called upon to participate in practically all relief and assistance organizations set up or established for the purpose of giving help and comfort to those who are in need. The necessity of wider recourse to feminine help is now readily admitted. Not only have women been called upon to give personal service to individuals and families, but also to assist in extensive planning programs in the interest of health, child welfare, education, and other community needs, and to help in raising funds for such enterprises. And in all this work for humanity they have willingly assumed a full share of responsibility.

Women are especially well fitted by nature for welfare work. They seem naturally to be able to alleviate distress, to eliminate bitterness, and to lessen despair. In turn, such work is very satisfying to them for, as the Prophet Joseph Smith once remarked, it gives them the opportunity to exercise their humanitarian instincts.

While it is true that women are somewhat subjective in their way of feeling and more personal in their approach or way of considering problems, still they are often nearer the true situation than if they tried to solve a difficulty in a more objective way. They have a very acute sense of situations and are often,

through this, able to cope successfully with very difficult problems. They have sympathy, imagination, patience, a spontaneous eagerness to help, and a warm good will, all of which are real assets and help them to find their way easily into the hearts of those who suffer.

For a full century, Relief Society women have served their Church with distinction in the field of human welfare, working in connection with and under the supervision of their bishops. And today they are devoting themselves wholeheartedly to the great Church Welfare Plan both in production and distribution. They are freely and willingly giving their service and their accumulation of knowledge and experience to this great cause. Their hearts are in the work, and they are devoted to it.

Relief Society women were among the earliest of American welfare workers and have, through the years, instituted many interesting and unique features of human helpfulness. Perhaps no other group of workers in this field has undertaken such a variety of tasks, both in early pioneer days on the plains and later in the far West. In addition to giving succor to those in distress, they have also practiced neighborly assistance one to another which has been outstanding. They have seemed to really love their neighbors as themselves.

While their educational and cultural programs from the beginning have been interesting, comprehensive, and even outstanding, Relief

Society women have always given their major effort and have devoted their best interest to human welfare work, which was the original assignment given them by the Prophet Joseph Smith. In all phases of work, however, which have been undertaken by them, they have shown courage, vision, resourcefulness, efficiency, earnestness of purpose, and great capacity for leadership.

A PICTURE of the Relief Society in action today is very interesting and enlightening. We see this great army of women attending regular meetings, special classes, and lectures. We see them sewing, quilting, and remodeling clothing, working at canning centers, preserving fruit and vegetables for themselves and others. We see them visiting monthly all the families of the Church—carrying messages of hope and good cheer, making, in addition, special visits to the sick and homebound, and giving many hours of voluntary service to the sick. We find them in homes where death has entered, comforting the bereaved.

Although the 1943 annual report has not yet been completed, and figures indicating exact accomplishments are therefore not yet available, Relief Society work for 1943 was continued along the same lines as in 1942, with increased emphasis on participation in the Church Welfare production program, particularly in sewing and canning projects, on first aid and home nursing, and volunteer service in connection with Latter-day Saint hospitals. Figures from the 1942 report will give an indication of the extent of activities

and services continued during 1943. We find that 54,244 regular meetings for members were held in the wards and branches throughout the organization in addition to many special and preparation meetings. In these regular meetings each week the same courses of study were considered simultaneously. How interesting is the thought that the members everywhere were, at the same time, discussing the same subject, thinking along the same lines, and receiving the same type of development. In addition to the regular Relief Society courses of study, several thousand Relief Society women completed Red Cross courses as follows: home nursing 3,839, first aid 4,062, nutrition 1,701, all others 620, making a total of 10,222 women completing Red Cross courses. This work was continued and re-emphasized throughout 1943.

The report of the extensive sewing program is very interesting. During 1942 at the monthly sewing meeting, an average of 28,705 women took part. In these meetings 7,721 worked for the Red Cross while 20,984 sewed articles for other purposes. The number of hours given to sewing altogether was 381,868: for the Red Cross 100,125, for all other purposes 281,743. Articles completed for the Red Cross numbered 38,381, for Church Welfare 19,446, for the Society 59,055. The kinds of articles finished were quilts 13,034, other bedding 4,610, children's clothing 25,323, women's clothing 10,141, men's clothing 7,908, other miscellaneous articles 55,866. Indications are that the 1943 report will show an even greater quantity of sewing accomplished, and will show that 1943 was the

greatest quilt-making year yet recorded in the history of the Society, for in addition to the usual number of quilts made, the Society undertook an assignment by the Church Welfare Committee of approximately 4000 quilts which were turned over to the bishops' storehouses. The General Board also recommended that all Societies in war risk areas provide themselves with ward first-aid supplies, including 12 quilts or blankets. It was also suggested that a check be made to learn whether all families were adequately supplied with bedding and that assistance be given where necessary. Many stake and ward Relief Societies conducted bedding projects for the benefit of families within their boundaries.

In 1942, there were 210,346 hours spent on Church Welfare projects, principally in canning and other types of food preservation—a service which was continued in 1943.

Also in 1942, 29,371 visiting

teachers made 1,196,168 visits to families and 116,006 additional visits were made to the sick and homebound. There were 15,083 days given voluntarily to the care of the sick; 882 bodies were prepared for burial, and Relief Society women assisted at 4,315 funerals. The Society paid out for charitable purposes \$87,882 in cash, and \$5,930 in merchandise.

In January 1943, the organization had 107,282 members located in branches in all of the states of the Union, excepting New Hampshire, in Alaska, Hawaii, and the District of Columbia, and in twenty-one other countries.

Little did the original members of the organization realize, as they walked to and from their meetings in Nauvoo, how great their beloved Society would become in 100 years. Wisely has it been said that effort can be fully evaluated, not by what the hours, but what the years and the centuries say.

OUR RELIEF SOCIETY PRESIDENT

Marguerite Burnhope Harris

She came with quiet dignity and grace,
 A stranger in our midst, but stayed not so,
 For soon she found a work and came to know
 A host of people, who saw in her face
 True love and service for the human race.
 She brought them peace, and caused their faith to grow,
 While always in her eyes that radiant glow
 That won for her, within their hearts, a place.

Whene'er the call to duty for her came,
 She answered promptly, "Here," and faltered not,
 But hastened to comply, and ever sought
 To brighten and lend sunshine to life's game.
 So let us follow in her footsteps dear,
 And when our call comes let us answer, "Here."

“Wist Ye Not That I Must Be About My Father’s Business?”

President J. Reuben Clark, Jr.

IV—THE EATING OF THE PASSOVER MEAL

SO JESUS, bodily wearied¹⁵² by the long day during which he too may have fasted, trudged alongside Joseph as they left the Temple enclosure on their way to eat the Paschal supper.

Normally, the pilgrims would enter the Temple enclosure over the Tyropoeon (Xystus) or “Royal Bridge,” then go eastward, thence northward, thence westward, around the inner court on three sides, and leave by the gate at the northwest corner of the Temple enclosure. If Joseph and Jesus left this way, they would go directly back into the city and thence to their lodgings, if in the city. If they were lodging in Bethlehem, and left by the same gate, they would move southward through the Upper City or Zion, then down through the Dung or Potters Gate, into and across the Valley of Hinnom and so to their destination. If they were going to Bethany, they might (if Jewish tradition be reliable) leave the Temple by a gate on the east, the “Shushan Gate,” that opened into the Valley of the Kedron, and take the road leading thence across to the Mount of Olives, and on to the home of Lazarus and

the two sisters, Mary and Martha. Or if that route were not open, if the “Shushan Gate” be a tradition only, then out the northwest gate of the Temple enclosure, thence northward around the Palace Antonia, thence eastward and out the Sheep’s Gate or Benjamin’s Gate, and thence to the southeastward across the Valley of the Kedron and on to Bethany.¹⁵³

Scholars believe that this was Jesus’ first visit to the Passover¹⁵⁴ but there is nothing in the scriptural record specifically so stating, and the conclusion is apparently founded upon the fact, already alluded to, that at twelve years a boy became “a son of the law” subject to the fasts and under obligation to attend the feasts.¹⁵⁵

On the other hand, we have the fact that Jesus’ “parents went to Jerusalem every year at the feast of the passover,”¹⁵⁶ and if they were so faithful in performing this commandment, one may well assume they would follow the other command of the Lord to instruct their children, at the Paschal supper, in the meaning of the ceremony,¹⁵⁷ and this they could not do if Jesus were

152/ John 4:6. 153/ See Maps, sub voce “Jerusalem” in *Standard Bible Dictionary*; *New Biblical Atlas* (American Sunday School Union) 1855, p. 52; *Bible Atlas* (American Tract Society) 1862, Plate VI; *Case’s Bible Atlas*, 1880, Plate IX; *The Temple*, p. 14. 154/ Edersheim I, p. 247; Andrews, p. 108; Weiss, *The Life of Christ*, I, p. 276. 155/ See n. 6, supra. 156/ Luke 2:41. 157/ See n. 62, supra.

not present at the Paschal feast. So, with all deference to the scholars, one may be bold to suggest that Jesus had several times before partaken of the Paschal meal in Jerusalem, and so, as he now went wearily to their lodgings, he looked eagerly forward to the eating of the satisfying supper, with its accompanying spiritual experiences. For nothing must be eaten after the offering of the evening sacrifice until the Passover meal.¹⁵⁸

But here also, as at every incident in this whole celebration, one cannot escape pondering how much of the past was in Jesus' mind.

Preparation for the Meal

When they reached their lodgings, whether in the city, in Bethany, or in Bethlehem, they would prepare for the sacred ceremony of the supper. Since the lamb was to be roasted, and was not to be "raw, nor sodden at all with water," one of the first things to be done after the lamb was brought in would be to start it cooking. It was to be roasted in an oven whole—"his head with his legs, and with the purtenance thereof."¹⁵⁹ No part of it was to touch the oven wall in cooking, and if any part did, that was to be cut off as being unclean. The lamb was roasted on a spit of pomegranate wood, one piece thrust through the lamb lengthwise from mouth to vent, the other crosswise near the forelegs, so that the two pieces of wood made a cross. Pomegranate wood was used because

it would exude no sap.¹⁶⁰ In all that was done to the lamb it was strictly commanded that no bone should be broken.¹⁶¹

Doubtless while the lamb was cooking, other preparations for the meal were completed. There must be unleavened bread (at least two, perhaps three, cakes); some "bitter" herbs (either lettuce, endive, scorcory, "charchivina," or horehound)¹⁶² apparently made up into a sort of salad;¹⁶³ the sauce "charoseth," must be made ("or rather a sort of wine or fruit cake composed of raisins, dates, figs &c stamped or pressed together" to resemble clay);¹⁶⁴ Moulton says vinegar was added, symbolizing the clay from which they made the bricks in Egypt;¹⁶⁵ the "Chagigah" for the 14th of Nisan must be prepared, which need not be roasted but cooked in some other way; and lastly, the wine, which must either be "the pure blood of the grape"¹⁶⁶ or it must be boiled, so as to destroy all fermentation (apparently the "unleavened" — unfermented — character of the bread must apply to everything eaten or drunk, during the meal). Each person participating in the feast must drink at least four cups of wine (2.5 pints), even if the purchase money therefor came from the "poor box," or from labor, or from pledging one's clothing.¹⁶⁷ Water might be used in place of wine, the rule being: "Their drink during the time of the feast is either fair water or raisin wine prepared by themselves, but no kind of leaven must be mixed."¹⁶⁸

158/ Moulton in Hastings, sub voce "Passover." 159/ Ex. 12:9. 160/ Moulton, op. cit. 161/ *The Temple*, p. 199; Kitto, sub voce "Passover." 162/ *The Temple*, p. 204. 163/ Kitto, op. cit. 164/ Kitto, op. cit. 165/ Hastings, sub voce "Passover," par. III. 166/ Deut. 32:14. 167/ *The Temple*, p. 204; Moulton, op. cit. 168/ Kitto, op. cit.

How the Passover Meal Was Eaten

By the commandment of the Lord, the first—Egyptian—Passover was to be eaten “with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord’s pass-over.¹⁶⁹ But at the time of this Passover, the Passover was eaten in the manner of a Roman feast; the partakers came clad in festive garments; they ate reclining on couches arranged around the tables; and instead of haste there was a deliberate leisure to show that they were free from bondage.¹⁷⁰

The First Cup of Wine

When all was in readiness for the feast, the head of the family, or the most eminent guest, sitting down with the guests, took a cup of wine and blessed it:

Blessed art Thou, Jehovah our God, King of the Universe, who hath chosen us from among all people, and exalted us from among all languages, and sanctified us with Thy Commandments! And Thou hast given us, O Jehovah our God, in love, the solemn days for joy, and the festivals and appointed seasons for gladness; and this the day of the feast of unleavened bread, the season of our freedom, a holy convocation, the memorial of our departure from Egypt. For us hast Thou chosen; and us hast thou sanctified from among all nations, and Thy holy festivals with joy and with gladness hast Thou caused us to inherit. Blessed art Thou, O Jehovah, who sanctifiest Israel and the appointed season! Blessed art Thou, Jehovah, King of the Universe, who hath preserved us alive and sustained us and brought us to this season!¹⁷¹

The one offering the blessing then

drank his cup of wine, and each guest present did likewise.

The Washing of Hands

Immediately following this, another blessing was offered for the washing of the hands, not by pouring the water on the hands, but by dipping the hands in the water.

Some believe that it was at this point in the Last Supper, that Jesus washed the feet of the Apostles.¹⁷²

The Blessing on the Food and Tasting the Bitter Herbs

The Passover table was now brought in, on which were the bitter herbs, the unleavened bread, and the “charoseth,” also the body of the Paschal lamb and the “Chagigah” for the 14th Nisan.¹⁷³ The master of the family then blessed God that He had created the fruits of the earth, took some bitter herbs, dipped them in salt water, ate some himself, and then gave some to the others at the table to eat, none “eating less than the size of an olive.”¹⁷⁴

The Discourse to the Children And the Second Cup of Wine

Then the table was removed from *before him only*, who was to give answer to the question of the child as to the meaning of all this. (Ederheim suggests this was done to arouse the child’s curiosity.)¹⁷⁵ Then the second cup of wine was poured.

The Lord’s commandment to Israel in Egypt was:

And it shall come to pass, when your children shall say unto you, What mean ye by this service?

169/ Ex. 12:11. 170/ *The Temple*, p. 201. 171/ *The Temple*, p. 205. 172/ *The Temple*, op. cit. 173/ Lees in Kitto, sub voce “Passover.” 174/ Lees, op. cit. 175/ *The Temple*, p. 206.

That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.¹⁷⁶

Accordingly, when the second cup was filled, the son, either of his own volition or from prompting, would say:

Why is this night distinguished from all other nights? For on all other nights we eat leavened or unleavened bread, but on this night only unleavened bread. On all other nights we eat any kind of herbs, but on this night only bitter herbs. On all other nights we eat meat roasted, stewed, or boiled, but on this night only roasted. On all other nights we dip (the herbs) only once, but on this night twice.¹⁷⁷

Then the father instructs the child in the history of the deliverance from Egypt, including, it would seem, the whole story from Terah, Abraham, and on down, the explanation being pitched to suit the intelligence of the child.

The Preliminaries to the Eating of the Paschal Lamb

The table with the lamb was now placed back in front of the one presiding, who would say:

This passover which we eat is in respect that the Lord passed over the houses of our fathers in Egypt.

Holding up the bitter herbs, he would say:

These bitter herbs that we eat are in respect that the Egyptians made the lives of our fathers bitter in Egypt.

Holding the unleavened bread in his hands, he would declare:

This unleavened bread which we eat is

in respect that the dough of our fathers had not time to be leavened, when the Lord appeared unto them and redeemed them out of the hand of the enemy; and they baked unleavened cakes out of the dough which they brought out of Egypt.

He then said:

Therefore we are bound to confess, to praise, to laud, to glorify, to honor, to extol, to magnify, and to ascribe victory to Him who did unto our fathers and unto us all these signs, and who brought us forth from servitude to freedom, from sorrow to joy, from darkness to marvelous light and we say before him,¹⁷⁸—

Then the first part of the "Hallel" was sung:

The Singing of the "Hallel"

PSALM 113.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

Blessed be the name of the Lord from this time forth and for evermore.

From the rising of the sun unto the going down of the same the Lord's name is to be praised.

The Lord is high above all nations, and his glory above the heavens.

Who is like unto the Lord our God, who dwelleth on high.

Who humbleth himself to behold the things that are in heaven, and in the earth!

He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

That he may set him with princes, even with the princes of his people.

He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

PSALM 114.

When Israel went out of Egypt, the house of Jacob from a people of strange language;

Judah was his sanctuary, and Israel his dominion.

176/ Ex. 12:26-27. 177/ *The Temple*, p. 206; Lees, *op. cit.* 178/ Lees, *op. cit.*

The sea saw it, and fled: Jordan was driven back.

The mountains skipped like rams, and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

Which turned the rock into a standing water, the flint into a fountain of waters.

They then all repeated this short prayer:

Blessed art Thou, Jehovah our God, King of the Universe, who hath redeemed us and redeemed our fathers from Egypt.¹⁷⁹

The Second Cup of Wine

The second cup of wine was now drunk.

The Second Washing of the Hands

Then with the same blessing offered before the first washing of hands,¹⁸⁰ the hands were washed for the second time.

The Eating of the Meal

This ceremony finished, the eating of the real meal began.

One of the two unleavened cakes was then taken by the one presiding and broken, he using both hands, as he pronounced the blessing:

Blessed be Thou, O Lord our God, the King of the Universe, who bringest forth food out of the earth.¹⁸¹

A piece of this bread was then handed to each of those who surrounded the table by the one presiding, saying:

This is the bread of affliction which our fathers did eat in the land of Egypt.

All then ate unleavened bread each one so wishing, dipping his bread in the "charoseth."

It is believed that it was at this point in the Last Supper that Jesus identified his betrayer by handing him a bit of unleavened bread dipped in the "charoseth"—the sop.¹⁸²

The one presiding then blessed God and ate of the "Chagigah" (when brought); he again blessed God, and then ate of the lamb.

The company then began eating, leisurely, at the same time discoursing on religious subjects, until they were satisfied. When they had finished, they ate another piece of the Paschal lamb, even if no more than "the size of an olive," for the taste of this was to remain in their mouths.

The Third Cup of Wine

After this, the third cup of wine was filled and blessed in the usual manner, and then drunk, each one of the company repeating after the one presiding, the words which he uttered. This is considered to be the "cup of blessing."¹⁸³

Some scholars affirm¹⁸⁴ that it was at this point in the feast that the Savior, using the ceremony over the third cup, introduced the wine of the sacrament at the Last Supper.¹⁸⁵

While scholars seem not in accord on the details of the concluding ceremonies after the third cup was drunk, Lees gives them as follows:¹⁸⁶

Following the drinking of the third cup, a blessing was pronounced, thanking the Lord for the food they

179/ *The Temple*, p. 207. 180/ See n. 172 *supra*. 181/ See Ps. 104:14. 182/ John 13:26. 183/ I Cor. 10:16 ff. 184/ *The Temple*, p. 209; Lees, *op. cit.* 185/ Matt. 26:27. 186/ Lees, *op. cit.*

had eaten, for the deliverance of their fathers from the Egyptian bondage, for the covenant of circumcision, and for the laws given by Moses.

The Fourth Cup of Wine

Then the fourth cup was filled while this praise was sung:

All thy works shall praise thee, O Lord; and thy saints shall bless thee.¹⁸⁷

Then the wine was blessed with the usual blessing¹⁸⁸ and drunk.

Singing of the "Hallel"

This ceremony was accomplished by the singing of the remainder of the "Hallel":

PSALM 115.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Wherefore should the heathen say, Where is now their God?

But our God is in the heavens: he hath done whatsoever he hath pleased.

Their idols are silver and gold, the work of men's hands.

They have mouths, but they speak not: eyes have they, but they see not:

They have ears, but they hear not: noses have they, but they smell not:

They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

They that make them are like unto them; so is every one that trusteth in them.

O Israel, trust thou in the Lord: he is their help and their shield.

O house of Aaron, trust in the Lord: he is their help and their shield.

Ye that fear the Lord, trust in the Lord: he is their help and their shield.

The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

He will bless them that fear the Lord, both small and great.

The Lord shall increase you more and more, you and your children.

Ye are blessed of the Lord which made heaven and earth.

The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.

The dead praise not the Lord, neither any that go down into silence.

But we will bless the Lord from this time forth and for evermore. Praise the Lord.

PSALM 116.

I love the Lord, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

The Lord preserveth the simple: I was brought low, and he helped me.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, therefore have I spoken: I was greatly afflicted:

I said in my haste, All men are liars.

What shall I render unto the Lord for all his benefits toward me?

I will take the cup of salvation, and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

Precious in the sight of the Lord is the death of his saints.

O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

¹⁸⁷/ Ps. 145:10. ¹⁸⁸/ See n. 171, supra.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people,

In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

PSALM 117.

O praise the Lord, all ye nations: praise him, all ye people.

For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

PSALM 118.

O give thanks unto the Lord; for he is good: because his mercy endureth for ever.

Let Israel now say, that his mercy endureth for ever.

Let the house of Aaron now say, that his mercy endureth for ever.

Let them now that fear the Lord say, that his mercy endureth for ever.

I called upon the Lord in distress: the Lord answered me, and set me in a large place.

The Lord is on my side; I will not fear: what can man do unto me?

The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

It is better to trust in the Lord than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes.

All nations compassed me about: but in the name of the Lord will I destroy them.

They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.

They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

Thou hast thrust sore at me that I might fall: but the Lord helped me.

The Lord is my strength and song, and is become my salvation.

The voice of rejoicing and salvation is in

the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

I shall not die, but live, and declare the works of the Lord.

The Lord hath chastened me sore: but he hath not given me over unto death.

Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

This gate of the Lord, into which the righteous shall enter.

I will praise thee: for thou hast heard me, and art become my salvation.

The stone which the builders refused is become the head stone of the corner.

This is the Lord's doing; it is marvelous in our eyes.

This is the day which the Lord hath made; we will rejoice and be glad in it.

Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

The Fifth Cup of Wine

Normally, nothing but water should be drunk after the fourth cup, but sometimes a fifth cup was added in which case the "Great Hallel" was repeated:

PSALM 136.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

O give thanks unto the God of gods: for his mercy endureth for ever.

O give thanks to the Lord of lords: for his mercy endureth for ever.

To him who alone doeth great wonders: for his mercy endureth for ever.

To him that by wisdom made the heavens: for his mercy endureth for ever.

To him that stretched out the earth

above the waters: for his mercy endureth for ever.

To him that made great lights: for his mercy endureth for ever:

The sun to rule by day: for his mercy endureth for ever:

The moon and stars to rule by night: for his mercy endureth for ever.

To him that smote Egypt in their first-born: for his mercy endureth for ever:

And brought out Israel from among them: for his mercy endureth for ever:

With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

To him which divided the Red sea into parts: for his mercy endureth for ever:

And made Israel to pass through the midst of it: for his mercy endureth for ever:

But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

To him which led his people through the wilderness: for his mercy endureth for ever.

To him which smote great kings: for his mercy endureth for ever:

And slew famous kings: for his mercy endureth for ever:

Sihon king of the Amorites: for his mercy endureth for ever:

And Og the king of Bashan: for his mercy endureth for ever:

And gave their land for an heritage: for his mercy endureth for ever:

Even an heritage unto Israel his servant: for his mercy endureth for ever.

Who remembered us in our low estate: for his mercy endureth for ever:

And hath redeemed us from our enemies: for his mercy endureth for ever.

Who giveth food to all flesh: for his mercy endureth for ever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

The Benedictions to the Ceremony

In the normal case—when the sup-

per ended with the fourth cup—the whole ceremony ended with the so-called “blessing of the song,” made up of two brief prayers:

All thy works shall praise Thee, Jehovah Our God. And Thy saints, the righteous, who do thy good pleasure, and all Thy people, the house of Israel, with joyous song let them praise, and bless, and magnify, and glorify, and exalt, and reverence, and sanctify, and ascribe the Kingdom to Thy name, oh, our King! For it is good to praise Thee, and pleasure to sing praises unto Thy name, for from everlasting to everlasting Thou art God.

The breath of all that lives shall praise Thy name, Jehovah our God. And the spirit of all flesh shall continually glorify and exalt Thy memorial, our King! For from everlasting to everlasting Thou art God, and besides Thee we have no King, Redeemer, or Savior.¹⁸⁹

These were the benedictions of the ceremony, which must be concluded not later than midnight.¹⁹⁰

Thus ended the Passover meal. Whatever of the lamb had not been eaten must be burned before the next morning.¹⁹¹

The foregoing seems to be the order of the celebration of the Passover at the time Jesus attended the ceremonies when twelve years of age.

For the youth Jesus this had been a long and arduous day. He must have been greatly awearied, as also Joseph who had done so much and so many things during the many busy hours that had passed since, in the morning, he and Jesus had left their lodgings for the Temple and its ceremonies. Jesus must now have gone hastily to his couch and to rest.¹⁹²

(To be concluded)

189/ *The Temple*, p. 210. 190/ Moulton, *op. cit.* 191/ Ex. 12:10. 192/ That he became awearied on occasion, see John 4:6.

The Pink Angel

Mabel Harmer

Third Prize, Annual Relief Society Short Story Contest

AS NAN walked along the busy street, crowded with Christmas shoppers, a slight feeling of guilt edged the exhilaration of her spirits. Nobody really had any right to be so outrageously happy in this troubled world. But, on the other hand, how could she help being so utterly gay in this or any other kind of a world? She was the new Mrs. Roger Maitland, she knew that she looked very smart in her three-piece tweed outfit and, for the first time in her life, she was doing Christmas shopping for her own family.

She had bought her main gifts long ago before the Christmas rush had started—a stunning desk set for Roger, and a string of really nice pearls for Merrilyn. Now she wanted some “stocking” presents and some more things for the tree. She did hope that Merrilyn wouldn’t think it silly to hang up stockings. So far, she hadn’t learned in the least how to approach this fourteen-year-old stepdaughter. Roger, she was sure, would understand that, even at twenty-nine, when one has never really had Christmas, one must—but then, what had age to do with Christmas, anyway?

She turned into Brown’s and pushed her way through to the counter, wondering how many of the pretty baubles she could reasonably buy. And then she forgot all the rest as her eyes caught sight of a beautiful pink and tinsel angel for the top of the tree. It was the answer to one of the most fervent of



MABEL HARMER

her childhood dreams, and when the clerk had packed it and handed her the box, she held on to it almost reverently. Twelve o’clock already, she thought, with a quick glance at her watch. She would have to hurry because Roger didn’t know that she was calling for him for lunch.

It was still exciting, after three months, to walk into the office and hear the office girl say, “Good morning, Mrs. Maitland. Mr. Maitland is busy for a few minutes. Shall I tell him that you are here?”

“No, don’t bother,” Nan smiled. “I’ll just unload and wait.”

She sat down in one of the big easy chairs and threw back her coat. She didn’t mind waiting for Roger. She had waited for Roger for twenty-nine years, only of course she hadn’t

known it until he had walked into Mrs. Warner's boarding house last fall. There had been quite an air of excitement about the place when Mrs. Warner had announced that "a big lawyer from Rockport is coming up to do something about that Norton land trial, and is going to stay here on account of the hotel burning down last summer."

She couldn't know, of course, that he would be a widower in the interesting middle thirties, nor in her wildest dreams could she have imagined that on the second night after his arrival he would stop her after dinner and say, "It's a beautiful evening, Miss Adams. Would you mind walking out with me for a few minutes and showing me the town?"

Would she mind! Would she mind walking on soft clouds with mystical perfume drifting about, only of course, it was really the pungent odors of late September!

Later, when she had said good-night and she had gone up to her room, she hugged her pillow and said, "Thanks, God, for one perfect evening. It makes up for everything—almost."

But it didn't make up. Having seen a glimpse of Heaven she knew that she would never again be contented with the humdrum existence in Eagle Grove, and each night after they had chatted in the parlor or walked about in the countryside, she tried to steel herself to face the time when he would be gone and the brightest experience of her life ended.

She had known that it was his last night and still it came as a shock when he said at the dinner table, "Well, I finished my work here to-

day, so I'm afraid that I shan't be seeing you good folk any more."

There had been polite murmurs of regret from all but Nan who felt too numb to say anything. Afterward he had said, "You promised to show me the old mill, remember? Is it too far to walk out there tonight?"

It was not half far enough, but Nan didn't say so, and when they stood on the bridge at the mill stream with the harvest moon shining down on them, and Roger had put one arm around her and whispered, "Little Nan, lovely little Nan, will you come home with me?" she had buried her face in his shoulder and cried softly, "Oh, yes, Roger. Tomorrow, if you like."

And tomorrow it was. They were married in Mrs. Warner's parlor, much to the delight of that lady and her other boarders.

"I really should have prepared you for Merrilyn before I asked you to marry me," Roger had laughed a bit ruefully on the train as they were going home. "Since her mother died there has been a succession of housekeepers and Merrilyn has always had the upper hand. I hope you know how to manage that kind."

"She sounds fun," said Nan glowing. "Imagine having a daughter all ready made."

They arrived unannounced and so, of course, they couldn't have expected Merrilyn to be on hand, and Nan waited in high expectancy until just before dinner when she blew in and cried noisily from the hallway, "Oh, hello, Dad. I'm glad you're back. You won't mind if I go roller skating tonight, will you?"

"Well, I'd rather you wouldn't tonight," Roger had answered smiling. "You see, I have a wonderful sur-

prise for you. Come in, dear," and as she entered the living room and her eyes lighted on Nan, he said, "This lovely lady is Nan, dear, your new mother."

"Oh," said Merrilyn, stopping short.

Nan went forward with outstretched arms, saying, "We've given you an awful shock, haven't we, Merrilyn, but I'm sure that you and I are going to have a grand time together?"

She had intended to put her arms around the girl, but Merrilyn quickly forestalled that by offering her hand, which Nan took warmly, trying not to show that she had felt the rebuff.

Dinner turned out to be a strained affair with Nan trying her best to draw Merrilyn out and the girl answering in the shortest possible sentences. As soon as the meal was ended, she said, "Well, I'll be going. See you later," and made her getaway with obvious relief.

"Little scamp," laughed Roger. "She's needed you for a long time. Almost as long as I have," he finished, taking Nan in his arms.

AND now it was Christmas, and Nan did so want everything to be lovely. She had never known a truly beautiful Christmas. The aunts, who had reared her, had tried after a fashion, but the gifts had always been so practical—stockings, mittens, and handkerchiefs, and there had never been a tree. She felt that she would gladly have given up galoshes or woolen underwear for a glittering tree. She would have given up more than that for a beguiling pink angel to hang on the top, such

as the one that reposed in her lap right now.

The door opened and Roger ushered his client out, his face lighting up when he saw Nan. As he closed the office door behind them he said, "Now I'm sure that it's really Christmas. Is there by any chance a sprig of mistletoe in your hair?"

"Always," Nan smiled, lifting her face for his kiss and then, with both hands on his shoulders, she asked, "Couldn't you go shopping with me? It's such fun, with Christmas everywhere."

"I've always thought it was a bore," he grinned, "but maybe I've never gone at it the right way. Sure you don't want me merely to carry your parcels?" he teased.

"That's the main idea," she laughed, "but I do sort of like your company." They lunched and then went shopping. There were the various family gifts and then the real fun of the day, the search for little special gifts for Merrilyn.

"You'll spoil her to death," said Roger when Nan had picked out an evening bag, a set of cologne bottles that formed the towers of a castle, and three gay "sloppy Joe" sweaters.

"No, she won't let me," said Nan, thinking of all the times she had tried to do things for Merrilyn and been repulsed, and then, lest he should detect a note of bitterness, she added jokingly, "Anyway, you've already taken care of that."

Later on that evening when they were unwrapping some of the parcels, Merrilyn happened on to the box containing the pink angel, and, holding it up, said with a laugh, "What a funny, old-fashioned thing! What in the world is it for?"

"For the top of the tree," replied

Nan, trying to smile as if she, too, found it amusing. "I suppose it is twenty years behind the times. I always wanted one when I was a little girl, so I couldn't resist buying this one today. We needn't use it, of course, if you'd rather not."

"We have a silver star, with a light in it, for the top of the tree," Merrilyn answered. "You'll find it with the other stuff."

"Thanks. I'll look for it tomorrow," Nan answered, lowering her eyes to the business in hand.

She made huge, red calico stockings with their names embroidered on white bands, and hung them on the mantelpiece. She put holly wreaths in the windows and trimmed the tree until it glittered like something out of *Arabian Nights*. On the top of the tree, she placed the gorgeous silver star.

Merrilyn looked on all preparations with total indifference and, much to Nan's disappointment, didn't even stay home on the night they trimmed the tree. If only she could find some way to break through the girl's reserve, Nan thought a dozen times a day. She was so like her father in appearance—the same shining dark hair, gray eyes, and high forehead. Only the expression in their eyes was different when they looked at her. So different that at times, under Merrilyn's gaze, she felt like an interloper.

Up until three days before Christmas, Nan had thought that while Merrilyn had not entered into her preparations, she would surely succumb eventually to the spirit of festivity that pervaded the house, so that it was with a distinct shock that she heard the girl announce, with

an air that smacked of defiance, "I've just had a letter from Shauna Selfridge, an old friend of Daddy's, inviting me to spend Christmas with her. I'm going to call Dad right away and ask if I may go."

She pranced to the telephone and the minute she had him on the line, cried, "Oh, Daddy, the most marvelous thing has happened! Shauna has asked me to spend Christmas with her. May I go?"

At his answer, her face clouded and she began coaxing, "But Dad, she has tickets for a classy show tonight and a lot of ducky things planned. You promised that I could go and see her sometime." Then after a pause, she added, "No, she won't care. I'm just sure that she won't."

For the moment Nan's pride got the better of her judgment and, taking the phone from Merrilyn's hand, she said, "Let her go, Roger, if that's what she really wants most."

"Nonsense," he answered shortly. "After all the work you've gone to in order to give her a nice Christmas, it's ridiculous. She can go some other time."

"She needn't stay home just to make me happy," argued Nan. "She can take most of her gifts along."

"All right then," said Roger grudgingly, after a pause, "but I still think it's absurd."

"He says you can go," said Nan in a tight voice, as she turned away from the phone. It was the greatest defeat she had yet suffered. To think that Merrilyn would prefer the company of another woman to herself at Christmas time! She felt as if her battle was definitely lost.

Merrilyn danced about in high glee getting ready to go. "Shauna

has one of those swanky, modernistic apartments," she chattered with a new volubility. "I was in it just once but it would sure knock you dizzy. The living room has white and gold furniture and a blue carpet. It's the ritziest place I was ever in."

Pausing near the end of her packing, she ran to the telephone and then, turning back, said with a scowl, "The trains run a beastly schedule and the agent says they're so crowded with holiday traffic that he can't vouch for a thing. I do hope that I can get there in time for the play tonight."

"How far is it?" asked Nan thoughtfully. "Perhaps I can drive you over. We have a few extra gallons of gas that we've been saving for some emergency and maybe this is it."

"Oh, would you really?" cried Merrilyn. "It's only about thirty miles. You could easily get there and back by dinner time if we started right now."

"All right then, we'll go." She piled the Christmas packages in the rear seat, put on a warm coat, and they started out.

THE road was entirely new to Nan, and halfway to Hastings, Merrilyn suggested, "There's a short cut through these hills that takes off about ten miles. That's the way Daddy and I used to go."

"Very well, then, that's the way we'll go now," Nan answered cheerfully.

Five miles through the low canyon they came to another fork in the road, and here Merrilyn was clearly puzzled. Finally, pointing to the right-hand road she said, not too convincingly, "It's that way—I'm al-

most sure. And it isn't much further now."

There were few signs of travel either way and Nan wished that she had been more sure, but she couldn't do less than accept the girl's choice, so they took the right-hand road. After three miles it came to an abrupt stop at a summer home, now quite deserted, with its windows boarded securely against intruders and winter storms.

"Well, we seem to have taken the wrong road," said Nan with an attempt at cheerfulness.

"I'm dreadfully sorry," Merrilyn answered. "I was quite sure it was this way."

"It doesn't matter. It's only three miles back to the road. We'll be there in a few minutes."

Only three miles, but those miles stretched terrifyingly long when, as she tried to turn the car, the wheels sank into a snow bank and she found it impossible to get the car on the road again.

"But there are tracks in the road. I can't understand that," said Nan as she sank back wearied and discouraged into the car seat.

"I can," Merrilyn answered slowly. "Winter sports. People were probably up over the week end for some skiing."

"And won't be back until next week end, I suppose."

The clouds, which had been gathering all afternoon, were much darker now. It was only three o'clock, so there must be a storm on the way. Nan tried once more with all her might to start the car, but the wheels only spun around and sank deeper than ever into the snow.

She finally broke the painful silence by saying, "Well, there's no

other way out of it, I'll just have to walk back to the road for help. You stay in the car and wrap the robe around you."

"Let me go, too," said Merrilyn quickly, "I'd much rather than stay here alone."

"No, Honey, I wouldn't think of it. I'm a good hiker. I can reach the other road in an hour and I'll nab the first car that's going through. Keep warm and don't leave the car."

"Nan, I'm awfully sorry," said Merrilyn, her cheeks flushing with color and her eyes apologetic. "It was horrid of me to get you into this mess."

"It wasn't your fault, my dear, think nothing of it," returned Nan lightly, but her heart was profoundly stirred. It was the first time in three months that they had seemed really close.

For the first ten minutes, Nan swung along at a good pace and with her spirits still fairly high. Then, as light flakes began to fall and she started to tire, her spirits drooped. What had possessed her anyway, to almost insist that Merrilyn go, against Roger's wishes? It was nothing but pride, a foolish, hurt pride that Merrilyn should prefer Shauna's company to hers.

The flakes thickened in intensity and the snow rapidly became deeper. Now, at times, she lost the road completely and the soft snow came above her galoshes wetting her thin hose.

"I could so easily lose my way entirely," she thought in sudden panic. "and then what would become of both of us?"

In a short time, the snow became so deep that she could no longer distinguish the road at all, and she

floundered almost hopelessly, making so little progress that she became almost desperate with the thought that night would find her still on the road.

Her legs and feet were so numb now that she could hardly push them ahead, and once, when she fell down in the snow, she lay there for minutes wishing that she might stay for a long time and rest her weary limbs. That was dangerous thinking, she well knew, and, with a tremendous effort, she roused herself and moved on again.

Once she looked at her wrist watch, brushing the heavy snow away from the crystal. Five o'clock—two hours on the way. Soon, it would be really dark. She had been merely creeping along or else she was off the road altogether. She struggled on almost in a lethargy, so tired and chilled that it mattered less and less every minute whether or not she reached the highway. If not, she could sink down and rest in that soft snow.

She was startled out of that idea by the sound of a car, and with renewed energy she ran forward, calling with all her might. The sound passed and this time, in her disappointment, she did sink down into the snow. But she stayed there only a few minutes. The thought that she had at last reached the road spurred her on to a last effort and, dragging herself forward, she stood on what she thought must be the edge of the road.

She beat her hands together in dull anxiety. She began imagining that she heard other cars coming, but they never did. It was only a trick of her tired brain. When, finally, another car did pass, she

made no effort to stop it and it had whisked by before she knew that this time it was a reality.

It was strange how little she cared that the chance for rescue had passed. She was too weary and cold to care for anything. This was probably the last chance on this little-traveled road, and now she could really sink down and rest. There was no need of struggling any more. She was down on her knees when the car backed up and a voice said, "By George, I was right. It is a woman," and strong arms were lifting her into the car.

With a mighty effort she roused herself and said, "My little girl is up on that road. Please go get her." Then she lapsed into rest.

* * * *

SHE wondered vaguely why she was in bed, and why Roger was sitting there dressed; but she was too tired to think, and it was too much of an effort to hold her eyes open. Later on, it was easier to open her eyes, and this time the doctor was sitting in the chair and Roger was standing by the foot of the bed looking very serious until the doctor said, "That's the girl. She's the fighting kind. She's going to be all right now. Perfectly all right." She smiled at Roger and he smiled back at her, and she closed her eyes again.

Yes, she remembered now. She and Marilyn were out in the snow. Marilyn wasn't here now. She wondered if they had found her. Without opening her eyes again she asked, "Marilyn? Did you find her?"

Roger was bending over her now and reaching for her hand as he said, "She's all right, my brave sweet-

heart. It's just you that has to get well now."

She smiled back at him. One felt so sure and safe holding on to Roger's hand.

The next morning, she felt entirely awake and started to get up, but after the first try, was content to lie back on the soft pillows. When Roger came in and said, "Merry Christmas, Darling," she almost beamed at him.

Marilyn was right behind him and cried, "You really are better, aren't you? May we bring our presents in here?"

"Of course," she answered smiling. "I'd love it. I'm fit as a fiddle. Bring in everything."

"Everything," echoed Marilyn. "Why of course we will. We'll have Christmas right in here. Can't we bring in the tree, Daddy? There's plenty of room."

"I think so," answered Roger somewhat doubtfully. "Although we may have to take off some of the trimmings."

"That's no trouble," she said, starting off. "Let's get at it right away."

"No trouble" was a slight exaggeration, for it required considerable pushing and pulling on the part of both of them before the rather large tree was brought through the door and set up in a corner of the bedroom.

"It won't take me long to tie this stuff back on again," said Marilyn, hopping about, and when the last shining ornament had been replaced, she came over to Nan's bed and said shyly, "You had a pink angel. I'd like to put it on."

(Continued on page 176)

Glimpses of an Old Town

Katherine Palmer Macfarlane

THEY came mostly from England and Scotland and Wales, in answer to a call from Church authority for converts who knew the business of making iron, who could undertake a task that might bring to realization the dream of Brigham Young of founding a great industry within the boundaries of Deseret.

After weary months of travel by slow ship and ox team, they reached a land far south of Salt Lake City, and looked about with mixed feelings at the setting of their future homes. They rejoiced to come to rest at last in Zion; to know, too, that out beyond the gap in the western hills were the mountains of solid iron that had drawn them from afar.

But what a country! Around them lay tumbled mountain ranges and empty, sage-gray, hill-broken valleys—a vast panorama of strange shapes and shifting desert colors—a land so silent and primeval that the only sounds were the sighing of the wind in the cedars and cottonwoods among which they were encamped, and the lonely howl of coyotes in the night.

The newcomers were joined by other companies, and while some of the colony planted crops and built a fort, others laid out the site of the ironworks on the creek bank where the northeast corner of Cedar City now stands.

Then began a story which though now little known, was an epic of pioneer toil and initiative and courage.

The first task was to build a road

up a wild, precipitous canyon to the coal that would be needed for running furnaces; another to the beds of iron ore miles away. After that, the ore had to be hauled laboriously by ox team and broken up by hand for the furnace. The coal proving unsuitable for making coke, it had to be supplemented by mountainous supplies of wood, brought in at great cost of labor and equipment. Every man who ventured any distance from the fort, stood in danger of attack from Indians.

After months of labor, the home-made furnace was finished. Then the laborers asked each other, "Will it work?" The evening the crucial test was to be made was an anxious one for the colony, and every man, woman, and child traveled the two miles from the fort to the furnace to watch. The hours passed and they drew closer together, their eyes fixed on the furnace and their faces strained with the conflict of mingled hope and fear. Then just at daylight, the miracle—a stream of molten iron burst from the furnace!

The watchers clasped each other with joy. In a religious ecstasy they shouted, "Hosanna, Hosanna, Hosanna, to God and the Lamb!" And when they turned back to the fort it was with hearts filled with thanksgiving, for now they could stay to build a fine community and, more important, bring to realization the dream of their beloved leader.

But they had reckoned without the wilderness. Each year as soon as winter came, the creek that was

their only source of water power froze over; roads and canyons became blocked with snow. Afterwards, drouths came to reduce the creek to an impotent stream, and twice, following cloudbursts in the mountains, torrential floods swept down the canyon, destroying roads, carrying away equipment and the precious coke it had taken months to accumulate, and burying the site of the works under tons of rock and debris.

But the little group would not give up. In them was the same blood and the same intrepid spirit that twenty-five years later was to take a company from Southern Utah down the dizzy defile of "Hole-in-the-Rock" and on over perilous ways to settle San Juan County. When there were not enough tools, the men stripped tires from wagon wheels to make more; and when there was neither tar nor axle grease, the women gathered their scanty stores of fat, and even the precious bits of butter from their tables, and gave them to be used for greasing the machinery.

The enterprise grew until several coke ovens were running, and iron, in increasing quantities, was manufactured. Many parts of machinery were made, and such objects as grates, horseshoes, nails, flatirons, and andirons. A bell was cast that rang the people of Cedar City to church for many years, and now reposes, the most interesting and possibly the only known object to survive that pioneer industry, in the public library of Cedar City.

As the business grew over the years, the handicaps increased in proportion. At last, the little colony could no longer cope with them.

The same years had been bringing iron into the Territory so that the need for the local manufacture of it was less vital. In 1857, the iron-works in Cedar City were closed down.

It was disheartening to the people who had put so much toil and sacrifice into it, to see the enterprise come to an end. But they had made a valiant effort, and in spite of failure, had written one of the most unique and heroic chapters in the history of Utah.

TO add to their other trials and worries, the first settlers of Cedar City early began to suffer from want of food. After the supplies they had brought with them were gone, they had to rely for food on their fields, and, during successive years, drouth and crickets came to destroy the crops. In 1855, only twenty bushels of wheat were raised in the whole of Iron County. The following spring, the people went into the hills and dug sego roots to eke out their scanty fare.

Before me, I have a copy of a journal kept by John Urie, an early settler, in which he says of that period of want:

My experience in this place for the following 8 years (from 1853) was extraordinary hard, often without food for three and four days at a time, at one time four months without bread of any kind, living on roots and weeds of different kinds. This was in consequence of grasshoppers, bad harvests, etc.

It can truly be said that for a number of years, until orchards could be grown and flocks and herds increased enough to provide meat, hunger in varying degrees was the constant

companion of the pioneers of Cedar City and Iron County.

Yet it is surprising to discover, from the records of that day, that during those years of privation, a lively community life was going on in Cedar City. There were Church activities, school, dances, theatricals, and many social gatherings. A choir and a band were organized. A number of local industries were established.

In one of the hardest years, there was formed an organization called "The Mechanic's Institute." This group not only studied the science of mechanics, but it succeeded in manufacturing gas with which the one-roomed meeting house was lighted for one winter. (In all likelihood, this was the first gas manufactured west of the Mississippi.)

How was it that such a community life could flourish under the disintegrating effects of hunger, poverty, isolation, and the inconveniences imposed by that hard country? The answer lay both in the character of the people and in a religious faith that bound them into a brotherhood, gave purpose to their efforts, and lifted them in spirit above much that was harsh in their lives. Without such a faith, that community life would surely have fallen apart.

THE experience of my own parents in making a home in early Cedar City is worth relating here, for the same spirit and effort with which they adapted to a new life was experienced by many of their neighbors.

When mother came from Wales, she was a bride of twenty-one, a doll-like bit of a person who looked little equal to the rigors of pioneer life.

But mother, like father, possessed a stout heart and an unshakable faith, and she took to pioneering like a duck to water. By the time she had had her first two children, she could run a mold of tallow candles, make lye from cottonwood ashes, cure meat, and cut out a man's suit from a length of homespun. She had become the mistress of a dozen crafts and could do well the many tasks that a pioneer household exacted.

Father and mother lived for the first year of their married life in the old log cabin that now stands in the public park in Cedar City, an interesting relic of pioneer days. But their own house was being built, and it was a proud day when they walked down the steps of their dugout and took possession.

They worked very hard to make the dugout habitable, and after awhile it was habitable in a simple pioneer way. No passing stranger could have guessed what cleanliness and coziness and cheer were there. Beneath that dirt roof were plastered and whitewashed walls and clean-scrubbed floors; in two corners of the one big room were beds covered with pretty patchwork quilts; the fireplace was at the other end, with andirons of father's own making, and a hearth that was "whitestoned" every day with gypsum brought from the hills. On the mantel were pieces of pewter and brass that had come from the old country and were kept brightly polished by much rubbing; the long, narrow windows had white valances. Beyond the latched door was a porch with a pantry on one side and on the other, a little, old-fashioned stove that cooked many a pot of soup and many a Welsh grid-

dle cake for the guests who came in ever-increasing numbers to eat at father's and mother's hospitable board.

By the time I came along, the dug-out was used as an apple cellar and catch-all for family junk. We children cared nothing when it was pulled down and the ground leveled. But father and mother cared, and they always declared that the happiest years of their lives were those spent in the dugout.

This story of a home sounds, and really was, in father's and mother's case, rather idyllic. But the life of those pioneers was hard in many ways. The women particularly must have found it hard.

The pioneer wife and mother had to bear her children in the midst of family cares. Her house, even though simple, was inconvenient and hard to keep clean, and there were no labor-saving devices. No matter how weary she might be, she could not send out to buy a loaf of bread nor a can of meat or vegetables, but every bite the family ate had to be prepared by her hands. Nearly all the clothes the family wore she had to make, as well as her rugs, quilts, and carpets. The pioneer woman had to be both capable and hard working to maintain a decent family life.

Yet among the older women in Cedar City—the pioneer stock—I remember very many who were skillful housekeepers, whose homes were homes of cleanliness and order. Besides doing their own work, those women often helped to care for the sick and the needy of the community, and saw to it that their own families took part in church and public life. By their efficiency they helped

greatly to keep up community standards.

THE settlers of pioneer Cedar City had to live in a backwoods way for the first years, but they themselves were not backwoods people.

Some were gathered from the poor and the lowly, but more came from the comfortable middle classes of Great Britain and America, and had had all the advantages of those classes. The first school teacher in Cedar City was a graduate of the University of Edinburgh. There were not many who possessed such scholarship, it is true, but most of the people had had the common school education of their day, and scarcely one was entirely illiterate.

It was natural that those immigrants, coming to their new homes from the old across the seas, should bring with them bits of family treasure, and as good clothes as they had or could afford to buy. And so it happened that many a chest brought into our pioneer settlement by ox team held broadcloth suits and dresses of silk and other good materials; Paisley shawls and satin bonnets; lengths of linen; embroidery and gold ornaments; books and pieces of china. My grandfather brought with him two velvet hunting suits with kneebreeches, and long hose and buckled shoes. In that wilderness of sagebrush and jack-rabbits, there was no such thing as riding to hounds, and the velvet suits were put to more practical use when they were cut up to make clothes for the children.

In an old wooden box in mother's upstairs, there used to be a white horsehair bonnet, very fine and dainty, with a wreath of tiny white flow-



MEMBERS OF CEDAR CITY'S FIRST ORGANIZED CHOIR

Back row, left to right: Annie Wood, Eliza Hunter, Margaret Heyborne, Mary Corlett, Tillie Macfarlane, Lizzie Corry, and Ellen Lunt.

Front row, left to right: Alice Bulloch, Sarah Chatterley, William Unthank, Daniel Macfarlane, John Macfarlane, John Chatterley, Joseph Smith, and John Lee Jones.

ers around the crown, that had been part of mother's wedding trousseau when she came to Cedar City as father's bride. There was also a wine-colored merino dress with white linen collar and cuffs, and a pair of kid shoes. I have often thought that it must have been a surprising sight, and a rather charming one, to see father and mother climb the steps of their dugout and set off to church, she in her wedding clothes and he in his best dark suit over which he wore a blue army cape bought from a soldier passing through the settlement on his way to California.

An old invoice of 1853 for the first bill of goods sent for from Cedar City still exists, and is an illuminating commentary on the standards of the pioneers of my old town. There is no room in this article for a copy

of it, but it contains such items as Tuscan bonnets, bonnet silk, Irish linen, kid shoes, veiling, silk velvet; such items as grammars, dictionaries, and books on chemistry and philosophy.

As time went on, the good clothes wore out (the shoes going first). Then it became a common sight to see a man at the door of the dance hall dressed in buckskin moccasins; the one after him in a high silk hat and broadcloth suit, but barefoot; lace and ruffles dancing in the same set with linsey that had been spun and dyed by the lady who wore it. But however motley their clothes, the ballroom manners of that older generation were decorous and even formal. They would have been shocked at most of the dancing of today.

In appraising the culture of pioneer Cedar City, we must remember that our early pioneer towns were not an outgrowth of the Western frontier, but they represented a culture that was gathered out of old centers of civilization and set down bodily in the heart of the wilderness. Those luxuries that cost money, my old town could not buy. It was years before it owned a bit of statuary or a painting worthy of the name. But one branch of art it could afford and in that it excelled—that was choral singing.

The first choir in Cedar City was led by John Macfarlane, the composer of the beautiful Christmas carol, "Far, Far Away on Judea's Plains." Several of those early families had good singing voices, and in their native lands had heard the prominent singers of their day and good choruses. They needed only leadership. After John Macfarlane was called to St. George, there came to Cedar City a young Welshman, who in his boyhood had sung in Eisteddfods in Wales, and who came of a family of choristers. Joseph Cosslett's soul was afire with music, and he was never so happy as when training his choir. And so it came that in that country town, in the heart of a remote frontier and hundreds of miles from musical centers, fine renditions of Handel and Haydn were heard, and a high tradition established that holds to this day.

I think that in pioneer times there drifted around our town and other towns of Southern Utah, many a cowboy song and song of the outdoors composed by local talent, that was never preserved. We didn't think much then of that kind of music. Its place, we felt, was out on

the range with the activities of range life.

Our attitude toward cowboy music was similar to our attitude toward Indian handicraft. Navajo rugs were used for saddle blankets and camp outfits—no one would have thought of putting one down on a floor. (I remember a huge roll of Navajo rugs belonging to a brother that stood for a period on our back porch without arousing anyone's wish to see its contents. Mother said it should be in a barn because it smelled "Indian".)

The pioneer period of the life of Cedar City lasted from the time of its founding in 1851 until—well, the coming of the automobile. During that time a second generation grew up and a third was in its childhood. The town grew and there were improvements. But pioneer ways and habits of thought still prevailed.

Houses of adobe and brick took the place of the log cabins and dug-outs of an earlier day. The local carpenters and masons who planned and built them knew little of architectural rules, but because they used simple lines and honest material, sometimes they built well.

One of my townsmen who lives in an old-fashioned house told me of a visit he had from a stranger, who photographed the house from many angles, talking enthusiastically all the while about its perfect proportions and the charm of its brick trim and small-paned windows. The stranger was the editor of a prominent architectural magazine, and he declared that many old pioneer houses in Utah not only possessed a distinction that newer houses lacked, but proved the early Mormon pioneers to have been people of refinement and good taste.

One day I was standing on a corner of Main Street in Cedar City with Professor Frank Arnold of the State Agricultural College, a New Englander who had lived abroad. He stood gazing raptly at the old Tabernacle that used to stand on Main Street.

"Just look at those lines," he cried in his rapid, clipped speech, "those lovely windows! It is like the old churches in Southern France. The little jew-ell! the little jew-ell! How did these people come to build it?"

THE people of that old pioneer town made no fanfare about helping with community work. It was done simply and as a matter of course. When a road needed repairs, the bishop got up in Sunday meeting and said, "Brethren, the road to the west field has been very muddy since the spring storms. Can't we all get together Thursday morning with our teams and haul some gravel?" And on Thursday morning the men and teams were there and the gravel was hauled. No banquets nor newspaper editorials to work up public spirit. No praise given, and none expected.

Much credit is due to our commercial and service clubs for the good they accomplish in our towns. But as yet, they have found no method of getting public work done which for simplicity and effectiveness can equal that old pioneer method that got under way when the bishop arose in church and said, "Brethren, the road to the west field is very muddy. Let us get together and haul some gravel."

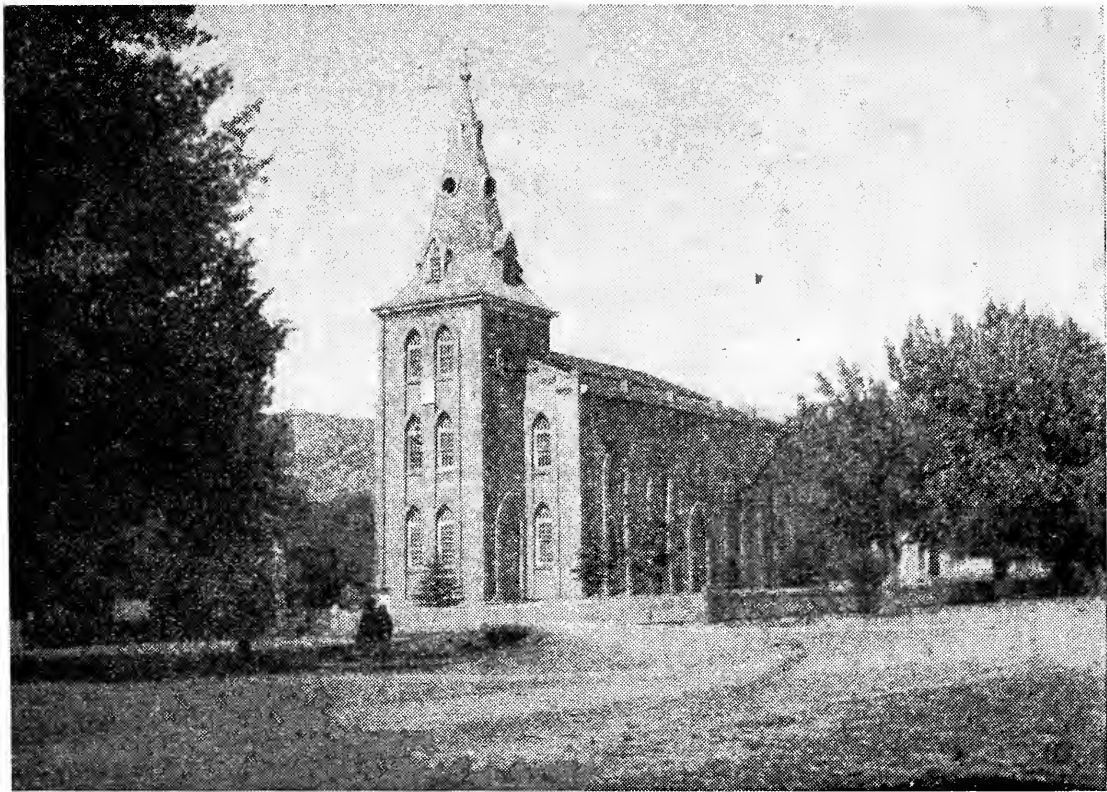
There was not much money in our old town, and no well-to-do donors to support community projects. But

when the people wanted a public building, somehow it got built. It was a dollar here and a dollar there, a few days of labor donated by one man, a few bushels of wheat by another, eggs and hams and honey and butter from families that could not give money, and in that way churches and schoolhouses were built and many public projects put over.

It was that simple but practical method that partly built the well-known Escalante Hotel and did entirely put up the central college building of the Branch Agricultural College.

The public schools of pioneer Cedar City were the schools of their day, which means that they were not very good. The courses of instruction were elemental, attendance irregular, the teachers untrained and only occasionally were they really capable. The music and art instruction, the libraries and workshops and gymnasiums that so enrich the lives of today's children, were undreamed of. I was born into a later pioneer period, yet I grew up to my twenties entirely innocent of any critical knowledge of the pictorial and the plastic arts.

Yet I think that no child could live in that setting of sky and mountain and valley, over which from morning until night and through every season played a thousand prismatic hues, and not grow up saturated in color. No child could gaze through that crystal air at the great landscape beyond the town and not sense the grandeur of space. No child could play among the orchards in which my old town was embowered, seeing the loveliness of apple and peach and plum blossoms in the



OLD TABERNACLE, CEDAR CITY, UTAH, 1901.

spring, and not have some knowledge of beauty.

Because of its isolation, few visitors came to our town in pioneer days. Those who did were mostly the cattle buyer on his yearly round, an occasional traveling man, residents from the nearby settlements, state or Church officials making brief visits. But when silver was discovered in the sands of Dixie, and the mining town of Silver Reef sprang up, many strangers were knocking at our gates.

For a number of years a colorful procession traveled through the town, a procession of miners, prospectors, Chinese coolies, gamblers, and rich mine owners, all pressing eagerly forward to make their fortunes in the Eldorado of Southern Utah. When the mines began to close down, many a man came strag-

gling back, empty of pocket and glad to accept a meal and a bed from the quiet old Mormon town he had had scarcely a glance for when he was going the other way.

My older brothers and sisters have told me about the days when the coach that carried the mail and the bullion from Silver Reef to Salt Lake City rolled through our Main Street with two spans of horses, and, on the high seat beside the driver, a guard in the person of a huge, black-bearded Frenchman wearing a sombrero and carrying guns in the tops of his high boots. The coach stopped at the post office for mail, and if there were no passengers, often a bevy of little girls like a flock of twittering birds, burst through the gate in front of the post office and surrounded the driver.

“Oh, please give us a ride!” they

would coax, "Just a little way—just to the Big Bridge!"

Perhaps the rough men were touched by the appeal of innocent childhood, for often the door was opened and the little girls (my sister one of them) were allowed to climb inside. Then, to the accompaniment of shouts from the driver and a chorus of excited squeals, the coach leaped forward and rolled away up the street. Too soon the bridge was reached and the ride ended. But it was a moment of pure romance to remember long after the children were grown, and the coach-and-four, with its armed guard and its boot holding silver bullion, had gone the way of many another feature of an old and colorful West.

AS I said in the beginning, the pioneers of Cedar City came mostly from Great Britain. They were intensely loyal to the land of their adoption; but the older ones kept their native speech and manners and even old-fashioned styles of dress, and these added something quaint and charming to our pioneer town.

Children who had never been out of Cedar City heard from their parents and grandparents many a strange bit of folklore and description of faraway scenes. Father used to tell me sometimes the story of the battle of Waterloo as he had heard it from his old Uncle Moses who fought there. One of the happy recollections of my childhood is of going to grandmother's house in the evenings before Christmas to hear her tell, in her soft Welsh voice, how a certain yew tree near her old home was said to burst into bloom at midnight of Christmas Eve and the cat-

tle on the farm to kneel at that sacred hour.

We learned old English games and heard such songs as "The Mistletoe Bough," "Jock O'Hazeldean," "March of the Men of Harlech." For years the town observed May Day, and on that day, as was the case in many an English village of two hundred years ago, the May queen was crowned and the Maypole braided by couples in bright costumes. Afterwards if the weather permitted, there was a town picnic in the canyon, when old games were played (no one conscious of their origin), and the "Anticks and Comicals" dressed as clowns frolicked among the crowd.

The Cedar City of pioneer days was Western in its occupations. It looked Western for the most part. On Main Street on any week day were cattlemen and freighters, horseback riders, Indians dressed in buckskin and wearing their hair in long braids. Sometimes in the late fall, the men who had ridden the range all summer brought in wild horses and held bucking exhibitions on Main Street that would have stolen the show in any rodeo.

But there on Main Street was something not of the West. There, in the speech and appearance of some of the older generation, were Glasgow and Liverpool, Kent and Glamorgan and Yorkshire, a sprinkling of Scandinavia, and even a glimpse of the East Indies. It was the mellow hues of the Old World woven with the bold colors of the New, to make a unique and rich background for a child to grow up against.

When I was a girl I used to long to get away from Cedar City, to go

where there was "culture," see interesting sights and the kind of people I read about in books. Now I know that a most fascinating world was there, and, right under my nose, the stuff of which literature is made.

The old pioneers of Cedar City are gone now. I remember how sin-

cere they were, how staunch and full of fortitude; and when I think of them one by one, some so picturesque and all with such strong individualities, I feel a sharp pang of regret, knowing that in this standardized world, I shall not see their like again.

Author's Note: I am indebted to William R. Palmer for much information on early Cedar City. Also for the photographs.

MAGAZINE HONOR ROLL TO BE PUBLISHED IN MAY ISSUE OF *RELIEF SOCIETY MAGAZINE*

The General Board is very appreciative of the response of stakes, wards, and missions to the appeal of last year for increased *Magazine* subscriptions in order that the subscription price might be retained at \$1.00 per year. Present indications are that the subscription list has increased by 10,000 during the past few months, and the annual *Magazine* subscription report, now being compiled for publication in the May issue of the *Magazine*, indicates that many wards, stakes, and missions have made outstanding gains. The General Board extends its congratulations and thanks for the efforts which have been put forth by officers and *Magazine* representatives and members in the interest of *The Relief Society Magazine*. It is hoped that the excellent records of 1943 may be maintained and even exceeded during 1944.

CHINA SKY

Thelma Ireland

The sky looks like old china,
Sometimes a Haviland hue.
Today it looks like Wedgwood,
White clouds embossed on blue.

Sixty Years Ago

Excerpts from the *Woman's Exponents*, Mar. 1, and Mar. 15, 1884.

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

Extract of a Letter: [To Mrs. Rachel R. Grant] City of Mexico, Oct. 13th, 1883. I have seen something of the world since leaving home, its vanity, hypocrisy and infidelity, and when I compare the condition of the Saints with that of the people with whom I come in contact every day, I cannot feel thankful enough that the Lord led my parents to cast their lot with that people despised of the world, and that I have had strength thus far to follow in their wake. I would rather be the most humble Latter-day Saint with the blessings of the Priesthood, and the hope which the Gospel gives, than all the luxuries of life that wealth and power can give without those blessings . . . I suppose cousin Heber is in Arizona, love to his family and yourself.

Your Nephew, A. W. Ivins.

* * * *

Editorial: Washington Convention, N.W.S.A.—*The National Republican* of Washington City has published full particulars of the Woman's Convention held in Lincoln Hall, March 4, 5, and 6. Miss Susan B. Anthony presided in the absence of Mrs. Elizabeth Cady Stanton. Speeches were made and papers read by the most noted and active suffragists from the different states. Letters were also read from various parts of this country and Europe, and a general discussion of the question of political equality was the sentiment of the entire convention. . . .

* * * *

Relief Societies Abroad: [Swiss and German Mission]—Berne, Switzerland As yet there are no Societies organized in Germany, but they will, I am told, be speedily introduced into the branches there as well as in many parts of Germany where it has heretofore been neglected The first Relief Society organized in this mission was that of Berne. It was organized by Elder P. F. Goss, on the 30th of June, 1882 The last evening of the Conference Dec. 24th; [1883] the sisters held their meeting Sister Steiner of the Berne Society presided, and did so with coolness and ease. Good and interesting testimonies were borne, and words of encouragement offered by the sisters in three different languages—the English, French and German.

Annie W. Cannon

* * * *

Ornamental Work: We have seen some very handsome specimens of natural flowers from the funeral of the late Presiding Bishop E. Hunter, preserved for the family by Mrs. E. D. Roundy, 16th Ward. Flowers preserved by her retain their perfectly natural appearance and color. . . .

* * * *

Relief Society Report, Ogden: The ladies of the Relief Society of Weber County held their conference in the Ogden Tabernacle, Dec. 7th, 1883 Sister Zina D. H. Young . . . then spoke to us upon a variety of subjects Counselors Hattie C. Brown and Sarah Herrick and Apostle F. D. Richards also addressed the congregation

Monta Harris.

* * * *

Please Take Notice: Secretaries in the foreign branches, on the Islands and in the States, should forward their statistical and financial reports to the Secretary of Relief Societies, instead of to the Editor of *EXPONENT*. It is necessary that the reports be received here two weeks prior to each general conference.

Mrs. S. M. Kimball, Secretary Central Board

Woman's Sphere



Ramona W. Cannon

CHOSEN by their peers as America's outstanding women for 1943 in the fields of business, journalism, radio, moving pictures, labor, music, aviation, industry, science, and literature are:

Business—Mrs. Hortense McQuarrie Odlum. Friends of early days in St. George, Utah, remember her as “always pressing her clothes” and “making a smart appearance—from odds and ends if necessary.” She attended high school in St. George. After one term at the Brigham Young University in Provo, she married Floyd Odlum, both living joyously on his salary of fifty dollars a month. They had two sons. Later, in New York, Mr. Odlum rapidly reached financial heights. Obligated to take over the failing Bonwit Teller ladies' specialty store, employing 600, he asked his wife, who had never had a job, to pull it out of the red. As president, she introduced the following innovations: inexpensive dresses with good lines; a salon for creating luxury gowns; an advisor on travel wardrobes; an advisor for male purchasers; life-like figures with heads for window displays; tea-tray service for patrons; lectures, cafeteria, etc. for employees. Her success she attributes largely to what her pioneer background taught her: joy in tackling hard problems and in seeing things through; ability to cooperate; love of honesty and fair play. She collects pioneer relics for

the handsome museum she built in St. George.

Journalism — Dorothy Thompson. She is a keen political commentator and fights for the underprivileged.

Radio—Kate Smith. Born with perfect pitch and rhythm, she gives sympathetic, sincere interpretations.

Moving Pictures—Rosalind Russell. She earns \$100,000 per picture, probably because she fought for versatility in the roles assigned her.

Labor—Anna Rosenberg. Regional Director of the Social Security Board, she mediates labor disputes and is author of a workable plan to decrease absenteeism in war industries.

Music—Marian Anderson. She is a Negress who studied music in Philadelphia, New York, Chicago, Italy, and received the Bok award in 1940.

Aviation—Nancy Harkness Love. At twenty-nine, she heads America's WAFS; has flown 150,000 miles without an accident.

Industry—Vivien Kellems. She manufactures woven metal grips to attach to large or small objects. They are used for supporting giant cables, transporting munitions, removing time bombs, etc.

Science—Dr. Katherine Blodgett. She discovered a coating which renders glass invisible and non-reflecting and which admits more light.

Literature—Pearl Buck. Long resident in China, she is a passionate spokesman for eastern peoples, and a Nobel prize winner, 1938.



Gratitude to Our Leaders

AS another birthday of the Relief Society approaches on March 17, 1944, which will mark the one hundred second anniversary, many of the Relief Society members' thoughts will tenderly recall the memorable achievements which have characterized Relief Society history throughout the years. Etched clearly in the foreground of this panorama stand the figures of eight women, the dearly beloved leaders who have led the Society—Emma H. Smith, Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, Emmeline B. Wells, Clarissa S. Williams, Louise Y. Robison, and Amy Brown Lyman. Beginning with the administration of the second president, Eliza R. Snow, the work has gone on uninterrupted, spreading out from Salt Lake City in ever-widening circles to encompass the globe. The duties and obligations of the office held by these outstanding women have been arduous and taxing. Many personal desires and pleasures have been foregone as organization matters have pressed for attention. As is true of everything in this life, no one can fully appreciate the experiences of another unless she has herself passed through them, so it is that no member of the Relief Society but one who has served unselfishly as a president can fully appreciate the responsibility ever resting upon such a leader. Without the help of their Heavenly Father and the ever-sustaining counsel and

guidance of Church leaders, as well as the loyal support of Relief Society members, it would be impossible for these sisters to have so judiciously, wisely, and successfully led this great Society.

Many members know the first six presidents of the Relief Society only by their good deeds and works which have lived after them, but a great many of the members have been privileged to see the last two presidents as well as derive great benefit from their counsel—members in Europe as well as members in the United States. Louise Y. Robison and Amy Brown Lyman stand as a link between the history of the past and of the future, the embodiment of the virtues and strength of the Mormon woman. Relief Society members feel deep gratitude for these leaders. The General Board, on behalf of the members, over one hundred thousand strong, sends greetings of love and esteem to the seventh president, Louise Y. Robison, who continues to work for the advancement of Relief Society in that part of California where she resides, with the same loving spirit and faithfulness which she manifested as president of Relief Society. To Amy Brown Lyman, the present president, the General Board, on behalf of the Society, expresses its deep gratitude and appreciation for the great progress Relief Society is making under her guidance at the present time, and

the marvelous manner in which the members are fulfilling all the requirements made of them, requirements probably greater than at any other time in the history of Relief Society. The organization enters the

future with the same courageous heart and unswerving loyalty to the Church that have been the constant companions of Relief Society in all of its past.

M.C.S

NOTICE TO MAGAZINE CONTRIBUTORS

THE *Relief Society Magazine* welcomes contributions—prose, poetry, and fiction. All biographical material, however, is solicited by the editors and is restricted to that which meets some special need of the Society.

The *Magazine* does not maintain a regular department for book reviews. Only those books are reviewed that are recommended by the Relief Society General Board for use in connection with the work of the Society, particularly the educational courses; books published by Church auxiliaries; and books of special value for home libraries written by the General Authorities of the Church.

Great care is exercised in handling all manuscripts submitted; however, the *Magazine* does not assume responsibility for unsolicited material.

All manuscripts must be accompanied by sufficient postage for delivery and return; otherwise, rejected manuscripts will not be returned, nor will the authors be advised of their disposition. Rejected manuscripts will not be held in this office longer than six months.

All manuscripts should be typewritten, double spaced, if possible. Original and not carbon copies should be submitted.

Seasonal material should be submitted at least three months in advance of the month for which it is intended.

Accepted manuscripts are paid for upon publication. The *Magazine* appreciates having its contributors listed among its subscribers, but does not pay for published material with *Magazine* subscriptions.

LEATHER BINDING AND PACKAGED BINDING MATERIAL FOR RELIEF SOCIETY MAGAZINES NO LONGER AVAILABLE

The *Relief Society Magazine*, January 1944, p. 32, announced that those desiring to have their *Magazines* bound with leather binding might do so through the office of the General Board at a cost of \$3.00 a volume, with an additional charge of \$1.00 where *Magazines* are furnished by this office. The General Board regrets to announce that leather binding is no longer available, nor can the General Board furnish, as hitherto, packages containing material to be used by those people who bind their own books, since the supply is exhausted, and a new supply cannot be purchased at this time. Cloth binding, however, is still available at the price quoted in the January 1944 *Magazine*—\$1.75 per volume including the index.

Lula Greene Richards to Observe Ninety-fifth Birthday

Louisa Wells Luke

WE owe a debt of gratitude to the founders and pioneers of all institutions connected with the development of our Church and state. It takes persistent effort and great ability to establish things. Mrs. Lula Greene Richards is one of these pioneers. A woman of talent and ability, she was called to be the first editor of the *Woman's Exponent*, "For the Rights of the Women of Zion and the Rights of the Women of all Nations," thus editing the periodical which gave Latter-day Saint women so many opportunities for expression and development.

Sister Richards is a poet. She began her literary career as a very young girl by writing verses and poetry for the local papers and periodicals. With the aid of her father, and her friend Eliza R. Snow, she gained an education which fitted her for the role of editor, leader, writer, and pioneer.

When you visit Sister Lula today you feel uplifted and inspired by her pure fine spirit. And you are impressed with her poetical ability and wonderful memory. When she was eight years old she read and learned an acrostic written by Phineas Young on the Book of Mormon. This inspired her to write an acrostic on her name, Louisa Lula Greene. She wrote it on a slate as she had not yet learned to use a pen. She must have been a small but vi-

brant child and a fine reader. Today, she is still a fine reader and when she recites or reads a poem her face lights up and her voice rings with music and her whole being expresses rhythm, strength, and vigor. A visit with Sister Lula is a privilege and an inspiration. The following is the little poem she wrote when only eight years old:

LOUISA LULA GREENE

Little children when at play
Oh! how quick will pass the day!
United now all hand in hand,
Is the playful little band,
Skipping up and down the lane,
As if they never thought of pain.

Laughing, singing, making fun,
Under, over, jump and run;
Listening to each other's words—
Answering like chattering birds.

Glad to reach their home at last,
'Round the hearth they gather fast.
Evening comes that they may rest,
Early at night they are undressed.
Now the little prayers are said,
Each child then is put to bed.

Sister Richards will celebrate her ninety-fifth birthday on April 8, 1944. We wish to offer our congratulations, and on behalf of all Latter-day Saint women, we wish to express our love and gratitude for her contribution to the founding of a fine institution, and for her inspiration to women at a time when the women of the world did not have the opportunity for development and expression that they have today.

The Rock and the River

Ezra J. Poulsen

PART ONE

THE rock, like a grim granite face, jutted out from the side of the ridge directly above the river, which meandered gracefully, and, at times, half hesitatingly through the valley.

Over to the west, along the lazy slope dipping in below the cedar-covered foothills next to the gap, lay the Mansfield farm, resplendent in its hundred acres of waving wheat, alfalfa, and corn; and comfortably secure in its weather-beaten frame house, surrounded by the orchard, the barns, and the cluster of brownish-green hay stacks. Then, too, there was the big corral in which John Mansfield milked his pure-blooded Holstein cows summer mornings and evenings, assisted by his son, Jack, and upon special occasions by Julia, his wife, and his laughing, blue-eyed daughter, Bonnie; for the Mansfields were thrifty, each one capable of pitching in and helping wherever needed.

This is not to say there was no division of labor. Julia had been a model housekeeper from the beginning, and Bonnie was like her mother. John had expressed his contempt many a time for men who expect their women folks to work like horses, a sentiment which had materialized early into electric lights for the Mansfield farm, and then in rapid succession, one labor-saving gadget after another, until the conveniences in the home were the envy

of the neighborhood. Yet John was inclined to be hard with himself and with others. Julia, whose nature ran toward soft and pliable qualities, often called him the Rock, at the same time pointing a warning finger at the granite ledge on the hillside. To this, he had a ready answer. Half-derisively, half-playfully, he referred to her as the River. "Always ready to follow the course of least resistance," he declared, when dealing with the all-important problem of disciplining the children.

"Yes, but rocks, though hard, often break. Then there's no putting them together," she retorted.

Thus it was that both Jack and Bonnie learned early in life to address most of their petitions to their father through their mother.

"Dad's as firm as a rock," Jack said whimsically, when he returned from his third winter at college. "And mother's as right as the river."

"And both of them are the best dad and mom anyone ever had," declared Bonnie, whose diploma signifying her graduation from business school had been signed. "That's the reason we've had more opportunities than most of the other kids in the neighborhood."

Even as Bonnie spoke, there was an air of vibrant mystery in her voice, as well as her eyes; for she looked eagerly through the big dining-room window down the driveway, then rushed to her room and began comb-

ing out her curly blonde hair. A moment later she reappeared in a natty red jacket and blue serge skirt. At about the same moment, the hum of a motor signified the approach of a car. Then came three sharp toots from a horn.

Whistling under his breath, Jack sprang up to look out the window. Bonnie rushed to the door.

"Mom, some of the kids are going downtown. Will it be all right if I go? I'll be back soon. Leave the dishes for me."

Before Mrs. Mansfield could answer, Jack whistled again. This time it was a very slow, mellow, tantalizing whistle, which quickly brought the pink to Bonnie's cheeks, for she saw her brother was looking straight at her. "What a sophisticated, grown-up sis I've got!" he cried, observing her tallish gracefulness, emphasized by high-heeled shoes. Teasingly, his thumb tilted back over his shoulder. "And the handsome soldier out in the car, is, is—he just one of the kids?"

Bonnie was confused. "Er—yes, no. Well, that's Dale Weyman. He's visiting up at Davidsons." She threw a startled glance at both her father and her mother, then dashed through the door and down the path. The sound of merry voices floated up through the locust trees, splashing their shadows in the dusty gold of the June sunset, as the car drove away.

"DALE Weyman, who is he, anyway?" asked Julia Mansfield of her daughter as the latter was keeping her promise about washing the dishes before going to bed.

"Oh, I don't know," replied Bon-

nie evasively. "He's one of Dick Davidson's friends from the army. He lives in the East; and since he had a short furlough the same time as Dick, Dick brought him home. Oh, but mother, he's a grand person, well educated, and refined, and, and handsome." Instinctively, Bonnie stopped, feeling that she had blundered.

"Be very careful. You know how we feel about your going with strangers," advised her mother.

"But Mother!"—Bonnie squelched a hasty retort. However, the next day she triumphantly felt she had a better answer; for Dale Weyman himself came to the Mansfield farm and she introduced him to the family.

This was a day of unusual significance in the Mansfield home. Neither Jack nor Bonnie nor their parents, at the moment, realized the extent of this truth. Nevertheless, this was the first time one of the children had brought home a person of the opposite sex, except the neighbors' children, whose presence had always been accepted in the casual, easy-going way, characteristic of rural democracy. But now, John and Julia Mansfield suddenly began to realize that their children were grown, and in the usual course of events might be expected to choose their own life's companions. Bonnie's obvious interest in Dale Weyman made this starkly clear. Still, in the immediate responsibility of entertaining a guest, a stranger, they forgot their mental reservations in their effort to show their hospitality. Even Jack, much to Bonnie's relief, was in his most interesting mood.

"I'm a cadet at a flying school in the southwest," explained young

Weyman. "If I'm lucky, and have enough happy landings, I'll get my wings before long."

"I'm expecting my call any day now," declared Jack apologetically. "I'll very likely be in right after haying, and I hope I can do as well as you."

"This terrible war!" sighed Mrs. Mansfield. "Isn't your mother heart-sick?"

"My—my mother is not living," he replied soberly.

"I—I'm so sorry." Julia felt rebuked. She also felt very inadequate. Presently something vague and terrifying seemed to take possession of her mind.

"Mr. Weyman lives in New York State," said Bonnie, anxious to promote greater ease. "He's studying to be a lawyer."

John Mansfield's gray eyes shifted rather coolly, and his firm mouth grew a trifle firmer. He didn't care very much for the legal profession.

"That's fine. You have a bright future," declared Julia, instinctively knowing her husband did not approve.

"Why don't we all get in the car and go for a ride. Dad, mother, and all of us," proposed Jack with both enthusiasm and diplomacy.

"Yes, let's do." cried Bonnie.

"I'll get dinner. You young folks go," urged Julia in a spirit of retreat.

"I've a few chores," declared John. "Take Mr. Weyman up to the top of the ridge and show him the valley," he suggested, turning the car key over to Jack.

"Okay, Dad."

The car rolled down the driveway a few minutes later. John and Julia Mansfield looked at each other with vague, questioning eyes, both secret-

ly wishing they had gone, neither admitting it. Presently John turned and went out to the corral.

When the young people returned, Julia had a delicious dinner prepared; and the Mansfields, as well as their guest, sat down in good spirits. The game of getting acquainted was continued with enthusiasm. And Dale Weyman proved to be a good inquisitor as well as a successful defense council, as questions and answers were bandied about. Before the meal was over, they had not only discussed the Mansfields and the Weymans, but also politics, religion, education, and a dozen other subjects.

But more particularly, Bonnie's youthful appraising eyes had searched the features of the tall, auburn-haired young man sitting at right angles from her, and had driven invisible tentacles of admiration into his entire being, until he seemed glorified before her. In quite a different way, John Mansfield studied not only his guest but his daughter, and the gray tint in his eyes seemed to harden, as he made a mental note of Bonnie's too obvious interest in the stranger.

"It's all right to be friendly," he was ruminating in his mind, even while he was talking about other matters, "but no more. Bonnie will have to be made to understand this at once."

IT turned out that Dale Weyman's furlough lasted longer than the Mansfields had expected. It also developed very quickly that his interest in Bonnie was active, and was meeting with encouragement. The next day he called for her in Dick Davidson's car. Though her mother pro-

tested mildly, she finally consented to Bonnie's going for a ride. Then, on each of several succeeding days, he called. At last, John Mansfield, who had been nursing his disapproval in silence, confronted his daughter, his face as grim and hard as the rock beyond the river.

"Bonnie, this will have to stop," he demanded.

"But Father, he's a very nice young man," protested Bonnie. "And—I like him."

"I never said anything about that. It's just that there must be nothing serious between you and him. Under no consideration are you to go out with him again in an automobile."

Bonnie turned away silently. In her heart were certain wild, impulsive rumblings of rebellion. The next day down at the post office, she ran into Dale unexpectedly; and almost before she realized it, he led her to his car, and was driving gaily away with her. As she sank back in the cushions, she suddenly realized she was disobeying her father.

"What a lucky break," he laughed. "We can take a long ride."

"Oh, no," she protested. "I—I musn't."

"First we can go down to the village, and enjoy an ice-cream soda."

"But my folks don't know where I am."

He had no intention of being rude, and he was not aware of the validity of her objections. But his enthusiasm carried him on. "Then, we'll drive around the valley, and back along the river road."

Bonnie let her eyes rest on his clear, angular face. His rather prominent nose, and finely chiseled mouth, at the moment wrinkled into a tantalizing smile, combined

with his strong chin to give him a masculine appeal which subdued her.

And under the visor of his military cap, his eyes, which she had previously observed were brownish, seemed like dark pools of inky blue. The car tilted on a stretch of hog-back road, throwing her relaxed body against him. He slipped his arm around her shoulders, drawing her closer.

"Bonnie, you're wonderful," he cried with sudden fervor. "I dread to think of leaving you."

She didn't dare say what she felt. She merely looked across the fields, letting the June breeze fan her cheeks. There was an exhilarating moment of excitement. Then, swiftly she felt his arm tighten, and with passionate determination, he crushed her lips to his. She struggled, then yielded, vaguely aware of being subdued by forces beyond her control.

"Darling, I love you," he whispered, quickly restoring his hold on the wheel.

"Oh, Dale," she murmured. "I—I—"

He would have kissed her again, but the protest in her eyes stopped him, and they rode on in silence. There seemed to be an infinite number of things waiting to be said, yet words became difficult.

"I leave tomorrow," he remarked solemnly.

"You do? That sounds so final."

"It's not final unless you make it so."

Bonnie Mansfield was really a very rational person, consequently she began to take stock of the entire situation. "Do you think a ten-day acquaintance could be love?" she demanded with forced calmness.

"I do!" He was so emphatic she was almost startled.

"I don't," she countered.

She expected him to grow eloquent in an effort to prove his point, but he seemed to retreat within himself. She noticed the change and feared she had offended him. "Have I made you angry?" she asked quite humbly.

They reached the main highway, a mile above the village, and broke into the scattered stream of traffic. "You have not," he replied with a wry grin, as he glanced appreciatively at her wavy yellow hair, and oval, girlish face. "You have made me think—and quite determined to prove the honesty of my affection." In a few moments they reached the drugstore, and he took her in to get the promised ice-cream soda. In the presence of other people, they turned to lighter, gayer talk. Dale was in an especially good mood when he again put her in the car and drove in the direction of the river.

"Do we take the river road up the valley toward your place?" he asked.

"I'd love it," she declared.

"And do we drive up the ridge and look back down the valley, and across at your farm before I take you home?"

"That will be perfect. If—if—we're not too long," she murmured.

Impulsively, he drew her closer and let the car idle along. The broken vistas of fields and stretches of river, shaded by cottonwood and birch and willows, gave the river road a cool, sequestered quality. Halfway up the valley, they stopped at a picnic ground on a wide, grassy bend, where they watched some small fish glide about in the clear water, and listened to the chatter of

a group of magpies in an entangled wilderness of willows.

"I made a great discovery in town," he announced unexpectedly.

"What?"

"There's a fine opening here for a young lawyer. It looks like a real place for me, after the war is over, and I've finished the last few months of my law course."

"Oh, Dale, what an idea!" she cried, hardly realizing the extent to which her voice betrayed her unconditional approval of the idea.

"Darling!" he pleaded. "Will you marry me—then?"

Her eyes indicated an affirmative answer, though her tongue refused to confirm it. But when he again crushed her in his arms, she did not make even a slight resistance.

Suddenly, a truck thundered around the bend; a horn blared violently its sharp disapproving notes. They sprang apart. Bonnie gave a startled little cry, then turned slightly pale. "That was father," she said. A moment later she added, as if something long forgotten had just come back to her mind. "He has forbidden me to go out with you."

Dale Weyman's face was serious, and very determined. "Then, we'll follow him up and I'll explain everything," he declared.

"No, Dale, I'll do the explaining. Remember, you just picked me up by chance. We'll go up to the bluff as we said. Then, you'll let me off at the forks of the road. I'll go home just as I came—alone." He protested, but she would have it that way.

"Goodby, Darling," he murmured with deep feeling. "And don't forget, I'm coming back. I'm coming back."

"Goodby." She hurried away to keep control of her feelings. "And—and I'll be waiting."

The rest of the family was at supper when she walked quietly but firmly into the house. "Bonnie!" John Mansfield's eyes were burning with anger. "What does this mean? I saw you down at the picnic grounds with young Weyman, didn't I?"

"We were there, Father, and we thought we saw your truck go by." She went to her room to straighten her hair and try to compose herself for the ordeal of explaining truthfully what had happened between her and Dale, but her father's stern voice still rang in her ears, though she could hear her mother and even Jack speaking in her defense. Still, when she went to the table, his fury seemed only to have gathered strength. And it broke upon her like an avalanche.

It is needless to repeat anything that John Mansfield said to his daughter; yet, though much of it was violent and unjust, it was, nevertheless, prompted by a true fatherly interest in his daughter's welfare. Neither had acted with any deliber-

ate intention of doing wrong, yet the result was that one violent outburst produced another, for life is that way; and Bonnie, sobbing as if her heart would break, locked herself in her own room, and flung herself across her bed, where she gave way completely to emotional storm.

The shadows crawled into her room—first, the long finger-like shadows of the Lombardy poplar trees, then, the deep, black ones which came in indistinct legions down from the hills. Finally, the moon arose above the ridge, throwing its serene rays across the rock below. Bonnie shuddered. There was no serenity in her heart. All was black and seething turmoil.

She tried the window, then, cautiously raised it, after which she gathered a few clothes in a small suitcase, and slipped out into the garden. For a few moments, she concealed her white face in the shadow of an apple tree, while she glanced back at the house with an expression of combined anger and terror. Finally, she ran toward the road.

(To be continued)

The Pink Angel

(Continued from page 155)

"It's over there on the dressing table," said Nan, her eyes filling with quick tears. She kept them closed for a moment, and when she opened them again, Merylyn, standing on a chair, had just finished tying the pink angel into place on the top of

the tree.

Then jumping down, she ran over to the bed and looking down at Nan with shining eyes, said, "It looks simply perfect, doesn't it?"

"Simply perfect," Nan repeated, raising her face to meet Merylyn's kiss.

Soil Improvement in the Home Garden

Hazel D. Moyle

Garden Editor, *Deseret News*

IN garden making, be it Victory or flower gardening, the condition of the soil is the most common complaint of the amateur. It is safe to say that more grumbling is done about poor soil than any other garden deficiency, with less done to remedy this number-one problem. The home gardener will spend good-sized sums for purchasing the newest rose bush, but not one cent for—yes, you have guessed it—soil improvement!

Beginners actually expect to find that perfect, loamy soil all ready and waiting for their light touch to awaken and bring it into a magical full production, but alas, few ever find such a happy state of affairs.

Yet, we go merrily on putting in large and extensive flower beds and Victory gardens, and neglect to first examine and consider the betterment of the soil in which we plant. Many pseudo-garden lovers allow poor soil to be the alibi which excuses their own shabby home grounds, contending that their neighbor's beautiful flower garden and bumper crops just grow, like Topsy, with no special effort.

The story is told of how one successful back-yard gardener was one day playing host to a group of such admiring visitors who were torn between admiration and the dark stir-

rings of envy as they gazed at his flower beds, all blazing with color and perfume.

"Of course it is easy for you to have such a beautiful garden with your good soil," said one of the covetous flower lovers. "Just see what fine loamy stuff it is!" and she stooped down and stirred the surface with a light touch of her finger tips.

"Yes," agreed their host affably, yet with a twinkle in his eye, "you are right. It is wonderful soil—who should know better than I just how good it is, for I mixed it, every spadeful, with my own hands, and brought it all here in my wheelbarrow."

We are not all endowed with such courage, nor blessed with such forthright gardening zeal as this successful gardener, but it is to be hoped that his good example of industry gave his visitors a new outlook on this old problem.

Actually, there is no soil so poor nor hopeless but it can, with a little intelligent effort, be made into a good garden loam. Anyone who is willing to take the trouble can soon become the proud and happy possessor of a rich, loamy garden soil. The thing is, to first analyze your natural soil in an endeavor to discover what is lacking, and then set about a planned program of supplying what is lacking. This may take

several years, for we cannot all follow the method of the successful gardener who mixed his soil in a wheelbarrow, but even one season's efforts can materially improve any soil's growing conditions.

THERE are two main types of soil; namely, the clay soil and that which is of a sandy nature. Many of us are only too familiar with the first. If yours is sticky and hard to work when wet, yet when dry is even more difficult and impenetrable—then you can write yours down as the clay soil—and this has damaged a good many otherwise naturally cheerful and hopeful dispositions. Yet, once this type has been lightened with the proper soil ingredients it can become an almost perfect garden soil.

The gardener who owns the clay soil should make every effort to add sand, just plain builders' or clean river sand, to help loosen it up, and ashes from both the coal furnace or stove and from the wood-burning fireplace, these supplying valuable potash as well as improving the soil's texture. The ashes should first be sifted to remove clinkers, and then added and well worked in before any planting is done. The clay soil must be watched as it dries out so that it can be worked at just the proper time. If worked when too wet, it is a gummy, sticky mess, and if left until it forms that forbidding hard crust, then it is equally difficult to work. There is a happy time just between the two—when it is partially dry—that any clay soil becomes quite obliging and workable. This is the time to attack it, for elbow grease looms large in the program if the clay soil is to be made over and

improved. It must be dug and dug and worked over and over. And any soil improver which is added must be mixed thoroughly.

The sandy soil, unless doctored up, is just as unsatisfactory as the clay soil. It is lean and hungry and dries out quickly. The unfortunate gardener must constantly apply moisture, and even so, the plants will not thrive on such poor stuff. But by adding humus, generous and abundant humus, the soil will become a lovely rich loam. One can scarcely overdo the application of humus if the natural soil is a sandy one.

JUST what, do I hear you murmur, is this mysterious humus that we hear so much about? The answer is, humus is any organic material which has decayed and become rich black loam. This is the stuff which can add that spark to awaken your poor stubborn clay soil into a teeming productiveness; and it also supplies the rich nourishment which makes the thin, hot, and meager sandy soil into a loam brimming with life and vitality.

The most common means of securing this valuable humus has been by means of barnyard manure, but in using this directly in the soil in preparation for immediate planting, the manure must be well rotted and decomposed so that it will not cause injury to the roots of plants. Manure which is new can be added as a mulch on top of the ground after planting is done with safety, or it can be used to enrich the ground by applying a generous layer on top in late fall, there to lie and weather and disintegrate during the winter. But when being mixed directly with the soil, it should be old and mellow.

But there is still another valuable source where any home gardener can secure a marvelous supply of this invaluable soil improver. Every garden, no matter how small, should have a spot in some out-of-the-way corner where a pit can be dug in which all the green refuse from the garden and the kitchen can be thrown, there to lie and rot and disintegrate and become rich, black leaf mold, the most potent of all aids to healthy and abundant growth of garden plants. Why do gardeners neglect to make use of this simple and easy means by which their garden soils can be built up and made into that crumbly loam which is the prime requirement of a successful garden?

It is sheer waste to burn such materials as lawn clippings, fallen leaves, weed tops, discarded plants of all types, clippings, faded flowers, vegetable tops of all kinds, outer leaves of lettuce, orange, lemon, and grapefruit rinds, and apple peelings. These materials that are usually burned or thrown into the garbage cans are invaluable as a quick disintegrating source of rich humus. They decay in a few months' time, and leave that valuable spark which supplies the poor soil with the magical elements for stimulating new growth.

The compost pit or hole should be deep enough (about three feet) so that the contents are kept moist below the surface of the ground, for it is the moisture which hastens disintegration. A layer of ordinary soil can be added occasionally as the pit is filled to assist in the process of decay, and if the entire mass is turned over once or twice, this too will help. Some gardeners also add lime oc-

asionally to assist and hurry the process of making the green rubbish into rich black soil.

When the pit has stood the required time, which varies from six to eighteen months, the contents should be put through a screen to sift out any parts that have not fully rotted, and these can be thrown back to form the beginning of another supply. The compost will be found more valuable than pearls and emeralds to any back-yard gardener. It can be used on any plant, and placed directly around the roots of all plants and bulbs, while the manure, which is our other valuable source of humus, cannot be placed close to the roots as it may damage them unless it is very old and well rotted.

ONE very simple and easy method of quickly improving the soil in the perennial garden, or where shrubs or trees are to be planted, is to dig a hole large and deep enough to contain the roots of the plant when they will be fully grown. Cart this poor soil away for use in supplying the thin layer over your refuse in the compost pile, and substitute the lovely and rich black humus from the compost pit. Then set out your new plant. In this manner, one can gradually supply all the plants of the garden with this perfect soil to encourage the feeding roots to go deep into the ground, thus producing robust growth above ground, for it is the feeding roots below the surface that supply our plants with the elements which make them grow.

Compost can also be used in the Victory gardens, mixing it with the regular soil of both the clay and sandy types, to furnish added fertil-

ity and to improve the texture and help the soil to more quickly absorb and retain moisture.

In small city gardens where space is valuable and neighbors are near by, a wooden cover can be constructed to place over the compost pit, which will prevent it from becoming a

nuisance. Wherever practical, more than one pit should be used, so that while one is filled and ripening for use, another can be gradually filled, thus the gardener can soon acquire a permanent source of rich black loam to help keep all types of plants, both indoor and out, in a state of bounding and fertile growth.

EARLY SPRING

Alice Morrey Bailey

Above the dreaming woman the ragged clouds drift by,
 Above the dreaming rivers, the tender, dreaming sky;
 But the vaporous ground is pungent in vale and mountain crest
 Of roots that seek their substance beneath Earth's swelling
 breast.

A writhing, stretching movement within her fertile womb
 Belies the leafless branches, the stark, unwefted loom,
 The sun's administrations, the songbird's mad delight
 Awake the sleeping vision, dispel the winter night,
 Deliver her of burden, make the mother sing,
 Bring forth her sweetest treasure—give birth to
 elfin Spring.

A Brief History of the Spring City Relief Society

Related by Bergetta Jensen, President

[The Magazine prints this account of the activities of the Spring City, North Sanpete Stake, Relief Society as being typical in many ways of other Relief Societies.—Ed.]

AN organization known as "A Female Relief Society" was organized in Spring City, May 10, 1868, under the direction of Bishop C. G. Larsen and Counselors James A. Allred and Peter Rasmussen. Mary Ann Price Hyde was sustained as president with Elizabeth Allred as 1st counselor and Anna N. Larsen as 2nd counselor, Sarah Ellis as treasurer, and Elizabeth Fretwell as secretary.

On May 13, 1868, another meeting was held and six teachers were appointed. The time for holding meetings was set for the first Thursday in each month at 2 p.m. An entrance fee was given by each member which usually consisted of a few pounds of wool yarn, quilt blocks, scraps of cloth, or anything that might be converted into something usable. At first, the organization consisted of fifteen members, and on the 13th of May 1869, the enrollment had grown to 104 and the charitable receipts and expenditures for one year made a balance of \$105.20.

On November 10, 1870, the cornerstone for a Relief Society Hall was laid on the city lot owned by the Relief Society. A granary was later erected on the same lot and the building of the Hall was abandoned on the advice of the Authorities who deemed it advisable to center our efforts in the erection of a

new meetinghouse for the ward.

In June 1870, the grasshopper pest threatened the valley and the sisters made efforts to save the crops and glean all they could. Sister Lizzie was sent to Manti by the Relief Society to learn to braid straw and make hats, and in turn teach the sisters that all might have hats.

In the year of 1874, the sisters were asked to plant mulberry trees and begin the raising of silk worms which was undertaken but afterwards abandoned.

On the Fourth of July, 1876, marking the 100th anniversary of the signing of the Declaration of Independence, the Relief Society was invited to arrange for a fitting celebration. The brethren built a bowery and the sisters supplied an appropriate program with a feast, and dance for all in the evening.

The *Exponent* was then known as the Relief Society organ, and through this paper, President Brigham Young advised the sisters to store wheat for a time of famine.

In December 1876, came a call for the Society to do its bit toward the building of a temple at Manti. Many hundreds of dollars were donated besides carpets, rugs, fancy work, etc., that were given to help beautify the building.

In December 1878, the Relief Society deeded one-half its lot to the School Board, on which to erect a school building.

In the year 1879, many new Saints arrived and much was done toward making them comfortable for the winter. Much gleaning was done and wheat stored this year.

September 20, 1881, President Eliza R. Snow and Emmeline B. Wells visited the ward Relief Society.

In eight years, the Relief Society had donated \$800.00 in cash to the Manti Temple besides helping to feed and care for those who labored in its erection, and was pleased to help furnish and decorate it with the articles before mentioned.

The first 17th of March celebration was held in 1892. Each one in the ward was invited to attend, and a large gathering resulted, each person bringing a lunch basket, prepared to spend the day. An inspiring program consisting of songs, testimonies, dialogues, readings, reminiscences, etc., was given. At noon, luncheon was served, after which the program continued, and closed with a dance in the evening. For many years this was the day on which the annual fee of ten cents was paid by each Relief Society member as a means of assisting in the general expense of the organization. At a conference held this same year, the report showed 55,000 bushels of wheat stored by the Relief Societies of the stake.

This year, the women made much homemade cloth, hosiery, and much apparel for the poor.

Again the sisters gathered grain, and it is to be noted that under the direction of President Tulgreen the granary was spotlessly clean, free

from mice or vermin, and in every way was typical of Relief Society ideals.

The San Francisco disaster of 1906 called for help in the line of quilts, food, soap, clothing, and cash, which was readily responded to.

World War I opened the way to explain Relief Society work to many people who had not known of it previously, but were willing to help. Much sewing, knitting, quilting, and other work was done.

Beautiful lessons for each meeting had been introduced into our Society, and a "Baby Day" was featured, at which time sixty-five babies were examined by doctors.

Then came the dreaded flu epidemic and again was the call heeded for financial help and nursing assistance.

In 1923, came the call for stored wheat. The Government needed it, and wheat to the amount of \$3,416.79 was sold. The money was placed (according to counsel) in the Presiding Bishop's Office in Salt Lake City. The interest money from this wheat fund was used for maternity and child-welfare work. Clinics for school children continue to be held.

During the years 1923 to 1928, a great amount of temple work was done by the Relief Society. In addition to caring for the sick, the poor, and other duties incident to regular Relief Society work, the sisters visited the homes, and encouraged all to try to do temple work. During one year alone, work was done for more than one thousand people for the Spring City Ward.

Note: A picture of the Spring City Relief Society granary is found in *A Centenary of Relief Society*, p. 73.

How I Help Ward Literature Leaders in Lieu of Union Meetings

Fae J. Nielsen

Member of Pocatello Stake Board

THE discontinuance of union meetings has had a tendency toward promoting close harmony between our stake and ward literature leaders. We have learned to pool our good ideas as well as our problems, and thereby help each other. We have each become more self-reliant and more cooperative.

Since the reading of the Bible has been urged in the auxiliary organizations of the Church, many people are discovering their interest in it. The modern translations of the Bible by Ernest S. Bates and Doctor Richard G. Moulton present this "priceless storehouse of excellent writing" arranged in forms conducive to leisure-time reading as well as study for spiritual guidance. I sincerely believe that a beautiful and lasting appreciation for Bible literature is being cultivated through the Relief Society.

Most of us require a little persuasion to do the things which are best for us. The Government has carried out an extensive program to educate the public concerning the present need for good nutrition. Our literature classes are a medium through which the Relief Society is giving us spiritual and literary nourishment. Both programs have been planned to

meet a very urgent present-day need for physical and spiritual fortitude.

The ways in which I help ward literature leaders vary from month to month. However, there are some helps which may be used consistently by every stake class leader. Certainly, any system which results in thorough preparation is to be recommended.

Classifications for Planning

First, it is necessary to plan ahead; it is advisable to have lessons in mind two or three months in advance. Second, it is important to build an atmosphere which will lend added significance to the lesson to be presented. This may be done through coordination with the music department, use of short stories, selected poems, and visual aids, such as pictures and maps. Word pictures by people who have traveled or read a great deal, add a touch of reality. Third, know your sources of information; read your Bible. Use *The Relief Society Magazine* lessons, making repeated references to back lessons, i.e., those for 1942-1943. They reveal new meanings with each reading. Repetition is one of the most dependable methods of teaching. To avoid monotony and strengthen its

appeal, an idea may often be expressed in different ways. Fourth, make your knowledge conversational; learn to talk about the Bible in an interesting manner with families and friends. Draw out well-informed persons of your acquaintance. Interesting experiences in reading the Bible will be related in class if Relief Society women feel at ease and in tune with the spirit of the lesson being presented. Fifth, learn to interpret the Bible in the language of our own times and apply it to present-day problems. Literature of any period is interpreted according to the student's knowledge and experience.

First, Plan Your Lessons Ahead

If earnest preparation is begun well in advance, most problems will take care of themselves. My most practical help in doing this is to keep a sheet of paper, or a notebook, handy, on which to make notations or references. Close by the telephone, where no one will disturb it, is the most convenient place for me to keep it. Any information I receive from a ward leader over the telephone can be easily jotted down, or if a request comes for some special help, once it is written down it is not so apt to be overlooked. If an interesting thought comes over the radio while I'm about my work, it takes only a minute or two to write it on my handy sheet of paper. Then, when I'm ready to organize my material and commence the actual preparation of a lesson, I need not waste valuable time searching for something which I am sure I have some place.

I also have a small notebook, a looseleaf, which I carry in my purse.

In it, I take notes on meetings which I attend, copy interesting items which I read, or make a record of references for future study. When I begin to segregate my material according to its value for a particular lesson, I always have my notebook, the sheet of miscellaneous notations, and my *Magazine* at hand. These time-saver ideas simplify lesson planning and give me the feeling that an important part of the work is accomplished with comparatively little effort.

I have also found that a dictionary and a Bible which is self-pronouncing are almost indispensable.

By reading the lesson in the *Magazine* as soon as I receive it, I keep in mind the subjects of the lessons to come. Then in the margins of the *Magazine*, I make references to information which I find in my reading. I always have my *Magazine* with me. It requires so little space to carry and is a congenial companion with which to spend a few minutes.

We used the lesson previews in the *Magazine* and study helps as a basis for discussion at the one planning meeting which we held in September. I tried to anticipate the problems which would need special consideration. Generally speaking, the ward leaders felt that this year's work would duplicate last year's lessons in some cases. Since then, however, we have come to know that the Bible is indeed a book of "hidden treasures." Against the background of last year's study, this season's lessons have been easier to present and more satisfying.

Second, Build an Atmosphere

It is important to build an atmos-

phere which will furnish a background for and add significance to the lesson to be presented. This was demonstrated in the presentation of the lesson on the Creation. Wherever possible in the wards of our stake, parts of the oratorio, *The Creation*, by Haydn were reproduced on the piano, organ or phonograph. The music departments in the wards and stake cooperated wholeheartedly in making this possible. In some wards the story was successfully told to the musical accompaniment. In other wards the music was used as an introduction to the lesson or as a fitting climax.

Well-chosen hymns which correlate with the lessons also add variety and interest, and can be sung as trios, duets, or solos with instrumental accompaniment.

Short stories have been used to good advantage in centering the attention of a class of busy Relief Society women upon the subject at hand. Stories can be arranged to a convenient length for readings.

Appropriate verses from the *Relief Society Centennial Anthology of Verse* are adaptable for this same purpose. Bits of poetry will often guide the trend of thought in a class to the subject of the lesson and incidentally illustrate the influence of the Bible upon the world's literature.

Topics given by ward members on timely subjects related to the lesson have a wealth of possibilities as interest builders. Information can be found in current periodicals and library magazine files. I seldom look for some specific information but that I find something else of interest and value. All of these suggestions have been used in our wards.

Third, Know Your Sources of Information

Know your sources of information; read your Bible. Both reading and talking about the Bible add comprehension to the study of it. Since I hesitate to rely upon my own understanding of the Bible, I take the precaution of naming the authority from which I quote. These quotations I feel free to pass along to the ward leaders by mail, by telephone, and through personal contacts. I have combined the best maps and pictures into a valuable scrapbook. Inasmuch as we have twelve wards in our stake and four wards sharing two chapels, I often visit two ward literature classes in one month. My scrapbook is very helpful in the preparation of the lessons. I started it last year and now it contains many pictures and maps cut from old copies of the *National Geographic*; souvenirs from Palestine sent to me by my brother who is with the army air corps in the Middle East; an interesting story of present-day Palestine from an old copy of the *Improvement Era*; news items; and typewritten copies of interesting information which I have gathered from my reading. This scrapbook is now one of my most interesting possessions. It has been my greatest source of ready information, always close at hand, the result of efforts both large and small. It has been used in many of the wards in its entirety and sections of it have been used in other wards. Copies of the typewritten information have been sent to all ward literature leaders. I also have a very good condensation of the story of Palestine taken from *Carpenter's Travels*.

The librarian at our public library

has arranged a reserve shelf of books dealing with a study of Bible literature, for the convenience of ward class leaders.

Current issues of the *Improvement Era* have interesting information, concerning ancient Israel; and *The Children's Friend* has recently published an interesting series called "Birds of the Bible."

Fourth, Make Your Knowledge Conversational

Learn to bring the Bible into daily conversations with your families and friends. Practically every day some faith-promoting incident is related over the radio, and a reference is made to this "Book of Books" which is acquiring added significance for many people. There is hardly a family who doesn't have some member in the service of the United Nations. How many testimonies are being strengthened by prayer, we cannot tell; but most people are willing to express their views concerning the Bible. By talking with the ones who have made a study of the Bible, through what we read, and in the light of what we, as Latter-day Saints know, we come to a clearer and broader understanding of its spiritual as well as its literary values.

Upon several occasions I have consulted the director of the Latter-day Saint Institute in our town concerning questions which have come up in my preparation of lesson material. He has promptly referred me to information which I can study for myself. I have recommended that every ward literature leader take advantage of the Bible classes which he conducts one evening each week during the college term. It is a privilege which is appreciated by class leaders.

When possible, it is a good plan to read current books dealing with Bible times. *The Robe* by Lloyd C. Douglas is a very fine example of what Christianity can do in the lives of people. *The Nazarene* and *The Apostle* by Sholem Asch give very fine descriptions of conditions at the time of Christ and the Apostle Paul. *Joseph and His Brethren* by Thomas Mann or any of the other three books by this author dealing with the life of Joseph increases the reader's understanding of social customs and family life at that time, even though all the context may not be in accordance with Latter-day Saint belief.

Fifth, Learn to Apply to Present Day

Learn to interpret the Bible in the language of our own time and apply it to present-day problems. The literature in the Bible is written in the setting of Bible times. Unless we interpret it in the light of our own time, it may seem abstract. The Gleaner Girls of today do not spend their time as did Ruth, yet they are often actuated by the same high principles. The story of Hannah is being lived by countless mothers in their care of and anxiety for their sons who may be in distant places. The story of Abraham's calling is applicable to the calling of men to the apostleship of our Church.

The class leader who reads with the view of increasing her knowledge of Bible literature is rewarded with a feeling of joy in the work, which adds vitality to her lesson presentations. No class leader could expect her class to show enthusiasm over a study of Bible literature if she herself lacks enthusiasm. A good litera-

ture leader studies industriously to broaden her own knowledge of the Bible and thereby win the interest of her class members.

I sincerely appreciate the splendid cooperation of our ward literature leaders. I'm certain that they are

using their influence to bring Relief Society women closer to the inner spirit and true meaning of the Bible. I know of no finer opportunity for service nor one which pays more rich dividends in adding richness and meaning to life.

FOREVER

Jeanette P. Parry

I saw the moon slip down the stairway of the night,
And from the vastness of the dark
I heard the dreary fog horns blow.
Stirred by the deep cool breezes of the dawn
The sea's great tongue lapped on the sand—
The traveler that visits shores of many climes
And holds within its turquoise depths
The crimson tragedies of war,
And, on its crested waves, the gilt of sunlit peace,
That knows the sorrowing of mothers' hearts
And lovers' tender partings on the sands.
The surge of years has never changed its rhythmic way—
The constant lapping of the sea
An echo of eternity.

The Soldier and His Health Overseas

Editor's Note: From a fact sheet received by the Relief Society in December 1943, furnished by the Publications Branch, Women's Interests Section, Bureau of Public Relations, War Department

I. The health of the Army is better than it has ever been. Since Pearl Harbor, the Army's death rate from disease and injury has been the lowest in its history.

Explanation: The records of the armed services reflect their thorough organization for health, the bases of which are: vaccines; rigorous sanitation; pre-induction screening (weeding out) of recruits supplemented by frequent post-induction health examinations; scientific research to provide troops with protections, proper nutrition, and suitable health devices for all environments, and ample hospitalization facilities.

Example: "From the first landing (in Salerno Bay) to the date of this letter 3335 casualties have been admitted to Fifth Army U.S. hospitals. The first hospital opened . . . within 3 to 5 miles of the front lines. Another hospital began to function . . . still closer and under most difficult conditions. Neither hospital had any nurses when opened. Thus far, there have been only 42 deaths in these hospitals. 32 of these cases died from wounds; 5 from disease and injury; 5 were enemy . . ."—From letter of Lt. Gen. Mark W. Clark to Maj. Gen. Norman T. Kirk, The Surgeon General, U.S. Army.

Note: An average of a little more than 3 per cent of the Army personnel in this country was off duty because of sickness or non-battle injuries at any given time during 1942; abroad, the rate was slightly lower, even including battle casualties.

II. The Medical Department of the Army is hard at work at present on one of its chief problems: the treatment and prevention of malaria in hot climates overseas. The malaria rate has risen because of the increased war activity in malarious areas.

III. Facts you should know about malaria:

- a. Malaria is preventable through proper control measures.
- b. Malaria does not last throughout life.
- c. Malaria is curable.
- d. Malaria does not usually incapacitate its victims any considerable length of time.
- e. Approximately 50 per cent of those contracting malaria have only a single attack.
- f. Sometimes there are relapses in malaria, but the death rate is low, due to prompt medical attention.

IV. It is stated that, in foreign areas, our position in respect to malaria is better than that of other armies operating in the same theaters. Considering the severity of infectious conditions, our record is good.

Comparison: Reports are that the Japanese failed to make adequate preparations against the fever and, as a consequence, their troops are suffering much more acutely than our own.

V. The Army stresses that malaria is preventable through educating individual troops and officers to use constantly antimalarial measures and to take full advantage of the accomplishments of science and sanitation in combating the mosquitoes which transmit the germs.

What Methods Are Used to Combat Malarial Mosquitoes?

a. The individual soldier must be so conditioned that he will use his antimosquito weapons as automatically and efficiently as he uses other weapons.

Comment: Brig. Gen. Charles C. Hillman, U.S. Army, who has recently reported on medical highlights in the Southwest Pacific, cautions, "It should be kept foremost in mind that the key to the control of the disease in forward areas lies in those two words, *malaria discipline*."

b. The Army supplies the soldiers with booklets, lectures, movies, training literature, for guarding against malaria, since self-protection plays such an important part in controlling the disease.

For instance: One booklet is called "This Is Ann," and begins "Ann really gets around. Her full name is Anopheles Mosquito and her trade is dishing out Malaria. She's at home in Africa, the Caribbean, India, the South and Southwest Pacific, and other Hot Spots. She's the only one in the world who can give you Malaria, so if you can beat her, you're safe." It goes on to tell the soldier just how Ann works spreading malaria; it describes the symptoms of malaria; gives a list of do's and don'ts.

c. In addition to carrying out special malaria-prevention measures, the Army issues mosquito repellents, sprays, insect nets, protective clothing, etc.

Examples: There has been made available to troops a mosquito repellent which, even under strenuous combat conditions, is effective for 4 hours.

A "fool-proof" mosquito bar under which the soldier sleeps has been developed for camps.

VI. How does a soldier get malaria? All that is necessary to contract the disease is for the right kind of mosquito—the female of the genus *Anopheles*—to bite a human being who has the malaria germ in his bloodstream, and a week or two later to bite another human being.

Note: The malaria mosquito bites at night, or in very shady places. There is a bewildering variety of *Anopheles* mosquitoes with different breeding habits and flying ranges. Controlling them depends on which branch of the family you are dealing with.

Sample: The complexity of this identification can be seen from the statement of Army epidemiologists that the variety of Anopheles mosquitoes in the Solomons differs from that in India; and that in turn from the type in Burma, while China has still another. Even Italy and Albania, although separated by only a narrow body of water, have different varieties of mosquito.

VII. The treatment of malaria often has to be done repeatedly because the symptoms may recur.

Explanation: Among the drugs used in malaria are quinine and atabrine, either of which when given by a medical officer for a week will often cure malaria. But sometimes even though a man feels well after treatment, the drugs have not destroyed all the germs. Some may hide away in the internal organs. Then, after ten days or a month, or sometimes longer, the disease appears again. There may be three or even more such attacks (called relapses) which have to be treated each time like a new infection.

VIII. Dysenteries (including diarrheas) constitute another serious disease problem. They cause a large number of hospital admissions in the Army on overseas duty.

Treatment: The sulfonamides do yeoman service in dysenteries—this time it is sulfaguanidine—effecting cures of even the more severe bacillary dysenteries in 5 to 7 days.

Prevention: Prevention of gastro-intestinal infections is almost exclusively concerned with sanitary supervision, water supply, food supply, disposal of sewage, fly control, etc.

IX. There have been no epidemics despite the fact that our soldiers are living and fighting in areas where plague, yellow fever, smallpox, typhus, cholera, typhoid, amoebic dysentery, and a score of other dangerous diseases are prevalent among the civilian population.

Explanation: Soldiers going overseas are immunized against many of the diseases endemic in the areas they travel to or through. They are vaccinated against yellow fever, cholera, and typhus if stationed in areas where these diseases exist. They are occasionally vaccinated against plague, if dangerously exposed.

More Facts: The record has been: no cases of yellow fever or plague; extremely few (less than 20) cases of smallpox, tetanus, or typhus; very infrequent cases of typhoid, during the war so far.

Note: While there is reason to believe that vaccines will prevent these diseases in most exposed persons, the other control measures are never neglected. All possible sanitary steps are still taken.

Comment: "We've succeeded against wounds and diseases only because we've got powerful weapons with which to fight them. That we have . . . drugs and, in most cases, enough of them, is due to the . . . men and women in the drug industry here at home."—Col. Paul I. Robinson, Director of Army Procurement Medical Supplies.

X. American troops already have seen action in areas where typhus infection is prevalent, and the record is excellent. Every member of our armed forces who goes into typhus zones receives three injections of typhus

vaccine. This was the preparation for our troops who went into Egypt and North Africa.

Note: The typhus vaccine used for our forces is stated to be the most effective in the world.

Comparison: The Germans are known to have a typhus vaccine, but it has been proved that German soldiers, on the North African front at least, are not effectively immunized; nor are the Germans believed to have the vaccine in general use as yet.

Figures: Burma-India theaters of operation show only 1 case of typhus.

In the Middle East: While our forces were quartered in Egypt, there was a serious typhus epidemic among the civilian population, with an officially reported total of 32,000 cases in the first six months of 1943. There were 500 cases a week in Cairo alone during the peak of the epidemic. The death rate, as is usual with typhus, was about 50 per cent. The U.S. Army reported less than a score of cases and almost no deaths from typhus in the entire Middle East command during the same period.

XI. In this war all inductees receive chest X-rays in their preliminary examination. This is considered the best method of detecting incipient or early tuberculosis. It has eliminated nearly all cases of tuberculosis from the Army.

Comparison: Tuberculosis was a costly factor in the last war. It was first among all reasons for dismissal from the Army, causing almost 15 per cent of the disability discharges.

XII. The prevalence of colds, pneumonia, and the common contagious diseases has been at about normal expected levels, but mortality due to these causes has been amazingly low.

Prevention: Colds are prevented from spreading by segregation of the infected, adequate spacing of beds in barracks, and various other sanitary measures.

Treatment: The sulfonamide drugs disarm many a killer, including pneumonia, which now has a fatality rate of only 4 per cent.

Note: In the last war the influenza pandemic was responsible for in the neighborhood of 800,000 admissions to hospitals and for perhaps 25,000 deaths in addition to many deaths ascribed to pneumonia but brought on as a result of influenza infection. With other respiratory diseases it caused about one-third of the total admissions for disease in 1918 and roughly 80 per cent of disease deaths.

XIII. The Army's astoundingly good record on venereal disease during this war did not just happen. It is partly due to the vigorous programs of public health authorities and agencies concerned with venereal disease control, partly due to the Army's uncompromising and realistic attack on the problem.

Cures: Sulfonamides are used for gonorrhea and cures run approximately 70 per cent in a period of ten days. While the treatment for syphilis requires a longer period, new techniques to shorten the time for treatment are in the process of development.

More Facts: The armed forces now accept inductees with uncomplicated cases of venereal diseases because of the high percentage of cures. Since this group of infected inductees is eliminated from the overall figure, it can be said that less than 3 per cent of the personnel become infected with venereal disease in the course of a year.

Note: The Army's rate of infection was even higher in the last war, running at over 9 per cent in 1918 . . . over 90 men a year out of 1000.

XIV. Psychoneurotic breakdowns are a problem in the present war, as they are in all wars.

Causes: Military specialists have assigned many contributing factors to the increase of psychoneurotic breakdowns, not the least of which is the crescendo of noise and tension in modern warfare. The major cause seems to be, according to these experts, unusually prolonged exposure to combat conditions.

Figures: A significant proportion of all casualties in combat are psychoneurotic.

Definition: A psychoneurosis is the physical expression of mental conflict, and is not a sign of cowardice. The soldier is torn between his desire to stay at his post, and his natural instinct to stay alive. In the face of extreme exhaustion this conflict may produce an acute anxiety state, paralysis or anesthesia, reactive depressions, from which the soldier may recover promptly with proper rest and care.

Sketch of My Life

(Continued from page 136)

—containing a house which accommodated two families: one part opportunely made a home for a widowed sister with two children—the other, I rented. This, like many other trivial events in human life, proved to be one of the little hinges on which events of immense weight occasionally turn.

My brother Lorenzo⁵ was in a Presbyterian College. From his letters I learned that he was investigating their orthodoxy. At length he wrote me, saying, "If you have nothing better to offer than this, then good bye to all religions." I feared he was approaching the vortex of infidelity, and felt that the only rescue was in the unadulterated Gospel of Jesus Christ, and was anxious to induce him to come

where he could see its workings and judge for himself. I wrote him he could have a home with my sister, if he would spend his College vacation with us. He came, and to improve the time he engaged in study under an efficient Hebrew Teacher,⁶ who had opened a school for the benefit of the Saints in Kirtland, and while studying a dead language, he also studied the eternal principles of a living faith. He was baptized—ordained an Elder, and is now [1885] one of the Twelve Apostles. Although this belongs to my brother's history, I consider it one of the events of my life, inasmuch as he has been a great benefit to me, as well as having been energetically useful in the cause which I esteem dearer than my mortal life.

(To be continued)

(5) Fifth president of the Church of Jesus Christ of Latter-day Saints (1898-1901).

(6) Tuesday, 26 [January 1836] Mr. [Joshua] Seixas arrived from Hudson, to teach the Hebrew language, and I attended upon the organizing of the class, for the purpose of receiving lectures upon Hebrew grammar. His hours of instruction are from ten to eleven, a.m., and from two to three, p.m. His instruction pleased me much. I think he will be a help to the class in learning Hebrew.—Prophet Joseph Smith, D.H.C. Vol. II, pp. 385-386.

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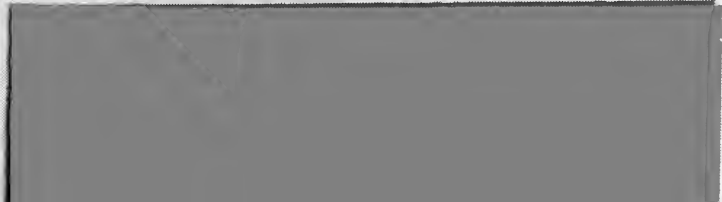
The RELIEF SOCIETY MAGAZINE



VOL. 31 NO. 4

APRIL 1944

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SPRING SILHOUETTE

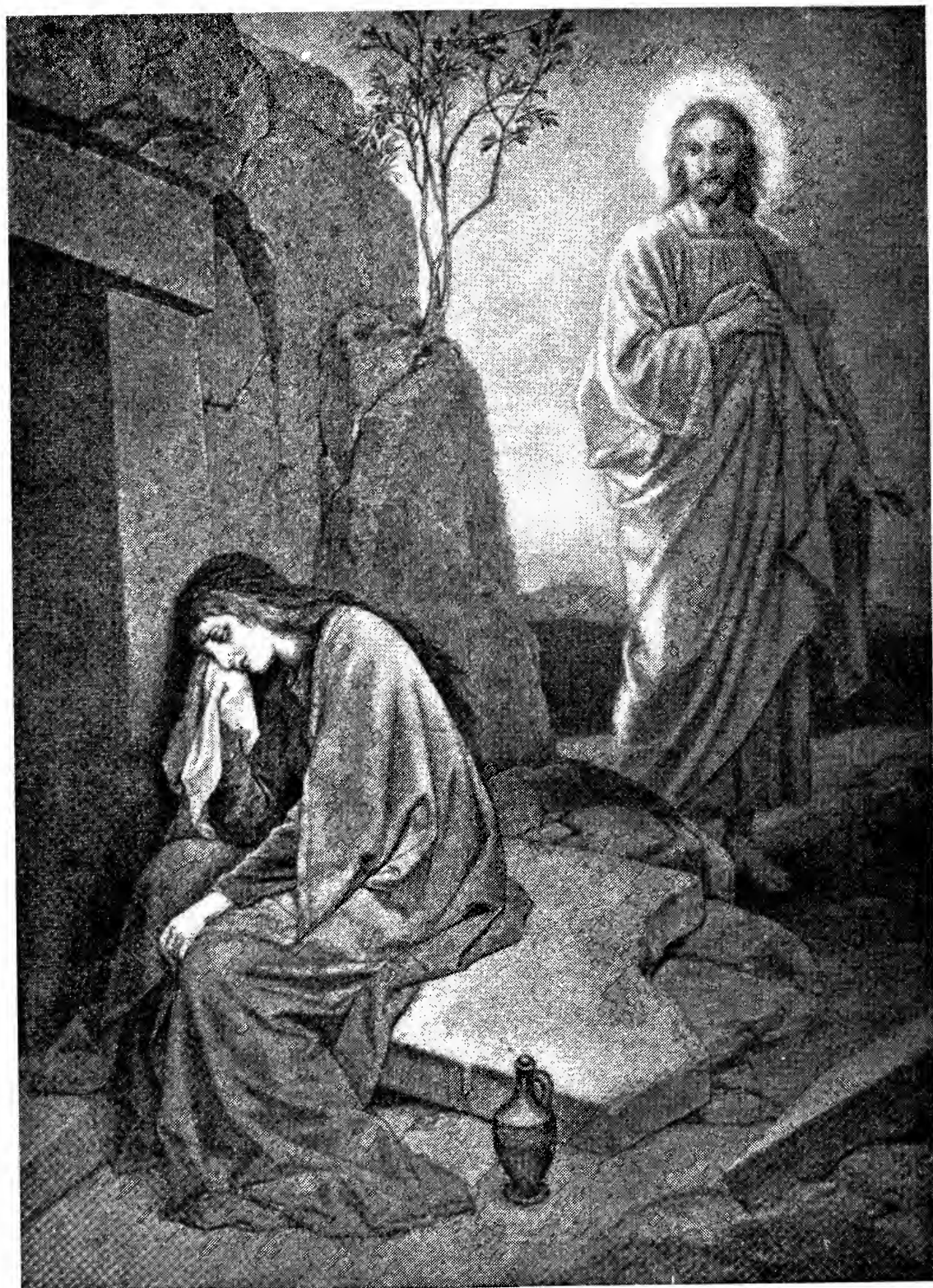
Agnes K. Morgan

Majestic mountains rise to meet the sky
Whose vivid blue is pierced by stately crest;
Sharp cliffs and noble pines in silhouette
Cut strong and clear in azure depths are pressed.

The valley, where the stalwart mountains meet
To blend into the brown and humid earth,
Is teeming with its touch of early green,
And vital half-blown buds are given birth.

In cobalt skies there swells a melody,
As skylarks rise on zenith flight, and then
Comes drifting back a lovely airy song
From golden throat into the hearts of men.

The Cover: The cover picture is from a photograph taken by Norman Smith. Cover arrangements are by Evan Jensen.



Easter In Wartime

Elder Stephen L Richards

Member of the Council of the Twelve

WHEN Easter comes in this sad year of 1944, it will bring a message sorely needed in the homes of the land and the nations of the earth. The message emanates from the central fact in the life and ministry of the Lord Jesus Christ—His resurrection from the grave.

The record of this transcendent event will be recited for us again, how, following His crucifixion and the mutilation of His body, Jesus was taken from the cross and laid in the sepulchre of a friend, there wrapped in burial clothes and His body anointed with embalming spices; how, after such laying away, a stone was placed to close the entrance to the sepulchre and Roman guards stationed to guard it; how, in the early morn of the third day following His cruel death, the stone was rolled away by an angel who so frightened the guards that they ran away in great fear and consternation; how His intimate friends came shortly thereafter to perform further kindly offices for Him and, in astonishment, discovered He was gone; how He first appeared and brought comfort and reassurance to the woman who loved Him and how, thereafter, He established to the satisfaction of other friends and strangers, too, some doubting, the reality of His life after death and the literal fulfillment of His remarkable

prophecy, then so vaguely comprehended, that He should be killed, but “he shall rise the third day” (Mark 9:31).

This profoundly impressive story will be retold on Easter Day. There is within it more significance for the life and happiness of man than in any other circumstance of which we have record, unless it be in the account of man’s creation as the son of God. It is out of this marvelous event in the life of Jesus that we derive the supreme blessing of humankind, the immortality of the soul, and eternal life with God.

The inestimable blessing of the resurrection inures to all. Every man, woman, and child who has lived or who will live is the beneficiary, “For as in Adam all die, even so in Christ shall all be made alive” (I Corinthians 15:22). It is interesting to note that in this record no mention is made of any requirement on the part of man to qualify himself to receive the blessing of the resurrection. It will come to all men through the atonement of Christ irrespective of the things they do in life. Everyone will come forth hereafter to receive judgment for the works he has wrought. It is universal. Mention is made of an order in the resurrection of people—some will come forth before others but, in the end, every spirit will be re-

united with an immortal body to constitute an eternal, living soul.

But universal resurrection, all important and beneficent as it is, is not the only boon which comes to humanity through the Savior of the world. A full understanding of His Gospel brings a concept of life after death as vital to the enduring happiness of man as the fact of the resurrection itself. This concept is of comparatively recent origin in the history of Christianity. To the student of Christian doctrine, it must seem strange that its coming was so long delayed.

BEFORE the advent of Joseph Smith there seems to have been no well-defined distinction between what has later been termed *general salvation* and *individual exaltation* in the life to come. There was undoubtedly widespread recognition of the doctrine that men would be rewarded in Heaven for their good deeds in the flesh, but there appears to have been much confusion between the gift of the resurrection brought about by the atonement of Christ and these rewards for individual goodness to which men may look forward. It remained for the Prophet of the last dispensation to bring clarity out of this confusion and to bring understanding to the Savior's statement, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you . . . that where I am, there ye may be also" (John 14:2-3).

This clarifying revelation was given to the Prophet Joseph in 1832. From it, it was made plain that there are preferential places and stations

in the life to come, as there are in this life. The kingdoms or glories into which men may go after the resurrection are therein specified, as are also the conditions which must be fulfilled to enter them. In this and other modern revelations it is made clear that obedience to all the principles of the Gospel of Christ is essential, not as a condition for the resurrection, which comes to all, but as a prerequisite to entrance into the celestial or highest kingdom of the hereafter. It is pointed out that there are gradations of glory or reward for all, according to the lives they lead, but the highest attainment is eternal life in the kingdom where God and Christ dwell. The ordinances and laws of the Gospel are essential for entrance into that kingdom, and it is the function of the established Church of Christ to perform the required ordinances.

The import of this and other latter-day revelations is not that all must belong to the re-established Church of Christ and receive the ordinances in it administered to come forth in the new life of the resurrection and attain what is sometimes called *general salvation* through the grace and the atonement of the Savior, but that acceptance of the restored Gospel and obedience thereto are indispensable to the attainment of the highest glory in the hereafter available to man. On the assumption that it is natural for every man to want the best, he can achieve that ambition only by complying with the rules by which it is attainable. So today, the members of the Church of Christ give thanks to Almighty God not only for the immeasurable gift of immortality through the resur-

rection, but also for the incomparably beautiful and desirable prospect of exaltation in the celestial kingdom through the Gospel of the Son of God.

How sorely the world needs today the blessings which come from these eternal Gospel truths. We are engaged in a great and cruel war. So universal are its demands that there is scarcely a family which has not someone in the country's service. Every day, new lists of casualties come, more boys are killed, wounded, and maimed, and more hearts are broken. As the days go on, these sorrows will increase. Every week, for how long a time nobody knows, will bring more widows, more orphans, more bereaved mothers and fathers, and sad sweethearts. This is the awful penalty of war. It always has been and it always will be.

If a great grief comes to your home, you will need help. Nothing is more precious than one's own flesh and blood, and the loss of a manly son, a devoted husband, or father, or a life mate-to-be is not easily requited. Kinspeople, good friends, and neighbors may come to bring you sympathy, love, and kindness. This will help, but it will not be enough. You will tell yourself that he died in a great cause—in the service of his country. You will convince yourself that it was a noble sacrifice. You will be proud of him, but your heart will still ache and you will have an irrepressible longing once more to see his face, to hear his voice, and have his arms around you and feel again the warmth and tenderness of his loving embrace. Surely you will need help.

I KNOW of one source only from which that help may be secured. It is from this selfsame Jesus who gave His life for others and, on the third day, took it up again. Even with His help you will still weep, but you will not weep in vain. If you will let Him, He will take away all bitterness from your loss. He will touch your broken heart and it will mend, not all at once, perhaps, but gradually and surely. If you will listen to the voice of His Spirit and His holy Word, He will convince you that your loved one is not lost but only separated from you for a time, and that you may confidently look forward to a happy companionship in the not-too-distant future where there will be no more war, no more cruelty, and no more sad partings from those we love.

It is true that it is necessary that you make preparation for such a glad reunion, but you will know, if you listen to Him, what you are to do, and you will have the joyful assurance that His promises do not fail. This is the comfort and the hope that all of us so sorely need in the days of trial here and ahead. This is the comfort which the One who knew sorrow better than any other left with His disciples to heal their grieving hearts and the broken hearts of all who should come after them.

Thank the Lord that comfort is free—free to everyone who will seek it. Rich or poor, the powerful or humble of the earth—all need it when sorrow comes and all may receive it, if they will open their hearts to the divine Spirit that emanates from Him who was the first fruit of the resurrection.

“Wist Ye Not That I Must Be About My Father’s Business?”

President J. Reuben Clark, Jr.

V—THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD

THE dawn of the next morning after the eating of the Paschal lamb would usher in at the Temple the ceremonies incident to the first day of the Feast of Unleavened Bread. Just before the break of day the priests would assemble in the Hall of Polished Stones and begin to draw lots for the ceremonies of the day.¹⁹³ The priests of the first lot would finish their duties. The second lot would then be drawn, whereupon a priest would ascend a “pinnacle” of the Temple to catch the first light of the morning. This look-out might have been from some point atop the southern enclosure, the Royal Porch, which overlooked the Valley of the Kedron whose floor was some 450 feet below the lofty pinnacle.

Some¹⁹⁴ fix the top of this Porch as the “pinnacle” from which Satan bade the Savior cast himself down “for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.”¹⁹⁵

The priest observer sent to the pinnacle would, at the first sign of

the morning light, announce, “The morning shineth already.” Those below would then ask, “Is the sky lit up as far as Hebron?”—a city and mountain some twenty miles southward from Jerusalem. When the watcher announced the sky was so lit, the morning sacrifice was brought from Beth-Moked and prepared for the morning ceremony.

It was at Hebron that Abraham’s wife, Sarah, was buried in the cave of Machpelah;¹⁹⁶ David reigned over Israel from Hebron before he took Jerusalem;¹⁹⁷ and here Absalom set himself up as king, having rebelled against his father.¹⁹⁸

As already stated,¹⁹⁹ the morning and evening sacrifices were essentially the same, and as the latter has been already described, it is unnecessary to repeat that description here in detail.

Public Sacrifices

Following the morning sacrifice, there were on this first day of the Feast of Unleavened Bread several public sacrifices, all burnt offerings, in which only the priest officiated. The ceremonies incident to burnt offerings have been already described in connection with Joseph’s sacrifice of the ram on the previous

193/ *The Temple*, p. 130, ff. 194/ *The Temple*, p. 21. 195/ Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13. 196/ Gen. 23:19. 197/ II Sam. 5:4-5. 198/ *ibid.* 15. 199/ See Article III, February Magazine.



PRIEST

HIGH PRIEST

LEVITE

The High Priest's dress consisted of a blue wool coat with seventy-two golden bells on the hem. The *ephod* was of linen wrought in gold and purple secured on each shoulder by an onyx stone engraved with the names of six of the tribes of Israel. The *breastplate of judgment*, a piece of cloth eleven inches square, had four rows of precious stones with the name of one of the twelve tribes on each stone. In this breastplate was the Urim and Thummim. The *mitre*, of linen, had on the front a gold plate with the inscription, "Holiness to the Lord."

day, Nisan 14th.²⁰⁰ The public sacrifices offered at this time were specified as follows:

But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

A several tenth deal shalt thou offer for every lamb, throughout the seven lambs;

And one goat for a sin offering, to make an atonement for you.²⁰¹

Attention may be called to certain differences between the burnt offering already described and the sin offering.

Sin Offerings

It may be first said that sin offerings were made for sins "through ignorance" or "involuntary sins"²⁰² not for those which were deliberate or premeditated, that is, that were done "presumptuously."²⁰³ For these latter, no atonement seems to have been provided, and the doer thereof was to be "cut off from among his people,"²⁰⁴ and must await the judgment of God.²⁰⁵

Furthermore, as Edersheim says:

But as without the shedding of blood there is no remission of sin, every service and every worshiper had, so to speak, to be purified by blood, and the mediatorial agency of the priesthood called in to bring near unto God, and to convey the assurance of acceptance.²⁰⁶

200/ See January Magazine, p. 9 ff. 201/ Numb. 28:19-22. 202/ Von Orelli in Schaff-Herzog Religious Encyclopedia, sub voce "Sacrifice". 203/ Numb. 15:30. 204/ *ibid.* 15:30-31. 205/ *The Temple*, p. 101. 206/ *The Temple*, p. 82; Lev. 17:10 ff.; Heb. 9:22.

Von Orelli tells us:

The actual slaughtering of the victim was merely to obtain the blood, not to inflict upon the victim the penalty merited by the sinner, the essential basis of the act being the forfeiture of an animal instead of a human life to the Deity.

In the sin offering, moreover, the blood is not merely important, as in the burnt offering and the communal meal, but the one essential; and the sin offerings are, accordingly, invariably bloody, except in the case of the very poor.²⁰⁷

The sin offering being, on this occasion, a public one, the goat offered must be a male.

"Outer" and "Inner" Offerings

The strictness of the life to be led by the Jews is shown by the fact that the Rabbis specified some 369 "sins through ignorance" for which sacrifices must be made.²⁰⁸

In implementing the foregoing principles covering the importance and significance of the blood of the sacrifice, sin offerings were classed as "outer" and "inner."

The "outer" offering seems to have been offered for the individual only, in which case the blood was "jerked or dropped," or "smeared" on the horns of the altar of burnt offering, first on the southeast horn, then on the northeast, then on the northwest, and lastly on the southwest, and what was left of the blood was poured out at the base of the altar where it drained off through conduits to the Valley of the Kedron.

The "inner" sin offering was made (*inter alia*) for the entire people, and here the blood was used as fol-

lows: The officiating priest stood in the Holy Place, between the golden altar of incense and the candlestick, and either seven times sprinkled the blood towards the veil that separated the Holy Place from the Holy of Holies, or seven times sprinkled the blood on the veil, following which he "touched" or "smeared" with the blood the horns of the golden altar of incense, the blood remaining was poured out at the foot of the altar of burnt offering.²⁰⁹

Before the ram was killed there was to be an imposition of hands by the officiating priest, after the manner already described for the burnt offering offered by Joseph.

Parts Burned

According to the direct commandments of the Lord,²¹⁰ all the fat of certain sin offerings, "the fat that covers and is upon the inwards, the two kidneys and the fat that is upon them, and the caul above the liver," were to be burned on the altar of burnt offering, while "the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung" were to be burned outside the city. In some cases, however, the sin offering might be eaten by the priests.²¹¹

We may feel that on this, the most important day of the Feast of Unleavened Bread, as distinguished from the Passover, the faithful Joseph, again with the youth Jesus with him, would be at the Temple to observe the public sacrifices. Indeed, it would be the obligation of Jesus, now a "son of the law," to at-

207/ Von Orelli, *op. cit.* 208/ *The Temple*, p. 102. 209/ Ex. 29:12; Lev. 6; *The Temple*, p. 104; Von Orelli, *op. cit.* 210/ Lev. 4:8 ff. 211/ Lev. 6:25-26.

tend the Feast.²¹² We may think that Jesus would be interested particularly in the offering of the sin sacrifice which, as we have seen, differed in some particulars from the ordinary burnt offering which he had seen on the previous day, and, furthermore, because of the "atone-ment" purpose of the sacrifice.

Offering a Peace Offering

Moreover, unless Joseph had offered the "Chagigah" on the day before (14th Nisan) Jesus would not have seen the making of a peace offering, including the "waving" and the "heaving" ceremonies. So we may assume that Jesus, having witnessed the sin offering, would be eagerly awaiting the ceremony of the peace offerings which Joseph had come prepared to make.

One cannot forego again wondering what might have passed through the mind of the youth Jesus. Did He know that this day was the pre-anniversary of the day, some twenty-one years thence, when He should be again in these precincts, hurried and harried from Annas to Caiaphas, then to the illegal gathering of elders, to the Sanhedrin, to Pilate, to Herod, and back to Pilate, and then to Calvary and crucifixion; did He now know the scorn, the envy, the malice, the murderous hate that drove forward the High Priest, the chief priests, the elders, and all the Council, and indeed the whole maddened multitude in their demand for His crucifixion; did He see Pilate wash his hands before the seething, cursing mass, and hear Pilate say: "I am innocent of the blood of this just person," and hear the people shout

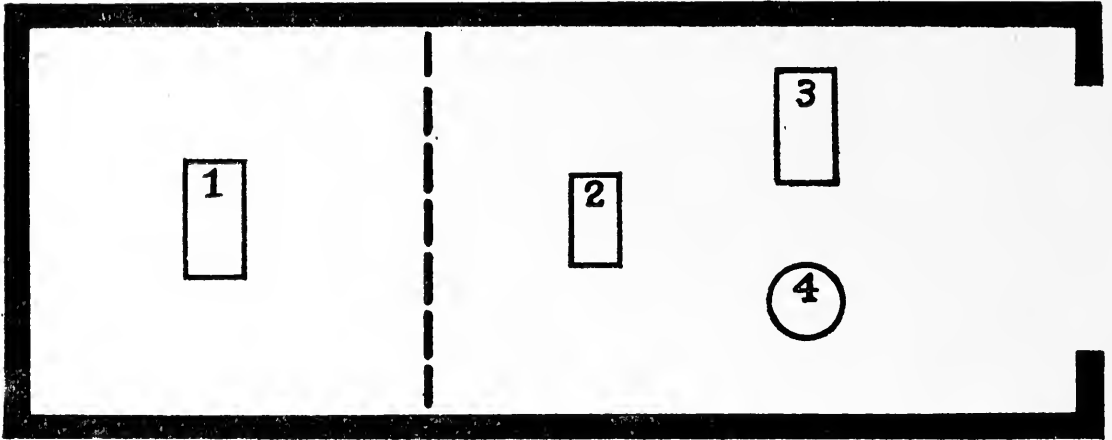
in reply: "His blood be on us, and on our children";²¹³ did He now sense the agony of spirit in the Garden, and of the body on the cross—did He know and see all this which twenty-one years thence was to happen on this very day and in these very purlieus? Did His own mission, His own destiny, His own sacrifice, His own atonement rise before Him as a vision of Himself, the Son of God?

Private Sacrifices

But returning to the Temple: following the making of the public offerings just described, the private individuals brought their offerings. These were of three kinds: First, a burnt offering of small value (apparently effort was made to keep these offerings from being unduly burdensome on the poor); next the "Chagigah" offering for the 15th of Nisan, also of relatively small value; and lastly, what were called "sacrifices of joyousness." This last and the "Chagigah" were "peace offerings," and were also burnt offerings. They were made under the command: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."²¹⁴

It would appear that the sacrifices were offered under the general plan already given for burnt offerings, that is, there was first the imposition of hands by the offerer, who would slay it as in the normal burnt offering, and the priests would sprinkle the blood in the same way. Then the same parts that were burned on the altar of burnt offering in the sin offering, would be burned on the

²¹²/ See N. 6, *supra*. ²¹³/ Matt. 27:24-25. ²¹⁴/ Deut. 16:17.



Drawing by Evan Jensen

HOLY OF HOLIES

HOLY PLACE

- (1) The Ark of the Covenant; Dotted line, the veil;
- (2) The Altar of Incense; (3) The Table of Shewbread;
- (4) The Golden Candlestick.

The Ark of the Covenant—The Ark of the Covenant was an oblong chest made of shittim-wood, and covered within and without with the purest gold, with an ornamental rim or border on the top. Its breadth was more than thirty inches, the same in depth, and three feet and a half in length. On each side were two gold rings for the gold-covered staves by which it was removed, and which were not withdrawn from their places. They were drawn out so far as to touch the veil which separated the apartments. The lid of the Ark was of purest gold: above it were two figures of cherubim, made of solid gold, so placed that their faces turned towards each other, and were inclined toward the Ark. Between these cherubim rested the Shechinah, or the manifestation of the presence of God; its appearance was that of a luminous cloud. There was in the Ark the two tables of stone, called "The Testimony" on which the ten commandments were graven. Before the Ark was placed a pot of manna and Aaron's rod that budded. Atop the lid of the Ark was the so-called "mercy seat" or "propitiatory." The Ark disappeared with the Babylonish captivity. A Jewish tradition says it is "buried and concealed underneath the wood-court at the northeastern angle of the 'Court of Women'" (Temple p. 37). There was no Ark in the second Temple

(Zerubbabel's) nor in Herod's Temple, but instead "The stone of foundation stood where the Ark used to be" (Davies in 4 Hastings *Dictionary of the Bible*, sub voce "Temple," p. 711). "Once a year on the Day of Atonement the High Priest alone entered the Holy of Holies to bring the blood of the sin-offerings into contact with the propitiatory" (Kennedy in 4 Hastings *Dictionary of the Bible*, sub voce "Tabernacle," p. 661). For the detail of the ceremony, see Hastings *Bible Dictionary* sub voce "Atonement."

The Table of Shewbread—It was a table of shittim-wood, about three feet and a half in length, twenty inches broad, and about thirty inches in height, covered with plates of gold, and ornamented with a border of wrought gold. The frame of the table had a cornice or border round about it, about four inches in width, called its crown; and a similar border was underneath the top. There were also gold rings fastened to the legs, for the insertion of the staves to carry it. Twelve loaves of unleavened bread were continually on this table, each containing about ten pints of flour. They were placed in two piles, (or, as some say, in rows) and on top of each pile was a small quantity of frankincense and salt. These loaves were changed every week, when the frankincense was burned

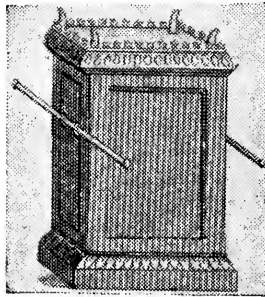


TABLE OF SHEWBREAD

GOLDEN CANDLESTICK

ARK OF THE COVENANT

as an oblation. The name given to them in the original means "bread of the face," because it was placed before the presence of Jehovah. Wine was also placed upon this table in small bowls, or cups, called vials, which was weekly "poured out before the Lord."



ALTAR OF INCENSE

The Golden Candlestick—The large lamp-holder was made of pure gold, the main stem, according to the Jewish writers, being five feet high. Its weight was a talent, or 125 pounds; although as Josephus asserts, it was hollow within, and must therefore have been of considerable size. It had six branches, parallel with each other: at the end of each branch, and at the top of the main stem, was a lamp. The stem and each branch were ornamented with a bowl, knop, and flowers of lilies. All the seven lights were kept burning in the night; but it is said only three were used in the daytime. The lamps were supplied with the purest olive-oil; procured, not by the common method of pressure, but by bruising or beating the olives, while yet somewhat green, in a mortar. Con-

nected with this lamp-stand were tongs and snuffdishes: the former were probably in the form of scissors, to clip off the snuff and remove it into the dish. The candlestick was carried off by the Romans under Titus in A.D. 70 at the destruction of Jerusalem.

The Altar of Incense—This altar was made of shittim-wood, twenty-one inches in length, the same in breadth, and three feet and a half in height. It was ornamented and plated with gold, and hence was called the golden altar. It had an ornamental border of gold, and four small horns at the corners. There were at the sides rings for the staves, by which it was carried. While the incense was burning on this altar night and morning, it was customary for the worshipers who were standing without to offer their prayers in silence. The priest was strictly enjoined not to offer "strange incense," that is, any other than the sacred composition, upon the golden altar.

The pictures and most of the descriptions are taken from *The New Biblical Atlas and Scripture Gazeteer*, 1855.

altar in this offering.²¹⁵ These, with the blood, were considered as Jehovah's portion.²¹⁶

"Wave" and "Heave" Offerings

However, the carcass of the offerings was disposed of as were other "wave" and "heave" offerings.²¹⁷ These offerings are described by Zenos as follows:

The term "wave offering" and "heave offering" are applied to the priests' portion, and denote a peculiar ceremony consisting in the holding of the right shoulder of the victim horizontally and moving it forward toward the altar and backward away from the altar, in order to signify that the part was J(ehovah)'s, but was given back to the priests by Him. Similarly, the term "heave offering" signifies the moving of the breast of the animal upward and then downward, in token of presenting it to God as His, and receiving it again as a gift from Him.²¹⁸

That part of the carcass, not burned nor heaved nor waved belonged to the offerer and was to be eaten with joyousness within two days and one night from the time of the sacrifice; all not so consumed was to be burned. Edersheim comments: "In peace-offerings the sacrificial meal was the point of main importance," for "this was, indeed, a season of happy fellowship with the Covenant God, in which He condescended to become Israel's Guest at the sacrificial meal, even as He was always their Host."²¹⁹

So, as on the previous day, Joseph and Jesus having now finished their offerings, would again proceed to their lodgings, carrying with them their portions of the peace-offerings, both of the "Chagigah" and of the

"offering of joyousness." We seem to have no record of any ritual to be followed at this meal, but as Edersheim states, it must be one of happy fellowship.

The offering of these sacrifices on the second day of the whole feast, though on the first day of the Feast of Unleavened Bread, completed the attendance which was required of worshipers at the Temple. They might, if they wished, return to their homes.²²⁰

Gathering and Offering the "First Sheaf"

One other public ceremony of this first day of the Feast of Unleavened Bread should be described—that of the gathering of the "first sheaf."²²¹ Until this was gathered it was not lawful either to sell or to eat the crop of fresh barley now ripening in the fields.²²²

On the preceding day—Nisan 14th, the day of the Passover—representatives of the Sanhedrin had gone into the barley fields (the sheaf must not be taken from gardens) and had tied into bundles the standing grain that was to be cut as the "first sheaf." The grain to be cut must be grown in ground that was not manured, nor watered artificially; it must have been plowed in the preceding autumn and planted seventy days before the Passover.

On the 15th of Nisan—the first day of the Feast of Unleavened Bread—as twilight came on, three priests, usually accompanied by a noisy, joyous crowd, would leave the Temple precincts, cross the Kedron, into the fields of barley and the

215/ Lev. 3:1 ff. 216/ Zenos, sub voce "Sacrifice". 217/ Lev. 7:29 ff. 218/ Zenos, op. cit. 219/ *The Temple*, p. 106. 220/ Edersheim I, p. 246. 221/ Lev. 23:10 ff. 222/ Lev. 23:14; *The Temple*, p. 222; Josephus *Antiq.* III, 10:5-6.

bundles that had been tied the previous evening. Apparently the fields in the Ashes-valley across the Kedron were chosen for this purpose. Each priest had a sickle, and a basket. As soon as the sun went down (which by Jewish reckoning made it Nisan 16th), the priests asked five questions, repeating each three times: "Has the sun gone down?"; "With this sickle?"; "Into this basket?"; "On the Sabbath (or first Passover day)?" "Shall I reap?" The multitude answering these questions in the affirmative each time, the priests cut the grain tied into bundles on the previous day, to the amount of a little over three-quarters of a bushel (three pecks three pints).

Josephus describes the ceremony as follows:

But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God from whom they obtain a plentiful provision, in the first place they offer the first-fruits of their barley, and that in the manner following: they take an handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one-tenth deal to the altar, to God; and casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt offering to God.²²³

To these details, Edersheim adds others as follows: that the grain was threshed with canes or stalks in the Court of the Temple; that after threshing, the grain was "parched"

in a pan perforated with holes so that every grain was touched by the fire; that then the grain was exposed to the breeze; that the grain was ground in a mill; that according to some authorities, the flour was passed through thirteen sieves, each finer than the other, while another authority says it was sieved until no part of it remained on the hands of the tester as he thrust his hands into the flour; that while as stated three pecks three pints (one ephah, ten omers, or three seahs) were harvested and threshed, only one omer (five and one-tenth pints) was offered in the Temple, and the balance could "be redeemed and used for any purpose." The omer to be used in the Temple was mixed with a "log" of oil (nearly three-fourths of a pint), to which was added a handful of frankincense, then from this mixture, after it was waved before the Lord, a handful was burned on the altar and the balance belonged to the priest.²²⁴

The Evening of the Sacrifice

It is an inescapable reflection²²⁵ that on the evening of the crucifixion—twenty-one years from this night—two groups on very different errands, would be engaged in ritual ceremonies: the one, the priests, with their noisy crowd, would be surging across the Kedron to Ashes-valley to reap the "first sheaf"; the other, the small grief-stunned group carrying the lifeless mortal body of Christ to the garden-tomb of Joseph of Arimathea. For Joseph and Nicodemus, both Sanhedrists, both secret disciples of the living Christ, but

223/ *Antiq.* III, 10:5. 224/ *The Temple*, p. 223 ff. 225/ *The Temple*, p. 221; Edersheim II, p. 615, ff.; Geikie, II, p. 575.

without courage to follow Him in life, now in death touched by a deeper faith, bravely, openly, lovingly, reverently would be carrying the mortal body of the Son of God to His burial. And after the sun had gone and the twilight deepened, when the "first sheaf" had been garnered and the rock had been rolled up to close the mouth of the tomb, each group would wend its way homeward—the priests with their shouting, laughing, merrymaking multitude, bearing torches to light their way, back across the Kedron to the Temple Courts to thresh, grind, mix, and offer the offering of the first fruits of the harvest; Joseph and Nicodemus, and the women who had gone with them, without torch, slowly stumbling over the uneven stones, weeping, their hearts in the tomb they had left, back from the garden into the narrow, crooked streets of Jerusalem to their sorrow-burdened homes, never again to be gladdened by His presence. For these, the sinking of the sun in the west had seemed to carry along into

226/Edersheim II, p. 619.

the darkness the inner light by which they had been guiding their lives.

As Eidersheim says:

The contrast is as sad as it is suggestive. And yet, not in the Temple, nor by the priest, but in the silence of that garden-tomb, was the first Omer of the new Paschal flour to be waved before the Lord.²²⁶

Still again we must wonder whether as the shadows lengthened and the sun sank in the west, while the full moon rose from over the Jordan, as Joseph and Jesus again plodded, after another long day, to their lodgings in the city, in Bethany, or it may be in Bethlehem, did the Youth see and know, on this pre-anniversary of a day yet to come, the grief He was to suffer, the spiritual and physical agony He was to endure, the death that was to come to Him, as He was sacrificed as the Lamb of God to atone for the transgression of Adam, for by the fall and through the atonement man was to meet his destiny?

(To be continued)

MUSIC ON EASTER

Christie Lund Coles

Music is as much a part of Easter as the sunlight after dark;
Or the far, blue width of sky beyond the lark.

Music says all on Easter that words cannot,
When we recall an empty tomb and a world bought.

Its warm strains rise like tears from a full heart—
It sings the hope of Easter of which it is a part.

Sketch Of My Life

Eliza R. Snow Smith

CHAPTER II

IN the Spring of 1838, when through persecution, the Saints were compelled to leave Kirtland, with my father's family I moved to Adam-ondi-Ahman,⁷ Daviess Co. Mo., where we arrived on, or about the last of July. But our stay was short—a fierce mob violence, with which all departments of the State authorities, civil, judicial, and military participated, so soon manifested itself, that before the year closed, in submission to the Governor's order, we moved from Daviess Co., to Caldwell; and, on the 5th of March, started enroute for Illinois.

A few days before leaving Adam-ondi-Ahman, the former owner of the house, for which my father had paid in full, came in, and impudently enquired how soon we should be out of it. My American blood warmed to the temperature of an insulted, free-born American citizen as I looked at him and thought, *poor man; you little know with whom you have to deal—God lives.* He certainly over-ruled in that instance, for the original owners of two homesteads which my father paid for, although they had made arrangements for mobbing us, previous to the purchase, never regained possession.

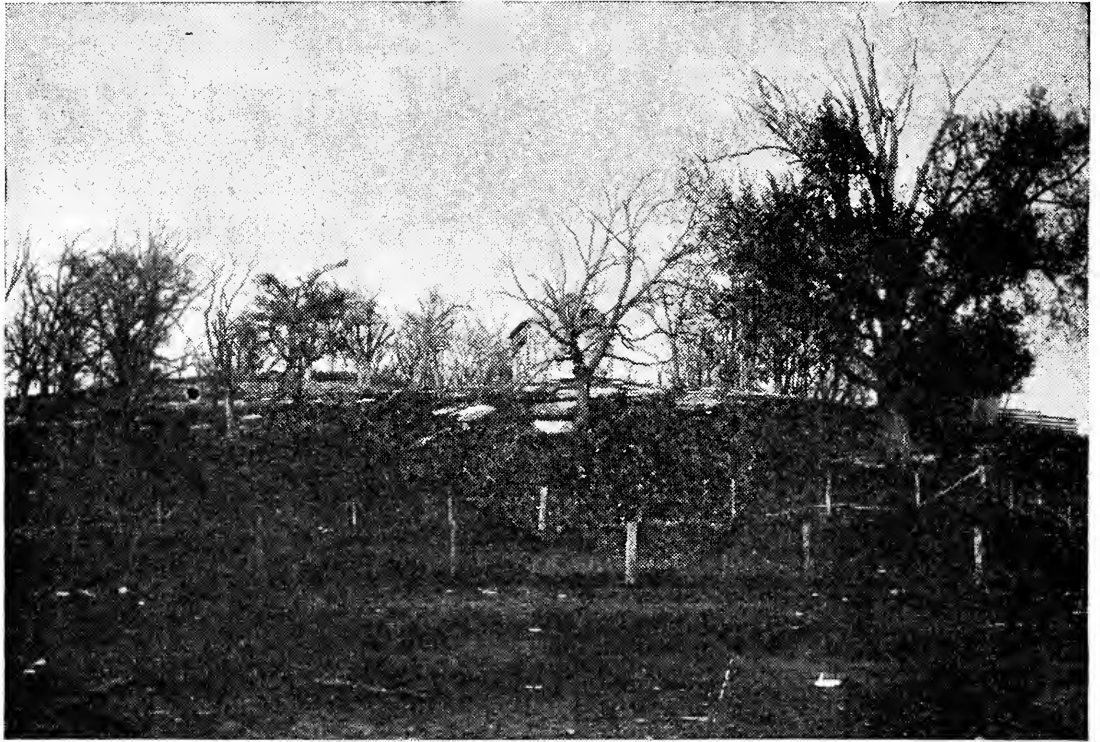
The Governor gave us ten days' notice to prepare and leave Daviess County, and in the meantime, subservient to his order a posse of Militia was to remain in the vicinity,

ostensibly to protect the Saints; but we could not decide which was most to be dreaded, the Militia or the mob—no property was safe within the reach of either.

It was December and very cold when we left our home, and, after assisting in the morning arrangements for the journey, in order to warm my aching feet, I started on foot and walked until the teams came up. When about two miles out, I met one of the so-called Militia who accosted me with, "Well, I think this will cure you of your faith." Looking him squarely in the eye, I replied, "No, Sir, it will take more than this to cure me of my faith." His countenance dropped, and he responded, "I must confess you are a better soldier than I am." I passed on, thinking that, unless he was above the average of his fellows in that section, I was not complimented by his confession.

In recording the following incident, I wish to perpetuate the remembrance of the only expression of sympathy which, to my knowledge, was uttered by the former citizens of Mo. in our behalf, from the commencement of our persecutions in that State, till our final expulsion. On our outward journey, after a night of rain, which changed to snow and covered the ground in the morning, we thawed our tent which was stiffly frozen, by holding and turning it alternately before a blazing fire, until it could be folded for

⁷ See Doctrine and Covenants, Sec. 116.



ADAM-ONDI-AHMAN

Thirty acres of land, including the whole of this hill on which are the ruins of the altar of Adam, have recently been purchased by the Church.

packing, and, while we all shivered and shook with cold, we started. As the sun mounted upwards the snow melted and increased the depth of the mud, with which the road before us was previously amply stocked, and rendered travel almost impossible. The teams were puffing and the wagons dragging so heavily that we were all on foot, tugging along as best we could, when an elderly gentleman on horseback overtook us, and after riding along-side for some time, apparently absorbed in deep thought, as he (after enquiring who we were) with apparent interest, watched women and girls, men and boys, teams and wagons slowly winding their way up a long hill, enroute from our only earthly homes, with no prospect before us, he said emphatically, "*If I were in your places, I should want the Gov-*

ernor of the State hitched at the head of my teams." I afterwards remarked to my father that I had not heard as sensible remark from a stranger since entering the State. In my memory, from that time to this, I have cherished a filial respect for that gentleman, and fancy I see a striking resemblance of him in the portrait of Sir Von Humboldt, now hanging on the wall in front of me.

We arrived in Quincy, Illinois, where many of the exiled Saints had preceded us, and all were received with generous hospitality.

My father moved to one of the northern Counties, I stopped in Quincy, and while there wrote for the Press several articles, for which I received many encomiums, with urgent solicitations for effusions, which, probably were elicited by the fact that my articles were produc-

tions from the pen of a "Mormon girl."

From Quincy, my sister, her two daughters and I went to Lima, Hancock Co., where we found a temporary home under the roof of an old veteran of the Revolution, who, with his family, treated us with much kindness; although through ignorance of the character of the Saints, their feelings were like gall towards them, which we knew to be the result of misrepresentation. Occupying as we did, an upper room with a slight flooring between us and the occupants below, we were obliged to hear bitter aspersions against those whom we knew to be the best people on earth. Frequently our host, after vilely traducing our people, of whom he knew nothing, suddenly changed his tone and boasted of the "two noble women" he had in his house—"no better women ever lived," etc., which he would have said of the "Mormons" generally, had he made their acquaintance. We were pilgrims, and for the time had to submit to circumstances. Almost anything innocent is preferable to dependence—with these people we could earn our support at the tailoring business: thanks to my mother's industrial training, for which, even now I bless her dear memory.

IN May, the Saints commenced gathering in Commerce, (afterwards Nauvoo) and on the 16th of July following, I left our kind host and hostess, much to their regret, Elder Rigdon having sent for me to teach his family school in Commerce, and, although I regretted the separation from my sister, I was truly thankful to be again associat-

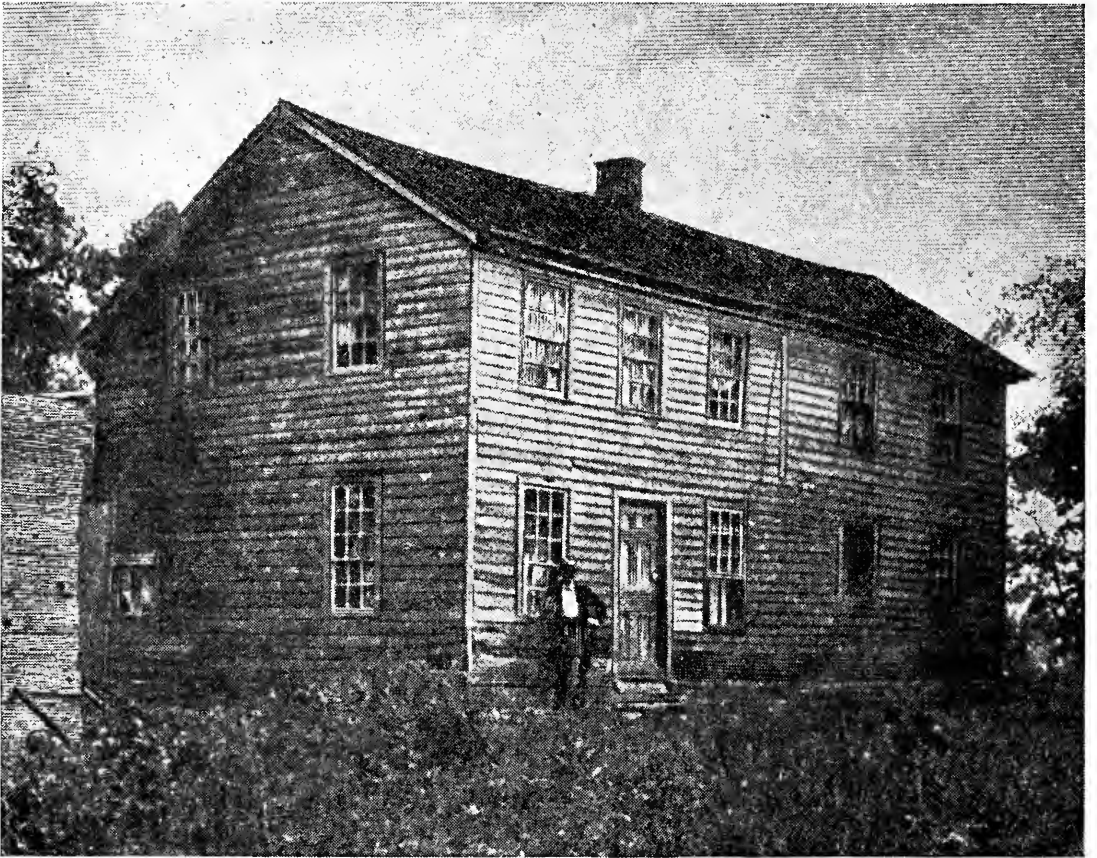
ed with the body of the Church.

The location of the city of Nauvoo was beautiful, but the climate was so unhealthy that several efforts had been made to build it up, and as many times abandoned. It seemed to have been held in reserve to meet the occasion, for none but Saints full of faith, and trusting in the power of God, could have established that city. Through the blessings of our Heavenly Father on the indefatigable exertions of the Saints, it was not long before Nauvoo excited the envy and jealousy of many of the adjacent inhabitants, and, as "*the accuser of the brethren*" never sleeps, we had many difficulties to meet which ultimately culminated in the most bitter persecution.

To narrate what transpired within the seven years, in which we built and occupied Nauvoo, the beautiful, would fill many volumes. That is a history that never will, and never can "repeat itself." Some of the most important events of my life transpired within that brief term, in which I was married, and in which my husband, Joseph Smith, the Prophet of God, sealed his testimony with his blood!

* * * *

When in March, 1842, Joseph Smith, assisted by some of the leading Elders, organized the "Female Relief Society of Nauvoo," I was present, and was appointed Secretary of the Institution. In the following summer, I accompanied Mrs. Emma Smith, the President, to Quincy, Illinois, with a Petition signed by several hundred members of the Society, praying His Excellency, Governor Carlin, for protection from illegal suits then pending



THE OLD SMITH HOME AT NAUVOO

against the Prophet, Joseph Smith. We met with a very cordial reception—presented our petition, which the Governor received with manifestations of sympathetic sincerity, pledging his word and honor that he would use his influence to protect Mr. Smith, whose innocence he fully acknowledged. But alas! soon after our return, we learned that at the time of our visit, and while making protestations of friendship, the wily Governor was secretly conniving with the basest of men to destroy our leaders.

The awful tragedy of the 27th of June, 1844, is a livid, burning, scathing stain on our national escutcheon. To look upon the noble, lifeless forms of those brothers, Joseph and Hyrum Smith, lying side by

side, after having been brought home from Carthage, where they had been slaughtered in their manhood and in their innocence, was a sight that might well appal the heart of a true American citizen: but, what it was for loving wives and children, the loyal heart may feel, but let *language keep silence!*

This scene occurred in America, "The land of the free, and the home of the brave," to which our ancestors fled for religious freedom—where the "Dear old Flag" yet waves; and under which not one effort has been made by the authorities of either County, State, or General Government, to bring the perpetrators of that notorious murder to justice. The expulsion of the Saints from the State of Ill., soon followed after

the deaths of the Prophet and Patriarch.

On my first arrival in Nauvoo, (then Commerce) I resided in the family of Elder Rigdon—taught his family school—was with his mother (who lived with him) at her death—attended her funeral on the 6th of Oct., the first Conference held in Ill. In the following winter my father came for me—I went home with him—found my mother suffering from hardships and exposures through mobocracy. The next Spring my father moved to La-harpe, 30 ms. from Nauvoo—remained there one year, then moved to Nauvoo. My home was with the family until father exchanged his home for one in Walnut Grove, 75 ms. from Nauvoo; a settlement where a Stake of the Church had been appointed. After my parents moved, I lived with the Prophet's first wife, and taught a school of 65 scholars. Before its close, I went and boarded with brother and sister Holmes for a short time, and previous to the exodus of the Saints from Ill. I lived in the family of Col. Stephen Markham. Much of the winter of 1845-6 I spent officiating in the Temple—the upper part of which was sufficiently completed for administering the sacred ordinances of the holy Priesthood as God had revealed them.

ON the 13th of Feb. 1846, with Sister Markham, I crossed the Mississippi on a ferry-boat, and joined the camp of the Saints, three miles from the river, where we found wood and water in abundance. I was informed that on the first night of the encampment of those who preceded us, nine children were

ushered into the world; and from that time, as we journeyed, mothers gave birth to offspring under almost every variety of circumstances except those to which they had been accustomed—in tents and wagons—in rain-storms, and in snow-storms. I heard of one birth occurring in the rude shelter of a hut—the sides formed of blankets fastened to poles stuck in the ground—a bark roof, through which the rain was dripping: Kind sisters held dishes and caught the water—thus protecting the mother and her little darling from a shower-bath on its entrance to the stage of human existence. Had not this, as well as many others, been a case of necessity, no other result than death could have been anticipated, to both mother and child.

Let it be remembered that the mothers referred to, were not savages, accustomed to roam the forest and brave the storm and tempest—those who had never known the comforts and delicacies of civilization and refinement. They were not those who, in the wilds of nature, nursed their offspring amid reeds and rushes, or in the obscure recesses of rocky caverns. Most of them were born and educated in the Eastern States—had there embraced the Gospel as taught by Jesus and His Apostles, and for its sake had gathered with the Saints; and under trying circumstances, assisted by their faith, energies and patience in making Nauvoo what its name indicates, "*The Beautiful*." There they had lovely homes—decorated with flowers, and enriched with choice fruit trees, just beginning to yield plentifully. To these homes, without lease or sale, they had bid a final adieu, and, with what little of their



NAUVOO MANSION—LAST HOME OF THE PROPHET JOSEPH SMITH

substance could be packed into one, two, and perhaps in a few instances, three wagons, had started out desertward, for where? To this question, the only response at that time was, *God knows*.

From the 13th to the 18th several snow-storms occurred, and the cold was so intense as to bridge the Mississippi river sufficiently for the passage of heavily loaded wagons. The men built huge fires, and when not necessarily otherwise engaged, warmed themselves around the crackling blaze. The women, when the labors of cooking and other etceteras did not prompt them outside, huddled with their small children, into wagons and carriages for protection from chilling breezes.

My dormitory, sitting-room, writing office, and frequently dining-room, was the buggy in which Mrs. Markham, her little son, David, and I rode. With the best I could do

for myself, I frosted my feet which occasioned me considerable inconvenience for several weeks.

On the 28th we moved out. Previous to breaking camp, (all who designed traveling in the first company had crossed the river, numbering from six to seven hundred), they were partially organized into tens, fifties, and hundreds, which was afterwards completed for the order of traveling; with Captains, Pioneers, Superintendents, and Commissioners, to each hundred, and Captains over each fifty, and ten.

We traveled four miles and put up for the night when the prospect, at first sight was dreary enough. It was nearly sun-set—very cold, with four or five inches of snow on the ground: but with brave hearts, strong hands, and plenty of spades and shovels, the men removed the snow, and suddenly transformed the bleak desert into a joyous town

of cloth houses with log-heap fires, and a multitude of cheerful inhabitants. The next day the Nauvoo Band came up, and its stirring strains were wafted abroad and echoed on the responsive breeze.

From time to time, companies of men either volunteered or were detailed from the journeying camps, and by going off the route, found jobs of work, and obtained food for the people and grain for the teams. As we passed through a town on the Des Moines, the inhabitants manifested as much curiosity as though viewing a menagerie of wild beasts. Their levity and apparent heartlessness was proof of profound ignorance. How little did they comprehend our movement and the results which the Almighty had in view!

On the 2nd of March we again moved forward, and our encampment this night may truly be recorded as a miracle on natural principles, and yet, very strikingly peculiar—a city reared in a few hours, and everything in operation that *living* required, and many additional ones, which, if not extravagances were conveniences. The next day, great numbers of people in companies

were in from the adjacent country patrolling our anonymous streets, viewing our unique city, with astonishment visible in their countenances. In the evening sister Markham and I took a stroll abroad, and in the absence of street names, and tent Nos. we lost our way, and had to be piloted within sight of our own domicile.

At this point Col. Markham exchanged our buggy for a lumber wagon, in order to assist others in carrying freight; and in performing this act of generosity, so filled the wagon, as to give us barely room to sit in front. This wagon, with bags piled on bags, was my sleeping room—the family lodged in other wagons and in a tent. Instead of comfort, necessity was the order of the move, and the best faculty for adaptation to circumstances, the best inheritance. We were thankful to be so well off—fleeing from persecution, we were in pursuit of a land of peace. The mob in the vicinity of Nauvoo, knowing that I wielded the pen, had threatened my life, lest, as they said, I should write about the tragic scene at Carthage. Although I had neither fear nor dread of death, I felt as I expressed in the following:

LET US GO

* * * *

Let us go—let us go to the wilds for a home
Where the wolf and the roe and the buffalo roam—
Where beneath our own vines, we in peace, may enjoy
The fruits of our labors, with none to annoy.

Let us go—let us go where our Rights are secure—
Where the waters are clear and the atmosphere pure—
Where the hand of oppression has never been felt—
Where the blood of the prophets has never been spilt.

Let us go—let us go where the Kingdom of God
 Will be seen in its Order extending abroad—
 Where the Priesthood of heaven, unopposed will go forth
 In the regeneration of man and of earth.

* * * *

When we started again, Mrs. M. [Markham] and I were seated on a chest with bran-kettle and soap-box for our foot-stools, and were happy, and well might be, in comparison with some of our sisters who walked all day, rain or shine, and at night prepared supper for their families, with no sheltering tents; and then made their beds in, and under wagons that contained their earthly all. Frequently with intense sympathy and admiration I watched the mother when, forgetful of her own fatigue and destitution, she took un-

wearied pains to fix up in the most palatable form the allotted portion (most of the time we were rationed) of food, and as she dealt it out, was cheering the hearts of her children, while, as I truly believed, her own was lifted to God in fervent prayer that their lives might be preserved, and, above all, that they might honor Him in the religion for which she was an exile from the home once sacred to her, for the sake of those precious ones which God had committed to her care.

(To be continued)

WHEN WE MUST SAY GOODBYE

Grace Zenor Pratt

. . . Remember this . . . when we must say goodbye—

There is no need for words

But turn your loving face toward mine,

While in your eyes I read the promise sweet

Of faith and courage through the darkest hour;

That where you go, I too shall go with you

In spirit; on sea, in plane, on battle's gory field,

In foulest prison cell, or glorious victory

I shall be near to share and bear with you

All gain, all loss . . . for nothing, ever now,

Not even pain nor death, can kill our love—

. . . Remember this, we have no need for words—

When we must say goodbye.

The Child's Voice and His Early Musical Experiences

Florence Jepperson Madsen

Member of Relief Society General Board

HOW like tinkling bells is the laughter of children, and how like sweet-toned flutes, their song.

We think of song as the outward expression of an inner joy and happiness, a way of expressing thought more beautifully. There seems no limit, however, to the various moods that can be expressed through song—that of reverence affection, grief, longing or patriotism; still, the initial impulse to sing comes from the exhilaration of joy and happiness

The normal child is radiant, happy, and ever ready for self-expression. He is unhampered by inhibitions and traditions; therefore, he yields readily to any of his natural impulses. Poets have likened him to an April day which brings sunshine, rain, and song all in a single hour.

His introduction to learning is in the home. It is here that he sees and hears the things after which he will pattern. His world is one of imitation and imagination. From the environment in which he lives he takes on many of the character traits which will be his companions throughout life. The first contact the child has with sound is undoubtedly the speaking voices round about him. If he is compelled to listen to loud and harsh sounds, his

concept of tone will be distorted. If on the other hand, he hears gentle and sweet-sounding voices, he will emerge into his speaking world with a model of beautiful sound. When we consider that song is really perfected speech set to music, we can appreciate more fully how important it is to give attention to this thought.

Shakespeare was impressed with the value of a beautiful speaking voice when he wrote, "Her voice was ever soft, gentle, and low, an excellent thing in woman." The same thing might apply to man, granting him, of course, more latitude with volume.

"Whether it be for good or evil, the education of the child is principally derived from its own observation of the actions, words, voice and looks of those with whom it lives." The above lines were penned by Sir Richard Claverhouse Jebb. A similar thought was voiced by the French writer Joubert, when he said, "Children have more need of models than of critics."

Because of the immaturity of children's voices, special care is required in the presentation of songs. They ought always to be pitched in an easy range of the voice and sung with a medium volume. Low notes are quite as harmful as high ones.

Loud singing will strain youthful voices, take away their sweetness, and leave them unmusical and harsh sounding. It is generally thought best to confine the range of their songs within the limits of the treble clef.

During the preschool period, nursery songs and others of a similar type are best suited to children. Later, one may add some of the easy Primary and Junior Sunday School songs. It is best to avoid songs with many stanzas because they cause mental strain, confusion, and fatigue. The thought content should lie within the scope of the child's comprehension and experience. Because of the wide variety of children's interests, it is comparatively easy to choose interesting song subjects. They love birds, flowers, mountains, trees, boats, colors, people, and God and all His great creation.

Young folk need to be impressed with the simplicity and naturalness of singing, that they may participate with ease and enjoyment, and that each may treasure his God-given vocal instrument, which has been called the king of all instruments.

The one whose responsibility it is to teach songs to children should be watchful that their posture, when standing or sitting, is good, and that the singing is done with free and open mouths.

ONE is indeed fortunate who, in his impressionable years, is privileged to hear good music in his home. Unknowingly, he acquires, through his auditory sense, an acquaintance with and an interest in the various mediums of musical expression. With this background he

approaches his musical subjects in school with comparative ease and increasing interest.

Members of the family should listen patiently and sympathetically to the child's least efforts of musical expression, and praise and encourage him no matter how seemingly insignificant these efforts appear. He may choose his own tune instead of the conventional one. The variety of pitches he uses may be so limited that it greatly worries the listeners. There is no particular need for concern over this during the child's early years, because his sense of pitch discrimination has not yet been stabilized. He must have experiences and contacts with musical sounds in order to develop his power of pitch discrimination. His music training in school will further assist in developing this latent talent.

It is well to impress upon the minds of the young the real beauty of tone by often giving them examples of sweet, melodious singing—a lone voice or a group—violin, flute, and harp solos, string or woodwind ensembles, or any other well-chosen music which emphasizes the effectiveness of lovely tone.

Children should have the opportunity, wherever possible, to attend fine musicals. Where performers cannot be heard in person, recordings can be substituted. In choosing records, care should be taken to select those that fit the age group of the listeners and that have within them interesting rhythmic patterns and appealing melodies. There are many such records available which would be a worthy addition to any record library in the home, and

would give the child a feeling of importance to possess and play.

THE child should always feel that music is something to enjoy, that it is fun and not work. It is important, first of all, that an interest in music be created and stimulated and that it be well established before technical requirements are made. Fortunately, music can fit into any phase of activity—as background for rhythmic games, marching, dancing, storytelling, pageantry, dramatizations, etcetera. This group participation is most valuable for children as it gives those with pronounced talent a chance to develop leadership. It is equally valuable for the shy and musically backward child because it safeguards his efforts and helps him to develop accuracy and self-confidence.

The correlation of music with other subjects in our modern educational system is giving children stimulation to engage in research and fact finding, and to become acquainted with names of musicians and composers, instruments, organizations, and simple musical terms.

Even in the study of a simple folk song, many other interesting facts can be learned; such as, what a folk song is; who the composer is, his nationality; the customs and habits of his people, their dress, language; the color and design of their flag; outstanding industries or products of the country; all of which tend to add to the pupil's general knowledge and give him a broader viewpoint and new interests.

This procedure need not be confined to the school room alone, but should be paralleled in the home, for

it is, after all, the interest and guidance of parents that direct the child into the paths he will tread. He will be strengthened by finding that his interests are shared and supported by others of his family. Parents should urge their children to learn all they can about music and the fine arts as they travel through their school years. These cultural subjects will give them refinement and aesthetic taste, and attune them to the value of appreciation of the finer things of life.

“The future destiny of the child is always the work of the mother.”
—Bonaparte

The following suggestive list of books may be found helpful in presenting music to children:

Published by Ginn and Company:

Music Primer, Rhythms and Rimes, Singing Days, Listen and Sing, Songs of Many Lands, Tunes and Harmonies, Singing Along, Blending Voices.

A series of story books of composers, illustrated, and with musical themes:

WHEELER, OPAL, AND DEUCHER, SYBIL: *Joseph Haydn, Mozart, Schubert, Bach* (and other great composers).

A series of song books for children:

FORESMAN: *First Book of Songs, Second Book of Songs, etc.*

GAYNOR, JESSIE L.: *Sacred Songs for Little Children*, John Church Co., Publishers.

KINSCHELLA, HAZEL GERTRUDE: *Music Appreciation Readers, Books I, II, III, etc.*

LACEY: *Picture Book of Musical Instruments.*

Rime, Rhythm and Song for the Child of Today, Hall & McCreary, Publishers.

SCHNEIDER, N. C.: *Nature Lyrics for Children*, Willis Music Co., Publishers.

Songs of the Child World (No. 1) John Church Co., Publishers.

Sixty Years Ago

Excerpts from the *Woman's Exponents*, April 1, and April 15, 1884.

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

Easter Sunday: There are days and seasons in every life that draw the soul nearer to God, that throw around it a sweet influence of peace and satisfaction . . . that seem to hold up, as it were, a mirror to the mind, in which sweet and glorious visions are presented to the imagination, and 'tis felt to be indeed a Sabbath—a time of rest, of retrospection, of meditation, of entering into a close communion with spiritual things, and approximating nearer and nearer to our Father, God. Such a day and season is most especially Easter Sunday. It occurs in the lovely season of spring—when earth has again her annual resurrection, when the early flowers—the snowdrop and the crocus, raise their pure and beautiful heads above the dark brown earth, and have a voice that speaks to our spirit of life renewed . . . —Hannah T. King.

* * * *

Editorial Notes: Of the 26 women graduates from the Women's Medical College in Philadelphia, recently, Miss Emma Atkin, one of our Utah born girls, stood second on the list. She is a very bright, attractive young lady, and will no doubt become successful in her profession.

* * * *

Editorial: Desultory Thoughts—The General Conference just passed was an eventful one to this people. One never to be forgotten. The crowds of worshippers who assembled day after day in the large Tabernacle in this city to hear the words of inspiration that seemed to flow on and on like a river from the lips of the servants of God, were indeed a sight to gaze upon. When the immense building was filled, the yards were crowded with those who failed to obtain a seat in time. There is not room for all the saints inside the Tabernacle, even those who come together for the Conferences . . .

* * * *

RELIEF SOCIETY REPORTS

Pima, Graham Co., Ariz.—The ladies of the Relief Societies of the St. Joseph Stake held their Quarterly Conference at Pima, Friday, Feb. 29th, 1884, President Willmirth East presiding . . . President East and Counselor Mary Ransom, also President Christopher Layton and Patriarch Philemon Merrill, of the St. Joseph Stake, addressed the congregation . . .

Koosharem [Sevier Stake]—The Relief Society in this place is also in a very good condition, and our worthy President, Sister Margaret Anderson, is doing all she can to instruct us in her motherly way. The society made a surprise party for all those who had arrived at the age of sixty years . . . There was a great deal of Scandinavian language used on account of a great many of the old folks being Scandinavians.—U.C.

Bear Lake—Synopsis of the minutes of the 11th Semi-Annual Conference of the Bear Lake Stake held in Paris, Feb. 23rd and 24th, 1884, Saturday, 10 A.M. . . . President J. P. Lindsay was pleased to meet with the sisters in the capacity of a Relief Society Conference, although there were but few in number in consequence of the late stormy weather and depth of snow . . .

A Word From Mill Creek—February 25th a number of the sisters of the Relief Society of Mill Creek met at the residence of Sister Araminta North, it being her 65th natal day . . . A beautiful arm chair was presented to her by the sisters and the following lines were composed and read by one of the sisters: "We, the Sisters of the Relief Society of Mill Creek Ward . . . appreciating your labor and care as our treasurer . . . present to you this chair as a small token of respect, and hope that you may live many years to enjoy it . . ."

Woman's Sphere



Ramona W. Cannon

JUST what is woman's sphere, once she has received her "rights" and an education, has been a much debated question in Great Britain. Formerly, a university girl graduate was considered to have "wasted" her training if she did not devote her life to a career. Even Virginia Woolf pleaded that a highly educated woman should be relieved of household responsibilities. A married woman instructor in Cambridge, successfully managing a home, disagrees. Contemporary thought tends to consider marriage itself as a career, which can be made as rich and full and honorable as that of a barrister or a doctor. Home should be the center of a woman's life, but other interests must not be excluded. British post-war planning figures on "home helps" for mothers, so that they may engage in some outside activities without neglecting their families.—JANET SMITH, "Present Thoughts on Women's Rights," *Britain Today*.

THE *New York Herald Tribune Weekly Book Review*, January 16, 1944, devotes a laudatory fifty-line write-up to *Peter's Story Goes to Press*, a book for juveniles by Olive Woolley Burt of Salt Lake City, a contributor to *The Relief Society Magazine*.

NURSE ELIZABETH KENNY says she has discovered a new

technique that makes infantile paralysis almost painless in its acute stages; also a method of retarding the spread of the disease. (*Newsweek*, Feb. 7, 1944.)

SCIENCE promises for a post-war tomorrow: furnaces which will consume all the smoke they create; a plastic, invisible covering for walls, which can be washed with soap and water; a wave-set lotion, dehydrated and packaged in a small paper envelope, at greatly reduced prices. (*Science Digest*, December, January, February.)

OVERSEA generals express great appreciation for the work and conduct of the WACs under their command. More than 1000 of these women are in North Africa.

THE Woman's Marine Corps, barely more than a year old, has 200 kinds of jobs for its personnel, who relieve men for active duty.

THE Metropolitan Opera Company has produced a lavish revival of Debussy's opera, *Pelleas and Melisande*. The Brazilian soprano Bidu Sayao scored a brilliant success in the very difficult role of Melisande.

AMERICA'S only national woman senator, Mrs. Hattie Caraway of Arkansas, is sixty-six years old.



Salt Lake Region Welfare Meeting

WELFARE leaders of the Salt Lake Region were given a rich opportunity for enlarged vision of the Church Welfare Program and for renewed stimulation and encouragement in carrying it forward at a special welfare meeting held in Salt Lake City, Tuesday, February 7, 1944.

Independence on the part of all was defined as the "hope and ultimate goal for which the Church has been striving during these past years"; and production, above and beyond what would be produced "except for the measures we are taking" was given as the practical method whereby the emergent needs of the day may best be met and the ideals of the Program realized. The care of the poor was designated "the job of the bishop," and the Welfare Program was declared to have been inaugurated to help the bishop perform his function.

In discussing the production phase of the Program, President J. Reuben Clark, Jr. referred to the comfort and satisfaction of each one having his own "stock pile," stating that "this policy of having a year's provisions ahead is just as old as our presence in the mountains." But in addition to this, said President Clark, as far as the Church is concerned there should be a Welfare stock pile out of which the Church could take care of its members who

cannot provide for themselves, those who are in need. There is, of course, a national stock pile consisting of practically all food that is industrially produced. "I feel," advised President Clark, "that where we do have our family stock pile we should quit drawing upon the national stock pile, and let that become more plentiful for those who do not have and, under some circumstances, cannot have a family stock pile." He further stated that everything we put into the Church Welfare stock pile "just relieves the national stock pile that much, and it should be so understood and we should approach it in that kind of spirit and that kind of way."

The advantage of producing over contributing money to the Program was clearly pointed out, and Church members were urged not to be satisfied with merely making money contributions.

Elder Harold B. Lee of the Council of the Twelve, managing director of the Church Welfare Program, pointed out some of the obstacles that have impeded progress in the Program and interfered with the realization of some of its ideals, and showed why and how these obstacles must be removed. He said: "The Lord's ways are not man's ways, and the more we school the people of this Church to learn to not merely take the course of least resistance,

but to act as a perpetual revolution against all pursuits and all philosophies that are contrary to God's divine plan, then and then only may we hope to claim the blessings of our Heavenly Father."

Other addresses, including that of Elder Marion G. Romney, assistant director of the Program, added materially to an understanding of the details of the Program, particularly as it is worked out in the Salt Lake Region, and should result in in-

creased appreciation and a greater will to do.

Relief Society women are thoroughly converted to the Church Welfare Program. This is evidenced by their attitudes and generous contributions to it. The acknowledgement of the valuable part they are playing, and the commendation of their efforts by those who are leading in this great work were highly pleasing.

—B.S.S.

FROM A MAGAZINE READER

February 7, 1944

The Relief Society Magazine.

Dear Friends:

My wife's aunt has sent us your *Magazine*.

Your Editorial in the January 1944 issue is good.

The State I live in has very good farm land. We have many industries and factory towns.

We see too many children who forget the old folks that started them out, forget them in times of prosperity and run home for assistance when times become slack, borrow from them and forget to repay, so they can buy new cars and other things, and when the old folks have been bled poor they put them on the County to let live the best they can.

My father was bedfast for five years, most of it during the depression. It was tough going. After he passed away, my mother wanted to be out working but I stopped that. She attended church and all other things that an old person likes to do.

She told me that she was having the time of her life.

She lost her life in an accident.

I might have been many dollars ahead, but that one compliment is the best pay I will ever get.

Yours truly,

W. M. J.—Indiana.

WATCH THE WASTE BASKET

You wouldn't knowingly throw away a parachute, but you probably never stopped to realize that the morning newspaper if salvaged could help make one. Paper parachutes are now being used to drop food and equipment from planes to men in difficult terrain.

"Invasion raincoats" are made of paper, too, so that the boys who wear them can throw them away on landing. This innovation came from the discovery that moisture from the air in a cross channel flight can add as much as five pounds to the weight of a man's clothing.

And, of course, there are a hundred other uses for waste paper: Packaging food, blood plasma and vital supplies; to plug and protect machine gun nozzles; for bomb bands and shell cases.

. . . paper salvage is a long term problem and should be part of regular household routine.—Women's Club News Service, February 1944.

WATCH YOUR LOCAL NEWSPAPERS FOR PAPER COLLECTIONS.

Notes TO THE FIELD

Relief Society—Stake Quarterly Conference

In stakes where the regular sessions of Stake Quarterly Conference are concluded in the afternoon and where an additional evening session is planned, auxiliary organizations, if invited by the stake presidency, may share in the use of this Sunday evening session. The following schedule for participation in the 1944 Quarterly Conferences has been adopted by the auxiliaries:

Primary Association—
First Quarter
January 8—March 12

Sunday School—
Second Quarter
March 18—May 28

Genealogical Society—
Third Quarter
June 3—September 24

Relief Society—
Fourth Quarter
September 30—December 10

M.I.A.—
First Quarter of 1945

Heretofore the Relief Society has been assigned the summer quarter.

Further information regarding participation of Relief Society in the Quarterly Conference will be issued by the Relief Society General Board at a later date.

There is now in this country one saloon for about every 300 of our people. Who really believes that these saloons are the training places for a military victory? Ration points are still necessary for a bottle of grape-juice, but not one point for a barrel of wine!

There is constant talk of food-shortage, yet more than 2,000,000,000 pounds of fruits and berries will be used in making wine in 1943! Two and three-fourths billion pounds of grain, sugar and syrup will be used in the manufacture of beer.

The flag still floats over the patriotic centers that try to make out that their vats are fountains of love for the Nation.—*The Voice*, December 1943

ALCOHOL HARMS NERVES AND BRAIN

YOUR thinking power and nervous system are strongly influenced by the well-being of your body, particularly by the condition of the blood. Within a few minutes after a person takes a drink containing alcohol, about one-fifth of the alcoholic content has entered the bloodstream. Then alcohol-laden blood washes through the brain and moves among the nerve cells, whose fatty substance eagerly absorbs some of the alcohol. The cerebrospinal fluid is also alcoholized and its contact with nerve cells and fibers causes further injury in the control-tower of the body. Man's highest and most important mental and nerve controls snap out or go numb under such conditions and the effect may continue for many hours. Ability, judgment, and self-control are impaired, though the drinker is the last to realize this. His emotions control conduct.—Bert H. Davis, "Shall I Become a Drinker?"

Rose Growing in the Home Garden

Hazel D. Moyle

Garden Editor, *Deseret News*

... When thy roses came to me,
My sense with their deliciousness was
spell'd;
Soft voices had they, that with tender plea
Whispered of peace and truth and friend-
liness unquell'd.

—John Keats

THE rose has, for centuries, been the best-loved flower of all mankind. Its beauty compels our warmest admiration and reflects our highest inward thoughts and emotions; all down the ages it has been the symbol of love and affection—small wonder that today it is the most popular and favorite flower of the home gardener.

That roses grown in our western states can and do vie with those produced in more favored climates and in famous rose centers, is rapidly becoming an undisputed fact, one which every home gardener should consider. We have been told by rose experts of national reputation that our home-grown garden roses equal, and even excel, the best productions of other localities in their size, splendor, high quality, and profusion. Certainly, this should encourage every flower lover to plant a few rose plants in the home grounds.

Every garden can produce good roses. No matter what type or kind of soil it has, so long as the ground is well drained and away from overhanging tall trees, it is capable of producing lovely prize-winning rose blooms. Scientific investigation has

established without question that whether the soil is of a sandy nature or a heavy clay soil matters very little if a little preparation is given to the soil when planting, and if fertilizer is added each year to provide the rose plants with the food which they demand and so richly deserve.

Considering that once planted, a rose bush can, and often does, go on producing lovely roses year after year for twenty-five years (the author's own garden contains many rose plants that have done so), this small job of properly digging and preparing the soil is little enough to do for such returns.

We may not all possess the perfect conditions for growing roses, but it has been found that this flower, more than any other, will adapt and accommodate itself to almost any condition except dense shade and ground that is constantly wet and soggy. Roses dislike having wet feet, yet they must be provided with good moisture during the midsummer months.

PLANT roses in beds by themselves away from other flowers for best results, and by all means choose a spot which receives sun for a good part of the day. You will be able to grow roses in a more shady location, but the shady beds will not bloom so prolifically as those receiving good sunlight. Should only a partially shady location be available, however, we urge that you still plant

roses, but for such places choose the varieties of light coloring—the exquisite white varieties, the pale blush-pinks and pale yellows. These do quite well in rather shady situations, and you may also be able to have roses there during the hot mid-summer months when the sunny rose beds are resting. The lovely Graus Aachen varieties, both the pink and the white, are an excellent choice for such partially shady plantings.

Plan your rose beds so that they are easily reached from both sides. We must be able to cultivate and care for them handily, as well as enjoy their exquisite tints and fragrance. And the blooms must be easily reached for cutting. Beds from eighteen inches to three feet in width are ideal; wider beds are cumbersome and awkward, and much of the pleasure of close contact with the blooms is sacrificed. We must see our roses at close quarters in order to drink in all their lovely charms.

Although roses differ in their height and spread, most varieties of the popular hybrid tea roses that are now planted so profusely, need from eighteen inches to two feet of space per plant. If the rose beds are located out in full sun, well away from trees, then it is wise to set them slightly closer in order to have their foliage help shade the ground from being dried out constantly during summer months.

Prepare the beds well in advance of the planting, if possible. This should be one of the earliest of all spring garden jobs. Get the ground ready for planting as soon as your soil is workable, and then let it stand for a few days before planting.

By all means secure some barn-yard manure to use in your soil preparation, no matter what kind of soil you possess; nothing has ever been found to equal this old stand-by for growing fine roses. Unless this is very old, it should be placed well below the roots of your new plants, for if manure comes in direct contact with any roots, it is apt to cause damage unless it is well decomposed. The best method is to remove the natural soil for a depth of eight inches; then add the fertilizer and dig and work this in well to encourage the roots downward. Deep rooting makes for strong handsome plants that withstand heat and drouth.

Garden compost is also splendid for enriching and making the soil mellow, while if your soil is of a sandy nature, then it will pay you to purchase peat moss to add and dig well in before planting. This will help to retain moisture in the poor sandy soil. All or any of these soil improvers should be used generously in the lower level of soil, and well mixed to remove all lumps, to assure your plants of a future feeding ground which will maintain prolific bloom for years to come. Do not put fertilizer in the top layer of soil, but replace the natural soil in which to set the plants. A generous layer of manure and peat moss or even garden compost can be used as a mulch over the top of the beds as soon as planting has been done to coax plants into growth and to keep the soil from drying out.

WHEN ready to plant, first fill an old bucket or tub with water in which to set the plants while the planting is being done. This will prevent the roots from becoming

dried out, which is so detrimental and is the reason why so many new plants die each year. The fine hair-like roots are of the greatest importance in establishing the new plant.

Next, make a hole in the prepared ground wide enough and deep enough to accommodate the entire root system without bending back the ends. The roots should be spread out in the same manner in which they have been growing.

Prune each bush before planting. This requires fortitude, for you must cut away a good part of the precious wood which perhaps has cost you "a pretty penny." But unless each plant is cut back severely, it will have a tremendous struggle to get started. First, cut away completely at their base any weak or crooked branches. Leave only three or four of the strongest stems, and remove all others. This is all that any new plant can maintain in the first season while getting started and established. These three or four stems which you select to be the main growth of your new plant must also be cut back severely. Cut them so that each stem or eye (the pointed buds on the stems from which the leaves will grow) contains only three or four buds. Make a slanting cut just above the top bud.

Set the plant on a mound of soil to prevent any air pockets, and plant deep enough so that the graft or "bud" on the lower stem, just above the fine roots (this is easily seen as it is a swelling or lump on the main stem of the plant), is just under the surface. This is the place where the rose has been grafted to a wild rootstock, and, unless it is

placed just under the soil line, the wild roots may send out growth and destroy the beautiful variety which you have chosen.

Work fine soil well in among the fine roots and cover them, then tramp the soil firmly with the feet. This is important—set the plant so firmly that there will be no chance of any air pockets. After the soil is well firmed, water thoroughly, then fill up the hole after the water has settled. To help the rose plant get started, mound up a loose hill of soil to cover the newly set plant. This will prevent the hot spring sun from drying out the stems and will stimulate growth. Remove this extra soil as the weather warms and as growth begins.

We now have literally thousands of wonderful varieties of hybrid teas from which to choose, with tempting new ones being introduced each year. But the new rose gardener should by all means plant first the tried-and-true varieties that have won a sure place in local gardens, for these are not only suitable to our western climate, but are among the most beautiful. In a vote taken by the Utah Rose Society, an organization of ardent amateur rose growers, the following were selected as the ten best roses for Utah and other surrounding states to plant. They include the cream of the new and old roses, and every one is worthy of a place in any back-yard rose garden. They include:

1—President Herbert Hoover, strong growing multicolored rose of tawny rose and yellow mixture. Excellent bloomer.

2—Mrs. Sam McGredy, a universal favorite, pink overlaid with gold.

(Continued on page 231)

The Rock and the River

Ezra J. Poulsen

PART TWO

CRISES are often precipitated through failure to disentangle properly the various threads of circumstance which sometimes get at cross purposes with the skein of life. Difficult as it is to understand human actions, it is even more difficult to estimate correctly the true motive back of the act, especially when emotion confuses reason, and the very violence of the feeling strikes down the better judgment.

John Mansfield began to realize this, as he faced the starkly terrifying fact of his daughter's disappearance. Could it be, he wondered, that he had unwittingly made certain the very thing that he had wished to avoid? Had she gone away with Dale Weyman? Or would she meet him at the first opportunity? He didn't pretend to see anything objectionable in the young man. It was the principle involved. No girl should become infatuated with a man she has known only a few days, especially in times like these, he reflected a thousand times a day, as he ran his tractor plow along the easy, mellow slopes of his dry farm up against the foothills; or as he brought the cows up from the big meadow pasture at milking time. It's perfectly foolish to allow girls to chase after soldiers the way they're doing. But maybe I was a little hard on her, he admitted to himself.

"There is no doubt about that," said Julia, when he finally confessed this much to her. "I have no quar-

rel with your purpose, John; but your method is cruel and unjust," she complained in a quivering voice. "You're just like a rock."

He knew she was thinking of the familiar granite rock projecting from the hill, but she failed to mention it. Likewise, he was comparing her with the soft meandering river. He loved her for the very qualities he regarded as weaknesses, but made no mention of the fact. Instead, he struggled with a fresh burst of indignation, as the picture of Bonnie in the arms of the young soldier again flashed across his mind.

But where to find Bonnie, that was the urgent problem. They searched diligently through the neighborhood, thinking she might be with some of her friends. But they were unsuccessful. Not only John, but Julia, and Jack searched, and waited until they were hollow-eyed and spent. Jack sent a telegram to Dale Weyman, demanding to know if Bonnie had gone with him. A reply, denying any knowledge of her whereabouts and professing deep concern, promptly came back.

"Well, that's that," remarked Jack, turning his level gray eyes toward his mother. "She hasn't eloped."

"Of course she hasn't." Mrs. Mansfield looked at her son, conscious of his close-knit, muscular body, so much like his father, yet so much more pliable—more like her-

self, she thought with motherly pride. "Bonnie would never elope—not unless she was driven to it; she has always been willing to talk over her problems with me."

Her husband, coming into the kitchen through the back door, heard her remark. "Nothing except her father's abuse and harshness would have made her elope, or even run away," he said bitterly. He paused a moment; his face, covered with a three days' growth of beard, was also powdered grayish-black by the fine dust from a windy afternoon's plowing. Even his thin, brown hair seemed to lose half of its identity in the grime, which concentrated moistly in his nostrils, and at the corners of his straight mouth and bloodshot eyes. "She deliberately disobeyed me. And you should have seen them."

"Well now, just what did you see?" demanded Julia, ready to test this inference to the utmost, as he disappeared into the bathroom. Almost at the same instant, however, the roaring of the water through the faucets into the bathtub drowned out any answer he might have made.

JULIA put on her straw hat and went out to feed the chickens, and Jack jumped into the car to go for the evening mail. John felt unhappily alone, as he scrubbed himself in the tub. A heavy weight seemed dragging at his heart, and a strained dryness parched his throat. Lifting the warm water to his face in his cupped hands, he dashed away the trace of a tear. But a new surge of emotion swept over him, shaking him like a reed. At last, a dry, difficult sob escaped his lips; and he covered his face in his hands. "Dear

God, please help me to find my little girl," he muttered, "and forgive me if I did wrong." For the first time in years, his unyielding nature softened, and he cried like a child.

He was much refreshed in body and spirit when he emerged from the bathroom in clean clothes. Jack drove into the yard and called loudly to his mother. "Look, Mother, I've got some letters." John Mansfield dashed through the living room and down the front porch. He could see Jack holding up the letters; he could see Julia running from the opposite direction; and though he felt a twitch of pain that his son and his wife seemed closer to one another than to him, he didn't pause an instant.

"Is there any news about Bonnie?" he demanded.

Jack broke into a hilarious grin. "See, I got my draft notice," he cried. "I have to leave next week." Seeing his mother and father stop in their tracks, almost as if they had been struck, he changed his tone. "Forgive me, Mother and Dad. Yes, yes, I've heard something about Bonnie. Frank Davidson says he thinks he saw her at Hathaway. He believes she's working in the arms plant there." He pushed an opened letter into his mother's trembling fingers. "It's from Frank. Read it. Nothing too certain, but it's a clue."

"We'll go, then; we'll go to Hathaway. It's only sixty miles. Can't we go tonight?"

Jack looked with compassion upon his father's worn, haggard face. "Yes, Dad, but I think we'd better wait till morning."

"No. I'm ready to go right now." He faced his wife and son in an attitude of command; they returned his

severe gaze in protesting silence. In a moment his face softened; the granite in him seemed to melt. "Well, if you think it best to wait, we will." He turned to Julia.

Mrs. Mansfield came over and slipped her arm through his. "I think we'd better wait until we get the chores done in the morning. Then, we can get some one to take care of things till we get back."

"That is a good idea," he admitted.

"Let's take a little walk, John," she coaxed.

At first he resisted, feeling that she was preparing to lecture him. Finally, he accepted, and she led the way down the lane toward the pasture.

"Well, if you don't mind," he remarked, with a quick recognition of practical things, "you can go with me to get the cows."

"That's just what I'm offering to do," she declared, glancing up at him with a conscious air of coquetry. "You used to like me to go with you."

"I never wanted you more than now," he insisted. He clasped his fingers tightly through hers, and drew her closer. "With Jack going, and—Bonnie gone, I get almost frightened to think how much I need you."

Julia gave him a wry smile. "Sthat all?" she probed.

"No." He became swiftly aware of her attractive, slenderish form, her smooth skin, and brown hair, with scarcely a strand of gray in it. In her cool gingham dress and drooping straw hat, which she removed when he kissed her, she was still far more girlish than matronly. He wanted to tell her she was beau-

tiful, but the words stuck in his throat.

"Oh, John, you can't make love, can you?" she reprimanded gently.

A sharp pang of regret struck him for not having said what he had desired to say. But now it was too late. He felt forced to let his reticence close in on him.

They reached the pasture as the sun was resting level with the tree tops; they dropped the bars and let the cows start up the lane. "Now, we're going down to the river," informed Julia, leading him by the hand. "It will be beautiful this evening. Besides, I feel as if just walking across the pasture in the mingled shadows and sunshine will be fun."

"Yes, maybe it will."

"Don't you think the sunset is beautiful?" she chattered.

"Surely." He was beginning to grow amazed. Julia, he was sure, had something in mind; but he was at a loss to know what.

"Let's go over to the big bend below the rapids," she insisted.

"Just as you say."

They were threading their way along damp, meandering cow trails, skirted by masses of birch and willows. She led the way. He followed. Eventually, they reached a sward of green grass, surrounded by cottonwoods. She began to run, flinging back a gay challenge. And half bashfully he pursued, increasing his speed as she increased hers. He caught her, panting and laughing, on the short cropped grass close to the bank of the river, and drawing her swaying body into his arms, he half smothered her with kisses.

"How romantic!" cried Julia when she could catch her breath. "Now, I

know you're not as old as you sometimes seem." Beyond the river, the sunset was pouring a golden spray directly upon the cliff of granite below the ridge. "Look," she cried, "I do believe the sun is melting the rock."

"Maybe so," he laughed, raking his mind for a suitable retort about the river. But he was too slow.

"But look at the river," she challenged in a soft voice, as she nestled close to him. "Isn't it wonderful? Just like life. It flows on and on—forever."

"Certainly," he countered, in a tone of sudden mastery, "but the river is always going downhill. Now, look at the rock. See how it stands foursquare against all the winds that blow; see how it resists the storm." He was quite surprised at his own eloquence, and was about to celebrate his triumph by a mocking laugh, but again Julia beat him by throwing in the element of surprise.

"That's right, John. I love those qualities, especially in you." She had never admitted this before, and he felt so awkwardly thrown off balance that he wished he had not mentioned the rock.

"John," murmured Julia, after a long pause.

"Yes, Dear."

"Do you remember it was here you proposed to me years ago?"

"Huh? Oh, yes, so it was." He held her with a sudden fervor of emotion.

"And, John—" she whispered, in a quick little burst of emotion.

"Yes?"

"What do you think Dale said to Bonnie, when they stopped by the river?"

He gulped, dumbfounded at her

audacity. Then, he laughed; they both laughed; and when they went back up through the pasture, hand in hand, they seemed like two children.

IN Hathaway, the small railroad city suffering the growing pains of becoming an important industrial center due to the pressure of war and the location of a number of vital war enterprises within its boundaries, John and Julia Mansfield found it extremely difficult to follow their clue concerning Bonnie. In the first place, the city was hopelessly overcrowded. War workers were sandwiched in everywhere. Furthermore, it was very hard, because of strict rules, to visit the plants and make inquiry. Finally, neither John nor Julia found it easy to adjust to the hurry and confusion; and as Jack had decided the last minute to stay home and do the chores, they didn't have his help. Not until they had asked many a question of many strangers, who proved to be little better acquainted with the city than they, did they discover, by means of the telephone directory, a family with whom they had a slight acquaintance. With the help they received from this source, they succeeded, the following day, in finding Bonnie's boarding house; but upon hurrying there, they were disappointed again. She was at work and would not be off shift until evening.

"Waiting is the hardest job in the world," complained John, as they sat in their parked car. "In fact, if I had waited in the first place until I was less angry, this would not have happened. Of course she won't want to see me when she comes."

Julia was impressed by his repentant attitude. She slipped her hand in his. "Now, Dear," she said softly, "you know that Bonnie thinks the world of her dad."

"I used to think so; but now I feel that there's a great gulf between us."

"Bonnie can jump over that gulf if you can," declared Julia.

"But—but I'm still opposed to young Weyman," he answered doggedly. "She has no business taking up with a young fellow we know no more about. You know religion plays an important part in our lives, and we've taught our children to believe that marriage is a sacred institution."

Julia was silent a moment. "Of course, John," she said at last. "A careless marriage with someone whose ideals were not like our own would be unthinkable, and would certainly end in disappointment, if not tragedy. But—" she looked up hopefully, almost gaily, "maybe Bonnie's forgotten him already. Then, on the other hand, it could be that he might turn out to be just the kind of man we'd like Bonnie to marry. You know time and patience, John, settle so many difficulties. If we just keep our heads and do the right thing today, tomorrow is usually very promising."

"Well, yes."

A bus stopped at the corner, and people began to pile out. Julia was instantly on the sidewalk, waiting breathlessly. John followed her. In another minute, Bonnie appeared among the straggling crowd; and seeing her mother, she ran into her arms with a startled cry. Weeks of loneliness and homesickness found expression in a flood of tears. But when she faced her father, she stood

rigidly silent, and doubtful, until he swept her into his arms. Then, she cried softly, while he stroked her blonde head and whispered terms of endearment, at the same time noting the tired, worried expression on his daughter's face.

When Bonnie took her parents into her room, which, they quickly discovered, she occupied with several other girls, the first thing that they observed was the picture of Dale Weyman, neatly framed and occupying a prominent place on the radio cabinet.

"So you're still thinking of him?" tested John, when he had an opportunity.

"I'm writing to him, Father," she replied rather stiffly.

He didn't try to argue. It remained for Julia to have a long talk with their daughter that evening. "We'd like you to come back home. We'll be so lonesome without you, especially after Jack goes. Besides, I don't know how we'll run the farm. That's war work, too, you know."

"But you're still opposed to Dale?" There was a quiet dignity in Bonnie's manner which her mother respected as the most perfect evidence of her daughter's maturing womanhood.

"Time will reveal the right thing for you and Dale," assured her mother wisely. "Time, and your own faith—and honest prayer."

"How grand of you to say that, Mother," cried Bonnie. "If dad only felt the same way, I could not ask for more."

"Dad does feel the same way," declared an indulgent voice at the door. Bonnie looked up to see her father enter.

"Oh, Dad, you darling," she

cried, throwing her arms around his neck. "Forgive me for running away; and forgive me for all my hard thoughts. I should have known you'd feel that way really, and I never thought of expecting more."

"I have you released from your war job," he explained eventually, "to go home and take up another, even more important, for with Jack gone—" he pinched her cheek, "we may have to put you in overalls part of the time."

"I know, Dad, and will I do it! I can run the tractor, I can mow hay—why, I can do anything on the farm." She danced around the room with the pink color mounting back to her cheeks, and all her youthful zest for life and love at the highest peak. Suddenly, she remembered, in the excitement of seeing her parents, that she hadn't been out to the mailbox to see if there was a letter from Dale. She slipped out of the room and ran down to the front porch, where she excitedly put her hand into the long metal mailbox.

And sure enough, it was there, a letter from Dale. She broke it open and read it, then, raised her eyes, an expression of great excitement and happiness beaming on her face. Dale was being transferred east, and would pass through Hathaway within a week. He had the promise of several hours stopover, and was looking forward to seeing her.

Her first impulse was to run upstairs and tell her father and mother she could not leave for home. But no, she could not do that. For a moment she felt dizzy. "They've been so grand," she whispered. She remembered her mother's words, "Time, and faith, and honest prayer."

Yes, she reflected, the course of true love will not be changed by one trifling circumstance. She bowed her head and spoke to her Creator, after which she went into the house, resolved not to mention her disappointment.

(To be continued)

Rose Growing in the Home Garden

(Continued from page 225)

3—Crimson Glory, the finest new red rose, richly fragrant.

4—Countess Vandall, often called the perfect rose. Mixture of pale coral, cream, and washed with pale gold.

5—Etoile de Holland, one of our splendid red roses, excellent grower and bloomer.

6—Eclipse, a new yellow rose possessing absolutely perfect buds..

7—Charlotte Armstrong, a new glamor

rose. When well grown, this produces blooms of spectacular size and rich deep pink color.

8—Rex Anderson, for years this has enjoyed the reputation of being the finest white rose.

9—Johanna Hill, fine yellow rose and excellent doer.

10—The Doctor, one of the loveliest of all pink roses, long lasting, fragrant, and of tremendous size.



FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for February 1944, page 104.

MESSAGES FROM THE MISSIONS

New England Mission

FOLLOWING are excerpts from a recent letter from Bertha S. Reeder, mission Relief Society president, and Elder Kenneth W. Porter, mission Relief Society supervisor: "During 1943 seven new Societies were organized, as follows: Augusta, Maine; Concord, New Hampshire; Hyde Park, Massachusetts; Litchfield, Maine; Newport, Rhode Island; Danforth, Maine; and Eaton, Maine.

"The two latter groups, being in northern Maine where deep snows make the holding of meetings extremely difficult, are not now functioning. The meetings which were held, however, did much to fill the needs of those who participated and were, thus, profitable. The new Societies in some of these places are the only Church meetings being held and are valuable in maintaining faith and unity.

"Fine anniversary meetings, bazaars, and branch conferences were held in most places of the mission during the year. The sisters of the branches where we have recently purchased chapels are working diligently to improve and beautify these buildings, and have done much to

stimulate increased interest on the part of other members.

"Due to quite a strict curtailment of gasoline we have not been able to visit each branch as frequently as desired With the great reduction in our missionary force, it will be necessary for our Relief Societies to carry on with even less supervision than before, but most of them are now fairly well grounded in practices and should operate regardless. These Societies are the backbone of Church activity in several localities.

"During the month of September most of the officers of the mission Relief Societies (about fifty-five in number) met at Cambridge in conference, where work and methods for the present season were discussed. Those attending carried back to their respective branches inspiration and enthusiasm which is gratifying. The accompanying picture was taken on that occasion.

"The mission has received upwards of twenty-five quilts and many boxes of clothing from the several Societies. We provided complete Christmas for five or six families in northern Maine, and throughout the year have helped several dozen persons.

"Our objectives have been and



OFFICERS OF RELIEF SOCIETIES IN THE NEW ENGLAND MISSION

at a conference in Cambridge, Massachusetts in September 1943, where work of the 1943-44 season was considered.

shall continue to be the organization of more neighborhood groups, getting the women more adept at handiwork, an increased amount of welfare materials, and the keeping of more complete and accurate records.

"It has been gratifying to work with the women of the mission during the past year. Several baptisms have resulted from Relief Society work. We have learned much; our happiness has been deep. The future looks bright and our faith is strong."

The General Board notes with particular interest the organization of a Relief Society at Concord, New Hampshire, during 1943 as reported in the first paragraph of the foregoing letter. New Hampshire has been the only state without a Relief Society, according to the geographic distribution of Relief Societies, in recent annual reports. With the

organization of a Relief Society at Concord, the 1943 annual report will doubtless show organized Relief Societies in every state of the Union, as well as in the District of Columbia, the territories of Alaska and Hawaii, and in many other countries.

A commendable accomplishment of the New England Mission during 1943 was the compilation of an historical summary of all Relief Societies in the mission for the eighteen-month period, January 1942 through June 1943. This compiled history was mimeographed and distributed to all Societies in the mission, so that each might review the activities and accomplishments of the others. Mission Relief Society president, Bertha S. Reeder, and mission Relief Society supervisor, Elder Kenneth W. Porter, who edited these historical summaries from the branches, point out that

more work was actually done than would appear from this record due to the brevity of the reports, and that it is hoped that this first history will be followed by a regular series of such reports. They also recognize that varying conditions in the different localities naturally influence the accomplishments of the local Relief Societies, some of which are small and operate as neighborhood groups, and others of which are larger and more experienced in Relief Society work. They conclude: "Yet every group has done much to spread happiness and to comfort and care for the needy; each has helped to improve conditions of many homes, has brought a unity and love into places which previously had not known such peace;" and that the accomplishments of each Relief Society demonstrate the effectiveness of the realization that the Relief Society was organized by the Prophet Joseph Smith. They also feel that the effort of compiling and distributing copies of these histories would be justified if each local Society, in reviewing the work of other Societies in the mission, were "to get one new idea, one improved method or inspiration to carry on in the face of difficulties."

Spanish-American Mission

IVIE H. Jones, president of Relief Societies in the Spanish-American Mission, submitted the following account of accomplishments of two of the several local Spanish-speaking Relief Societies in this mission:

"*When in my name but two or three shall meet, I there will surely be.*"

"The above words of our Lord

and Master seem especially appropriate for the Spanish-American Relief Society of Kingsville, Texas.

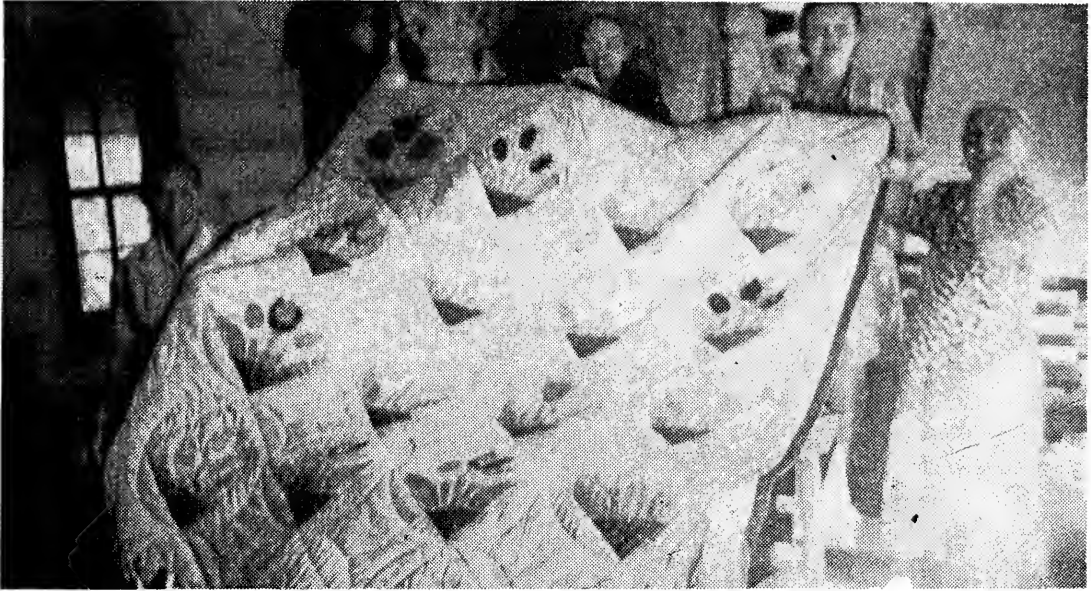
"At the beginning of 1943, this Relief Society had one L.D.S. member, Sister Esther Rodriguez. Nothing daunted, she went out and proselyted members for her meetings. She invited her neighbors, Sisters Cabasos, Maria Gonzales, and Luz Rodriguez to join her. Through their combined efforts, they completed the beautiful quilt seen in the accompanying picture. They sold the quilt, netting \$11.

"So at the beginning of 1944 the Relief Society spirit is burning brightly in Kingsville. Through the efforts of Sister Rodriguez and her helper, Elder Lloyd McArthur, one new member has been added to the Relief Society, and they have prospects of baptisms and additions of many new members in 1944."

When submitting the picture, Elder McArthur wrote: "Inasmuch as we have but one L.D.S. member in the Relief Society, we have had a struggle with Relief Society attendance. All we have accomplished, however much or little it has been, is due to the courage, faith and effort of Hna. Rodriguez (Esther)."

Reina Pulver, secretary of the Spanish-speaking Phoenix Relief Society of the Spanish-American Mission, wrote last November to the mission Relief society president, Ivie H. Jones, as follows:

"We Relief Society sisters in Phoenix have our aim high. We want a chapel, and we are determined to get it. We want one that we will be proud to call our own: one where we can worship God in peace and contentment; a place where we will be proud to



QUILT MADE BY THE RELIEF SOCIETY OF KINGSVILLE, TEXAS

All members of this Society are included in the picture, and are, from left to right, Sisters Cabasos, Maria Gonzales, Esther Rodriguez, and Luz Rodriguez.

bring our friends. We want it in the best neighborhood available and in beautiful surroundings. Beauty is the handiwork of the Lord.

“We are proud to be members of the Kingdom of God and want to live lives that will bring us strong testimonies and be examples to our neighbors.”

Sister Jones continues: “And these eight sisters meant just what they said. They were organized into a Relief Society, January 16, 1943, with eight members. At that time four executive officers were chosen, but none of them was set apart until April 22, 1943 when the new mission presidents made their first official visit to Phoenix. The weather was already beginning to remind one that Phoenix is in the ‘Sunny South,’ so the sisters planned a picnic and Relief Society conference out in the hills. After the picnic supper and program, which was attended by

forty-seven people, the sisters were set apart.

“It was a sight never to be forgotten. The sisters were seated one by one on a huge rock, while men holding the Priesthood called upon God to bless these sisters in their high callings. Out in the quiet Arizona desert where there was nothing to disturb nor detract, the moon and stars in the heavens bore witness of this sacred ceremony.

“Even before their organization, these eight women planned a *Cena* or Mexican supper, to raise money so that they could start out with a cash balance, and they began their existence as an organization with \$100 on hand.

“On February 4, 1943 they gave another Mexican *Cena* in the Third Ward chapel, clearing \$154. Then November 12, 1943 they staged another of their famous Mexican banquets. This time they set their aim

high and secured the Phoenix Stake building, serving 530 persons, banquet style. Immediately after the meal a program of Mexican songs, dances, and readings was presented for the entertainment of the guests.

"It did not take long to sell every article made for their bazaar and they could have easily sold many times the amount, not only because of the crowd present, but because the articles made were different and most of them had Mexican designs on them. They cleared on the bazaar \$36.21 and on the Cena or banquet, \$319.10, making a total net profit for the evening's affair of \$428.31. They have retained a small working fund in their local Society and have a building fund in the mission office of \$664.94 towards their new chapel.

"Yes, 'they have their aim high,' but the faith and perseverance of this little band of Mexican sisters will enable them to realize their ambitions, and some day they will be meeting in their own building."

British Mission

THE *Millennial Star*, publication of the British Mission, reported, in its issue for December 1943, the first mission-wide Relief Society conference of the British Mission which was held November 13 and 14 at mission headquarters in London. Following are excerpts from the *Star's* report of this historic gathering of Relief Society women:

"Never before in the history of the British Mission has such a gathering been held. Invitations sent to District Supervisors, Branch Presidents and Counsellors received outstanding response. From all parts of the British Isles sisters wrote

stating their keen desire to attend. Even from places as far distant as Ireland, Sisters Mary Mogerley of Dublin and Lilian Ditty of Belfast tried to obtain a permit enabling them to travel. Unfortunately their efforts proved of no avail. Telegrams were received expressing their disappointment at being unable to attend and best wishes for the success of the conference.

"An executive meeting conducted by Sister Maud A. Hawkes, second counsellor, Mission R. S. Presidency, commenced a series of interesting and inspiring sessions. Various problems were discussed and ideas presented for the growth of the work. Immediately following, a delightful meal, prepared by President Marie W. Anastasiou, was served to 75 persons present.

"In the evening, further opportunity to get to know each other was given to the sisters during a Social Gathering conducted by Sister M. McCormick, where items were given by representatives of various Branches and Districts.

"Sabbath Day meetings began at 10 a.m. with Testimony . . . conducted by Sister Helen E. Poole, first counsellor, R. S. Presidency. Eighty-five sisters bore testimony to the truthfulness of the Gospel and the joy of service in Relief Society work. A telegram received from the Mission Presidency was read to the congregation by Sister Anastasiou.

"The general session was outstanding for the wide range of excellent addresses given by the following speakers: Sisters M. McCormick (Histories), M. A. Hawkes (Practical Work), H. E. Poole (Education) and J. N. Gittins (Statistics). A tribute to Relief Society

work was paid by President Wm. O. Chipping of the London District Elder James R. Cunningham of the Mission Presidency, spoke of the unity that existed between the Priesthood and members of the Relief Society, and compared it to the beautiful influence of noble women on great men of the world Sister Anastasiou, as the final speaker, addressed the congregation on 'The Joy of Service.'

"It is generally felt that the uplifting spirit of what is expected to be the first of many such gatherings will have a beneficial influence upon all branches of Relief Society endeavour.

"Regret was expressed at the absence of President Andre K. Anastasiou, whose Mission obligations took him to the Hull District."

Norwegian Mission

SINCE involvement of the United States in war little information has been received from Relief Societies on the European continent. The following news from the Relief Society at Oslo is, therefore, of special interest. It is copied from a History of the Mission for the two-month period ending September 30, 1943, which was received by Elder Thomas E. McKay, assistant to the Council of the Twelve, who is serving as European Mission president.

"Oslo Branch Woman's Relief Society gave a grand dinner to twenty-eight aged members of the branch, who accepted the invitation and enjoyed the sumptuous delicacies, which had been furnished by the Danish Mission, and which was to all a great surprise. As all can realize, the feelings were excellent, and

there was no lack of entertainment either. Sister Pauline Kjos, in defiance of her 73 years, played on the mouth organ and showed herself to be a real virtuoso. There were grand compositions and Church melodies. Sister Thora Enholm sang, and the whole company sang several of our choice songs. Sister Juliane Berggraff read a few splendid pieces of her own composition.

"The Pioneer festival was passed up this year, but this dinner was an excellent compensation, and all the aged were appreciative of the event. Thanks to the planners of the eventful happening and enjoyment, and thanks to the Danes for the food which made the whole affair possible."

Australian Mission

ELSIE F. PARTON, released in July 1943, as president of the Hurstville Branch Relief Society, after serving in this capacity more than six years, submitted the accompanying picture of the group of women serving at the Civilian Aid Service Rest Center, most of whom are members of the Hurstville Relief Society. She enclosed clippings from local newspapers which recognized demonstrations conducted by this center. These demonstrations portrayed the registration, care, treatment, location, and placing of a family made destitute through enemy action. Following is an excerpt from one of these clippings:

"On Thursday afternoon, 18th instant, the Latter-day Saints' Women's National Relief Society gave a demonstration to other Rest Center organizers of the Kogarah Municipality. The centre is situated on the



CIVILIAN AID REST CENTER OPERATED BY RELIEF SOCIETY WOMEN,
HURSTVILLE, N. S. W., AUSTRALIA

Fourth from left, front row, is Elsie F. Parton, recently released president of this branch. Directly behind her is Sister F. Evans, the new president, and next to her, at the end of the second row, is Ethel Wilson, new secretary. The retiring secretary, Ruby B. Phillips, who served more than ten years is in the back row, second from the right. At the left end of the back row is Violet Cook, *Mission Relief Society Magazine* representative.

corner of Noble Street and Railway Parade, Allawah. Having passed all tests it has been registered as No. 7, and is considered to be a model in efficiency and equipment Twenty trained ladies, under the supervision of Mrs. J. Parton, control the post. A display was given covering several branches of the work The efficiency of the centre was established when over one hundred people were provided with refreshments, when only forty had been expected to attend."

This demonstration was held in June 1942, and President and Sister Elvon W. Orme, in charge of the Australian Mission, were among the visitors, as were also officials in charge of this civilian war service.

This rest center is established in the recreation hall of the L.D.S. chapel and many of the demonstration visitors show an interest in the Church and its activities. Sister Parton says, "We have lovely green lawns, a high position looking down upon the blue waters of historical Botany Bay, where Captain Cook first landed on this soil We have many non-members on our staff, as well as the Relief Society members, and they are all good, noble women whom I have grown to love. We have worked hard collecting the needed supplies—food, utensils, heating apparatus, kerosene lamps, candles, and clothing for all ages. Patchwork covers were knitted and stitched, old clothing repaired, and

my husband made folding beds."

Some of Sister Parton's comments as she looked back over her six years of service as branch Relief Society president give an indication of both the trials and growth to be obtained from Relief Society service. She wrote: "I occupied the position for over six years. During that period I learned many things, spiritual and temporal. I learned each person is a separate individuality and needs to be treated as such, that it is impossible to please all, that it is selfish and unwise to please self only, and to strive to please God is the only guide in meeting the problems concerning leadership. I have seen members come and go, I have met with loyal cooperation and with disgruntled, dissatisfied people, with rich and with poor, with generous and mean, with leaders of our nation and with the dregs of humanity, and in all of these people I have found something good, something worthwhile, and that something is the unquenchable flame of divinity coming from our Father God to which all are heirs. I have received a broader outlook on life and have learned what God meant when he said, 'Let not the left hand know what the right hand doeth' and the necessity of becoming 'as wise as a serpent and as gentle as a dove.' "

Sister Parton's two counselors, Sisters F. Evans and G. Beal, were retained in the new organization as president and first counselor, respectively, and Ethel Parton and Ethel Wilson were named as second counselor and secretary, respectively. The retiring secretary, Ruby B. Phillips, was the first secretary of this branch Relief Society

and served in this capacity for more than ten years.

Like many other Relief Society women in various parts of the world, Sister Parton is mourning the loss of a son who was a pilot officer in the Royal Australian Air Force. And like many other Relief Society women, her sorrow is not tinctured with hatred nor revenge, for she says, "May God help the mothers of all men everywhere, for we sorrow alike, friend or foe."

New Zealand Mission

ELVA T. COWLEY, president of Relief Societies in the New Zealand mission, in a letter dated August 18, 1943, reported the patriotic Hui Tau or conference which was held at Easter. She enclosed a copy of the June 1943 issue of the mission paper *Te Karere* containing reports on this mission-wide conference by both President Matthew Cowley and Sister Elva T. Cowley. An excerpt from President Cowley's report follows:

"It was decided some months ago that the Annual Conference this year would be in the nature of a campaign to raise funds for the war effort. At the outset there was some question as to the advisability of holding such a conference, but the success of the Hui has convinced all that it was one of the best missionary activities ever sponsored in New Zealand. How well the conference was conducted and the patriotic fund campaign was carried out is now well known, not only by those who were in attendance at the conference, but by people in all parts of the Dominion who have read the reports in the leading newspapers."

From Sister Cowley's report we quote: "For weeks the sisters of the Relief Society, as well as others, gave of their time and energy to raise money for their sons, husbands, fathers and brothers who are fighting so nobly for them. They sponsored concerts, programmes, held bazaars and dinners, etc. The Societies who were unable to contribute in these activities were generous with their money donations. Even though their energy and endurances were taxed to the utmost before the Hui, the women did not lose sight of their great obligation to make of it a spiritual success.

"On Easter morning, with a glorious blue sky overhead and the sun shining with a warm glow on all living things, they assembled in the big house to gain instruction and commemorate the resurrection of our Lord and Savior.

"Talks on education, spirituality, child welfare, Red Cross and home nursing, loyalty, cleanliness and thrift were given in both the Maori and English languages by women with a deep understanding of the Gospel and a wide knowledge of life."

In the afternoon the women again met to resume their work. This meeting took the form of discussion of general problems and questions.

Following are additional comments from Sister Cowley's letter:

"The policemen, whose duty it was to guard the grounds, commented that they had never had such an easy task. They found no empty liquor bottles which they said was most unusual with such a large gathering. The city officials also

commended the Hui Tau committee on the way they left the show grounds. They commented that they were left cleaner than when they were turned over to us for the conference."

East Central States Mission

LEONE W. DOXEY, recently appointed president of Relief Societies in the East Central States Mission, wrote February 16, 1944, as follows:

"In Charlottesville, Virginia, where 'Monticello,' the famous home of Thomas Jefferson is located, an enthusiastic Relief Society was recently organized. Sister Amelia J. Hansen, one of our short-term missionaries from the Pasadena Stake, California, was very helpful in this organization.

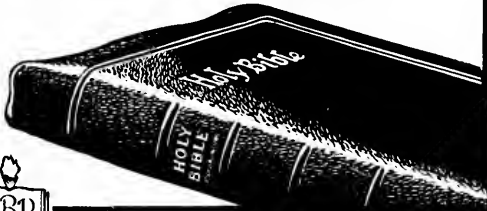
"Sister Maggie S. Snow was appointed president. She has long been known in Charlottesville for her fine welfare work. She is often called, 'Mrs. Wiggs of the Cabbage Patch' for her efforts to improve the condition of the poor families, helping them to help themselves. Some wealthy people, observing her work, have made contributions to her from time to time, to aid in her projects.

"They are also doing a fine missionary work. Four members of their Relief Society, who did not belong to the Church, were baptized and confirmed recently. They have fifteen paid memberships, and are following a regular program of Relief Society activity.

"We are very proud of this organization and the fine women who are carrying on the work of Relief Society in Charlottesville."



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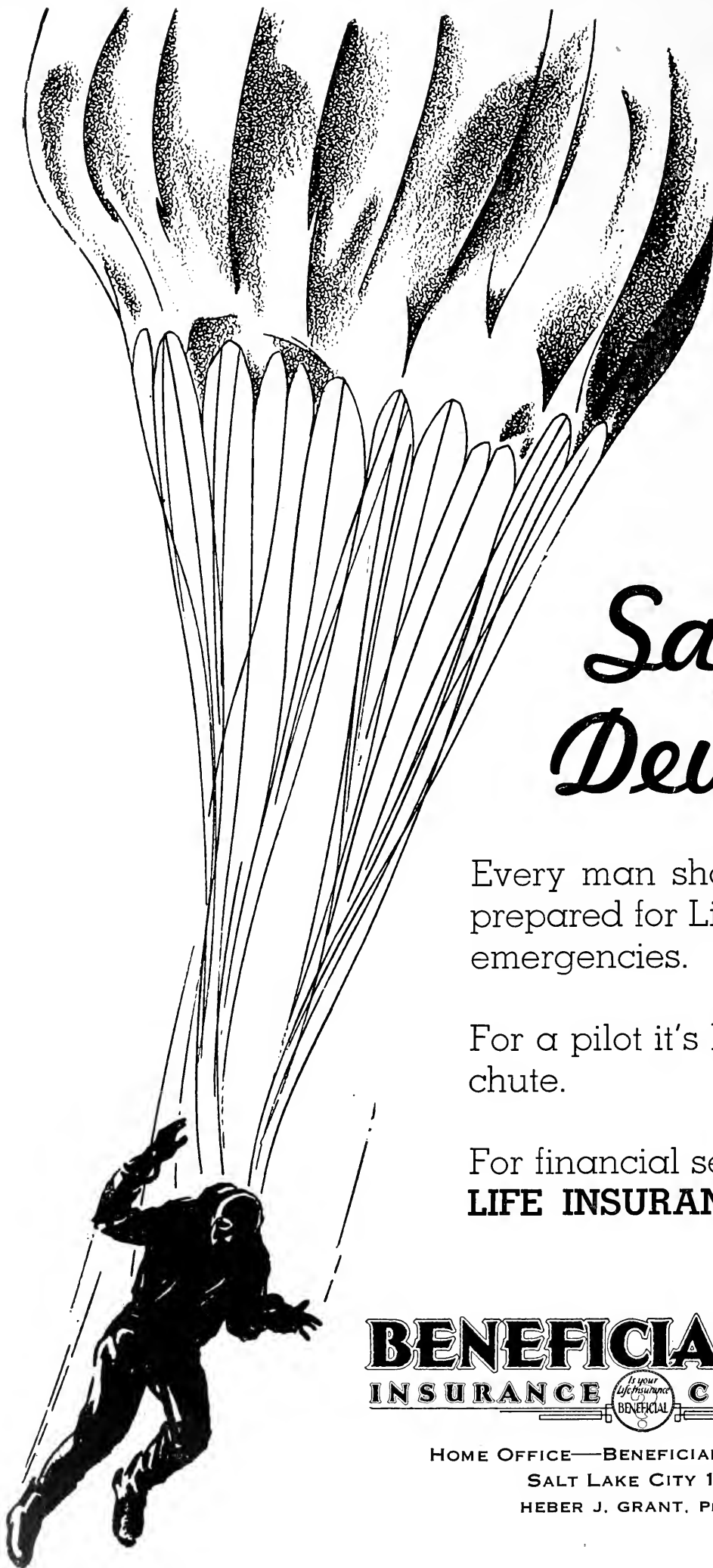
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The
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MAGAZINE



VOL 31 NO. 5

MAY 1944

THE RELIEF SOCIETY MAGAZINE

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THE RELIEF SOCIETY MAGAZINE

VOL. 31, NO. 5

MAY 1944

YOUR SPRING AND MINE

Olive Maiben Nicholes





Has your spring come again? I see
The crocus bubbling in the grass;
Daffodils along the graveled walk,
Trumpeting gaily as we pass.
The crimson cups of tulips, there,
Holding the golden wine of rain
Poured from the alabaster
Vases of the clouds. A counterpane
Of dandelions of sunny slopes;
Iris unfurling sails; green trees;
Plumed lilacs—white, mauve, purple, pink—
Nodding atop their heart-shaped leaves,
Soft, snowy drifts of bridal veil;
Violets, hyacinths. Winds bring
The perfume from a thousand throats
To herald in your fragile spring.

Come; take your cloistered garden, fair;
The sundial's shadowed, quiet hours.
Give me the desert's surging spring—
The boisterous wind, the sweeping showers!
Miles of gay Persian carpets flung
Across each sandy hill and plain;
A wealth of rabbit brush—the gold,
Long sought—of old Cibola's fame.
The ancient crimson crags, blue skies—
Defying Tintoretto's skill.
Young buffalo grass—gossamer plumed;
Needled cacti starred against the hill—
Hues lost in old Granada's tombs.
Sage-cushioned slopes. Giant Joshua—
Concealed corsages on their breasts—
Uplift their grizzled arms to pray.
Verbena, primrose, Indian paint,
Sequined shad-scale; the waxen-white,
Cupped bloom of "God's own candlesticks,"
Lighting the purple, spangled night.



The Cover: The cover picture is from a photograph taken by Willard Luce. Cover arrangements are by Evan Jensen.



AFTER WORLD WAR I

-  From Germany, 17,889 sq. mi.
-  From Austria-Hungary, 30,914 sq. mi.
- 1. Curzon line, established as east boundary.
-  From Russia. From 1919-1939
-  Poles drive Reds out, 1921, establishing Pilsudski line.
- 2. Seized from Lithuania, 10,422 sq. mi.
- 3. Teschen, from Czechoslovakia after Munich, 1938, 405 sq. mi.

WORLD WAR II

- 4. Germany and Russia divide Poland approximately on old Curzon line. (Puppet government in Warsaw.)
-  This area once part of powerful Polish kingdom lost to Russia in 1772 partition of Poland by Russia, Prussia and Austria.
- 5. Frontier 1770.
-  Where Soviet armies crossed border, Jan., 1944.

The Polish Question

Dr. Leland Hargrave Creer

Head of the Department of History and Political Science, University of Utah

[This is the first in a series of articles by Dr. Creer to be published in the *Magazine* for the purpose of better informing *Magazine* readers with the historic background of some of the problems which will confront the delegates who will draw up the peace terms following World War II.—Ed.]

WHEN the Russian forces recently crossed the Pilsudski Line into Poland, they inadvertently resuscitated a boundary dispute which promises to revive the entire Polish Question. This question will be one of the most complex and crucial of all the problems on the agenda of the future World Peace Conference. The Poles have age-long feuds with the Lithuanians, the Germans, the Russians, and the Jews, involving minority problems, religious differences, complicated irredenta, economic maladjustments, and boundary disputes. Reduced to its simplest formula, the Polish Question resolves itself into the problem of survival as an independent state, or enslavement under enemy rule. The problem is complicated further from the fact that the immediate dispute involves Russia, a power that is destined to play a dominant role at the Peace Conference as one of the important, perhaps the most important, of the victorious allies. To understand this vitally important problem, it is necessary to examine in some detail the historical background of the Polish state.

The original kingdom of Poland, stretching roughly between the Oder and Vistula rivers, was founded by Boleslaw the Valiant about A.D.

1000. In the tenth century, the Poles, under German pressure, were converted to Western Christianity but their kings were able to maintain their independence in both ecclesiastical and secular affairs for about a century. Then, beginning in the twelfth century, the independence of the Poles became merely nominal, for their aggrandizing neighbors, especially the Hohenstaufen emperors, the Saxon and Bohemian kings, and, in the eighteenth century, the Russian Tsarina, Catherine the Great, succeeded in forcing upon the hapless country their own nominees as puppet kings. By the thirteenth century, Poland was cut off from the Baltic by the Teutonic Knights; Pomerania and Silesia were lost to the Germanic-Roman Empire, and German settlers by controlling trade were gradually transforming western Poland into a German homeland. Against this intrusion, the Poles reacted and enjoyed a two hundred year nationalistic renaissance. The brilliant Casimir the Great (1333-1370) conquered the Red Russian Kingdom of Galicia and established an efficient royal central administration. Late in the fourteenth century, Lithuania was united to Poland by personal union. At its largest extent (1500), the Polish Kingdom

including Lithuania comprised the basins of the Warta, Vistula, Dvina, Dnieper, and upper Dniester rivers.

Although a large state geographically, a variety of circumstances contributed to make Poland weak and unstable. In the first place, the kingdom was without natural boundaries or adequate means of defense. To the west, it was separated from Prussia and Austria by an artificial line drawn through level plains and over low hills. To the south, the Dniester, in the main, set it off from Turkey. To the east and the north, the boundary ran through the fertile valleys of the Dnieper and the Dvina. No chain of mountains and no strongly fortified places protected the Poles from the Germans, Turks or Russians.

The population of Poland was markedly heterogeneous, a factor which mitigated against the creation of a vigorous nationalism. The Poles themselves centering in the western cities of Warsaw and Cracow, constituted a majority of the population, but the Lithuanians, a kindred Slavic folk, covered the east central part of the kingdom. While a large number of Cossacks and Ruthenians or Little Russians lived in the extreme east, Swedes and Germans lived along the northern and western borders. Then there was a considerable number of Jews domiciled within the kingdom during the nineteenth century in what became known as the "Jewish Pale."

Religion added its share to the dissensions created by race and language within Poland. The Poles and most of the Lithuanians are staunch Roman Catholics. The Russians and some of the Lithu-

anians are adherents of the Greek Orthodox Faith, while the Germans and Swedes are Lutherans. The minority Protestants and Greek Orthodox Russians, thanks to the political strength of their homelands, were able to exact from the Poles a toleration and freedom of worship which at that time existed in no other country of Europe.

The decline of the Polish nation, however, is attributable mainly to its hopeless internal dissensions. These have been the result of a decadent social structure and a hopelessly ineffective political organization. In mediaeval Poland, about two-thirds of the Polish people were serfs—ignorant, squalid, politically indifferent, and apathetic. Incapable of possessing property, they were also devoid of political rights. The higher nobility, never numbering more than two hundred and always contesting the authority of the crown, were the real power within the state. The middle class of nobles consisted of about twenty-five thousand persons. The lower nobility, numbering more than one million, were an idle, ignorant class of people "who were shut out by their pride of birth from the thrift and comfort which they might have acquired by industry while the most insignificant of them could nullify the proceedings of the Polish Diet by his single veto." The remainder of the citizen population consisted of artisans, clergymen, and Jews. These numbered about 50,000 before 1800. They lived in wretched villages and were almost as completely subject to the oppression of the nobles as were the serfs themselves. Only Jews, artisans, and clergy were taxed.

Describing Polish society in the

eighteenth century, Professor Hayes says:

Polish towns had sunk into relative insignificance, leaving the country without a numerous and wealthy middle class. The great nobles or magnates owned the lands, lived in luxury, selfishly looked out for their own interests, and jealously played politics, while the mass of the nation were degraded into a state of serfdom and wretchedness that would be difficult to parallel elsewhere in Europe. With a grasping, haughty nobility on the one hand, and an oppressed ignorant peasantry on the other, social solidarity, the best guarantee of political independence, was entirely lacking.

PERHAPS of all contemporary governments of Europe, that of the Poles was the most inefficient. Since the sixteenth century the monarchy had been elective, with the result that the electors chosen from among the higher nobility were able to wring out of their sovereigns pernicious bribes and unholy promises to such a degree as to make the kingship an ornamental figurehead. Most of the elected kings were foreigners, chiefly German princes from Bohemia and Saxony, who used their power in furtherance of their own native interests rather than that of the welfare of Poland.

Another absurdity of the Polish constitution was the celebrated *liberum veto*, a kind of gentleman's agreement among the magistrates, whereby no law whatsoever could be enacted by the Diet if a single member felt it was prejudicial to his interests, and objected. This principle had been extended so far that by the eighteenth century it was recognized that anyone of Poland's twenty-five thousand noblemen had the lawful right to refuse to obey any law which he disapproved. Obvious-

ly, this condition led to political anarchism.

The election of Stanislas Poniatski, nominee of the Russian Tsarina, to the kingship in 1764, spelled disaster to the Poles and led immediately to the infamous partitions of 1772, 1793, and 1795. The king was unable to restrain the civil war which resulted from the opposition of the noble factions toward his election and the unrest caused by the parallel Russo-Turkish War.

Taking advantage of this chaotic situation, Frederick the Great of Prussia proposed to his ally Catherine the Great the nefarious scheme of partition. To maintain the balance of power, Marie Theresa, Empress of Austria, joined the unholy pact. By the first partition of Poland (1772), Russia absorbed Polish Livonia and the territories between the upper waters of the Dvina and the Dnieper; Germany obtained Polish Prussia, except Danzig and Thorn; while Austria secured Galicia, celebrated for its rich mines. Though Russia received the smallest and least populous portion of the stolen territory, the value of her share was enhanced by the industry and wealth of its inhabitants, while it also connected Prussia proper with Brandenburg.

The Poles, stunned by their tragic misfortune, attempted time and again to resuscitate themselves by enacting radical, political reforms, but the shameful and hypocritical attitude of their enemy neighbors, foiled every effort. Taking advantage of the French revolutionary wars which were engulfing all Europe, Russia and Prussia, in 1793, executed the second partition of Poland; and two years later, 1795, with

Austria invited to share the spoils, completed the dismemberment of the once formidable but now decadent and unhappy state.

In vain did the brilliant Kosciusko try to stem the tide of foreign invasion and spoliation. "Freedom shrieked when Kosciusko fell." By the second and third partitions, Austria acquired the upper valley of the Vistula with the important city of Cracow; Prussia took the lower valley of the Vistula with Warsaw; and Russia seized the remainder of the ill-fated kingdom, the major share, including Ruthenia and practically all of Lithuania.

Thus the once powerful Poland ceased to exist as an independent power. It was entirely blotted out of the list of independent nations—a victim to its own weakness and its internal dissensions, as well as, in the rapacity of its enemy neighbors, to one of the most audacious and disgraceful outrages in all history.

DESPITE the loss of independence, Polish nationalism was not extinguished. On the contrary it increased in intensity and expressed itself belligerently in the unhappy revolutions of 1831 and 1863 directed against the Russian autocrats. The Poles fought gallantly, but their defense was paralyzed, as usual, by the entire lack of national means of fortification and by bitter internal feuds. Then, too, they were overwhelmed by superior numbers and, moreover, were bereft of foreign help. Both Prussia and Austria, with portions of Poland of their own, were hostile to any independent Poland, while France and England hesitated to interfere lest their actions might upset the

European equilibrium and precipitate a general war. As a result of the first revolution (1831), Czar Nicholas I abrogated the constitution of 1815 and incorporated the Polish Kingdom as a conquered province of the Russian Empire; as a result of the second (1863), Czar Alexander II subjected the unhappy Poles to increased persecution and unwarranted tyranny. Vigorous steps were taken to extinguish Polish nationalism. For example, the use of the Polish language was made illegal, and all teachers were compelled to use Russian—even when they were giving instructions in Polish literature and language. Public offices in Poland were closed to Poles, and, from 1885 to 1897, no Pole was permitted to sell land to a non-Russian. The Russian government deprived the Polish Catholic Church of much of its revenue and converted parish priests into salaried state officials. Moreover, many monasteries were suppressed and their property confiscated by the state. Worse still was the lot of the unfortunate Jews residing within Poland. In 1882, Czar Alexander II forbade the Jews to acquire land or enter into the liquor trade. The numbers eligible for secondary schools and universities were limited to three per cent of the total student bodies. In 1890, all Jews in Russia were forced to reside in designated towns in the so-called Jewish Pale, circumscribed within the limits of Esthonia, Ukraine, and Poland. Finally, the government refused to interfere in the many spontaneous pogroms directed against them by prejudiced Russians. In fact, it has been proved that governmental officials were accessories in

many of these cruel outbreaks, notably the massacre of Kishinev in 1903. So great, in fact, was the persecution against these people that despite the efforts of the government to keep them within their respective pales, some 300,000 Jews left Russia within a single year (1891).

It is not surprising that many patriotic Poles thought they discerned in the World War (1914-1918) the long-sought-for opportunity to set up a Polish national state. And thanks to the friendship of the Allies and the brilliant efforts of Polish leaders, Joseph Pilsudski and Ignace Jan Paderewski, this cherished dream came true. On November 16, 1918, Joseph Pilsudski, who had six days previously taken command of the Polish armies, announced to the world the existence of a new, independent Polish republic. The newly created state was recognized by the Treaty of Versailles, June 28, 1919, and by the Treaty of Riga, March 21, 1921. Pilsudski became chief of state and Paderewski, premier and minister of foreign affairs. Filled with expansionist ambitions and the desire for natural frontiers, Pilsudski sought to incorporate within the new state, Lithuania, the Ukraine, Galicia, part of the new Czechoslovakia, and as much more of Germany and Russia as he dared claim on ethnological, historical or sentimental grounds. As a result of this program, Poland fought three wars with Lithuania, the Ukraine, and Russia; disregarded the admonitions of the Allied Supreme Council which had advised against expansion; and ended by accepting (Treaty of Riga, 1921) the frontiers which gave her

approximately 150,000 square miles rather than the 282,000 square miles which she had coveted. Of her final frontiers, in the words of one Polish statesman, "75 per cent were permanently menaced, 20 per cent were insecure, and only 5 per cent really safe."

Poland adopted a liberal constitution, in 1921, based upon the French model. It provided for an elective upper house called the Senate, and a lower house called the *Sejm*. Universal suffrage was established. But the first few years under the new regime were chaotic. Conservatives and radicals in Parliament were deadlocked, land reform lagged, the financial situation became critical, and widespread corruption prevailed. Matters became so bad that Pilsudski, already estranged from the president, Stanislaus Wajcieszowski, in May 1926, rallied three regiments about him, marched upon Warsaw, and established a dictatorship. Assuming the portfolio of minister of war, Pilsudski dictated Polish policies and established a new constitution. This new document changed the mode of election and strengthened considerably the powers of the executive. Hereafter, the president was to be chosen by popular vote, rather than by the National Assembly, from two candidates, the one selected by the retiring *Sejm* and the other by the retiring president. The new constitution gave the president full power to appoint and dismiss ministers, the head of the supreme court, and the commander-in-chief of the army; to decide on war and peace; to negotiate and ratify treaties; to dissolve the parliament at will; and to appoint one-third of the Senate of ninety-six

members. Refusing to accept the position of president, Pilsudski, as dictator, chose rather to control the government and its foreign policies behind the scenes as minister of war. The dictator died May 12, 1935, and was succeeded by his appointee, Inspector General Rydz-Smigly. General Sladowski, Rydz-Smigly's appointee, became premier in 1936, and held that portfolio until the German invasion, September 1939.

After the German invasion of Poland, the government officials left the country. President Ignace Mościcki from his refuge in Rumania announced his resignation, September 30, 1939, and was succeeded by Wladislaw Raczkiewicz, who immediately established Paris as the seat of government. Later, after the fall of France, he established his headquarters at London.

OF all problems affecting the future of Poland, the most crucial is that of national boundaries. In order to guarantee the Poles an adequate Baltic seaport, the Paris Peace Conference, in 1919, converted the German port of Danzig into a Free City, to be under the economic domination of Poland, but politically under the general supervision of the League of Nations. Poland was made responsible for the foreign relations of the city and the supervision of its commercial customs. It was stipulated further that the port was never to be used as a military or naval base without the previous consent of the League. Needless to say, the above arrangement resulted only in the most strained relations between the Danziger Germans and the Poles. Dur-

ing the first five years of the existence of the Free City, the League Commissioner handed down about fifty decisions and as many more have been appealed to the Council of the League and even to the World Court. The difficulty of drawing a line between economic and political matters, the traditional hatred between the two peoples, and the fear among the Danzigers that the Poles were contemplating direct annexation of the city, all tended to render the situation one of great danger.

Another point of friction has been the aroused jealousy of the Danzigers because of the building of the Polish port at Gdynia in the Corridor. From a mere fishing village, the Poles have built a seaport of 125,000 inhabitants with a harbor that can accommodate fifty steamships. Naturally, the inhabitants of Danzig are worried over an enterprise which promises to deflect their chief business, shipping, to a neighboring city.

The creation of the "Polish Corridor," a stretch of territory 260 miles long and eighty miles wide, formerly comprising the German provinces of West Prussia and Posen and containing the extremely important Vistula Valley, has caused no end of resentment from the dispossessed Germans. East Prussia today is virtually an island of German colonists, surrounded completely by Polish territory and separated from Pomerania by the Corridor. The transfer of this territory was justified by the Allies on the ground that the interests which Germans in East Prussia, who number less than 2,000,000, have in establishing a land connection with

Germany, are less vital than the interests of the whole Polish nation in securing direct access to the sea.

Through the creation of the Corridor, Poland became a complete economic unit. Germany, on the other hand, was weakened both economically and militarily in the Baltic area. The East Prussians found themselves deprived of a free market in the Corridor for their cattle, grain, timber, and horses. By agreement, in April 1921, Germany was granted freedom of transit for passengers and freight across the Corridor to and from East Prussia, but this arrangement has not been satisfactory for Germans who have desired to cross the area without passports and without the bother of submitting their possessions for customs inspection at both the East Prussian and Pomeranian frontiers, and have had to travel in "sealed" cars, a fact which has added materially to the discomfiture of travel. The Germans, too, have complained of the treatment accorded their minority group of perhaps 100,000 residing within the Corridor.

The question of the disposition of Vilna, ancient capital of Lithuania, has caused no end of ill-feeling between the Poles and the Lithuanians. The partitions of Poland in the late eighteenth century brought Vilna under Russian control, but after the Bolshevik Revolution of November 1917, the Lithuanians declared their independence and attempted to make Vilna their capital. Fighting ensued, and in January 1919, the Bolsheviks captured the city, only to be dislodged in turn by a Polish army. Despite the fact that the Supreme Allied Council assigned Vilna to Lithuania on De-

cember 8, 1919, and that Russia recognized this cession, July 12, 1920, the Poles refused to accept the mandate and continued their war with Russia. Finally, the Council of the League of Nations on February 23, 1923, recognized the Polish conquest and assigned Vilna to Poland. In the following month, the Conference of Ambassadors recognized this boundary as permanent. The Lithuanians, however, refused to accept the award. The problem was solved finally, in 1938, when, as a result of the killing of a Polish soldier across the Lithuanian border, the Poles presented the Lithuanians with a twenty-four hour ultimatum, demanding the restoration of diplomatic relations and the abandonment by Lithuania of all her claims to Vilna. Polish troops were forthwith massed on the border. With this turn of events the Lithuanian government accepted the Polish demands in full.

Border complications arose with Russia after the conclusion of the great World War (1914-1918). In 1919, the Paris Peace Conference recommended the so-called Curzon Line as Poland's eastern boundary. This line running directly south from the Lithuanian border through Brest-Litovsk, was drawn roughly on the ethnologic line separating the territory of ancient Poland, inhabited almost exclusively by Russians, from that to the west occupied predominately by Poles. It was far short, however, of the limits of eighteenth-century Poland. The Russians, at the time, were in no mood to accept the frontier and began a war, in 1920, to recover the Polish terri-

(Continued on page 288)

“Wist Ye Not That I Must Be About My Father’s Business?”

President J. Reuben Clark, Jr.

VI—JESUS IN THE TEMPLE COURTS WITH THE DOCTORS

WE are now at the third day of the Passover—Unleavened Bread Feast, Nisan 16th.

As we have already noted, personal attendance was necessary on the first two days only of this seven-day-long feast. The first and the last of the feast days were “holy convocations”; the intermediate days were “half-holidays,” or days of “minor festival” or “Moed Katon.”²²⁷

On the first day, the Paschal lamb had been killed and eaten and the necessary burnt offering had been made; on the second day, Joseph had offered his peace offering or “festive sacrifice,” and in the evening of that day (though strictly by Jewish reckoning, the beginning of the next day), the “first-sheaf” had been garnered and threshed and the omer of flour waved and offered to the Lord. These were the full essentials for which personal presence was required.

Joseph and Mary and Jesus were now free to return home, for “they had fulfilled the days.” Did they so return or did they stay in Jerusalem till the Feast of Unleavened Bread was ended?

Scholars are not agreed on this point, some believing they did remain, others that they did not.

While the matter does not seem to be one of final consequence, yet it has an interest and bearing as to the place in the Temple grounds where Jesus met the doctors, though this point is not of last importance, either, the one essential point being that He did meet the doctors and that He “astonished” them with both His “hearing them, and asking them questions.”

Those scholars who interpret the statement, “when they had fulfilled the days” as meaning that Joseph and Mary remained the full days of the Feast, declare (some of them) that Jesus met the doctors in a synagogue that was on the Temple grounds, or (as others affirm) that He met them in a theological academy (Beth-ha-Midrash) that was within the Temple precincts.²²⁸

Edersheim critically examines these suggestions and concludes there is no historical evidence that a synagogue existed within the Temple enclosure and that if one did exist, the services therein held would not admit of the recorded incident of the interview between Jesus and the doctors. Edersheim also concludes there was no theological seminary in the enclosure and that if there had been Jesus would not have been admitted

²²⁷/ Edersheim I, p. 246; *The Temple*, pp. 215, 224 ff. ²²⁸/ Andrews, p. 108 ff.

thereto. On the other hand, he points out that the Talmud affirms "the members of the Temple-Sanhedrin, who on ordinary days sat as a Court of Appeal, from the close of the Morning—to the time of the Evening Sacrifice, were wont on Sabbaths and feast days to come out upon 'the Terrace' of the Temple, and there to teach. In such popular instruction the utmost latitude of questioning would be given. It is in this audience, which sat on the ground, surrounding and mingling with the Doctors—and hence during not after the Feast—that we must seek the Child Jesus."²²⁰

It is rather in the intimacy and informality of such a gathering as Edersheim describes, that we should expect to find the Youth. We shall in the rest of this article work on Edersheim's conclusions.

SO we come to the third day of the Feast, Nisan the 16th. We shall assume that Joseph and Mary began the return journey on this day. As we have already seen, in Palestine the first day of a journey was always a short one.²³⁰ The morning would doubtless be spent in preparation for the home-going, in paying goodbye visits and saying farewell to friends. The returning pilgrims would start in the late afternoon, to escape the heat of the sun; they would expect to travel only six or eight miles. While perhaps not so great as when coming to the Passover (for then they had with them large numbers of sacrificial animals), nevertheless the confusion of the many streams of returning worshipers coming from

various parts of the city and emptying into the few roads leading northward, the din from the shouts of the camel drivers and the muleteers, the screams of mothers whose children were in danger of being trodden underfoot, the shrieks of the children themselves, the loud greetings of village friends, now homeward-bound, meeting for the first time since they came to the Passover, the anxious calls of parents seeking to gather their families together, the braying of the donkeys, the laughter, the singing—all combined to make a tumult that would never be forgotten. As they went along the road, families would be constantly reunited as the older children, traveling for a time with friends, searched out their own parents and brothers and sisters. So the slow-moving multitude, unorganized and undirected, would creep steadily forward as the sun lowered and sank in the west, then on through the fast fading twilight, into the darkness, when flaring torches added to the picturesque weirdness of this plodding, on-marching mass—all winding like a giant, sluggish, flickering, dull-lighted glow-worm over hills, down and out of ravines, around bluffs, until, the day's journey finished, camp was made, the evening meal eaten, and as the dying fires, casting huge, weird, shifting shadows, finally flickered out, quiet came and night and the stillness of the desert settled down over the weary mass.

Tradition gives Beer or El Birch (a town some ten miles northward

²²⁰/ Edersheim I, pp. 246-247; *ibid.* II, p. 742 App. X; Geikie, I, p. 225; Farrar's *Life of Christ*, p. 40; *The Relief Society Magazine*, v. 30, p. 718. ²³⁰/*The Relief Society Magazine*, v. 30, p. 718; Andrews, p. 109.

from Jerusalem) as the site of the first stop of the returning pilgrims. Edersheim, however, is quoted as saying the first stop was made at Sichem, "if the direct road north through Samaria was taken."²³¹

Remembering that Jesus was now a "son of the law," entitled to wear if not wearing the Tephillin or phylacteries,²³² we can realize that He would not be under such strict supervision as when younger; He would be given greater responsibility and allowed greater freedom. Furthermore, maturity comes earlier in the tropics and near-tropics than with us, and Jesus would probably be allowed many privileges that amongst us would come three or four years later. It is not strange, therefore, that His absence from the group was not detected until the evening camp was reached, when Joseph and Mary found Him not "among their kinsfolk and acquaintance." Then they returned to Jerusalem to find Him.

Authorities are not a unit on the question of the period covered by the expression "after three days they found him in the temple." Was the day of departure from Jerusalem the first, the day of their return to Jerusalem the second, and the day of their finding Him in the Temple the third; or was the day of their return the first, a day of searching the second, and the day He was found the third? "Some with much less probability, count three days from the day of their return."²³³ However, this point has no real apparent importance, save as giving ground for the show of impatience and the mild reproof of the mother, not

Joseph, when the Youth was finally found.

THERE can be no doubt that Jesus had been deeply stirred by what He had seen and heard and done on this His first participation in the Temple sacrifices and ceremonies of the Passover. As we have gone forward in these articles, we have, from time to time, raised the question as to how much Jesus was conscious of the past of which He was the directing power, and with what fulness did He foresee the future. The events we shall now recount leave little reasonable doubt that He remembered, in part at least, the past and foresaw at least some of the future. It can hardly be questioned that while His mortality put Him under limitations (when they were not consciously thrown off) yet that mortality and its limitations did not dominate His divinity.

That Jesus deliberately planned to stay behind when the others went, can admit of little question. The record has no suggestion that His failure to go with Joseph and Mary was either a matter of chance or accident. Yet the episode given to us shows His remaining in Jerusalem was not from the wilful desire of the Youth for mere adventure. He may have wished to see the remainder of the Feast, yet remembering His divinity and its attendant knowledge this could hardly have been a controlling reason. One cannot escape the feeling that notwithstanding His attendance at the Feast, He yet had work now to do in the Temple, that He knew He

231/ Andrews, p. 109. 232/ Geikie V. I, p. 225. 233/ Andrews, p. 109.

must now begin to "be about his Father's business." He must make His beginning.

We would be interested to know where He lodged during the days Joseph and Mary sought Him. If He had lodged with friends or relatives of Jerusalem and its vicinity, they could have told the searchers at once where He could be found, and there would have been no need for the long seeking; so it seems unlikely He lodged with them.

It may be that, as He returned to the Temple the first day without Joseph, Jesus may have met there friends who were remaining for the entire Feast week—friends either from home or friends whom He had made during His attendance at the Feast; these may have cared for Him, for as already pointed out, everyone made a point of generous hospitality on the occasion of this great Feast. Or He may have gone at once on the first day to the doctors—He must have seen them holding their interviews with visitors during the two days He was at the Temple with Joseph. This thought certainly has some reason behind it. If He did so, the doctors, struck with His wisdom and intrigued with His intellectual powers, might have wished to probe His mind, and so have arranged to have Him lodge with some of them. Or did the priests at the Temple care for Him, as a kind of youth—waif, left or lost by his parents as they started homeward? Or did the angels care for Him as in the later days of the Temptation—"and, behold, angels came and ministered unto him."²³⁴

"AFTER three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." There is no indication as to where Joseph and Mary might have begun their search for Him. But we may feel sure they would first go to the place where they had lodged, and then to other relatives or friends, and then perhaps to likely quarters in the city itself. At any rate the Temple was the last place they searched.

But the search for Him in the Temple itself must have been difficult. And as the record is wholly silent in the matter we may indulge our fancy as to how and where Joseph and Mary may have spent the third day seeking for Jesus in the Temple enclosure.

Always there were groups of people attending the morning and evening sacrifices, and these now would be greatly enlarged by the numbers of Passover pilgrims who were remaining to finish out the full days of the Feast of Unleavened Bread.

So as Joseph and Mary again crossed the Royal Tyropoeon Bridge and came through the great arch into the Temple precincts, they would again come into a seething, jostling multitude of worshipers, of animals to be sacrificed, and of money changers, dove vendors, and the like—all congregated in the Court of the Gentiles. To find a youth in this milling mass would be an almost hopeless task. So we may believe they would first walk through the stately corridors of the Royal Porch along the south wall of the Temple enclosure, on the chance

234/ Matt. 4:11; Mark 1:13.

they would find Him in the cool shades of the Porch. But they would not find Him there, so they might have gone on looking for Him in the cool shadows under the pillared canopy of Solomon's Porch, along the east wall of the Temple.—It was here at a Feast of the Dedication, that, years later, Jesus parried the demand of the Jews that He tell them plainly whether He was the Christ.²³⁵

But Jesus would not be here, and they might well then have sought Him in the Court of the Women, the farthest point toward the Temple to which Mary might go except she were upon a sacrificial errand.²³⁶ For in this Court there was a simple colonnade, and galleries for the women, which might give relief from the heat of the blazing sun.—It was in this Court that years later Jesus saw the widow cast her mite into the treasury of the Temple and declared: "This poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."²³⁷

As indicated above, since Mary was with Joseph when they found Jesus, and since Mary could not, on this non-sacrificial errand, go nearer the Temple than into this Court, it is clear Jesus was not in the Court of Israel, nor in the Court of the Priests holding His discussions with the doctors, and of course He was not actually in the Temple itself to which only Priests were admitted

and they only for ceremonial purposes.

Not finding Jesus in the Court of the Women, Mary and Joseph would have no place to resume their search except in the Court of the Gentiles.

So, it may have been that, as a last resort, they would begin to move about among the crowds in the Court of the Gentiles.—It was from this Court that Jesus twice drove the money changers,²³⁸ and here it probably was that He confounded the scribes and pharisees who, tempting and baiting Him, brought to Him the woman taken in adultery.²³⁹

Tired as Joseph and Mary were, after a long day in the heat and confusion of the Temple crowds, one can see them involuntarily moving into the less crowded areas of the Court. So they would come to the ornamental marble balustrade with its Greek and Latin inscriptions warning gentiles not to go within it toward the Temple on pain of death. Inside the balustrade were eight separate flights of fourteen steps, each nine inches high (four flights on the north side of the Temple and four on the south side), each flight leading upwards to a gate in the inner Temple wall, through which admission was gained into the Court of the Priests. These steps seemingly led to a terrace, some 15 feet broad,²⁴⁰ that entirely encircled the inner Temple wall, and from this terrace there was entry through the gates immediately into the Court of the Priests. This is

235/ John 10:22 ff. 236/ *The Temple*, p. 25. 237/ Mark 12:41 ff; Luke 21:1-4. 238/ John 2:13-25; Matt. 21:12-16; Mark 11:15-18; Luke 19:45-48. 239/ John 8:1-11. 240/ *The Temple*, p. 24.

the "Chel" of the Temple. It was here, so Edersheim says, that the members of the Temple-Sanhedrin came to teach on Sabbaths and Feast days. We do not know whether these teachers met at a particular place every day, or whether they met at different places on different days, or whether their place of meeting varied during each day with the position of the sun—the teachers seeking the "Chel" on the north side in the hot afternoons where the shadow of the Temple would give a welcome relief from the direct rays of the sun.

It would be reasonable to assume that at least part of the time they would meet on the "Chel" just outside the "Gazith," or "Hall of Polished Stones," which was a chamber within the inner wall and just east of the third gate, counting from the west, on the south side of the Temple.²⁴¹ This was the room in which the Sanhedrin sat.—According to some authorities it was to this chamber that Jesus was brought on the morning of the crucifixion, for the final and only legal hearing which Christ had at the hands of the Jews;²⁴² but other authorities affirm that it was not held in the "Gazith."²⁴³

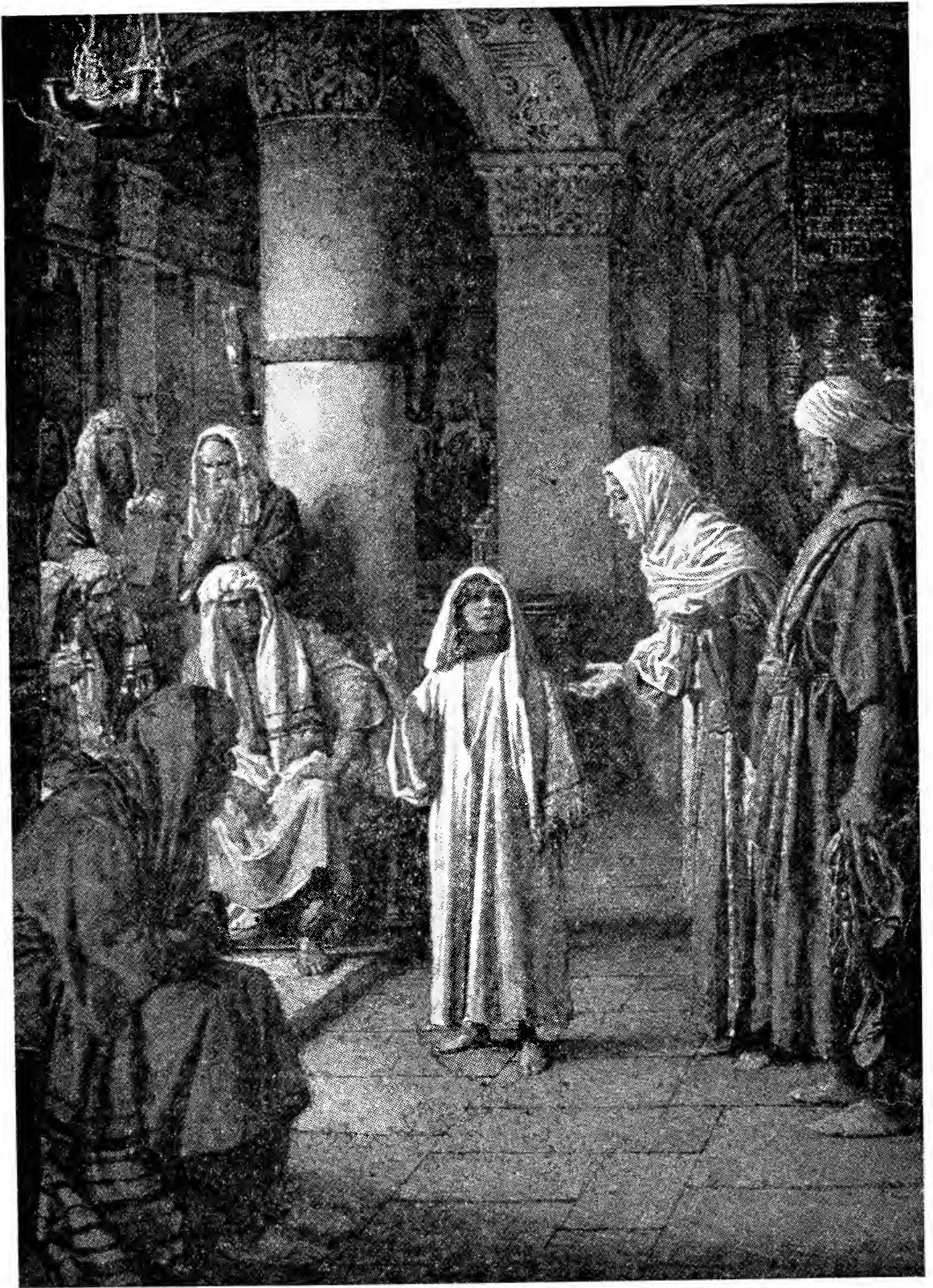
Those coming to the Temple entered at the southwest corner of the Temple enclosure, having passed over the Royal Tyropoeon Bridge, and through the great arch. They then went east, thence northward around the Court of the Women, and thence westward and out through the gate at the northwest corner of the Temple enclosure.

So it might be that Joseph and Mary would decide as a last hope to go back to the west end of the "Chel" and going eastward follow it around to the exit on the northwest.

THE record says they found Jesus "after three days." It must now have been near the end of this third day. Joseph and Mary were weary, anxious, almost despairing, after hours of straining eyes and vain enquiries. They must often, in these three long days, have spoken of the thoughtlessness of the Youth. They may have censured Him, for almost irritation would have come to each of them—the patient, righteous Joseph, and Mary the Mother, as they walked and walked and watched, hour after hour, for the lost Youth.

As Joseph and Mary would walk eastward, then northward, in front of the Beautiful Gate, the entrance to the Court of Women, and to the Temple proper, then westward, along the "Chel," around the outside of the inner Temple wall, they would scan carefully the crowd below them in the Court of the Gentiles for some glimpse of the missing Boy. They would go forward slowly, probably paying little attention to those who might be in front of them on the "Chel" itself. So, we may think, Joseph and Mary would pass on till they came to the shadow of the Temple falling across the terrace on the north side of the building, when, suddenly, they would come upon a quiet group, craning forward with intense interest, absorbed in their eager listening to a youthful voice, speaking in terms of

²⁴¹/ *The Temple*, pp. 30, 136. ²⁴²/ Farrar, p. 470. ²⁴³/ Andrews, p. 512; Edersheim II, p. 553 ff.



Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?—Luke 2:48-49.

authority and of deep learning and wisdom; and as they came to the group, the searchers were "amazed," for there in the midst of the doctors was Jesus whom they had sought for three long, anxious days—"amazed" at finding Him in this place, in this company, in this relationship to the learned and mighty ones of the nation.

The Sacred Record does not tell us of the subjects the doctors discussed with Jesus; it merely says: "and all that heard him were astonished at his understanding and answers." But in the Apocryphal New Testament²⁴⁴ it is recorded that Jesus taught the "doctors and elders and learned men of Israel" concerning His Messiahship, "the books of the law, and precepts and statutes; and the mysteries which are contained in the books of the prophets; things which the mind of no creature could reach"; also concerning astronomy, physics, and natural philosophy, and metaphysics. But all this is tradition.

But Joseph and Mary, coming thus suddenly upon Him, and seeing Him safe and well, had uppermost in their minds only a sense of overwhelming relief and gratitude, whetted by a resentment of their needless poignant anxiety and sorrow at His long absence, and so His mother, not Joseph, broke forth in such reproof as she could offer to the hitherto perfect Son: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."

And the Son, unabashed, unchastised, unafraid, with the calm dignity of the divinity that was His,

replied to this reproof with a question—in the after years of His ministry this answering a question by a question, was to be a favorite shield against His scheming, hypocritical inquisitors. To Mary the Mother He said: "How is it that ye sought me? wist ye not that I must be about my Father's business?"

Then says the Record: "And they understood not the saying which he spake unto them."

BUT we of today, with the history of the earthly ministry of Christ before us, in Palestine, and on this hemisphere, with the knowledge of His pre-mortal existence, and His post-mortal resurrected place and work, we may perceive, in part at least, the truths that lay in and behind these sayings.

From Mary's statement "thy father and I have sought thee sorrowing," we may glimpse that in the intimacies of the family circle at Nazareth, Jesus gave to Joseph the love and respect of a son, and called him father. But Jesus knew that Mary knew and that Joseph knew better than this, and so came the saying "wist ye not that I must be about my *Father's* business?"

Some have judged these words as if falling from the lips of a wholly mortal child, and so have found in them a rebuke from the Son to His mother. But this could not be, for the Christ Child could not be unkind. With divine knowledge and wisdom He brought in simple language to Joseph and to Mary the recollection that He was the Son of God, which, for the moment at least,

²⁴⁴/ I Infancy 21:1 ff.

seems to have passed from their minds.

BUT there was more in the saying than was known to Joseph and Mary. There was the consciousness in Jesus not alone of who He was but of His mission here on earth. He knew that centuries before God had declared to Moses: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."²⁴⁵ This was His "Father's business," and He "must be about it."

Thus there must have been before Him the whole divine design framed in the great Council in Heaven before the world was formed. He must have remembered when the hosts, gathered together in Heaven, determined: "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;"—these children of God who were to take on mortality and "prove themselves" to see "if they will do all things whatsoever the Lord their God shall command them."²⁴⁶

And if that recollection came, another would come also—that of the rival plans offered by Himself and Lucifer, a son of the morning, and the choice of His own plan. And then would surge up in His mind the recollection of the rebellion in Heaven, the casting out of Lucifer and his followers—a third of the hosts of Heaven, and the creation of the earth by Himself—for "In the beginning was the Word, and the Word was with God, and the Word

was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made And the Word was made flesh, and dwelt among us"²⁴⁷

He would remember the peopling of the earth, beginning with Adam, and Adam's Fall, and the need for an Atonement and a Redeemer of men from the mortal death of the Fall, and His own choice as this Redeemer, "the Lamb slain from the foundation of the world."²⁴⁸ He must have recollected the long course of God's dealings with His children, their waywardness, and proneness to evil, that they came "to be carnal, sensual and devilish."²⁴⁹ He knew how the Father, through Himself, had sought to bring them to lives of righteousness, how He had through all the dispensations proclaimed the Gospel to men, how He had given them the law under which Judah and Joseph then lived—no wonder He astounded the doctors with His knowledge of the law. He knew, too, the work He was to do, He saw its problems, its hardships, its persecutions, and it must be His ultimate sacrifice. He seems to have been deeply touched by His visit to the Temple and His witnessing the rites and ceremonies typifying His own mission and destiny, by His observance of the hypocrisy and corruption of the priesthood, by His consciousness of how the people were misled to their condemnation, by His appreciation of how much there was to do and how little the time to do it—yet with all these things before Him, as it would seem

245/Moses 1:39. 246/Abraham 3:24 ff. 249/Moses 5:13.

247/John 1:1-3, 14. 248/Moses 7:47.

they must have been, how careful and considerate, how dutiful He was, when to the trivial complaint (for trivial it was in view of all this) of His mother, He uttered the single sentence that proclaimed His divinity and His task—"wist ye not that I must be about my Father's business?"

But the divinity that was in Him, told Him also, under the spur of the mother's mild rebuke, that His time had not yet come, that there was mortal preparation for Himself yet to make, that the minds of men must be further ripened, both in sympathy for truth and in hatred for Him and love for the works of Satan, that the work of John the great Forerunner must yet be done that the hearts of men might be fallowed for the real beginning of His ministry. So "he went down with them, and came to Nazareth, and was subject unto them."

Again He became the dutiful Child obeying the behests of Joseph the carpenter,²⁵⁰ until He, Himself, was also known as the Carpenter.²⁵¹

But while Joseph and Mary "understood not the saying which he spake unto them," yet "his mother

kept all these sayings in her heart." Years after, at the marriage feast in Cana, she showed she had come more to realize who He was, and His divine powers, for when they wanted wine she said unto the servants, after telling Jesus about it, "whatsoever he saith unto you, do it."²⁵²

So to Nazareth where the grain fields were now yellowed with ripened crops, the hills and valleys still covered with wild flowers; to Nazareth among the white rocks and cliffs splotched with green, with goats and sheep lazily grazing on the warm hillsides; to Nazareth with the houses climbing row on row up and out from the little valley floor, to the brink of the cliff from which His neighbors would one day seek to cast Him down; to Nazareth, quiet, unperturbed, with its slender cypresses and fig trees, and the evenness, frugality, and wholesomeness of a village life dominated by the presence of divinity—to this Nazareth came Joseph and Mary and Jesus who "increased in wisdom and stature, and in favour with God and man" against the day and hour of His destiny.

THE END

250/ Matt. 13:55. 251/ Mark 6:3. 252/ John 2:1-11.

PASSOVER

Veneta Leatham Nielsen

God of all universes, should some gracious day,
Mantling in peace the shuddering sky until it's blue again,
Enfold within a natural dream of healing love
This wounded little, weary little, earth—this errant city—
Be mindful of your angel powerfully winged: Engroove
Deep on his heart the seal of your divinest pity—
Lock on his hands the manacles of mercy, Lord.
Set on his sable shoulder your whitest breasted dove.

And if again he sweep this place delivered newly from his sword
Guide him to pass by swiftly—to pass over, high above—
Seeing the smears of lamb blood, where they burn and bite and smoulder
Dark on our blasted lintel, and spattered sill, and board.

This I Know To Be True

Leone G. Layton

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you—(Doc. & Cov. 119:6).

THE land of Zion has always been a place of peace, a haven of refuge to the Latter-day Saint. There dwell the “pure in heart,” those who love the Lord and desire to do His will and keep His commandments; there, in very deed, is a place where a mother may bring up her children under ideal conditions that they may be the recipients of the blessings every mother desires for her children. All through scriptural history we read of the struggle of various peoples to attain this desired land, the place that should be Zion unto them. Some have gained it, but many have not had strength to follow the directions, and so have failed. In the directions given us in our day, we read that the observance of the law of tithing is essential in the gaining of this Zion, the place where the pure in heart may dwell.

It has been my observation that in most cases those who take pleasure in conforming with this law are those who have been taught it in their homes in early childhood, those whose mothers have been believers and doers, who have taught it to their children straightly and solemnly. It is such an easy law to teach children. There are no “if’s,” no “but’s” to trouble childish minds—*just one-tenth of what you earn belongs to Heavenly Father for His work.* The smallest child can com-

prehend that. Heavenly Father is very close to most children, His blessings very real, and His protecting arm very near. They will gladly give unto Him His portion, if provided with the opportunity by their parents. There are so few things here on earth that one can teach positively to children, and say, “This I know to be right, and this I do.” Here we know absolutely that if we are giving our Father opportunity to bless us, He is bound by law to do so. Perhaps the greatest blessing that can come from tithing is the knowledge within that we have complied fully with one of Father’s commandments in return for the great good we have received from Him.

I have known mothers who have thoughtlessly deprived their children of this blessing. Ofttimes we hear of needless friction between husband and wife on this very subject. One wife who had been brought up in a home where this principle was strictly believed and practiced, married a man who had not had this advantage. They started on their rosy road to happiness like all young couples, sure that it lay ahead for them, but soon debt reared its ugly head, babies came, and responsibilities grew. The wife was troubled; she could see no way out, and the thought was constantly on her mind that they were not giving of their means to Heavenly

Father, so how could they ask His help with the necessary faith. She tried to have her husband see the thing she believed, but each time, just as she felt she was making progress, his mother would say, when he spoke of the payment of tithing to her, "Oh, I don't think the Lord expects you youngsters to pay tithing. You are paying for your house and are so far in debt." So they go on, getting further and further in Heavenly Father's debt. If that mother realized what she was doing in that home, she would be horrified. True oneness cannot be in any home where husband and wife are not in accord and where that which should bring them closer together becomes a barrier between them. There is always the consciousness of one subject that cannot be agreed upon. The influence of parental teachings does not stop with one home, but reaches through the generations. What misery for any grandmother to know, that through her omission, her grandchildren are being brought up in an atmosphere of controversy on this important question.

The greatest testimony to me of the rightness of the commandment of tithing comes in observing the lives of those who comply with it. Contrast the picture of the family mentioned above with another family who has a feeling of absolute security in the blessings of Heavenly Father. I have heard the father of this second family bear witness, time and again, that though they had absolutely nothing to start with, reverses and sickness at times, yet through the payment of honest tithes they had never felt actual want. The children of this home

have been taught the commandments of the Lord from their earliest youth, and no one can be in their company without partaking of the peace and serenity of their absolute faith and trust in the Lord. Recently this family decided that because of the great blessings that had been given them, the father should fill a mission, bringing to others the opportunity for eternal joys and satisfactions such as they had found.

LATTER-DAY SAINT parents are told very definitely their responsibilities regarding the teaching of their children. They must teach their children "to pray, and to walk uprightly before the Lord" (Doc. & Cov. 68:28). How can we teach our children to "walk uprightly before the Lord" if they have not been taught to observe His tithe? We all know from experience that those lessons learned early in childhood stay with us long. The child whose mother has taught faith and trust in the Lord through the payment of tithes will always remember her teachings, no matter what he does; they will remain in his mind. Other valuable lessons come to our children as companions to this law. They learn the joys of giving, of knowing that through their efforts others may be blessed. They know they have helped build the church they meet in; their pride in it is great and they will help keep it clean. They learn to plan the spending of their money, to keep the tithe for the purpose intended, and to be thrifty. They learn the value of organization; that working together, people can accomplish great works. The fruits of tithing are well worth cultivation.

Heavenly Father tells us also of parents who are not pleasing unto Him. He says He is "not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness" (Doc. & Cov. 68:31). We know that the land is not a land of Zion unto them.

The greatest satisfaction that can come to any mother is to see her children striving to live according to the light of the Gospel, to know that their feet are planted firmly in the path of righteousness, to know that they can go forth among those whose beliefs and practices are different from theirs and stand firmly

upon the principles they know to be true because they have tested them and found their worth. She enjoys peace of mind even in troubled times because of the purity of her children's hearts. What mother could be so shortsighted that she does not early provide opportunity for her child to test and find for himself the worth of paying his tithes. What mother wants to know that because of her lack of teaching, her child can never know Zion, the refuge of the pure in heart?

Let us gain this testimony for ourselves and teach it to our children with such absolute conviction that they, too, can stand firm against the powers of darkness, saying, "This I know to be true, and this I do!"

THE FAITH OF MOTHERHOOD

Ann Young Hughes

Her window frames
 A golden star tonight,
 And valor wreaths a hero with its light.
 She marked the star
 That guided him from birth
 Through joyous years
 Of sweet disordered mirth,
 And does not cry
 Because he found a nobler way to die.
 Twin agonies of birth and death have swept
 All laughter from her lips, but she has kept
 The faith of motherhood,
 Because her son
 Competed for a golden star—and won.

Lissa's Song

Mary Ek Knowles

WHEN Lissa North walked up on Sharon's front porch, Sharon and Eunice quickly hid something behind them and sat very still on the porch swing, their faces flushed, eyes gazing at the ceiling. Then Sharon saw who it was.

"Oh, it's only Lissa!" she laughed and brought out the vanity scarf she had been embroidering. "We thought it was my *mother!*"

Eunice sighed with adult exasperation as she bent over the last rambler rose on a pillow case. Eunice was red-haired and thin-faced. She talked in a high shrill voice. "Tomorrow is Mother's Day, and this is the *last* chance we have to finish our mothers' presents . . ."

Lissa saw Sharon nudge Eunice, but Eunice chattered on, ". . . have we had a time. To keep them from finding out, I mean. You know how mothers are, Lissa, and . . ."

Lissa stood quite still before them, a slim, brown-eyed girl in a plaid dress, thick dark braids hanging down her back. Sudden remembering was a sharp pain that made her face go white beneath the sprinkling of freckles. Last year she had given mother a sampler. All done in cross stitch, GOD BLESS OUR HOME. She had gone to grandmother's every day after school to work on it. Daddy had framed the sampler, and mother had hung it in her bedroom. "I want to see it the minute I open my eyes," she had said. "It is so beautiful, Lissa!"

Sharon took a cookie from the pocket of her dress and held it out. Lissa read sympathy in her blue

eyes. "Here's a cookie, Lissa. It's got nuts in it."

Lissa said, "Oh, thanks, Sharon!" She sank even white teeth into the cookie and it was like cotton in her mouth.

"Are you going to sing in church tomorrow?" Eunice scarcely paused for breath between sentences. "Gee, I wish I had a swell voice like yours. You can reach all the high notes. I can't even sing above E. And you can hit high C just as easy. Which song are you going to sing, Lissa?"

"I'm going to sing, 'Little Mother.'" Lissa thought, I must sing because I promised mother I would. But can I do it? Tomorrow she would see the front benches filled with mothers all smiling and pretty in their new spring hats. *Only her mother wouldn't be there.* There would just be daddy sitting by himself. Would the notes stick in her throat! What if she should break down and cry before them all!

Tomorrow was the day that was to have meant so much.

"Mother, they have asked me to sing a solo for Mother's Day program," she had told her mother that day. How very long ago it seemed! "And I'd like to. But I just couldn't. I'd be so frightened."

Mother had taken Lissa in her arms and her blue eyes had been tender. "Frightened! Nonsense. You are going to sing that song, you are going to stand up there and let everyone hear what I hear in your voice. I'll help you learn the song. We'll practice every day. And you'll give a real performance.

Promise me, Lissa. No matter how difficult it is, that you will sing—for me on Mother's Day."

And Lissa, catching her mother's enthusiasm, had promised, "I'll do it, Mother. I will!"

But that had been almost two months ago. And since then—tears welled up within Lissa, and she held her breath until the tears settled in a soggy lump in her chest. When you were twelve, you were a young lady and you didn't cry every time someone looked at you. You ran and skated and played hard until you were so tired you didn't have time to think, and you fell asleep the moment your head touched the pillow. And you pretended. You pretended that mother was away on a trip, that you and daddy were staying with grandmother until mother came back. But tomorrow there would be no pretending. Tomorrow was her day and she wouldn't be there.

Suddenly, with an intensity that was frightening, Lissa wanted to go to her mother, to stand by her grave and talk to her. She could not bear to stay here, trying to act as if everything were all right.

She said, "I'll see you later, Kids." She walked down the steps and up the street half a block to grandmother's house and opened the front door. She walked through the rooms calling, "Grandmother!" There was no answer. She remembered then that grandmother had gone to town. She listened for daddy's restless pacing in the room above, but she heard nothing. She was glad. She couldn't bear to talk even to daddy right now.

She went into the dining room to get her red purse off the buffet. The

thought came to her that grandmother's house was nice. It was big and substantial and quiet with a scrubbed, polished stillness. *But it wasn't home!* All at once there in the high-ceilinged room with its dark woodwork and starched lace curtains she longed for the house on Hilltop Drive with a longing that brought quick tears to her eyes. She missed the silver poplars, and the view of the city at night from the living room windows. Oh, she wanted to go home!

We could hire Mrs. Taylor to keep house for us. Lissa's heart beat faster. Then I could have my own room, and I could listen to the radio programs without having grandfather say, "I'm reading my newspaper, Lissa. Turn it off." And I could get my lovebirds, Romeo and Juliet, from Aunt Grace. Grandmother's tabbycat would eat them here. And daddy would have his library of books. Maybe he'd study and go on with his work. And things would be *almost* as they used to be.

Lissa's heart slowed its beating. She shook her head. It was no use. Daddy wouldn't go back. The day of mother's funeral he had turned the key in the lock, and he'd taken the key and thrown it as far as he could into the valley. They had come here to live. And daddy had changed so. For days at a time he stayed in his room, and when he did come out, he just sat in the big leather chair in the front room, his shirt soiled, with no tie, and his face needing a shave. He seldom went out, and then he drove his car too fast. And many times Lissa would waken in the night to hear daddy pacing back and forth.

Lissa knew what people were say-

ing, "Oh, yes," they said. "Paul North is brilliant, all right. He has the makings of a great lawyer, but he's unstable. Look how he has gone to pieces since Anna's death. Always did say she was his backbone. Paul North is finished, washed up!"

Lissa knew that wasn't true. Daddy was smart and wonderful all by himself. It was just that daddy had been so very much in love with mother, and her death had been so sudden. If only daddy can get over this bad spot, Lissa thought, he'll be all right. Someday he'll be a great statesman just as mother dreamed he would be.

Lissa wrote a note telling grandmother she would be back soon; she took her red purse and left. She missed the bus. In her eagerness she could not wait for another one.

She broke into a trot, her long braids bobbing up and down, and then she slowed to a fast walk, her breath coming fast between her teeth. It was almost a mile to the cemetery, and by the time she reached there it was early evening and her legs ached from hurrying.

She stood for a hesitant moment before the open gate with its archway of wrought iron that said, "SHERMAN CITY CEMETERY," and she remembered that other time she had been here—a cold day in March and the long line of cars, headlights shimmering in the rain.

Now she walked slowly through the gate and the only sound was the wind as it blew through the trees that bordered the main road. Lissa raised her head. Why, they were silver poplar trees. Silver poplars had been her mother's favorite tree.

"Listen, Lissa," she would say,

"the poplars are telling a story."

"What are they saying?"

"Can't you hear? Listen! They are telling the story of a little girl who was afraid of the dark. Imagine being afraid of the dark!" Then mother would tell the most wonderful story, all about this little girl. And as Lissa listened she could feel the warmth and friendliness of darkness. Or the story would be about a little girl who cried when things went wrong. Strangely enough the little girl was always very much like Lissa.

Lissa winced. Again remembering was sharp pain. It would come upon her suddenly, piercing the numbness.

Lissa walked deeper into the cemetery. This was like a city with a main street, and avenues, and street signs and everything. A city of graves. *Mother lives on Third Avenue in the middle of the block.*

She stood by her mother's grave, the red purse clutched tight in her hands. "Mother," she called softly. She listened hard for an answer. That last night mother had promised, "I'll never leave you, Lissa. Never!" But she had, she *had*. "Oh, Mother, Mother!" The white marble headstone swam before Lissa's eyes. There was no answer but the wind wailing through the poplars.

Lissa lifted her head and her breath caught in her throat. All about was a stillness that grew and grew until she could hear it in the pounding of her heart. Dark shadows lengthened and stood waiting. Lissa brushed the tears away with a trembling hand. "Mother!" The name was a frightened whisper now. The trees moaned, "She's dead, Lissa . . . she can't hear you . . ."

Lissa turned and ran out of the cemetery, away from the shadows, and the stillness, away from her mother.

When she reached grandmother's house, the lights were turned on. Lissa opened the front door. Grandmother called from the kitchen, "Lissa, is that you?"

"Yes, Grandmother." There was the odor of food cooking, but Lissa wasn't hungry. She wanted to go to her room, and shut the door. Then the door at the top of the stairs opened, and daddy came down.

Lissa stood and watched him. There was a bronze bust of Thomas Jefferson in the Public Library. Somehow Lissa always thought of daddy when she looked at it. But daddy didn't look like Jefferson now. His eyes were blurred, his face was unshaven. He held to the banister and his step was not steady.

"Lissa!" He took her in his arms. Lissa turned her face from the smell she had come to hate. "Where have you been? I've been half crazy with worry!"

Daddy's arms about her were tender. Lissa looked up at him. She wanted to tell daddy where she had been, she wanted to tell him what had happened, but there was a look in daddy's eyes, sort of as if he already knew where she had been, as if he had been there himself.

Lissa smiled a stiff little smile. "Oh," she said, "I was just over to Susan Huxley's." Sometimes you had to tell a lie, a little white lie. And the organist's name had been the first one she could think of.

"Are you going to sing tomorrow, Lissa?" daddy asked.

Oh, no, Daddy! she wanted to cry, I can't do it! I promised mother

I would sing for her on Mother's Day, but she won't be there, she can't hear me. I can't do it. I can't.

Daddy seemed to read her thoughts, and he smiled a crooked, funny, little smile as if he were saying, we're no good without her, are we, Lissa? Why try?

Lissa thought, maybe daddy wants to go back to our white house, maybe he wants to be a great lawyer like mother wanted him to be, but maybe he can't do it, anymore than I can sing. But maybe—the thought held her like a steady hand—maybe if I could sing, then maybe daddy....

"Why, of course I'm going to sing." She held her chin stiff to keep her lips from trembling. "That's what mother wanted me to do. I promised her I would."

Daddy took hold of her face with his big hands and he looked into her eyes. "If you can do that, Lissa, if you, a child, can stand up there...." His voice choked off. He turned and went slowly upstairs.

THE chapel was crowded and brightly decorated with ferns and spring flowers. There was that low hum of voices like bees in the sun that always precedes a service.

Lissa sat on the first bench next to the open window. Her white pique suit was freshly laundered, her dark hair had been brushed until the thick braids shone glossy in the sunlight. Lissa held the printed program tightly in her hands, and she half turned her head. It was just as she had known it would be, the front benches in the center section filled with mothers all smiling and dressed in their very best.

Always before, Lissa had loved

Mother's Day. She had glanced over at her mother and thought, that's my mother. The most beautiful one of all! Lissa turned quickly away now and looked out the window, a hurting pressure in her throat.

Outside was a garden, tulips, hyacinths, and a row of silver poplars. Lissa tried to hear a story in the murmur of the leaves, but there was no story now, just wind in the trees on a May day. She said to herself the words of the song she was to sing:

Little Mother, Mutterchen,
There's no other, Mutterchen,
Although I know that we are far apart,
Nothing can take—

Hot tears stung her eyelids. In that moment, she knew she could not sing those words, not with mother dead! She would slip out the side door, now, before the services began. She half rose in her seat. She saw daddy directly across from her on the other side of the chapel. His face was clean shaven, and he was wearing the white shirt and maroon tie that had been mother's favorite. Against the light, he looked almost like the bronze bust of Jefferson again. Lissa sank down weakly on the bench.

The hum of voices died. Susan Huxley played a short prelude. The services had started. There was quiet as Brother August stood to offer the opening prayer. Lissa looked at the program in her hand. Her song was first on the program. Lissa bowed her head and closed her eyes. She was cold with a coldness that chilled her body and made her teeth chatter. Brother August always offered a long prayer. This was her last chance to steady herself. She

said a little prayer of her own, "Please, God, help me—help me to sing my song well. Please—for daddy's sake."

As she prayed, a feeling of warmth stole over her—a protecting warmth. As on a cold rainy night when she was safe in her bed with her knees doubled up and the wool comforter over her. But this—this warmth was deeper than that. And there was a sound like the steady beating of a heart.

The steady beating faded into a whispering that was like the wind in the silver poplars.

"Lissa!" she seemed to hear a soft voice call.

Lissa's heart pounded. It sounded like her mother's voice!

"Lissa!" Again she heard the sound. "I'm here, Lissa . . . Here . . . You can't see me, but I'll never leave you, Lissa . . . Never . . ."

Lissa opened her eyes, her heart beating so loudly that she was sure all must hear. Outside was the garden and the wind in the trees. Brother August's deep voice was the only other sound. All this was as before. But now Lissa felt her mother's presence, and suddenly she understood. Only her mother's body was dead. Her spirit still lived. Always it would be near her, loving and protecting her. And someday—someday, she would be with her mother again!

Lissa felt music swell within her, the notes golden and full. Now she knew she could make daddy understand! *She knew.*

The prayer ended. Lissa stood before them all and sang, and in her song was the eternal story of mother love, and the resurrection and the life.

Sixty Years Ago

Excerpts from the *Woman's Exponents*, May 1, and 15, 1884

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

Deseret Hospital, Salt Lake City, April 5, 1884. To the Honorable, the Executive Board of the Deseret Hospital: Ladies: Anticipating that during this present season, other responsible duties will necessarily demand much of my time and absence from the city, I deem it wisdom, and do herein tender my resignation as President of the Deseret Hospital Association.

Yours respectfully and lovingly,
E. R. Snow Smith

At a meeting of the Executive Board of the Deseret Hospital, Saturday, April 12th, the President's resignation was accepted . . . and we take pleasure in acknowledging our appreciation of her faithful and diligent labors for the establishment and prosperity of that benevolent institution.

M. Isabella Horne, Ch. Ex. Com; Phebe Woodruff, Marinda N. Hyde, Bathsheba W. Smith, Jane S. Richards, Romania B. Pratt, M.D., Ellis R. Shipp, M.D., Elizabeth Howard, Emmeline B. Wells, Secretary.

* * * *

Editorial Notes: The present number [May 15] of the paper closes the twelfth volume of the *EXPONENT*. As the years have rolled by the paper has gradually increased in popularity and influence, as well as in its subscription list. During the past year and a half some serious difficulties have opposed the financial interests of the paper. In January, 1883, the bursting of the water pipes in the Council House destroyed the Editorial Office and much of the furniture, as well as valuable books and papers to a considerable amount. In June, the fire that destroyed the Council House destroyed all except the desk containing books and a few other things . . . There has never been a time when so many sample copies were sent for from all parts of the civilized world, as there has been during the past few months . . .

* * * *

Items from Oakley . . . We are located on Goose Creek, a tributary of Snake River, and have a thriving settlement . . . We had a Relief Society organized here September 24th, 1882, by Apostles Lyman and Smith, with the following named officers: Sarah A. Snedaker, President; Louisa Haight and Janett Whittle, Counselors; Prescilla Worthington, Secretary; Breta Felt, Treasurer . . . By the proceeds of a picnic party, given by the Relief Society, and other donations, we have been able to send twenty-five dollars to the Logan Temple . . .

* * * *

Items From Manassa, Colorado . . . We Saints in this valley are enjoying good health, with few exceptions. Apostles B. Young and H. J. Grant have paid us a visit . . . Almost four years ago, the first meeting I attended in this place was held under a shed, there being only about a half dozen small houses here then. The scene is changed now. We have plenty of good, comfortable houses, although not very nice; a comfortable log meeting house, though it is already too small, especially at conference times. We have a most creditable school house, which, I believe, cost about \$1,400, nicely furnished with patent desks, blackboards, maps, and a first class school teacher . . . Bro. John Morgan is greatly beloved by the people of this place, he having been the messenger to bring them the glad tidings of salvation in their native lands . . . The Relief Society is also progressing. There are many good, faithful sisters here, who are willing to do their duties at all times . . .

Samantha T. Boice

Woman's Sphere

Ramona W. Cannon



THE French disease, Yvette Guilbert, has died at the age of seventy-seven. Dressed in appropriate period costumes, she sang ancient and mediaeval French folk songs and ballads. She had imitators, but, though entertaining, they never achieved her high artistry. She performed in the old Salt Lake Theatre, and many who attended still remember that evening as one of rare charm.

DOCTORS Margaret Brenman and Robert P. Knight have worked out a new kind of hypnosis treatment for insanity. With it, they recently effected the cure of a seventy-one-year-old woman who had a very stubborn case. She remained under the hypnosis for seventy hours. In six months there has been no recurrence of the malady.

IN an article "Women of Malta" in the March *Harper's Bazaar*, Teresa S. Colt tells of the courage of the women of that Mediterranean isle which was "battered, broken and wrecked" in 2000 bombings by the Germans and Italians. Architectural monuments and 28,000 homes were demolished. The women dug out new habitations beneath the cliffs, and despite the scant supply of water, kept them clean and neat. The Honorable Mabel Strickland did not miss printing a single edition

of her two newspapers—English and Phoenician—in which she published Reuter's telegraph dispatches from all parts of the world, and gave the people local news, "encouragement, praise and even laughter."

MRS. ANNE O'HARE MCCORMICK, who as a member of the editorial board of the *New York Times* helps to shape the policies of that eminent newspaper, is one of the few successful women foreign correspondents in America. She has met, interviewed, and written about Mussolini, Hitler, Neville Chamberlain, Winston Churchill, and President Roosevelt.

IN Great Britain, Ninette de Valois, English choreographer, is largely responsible for the transition of ballet from Russian to English direction. At the death of the great Russian master, Serge Diagheliv, people felt that ballet in Britain was doomed. But with some others, Ninette, one of Diagheliv's stars, stepped into the breach. The English girl introduced ballet into the Sadler's Wells Opera House in London, where it soon vied in popularity with the operas. Even under war conditions, the high artistic quality of the ballet has not deteriorated. Two of Miss de Valois' outstanding successes are based on Biblical themes, "Job" and "The Creation of the World." (*Britain Today*, February.)



Women Courageous

AS the war continues, ever increasing in magnitude and intensity as the months advance, there will come in its wake, more and more to the women of the Church, sorrow and grief, as death deprives them of future association with loved ones in this life. It is then, especially, that Church members feel blessed in the testimony of the Gospel they possess which includes the sure knowledge of a reunion with the departed in the life hereafter, and a continuance of family relationships as they have been sealed upon recipients. Even with this assurance, however, the days, months, and years seem to stretch ahead bleak and lonely, and one knows that there will come times when the separation will seem one not to be borne. It is an inspiration, in such circumstances, to observe the courage and fortitude manifested by some women. Difficult as it always is for the bereaved to face friendly and loving sympathy, some women seem to draw upon a Power beyond themselves and continue outwardly to lead a normal life in spite of the heartbreak and anguish which dwell within. Through service, their own pain becomes more bearable, and their deportment serves as a beacon of encouragement to others borne down with grief. Recently, the mother of a boy who had just a few days previously been reported killed in action, was in a temple seeking to master her own sorrow while she

opened wide the gates of the kingdom to a fellow woman. Another woman, a devoted wife who has lost her husband, seeks to fill some of her empty hours by renewed participation in Church activities, thus setting an example to any woman who may meet with a like loss. The righteous have always been called upon to suffer along with the unrighteous. A benediction falls upon the heads of the righteous who bear their grief uncomplainingly, acknowledging the wisdom of the Lord in all things. Of such strength and endurance were the pioneer women who bravely journeyed onward, ministering to others, although their thoughts were fixed on a lonely grave forever left behind in an unmarked spot. Upheld by a faith stronger than the bonds of death, may Church women today carry on—continuing to give and to accept from life the full measure of life's experiences, realizing, through their grief, that life is good, and that "men are, that they might have joy." A withdrawal into oneself, blinded by grief, there to dwell in solitude and darkness alone, is not in accordance with the beliefs of Latter-day Saints. A short time of trial, a mingling of happiness and sorrow fully accepted and rightly lived, will lead to an eternity of joy in the hereafter, forever gladdened by the presence of the righteous.

M. C. S.

Notes TO THE FIELD

Publication Of Magazine Honor Roll Delayed

THE honor roll of stakes and missions, to be published in recognition of those Relief Societies and their *Magazine* representatives reporting a 1943 subscription list equal to seventy-five per cent or more of their total Relief Society membership, was to have appeared in the May 1944 issue of the *Magazine*, according to an announcement of the General Board made in *The Relief Society Magazine*, March 1944, page 165.

The General Board regrets to announce that the publication of the *Magazine* honor roll will be delayed until the June issue of the *Magazine*. In the meantime, however, *Magazine* representatives of Relief Societies having obtained percentages entitling them to positions on the honor roll will be notified by postcard of their achievement.

Pictographs showing the number of *Magazine* subscriptions in relation to members will also appear in the June issue of the *Magazine*.

Change In Price Of Relief Society Pins

EFFECTIVE April 1, 1944, the federal tax on jewelry was increased from ten per cent to twenty per cent. This tax applies to Relief Society pins, prices of which, including the increased tax, are now:

Pin No. 1—\$1.20 postpaid (24 carat gold-plated).

Pin No. 2—\$2.00 postpaid (10 carat solid-gold front with 24 carat gold-plated back).

SO MUCH TO DO

Grace M. Candland

Please stay an hour longer, Father Time,
There is so much to do. A helpless child
At home is needing me. The hedge grows wild
With thorns. The pansy bed, now in its prime,
Cries out for care. The canyons call again,
A poem still unwrought lies in my heart,
The world bids me arise and do my part
To lift its fallen ones and ease their pain.

How short the day till sunset's glowing urn
Will gather to itself the days of light
And leave behind the darkness of the night
But give to me no promise of return.

Today is mine, let every moment be
A glad response to tasks of charity.

Sketch Of My Life

Eliza R. Snow Smith

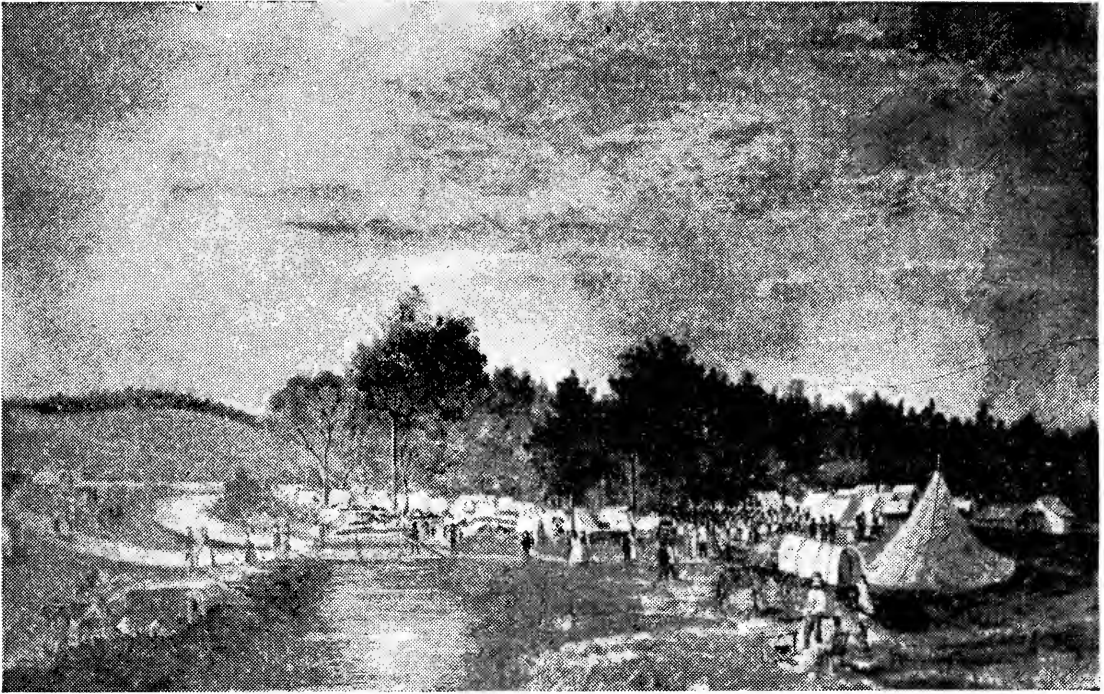
CHAPTER III

WE were traveling in the season, significantly "between hay and grass," and the teams feeding on browse obtained by felling trees, wasted in flesh and had but little strength; and at times, it was painful to see the poor creatures straining every joint and ligature—doing their best, and looking the very picture of discouragement. When crossing the low lands, where Spring rains had soaked the mellow soil, they frequently stalled on level ground, and we could move only by coupling teams, which made very slow progress. From the effects of chills and fever, I had not strength to walk, or I would not have been guilty of riding after those half-famished animals. Most of the time I was obliged to ride, no matter how dangerous it might be on roads formed by the hand of nature.

In some instances, a cow and ox—and frequently two cows were yoked together: and these poor animals, after helping draw wagons through the day, at night furnished all the milk with which the family was supplied; but the yield was a small pittance, especially when divided among a number of tired, hungry, houseless, little ones. It would require a painter's skill and pencil to represent an encampment where we stopped, as we frequently did, to give the jaded teams a chance to recuperate, and the people to straight-

en up matters and things generally. Here is a slight touch from my journal.

"Our town of yesterday has grown to a city—laid out in a half-hollow square, fronting East and South on a beautiful level, on one side an almost perpendicular, and on the other, a gradual descent into a deep ravine, which defines it on the North and West. At nine o'clock this morning, I noticed a Blacksmith's shop in full blast, and everything, everywhere, indicating local industries of real life. Only the sick are idle. Not a stove or cooking utensil, but is called into requisition; while tubs and wash-boards, etc., are taken one-half mile distant, where washing is done by the side of a stream of water. I join Mrs. M. [Markham] in the washing department, and get a Buggyride to the scene of action, as a spectator, where the boys have the fire in waiting: while others of our mess (21 in number) stop in the city and do the cooking arrangements; and for our dinner, send us a rich portion of their immense potpie, made of rabbits, squirrels, pheasants, quails, prairie chickens, etc., etc., trophies of the success of our hunters, of whom, each Division has its quota. Thus, from time to time we are supplied with fresh meat." I will now attempt a description of a prairie fire, and then, as I am writing merely "a sketch," I shall pass hastily forward.



MOSQUITO CREEK

At this place on the Pioneer Trail a conference was held

At our encampment at the head waters of the Grand River, we saw a fire in the distance coming rapidly towards us with tremendous fury. Our men turned out enmasse, and set fires to burn a broad extent around our premises, for the wind was so strong, that, without this precaution, the fire would have swept over us almost instantaneously. So soon as we felt secured, we gazed with admiration and astonishment at the terrific grandeur of the bewildering scene before us, as the devouring element rolled in awful volumes over the tall, dry grass, interspersed with leafless trees as dry as tinder—the flames rising at times, to the height of forty or fifty feet, and shooting, as if drawn by powerful attraction, from tree to tree. I had often read and listened to descriptions of "*Prairies on fire*," with the dangers to which travelers are ex-

posed in consequence, and had thought those accounts over-drawn, but now I can say in truth, that the reality "*beggars all description*."

I now pass hurriedly over the founding of the settlement called Pisgah—the unjust requisition of Government in calling out the Mormon Battalion and consequent hardships devolving on the women and children, as they have long since become subjects of history.

When we left Pisgah, Col. M. [Markham] was minus one teamster, and Mrs. M. [Markham] to avoid having another to cook for, proposed to drive the gentle, well-trained yoke of oxen which was selected for the wagon she and I were to occupy; but soon after we started, she was taken quite ill, and of course, the driving fell to me. Had it been a horse team, I should have been amply qualified, but driving oxen

was entirely new business. However, I took the whip and very soon learned to haw and gee, and acquitted myself very well in driving most of the way to "Winter Quarters" (now Florence) the cattle being so pliable that I could sit and drive. At the best, I was often much fatigued, the family at times having so much sickness, that I had to cook as well as nurse, and I was truly thankful for strength to do for those from whom I received much kindness.

On the 2d we arrived at our "Winter Quarters" where we joined the general Camp. From exposure and hardship I was taken sick soon after with a slow fever, and as I lay sick in the wagon, where my bed was exposed to heavy rains, and, at times, unavoidably wet from head to foot, I realized that I was near the gate of death; but in this suffering and exposed condition, I did not feel that God had forsaken me—my trust was in Him, and His power preserved me. While passing through this trying scene, I not only realized the goodness of God, but experienced many kindnesses from my sisters, whose names are not only written in my Journal, but also are engraven on my heart; and I never shall forget the unceasing kindness of brother and sister Markham, with whom I journeyed from Nauvoo to this winter stopping-point. At the time of which I am writing, many were sick around me, and under the circumstances, no one could be properly cared for. Although exposed to Autumnal rains in the wagon—worse was yet to come.

On the 28th of October, a company starting out for supplies, required the wagon which sister M. [Markham] and I occupied; and the

house we moved into, having been built of logs, with openings only partly chinked and mudded—the wind cold and blustering, found plenty of crevices on the sides through which to play; while the roof was shingled only on one side, with a tent-cloth thrown over the other: and besides, it was minus a chimney, and when a fire was kindled, the smoke so filled the house, that a breathing apparatus was of little use, and the fire was put outside. Mrs. M. [Markham] had partially recovered from her sickness, but was feeble—I was not able to sit up long, and under the circumstances, having to dispense with a fire, I had to keep my bed.

The men had so much to do in preparing for winter, our circumstances were much the same—cooking done out of doors, etc., until past the middle of November, when our chimney was built—the house chinked, and other improvements added, which we were prepared to appreciate.

About the last of December I received the sad news of the death of my mother, in which, although accompanied with a feeling of heavy bereavement, I realized a sweet, soothing sensation in the thought that she was free from all earthly ills. She had lived to a good age, and been a patient participator in the scenes of suffering through the persecutions of the Saints. Her mortal remains sleep in peace—her grave, and that of my father, whose death preceded hers less than a year, are side by side, in Walnut Grove, Knox Co., Illinois.

The privations, hardships, and exposures to which we had been subjected, combined with the unhealth-

iness of the climate of our Winter-Quarters, caused much sickness, and sickness increased destitution: but in the midst of all, we enjoyed much of the Spirit of God, and many seasons of refreshing from His presence. My life, as well as the lives of many others, was preserved by the power of God, through faith; and not on natural principles, as comprehended by man.

Our extensive encampment was divided into Wards, and so organized that meetings were held in each Ward. An order was introduced and cheerfully carried into effect, that each able-bodied man, should either give the labor of each tenth day, or contribute an equivalent, for the support of the destitute, and to aid those families whose husbands and sons were in the Battalion, and those who were "widows indeed."

On the 7th of April, 1847, President Brigham Young with his band of pioneer braves, started in search of a home for the Saints, in the mountains of the desert.

The first emigrant company started early in June. Brother and sister Robert Pierce kindly offered me a seat in their carriage, which was left vacant by the death of their daughter Mary, a promising young lady, who had fallen a victim to the sickly climate; and on the 12th of June, we bade Goodbye to many dear friends, and again started on pilgrimage.

Previous to starting for an indefinite point—probably one thousand miles into the interior, and from all supplies, the idea of an outfit was a very important consideration. Some of our brethren had purchased and brought from St. Louis a few articles of Merchandise, which supplied our

local Store with some of the necessaries and comforts for journeying. I was to start immediately, and what about my outfit? Its extent must be determined by the amount of means. On examining my purse, I found it contained one dime (ten cents)—I was nearly minus ink—I could not go without that article: one dime was just the price of a bottle, and I made the purchase.

After we started out from Winter Quarters, three or four days were consumed in maneuvering and making a "good ready." At an appointed place for rendezvous, a general meeting was held around a Liberty Pole, erected for that purpose, and an organization effected similar to that entered into after leaving Nauvoo. Also, at our next point, on the Platte River, a Liberty Pole was erected, from which our National Flag floated gracefully on the breeze. How dear to the heart of an American, has that sacred emblem ever been! And, although at that time, it yielded us no protection—although we were homeless exiles, the wave of the "Dear old Flag," seemed fraught with that inspiration which silently breathes a promise of peace.

As we moved forward, one Division after another—sometimes in Fifties—sometimes in Tens—but seldom traveling in Hundreds, we passed and repassed each other, but at night kept as compact as circumstances would admit, especially when in the Indian country. Not knowing how our "red brethren" might feel disposed toward us, it was admitted that caution was the parent of safety. East of Fort Laramie, many of the Sioux nation mixed with our traveling camps—sometimes in our front and sometimes in



—By permission and courtesy of American Pioneer Trails Association

BUFFALO STAMPEDE

our rear, on their way to the Fort, where their national Council was in Session.

We had no other trouble with them than the loss of a few cooking utensils, which, when unobserved, they light-fingered; except in one instance, when our Ten had been left in the rear to repair a broken wagon, until late in the night. It was bright moonlight, and as we were passing one of their encampments, they formed in a line closely by the roadside, and, when our teams were passing they simultaneously and vigorously shook their blankets to frighten the teams and cause a stampede; however no serious injury occurred, although the animals were dreadfully frightened—cows broke their fastenings, oxen turned their bows, and horses pranced and trembled, while some of the weaker human nerves were not altogether

proof against the unanticipated scare.

Those Indians carried their tents and baggage on horses, mules and on drays formed of tent-poles, and drawn by horses, mules, and dogs: covers for the little ones were made by fastening skins over bows fixed to the upper side of the drays.

We had two fearful stampedes while on this journey—the first was in the evening—the animals were in a corral formed by placing the wagons and carriages side by side, with the tongues on the outside of the hollow square, to which open spaces were left on two sides, for ingress and egress. The wagon in which I had retired for the night was either second or third from one of these openings, and to this gateway the animals all rushed—bellowing, puffing, and snorting, while they rushed against, and clambered over and up-

on each other in heaps, above the wagon-tops, and so frightened that it was some time before they succeeded in breaking through the gateway in making their escape. The scene was horrible! Some animals died of injuries—many had their horns knocked off, which produced pitiful sights. The trouble was occasioned by a person shaking the dust from a buffalo robe, which frightened the near animals—they started others to run, and the contagion spread almost instantaneously thro' the entire herd. The camp necessarily halted for the recovery of the runaways, most of which were found the next day.

The second stampede occurred in the day-time. We had stopped to repair a dilapidated crossing over a broad slough—the teams were standing two, three, and four abreast; and from the top, nearly to the bottom of a gentle slope, facing the hands at work, when two men on mules, with blankets swinging, rode galloping past—frightening the back teams, and they started on a rush forward, which started others, and soon nearly every vehicle was in motion with fearful velocity, the drivers absent, and women and children in wagons, carriages, and others still more exposed, standing where they were in danger of being crushed by the reckless flying wheels. With fearful velocity, heedless of crossings and bridges, those teams whirled their vehicles across the slough where, it was admitted that the most skillful teamster could not have succeeded. I was sitting alone on the back seat of a carriage, holding the reins of a high-spirited span—vehicles were flitting past—the horses made several springs, and I knew

very well, if they really got started, no human power could prevent them stripping everything to strings. While I held them with all my strength, I prayed with all the fervency of my soul. Mrs. Pierce and her daughter Margaret, with whom I was journeying, being out of the carriage when the scene occurred, had been trying to stop some ox-teams, but finding they could not succeed they came, one on each side, and caught the horses by the bits: they stopped prancing, but shook all over like a person with the shaking urge. Whatever skeptics may say, I attribute my preservation at that time to the peculiar and special blessing of God. And not only mine, but that of others: in the midst of the many fearful exposures, no one was seriously hurt.

Much of the time we journeyed on untrod ground, but occasionally we struck the track of the Pioneers and read the date of their presence, with an "All well" accompaniment inscribed on a bleached buffalo skull, and had a general time of rejoicing. Those skulls were duly appreciated; but at times, the tremendous herds of live buffaloes were very annoying, especially when crossing their watering paths in near proximity to a river, and we were compelled to make a break in a line of wagons, and wait for two or three thousand of those uncompromising animals to pass.

We had many seasons of rejoicing in the midst of privation and suffering—many manifestations of the loving kindness of God. In very many instances the sick were healed, and those who by accidents were nigh unto death, made speedily whole. I will mention one case which was under my immediate ob-

ervation. Mrs. Love, an intimate friend of mine, fell from the tongue of her wagon, containing sixteen hundred freight; the wheels ran across her breast as she lay prostrate, and to all appearance, she was crushed, but on being administered to by some of the elders, she revived; and after having been anointed with consecrated oil, and having the ordinance of laying on of hands repeated she soon recovered, and on the fourth day after the accident, she milked her cow, as usual.

Many, yes many were the star and moonlight evenings, when, as we circled around the blazing fire and sang our hymns of devotion and songs of praise to Him who knows the secrets of all hearts—when with sublime union of hearts, the sound of united voices reverberated from hill to hill; and echoing through the silent expanse, apparently filled the vast concave above, while the glory of God seemed to rest on all around us.

On one of these soul-inspiring occasions—prompted by the spirit of Song, I wrote the following:

SONG OF THE DESERT

Beneath the cloud-topp'd mountain—
Beside the craggy bluff,
Where every dint of nature
Is wild and rude enough:
Upon the verdant meadow—
Upon the sun-burnt plain—
Upon the sandy hillock,
We waken music's strain.

Beneath the pine-tree branches
Which have for ages stood—
Beneath the humble cedar,
And the green cotton-wood:
Beside the broad smooth river—
Beside the flowing spring—
Beside the limpid streamlet,
We often sit and sing.

Beneath the sparkling concave,
When stars in millions come
To cheer the weary strangers
And bid us feel at home.
Amid the cheering moon-light,
Fair Cynthia's mellow rays
In social groups we gather,
And join in songs of praise.

Cheer'd by the blaze of fire-light,
When evening shadows fall,
And when the darkness deepens
Around our spacious hall;
With true and warm emotion
To saintly bosoms given,
In strains of pure devotion
We praise the God of heaven.

(To be continued)

RATION POINTS SPUR FAT COLLECTIONS

The collection of fat greases continues to be a most vital war need. Housewives are continuously urged to save and turn in household fats.

Since the inception of the points-for-fat program, there has been an increase in the household fat collections. Housewives over the entire nation have responded enthusiastically to this new arrangement. However, the nation is still far behind the quotas set by the War Production Board. Official figures show that we have only one-third of the required stockpile of glycerine, which is the vital ingredient obtained from fats.

—Official Salvage News Bulletin

“Sisters, Let Your Own Hands Adorn Your Homes”

—BRIGHAM YOUNG

William R. Palmer

THE recording of history in needlework is not a new idea.

It is as old as painting and older than printing. The Egyptians used the art and some of the oldest English history is preserved in tapestries done by the needlewomen of the King's Court. So when Miss Alice Palmer decided to bring out her family traditions and hang them on the wall of the family home, her idea, new perhaps to this day, was not original.

This decision made, Miss Palmer stirred up the members of the household to a search of the family records and stories and history. She, like every other person, had two lines to search, her father's and her mother's.

When an interesting bit of story was discovered she drew an illustration of it to scale on quadrilled paper. In this manner, she charted scores of characters and events in the lives of the two families.

Her father was William R. Palmer, son of Richard Palmer, who was first of the Palmers to come to Utah. Her mother was Kate V. Isom, daughter of George and Alice Parker Isom, who were pioneers to Southern Utah. The Isoms were English while the Palmers were Welsh.

The preliminary sketching all done, the next step was to select out of those many colored plates the figures from the two families that would keep her proposed wall panel

in balance both as to figures and colors.

The materials selected were a very light-colored tan monk's cloth for the background, and best-grade, fast-colored wool yarns for the figures which were to be worked into the panel in cross-stitch. The panel is four by six and a half feet. Sometimes a figure done in a certain color combination was picked out and done over in another color to attain a more artistic balance or color effect.

Both the Palmers and the Isoms were early Latter-day Saint converts in Great Britain. They came here for the Church, and thus the Church the Palmers helped to build in Zion became the central motif of the picture. This is an almost perfect picture of the old Tabernacle in Cedar City that stood where the Federal Building now stands.

The figure in the center at the top is a copy of the Palmer coat of arms. The Palmer name also originated in a religious movement, the crusades. Those who went to the Holy Land and came back bearing palms were called "The Palmers." Thus Palmer became a surname.

As stated before, the Isoms were English and the Palmers were from Wales. The flowers at either side of the coat of arms are the Tudor rose of England and the daffodil of Wales—the national flowers.

The second figures down from the

1938

RP

WIP

PALM VIRTUTI



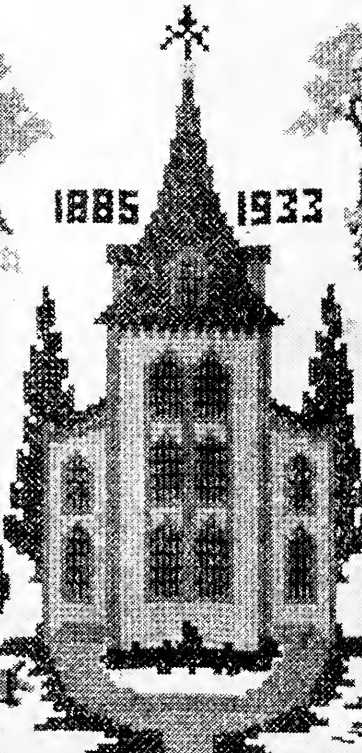
1885

1933



1901 1876

PALMER 1874



RIP

RP

HOME

EP

ALICE PALMER

top represent a sailing vessel and an ox team. These were the modes of travel by which both families came to Utah. These figures stamp both families as pioneers. Unfortunately, the white does not show well in the photograph so the full symmetry of the sails on the vessel is not brought out.

Below the sailing vessel is the old Palmer home in Cedar City, and opposite that and under the ox team is the Isom home which was built down on the Virgin River. After the families went through the first hard stages of pioneering, these were the first real homes they built in Zion.

Under the Palmer home stands the original Palmer with his staff and palms, dressed in the costume of the crusader. Beside him is the typical Welsh grandmother with her aprons and high beaver hat.

Opposite these stands a musician waving his baton. Beside him sits his wife, Ellen Douglas Parker. *The Relief Society Magazine*, February 1942, contains a letter that she had written in Nauvoo one hundred years before.

When Heber C. Kimball first carried the Gospel to England, he preached in a church in the little town of Clithero. John Parker was the choir leader in that church and he and every member of his choir were converted. This man and woman were the grandparents of Mrs. Palmer.

Below the choir leader is a cart with a mule driven by a woman. That woman was Alice Parker, a girl of fifteen, on her way to Dixie. After the Civil War broke out, cotton could not be bought in the East but

it was very much needed in Utah. Experiments proved that it could be grown in the valley of the Virgin River. Colonists were then sent by the Church to go there and raise cotton.

John Parker was one who was sent to Dixie. He loaded into the big wagon all the family effects that it would hold, but there were still the soap barrel and the tubs and buckets which must go. He owned a cart and a little mule and had a fifteen-year-old daughter who could drive the cart, so they loaded the unsightly cargo into it and Alice, the daughter, followed behind the big wagon. The mule was a friendly little creature that turned into every gate they passed and stopped for every boy who hollered "whoa." It was a great embarrassment to the girl and so the story lived and came down to her granddaughter Alice, who perpetuated it in the family panel.

Opposite the mule and cart is a man on a horse following a pack of hounds. He was Henry Thomas Rees, grandfather of the Palmers. He inherited some money in Wales, rode to the hounds, and followed the races all over England. One day he came home and told his wife that they were penniless. He had lost everything he owned. He was prepared to see her weep and storm, but instead, she calmly said, "Well, Harry, that is the best word you have ever brought home. Maybe now you can settle down and do something worthwhile." Repentantly he did settle down and a few years later the Gospel gathered the two into its net. They came to Utah, settling in Cedar City.

The house in the center below the church is the Palmer home in Cedar

City, the home in which this panel was made and where it now hangs.

The figure in the lower right-hand corner represents Alice's father seated at his desk talking with a commercial traveler. The other characters represent his pioneer and Indian hobbies.

The figure in the opposite corner reveals from what Mr. Palmer rescued Mrs. Palmer. The boy in the back seat rising up to pull the pig-tails of the girl in the front gives a realistic touch to this schoolroom scene. "Look out, little Willie, for the schoolma'am wields a wicked willow."

In the upper left-hand corner is a figure marked AP. This represents Alice, the girl who embroidered the panel. She majored in textiles and art at the University of Utah. At the bottom of this figure will be seen a pair of scissors and above the handles, a spool of thread. The scissors are cutting into a piece of cloth. This represents her major. In the center is a beehive and behind it a snow-capped peak. The Bee Hive work was her major Church activity. At the time of her death, she had supervision, under the General Board, of Bee Hive work in five Southern Utah stakes. The snow-capped peak was her personal Bee Hive symbol. Alice was the oldest in the family.

Next in point of age was William

I. who is represented in the opposite upper corner. "Bill," as the family call him, was in government work and traveling all the time. The suitcase became almost symbolic of him. He majored in agricultural economics. Alice put for him a head of grain in a book because she said he farmed by the book rather than by the acre.

At the bottom center under the home is an artist's palette and brushes marked EP. This represents Eugene who majored at Logan in art.

Above the schoolma'am is a figure labeled RIP. This was Richard who at that time was majoring in political science and public accounting. These were his books and ledgers and pen and ink.

Opposite Richard and below the man on the horse is the youngest brother's symbol. Rodney at that time was in high school. He had not yet specialized so his major interests were tennis and the girls and his books and pencils.

This explains the meaning of every figure in the panel. It is the work of a beloved daughter who is with us no more. She designed the border as well as the figures. It is a decoration of surpassing beauty that catches the eye of every person who enters the room where it hangs. Because it portrays our family history it will be a priceless heirloom as long as it endures.

THE FIRST BORN

Abbie R. Madsen

You are the song of my heart,
 You are the bud and the rose;
 The murmuring peace of the
 singing brook,
 The perfumed breeze as it blows.

You are the twilight and dawn,
 You are the ultimate goal;
 The strength and the courage
 to live and dare,
 The unending song in my soul.

The Rock and the River

Ezra J. Poulsen

PART THREE

THE course of events moved quietly on the Mansfield farm during the rest of the summer. With Jack in the army and Bonnie spending much of her time in the field with her father, there was little inclination and less time for recreation. There was more comfort in working from dawn till dark. At least this gave the satisfaction of being helpful in producing food for the workers at home, and for the boys in the camps.

Above all, the Mansfields found comfort in faith. Always deeply religious, they, nevertheless, like millions of others, sought to get closer to their Creator in this moment of national and personal trial. "If Jack only comes through safely," said Julia, "I'll never quit thanking the Lord."

"And if he doesn't?" remarked John, recalling casualties already announced in their own county.

"If he doesn't, I—I'll know the Lord had work for him elsewhere," she replied with a great effort.

Bonnie carried on her own personal battle alone. Her disappointment at not seeing Dale when he passed through Hathaway was mild in comparison with her disappointment in having his letters suddenly stop. She had written explaining the change in her plans and urging him to send his letters directly to the farm. She had received one after he had reached his primary flying field, then silence.

At first, her daily trip down to the post office just before supper was a brief respite filled with expectancy and hope; but finally it became a rite presaged with dread and fear. At last, when she could stand it no longer, she ran into her room, threw herself across her bed, and broke into tears.

Mrs. Mansfield went out and helped her husband with the milking without disturbing her, after which she went quietly into the darkened room and sat down by her daughter.

"Don't take it too hard," she coaxed. "If he doesn't think enough of you to write, the sooner you can forget, the better."

"Mother," she sobbed, "I don't believe he's changed. Something's happened to him. I know it has."

"Well, Dear, if you feel that way, try to be patient. I'm sure you'll learn the truth, whatever it is."

"I've had one letter since I came home. That shows he's not angry because I didn't meet him when he came through Hathaway."

"When he came through—?" Mrs. Mansfield was bewildered.

Bonnie sat up and wiped her eyes. "I didn't intend to tell you. I'm sorry. But he was coming through in a few days, and I was to meet him."

Mrs. Mansfield was quick to see the new angle. "Why, I—we shouldn't have hurried you away under those conditions," she de-

clared. "When will we ever stop bungling. Bonnie, why didn't you tell us?" she cried anxiously.

"I—I didn't want to cause you any more trouble."

"Well, I declare." Julia very seldom lost her composure, but for once she felt she herself was suffering from a bad case of jitters. "Now, we have that to worry about. Maybe we did the wrong thing. Oh, I wish I had known you were expecting him. The way it looks to me now, you should have seen him when he came through Hathaway by all means. Very likely you would have both decided you were not meant for each other, and you could have parted friends, and let it go at that. Now, if this turns out bad, we'll blame ourselves. And it's going to take you twice as long to get over it." Julia hurried away to hide her own tears. "Oh my, I wonder if he has been hurt," she worried later, when she explained the situation to her husband.

"The whole affair is turning out about as I expected," he declared. "The sooner she forgets him, the better."

Julia avoided a direct reply to this. She observed a note of triumphant hardness in his voice, and with womanly tact decided to avoid an argument. But as the days went by, she found little ways of making Bonnie's work easier, and of keeping her cheerful. Almost to her own amazement, she began to hope that Dale Weyman would prove to be the right man for Bonnie. She hoped it because of her husband's stubborn opposition; she hoped it because Dale had impressed her as being a young man of fine quality, in spite of their short acquaintance;

finally, she hoped it because she was a romantic idealist: she didn't believe a girl ever really lost her heart until the right man appeared.

By September, the big brown haystacks back of the Mansfield barn, together with the straw pile fresh from the blower of the threshing machine, gave evidence of the hard work of the family. Both Julia and Bonnie laughed at each other's tanned faces and calloused hands; and John, who was rather a severe taskmaster, both in what he demanded of himself and what he expected of others, drew an arm affectionately around each. "Well, the heaviest part of the work's done," he declared. "Thanks to the best help a man ever had. Now, if Jack could only come home for a few days, we'd celebrate."

"Let's celebrate right now by going down to see if there's a letter from him," challenged Julia.

"All right, and we'll drive over to the drugstore and get some of the biggest nut sundaes they ever made. What do you say, Bonnie?" He put his finger under his daughter's chin, and looked into her troubled blue eyes.

"Okay, Dad, I'll agree to eat my share." She turned away, and he felt that in spite of her weeks of loyal, patient behavior, she still held some resentment against him.

"Bonnie, do you blame me for Weyman's failure to write?"

Bonnie winced. "No. No, of course not, Dad. In fact you were absolutely right about him. I—I—wish I'd never seen him." Her words, he easily discerned, were too emotional to be convincing. Still, that afternoon when she ran out of the post office toward the car hold-

ing up a letter from Jack, her mood had completely changed. She was the picture of girlish enthusiasm. Tossing the letter into her mother's lap, she climbed, almost tumbled, into the back seat. Her father was glad. She was thinking of her brother now. But in their eagerness to get Jack's letter open, neither of her parents noticed, that, as she sank back weakly in the corner of the seat, she began to read a letter of her own.

"Jack's coming home," cried Julia. "He'll be here in two weeks!"

"That calls for a celebration," exclaimed John, who seldom showed excitement. "We'll take him fishing, and we'll all go for a camping trip to the lake. What do you say, Bonnie?"

"Fine, Dad." Bonnie's voice seemed strained and far away. Her father looked around sharply, his heavy, brown face registering amazement.

"Why—Mother, Bonnie's got a letter."

Julia gasped. Not even Jack's letter could compete with this news.

"Is it from him?"

Bonnie nodded without moving her tight lips, nor lifting her eyes from the page on which they were glued. Her parents studied her in silent expectancy. The blood seemed squeezed from her face; and curled up in the corner of the seat, she seemed so thin and small they both felt a tinge of pity. Neither could tell; by her expression, whether the contents of the letter were to her liking or not. Finally, she let her hand drop, and lifted her eyes.

"Well," demanded her mother, "how is he?"

"All right," replied Bonnie, hand-

ing the letter to her mother with an uncertain smile.

Mrs. Mansfield read rapidly, then slowly. The lines of eagerness around her mouth tightened into seriousness. She passed the pages to her husband. "He doesn't say why he hasn't written, yet he writes as if there had been no break in his letters."

John passed the letter back to Bonnie, who put it in her handbag without a word.

"Won't it be wonderful to have Jack home for a few days?" murmured Mrs. Mansfield in subdued excitement. "And just think, he says he's bringing one of his friends."

"Bonnie," tested John Mansfield, as he started the car, "maybe you'll like this young man better than the other one."

Bonnie didn't answer. She was looking off toward the river, where an unusually large grove of cottonwoods rose above the meandering line of willows, making a soft, green blotch against the hazy sky.

THAT night in a very impeccable mood, Bonnie sat by her small desk, silhouetted in a cone of light from her study lamp, and wrote a long letter to Dale Weyman. His letter, she concluded after reading it many times, was a complete mystery. It seemed warm, cordial, friendly, yet contained no apology nor explanation concerning his long silence. It neither asked for nor promised an immediate reply, although its tone seemed to assume a completely unbroken chain of communication. Maybe, as her father suggested, he was just letting her down easily, or it could be, as her mother thought pos-

sible, he was perhaps both busy and tired.

At any rate, Bonnie did not write with her heart on her sleeve; neither did she conceal it in some imaginary or emotional ice cavern. She wrote warmly, friendly, joyfully, with many a touch of impersonal encouragement; and she put into it the clear air of the mountain valley, the luscious smell of ripening apples, the silken rustle of corn fodder in the autumn breeze. Finally, she put into it the charm of youthful poise and self control. It was midnight when she turned out her light, said her prayers, and went to bed; but she didn't have the slightest feeling of fatigue. Rather, she felt her entire being aglow with a new sense of buoyancy and understanding. She was not worried about Dale. She harbored not even the tiniest vestige of resentment against her father. She felt as if she were folded in the arms of a loving Destiny, which guided her through all the mazes of circumstance toward her goal—happiness.

"Oh, Mother," she cried next morning. "I feel so good. I'm not worried about anything. When Dale reads my letter, he'll either answer it or he'll not. If he does, it will be because he wants to, if he doesn't, it will be because he doesn't want to. If he answers, he likes me; if he doesn't, well, then, I don't like him, so why should I worry?" She laughed gaily, as she started helping her mother with the breakfast.

"I'm so glad you feel that way," sighed Mrs. Mansfield with relief. "I've prayed for you every day."

"I know it, Mother. That's the reason I'm sure everything will be all right."

It was an exciting task to get

ready for Jack's return. Mrs. Mansfield and Bonnie made pies and cakes until the pantry shelves fairly swayed with them; and John spent longer days in the field than ever, so he'd have more time to spend with his son.

"What do you really suppose Jack's friend will be like?" asked Bonnie shyly, as she brought a basket of fresh peaches in from the orchard.

Mrs. Mansfield smiled. "I don't know, but I do know he'll be pretty nice, or Jack would never have liked him well enough to bring him home."

Bonnie's cheeks were tinted with the same color as the peaches, and her eyes sparkled mischievously. Then, she experienced a surge of embarrassment, and ran back out into the orchard. "Shucks," she said aloud, and half angrily, "Bonnie Mansfield, you should be ashamed of yourself. All you're thinking about is just another chance to flirt. Oh, I hope he's old and ugly—and crippled," she added in a spirit of severe self discipline. "I—I—don't want to see another soldier! These furloughs are terrible for a romantic girl."

She was still taking herself to task when her father came up the driveway with Jack. She heard the front screen door slam, and saw her mother run out into the yard. She was running herself before she knew it.

"**H**I, Mother!" cried Jack. "Hi, Sis!" They were both in his arms at the same time; and during the long, wonderful moment of welcoming her brother, Bonnie quite forgot the expected guest, until she

vaguely became aware of someone sitting in the car. She felt impelled to extend the family hospitality, since everyone else was busy.

As she turned toward the car, however, the guest had already gotten out on the opposite side, and seemed to be waiting. She started around to him, then stopped, her lips parted with a sharp, little gasp, her eyes started, as if before an apparition. "Dale!" she cried under her breath, "Dale!"

"Bonnie!" They both stood staring, as if neither could move. Then, she noticed he was leaning on a cane, and the color in his naturally rudy face was faded. Even the teasing little smile at the corners of his mouth seemed slightly twisted with pain. She ran to him, catching both his arms in her trembling hands, "Dale!"

His smile grew broader, and his countenance shone with a deep, abiding feeling. "Bonnie! Do you think you could love me?"

She lifted her wet eyelashes to study his haggard face. "Dear, you know I do."

"Even when I tell you I'm washed out as a flier?" he persisted.

"Of course."

"Then you must remember, I still am the making of a good lawyer, an honest one, too. And I soon will be ready to start in the opening I found down in the village."

"You—we'll make that a grand success." Bonnie's heart was overflowing with joy. She had a thousand questions to ask but they could wait. The deep spiritual fountains from which her soul drank made her understanding crystal clear.

Later, the rest of the family was sitting on the porch while Dale and

Bonnie were walking hand in hand toward the orchard.

"That limp," remarked Jack, "is getting better fast. But, believe me, he had a bad fracture. Besides, he suffered from shock for weeks. It was a tough break, but the accident wasn't his fault. In fact, he saved several lives, and has been cited by the War Department."

Julia Mansfield looked searchingly at her husband. Jack went into the house for something. "He seems to be a very likely young man," she remarked.

"Mother, I'd be the last person in the world to deny it," admitted John. "You know strangers aren't always disappointing, are they?"

"I always felt that Dale was a good boy," Julia beamed triumphantly.

John Mansfield laughed indulgently. "The river is wiser than the rock," he philosophized. "The river waits; it sees what's around the next bend before it decides its course or speed. And it always succeeds because it never stops. It is patient, and it never ignores the facts of its surroundings."

"Why, Darling," interrupted Julia, "how you do carry on." She reached over and kissed him. "And so you admit it at last." An odd bit of mischievous perversity sprang up in her eyes, and her voice, which at first carried a note of mockery, became serious. "Don't forget the strength and solidarity of the rock. Think how it stands foursquare against all the winds that blow; think how honest and straightforward it is."

John Mansfield folded his wife's small hand in his own large one. "Somewhere between the two must

be right," he compromised. "But I don't know how to explain it."

Julia's face flashed with inspiration. "I know. Somewhere between the two extremes—the flowing river and the solid rock—is truth."

"Truth," he echoed with satisfaction. "At last, truth is what we all seek."

Gay laughter floated up the path. Dale was proudly walking without his stick; and Bonnie, in a flurry of excitement and protest, was trying to steady him.

"Truth," observed Julia with a sly twinkle, "is a man and a woman walking in harmony with God."

THE END

The Polish Question

(Continued from page 249)

tory which had been taken from them. The Poles under Pilsudski, however, drove them back and conquered a large Russian area, one hundred fifty miles east of the Curzon Line to approximately the Dnieper River, and established the Pilsudski Line as their eastern border. This new frontier was confirmed by the Treaty of Riga, in March 1921. In September 1939, Germany and Russia occupied Poland, dividing it between them roughly along the old Curzon Line.

That, says Russia, is the true Polish border. The exiled Polish government in London contends that the Pilsudski Line is the rightful border and that when the Red armies crossed it recently, in January 1944, they entered Polish territory. The extreme seriousness of the Polish-Russian rift becomes apparent when one becomes aware of the fact that the strong Polish underground operating in this disputed area could effectively speed or retard, perhaps even wreck, the Russian program of German conquest.

LOVE'S THE BOND

Merling Dennis Clyde

You find your Mother's Card among the rest,
 And wonder, Dear, when you have never known
 The rhythmic beat of heart beneath your own,
 Or reaching arms imploring you to nest
 A small tired body close against your breast.
 Yet you with mother-love have made it known
 That actual birth is not the test alone
 To crown a mother high among the best.
 Through contacts with your soul, so many, blest
 In sympathy and understanding tone,
 Prove Love's the bond to draw them as your own.
 The very hunger in your heart expressed
 Inscribes your name, unconsciously unfurled;
 You, too, become a mother of the world.



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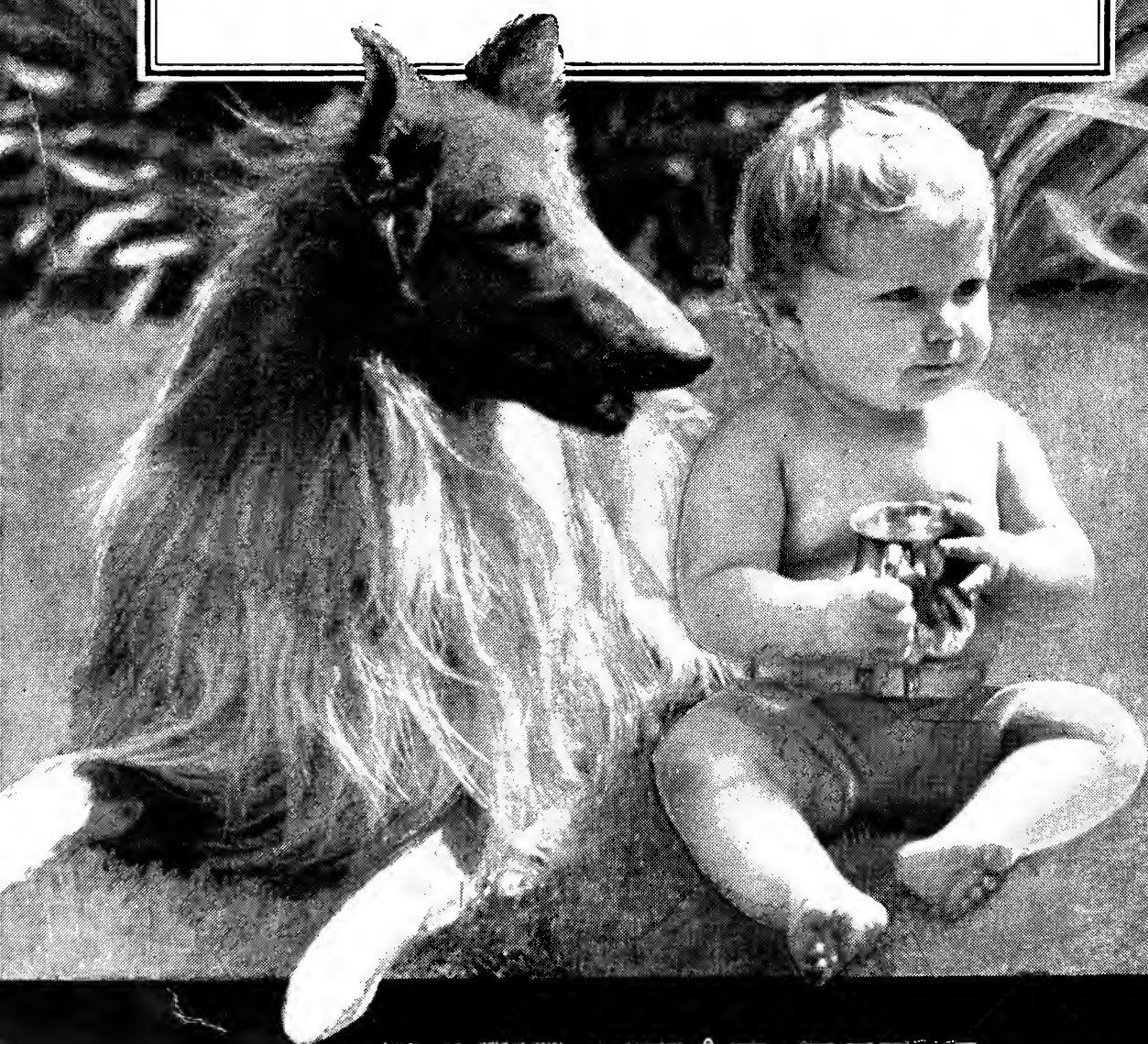
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MAGAZINE



JUNE 1944

VOL. 31 NO. 6



THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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THE RELIEF SOCIETY MAGAZINE

VOL. 31, NO. 6

JUNE 1944

OFFERING

Mabel Jones Gabbott

God's world has much to offer
 To a heavy burdened heart;
A canyon breeze to whisper
 Coolness, calming peace; a part

Of yellow sunshine slanting
 Through new leaves, distilling green;
A sparkling brook that chatters
 Of the wonders it has seen;

The song of tall white aspens,
 Lifted like a hushed sweet prayer
To cirrus clouds in filmy
 Tendrils, high in pale, blue air.

God's world has much to offer;
 Every living, throbbing part
Can bring the peace of ages
 To a time-encumbered heart.

The Cover: The cover is from a photograph taken in Big Cottonwood Canyon, Utah.



EVAN JENSEN

THE PROPHETS JOSEPH SMITH AND BRIGHAM YOUNG

The Friendship Between the Prophets Joseph Smith and Brigham Young

Elder Preston Nibley

[Editor's Note: June 1 is the natal day of Brigham Young, and June 27, 1944 will mark the one hundredth anniversary of the martyrdom of the Prophet Joseph Smith.]

ONE of the most interesting and dramatic events in our Church history was the occasion when the Prophet Joseph Smith and Brigham Young met for the first time. This meeting occurred at Kirtland, Ohio, in September 1832. The young Prophet Joseph was only twenty-six years old at the time, but he had already made a remarkable record. The Book of Mormon had been translated and printed; the Church had been organized and had acquired upwards of 2,000 members; a gathering place for the Saints had been designated in Jackson County, Missouri; missionaries were being sent to many of the states and Canada, and the Gospel was being preached with power and effectiveness to all who would hear.

Among the converts who had been baptized in the spring of this year, 1832, was a young man, thirty years of age, named Brigham Young. He had joined the Church in his home town, Mendon, New York, through the preaching of five elders who came to Mendon and vicinity from Columbia, Pennsylvania. He was a strong, vigorous young man—a carpenter and furniture maker by trade—who had established himself in his community as a reliable, hon-

est, diligent, and honorable citizen. He looked forward to a life of peace and happiness in his quiet countryside. Then came the story of the young Prophet, his visions, and the establishment of the Church. Brigham Young, according to his own words, "heard and believed." A new world was opened to him. He found out that there were other and greater tasks for him to do than to make furniture and till his little farm at Mendon. He could save his own soul; he could bring the light of knowledge and truth to those who dwelt in darkness.

A branch of the Church was established in Mendon, and among the members were Joseph Young, Brigham Young's brother, and Heber C. Kimball. In the month of September 1832, these three young men decided to make a journey to Kirtland, Ohio, and there meet and visit with the Prophet of their chosen religion. The distance was about two hundred and forty miles; they traveled with a team and wagon, and two weeks' time was consumed in making the journey. On their arrival, their first object was to find the Prophet. I shall let Brigham Young relate that part of the story in his own words:

We proceeded to Kirtland, and stopped at John P. Greene's who had just arrived there with his family. We rested a few minutes, took some refreshments and started to see the Prophet. We went to his father's house and learned that he was in the woods chopping. We immediately went to the woods, where we found the Prophet and two or three of his brothers, chopping and hauling wood. Here my joy was full at the privilege of shaking the hand of the Prophet of God, and I received the sure testimony, by the spirit of prophecy, that he was all that any man could believe him to be as a true Prophet. He was happy to see us and made us welcome. We soon returned to his house, he accompanying us.—*Millennial Star*, Vol. 25, p. 439.

Brigham Young had traveled two hundred and forty miles to see the Prophet of his chosen religion, and he found him "chopping and hauling wood." But when Brigham took Joseph Smith by the hand, and looked into his eyes, the Spirit bore witness to him that this young man before him "was all that any man could believe him to be as a true Prophet." Brigham Young was satisfied. Then and there he pledged his abiding loyalty to his youthful leader—a loyalty which continued until the Prophet's death, and beyond.

Other significant events happened on this memorable day. They are described by Brigham Young as follows:

In the evening a few of the brethren came in and we conversed together upon the things of the Kingdom. He (Joseph) called upon me to pray; in my prayer I spoke in tongues. As soon as we arose from our knees the brethren flocked around him and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift Brother

Brigham had, but he said, "No, it is of God, and the time will come when Brother Brigham Young will preside over this church." The latter part of this conversation was in my absence.—*Millennial Star*, Vol. 25, p. 439.

It is apparent from the above that the Prophet Joseph understood and could foresee the mission which was to be performed by the stalwart young man whose acquaintance he had made this day. He urged Brigham to join the Saints in Kirtland as soon as it was convenient for him to do so, and to give his time and efforts to the cause in which they all were engaged. Brigham gave heed to this advice, and the following year sold his possessions in Mendon and moved to the gathering place. From that time on, the balance of his life was spent in assisting the Prophet, and "building up the Church and Kingdom of God" to the fullest extent of his time and talents.

In 1835, the first Quorum of Twelve Apostles was organized and Brigham Young was selected as one of the number. Thus he came into prominence for the first time as an official of the Church, and his qualities of leadership were soon in evidence. He carried out every order given him by the Prophet, and worked at every task assigned to him without any thought of compensation. His whole thought was to sustain the Prophet in his great efforts to establish the Kingdom.

The year 1837 was the time of the great apostasy in Kirtland. Many rebelled against the leadership of the Prophet. Several of the Twelve Apostles and the witnesses of the Book of Mormon held a meeting to

depose Joseph from the presidency of the Church and install David Whitmer in his stead. Brigham Young attended this meeting and took a stand that thwarted their purpose. Here are his own words:

I rose up and in a plain and forcible manner told them that Joseph was a Prophet, and I knew it, and that they might rail and slander him as much as they pleased, they could but destroy their own authority, cut the thread that bound them to the Prophet of God, and sink themselves to hell.—*Millennial Star*, Vol. 25, p. 487.

That was the kind of loyalty that Brigham Young gave to the Prophet in one of the most critical times in our Church history. There is every evidence that it was duly appreciated.

During the winter of 1837-38, the Prophet, accompanied by Brigham Young and others, made the long journey from Kirtland to Missouri. But there they found troubles greater than those they had experienced in Kirtland; the Missouri mobs rose against them and it was not long before all the Latter-day Saints, numbering between 12,000 and 15,000, were being driven from that state. The Prophet was taken to Liberty Jail where he was kept for five months. Many of the prominent men of the Church renounced the leadership of the Prophet at this time, but again Brigham Young stood firm and used his energy and talents to restore order and find a haven of refuge for the scattered and persecuted people.

THE mission to England, undertaken in the fall of 1839 by Brigham Young and the members

of the Twelve, is one of the most heroic episodes in our Church history. These men went in illness and in poverty, trusting in the providence of God to sustain them and take them to their field of labor. They arrived in England and began their efforts, which resulted in the greatest "harvest of souls" in the history of the European Mission.

Two weeks after his arrival in England, Brigham Young pledged his loyalty to the Prophet in a letter addressed to "President Joseph Smith and Counselors" in Nauvoo:

I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church as I ever was in my life. But I can tell you I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them

I request one favor from you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life and eternity.—*Millennial Star*, Vol. 25, p. 727.

Brigham Young was destined to remain Joseph Smith's friend throughout "life and eternity."

After a most successful mission in England, during which time the brethren baptized "between seven and eight thousand people," the apostles returned to their homes in Nauvoo in the summer of 1841. Nine days after Brigham Young's return, the Prophet called at his home, and while there dictated the following revelation:

Dear and well-beloved brother, Brigham Young, verily thus saith the Lord unto you: My servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me. I have seen your labor and toil in journeyings for my name, I therefore

command you to send my word abroad, and take special care of your family from this time, henceforth and forever. Amen.—Doc. & Cov., Sec. 126.

The above makes plain the feelings which the Prophet himself held for his devoted follower and assured him of the approval of his Heavenly Father.

From this time on, during the balance of the year 1841 and all of 1842, the Prophet and Brigham Young were almost in constant association. In November 1842, Brigham Young suffered a very severe illness. He remained in bed for several weeks. At one time it was thought that he was very near to death. He tells us that the Prophet Joseph sustained him during this illness:

The Prophet Joseph and Elder Willard Richards visited and administered unto me; the Prophet prophesied that I should live and recover from my sickness. He sat by me for six hours and directed my attendants what to do for me.—*Millennial Star*, Vol. 26, p. 167.

It was no small honor to Brigham Young to have the Prophet Joseph Smith sit by his bedside for six hours, during this desperate illness. There is evidence here that the Prophet was concerned about the life of his dear friend.

On the 28th day of May, 1843, the Prophet Joseph made a significant entry in his History with reference to Brigham Young and Heber C. Kimball. He paid them a wonderful tribute:

Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—

namely Brigham Young and Heber C. Kimball.—*Documentary History of the Church*, Vol. 5, p. 412.

In the summer of 1843, Brigham Young went on a mission to the Eastern States. At Pittsburgh, he preached a sermon to the Saints who had assembled to hear him:

Who is the author of this work and gathering? Joseph Smith, the Prophet, as an instrument in the hands of God, is the author of it. He is the greatest man on the earth. No other man at this age of the world, has power to assemble such a great people from all the nations of the earth, with all their varied dispositions, and so assimilate and cement them together that they become subject to rule and order. This the Prophet Joseph is doing.—*Millennial Star*, Vol. 26, p. 247.

“He is the greatest man on earth.” That, in brief, was Brigham Young’s opinion of the man who stood at the head of the Church; the man whom the Lord had selected to found the Kingdom. It is an honor to Brigham Young that he was able to recognize and understand the importance of the Prophet’s mission.

The winter of 1843-44 was the last opportunity these two men had to enjoy each other’s society. One learns by reading the history that they were in almost daily association. One of their projects at this time was to send a group of men to the Rocky Mountains “to select a location for the settlement of the Saints.”

On May 21st, Brigham Young left Nauvoo and started on a mission to the Eastern States. He intended to be away only about three months. At Petersboro, New Hampshire, on July 16th, 1844, he received a letter which informed him that the Prophet Joseph and his brother Hyrum

had been killed by a mob in Carthage Jail, three weeks previously. This news came as a terrible shock to Brigham Young. He immediately made his way to Boston, where he met several of the apostles. Wilford Woodruff recorded the following in his diary under date of July 17th:

Elder Brigham Young arrived in Boston this morning. I walked with him to 57 Temple Street, and called upon Sister Vose. Brother Young took the bed and gave vent to his feelings in tears.—*Documentary History of the Church*, Vol. 7, p. 195.

The great, strong man Brigham Young, lying on the bed at the home of Sister Vose, weeping on account of the death of his dear friend, leader, and prophet, Joseph Smith—that is a picture long to be remembered. But he arose from that bed of tears with the great and unalterable determination to continue on with the work which the Prophet had restored to earth and founded, under divine direction. His task was clear to him. A few weeks later he said in a public sermon in Nauvoo:

Brother Joseph, the Prophet, has laid the foundation for a great work, and we will build upon it; . . . There is an almighty foundation laid, and we can build a kingdom such as there never was in this world . . . —*Documentary History of the Church*, Vol. 7, p. 234.

All of Brigham Young's subsequent life was spent in the magnificent task of "building up the Kingdom," however, to his dying day, he missed the counsel and leadership of his friend, the Prophet Joseph Smith.

Four days after the arrival of the first pioneers in Salt Lake valley,

Brigham Young spoke of his departed leader:

We have come here, according to the direction and counsel of Brother Joseph, before his death, and Joseph would still be alive, if the Twelve had been in Nauvoo when he re-crossed the river from Montrose.—*Journal History*, July 28, 1847.

In a sermon delivered in the Bowery, on the Temple Block, on October 6, 1855, President Young expressed his satisfaction that he had known the Prophet:

I feel like shouting hallelujah all the time when I think that I ever knew Joseph Smith, the Prophet whom the Lord raised up and ordained, and to whom He gave keys and power to build up the Kingdom of God on the earth and sustain it. These keys are committed to this people, and we have power to continue the work that Joseph commenced, until everything is prepared for the coming of the Son of Man.—J. D. 3:51.

Again, in a sermon on August 16, 1868, President Young said:

In the days of the Prophet Joseph, such moments were more precious to me than all the wealth of the world. No matter how great my poverty—if I had to borrow meal to feed my wife and children—I never let an opportunity pass of learning what the Prophet had to impart.

Brigham Young's death occurred in the Lion House in Salt Lake City on the afternoon of August 29, 1877. Anxious watchers at his bedside reported that a few moments before he expired, he gazed fixedly upwards and repeated several times the word "Joseph, Joseph, Joseph," as though he were speaking to his beloved leader. It is not improbable that the Prophet Joseph was there, to take his devoted follower by the hand,

Report on the 114th Annual Conference

Elder Antoine R. Ivins

Member of the First Council of Seventy

ACCORDING to custom, the 114th annual general conference was convened in the Salt Lake Tabernacle, April 6th, at the usual hour, and under the presidency of President Heber J. Grant, with President J. Reuben Clark, Jr. taking charge.

All of the general authorities of the Church, except President Rufus K. Hardy of the First Council of Seventy, were present as were also the presidents of the missions of the United States, Canada, and Mexico. President Hardy was prevented from attending by serious illness which confined him to the hospital.

Features of the first meeting were the reading of a message from President Grant, who refrained from speaking upon the advice of his physician; the reading by President Clark of an extensive financial report which shows that the Church is out of debt; the reading of the report of the auditing committee; and the sustaining of the general authorities among whom was the newly chosen apostle, Mark E. Petersen, who comes to his new position from the managership of *The Deseret News* and the presidency of Sugar House Stake. His appointment met general approval and all were pleased with his spirit as expressed in his remarks to the conference.

While our beloved President was

not allowed by his physician to address the conference, he was able to be present, at least part of the time, in all of the sessions except that of Friday evening; and it was not only pleasing, but thrilling, to the great body of Priesthood present, to hear his testimony and counsel again as it was read to us. May God extend his days so long as life may be sweet to him.

His message was a powerful testimony to the Church of the truthfulness of the Gospel and the divine mission of the Prophet Joseph Smith.

He began by expressing his gratitude to the Lord for extending his days and increasing his strength, and told of his joy at being able to meet with the Saints again in general conference. He is now able to work nearly half of each day at his office with the consent of his doctor.

He told of the many pleasing memories he has of the people who have assembled in the Tabernacle in past conferences—leaders of the Church from President Young on down, and generations of the Priesthood of Israel, mighty men of God who have passed on. Among these many memories was the occasion on which he was so blessed of the Lord that he spoke beyond his natural ability to the conversion of a wayward brother.

He was pleased to see that the testimony of the Holy Ghost abides in the hearts of the sons and daughters of these faithful people, and he sorrows to see any of them turn away. He said, "When I look around and realize how many of those who have been wonderfully blessed of the Lord have fallen by the wayside, it fills me with humility."

We should forgive the sinner when he repents.

"What the world needs today more than anything else is an implicit faith in God, our Father, and in Jesus Christ, His Son, as the Redeemer of the world. The message of the Church of Jesus Christ of Latter-day Saints to the world is that God lives, that Jesus Christ is His Son, and that they appeared to the boy Joseph Smith and promised him that he should be an instrument in the hands of the Lord in restoring the Gospel of Jesus Christ in this dispensation. I leave this testimony as a witness to all the world, and I do it in the name of Him whose work this is, even the Lord Jesus Christ. Amen."

From here on, the talks of the brethren covered a wide variety of Gospel themes, all appropriate to the occasion and spirit of the conference. Over all there seemed to hover a spirit of peace and good fellowship, of faith and devotion.

The much-beloved hymns of the Church were sung in most of the meetings by the congregation with a gusto, power, and harmony most pleasing, we were told by our radio audience.

The Sunday morning session was shared by the regular choir broad-

cast and the Church of the Air for which Apostle Albert E. Bowen was the speaker.

As it was Easter Sunday, he developed the theme, "He Is Risen From The Dead," moving through the ministry of Christ to His crucifixion, burial, and resurrection. The fact that Christ, having died, actually lives, should be a source of inspiration to all and especially to the mothers of the fine young soldier boys who are likewise making a vicarious sacrifice for their fellow men. There is great comfort in the realization that they will live on.

In this session, President David O. McKay discussed the resurrection of Christ in a convincing manner, the following being a very brief summary of his remarks:

He began by quoting Job: "Yet in my flesh shall I see God," and then said, "He who can thus testify of the living Redeemer has his soul anchored in eternal truth."

The appearance of the Father and Son to Joseph Smith, Jr. is the latest and greatest testimony of this.

Assurance of life after death is the most precious thing a man can have.

The apostles of old received this testimony by actual association with the risen Lord. After the crucifixion they were weak and dismayed until they received this assurance. Having obtained it, their strength was absolute.

The resurrection of Christ connotes the fatherhood of God, the immortality of the soul, the brotherhood of man.

Living the standards of life as taught by Christ is the true foundation of this testimony "I know that my Redeemer lives," and results in being born again. Acceptance of

Christ's teaching results in peace and happiness; rejection, in war and bloodshed.

AS is usually the case, the Priesthood meeting, which was held Friday evening, was very generously attended and a good spirit prevailed.

President Clark chose this occasion to deliver his message to the conference.

After a few introductory remarks, he quoted from Section 68 of the Doctrine and Covenants to show that the word of the Lord is given to the people in the inspired teachings of His servants, and these inspired sayings become Scripture.

He then read from the Pearl of Great Price to show that no two spirits are equal any more than are the planets of the universe and, likewise, no two of us are equal, but nevertheless the Lord said "if ye are not one ye are not mine." We can be one in purpose.

Bishops must support the stake program and stake presidents must sustain the Church program. Without this unity we are not the Lord's people.

In referring to the Welfare Work, he called attention to the effort to take the worthy poor of the Church off Government relief, stating that he felt sure the time will come when, for these poor, it will be "the Church or nothing." He cited a case of a mother whose children induced her to transfer her property to them, after which she was placed in a public institution. This is contrary to the recommendation of the Church which feels that those first responsible for the welfare of the poor are the children, in the case of parents, and relatives in other cases, after

which the Church will assume the burden.

To quote him, "It seems to me, Brethren, that there is a way to lead every child to 'honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.' Brethren, I would rather live in a log hut, surrounded by my children, among my old friends, than to live, torn away from all these, the charity inmate of a state palace."

Finally, he stated that he believes that the Constitution of the United States was inspired of God, for the Lord said so, the Prophet said so, and the prophets since Joseph have said so. The Lord in the Constitution itself prescribed the way to change its provisions. It is given to protect minorities and the only way to do this is to require the vote of large majorities before it can be modified. He sees grave danger of loss of our liberties in the tendency of small groups to change its provisions.

In this Priesthood meeting President McKay spoke again, this time on the necessity of establishing confidence of children in their parents and in the authorities of the Church, as well as confidence of the members in the Church leaders.

There were many other appropriate instructions given in the various talks but limited space prevents analysis of more of them at this time.

It may be safely said, as we heard on all sides, that it was a wonderful conference and the people who attended, as well as the radio audience, received additional strength and power to carry on in the work of the Lord.

Mark E. Petersen Named Apostle

Elder Henry A. Smith

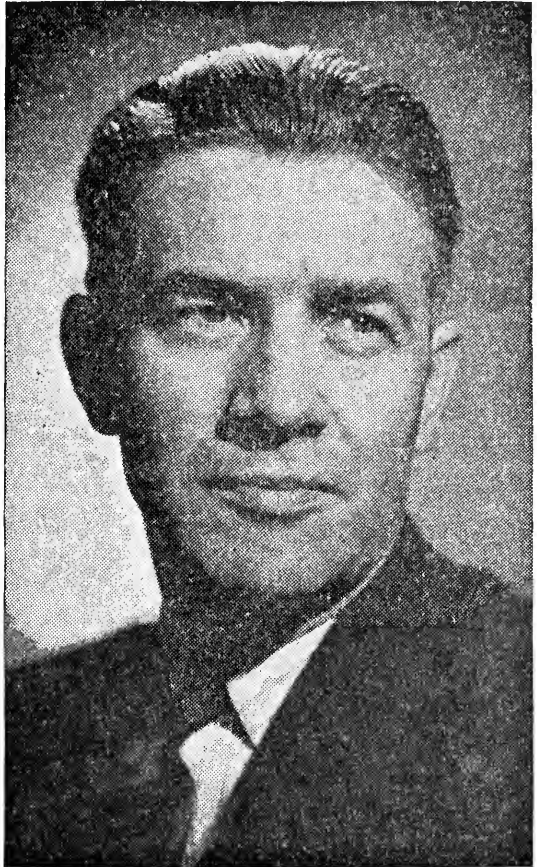
Church Editor of *The Deseret News*

AT the turn of the century the humble home of two Danish converts, in Salt Lake City, was blessed with the arrival of a new son. It was a home where the Gospel was lived and appreciated and where the parents taught their children, by precept and example, to evaluate and apply in their lives the principles of this message they had received in a foreign land.

This humble father and mother reaped a full and joyous reward a few weeks ago when this son stood before a large audience in the great Tabernacle in Salt Lake City and, while bearing a sweet and humble testimony, expressed his gratitude to them for having taught him to believe this message and for all other things they had done for him.

He was Elder Mark Edward Petersen who had been sustained on the previous day, April 6, 1944, by the general conference to fill the vacancy in the Council of the Twelve. With hearts overflowing, Christian and Christine Andersen Petersen sat before the radio in their humble home to hear this honored son pay them grateful tribute. They listened joyfully as he extolled the beauties of the home life that had always been his with them, and with his lovely wife and family.

Elder Petersen was born November 7, 1900, and is one of five children. He has two brothers and two sisters, one of them a twin sister. His wife is Emma Marr McDonald



ELDER MÅRK E. PETERSEN

Petersen, an accomplished pianist, and they have two daughters, Marian, seventeen, and Peggy, twelve.

Elder Petersen is a young man, energetic and thoroughly capable. He brings to his new responsibilities a richness of wisdom and experience beyond his years. He possesses a full share of the qualifications of able leadership. He has demonstrated his faith, loyalty, and devotion to the Church. He is a powerful exponent of the message of

(Continued on page 352)

Contest Announcements—1944

THE Eliza R. Snow Memorial Prize Poem Contest and the Relief Society Short Story Contest are conducted annually by the General Board of Relief Society to stimulate creative writing among Latter-day Saint women and to encourage high standards of work. Latter-day Saint women who qualify under the rules of the respective contests are invited to enter their work in either or both contests. Since the contests are entirely separate, requiring different writing skills, the winning of an award in one of the contests in no way precludes winning in the other.

Eliza R. Snow Memorial Prize Poem Contest

THE Eliza R. Snow Memorial Prize Poem Contest opens with this announcement and closes September 15, 1944. Three prizes will be awarded as follows:

First prize	\$20
Second prize	\$15
Third prize	\$10

Prize poems will be published in the January 1945 issue of *The Relief Society Magazine*.

Prize-winning poems become the property of the Relief Society General Board and may not be published by others except upon written permission from the General Board. The General Board reserves the right to publish any of the other poems submitted, paying for them at the time of publication at the regular *Magazine* rates.

Rules for the Contest:

1. This contest is open to all Latter-day Saint women, exclusive of members of the Relief Society General Board, and employees of the Relief Society General Board.

2. Only one poem may be submitted by each contestant.

3. The poem must not exceed fifty lines and should be typewritten, if possible; where this cannot be done, it should be legibly written. Only one side of the paper is to be used. (A duplicate copy of

the poem should be retained by contestant to insure against loss.)

4. The sheet on which the poem is written is to be without signature or other identifying marks.

5. No explanatory material or picture is to accompany the poem.

6. Each poem is to be accompanied by a stamped envelope on which is written the contestant's name and address. Nom de plumes are not to be used.

7. A statement is to accompany the poem submitted certifying:

a. That it is the contestant's original work.

b. That it has never been published.

c. That it is not in the hands of an editor or other persons with a view to publication.

d. That it will not be published nor submitted elsewhere for publication until the contest is decided.

8. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

9. The judges shall consist of one member of the General Board, one person from the English department of an educational institution, and one person who is a recognized writer. In case of complete disagreement among judges, all poems selected for place by the various judges will be submitted to a specially selected committee for final decision.

10. Poems must be submitted not later than September 15, 1944.

11. All entries are to be addressed to Eliza R. Snow Memorial Prize Poem Contest Committee, 28 Bishop's Building, Salt Lake City 1, Utah.

Relief Society Short Story Contest

THE Relief Society Short Story Contest for 1944 opens with this announcement and closes September 15, 1944.

Three prizes will be awarded as follows:

First prize	\$35
Second prize	\$25
Third prize	\$15

The three prize-winning stories will be published consecutively in the first three issues of *The Relief Society Magazine* for 1945. Prize-winning stories become the property of the Relief Society General Board and may not be published by others except upon written permission from the General Board. The General Board reserves the right to publish any of the other stories entered in the contest, paying for them at the time of publication at the regular *Magazine* rates.

Rules for the Contest:

1. This contest is open to Latter-day Saint women—exclusive of members of the Relief Society General Board and employees of the General Board—who have had at least one literary composition published or accepted for publication.

2. Only one story may be submitted by each contestant.

3. The story must not exceed 3,000 words in length and must be typewritten. (A duplicate copy of the story should be retained by contestant to insure against loss.)

4. The contestant's name is not to appear anywhere on the manuscript, but a stamped envelope on which is written the

contestant's name and address is to be enclosed with the story. Nom de plumes are not to be used.

5. A statement is to accompany each story submitted certifying:

- a. That the author has had at least one literary composition published or accepted for publication. (This statement must give name and date of publication in which the contestant's work has appeared, or, if not yet published, evidence of acceptance for publication.)
- b. That the story submitted is the contestant's original work.
- c. That it has never been published, that it is not in the hands of an editor or other persons with a view to publication, and that it will not be published nor submitted elsewhere for publication until the contest is decided.

6. A writer who has received the first prize for two successive years must wait for two years before she is again eligible to enter the contest.

7. The judges shall consist of one member of the General Board, one person from the English department of an educational institution, and one person who is a recognized writer. In case of complete disagreement among judges, all stories selected for place by the various judges will be submitted to a specially selected committee for final decision.

8. Stories must be submitted not later than September 15, 1944.

9. All entries are to be addressed to Relief Society Short Story Contest Committee, 28 Bishop's Building, Salt Lake City 1, Utah.

Note: For suggestions on short story writing see the following:

"Short-story Writing," by Pearl Spencer, *Relief Society Magazine*, June-July 1943, p. 389.

"Short-story Writing," by Pearl Spencer, *Relief Society Magazine*, September 1943, p. 540.

The Republic of Czechoslovakia

Dr. Leland Hargrave Creer

Head of the Department of History and Political Science, University of Utah

OF all the autonomous states which the buffeting waves of nationalism created from the wreckage of the old non-national Hapsburg Empire, the strongest and best organized was Czechoslovakia, a republic consisting of the five districts of Bohemia, Moravia, Austrian Silesia, Slovakia, and Ruthenia, and comprising an aggregate area of 54,270 square miles. The first three of these districts, the Slavic inhabitants of which are called Czechs, belonged to Austria, the latter two, inhabited largely by Slovaks and Ruthenians, belonged to Hungary.

The dramatic winning of Czechoslovakian independence was largely the work of three great patriots: Thomas Garrigue Mazaryk and Edward Benes, both former college professors, and the brilliant military strategist, Milan Stefanik, commander of the Czechoslovakian legions in France. Conspicuous as a Slovak nationalist, a philosophical liberal and an ardent anti-Hapsburg, Mazaryk was forced to flee his homeland when the great World War began in 1914. He spent the next four years disseminating propaganda and organizing opinion in the Allied states of Europe and America. In Russia, he helped organize Czechoslovakian legions; in the United States, he raised funds; in France, he set up propaganda headquarters; everywhere he labored for the cause of Czechoslovakian independence. Benes, a former student of Mazaryk

and a prolific writer on political, social, and economic subjects, hated the Hapsburg regime just as intensely as his colleague. For some time he was professor of philosophy and sociology at the Polytechnic School at Prague. When the war broke out (1914), he repaired to Paris where, for the ensuing four years, his diplomatic ability and his resourcefulness were great assets in securing hearings for the cause and in keeping up communications with the revolutionary leaders left behind in Austria-Hungary.

Says the historian Langsam:

All sorts of clever ruses and subterfuges had to be devised in order to maintain communication between the leaders in Paris and those at home. The story of these ruses is fascinating and thrilling, full of arrests and hair-raising escapes, of secret meetings and code telegrams, falsified passports and faked certificates, microscopic messages carried in hollow teeth and pipe stems, and important state secrets betrayed by the Czech servants of unsuspecting Austrian officials. In addition to all this, money had to be raised, capable journalists had to be found, scores of articles, pamphlets and manifestos had to be got up, imprisoned leaders had to be replaced, and recognition had to be secured for the National Council of Czechoslovakia (sitting in Paris) as official spokesmen for the Czechoslovak people. (*The World Since 1914*, p. 447)

But the patriots were successful. In the fall of 1918, when Allied victory seemed assured, and after the Allies had listed as one of their war aims the establishment of an



—Drawing by Evan Jensen

CZECHOSLOVAKIA

autonomous Czechoslovakian state, Mazaryk, Benes, and Stefanik felt the time ripe to issue a declaration of independence. This was done on October 18. Ten days later, the Czech National Council in Prague, led by Kramars, took over the reins of administration from the imperial officers, in practically what amounted to a bloodless revolution. On October 29, a Slovak National Council voted union with the Czechs, and on November 14, a Provisional National Assembly proclaimed the republic. Fittingly enough, Mazaryk was elected president, Kramars became prime minister, Benes was appointed foreign minister, and Stefanik was chosen minister of war. Benes and Kramars repaired to Paris to represent the newly created state at the Peace Conference.

On February 29, 1920, the Provisional Assembly adopted a con-

stitution, modelled after those of the United States and France. The document provided for a democratic, parliamentary regime with a definite separation of powers. The Chamber of Deputies was to consist of 300 members who must be at least thirty years of age and who were elected for six years by the compulsory vote of all men and women over twenty-one; and the Senate, of 150 members, who must be at least forty-five years of age, and elected for a period of eight years by all voters over twenty-six. The ministry was made directly responsible to the Chamber of Deputies. The two houses were to meet in March and October of each year. The president, who was empowered to exercise a suspensive veto, was to be thirty-five years of age or over, and was to be elected for seven years by the two houses meeting together as the

National Assembly. It was provided that no one except the first president (Mazaryk) could serve two consecutive terms, although a second re-election after a lapse of a single term was made permissible. There was to be no vice-president.

PERHAPS the most pressing domestic problem facing the new state was that of land reform. Under Hapsburg rule, the tendency in all the provinces had been to accumulate land allotments in a few, large holdings. Thus, at one time, thirty-three individuals held one-sixth of all the land in Bohemia, whereas 373,000 peasants owned less than one per cent. In 1918, two per cent of the landowners in Bohemia owned more than twenty-five per cent of the land in that district, while in Moravia nearly one-third of the land was controlled by less than one per cent of the owners, and in Slovakia half the land was in possession of about one thousand persons. One-half of all the farms in Bohemia and Moravia consisted of seven and one-half acres or less.

To remedy this situation, the Provisional Assembly, in 1919, passed a series of laws which provided for the expropriation of all estates exceeding in size 375 acres of arable land or 625 acres of mixed arable and non-arable land, with no compensation whatsoever for lands thus expropriated from the Crown or from members of the Hapsburg family. The land thus acquired was to be sold by the state at generous rates and on easy terms to small farmers, ex-service men, and to any landless person who desired to till the soil. Under no circumstances were more than thirty-seven and

one-half acres to be assigned to any one individual. Under the operation of this program, by 1926, more than half a million citizens had become "middle class farmers," direct owners of sufficient land to provide an adequate livelihood.

This expropriation policy precipitated a quarrel between the Czechish government and the Roman Catholic Church, because much of the land thus confiscated had been Catholic Church property. The quarrel was further intensified because of the successful efforts of the state to abolish compulsory religious instruction in the schools. The government insisted further that the papacy redraw the diocesan boundaries so as to make them conform to the frontiers of the state, that Czechs be appointed to the higher church offices, and that the native tongue be substituted for German or Hungarian wherever the parishes were predominantly Slavic. Some of the radicals went so far as to successfully demand the establishment of a Czechoslovak National Church which proclaimed its independency from the papacy and abolished the requirement of celibacy for the clergy. This Church, however, recruited almost no Slovak adherents and fewer than a million Czech members. The quarrel between the government and the papacy was ended in January 1928, by the signing of a compromise agreement. The diocesan boundaries were to be rearranged so as to coincide with the republic's borders; the state was to continue paying the salaries of the clergy, but was to have a voice in the nomination of bishops, all of whom were to be Czech citizens; all church officials were to be re-

quired to take an oath of allegiance to the state; and the Czechish tongue was prescribed for certain services.

From an economic point of view, the newly created Czechoslovakian Republic is one of the most fortunate states in Europe. A splendid system of railroad lines and terminals as well as approximately eighty per cent of the total industries of the defunct Dual Monarchy were acquired by the new state. Though comprising only one-fifth of the area of the old Austria-Hungary, and including only one-fourth of her population (14,000,000), Czechoslovakia possesses four-fifths of the ex-monarchy's manufacturing equipment, including the famous Bohemian glass and pottery works and textile industries, three-fifths of its breweries, nine-tenths of its soft coal, and three-fifths of its iron ore. Agriculturally, Czechoslovakia is virtually self-sufficient. Bohemia, under the old regime, produced ninety per cent of the empire's sugar beets, eighty per cent of the hops, and seventy-five per cent of the fruit. Forty-two per cent of the land in the republic is arable. Slovakia produces considerable quantities of flax, maize, wine, tobacco, silver, copper, lead, and graphite. Czechoslovakian munition factories are among the most extensive and efficient in the world. More than 800 miles of navigable riverways are found within the borders of the republic. Furthermore, before the German conquest (1939), landlocked Czechoslovakia had secured access to the sea through German territory at Hamburg and Stettin, and through Italian territory at Trieste. These important guaran-

tees were incorporated in the postwar treaties of Versailles and Saint Germain. The enormous industrial output of the country has prompted the government to seek foreign markets through cordial trade and business relationships with the outside world. Her best customers, before the recent conquest, were Germany, Austria, Great Britain, Hungary, Yugoslavia, and the United States. With each of these countries and with many others, Czechoslovakia early negotiated favorable trade and commercial treaties.

Because of its peculiar geographical location, the question of national security in Czechoslovakia is crucial. The republic is about 600 miles long and varies in width from fifty to 125 miles, with an aggregate area of 54,270 square miles. Landlocked, the country, as already noted, depends upon the postwar peace treaties for its assured access to the sea. Furthermore, the republic is completely surrounded by five countries—Germany, Poland, Hungary, Rumania, and Austria—the first three consistently hostile to the continued existence of the state; for about half the length of her boundary, the republic is surrounded by a German pincers formed by the southern German and the northern Austrian boundaries. Because of this fact, the Czechoslovakians have vigorously but unsuccessfully attempted to prevent the consummation of the much-feared Austrian—German Anschluss. Then, too, except for the region of the Carpathians and the Erzgebirge, Czechoslovakian frontiers offer little natural protection.

Because of these unusual topographical features and because of the

circumstances which led to the very inception of the state, the government of Czechoslovakia has diligently pursued a policy of international peace and friendship. This general policy, broken down into specific objectives included: (1) hearty support of the League of Nations as the protector of small states and the mainstay of peace and stability on the continent; (2) friendly relations with Russia because of the ties of Slavism and the desire for trade; (3) consistent and uninterrupted support of the postwar peace treaties; (4) amicable relations with France; and (5) concerted action with Yugoslavia and Rumania in central European affairs, a program which saw expression in the creation of the Little Entente (1921).

In 1926, Austria and Czechoslovakia negotiated a treaty of friendship, in which each promised to remain neutral in case the other was attacked by a third party, to submit all future disputes to arbitration, and to co-operate in preventing the restoration of the old regime. Austria, however, has steadfastly refused to enter the Little Entente coalition. For a while during the late Twenties, it appeared that the bonds of the Little Entente might be loosed because of the drifting of Rumania toward Italy in the evolving European diplomatic alignment. However, the revival of the Anschluss agitation in Germany and Austria after 1926; the conclusion of a treaty of friendship between Italy and Hungary, the latter, Czechoslovakia's most quarrelsome neighbor; the revival of Magyar irredentist agitation which threatened, if successful, to undo the Treaty of Trianon and the very foundation of the coalition of states;

and the serious consideration, after 1930, of a Balkan federation to improve economic conditions, resuscitated and gave new life to the Little Entente relationships.

MOST difficult of all problems of Czechoslovakia, and one which threatens to become the most disturbing after the present world crisis, is the problem of racial minorities. In fact, it was this crucial problem focusing in German-inhabited Sudetenland, which led directly to the shameful Munich Pact, a crisis which in turn precipitated the Hitleristic conquest and the end of Czechoslovakian independence. The republic before the conquest (1939) had over 14,000,000 inhabitants, of whom two-thirds were Czechs or Slovaks. The remaining third was made up of approximately 3,300,000 Germans, 760,000 Magyars, 480,000 Ruthenians, and some Poles and Jews. At the Peace Conference in 1919, Czechoslovakia had been required to sign a minority treaty for the protection of these non-national subjects, and the same guarantee was incorporated in the constitution of 1920. In accord with these promises, special schools were at once provided for the minorities, the use of a minority language authorized in business transactions where one-fifth of the population used that tongue, and a voice in the government guaranteed to all groups. The latter was assured through the adoption of proportional representation in parliament.

Despite these guarantees, considerable difficulty has been experienced with minority groups. The millions of Germans of Bohemia and Moravia, powerful middle-class men of

prewar days, and intensely disliked by the Czechs, formed a strong and dangerous opposition unit. Until 1926, these groups refused to cooperate and boycotted parliamentary elections. Since 1926, however, largely because of President Mazaryk's diplomacy and influence, a better spirit prevailed for awhile. In that year, two Germans were appointed to cabinet positions in the government and Germans participated for the first time in the general elections. However, extreme nationalists from both German and Czech factions succeeded in keeping alive the flames of animosity existing between the two peoples, and thereby prepared the way for Goebel's skillful program of Nazi propaganda.

Relations with the Carpathio-Russians have been even more strained. Ruthenia was assigned to Czechoslovakia by the Peace Conference in order to provide a new state with a natural boundary in the Carpathian Mountains and also to bring it into direct contact with Rumania, thus forming a solid ring about Hungary. Now, while the Czechs by treaty provisions are bound to grant the Ruthenians autonomy, they have hesitated to do so and instead have appointed Czechs to important offices. The government justified its policy on the ground that the Ruthenians constitute a relatively backward and largely illiterate group, which, if left to themselves, would fall under the control of the better-educated Magyars and Jews within the province. The situation was alleviated somewhat when, in 1928, laws were passed which reorganized the entire provincial administration and grant-

ed Ruthenia practically complete local autonomy.

The population question is further complicated by the antagonism of the Czechs and Slovaks themselves. The Czechs, who outnumber the Slovaks almost two to one, are somewhat more westernized than their compatriots and tend to dominate the governmental partnership. They have a higher percentage of literacy than the Slovaks and are much more interested in commerce and industry than in agriculture. Disagreements and quarrels, sometimes to the accompaniment of bloodshed, soon arose. The Slovaks accused the Czechs of monopolizing the desirable offices and of violating, at least in spirit, the "Pittsburgh Pact" of 1918, wherein Mazaryk, in order to get the support of the American Slovaks for his Czech-Slovak unification project, was said to have given a promise of Slovak autonomy. Since 1926, thanks again to the diplomatic efforts of President Mazaryk, the tension between the two peoples became very much alleviated.

THE consummation of Anschluss (the annexation of Austria to the Reich) in April 1938, was the signal for more bellicose unrest among the Czechoslovaks. Clearly the aim of Hitler was the annexation of the republic. War was narrowly averted in the month of May 1938. A frontier altercation resulted in the death of two Germans. Hitler promptly cut off negotiations with the Czechs and rushed troops to the border. Czechoslovakia as promptly mobilized and hastened 400,000 troops to her frontiers. France and Russia, as allies of the Little En-

tente, affirmed their support, and when Britain strongly endorsed the Czech position, Hitler withdrew his troops. Nevertheless, despite the untoward turn of this crisis, the Fuehrer did not give up his intentions of incorporating hapless Czechoslovakia within the German Reich.

In September 1938, there occurred renewed uprisings among the Sudeten Germans. The British ambassador, Lord Runciman, declared later that these had been incited by Nazi agitators. President Benes at once declared martial law. Shortly afterwards, the British prime minister, Neville Chamberlain, announced his intention of flying by airplane to consult with Hitler. This was to be the first of three trips "to Canossa" which the Prime Minister of England was to take, "successful trips all of them in humiliating subservience to the will of the German dictator." The first flight was to Berchtesgaden, where he was told by Hitler that Germany insisted on the instant inclusion of the Sudeten Germans in the German Reich, even at the cost of a general war. This proposition was not only acceded to by Britain and France, but the two erstwhile friends of the hapless republic agreed to even greater humiliation; namely, that the reduced republic should "renounce all the treaties of defense with other countries, suppress all anti-German agitation, and enter into close economic relations with the Reich."

But even these humiliating concessions did not satiate the Nazi dictator. Continued restlessness by the Sudeten-German minority led to further negotiations and the final conference of interested parties at

Munich, in September 1938. Czechoslovakia was an uninvited onlooker as the four statesmen—Chamberlain, Deladier, Mussolini, and Hitler, carved up the unhappy republic, according to the infamous Godesberg ultimatum. Four zones were to be occupied by the Germans. A fifth was created in which there was supposed to be plebiscites. But the final result proved this stipulation to be a farce. The Germans took what they wanted, marched to within forty miles of Prague, and absorbed about 750,000 Czechs in the new Germany. As they did so, the Poles invaded Teschen, annexing about 80,000 Poles and 100,000 Czechs. Hungary then advanced from the south, crossed the Danube, and took Bratislava.

But still the Nazis were not satisfied. Hitler had himself solemnly pledged to go no farther, but he had not the slightest intention of keeping his word. Having swallowed somewhat more than one-third of the area of Czechoslovakia, he was still greedy for more. The Germans, thereupon, demanded and obtained a corridor across what was left of the republic for a military highway; they demanded also and obtained the right to decide on the destinies of Slovakia and Ruthenia. When Hacha, last president of the republic, protested, he, like the Austrian Schuschnigg before him, was summoned before the presence of Hitler. Hacha's going, however, was a mere formality. Even before he reached Berlin, the German army started south and crossed the Czech border. Once at Berlin, the Czech President, berated and browbeaten by Hitler, signed away the independence of his country. Simul-

taneously as he did so, the German army entered Prague. Thus perished the Republic of Czechoslovakia, victim of one of the most ruthless and brutal outrages in all history.

Within a new Czechoslovakia, renewed consideration must be given to the vexed and complicated minority problem and even greater concessions must be made. It may be desirable to detach Sudetenland, inhabited almost exclusively by Ger-

mans, from the new state. Other than this arrangement, it appears that the problem might be approached and appreciably solved: (1) by giving more autonomy than heretofore was realized to all minority groups; (2) by developing a more integrated nationalism through a well-planted system of education; and (3) by effecting a greater decentralization of public administration.

CONVOY

Grace A. Cooper

A big ship slid silently from its moorings
into the dark water;

One, then another, smaller vessel, with its protection
in order

Slipped into designated place.

A thousand men, so recently boys, stood about the darkened
deck,

Feeling the strangeness of their surroundings.

They had come from varied homes, from schools, from planned
work;

The lives of many had been convoyed

Until the call for the duration;

Few had been like lone ships, sailing the deep seas, lonely
but unafraid;

Some were going on a high adventure;

Others, resentful, wanted it over with.

There were no farewells at the sailing—

Only the universal tears from the great heart of a nation.

Sixty Years Ago

Excerpts from the *Woman's Exponents*, June 1, and 15, 1884

“THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF
THE WOMEN OF ALL NATIONS”

Editorial: Temple Dedication—The Dedication of the Logan Temple, which took place May 17, 1884, was one of the most remarkable events that has transpired in the history of the Church . . . Services commenced at half past ten a.m., President John Taylor presiding. On his right hand sat his First Counselor, George Q. Cannon, and on his left his Second Counselor, Joseph F. Smith; President Wilford Woodruff and Apostle Lorenzo Snow, of the Quorum of the Twelve, also occupied seats on either side of the First Presidency . . . Never since the time when we witnessed the remarkable, one might say marvelous occurrences, which transpired in Nauvoo at the time when the mantle of the Prophet Joseph appeared so plainly to fall upon Brigham Young, have we seen any manifestation of divine acceptance so distinctly clear as during the dedication services in the Logan Temple. A sensation as though myriads of angels were in attendance and taking cognizance of that which transpired . . . The hymns of praise, the solemn prayer offering the house unto the Most High, the words of the servants of God who officiated on that memorable occasion, and the thrilling Hosannas of the multitude, must be vividly impressed upon every one who has the spiritual and emotional nature largely developed.

* * * *

Editorial Notes: The EXPONENT of this issue ushers in the new volume and so many of the subscribers are behind in their payments, we wish to remind them, that they may come forward and pay up, as everybody knows newspapers are not published without money. Now is a good time to settle up all delinquencies, and also to subscribe for the coming year.

* * * *

Extract from Laie Letter: Laie, Oahu, Sandwich Islands, April 17, 1884. Mrs. S. M. Kimball, Secretary of the general organization of Relief Society: Dear Sister, I improve the first opportunity after our conference to send you a condensed report of the branches of Relief Society on the Sandwich Islands. Our societies are scattered, and in some localities have but few members. Our sisters here compare favorably with those at home for punctuality in attending meetings . . . they are faithful in donating and providing for the sick and destitute . . . There are but few books printed in the native language, the Bible is the principal one; this the natives know almost by heart, they quote Scripture as fast as they can talk. I have introduced sewing into the society . . .

Sarah L. Partridge

* * * *

Whitechapel Branch, London: On Wednesday, March 19, was celebrated the tenth anniversary of the Relief Society of this branch, in their large hall, New Road, Mile End, by a concert or entertainment. The bill of fare provided was of a most varied and liberal character. In some respects this was a model concert, all songs and matter of a questionable character, unworthy of saints, being excluded . . . Elder H. Garner presided in his usual genial style. Elders Lund and Atkins were likewise present. Toward the close Elder Leo Clawson gave a short address, in which he stated how pleased and gratified he was with the manner the program had been rendered . . . Many of the Saints attending came from great distances, and there was a fair sprinkling of strangers present.—Alexander R. Clark, Branch Secretary.

Woman's Sphere



Ramona W. Cannon

IF one could measure love, one would doubtless find registered high on the scale, the love inspired by Sister May Booth Talmage, who died April 6, at the age of seventy-five. Her spirit was rooted and nurtured in kindness. Countless are the neighbors, friends, relations, home helpers, missionary sons, and Church members for whom she did thoughtful and helpful deeds. Although in poor health, she had been assisting her husband's brother, Albert Talmage, to publish a magazine for the blind. She was the widow of Dr. James E. Talmage, noted apostle, writer, orator, and intellectual leader in the Church. They had eight children. While her husband was presiding for three years over the European Mission, she freely used her unusual talents and originality in her part of the work. Many people of all ages, both there and in America, will feel that they have lost a close personal friend. A member of the General Board of the Young Women's Mutual Improvement Association for thirty-eight years, Sister Talmage edited the *Young Woman's Journal* for two years. She sought truth always, and loved and strove for accuracy. Possessing both wit and wisdom, she added brightness as well as inspiration to any gathering. She lived well-nigh faultlessly the precepts of the Gospel, and in very deed merited the title *Latter-day Saint*.

MOTHERING the world more extensively than ever before, the American Red Cross has a wonderful record of accomplishments for the year ending March 1, 1944. In our fifty-six war centers are 350 overseas clubs which provide recreation—furnishing pianos, radios, books, stationery, food, etc., to our forces. Camp and hospital workers have aided 3,800,000 persons. Home Service workers have helped 2,500,000 people with such problems as financial assistance to soldiers' families, obtaining emergency leaves of absence, and locating negligent soldiers for their families. The Red Cross has collected 2,500,000 pints of blood for plasma, and has recruited 50,000 nurses and trained 65,000 nurses' aids. It has helped 119,000 sufferers from disaster in our own country. With the assistance of a great army of volunteers, it has prepared the astounding number of 925,000,000 surgical dressings, has made 12,000,000 garments for war relief, and has packed 5,300,000 prisoner-of-war kits. These are known to reach the prisoners in all countries, with the possible exception of some in Japan.

ATENDING Wellesley College are Chandralekha and Nyantara Pandit, nieces of the famous Nehru, and daughters of the Ranjit Pandits. Madame Chiang Kai-shek, deeply interested in the future of India's women, is responsible for the girls attending Wellesley.

*Adapted to the Weakest of All Saints*

GAY bursts of laughter and the muffled hum of conversation could be heard through the heavy oak door. As a couple opened the door and entered, dim lights revealed groups of people standing or sitting around a room veiled in cigarette smoke. Each person was holding a glass containing a cocktail in one hand while he ate sandwiches, canapes or tidbits with the other. Not much attention was paid to the newcomers, except to make a few general, and usually unintelligible, introductions and to enquire what kind of a drink they desired, as one of the hosts recited a list of suggestions. The couple ordered orange juice and ginger ale. There was a slight pause in the conversation of those nearest to them, and then the talking was resumed as before and the cocktail party went merrily and gaily on—not quite so noisy around the couple as elsewhere. They were present out of courtesy to their hosts, and while they strove to appear at ease amid circumstances which were neither pleasing nor agreeable to them, they left as soon as an opportunity presented itself. Once away from the party, they relaxed, and proceeded to enjoy themselves according to their Mormon way of life. It had been distressing to this couple, however, to note that one of the men present who had gone along with the crowd in smoking and drinking had been reared a Mormon.

To each person on this earth

there come temptations. Even the Savior was tempted of Satan. Everyone is constantly confronted with crossroads—one path, straight and narrow, leading to righteousness, and the other, broad and winding, leading to evil whose end is destruction. Especially when one lives away from the main body of the Church, friendships or business relations may cause Mormons to find themselves in places alien to their upbringing and desires. No matter, however, in what surroundings a Latter-day Saint may find himself he should always deport himself as a Latter-day Saint. He should remain one of a “peculiar people,” and by upholding all standards enjoined upon him by his Church, his fellows will accord him a respect and recognition never attained by a man or woman who is too weak to uphold Church standards. Even from the standpoint of worldly success, there is nothing lost and much to be gained by a Latter-day Saint always conforming strictly to Church ideals.

When temptations come, urging one to break any part of the Word of Wisdom, it is necessary to let nothing that the world can offer interfere with a strict adherence and obedience to the Word of Wisdom. Anyone who professes to be a Latter-day Saint can do no less, for in giving this revelation the Lord said it was “adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints.”

M.C.S.

Sketch Of My Life

Eliza R. Snow Smith

CHAPTER IV

HAD it not been for the rich seasons of refreshing from above which we experienced from [time] to time, with renewing influence; it really seemed as though many must have yielded beneath the weight of fatigue and exposure; who were thus enabled to struggle through.

But with all that was so kindly and timely bestowed, deaths made occasional inroads in our traveling camps. Nursing the sick in tents and wagons, was a laborious service; but the patient faithfulness with which it was performed, is, no doubt, registered in the archives above as an unfading memento of brotherly and sisterly love.

The burial of the dead by the way-side was a sad office, and so sad, that had it not been for a genuine feeling of sympathy for the bereaved, I would not have witnessed its performance.

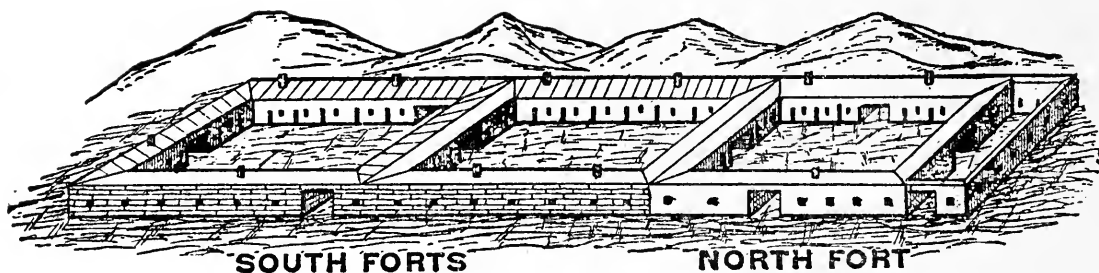
On the 4th of August, we met several of the "Mormon Battalion"—husbands and sons of women in our Division; and to see the care-worn faces of those women, beaming with the glow of exquisite joy in a happy reunion, after a long, toilsome separation, imparted unspeakable pleasure to us all.

On the 17th, a letter brought by brethren returning to Winter Quarters for their families, was publicly read, confirming the cheering report of the first arrivals, to wit: the Pioneers have found a location in Great

Salt Lake Valley—a City site was being surveyed, etc. etc., which prompted a feeling that we had a definite point before us—a future peaceful home.

On the 8th, we met the main body of the Pioneers, led by President B. Young and H. C. Kimball, who were returning to Winter Quarters to spend the winter. It was a joyful time, and so deeply interested and absorbed were all, that no guard was kept, and about forty horses and mules were stolen in the night—some of them were not recovered; which crippled the teams and impeded our progress, for many times, especially in ascending hills, the teams had to be doubled, thus causing much delay. But with all these, and other impediments, we strung along and reached the valley, one company after another, until all had arrived. Our arrival was on the 2nd of October.

Our first winter in the mountains was delightful—the ground froze very little—our coldest weather was three or four days in November, after which, the men plowed and sowed, built houses (huts) etc., during the winter—the temperature truly seemed to have been particularly ordered to meet our very peculiar circumstances. Every labor, such as cultivating the ground, and procuring timber and fuel from the canyons was an experiment—most of us were houseless: and what the result would have



FORT. GREAT SALT LAKE CITY, 1848.

been, had that winter been as severe as the succeeding ones, the Lord only knows.

The small amount of breadstuff brought over the plains, was dealt out sparingly; and our beef, made of cows and oxen that drew it, was, before they had time to fatten on the dry mountain-grass, very inferior. Those to whom it yielded sufficient fat to grease their grid-dles, were considered particularly fortunate. But we were happy in the rich blessings of peace, which, in the spirit of brotherly and sisterly union, we mutually enjoyed in our wild mountain home, and what we had, seemed to be multiplied as we carefully and thankfully used it.

When the men were toiling in the fields and canyons, the women devoted much time in meeting together—administering to the sick, and in fervent prayer to God for assistance from on high, in behalf of our brethren who labored hard with but little food to sustain them. Some large families detailed a portion of their number, who spent their time in digging the wild "Sego-root," the use of which was taught us by the Indians, of whom we sometimes purchased it, and proved it to be a nutritious, sub-

stantial article of food, and not unpalatable.

PRESIDENT YOUNG had made arrangements for me to live with his wife, Clara Decker, who accompanied him with the pioneers, and remained in the valley while he returned to Winter-Quarters for the other portion of his family. I found her living in a log-room, about eighteen feet square, which constituted a portion of the East side of our Fort. This hut, like most of those built the first year, was roofed with willows and earth, with very little inclination—the first-comers having adopted the idea that the valley was subject to little, if any rain, and built their roofs nearly flat. We suffered no inconvenience until about the middle of March, when a long storm of snow, sleet, and rain occurred, and, then for several days, the sun did not make its appearance. Mrs. Clara Young happened to be on a visit to her mother,* (who lived outside the Fort) when the storm commenced, and did not return until it subsided.

Sally, an Indian girl who had been purchased from a tribe by which she was held captive, was with me. The

(Continued on page 351)

*See Julia A. Caine, "A Pioneer Homemaker" *The Relief Society Magazine*, August 1943, p. 464.

Thank You, for Thirteen Thousand New Magazine Subscriptions!

Vera White Pohlman

General Secretary-Treasurer of Relief Society

IN August 1943, the General Board of Relief Society appealed for increased *Magazine* subscriptions in the hope that greater volume would make it possible to continue the subscription rate at \$1 per year. Your response was immediate and overwhelming, but truly typical of the spirit of accomplishment and loyalty which characterizes Relief Society women throughout the Church. During the brief interval between issuance of this appeal and the end of the year, thousands upon thousands of new *Magazine* subscriptions poured into the *Magazine* office. As a result, *Magazine* subscriptions were increased from 53,325½ at the end of 1942 to 66,796½ at the end of 1943, an increase of 13,471 or 25 per cent.

Also, as a result, copies of the winter issues were quickly exhausted, as it was impossible to estimate how many orders were on the way and wartime paper restrictions forbade printings in excess of known requirements. Reprints were made repeatedly and as quickly exhausted by the continuing flood of subscriptions. For these reasons, many new and renewal subscriptions were delayed, and many others had to be started with a later issue than was requested. And so our thanks is extended, not only for the subscriptions received, but for the patience

and understanding of the many subscribers who were inconvenienced during this period.

The extent of the 1943 subscription increase can be realized more fully by glancing at the chart, page 316, which shows growth for the past four years. From this chart it is obvious that more new subscriptions were procured in 1943 than in the preceding three years altogether when 8,931 new subscriptions were recorded as compared with 10,210 during 1943 alone. By the end of 1942 the subscription list was greater by 19,141 or 40 per cent than at the end of 1939. The scanty growth in 1941 and 1942 is doubtless attributable to the fact that unusual activities claimed intensive effort by Relief Society women during that period—1941 marked the final year of the Relief Society membership campaign and 1942 the Relief Society centennial.

Last year, 53 per cent of Relief Society members in English-speaking stakes and missions were *Magazine* subscribers, and this year 69 per cent are subscribers. However, this general rate for 145 stakes and 17 English-speaking missions was exceeded by approximately half the stakes and missions, 11 of them with subscriptions for 100 per cent or more of their members. Only 13 of the 162 stakes and missions failed to increase subscriptions over 1942, but

INCREASE IN RELIEF SOCIETY MAGAZINE SUBSCRIPTIONS DURING FOUR-YEAR PERIOD 1940-1943

Each symbol represents increase
of 1,000 subscriptions over 1939

Red symbols represent
growth during calendar year



YEAR	SUBSCRIPTIONS END OF YEAR	INCREASE OVER PREVIOUS YEAR		INCREASE OVER 1939	
		NUMBER	PER CENT	NUMBER	PER CENT
1940	53,500	5,851	12.27	5,851	12.27
1941	55,404	1,904	3.55	7,755	16.27
1942	56,500	1,176	2.12	8,931	18.74
1943	66,790	10,210	18.04	19,141	40.17

Note: These figures are from the annual reports and differ slightly from totals for 1942 and 1943 as shown in the *Magazine* subscription report on page 320 because annual reports and subscription reports were not reconciled for 1942 and because, in a few instances, 1942 figures were necessarily used where annual reports for 1943 were not received in time to be included.

five of these (Emery, North Sanpete, Uintah, North Central States Mission and Northwestern States Mission) because of decreased membership, showed subscription rates as good or better than in the preceding year, so that only 8 stakes and missions (Blaine, Duchesne, Pioneer, Portneuf, Teton, Tooele, Weber, and Western States Mission) neither increased the number of subscriptions nor the percentage of subscriptions in relation to the number of Relief Society members. Achievements of each stake and

mission appear in the accompanying table and charts (pages 320 to 329).

THE pictographs published last year (August) showing status of *Magazine* subscriptions in relation to members for stakes and English-speaking missions are again reproduced here, pages 323 to 329, with the 1943 gains added in red. This chart lists all stakes in alphabetical order, followed by the missions. Opposite the name of each stake and mission is a row of 20 symbols—

each representing 5 per cent of the Relief Society members in the stake or mission. The black symbols represent the proportion of Relief Society members who were *Magazine* subscribers as of the end of 1942; the red symbols represent the additional proportion of members who became subscribers during 1943; and the light symbols represent the proportion of members who still were not *Magazine* subscribers by the end of 1943. The decreased rates of the five stakes which failed to maintain or increase subscription rates during 1943 are indicated by another symbol as explained at the top of the chart.

At the end of each row of symbols is a rank number by means of which the corresponding stake or mission may be found in the preceding table, listed in order according to percentage of *Magazine* subscriptions in relation to members. This table shows for 1943 the number of members, subscriptions, and percentage of subscriptions to members. It also shows comparative ranks for 1943 and 1942, the number of 1942 subscriptions, and the number and percentage of change from 1942.

The high-ranking stakes and missions which procured *Magazine* subscriptions equal to or exceeding 100 per cent of their members head the table with the Australian Mission again in the lead with a new high rate of 139 per cent. Immediately following this highest group of 11 stakes and missions which procured subscriptions in excess of their membership is a group of 49 stakes and missions with 75 per cent or more of their members as subscribers. All of these 60 stakes and missions appear on the accompanying honor

roll (pages 330 to 345) together with a list of their respective ward and branch Relief Societies which achieved subscriptions equal to or exceeding 75 per cent of their members. An additional 78 stakes and 14 missions which, as a whole, did not achieve an honor-roll rating are represented on the honor roll by hundreds of achieving wards and branches. Every English-speaking mission is represented on the honor roll by one or more branches, and 135 of the 145 stakes—all but 10—are represented by one or more wards.

The honor roll is arranged in alphabetical order and the name of the *Magazine* representative appears opposite the name and record of each Relief Society listed. In those instances where no one is appointed as *Magazine* representative, the name of the president appears. Great credit is due the supervisory stake, mission district, and mission *Magazine* representatives, and all of the ward and branch *Magazine* representatives who have done the arduous work of procuring subscriptions, with the assistance and support of Relief Society officers and members. We express the appreciation of the General Board to these faithful *Magazine* representatives and to all who assisted them. We also express to these *Magazine* workers the gratitude of Relief Society *Magazine* subscribers everywhere who are now assured that the subscription price of the *Magazine* may be maintained at \$1 per year because of the outstanding results obtained.

AS an expression of its appreciation, the General Board is again awarding a free one-year *Magazine*

subscription to all local representatives who procured subscriptions equal to 75 per cent of the ward or branch Relief Society enrollment as of the end of 1943, and is, for the first time, also including stake, mission district, and mission Magazine representatives in this award. Recipients of this award for 1943 number 848—of which 776 are ward and branch representatives and 72 are supervisory stake, mission district, and mission Magazine representatives. Only 10 stakes and missions won a place on the 1942 honor roll as compared with 60 for 1943. The number of local Relief Societies appearing on the honor roll more than doubled, increasing from 383 in 1942 to 776 in 1943.

It has been the policy heretofore to use only the Magazine subscription report as the source of information for the honor roll. However, three stakes (Juab, Panguitch, and South Summit) and four English-speaking missions (Canadian, East Central, North Central, and Northern California) failed to submit Magazine subscription reports, but reference to the annual Relief Society reports compiled by the secretaries indicated that most of these unreported stakes and missions had local Relief Societies with rates entitling them to a position on the honor roll, and they were therefore included.

All subscriptions procured, even those not included in the honor roll, contributed to the tremendous growth in Magazine circulation, without which the nominal subscription rate of \$1 could not have been maintained. Furthermore, all subscriptions procured are bringing Relief Society lessons and other or-

ganization work, a variety of articles of general reading interest, and high-standard fiction and poetry to nearly 70,000 new and old subscribers.

It is interesting to note from the table the shift of stakes from low 1942 rank to high 1943 positions. For example, Bannock Stake rose from 52d place in 1942 to 2d place in 1943, from a percentage rate of 61 per cent to 115 per cent, a gain of 75 per cent in number of subscriptions procured; Shelley Stake advanced from 101st position to 17th by increasing subscriptions 74 per cent; Highland Stake jumped from 127th position to 25th, increasing its subscriptions by 59 per cent; Mt. Jordan rose from 118th position to 32d with an increase of 67 per cent in subscriptions; and San Fernando Stake went from 115th position to 40th, increasing its subscriptions by 81 per cent. The greatly increased number of high-ranking stakes and missions and the diminished number of those in lower rank is readily apparent from the following summary of groups in the accompanying table as compared with the previous year's table:

Subscription rates	1942	1943
100 per cent and over	2	11
75—100 per cent	8	49
65—75 per cent	27	35
55—65 per cent	42	35
45—55 per cent	38	21
35—45 per cent	26	9
25—35 per cent	14	1
Under 25 per cent	4	1
	<hr/>	<hr/>
Total stakes and missions	161	162

Exceptional rates of increase in number of Magazine subscriptions are also noted for even those stakes which experienced no great shift in

rank from one year to the other, or fell short of a place on the honor roll, but which nevertheless made tremendous gains. For example, the young Western Canadian Mission almost doubled its Magazine subscriptions, winning a place on the honor roll with a 78 per cent rate for 1943; Cottonwood Stake made the greatest numerical increase in subscriptions in the Church, hoisting its subscriptions from 211 in 1942 to 580 in 1943, an increase of 369 or 175 per cent, but even so fell slightly short of the honor roll with but 71 per cent of its members as subscribers; Inglewood Stake increased its subscriptions by 122 per cent, from 227 to 505, but also fell short of the honor roll because of its low position the previous year; the Central States Mission increased

subscriptions from 112 to 285, or 154 per cent; Roosevelt Stake more than doubled subscriptions (115 per cent) by increasing the number from 89 to 191; and Moon Lake Stake made the greatest percentage increase in the Church (201 per cent) raising its subscription list from 36½ to 110. Another year's

STAKES AND MISSIONS WITH GREATEST PERCENTAGE INCREASES

(50 per cent and over)

Stake or Mission	Subscriptions		Per cent Increase
	1942	1943	
Moon Lake	36½	110	201
Cottonwood	211	580	175
Central States	112	285	154
Inglewood	227	505	122
Roosevelt	89	191	115
*Western Canadian	38	73	92
Portland	136	256	88
Panguitch	89	166	87
Mt. Ogden	257	477	86
*San Fernando	329	596	81
North Davis	263	472	79
*Bannock	224	392	75
*Shelley	293	510	74
Denver	158	271	72
Grant	386	664	72
Sevier	248	417	68
Gunnison	137	229	67
*Mt. Jordan	242	403	67
Nebo	234½	391½	67
Pasadena	313	516	65
Smithfield	244	398	63
*Highland	237½	378	59
New England	66	105	59
*So. Salt Lake	406	632	56
South Summit	159	249	57
South African	36	55	53
South Ogden	207	315	52

STAKES WITH GREATEST NUMERICAL INCREASES

(200 and over)

Stake	Subscriptions		
	1942	1943	Increase
Cottonwood	211	580	369
Ogden	850	1196	346
Grant	386	664	278
Inglewood	227	505	278
*San Fernando	329	596	267
*South Salt Lake	406	632	226
*Idaho Falls	501	725	224
*Emigration	479	701	222
Mt. Ogden	257	477	220
*Kolob	465	683	218
*Shelley	293	510	217
*South Davis	581	797	216
Box Elder	674	887	213
North Davis	263	472	209
*Bear River	516	727½	211½
Wells	771½	977	205½
Pasadena	313	516	203

*Also appear on honor roll.

effort by the stakes and missions which have made these tremendous gains should assure them a position on next year's honor roll. The 17 stakes with the greatest numerical increase (200 or more over 1942), and the 27 stakes and missions with the greatest percentage of increase (50 per cent and more over 1942) are listed separately. Other com-

mendable rates of increase will be noted by reference to the main table. It is hoped that the impetus and enthusiasm gained during the 1943 Magazine campaign will make the attainment of the honor roll a possibility for even more stakes and missions during 1944, and the removal of all Relief Societies from the low-ranking groups.

TABLE SHOWING, FOR 1943, RELIEF SOCIETY MAGAZINE SUBSCRIPTIONS IN RELATION TO RELIEF SOCIETY MEMBERS AND CHANGE FROM 1942 IN 145 STAKES AND 17 ENGLISH-SPEAKING MISSIONS

RANK 1943	RANK 1942	STAKE or MISSION	MAGAZINE SUBSCRIPTIONS IN RELATION TO MEMBERS, 1943			1942 SUBSCRIPTIONS		
			Members	Subscriptions	Per cent	Number	Change ² Number ²	Per cent ²
Totals			96,727	66,796½	69.06	53,325½ ¹	13,471	25.26
100 per cent and over								
1	1	Australian Mission	219	304	138.81	262	42	16.03
2	52	Bannock	342	392	114.61	224	168	75.00
3	2	South Los Angeles	837	925	110.51	872	53	6.07
4	7	Cassia	164	176	107.31	147	29	19.72
5	14	Idaho Falls	676	725	107.24	501	224	44.71
6	17	Wasatch	642	667	103.89	478½	188½	39.39
7	5	San Francisco	515	535	103.88	442½	92½	20.90
8	4	Big Horn	731	750	102.59	686	64	9.32
9	32	Kolob	672	683	101.63	465	218	46.88
10	37	Burley	561	566	100.89	401	165	41.14
11	3	San Diego	348	347	99.72	266	81	30.45
75-100 per cent								
12	73	Emigration	713	701	98.31	479	222	46.34
13	66	South Salt Lake	643	632	98.28	406	226	55.66
14	13	Juarez	159	156	98.11	123	33	26.82
15	18	Granite	1016	951	93.60	752	199	26.46
16	61	Malad	558	521	93.36	361½	159½	44.12
17	101	Shelley	549	510	92.89	293	217	74.06
18	25	Provo	649	602	92.75	464	138	29.74
19	9	Phoenix	480	440	91.66	349	91	26.07
20	11	Moapa	615	561	91.21	441	120	27.21
21	67	Humboldt	130	117	90.00	95	22	23.15
22	16	Zion Park	303	272	89.76	224	48	21.42
23	29	Reno	336	291	86.60	233	58	24.89
24	24	Snowflake	623	534	85.71	431	103	23.89
25	127	Highland	446	378	84.75	237½	140½	59.15
26	14	North Idaho Falls	672	569	84.67	504	65	12.89
27	68	Yellowstone	641	537	83.77	372	165	44.35
28	30	Cache	988	819	82.89	691	128	15.62
29	40	Seattle	539	446	82.74	326	120	36.80
30	72	Farr West	545	450	82.56	303	147	48.51
31	58	Timpanogos	528	434	82.19	310	124	40.00
32	118	Mt. Jordan	492	403	81.91	242	161	66.52
33	10	Bear Lake	518	423	81.66	408	15	3.67
34	49	Rexburg	1151	933½	81.10	768	165½	21.54
35	19	Rigby	897	727	81.04	636	91	14.30
36	31	Boise	425	342	80.47	292	50	17.12
37	106	Los Angeles	545	438	80.36	318	120	37.73
38	46	Palmyra	814	654	80.34	534½	119½	22.35
39	23	Long Beach	853	685	80.30	568	117	20.59
40	115	San Fernando	750	596	79.46	329	267	81.15
41	6	Union	333	265	79.57	242	23	9.50
42	44	Taylor	534	422	79.02	342	80	23.39

RANK		STAKE or MISSION	MAGAZINE SUBSCRIPTIONS IN RELATION TO MEMBERS, 1943			1942 SUBSCRIPTIONS		
1943	1942		Members	Subscriptions	Per cent	Number	Change ² 1942-1943	
							Number ²	Per cent ²
43	45	Raft River	171	135	78.94	114	21	18.42
44	54	New York	182	143	78.57	107	36	33.64
45	21	Ensign	767	601	78.35	523	78	14.91
46	28	Pocatello	1361	1066	78.32	930	136	14.62
47	33	Star Valley	653	509½	78.02	442	67½	15.27
48	12	Young	220	171	77.72	146	25	17.12
49	53	Western Canadian	94	73	77.65	38	35	92.10
50	38	Lake View	529	410	77.48	367	43	11.71
51	80	South Sanpete	706	546	77.33	421	125	29.69
52	39	Big Cottonwood	654	500	76.45	436	64	14.67
53	43	Nevada	378	289	76.45	267	22	8.23
54	27	Maricopa	924	703	76.08	602	101	16.77
55	71	Mt. Graham	608	462	75.98	360	102	28.33
56	8	Western States	634	481	75.86	556	-75	-13.48
57	64	Alpine	621	467	75.20	362	105	29.00
58	86	South Davis	1064	797	74.90	581	216	37.17
59	89	Bear River	972	727½	74.84	516	211½	40.98
60	42	Gridley	198	148	74.74	125	23	18.40
65-75 per cent								
61	96	Ogden	1610	1196	74.28	850	346	40.70 ³
62	74	Park	801	595	74.28	490	105	21.42
63	50	Nampa	311	231	74.27	197	34	17.25
64	78	Box Elder	1196	887	74.14	674	213	31.60
65	20	Twin Falls	405	297	73.33	271	26	9.59
66	51	Montpelier	556	402	72.30	351	51	14.52
67	22	San Juan	422	305	72.27	289	16	5.53
68	62	St. George	634	458	72.23	388	70	18.04
69	85	Eastern States	361	259	71.74	183	76	41.53
70	99	Weiser	378	270	71.42	215	55	25.58
71	36	Southern Arizona	408	291	71.32	241	50	20.74
72	155	Cottonwood	816	580	71.07	211	369	174.88
73	88	San Bernardino	276	196	71.01	179	17	9.49
74	94	Blackfoot	887	629	70.91	468	161	34.40
75	63	West Jordan	724	508½	70.23	436	72½	16.62
76	47	St. Joseph	582	403	69.24	366	37	10.10
77	26	Uintah	647	448	69.24	451	-3	-00.66
78	131	Denver	392	271	69.13	158	113	71.51
79	93	Northern States	875	603	68.91	480	123	25.62
80	91	Liberty	797	544	68.25	385½	158½	41.11 ⁵
81	81	Chicago	340	231	67.94	190	41	21.57
82	41	Franklin	727	493	67.81	475	18	3.78
83	76	Garfield	387	262	67.70	224	38	16.96
84	57	Morgan	287	194	67.59	183	11	6.01
85	87	Logan	1050	702	66.85	545	157	28.80
86	102	Bonneville	830	554½	66.80	407	147½	36.24 ⁵
87	107	Wells	1466	977	66.64	771½	205½	26.63
88	149	Inglewood	761	505	66.36	227	278	122.46
89	148	So. African Mission	83	55	66.26	36	19	52.77
90	65	Sacramento	492	325	66.05	277	48	17.32
91	48	Oakland	940	617	65.63	578	39	6.74
92	75	North Sanpete	676	441½	65.31	448	-6½	-1.45
93	108	Salt Lake	924	603	65.25	469	134	28.55
94	90	California Mission	589	384	65.19	316	68	21.51
95	136	Grant	1025	664	64.78	386	278	72.02
55-65 per cent								
96	74	Alberta	720	464	64.44	391	73	18.67
97	60	Northwestern States	1216	783	64.39	784	-1	-00.12
98	83	Uvada	360	228	63.33	202	26	12.87
99	112	Utah	714	451	63.16	388	63	16.23
100	132	Nebo	628	391½	62.34	234½	157	66.95
101	110	Lehi	486	302	62.13	223	79	35.42
102	145	New England Mission	170	105	61.76	66	39	59.09
103	59	Lethbridge	458	282	61.57	278	4	1.43
104	84	Deseret	709	436	61.49	386	50	12.95
105	34	Weber	722	443	61.35	543	-100	-18.41
106	122	Pasadena	842	516	61.28	313	203	64.85
107	133	Sevier	681	417	61.23	248	169	68.14
108	151	North Davis	772	472	61.13	263	209	79.46
109	111	Woodruff	481	294	61.12	247	47	19.02
110	55	Emery	738	451	61.11	470	-19	-4.04
111	100	Minidoka	414	252	60.86	217	35	16.12
112	117	Summit	275	167	60.72	128	39	30.46

RANK 1943 1942		STAKE or MISSION	MAGAZINE SUBSCRIPTIONS IN RELATION TO MEMBERS, 1943			1942 SUBSCRIPTIONS		
			Members	Subscriptions	Per cent	Number	Change ² 1942-1943	
						Number ³	Per cent ²	
113	35	Lost River	293	177	60.40	174	3	1.72
114	69	St. Johns	329	198	60.15	189	9	4.76
115	56	Portneuf	448	269	60.04	275	-6	-2.18
116	97	Kanab	383	229	59.79	200	29	14.50
117	135	Smithfield	666	398	59.75	244	154	63.11
118	134	Mt. Ogden	807	477	59.10	257	220	85.60
119	156	Central States	492	285	57.92	112	173	154.46
120	98	No. Central States	257	147	57.19	150	-3	-2.00
121	79	Idaho	353	201	56.94	187	14	7.48
122	125	Lyman	386	219	56.73	169	50	29.58
123	103	Washington	402	227	56.46	190	37	19.47
124	128	So. States Mission	1105	622	56.28	566	56	9.89
125	104	Millard	619	344½	55.65	318½	26	8.16
126	116	Sugar House	1039	577	55.53	457	120	26.25
127	137	Oneida	636	352	55.34	235	117	49.78
128	133	South Summit	451	249	55.21	159	90	56.60
129	77	Teton	406	222½	54.80	244	-21½	-8.81
130	139	Texas Mission	559	306	54.74	242	64	26.44
45-55 per cent								
131	120	Oquirrh	903	488½	54.09	378½	110	29.06
132	124	Juab	481	255	53.01	197	58	29.44
133	146	South Ogden	595	315	52.94	207	108	52.17
134	150	Gunnison	433	229	52.88	137	92	67.15
135	119	San Luis	398	210	52.76	183	27	14.75
136	129	Benson	682	355	52.05	271	84	30.99
137	95	No. Calif. Mission	625	323	51.68	303	20	6.60
138	141	North Sevier	368	190	51.63	132	58	43.93
139	70	Blaine	440	225	51.13	263	-38	-14.44
140	113	North Weber	679	347	51.10	323	24	7.43
141	92	Beaver	486	247	50.82	240	7	2.91
142	114	Riverside	853	433	50.76	419	14	3.34
143	109	Carbon	1096	545	49.72	496	49	9.87
144	130	East Central States	415	206	49.63	183	23	12.56
145	144	Parowan	968	479	49.47	323	156	48.29
146	121	South Sevier	487	237	48.66	214	23	10.74
147	159	Roosevelt	394	191	48.47	89	102	114.60
148	158	Panguitch	346	166	47.97	89	77	86.51
149	123	Santaquin-Tintic	471	218	46.28	192½	25½	13.24
150	161	Moon Lake	238	110	46.21	36½	73½	201.36
151	105	Tooele	837	386	46.11	394½	-8½	-2.15 ⁶
35-45 per cent								
152	82	Duchesne	245	107	43.67	129	-22	-17.05
153	126	Hyrum	768	318	41.40	305	13	4.26
154	143	Sharon	573	233	40.66	211	22	10.42
155	160	Portland	646	256	39.62	136	120	88.23
156	153	Wayne	358	138	38.54	106	32	30.18
157	152	Moroni	459	173	37.69	139	34	24.46
158	147	Hawaiian Mission	555	200	36.03	157	43	27.38
159	140	East Jordan	646	230½	35.68	217	13½	6.22
160	142	Pioneer	1111	385	34.65	393	-8	-2.03
Under 35 per cent								
161	154	Canadian Mission	148	44	29.72	41	3	7.30
162		Oahu	463	112	24.19			7/

1/ Includes British Mission from which no report received for 1943.

2/ As nearly all changes were increases, only decreases are indicated—these by a minus sign (—).

3/ Divided November 22, 1943 into Ogden and Ben Lomond Stakes but separate reports not submitted. Subscription figures for 1943 for area now constituting Ogden Stake are 925 members, 677 subscriptions, or a rate of 73 per cent; for area now constituting Ben Lomond Stake, 685 members, 519 subscriptions, or a rate of 76 per cent.

4/ No 1942 rank shown because stake organized in 1943. Comparative figures for 1942 are from reports of the wards now composing this new stake.

5/ 1942 figures adjusted to represent wards now composing this stake.

6/ Divided January 16, 1944 into Tooele and Grantsville Stakes. Subscription figures for 1943 for area now constituting Tooele Stake are 540 members, 233 subscriptions, or a rate of 43 per cent; for area now constituting Grantsville Stake, 297 members, 153 subscriptions, or a rate of 52 per cent.

7/ No report from Oahu Stake for 1942.

STAKE

RANK

EAST JORDAN



EMERY



EMIGRATION



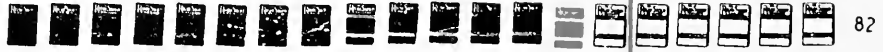
ENSIGN



FARR WEST



FRANKLIN



GARFIELD



GRANITE



GRANT



GRIDLEY



GUNNISON



HIGHLAND



HUMBOLDT



HYRUM



IDAHO



IDAHO FALLS



INGLEWOOD



JUAB



JUAREZ



KANAB



KOLOB



LAKE VIEW



LEHI



THIRTEEN THOUSAND NEW MAGAZINE SUBSCRIPTIONS

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STAKE

RANK

LETHBRIDGE		103
LIBERTY		80
LOGAN		85
LONG BEACH		39
LOS ANGELES		37
LOST RIVER		113
LYMAN		122
MALAD		16
MARICOPA		54
MILLARD		125
MINIDOKA		111
MOAPA		20
MONTPELIER		66
MOON LAKE		150
MORGAN		84
MORONI		157
MT GRAHAM		55
MT JORDAN		32
MOUNT OGDEN		118
NAMPA		63
NEBO		100
NEVADA		53
NEW YORK		44

Correction of Engraver's errors: Malad—blank space should be black. Maricopa and Millard—same character printed both black and red should be red.

STAKE		RANK
N. DAVIS		108
N. IDAHO FALLS		26
N. SANPETE		92
N. SEVIER		138
N. WEBER		140
OAHU		162
OAKLAND		9
OGDEN		61
ONEIDA		127
OQUIRRH		131
PALMYRA		38
PANGUITCH		148
PARK		62
PAROWAN		145
PASADENA		106
PHOENIX		19
PIONEER		160
POCATELLO		46
PORTLAND		155
PORTNEUF		115
PROVO		18
RAFT RIVER		43
RENO		23
REXBURG		34
RIGBY		135

Correction of Engraver's error: Portland—four characters printed both black and red should be red.

THIRTEEN THOUSAND NEW MAGAZINE SUBSCRIPTIONS

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STAKE

RANK,

RIVERSIDE		142
ROOSEVELT		147
SACRAMENTO		90
ST. GEORGE		68
ST. JOHNS		114
ST. JOSEPH		76
SALT LAKE		93
SAN BERNARDINO		73
SAN DIEGO		11
SAN FERNANDO		40
SAN FRANCISCO		7
SAN JUAN		67
SAN LUIS		135
SANTAQUIN-TINTIC		149
SEATTLE		29
SEVIER		107
SHARON		154
SHELLEY		17
SMITHFIELD		117
SNOWFLAKE		24
S. DAVIS		58
S. LOS ANGELES		3
S. OGDEN		133

STAKE

RANK

SOUTH SALT LAKE



S. SANPETE



S. SEVIER



S. SUMMIT



SOUTHERN ARIZONA



STAR VALLEY



SUGARHOUSE



SUMMIT



TAYLOR



TETON



TIMPANOGOS



TOOELE



TWIN FALLS



UINTAH



UNION



UTAH



UVADA



WASATCH



WASHINGTON



WAYNE



WEBER



WEISER



WELLS



THIRTEEN THOUSAND NEW MAGAZINE SUBSCRIPTIONS

STAKE

RANK

WEST JORDAN		75
WOODRUFF		109
YELLOWSTONE		27
YOUNG		48
ZION PARK		22
MISSION		
AUSTRALIAN		1
BRITISH		*
CALIFORNIA		94
CANADIAN		161
CENTRAL STATES		119
E. CENTRAL STATES		144
EASTERN STATES		69
HAWAIIAN		158
NEW ENGLAND		102
N. CENTRAL STATES		120
NORTHERN CALIFORNIA		137
NORTHERN STATES		79
NORTHWESTERN STATES		97
SOUTH AFRICAN		89
SOUTHERN STATES		124
TEXAS		130
WESTERN STATES		56
WESTERN CANADIAN		49

* NO REPORT FOR 1943

HONOR ROLL

Relief Society	Enrollment	Subscriptions No.	Subscriptions Pct.	Magazine Representative	Relief Society	Enrollment	Subscriptions No.	Subscriptions Pct.	Magazine Representative
Alberta Stake	28	21	75	Sarah A. Broadhead	St. Charles	82	64	78	Carrie Pugmire
Beaver					Sharon	17	19	112	Hazel Long
Cardston Second	132	104	79	Garnet Bates	Bear River Stake	972	727½	75	Juliana L. Harris
Hartley	24	18	75	Annie Orr	Collinston	8	11	138	Kate Petersen
Hillspring	79	66	84	Viola Wynder	Deweyville	48	49½	103	Pearl Perry
Pershing	15	13	87	Evelyn Rollins	Elwood	34	31	91	Janusine Petersen
Taylorville	19	20	105	Jane Neilson	Howell	28	25	89	Nellie Nessen
Wolford	17	13	76	Lila Smith	Park Valley	27	24	89	Afton L. Kunzler
Alpine Stake	621	467	75	Alice W. Carlisle	Stone	26	36	138	Alta Hickman
Alpine	93	84	111	Alice M. McDaniel	Tremonton Second	116	123	106	Polly Smith
American Fork				Hannah S. Goodall	Beaver Stake				Rosy Jessup
Third	113	91	81		Adamsville	13	10	77	
American Fork					Benson Stake				Anna W. Mills
Fourth	95	82	86	Grace Coates	Lewiston Third	66	62	94	Irene Traveller
Highland	40	30	75	Kate Rogers	Richmond	105	83	79	
Bannock Stake	342	392	115	Hattie Hogan	Big Cottonwood Stake	654	500	76	Olive J. White
Bench	19	17	89	Rose Hansen	Holladay	125	102	82	Blanche J. Richards
Central	34	27	79	Erma Rosdahl	Mt. Olympus	150	113	75	Margaret Hoffman
Cleveland	29	31	107	Mary B. Anderson	South Cottonwood	90	70	78	Lucy Thompson
Grace First	78	101	129	Bessie Hubbard	Valley View	74	56	76	Bell Tremell
Grace Second	47	62	132	Nora Jensen	Winder	111	94	85	Annie S. Lemmon
Lago	31	41	132	Dorothy Steel	Big Horn Stake	731	750	103	Emma Cutler
Mound Valley	33	33	100	Harriet Williams	Basin	32	47	147	Louise Tuttle
Thatcher	50	57	114	Laura Robbins	Belfry	14	17	121	Mary Youst
Williams	21	23	110	Edith Hubbard	Burlington	64	65	102	Dorothy Yorganson
Bear Lake Stake	518	423	82	Gertrude R. Price	Byron	73	75	103	Sally Griffin
Fish Haven	34	36	106	Alice Loveland	Cody	20	19	95	Floy Donley
Garden City	33	36	109	Celia A. Langford	Cowley	108	125	116	Hope Eyre
Laketown	45	38	84	Barbara S. Norris					
Lanark	29	28	97	Elizabeth Eborn					
Liberty	33	27	82	Laura Poulsen					
Paris Second	79	61	77	Della Hulme					

Lovell	153	153	100	Christina Norton	Harper	24	20	83	Effie Baty
Lovell West	144	145	101	Bertha Hile	Honeyville	63	63	100	Rosa J. Forsgren
Penrose	11	14	127	Delilah Mae Wasden	Mantua	52	42	81	Ida Nelson
Powell	27	24	89	Julia Lynn	Burley Stake	561	566	101	Jane R. Robinson
Worland	28	37	132	Ora Cannon	Burley First	66	55	83	Delva Hanks
Blackfoot Stake					Burley Second	138	140	101	Ella B. Boatman
Blackfoot First	122	91	75	Maude Ellison	Burley Third	76	90	118	Gennetta D. Parker
Moreland	84	65	77	Mabel Kofoed	Declo	78	81	104	Julia Parke
Riverside	55	61	111	Tacy Winmill	Pella	40	41	103	Emma Kesler
Riverton	26	24	92	Cassie Brown	Springdale	42	38	90	Mary West
Blaine Stake					Unity	43	46	107	Sariah Badger
Dietrich	14	11	79	Mary Cleveland	View	48	54	113	Luella K. Snow
Fairfield	32	24	75	Annie C. Thurber	Cache Stake	988	819	83	Lettie B. Rich
Lone Star	12	10	83	Elizabeth Nebeker	Benson	83	68	82	Effie Toombs
Boise Stake	425	342	80	Dorothy C. Robinson	Hyde Park	101	76	75	Mildred B. Petersen
Boise First	117	106	91	Lillian Stuart	Logan Third	93	70	75	Mary L. Quayle
Boise Second	61	70	115	Irene Reed	Logan Fourth	189	189	100	Rachel Fuhrman
Boise Fourth	55	57	104	Lavon Dalton	Logan Fifth	194	152	78	Katherine Kohler
Mountain Home	10	8	80	Mabel Tueller	Logan Ninth	163	135	83	Thelma Nye
Bonneville Stake					North Logan	60	51	85	Olive Larson
Douglas	110	86	78	Belle W. Lam-bourne	Carbon Stake				
Garden Park	110	110	100	Winifred S. Bowers	Wellington	92	83	90	Harriet Pierce
Yale	165	130½	79	Virginia Vetterli	Cassia Stake	164	176	107	Jane R. Hale
Box Elder Stake					Basin	13	14	108	Marian McIntosh
Bear River	56	57	102	Adeline Andersen	Marion	27	31	115	Cora Rasmussen
Brigham Second	123	127	103	Ezma L. Knudson	Oakley First	45	43	96	Lillian McMurry
Brigham Third	139	120	86	Elvira P. Funk	Oakley Second	50	57	114	Jane R. Hale
Brigham Fourth	170	127	75	LaVerna F. Jeppson	Oakley Third	29	31	107	Maggie Elison
Brigham Sixth	91	71	78	Jayne W. Bergstrom	Chicago Stake				
Corinne Evans	83	76	92	Rose B. Nelson	Aurora	10	11	110	Alodia H. Schleifer
	22	22	100	Cleo Andersen	Milwaukee	54	56	104	Marie Meyer
					Milwaukee South	17	18	106	Vivienne I. Hart
					Racine	22	17	77	Martha Hubert

Relief Society	Enroll- ment	Subscriptions No.	Pct.	Magazine Representative	Relief Society	Enroll- ment	Subscriptions No.	Pct.	Magazine Representative
University	53	46	87	Cora Freudenberg	North Eighteenth	180	142	79	Hazel V. Spencer
West Suburban	16	14	88	Marie B. Harden	North Twentieth	102	85	83	Jane Dykes
Cottonwood Stake					South Eighteenth	168	126	75	Lena Dyer
Murray Third	114	114	100	Mary A. Parker	South Twentieth	140	105	75	Jane Hale
Taylorville	82	84	102	Addie Garringer	West Ensign	120	91	76	Luendah Hagen
Valley Center	96	81	84	Myrtle Vincent	Farr West Stake	545	450	83	Clara M. Pledger
Denver Stake					Farr West	68	68	100	Elizabeth Garlick
Denver First	85	85	100	Ruby Olson	Marriott	45	44	98	Sarah Perry
Laramie	32	28	88	Rose Eads	Mound Fort	87	84	97	Phyllis Hufstet- tler
Pueblo	39	34	87	Velma Dugan	Plain City	124	101	81	Sarah M. White
Deseret Stake					Slaterville	40	32	80	Estella Ekins
Delta Second	99	77	78	Luella Swalberg	Franklin Stake				
Delta Third	12	9	75	Sarah Church	Fairview	76	78	103	Annie W. Gilbert
Sugarville	30	26	87	Phoebe Justesen	Fifth	33	26	79	Emma B. Johnson
Sutherland	54	43	80	Cora Larsen	Mapleton	31	31	100	Cora P. Knapp
Topaz	12	9	75	Donna Jones	Weston	100	76	76	Eliza Binggeli
Duchesne Stake					Garfield Stake				
Arcadia	34	26	76	Rose D. Gilbert	Angle	10	8	80	Minnie Moore
Emery Stake					Circleville	75	60	80	Rose Beebe
Clawson	13	10	77	Edith O. Jensen	Kingston	21	25	119	Gail Coates
Elmo	35	31	89	Lillian I. Oviatt	Granite Stake	1016	951	94	Leone E. Carsten- son
Orangeville	106	102	96	Blanche Nelson	Fairmont	95	76	80	Mable Reese
Rochester	11	10	91	Alice Albrechtson	Forest Dale	150	152	101	Elizabeth C. Bell- amy
Emigration Stake	713	701	98	Mary P. Jordan	Hawthorne	128	133	104	Charlotte H. Stout
Eleventh	145	135	93	Mable Walsworth	Lincoln	185	195	105	Elsie M. Marfell
Thirteenth	109	143	131	Alma Erickson	Marlborough	146	137	94	Thelma Sessions
Twelfth	92	100	109	Fannie L. Springer	Nibley Park	170	145	85	Emma Armstrong
Twenty-first	114	125	110	Myrtie B. Kenyon	Richards	142	113	80	Irene W. Irvine
Twenty-seventh	133	101	76	Winifred Taylor	Grant Stake				
University	120	97	81	Chloe Bennett	Hillcrest	196	150	77	Fannie Searcy
Ensign Stake	767	601	78	Leone H. Eliason	Spring View	89	79	89	Louisa A. Fran- com
East Ensign	57	52	91	Margaret Webb					

Wandamere	142	117	82	Elnora S. Caproni	Chuichupa	17	26	153	Cora Judd
Gridley Stake	198	148	75	Dorothy Helen Fox	Dublán	31	38	123	Jennie Bowman
Gridley	62	47	76	Florence Jensen	Juarez	54	55	102	Mildred Farnsworth
Oroville	16	19	119	Violet Gray	Pacheco	11	10	91	Montez Whetten
Yuba City	43	33	77	Mabel Hayter	Kanab Stake				
Gunnison Stake					Fredonia	25	22	88	Elsie Swapp
Gunnison	100	85	85	Orilla Wilkinson	Moccasin	11	9	82	Margaret Heaton
Highland Stake	446	378	85	Rae J. Ashton	Orderville	68	53	78	Mary J. Crofts
Highland Park	143	133	93	Winifred Andrew	Kolob Stake	672	683	102	Eugenia Bird
Parleys	85	64	75	Elsie L. Barton	Birdseye	8	11	138	Iva McKeen
Stratford	102	102	100	Eva Bullen	Mapleton	75	65	87	Tressa Burgi
Humboldt Stake	130	117	90	Jennie D. White	Springville First	175	201	115	Addie Underwood
Carlin	24	30	125	Charlotte Ferguson	Springville Second	94	94	100	Florence Simkins
Elko	35	39	111	Sarah C. Martin	Springville Third	106	97	92	Charlotte Black
Metropolis	13	11	85	Gladys S. Bake	Springville Fourth	190	191	101	Lela C. Sumsion
Wells	26	24	92	May Higley	Thistie	24	24	100	Sadie Pace
Idaho Stake					Lake View Stake	529	410	78	Mable Bingham
Hatch	15	13	87	Elenor Johnson	Clinton	91	72	79	Chrystal Burnett
Kelly-Toponce	24	26	108	Elsie Millward	Kanesville	31	33	106	Blanch M. Child
Idaho Falls Stake	676	725	107	Zenobia Fife	Riverdale	104	78	75	Pearl Champneys
Ammon	110	115	105	Christie Heath	Roy	115	118	103	Jane Hyden
Fifth	91	141	155	Clemey Young	Lehi Stake				
Iona	86	98	114	Amanda Pearce and Ada Munsee	Lehi First	120	118	98	Matilda Phillips
Lincoln	54	52	96	Mary Pinegar	Lethbridge Stake				
Second	100	77	77	Ethel B. Criddle	Stavely	13	12	92	Ida L. Rodgers
Sixth	105	109	104	Cornelia Taylor	Liberty Stake				
Third	130	133	102	Julia B. Kirby	Harvard	129	114	88	Louise Kemp
Inglewood Stake					Ninth	97	76½	79	Lila B. Pressler
Redondo	67	72	107	Hazel Smith	Third	102	79	77	Elda D. Miller
Torrance	49	47	96	Helga Pankey	Logan Stake				
Juarez Stake	159	156	98	Jennie Bowman	College	56	43	77	Nettie Abrams
Chihuahua	4	11	275	Theresa Wagner	Logan Second	68	60	88	Ines R. Thain
					Logan Sixth	154	117	76	Martha Hug
					Providence First	80	75	94	Clara Astle

Relief Society	Enroll- ment	Subscriptions No.	Subscriptions Pct.	Magazine Representative	Relief Society	Enroll- ment	Subscriptions No.	Subscriptions Pct.	Magazine Representative
Providence Second River Heights Young	78 47 27	59 42 24	76 89 89	Rosa Kohler Ada H. Wilson Emma Speth	Maricopa Stake Coolidge Lehi	924 29 41	703 22 40	76 76 98	Julia A. Watkins Ada Chesley Elmina Power
Long Beach Stake Bellflower Compton Center Huntington Beach Long Beach North Long Beach Parkview	853 57 65 20 172 100 158	685 57 57 25 135 94 158	80 100 88 125 78 94 100	Helen S. Jordan Mildred Harper Stella Scarlett Laura Lockett Cleo E. Tyler Gladys R. Spence Annie Pittam	Mesa Second Mesa Third Mesa Fourth Mesa Fifth Pine Superior Millard Stake	142 89 104 138 26 18	82 93 104 22 14	92 89 75 85 78	Nina Stapley Fern Shelley Lucy Chesley Ina Hunt Abbie E. Bell
Los Angeles Stake Adams Arlington Wilshire Lost River Stake Challis Leadore Lost River Mackay Lyman Stake Manila Superior	545 105 104 145 13 16 37 41 32 40	438 106 90 114 11 13 29 38 43 35	80 101 87 79 85 81 78 93 134 88	Ruth B. Larkin Elva Watts Jen Sasine Violet Tripp Ardella Nelson Edna Walton Evelyn Pearson Alice McDaniel Ida M. Schofield Louise Edwards	Fillmore Minidoka Stake Acequia Eden Hazelton Rupert First Moapa Stake Basic Townsite Boulder City Bunkerville Las Vegas Littlefield	117 38 9 30 42 615 21 57 53 138 12	110 29 7 32 36 561 33 76 46 110 14	94 76 78 107 86 91 157 133 87 80 117	Devine McIntosh Hattie Hurd Pearl Henry Lucille E. Seal Dale May Louise Sill Vera Mainor Delma Diggie and Mae Atkins Vera Waite LaPrele Fields Minerva McKnight Lillian Adams Elise Lowe Josephine Hughes Della Schofield
Malad Stake Cherry Creek Holbrook Malad First Malad Second Malad Third Pleasant View Reynolds St. John Samarina Woodruff	558 23 17 66 104 115 38 13 33 47 22	521 23 19 70 106 106 35 17 36 40 23	93 100 111 106 102 101 92 131 109 85 105	Fern A. Willie Thelma Jones Alice J. Hubbard Pearl Thomas Mary B. Wight Jemima Opperman Ada Ipsen Mabel J. Smith Mae Harris Grace B. Thomas Afton Ward	Montpelier Stake Bennington Bern Geneva Montpelier Third Raymond Wardboro	34 28 25 50 13 23	35 28 23 40 14 19	103 100 92 80 108 83	Romina Perkins Myrtle Stickler Jennie Sleight Virginia Hymas Lucile Evans Helen Buehler

Relief Society	Enrollment	Subscriptions No.	Subscriptions Pct.	Magazine Representative
Oakland Stake				
Maxwell Park	67	69	103	Irene Schatz
Napa	34	29	85	Gwendolyn Mufich
Oakland	87	74	85	Yvonne Phillips
Vallejo	67	54	81	Helen Shurtleff
Ogden Stake*				
Eden	36	38	106	Eva Hogge
Fourth	141	123	87	Violet Perkins
Liberty	30	27	90	Florence Hill
Lorin Farr	83	69	83	Mamie Brown
North Ogden	155	131	85	Margaret S. Chandler
Pleasant View	81	67	83	Alice W. MacLane
Thirteenth	179	163	91	Itha Bieler
Twenty-ninth	60	111	185	Velma Jensen
Oneida Stake				
Glendale	12	13	108	Rachel Webster
Glencoe	23	19	83	Velda Olson
Oxford	30	24	80	Oneida Anderson
Preston Third	110	83	75	Myrtle Anderson
Oquirrh Stake				
Spencer	76	67½	89	Ethel Poulton
Palmyra Stake				
Leland	44	39	89	Myrtle Woffinden
Palmyra	40	34	85	Annie Nelson
Salem	121	108	89	June Miller
Spanish Fork First	80	75	94	Grace Meiling
Spanish Fork Second	100	88	88	Pearl Cloward
Spanish Fork Third	125	96	77	Mary Gillespie
Spanish Fork Fifth	103	85	83	Kate C. Anderson
Panguitch Stake				
Tropic	63	48	76	
Park Stake				
First	146	199	136	Clara Martinson
Parowan Stake				
Enoch	39	33	85	Cora B. Murie
New Castle	19	15	79	Luzon Forsythe
New Harmony	27	27	100	Emma G. Neilson
Pasadena Stake				
El Sereno	53	53	100	Connie Cleere
Mission Park	43	44	102	Rose Jackson
Pasadena	72	75	104	Tessa J. Lemmon
Phoenix Stake				
Avondale	15	15	100	Mary Hunt
Buckeye	6	6	100	Gertrude Skousen
Capitol	57	61	107	Clara England
Glendale	35	35	100	Julia Kremer
Phoenix First	118	99	84	Clara Dewitt
Phoenix Second	83	72	87	Phoebe Thomson
Phoenix Third	123	137	111	Edith Alexander
Pocatello Stake				
Arbon	17	13	76	Blanche Bailey
Pocatello First	198	206	104	Hattie Tolman
Pocatello Second	153	144	94	Afton Gunn
Pocatello Fourth	100	126	126	Mary Packer
Pocatello Sixth	141	130	92	Lillie Woodland
Pocatello Ninth	62	48	77	Leone Baldwin
Portland Stake				
Eugene	31	35	113	Violet L. Anderson
Portneuf Stake				
Garden Creek	30	23	77	Zella Toller
McCammon	74	67	91	Marion B. Romrell
Merrell	9	8	89	Lavene Pilgrim
Swan Lake	30	30	100	Marie Henderson
Virginia	33	33	100	May Barfus

	649	602	93	Elsie Moffitt	Rigby Stake	897	727	81	Emily Hart
Provo Stake					Fidelity	7	7	100	Verda Nickerson
Bonneville	86	71	83	Edythe Maxfield	Grant	49	55	112	Annie Hymas
Fifth	88	75	85	Fanny S. Whimpey	Lewisville	106	80	75	Donna Casper
First	103	77	75	Sarah E. F. Jones	Menan	125	125	100	Grace Berrett
Manavu	110	190	173	Flora Buggert	Palsade	27	27	100	Hilma Oakden
Ninth	68	64	94	Esther Long	Rigby First	65	50	77	Margaret Wood
Raft River Stake	171	135	79	Pearl M. Zollinger	Rigby Third	54	44	81	Ada C. Doman
Albion	35	27	77	Mary F. Butler	Rigby Fourth	75	77	103	Armeda B. Hope
Malta	46	51	111	Alice O. Neddo	Ririe	87	101	116	Inez Laughlin
Moulton	10	10	100	Julia H. L. Clark	Riverside Stake			87	Anna Schoenhals
Sublett	8	8	100	Persis Horn	Fifteenth	159	138		
Yost	14	12	86	Blanche L. Oman	Roosevelt Stake				
Reno Stake	336	291	87	Laura G. Scott	Ballard	36	40	111	Ellen Bracken
Carson	11	10	91	Elizabeth Butler	Leota	16	15	94	Leona Jorgensen
Hawthorne	31	44	142	Emma Pollock	Sacramento Stake				
Lovelock	9	10	111	Lucy Hall	Stockton	56	47	84	Maurine Harrison
Portola	21	22	105	Virginia Geldmacher	Tracy	15	20	133	Sarah Dana
Reno	44	48	109	Melba Parry	Woodland	21	19	90	Vendla Gordon
Sparks	88	74	84	Artie E. Vanderhoof	St. George Stake				
Susanville	47	51	109	Irene Hardy	Invins	16	14	88	Martha E. Hafen
Rexburg Stake	1151	933½	81	Mary E. Hunt	Mt. Trumbull	9	9	100	Maurine N. Bundy
Archer	69	74	107	Pearl F. Weeks	Pine Valley	15	13	87	Elizabeth I. Jacobson
Burton	51	38	75	Aurelia Walz	Santa Clara	56	49	88	Selina Hafen
Hibbard	70	52½	75	Minnie Lusk	St. George South	101	76	75	Nellie W. Bringhurst
Independence	36	29½	82	Pauline Perry	Veyo	17	14	82	Mildred Bowler
Lyman	56	73½	82	Celia Hales	Washington	59	53	90	Ione Waite
Newdale	34	28	82	Louie Graham	St. Johns Stake				
Rexburg Second	147	124	84	Alice M. Howard	Eagar	92	84	91	Arvilla Udall
Rexburg Third	63	57	90	Margaret Pearson	Luna	32	24	77	Minnie L. Reynolds
Rexburg Fourth	110	126	115	Minnie C. Watson	St. Joseph Stake				
Sugar First	62	47	76	Floetta Fullmer	Ashurst	25	22	88	Hazel Bryce
Sugar Second	77	64	83	Florence K. Bean	Miami	75	57	76	Ella Sims
Teton	117	92	79	Mary Nibley	Pima	144	114	79	Rula Colvin

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Salt Lake Stake	118	92	78	Anna S. D. Johnson son	San Jose	73	71	97	Eliza Horsfield
Capitol Hill	275	225	82	Ruth J. Baggaley	Sunset	87	92	106	Josephine Danford
Seventeenth	56	43	77	Frances E. J. Dastrup	San Juan Stake	181	159	88	Nellie J. Harvey
Twenty-third	17	17	100	LaVerne Porter	Blanding	13	12	92	Eva Johnson
San Bernardino Stake	58	44	76	Laura Lee Hilliker	Bluff	114	95	83	Genevieve Hayes
Redlands	24	32	133	Hollie H. Jolley	Moab				
Riverside	348	347	100	Lillian Oliver	Santaquin-Tintic Stake	19	23	121	Harriet Barney
San Bernardino	34	34	100	Bertha Jenkins	Elberta	539	446	83	Pearl R. Hoyle
Second	61	65	107	Ruth V. Budvarson	Seattle Stake	31	34	110	Ida Hanson
San Diego Stake	72	63	88	Olive B. Smith	Everett	32	30	94	Viola Schenk
College	13	14	108	Beulah F. Olsen	Lincoln	21	22	103	Mary Andrus
Fairmount	48	54	113	Nancy Bird	Olympia	21	18	86	Irene Long
Hillcrest	42	37	88	Thursey Logan	Port Orchard	39	34	87	Elsye W. Knight
LaJolla	78	80	103	Abbie Kimball	Queen Anne	27	26	96	Louise Nyback
Logan Heights	750	596	79	Elizabeth Waste	Renton	20	23	115	Vilate Richardson
National City	75	72	96	Zelda Shipley	South Seattle	75	62	83	Frances Barclay
North Park	75	152	100	Laura Pixley	University	59	61	103	Hazel B. Doble
San Fernando Stake	75	78	75	Elizabeth Burnett	West Seattle				
Elysian Park	104	85	76	Peninnah W. Anderson	Sevier Stake	17	14	82	Melissa Brindley
East Glendale	112	23	100	Dolly Henkel	Greenwich	108	90	83	Mary Emett
Garvanza	23	30	88	Iris Kindred	Richfield First				
North Hollywood	101	78	77	Louie Lambert	Shelley Stake	549	510	93	N. Florence Hanny
Reseda	515	535	104	Louise B. Arntsen	Firth	51	52	102	Grace Smith
San Fernando	38	55	145	Leona M. Casper	Goshen	75	89	119	Anna M. Cook
West Glendale	81	113	140	Mary A. Young	Kimball	23	30	130	Florence Gifford
San Francisco Stake	43	37	86	Aileen Weaver	Shelley First	84	96	114	Diantha Cox
Balboa	86	89	103	Mary L. Grow	Shelley Second	121	108	89	Janet Christenson
Mission					Woodville	73	60	82	Ethel Speas
Redwood City					Smithfield Stake	100	86	86	Frances C. Rigby
San Francisco					Newton				

Snowflake Stake	623	534	86	Coral S. Peterson	South Salt Lake Stake	643	632	98	Hedy T. Davies
Flagstaff	66	58	88	Martha W. Thomas	Burton	86	113	131	Alice Anderson
Heber	25	29	116	Ruth Crandell	Central Park	134	140	104	Margie Ginn
Joseph City	63	52	83	Maurine G. Porter	Columbus	125	140	112	Hannah Dietrich
Lakeside	63	59	94	Lovella K. Burk	Eldredge	98	80	82	Frances Sandquist
McNary	14	14	100	Celia Gardner	South Gate	70	86	123	Mary McCashland
Pinedale	24	19	79	Jane M. Jackson	South Sanpete Stake	706	546	77	Ada B. Dyreng
Showlow	46	43	93	Sarah M. Willis	Ephraim North	86	74	86	Thurza Draper
Snowflake	105	102	97	Norma Shumway	Ephraim South	101	84	83	Minnie Anderson
Taylor	64	48	75	Lena Hatch	Ephraim West	110	84	76	Ada D. Poulson
Winslow	62	54	87	Hazel Wilhelm	Manti Center	122	93	76	Reba Alder
Woodruff	27	28	104	Hortense Bowler	Manti North	109	82	75	Zeretta Peterson
South Davis Stake	1064	797	75	Myrtle B. Hatch	South Sevier Stake	103	78	76	Hulda Higgins
Bountiful First	140	121	86	Martha G. Fackrell	Monroe North	24	24	100	Lillian Bridges
Bountiful Third	148	121	82	Ivy Richins	South Summit Stake	30	27	90	Doris L. Hair
Centerville First	111	112	101	Norma H. Coles	Marion	39	40	103	Chloe A. Jenson
Centerville Second	44	33	75	Dora Smoot	Peoa	33	26	79	LeVene Frazier
North Farmington	41	31	76	Beth R. Manning	Southern Arizona Stake	56	72	129	Louisa Done
South Bountiful	104	79	76	Ruth R. Lee	Binghampton	49	42	86	Mary U. Hayne
West Bountiful	106	116	109	Orla P. Hillhouse and Leah Crawley	Douglas	8	8	100	Pearl Lillywhite
South Los Angeles Stake	837	925	111	Etta Glover	Nogales	61	50	82	Florence Bateman
Downey	48	49	102	Florence Heath	St. David	653	509½	78	Barbara N. Veigel
Firestone	39	54	138	Anna Struhs	Afton North	111	83½	76	Louise Frome
Grant	49	49	100	Virginia Ballard	Bedford	33	30	91	Sarah Heiner
Huntington Park	114	126	111	Etta Glover	Etna	43	40	93	Gwen Wolfley
Manchester	100	112	112	Nancy Rupp	Fairview	55	61	111	Maud Ranzenberg
Matthews	90	99	110	Elizabeth Bowen	Freedom	91	71	78	Carol Luthi
Maywood	101	121	120	Lorena Lang	Grover	47	37½	80	Loreen Gardner
South Gate	133	133	100	Yuline Neilson	Osmond	25	26½	106	Mabel Allred
Vermont	62	80	129	Afton Pollard	Turnerville	10	9	90	Myrtle Turner
Walnut Park	101	102	101	Arlene Burnett					
South Ogden Stake	77	79	103	Ada Gibbons					
Ninth Weber	26	25	96	Lavern J. Poll					

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Sugar House Stake					Union Stake	333	265	80	Della Reese
Bryan	175	132	75	Mildred Kiddle	Baker	48	49	102	Sadie E. Shelton
Summit Stake				Bertha Staples	Imbler	30	23	77	Bernice Sanders
Cluff	21	16	76	Eva Jacobson	LaGrande First	83	73	88	Edna Condit
Upton	17	15	88	Lisadore B. Crookston	Union	47	42	89	Clarice Kohler
Taylor Stake	534	422	79	Beulah Bennett	Uvada Stake				
Magrath First	78	63	81	Anne S. Turner	Caliente	81	77	95	Vera Calvert
Raymond First	100	100	100	Elene Paxman	Ursine	9	9	100	Zina Hollinger
Raymond Second	110	97	88	Clara E. Selk	Wasatch Stake	642	667	104	Lucy D. M. Rob- bins
Tyrells Lake	10	12	120	Bertha F. Shields	Center	28	30	107	Lila Christensen
Warner	8	8	100	Idella Thompson	Charleston	45	50	111	Leah Casper
Welling	29	25	86		Daniel	51	56	110	Sarah C. Price
Teton Stake					Heber First	90	98	109	Violet Olpin
Bates	27	27	100	Mary Buxton	Heber Second	107	112	105	Edna Young
Cedron	23	23	100	Leatha M. Kunz	Heber Third	111	109	98	Ethel Johnson
Grovont	11	9	82	Lucille Moulton	Midway First	78	65	83	Dora Hair
Timpanogos Stake	528	434	82	Marie E. Brown	Midway Second	82	82	100	Susanna Probst
Lindon	71	64	90	Cosby Rogers	Wallsburg	50	65	130	Molinda Ford
Manila	48	48	100	Lillian E. Walker	Washington Stake				
Pleasant Grove					Annapolis	9	8	89	Ruth I. Moody
First	107	86	80	Emma Harper	Fairview	36	28	78	Lorraine Monn
Pleasant Grove					Greenbelt	21	18	86	Elizabeth Pratt
Second	116	88	76	May Morgan	Washington	53	61	115	Hazel Pincock
Pleasant Grove					Wayne Stake				
Third	84	68	81	Margaret Shoell	Hanksville	16	14	88	Armetta Noyes
Windsor	102	80	78	Blanch Hooley	Weber Stake				
Twin Falls Stake					Second	166	140	84	Eula Fothering- ham
Filer	23	21	91	Luna Cazier	Weiser Stake				
Kimberly	35	35	100	Melvina McEwen	Fruitvale	8	7	88	Irene Burt
Twin Falls First	126	115	91	Lenore Carroll	Letha	34	40	118	Katie Sims
Uintah Stake					Midvale	8	7	88	Myrl Preston
Tridell	39	32	79	Eva Trujillo					
Vernal Second	113	108	96	Sarah H. Hatch					

HONOR ROLL

Ontario	48	38	79	Minnie Christian- sen	Hurricane South	70	67	96	Lillian E. Roundy
Owyhee	20	17	85	Vivian Ashby	LaVerkin	44	47	107	Sarah A. Sanders
Weiser	64	50	78	Fannie Chandler	Rockville	28	26	93	Vilo DeMille
Wells Stake					Springdale	36	31	86	Della Hardy
Belvedere	178	180	101	Marie R. Clark	Australian Mission	219	304	139	Violet Cook
McKay	138	148	107	Pearl Bleazard	Adelaide	11	18	166	Gertrude Latter
Wells	125	102	82	Helen E. Bennett	Bankstown	22	24	109	Rea Stewart
West Jordan Stake					Brisbane	35	50	142	Paloona May Brown
Bingham	78	67	86	Kathryne McAllister	Enmore	48	55	115	Margaret Rood
Herriman	48	49½	103	Agnes Dansie	Glen Huon	10	16	160	Ellen Woolley
Lark	33	37	112	ElFonda Waters	Hobart	20	20	100	Minnie J. Quinn
Riverton First	82	96	117	Ethel L. Cardwell	Hurstville	22	56	255	Elsie F. Parton
Woodruff Stake					Melbourne	28	33	118	Katie A. Hokin
Evanston First	158	131	121	Alice Newland	Perth	12	13	108	Eunice Compton
Hilliard	25	19	76	Lucile Brown	Woolahra	11	19	173	Mavis Burroughs
Yellowstone Stake	641	537	84	Katie S. Rudd	California Mission				
Egin	32	37	116	Eva Dexter	Mojave	6	5	83	
Farnum	20	20	100	Marion Hawks	Bakersfield District	113	95	84	Ellen S. Bunting
Green Timber	5	5	100	Dora Stegelmier	Bakersfield	32	32	100	Farral Patton
Heman	21	21	100	Fanny Hunter	East Bakersfield	36	38	106	Alfrietta B. Moyes
Marysville	36	32	89	Rosella Johnson	Wasco	8	7	88	H. Belva W. Edwards
Parker	58	59	102	Gwenith Jeffs	Imperial Valley				
St. Anthony First	72	77	107	Della Dayton	District	59	49	83	Irena Wadell
St. Anthony Third	67	68	101	Stella Arnold	Blythe	16	13	81	Amy Lee
Twin Groves	35	43	123	Pearl Rigby	Brawley	12	12	100	Mrs. D. O. Lunce- ford
Young Stake	220	171	78	Pearl S. McGee	Yuma	17	15	88	Cora Rogers
Cortez	13	13	100	Mae Wilden	Las Flores District				
Kirtland	41	48	117	Mae Bond	Lompoc	8	7	88	Marie Harmon
Jewett	10	8	80	Lois Stock	Mojave Desert District				
Redmesa	30	34	113	L. Nettie Behrman	Barstow	14	15	107	Ethel M. Wills
Shiprock	7	7	100	Madge Manning	Northern Arizona District				
Zion Park Stake	303	272	90	Jessie H. Gibson	Chino	16	14	88	Ita H. Turley
Hurricane North	58	74	128	Annabell Hall					

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South Coast District	32	34	106	Elizabeth C. Andersen	Eastern States Mission				
Carlsbad	12	13	108	Rhoby J. Roberts	Allentown & Bethlehem	6	6	100	Florida G. Stein
Escondido	9	9	100	Martha E. Potter	Buffalo	20	19	95	Rosetta Willard-son
Laguna Beach	11	12	109	Mae Peterson	Canandaigua	10	11	110	Nellie Lodge
Canadian Mission					Elmira	8	7	88	Marguerite A. Beach
Galt and Preston	3	3	100	Berendina C. Reynolds	Harrisburg	6	5	83	Clara Wright
Central States Mission					Lancaster	9	8	89	A. Enola Myers
Arkansas City	7	6	86	Mrs. Bud White	Montrose	4	5	125	Louise M. Shumway
East St. Louis	11	10	91	Willie Pratt Kanipe	New Brunswick	4	4	100	Anna M. Daines
El Dorado	23	18	78	Maude C. Flenniken	Philadelphia	29	40	138	Carrie Obenderfu
Hutchinson	10	8	80	Ailine Hammel	Pittsburgh	22	21	95	Virginia Birtcher
Leavenworth	9	8	89	Anna E. Bowen	Reading	6	6	100	Pearl Yeager
Miami	8	7	88	Mrs. J. Earl Sandmire	Schenectady	13	13	100	Elaine Worthen
Oklahoma City	20	22	110	Pearl Anderson	Trenton	6	7	117	Marion Thoburn
Stillwater	9	9	100	Clara V. Nelson	Hawaiian Mission				
East Central States Mission					Kona District	2	2	100	Annie Haae
Aldridge Chapel	5	5	100	Beulah F. Aldridge	Kealia	6	5	83	Hattie Sanford
Back Creek	10	8	80	Ida Ferguson	Puuanahulu				
Burlington	10	11	110	Mary E. Clack	Maui District	4	4	100	Jennie Wilcox
Charleston	27	23	85	Edna Barrett	Waihee				
Elizabeth City	8	9	113	Lorna H. McPherson	Molokai District	12	9	75	Mary Sing
Fairmont	5	6	120	May Slotter	Kalaupapa	4	4	100	Lani Kahinu
Goldsboro	18	16	89	Mrs. Leonard Schroath	Kaunakakai				
Huntington	19	16	84	Sarah B. Stolorthy	New England Mission				
Jackson	3	3	100	Pearlie Love	Burlington	13	10	77	Mildred Short-sleeve
Mt. Airy	12	12	100		Fall River	4	3	75	Laura West
					Hartford	7	10	143	Leila Lundquist
					Litchfield	5	5	100	Annie Lane
					New Bedford	16	16	100	Eleanor Rimmer

HONOR ROLL

Portland Providence	5 8	4 10	80 125	Sarah McCue Hope Reeder	Springfield	16	19	119	Frances E. Canady
North Central States Mission					Indianapolis & South Indiana Districts				
Minneapolis	79	61	77	Laura Servold	Cambridge City	16	18	113	Bertha L. Lilly
Rochester	5	4	80	Fern F. Alseth	Linton	12	12	100	Nellie F. Centers
Sioux Falls Tower	4 4	7 4	175 100		North Indiana District	63	50	79	Hulda C. Ander- son
Northern California Mission					Ft. Wayne	24	21	88	Margaret Bert- hold
Altursa	11	11	100	Marguenta Essex	Muncie	12	11	92	Elizabeth Stevens
Coalinga	8	6	75	Ethyl Buttane	North Michigan District	67	52	78	Mabel J. Quay
Gilroy	11	10	91	Theresa W. Bow- man	Lansing	25	23	92	Annie B. Watt
Ione	18	19	106	Ellen Hyde	Pontiac	13	13	100	Mayme Herrick
Petaluma	8	8	100	Helen H. Myers	North Ohio District				
Redding	23	18	78	Mrs. C. W. Burn- ingham	Cleveland	23	18	78	Edith T. Munz
Santa Rosa	16	14	88	Martha Fisher	South Ohio District	65	57	88	Agnes G. Russell
Sunnyvale	14	13	93	Mrs. R. Mendonca	Cincinnati	40	42	105	Irene Hickman
Watsonville	9	11	122	Leah Butler	Hamilton	13	10	77	Esther McGee
Northern States Mission					West Iowa District				
Central Ohio District	51	40	78	Elva C. Olpin	Boone	12	9	75	Olive Chambers
Dayton	25	25	100	Lucile C. Tate	Des Moines	12	10	83	Reva C. Jarvis
East Michigan District					West Michigan District				
Detroit West	32	30	94	Ida Mae Faulkner	Grand Rapids	14	12	86	Nellie Wadsworth
Illinois North & South Districts	98	94	96	Rena P. Custer	Jackson	10	10	100	Bessa Williams
Bloomington	13	13	100	Neva M. Hursh	Muskegon	6	5	83	Emma Emwald
Clinton	9	9	100	Lettie Crews	Wisconsin District	54	41	76	Hazel M. Bran- ham
Farmer City	8	8	100	Hallie Turpin	Eau Claire	9	8	89	Luella Schroeder
Galesburg	14	14	100	Rena P. Custer	Lyndhurst	11	14	127	Selma Hoffman
Peoria	16	19	119	Clara U. Baer	Northwestern States Mission				
					Fairbanks	8	8	100	Martha Swanson
					McLaughlin Hts.	5	9	180	Freda Juchau
					McMinville	10	10	100	LaPreal Johnson

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Puyallup	9	9	100	Adele Sreeves	Southern States Mission	68	51	75	Sophronia A. Williams
The Dalles	15	14	93	Juanita Hoffman	Central Florida District	17	13	76	Dorrie Rogers
Vanport City	16	17	106	Martha Taylor	Orlando	33	32	97	Clyde Legler
Butte District	12	9	75	Marie J. Monson	Florida District	15	14	93	Amy I. Willis
Bozeman	23	20	87	Lucile Rossiter	Palatka	14	12	86	F. Elizabeth Jammes
Helena	10	9	90	Thelma Stosich	Wesconnett				
Lima					North Georgia District	16	14	87	Ira Mae Palmer
Central Oregon District	11	11	100	Nettie Belnap	Augusta	20	28	140	Pauline Gilbert
Corvallis	10	10	100	Josephine Shurts	Columbus	16	15	94	Florence M. Powell
Lebanon	10	10	100	Louise Halsey	Macon				
Prineville	10	10	100		South Alabama District	21	19	90	Stella D. Hays
Great Falls District	178	135	76	Maude W. Squires	Azalea City	31	28	90	Alice Branham
Augusta	13	13	100	Leah Eddington	South Georgia District	64	56	88	Beadie K. Griffis
Browning	13	14	108	Alice Adams	Savannah	24	31	129	Bertha Cowley
Bynum	16	21	131	Vilate Stott	Waycross	13	13	100	Mae Bennett
Fairfield	22	17	77	Florence Davidson	South Mississippi District	23	20	87	Otilia K. Griner
Shelby	8	8	100	Viola Hoaas	Columbia	8	6	75	Lila Shuler
Simms	8	7	88	Ivy Burgess	West Florida District Telogia	11	13	118	Allie E. Fant
Missoula District					West South Carolina District				
Hamilton	25	20	80	Oretta Blodgett	Abbeville				
Spokane District	12	12	100	Florence H. Powell					
Grand Coulee	14	13	93	Pearl W. Toland					
Kellogg									
Yakima-Wenatchee District	28	21	75	Grace M. Wardle					
Toppenish									
South African Mission									
Pretoria	7	6	86						
Springs	11	12	109						

HONOR ROLL

Greenville	22	19½	89	Mary Parris	West Texas District	21	17	81	Fayne W. Hazel
Spartanburg	15	12	80	Ann Taylor	San Antonio				
Texas Mission					Western Canadian Mission	94	73	78	Afton Miller
East Texas District	6	6	100	Lillie E. Burks	Edmonton	40	37	93	Christina Barker
Tyler					Medicine Hat	14	13	93	June Fitzgerald
North Central Texas District					Western States Mission	634	481	76	Luceal R. Curtis
Cleburne	6	5	83	Juanita V. Hague	Albuquerque	35	30	86	Violet Littlefield
Mineral Wells	6	5	83	Mrs. Ray Cope	Allison	14	15	107	Elnora Farnsworth
Waco	12	12	100	Emma L. Bertrand	Belle Fourche	10	8	80	Fuchsia Jensen
North Louisiana District					Bluewater	18	24	133	Mary G. McNeill
Many	21	22	105	Elene Paul	Casper	24	26	108	Gene Drollinger
North Texas District					Clovis	6	6	100	Jean Reynolds
Monahans	8	6	75	Gwendolyn Tush	Colorado Springs	20	17	85	Violet Henry
San Angelo	3	5	167	Beatrice M. Sparks	Fruita	16	16	100	Alice Lang
South Louisiana District					Gallup	25	24	96	Aleen Whiting
Albany	6	6	100	Georgia Murphy	Glenwood Springs	7	10	143	Lula Dunsdon
Bogalusa	5	5	100	Sarah Ward	Grand Island	19	20	105	Maude O. West
Gonzales Galvez	8	6	75	Ida Ficklin	Grand Junction	62	75	120	Arva M. Allgood
New Orleans	15	13	87	Catherine Bibb	Hanna	10	8	80	Eva Penman
Pride	13	13	100	Gertrude Aucoin	Lincoln	17	17	100	Rosa L. Newbill
					North Platte	9	8	89	Artella Paulsen
					Rawlins	19	16	84	Maude Higgins
					Riverton	10	11	110	Elva Davies
					Silver City	5	6	120	Elva M. Wright
					Sioux City	5	4	80	Myrtle Cahoon

*Ben Lomond Stake, created November 22, 1943 by division of Ogden Stake but not reported separately for 1943, achieved an honor-roll rating of 76 per cent with 685 members, 519 subscriptions.

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes From the Field" appear in the Magazine for February 1944, page 104.

RELIEF SOCIETY MAGAZINE CAMPAIGNS

In this department of the Magazine for August 1943, reports which had been especially requested from the two missions and eight stakes represented on the honor roll for 1942 were published, showing the methods which had been followed by these Relief Societies in achieving a position on the honor roll. Inasmuch as six times as many stakes and missions achieved a position on the honor roll for 1943, similar reports were not requested from the fifty-seven stakes and three missions achieving this recognition. Accordingly, the reports presented here were all sent in voluntarily and are representative of the spirit and enthusiasm with which Relief Societies throughout the Church entered into the 1943 Magazine campaign, whether or not a place on the honor roll was achieved.

Cottonwood Stake

MERLE S. MUIR, stake counselor in charge of the Magazine, wrote as follows: "Although Cottonwood Stake has fallen short of our desired goal, we still feel we have achieved a great deal. Last year our stake took 155th place with twenty-six per cent. From enclosed report you will see we have seventy-one

per cent this year [72d place] for which our ward representatives are to be congratulated. Their efforts and willingness have been an inspiration to me.

"At our stake and ward officers' meeting September 26, a campaign month was planned, a chart and poster of achievement was presented, and awards were offered by the stake. A slogan 'Every member a reader and subscriber' was accepted. The ward representatives presented their methods, and pep talks and suggestions were given.

"At the end of the month's campaign the stake executive officers entertained ward representatives at a luncheon. Miniature Relief Society Magazines were place cards. Each ward reported fine progress, pledged itself to greater efforts. The awards won were presented.

"All the wards have accomplished a great deal, but special mention should be given Taylorsville and Murray Third Wards which achieved 100 per cent or more, and the Valley Center Ward with eighty-four per cent. Murray Third Ward had only twelve subscriptions last year compared with 144 this year. Credit is due the presidents who have united their efforts and

wholehearted support with those of the representatives. They are all enthusiastic *Magazine* boosters, and I, as stake director, know the *Magazine* is a spiritual and temporal help to all who read it. May this year's achievements be a challenge to bigger ones next year."

Even though this stake fell slightly short of the honor roll, it procured the greatest numerical increase (369) in subscriptions over 1942 of any stake or mission, and the second greatest percentage increase (175 per cent), as shown on page 321.

Western States Mission

THE following comment concerning the accomplishment of the Grand Junction Relief Society in the *Magazine* campaign is typical of the enthusiastic effort in the interest of the *Magazine*, put forth by the Relief Societies of this mission, under the direction of Luceal R. Curtis, mission Relief Society president. This mission was one of the two missions on the 1942 honor roll, and is one of the three missions on the 1943 roll. Altogether, nineteen of the thirty-seven Relief Societies in this mission are listed on the 1943 honor roll, eleven of them with rates of 100 per cent or more. Sister Curtis wrote: "I should especially like to call your attention to the Grand Junction *Magazine* report: Sister Arva M. Allgood, who is the *Magazine* representative and also a home missionary, works during the day. A few days before I went to the annual conference in Grand Junction, Sister Allgood finished her washing that she had started the night before and then got out and

sold *Magazines* until it was time to go to work. She was that anxious to report 100 per cent on the Relief Society members taking the *Magazine*, and as you see from the subscription report, through her ambition and desire to make a good report, she achieved a rate of 120 per cent. Many others have worked hard. It is a real accomplishment, I feel, when branches get more *Magazine* subscriptions than they have members."

Kolob Stake

THE presidency of Kolob Stake Relief Society submitted the following report of this stake's *Magazine* campaign: "The Kolob Stake Relief Society, with Hannah M. Clyde as president, Eugenia Bird as *Magazine* representative and Lela C. Summison as assistant, were very successful in putting over the *Magazine* drive. They were ably assisted by the ward officers and *Magazine* representatives, and members of the ward Relief Societies who were called to help in this work.

"Much enthusiasm was created by the display of a large ship (see accompanying picture) on which a small star was placed for each subscription. As each ward met its quota a large star was presented at Relief Society meeting, and it was placed on the ship by the ward representative.

"The inclosed poem about the ship was composed by one of our worthy members, Sister Ella Reynolds, as a tribute to *The Relief Society Magazine*. It was read in each ward at the time the large star was presented.

"Many of the sisters have ex-

pressed their appreciation for the messages brought to them each month by the *Magazine*. The lessons are a real inspiration and comfort to all of us in these trying times."

This stake achieved a rating of 102 per cent of its members as *Magazine* subscribers, with all seven wards winning a place on the honor roll.

This stake was recently reorganized and Zelma Beardall is the new stake Relief Society president.

OH, MAGIC SHIP!

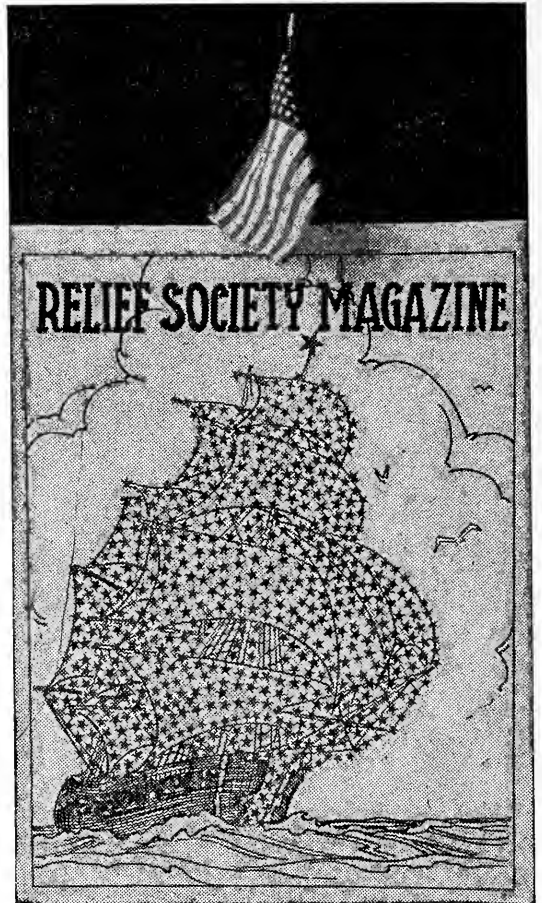
Oh, Magic Ship!
Your sails are set with stars of hope and cheer;
Each star means one subscription
To the *Magazine* a year.
The lessons that you find inside
On pages clean and bright
Will store your mind with knowledge
And be your soul's delight.

Oh, Magic Ship!
Emblem of endurance, courage, strength,
Your cargo is a precious crew
Of loyal, honored saints
Who meet each week in search of truth
Given by teachers true—
Who strive to live the Golden Rule,
And serve their Master, too.

Oh, Magic Ship!
Your compass that will point the proper way
Is symbolic of the lessons that we study
day by day,
Your rudder and the rudder-chain
Are much the same to me—
As the teaching of the Savior
When he said, "Come follow me—
I will give you Peace"
And control your destiny.

* * *

Come join us, Kolob sisters;
Your tiny golden stars
Shall crown the sails on our Magic Ship.
They are going to take us far—
Into the land of knowledge
Where with speech, and prayer, and song,



SHIP REPRESENTING THE RELIEF SOCIETY MAGAZINE

on which a star was placed for each subscription. Each ward was entitled to add the large star to its ship when the ward had reached its *Magazine* quota.

We will mingle with that glorious crowd,
Who are a hundred thousand strong.
—Ella Wheeler Reynolds

Cache Stake

MARY M. WEST, president of Cache Stake Relief Society, which appears on the honor roll with a rating of eighty-three per cent, reports: "We are very happy over the success of our *Magazine* drive this year. We have obtained more subscriptions than ever before in our stake. Our fine *Magazine* representatives, under the very able leadership of stake *Magazine* repre-

sentative Lettie B. Rich, started out with the determination to do their very best. As an additional inducement the stake board offered a \$25 war bond to each ward that made seventy-five per cent or more by December 31. We appreciate the fine support our members have given and hope to be able to keep this fine record from year to year."

Rexburg Stake

THIS stake is one which made a substantial increase in *Magazine* subscriptions during 1943, increasing its rate from sixty-three per cent in 1942 to eighty-one per cent in 1943. Twelve of the fifteen wards of this stake appear on the 1943 honor roll with rates ranging from seventy-five per cent to 115 per cent. During 1943, the stake *Magazine* representative, Mary E. Hunt, submitted a copy of the monthly *Magazine* report card used in this stake and a copy of an attractive little booklet of verse dedicated to *The Relief Society Magazine* representatives of this stake.

The report form, printed on a post card, has space each month for the ward *Magazine* representative to report to the stake *Magazine* representative the number of subscriptions taken during the month. In this way the stake *Magazine* representative is kept informed of progress being made throughout the year in the various wards.

The little booklet of poetry was arranged by Sister Hunt and contains poems of encouragement to the *Magazine* representatives, some of which relate directly to *The Relief Society Magazine* and others to the opportunities of Relief Society women to serve others.

Weiser Stake

ERMA B. CHADWICK, president of Weiser Stake Relief Society, recently sent the following interesting and amusing account of the project under way in this stake for a complete set of bound volumes of *The Relief Society Magazine*:

"We are sending *Magazines* for the years 1922-23-26-28-29-30-31-32-35-36-41-43 (twelve volumes) to be bound in cloth binding.

"We are striving to create a reference and reading library for the use of the women who are caught 'waiting at the church' on conference and leadership meeting days. If you have ever noticed how much a Latter-day Saint woman does wait at the church and then multiplied the hours by the number of women who do wait, you have dealt with big numbers. We aim to make that waiting both profitable and painless with a complete set of bound volumes of the *Magazine*. The treasure hunt for the necessary copies of the *Magazine* has led us into the best-hidden trunks under the most-forgotten chests under the most corn in the most remote granaries you could imagine. Eureka! we find them.

"We have purchased an interesting little prewar book cupboard to hold these and it will look right empty until these twelve bound volumes arrive, so please 'hurry every chance you get,' our appreciation understood.

"To date we have uncovered none for the year 1914. We have nineteen volumes complete and will soon have others, I am quite sure."

MAGAZINE GIFT SUBSCRIPTIONS

IN 1943, as in previous years, many gift subscriptions were received at the Magazine office from ward and stake Relief Societies for distribution at the discretion of the Magazine office. These gift subscriptions are received with great appreciation by those to whom they are sent, principally missionaries and officers of new mission branch Relief Societies who may not have been able

to subscribe immediately themselves. During 1943, these generous and thoughtful gifts came from the Worland, Penrose, and Lovell West Wards of the Big Horn Stake, the First Ward of Shelley Stake, Mesquite Ward of Moapa Stake, Highland Ward of Humboldt Stake, the Farmington and South Bountiful Wards of South Davis Stake, and from the Woodruff Stake.

 COMMENTS FROM MAGAZINE READERS

FOLLOWING are excerpts from a few of the letters received by the General Board of Relief Society expressing appreciation for *The Relief Society Magazine*:

The Relief Society Magazine is arriving in good condition. The material in the first two issues received is inspiring. I've resolved to read it all each month. Even my husband enjoys reading it, and expects me to profit by its suggestions and teachings.

—Bremerton, Washington

Inclosed you will find check for renewal of our *Relief Society Magazine*. I surely do enjoy our Magazine, more so now that I am not near enough to attend Relief Society meetings. I study the lessons and keep up with the work and on Tuesday afternoon I go over the lesson just as if I were in class. I appreciate the wonderful lessons you have given. I

would subscribe for the Magazine if it took my last dollar.

—Colfax, California

I was delighted with the prize-winning poems and stories this season. They are all so wholesome, simple, and lovely.

—Ogden, Utah

Since becoming Relief Society president I have grown to appreciate the great work that you are doing through your inspiring publication to help these people who are away from the body of the Church.

—San Angelo, Texas

Please change my address at once as I don't want to miss a single copy of the Magazine—it is too valuable to me. The reading matter in it is more than worth double the price of the Magazine.

—Atlanta, Georgia

This is my first year of taking the Magazine and I can hardly wait from one issue to the other. I surely enjoy them a lot.

—Burley, Idaho

Sketch Of My Life

(Continued from page 313)

roof of our dwelling was covered deeper with earth than the adjoining ones, consequently did not leak as soon, and some of my neighbors huddled in for shelter. One evening as several were sitting socially conversing in my room, the water commenced dropping in one place and then in another, and so on: they dodged it for a while, but it increased so rapidly, they concluded to return to their own wet houses. After they left, Sally wrapped herself in her buffalo robe on the floor, and I spread my umbrella over my head and shoulders as I ensconced myself in bed, the lower part being unshielded, was wet enough before morning. During the night, despite all discomfiture, I laughed involuntarily while alone in the darkness of the night I lay reflecting on the ludicrous scene. The earth overhead being fully saturated, after it commenced to drip, the storm was much worse inside than out, and as the water coursed through the willows and pattered on the floor, washed the stones from the earth above, and they went clink, clink, while the numerous mice which the storm had driven in for shelter, ran squealing back and forth—the Indian girl asleep on the floor, alto-

gether made the situation rather romantic.

A little now about the Indian girl. The same Indians who brought her, had, a short time previous, brought an Indian boy whom they offered for sale, saying they would kill him at sun-down if not purchased. Our people did not credit their threat, but when too late for remedy, learned that it was promptly executed, which prompted some of my neighbors to purchase Sally (whose Indian name was Pidash) when brought in and offered for sale with the same threat; and was placed in charge of Mrs. C. Young, and under our mutual care and cultivation, she very soon became disgusted with her native habits—became neat and tasteful in dress, and delicate in appetite, although at first she crunched bones like a dog. When she had sufficiently learned to communicate her ideas in our language, she informed us that she was of the Pibandy tribe—that her father died—her mother married again—her step-father was cruel to her and sold her to those of whom she was a captive. She proved to be a good, virtuous woman, and died beloved by all who knew her.

(To be continued)

SUMMER PRIMARY MERITS SUPPORT

THE Primary Association is continuing regular meetings during the summer months. Five excellent activity bulletins have been distributed as follows: (1) arts and crafts; (2) nature and wood lore; (3) games and plays; (4) drama and literature; (5) music. Local organizations will select from this list the activities which they wish to feature. Home cooking and sewing projects will be conducted for girls, and victory gardening and carpentry will be included for boys. A program based on any of these activities should be very attractive to children of Primary age. The Primary is to be complimented upon planning so well for children during the season when they are out of school and have so much leisure time, and mothers should encourage their children to attend summer Primary.

Mark E. Petersen Named Apostle

(Continued from page 299)

Mormonism, a speaker much in demand by Church congregations everywhere. Elder Petersen's short career to date has been one of continuous Church service. He filled a mission to Eastern Canada from 1920 to 1922. He has served successively since as a member of the Liberty Stake high council and stake presidency, and the Highland Stake high council and Sugar House stake presidency. He has had long activity with the Genealogical Society, first as a member of the convention staff, and, since 1934, as a director of the society. He is also a former member of the Deseret Sunday School Union General Board.

The new apostle brings to his high calling another unusual talent—an ability in writing. He has achieved in this field, the hard way,

beginning as a reporter on the editorial staff of *The Deseret News* in 1924. His abilities were soon recognized, and Elder Petersen received continuous advancement, becoming news editor, city editor, managing editor, and then general manager of this official Church publication, a position which he now holds.

As his scope of influence now widens in pursuit of his added responsibilities, Elder Petersen will draw to him many new friends and associates. They will learn to know and appreciate him for his friendliness and his courtliness as well as his leadership. His pleasing personality added to his unwavering testimony, his loyalty and devotion to duty, and inherent abilities give promise of great achievements by this new junior member of the Quorum of the Twelve Apostles.

LIVING MAGIC

Ora Lee Parthesius

Fragrant fingers,
Cool and slender,
Point across the lush alfalfa
To the wind-shaped silver poplars
And the weathered low brick farmhouse,
To the lines of new-washed linen,
Checkered cloths and gay plaid dresses,
Children's flesh-toned underthings,
Overalls in flaunting V's.

Did the deep-set eyes of prophets,
Of those gaunt old pioneers,
Look past sand and sage and loneliness—
See the irrigation water
And the tall sweet clover by it,
Pointing with its slim white fingers . . . ?

Vision, faith, and sweat and grimness
Have created living magic
That no chaos can destroy.

NOTHING
can take the
Place of a
BIBLE



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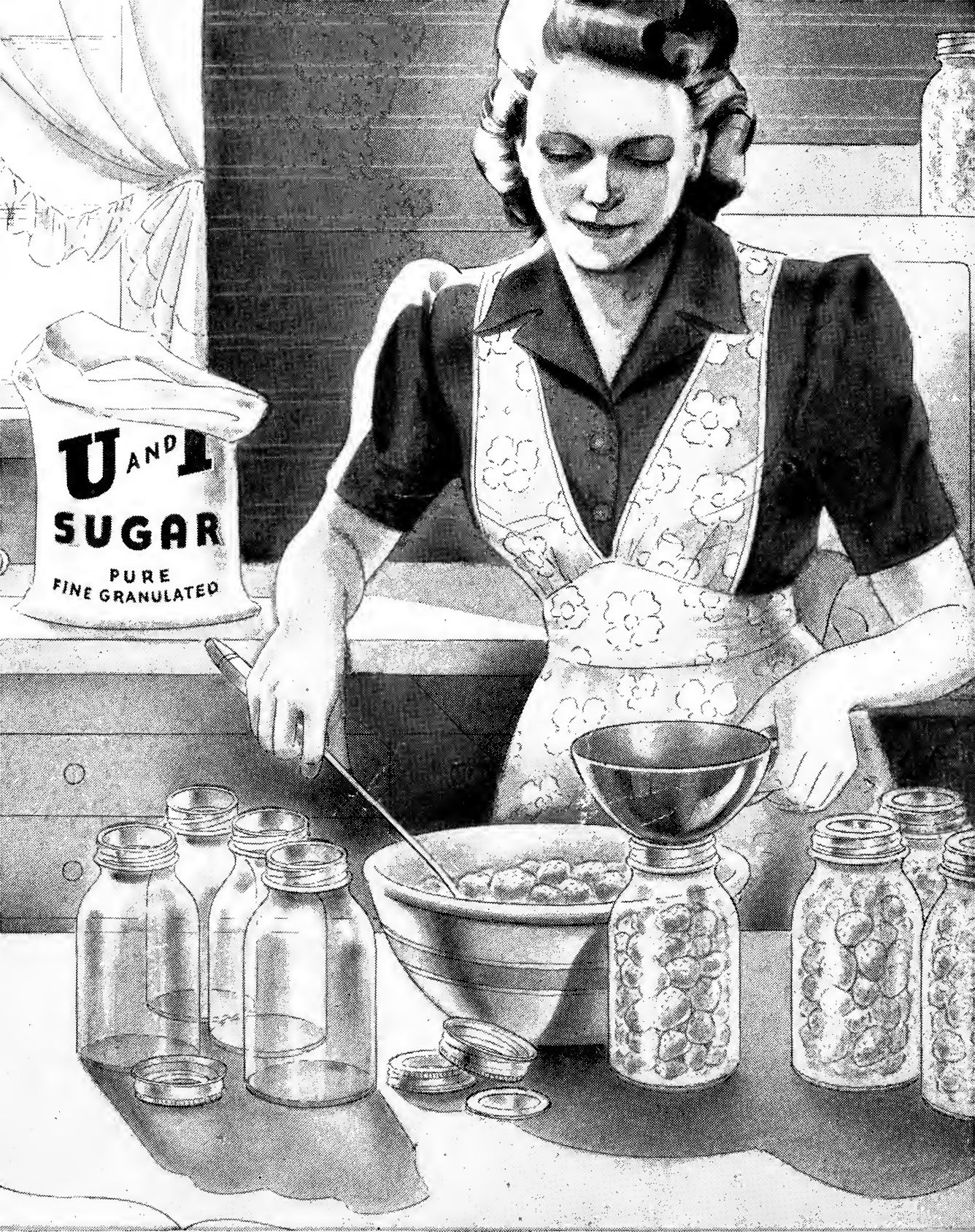
*New printing will be available in August.

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The RELIEF SOCIETY MAGAZINE



VOL. 31 NO. 7
JULY 1944

Previews and Lessons
for October

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THE RELIEF SOCIETY MAGAZINE

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JULY 1944

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MAGAZINE CIRCULATION, 70,000

THE RELIEF SOCIETY MAGAZINE

VOL. 31, NO. 7

JULY 1944

Sixty Years Ago

Excerpts from the *Woman's Exponents*, July 1, and July 15, 1884.

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

Editorial Notes: Elder John Q. Cannon, who has been absent on a mission to Europe nearly three years, returned on the 24th of June, accompanied by his wife, Annie W[ells] Cannon, whose letters of travel have been published in the *EXPONENT*, and have been very interesting, as we have had abundant evidence from our readers. . . .

On Saturday, July 12th, at 2 p.m., Dr. Ellis B. Shipp's class underwent their final examination before entering upon the practice of obstetrics. The examination was made by Doctors Heber John Richards, Wm. Bowers and Wilford B. Shipp. The names of the students were Hannah Burnham and Mary C. Shipp, Draper; Mary Swindle, Monroe; Esther Hunsaker, Honeyville; A. J. Tippetts, Cecilia Neilson, Caroline Hanson, Lizzie Evans, Ellen Stark, Brigham City; Caroline Isom, Mantua; Hannah Anderson, Bear River City. The Doctors expressed themselves well pleased with the way in which the students acquitted themselves. Refreshments, ice cream, fruit, etc., were afterwards served to all.

* * * * *

Editorial: Ladies, Go and Vote.—In view of the August election which is now drawing near, we wish to remind the ladies of Utah who are entitled to vote, that the Primary meetings in the several precincts will convene July 21; and it is their privilege to attend and take part in the proceedings. . . . It is the sacred duty of every woman who has the right of suffrage to go to the polls on election day and deposit her ballot. . . . Every person should consider the vote he or she casts as though it was the one to turn the scale in favor of the man or men to be elected. It is not only the public duty, but it is an individual responsibility and one that no one can perform for his friend or neighbor, but must be done in person. . . .

* * * * *

RELIEF SOCIETY REPORTS

Sisters Eliza R. Snow Smith, Margaret P. Young and Elizabeth Howard went to Grantsville on Friday, June 13, to attend the Sisters' Conference of Tooele Stake, which commenced on the 14th and closed on the 15th. There was a Primary Fair held also, which was a very successful affair, and the little children's work, much of it, was very artistic and particularly well executed.

On Sunday, June 15, a special meeting was held at Granger Ward, for the purpose of organizing a Relief Society in the ward, which has only recently been set off and fully organized. Bishop D. McCrae presided over the meeting. . . . The Bishop proceeded to organize by placing before the meeting the names of Sister Mary E. Porter as President; Sister Elizabeth Park, First Counselor; Sister Mary A. Bess, Second Counselor; Sister Catherine Makay, Secretary; Sister Betsey Hall, Assistant Secretary; Sister Phyldes Warr, Treasurer. . . . The meeting was afterwards addressed by Sisters B. W. Smith, M. W. Wilcox and E. B. Wells, who were present by invitation. . . .

The Cover: The cover is from a drawing by Evan Jensen.

SO LET IT RING

Alice Morrey Bailey

Freedom is force that leavens earth--

The right of choice that will not be denied

In men. Sometimes it lies in fearful hope,

Unharnessed in a land. Sometimes, as tide,

It falls defeated then, to form clean currents,

Strong and deep beneath quiescent sea.

Sometimes it is a flood that topples thrones

And boundaries, to sweep the foul debris

Of centuries in its course. It may, in wrath

And sudden strength, fling up its bastions high--

As mountains, long against intolerable pressure,

Break the bands of earth to reach the sky.

Freedom Of Choice

President David O. McKay

Digest of the address delivered at the Dedicatory Service of the Ivins Ward Chapel, December 26, 1943.

Text: Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God.

THE coming of Christ to earth has placed upon man the greatest responsibility of life. You and I are confronted daily with this paramount obligation. How are we meeting it? You are wondering what it is. I am not referring to the greatest *thing*. The greatest thing in life is love, and life's greatest achievement is a Christ-like character. I am calling your attention tonight to the greatest *obligation* of life as implied in the text.

Before I repeat this text, let us get a mental picture of the scene in Capernaum. On the day previous to this meeting in that ancient city, Jesus had fed the multitude with five loaves and two fishes. Following that memorable event, Jesus, having withdrawn in solitude for prayer, joined His disciples on the water, and they sailed across from the east side of the Lake over to the city of Capernaum. Some of the multitude had continued on their journey to Jerusalem, and others had walked around the north end of the Lake, and the next day were surprised to meet again Jesus and the Apostles. As they had done the day before, they surrounded Jesus, and as He spoke to them, He made a peculiar remark. Said He, "Ye seek me, not because ye saw the miracles, but be-

cause ye did eat of the loaves, and were filled." Then the Savior delivered to them a sermon on the "bread of life." Great Teacher that He was, He used present interest to lead to eternal truths. For example, when He met the woman of Samaria at the well, He gave a sermon on the "well of water springing up into everlasting life." Here, having in mind the multiplication of the loaves, knowing these people were thinking of that, He gave them a sermon on the "bread of life," and while the references therein have nothing to do with the Sacrament, He said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Putting a literal interpretation on this saying, the listeners turned away from Him. Some of them said that this was a hard saying, and they left the synagogue. I believe that after the meeting, He must have said what I have read to you, just to a few gathered around. At any rate, the people turned away, and Jesus, speaking to His disciples, said: "Will ye also go away?" And Peter, the spokesman, answered: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Here we have the implied responsibility of life; the choosing of the right way, or the choosing of the wrong—whether to follow the Christ or to turn from Him.

Once to every man and nation comes the moment to decide;
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

—James Russell Lowell

Constantly, that choice comes to us, to young men and young women, middle aged, and old. Too many today turn away as did those who listened to Jesus on that day at Capernaum. A few remain, because, as Peter and the Twelve, they believe and are sure that He is the Christ, the Son of the living God.

Free Agency a Divine Blessing

What a glorious thing it is that we have the privilege and the ability to make that choice! What a glorious thing it is that when we choose, we can follow the dictates of our conscience and not the dictates of a usurper. Think of it now—the value of freedom of choice! That was the great principle involved when war arose in Heaven when Lucifer would have deprived God's children of the right to choose. Lucifer said to the Lord: I'll go down and bring all your children back, but you give me the glory. Jesus, however, said: Send me and the glory be Thine. Satan's attempt to deprive the children of men of their free agency brought contention in Heaven—the only time about which

we have any record that God would permit war in Heaven. And yet, the Lord would not deprive even the Adversary of the right to choose; and so Satan "turned away."

But Christ came and died that you and I might have freedom of choice. That is one of the great principles of life, and to make the right choice is life's greatest obligation.

Your sons and mine are out fighting for that principle. In the last analysis that is the great question in this war so far as the Allies are concerned—whether we shall have the right to worship as we please, whether we shall have the right to think as we please, whether we shall have the right to own that which belongs to us, and to take charge of it without the dictation of a gangster or usurper. It is a glorious thing to be free! The poet was right who said:

Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heaven.

He'll call, persuade, direct aright—
And bless with wisdom, love, and
light—

In nameless ways be good and kind
But never force the human mind.

Freedom and reason make us men;
Take these away, what are we then?
Mere animals and just as well
The beasts may think of heaven or hell.

—W. C. Clegg

"Will ye also go away?"

Choice Made Concerns Others

In making that choice in life, too many of us think that the individual is the only one concerned, but that is not true. There is no one who is not obligated to somebody else.

When that choice comes to us to-night or tomorrow, it is for us to decide whether we go with the ideals of the Gospel or turn to the things which are selfish, and we had better stop to think that somebody else will be affected by our choice.

First, there is your mother; there is your father. You cannot do anything that will hurt you without hurting them. Never arrogate to yourself the thought that it is nobody's business what you do—you are a part of your mother, a real, vital part of her, and are more precious to her than life itself, perhaps; and you are unfaithful and recreant to duty who would bring sorrow and heartache to your mother. And that is true of you, young woman, when you are out in society. You are a Latter-day Saint; your mother and father, your grandmother and grandfather sacrificed a great deal to come out here to live up to these ideals, and now you think that it is nobody's business if you do something to contaminate your own body with nicotine or alcoholic drinks. When you indulge in things injurious you are falling down on life's greatest obligation, and you are wounding someone who trusts you.

You have an obligation to your country, also. I have not said much about that in my sermons, but recently I read a book that is on the Mutual Improvement Association reading course. I recommend it to you. This book was written by a poor little Syrian orphan, but it contains a message that everyone here in this country should receive. This lad from Syria finally got to America. He was born an American citizen, but his mother died in Syria, and the boy did not know that he was

an American. His grandmother would not let him know it because she wanted to keep him in Syria with her; but when he found out that he was an American, he wanted to come to this country, and when he did finally arrive, oh! how glorious it seemed to him. Before he left for America, his Syrian teacher had told him what to anticipate, and so with high hopes he came to the United States. Then followed disillusionment. People called him a foreigner. They laughed at him because he couldn't speak English, and he almost lost hope, but he held on. He saw the schoolhouses, he saw the blackboards and free books, and then he would think of how he had picked up papers in the gutter back in Syria and carried them home to learn to read. Here in this country he found books, free books, and electric lights turned on when the days were dark. It was glorious! He began to learn the language, and finally, one day, some young people invited him to go out for a real American good time. That is what he wanted to have—a real, American good time! So he dressed himself up, and about 9 o'clock that night he went out with the gang.

When they asked Sam to chip in to help buy a pint of liquor, he objected because it would be breaking the law. Because of his hesitancy, they called him a sissy.

Sam didn't know what a sissy meant; but he thought it must mean something pretty bad, so he joined with them. Then he described that night of whoopee. I'll let you imagine it. Of course, you here can only imagine it, because you have never experienced it.

The next morning the whole

world looked terrible to Sam. He felt sick, and the more he thought of his experiences of the night before, the sicker he became. The thing that worried him the most was the realization that the young people who had been on the party had been born Americans, one of the most precious heritages on earth as it offers advantages and blessings unequalled in the world, and yet they had thrown away their opportunities for a night spent in disobedience to the law.

The responsibility of making a choice comes to you at all times. It is yours on the night of parties, it is yours in the ballroom; such a responsibility may be yours tonight—this obligation of choice.

Do you realize that your brother now in the uniform of our country is out somewhere fighting, perhaps dying, to preserve our form of government? In answer to the call of duty, the soldier boys are offering their lives to maintain the principles of freedom, and while they are doing that, there are some young folks who are not willing even to deny themselves a little whoopee to maintain the standards. Of course, it is not always easy to say no, but if you have the blood of your pioneer fathers in your veins, you will say it when necessary. Life is more than just a party, and cigarettes and wine and whiskey do not contribute to the honor of your country.

Again, there is another organization affected by your actions, and that is the Church to which you belong. Only today I received a letter from one of our boys wearing the uniform of our Armed Forces who had recently read something that cast reflection upon our Church. He

said: "I am glad the man who wrote that wasn't near me. I might have done something of which I should have been ashamed. As it is, I have written to him." (The young man enclosed a copy of the letter he had written.) "I have also written to the editor of the paper who published it against us."

The indignation of that young man fighting for his country, when he read what some upstart had said against his Church, demonstrates how actions of individuals may reflect credit or discredit upon this organization. There is an old saying, "Once a missionary, always a missionary." And once a Latter-day Saint, always a Latter-day Saint! Our boys may turn their backs against it, but they will never get away from the fact that their parents came here for the good of the Church, and they knew that this Church must stand and fulfill its mission, for it is the Church of Jesus Christ. It gives you free agency—the agency of choice. Its message is peace and good will to all mankind. The message heralded by heavenly voices and an angelic choir at the birth of the Babe of Bethlehem, was "Glory to God in the highest, and on earth peace, good will toward men."

Conclusion

In conclusion, let me repeat that in making a choice remember that the decision affects not you alone, but your parents, your friends, your country, and your Church. Almost daily we are called upon to choose between the enticements of the world, with money, position, and vanity often the goal, or the ideals that lead to spiritual freedom. "Will ye also go away?" is the question

that Christ asked on that day in Capernaum. Peter's answer, "Lord, to whom shall we go? thou hast the words of eternal life," indicates also what our decision should be. Christ is "the way, the truth, and the life." Following in His footsteps brings love, joy, and peace.

These are the virtues which bring happiness and contentment. Those who cherish them have a clean conscience. To them the world is bright and full of cheer. The message of Christ the world will have to accept before peace can come; the message is to be spread to the islands of the sea, and wherever in the world

there may be contention and strife.

To the boys who are fighting for these high principles, we send our greetings and blessing. God bless them, for they are fighting for the freedom of this world, and the right of each man to have that freedom which was given to man in the pre-existent state.

Joshua once said to ancient Israel, "Choose you this day whom ye will serve."

I pray that the young people of the Church today will answer that challenge by saying truly, "The Lord our God will we serve, and his voice will we obey!"

TREK

Dott J. Sartori

Did you ponder—moving westward on the trail—
Tearfully upon small graves at sea,
Remembering the weeks of slackened sail,
Remembering death's windless tyranny,

Remembering the gray averted head,
The frigid hand, the closed parental door,
The silent farewell at the harbor said
To a land you loved which cherished you no more?

And in the new world when your fields were green
And walls were thick between you and the cold,
When other little ones were clothed and clean,
And sheep were multiplying at the fold,

In magnitude of sacrifice and toil
Did you believe in your vast victory
Of heart and spirit, hand and furrowed soil,
That paths were charted for your progeny?

Think not in vain that pinnacle was reached
Because we grope, bewildered, in this age;
The earth has altered since your sailboat beached
And we must blaze trails to our acreage.

You nurtured us in valleys calm and wide,
And left your faith, a compass, for our guide.

Yugoslavia: Kingdom of the Serbs, Croats, and Slovenes

Dr. Leland Hargrave Creer

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[This is the third in a series of articles by Dr. Creer on the historical backgrounds of some of the European countries involved in the present war.]

THE origin of the Serb-Croat-Slovene Kingdom, since 1929 known officially as Yugoslavia, dates back to the summer of 1917, when a group of leading South Slavs or Yugoslavs, representing Serbia and the South Slavic provinces of Austria-Hungary, met at Corfu (Greece) and signed a pact declaring their intentions to form a new "constitutional, democratic, parliamentary monarchy." It was agreed that the Karageorgevitch dynasty of Serbia should rule the kingdom and that an "appropriate national flag should be adopted, although the three old flags (representing Serbia, Croatia, and Slavonia) might still be hoisted on all occasions." Equality of religion was guaranteed. As soon as possible there was to be elected a constituent assembly by universal, secret, and direct suffrage. This body was charged with the responsibility of preparing a suitable constitution. As finally constituted, the Kingdom of Yugoslavia included the former Serbia and Montenegro; the former Austria-Hungarian provinces of Bosnia, Herzegovina, Dalmatia, Croatia, Slovenia, Slavonia, and portions of Carniola, Styria, and the Banat of Temesvar; and part of western Bulgaria; comprising altogether an area of 96,134 square miles. The population in 1940 numbered

15,703,000, of whom forty-six per cent were Serbs and thirty-seven per cent were Croats and Slovenes. There were also several hundred thousand Rumanians, and a half a million each of Germans and Magyars. The Serbs are almost exclusively adherents of the Greek Orthodox faith, while the majority of the Croats and Slovenes are Roman Catholics. In addition, there are 1,600,000 Mohammedans scattered throughout the kingdom.

The surface of Yugoslavia is largely mountainous. It is drained chiefly by the Danube River and its tributaries, the Morava in the southeast, the Sava and Drava in the northwest, the Tisza in the north, and the Drina in the central west. The coast along the Adriatic is exceedingly irregular and fringed with many islands. Belgrade and Skoplje in Serbia; Zagreb in Croatia; Ljubljana in Slovenia; and Subotica in Slavonia; Cetinje in Montenegro; and Sarajevo in Bosnia are the principal cities. Farming is the chief industry of the people. Nearly fifty-nine per cent of the country is under cultivation. The principal field crops are corn and wheat. The raising of livestock, principally hogs and sheep, is also important. The kingdom has considerable mineral resources, including iron, copper, lead,



—Drawing by Evan Jensen

YUGOSLAVIA

gold, antimony, and coal. Flour milling is the chief manufacturing industry, although brewing and distilling, weaving, tanning, and pottery-making are important. The wool carpets of Pirot in southeastern Serbia are world famous.

Unfortunately, the Corfu Pact was silent as to the form of government, unitary or federal, and this omission was destined to cause the greatest of all domestic difficulties; in fact, it was this question which eventually led to the collapse of constitutional government and to

the temporary establishment of dictatorship in 1929. The Serbs, in numerical majority, headed by the aged but energetic Premier Nicola Pashich, head of the Serbian government when World War I broke out, favored a strongly consolidated unitary form of government; the opposition, headed by the Croats, and led by Stjepan Radich, "a short, stout, nervous, near-sighted man, a prodigious speaker, and ready at all times to give up his life in the cause of his country's autonomy," advocated federalism. Each faction ad-

vanced certain arguments. Pashich declared that the backward state of some of the regions, especially those acquired from Hungary, made local autonomy preposterous; Radich, on the other hand, argued that the Croats had enjoyed a degree of autonomy under Austria and that at any rate they, as a group, were more advanced than the Serbs culturally, and consequently should not be subordinate to them. Radich also reminded Pashich that the union of the Croats with the Serbs had been entirely voluntary, wherefore they were at least entitled to make their own local laws.

The failure to name the regional units of the country in the Corfu Declaration, coupled with Pashich's well-known pan-Serbian attitude, produced a gloomy impression on the Croats. Representatives of all political groups in the Zagreb Diet joined in sending a confidential message to the Yugoslav Committee declaring that they found the Pact difficult to accept. Croats, they pointed out, had for centuries been told about their own state and their national rights; and they were now reluctant to allow Croatia to drown in another state before obtaining her independence. They suggested the formation, if only for a month or a week, of a free, independent Croatia, and a free, independent Slovenia, which would then enter a union with Serbia on an equal basis. This, they stressed, would satisfy the people, and gradually real unity would come about.

For two years the question raged. At last, in 1920, the long-awaited call for elections was issued. Despite the fact that Radich and his Croats elected fifty deputies, this

group under the fiery Croatian's instructions, refused to take their seats. The assembly, thus purged of the Croatian delegation, adopted a constitution providing for a unitary form of government. Old provincial frontiers were erased and all local diets were abolished. The latter were to be replaced by a single national parliament, the unicameral *Skupshchina*. Universal suffrage was granted, but the people could elect only the members of parliament and a few local officials. The latter, moreover, were responsible to the federal authorities. Both king and parliament had the power to initiate legislation, "but the King alone had the right of sanction." As the result of Radich's leadership, the Croats, for four years, refused to take any part whatsoever in the political life of the state. They boycotted parliament and hampered the administration wherever possible. Radich himself spent most of his lifetime in jail or in exile. Finally, in 1925, the Croats agreed to co-operate provided their party was given representation both in parliament and the cabinet. This led to Radich's release from prison and his appointment as minister of education, an adjustment which led to dismal failure the following year.

The death of Pashich, in December 1926, failed to end the controversy. Confusion soon was transformed into chaos both within parliament and among the people. On several occasions the police had to be called out into the legislative halls to end fighting among the deputies, and riots and outrages became more and more common in the streets. A climax was reached on June 29, 1928. On that day Radich

got up in parliament and launched an especially bitter attack against the government because it proposed ratification of the Nettuno Convention with Italy (giving Italians the right to possess lands in certain parts of Yugoslavia, as well as the right to import and utilize Italian labor). He complained that the convention was an Italian-Serb compromise drawn up at the expense of the Croatian peasants. Angered by this demonstration, a pro-Serbian deputy arose, drew his pistol, and fired directly into the group of Croatian deputies. Two of the latter died instantly and several, including Radich, were wounded. Radich succumbed to his injuries on August 8, 1928, and the dead leader at once became a saint and a legend.

The death of Radich led to the withdrawal of the Croatian deputies from the *Skupshtina*, and, within six months, to the complete collapse of parliamentary government. The situation became perilous in the extreme, because of the relative weakness of the kingdom and the none-too-friendly attitude of surrounding states. In consequence, King Alexander, on January 6, 1929, after consulting with his friend and ally, Premier Poincaré of France, dismissed parliament, abolished the constitution, set up a strict censorship, suppressed all parties and party activities, forbade the bearing of arms and the holding of political meetings, and established a royal dictatorship which was to function through a cabinet directly responsible to him. By royal decree in October 1929, the official name of the polyglot Serb-Croat-Slovene kingdom became designated simply as Yugoslavia. The thirty-three former

administrative divisions were wiped out, and instead, nine new districts, or banats, named after local rivers, were erected. In six of the banats, the Serbs formed the majority.

ON September 3, 1931, King Alexander promulgated a new constitution. It restricted the formation of political parties, recognized the equality of the three major languages, and set up a bicameral *Skupshtina*, consisting of a senate and a chamber, half of the membership of the former to be appointed by the king. The central government was endowed with broad powers; and the banats were to be ruled by governors appointed by and responsible to the king. A modified electoral law gave the Serbs a distinct advantage in the new government. These new arrangements were opposed vigorously by the minority Croats and Slovenes.

In addition to its nationalistic difficulties, the Yugoslavs were confronted with grave economic problems. The peasants, who formed over eighty per cent of the population, were dissatisfied with the size of their land holdings; the country lacked adequate outlets to the sea and suffered from a poor system of internal communication which made it difficult to develop the mineral resources that were available; finally, the kingdom was burdened with an unusually heavy war debt.

The foreign policy of Yugoslavia may be noted by the following trends: (1) adherence to any pact designed to preserve the territorial integrity of the Balkan States created by the Treaty of Trianon, hence Yugoslavia's association with the Little Entente (1921), an alliance

created primarily for the purpose of preventing the restoration of the Hapsburg dynasty and the initiation of Hungarian irredentism; (2) nationalistic aspirations noted in the consistent attempts of the state to receive guarantee of egress on the Adriatic through some assurance of control over the important city of Fiume, and in the dogged determination of the state to incorporate portions of Macedonia claimed by Greece and Hungary; and (3) the continued friendship of the kingdom for France her ally, protector and creditor, and most adamant defender of the League of Nations and the postwar treaties, which were in turn responsible for the very existence of the Slavic state. The agitation to preserve areas occupied by Macedonians has precipitated bitter feelings with Hungarians and Greeks as well as with the nationalistic Macedonians themselves; the quarrel with Italy over the important Adriatic port of Fiume forced the settlement of 1924, known as the Treaty of Rome, whereby Italy was awarded the coveted city, while Yugoslavia received the port of Baros and a fifty-year lease on part of the fine harbor of Fiume. Access of the Yugoslavs to the Aegean Sea was guaranteed through treaty with the Greeks in 1925. This pact, modified in minor details in 1929, provided for (1) the creation of a free zone covering 94,000 square meters at Salonica, the area to be under Greek legal and police surveillance but to be under Yugoslav customs administration; and (2) the abolition of tariff rates for goods passing between the free zone and the Yugoslav frontier.

The centralizing tendencies of

King Alexander were undoubtedly responsible for the assassination of the Serbian Monarch on October 9, 1934. On that day, the King disembarked at Marseilles from the Yugoslav Destroyer Dubrovnik, bound on an official visit to France. As he and Foreign Minister Barthou of France were riding together through the city, an assassin leaped upon the running board and shot the King dead. The murderer, killed upon the spot even before he could shoot himself, was found to be a Macedonian anarchist who was acting under the inspiration of a Croatian terrorist organization. The immediate result of the assassination was the precipitation of ill feeling between Yugoslavia and Hungary which almost led to war, because the headquarters of the Croatian extremists were in Hungary near the Yugoslav border, and because before the assassination, the Hungarians, despite repeated protests, had been unable to control the radical movement. Fortunately, however, for the peace of Europe, the Council of the League of Nations was able to solve the crisis to the satisfaction of both parties.

Meanwhile, Alexander's eldest son, a boy of eleven years, was proclaimed King Peter II. Under a Regency Council, the new government set about to establish order. Opposition leaders were arrested, and anti-government meetings were broken up. However, the Croats refused to co-operate, and their leader Matchech made it clear that his people would never be satisfied until the Croats were granted an autonomous position in Yugoslavia analogous to that of Hungary in the Dual Monarchy before World War

I. It was clear, therefore, that in 1941, the year of the Nazi invasion, the conflict between federalism and centralism in Yugoslavia seemed little nearer to a settlement than it had in 1920, first year of the existence of the new Slavic kingdom.

As an organized state, Yugoslavia officially collapsed on April 17, 1941, when the Yugoslav minister of war and the chief of staff, on the authorization of Premier Dushan Siminovich, but without the knowledge of the rest of the government, signed a capitulation agreement with the German command. Within a week the partitioning of the hapless state was completed according to Nazi plans. For his Quisling in Serbia proper, Hitler appointed General Milan Nedich, of the Yugoslav army, an ardent German sympathizer. The Fuehrer permitted the Bulgarians to overrun parts of south Serbia and Yugoslav Macedonia, and loosed the Magyars on Noyvodina. Croatia proper was made an "independent, free state," under Quisling Anti Pavelitch, appointed by and subservient to Italy's dictator, Mussolini.

The Italians were permitted to occupy the Croatian coast, Montenegro, Dalmatia, and a part of Herzegovina. The Germans held Sarajevo, the capital of Bosnia, and a few other key points in Herzegovina and Serbia.

The occupation of Yugoslavia, as was expected, was accompanied by much bloodshed and terrorism.

Nazi leaders were quick to take advantage of and to exploit the many factors and circumstances which had kept the country divided and in constant turmoil and conflict.

Thus federalists were enticed to oppose more vigorously the centralists; Roman Catholics were set against adherents of the Greek Orthodox faith; Croatians and Slovenes were incited against the domineering Serbs; the urban bourgeois were encouraged to take up arms against guerrilla bands of rural Communists. In this chaotic struggle between the contending factions of the South Slav state, the Communists, fed in spirit, at least in part, by the inspiration of their mother country, Russia, appeared to advantage. This was natural. The cause of most of the people in Yugoslavia was emotionally, nationally, socially, economically, geographically closer to Russia's than to any other great Power's.

Thousands of Yugoslav peasants organized into guerrilla bands called Partisans, determined to fight to the death the Nazi and Fascist invaders, but also to resist with equal fury those who by force of arms tried to destroy their Communistic organization.

On the other hand, there were many peasants, impregnated with Nazi and anti-Communist propaganda, who saw in the warfare conducted by the Partisan guerrillas, only a renewed menace to their own safety because the ruthless activities of the Partisans were provoking the Nazis and Fascists to even greater acts of terrorism. In this fearful situation, toward the end of 1941, some peasants had organized into anti-Partisan guerrilla bands. In some instances this counter-guerrilla movement was supported by those who wanted to end the revolution by a program of compromise or appeasement. Yet stronger than the appeasing tendency of the anti-guerril-

las was the tendency to fight the enemy at any and all costs.

AFTER liberating the South Slavs, what steps should be taken to insure the happiness of these war-torn people? What should form the bases of reconstruction? First of all it should be increasingly clear that if Yugoslav unity is to be assured, some form of federalism in the political arrangement must replace the pre-war centralism, which had made possible the domination of the Serbs. How many autonomies or semi-autonomous units there will be in the Yugoslav federation is left to the future. Certainly there should be a united Serbia, a Croatia, a Slovenia, a Montenegro. Perhaps an autonomous Bosnia, Herzegovina, or even Yugoslav Macedonia should be created. Beyond this, the idea of a still wider Balkan federation with Yugoslavia included as a single unit might be desirable, and, from an economic point of view, decidedly advantageous.

The unfortunate experiences of the Yugoslavs in the past, under dominant French, Austrian, British, German, and Italian influence, has prompted the peasantry, and this means the fighting guerrillas—the real liberators of the state—to look toward Russia rather than to western Europe and America for aid in the solution of their problem.

If liberation should be achieved by the autumn of 1944, it is estimated that fully 1,500,000 Yugoslavs will have perished in warfare, by execution, starvation, and epidemics at home or in German and Italian slavery, and by other methods of depopulation. This means a

loss of about ten per cent—an astounding figure. Hundreds of villages and towns are completely destroyed; those partially ruined are beyond count. When liberation comes, about eight million people in Yugoslavia will be undernourished and inadequately clothed. There will be at least a half million recently orphaned children. The food supply will be low. For more than two years an enemy army of 525,000 men has been eating off the country, whose production in 1942, at best, was less than half of normal, owing to guerrilla warfare and other dislocations. The problem of economic rehabilitation in the entire Balkan area undoubtedly will be one of the most acute and complex of the problems at the Peace Conference.

One thing certain, the new Yugoslavia will want, more than anything else, a guaranteed freedom from tyranny. The guerrillas, especially, will demand relief from despotism and terrorism. The Yugoslavs will demand a new order of things—collective security, collaboration with neighboring peoples—a safeguard against a recurrence of the experiences of the past. They will resent and resist to the utmost any attempt to restore the old regime.

Finally, there is a genuine demand among the people for the establishment of democratic institutions. Each component part of the federated state should draft its own constitution, which should include a Bill of Rights with the minimum guarantees of freedom of speech, assembly, petition, and religion. The democratic idealism of the Yugoslav in its larger sense is best expressed

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New Honor Comes to Tabernacle Choir

Elder J. Spencer Cornwall

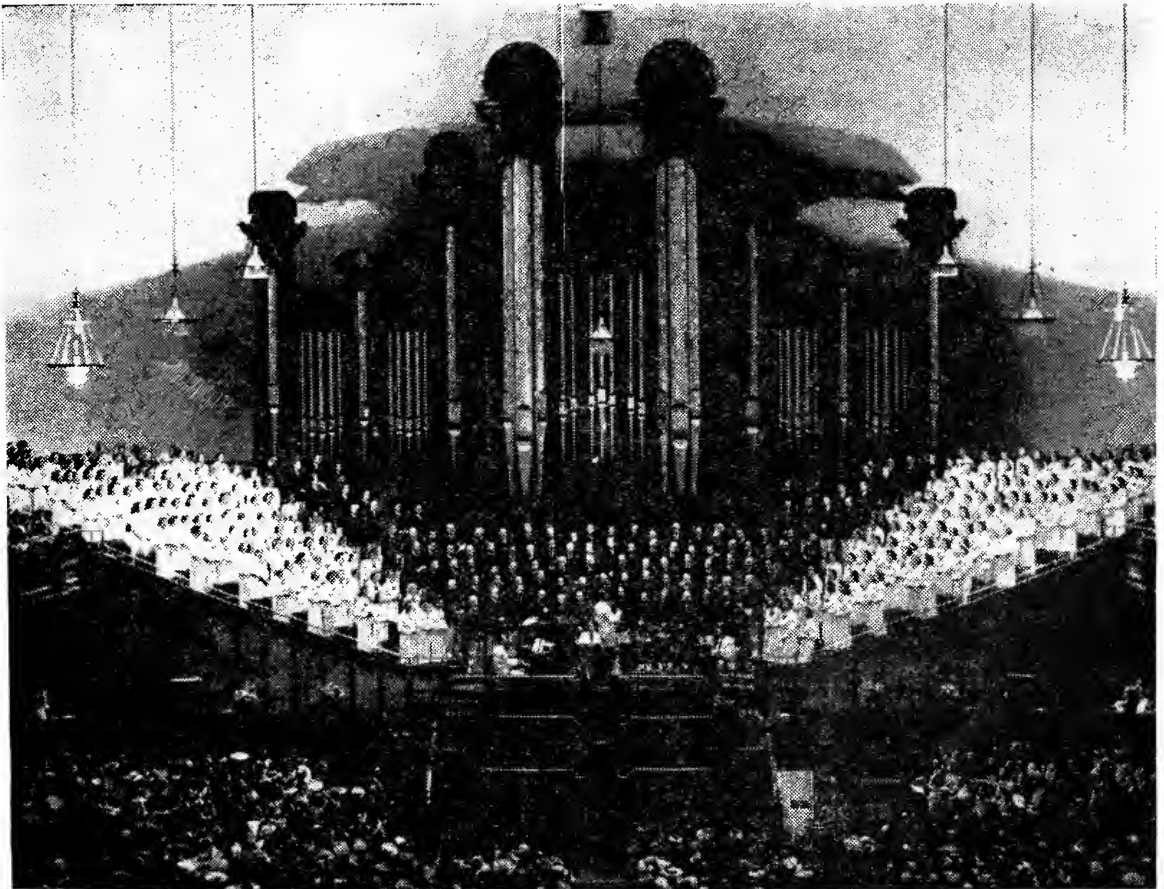
Conductor Tabernacle Choir

A DJUDGED worthy of the George Foster Peabody award for "outstanding entertainment in music," the weekly broadcast of "Music and the Spoken Word" from the Salt Lake Tabernacle over KSL has brought new honors to the Church and to Utah. The George Foster Peabody award is rated as one of the outstanding awards made each year to programs and stations in recognition of meri-

torious public service. The adjudicating committee was made up of representatives of the University of Georgia, and the Peabody Advisory Board in co-operation with the National Association of Broadcasters.

Organized by Brigham Young in the early days of Utah, the famous Tabernacle choir has grown in numbers and in excellence, and today is rated as one of the largest and finest

(Continued on page 390)



SALT LAKE TABERNACLE CHOIR

Woman's Sphere



Ramona W. Cannon

WITH every great people the past is of incalculable inspiration to the living. Stories of the prowess of ancestors have ever been repeated while young hearts kindled with admiration. Latter-day Saint history is unique; it has been open to misconception and ridicule. Our young should be steeped in Mormon traditions. They should comprehend the faith and the ideals which governed the dramatic lives of their forbears. Mothers can help to create such a condition with Mormon literature. We recommend *The Story of the Mormon Pioneers* by Mabel Harmer, a tale of the journey from Nauvoo to Salt Lake Valley; the Mormon Battalion; pioneer life; the handcart pioneers; Indian battles; pioneer schools; colonizing; and the Utah War; enriched and vivified by many quotations from original letters and journals.

LADY WAVELL, addressing the Trained Nurses Association of India on its thirty-second anniversary, stated she thought she was correct in saying that quite recently there was only one trained nurse to over fifty thousand of the population. The reason appears to be that trained nurses are "regarded, paid and housed as menials," and therefore educated women will not undertake the profession (*Indian Information*, Feb. 1, 1944).

MADAME ADRIENNE BUCK, M.A. (Sorbonne), fashion designer, artist, captain in the French Army Nursing Corps, and fashion contributor to *Vogue* and *Good Housekeeping*, fled Nazi-invaded Paris and now resides in Salt Lake City. From reliable sources she receives underground news. The French women frequently play a more important part than the French men, she states, and believes that if the Nazis, as they have threatened, imprison all Frenchmen upon allied invasion, the women will still fight France's battle, co-operating with the Allies. One famous woman lawyer recently escaped to Switzerland. Important dressmakers know underground customers and send information sewed in hems of dresses. Mothers put notes in children's lunch baskets and underground workers find them—each student is assigned a certain place for his basket. There are at least 150 underground newspapers; every press is moved each week. French chic has not disappeared, though hats are made of blotting paper and braided cornhusks, and artichoke leaves are sewed together into beanies. As a substitute for gloves, hands are painted to match the color of one's gown. Shoe soles are of wood and tiny red lights appear on the toes, lighting the ground three steps ahead.

Annual Report—1943

Vera White Pohlman, General Secretary-Treasurer

OUTSTANDING accomplishments of the Relief Society during 1943 were: (1) intensified sewing service including fulfillment of an extensive quilt assignment for the Church Welfare Plan; (2) continuation of the special war services described in the 1942 annual report (*Magazine* for June-July 1943, pp. 414-418); and (3) the

overwhelming response to the appeal for increased *Magazine* subscriptions (reported in detail in the issue for June 1944, pp 315-345). In addition, all usual Relief Society activities were carried forward with fairly satisfactory results, but not without evidence of the effect of wartime conditions and restrictions.

ONE HUNDREDTH ANNIVERSARY OF RELIEF SOCIETY SEWING SERVICE

1943 marked the hundredth anniversary of the beginning of sewing service in the Relief Society. It was in the Society's second year, in a meeting held October 14, 1843, that Phebe M. Wheeler, the assistant secretary, proposed "that a sewing society be appointed that garments and bed clothing may be made and given to such as are suffering cold and nakedness," and a time was appointed for this purpose. This service soon became a feature of regular Relief Society meetings and, when uniform courses of study were introduced in the Society in 1914, one meeting each month was reserved for sewing. At this meeting a variety of work is done according to the needs and the opportunities for service. Women are taught to sew and remodel for themselves; they have opportunity to sew on quilts and other articles for distribution to the needy; to earn funds for the Society by sewing on articles for sale at bazaars or to fill individual orders; to learn various other handicrafts; and to sew or knit for the Red Cross and other worthy purposes.

The quantity of articles made at Relief Society meetings throughout this century of sewing service must have been tremendous, but no Church-wide records were kept of this activity until 1942. This first year's report was, however, considered inadequate as many local Relief Societies did not at first keep account of the newly required data. Even so, this initial but incomplete report indicated this sewing service to be one of the major activities of the Society. A more complete report for 1943, and an intensified sewing program during this year to meet new assignments and new opportunities for service, have resulted in a new high record of accomplishment—a record which effectively and appropriately commemorates the hundredth anniversary of Relief Society sewing service.

According to the records kept, sewing service in the Relief Society was approximately twice as great in 1943 as in 1942. Completed articles numbered 244,636—nearly a quarter-million and double the number completed the previous year. Nearly

three - quarters million hours (709,494) were given to this service—almost twice the sewing time reported for 1942. This tremendous service was given by an average of 32,892 women per month—an increase over 1942 of only 4,187 women or 15 per cent, as compared with the increase of 109 per cent in number of articles completed and of 86 per cent in number of sewing hours. The average number of women participating in the Society's sewing service corresponds closely with, but slightly exceeds, the average number of women in attendance at Relief Society meetings. Nevertheless, this group of sewing women represents less than one-third of the total membership of the Society, and it would seem that a larger percentage might be brought into the sewing program, even though some of the members are unavailable for this service because of war work or other employment. Suggestions for emphasizing, and extending the Society's sewing program throughout the Church, and for enlisting the interest and participation of more women in the work meeting through promotion of sewing skills, appear on pages 387-9 of this issue of the Magazine.

Relief Society's Greatest Quilt-Making Year

Quilts constituted the largest group of classified articles in the 1943 reports. Although quilt-making has been traditional in the Relief Society for a hundred years, 1943 was doubtless the greatest quilt-making year in the history of the Society for, in addition to the usual number of quilts made for the needy, and for bazaars or to the order of individuals, the Society: (1)

undertook an extensive quilt assignment to supply bishops' storehouses under the Church Welfare Plan; (2) made quilts to supply the 12 quilts or blankets specified as part of the ward first-aid kits recommended for all wards in war-risk areas; and (3) made a final check of bedding facilities of families in the wards, conducting help-one-another quilting projects both for families able to supply their own material and others. Quilts made during 1943 for all purposes numbered 23,114—an increase of 10,080 or 77 per cent over the 13,034 recorded during 1942.

The Church Welfare quilt assignment was the first uniform sewing assignment made to the Relief Societies of all the stakes of the Church since inception of the Church Welfare Plan in 1936. This assignment was in the ratio of one quilt to every one hundred Church members in the stakes, and aggregated 4,296 quilts; it was more than filled within the year, for 4,488 warm, well-made quilts, many of them of fine design and lovely coloring, were turned into bishops' storehouses for subsequent distribution to the needy. Not only did the Relief Society make these several thousand quilts but, upon authorization by the General Board, purchased the required material to the extent of several thousand dollars from Relief Society funds.

Other Church Welfare Service

Many stakes also received Church Welfare assignments for production of clothing, and some others and a few missions with self-initiated projects also made clothing for this purpose. Altogether, including the quilts, a total of 19,570 articles was

reported by Relief Societies as made and turned into bishops' storehouses during the year. Inasmuch as many of these articles were quilts requiring a considerable amount of time, the extent of sewing service for this program cannot be measured entirely in terms of articles completed. No separate count was kept of hours spent on Church Welfare sewing in Relief Society meetings.

In addition to Church Welfare sewing service at Relief Society meetings, Relief Society women responded to calls for volunteer service on other Church Welfare projects, principally food canning and drying, and sewing requiring special equipment, conducted largely at work centers in connection with stake or regional bishops' storehouses. According to Relief Society records, members of the Society gave 287,810 hours' service on such projects, of which 33,095 hours or 11 per cent were by women whose families were receiving aid, and 254,715 hours or 89 per cent represented volunteer service. The extent of service by women receiving aid reportedly decreased by 15 per cent from 1942, doubtless because fewer families were in need, but there was an increase of 49 per cent in the amount of time given by Relief Society women who were not receiving assistance.

Relief Society women also responded eagerly to the advice of the General Authorities of the Church to assist in the raising and conservation of food for their families, and took advantage of the group canning privileges offered at Church Welfare canning centers. Indications are that a tremendous quantity of food was produced and conserved

for home use by women throughout the Church.

Sewing Other Than Quilts

In addition to the 23,114 quilts made during 1943, children's clothing to the number of 18,224 pieces constituted the next largest classified group of articles completed in Relief Society work meetings, followed by 14,724 pieces of men's clothing, 13,436 pieces of women's clothing, 4,607 bedding items other than quilts, and 170,531 miscellaneous articles. These miscellaneous articles—three times the number reported in 1942—reflect the extension of services by the Relief Society to meet new needs in many localities, as a result of a wartime labor shortage, such as volunteer sewing service for hospitals and recreation centers at military camps, and paid sewing service in response to appeals from both public agencies and private concerns unable to procure the service through the usual commercial channels. For example, the Relief Societies of Salt Lake City made approximately 6,000 articles for the Latter-day Saint Hospital there—44 different kinds, such as draw-sheets, basin bags, towels, ether coats, bedpan covers, breast binders, doctors' caps, infants' supplies, et cetera—and, in addition, prepared from newspapers thousands of bedside bags and rectangles for sterilized cotton. They also made dozens of drapes for soldiers' club rooms from material supplied by the Red Cross, and did paid sewing for the State Board of Health and for a commercial company with an emergency war order. Similar services have been given by Relief Societies in other localities.

One sewing project of special importance was the contribution, during 1943, of 802 articles of temple clothing to the new Idaho Falls Temple by the Relief Societies of the fourteen stakes in the vicinity of this temple. The assignment, made through the General Board, was for 548 articles, but 254 additional pieces were contributed.

The 244,636 articles completed by Relief Societies during 1943 are distributed in the table on page 381, both as to kind and purpose for which made. In addition to the 19,570 articles already mentioned as completed for the Church Welfare program, 52,384 articles (80 per cent more than in 1942) were made for Relief Society purposes; that is, for charitable purposes, ward first-aid kits, for sale at bazaars, and

custom sewing for pay in order to increase Relief Society funds; 49,727 articles were made for the Red Cross—not counting extensive service by Relief Society women at Red Cross centers—(11,346 or 30 per cent more than in 1942); and 122,955 articles were made for all other purposes—fourtimesasmanyas in 1942. Doubtless many of these articles should have been classified as for the three major purposes for which the Society sews—for the Society itself, for Church Welfare, and for the Red Cross—but nevertheless, increased sewing during the year for other worthy causes has added to this pool of articles made for a variety of unspecified purposes, and includes the sewing service extended to various hospitals.

OTHER WAR SERVICES

As already indicated, war services described in the 1942 annual report were continued during 1943, in addition to the Red Cross and other special sewing incident to the war. Ward first-aid kits, which at the end of 1942 the General Board recommended be established by all wards considering themselves to be in war-risk areas, were reported to number 736 by the end of 1943. Furthermore, it was reported that 469 home-nursing supply chests, containing an aggregate of 9,882 articles for loaning or renting in case of illness in the community, had been established; and 538 wards stated they were maintaining current lists of trained and practical nurses residing within their boundaries, as had been requested by the General Board. Also, early in 1943, all English-speaking Relief Societies distributed to all

families of the Church pamphlets issued by the General Board urging every possible precaution to preserve health through such means as proper nutrition, adequate clothing and bedding, and general care, and recommending that all families provide themselves with a family first-aid kit for use in case of disaster, accident, or household emergencies. The pamphlets also contained a recommended list of articles to constitute a family first-aid kit.

Red Cross courses in home nursing and first aid were again recommended to Relief Society women, as well as those in nutrition and other subjects, and 8,368 women completed such courses in 1943 in addition to 10,222 in 1942—a total of 18,590 Red Cross courses completed by Relief Society women during these two

years, 15,185 of them relating to home nursing and first aid.

During 1943, stake and ward Relief Societies invested surplus funds in war bonds to the extent of \$22,251.37, approximately the same amount as during the previous year, making a total war bond investment during these two years of \$44,703.08.

Representatives of the General Board of Relief Society and of stake and local Societies are serving on various state and local committees related to the war effort; including various Red Cross committees; Civilian Defense committees; state and local women's salvage committees; U.S.O. committees; state and

local nutrition and food conservation committees; state and community health organizations; committees on war relief; and committees relating to day care for children of working mothers. In some areas direly needed assistance has been given in recruiting workers for harvesting and processing agricultural products.

The Relief Society Magazine, monthly publication of Relief Society, carries frequent announcements relating to the salvage program, to the need for nurses, and articles relating to servicemen, including discharged veterans.

RELIEF SOCIETY AS USUAL

Notwithstanding the adverse effects of war conditions, including increased employment of women, unusual shifts in population, and greater demands on the time of women in Red Cross and various other community war services, and in home and farm work because of local labor shortages, the Relief Society's usual two-fold program of education for members and of service for others was continued as usual, with the service program augmented by the additional sewing and other special services already mentioned.

Relief Society Meetings Held

Altogether, 76,303 meetings were held during 1943 by ward and branch Relief Societies, stake and mission officers, and the General Board. This represented an increase of 1,646 meetings or 2 per cent over the previous year. All types of ward meetings increased (except ward preparation meetings which decreased slightly) and all types of

stake meetings declined (except meetings of stake and ward officers held in lieu of union meetings which increased). These several meetings, with extent of increase or decrease are listed in the table on page 380. The decline in ward preparation meetings for officers and class leaders is regrettable in view of the purpose and importance of this meeting recommended to be held monthly during the eight-month period when meetings for members are held weekly. Theology meetings for members, also recommended to be held monthly during the eight-month period totaled 32,187, and a similar number of local preparation meetings would be expected. These, however, numbered only 7,018, indicating that preparation meetings should be from four to five times as extensive as at present. The General Board is preparing specific suggestions for the conduct of these meetings which it is hoped will help increase the number held and result

in a corresponding improvement in the conduct of Relief Society work. The continued decline in stake meetings was due to wartime travel restrictions. The principal explanation of the one exception, an increase in number of meetings held in lieu of union meetings, was the series of regional and stake discussion meetings conducted during the fall of 1943 by representatives of the General Board with special permission of the First Presidency, which reached 142 stakes and mission districts in the Western States.

The regular ward Relief Society meetings for members (weekly during eight-month period October through May, and monthly during four-month period May through September) totaled 55,758—an increase of 1,514 or 3 per cent from 1942, despite the fact that the number of local organizations decreased by 38. This increase therefore indicates expansion toward the full Relief Society program by some local Societies operating on a partial basis.

Following the trend of the previous year, attendance at Relief Society meetings again declined in 1943, but, like the decline in membership, at a greatly slackened rate. The drop in average attendance dur-

ing 1943 was 2,574 or 8 per cent, whereas the decline the previous year was 24 per cent or nearly 10,000 less members at Relief Society meetings each week. On the average, in 1943, there were 28,696 members in attendance at each meeting, representing 28 per cent of the total enrollment. It must be remembered that average attendance does not indicate the total number of members who attended at one time or another during the calendar year, and that the number of different members attending once or more during the year would be considerably greater. Reduced attendance again reflects war conditions and greatly increased employment of women. Nevertheless, it is believed that this attendance record might be improved and that Relief Society officers throughout the Church might well refer again to the suggestions of the General Board given in Bulletin 27, dated September 3, 1942, with a view to increasing attendance at Relief Society meetings by those women who are able to participate.

The popularity of the four weekly meetings for members is indicated in the following summary table of average attendance in relation to type of lesson presented.

Average Attendance at Local Relief Society Meetings

	Theology and Testimony	Work-and- Business	Literature	Social Science	All Meetings
Wards in Stakes	27,140	23,981	23,679	23,760	24,639
Branches in Missions	5,047	3,731	3,790	3,661	4,057
All Relief Societies	32,187	27,712	27,469	27,421	28,696

The first meeting of the month, devoted to theology and testimony-bearing, continued to be the best attended meeting, both in the stakes and in the missions. The second meeting of the month, devoted to sewing and other work, ranked second in attendance; the fourth meeting day, where social science lessons are presented, slightly exceeded in attendance the third meeting of the month devoted to study of literature. This was true in the wards, but in the missions the attendance at the literature meeting was second to that of theology. The home topic, recommended for optional use in the second meeting of the month, was reported used in one-half of these meetings—in 8,944 of the total of 17,441 work-and-business meetings held. However, these topics were provided by the General Board for only eight months or two-thirds of the total meetings held, and it would therefore appear that about three-fourths of the local Relief Societies used this optional topic during the eight winter months—a decline from 1942 when the reports indicated their use during the winter months in almost all ward Relief Societies. A statement on page 387 of this issue of the *Magazine* announces discontinuation of these topics for the future; and suggests a variety of educational and cultural features which might be planned by the local Societies themselves to be conducted simultaneously with the sewing program, the major activity of this meeting.

As in 1942, the 1943 report indicates that only about half of the local Relief Societies have meetings on Tuesday, the traditional Relief Society meeting day. Because of trans-

portation problems incident to the war, many local Societies have found it expedient to meet prior to or in connection with Sunday School, or simultaneously with some other ward meetings.

Relief Society Membership

As of the end of 1943, there were 103,909 members enrolled in Relief Society. This count represented a further decline from the peak year of 1941, but the loss—3,373 or 3 per cent—was much less than during 1942 when 8,000 or 7 per cent fewer members were enrolled. The membership decrease in both years is attributed principally to the unusual population shifts throughout the country, occasioned by war employment and other war conditions, and the resulting lack of affiliation with the Relief Society by members in their new, and often temporary, locations. In both years, also, many Relief Societies cleared their rolls of names of women who joined the Society during the preceding four-year membership campaign for 100,000 members, some of whom were not genuinely interested. In view of these conditions, the greatly lessened rate of decline in membership is heartening, as is the fact that many employed women and others unable to attend meetings value and retain their membership. Actually, there were 12,500 admittances to membership in 1943—more than in 1942—indicating continued recruitment of new members and affiliation with the Society in new localities by the majority of members who had moved. Removals and resignations accounted for 14,781 separations from membership, and death, for

1,092. It is also encouraging that the membership decline was little more than 3,000 in view of the fact that the reports indicate nearly 6,000 fewer families known to Relief Society in the various wards and branches. The decreased count of families is another indication of population shifts incident to war, and the attendant lack of affiliation with organized branches of the Church in new localities.

A geographic distribution of the 103,909 members among the 2,235 local Relief Societies appears on page 382. This table shows the number of local Relief Societies and number of Relief Society members in the United States and in 21 other countries. For countries in Continental Europe, from which no reports have been available since the onset of war, the latest available figures, those for 1938, are used. This table shows that in the United States there are one or more Relief Societies in every state (except New Hampshire), in the District of Columbia, and in the territories of Alaska and Hawaii. The New England Mission recently reported (April issue of *Magazine*, p. 232) the organization during 1943 of a Relief Society at Concord, New Hampshire, completing the list of states with organized branches, but no report was received from this new Society for 1943. More than half the members of the Society are concentrated in Utah, in approximately one-fourth of the local Relief Societies.

Another distribution of members—according to assignments in the Society—appears on page 379. As is usual, approximately half (51,728) of the total membership is

assigned to serve in one or more capacities in the organization as officers, class leaders, special workers, or visiting teachers. In addition, many of those not classified as holding one of these positions serve on various committees in local Societies.

From this same table it is gratifying to note that the number of members subscribing for *The Relief Society Magazine* advanced from 53 per cent in 1942 to 64 per cent in 1943. All groups of officers and the general membership shared in the subscription increase. Detailed information on the growth of *Magazine* subscriptions, a major accomplishment during 1943, appeared in the June issue of the *Magazine*, pages 315 to 345.

Visiting Teaching

The effect of war conditions is also reflected in the Society's visiting teaching program. The 1943 report indicates slight but continued decreases in the number of visiting teachers' districts, the number of women serving as visiting teachers, the number of visits made, and the number of families found at home. There were 28,897 visiting teachers at the end of 1943, but nearly 4,000 additional teachers are needed in order for each of the 16,316 districts to be supplied with the traditional number of two visiting teachers each. Visits made totaled 1,180,887; and two-thirds of the families visited were found at home, indicating that on the average 7 visits per family were attempted, on 5 of which families were found at home, as compared with the expected 12 monthly visits per year. The decline was

partly due to gasoline rationing and increased employment of women. To help with these conditions, the General Board, early in 1942, recommended that sub-districts might be formed with one teacher visiting alone a fewer number of families in her immediate neighborhood. Where distance made even this plan impracticable, communications by mail or telephone in lieu of visits, were urged. These communications in lieu of visits increased by 10,000 to 27,682 in 1943, but not sufficiently to offset the decline of more than 15,000 in number of visits attempted. The drop in number of actual visits was not so precipitous as in 1942, when 75,000 fewer visits were attempted. Nevertheless, it is a matter of concern that 90,516 fewer visits were attempted in 1943 than in 1941, immediately preceding the war.

The average monthly number of families making contributions to the Society through the visiting teachers increased by nearly 3,000 to 41,777, but, even so, constituted barely one-fourth of the total families of the Church. The ratio would of course be higher if computed on the basis of number of different families contributing once or more during the year. Contributions received by the visiting teachers during the year aggregated \$126,321.49, of which \$74,064.80 went into the charity fund, and \$52,256.69 into the general fund.

Compassionate Services

It is not possible to measure fully the extent of compassionate service given by Relief Society women in their communities. Only a few of

the many ways in which they administer to those in sorrow or distress can be satisfactorily counted, such as visits to the sick and homebound, days' care of the sick, preparation of bodies for burial, and assistance in connection with funerals, but these few items serve to give some idea of the kind and extent of these services.

All of these types of services declined in extent from 1942 except paid care of the sick which increased by 238 days or 35 per cent to 925 days. Altogether, a total of 14,416 days' care of the sick was reported, the majority of which, 13,491 days, was volunteer service by Relief Society women. It is hoped that the slight decrease of 667 days' care of the sick indicates less need for this service. The increase in paid care doubtless reflects the greater unavailability of women for volunteer service due to wartime employment, and greater utilization of the Society's charity funds for paid care for those unable to meet this expense themselves. The number of visits to the sick and homebound totaled 108,571, a decrease of 7,435 or more than 6 per cent from the previous year. This drop may likewise reflect less need for the service or greater unavailability of women to make the visits, or both.

The preparation of bodies for burial, a unique service among women's organizations, declined slightly to 870 during 1943. The number of instances in which complete preparation was provided, where services of a mortician were not available, almost doubled from 252 in 1942 to 435 in 1943 or 73 per cent. This is attributed chiefly to a more complete report of this service. On the

other hand, a decrease of 31 per cent was noted in the number of bodies with which the Relief Society assisted only with respect to the dressing, which dropped from 630 to 435. Assistance in connection with funerals, such as decorating the chapel, arranging floral offerings, and giving any needed service to bereaved families, decreased from 4,315 to 4,045 or 6 per cent.

Funds Expended

Total disbursements of local, stake, and mission Relief Societies and the General Board during 1943 aggregated \$440,602.32, a decline of \$21,739.79 or 5 per cent from disbursements of 1942. Of this amount \$92,185.88 was spent for charitable purposes, and \$348,416.44 for general operating expenses and the Society's educational work. The charitable disbursements represented an increase over 1942 of \$4,303.56 or 5 per cent which may be attributed principally to authorization by the General Board of the use of Relief Society charity funds for the purchase of materials for the 1943 quilt assignment for the Church Welfare Plan. Also partly accounting for this increase was the procurement of supplies for ward first-aid kits, also authorized to be purchased from the charity fund. On the other hand, disbursements for general purposes declined by \$26,043.35 or 7 per cent to \$348,416.44. The charity disbursements, in addition to the purposes indicated, went for direct relief to needy families, payments for health work, and other Relief Society

welfare projects. In addition, commodities with an estimated value of \$3,900.07 contributed to the Relief Society, including donations in kind received by visiting teachers, were distributed to the needy, bringing total charity disbursements to \$96,085.95 and total expenditures to \$444,502.39. Total net assets of the Society as of the end of 1943, including cash on hand, wheat trust funds, war bonds and other invested funds, value of real estate and buildings, furniture and other property, were reported to be \$1,315,630.25.

Conclusion

Space limitations preclude inclusion in this report of the many interesting accounts of Relief Society activities received in narrative reports from stakes and missions, but many of these will appear in future issues of the *Magazine* as "Notes from the Field." A comment from the narrative report of Rexburg Stake provides an appropriate conclusion to the foregoing summary of accomplishments, and an indication of the spirit of Relief Society women throughout the Church:

"The mere recounting of events can never bring to the reader's mind the time, labor and devotion put into the work of the Relief Societies by the loyal and faithful women of its organization. We are deeply grateful, as a board, that we have been privileged to assist our sisters in this noble work and we face the difficult future with a firm faith in the success of the Relief Society cause."

RELIEF SOCIETY

of the Church of Jesus Christ of Latter-day Saints

SELECTED DATA

from the

ANNUAL FINANCIAL AND STATISTICAL REPORT

Calendar Year, 1943

Compiled in the office of the General Board from reports submitted by local wards and branches, by stakes and missions, and from the accounts of the General Board

Vera White Pohlman, General Secretary-Treasurer

DISBURSEMENTS

Disbursements	Wards and Branches	Stakes and Missions	General Board	Total
Cash Disbursements				
Charitable Purposes	\$ 73,445.01	\$ 9,095.18	\$ 9,645.69	\$ 92,185.88
All other Purposes	179,790.00	40,304.92	128,321.52	348,416.44
Total Cash	\$253,235.01	\$49,400.10	\$137,967.21	\$440,602.32
Merchandise				
Value of Merchandise Distributed for Charitable Purposes	3,900.07			3,900.07
Total Disbursements	\$257,135.08	\$49,400.10	\$137,967.21	\$444,502.39

MEMBERS

Members, January 1, 1943	107,282
Increase—Admitted to Membership during Year	12,500
Decrease	15,873
Removed or Resigned	14,781
Died	1,092
Net Decrease During Year	3,373
Members, December 31, 1943	103,909

Distribution of Members According to Assignment and "Relief Society Magazine" Subscriptions as of December 31, 1943

	Members	Magazine Subscriptions Number	Per Cent
Totals	103,909	66,790½	64.27
General Officers and Board Members	24	24	100.00
Stake Officers and Board Members....	1,519	1,464	96.37
Mission Presidents and Officers.....	220	160	72.72
Ward and Branch Executive Officers	8,778	6,280	71.54
Other Officers	4,455	3,656	82.06
Class Leaders	7,835	6,700	85.51
Visiting Teachers	28,897 }	48,506½	59.82
All other Members	52,181 }		

COMPARATIVE FINANCIAL AND STATISTICAL DATA

	1943			1942			Change 1942 to 1943		
	Number or Amount	Number or Amount	Per Cent	Number or Amount	Number or Amount	Per Cent	Number or Amount	Per Cent	
Organizations									
Districts									
Stakes	182	180			+2		+1.11		
Missions	37	37					+1.39		
Local Organizations									
Wards in Stakes	2,235	2,273			-38		-1.67		
Branches in Missions	1,282	1,276			+6		+ .28		
	953	997			-44		-4.41		
Members									
General Officers and Board Members	103,909	107,282			-3,373		-3.14		
Stake Officers and Board Members	24	23			+1		+4.34		
Mission Presidents and Other Officers	1,519	1,537			-18		-1.17		
Ward and Branch Executive Officers	220	166			+54		+32.53		
Other Officers	8,778	9,125			-347		-3.80		
Class Leaders	4,455	4,514			-59		-1.30		
Visiting Teachers	7,835	7,732			+103		+1.33		
All Other Members	28,897	29,371			-474		-1.61		
Families, L. D. S., Total	52,181	54,814			-2,633		-4.80		
L. D. S. Families in Stakes	171,488	177,027			-5,539		-3.15		
L. D. S. Families in Missions	148,610	153,685			-5,075		-3.30		
	22,838	23,342			-504		-2.15		
Activities									
Total Meetings Held	76,303	74,657			+1,646		+2.20		
Meetings Held in Wards and Branches	73,889	72,056			+1,833		+2.54		
Regular Ward Meetings for Members	55,758	54,244			+1,514		+2.79		
Visiting Teachers' Training Meetings	8,157	8,005			+152		+1.89		
Ward Preparation Meetings	7,018	7,024			-6		-.08		
Ward Conferences Held	1,772	1,611			+161		+9.99		
Ward Conference Preliminary Meetings	1,184	1,172			+12		+10.23		
Average Attendance at Regular Meetings for Members	28,696	31,270			-2,574		-8.23		
Per Cent of Members Represented by Average Attendance	27.61	29.15							
Meetings Held in Stakes and Mission Districts	2,414	2,568			-154		-5.99		
Stake and Mission District Board Meetings Held	1,437	1,621			-184		-11.35		
Stake and Ward Officers (Union) Meetings Held	366	419			-53		-12.64		
Meetings Held in Lieu of Union Meetings	499	393			+106		+26.97		
Relief Society Session at Quarterly Conference	112	135			-23		-17.03		
Number Held	91	104			-13		-12.50		
Part-Time of Regular Session	21	31			-10		-32.25		
	32	33			-1		-3.03		
General Board Meetings Held									
Sewing Service at Relief Society Meetings									
Average Number of Women Sewing Monthly	32,892	28,705			+4,187		+14.58		
For Red Cross	7,937	7,721			+216		+2.79		
For All Other Purposes	24,955	20,984			+4,011		+19.11		
Number of Hours Given									
For Red Cross	709,494	381,868			+327,626		+85.79		
For All Other Purposes	155,795	100,125			+55,670		+55.60		
	553,699	281,743			+271,956		+96.52		

Articles Completed	244,636	116,882	+127,754	+109.30
For Society	52,384	29,048	+23,336	+80.33
For Church Welfare	19,570	19,446	+124	+63
For Red Cross	49,727	38,381	+11,346	+29.56
All Other	122,955	30,007	+92,948	+309.75
Kinds of Articles				
Quilts	23,114	13,034	+10,080	+77.33
Other Bedding	4,607	4,610	-3	-0.65
Children's Clothing	18,224	25,323	-7,099	-28.03
Women's Clothing	13,436	10,141	+3,295	+32.49
Men's Clothing	14,724	7,908	+6,816	+86.19
Other	170,531	55,866	+114,665	+205.25
Visiting Teaching				
Number of Visiting Teachers' Districts	16,316	16,344	-28	-1.17
Families Visited	1,180,887	1,196,168	-15,281	-1.27
Not Home	384,675	376,031	+8,644	+2.29
Home	796,212	820,137	-23,925	-2.91
Per Cent Home	67.42	68.56		
Average Monthly Number Making Contributions	41,777	38,879	+2,898	+7.45
Number of Communications in Lieu of Visits	27,682	17,518	+10,164	+58.02
Other Activities				
Visits to Wards by Stake Officers	6,229	6,258	-29	-4.63
Visits to Sick and Homebound	108,571	116,006	-7,435	-6.40
Number of Days' Care of Sick	14,416	15,083	-667	-4.42
Number of Days' Volunteer Service	13,491	14,396	-905	-6.28
Number of Days Paid by Society	925	687	+238	+34.64
Bodies Prepared for Burial	870	882	-12	-1.36
Complete Preparation	435	252	+183	+72.61
Dressing Only	435	630	-195	-30.95
Number of Funerals at Which Relief Society Assisted	4,045	4,315	-270	-6.25
Hours of Service on Church Welfare Projects	287,810	210,346	+77,464	+36.82
By Relief Society Women Receiving Aid	33,095	38,945	-5,850	-15.02
By All Other Relief Society Women	254,715	171,401	+83,314	+48.60
Relief Society Magazine Subscriptions	66,790 ¹ / ₂	56,500	+10,290 ¹ / ₂	+18.21
Number Ward First-Aid Kits	736			
Number Ward Home-Nursing Supply Chests	469			
Number Articles in Nursing Chests	9,882			
Number Wards Maintaining List of Nurses	538			
Relief Society Women Completing Red Cross Courses				
Home Nursing	8,368	10,222	-1,854	-18.13
First Aid	4,970	3,839	+1,131	-29.46
Nutrition	2,314	4,062	-1,748	-43.03
All Other	726	1,701	-975	-57.31
	358	620	-262	-42.25
Cash Disbursements				
Charitable Purposes	\$440,602.32	\$462,342.11	-\$21,739.79	-4.70
All Other Purposes	92,185.88	87,882.32	+4,303.56	+4.89
	348,416.44	374,459.79	-26,043.35	-6.95

¹ Increases designated by +; decreases by —. No entries for 1942 opposite four items under "Other Activities" as these activities were initiated in 1943.

**Geographic Distribution of Relief Society Organizations and Members,
December 31, 1943**

Location	Stakes		Missions		Totals	
	Organi- zations	Mem- bers	Organi- zations	Mem- bers	Organi- zations	Mem- bers
United States	1,242	86,471	513	8,123	1,755	94,594
Alabama			10	106	10	106
Alaska			1	8	1	8
Arizona	71	3,841	9	172	80	4,013
Arkansas			3	91	3	91
California	107	7,475	64	1,045	171	8,520
Colorado	17	763	15	273	32	1,036
Connecticut			3	30	3	30
District of Columbia	2	113			2	113
Florida			17	446	17	446
Georgia			12	218	12	218
Hawaii	11	517	42	555	53	1,072
Idaho	268	14,501	7	121	275	14,622
Illinois	6	247	10	102	16	349
Indiana			11	294	11	294
Iowa			7	108	7	108
Kansas			8	101	8	101
Kentucky			3	37	3	37
Louisiana			14	276	14	276
Maine			6	47	6	47
Maryland	4	149			4	149
Massachusetts			7	55	7	55
Michigan			11	175	11	175
Minnesota			7	154	7	154
Mississippi			9	150	9	150
Missouri			9	218	9	218
Montana	1	14	28	638	29	652
Nebraska			7	119	7	119
Nevada	33	1,567			33	1,567
New Hampshire ¹						
New Jersey	1	27	6	46	7	73
New Mexico	10	234	14	152	24	386
New York	6	155	17	180	23	335
North Carolina			15	160	15	160
North Dakota			1	6	1	6
Ohio			10	180	10	180
Oklahoma			6	85	6	85
Oregon	22	1,159	16	241	38	1,400
Pennsylvania	1	36	13	143	14	179
Rhode Island			2	13	2	13
South Carolina			14	260	14	260
South Dakota			2	14	2	14
Tennessee			4	35	4	35
Texas	2	73	35	389	37	462
Utah	621	52,605			621	52,605
Vermont			1	13	1	13
Virginia	1	104	7	88	8	192
Washington	15	531	13	304	28	835
West Virginia			4	95	4	95
Wisconsin	3	93	5	54	8	147
Wyoming	40	2,267	8	126	48	2,393
Other Countries²	40	1,913	440	7,402	480	9,315
Argentina			15	180	15	180
Australia			10	225	10	225
Austria			1	47	1	47
Brazil			6	85	6	85
Canada	33	1,754	19	297	52	2,051
Czechoslovakia			2	51	2	51
Denmark			7	241	7	241
France			10	120	10	120
Germany			107	2,230	107	2,230
Great Britain			51	551	51	551
Mexico	7	159	18	325	25	484
Netherlands			15	267	15	267
New Zealand			51	619	51	619
Norway			13	360	13	360
Palestine			2	27	2	27
Samoa			46	655	46	655
South Africa			7	83	7	83
Sweden			11	275	11	275
Switzerland			12	271	12	271
Tahiti			15	247	15	247
Tonga			22	246	22	246
Totals	1,282	88,384	953	15,525	2,235	103,909

¹New Hampshire, the only state not appearing heretofore in the geographic distribution, now has a Relief Society at Concord, but no report was received from this new branch, organized during 1943.

²Figures for countries in Continental Europe are for 1938, the latest available.

Time, Energy, and Fatigue Costs of Housekeeping Activities

Claire P. Dorius

I pledge allegiance to the United States of America, and promise to keep myself physically and mentally fit, because it is my first responsibility as a citizen.—Mary K. Browne, Deputy Director (National Fitness Program, Office of Civilian Defense, Washington, D. C.)

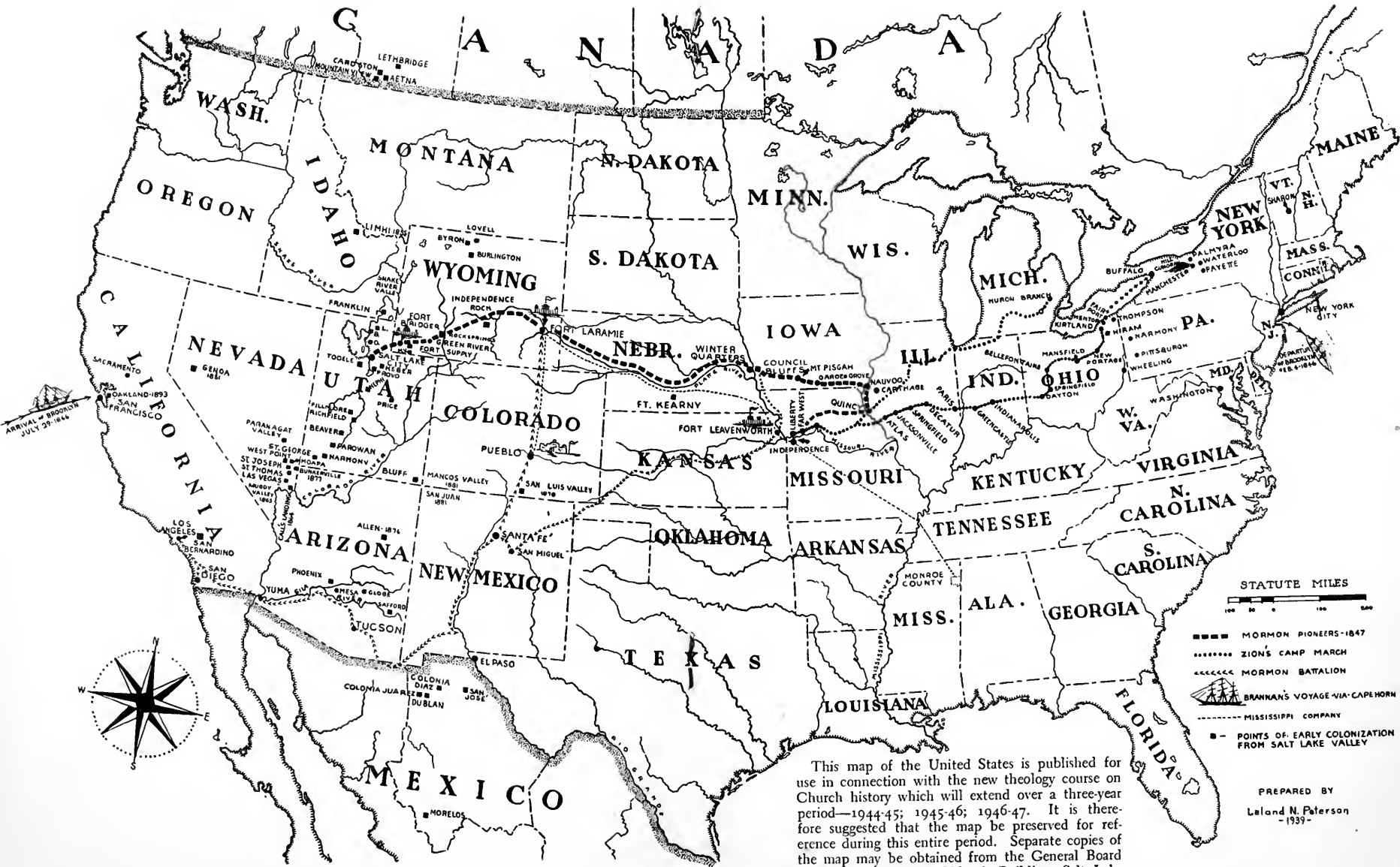
FORTUNATE are the homemakers who have developed the right kind of philosophy toward homemaking. Our mental attitude regarding the job before us is extremely important. Through experience and training we build our philosophies of life. These philosophies differ as men and women differ. A family's philosophy of life forms a basic guide for the conduct of its members. The goals of homemaking grow out of this philosophy. It may take years to reach some of these goals, others will come more quickly.

Much of the success and happiness we achieve in homemaking comes by having the right attitude toward the work we have to do. "An attitude," says Thomson, "is the result of habitual modes of conduct and in turn becomes a determiner of future conduct." The man and wife who are responsible for the shaping of the new home life begin their task with two sets of attitudes which they have developed out of their past experiences and the system of behavior of the family from which each has come. Their shared experiences and methods of behavior build a third set of attitudes. These three sets of attitudes form the basis of the new family's philosophy.

Management and the direction of the physical activities in the home are an inseparable part of the building of family life. In a large measure, the character of the home is determined by the managerial ability and the personal qualities of the woman who assumes the responsibility of the homemaker. The efficient use of the time and energy she has at her disposal determines to a great extent her success or failure.

It is possible to increase the interest in homemaking, which leads toward success, by working out a plan of your own. Questions such as the following may serve as a good checkup: Am I spending my time on the things that mean the most to my family? Do I spend time enough in the companionship of my husband and children? Do I spend enough time in planning my work? Have I trained my family to share in the homemaking activities? Am I spending sufficient time in sleep and rest? In personal care? In activities outside of the home? Have I the right attitude toward my homemaking responsibilities? What improvements can I make in my time-spending practices? Physical fitness is necessary if one expects to measure up to the above questions. Fatigue is often the stumbling block

(Continued on page 391)



This map of the United States is published for use in connection with the new theology course on Church history which will extend over a three-year period—1944-45; 1945-46; 1946-47. It is therefore suggested that the map be preserved for reference during this entire period. Separate copies of the map may be obtained from the General Board of Relief Society, 28 Bishop's Building, Salt Lake City, 1, Utah, at 5 cents each, postpaid.

PREPARED BY
 Leland N. Paterson
 -1939-



Appropriate Relief Society Programs

DURING the summer months Relief Society activities are somewhat limited. This allows time for us to pause and consider the many blessings and opportunities the Society affords us. At this time we might also meditate with profit upon the character and greatness of Relief Society, and review our own activities in relation to this organization.

Relief Society was organized "under the Priesthood after a pattern of the Priesthood," not only for "the relief of the poor, but for the accomplishment of every good and noble work." Inspiration has guided its destiny, and intrinsic worth has characterized its activities. Its program has contributed to the joy and advancement of tens of thousands of Latter-day Saint women, and its benevolent administrations have called forth the gratitude of countless numbers of persons.

When an organization has such a birth, such a history, and such worthy purposes, care must constantly be exercised to maintain its activities on a high plane, reflecting the spirit and dignity of the organization.

Sometimes, however, because of lack of experience within the Society with its accompanying lack of understanding and appreciation, or because of a desire to catch interest by

bringing something new and different into the Society, activities are conducted which are not in harmony with the character of Relief Society. This is particularly true in regard to social and recreational activities.

Programs in which women, in an effort to amuse and entertain, bedeck themselves in extreme costumes, which are ugly and sometimes even offensive, are not in keeping with the dignity of Relief Society. When programs require men, it is more appropriate to use men than to have women impersonate them. It is unbecoming in Relief Society gatherings to burlesque things for which we should have respect or reverence. Coarse humor and vulgarity have no place in Relief Society.

Relief Society programs and entertainments need not necessarily be somber and formal; under certain circumstances, light highly entertaining programs may be given with propriety. They should, however, always be more than inane time wasters which contribute nothing to the enjoyment or advancement of Relief Society women.

All activities of Relief Society should be worthy of the time of Latter-day Saint women and should reflect the ideals and standards of our great and worthy organization.

—B.S.S.

Notes TO THE FIELD

Modifications in Work Meeting Program

Home Topics Discontinued

IN recognition of the emphasis now being placed upon Church Welfare sewing and in view of the continued need for time for regular Relief Society sewing and for promotion of sewing skills, and also in response to numerous suggestions from Relief Society women, the General Board is discontinuing the home topics' course heretofore prepared for optional use on work-and-business day, and also the song practice heretofore recommended. The home topic has served an important function in Relief Society, and, where used, Relief Society members have been greatly benefited by it. However, reports indicate that it is confusing to include a formal lesson on the sewing day and that the lesson infringes upon the sewing time to such an extent that it frequently becomes necessary to hold the sewers until a late hour or have them return another day; therefore, it is considered advisable to terminate the course.

Sewing To Be Major Activity

Hereafter, sewing will be the major activity on the second Tuesday of each month, and the meeting will be known as the "work meeting" rather than "work-and-business meeting" as heretofore. Wards will plan the day for themselves, specifying the hours of the meeting according to the amount of sewing to be done and local conditions. Women

who cannot meet for the entire specified period are to be welcomed at any time during the period and are to be given credit on the roll for being in attendance.

In planning for the meeting, sewing assignments for the Church Welfare Plan should receive first consideration. The General Board recommends that, insofar as possible, Church Welfare sewing be done at the regular work meetings. It is recognized that a limited number of sewing machines may, in some instances, make it necessary for the women to do some sewing at home. Nevertheless, if well planned, much of the Church Welfare sewing can be done in the monthly sewing meetings. Relief Society officers should bear in mind that the Welfare sewing assignment is on an annual basis allowing twelve months for the completion of articles. It is more advantageous to the Society and more considerate of the women to budget the assignment over a twelve-month period, rather than to rush it through in a short period of time, largely for the sake of getting it off hand.

Regular Relief Society sewing, any Red Cross sewing (See Blue Bulletin No. 24, February 19, 1942, page 10), and sewing for other worthy purposes should also be done at the monthly work meetings. Membership is sufficiently large in most local Societies to have part of the group sew for the Church Wel-

fare Program, and for others to work on regular Relief Society, Red Cross, or other sewing. In fact, the 1943 annual report (see page 370 of this issue) reveals that on the average less than one-third of the members participate in the sewing program at present.

Activities Related to Sewing

In addition to required sewing, the General Board approves of activities at the work meeting related to sewing and homemaking, provided they do not interfere with nor displace required sewing. Relief Society has always maintained that women should be trained in sewing and homemaking skills and should be given opportunity for development along these lines. Many Relief Society women need instruction in simple sewing; many do not know how to quilt; many early-day crafts and sewing skills have almost disappeared and need to be revived and preserved. Many women have creative fingers, but need guidance in creative designing. New and better methods of performing homemaking tasks are always needed and appreciated by Relief Society women. This phase of the work-meeting program presents a new challenge to Relief Society leaders.

Following is a suggestive list of activities related to sewing and homemaking suitable for use at the work meeting:

1. Remodeling
2. Rug making—rag, crochet, hook, etc.
3. Crocheting and knitting
4. Invisible mending and patching
5. Quilting (Young women should be taught to quilt.)
6. Making of children's clothing—panties, slips, robes, dresses, etc.
7. Demonstrations on the making of slip covers, drapes, curtains
8. Making of accessories for suits and dresses—collar and cuff sets, etc.
9. Making of luncheon sets
10. Demonstrations of the techniques of plain sewing, such as making bound and worked buttonholes, setting in sleeves correctly, making patch pockets, etc.
11. Displaying and explaining specific arts and crafts
12. Demonstrations in the use of patterns (A pattern box for an exchange of patterns might be appreciated.)
13. Personal sewing (If there is not sufficient sewing for all to take part, women should be allowed to work on their own personal sewing, such as darning, mending, fancy work, crocheting, knitting, etc.)

Additional information relating to these and other suggestive activities will, from time to time, appear in the *Magazine*, both in special articles and in "Notes From the Field." Relief Societies are urged to send in reports, for publication in the "Notes," of sewing activities which they find to be helpful and popular.

Educational and Cultural Features

Educational and cultural features in harmony with the ideals and standards of Relief Society, if desired, may be conducted simultaneously with sewing, provided such features do not interfere with nor in any way displace sewing. (See Editorial: "Appropriate Relief Society Programs" in this issue of the *Magazine*, p. 386.)

Following is a suggestive list of such activities. The list is in two divisions: (1) activities suitable for days when there is a great deal of sewing and when sewing machines may be in use; and (2) activities suitable for less busy, quieter days:

Activities for Busy Days

1. Community Singing
 - a. Rounds and fun songs
 - b. Church hymns
(Along with these, a short history of the hymn could be given and discussed. See *Stories of Latter-day Saint Hymns*, by George D. Pyper, and *Mission Lessons*, "Latter-day Saint Hymns," *Relief Society Magazine*, July 1941 through February 1942.)
2. Short Expositions by Relief Society Members
(At a previous meeting women could be told to come prepared to briefly present these subjects.)
 - a. A travel incident
 - b. A missionary experience
 - c. A faith promoting incident
 - d. A pioneer story
 - e. An early life incident
 - f. A fascinating hobby
(Women could not only tell about their hobbies, but this could be enlarged upon, and hobbies could be exhibited.)
3. Current Events
(Someone could be delegated to introduce topics of current interest, and others could be given opportunity to express themselves on the subject.)
4. Displays of Heirlooms or Art Work
(The owners could give interesting information about these.)

Activities for Less Busy, Quieter Days

1. Music Appreciation
 - a. Recordings of operas or other choice musical selections (Where a record player can be obtained, many interesting programs can be arranged; for example, brief biographical sketches of the composers or singers might be given in connection with the music, or something interesting might be told about the composition itself.)
 - b. Recordings of folk songs.
(The history of folk songs might be presented as the records are played.)
2. Reviews of Articles from *Relief Society Magazine*
(A variety of articles, including those on "General Housekeeping Problems"

by Claire P. Dorius which will appear in the *Magazine* for eight consecutive months beginning with this issue, might be reviewed and discussed.)

3. Discussion of Miscellaneous Subjects
 - a. Vocabulary building
 - b. Conversational English
 - c. Home gardening
 - d. Table decorations
4. Book Reviews
(Books should be carefully selected. This feature, while appropriate for occasional use, should not be overdone nor used to the exclusion of other types of activity.)

Because a sewing day is more or less informal, accompanied by a certain amount of confusion, activities conducted simultaneously with the sewing must also be rather informal. In arranging for people to assist with these activities, it is suggested that consideration be given principally to the use of local talent. There are many women in the local organizations who are gifted or who have some special skill who could provide profitable programs and at the same time further develop their own talents. Those invited to participate should understand the nature of the day and should be willing to take part while the sewing proceeds. However, when inviting people to participate, judgment must be used in the type of program selected for the day; i.e., a lecturer should not be invited to speak when it is necessary to operate sewing machines; neither should a person be invited to review a book at such a time.

Home Topics' Class Leaders

The General Board recognizes that the recommended changes in the work-meeting program will entail adjustments in class leaders, but

feels confident that these will be satisfactorily made and that the program will be carried forward successfully. The General Board thanks the many devoted home topics' class leaders for their splendid service to

the Society. Class leaders are always in demand, and these women will no doubt find opportunity for further service in the Society or on committees planning for the special sewing or cultural features.

Yugoslavia

(Continued from page 366)

by Svetozar Perebichevich, brilliant Croatian philosopher and social revolutionist, who writes as follows:

Democracy cannot feel secure in any one country until a democratic front (including peasants, workers and genuine intelligentsia who will wage a determined fight against reaction) is created in the whole world. Democracies cannot survive the chaos which prevails on this earth today if they remain isolated from one another. It should be clear to everyone at this time that the ideal of world peace and general disarmament cannot be real-

ized until genuine democracy is established throughout the world. It is futile to speak about these great ideas as long as individual countries, even great countries, are ruled by open or concealed dictatorships which represent the spirit of imperialism, militarism, megalomania, and chauvinism and which by their very structure and mentality carry within themselves the seeds of future conflicts and wars. Democracy by its very existence removes the sources of conflicts among nations. . . . Democracy provides a solution not only for our own national and state problem but also for the great problem of world peace and consolidation.

New Honor Comes to Tabernacle Choir

(Continued from page 367)

choral groups in existence. Each Sunday for more than fourteen years it has presented to a nation-wide audience an outstanding program. Assisted by master organists, and with its membership of more than three hundred spending many hours gratuitously each week in rehearsal, it is small wonder that this organization has won acclaim and is today setting a high standard for Church

and choral music of the country.

The music broadcast by the Tabernacle choir and organ each Sunday is essentially religious, and is selected from the world's great music. The "Spoken Word" presents ethical principles that are fundamentally sound. When this type of program can receive one of radio's highest awards, there is renewed hope for the sanity and spirituality of the nation.

Time, Energy, and Fatigue Costs of Housekeeping Activities

(Continued from page 383)
in the way of progress. One writer has said that "efficiency ceases when fatigue begins."

PHYSIOLOGISTS agree that fatigue resulting from muscular activity is due to the inability of the body fluids to maintain normal composition during the time when activity is speeded up. Muscles consume fuel and give out energy. A substance known as glycogen is the energy-producing material in the muscle. This substance is formed by the muscle tissue from sugar products brought to it by the blood. When muscular activity occurs, the glycogen unites with the oxygen in the blood stream, freeing energy and forming lactic acid and carbon dioxide—both waste products which interfere with continued muscular activity. The blood then brings oxygen from the lungs to the muscle cells; and the lactic acid is removed by the oxidation and conversion into glycogen. Thus the oxygen carried by the blood from the lungs to the muscle cells helps in the removal of the lactic acid in the muscles.

During moderate muscular work the above operation proceeds rather normally with little or no fatigue resulting. But if the work is strenuous or prolonged, the oxygen cannot be supplied fast enough to reconvert all the lactic acid formed in the muscle cells. When this happens fatigue or a diminished capacity for work results. It is necessary, therefore, to allow time for the muscles to recu-

perate. The development of fatigue during or near the end of the day is unavoidable for most people. Nevertheless, according to Gilbreth, fatigue ought to be overcome within a twenty-four hour period. If fatigue mounts too early in the day, it is considered something of a danger signal; it indicates an unbalance of work and rest. Indecision and dislike for a task bring on fatigue more quickly than if one has developed skill and the right attitude toward the job one has to do. Skill always lessens muscular strain. Fatigue or tiredness may disappear completely as interest is developed in the task.

Improved working conditions result in the saving of time and energy. Places for tools and materials should be made easily accessible. In order to maintain a good posture, comfortable working heights for all kitchen work surfaces should be adapted to the height of the worker using them. Good posture is the position which requires the expenditure of the least amount of energy.

Time to keep oneself physically fit is essential for greater service. This includes mental and emotional health as well as bodily well-being. Establish a few routines to obviate conscious effort. Revamp your plans whenever necessary for greater efficiency. As you work persistently to acquire habits of efficient use of time and energy, try to guide others into similar ways. "By losing present time, we lose all time."—John Ray.

(Continued on page 416)

Sketch Of My Life

Eliza R. Snow Smith

CHAPTER V

BEFORE we left Winter Quarters, a Committee, appointed for the purpose, inspected the provisions of each family, in order to ascertain that all were provided with at least a moderate competency of three-fourths pound of fine flour per day, for grown persons, and one-half pound for children—a precautionary measure to prevent famishing. A portion of the “Mormon Battalion,” having been disbanded on the Pacific coast, destitute of pay for their services, joined us before Spring, and we cheerfully divided our “rations” of flour with them, which put some of us on scant allowance.

Soon after our arrival, a tall Liberty-pole was erected, and from its summit, the “Stars and Stripes” seemed to float with, if possible, more significance than they were wont on eastern breezes.

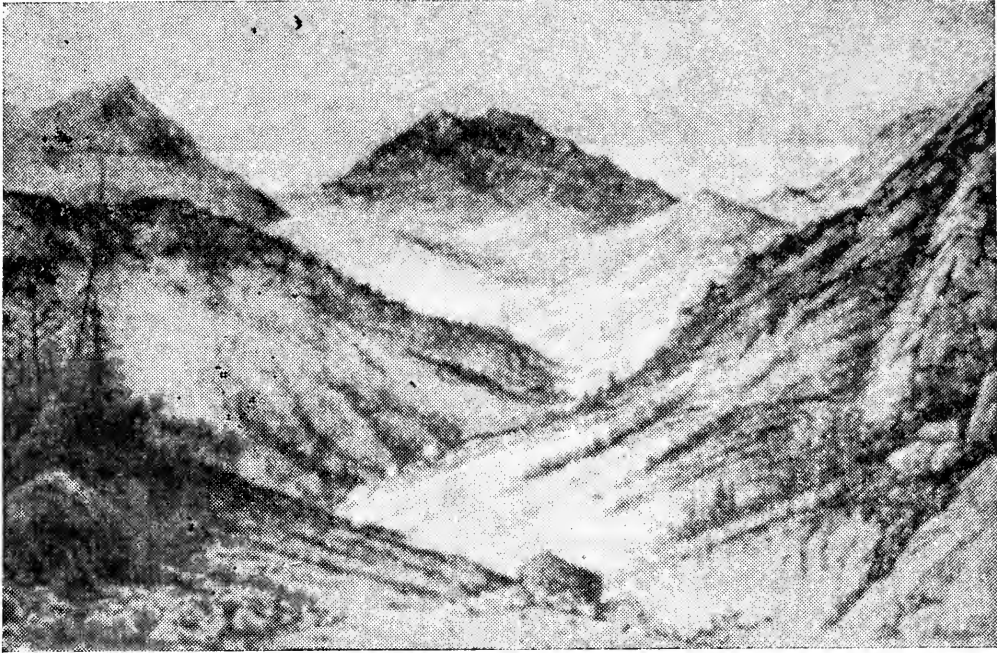
Many, whose circumstances would not admit of coming the first year, sent seeds for fruit trees by those who came; and as the season advanced, it was highly gratifying to see the multitudes of sprouts starting up in newborn nurseries in various directions. But alas! a tragic fate awaited the luxuriant growth of those trees in embryo. Precisely corresponding with descriptions of ancient locust raids on the Eastern Continent, the crickets of enormous size, came down from the mountains, moving in a solid phalanx taking everything before them, while desolation followed, insomuch that

had not a host of sea-gulls (which we considered a special Providence) come to the rescue, all of our crops would have been destroyed. Those gulls in large swarms, went through the invading army, swallowing the crickets wherever they went—as their stomachs filled, they vomited and filled again, until the premises were entirely cleared. The drouth of the summer prevented its full growth and the wheat left in the ground after the cricket ravages, was, much of it too short to cut, and was pulled.

In the first winter a company of men was sent from the valley to California for seeds and cuttings. They arrived home early in May, and I gave 75 cents for 6 or 7 little potatoes, all of which I could hold in one hand. I let them out to raise, and in the fall, my half was a heaping half-bushel of beautiful, well developed potatoes.

On the 20th Sept. 1848 Prest. Young arrived, and with him a large company of Saints, which produced a scene of general joy.

Our public meetings were all held in the “Lord’s parlor”—i.e. out of doors, where was plenty of room for the new-comers, with sufficient groundfloor to sit or stand upon; with a rustic elevated Stand for the speaker, and as a rallying point for the audience. Quite an improvement on the first year’s experience, when our place of gathering was by the side of a wheat stack.



—After a painting by H. L. A. Culmer

FIRST GLIMPSE OF "THE VALLEY"

From the Summit of Big Mountain

A neat brick building, called "Council House" was early completed: the lower story was occupied as its name denotes, and the upper, in administering in some of the sacred ordinances of the Gospel. Subsequently the "House of the Lord" was erected, and I was present at its dedication—a privilege that cannot be too highly estimated. From that time, when in the city, I have been a constant officiate in that House.

Our numbers had so increased that before the close of the second year, representatives of the people met in Convention and formed what was termed a "Provisional Government of the State of Deseret." A Constitution was adopted and Delegates sent to Washington, asking admission into the Union. The people elected a Governor, Judges, and members for the Legislature—

all of whom, discharged the duties of their several offices, without pay. The General Assembly adopted the following rule—"All non-punctual officers and members shall be subject to fine." And sufficient means was thus realized to furnish fuel, light, and brooms.

IN the autumn of 1850 Congress passed an Act by which we were organized into the Territory of Utah. Millard Fillmore then President of the U. S., appointed Brigham Young, who previous to this, was Governor of the State of Deseret, Governor of Utah Territory. He was truly the choice of the people, but the wishes of the people were not consulted in choosing the other officers: with the exception of Marshall, all were appointed and sent; and most of them, especially

the notorious Judges, Brocchus and Brandebury, with their colleague, Day, were positively nuisances: and because the Government would not send a posse of soldiers to destroy us, they went howling away.

The Secretary, Mr. Harris, withheld the money sent by him to pay the expenses of the Legislature. But to us, money and all, their exit was a good riddance, so long as their sole object was to stir up strife between Congress and the Territory.—So much in explanation of our Territorial birth. From our first settlement in the mountains we celebrated the Fourth of July, our great National birthday; and the Twenty-Fourth of that month, the day of the arrival of the Pioneers in the valleys of the mountains.

In this early time poets were not as plentiful with us as at present, and I was expected to furnish one song, and sometimes more than one, for each of these occasions. It so happened that the Government officers, above referred to, absconded in 1852, just before we had a Mammoth Celebration of the Fourth. Our first Tabernacle having been completed, did honor to the occasion. In composing a song for this celebration, prompted by the circumstances of the times, I indulged in the ludicrous—adopting the measure and also the tune of "Old Dan Tucker," in which it was sung, and called for the second time, creating a considerable merriment in the audience.

I here transcribe the song for the Fourth of July, 1852, for its novelty.

All hail the day Columbia first
The iron chains of bondage burst!
Lo! Utah valleys now resound
With Freedom's tread on western ground.

Chorus

Though Brocchus, Day, and Brandebury,
And Harris, too, the Secretary,
Have gone! they went! But when they
left us,
They only of themselves bereft us.

Here is a people brave and free;
Bold advocates for liberty—
The champions of our country's cause,
And firm supporters of her laws.

Chorus—Tho' Brocchus, etc.

The Banner which our fathers won—
The legacy of Washington,
Is now in Utah wide unfurled,
And proffers peace to all the world.

Chorus—Tho' Brocchus, etc.

We'll here revive our country's fame,
The glory of Columbia's name;
Her Constitution's germ will be
The basis of our Liberty.

Chorus—Tho' Brocchus, etc.

With hearts of valor, firm and true,
With patriotic ardor, too,
We now commemorate the day
Where Freedom chants her sweetest lay.

Chorus—Tho' Brocchus, etc.

Long as the everlasting snows
Upon these mountain-tops repose,
Those rights our vet'ran fathers gained,
Shall in these valleys be sustained.

Chorus—Tho' Brocchus, etc.

This Territory shall not rate
Inferior to a sister State
For justice, order, harmony,
Peace, virtue, and integrity.

Chorus—Tho' Brocchus, etc.

Our Motto,—"Truth and Liberty"
As heretofore, will ever be;
And heav'n's strong pillars sooner shake
Then we our Standard will forsake.

Chorus—Tho' Brocchus, etc.

(To be continued)



Suggestions and Instructions on the Educational Program—1944-45

THE Relief Society educational year begins in October and continues through May. Courses of study are planned for the eight months of the coming educational year as follows:

Theology—Church History

Visiting Teachers' Messages—Sources of Strength: The Beatitudes Literature—Literature of the New Testament

Social Science—Modern Application of Ethical Principles

Home Topics Discontinued

The home topics, heretofore planned for optional use on work-and-business day, have been discontinued. (See announcement p. 387.) However, there will appear in *The Relief Society Magazine* excellent articles on homemaking, particularly the series "General Housekeeping Problems" by Claire P. Dorius, which will lend themselves to discussion by Relief Societies desiring such activity simultaneously with sewing at the work meeting. Such discussions should not, however, interfere with nor in any way displace sewing, which is to be the major activity of the day.

No Special Courses

No special course in lieu of any of the regular courses of study has been

planned for missions or organizations outside the United States, as heretofore. The regular courses of study planned for the ensuing year are suitable for use by all Relief Societies. In some instances adaptations may be necessary, but the fundamental message of each lesson is appropriate for all Societies irrespective of their location or local conditions.

No Social Science Lesson for December 26

Only seven lessons are included in the social science course. No lesson is scheduled for December 26 as Relief Societies are not required to hold meetings during Christmas week.

Teaching Methods

Skill in the use of different methods or procedures forms an important part of the class leader's preparation for her work. Method is but a way of using lesson materials for the accomplishment of desired purposes. It is a way of doing; a means to an end. There are various types of teaching methods or procedures, differing in general merit or value; that method is best which obtains the best results in the best way. In determining the method to be employed during a given class period,

the class leader should consider the nature of the subject matter, the teaching aims or purposes, the size and character of the class, and even the physical conditions of the classroom. Too often class leaders, gaining mastery of one or two specific methods, use these to the exclusion of other methods that would be more suitable to the material and the class situation. The most successful class leader is the one who is familiar with and apt in the use of a variety of teaching procedures. Variety of method should also be employed from time to time to prevent monotony, which is always deadening.

Relief Society class leaders are urged to avail themselves of opportunities to become familiar with a variety of teaching procedures, particularly those which have been proved especially suitable for adult groups. Books on teaching may be found in school and public libraries. The Relief Society and other Church auxiliaries frequently publish articles on this subject, and excellent help may be obtained by observing the work of skilled class leaders.

Specific suggestions and definite recommendations on method have accompanied some of the 1943—44 courses of study. During the coming educational year, the lessons as written will suggest methods to employ in teaching them, but no specific recommendation on method will accompany any lesson.

Leads For Class Leaders

The book, *Leads For Class Leaders*, to be published by the Relief Society General Board, announced in *The Relief Society Magazine*, September 1942, page 655, is still in

process of preparation. Announcement will be made in *The Relief Society Magazine* when the book is ready for use.

Enrichment Material

An excellent map of the United States suitable for use in teaching the Church history lessons is published on pp. 384-385 of this issue of the *Magazine*. This map will be helpful throughout the entire three-year course; therefore, it is suggested that class leaders carefully preserve this issue of the *Magazine* as back issues are not always available. However, separate copies of the map will be available to class leaders at five cents each by writing the Relief Society General Board, 28 Bishop's Building, Salt Lake City 1, Utah.

It is the plan of the General Board to provide, from time to time through *The Relief Society Magazine*, pictures and articles suitable for enrichment and for supplementary reading in connection with the various courses of study. Attention will be called to these at the end of the lessons for which they are planned.

Correspondence on Lessons

Class leaders occasionally have a problem related to a lesson or a question regarding a lesson. Ward class leaders having problems or questions should consult their respective Relief Society stake leaders. Stake class leaders having questions should consult the Relief Society General Board. Such correspondence should be addressed to the Relief Society General Board and not to the authors of the lessons or to other Church offices.

Textbooks and Special References

Textbooks for the respective courses should be made available to the class leaders of these courses from Relief Society funds. Upon completion of the courses, the textbooks should be returned to the Society to become a part of its library. Although the special reference books mentioned at the end of the lessons are helpful to class leaders, it is not essential that these be purchased; in some instances it is not even advisable. Many of these books may be found in school or public libraries, and the limited use of them in connection with the lessons makes it advisable to use library copies rather than to purchase the books. The General Board does not endorse all that is contained in all of the books referred to in the lessons. In using reference books, the Latter-day Saint

point of view should be kept in mind, and all material presented in the classroom should be evaluated from that point of view.

The following books referred to in the previews or lessons may be purchased by Relief Society members at the special price listed, from Deseret Book Company, 44 East South Temple Street, Salt Lake City 1, Utah. Orders must specify that the books are for Relief Society use:

Doctrine and Covenants Commentary—Price, \$2.50 postpaid.

MOULTON, DR. R. G., *Modern Reader's Bible*—Price, \$2.25 postpaid.

BATES, ERNEST S., *The Bible Designed To Be Read as Living Literature*—Price, \$2.75, postpaid.

DINSMORE, CHARLES A., *The English Bible As Literature*—Price, \$2.50 postpaid.

BENNION, MILTON, *Moral Teachings of the New Testament*—Price, \$1.00 postpaid.

Theology

Church History

Preview of Lessons for 1944-45

A PREVIEW of a three-year course of study entitled, "Church History" introduces the lessons for the year 1944-45. Titles for eight of the twenty-four lessons and their objectives, together with the broad outline for each of the three years of study are presented in this preview.

The Savior when asked how one would know His people, replied, "By their fruits ye shall know them." The fruits of Mormonism after more than a century are abundantly plen-

tiful and good. He who would in fairness read the history of their planting and growth may find fulfillment and satisfaction in the truth of the Master's words. It is with this thought that one should study the present Church history course during the next three years.

Within this central theme will come the three divisions of the course: Part I for 1944-45 is devoted to the opening of the Dispensation of the Fullness of Times and has

for its objective the mission of the Prophet Joseph Smith and the coming forth of the "church out of the wilderness"; Part II for 1945—46 outlines the story of the Saints in their movement to "the place which God prepared" in the tops of the everlasting mountains; Part III for 1946—47 pertains to the coming-of-age period of the Church with its broadened activities meeting the swift sweep of our modern times.

The main objective of the course is to narrate the more important events of Church history and to consider the revelations in their relation to the historical episodes. We revere the revelations contained in the book of Doctrine and Covenants as the revealed word of God for our day.

The titles of the eight lessons for this year's course follow:

1. *Joseph Smith's First Vision*

Objective: To show how God can be reached and that His way of speaking to the world is still through chosen men.

2. *The Book of Mormon Revealed*

Objective: To show that "in the mouth of two or three witnesses, shall every word be established."

3. *The Priesthood of God Restored*

Objective: To outline the steps by which man was again given authority from on high.

4. *The Church of Jesus Christ Organized*

Objective: To study the simple and direct way in which the Church organization was effected to keep alive the Gospel truths.

5. *The Kirtland Period*

Objective: To study the "rising up and coming forth of My Church out of the wilderness."

6. *The Missouri Period*

Objective: To study the main events in Missouri that lead up to and followed the location of the City of Zion and the central gathering place of the Saints.

7. *The Nauvoo Period*

Objective: To study the major events numbered in the bright and dark years in and about the city of Nauvoo the Beautiful.

8. *A Period of Prophecy*

Objective: To establish the test of a true prophet and to study the events that prompted the words of the modern seer, Joseph Smith.

The main text to be used in the study of this course is the *Doctrine and Covenants Commentary*. In addition, and as supplementary to this, any or all of the approved histories of the Church may be consulted. These will all prove of value. One thought may add purpose in the presentation of the lessons for the teacher and class. Fine histories of the Church have been written and will again be written, but for the spirit which has prompted them and will again prompt more, one must ever turn to the word of the Lord, in this case the Doctrine and Covenants. Such is the great source of inspiration for the layman and scholar alike. If we would know more of the history of the Church and the doctrine as it was revealed, what better way is there than by a close study of these words of the Lord in our day?

As to the method of class discussion bear the following in mind: Somehow in too many lessons practically all of the material is given in the written lesson itself. The teacher covers this part fairly well. When,

however, she reaches the discussion period, she poses questions that draw a weak response. To this she must then supplement her own contribution. In overcoming such difficulty there is the necessity of putting real content into the discussion period. In the case of the present series, this is done by directing class members to the words of the Lord as recorded in the Doctrine and Covenants.

Once a class, after attempting to answer a simple but searching question, is turned to the clear and convincing facts as phrased by the Master, hearts are warmed; and minds, seeking ready confirmation of truth, recall personal illustrations which press for expression—testimonies result and the teacher assumes her rightful role as director, rather than taskmaster of the hour.

Lesson I—Joseph Smith's First Vision

“Who giveth to all men liberally” (James 1:5)

For Tuesday, October 3, 1944

Central theme of course: “By their fruits ye shall know them.”

Lesson Objective: To show how God can be reached, and that His way of speaking to the world is still through chosen men.

“**T**HEY draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof” (*Writings of Joseph Smith*, 2:19).

Joseph Smith listened, amazed at what he saw and heard. There above him in the bright spring air stood two glorious Personages—the Father and the Son! There! Come because he had “asked of God” which of all the sects was right, that he might know which to join. Surely God “giveth to all men liberally and upbraideth not” if He would thus appear to answer so personal a question, and for such an obscure boy.

So overcome was Joseph that at first he could scarcely recall the purpose that had brought him to the upland grove upon his father's farm, that beautiful day in the year of 1820. Little did he think that his “venture” would so completely reveal “the power thereof” of darkness as well as light. For before the blessed relief of this glorious vision had burst around him, he was set upon, he wrote, “by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to de-

liver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—“*This is My Beloved Son. Hear Him!*” (Writings of Joseph Smith, 2:15-17).

Joseph did “Hear Him” to learn he was not to join any of the churches of the world. With these deep impressions upon his mind and paled by the might of such a soul-awakening experience he went home. As he leaned against the fireplace, his mother, sensing a different look in her son, asked what was the matter. True even then to the trust God had placed in him, he spoke not directly of the Lord’s power which had that day made known the wishes of his heart, but answered correctly and well the inquiry of his

mother by saying, “Never mind, all is well—I am well enough off. I have learned for myself that Presbyterianism is not true.” (Writings of Joseph Smith, 2:20). His mother had joined the Presbyterians.

Thus did an unlettered youth of simple faith and trust in God find answer to his first vocal prayer. What was the background of this youth in his fifteenth year of life that so shaped him to be the one who would rock the very foundations of the Christian world, which were laid, as the Lord had told him, upon “a form of godliness but denied the power thereof?” Briefly, they were those of a boy reared in a family of integrity, virtue, and purity of heart, made real by faith in God which is often enhanced in humble surroundings.

Joseph Smith was born in Sharon, Windsor County, Vermont, on the twenty-third day of December, 1805. In his tenth year, he with his family moved to Palmyra, Ontario (now Wayne) County, New York. Some four years later, the family moved into Manchester in the same county. Joseph’s father, an honest farmer, had found himself in hard financial circumstances, having lost much of his holdings through the unscrupulous acts of a trusted friend. Seven sons and three daughters, Joseph being the fourth child, made up the family of Joseph Smith Senior.¹

Into the new Ontario County of western New York together with the

(1) *Documentary History of the Church*, Vol. I, p. 2, and *Writings of Joseph Smith* 2:4, list six sons and three daughters as constituting the children of Joseph Smith, Senior and Lucy Mack Smith. *History of the Prophet Joseph* by Lucy Mack Smith, pp. 36-37, and *Life of Joseph Smith* by George Q. Cannon, p. 5, list seven sons and three daughters. The name of a son, Ephraim, born March 13, 1810, died March 24, 1810, is omitted in the first two references.

Smith family had come many other people, mostly poor and plain in dress and manners. These helped to swell the then thinly populated regions. One thing in common had touched all these early upstate settlers, and that was religion. The Bible was read and regular church attendance expected. Camp meetings and religious revivals brought enthusiastic crowds to be swayed by the eloquent words of the leading ministers of the various sects, who cried, "Lo here! and Lo there!" Palmyra, then but a small community, was not without its religious denominations. As if to indicate the intensity of the religious rivalry at that time, four of the faiths in this small town held their meetings on opposite corners of the same cross-roads.

The Smith family in the year 1820 was divided on matters of religion. Four of them had joined the Presbyterians. Young Joseph himself had inclined toward the Methodists, but he was troubled not so much as to a specific church as to the reasons for all the disunion that existed among the faiths. "What is to be done?" he wrote, "Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?" (*Writings of Joseph Smith* 2:10). It was in this state of mind that he one day read the Epistle of James, the first chapter and the fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"Never did any passage of scripture," he wrote, "come with more

power to the heart of man than this did at this time to mine." He believed, and acted upon his belief. The Bible is the word of God; why then should not God do as He had said! He would! What sweeter faith and reasoning is there to be found than that of youth when it cuts through to the true source of knowledge! By this simple act of belief which sent Joseph to pray, he did more than find the answer to his personal problem. He reached the heart of His Maker who having found again true humility could shape a great prophet and right a darkened world once more—a world sadly in need of the power as well as the form of godliness.

Yes, Joseph was the instrument and 1820 the year. God would begin then for the last time His work of the fullness of salvation among men. And through the efforts of this humble boy would the world come, as of old, to know of eternal life.

Small wonder that Joseph never forgot that he had "seen a light, and in the midst of that light . . . two Personages" and They did in reality speak to him. And though he was to be persecuted all the days of his life for so declaring yet he knew and dared not deny, neither would deny, that he had seen a vision.

As he walked in the fresh spring air down the lane that lead from the grove—a Sacred Grove now—His Lord, a living Savior who called him by name, had left in his soul the music of an Eternal Voice. Could Joseph ever forget that Voice! Does one ever forget the voice of a loved one? Never! And that Voice, though it came like the rushing of a

mighty wind or with the still quiet assurance of a loving father, would ever be known to Joseph. And Joseph, like the chosen disciples of old, with ear attuned, would ever listen to its solemn counsel.

Through Joseph Smith the world today has the words that Voice uttered for our times, "pregnant with wisdom and purpose, throwing a flood of light upon the Gospel." Blessed is he that reads and keeps these words which may be found recorded in the book this modern prophet gave, the book of the Doctrine and Covenants.

Suggestions for Active Reading And Discussions

In this series of lessons designed to tell again the more important facts of the history of the Church and the Church doctrine as it was revealed, all those who would gain the most from a classroom and personal study of the material prepared might well bear in mind the following thought: Look upon the Doctrine and Covenants, which is to be the basic text for this course, not as just another book, but as the recording (which it truly is) of God's direct word to you in this day. True, your name will not appear in any of the revelations, as did many of the names of the early members of the Church, but what was said to them as to the enduring principles of life will hold good for you now and in the days that lie ahead. . . . "my word . . . is quick and powerful, sharper than a two-edged sword, . . .

therefore give heed, . . ." saith the Lord (Doc. & Cov. 6:2). Fortunate indeed is he who through faith accepts this statement of truth and suffers not the pain of its sharpness through error.

With the help of the suggested readings given below have the class carry on the discussion as follows: first, answer the question; second, read the assigned part of the Doctrine and Covenants to discover wherein we must "give heed unto His word" which has been written especially for us in this day.

1. May one expect the Lord to fulfill His promise today, given in James 1:5, as He did to Joseph Smith? Read the word of the Lord to the second elder of His Church, Oliver Cowdery, as it is recorded in Doctrine and Covenants, Section 6. Note especially verses 14 to 24. For the full effect of this part of the lesson development the teacher should have at hand the Doctrine and Covenants Commentary to supply the pertinent facts of Church history found there between the passages of this section. (2)

2. There are two parts to the objective in today's lesson. What specifically does the second part mean to you? After a full discussion of this question have one of the best readers of your class voice the whole of Doctrine and Covenants, Section 1, without interruption.

The next question may be used if needed for further class activity or it may be assigned for home study.

3. What passage or passages in Doctrine and Covenants, Sections 1 and 6, have you come to feel of personal worth—passages which you will keep in memory? Read these and relate your feelings about them.

Read the extracts from the *Writings of Joseph Smith* found in the Pearl of Great Price, Joseph Smith 2:1-26.

(2) Caution: This question and the reading of Doc. & Cov., Section 6, in connection with it are intended to enlarge the lesson objective. Such will be the case if the class is held particularly to that part of the revelation which makes clear that the Lord enlightens the mind of each of us by the "Spirit of truth" when we inquire of Him. Note verses 14-17.

Visiting Teachers' Messages

Sources of Strength—The Beatitudes

Preview of Lessons for 1944-45

THE visiting teachers' messages for the 1944-45 educational year, like those for 1943-44, are planned under the general heading "Sources of Strength." There is no greater source of strength and comfort than the teachings of the Savior. In all the world's vast amount of literature there is nothing more beautiful, more meaningful, more precious than the Sermon on the Mount. It is indeed one of the most priceless things preserved to us in letters. The Beatitudes are a well-known and deeply appreciated part of the Sermon on the Mount. In them the Savior taught basic truths in the most effective way. There is no element of coercion nor compulsion in them, neither do they contain threats. Rather, glorious promises are held out to those who observe them.

Messages for the coming year are based on the Beatitudes. This seems a particularly appropriate time to give thought to these beautiful and comforting truths, which are as needed today as when they were given by the Savior.

Messages are planned for the eight months as follows:

1. *Blessed Are the Poor in Spirit*
2. *Blessed Are They That Mourn*
3. *Blessed Are the Meek*
4. *Blessed Are They Which Do Hunger and Thirst after Righteousness*
5. *Blessed Are the Merciful*

6. *Blessed Are the Pure in Heart*
7. *Blessed Are the Peacemakers*
8. *Blessed Are They Which Are Persecuted for Righteousness Sake*

Through a discussion of these subjects in the homes, faith should be strengthened, and those visited should be left comforted, encouraged, and sustained.

Messages as planned for the ensuing year are very simple. No additional references are given nor are study suggestions or questions for discussion included. Visiting teachers' messages are supplied for the purpose of providing a basis for uplifting and profitable discussion in the homes, and to circumvent conversation that might prove depressing or detrimental to anyone in any way. It is not intended that discussions, either in the teacher-training meetings or in the homes, assume the proportions of a major lesson. Time, in both situations, precludes this.

In discussing the message in the teacher-training meeting, it is suggested that class leaders do not enlarge too much upon the subject as presented in the *Magazine*. Even though a wide knowledge of subject matter is an advantage to a teacher, where too many ideas in relation to a subject are crowded into a short period of time, thinking often becomes confused. Where thinking is confused, expression will also be confused. Therefore, rather than help-

ing visiting teachers to use the message more effectively, the presentation of too much material may actually be detrimental to a successful discussion in the homes. In fact, it may even cause visiting teachers to be reluctant to use the message at all.

Visiting teachers, in most instances, will be more benefited if the ideas of the message as published in the *Magazine* are made to stand out clearly and distinctly. Subject matter should be so treated that the central message of the lesson is made plain, and its appropriateness and adaptability for use in the homes established. The natural divisions into which the subject matter falls might be pointed out, and the essential ideas which group themselves about each natural division considered, in logical sequence, in such a way as to help visiting teach-

ers to see them distinctly, to understand them, and to see their relationship to the central message. Time might occasionally be devoted to methods of dealing with the message in the homes. With such preparation as a foundation, visiting teachers, imbued with the spirit of their work and understanding the purpose of the message, may then draw upon their own additional knowledge, experience, and judgment to present the message in the homes so that it will catch the interest of those visited, meet with response, and accomplish the good intended. Visiting teacher class leaders should not lose sight of the fact that they are training visiting teachers to present a message effectively in the homes; their responsibility is more than a smooth, beautiful unfoldment of a lesson before a group of class members.

Lesson I—Blessed Are the Poor in Spirit

For Tuesday, October 3, 1944

“Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matt. 5:3).

Objective: To develop an appreciation of the blessings promised by the Savior to those who are “poor in spirit.”

IN this Beatitude is found the answer to the questions that motivate men in all that they do. “What shall I do to be happy? What will bring to me the greatest and most enduring satisfaction in life?”

All through the generations of time these questions have addressed themselves to the thinking mind. The answers are transcendently im-

portant, because they mean so much to us here and hereafter.

Christ knew the answer. He said: “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

The poor in spirit are the seekers and finders of truth. They are those who are humble and whose minds are open to the light of truth; they are those who are spiritually dependent upon God and who approach

Him in faith, asking Him to supply their needs. Poverty of spirit is the antithesis of pride, arrogance, self-righteousness, and self-conceit.

The answer to the question: "Who are the poor in spirit?" is found in the attitude of mind which seeks for the kingdom of heaven.

The kingdom of heaven is not a straight jacket, and membership in it does not abridge one in the pursuit of anything that will make for his permanent happiness. It does not inhibit anything that will contribute to his permanent good. It is the path, the only path, that can be pursued with safety and security. It is the best way of life, the source of the greatest and highest happiness, of the greatest joy, of the most perfect hope, of the most enduring

peace. It is the royal road into the celestial presence of God.

In this kingdom is found the plan worked out by infinite minds, before the world was framed or man appeared upon its surface, by which man can triumph over death and opposition and secure the greatest joy to which he is heir. The object of the kingdom of heaven is to help, to save, to bless, and to exalt the children of God.

The passport into that kingdom is not a long face, but a contrite spirit; it is the desire to learn truth and the willingness to live according to the will of the Father.

Happiness does not consist in what we have, but rather in what we are. Miserable are the proud in spirit; happy are the poor in spirit.

Literature

New Testament

Preview of Lessons for 1944-45

NO greater literature than that contained in the New Testament has ever been given to mankind. None has ever been more widely read and reread. No other literature has portrayed life more convincingly, nor expressed divine truth more impressively, more lastingly.

Through nearly a score of centuries this Book of Books has been a living light to the world. It has guided millions along the way of righteousness. It has inspired the creation of countless poems, songs, stories, dramas, paintings, sculpture, and other works of art. Its quicken-

ing, uplifting influence will be radiated through the ages yet to come.

Appreciation of the New Testament as inspiring Scripture, preserved in simple, yet artistic literary forms, is the central aim of this course. Lessons are planned to lead those who study them nearer in spirit and understanding to this living literature. For those who follow the work faithfully should come both enlightenment and a firm testimony of the Gospel.

Within the limits of the course, not all the alluring phases of the New Testament can receive atten-

tion. By holding to the main purpose of the lessons—a study of the varied types of literature within the Sacred Volume—these valuable returns should come: first, a stimulating review, or new view, of stories and words of truth we cherish; second, enjoyment of masterpieces of spiritual literature; third, basic information that will help to add meaning and life to other great literature and art inspired by the New Testament.

Naturally, it is hoped that more appreciative reading of this Book of Books, more sharing of its treasures between parents and children, will be other valued outcomes of the course.

Eight study units, planned for 1944-45, briefly outlined, are as follows:

1. *Historical Literature of the New Testament*

In the Gospel of St. Luke is historical literature of highest standard. This opening lesson will afford opportunity to renew acquaintance with the outstanding events it portrays, and to study the qualities that give clarity and life to this history.

2. *Story-telling in the New Testament*

Some of the classic stories told in the Gospels will be studied here, with special attention to the natural artistry revealed in their telling.

3. *Parables of the New Testament*

The parable as a means of making truth live, the application of the study to some of the masterful parables of the Savior, and the lessons of life they impress will receive attention in this lesson.

4. *Wisdom Literature of the New Testament*

A study of unforgettable sayings of the Savior, His Sermon on the Mount, and other wisdom literature of the New Testa-

ment will be the center of this study. Qualities that mark these gems of wisdom will receive attention.

5. *Gospel Literature of St. John*

This lesson will consist of study of the portrayal of the Master and His divine message by one who was close to the life of the Savior, His beloved disciple.

6. *Acts of the Apostles: An Evangelical Epic*

This lesson will be a study of the story of the devoted disciples of Christ carrying forward His work; a great missionary epic.

7. *The New Testament Epistles*

This lesson will be a study of some of the masterful interpretations of the Gospel; sayings of Paul and other apostles—their unforgettable sayings as wisdom literature.

8. *Revelation of John the Divine*

This is a Rhapsody of the Millenium. It will be studied for its literary excellence, and its spiritual significance in the world today, and all time.

Lesson Helps

Text: The New Testament—King James Translation.

Each member of the class should possess this text and have it at hand during each lesson.

This course is planned to get those who study it to read and reread this Scripture. We believe with Dr. Moulton that "many have a longing to get to the sacred texts at firsthand, to fling their minds, without any intervening medium of interpretation, directly upon the original literature, and appreciate it in all its freshness."

In the King James translation, we have the Gospels, the Acts, the Epistles, and Revelation—all living literature. Even the humblest can find joy and re-creation in reading the simple, soulful stories and words of wisdom these various Books and Letters contain.

To present a long list of references—as might readily be done, especially on the theological and historical aspects of the New Testament—would not be most help-

ful to the central purpose of this course, which is to cultivate an appreciation for New Testament literature.

As *special references*, however, these are recommended:

MOULTON, DR. R. G., *Modern Reader's Bible*

In this book, the New Testament is presented in a form that makes for easier reading. Some notes in this book are also helpful.

BATES, ERNEST S., *The Bible Designed to Be Read As Living Literature*

Again this book, containing certain selections from the New Testament, will be found helpful from the standpoint of form. It is helpful for ease of reading in the classroom.

DINSMORE, CHARLES A., *The English Bible as Literature*

Certain chapters in this volume offer helpful sidelights to illuminate New Testament literature.

Note: Other books may be suggested as the course is developed.

Lesson I—Historical Literature of the New Testament

For Tuesday, October 17, 1944

THERE are two main ways of writing history. In one, the emphasis is on recording facts; in the other, while keeping true to fact, the historian portrays life. This second type has been well called *historical literature*.

In the Gospel according to St. Luke, we have historical literature of the highest kind. These sections of the New Testament not only record with fidelity events in the life of our Savior and His apostles, but they present these events as living history.

St. Luke, an educated Gentile, secretary to the Apostle Paul, was well prepared for his masterful authorship. His preface to his Gospel reads:

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word.

3. It seemed good to me also, having had perfect understanding of all things

from the very first, to write unto thee in order, most excellent Theophilus,

4. That thou mightest know the certainty of those things, wherein thou hast been instructed—Luke 1:1-4).

He had a burning testimony of the Gospel. As he says, (Luke 1:2) he had received the sacred story and message of the Master. From Paul, whose inspiring story and words he had recorded, and from other devoted leaders of those early days, he had caught the spirit and inner meaning of true Christianity. Surcharged with these riches of information and inspiration, he felt impelled to write the story as he had learned and lived it.

While the Gospel of St. Luke is addressed to Theophilus, a leader in the Roman Empire, who evidently had sought to learn more of Christ and His great work, its message is for all the world. St. Luke tells the story clearly, fervently, and "in order." With well-constructed, rhythmic sentences it is moved forward. Significant incidents add life; words

of light and truth faithfully woven into the text help to lift it into divine history.

An excellent beginning study of New Testament literature is the reading of St. Luke. This gives in sequence a historical account of the life and message of our Savior. In these words of St. Luke, we have something comparable to the historical books of the Old Testament. To know the history of the Chosen People and Christ and His Apostles, is to have a sound basis for understanding and appreciating the other great literature of the Old and the New Testament.

If class members would get close to the Gospel of St. Luke, they should read the Book itself. One should be a bit jealous of his privilege of enjoying this living history firsthand. A good plan is to set aside a Sabbath afternoon for this spiritual recreation. Perhaps some member or members of the family, or some neighbor would like to share the uplift. If so, an added joy will come from reading these Scriptures aloud. Let the first reading be mainly for the history itself; discussions may follow during the rereading which one will surely desire to do later.

Happily, the writings of St. Luke are easy to follow. They move with clarity and something of musical charm. Through them, outstanding events in the life of the Master from its earthly beginning to the resurrection, are developed in natural sequence. Under the skillful hand of an inspired historian, these world-shaping events are brought together like links in a golden chain. To get nearer to the style and spirit of this fine historical literature, read the

following excerpts from the Gospel of St. Luke:

And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth (Luke 1: 11-14).

* * *

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in the manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart (Luke 2:15-19).

* * *

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:43 ff).

Following the brief account of the births of John and Jesus and this one illuminating view of the

boyhood of our Savior, St. Luke carries forward the story. The great work of John as "The voice of one crying in the wilderness, Prepare ye the way of the Lord" (Luke 3:4), and the baptism of Jesus are sketched with artistry. Following this comes the genealogy of the Savior. Then the testing temptation by the Devil is related simply, dramatically.¹

From this crisis, nobly met, the story is developed through one significant event after another. Words of the Savior are woven into the stirring narrative at appropriate places, making it glow with gems of wisdom. Finally, The Gospel According to St. Luke is brought to its natural close with the story of the crucifixion and the resurrection.

(1) "The Temptation of Jesus," will be treated in Lesson 2, "Story Telling in the New Testament."

Suggestions for Discussion and Activities

1. (a) What is the essential difference between plain history and historical litera-

ture? (b) Why must each of these be based on fact to be convincing and lasting? (c) Give illustrations of historical literature outside the New Testament.

2. What are two characteristics that lift the writings of St. Luke to a high standard of literary history?

3. Have some member of the class read aloud the excerpts from St. Luke given in the lesson.

4. Let members of the class, previously assigned, continue the reading by giving in their order these other "high points" in the story of the Savior and His Apostles:

(a) Jesus Teaches the Nazarenes (Luke 4: 16-24); (b) Jesus Casts out a Devil (Luke 4:32-37); (c) Jesus calls Peter and Others to the Ministry (Luke 5: 1-11); (d) Jesus Answers the Pharisees (Luke 6: 1-15); (e) Jesus Heals the Centurion's Servant (Luke 7:1-9).

Note: The foregoing quotations are suggested as typical ones showing the lucid style of St. Luke. As they or other excerpts from his Gospel are read aloud, note how clear and rhythmic is his record of the events. Other choice selections may, of course, be taken.

5. Why is it of basic importance in the study of literature that one learn first the historic background? Illustrate with reference to our own story of America and its literature.

Social Science

Modern Applications of Ethical Principles

Preview of Lessons for 1944-45

THE social service lessons outlined for this year and next will deal with the field of social ethics. Our decision to devote this much time to a study of this subject grows out of our sincere belief that much of the confusion and despair in the modern world results from man's in-

clination to desert the great moral principles of the ages. Modern living is too superficial and hedonistic to bring the peace and happiness so much desired by everyone; there is need for a quick and complete return to virtue.

In treating the subjects chosen for

discussion we will attempt to present materials and develop points of view that will be helpful in righteous living. Our concern will be more with the present and the future than with the past, and our approach will be more analytic and synthetic than dogmatic. In other words, our aim is practical rather than theoretical. We are anxious to present a series of helps to better living that will be understood and will find application in the lives of Latter-day Saints. For this reason our emphasis will be upon immediate social situations rather than remote philosophical abstractions.

The first year's lesson series will deal largely with ethical principles; and the second year's with areas of application, but there will be overlapping of these phases all the way through, and an ever-present attempt to see principles side by side with applications in real life situations. Lesson titles for the first year are as follows:

1. *Morality in Our Day*

Lesson Aim: To set the stage for what is to follow throughout the course by examining some of the important trends, problems, and concepts in the field of modern social ethics.

2. *Men Are That They Might Have Joy*

Lesson Aim: To develop the thought that happiness is the goal of all human endeavor, the inner quest of the soul; and that the greatest happiness is the greatest good.

3. *The Road to Righteousness*

Lesson Aim: To expand on the idea of happiness through personal achievement, and to show, thereby, that the road to righteousness involves intelligent and progressive living.

4. *Freedom and Responsibility*

Lesson Aim: To show that freedom and responsibility are inseparably connected; that consequences follow acts; and that individuals are therefore morally responsible for their acts.

5. *Truth and Its Perversions*

Lesson Aim: To examine truth as the framework of ethics, and to study some of the ways in which it becomes perverted.

6. *Honesty, The Core of Character*

Lesson Aim: To analyze the ethical aspects of character, and to show that honesty is at the heart or core of it all.

7. *Brotherhood. The Key to Greatness*

Lesson Aim: To show that greatness is dependent upon bigness of soul; that virtue in its highest sense requires the submergence of self to the welfare of others.

Class leaders will do well to read as widely on these subjects as time permits. The references listed at the end of each lesson are intended to be suggestive rather than exhaustive, and it would be advisable, where possible, to supplement this reading with other sources found in home or local libraries. Standard Latter-day Saint works, together with other Church books and periodicals will prove most helpful. Reader's guides and card indices in libraries should also reveal ample supplementary material under such headings as "morality," "ethics," "social ethics," "Christian ethics," et cetera. The dictionary should be used frequently, and encyclopedias will prove valuable as well.

It is realized that some of the listed references will not be available to all class leaders, but a careful searching of sources that are available should bring to light more than

enough material to make the lessons both interesting and beneficial.

It is to be understood that the lessons themselves are to form the groundwork or nucleus for all discussion. References listed with these lessons, though not endorsed in their entirety, can provide supplementary material that will prove stimulating, and they should be used for this purpose, but though used they should always be sifted and slanted toward the Latter-day Saint point of view.

Use the problems given at the end of each lesson as it seems desirable and advisable to do so, but try not

to be held down by these suggestions. Adapt your discussions to the needs and interests of your group. Do not expect complete agreement on every point, but welcome friendly clashes in opinion as stimulants in the cross-fertilization of ideas leading to growth and character development. Some of us need to be shaken out of the moral complacency and stereotyped standards into which we have slipped, and well-directed lively discussions can help us re-think and revitalize our lives in line with righteous and progressive living. That is our hope in offering these lessons.

Lesson I—Morality in Our Day

For Tuesday, October 24, 1944

Lesson Aim: To set the stage for what is to follow throughout the course by examining some of the important trends, problems, and concepts in the field of modern social ethics.

WE live in an age of complexity, speed, and confusion such as the world has never before known. Ideas clash with ideas, faith yields to skepticism, and everything bows to change. In the cross currents of opinion and expression so common today, many become bewildered, frustrated, and lost; sucked in by the mad whirl around them, many are left floundering for something to hold to that is solid and fundamental. The moral codes of yesterday, many of them, are uprooted from their established moorings and their ties still dangle for want of anchorage in modern life. The tempo of social change and the com-

plexity of social structure both add to the confusion, and in it all one is led to exclaim as Aristophanes did many centuries ago, "Whirl is King."

The message of this and other lessons to follow is one of optimism and hope growing out of the understanding, courage, and struggle intrinsic in anything really worth while. The pictures presented will not all be pretty but they will be real, and they can be made pleasant if mankind will but put forth the effort necessary to change the situations. Much of the confusion and despair in the world today results from man's inclination to desert the

great moral principles of the ages. We cannot solve these problems of human suffering by shutting our eyes to them, by running away from reality, by being ostrich-like and hiding our heads in the sand. Neither, of course, can we alleviate man's misery by simply looking at it and brooding. But we must look before we can intelligently act; we must see where we are before we can start building for something better. It is in the spirit of realistically understanding where we are so that we can build for a better world that we turn now to glimpse some of the unpleasing aspects of human relationships.

The Question of Social Progress.

We hear a lot these days about the achievements of man and the glories of our civilization, but when we observe the inhumanity, injustice, misery, and despair around us, we may well wonder if our achievements are fundamental and if man is really civilized. Technologically we have come a long way, no one will deny that. The electric light, the automobile, the telephone, the radio, and myriads of other inventions, too numerous to mention, have brought us comforts and conveniences undreamed of a few generations ago. In the material and mechanical world the common man now has what kings and queens were denied throughout the ages. But is man any happier now than formerly, and is he any more humane in his treatment of others? Unemployment, poverty, crime, divorce, suicide, war in its most total and brutal forms, these and many other indices of social decay so characteristic of our age lead us to at least question

the thesis of social progress. If the advancement of humanity is to be measured in terms of material invention alone, then progress we have; but if happiness and kindness are the criteria of human advancement, the question of progress remains a question. It is in the realms of the social, the moral, and the spiritual that man has climbed the least and suffered the most.

This tendency for change in the social and less tangible aspects of culture to drag and remain far behind innovations or changes in material culture the sociologist has called a *cultural lag*. It is well recognized by students in social science today that such lags do exist, and that personal and social dislocations result. Whenever two or more inter-related phases of life change in different directions or at unequal speeds, the balance of normal relationships is jarred and disequilibriums and tensions inevitably result. Today, we have an abundance of machines, enough for everyone to enjoy a decent and comfortable standard of living, but either we use them for war and destruction, it seems, or we allow them to bring unemployment and poverty to the millions. Man is not master of the machine, and until he learns to adapt this Frankenstein of his own creation to his total welfare and happiness, it will remain his master.

There are primarily three ways of meeting the problem: (1) One, known as *primitivism*, is to run away from civilization in search of peace and contentment through isolation, on some far-off island or in some remote region where one can be alone. It is based upon the belief that civilization itself is to blame for unhap-

piness and that an escape from it all, or a return to nature, will bring the happiness desired. This idea sometimes finds expression in perverted ways such as with nudist colonies and other cultist societies, but even when not perverted it fails to solve the problem, for the world is too small to isolate everyone. (2) A second method of meeting, or attempting to meet, the problem of the cultural lag is to declare a moratorium on technological development until society is able to catch up. There are those who believe that we should hold back mechanical inventions until we learn how to properly deal with those we now have. But this, too, is impractical, if not impossible, for how can one stay the creative urge of man, and why should anyone try to stifle human progress? (3) The third and only remaining alternative is to give increased attention and effort to the social and moral fields so that progress here will parallel that of the material field. This is the positive and progressive approach, and it smacks of neither escapism nor defeatism. The great challenges of the day lie in the fields of non-material culture, and if man learns how to meet and handle them even approximating the efficiency with which he has his material culture, then truly can it be said that society is progressing.

Some Ethical Implications of War

Modern war with its "Pearl Harbors," its indiscriminate bombings, its booby traps, its gestapo, its reprisals, its concentration camps, and its sadistic bloodletting is something horrible to behold. There are some of us who had hoped, though scarcely dared believe, that the

world had been made safe for democracy and decency. But now, with everything that we hold sacred or decent being violated, we are forced to shift our hopes into the future. Perhaps some day the world will be advanced enough and moral enough to follow Christ when he said, "Love thy neighbor as thyself," but not yet.

Total war, as we call it today, is no respecter of persons, institutions, property, nor principles; and moral structure, along with bricks and mortar, crumbles by its impact.

It is unfortunate but true that war almost universally means a let-down in righteous living. People are unnerved by the excitement, the strains, and the tensions inevitable in such a conflict. Emotionalism is increased and judgment becomes more unreasoned and impetuous. There comes a revival of the old philosophy, "Eat, drink, and be merry for tomorrow we may die"; and in the spirit of a "last fling" many run wild. The separation of the sexes made necessary in army life creates abnormal tensions and morbid attitudes which too often result in mistakes and sorrow. The young man in uniform is separated from the primary group controls of those he loves, and is exposed to the vicissitudes of life under the artificial and sometimes corrupt influence of a male society. The young woman left at home finds opportunity for male companionship more difficult, and in the spirit of desperation frequently lowers her standards in order to compete. Then, too, the very philosophy of war **unfortunately** makes some feel that the man in uniform is entitled to everything his appetite desires, and that the young

woman is more patriotic when she caters to his appetites. Add to all of this the "money madness" that takes hold of so many civilians in wartime, and the reckless abandon with which they shape their lives. It is no wonder, then, that war sees increases in juvenile delinquency, venereal disease, divorce, and in other patterns of social and moral decay, for in wartime, morals often take a holiday.

So great were the repercussions of World War I on the moral standards of the day, that the decade following that war is often spoken of as the "wild Twenties." Because of the habits in immorality becoming established today, the hates engendered by the conflict, and the inevitable difficulties in personal and social readjustments following the war, we can expect a similar, perhaps even greater, moral problem after World War II. To recognize this is not to be pessimistic, but only realistic. Potentially the future holds before us both obstacles and opportunities; actually, the future is what we make it. World War II is not fostering moral progress to be sure, but neither does it preclude progress. Unless we are awake to human values and moral problems as we fight, it is entirely possible that we will find ourselves exhausted and defeated socially though victorious militaristically. It all depends on us and on what we do today.

The Meaning of Morals

We have used the terms *morality* and *ethics* a number of times already, and we will have occasion to use them again many times throughout this series of lessons. Perhaps

it would be well to see what they and other related concepts mean.

Man has always been inclined to adopt standards of *right* and *wrong* and to judge his fellowmen in the light of these standards. This attempt to evaluate and control human behavior in the light of what is conceived to be good or bad, is known as the field of *morality*. *Chastity* is one important phase of morality, but, unfortunately, it is sometimes confused with the term itself. *Morality in its broad and complete meaning relates to anything that is conceived to be either good or bad, and morals are simply standards of right living.* The philosophy or the logical thought system that deals with morality is called *ethics*, and, for all practical purposes, the two terms may be considered as synonymous.

When the system of ethical evaluation is tied up with the pleasure or displeasure of deity, we usually speak of the conformer as *righteous* and the non-conformer as *evil*, *sinful*, or *wicked*. When, however, the offense is related to society only and not to a supernatural power we speak in terms of *vice*, *crime*, et cetera. The *good life* is the life that pleases both God and man, and conscience is the inward judge and control device that makes the good life possible.

The fact that moral or ethical standards are not always uniform need detain us here but little and disturb us not at all. The details of ethical patterns differ widely in both time and place, but there are certain broad fundamentals, just the same, that seem to be both universal and eternal. The mores, as the socially determined, detailed moral codes are

scientifically called, are relative to the social groups that practice them, but over and above these there are certain broad moral principles that have stood the test of all time and may therefore be regarded as absolute. Among these are brotherhood, tolerance, honesty, responsibility, effort, and temperance.

Neither the customs of the past nor the laws of the present are alone sufficient as guides to moral living. In a changing, dynamic society such as ours, new situations arise daily, and a person must think in order to act wisely and well. But he must think straight and with a courage and a desire to act in the light of the right as he sees it. There is too much wishful thinking today, motivated by the desires of the heart rather than the discipline of the head. And there is too little courage based upon a desire for righteousness. Sometimes people fail to think and other times though they think they fail to act. What we need is a morality that goes all the way; one that is based upon intelligence and faith rather than ignorance and fear, and one that is impelled by an inward passion for righteous living.

The crying need of this age is for a widening and a deepening of the moral horizons. There are too many today who have grown callous and insensitive to the finer values of life, and indifferent to the consequences of their thoughtless acts. Blunted by indulgence and dissipation, and blinded by the confusion around them they blunder along. Moral skepticism is at the bottom of much of man's suffering.

If we are successful in removing any of this skepticism and thereby stimulating a renewed interest and

faith in established ethical principles, we will have contributed to the happiness of mankind; and our efforts in preparing these lessons will have been amply rewarded.

Problems for Thought and Action

1. Give evidence that society today is more complex, more changing, and more confused than in other times. What is the difference between realism and pessimism? Why is the one necessary to virtue while the other is a perversion of virtue? Discuss. In discussing the question of social progress decide whether you think the world is getting better or worse in total, and give your reasons. What is a cultural lag? Why does a lag in social, moral, and spiritual development create serious social dislocations? Discuss and evaluate various methods of meeting this problem of the cultural lag.

2. Examine the history of war for the light it may throw on the question of social progress. Is modern war any more humane than earlier wars? Any less destructive? Discuss. What effect does war have upon sexual morality? Upon brotherhood, honesty, and other phases of moral conduct? Analyze the problem of marriage in wartime indicating both causes and consequences. What will be the nature of our moral problem in the post-war era and what do you think can be done about it now?

3. Define and distinguish the following terms: ethics, morals, chastity, righteousness, evil, sin, vice, crime, the good life, conscience, et cetera. Are moral standards relative or absolute? Why or why not?

4. Why are customs and laws alone insufficient as moral guides? Discuss the need of both thought and prayer in the building of conscience. Why is control by intelligence and faith better than by ignorance and fear? Do you agree that the crying need of the age is for a revival of moral consciousness? Discuss.

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Time, Energy, and Fatigue Costs of Housekeeping Activities

(Continued from page 391)

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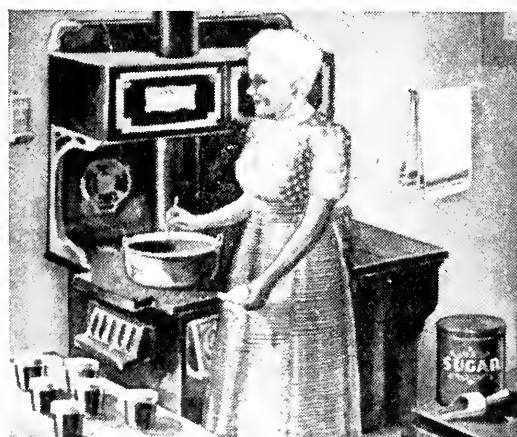
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THE RELIEF SOCIETY MAGAZINE

VOL. 31, NO. 8

AUGUST 1944

DECLARE THE GLORY

Vesta P. Crawford

“The heavens declare the glory of God and the firmament showeth
his handiwork.”

I still must walk with faith to beckon me
For there is much I cannot understand;
The world is filled with depths of wonderment,
The reaches of the sky and the familiar land;

Earthbound, I walk to feel the bladed grass,
The mist of morning and the veil of night,
And yet there is a reaching in the heart
For that which lies beyond, for further light.

Consider the stars our Father has ordained
Like silver lamps above our common ways,
The glory of Andromeda, the Pleiades,
And matchless Vega with unnumbered days;

The turning worlds must move in symmetry
Within the pattern that is given there—
The flame of Rigel's torch, Capella's fire,
The Compass Star, the shining of Altair.

The universe records its vast design,
There is no boundary to space and years,
The jewelled planets neither rise nor set
But turn within the orbit of the spheres.

Earthbound, I walk to touch the bladed grass
And feel the breath of wind upon my face,
And yet this night my eyes are lifted up
To see the stars in their appointed place!



JEWISH REFUGEES
-MINERVA K. TEICHERT

Mormon Pioneer Culture

Alice Merrill Horne

Former Member of Relief Society General Board

AS one who has crossed paths with the first pioneers of Utah, I remember with gratitude the distinguished personality of those gracious men and women. They came determined to cast off the shackles of the ages; they came to build a New Jerusalem; they would cleanse themselves by sacrifice to do this thing. They left behind them trails of rich romance; they builded well; artists dwelt in their habitations.

Close by reaches a great branching tree. Its roots search for the deep soils, that, set free from stones by winter frosts, have come down with floods to this safe mountain fastness.

Art is like that. To grow to great proportions its soils must be patiently brought together until they reach depths sufficient to provide safe anchorage for widely spreading roots against the shock of wind and weather.

American Art has not found opportunity to become deeply rooted in the soils needful for mature ripening, because, from its foundations, America has been passing through stages of rapid transition. Expediency, ever Art-shy, became the uppermost question in the dividing up and parceling out of the Atlantic Seaboard when its acres were thrown open to Old World colonizers. Because the Pacific Coast was also accessible mainly by means of the sailing vessel, California was said to

have been founded in a day, and Art found no habitat in the California gold rush.

Likewise, into the heart of the great Mississippi Basin a quick flood of settlers poured. They sought land by means of the natural arteries of trade, either the widening Mississippi River, or its deep-flowing tributaries, but even in those rich lands Art found scarcely a resting place.

But far beyond those lands of quick colonization waited a Territory, inaccessible, remote, dormant, for builders of an Intermountain Empire, which must bring together certain indwelling traits that would forefeel a real American culture.

On the one side, the Rocky Mountains, perpetually snow-crested, rose to challenge and to chasten the invader of its loneliness. On the opposite border stretched the Great American Desert, whose weary wastes drove back any who sought entrance thereat.

Strange indeed, it is, that this isolated West, forbidding in its isolation, became to an earnest people a guerdon in its forbiddance. So entered the Mormon pioneers, history's most intrepid adventurers, carrying hand axes in their belts, driving their tedious ox teams (walking beside them to ease the covered-wagon load) into that remote Territory. And Art took comfort and became the pioneer's wayfarer, for Lo! in the heavy hold of each covered wag-

on were treasures of beauty, were fabrics of fine workmanship, were heirlooms from generations of elevation and subtilization saved for posterity!

For behold! It had come to pass in the Latter Days, that the Prophet Joseph Smith had sent forth disciples by twos, without purse or scrip, preaching to the New World to gather to Zion. Many indeed were the followers at those famed gathering places. And it came to pass that the Prophet called the apostles to cross the wide waters, and they carried the glad tidings of great joy to the Old World.

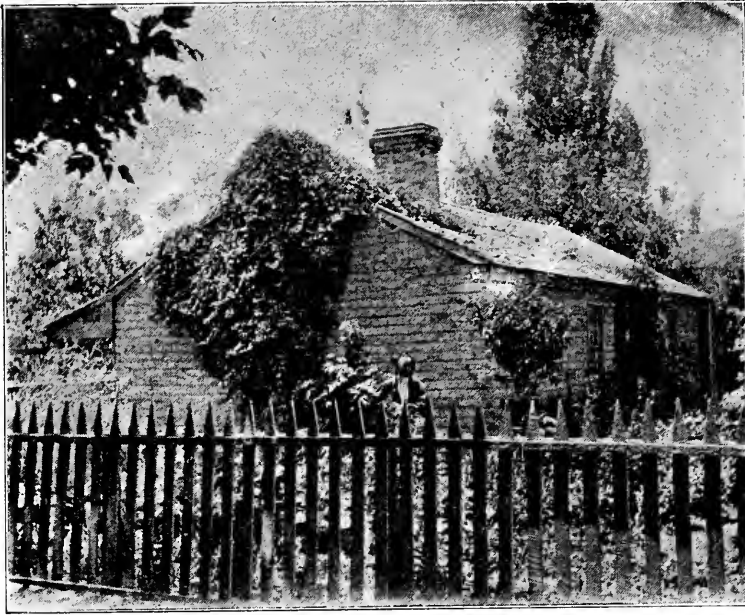
Among those young Mormon leaders were historians, scientists, statesmen, Christ exemplars, who without purse or scrip, abounding in love and fellowship, once again proclaimed the saving principle "I am my brother's keeper." The harvest was rich. Thousands upon thousands of Old World converts went down into the waters of baptism. At one time, thirty-five thousand Britishers waited to emigrate to Zion in America. The Saints of the Old World turned their faces toward the West and joined forces with the Saints of America, who suffered persecution for conscience's sake.

Thus did a unity of purpose, such as had never been attained before, may never again be witnessed, establish the high destiny of that westward migration.

It was well nigh 100 years ago—to be exact, ninety-seven years ago last July 23rd, that the advance company of those very first Utah pioneers unhitched their oxen just back of where the Lion House now stands. They took their shovels and tapped City Creek and dug the first

white man's water ditch in the Americas. My mother's father, President George A. Smith (dubbed "Potato Saint"), planted the first potato. The prayerful pioneers sought to keep themselves open to the inspiration that the time and the occasion afforded. The men in that advance company that day plowed, planted, and irrigated five acres of crops. But they did more, by that very act of flooding a canyon water ditch over the dormant soil, they proved the desert habitable by white men. For through the knowledge of irrigation the desert could be made to blossom as the rose!

THE message that went to the Old World, as well as to the New, appealed to artists, poets, musicians, singers, horticulturists, decorators, authors, editors, wood carvers, pottery builders, lace makers, orchestral leaders, oratorio leaders, costume designers, and gardeners, so that the first settlers were persons of culture. Thus it came about that for years all that was made was made by hand, beautiful and fit. From their covered wagons the pioneer settlers in every valley of the State moved into new log cabins. But the pioneers were home builders and very soon they set up lovely colonial adobe mansions. If lumber was not available from the sawmills, set up on the many canyon streams, the settlers used their cabin logs for sleepers for the new adobe mansions. Red brick and field stone also came into use. No furniture appeared in the shops for the reason there were no furniture shops. Because there arose the need for Art to grace those new mansions, something wonderful transpired. Artists set out to answer



PIONEER BIGLER-LAMBSON HOME

First plastered house in the valley. It stood on the southwest corner of First West and North Temple Streets.

that need, and presently there appeared handmade, hand-carved chairs, chests, mantel pieces, and center tables. Even carved newel posts graced the stairways. Soon a spinning wheel appeared in each and every home.

The pioneer women, not to be outdone by ambitious wood craftsmen and builders, carded, spun, reeled, and wove wool, cotton, linen, and silk that was raised in the Territory. Chests were filled with towels and blankets. Wool suitable for men's clothes and women's dresses was sewed by hand and fashioned into apparel revealing true style.

Floors of beautiful white pine and even of native oak very soon were covered with braided rag rugs and bright-colored rag carpets woven on hand looms. My grandmother, Bathsheba W. Smith, ambitious from girlhood, spun and wove a carpet in green and black stripes for her long back parlor in her home in

the Historian's Office. That room of dignity and charm made a fitting background for the fastidiously clothed ladies, Eliza R. Snow, Zina D. Young, Hannah T. King, Dr. Romania B. Pratt Penrose, Phebe Woodruff, Sarah M. Kimball, Emmeline B. Wells, Rachel Grant, Elizabeth Howard, Martha Hughes Cannon, Emily Hill Woodmansee, Marinda N. Hyde, the sweet songbird Mrs. George Careless, Mrs. Harriett A. Thatcher Preston, and "Ma" Smoot. They visited that room where suffrage meetings, Deseret Hospital Board sessions, *Women's Exponent* and various "Retrenchment" groups held forth.

These ladies were seated in charming rocking chairs, "Congress" chairs and lounges. Fortunately, my own seat was my grandmother's lap. Also for my use was a cushioned stool grandmother had ingeniously fashioned from a log sawn for wood.



HOME OF DANIEL H. WELLS

HISTORIAN'S OFFICE

Between these two houses, located on South Temple Street where the Templeton, Z.C.M.I. and Medical Arts buildings now stand, flowed the first white man's ditch in America. Bathsheba W. Smith lived in the Historian's Office.

TODAY, many examples of those early-day fashions in art and architecture have vanished. Here and there are groups of the fine old types of pioneer adobe, rock, and red brick houses, if not the first log ones. Heber City has the best in the State which should be saved and cherished by a grateful people for the sake of history.

There were charming coverlets spun of cotton and linen. Many women netted black mitts. Every woman of prominence had at least one white cotton embroidered petticoat. The hand-braided straw bonnets, hand-fashioned and trimmed with colored flowers, were worn by women of style. Each woman seemed to know what would improve her personality—which resulted in style rather than fashion, the women of this era were persons of style and not fashion.

The men even had beaver hats. My grandfather Albert Merrill, Utah's first hatter, was kept busy, and sold his "cowboy" beavers at high prices to the first settlers.

Then there was the knitting. My! my! how the knitting needles

clicked on men's socks, children's long stockings. White lace for pillow casing was knitted of linen thread. Silk worms were fed mulberry leaves, silk cocoons presently emerged into silk evening dresses, and real laces were made and worn adding charm to artistic bonnets and gowns, and Art took renewed courage and stability. Culture in Utah spread with the completion of the Tabernacle, the building of its matchless organ, and the organization of the Tabernacle choir. The Social Hall provided the perfect background for artistic step dances, and the Salt Lake Theater made all things possible for appreciation of the best in dramatic art. Artists came and went by the famed Overland Stage.

Did Ralph Waldo Emerson point to the Mormon pioneers and their posterity when he made the prophecy, "The Art of America will come out of the West, amidst the feet of a brave and earnest people"?

Surely the beginning of that West—the redeemed desert—predestinate what must be accomplished by the posterity of the pioneers, in the days upon the very threshold of which we now stand!

Leone Gedge Layton

Counselor Belle S. Spafford

THE appointment by the First Presidency of Leone Gedge Layton as a member of the Relief Society General Board, Wednesday, June 7, 1944, brings to this group a capable and experienced Relief Society worker, one who has a thorough understanding of the program and whose love for the work of the Society is deep and sincere.

For the past four years Mrs. Layton has served as a counselor to Amy B. Towler in the Wells Stake Relief Society, being called to this position after having served seven years as stake theology class leader. Prior to her appointment as a stake board member, she was literature class leader in the Belvedere Ward, where she held the interest of the women and won their regard for her excellent lesson presentation, and where for five years she maintained an unbroken attendance record even though during this period she had young children, one of whom was an infant.

Mrs. Layton has not only been a devoted Relief Society worker, but she has served with distinction in the Sunday School, Primary, and Young Women's Mutual Improvement Association. As Gleaner Girl leader and later as president of the Young Women's Mutual Improvement Association of Belvedere Ward, she established a close personal relationship with the girls and gave valued direction to their lives. The fruits of these years of service are still evident in that the friendships



LEONE GEDGE LAYTON

established have persisted, and many of the girls, even though now women with homes of their own, still seek her for counsel.

Mrs. Layton came from a Latter-day Saint home. Her parents, William R. and Margaret A. Gedge, have always been active in Church work. Mrs. Gedge's musical knowledge and discriminating musical taste, together with her directing ability, have developed choruses and choirs that have delighted Church congregations. For several years she was librarian of the Central Chorus of Relief Society Singing Mothers. The Gedge children, Rachel and Leone, were early taught to love and live the Gospel. Mrs. Layton dis-

plays with pride a ribbon rosette awarded her in the Salt Lake Tabernacle, when she was two years of age, for being the youngest member of the Salt Lake Stake Sunday School.

Throughout the years her testimony has grown strong. She is a student of Church doctrine and has an intelligent understanding of the beliefs of the Church. Her testimony asserts itself in an absolute acceptance of Church counsel and teachings. Together with her husband, Lynn C. Layton, counselor in the Ivins Ward bishopric, she maintains an exemplary Latter-day Saint home. Her three children—Robert, now in the service of his country, William, in high school, and Gary, age eight—have been carefully taught the principles of the Gospel. It is a practice in the Layton home for family members to study the Scriptures together. The children are continually guided to square their conduct with Church standards and to have Gospel principles motivate their lives. The Layton home is a religious one, but this does not mean that it is a somber or a pious one. On the contrary, it is an unusually lively, happy home, where family members enjoy a fine companionship and where the doors are generously opened to their many friends.

Mrs. Layton received her scholastic training in the Salt Lake public schools and the University of Utah. Prior to her marriage she taught school in the Granite School District. She is an avid and dis-

criminating reader, and has been quick to avail herself of educational opportunities. This training and experience have been put to profitable use in her Relief Society work, particularly in developing class leaders. She has the insight to readily recognize potential teaching ability and the capability to develop it. Among the successful class leaders of her stake are many who credit her with giving them confidence in themselves as teachers and of guiding them to success.

Mrs. Layton has an attractive personality. She is alert and analytical. Her bearing is dignified and reserved, yet she is very approachable. She is generous to a fault and extremely appreciative of acts of kindness shown to her. She has true humility; that is, an honest recognition of her own limitations and strengths, and an earnest and sincere desire to learn, to improve herself, and to serve. Her friendships are far-reaching and enduring, and her love for Relief Society work cannot be questioned. She says of Relief Society: "In Relief Society I find satisfaction and friends. These things go deep. To be understood in all one's faults and imperfections and still to be liked, kindles a fire within one that warms the heart. I am grateful to my Heavenly Father for my Relief Society membership."

Relief Society women will find in the new General Board member a devoted and qualified leader, one whom they will love and respect.



Pioneering in Southern Alberta, Canada

Some First Events

Jennie B. Knight

Former Member of Relief Society General Board

Oh, would ye hear and would ye hear
Of the windy wide Northwest?
Faith: 'tis a land as green as the sea—
That rolls as far and rolls as free
With drifts of flowers, so many there be
Where the cattle roam and rest.

—Moirá O'Neil

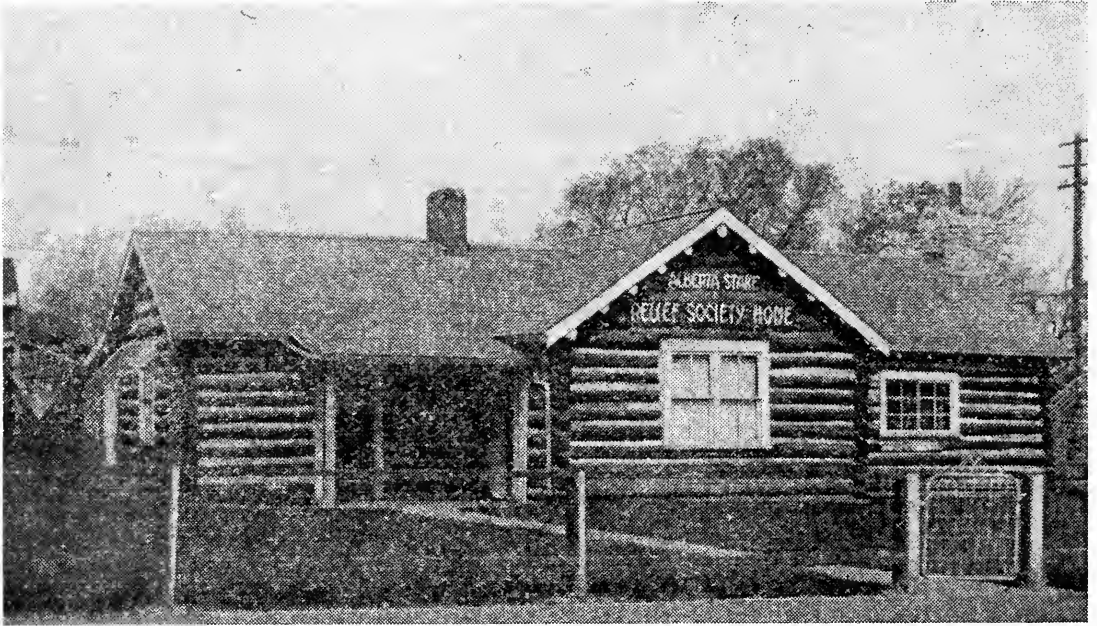
SUCH was the prairie land that greeted Charles O. Card and his two companions, J. W. Hendricks, and Bishop Isaac Zundell, when they arrived in Southern Alberta in the fall of 1886.

Zion was growing, so President John Taylor sent Charles O. Card, then president of the Cache Stake, to select a place in which some of the Latter-day Saints might settle. After weeks of searching, an old mountaineer, in British Columbia, told him of a grass-covered buffalo-plains country to the east. President Card was so impressed by the story that he and his associates took the train to Calgary, then by team they pushed on over tall grass-covered prairies until they came to Lee's Creek in Southern Alberta. Here, this pathfinder selected a townsite which later was appropriately named Cardston in his honor. These men returned to Utah with such glowing reports of this "cattleman's paradise," and its wonderful agricultural possibilities, that, by April 1887, a number of families had sold their homes to trek some 600 miles and

settle in a foreign land. President Card with others—Brothers Preese, Allen, Anderson, Leavett, Daines, Layne, and Matkin, preceded them, and arrived at Lee's Creek in March. Here they broke up one and a half acres of ground, planted a vegetable garden, and made other preparations for the oncoming pioneers.

Meanwhile, Mrs. Zina Y. Card, her two children—Sterling and Joseph—with teams, wagons, and drivers, were en route from Logan to join her husband. John A. and Mary Woolf and their six children, also well equipped, joined them, making a very happy group. Other families were added to this caravan as they journeyed northward.

After long hard weeks of slow travel, they reached Helena, Montana, where President Card met them, he having come from Lee's Creek on horseback. Here he took the lead and their journey continued. On the morning of June 1st, he stopped his teams and, waving his hat, shouted for all to come forward to view a pile of rocks, which, he explained to them, marked the international



PIONEER HOME OF PRESIDENT AND MRS. C. O. CARD, NOW USED AS A RELIEF SOCIETY STAKE HOUSE

boundary line between Canada and the United States. Spontaneously, all hats were doffed, then handkerchiefs, scarves, bonnets, and aprons were waved while shouts of "Three Cheers for Canada," "Hurrah for Canada," filled the air. A pause—and then their prayer, their songs and laughter were borne away by the prairie breezes. The ceremony closed as each placed a rock with the other rocks, as a silent pledge that they would rear monuments of enduring values in the land of their adoption. On, these pioneers went, as far as the eye could see there was prairie! prairie! with only one relief, blue Big Chief Mountain in the distance, then, as now, a reminder of the beloved Rockies they had left behind.

The most breath-taking and hazardous experiences encountered en route were fording the rivers. At such times, the wagons had to be tied down and the teams doubled up. The families then would climb

into their wagons with all their precious possessions, and the teams and wagons would plunge into the turbid waters, while the occupants practically held their breath until they landed safely on the other side.

Although it was June before the pioneers reached the St. Mary's River, providentially it snowed all day, and at night a heavy frost came, causing the river to drop two feet. Sergeant Brimmer of the Royal Northwest Mounted Police met them at the crossing, June 3rd, and gave all possible assistance. Wagons, cattle, and all were safely brought across in three hours' time. Joy was in their hearts—by evening they would be home! But when they arrived there, the children with quivering voices asked, "Ma where are the houses?" All they could see were a few covered-wagon boxes placed on the ground. But, like Israel of old, they pitched their tents. They slept soundly, and busily all that night the snow heaped up highway and

hollow with a silence pure and white. When morning came there were five inches of snow on the tents and ground, prognosticating a life full of adventure under a new flag. Thus, on June 3, 1887, the first Mormon settlement in Southern Alberta was established.

Cardston is situated between two large Indian reservations, the Blood Indian reservation being on the north. Their chief, Red Crow, thinking this colony was settling on their lands, came to see about it. He was accompanied by twenty-five braves, decorated with war paint and feathers. One of those who was present, tells of the meeting: "Mr. Card (In-no-ye-sto-ye), meaning 'Long Beard,' gave us a full belly and we had a long talk. After the talk the chief clasped Mr. Card's hand and told him that his children, meaning the Bloods, 'will be brothers and friends to the white man as long as Old Chief Mountain is looking on the earth'"—a pledge which still stands.

The Indians were the first mail carriers. Mail came via Great Falls, Montana, to Fort Macleod, from which place the Indians brought it to Standoff where they swam the river on horseback, delivering the mail to Samuel Matkin who brought it to Cardston.

Some of the old ranchers, also, looked upon the presence of these settlers as an offense to them. It is reported that one morning Mr. Cochrane, a wealthy rancher, asked his foreman to hook up his buggy so they could go and fire the Mormons off their lease. When they arrived at the hill where the Indian hospital now is located, and looked at the little camp of immigrants, Mr.

Cochrane stopped the buggy and said, "We shall leave them alone, they will all winter kill anyway," and they returned to the ranch. The same fall, however, all of the men of the colony were hired to put up the ranch hay for the Cochranes, which was a godsend to the people in furnishing them necessary funds. Mr. Cochrane knew what it meant to face a winter with heavy snows, piercing winds, and a temperature which some days reached 62 below zero. These pioneers did not "winter kill"; but, later, their Church purchased the Cochrane ranch containing 66,500 acres, where today may be seen comfortable homes and prosperous ranches of Mormon people.

These pioneers were home builders. Their log cabins soon replaced their tents, and they were made comfortable and homelike by the deft fingers of the women folk. Their homes were a refuge from the storms—a place of peace and cheer for the family—a haven of rest for the stranger.

THE first Church services were held in a tent, and later in the bowery, where, on June 12, 1887, Brother Jonathan S. Layne prophesied that a temple would be built on this land owned by the Church.

The first summer with its glorious long sunny days, its wild berries and flowers, abundant fish, game, and fresh vegetables gave way to early autumn frosts and wintery blasts. On December 17, 1887, the first new babies were welcomed into the community—a little daughter, Zina Alberta, came to the Woolf home; and several hours later, a son, Lee Ora, to the Matkin home. Sister Card,

with other sisters, attended the mothers and babies.

As the first Christmas time approached, the children feared that Santa Claus would not find them in that far-off land. However, resourceful Aunt Zina called a meeting of the mothers at her home. Other secret meetings were held, where mothers went with their scraps and sewing kits, and fathers with carpenter tools and odd boards. The older girls were allowed to unravel old hose and to help with cookies and candy. They were as surprised as anybody on Christmas morning when they also received gifts from the community tree, which stood in Aunt Zina's dining room. No one was forgotten. Cheer and gratitude prevailed everywhere; a delicious dinner for every family was followed by a dance in the evening, with music furnished by a mouth organ. Thus ended their first Christmas.

New Year was celebrated on the 29th of January by the dedication of their first meeting house, followed by a grand housewarming. The meeting house was built of logs, furnished with homemade tables and benches, and heated by a stove which stood in one corner. Coal-oil lamps with reflectors were hung in brackets on the walls. This building became the community center for all occasions as well as the schoolhouse, where Jane E. Woolf taught the first school.

The first bride was the jolly, adorable Amy Louise Leonard, who became the wife of Heber S. Allen, April 2nd, 1889. She was lovely in her long white dress, with its tight-fitting, high-necked bodice. The skirt was gracefully cascaded by shirings and puffs. Their reception

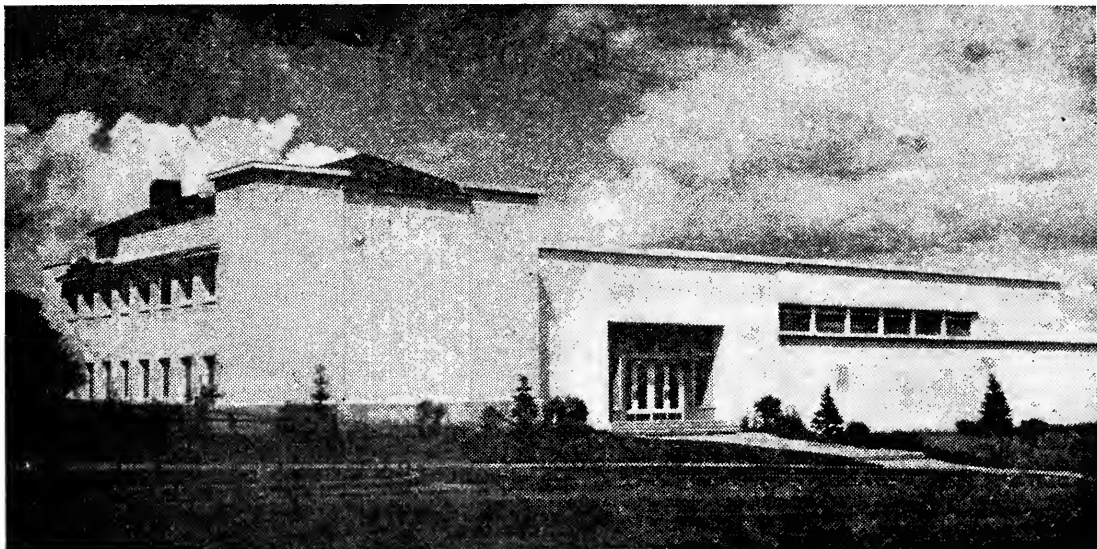


LATER HOME OF PRESIDENT AND MRS. C. O. CARD, ERECTED 1900

was a grand affair held in the Church. All adults were invited to partake of the feast. A large, beautifully decorated seven-tiered wedding cake formed the centerpiece of the banquet table. The hospitality and joy which marked this event was symbolic of the life they spent in Canada.

On June 12th, a daughter arrived at the Card home. They named her Zina after her mother and her grandmother, Zina D. H. Young, who had come from Utah for the blessed event, for Cardston was fifty miles from a doctor.

President Card, realizing the need of a trained nurse for the community, called Mrs. Elizabeth Hammer on a mission to go to Logan to take a course in nursing and obstetrics. She accepted this call, and, after completing her studies in Utah, she returned to Cardston full of confidence in the blessings given her by the Church leaders, in which she had been promised that she would be a successful nurse among the sick of the pioneer families in the Cardston district, whether they were members of the Church or not. Nearly 400 infants were assisted into the world by this saintly woman without the



LATTER-DAY SAINT ALBERTA STAKE SOCIAL CENTER, CARDSTON,
ALBERTA, CANADA

loss of a single mother. She herself was the mother of four children.

No community of Latter-day Saints is complete without its auxiliary organizations, and this colony had theirs, also. Mary S. Woolf was the first president of the Relief Society. She and her able assistants at once took up the traditional duties of the organization. They never failed in deeds of charity and social betterment. Only those who have traveled by team over unmarked prairies, encountered unexpected snow and wind storms, crossed swollen streams, and fought dreaded summer prairie fires, can appreciate the courage with which these officers and members of this group carried on.

Sarah B. Daine was the first Primary president. Zina Y. Card was the first president of the Young Women's Mutual Improvement Association. John D. Higginbotham, referring to Mrs. Card in his book *When the West Was Young*, calls her "The Mother of the Mormon Colonies," and says she inherited

much of her father, Brigham Young's, energy and ability, that "she was a fluent and convincing speaker, as well as a woman of grace and charm, and exercised a far-reaching influence in the development of Southern Alberta." She entertained and was kind to people in all walks of life. Officials of the Government, of the Church, men of the range or strangers, always found a spontaneous welcome in her log cabin home equal to that which she extended later on in her more palatial brick dwelling. Her own people revered her and called her their own beloved "Aunt Zina." She was loyal to President Card and supported all the enterprises that were so necessary in a new country—such as sawmills, cheese factories, gristmills, and stores. In fact, "toward the development of Cardston and its immediate district, her legacy from her father, of about \$30,000, was expended with little return in interest and less in capital."

Mr. C. A. Magrath, a prominent, influential Canadian, writing of his

experiences in Western Canada says:

I visited the Mormons in their small settlement on Lee's Creek in 1887, and was much impressed with what I saw. I question if any organization is quite as well fitted for colonization work as the Mormons. Pioneering-life on the frontier always has been a great struggle in order to get established. The community life of a people naturally must be invaluable to the weaker ones of the group, who, if they stand alone, would run considerable danger of failing.

I am reminded of an incident of what community life may mean. I remember a young man losing his wife in the early spring. He took her remains south to Utah, when he returned he found ten acres of his land had been ploughed and seeded. In my opinion, the movement of the Mormons to Southern Alberta was of inestimable value in opening up that section of the West. They understood irrigation and we were continually being told of the wealth that could be created by the diversion of some of our waters that were wasting down our rivers. (By co-operation

of the Galt interests and the Mormons, the first great canals in Southern Alberta were made.)

THE people of Alberta had their trials similar to those of their fathers and mothers who pioneered the Great Basin of the United States. They had their compensations as well—in the marvelous families they reared; in the contributions of valuable citizens and unsurpassed soldiers they have given to their nation; in the canals they made (the first in Southern Alberta); in the trees they planted; in their beautiful temple; in the first schools; in their homes and churches; and in their grain elevators and sugar factories (the latter the first in the Dominion). All of these proclaim the stability of these Mormon pioneers and attest to their blessings from God in whom they put their trust.

Author's Note: I wish to express appreciation to Jane E. Woolf who has preserved, in writing, much of the early history of Cardston, and to the Jubilee Number, June 1937, of the *Lethbridge Herald* for much of the information contained in this article.

SUMMER RAIN

Louise Larson Cornish

How I like a summer rainstorm
When it comes with pounding drops
And a blinding flash of lightning
After which the thunder pops!

And I like the big wet splashes
That are made upon the ground,
With a fragrant damp-earth odor
Comes acreeing all around;

And the cooling swish of water,
And the dripping of the eaves,
And the clean-washed out-of-doors
That a shower always leaves.

Yes, I think it most exciting!
And I get a mighty thrill!
When there's thunder mixed with lightning
As the clouds begin to spill!

The Three Witnesses of the Book of Mormon

Preston Nibley

THE vision of the Three Witnesses of the Book of Mormon took place on the Peter Whitmer farm, three miles south of Waterloo, in western New York, some time during the latter part of June 1829. About one month previous to this event, the young Prophet Joseph, with his wife Emma and his scribe Oliver Cowdery, had arrived at the Whitmer home after a journey from Harmony, Pennsylvania, where a considerable portion of the Sacred Record had been translated. The reason that Joseph, Emma, and Oliver left Harmony, was that they were being constantly harassed and persecuted by their neighbors. Emma's father, Isaac Hale, had practically ordered them away from his premises. It was at this juncture that Oliver Cowdery had written to David Whitmer asking if they might find refuge under his father's roof, and help to complete the translation. In answer to this request, David Whitmer had gone after them with his team and wagon, and had brought them to his father's home.

The Whitmer family, in 1829, consisted of the father, Peter Whitmer, his wife, Mary, and seven children, five sons and two daughters. It was not an easy task for them to take into their log home the three visitors from Harmony, but they were all deeply impressed with the nature and importance of the young

Prophet's mission. They were anxious to do anything possible to assist in the translation of the Sacred Record. With their co-operation the work went rapidly forward, and was completed, as stated above, about the latter part of June.

The vision of the Three Witnesses took place in the daytime. According to the Prophet Joseph Smith, who was an eyewitness to this important event, we have the following:

. . . we knelt down again and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments"; when, immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen, is correct, and I command you to bear record of what you now see and hear." (D. H. C. Vol. 1, pp. 54-55)

Such were the circumstances of the great vision of the Three Witnesses of the Book of Mormon. It is not necessary to reproduce their written testimony here, as it has been read and reread, and has appeared

in every copy of the Book of Mormon from 1830 until the present time.

Oliver Cowdery, David Whitmer, and Martin Harris were obscure, unpretentious men when they witnessed the great event related above. Had they not formed the acquaintance of Joseph Smith it is doubtful if any one of them would ever have been known beyond his small community. They were not great men; but what they saw and heard on this June day in the little grove on Father Whitmer's farm was great. There is nothing greater! For here once more was definite, conclusive evidence that there is a God in Heaven, and that He is mindful of His children here upon earth.

According to the accounts, Oliver Cowdery, David Whitmer, and Martin Harris "were overjoyed with the greatness of the things they had seen and heard!" Yet, strange as it may seem, not one of them was able to continue long in the Church under the leadership of the Prophet Joseph Smith. All of them soon began to assume that they were better qualified to lead the Church than was the man whom God had called to found His Kingdom. Shortly after their great vision, Oliver Cowdery wrote Joseph a curt letter commanding him to change a verse in one of the revelations. Martin Harris had already caused the Prophet great trouble by going contrary to his advice with regard to the first 116 pages of the manuscript of the Book of Mormon. Through his disobedience the precious document had been stolen and destroyed. David Whitmer, after locating with the Saints in Kirtland, had actually connived with a group of apostates

to have Joseph deposed as the head of the Church and himself elected to that exalted position. Not one of the Three Witnesses could be true servants to the greatest man of modern times; they could not recognize his greatness; they had not learned the principle of loyalty.

When the time arrived that Oliver Cowdery and David Whitmer came out in open rebellion against the Prophet, in Missouri, he permitted the High Council to take action against them, and they were excommunicated from the Church. Martin Harris was not excommunicated, but when the members of the Church moved away from Kirtland, he remained on his farm in that vicinity and became inactive.

After the year 1838, Oliver Cowdery, David Whitmer, and Martin Harris went their separate ways. Oliver Cowdery studied law, and practiced to some extent in Ohio, Wisconsin, and Michigan. He kept up a correspondence with some of the leading brethren of the Church, but made no attempt to reunite with them. However, in October 1848, four years after the death of the Prophet Joseph Smith, Oliver Cowdery, with his wife and daughter, arrived at Kaneshville, Iowa, to outfit for the long journey across the plains. Here he met with Apostle Orson Hyde and expressed his desire to again unite with the Mormon people, and join them in their gathering place in Salt Lake Valley. He was accordingly rebaptized and accepted into the Church. In a public meeting at this time he made the following strong statement:

I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph



OLIVER COWDERY



DAVID WHITMER



MARTIN HARRIS

THREE WITNESSES OF THE BOOK OF MORMON

Smith, as he translated it by the gift and power of God, by means of the Urim and Thummim, or, as it is called in the book, the "holy interpreters." I beheld with my eyes and handled with my hands the gold plates from which it was translated. I also saw with my eyes and handled with my hands the holy interpreters. That book is true. (Andrew Jenson, *L.D.S. Biographical Encyclopedia*, Vol. 1, p. 349.)

A few months after making this statement, Oliver Cowdery died suddenly, March 3rd, 1850, at the home of his father-in-law, Peter Whitmer, in Richmond, Missouri.

David Whitmer lived until he reached his 84th year. During his long life he never deviated from his original testimony as given in the Book of Mormon. In 1878, when visited by Orson Pratt and Joseph F. Smith, he said, when describing the vision of the Witnesses:

It was just as though Joseph, Oliver and I were sitting here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away around us, I cannot tell

how far, but in the midst of this light, about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him) there appeared, as it were, a table, with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, and the directors (namely, the ball which Lehi had) and the interpreters. I saw them just as plainly as I see this bed, and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon, were translated by the gift and power of God. (Andrew Jenson, *L.D.S. Biographical Encyclopedia*, Vol. 1, p. 266.)

David Whitmer did not again unite with the Church after his excommunication in 1838. He lived for fifty years beyond this time, and died at Richmond, Missouri, January 25th, 1888, in his eighty-fourth year. On his death bed he reiterated his testimony of the vision of the Witnesses.

* Martin Harris is the only one of the Witnesses who joined the Saints in Utah. He was in his eighty-eighth year when he arrived in Salt Lake City in August 1870. He

lived five years among the members of the Church in the valleys, and bore testimony of the vision to everyone who was interested in hearing his message. My own father, Charles W. Nibley, was one of those who heard him. Martin Harris died at Clarkston, Utah, on July 10th, 1875. During his last illness, according to his son, Martin Harris, Jr., "he continued to talk and testify to the truth of the Book of Mormon, and he was in his happiest mood

when he could get somebody to listen to his testimony. . . . The last audible words he spoke were something about the witnesses." (*Andrew Jenson, L.D.S. Biographical Encyclopedia*, Vol. 1, p. 276.)

It is to the everlasting honor of Oliver Cowdery, David Whitmer, and Martin Harris that, amidst the changing scenes and vicissitudes of life, they remained true to their testimony of the divine origin of the Book of Mormon.

FRUITION

Leone G. Layton

Dedicated to Lydia Purnell

Gaunt as a wind-stripped poplar, she
 Holds up her arms to eternity.
 Life's storms have swirled about her trunk;
 Deep from the earth her roots have drunk.
 No careful nurture in sheltered field
 But wind-swept wastes have been made to yield.
 Her strength was drawn from earth and sky;
 The calm of the heavens deepened her eye,
 And peace born of faith in One above
 Who watched o'er her with a Father's love.
 No dread of the passing in her mien,
 No senseless whine of what might-have-been.
 Though weakened her roots, waiting leave of earth
 Stalwart she stands, welcoming rebirth.

Rumania

Dr. Leland Hargrave Creer

Head of the Department of History and Political Science, University of Utah

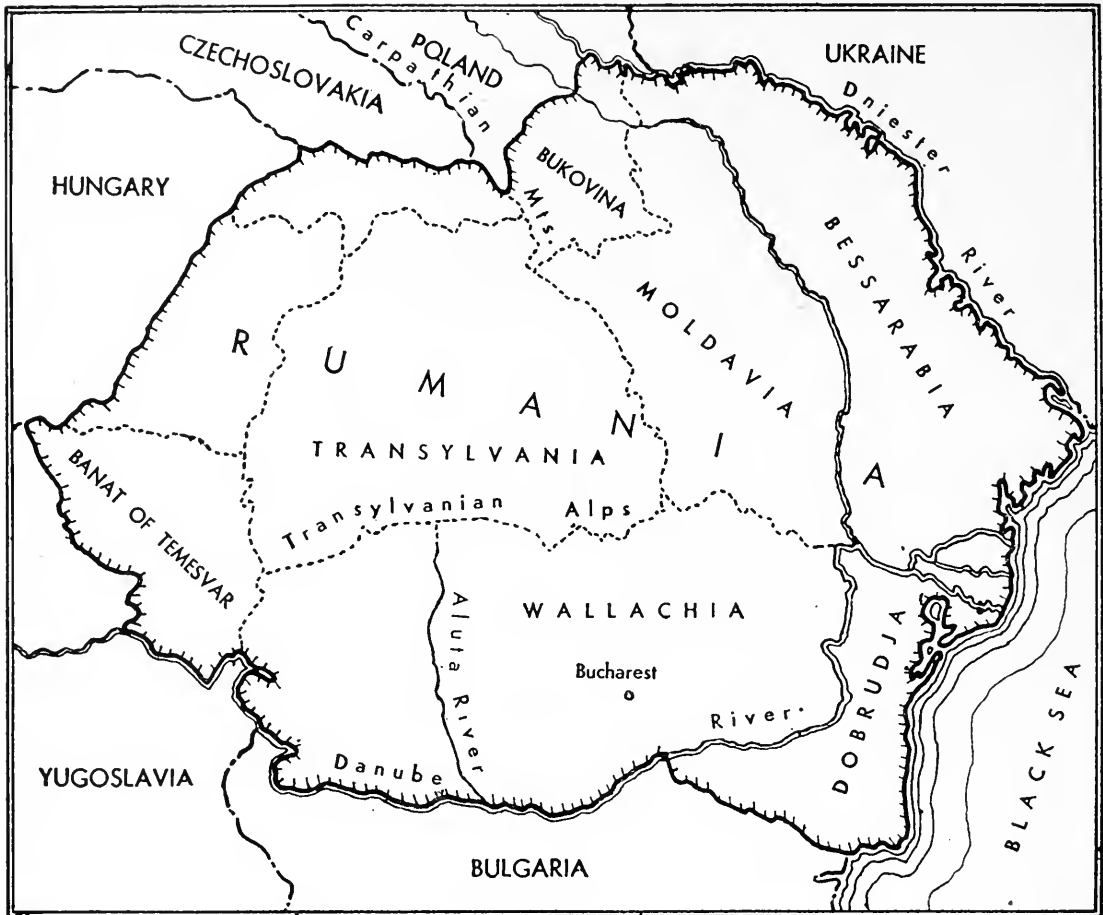
[This is the fourth in a series of articles by Dr. Creer on the historical backgrounds of some of the European countries involved in the present war.]

PART I

RUMANIA, whose history began as a Roman colony, was formed within Turkey in Europe by the union of the Danubian principalities, Moldavia and Wallachia, in 1861. Independence was proclaimed, in 1877, during the Russo-Turkish War, and confirmed by the Treaty of Berlin (1878.) As a result of World War I, the area of Rumania was more than doubled. From Austria-Hungary she acquired Transylvania, Bukovina, most of the Banat of Temesvar, and from her ally Russia, her former province of Bessarabia. The latter cession was not recognized by England until 1922, by France until 1924, by Italy until 1927, and even by Russia until 1933. At its largest extent, the area of Rumania was 113,864 square miles and its population (1937) was 19,525,269. Included in her population were 1,500,000 Transylvanian Magyars; 1,000,000 Bessarabian Ukrainians; 750,000 Germans; 750,000 Jews; and 250,000 Bulgarians. Despite the fact that the Rumanian government, in 1919, signed a minority treaty, there have been continued complaints concerning her maltreatment and repeated injustices directed toward her subordinate peoples. The minority question remains today one of Ruma-

nia's great unsolved problems. With the Nazi occupation of the country, King Carol was forced to re-cede to Russia the rich province of Bessarabia and northern Bukovina; to Bulgaria, the province of Dobrudja; and to Hungary, the northern part of Transylvania—in all, an area of some 38,000 square miles.

The most important physiographical feature of Rumania is the Danube River, which, for 300 miles, constitutes its southern boundary; and then, for an additional 200 miles, flows exclusively through Rumanian territory until it empties into the Black Sea. The second great river, the Dniester, forms the northeastern boundary. The Carpathian Mountains extend from north to south in the middle of the country and form, at the border of Transylvania, a juncture with the Transylvanian Alps which then extend westward for some two hundred miles. Control of the Danube River as an artery of commerce, and its inclusion of the entire northwestern shore of the Black Sea as a part of its area, makes Rumania the most strategically located of any of the Balkan countries. It is bounded on the north by the U. S. S. R., Czechoslovakia and Poland; on the east by the Ukraine (U. S. S. R.)



Drawing by Evan Jensen

RUMANIA

and the Black Sea; on the south by Bulgaria (separated by the Danube River); and on the west by Yugoslavia and Hungary.

The soil of Rumania is fertile and, for this reason, agriculture and stock raising constitute the industries of more than eighty per cent of the population. The total tilled land (1935) amounted to 34,249,326 acres or forty-four and seven-tenths per cent of the entire surface of the country. The most important agricultural products are wheat, rye, barley, oats, and corn. Vineyards are plentiful. The country yields salt, iron, copper, petroleum, natural gas, and zinc. In fact, except for Russia, Rumania produces more wheat and

petroleum products than any other country in Europe. The ministry of agriculture (1935) estimates the value of Rumanian forests (18,100,000 acres) at \$347,422,000; the value of arable lands (34,249,326 acres) at \$412,464,000; and the value of live-stock at \$496,000,000.

Of all the peoples of the Balkan Peninsula, the Rumanians have remained the most independent and the least effected by foreign influences. A Latin people, surrounded by Slavs and Magyars, they were never really absorbed, like the Serbs, Bulgars, and Greeks, into the Ottoman Empire. About the year 101 A.D., the Emperor Trajan organized the province of Dacia in the

trans-Danubian area, and a province of the Roman Empire it remained until the close of the third century. About the year 271 A.D., the Roman legions were withdrawn, and the colonists, in order to avoid the barbarian inroads, fled into the Carpathians.

For the next thousand years Dacia was merely a highway for successive hosts of barbarian invaders. But they came and went, and none of them, except the Slavs, left any permanent impress upon land or people. As the barbarian flood subsided, the Daco-Roumans emerged from their mountain fastness, and, towards the close of the thirteenth century, established the Principality of Wallachia, and, a century later, that of Moldavia. The former was reduced to vassalage by the Turks in 1412, the latter in 1512; but neither principality ever wholly lost the sense or the symbols of independence. Both paid tribute to the sultan, but down to the eighteenth century they continued to elect their own rulers.

TOWARDS the close of the sixteenth century there occurred a brilliant interlude which led, for a brief time at least, to the complete realization of unity and independence by the two principalities. In the year 1593, Michael the Brave became Voivode of Wallachia. He inaugurated his brief but brilliant reign by flinging down a challenge to the Ottomans. The latter, then engaged in their prolonged contest with the Hapsburg emperors, quickly realized the importance of Michael's defection, and turned aside from the Hungarian campaign to inflict upon their revolted vassal

what was expected to be a deserved crushing defeat. But Michael's forces, though hopelessly outnumbered, won at Kalougareni a decisive victory over the Ottoman army under Sinan Pasha (August 13, 1595). Strengthened by reinforcements from Transylvania and Moldavia, the victor pursued his advantage with such effect as to drive the Turks in headlong route across the Danube. At a single stroke the independence of Wallachia was temporarily achieved. Victorious over the Turks, Michael then turned to the higher task of reuniting under one crown the whole Rumanian people. On October 28, 1599, in the battle of Schellenburg, he inflicted a crushing defeat upon a rival claimant and established himself as Voivode of Transylvania. He next turned his attention to Moldavia, which he soon reduced to submission. Thus for a brief space of time, the whole Rumanian people of the three provinces of Transylvania, Moldavia, and Wallachia were united under Michael the Brave. In 1601, however, this temporary union was dissolved by the assassination of the popular "Latin hero" and for more than two hundred years thereafter, because of his untimely death, all hopes of unity or independence among the Daco-Roumans subsided.

The fortunes of the principalities reached their lowest ebb in the eighteenth century. Suleiman the Magnificent had, in 1536, concluded an arrangement by which election of the ruling princes was left to the principalities themselves. But in 1711 even this remnant of independence was extinguished. The hospodarships of the two principalities at this time were sold at auction

by the Porte and, for 110 years thereafter (1711-1821), Moldavia and Wallachia were ruled by a rapid succession of Greek bureaucrats. The more rapid the succession the better for the Turks. Consequently, each hospodar, knowing that his tenure would be brief (in 110 years there were thirty-seven hospodars in Wallachia and thirty-three in Moldavia), had perforce to make hay while the sun shone, and the system was, as M. Xenopol has said, neither more nor less than "organized brigandage."

Meanwhile, the prospects of Rumania suffered from the weakening of Ottoman power and the disintegration of the Turkish Empire. By the Treaty of Carlowitz (1699), the Turks were compelled to cede to the Hapsburgs the whole of Hungary, except the Banat of Temesvar, together with the Rumanian Duchy of Transylvania. By the Treaty of Passarowitz (1718) the recovery of Hungary was completed by the cession of the Banat of Temesvar, while at the same time the Hapsburgs acquired the whole of the territory known as Little Wallachia, that is the portion of the principality bounded by the river Aluta. The latter acquisition proved to be only temporary, for the Turks recovered it by the Treaty of Belgrade in 1739. In 1775, however, the Hapsburgs claimed and obtained from the Turks the Bukovina. The incensed Moldavians energetically protested to the Porte against the cession of a district which was not merely an integral part of the principality but "contained their ancient capital, the mausoleum of their kings, and other historical monuments and associations." (Marriott, *The Eastern*

Question, p. 289.) But the pleas of the Moldavians fell upon deaf ears.

Meanwhile, the Russians, beginning with the ambitious Peter the Great, began to concern themselves with the Danubian principalities. The Russian interest was not ethnographical, but partly geographical and partly ecclesiastical. Especially after Russia displaced the Turks as the major Black Sea power in the latter part of the eighteenth century, did the location of the provinces suggest to Russian strategists questions of the highest significance. It was not surprising, therefore, that by the Treaty of Kutschuk-Kainardjii (1774), reaffirmed by the Treaty of Jassy (1792), which ended Russo-Turkish wars, the Russians demanded and obtained the right of protectorate over Moldavia and Wallachia, even though the principalities were restored to the Porte. A Russian consulate, against the wishes of the sultan, was established at Bucharest, and Russian agents dispatched throughout the principalities. Clearly the policy of peaceful penetration had begun. These concessions wrested from the Porte coincided with the successful expansion of Russia southward to the shores of the Black Sea at the expense of the Turks. Henceforth, Russia, not Turkey, was to dominate the great inland sea, and, by assuming the role of protector of Greek Orthodox Christians within the Turkish Empire—a right guaranteed by the aforementioned Treaty of Kutschuk-Kainardjii (1774), she was also accorded the excuse for subsequent interference in Balkan affairs.

During the Napoleonic Wars (1796-1815), Moldavia and Wallachia were regarded merely as a

pawn in the game of diplomacy and of war. Thus in 1802, the Porte, in temporary alliance with Russia against France, found it necessary to placate the Czar by allowing him the privilege of controlling the appointment and tenure of the hospodars of these states, whose term of office was henceforth to be limited to seven years. When, also in 1806, Napoleon compelled the sultan to declare war upon Russia, the latter responded by invading the principalities. In 1807, Napoleon decided upon a new move in the diplomatic game and agreed at Tilsit to divide the world with Czar Alexander. The Czar's share was to include the Danubian principalities. But the Tilsit provisions were never carried out and, instead, in 1812, the Czar, in order to render secure his left flank, through the Treaty of Bucharest agreed to evacuate the principalities in return for the cession from the Porte of the important province of Bessarabia. And says Marriott:

The Treaty of Bucharest was, for the Turks, a colossal blunder; to Moldavia, it involved a painful sacrifice. Nor did it tend to assuage the bitter memory which the period of Russian occupation had implanted in the minds of the Rumanians. Though the Russians had come as "liberators" there is no period in the history of their country to which the Rumanians look back with greater bitterness. More particularly do they resent the fact that by the dismemberment of Moldavia a population which now (1918) numbers two million Rumanians exchanged autonomy under the Sultan for absorption in the Empire of the Czar. (Marriott, *The Eastern Question*, pp. 291-292)

With the outbreak of the War of Greek Independence (1821), the custom of choosing only Greek hos-

podars for Moldavia and Wallachia was discontinued. Henceforth, these officials were to be selected from among the native Rumanian nobility. To the Rumanians, however, this change brought little advantage. It signified only a transference from one alien master to another, for from 1822 to the outbreak of the Crimean War in 1854, as a result of the Convention of Akerman, the Russians enjoyed a virtual protectorate over the principalities. "The hospodars were to be elected henceforth for a term of seven years by the native boyards, and were not to be deposed by the Sultan without previous notice to Russia." The important Treaty of Adrianople (1829), provided for the complete evacuation of Moldavia and Wallachia by the Turks and conferred upon them practical autonomy. In 1834, the Russians formally terminated their regime of occupation in the provinces. However, this did not end their interference in Rumanian affairs. In fact, so bitter did the anti-Russian feeling become that, in 1848, the inhabitants of the principalities appealed to their nominal sovereign, the sultan, "to deliver them from their liberators," and raised, though unsuccessfully, the standard of national insurrection.

Then came the Crimean War in 1854, and with it the decisive defeat of Russia by the Allies—France, England, Sardinia, and Turkey. Peace was concluded at Paris in 1856. The treaty provided for the strict neutralization of the Black Sea and the dismantling of all military arsenals on its shores; free navigation of the Danube River; the abolition of the Russian protectorate over

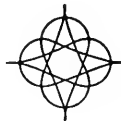
Moldavia and Wallachia and the special right to protect Christians within the Turkish Empire; and the cession of southern Bessarabia to Moldavia. At the Congress of Berlin (1878), Russia recovered southern Bessarabia, but was forced to cede Dobrudja, to the south, to Rumania in return.

By thus freeing them from Russian domination, the Treaty of Paris enabled the Rumanians in the two quasi-independent principalities of Moldavia and Wallachia to realize their long-cherished dream of a united national existence. At first the Powers of Europe sought to thwart the ambition of the Rumanian nation, and, at a congress in 1858, resolved to prevent the unification of the two states. Especially were the Austrians adamant. Francis Joseph feared that any departure from his long established policy of *Divide et Impira*, such as the Rumanian project would represent, would lead to dangerous nationalistic repercussions within his own polyglot empire—particularly among the Rumanians of Transylvania and the Bukovina. The Austrian position was supported by England and Turkey. Over this issue, the diplomatic situation became so grave that it appeared almost certain that war would be renewed in the Near East. But the threatened crisis was averted. This was due partly to the desire of Emperor Napoleon III of France to avoid any break with the English

Court; partly to the reluctance of Russia and England to revive a war in the turbulent and highly dangerous Balkan area; partly to England's pre-occupation with the Sepoy mutiny in India; but, above all, to the adroitness and tenacity of the principalities themselves.

Undaunted at the opposition of the Powers, the separate representatives of both principalities meeting simultaneously at Jassy in Moldavia and at Bucharést in Wallachia voted "to favor the union of the Principalities in a single neutral and autonomous state, subject to the suzerainty of the Sultan, and under the hereditary and constitutional government of a foreign prince." Then two years later (1859), similar assemblies elected as their prince, the same man, one Colonel Alexander Couza. This flagrant defiance of the will of Europe caused considerable commotion in the chancelleries; but the Powers eventually had the good sense to accept the accomplished fact; and on December 23, 1861, the union of the principalities was formally proclaimed. The newly created state was christened Rumania, and Bucharest in Wallachia was named the capital. Sixteen years later, in 1877, the Rumanians proclaimed their national independence from Turkey. This was confirmed a year later by the signatory powers at the Congress of Berlin.

(To be concluded)



Woman's Sphere

Ramona W. Cannon



IN behalf of the Minute Women of Utah, Mrs. John T. Wahlquist, their state head, recently received a certificate of award from the National Women's Division, War Production Board. Also, by request, she explained the Utah system to a regional convention of salvage workers in New York City—all men, by the way. She has been invited to address similar gatherings in the South and the Middle West. The name *Minute Women* is original with the Utah group, and their method of organizing and working, says Mrs. Wahlquist, is borrowed from the Relief Society visiting teacher system. Mrs. L. A. Stevenson, capable head of the Salt Lake area, reports 170 tons of paper collected in the last city drive. All American paper mills have been closing one or two days a week, except the one in Denver which has remained open daily because of Utah's supply. Paper salvage is important because the chemical required to process newly made paper is needed for armament, and old paper can be reprocessed without that chemical.

DORIS Fleeson, overseas correspondent for *Woman's Home Companion*, marvels at the endurance of American nurses in Italy, who work uncomplainingly from twelve to twenty hours a day, and in spite of many obstacles maintain a dainty, feminine appearance.

NOW that Princess Elizabeth of England is eighteen, she possesses the constitutional right to become monarch without a regent, should the throne become vacant.

WARTIME America, haven for many of the world's gifted human beings, is enriched by their varied talents. Two outstanding women musicians in our midst are the pretty Russian cellist, Raya Garbousova, and the Polish Wanda Landowska, who plays exquisitely on the harpsichord. This instrument went out of fashion more than 100 years ago when it was replaced by the piano.

SIGRID UNDSET, noted Norwegian author and graduate of American Russell Sage College in 1941, says that although the Axis has immediately destroyed or rendered powerless the trained intellectual women of conquered nations, the women of the peasant and working classes have risen astonishingly to take their places in the underground.

IN June, Sister Anna Rasmussen of Castle Dale, Utah, was 100 years old. She danced ten times at her birthday party; one number was an energetic polka. She has sixty-five living descendants.



"Honest and Wise Men Should Be Sought For"

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

Nevertheless, when the wicked rule the people mourn.

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil (Doc. and Cov. Sec. 98:8-10).

ONCE more the time approaches in which "honest men and wise men should be sought for diligently." It is the privilege of every Latter-day Saint who is a citizen of this great nation to vote, in accordance with the laws, for the candidates of his choice in the coming primary and general elections. It is also the obligation of every Latter-day Saint, as the Lord has commanded, to seek diligently for honest and wise men.

These times are extremely critical in the history of the country, and, to many, the days that lie ahead appear menacing and forbidding, and seem to hold out a threat of conditions developing in the nation even more grave and serious than those of the present time. In such circumstances, it is of vital importance that the great mass of the citizenry express their choice, so that, in reality, the country will be ruled by the choice of the great majority, for there is wisdom in the voice of the people.

Every Latter-day Saint woman should prayerfully study the issues involved in the coming state and national elections, and the character of the men and women seeking to represent the people, and then cast her ballot according to her convictions.

There is a great record of achievement in voting in the history of the

Mormon woman. From the time of the organization of the Church she was granted the right to sustain in Church gatherings. The early pioneer woman possessed the franchise until Utah became a territory. Later she was again given the voting power, and a Utah woman, Seraph Young, was the first woman in the United States to vote, casting her ballot on February 21, 1870, in a Salt Lake municipal election. Throughout the years when the women of the United States were seeking a woman's suffrage amendment to the Constitution, the Mormon women joined with the national leaders and worked early and late for "The Cause." It will be twenty-four years this month since the nineteenth amendment, granting women suffrage, was added to the Constitution.

Latter-day Saint women will show their appreciation of the right to vote by casting their ballots in the fall elections. It is a duty which each woman must perform for herself. Let her cast her ballot for "the honest and wise" that this country, ruled by such individuals, may ever see freedom become more firmly entrenched—that this government, "of the people, by the people, and for the people shall not perish from the earth."

M.C.S.

Sixty Years Ago

Excerpts from the *Woman's Exponents*, Aug. 1, and Aug. 15, 1884

“THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS”

Editorial Notes: We devote most of the editorial columns of this issue to the teachings of Joseph the Prophet given to the Relief Society in Nauvoo. . . . We trust the sisters will not only read these articles, . . . but will preserve the papers, that these important things may be kept on record.

* * *

Husbands and Wives: It has often been said that there is no love so enduring, so constant and unwavering as a mother's love. This view, as a rule, I coincide with, and I think it may be as truthfully said that there is no love more ardent and irresistible than that existing between husband and wife if based upon pure principles, it breaks down all barriers, sweeping all before it with a force not easily withstood. . . . Her [the wife's] greatest joy is not occasioned by his building her a fine house; nor by buying her a new dress or an organ, neither by elaborate or extravagant demonstration of affection in the presence of others. Oft times a silent pressure of the hand or loving glance of the eye is far more potent; they touch the tenderest chord of the heart and waken a response more eloquent than words. . . . Etk.

* * *

Notes and News: “The women of Siam have petitioned the king to take from their husbands the right to pledge them in the payment of gambling debts.” This is a legal sacrifice to which women are liable in that country by getting married.

Mrs. Julia Ward Howe of Boston, delivered a lecture before the Concord School of Philosophy Saturday, July 26th, subject, “Emerson's Relation to Society.” It is said to have been the principal feature of the occasion, and that “the audience was a brilliant one,” as it was no doubt a critical one. This eminent, scholarly lady has won much distinction in literary and in social circles.

The newspapers give a good account of the voting by women at the elections in Washington Territory. There has been considerable laudable enthusiasm on the matter, which has made it all the more interesting. For our own part we never have had any doubts but that women would conduct themselves with all due propriety on these public occasions, and not lose a particle of their womanliness, a wonderful characteristic word in this day of woman's advancement.

* * *

A Happy Birthday—Editor *Woman's Exponent*: It is a long time since you have heard from the Smithfield Relief Society, but we are trying to live up to the mission we were organized for, assisting the poor and the aged, caring for the sick, and striving to do good to all. Sister Adeline Barber is our energetic and kind President. . . . Wishing the *EXPONENT* success in disseminating the truth and in showing to the world that the women of Utah are able to take care of themselves without any outside help, I remain, your sister and co-worker, Elizabeth J. Jushaw, Smithfield, Feb. 18th, 1884.

Forward, Without Fear

Dorothy Clapp Robinson

CHAPTER ONE

IT was early afternoon of a June day in 1844. The *River Maid* finishing her journey up from New Orleans was disgorging her passengers and freight. On a newly constructed pier Ann Kristin Mortensen watched with lively interest, impervious to the heat that wrapped about her like a sticky blanket. A vagrant breeze from off the river flickered aimlessly across the planks with a half promise of relief then wandered on, letting the blanket settle more closely about the indifferent girl. For Ann Kristin was only vaguely aware of the heat, the dank smells, the coarse shouts of the men. She was here at last, in Zion!

"Zion," she whispered reverently. "Our long hard journey is over. Our troubles are past."

It was so—so different. The river, the trees, the wide vistas were so immense. For a moment homesickness, like a wave of nausea, sickened her. Home was so far away. The skies above Loftshammer were so blue, the peaks so near. America, her father had once said, was like the Gospel, deep and wide and all encompassing. America was her country now, if she could endure staying here. It was her parent's, too, for already their bodies were moldering in its soil. Mother in New York; father in New Orleans.

Immigrants pushed about her, guarding boxes, separating bundles.

Weary faces were alight with anticipation. All were eager for what awaited them at journey's end.

"Take the trail to the right." She heard it repeated in faultless English, in broad Cockney, in Welsh. The crowd surged about and past her. Then Helga spoke.

"I'll help Johanna. She is so weary and Niels has so much to carry. Watch the trunks until I get back. Remember Elder Lewis' warning. Don't leave that trunk."

Just then Niels Hansen came up. He was tall and broad, but his gaunt features told a story of long privation. The ferocity of beetling black brows was belied by the gentleness of his gray eyes. On one shoulder he balanced a huge wooden chest. In his free hand he gripped two canvas bags. Both he and Johanna wore the rough clothes and wooden shoes of the peasant.

"I will go ahead," he told them in Norwegian. "Miss Helga will come with you, my Johanna."

"No, no, Niels," Helga chided. "We are in Zion now. You must speak American."

Bafflement erased the simple trust from Niel's face. Johanna saw and her hand touched his arm caressingly. With a huge sigh of relief he started up the path that lead to Camp Lewis, a scant quarter of a mile away. Johanna reached for another bag but Helga took it from her.

Ann Kristin watched as they went slowly up the trail. Johanna was too colorless, too frail. She was heavy with child, and each step took something from her diminishing strength, but her pride was untouched. Niels and Johanna, with many others had been stranded in New Orleans. The heat and fever, so hard on those from the North Countries, had undermined her rapidly. But now the cruel journey was over and Niels could get work and buy good food. Strength would come back to her sinews and flesh to her bones.

"Erva's baby died. They couldn't get it to eat and they had to bury it without Ez. He's working down in Missouri and they couldn't get word to him."

The shrill treble of a child's voice rose above the other sounds. Ann Kristin turned her head quickly. A tall, lean man in homespun trousers and wide-rimmed hat was threading his way through the crowd. A small boy, whose short legs were skipping excitedly, was holding fast to one of his fingers. Quite evidently they were looking for someone. The tall one caught sight of Ann Kristin and stopped abruptly. Their glances met and the girl smiled expectantly. He started to speak, thought better of it, nodded curtly and went on. Huh. Not one of the immigrants, but there was something definitely familiar about his eyes. No. She was imagining things. She could not have seen him before. He was the type one did not forget.

"Where's the Wonder Man?"

Ann Kristin's smile faded quickly to annoyance. Before her stood a redheaded girl with mocking black eyes.

Her companion was a lanky, loose-

jointed young man whose abnormally large mouth widened into a startling grin.

"I have no idea of whom you are speaking, Patty Lou Turner."

"Do tell," the girl drawled softly. Her companion spoke quickly.

"Is that what you-all expected of your new Church?"

The black eyes flashed dangerously. "Certainly it is what I expected, Jake Nichols, and if you-all don't —."

Ann Kristin turned away. Her baggage was piled beside her. She felt a momentary sense of guilt at the amount of it. She and Helga had so much, while so many had nothing. Even her dress marked her as different. It was of blue flowered voile. The same blue as her eyes, and its many ruffles billowed about her, hiding all but the toes of her dainty shoes. A nosegay hat flaunted blue ribbon bows that draped over the back of her flaxen curls. Helga had been out of patience with her.

"You should not have put on such clothes," she had chided. "There will be time and place for finery when we cross over to Nauvoo." She had been on deck and had come back to see that all was in readiness. Yet she looked a little doubtfully at her own dark poplin, her heavy boots. Everything about her, she thought a little enviously, was dark and heavy. Her bones were large, her brows and hair thick and heavy. Beside her, Ann Kristin was a fairy, small and nimble.

It was too late to change. Their trunks were already locked and strapped. Standing on the pier, Ann Kristin was acutely conscious of her mistake. But there had been many mistakes in the two years since

leaving Norway, and many stops. The happiest had been England where they had stopped for baptism; the unbearable one, in New York, where her mother was buried. She removed one glove and looked at a ring on one slender finger. It was curiously made and very old. As long as she could remember her mother she could remember this ring on her finger.

"I am here at last, with a dray of sorts."

Ann Kristin whirled quickly. A young man stood beside her, a smile of triumph playing about his full, rather loose lips. His black coat and immaculate gray trousers set him apart from the none-too-clean, roughly clad men milling about, as surely as his cultured tones and formal words.

"This trading post has been established since our people came here, and vehicles are hard to get."

Her pulse quickened. "Brother Bedloe, you came up so quietly I did not hear you."

His smile widened. "I am sure my steps were loud enough on these creaking boards. You were dreaming. There is still a far-away look in your eyes."

"Yes." She looked again at her ring. "I was thinking many things—of father's hearing the Gospel while in England—of our long—"

"I know; but now you are here at last, in Zion."

"Oh, yes." Unshed tears brightened her eyes. "It is hard to believe that all our heartaches are in the past. I am actually here—in Zion. Mother wanted so much to reach Nauvoo."

His face sobered. "Kristin, dear,

you must prepare yourself for disappointments."

"But why? What more could we suffer? Surely, too, all the Saints are not like—I mean they are not all poor like these immigrants."

"Far from it. This group, I understand, were stragglers, stranded in New Orleans by lack of funds. I wish you would let me take you to Nauvoo now."

"No. Helga would not consent. We must stay and help Elder Lewis with the others."

"It looks as if he had deserted us. He left the boat at Montrose this morning and has not come back."

"Did Captain Russell leave him?" she asked in alarm.

He shrugged. "Certainly not. Captain Russell is a friend of his. He must have driven up. He is probably in camp now helping to get the immigrants settled. It is going to be very crude."

Ann Kristin laughed. "You worry too much about me, Brother Bedloe."

"Tom is the name."

"Tom." She repeated the name slowly. "It is strange on my tongue. It is hard to say just Tom."

"You might put *darling* with it."

She caught her breath a little at that and a vivid pink washed over her face and neck. She said almost primly, "If the others can endure it indefinitely, I can for one night."

He picked up a bag. "There is a mind and will under that pretty hat. You should send your luggage across."

"No! No!" Her words held a note of alarm. "We must keep our trunks with us. Helga would insist on it, too."

"In that case I will see them loaded and then we will walk up."

"Brother Bedloe—I mean, Tom, should I not go with—?" She hesitated and looked toward the dray. It gave her a start. Tom was so fastidious, but perhaps this was all he could get. The dilapidated old wagon was drawn by a flea-bitten mule. Waiting beside the wagon was a gangly youth with a long, sunburned nose and tobacco-stained mouth. He blinked at Kristin's look, and spat tobacco juice between the mule's ears. She glanced away and met Bedloe's amused smile.

"I don't think you want to ride; but if you insist on guarding your property, I will go along with it. That is," he added, "if you will trust me with it."

"Tom. I hope you didn't think that—."

"I was teasing because you guard your trunks so carefully. One would think you had a fortune concealed in one of them. A-ha! Gussed it that time. Don't worry, my dear. I shall guard it as my own, which is quite fitting under the circumstances."

Again she started to protest, but he patted her arm. "The cart is much too dirty for your pretty dress. Camp is only a short way through the trees but a long way by the road. Run along. We will be there soon after you are."

She still hesitated, but he motioned to the boy and they began loading. The trunks first and then the bags. It was silly to hesitate. She was going to marry Tom—soon; but she had promised Helga not to leave the trunks alone, even for a moment, especially the small one. Bedloe was paying no heed to her,

so, stifling her fears, she turned and started up the trail. What else could she do? She was lucky to have a good man like Thomas Bedloe to look after them, and her. He with others, including Patty Lou and Jake, had joined the company at St. Louis. He had fallen in love with her immediately and she with him.

It was the strangest thing, she reasoned, that a number of people disliked him. That was because of his clothes and his polished manner. Patty Lou Turner—but then Patty Lou was full of whims. One moment she seemed to be in love with him, and the next moment she hated him. As for that, she treated Ann Kristin the same way. Elder Lewis was a boat with a different sail. He was not a man given to unwarranted dislikes, and his manner toward Tom was above reproach, yet there was something. Perhaps she was over-sensitive. Latter-day Saint men were above petty jealousies. Tom was not an immigrant really. He had attached himself to the group because it was going to Nauvoo.

The trail was spongy with humus. At first she walked quickly, but her shoes had been made for floors, not trails. Her bouffant skirt was caught by twigs, and thoughts came rushing over her to slow her steps. Life ahead was going to be so wonderful. It must be, to compensate for the heartaches of the last two years.

A keen aching throb went through her. If only her parents could have lived to reach Zion, but God's ways are mysterious and it was not her place to question. She could only trust and be thankful for the good friends they had made.

The path led to higher ground and away from the river. The grove

had been thinned by felling trees, probably to build the cabins she could see here and there. All were in a more or less suspended state of completion, and were flanked by twice their number of tents. Children, made listless by the heat, stopped their play to stare at her. She smiled and went on.

Then through the trees she saw the camp. She stopped and leaned against a huge oak tree. Two women in calico aprons were placing dishes on a table made of planks on saw-horses. Fifteen or twenty immigrants from the *River Maid* were milling about. Dismay drew her lips together. She should have trusted Tom's judgment. Just why should she be camping with these destitute people? She had money to put up at a good hotel.

"For shame, Ann Kristin Mortenson," she chided herself.

The faces of the immigrants showed how thankful they were to these ministering women. With good food in their stomachs once again, they could go out and look for work. They could build homes and do their share in building up the Kingdom. Just now they had nothing, and she wondered how Elder Lewis had managed to get them all here.

"Matthew Lewis. Put me down this instant. Someone might see you."

Startled, Ann Kristin looked about. Just beyond, and hidden by the big tree against which she had leaned, was a campfire. Over it hung two huge iron pots from which came tantalizing odors. Near it, a short plump woman was struggling in the arms of a tall, lean young man. Dancing delightedly about them was a

small boy. No wonder the tall one had seemed familiar. He must be the son Elder Lewis had told her about.

"So you are not glad to see your son. And he has been away three months."

"Oh, Matthew, I am. You know I am, but your behavior is unbecoming."

"Swing her around, Matt. Swing her around," the boy screamed.

Matt swung her about. Her bonnet fell off, and Ann Kristin could see she was enjoying it as much as the boy, but her voice was sharp.

"Matthew! Put me down. A woman my age!"

Matt laughed. Giving her a sound kiss, he set her on her feet. Breathing heavily, she smoothed her hair and pulled her apron into place. She looked about for her bonnet. The small boy handed it to her. Tears ran down her curiously untanned cheeks. She put a hand caressingly on her tall son's sleeve.

"Matthew, I am so glad to see you. It is so hard to have you and Father both gone."

"Where is Father?" Matt asked.

"He went down to the wharf, dear. He ran across Ezra in Montrose this morning, and rode home with him. He was here until a few minutes ago, then he went down to the wharf. He wanted to be sure there was no trouble over baggage."

"He ain't there. We looked for him."

"Teddy, the way you talk." Mrs. Lewis tied her bonnet under her chin. "That is the sad part of camping. Children have no rearing."

"Will he be back?"

"Who? Father? Certainly; but

why are you here? And without your uniform?"

"The Legion has been disbanded. I hope temporarily, but—"

Ann Kristin knew she should go on, but if she did she would reveal her presence. A thickness came into her throat. Once she had been part of a family. Now there were just she and Helga—oh, and Tom, of course."

"Don't tell me there is trouble again."

The cry of distress brought Kristin's mind back to the group. There was a deep and poignant note in it that brought the old ache back to the girl's heart. She saw Mrs. Lewis drop to a stump.

"Yes, Mother," the man's deeper tones answered. "I am afraid so."

"Does that mean we shall have to move again?"

There was infinite kindness in the son's voice as he answered, "I wish I knew, but don't fret. If another

move comes we shall have to meet it."

"I won't. I am tired of moves and trouble. If I thought I had to move again, especially into Indian Territory as Teddy has been saying, I would simply sit down and die."

"You been five years moving and you ain't dead yet."

Matthew smiled. "Don't die until we find out. I want to eat some of your biscuits once more."

"My goodness," Mrs. Lewis rose hastily. "I must get this food on. And your father has the fever again. You haven't told me about Becky."

"Becky? That reminds me. I saw an over-decorated female at the wharf. I wonder where she was going."

They moved away, and under cover of their going, Ann Kristin moved, too. Her eyes were dark with anger. "So. I am an over-decorated female, am I?"

(To be continued)

MAGAZINE BINDERS AGAIN AVAILABLE

The General Board is pleased to announce that binders into which twelve single copies of the *Relief Society Magazine* may be inserted or removed at will, will be once more available about September 1. The new binders are similar to those formerly distributed through the General Board—substantial, well-made, blue covers with the title *Relief Society Magazine* stamped in gold. These binders are a great convenience to all stake and ward Relief Society officers, to class leaders, and to all *Magazine* subscribers who like to keep a current year's issue of the *Magazine* together. The General Board is offering the binders to *Magazine* subscribers at a cost price of \$1.20 postpaid. This is an increase over the price formerly charged, but is made necessary because of increased production costs. Address orders for binders to General Board of Relief Society, 28 Bishop's Building, Salt Lake City 1, Utah.

Sketch Of My Life

Eliza R. Snow Smith

CHAPTER VI

THE "Female Relief Society" was organized by Joseph Smith in Nauvoo on the 17th of March, 1842. It was organized after the pattern of the Church of Jesus Christ of Latter-day Saints, with President and Counselors, and accomplished much good in administering to the sick, relieving the wants of the poor, etc. The Prophet had donated to the Society a Lot, and the frame of a house, as a commencement for establishing a home for the homeless, but the ruthless hand of persecution thwarted this benevolent purpose—the Prophet was massacred and the Saints driven from their homes.

From the time of the expulsion from Nauvoo, the Female Relief Society remained in *status quo* until it was reorganized under the direction of Pres. B[ingham] Young in the year 1855, commencing in the Fifteenth Ward, S. L. City.

As I had been intimately associated with, and had officiated as Secretary for the first organization, Pres. Young commissioned me to assist the Bishops in organizing Branches of the Society in their respective Wards; for, at that time, the Bishops had not acquainted themselves with the movement, and did not know how to proceed. To me it was quite a mission, and I took much pleasure in its performance. I felt quite honored and much at home in my associations with the

Bishops, and they appreciated my assistance. Each Branch of the Society, although constituting a self-governing body, and empowered to create committees and whatever officers may be needed from time to time, in accomplishing its many and increasing labors, is under the direction of its respective Bishop or presiding officer of the Ward.

Not long after the re-organization of the Relief Society, Pres. Young told me he was going to give me another mission. Without the least intimation of what the mission consisted, I replied, "I shall endeavor to fulfil it." He said, "I want you to instruct the sisters." Altho' my heart went "pit a pat" for the time being, I did not, and could not then form an adequate estimate of the magnitude of the work before me. To carry into effect the President's requisition, I saw, at once, involved public meetings and public speaking—also travel abroad, as the Branches of the Society of the sisterhood extended at that time, through several Counties in Utah, and ultimately, all the valleys of the mountains—numbering, at present date, nearly three hundred; besides other Branches in the U.S., Europe, Asia, Islands of the Sea, wherever the "Church of Jesus Christ of Latter-day Saints" has established its Branches. Some years ago, by mutual consent, the word female was



FIRST PRESIDENTS OF THE CENTRAL (GENERAL) BOARDS OF THE
WOMEN'S AUXILIARIES

Left to right: Louie B. Felt, Primary Association; Eliza R. Snow, Relief Society;
Elmina S. Taylor, Y.L.M.I.A.

dropped, and the Society called "Relief Society."

Its first duty is to look after and relieve the wants of the poor, to accomplish which committees are appointed to visit each family residing in their respective districts, at least, once every month, and report to the presiding officers. The cultivation of the members of the Society (which is composed of aged and middle-aged women) physically, mentally, morally, and spiritually, is another prominent feature of the institution, which has proved very beneficial. At the time of its organization in Salt Lake City, the Saints were very poor, and the funds of the Society were raised by contributions of carpet rags, pieces for patchwork, etc., which were converted into carpets, quilts—wool carded, spun, and knitted into socks and stockings, by the industry of the members, who met together, sometimes weekly, at others, once in two weeks, to work

the crude material into wearing and saleable articles.

In 1876 I was called upon to report the charitable Institutions conducted by women in Utah, to the "Woman's Department" in the Centennial Fair in Philadelphia. At that time, the number of Branches of the R. S. was very much less than at present, but my financial Report was between ninety-two and ninety-three thousand dollars Disbursed by the Society, including relief to the poor, emigration of the poor, to assist in building Temples, school-houses, meeting-houses, etc. Since that time the favorable circumstances of the L.D. Saints, have added to the facilities of many of the Branches, and they have purchased land and erected houses for their own accommodation in holding meetings—doing business, etc., also Granaries for storing wheat against a day of famine.

IN 1867 I organized the first Society of Young Ladies, called "Young Ladies' Retrenchment Association," under the direction of Pres. B. Young. Subsequently the name was changed, and it is now known as "Young Ladies' Mutual Improvement Association," and is now organized, and in active operation in nearly every settlement in the mountains, and in each Ward in our Cities; and, after the pattern of the Relief Society, these Branches are organized in Counties (Stake capacity) with a General or Central Board, presiding over all.

In August 1878, Mrs. Emmeline B. Wells and I, after attending a Conference of the Young Ladies in Farmington, Davis Co., spent an hour, waiting for the train, with Mrs. Aurelia Rogers. During our conversation, Mrs. R. expressed a desire that something more could be effected for the cultivation and improvement of the children morally and spiritually than was being done through the influence of day and Sunday-Schools. After consulting together a few moments, I asked Mrs. R. if she was willing to take the responsibility and labor on herself of presiding over the children of that settlement, provided the Bishop of the Ward sanctioned the movement. She replied in the affirmative. The train was near, and no time to consult the Bishop; but directly after arriving home, I wrote the Bishop, and by return Mail received from him a very satisfactory response, in which he, (Bishop Hess) not only gave his permission but hearty approval accompanied with his blessing. I then informed Mrs. Rogers that she might consider herself authorized to proceed, and

organize in Farmington, which she did, and I commenced in the Eleventh Ward in Salt Lake City. We adopted the appellation of Primary Associations, and admit as members boys and girls from four to twelve, and in some instances, sixteen years of age.

The children are now organized with a Branch in each Ward in our cities and towns, and one in each settlement—they are also organized in Stake capacity—also with a Central Board. The Branch Associations hold weekly meetings—are presided over by adult ladies for President and Counselors, but the Sec. and Treas. are chosen from the children, and it is surprising to see with what aptitude many of them become proficient.

I have traveled from one end of Utah Ter. to the other—into Nevada and Idaho, in the interests of these organizations—have organized hundreds of the Young Ladies' and Primary Associations since their introduction.

In company of Mrs. Z. D. H. Young, my 1st Coun. in the R. S. Central Board, I spent the Autumn and Winter of 1880-1 in St. George, officiating in the Temple for the dead, and visiting and organizing Associations in that interesting City, and adjacent country—having traveled one thousand ms. by team over jolting rocks and through bedded sand, occasionally camping out at night on long drives, before I started for home, and returned to Salt Lake City in March.

In Nov. 1875 I was notified of an appointment, and not long after received my credentials from Philadelphia, requiring me to take charge

of the Woman's Department in Utah for the Centennial Fair. I saw at once that the proportions of the work before me, compared better with the elephant than the butterfly; but I never had shrunk from duty, and it was too late to begin. I selected and organized a Committee of twelve, composed of "Mormon" and Gentile Ladies—got up a printed Circular which we sent post-haste to all Presidents of Relief Societies, and Young Ladies' Associations, calling for a united co-operation in preparing and collecting specimens that should be worthy our representation, and do honor to our grand National Centennial Fair. We received a hearty response, and succeeded in collections beyond our most sanguine anticipations. I wrote a Petition which was signed by the Committee, and presented to the Legislature in session in S. L. City, asking for an appropriation to enable us to defray expenses in forwarding our specimens to Philadelphia; which, for reasons satisfactorily explained, was not granted. We made a selection of some hundred dollars worth of choice, light articles and sent to Philadelphia, and directed our energies toward a Territorial Fair—obtained the use of a commodious building—arranged our specimens in two departments including a picture gallery, which we kept open during the summer of 1876, with grand success.

After closing the Fair, Pres. Young told me he wished the sisters to start a home-industry Store in the build-

ing occupied for the Fair. He proposed for us to sell on commission and everything sold must be of Home Manufacture. Of course this required a new organization, for all engaged in it must be "Mormon" women, and interested in the development of Utah.

President Young gave me permission to order as much as I wished of cloth from his factory—which, with other varieties from the Woolen Mills in Provo, constituted a staple trade at our commencement. As the object of the movement was to promote home-manufacture we placed our commission percentage at low figures, which encouraged and brought to hand a great variety of useful and fancy articles, which gave the store the appearance of an Eastern bazaar, and attracted much notoriety. But experience proved that, no matter how many were obligated to sustain the enterprise, the weight of care and responsibility slid on to my shoulders, and could not be divided without hazarding success. With the many duties devolving on me, I found that my labors in this direction were too much, and, after the expiration of one year, with mutual consent, the establishment passed into other hands, and we were honorably released. But the movement was not of the ephemery class—shortlived; it still lives, and the Store is in successful operation under the management of two young gentlemen.

(To be continued)



NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for February 1944, page 104.

RELIEF SOCIETY WAR AND WELFARE ACTIVITIES

THE 1943 annual report, published in the preceding July issue of the *Magazine*, summarized accomplishments for the year, but space limitations precluded inclusion of any of the many interesting narrative reports received from numerous stakes and missions. The following excerpts from many of these reports relate principally to the war and welfare services carried forward in the stakes. Similar reports from missions will appear in a later issue of "Notes From the Field."

Portland Stake (Oregon)

TERESSA S. JOHNSON, president of Portland Stake Relief Society, wrote in May of this year:

"In accordance with instructions from the General Board, we have encouraged all Relief Societies in the wards of our stake to take advantage of the Red Cross home-nursing classes in each community where they are available. We have just completed a very successful twelve-week course in home nursing, in which the five Portland wards participated. Three classes were held each week with a total enrollment of seventy-nine Relief Society women, ranging in age from twenty-three to seventy years, and including many

young mothers. The course required twenty-four hours in class, and sixty-one women completed the course and received certificates. Through the efforts of Sister May Randall, president of Moreland Ward Relief Society, in helping to promote these classes, we procured the services of Sister Lou S. Firth of that ward, who is a registered nurse and licensed Red Cross instructor. Her very efficient and capable management of the classes, together with the sincere and humble spirit she radiates, and her desire to give all instructions that would be most helpful, truly made these classes most inspirational and outstanding.

"Since in these times it is often impossible to buy many of the necessary sick-room supplies, instructions were given on how to make them from materials available in most every home. These included bedpans and covers, bedroom slippers, paper bags, and many other things from newspapers, and back rests made from large cardboard boxes covered with oilcloth so as to be easily kept clean. Many other suggestions for making useful articles, including bedroom furniture for the sick room, were given.

"On April 14, 1944, films and lec-

tures on communicable diseases, and the Birth Atlas were given to the three classes, and an invitation was extended to all women and girls over twelve years. About 156 attended. This was also given two weeks later to men and boys over fourteen years.

"As a final feature of our home-nursing course, a special demonstration was held to review and explain again how to make articles for use in the sick room, with stake board members and officers from the five Portland wards in attendance. Wards were encouraged to make these articles and keep them on hand, along with their ward first-aid kits.

"Some of the wards have already given many of these useful articles to the sick and homebound in the homes visited, adding greatly to their comfort. We have advised them to do this instead of giving flowers or other things which are expensive in these times, when everyone is asked to do his part in buying bonds for the war effort. We hope to have these useful home-made supplies on hand in each ward so they can be given when needed.

"Sister Firth was given high praise by the Red Cross when she turned in her report to them. A gift was presented to her from the members of the three classes as a token of their appreciation for the benefits they had received."

San Diego Stake (California)

FROM a very interesting summary submitted by Mary McKay Christiansen, president, and Lucia Kemp, secretary of the San Diego Stake Relief Society, we quote:

"Our ward organizations have one day a week assigned to them for sew-

ing, mending, quilt making, et cetera, at the welfare center, and some of the women take the work home to do. One good sister, much past seventy years old, has made fifty fancy pillows from salvaged welfare material in a year. These have a ready sale at \$1.50 to \$3 each.

"The women of the stake have donated hundreds of hours to the canning plant, and many have helped members of the Priesthood gather crops from the stake field.

"Through the efforts of the stake board, seven lovely sacrament cloths were given to servicemen in different camps near San Diego. Also, through suggestions from the board, women in the wards, sponsored by their Relief Societies, have given blood to the blood bank."

Box Elder Stake (Utah)

IN response to the request of the U.S.O., the fourteen wards of our stake arranged for hostesses each week, and have been doing so for nearly a year now. We have a representative on the U.S.O. Council . . . A suggestion was made that the books in the ward libraries be donated to the library of the veterans' Bushnell General Hospital at Brigham City. This was done, and the Red Cross librarian was grateful for this addition to the hospital library"

Josie J. Jeppson was released last February as stake Relief Society president, and Beatrice B. Hansen was appointed to this position.

Mt. Ogden Stake (Utah)

ELLA B. FARR, president, and Katie Empey, secretary of the Mt. Ogden Stake Relief Society, submitted the following summary:

"We obtained permission to use the canning plant in our region to do community canning as well as welfare canning. This, perhaps, was one of our greatest missionary endeavors as people joined in this project who had not had contact with the Church for years. Joyous, happy participation was evident in every ward, and 52,595 cans were stored in the combined cupboards of ward members as a result of their efforts. Much of the produce, too, was grown in their ward gardens.

"The health of our people in the main has been good; but, in lieu of the shortage of nurses, some wards have organized a volunteer group who have taken turns spending a day with the sick when needed.

"A great service has been rendered by our women to the Red Cross. They have gone in groups to the Red Cross rooms to sew. They have taken sewing into their organizations and into their homes. They have knitted countless articles, have sent hundreds of dozens of cookies to the servicemen's canteen, and have served at the canteen. Many are serving at the U.S.O. and as nurses' aids, and are loyal to every call made in the war bond drives, and in every other way they can serve.

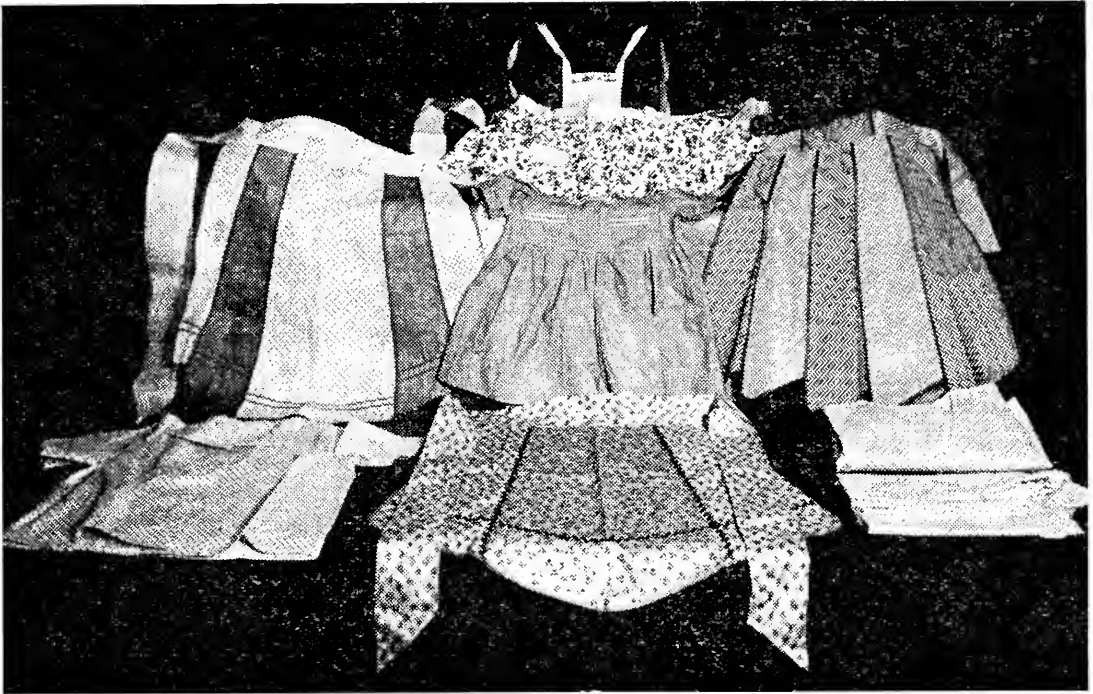
"Never before in our stake has there been greater enthusiasm for the work meeting than at present, and this we attribute to the joy the women receive in contributing to the Church Welfare Program. We made the assignment the second week in January (1943) of one quilt for every one hundred people in the ward, and the complete assignment was finished by the second week in February. The rest of the assign-

ment of seven dozen shirts, four dozen house dresses, and three dozen children's dresses was just as willingly done, and the women were eager to serve not only for those in need but also to get their own supplies in order.

"We obtained from a local clothing manufacturing company a great many pieces that would otherwise have been sold for quilt scraps, and the women are combining these and are making aprons and children's dresses in unbelievable numbers, a few of which are shown in the accompanying picture."

This work was done under the direction of Estella Hansen, stake counselor in charge of sewing and welfare work, and called for the ingenious use of many small strips and pieces. Sister Hansen, who also directed production of the quilts and several dozens of other articles for the Church Welfare Program, planned well and carefully in order to cut material to the best advantage, selecting patterns which would cut with little waste and still provide clothing of good style and fit. The report continues:

"When the Church Welfare sewing assignment was first presented, we suggested and urged every ward to equip a work room. This matter was presented to the bishops at the monthly stake welfare meeting, and their assistance and co-operation were most helpful. Where two wards are using the same building, the wards have combined their equipment and sew on alternate Tuesdays. Where those in charge of sewing in the wards plan well, the entire monthly assignment is finished in one day, beginning at 10 A.M. In order to give every possible assistance to



A few of the many aprons and articles of children's clothing being made from small pieces by the Relief Societies of Mt. Ogden Stake, under direction of Estella Hansen, stake counselor in charge of sewing. Note the combination of plain and printed material, and even the combination of two prints in the same article, some of same design but different coloring, and some of different pattern but of harmonizing color. Strips left from cutting the pajamas at lower right made the boy's shirt at lower left, and the dotted sections of the apron at left. The little girl's apron at top was made from quilt block pieces. Twelve yards of pink-checked material made thirteen of the tots' dresses like the one in center of the picture.

the ward, the stake representative selected patterns with care as to economy and style, and cut and finished a sample of the month's assignment. The sample is displayed at the monthly union meeting where the following month's assignment is given, and cutting problems are discussed if material has not already been cut before being issued to the wards. Ward leaders bring in their finished work at the following month's union meeting, and project slips are made and returned to bishops so that wards may be properly credited with the completion of the assignment. We find it most advantageous to distribute and collect assignments monthly."

Bannock Stake (Idaho)

ANNA LLOYD is president of the Bannock Stake Relief Society whose narrative report included the following:

"A baby clinic with a local doctor and county nurse has been held once each month during the year. Arrangements for the house and all other assistance possible has been given by the Relief Society stake board.

"As our welfare project for the year, each family was encouraged to raise a garden and can enough vegetables for its own use. And each ward was asked to see that, where necessary, the families received help in canning their vegetables.

"As the Relief Society contribution to the stake welfare budget, each member was asked to contribute fifty cents toward the purchase of 100 pounds of butter and to provide a part of \$100 to turn over to the welfare committee. The wards made forty-five welfare quilts which were put in the storehouse.

Shelley Stake (Idaho)

ANNIE B. JOHNSON is president of Shelley Stake Relief Society which reported:

"We have representative reports from each of our wards of the canning done in the homes by our Relief Society women, and these reports show an average of a little better than 500 quarts of fruits and vegetables per family, also an adequate supply of stored vegetables, and some meats canned and cured. This would give us 254,500 quarts for over 549 Relief Society members. Our bedding survey shows adequate bedding in most homes with steps being taken to supply where there is a shortage."

This stake also gave sewing service at a stake welfare sewing center where they did quilting, weaving, buttonholing, and altering, and helped women with their own sewing and remodeling.

Reno Stake (Nevada)

BERTHA J. PURDY, president of Reno Stake Relief Society reports:

"During the year 1943, the Reno Stake Relief Society officers have endeavored to acquaint the ward and branch Relief Societies with ed-

ucational pamphlets and pictures on the value of new dress materials, rayon hose, household linens and draperies, and the care of these items.

"The Agricultural Extension Service of the University of Nevada has been helpful in giving lectures and furnishing pamphlets on victory gardens, home canning, and giving the latest information on food values, together with proper selection of foods for different age groups in a family. This has been helpful in starting the use of the forms furnished by the General Board for welfare work.

"Due to the fact that Reno Stake does not have a central storehouse, we have urged the sisters to help one another in making quilts, and in general to encourage the family unit to prepare for the future. The Reno Stake officers have been co-operative with the stake Relief Society officers by allowing us the privilege of calling some of the ward or branch Relief Society officers in when the bishops come to the stake center for their meetings. At these meetings many questions have been answered, exhibits displayed of handwork and of first-aid kits as recommended by the General Board, and demonstrations of methods of canning, drying, and mass feeding have taken place at these early morning meetings preceding stake conferences. The mass feeding demonstration was under the direction of the Red Cross nutrition chairman. The director of the Mono National Forest Service assisted by lending and setting up equipment. Many of our members have taken the nutrition, canteen, and home-nursing courses given by the Red Cross."

North Idaho Falls Stake (Idaho)

THE following excerpts are from narrative reports prepared by May W. Andrus, president, and the counselor in charge of welfare work of the North Idaho Falls Stake:

“Our twelve wards and branches are carrying on their Relief Society work, some under serious handicaps and difficulties, but with a sincere feeling of its importance. The attendance record is much lower than we would like because many of the members are at work in dehydrating plants, as salesladies, and taking the place of men and boys on farms, et cetera.

“The response made by the wards last October to the call for contribution of temple clothing for the new Idaho Falls Temple was very fine. Many of the wards were all prepared to contribute suits of clothing when the call was made. Others felt they would like to donate cash as materials were scarce at that time. Every one of our organizations gave either articles or cash. Many of the stake members have their own suits ready for use when the temple opens as a result of the effort and encouragement of the Relief Society.

“Last March a stake banquet was held to secure additional funds for the new stake house. The Relief Society women planned, donated fruits and vegetables from their cellars, and served twelve hundred people.

“Our welfare assignment for 1943 of twenty-five quilts and 112 cases of beans and 112 cases of corn, was filled by the help of all wards and branches. The quilts were divided among all organizations and the

stake board. Twenty-nine quilts were turned in.

“The canning program was assigned to the wards nearest the canning center, the rural wards raising the vegetables, and the three town wards furnishing the women to help at the center. We completed 140 cases of beans and 112 cases of corn. The total woman-hours at the canning center was 912, with 211 women participating.

“After the canning program was over, we arranged for three of the town ward Relief Societies to furnish women for the sewing rooms at the Red Cross one day (Thursday) a week. In co-operation with the Mutual Improvement Association, they have given many hours of service in the gauze room, mostly evenings. We have asked the Red Cross for bundles for our rural women to work on, but with our help their quotas are met and available materials used, and so they don't want to send bundles out. Four of our wards and branches are in other counties and do Red Cross work there. At Dubois, one Relief Society counselor is chairman of the Red Cross.

“We have a project among our board members of visiting the sick at our Latter-day Saint hospital. We obtain a list from the office and try to see that the people farthest from home and from our distant branch and ward are remembered.”

AN unusual and interesting suggestion for making quilt tops from stocking tops has been submitted by Edith Southwick, a member of the Caltman Ward of North Ida-

ho Falls Stake. She aptly calls this suggestion—

The Last Leg

“Seven years ago I made a quilt top from the tops of men’s socks which were cut off above the heel and then opened, making a piece about seven and one-half by eleven or twelve inches. I put a pair of worn-out woolen blankets in the quilt instead of a batt, used a flannel material from the tails of farmers’ winter shirts for the back, and tied it with yarn from a pair of old bedroom slippers, so the cost was only for the thread. Later, I made one the same way from the legs of ladies’ silk-and-wool winter hose. My idea was to help those who didn’t have good bedding. Last week I started a top from ladies’ cotton hose to give to the Relief Society, and I am sure it will wear with an outing back, as my quilt from the silk-and-wool mixture legs has been used for six years. I would be very happy if this idea could be of help to the Relief Society sisters over the Church now that we are making so many quilts. One would never believe what a soft, lovely quilt hosiery tops make. I wouldn’t part with mine for any price. One reason is that it was my own idea.”

Phoenix Stake (Arizona)

MARTHA E. NELSON, secretary of the Phoenix Stake Relief Society of which Mable D. Mortensen is president, reported:

“The Phoenix Stake Relief Society had charge of a dehydrating project at the U.S. Government Indian School last summer. All material dehydrated was donated to the school, and our people were invited to do the work at the plant for one-

half the dehydrated finished products. We received at the end of the project 2460 pounds of dehydrated potatoes and 1140 pounds of dehydrated carrots. Each family doing work on the project received potatoes and carrots as pay, which helped to increase food stocks in many homes.

“About 300 family first-aid kits have been distributed in our stake, and each of the larger wards has a first-aid chest, and a survey of the stake has been made for home-nursing equipment available upon call. Our welfare assignments have been filled 100 per cent for 1943; and 1944 assignments are well under way.”

Alpine Stake (Utah)

THE executive officers of Alpine Stake Relief Society, of which Fern A. Walker is president, submitted the following narrative report:

“The Relief Society sisters of the Alpine Stake have been very loyal in supporting and helping in the Church Welfare Plan of our stake. When the assignment came to the Alpine Stake for one quilt to every hundred members, the various ward Relief Societies willingly accepted their allotments and, by the end of May 1943, forty-two quilts were turned in to our stake storehouse. In addition to this quilt assignment, 435 hours were spent by 103 different women at the stake sewing center during January, February, and March.

“For the canning project in our stake, 248 women spent 991½ hours at the canning center for Church Welfare, snipping beans, preparing fruits, corn, beans, and peas for can-

ning. These women prepared 9,200 cans of fruits and vegetables for the Church Welfare Program.

"In addition to the welfare canning, nearly all families used facilities of the center for their own canning.

"Every ward in our stake followed the advice of the General Board in preparing first-aid kits. Two Red Cross home-nursing classes were given during the year. Those sisters who took these classes have assisted the school nurse during the year in the different immunization clinics, and the pre-school clinics. The survey was also made in the stake to list the available supplies for emergency care."

Snowflake Stake (Arizona)

THE Snowflake Stake Relief Society, of which Leonora S. Rogers is president, reported:

"Red Cross courses in nutrition, first aid, and home nursing were held in nine of the wards this year, many of the women participating in more than one. These courses helped the women to handle the first-aid kits that were purchased and placed in all of the wards.

"The increase in juvenile delinquency reported throughout the country stimulated a "Better Youth Project" for the four meetings during the summer. An appropriate topic was prepared by the stake board and sent out to the wards for presentation in the monthly work meetings. The young girls in the communities were invited in to hear these topics. We feel that our efforts did some good."

"A survey to locate any needy people in the wards was made, in July, by the ward presidents, and the re-

sults reported to the stake welfare committee. During the same month the visiting teachers carried a circular to all the homes urging a check on the food supply and food needs for the coming winter. The aim was to see that every home be supplied with fruits and vegetables, and that provisions were being made to conserve and preserve sufficient in every family. If any families desired help, it was to be supplied while the foods were available for conservation.

"A contribution of bottled fruit and vegetables was made to the two maternity hospitals in the county—each woman being asked to donate one quart. A generous response was made.

"Letters of sympathy and love have been sent by the stake board to any families of servicemen in our stake who have been reported dead or missing."

Rexburg Stake (Idaho)

THE following excerpts relating to war and welfare work are from the very comprehensive narrative report of the Rexburg Stake Relief Society:

"In spite of the unsettled conditions prevailing in most of the homes and organizations, due to the war and its rapid encroachment upon our lives, we feel that this year, 1943, has seen much accomplished by the women of the Rexburg Stake Relief Societies.

"Instruction classes offered by the Red Cross were well attended; 121 received certificates in home nursing, twenty-two in first aid, and seventeen in nutrition. Many wards have given substantial aid in rolling bandages and assisting with sewing at the Red Cross centers.

"All assignments for the Church Welfare Program, including the allotment of fifty-three woolen-pieced quilts, have been carried out with the full co-operation of the ward officers and members. Early in the year, the stake Relief Society executive officers met with the ward presidents at the welfare center, and together they sorted, boxed, and labeled all articles of used clothing which had been collected. Those not suitable to be used in the condition in which they had been received were cleaned and made ready for use. Many of the old wool sweaters were sent to be made into batts for quilts which were made from wool pieces salvaged from the collection.

"Under the direction of Elizabeth Stowell, stake Relief Society president, a project launched two years ago—that of compiling a short history of every ward since its organization—was completed. In many wards early records had been lost, and this loss necessitated many hours of search through stake and ward priesthood files to obtain the necessary data. There are now on file in the stakehouse vault the completed histories of all the wards and of the stake organization. It is an inspiration to learn of the labor and faithful devotion to Relief Society of those women who pioneered this valley, many of whom have passed away.

"When the assignment was received for temple clothing to be furnished for the new Idaho Falls Temple, the stake board assumed the responsibility of supplying some of the articles, and the wards contributed the others. The stake assignment was completed in August and delivered to the custodian of the

temple at Idaho Falls in September—the first in this temple district.

"Another project undertaken by the board during the summer was the providing of white suits for the use of the children at the monthly baptismal services at the stake tabernacle. After a committee appointed for the purpose had investigated the various types of clothes, the board decided to use a short one-piece play suit for the girls, and long white trousers and sport shirt for the boys. Twenty-four suits are now available and are stored in a cabinet at the tabernacle. They are rented for the cost of laundering, which is twenty cents. Since many adults in the stake have recently applied for baptism, the board plans to provide several suits for adults in the near future.

Oakland Stake (California)

RUTH S. HILTON, president of Oakland Stake Relief Society, wrote in a letter dated May 2:

"All of our ward organizations are participating in Red Cross activity. Members go in groups to the Red Cross centers and also to the blood bank. Also, many of our Relief Society women are giving liberally of their time to the U.S.O. and hospitality centers. In fact, our Maxwell Park organization, under the supervision of Counselor Irene Schatz, was instrumental in organizing a center, under the sponsorship of the A.W.V.S., near the local naval hospital at Oak Knoll for the men who are convalescing and are unable to go the distance to the larger centers. We know that these women are rendering invaluable service in this particular center, and we are indeed proud of them. The

majority of our women have taken advantage of the courses offered in first aid, home nursing, nutrition, et cetera. We have supplied the Oak Knoll Hospital with a large number of afghans, as well as some bedding.

"The welfare work is gradually consuming more and more of our time and attention. The sisters seem to find real joy in the common projects which this work affords them. We are right in the midst of renovating our particular quarters at the welfare plant. Since the counselors in our stake and ward organizations have become work directors, we feel that this type of work is being conducted more efficiently. The highlight of our recent activities was a meeting of all ward presidents with the stake executive officers, held Sunday, February 27. With the consent of our stake presidency, we asked the ward Relief Society presidents to come into Oakland to discuss the use of Relief Society funds for the 1944 welfare clothing assignment as authorized in Bulletin No. 33. We feel that the spirit of the Lord was with us at this meeting. Each sister bore testimony to the joy and satisfaction which come from her work. The cost of our 1944 clothing assignment was apportioned and promptly met. In spite of acute shortages in many lines assigned to us, about one-half of the material is now purchased and our buying committee, under the direction of Sister Inez McFarlane, stake work director, is pushing this work forward as fast as possible. We believe that the entire assignment will soon be obtained. The next step of cutting and sewing will move forward without difficulty, we feel

assured. We are truly grateful for this privilege of service and the many others which Relief Society gives to us."

St. Joseph Stake (Arizona)

GRACE M. CLUFF, president of the Central Ward Relief Society reported:

"Ours is a small ward of St. Joseph Stake—we have about sixty-five members. In complying with the wishes of the General Board to see that families of our ward had plenty of bedding, we made sixty-seven quilts during the summer of 1943. We made four welfare quilts and four quilts for the organization bazaar; all the rest (fifty-nine quilts) were for the members of our organization. Every Tuesday we held an all-day quilting. We divided our ward into four groups and each group put on one quilt and quilted it off each Tuesday. The group finishing first helped the others. We certainly had the support of the sisters."

San Bernardino Stake (California)

EVELYN WILDE HEATH, president of San Bernardino Stake Relief Society wrote:

"We had occasion to be particularly happy and grateful at our stake conference, October 10, 1943. We had made our Church Welfare assignment of fifty quilts to the Relief Societies of the various wards, and had set our October conference as the time for completion. Considering that many of our wards are small, and also that they had heavy quilt assignments for their ward first-aid kits, it was indeed gratifying to have each ward complete its assign-

(Continued on page 480)

Income Management In Wartime

Claire P. Dorius

"Thrift is no longer a private virtue. It is a patriotic duty." Anon.

MOST of us have been trained to think that the word income is measured always in terms of money. Howard F. Bigelow in his book *Family Finance* gives a much broader view to the meaning of income. In the terms of Bigelow's real income, our attention is drawn to a sense of appreciation for the goods and services that are available for our use. Have we been taught, and are we teaching our children to gain real satisfaction from a well-ordered home in which one can find equipment wisely chosen, some good furniture and furnishings, fine books and magazines, with a few good pictures and opportunities for some of the best in music? Real income may also include the capacity to enjoy a beautiful sunset or a walk along the countryside. This type of income is not of course a money income. Our enjoyment of the opportunities and goods that come to us grows out of the training and development we received in our childhood. The writer recalls a visit to a certain home in which money had been spent lavishly. The materials and furnishings were in beautiful color harmony and arrangement, but the rooms did not contain one single book nor magazine, and not a musical instrument. Even the flower arrangements were all artificial. This might serve as a perfect example of money income

with no appreciation or understanding of real income.

We must not, however, forget the fact that the wise use of money income is essential to a successful family life. An unwise expenditure of the money available often leads to frustration and unhappiness. The feeling of financial security is a great factor in the building of a satisfactory home. The present emergency demands have brought drastic changes in the consumption pattern of the American people. Many families on fixed incomes are having to do some very careful planning in order to make it possible to buy bonds, pay taxes, and keep up long-time investment obligations, and provide adequately for family members.

Postponement of spending for certain items until the postwar period is vital for controlling inflation. The family budget is more than ever important today as an effective tool by which to adjust to the new war economy. Let us be careful to make that budget simple, convenient, flexible, and adequate for essential needs. In drawing up the blueprint for the budget in war economy, the most important things must come first. Therefore, at the top, taxes and savings will be recorded. Next will come the allotment for food, followed by all other necessary items in order of importance. Many families are shifting to moderate or

low-cost diets. If we follow the diets recommended by the Bureau of Home Economics, there need be no significant sacrifice in adequacy.

Much friction in married life over the question of money can be avoided if the husband has a broad viewpoint regarding it. He should not believe that the man alone earns the income, but rather that the wife's services in the home enter rightly into the financial equation. The husband's salary or income should be regarded as a product of mutual effort, and its management, a subject for joint consideration and administration. Had this plan been followed universally, some mothers who have gone into war jobs, leaving their small children to care for themselves, would no doubt have preferred to assume the home responsibilities as their contribution to the war effort.

The use of money in wartime presents special problems. Many families have more money available now than ever before. It is a temptation to buy new clothes and furnishings that one has forgone in the past because of a lack of money. But we are being told constantly that it is patriotic to buy only what we actually need. The pre-war dress which hangs in the closet will clean better and look prettier than the one that is displayed in the shop window. We must learn to make over our clothes and keep those we have in top repair. It may be difficult to have more money than you have ever had before and be so restricted. Remember that boys and girls won't be in such great demand for jobs when the soldiers come home. Savings put away now for the future will come in handy when they are badly needed.

Why not urge the young people to assume more of the family's financial responsibilities with some of their extra earnings? Perhaps some debts incurred for John's or Sally's education are still unpaid, or there may be more payments yet due on the mortgage on the home. Bills from the doctor and dentist may be worrying the head of the household. By taking the advice of the family doctor—wearing the proper amount of clothing, observing sensible habits, and providing well-balanced diets, we can keep the expenditures for medical services at a minimum.

Ellen H. Richards, the founder of home economics education, once said, "There are today many temptations to spend for things attractive in themselves but not necessary to effective living."

References

Those who desire to do further reading on the subject of income management are referred to the following publications:

"Family Income and Expenditures," Bureau of Home Economics, *United States Department of Agriculture, Farm Series, Misc. Pub. 356-383, Urban Series, Misc. Pub. 339, 345, 370, 375.*

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"Step Up Your Buying Power," *American Home*, vol. 28, p. 42, October 1942.

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"Plan Before You Spend," *Parent's Magazine*, vol. 17, p. 24, March 1942.

CONSERVE FOOD

by Cutting Down Food Waste

THE HOMEMAKER SHOULD LEARN

1. The homemaker can do more toward conserving the food supply than any other individual.
2. The homemaker's specific food conservation actions:
 - a. Save leftovers—make them appetizing.
 - b. Buy perishables according to your needs.
 - c. Choose foods to include the "basic 7."
 - d. Plan meals by the week.
 - e. Buy seasonal and plentiful foods—try new dishes.
 - f. Store perishables with care.
 - g. Prepare foods without unnecessary waste.
 - h. Encourage family members to "clean up the plate."
 - i. Share or preserve victory garden surplus.

THE CHILDREN SHOULD LEARN

1. Conservation of food is one home front activity of major importance in which children can take an adult's role.

Prepared for the War Food Administration by the War Advertising Council in Co-operation with the Office of War Information.



Theology

Church History

Lesson 2—The Book of Mormon Revealed

For Tuesday, November 7, 1944

Objective: To show that in the mouth of two or three witnesses shall every word be established" (Doc. and Cov. 6:28).

THE power of God which Joseph Smith learned to know as a result of his prayer in the Sacred Grove was now a living reality to him. As with all great moments in life, so it was with this. The young Prophet spoke but little of it, except to those whose sympathy and understanding he felt might be relied upon. Thus it was to his mother and family he first confided his experience with God. Then, as one would expect, he turned to the leader of the faith in which he had been interested.

"Some few days after I had this vision," he wrote, "I happened to be in company with one of the Methodist preachers who was very active in the before mentioned religious excitement (See Lesson One); and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil. . . ." (Joseph Smith 2:21).

Such an attitude by a professed minister of religion certainly would have left an honest and impressionable boy wondering. For had his vision been as the preacher said—from the power of evil—then the least Joseph might expect from a man of God was sympathetic understanding. He and others like him "ought to have been my friends," he wrote, "and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me" (Joseph Smith 2:28). But such was not the case nor could it be.

The Lord had said they (the man-made creeds) had a form of godliness but they denied the power thereof. Joseph, then, for himself must be convinced of the truth of this statement since he, at first, would be required to stand alone in the knowledge of that power. If, as he soon saw, the great majority of professed believers in religion would not be his friends, then, in learning this truth, he would of ne-

cessity be drawn closer in friendship to God.

Three years passed following that wonderful morning in the Sacred Grove; and, during these years, Joseph learned to know firsthand how truly God had described the religions of men. He found it was not necessary to tell his story of the vision again and again, even though he might have chosen to do so. Others told it for him. He merely had "to affirm" its truth. After his experience with the Methodist preacher wherein he "took occasion to give him an account of the vision," he wrote, "I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all sects—all united to persecute me" (Joseph Smith 2:22).

It must then have become evident to the young Prophet, that if God was to show him the way to life eternal—and that way was to be for all men who would believe—then other means than a personal testimony of his vision would be necessary. With faith strengthened under persecution, Joseph pursued his work about his father's farm until the twenty-first of September, 1823. On that night, after he had retired to his bed, he was desirous to know his standing before the Lord. In

prayer he sought His Maker, confident of obtaining a divine manifestation, having had one before.

"While I was thus in the act of calling upon God," he wrote, "I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me. He called me by name, 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. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of

this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted “seers” in ancient or former times; and that God had prepared them for the purpose of translating the book” (Joseph Smith 2:30-35).

Here was a real and earthly evidence of the power of God to doubting men—another record containing the fullness of the everlasting Gospel as delivered by the Savior to the inhabitants of ancient America! Moroni not only told of the record, but gave evidence of the divine source of its safekeeping by citing prophecies in the Bible which spoke of its coming forth. He said, however, that a period of time would have to pass before this book from the earth—a proof of God’s power—could be given through Joseph to the world.

After this communication, the heavenly messenger disappeared, but only to return again, twice more during the same night, with the same message word for word, until Joseph heard the cock crow, and observed that day was approaching.

Shortly after this he arose, and went about his farm work. His father, observing that all was not well with his son, told him to return home. Upon attempting to cross a fence near the house, Joseph sank to the ground and lost consciousness. A voice called him. It was that of Moroni. Again Joseph heard the

identical message of the night before at the conclusion of which, this time, he was told to go and tell his father of the vision and the commandments which he had received. This the boy did, and found sweet joy in the way his parent accepted his account of the same, saying, “Go and do as commanded by the messenger.”

Immediately after, therefore, Joseph went directly to the hill in which he had been told the plates were deposited. Having seen this hill four times in vision, he had no difficulty finding it. There, on its western slope, “not far from the top, under a stone of considerable size” he saw the plates. With them was the Urim and Thummim, and the breastplate. He made an attempt to remove them, when again Moroni appeared and forbade him, saying that not “until four years from that time” could he expect to receive them. Further he said, wrote Joseph, “that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates” (Joseph Smith 2:53).

Four years did pass from that day on the 22nd of September, 1823, during which time Joseph worked on the farm, and, later, to help the family finances which through a misfortune had become depleted, he hired out to a Mr. Josiah Stool. This gentleman set him to the task of working his silver mine which was located in Harmony, Susquehanna County, Pennsylvania. It was here Joseph met Emma Hale who later, January 18, 1827, became his wife.

The young Prophet kept faith-

fully his appointment with the heavenly messenger every 22nd of September. Finally, almost eight months to the day after his marriage, he went to the hill for the last time and received the plates from the hands of Moroni.

The word that Joseph Smith had in his possession some golden plates spread rapidly. If men were not willing to believe this young Prophet's story of the power of God revealed in his first vision, they were certainly not slow rushing to disprove the earthly evidence that some power had produced—evidence which fanned anew more bitter and severe persecution for this once obscure youth from the rolling farm lands of upstate New York. But, try as they would, men of evil designs could not and did not stop the bringing forth of this American witness for Christ—the Book of Mormon.

Within this Book of Mormon is recorded the fullness of the Gospel once again for the world—the Savior's Gospel with its sweet and precious truths to enlighten the mind and quicken the heart of all who hunger after righteousness.

During the translation of the ancient record from which the Book of Mormon was produced, Joseph found new friends whom God raised up to aid him in the work. Friends who, with him, were to bring again to earth the true Church of God with all its power and right to act in the name of Deity. The Book of Mormon thus became a second witness for the Christ, the first being the Bible. The Lord has said that in the mouth of two or three witnesses shall every word be established.

Suggestions for Active Reading And Discussion

With the help of the suggested readings given below, have the class carry on the discussion as follows: first, answer the question; second, read the assigned part of the Doctrine and Covenants to discover wherein we must "give heed unto His word" which has been written especially for our life in this day.

1. Read aloud the Second Section of the Doctrine and Covenants which is a part of the message which Moroni delivered to the Prophet on the night of September 21, 1823; and note well the great sweep of things to be accomplished. Have the class explain: (1) the significance of "reveal the Priesthood"; (2) "dreadful day of the Lord"; (3) "plant in the hearts"; (4) "whole earth would be utterly wasted." (The teacher will find historical enrichment for this discussion following Section 2 in the Doc. and Cov. Commentary.)

2. The story of the power of God, as felt by one of those who came to the aid of Joseph Smith in his translating of the Book of Mormon, can nowhere be read more directly than in Sections 3 and 5 of the Doc. and Cov. Here is the story of Martin Harris who later became one of the three witnesses to see the angel and view the records. (The teacher should study the notes of these Sections found in the Doc. and Cov. Commentary, and come prepared to relate or have related by a class member, the part Martin Harris played in helping the Prophet. See also Joseph Smith 2:59-65. With this as a background have Sections 3 and 5 read in class.

Wherein could one apply the value of the lesson, taught here to Joseph Smith and Martin Harris, to his own life? Cite verses you best remember.

The next question may be used if needed for further class activity or it may be assigned for home study.

Just how is the coming forth of the Book of Mormon "a marvelous work?" Can you list five or more startling facts concerning its discovery, its story, its in-

fluence, its translator, its power? Read Section 4 of the Doc. and Cov. and especially the notes on this Section found in the Doc. and Cov. Commentary.

Note: See the article "The Three Witnesses of the Book of Mormon" by Preston Nibley, in this issue of the Magazine, p. 431.

Visiting Teachers' Messages

Sources of Strength—The Beatitudes

Lesson 2—Blessed Are They That Mourn

For Tuesday, November 7, 1944

"Blessed are they that mourn: for they shall be comforted" (Matt. 5:4).

Objective: To point out that even though one may be called upon to mourn, his sorrow may be appeased, and he may find comfort and solace through the spirit of the Lord.

NEVER were more soulful words spoken than these. No one who grows to maturity remains untouched by sorrow—escapes mourning. People mourn for righteous reasons; some because of mistakes which they have made. This is the godly sorrow, spoken of in the Scriptures, that worketh repentance. It is the sorrow that brings reformation. All who mourn because of their weaknesses and who have a sincere desire to overcome them, are in the pathway to repentance; and true repentance brings to every soul "that peace that passeth understanding." Repentance is one of the most glorious and comforting principles revealed from heaven.

Another source of righteous mourning is through the loss or misfortune of loved ones. The Master taught that mourning should be lifted above bitterness, and crushing

grief. It comes to all; and if it is borne with faith and submission, it elevates, ennobles, and sanctifies the soul.

To mourn with others, to share their sorrows, to sympathize with them in their misfortunes, to help them, is to render a service that is satisfying and comforting. The Scriptures tell us it is better to go to the house of mourning than to the house of feasting.

This is true, because when one goes into the presence of the departed, he searches his soul for the meaning of life and death; he sees things in the light of eternity; and thus he is able to equate the true value of experiences, to know what is permanent and satisfying, and what is only fleeting and transitory.

This is a day of mourning the world over. There are many who are mourning the loss of loved ones.

Surely those who have lain so costly a sacrifice upon the altar of freedom shall be blessed and comforted. The words of Isaiah, coming across the centuries, carry a spirit of hope and comfort to those who are called to mourn during these anxious and troubled days of war:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are

bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified (Isaiah, 61:1-3).

How solacing are these words of the Master: "Blessed are they that mourn: for they shall be comforted."

Literature

New Testament

Lesson 2—Story Telling in the New Testament

For Tuesday, November 21, 1944

MANY of the events recorded in the New Testament exemplify rare art in story telling. With simple sincerity, with fervor, yet fine restraint, with flowing musical sentences, dramatic incidents in the life of the Savior and His Apostles are portrayed. Added to this, the stories make great truths live.

Our best way to feel the force of these statements is to read and re-read them, both for spiritual uplift and for appreciation of their artistry. To stimulate and direct this study, selections from the various Gospels of the King James translation are presented in this lesson. For easier reading in line with the central purpose of this course, the stories are arranged in literary form.

Let each of them be read silently and aloud. Then study them in light of suggestions that follow.

THE ANGEL AND THE SHEPHERDS

(Luke 2:8-14)

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night: And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace,
Good will toward men.

An outstanding characteristic of this story is its lyric qualities. Voiced appreciatively, its sentences sing. They are rhythmic. Various expressions in it also bring beautiful pictures: "shepherds abiding in the field, keeping watch over their flock by night"; "the babe wrapped in swaddling clothes, lying in a manger." In the lines, too, are dramatic touches: the fear and the consolation; the announcement of our Savior's birth; the chorus of angels, singing peace and good will. It is small wonder that this story has been an inspiration through the ages for musicians, painters and poets, as well as for evangelists.

TEMPTATION OF JESUS (Matthew 4:1-11)

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil:

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Then the devil leaveth him, and, behold, angels came and ministered unto him.

This story is dramatic in its rising effect. Observe how Matthew, with terse, thought-laden sentences, portrays the event. Step by step it moves in climax to its splendid close. Skillfully recorded conversation drives home living truths.

THE RICH YOUNG MAN (Mark 10:17-23)

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

And he was sad at that saying, and went away grieved: for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God.

Note again the thought-filled sentences, the dramatic strength, yet simplicity, with which Mark, like Matthew, presents this little drama out of real life.

CHRIST BEFORE PILATE (John 18:29 ff.)

Pilate then went out unto them, and said, What accusation bring ye against this man?

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law.

The Jews therefore said unto him, It is not lawful for us to put any man to death: . . .

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then?

Jesus answered, Thou sayest that I am a king. To this end was I born, and for

this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Observe with what restraint this stirring incident is portrayed. With simple directness, with no useless description, we are given the story. Yet how surcharged with controlled emotion, how vital is the scene; and how filled with spiritual meaning the words of the Master as He replies to the questions of the Roman ruler. It is drama of highest art.

MARY MAGDALENE AND THE SAVIOR (John 20:10-17)

Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou?

She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou?

She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary.

She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Again, note the artistry, the delicate touches with which this story is portrayed. Its depth of feeling is brought forth, not with ornate language but with expressions of vibrant simplicity. Every hue in this beautiful little drama of our risen Lord touches the heart strings, and uplifts the responsive soul.

Suggestions for Discussion and Activities

1. (a) What are some of the main characteristics of the New Testament stories? Name two or more and illustrate. (b) What is implied by the expression, "fine restraint in story telling"?
2. (a) Have the more complete story of "The Angels and the Shepherds" (Luke

2:8-20) read by a class member. (b) Point out words or expressions in the story that are especially musical.

3. (a) Three basic elements in a well-told story or drama are its plot, its distinctive characters, its conversation. Point out these characteristics in the "Temptation of Jesus"; in "Christ Before Pilate"; and in the other New Testament stories given here. (b) Let one or more of these stories be presented by members of the class assigned the parts.

4. Point out three or more life-giving or picturesque words or expressions in any of the given stories; as, "sore afraid"; "good tidings."

5. Give some brief quotation from any of the given stories that impresses a basic lesson or truth; as, "Man shall not live by bread alone."

6. Select from any of the Gospels another story that exemplifies qualities of story telling discussed in this lesson. Following are suggestions as to some such stories: "Jesus Stills the Waves" (Matthew 14:23-32); "Jesus Restores the Sight of Bartimaeus" (Mark 10:46-52); "Jesus in Gethsemane" (Luke 22:39-53); "Jesus Answers the Pharisees" (John 8:3-11); "Lazarus Is Raised from the Dead" (John 11:30-45). Be prepared to read aloud the story you select.

Social Science

Modern Applications of Ethical Principles

Lesson 2—"Men Are, That They Might Have Joy"

For Tuesday, November 28, 1944

Lesson Link. Last month's discussion presented a picture of confusion in our times, and stressed the need of a great moral rejuvenation. War was shown to be particularly devastating in its impact upon right living; and a cry was sounded for honest, intelligent effort now, in order to better understand the social and moral problems about us, that we might plan and build for a better world.

Lesson Aim. To develop the thought that happiness is the goal of all human endeavor, the inner quest of the soul; and that the greatest happiness is the greatest good.

IT was Jesus who said, "I am come that they might have life, and that they might have it more abundantly."¹ The abundant life is merely the happy life; and happiness is at the heart of morality.

The Happiness Goal

One need not look far to discover this basic truth. It is conceded, of course, that the average person seldom understands the real motives within him; but, personally recognized or not, the mainspring of human action is nevertheless the desire for happiness. Sometimes it is called by other names—satisfaction, gratification, thrill, pleasure, fun, joy, et cetera; but whatever the name, it is the pleasurable response of the soul that satisfies and that drives men on to action. Satisfaction varies with behavior, it is true, but with all behavior there is some satisfaction, or the behavior would otherwise be abandoned for some other. The most sinful of sinners derives some thrill or satisfaction from his debauchery, as does the most saintly of saints from his righteousness, else he would not so behave. The problem, then, is to discover what it is that brings the higher satisfactions and to eliminate that which does not.

Happiness and satisfaction will be used synonymously in this lesson, and to indicate any pleasurable response to human activity. But actions differ in the amount and the kind of satisfaction they bring, and for this reason it will be necessary to

view happiness as relative. Satisfaction of the most pure, supreme, and enduring type we will call joy.

Not many years ago there was a popular song which contained these words: "Aren't we all in search of happiness? To each one it means a different thing. To some it's wealth, to some it's health, to some it's only what love can bring." There is a lot of truth in this statement. The desire for happiness is the drive back of all humanity's search; but it means different things to different persons, and the struggle for it has led men into gluttony, lust, avarice, vanity, and cruelty, just as it has to temperance, self-control, love, modesty, and kindness. Not every path is equally satisfying; and the highest satisfactions are not in the realm of the physical appetites and material wealth. It was of this higher type of satisfaction that Nephi spoke when he said, "Adam fell that men might be; and men are, that they might have joy."² The purpose of life is the attainment of joy at the very crest of the happiness scale.

The Problem of Relative Values

But since happiness is relative, the actions which determine it must be judged or weighed as to their relative importance. Things that are good are not equally good, and things that are bad are not equally bad; life has a graded system of values, and he who seeks after the higher ones reaps the greater rewards in happiness.

Hugh M. Woodward in his recent book *Humanity's Greatest Need*

¹/ John 10:10. ²/ II Nephi 2:25.

outlines seven levels of satisfaction:³

1. Satisfactions of passion and physical comfort.
2. Satisfactions derived from physical possessions and personal power.
3. Satisfactions from aesthetic enjoyment in the world of music, art, and beauty.
4. Satisfactions that come from intellectual activity and achievement.
5. Satisfactions from the world of service, altruism, and justice.
6. Satisfactions that come from accomplishment and self-mastery.
7. Satisfactions known only to those who love.

The first is rather intense and of short duration, and, unless used with moderation and control, will weaken a person's capacity for the higher enjoyments.

The second, where followed selfishly without the spirit of justice and right, leads only to disappointment. The others, particularly the last three, are all of a higher order and yield the deeper and more permanent joys of the spirit. Any satisfaction is considered evil only in so far as it deprives the individual of enjoying satisfactions which are better. Man is the chooser, but upon his choice will depend how rich, abundant, and satisfying his life is to be.

Several centuries before Christ, there arose in Greece two contrasting moral philosophies. The one, known as *Epicureanism*, contended that pleasure is the one and only good, holding, however, that pleasure should be sought in honor and justice. The other, known as *Stoicism*, contended that the supreme good is to accept destiny as it is, and to conform dispassionately, indifferent alike to pleasure and pain. Both of these philosophies

had many followers, and still have for that matter, although the modern varieties are sometimes a far cry from the originals. Epicureanism is sometimes used as an excuse or justification for sensual license, which was never intended by the founders of this philosophy. So much has the concept become perverted and contorted in the popular mind, that the term *epicurean* is now commonly used to describe any reckless irresponsible pleasure seeker.

Closely related, and almost identical with this concept, is that of *Hedonism*. A hedonist is anyone who sets pleasure as uppermost in his system of moral values, anyone who primarily is interested in the gratification of his pleasure-seeking dispositions. Now this wouldn't be so bad if pleasure were made synonymous with joy, and if the baser satisfactions were eliminated so that the higher ones could be realized. But that, unfortunately, is too frequently not the case. There are too many people today who are willing to indulge on the lower levels of pleasure and thrill, and then to stop there, rationalizing their position on the basis of happiness. Actually, they are only half-happy or less. Those who argue that nothing should be permitted to stand in the way of happiness are right if they have the higher happiness in mind. But, unfortunately, most of them do not. There are too many epicureans in the modern world; too many hedonists blinded by greed and lust.

Patterns of Sorrow and Despair

When the cheer leader calls to his group, "Is everybody happy?" and gets back a loud "Yes!" as is

³/ Woodward, Hugh M., *Humanity's Greatest Need*, pp. 92-96.

typical in many American gatherings, he does not receive a true answer from his listeners. Although carried away by the enthusiasm of the moment, and willing therefore to say verbally that they are happy, many of them, nevertheless, are loaded down with grief and sorrow. Quarrels, fights, divorces, suicides, wars—these and many other trouble signals—bear clear evidence that all are not happy.

But why? If happiness is the goal of all, and is accessible to all, why is it so infrequently and inadequately realized? Many reasons could be given, but central in any explanation would be ignorance, selfishness, and the discovery too late of what might-have-been. Sometimes the struggle for happiness fails because it is too closely tied up with the goal itself, without the realization that the greatest satisfactions come from love and unselfish service to others. Sometimes it fails because of distortions in the value system that the individual adopts; he aims for the wrong things. Sometimes it fails because means and ends are confused, so that, in the struggle for some end, unethical means are used, and in total happiness the individual finds himself shortchanged. If material wealth becomes a primary goal, for example, and the person cheats to get it, he will fail in his happiness quest because of both distorted values and the immoral means employed. Always the search for happiness succeeds where the effort is sincere, intelligent, and unselfish; and always it fails where there is ig-

norance or indifference toward the value system, and the consequences of acts within this system.

Morality and Happiness

Can we agree, then: (1) that happiness is the goal of life; (2) that different acts bring different degrees of happiness; and (3) that because of selfishness and ignorance, largely, a great many people never reach the deeper, richer joys within their grasp? What has all of this to do with ethics and morals?

Simply this. Since happiness is the supreme goal of life, its most complete realization is the supreme good. If the very purpose of life is the attainment of joy, as we have tried to show, then to interfere with this purpose is wrong, while to foster it is right. Systems of value, which are the framework of ethics, must be built upon the scale of satisfactions, that thing being valued most which brings the greatest total satisfaction, and vice versa. The good life is the happy life; and anything which tends to interfere with the attainment of complete happiness is bad, and, in the broad sense, immoral. Happiness, then, becomes the standard or criterion for moral judgment.

Because of this, every individual is morally obligated to analyze himself, find out what is wrong, and then do what is necessary to correct the mistakes and build for the thrills of a higher order. There are aids that will prove helpful in this process of self analysis⁴, but introspection without the use of such devices

⁴/ See, for example, Hornell Hart, *Chart for Happiness* (New York: Macmillan, 1940). In this little book Professor Hart discusses a scale that he has constructed for measuring happiness, and for determining the causes of happiness or unhappiness in any particular situation.

is entirely possible, though it may not be quite as objective or revealing. Sometimes a discussion with a friend or even a trained psychiatrist will prove extremely valuable in understanding oneself. But, whatever the method, it is important that each individual know himself; if he is unhappy he should understand why, and start doing something about it. It is unethical to remain unhappy. Being wrong innocently, isn't sin, for everyone makes mistakes in the process of growth, but staying wrong is sin.

In conclusion, let it be said that the major personal conditions leading to the greatest happiness, and hence the highest morality, are these: (1) the sense of personal achievement and progress; (2) the feeling of comradeship and brotherhood that comes from love and service to others; and (3) good health, both physical and mental, which implies a correct attitude as well as mental and physical efficiency. More will be said about all of these as the lessons of this series unfold, but, in passing, it should be noted that supreme joy and righteous living are both products of the same thing, and that the source of them both is something more than the commonplace selfish thrills of the moment. That which is best requires the greatest struggle to attain.

Problems for Thought and Action

1. Examine the thesis that happiness is the mainspring and the goal of all human effort. Can you think of any action that is entirely void of satisfaction to its performer? Why are not all actions equally satisfying? Discuss. Does the Scripture, "Men are, that they might have joy," excuse anyone in giving vent to his passions and seeking after the thrills of the moment? Why or why

- not? Which of the following terms indicates the greatest satisfaction to you, and which, the least: *happiness, fun, pleasure, thrill, joy*?
2. What do you understand by the term, *relative values*? Why are values relative? Discuss Dr. Woodward's scheme for describing the levels of satisfaction. Do you agree with the order in which he has them listed? Try an arrangement of your own and compare. Should the satisfactions of the flesh be avoided entirely, or only controlled and regulated to their proper place? (Draw on Latter-day Saint beliefs in marriage and sexual morality to answer this question.) Is it ever immoral to choose a lower satisfaction when a higher one would have been possible? Discuss. What are Stoicism, Epicureanism, and Hedonism, and how do they apply to persons or situations that you know?
3. Why is there so much unhappiness in the world today? How much is due to social conditions, and how much to personal causes? Can individuals do anything about it? Should they, or is it better to welcome sorrow now, and even seek discomfort and self-denial in the hope that by so doing the rewards will be all the greater on the other side? Discuss pro and con.
4. What is the relationship between happiness and morality? Do you agree that it is immoral to needlessly remain unhappy? Why or why not? What are the three conditions named in this lesson for producing the greatest happiness and the highest morality? Briefly discuss each.

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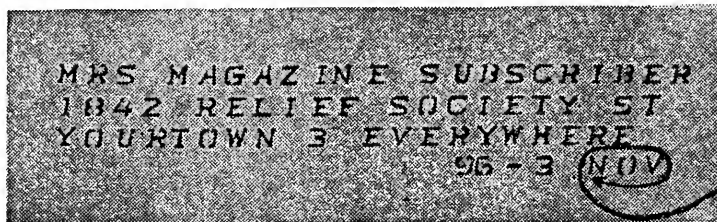
Notes from the Field

(Continued from page 463)

ment 100 per cent and each president deliver the full quota of quilts at our conference. We took the opportunity to display them, in all their showing of quality and beauty, in the recreation hall of our new,

magnificent edifice, which had been dedicated only the night before. It was a lovely sight to see, depicting co-operation, service, and dependability. Yes, our dear Relief Society sisters had 'sewed,' and this was the 'harvest.' "

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The RELIEF SOCIETY MAGAZINE



VOL. 31 NO. 9

SEPTEMBER 1944

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THE RELIEF SOCIETY MAGAZINE

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I WILL LOOK UNTO THE HILLS

Della Adams Leitner

The hills speak to me in their changelessness
And in their changing moods of light and shade.
At dawn, rose-crowned, with gleaming peaks arrayed
With filmy clouds, they give no hint of stress;
But when, storm-ridden, dark with gloominess
They stand serene and bid me, unafraid,
Be brave and strong, patient and undismayed,
I gain new power to meet the storm's duress.

"Unto the hills I look," the psalmist said,
"From them comes help"—and I have found it so;
My burdened heart is warmly comforted
By what they give, and I have come to know
Unchanging is God's promise for He wills
"Strength of the hills"—"the everlasting hills."

The Cover: "September." This view of the Wasatch Mountains from Timpanogos Drive is from a photograph by Thomas J. Howells, M.D.



From Calmet's Dictionary of the Bible, 1847.

ANCIENT BOOKS MADE OF PLATES OF LEAD OR COPPER, BARKS OF TREES, BRICKS, STONE AND WOOD*

*See note page 544.

Types of New Testament Literature

Dr. Russel B. Swensen

Brigham Young University

THE New Testament is a part of ancient Greek literature. It is true that it does not belong to the classical form of Greek writings which have been so cherished and arduously studied by scholars for many hundreds of years. In fact, it is so different from the polished and consciously literary forms of literature, that for many years scholars hardly knew how to classify it. Because its Greek syntax and style are so different from that of the classical literature, some thought that it was written in a special holy-inspired dialect. Others had the view that it was merely translation Greek, influenced by Aramaic in which they thought its contents had first been written.

In 1897, two young English archaeologists, Grenfell and Hunt, made an epoch-making discovery. They unearthed, in the sands of Egypt, thousands of papyrus writings which had been deposited in various city garbage dumps to be burned. However, many had not been destroyed by fire. The shifting sands and Egypt's dry climate preserved this "paper garbage" for posterity. They were mostly the letters, notes, bills, summonses, and other types of personal, legal, and business writings which civilized people compose to meet the needs of a busy and fairly complex life. Many were written in Greek. Egypt had been ruled by the Greeks since the time of Alexander, who conquered the country in 332

B.C. Thousands of Greeks had migrated there to make their homes. In large cities, such as Alexandria, Greek was the dominant dialect. It remained for a young German clergyman, Adolph Deissmann, to appreciate fully these findings of Grenfell and Hunt. He made the startling discovery that the Greek syntax, construction, vocabulary, and style of these everyday compositions of ordinary people were the same as those of the New Testament Greek.

Besides using the ordinary, colloquial Greek of the common people, the New Testament authors had little concern to achieve literary immortality. Most of them wrote anonymously. They took little time, on the whole, to polish and phrase their message with the delicate subtleties and grace that were characteristic of the Greek poets and dramatists. But they were on fire with a burning zeal to deliver a message, which gave a tone of powerful conviction to their writings that was overwhelming. They used simple, direct language. They were clear, vivid, and vigorous in their narration of events and ideas. Every expression of thought was meant to solve a practical difficulty in the young Christian Church. They had no time nor inclination to be "clever."

The most renowned and popular literary form of New Testament writings is the four Gospels. They are basic in Christian esteem because they contain the account of Jesus'

ministry and teachings. They are also important because they exhibit a new type of literature that has no exact parallel nor antecedent in ancient literary history. These Gospels are difficult to classify. They are not purely biographies, martyrologies, heroic miracle tales, parables or sermons, but a new synthesis of these literary forms. It seems that their major purpose was to portray the career and significance of Jesus as revealed by his miracles, teachings, death and resurrection, for the inspiration and guidance of the primitive Christian Church.

The resurrection is the most vital thing in the story of the Gospels. It is this, and not the details of Jesus' suffering, which mark them apart from the later Christian martyr tales. The whole Christian movement was founded upon this miracle. The appearance of the risen Jesus to the apostles was the significant act which revitalized and inspired them to begin their world-conquering mission. Accordingly the death, but above all, the resurrection played so large a part in the Christians' faith and certainty concerning the divinity of their Church. Paul is a most excellent witness of this fact in his long discussion of the basic importance of the resurrection in I Corinthians, Chapter 15.

The teachings of Jesus were likewise a most vital treasure which the Gospels meant to preserve for the edification and instruction of prospective converts and young Church members. Mark, the earliest Gospel, is basically a narrative book of action, but at least half of the material in the other Gospels is concerned with the teaching phase of Jesus' ministry. In reading these

Gospels carefully, it seems that Jesus considered the importance of his spiritual message to be far superior to his miracles. In two of the three temptations: the turning of stone into bread, and the leaping from a high tower, he rejected miraculous means as desirable methods for his ministry. In many cases of his healings, he specifically urged the healed person to say nothing about the miracle to any one. He realized that miraculous deeds would distract people from his spiritual teachings. His mission was to heal men's souls of evil inclinations and desires which were the cause of sin—more than to cure their bodies of physical disease. Nowhere in literature are so many great ideals of such profound spiritual and moral insight contained in such a small space as in the four Gospels. Jewish writers have attempted to show that there are parallels in the Old Testament and Talmudic writings to what Jesus said. But they had to cover thousands of pages of material to gather teachings that are even approximate to what Jesus taught.

The letters of the New Testament are the second literary type found in this Scripture. In this form of literature there are numerous parallels to contemporary writings. The papyrus documents of Grenfell and Hunt reveal many intimate personal letters. A homesick soldier lad in the Roman legions on the Rhine frontier writes of his longing for his folks and the warm sunshine of the Nile valley. A poor workman, seeking employment in the great city of Alexandria, writes to his wife, an expectant mother, of his experiences in the great metropolis. In another letter, a spoiled schoolboy makes

outrageous demands upon his parents. In addition to these homely and outspoken personal letters, the literary authors and important figures in public life of Greece and Rome wrote many consciously literary letters. Not only were these letters used widely in order to convey intimate personal messages, but also official communications and literary essays. Caesar wrote many letters while campaigning in Gaul, becoming one of the first war correspondents in history, in order to inform his Roman public about his noteworthy achievements. Letters were so highly regarded in the ancient world that letter collections and publications of the same became a widespread practice. Collections were made of the letters of Plato, Epicurus, Plutarch, Cicero, Apollonius of Tyana, etc.

THE great figure responsible for most of our New Testament letters was the Apostle Paul. His letters are priceless for their human quality, their sincerity, and sublime faith. He was concerned with settling the problems and troubles of the Christian churches in various Greek cities in Greece and Asia Minor. He did this task with such spiritual insight, so intelligently, and in such a straightforward, effective speech that many of his ideas have an eternal significance toward the solving of religious and moral problems. A noteworthy thing about his correspondence is that in many, or most, of his letters he seems to have employed a scribe to take down his dictated message. In the ancient Greek cities there were public stenographic shops where such services could be secured for a nominal fee.

Shorthand writing was invented about 200 B.C., by the Greeks, and the public scribe was quite a commonplace craftsman. Paul's letters have a digressive, somewhat rambling style which indicate a hurried dictation. In the letter to the Galatians he mentions that he sometimes writes with his own hand (Gal. 6:11). This practice of dictating imparts to his letters a style similar to the spoken word. A number of scholars find much similarity in his style of utterance with the public addresses of the Stoic philosophers who were wont to speak to the crowds in Greek and Roman cities on moral questions.

Paul's letters are mostly extremely personal messages. In his personal letter to Philemon he begs the wealthy Christian, Philemon, to accept and forgive his runaway Christian slave, Onesimus, whom Paul had met in Rome and persuaded to return to his former master. It is a classic of tender love, tact, and persuasive reasoning. In his expression of great ideals he is sometimes very poetic. Gilbert Murray, the English classical scholar, states that his rhapsody on love, in First Corinthians, Chapter 13, compares well with the best in Greek poetry in its sublimity of feeling and expression. The letter to the Romans is Paul's most formal letter. Here he writes to the Roman church to introduce himself and to expound his fundamental religious principles to them.

The other letters of the New Testament, I and II Peter; I, II, III John; James; and Jude are general, circular letters. They do not have the personal qualities of Paul's letters. They deal largely with the

problems of persecution and heresy. They are not addressed to any single church, and they are obviously much later in date of composition. On the whole, they are not of such high spiritual quality as Paul's letters, although in the Johannine letters and in James there are some outstanding teachings on love and practical Christianity.

Another literary form found in the New Testament is a historical composition. The Book of Acts is a history of the Church from the death of Jesus to the death of Paul. Luke, the author, has quite obviously followed the historical and literary methods of the great Greek historians, especially Thucydides, who wrote during the latter part of the fifth century, B.C. He pays much attention to original primary sources, dates, contemporary political leaders, the names of different cities and provinces. He is quite objective and reveals a consistent and definite philosophy of history in his composition. He also follows Thucydides' habit of inserting long speeches for his major characters into his narrative. His book could really be called the history of Christianity from its birth in Jerusalem, the capital of Judaism, to the great provinces of Syria, Asia Minor, and Greece through the two greatest heroes of Christian tradition, Peter and Paul.

The last basic literary type is that of an apocalypse or revelation. The Book of Revelation employs this device which, alone of all New Testament writings, is Jewish instead of Greek. The Jewish apocalypses were writings composed in times of acute crises which purported to reveal to the contemporaries of the author what God had in store for the chos-

en people and the future of the world. In such books the terrible sufferings of the faithful servants of God would have to be endured because the Messiah would come in the future to alleviate them. He would be preceded by great cosmic calamities, earthquakes, storms, astronomical disturbances, wars, disease, and famine. He would overcome such natural and human evils, and would institute a millennial reign of peace. The resurrection and judgment of all men was an important phase of many of these apocalypses. The authors generally attributed their writing to some ancient prophet in order to secure acceptance of their messages.

However, the revelation of John differed from these writings by using his own name, John, instead of attributing his words to someone else. His imagery is full of Jewish symbols and ideas. It is one of the most Jewish writings in the New Testament. Although the language and style are quite harsh and rough, it is idiomatic and colloquial Greek. This book is the most dramatic in the whole New Testament. There is a tremendous vigor and uncompromising courage about it which must have had a vital hope and inspiration to the persecuted Christians living at the end of the first century A.D. It proclaims that even though the world is in the hands of Satanic powers, yet, in the end, the forces of eternal righteousness will triumph and overthrow all cosmic and human evil. This will happen when Jesus comes again to establish his millennial kingdom, to bring about the resurrection and judgment of all men.

Luacine Savage Clark

President Amy Brown Lyman

THE Relief Society has lost a staunch and faithful friend and an active and valued worker in the death of Luacine Savage Clark, wife of Elder J. Reuben Clark, Jr., first counselor in the First Presidency of the Church and former ambassador to Mexico.

Sister Clark passed away at her home in Salt Lake City in the early dawn of August 2, 1944, surrounded by the members of her family—her husband, three daughters, and one son, who had tenderly and lovingly ministered to her during the many weeks of her illness.

The prayer of her sister workers in Relief Society is that the peace of heaven may come into the hearts of her husband, children, and other loved ones, tempering their sorrow and helping them to find reconciliation.

Sister Clark was a daughter of Charles R. and Annie Adkins Savage. From these pioneer parents, natives of England who came to Utah in early days, she received a rich heritage in her many fine attributes of heart and mind. Her father was Utah's pioneer photographer and art dealer, and founder of the annual Old Folks' Day. Her mother, while caring for her home and eleven children, found time to be helpful to her Church, to entertain many friends in her hospitable home, and to be a good neighbor to the needy and sorrowing.

Sister Clark was well known for her fine abilities and able leadership. Whether acting as hostess in the



LUACINE SAVAGE CLARK

ambassadorial mansion in Mexico City or as Relief Society stake president, theology class leader, or visiting teacher, she was equally at home. She was an asset to both her Church and community. A faithful, consistent Latter-day Saint, she gave freely of her time and talents to whatever task was assigned her, whether it was working in an auxiliary organization or contributing as a writer to a Church periodical. Relief Society work was one of her major interests from the age of eighteen. She has served the Society faithfully and efficiently in various capacities. It is a tribute to her example and training that her daughter Marianne, wife of

(Continued on page 510)

Rumania

Dr. Leland Hargrave Creer

Head of the Department of History and Political Science, University of Utah

PART II

[This is the second part of the article on Rumania in the series being written by Dr. Creer on the historical background of some of the European countries involved in the present war. The map of Rumania appeared in the August issue of the *Magazine*.]

RUMANIA'S first ruling prince, Alexander Couza, directed his energies toward the improvement of the social and economic conditions of his people. Between the years 1862 and 1865, he carried through, despite much opposition especially from the aristocratic feudal party, a series of far-reaching reforms, mainly concerned with education and agrarian interests. He founded two universities, one at Jassy and one at Bucharest; he established a number of secondary and technical schools, all of them free, and made elementary education not only gratuitous but nominally compulsory. Despite Couza's efforts, the percentage of illiteracy in Rumania is still very large; in 1920, it was sixty per cent of all people over seven years. Couza solved the agrarian problem by abolishing feudalism. All dues, both in labor and kind, were rescinded, in return for an indemnity advanced to the lords by the state to be repaid in installments to the latter by the peasants; one-third of the land was turned over to the peasants, leaving the remaining two-thirds in possession of the lords. But these measures did not satisfy the peasantry, and today the agrarian problem re-

mains the most serious of all Rumania's domestic difficulties. During the thirty years immediately preceding the outbreak of World War I, no less than five insurrections occurred among the Rumanian peasantry. Meanwhile, a revolution headed by the opposition succeeded in deposing Couza, in 1866. Hardly a voice was raised for the unhappy prince. Not a drop of blood was shed in his behalf. "He passed silently out of the land for which he had dared much, and seven years later he died in exile."

Couza was succeeded by Prince Carol, the second son of the Prince of Hohenzollern - Sigmaringen, the elder and Catholic branch of the Hohenzollerns at Berlin. The new prince at once directed his attention to reforming the government. A liberal constitution was granted in 1866, and, although considerably amended in 1879 and 1884 and still further during the turbulent Twenties following World War I, it was still basically the constitution in operation in Rumania before the period of German occupation. The document provided for a cabinet of nine members who were responsible to the legislature. The latter is bicameral in form, but both chambers

are elective. In each case, however, the election is indirect, the elections being made through electoral colleges, composed of the taxpayers who are divided into three colleges, according to the amount of taxes paid. This, of course, confines the suffrage to the wealthier classes.

The Senate consists of 120 members, who must be at least forty years of age and possess an income of 376 pounds a year, and their term of office is for eight years. The Chamber of Deputies consists of 183 members, who are elected for four years and must be at least twenty-five years of age. Despite this quasi-democratic form of government described above, the tendency in Rumania, as well as in all the other Balkan states, has been toward autocracy. Perhaps the absence of adequate middle classes and insufficient popular education, together with the continued intrigue of foreign powers which has served as a constant threat to the very existence of the Balkan nationalities themselves, has mitigated against the growth of democratic institutions.

As one authority puts it:

Each government seemed to acquire a majority of seats with a minority of votes, and sooner or later they all relapsed into some form of dictatorship. Kings and courts and armies came into their own again, and with a minimum of popular opposition. Dictatorships were set up in Yugoslavia in 1929-31, in Bulgaria in 1935, in Greece in 1936, and in Rumania in 1938. (*Age of Conflict*, p. 353)

From a social and economic standpoint, the long reign of Prince Carol (1866-1914) was one of marked improvement and prosperity. A few notable examples will suffice. In

1866, there did not exist a single railway in the state; in 1912, 3690 kilometers had been constructed. The export of cereals in 1866 was less than 500,000 tons; in 1913, it amounted to 1,320,235. Of petroleum, the production in 1866 was 5,915 tons; in 1912, it was 2,000,000. The total state budget in 1866 was 56,000,000 francs; in 1912, it was more than 500,000,000. In the Russo-Turkish War (1877-78), the Rumanian army numbered 40,000; in World War I, it was more than 1,000,000. The external trade of the country, consisting mainly of oil and cereals, in 1912 amounted to more than 50,000,000 francs, and exceeded that of all the other Balkan states together. The interesting point is that most of this foreign trade was with the Central Powers. In 1912, for example, imports from the United Kingdom totalled less than 2,000,000 francs; from Germany and Austria-Hungary they amounted to more than 13,000,000.

The analysis of Rumania's foreign trade statistics indicates eloquently enough the orientation of Rumanian foreign policy before the outbreak of World War I. On more than one occasion, King Carol unmistakably demonstrated his sympathies for the Central Powers—Germany and Austria. This accounts for the secret adherence of Rumania to the Triple Alliance (Germany, Austria, and Italy), concluded in 1883 and 1889. The alliance provided, in substance, that if Rumania or Austria were attacked without provocation on their part by Russia, the two contracting powers would mutually assist one another against the aggressor. Should a third party intervene (notably France), Ger-

many and Italy were obligated to support the contracting powers. This new Quadruple Agreement was renewed from time to time. The last renewal took place on February 5, 1913, when the agreement was extended to July 8, 1920, and explains, largely, the neutral position of Rumania during the first two years of World War I (1914-16). Over and against this Rumanian-German solidarity of interests were three important factors which threatened, and finally did succeed, in winning Rumania away from the Triple Alliance into the concert of Allied Powers known as the Triple Entente (England, Russia, and France).

These were: (1) the Hungarian-Magyar policy toward Transylvania; (2) the Austrian support of Bulgaria's position against Rumania at the outbreak of the Second Balkan War (1913); and (3) the Russo-Serb wooing to win Rumania away from the Triple Alliance, by suggesting and sponsoring the so-called Balkan League, directed primarily against Turkey. During the Second Balkan War (1913), Rumania became an ally of Serbia, Greece, and Montenegro against Bulgaria and Turkey, both later allies of Germany and Austria. As a result of this conflict, Rumania added 2,687 square miles of territory in the region known as Dobrudja, with a population of 286,000, entirely at the expense, of course, of Bulgaria. This included the important fortress of Silistria on the Black Sea.

At the outbreak of World War I in August 1914, Rumania, officially friendly to Germany, hesitated to enter the war on the side of the Central Powers. True, the coveted dis-

tricts of Transylvania and Bukovina were in the hands of the Hapsburgs, but the equally coveted province of Bessarabia was held by Russia. Then, too, the sympathies of the masses unmistakably were for their Latin neighbors France and Italy. The question was: "Could Rumania hope, either by diplomacy or by war, to achieve the complete reunion of the Rumanian people?" This was the coveted goal. The issue was decided largely through the death of King Carol in 1914. With the king's passing, there was eliminated the strongest pro-German force within the kingdom.

On August 27, 1916, Rumania, after two years of strict neutrality, declared war upon Austria and Germany. By secret treaty with England, Russia, Italy, and France, she was promised Transylvania from Hungary, Bukovina from Austria, and the Banat of Temesvar from Hungary. But within four months, German armies under Generals Mackensen and Falkenhayn conquered practically all of Rumania and then, on May 27, 1918, forced upon the hapless people the humiliating Treaty of Bucharest. Its terms granted the Central Powers a monopoly of Rumanian grain and oil for a period of thirty years. Hungary secured a frontier along the Carpathians which would secure her from a future Rumanian attack. The ports of Constanta, Giurgiu, and Turnu-Severin, all on the Black Sea and the Danube River, were leased to Germany and Austria-Hungary. The Dobrudja, though claimed by Bulgaria, was allotted to the joint administration of the four allied powers—Germany, Austria - Hungary, Bulgaria, and Turkey. Bessarabia,

alone, was permitted to join herself to the Rumanian state. Such was the cruel treaty of Bucharest, "disastrous to Rumania, destructive of her economic and political independence, deeply humiliating to her pride."

Yet, despite the misfortune of Rumania in 1916, she not only recovered her losses through the post-war treaties of Versailles, Saint Germain, Trianon, and Nully, but more than doubled her territorial area by adding Transylvania from Hungary, Bukovina and the Banat of Temesvar from Austria, and Bessarabia from Russia. Thus in 1920, for the first time since the brilliant conquests of Michael the Brave (1595-1601), a Rumanian state which included all Rumanians had been created. However, this great achievement was destined to be short-lived, for, within twenty years, the new state was undone by the second conquest of the Germans who reimposed a second and more onerous Treaty of Bucharest upon the hapless Rumanians in 1939.

THIS twenty-year interim between the First and Second World Wars is extremely complicated, and yet highly important and prophetic of the future of the new Rumania. The following trends of development are noted:

Emphasis was given to political and economic reform. In 1923, King Ferdinand authorized the promulgation of a constitution which abolished the old three-class system of indirect election, and extended the suffrage liberally among the masses. Greater attention, too, was given the important question of agrarian reform. About one-half of the arable

lands of Rumania was owned before 1916 by a few thousand large proprietors, and this despite the efforts, as we have seen, of Rumania's first sovereign, Alexander Couza (1851-1866.) By the land reforms of 1917, 1918, and 1921, about 5,000,000 acres of nobility-owned land and all the arable lands of the royal, absentee, and foreign owners were confiscated. No farm could exceed 1200 acres in area. Compensation was provided for in fifty-year national bonds at five per cent of the expropriation price. In the newly acquired territories, the large land holdings were reduced to about 250 acres in Bessarabia, 625 acres in Bukovina, and 300 acres in Transylvania. In old Rumania, the average peasant land holding was twelve acres; in Dobruja, twenty to sixty acres; in Bessarabia, fifteen to twenty acres; in Bukovina, ten acres; and in Transylvania, ten acres. By 1932, by these reforms, about ninety per cent of the land was in the hands of peasant proprietors. This program encountered considerable opposition in Transylvania, where the large landowners were Magyars. These, by the Treaty of Trianon, had been accorded the right to choose between Hungarian and Rumanian citizenship. If they elected the former, Rumania was forbidden to confiscate their lands, since they held their property as foreigners. But when the Rumanian government did so, the disappointed Transylvanians appealed to the League of Nations in behalf of their opt. The matter was finally settled by the League Council in January 1930, when the so-called Brocchi plan was adopted. This provided for the reimbursement of the expropriate optants through

a fund created by the leading Allied Powers and Hungary. Nevertheless, the animosity between Rumania and Hungary over this question persists to the present day.

The political equation in postwar Rumania has been rendered unusually complicated and dangerous because of the intense rivalry between political factions, and especially because of the strange role played by the former Crown Prince and later King Carol II. The Liberal Party ruled Rumania until 1928 under the leadership of her kings, Carol I (1866-1914) and Ferdinand (1914-1927), and their ministers, John C. Bratianu and his sons Jon and Vintila. This party, representing largely the business interests of the country and the intelligensia, advocated policies of centralization, national self-sufficiency, government ownership, and control of forests and mines; and opposed vigorously the importation of foreign capital, even when the capital was meant to be employed for the development of national resources. The Conservative Party, on the other hand, representing the land-owning classes, favored the use of foreign capital, a liberal trade policy, and a definite orientation in foreign policy toward the Central Powers—Germany and Austria. In 1926, the Peasant Parties—that of Rumania led by Michalache, and that of Transylvania, by the brilliant Maniu, were fused and succeeded the Liberals in power, in 1928. This party advocated the following compromise program: (1) repeal of the censorship; (2) suppression of anti-Semitism; (3) the attraction of foreign capital to develop the national oil industry; (4) development of railroads and other

public works; and (5) the stabilization of the monetary system.

Meanwhile, Crown Prince Carol interjected himself strangely into the imbroglio of Rumanian politics. In December 1925, Carol divorced his wife, Princess Helen of Greece, and went to Paris to live with his mistress, Mme. Magda Lupescu. His mother, Queen Marie, and Premier Bratianu, disapproving of his behavior, had a new succession law enacted, January 4, 1926, which denied the throne to the Crown Prince, made his five-year-old son, Michael, his heir, and provided for a Regency in the event that King Ferdinand died before his grandson reached maturity. The King died in July 1927, and the boy, Michael, accordingly became king, under a Regency headed by Queen Marie and Premier Bratianu.

Now the Nationalist Peasant Party, headed by Maniu and backed by the army, advocated the restoration of Crown Prince Carol, but upon the condition that he should become reconciled to his estranged wife, Helen. Meanwhile, Carol did return to Bucharest, July 8, 1930, had himself proclaimed king, abolished the opposition party in power, refused to become reconciled to Princess Helen, openly courted the favor of the Central Powers, and eventually set aside the constitution and proclaimed himself dictator, in February 1938.

But King Carol could not assert his dictatorial powers in the face of Axis opposition. For Hitler, flushed with success, had covetous eyes on Rumania because it was the gateway to the Balkans, and an important granary and oil reserve for conti-

mental Europe. Accordingly, in September 1940, he arranged to have Rumania dismembered. Bessarabia was given to Russia; Transylvania to Hungary; and southern Dobrudja to Bulgaria. In addition, the state's important grain and oil reserves were requisitioned to Germany. King Carol was forced to abdicate in favor of his son Michael, who became a German puppet king.

One of the encouraging trends in modern Rumania is the enthusiasm noted among political leaders toward the Balkan co-operative movement. This program was initiated first by Stanbulisky of Bulgaria and Stephen Radich, founder of the Croat Peasant Party. Immediately after World War I, Rumania joined the movement. Village school teachers and priests joined with intellectual idealists from the towns to found the Rumanian Peasant Party under the leadership of Julius Maniu, who at once joined with Stanbulisky in founding the Southern Slav Federation. In 1920, the organization emerged into what became known as the *Green International*, a society neither capitalist nor Marxist, which tried, though unsuccessfully, to create a union of all south-eastern peasant parties. After 1930, this initial peasant co-operative movement became a part of the larger program for economic and political Balkan union. In 1932, for instance, there was a joint meeting of the Yugoslav, Bulgarian, and Rumanian agricultural co-operatives under the influence of the Third Balkan Conference.

THE first move toward political union was made at Athens in October 1929, when a conference of

Balkan states, presided over by ex-premier Alexander Papanastasiou, was held. From the beginning, Papanastasiou became the guiding spirit of the conference movement, and he found considerable support in all the Balkan states for his plea for union among the Balkan peoples—even including Turkey—on the ground that they had shared “similar or common destinies and vicissitudes; that they had lived for centuries within the same political framework; and because they had similar habits and ideas and sufficiently common interests.”

The First Balkan Conference was opened in the Greek Chamber of Deputies on October 5th, 1930, and thereafter, a permanent machinery was set up for the convoking of annual conferences and the interim work of its various committees. Among the concrete achievements of these conferences are listed: (1) the organization of a Balkan Chamber of Commerce and Industry; (2) a Chamber of Agriculture; (3) a Tourist Federation; and (4) a Balkan Federation of Jurists to codify and simplify the law.

At the Fourth Conference, at Saloniki, the formation of a Balkan Labor Office was planned and the protection of women in industry was deliberated upon. Through the committee on social policy, appointed at this same conference, both Greek and Turkish delegates worked to initiate the principles of free admission, free circulation, and free economic activity for all Balkan nationals on a basis of complete reciprocity.

At the Third Conference at Bucharest, Rumania's proposal for a med-

ical union was made the basis for a later Balkan Medical Federation, one of whose functions was the supervision and development of rural hygiene.

The educational value undoubtedly was the major result of the conferences. Through their deliberations the delegates obtained first-hand knowledge of the leading personalities in all of the six countries and it became customary for them to propose and to provide for the taking of joint action in the solving of their common problems.

With regard to foreign relations, Rumania, despite the sympathetic leanings of her kings to the Hohenzollerns, has pursued a policy of the following delineations: (1) *Close collaboration with her fellow Balkan states in the interest of territorial security.* This accounts for the organizations of the Balkan Pact, including Turkey, Rumania, Greece, and Yugoslavia, in 1934. Bulgaria refused to join, but without rancor. Albania was not even asked to sign on account of her close relation with Italy. (2) *The affiliation of Rumania with France and the Little Entente (Yugoslavia, Czechoslovakia, and Rumania) in order to guarantee, as far as possible, the sanctity of the postwar treaties of Versailles, Saint Germain, Trianon and Nuilly.* This was concluded in 1921. A second agreement with France, in 1926, provided for a strict non-aggression pact and an agreement to submit all disputes to arbitrations. Rumania, in a special protocol of the same year, promised not to provoke a war with Russia, for France had no desire to become involved in a military conflict because of an ally's aggres-

sion. (3) *Rumania has consistently supported the League of Nations' Program.* (4) *Despite the rancor of Russia because of the loss of Bessarabia, relations between Russia and Rumania have been strangely friendly.* In 1929, for example, Russia induced Estonia, Latvia, Poland, and Rumania to adhere to the Litvinov Protocol declaring the provisions of the Briand-Kellogg Pact, outlawing war, to be operative at once. (5) *Rumania has pursued a consistent policy of friendship with regard to Poland.*

The successful role of Rumania as an important power in Europe will depend upon the following factors: (1) the defeat of the Nazi and Fascist aggressors and the liberation of the Balkans from foreign influences; (2) the continued success of the co-operative movement among the Balkans themselves, especially with regard to economic matters; (3) the organization of some kind of program of collective security—through some kind of League of Nations—which will be able to guarantee the independence and territorial integrity of all small states; (4) the organization of a state based as far as possible upon the principle of nationality, extreme care being taken, however, to accord all minority groups fair treatment and political and economic justice; (5) the proper solution of dynastic difficulties; if King Carol II is to be returned as sovereign, the Rumanians will insist upon democratic government and conventional procedures; and (6) continued friendly relations with Russia, especially since the Bessarabian question appears to be the most rancorous of all Rumanian problems.

Help Wanted

Nora Wayne .

ELLEN stood on the crowded bus, one hand clutching the back of a seat, and swayed with its lurchings. Her mind was performing its usual five-o'clock treadmill. How many potatoes were left from dinner last night? If there should be enough to cream she could open a can of salmon and dinner would be easy. No, she had used the last of the salmon a week ago. There hadn't been any in the shops for a long time now. What could she fix? Since the meat shortage it had been hard to think up quick meals. She'd have to wait until she got home and see what there was on hand. They'd have to get along on what she could find, she was just too utterly weary to shop tonight. She supposed she wasn't a good manager. Maybe she wouldn't get so tired if she didn't do all her work twice, once thinking of it and dreading it, and once when she did it. If Gil were only more co-operative. But he didn't want her to work.

The crowd was thinning a little and Ellen sank exhausted into a seat. She couldn't understand why Gil wouldn't see that everyone was needed in this all-out-war effort. Just that day her boss had said, "What we'd do without you, Mrs. Jones, it scares me to think. You are so quick and so accurate." But Gil said, "Mothers are needed in the home." If he did his part and backed her up with the children, everyone could carry more of the household load and

she could go on working easily. But Gil believed that even in war a home should be a sanctuary where the beauties of life were treasured. Beauties! There were no beauties on the battle fields. Was there any reason why every one should not suffer and sacrifice?

Her corner at last! She wondered if she would have the energy to climb the two blocks uphill. Some nights it seemed more like two miles.

How good the house looked, messy as it was after Joan's ten-year-old idea of a clean up. It would be nice to curl up on the couch and read the paper, but Gil would be home and she must get dinner started. If only he wouldn't talk about her work tonight! She would try hard to be pleasant and attractive, and maybe he wouldn't think about it.

Twelve-year-old David and Joan were in the kitchen and had the table set.

"Good children," she smiled. They were sweet, really, and did their best to help out. Ellen found a glass of chipped beef and a can of milk. There were a few greens in the ice box and she tossed a salad and made some toast for the creamed chipped beef. As she buttered the bread she heard Gil come in.

"Dinner in the kitchen?" he asked.

"It's so much less effort to clear up after," she said pleasantly.

"My idea of a rich man is one who eats dinner in the dining room every night." Gil said.

Oh dear, he was going to be difficult. Of course, she could serve dinner in the dining room and have flowers on the table and fresh napkins every day when that was all she did. "Find Tommy," she said to Joan, "and wash his hands. Dinner's all ready."

Ellen smiled at Gil as they all sat down at the table. "Tell me about your day," she said.

"Nothing to tell," he answered grumpily.

All right, if he was going to be like that, let him. She wasn't going to put forth all the effort. The meal was finished in silence.

As she washed the dishes the phone rang—Sister Handley wanting her to give a lesson in Relief Society. Would they never remember that she worked? Ellen wondered why they tried to hold Relief Society with all the women so busy doing war work. What place did peacetime organizations have in a war-torn world? She wasn't as careful in wording her refusal as she should have been.

As she hung up the phone, Tommy came into the kitchen.

"Why aren't you in bed?" she cried. "Do I even have to put you to bed? It seems to me that a big boy of seven could do a few things himself."

Tommy looked at her reproachfully. "I was only going to tell you about my war work," he said.

"Some other time," she answered impatiently. "Now hurry, and get through the tub and hop into bed."

Tommy saw no relenting in her

set lips and tramped sullenly upstairs.

A night or two later Ellen sat alone in the living room. Gil was out and she was just too weary to go upstairs to bed. She had finished the ironing and sat with some mending on her lap. The pile was huge. It did seem that the children's clothes wore out fast, and the household linen was all going to pieces. She never got all the way to the bottom of the pile any more. She wondered where Gil was. When he saw her get out the ironing board, he had put on his hat and gone out. It was like this often now. She worked alone until far into the night. There were so many things Gil could help her with if he would. He was just trying to make it hard for her.

It did something to a man's pride, her mother had said, for his wife to work. She had tried so hard to get Ellen not to take work outside her home, but that was silly and old-fashioned. Besides, Gil knew she didn't work for the money. She was sincerely patriotic and worked because she thought it her duty. She was an excellent secretary and there was need for everyone who could use a typewriter. Oh well, maybe some day he would see it.

She rose wearily to go upstairs just as Gil came into the room.

"It's about time you got home," she said hotly. "Besides all that ironing, I had Tommy's bath to supervise and then had to help Joan with her arithmetic. You don't do anything around here any more."

"After all I have my business," he answered. "It's a pretty big thing to keep it going with priorities of men and material."

He did look tired and thinner

than he had, but so was Ellen tired. "It wouldn't hurt you to take a little of the responsibility," she flung.

"You do the physical things," he retorted, "and I don't say they aren't important. But what do you really know about any of our lives? Or what do you care?"

A cold hand clutched her throat. What did she know about their lives? Where had Gil been tonight and where had he been three nights last week? Because she was afraid she would cry if she spoke, she prepared for bed in silence. Longing to put her arm around him and snuggle her head in his shoulder, she lay stiffly on her side of the bed until sleep came.

The quarrel was not patched up in the morning, and for days they lived in a sort of armed truce. The children watched them for any sign of the old gay family spirit, and went about dejectedly, fearful.

ONE night at dinner Gil sniffed inquiringly, and asked, "Is there gas leaking?"

"I do smell something," Ellen said. "I hadn't noticed it before," and she got up to check the gas cocks.

"Maybe it's me," David said. "I stumbled over all those old papers Tommy has in my work room and knocked over a bottle of the gasoline for my airplane engines. It broke all over everything."

Gil and Ellen looked at each other and started for the basement, the children at their heels. Gasoline and old paper! What a combination.

"What on earth!" Gil said. "Wherever did you get so many

papers?" He turned to Ellen, "What were you thinking of to let him pile up papers like that in a work room? Gasoline and sparks from the electrical equipment! Either one could burn the place down." He continued to mutter as he stacked papers and carried them outside.

"I tried to tell you," Tommy said, "It's my war work. Every day I took my wagon around the neighborhood and gathered the papers. The government needs paper. The room was getting pretty full and I was going to ask you who to get to carry them away."

"So that is what he does the time he is alone," Gil said. "Wanders the streets with his wagon, going into every one's house, and carrying out goodness knows what with the papers. Bob Mercer said he saw him down on Vine street the other day, but I thought Bob just didn't know the kid. Did you go clear down on Vine Street?" Gil asked.

"Well, sometimes I went pretty far," Tommy admitted.

Ellen felt terribly shocked. She had talked so much about patriotism. She had tried to impress on him how every one should do his share, but she hadn't made him see that his share was staying at home and keeping out of mischief. He had wanted to do something more, something that showed up as part of the war effort.

"There, I guess that will do for tonight," Gil said. "Tomorrow I'll call the Salvation Army or the Volunteers of America and ask them to pick it up. I'll bring home some heavy string and we'll put it all in bundles tomorrow night. We'll all

have to work at it. You'll have to hand it to the kid. He certainly did a thorough job. He must have five hundred pounds here."

Finally, the ruined dinner was eaten and Tommy in bed, and the older children at their books. Gil and Ellen sat on either side of the fireplace, each with a part of the paper. She had felt too shaken to do any more work. Gil pulled something out of his pocket.

"I think you should see this, Ellen," he said, handing her a typewritten slip.

Regret to inform you . . . Teeth in bad repair . . . Seems nervous . . . Appears to be caused by malnutrition . . . Suggest you see a doctor.

"Not David, surely? David has always been so well," she said, her eyes questioning Gil.

"It was in the mailbox when I got home," he said. "How long has it been since he has been to the dentist?"

"Why, only a few weeks," she said. But had it been only a few weeks? Time had a way of slipping by when one was so busy. She began to go back in her mind. It was when her mother was here, just before she started to work. Why, it had been more than a year! Just as she began to say that she would call the dentist the next day, the doorbell rang, and Gil went into the hall. He came back with the Stones from next door, and Ellen was busy for a few minutes making them comfortable.

"Sometimes I get so nervous reading about the war and listening to it on the radio I just have to get away for a few minutes," Ruth Stone said.

You can't get away from the war, Ellen thought. It is just here and it is better to face it. But Ruth was such a silly little thing. It probably wouldn't do her much good to face it. There wouldn't be much she could do about it.

"Ruth doesn't like to talk about the war," Jack said, "but in her own quiet way she is doing a swell job of licking it."

Ruth was? Ellen looked a little startled. "What are you doing, Ruth?" she asked.

Ruth giggled. "You know me," she said, "the proverbial dumb Dora. There isn't a thing I can do."

"No?" Jack said. "Well, tonight we had the quarterly weighing and measuring of the small fry and, do you know, in the last three months they have gained more in weight and height than any previous three months since they were infants? If that isn't something in these days of food shortages I'd like to know what is. Four good husky specimens to take over for Uncle Sam when their time comes."

Ellen felt Gil's eyes on her, but she looked at her hands folded in her lap.

"That's nothing," Ruth said. "It's kind of funny when you think of it. I was worried about all these shortages and then Sister Handley came to see me. She said she'd heard I'd majored in foods in college, and wouldn't I share my knowledge with the Relief Society? She gives me a few minutes each meeting. I had to have something to tell them and have I worked? But I took my own advice and it works. There are things you can do that the children don't notice, and they don't realize

they aren't getting the things they are used to."

The evening passed in a sort of daze. Too much had happened to Ellen. She couldn't think straight.

The next morning she phoned the office that she wouldn't be in until noon. She had to make a dental appointment for David and one with the doctor. There were the things she should have done last night, and a lot of other odds and ends. She'd have to take a half day.

"Are you going to be home all day?" Joan asked.

"Only until noon," Ellen answered, and saw a flash of something like relief cross Joan's face as she dashed out the door on her way to school. Why should Joan be relieved that her mother would not be home all day? Ellen thought about it fleetingly and then was caught up in things to do.

She might as well send Gil's suit to the cleaner. As she emptied the pockets she noticed several sheets of paper covered with notes, and wondered if it were something he would want to keep. She glanced at the top sheet.

"Help wanted," it said.

That couldn't be important. Probably he was drafting an ad to run for help at the foundry. Goodness knows they were having a hard enough time getting people to do the work, with Government contracts and all. She was just about to wad up the sheet when her eye was caught by the next words, "To give personal service in a motherless home. An older woman satisfactory. Must be able to sew on buttons, have house warm for returning school children, and look to safety of a small boy."

That brought her up short and she was fiercely angry. Motherless home, indeed! Didn't she work her fingers to the bone to keep things going. It was more like a fatherless home. Gil did little enough. Wait till he got home. They'd have this out once and for all.

Then the doorbell rang.

Ellen could hardly pull herself together to see who was there.

"Why, Sister Handley," she said, "come in."

"I am glad you are at home," Sister Handley said. "Fern Onander was arrested yesterday afternoon, and since she is such a friend of Joan's I thought you should know about it, and be prepared to meet Joan when she gets home tonight."

"I never heard of the child," Ellen said. "How could she be a friend of Joan's?"

"They are together constantly," Mrs. Handley said. "They pass my house every afternoon coming home from school, and then Fern goes past again back home just before you get home from work."

"Why was she arrested?" Ellen asked through white lips. She thought her heart would never beat again.

"Things have been disappearing from school right along, and they have been watching carefully. They have never caught her. But yesterday she was discovered in one of the downtown stores with something in her possession that she hadn't bought. Then they arrested her."

"Was Joan?" Ellen whispered.

"No, Joan came to take some flowers to Mrs. Cooke for me. She had promised and she kept her word although Fern had wanted her to go shopping. I had been hearing

things about the Onander child and decided to see a little more of Joan. She is such a dear little thing."

"Because you were watching her she was saved from trouble that I didn't even know threatened," Ellen said, tears streaming down her face, "and I call myself a mother." She buried her head in her arms.

"We all have to do the things we think important," Sister Handley soothed.

"I thought my secretarial ability would win the war," Ellen said bitterly.

"It is important," Sister Handley said. "You have a position of trust and are doing your work well."

"But what good will that do if the next generation are criminals and weaklings? There is no use of saving America if there is no one to save it for," Ellen said in a muffled voice. "But what will I do about my job? Who will they get to carry on? It is important, too. Oh dear, everything is such a mess."

Sister Handley thought a moment and said, "There is Mrs. Endor. She used to be a fine stenographer and she is just finishing a refresher course. Her children are married and her duties are very light."

"But isn't she quite old?" Ellen asked.

"Even the quite old have their place in this war," Sister Handley smiled. "Her health is good and her fingers are still quick. I think she could work in. Perhaps you could work with her for a week or two."

"I feel as if I never wanted to go to the office again," Ellen said.

She saw again the words Gil had written, "Motherless home." It was

really worse than motherless. She could see that now. If she were not here at all some adjustment would be made, but as long as she made a pretense of taking care of things the family expected her to be there, and to see that everything went smoothly.

Sister Handley's voice broke into her thoughts, "We'll work out something," it said.

Ellen was at home to greet her tear-stained daughter.

"Mommy," Joan cried, flinging herself into Ellen's arms, "the most awful thing has happened."

"Yes, my dear, I know. It is too bad about your friend."

"She's a nice girl, really she is. She lives in such a funny house and no one is ever there, and she has such peculiar clothes and no one plays with her. I felt so sorry for her I just had to be her friend."

Bless her dear, generous heart, Ellen thought. It might lead her into trouble many times, but it would be a blessing to her if she were guided right.

Ellen explained as tactfully as she could that it was fine to be pleasant and nice to everyone, but that people were judged by the company they kept, and it might be wise to let mother see her friends and help her choose wisely.

"Fern said you wouldn't let her come here if you knew about it, so we must keep it a secret," Joan said.

Ellen hugged the child to her.

"Now let's get busy and get Daddy a fine big dinner," she said.

"In the dining room?" Joan asked.

"In the dining room," Ellen answered.

“Food Fights For Freedom”

Dr. Rose H. Widtsoe

University of Utah

THE Federal Government, through its various nutrition committees and national leaders in nutrition, in co-operation with consumer committees of the Office of Civilian Defense has initiated a “Food Fights For Freedom” program which it is hoped will penetrate every community and individual home in the United States. As “our boys” are mobilized throughout the world to do their part to “preserve our way of life” so we, on the home front, must do our part to help win the war.

This program is planned with far-reaching objectives. America’s food supply represents perhaps the greatest single potential weapon of the war. It is authoritatively stated that food can shorten the war, save American lives, and help write the peace. In order to accomplish these objectives, we must produce sufficient and of the right kinds of food not only to meet the needs of civilians on the home front; but we must have sufficient to feed our armed forces; enough to meet the needs of our Allies; and enough to help feed the peoples of the conquered countries as soon as they are liberated from the enemy’s yoke.

There is apparently a general misunderstanding in regard to the food situation. Many of us believe that the shortage of some foods is due to the amount that is being shipped abroad. The latest statistics show that seventy per cent of the food produced by this country is avail-

able for our civilians, thirteen per cent is used by our armed forces, and only ten per cent by our Allies, and two per cent is being sent to outlying territories and to our “good neighbors.”

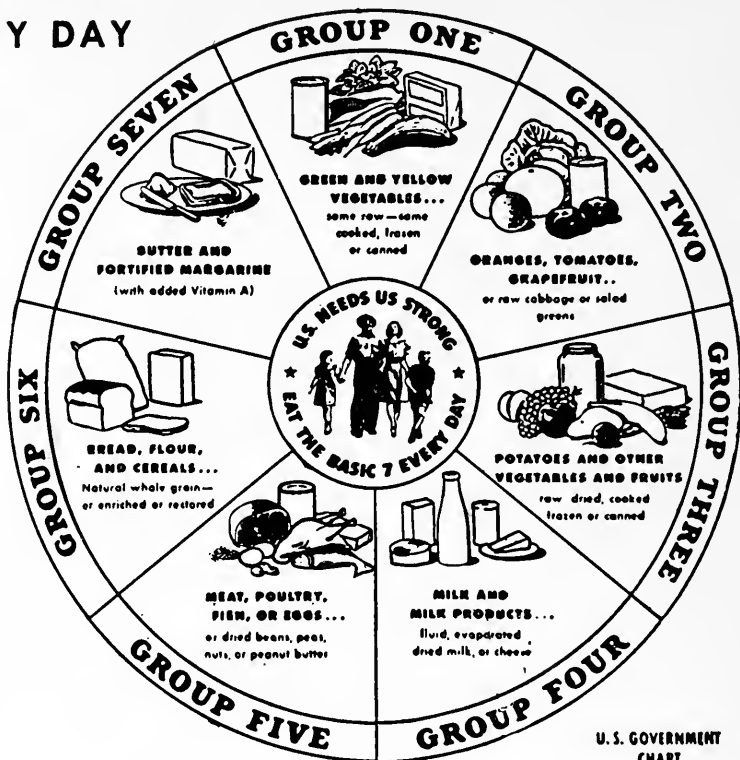
This gigantic task of supplying this vast amount of foodstuffs rests squarely upon each one of us individually. It will take the united effort of every man, woman, and child in this “great land of ours” to reach the goal of sufficient food to meet the basic needs for good health and sound nutrition for all.

The question naturally arises, how can I individually help in this important program, “Food Fights For Freedom”? The Government has provided the answer. Let each one of us fit into this program in as many ways as possible:

1. Produce more food of the right kinds.
2. Conserve food, avoid waste.
3. Preserve fresh and perishable foods.
4. Turn food into effective working power by eating the right foods every day for health.
5. Adjust diet to the food available by substituting plentiful for scarce foods.
6. Play fair in buying food—share it cheerfully and fairly through rationing.
7. Help keep food costs down by paying no more than top legal prices.
8. Participate in community food projects and inspire friends and neighbors to do the same.
9. Place the war first and expect to adjust to wartime conditions.

IN order to mobilize the entire population of our country to participate wholeheartedly in this pro-

For Health... EAT SOME FOOD FROM EACH GROUP . . . EVERY DAY



IN ADDITION TO
 THE BASIC 7 . . .
 EAT ANY OTHER
 FOODS YOU WANT

gram, the month of September is being designated as "Food For Freedom" month. During this month, Federal, state, and county organizations, all women's organizations, all educational groups, public schools, universities and colleges, together with all food producers, processors, and distributors will join in the food crusade to make food fight for freedom.

Food choices must not be left to chance. An educational program that will build up new habits of conscious choice, a choice based upon a knowledge of the basic principles of nutrition, is absolutely necessary to "all out" success. Until all people understand and have a firm conviction of the truths of nutrition, our program will be retarded.

The National Research Council published the "New Yardstick of Good Nutrition," or, as it is more scientifically known, the "Table of Recommended Daily Allowances for Specific Nutrients." In this table specific amounts of the various nutrients required daily for different ages and different activities are suggested.

A more readily available guide to good nutrition is known as the "Basic 7" food groups. In this classification, foods are grouped according to their principal nutritive values. The "Basic 7" food groups are arranged in the form of a chart which will be found in connection with this article. This chart provides a pleasant formula to follow in order to meet the recommended dietary allowances. This does not

mean that only foods in these groups should be eaten, but that one or more helpings daily should be selected from each group. Such a diet will include adequate calories, protein, calcium, iron, and the essential vitamins: ascorbic acid (Vitamin C), thiamin (B), riboflavin (G), nicotinic acid (Vitamin A, Vitamin D).

After supplying these dietary essentials, other foods, which people usually enjoy, may be added. Such foods will usually add calories but will contribute little to the protein, mineral, and vitamin content of the diet.

A brief analysis of the principal nutritive values of the "Basic 7" food groups follows:

1. Green and yellow vegetables eaten raw, cooked, canned or frozen, are a valuable natural source of many vitamins and minerals essential to adequate nutrition. Found in this group are cabbages, carrots, celery, green-leaf vegetables, sweet potatoes and yams, and yellow squash.
2. Oranges, grapefruit, tomatoes, raw cabbage or salad greens contribute also liberally to the vitamin and mineral content of the diet.
3. Potatoes, the main vegetable in this group, contain generous amounts of good quality proteins, iron, Vitamins C and B, and starch for energy. Ap-

ples and bananas are included in this group.

4. Milk and milk products are the most efficient of all foods in making good the deficiencies of grain products and in assuring an adequate diet. It is important as a source of energy, protein, minerals, and vitamins.
5. Meats, including fish, poultry and eggs, are rich in high quality protein which is essential to proper growth and development in children, and for building and repair in adults. Lean meats contain thiamin (B) and riboflavin (G), but are not rich sources of calcium and certain other vitamins.
6. Enriched bread, whole grain flours and cereals are economical sources of energy, proteins, thiamin, iron, and niacin.
7. Butter and fortified margarines are important sources of energy, Vitamins A and D, and important fatty acids.

The principal deficiencies in the average diet are calcium, Vitamin A, riboflavin, and often Vitamin C, and thiamin. A diet that provides liberally for milk, also cheese, cream, ice cream, fruits, and leaf vegetables will make good these deficiencies and will insure adequate nutrition.

To the homemakers of America—let us accept the challenge, ADEQUATE NUTRITION FOR ALL.

[Note:—This article is presented on behalf of the Utah State Nutrition Council and Committee for "Food Fights For Freedom".]

FALL

Lottie Hammer Singley

Gray days, gay days,
Falling leaves shroud all,
Paisley cloak, spiral smoke,
Colorful days of Fall.

Barren trees, drowsy bees,
Lazy days to loll,
Honking geese, cat-tail fleece,
Glorious days of Fall.

Nature's worth, resting earth,
Wind with white wings call;
Cellars filled, flour milled,
Bounteous days of Fall.

Sketch Of My Life

Eliza R. Snow Smith

CHAPTER VII

SOME years before the death of the Prophet Joseph Smith, and long before the thought had entered the mind of Pres. Young to propose a visit to the "Holy Land," the Prophet said to me, "You will yet visit Jerusalem." I recorded the saying in my Journal at the time, but had not reviewed it for many years, and the, to me, strange prediction had entirely gone from my memory—even when invited to join the Tourist-party, although the anticipation of standing on the sacredly celebrated Mount of Olives inspired me with a feeling no language can describe; Joseph Smith's prediction did not occur to me until within a very few days of the time set for starting, when a friend brought it to my recollection, and then by reference to the long neglected Journal, the proof was before us. While on the tour, the knowledge of that prediction inspired me with strength and fortitude.

Accompanied by several very dear friends, on the morning of the 26th of Oct. 1872, I left Salt Lake City, en route for Palestine. In Ogden I was joined by my brother, Lorenzo Snow, and after an affectionate parting with the friends who accompanied me, we took train for New York via Chicago where we spent one day.

In New York we met George A. Smith, the President of our party, Elders F. Little and Paul A. Schettler, our interpreter and cashier, Miss C. Little, my lady companion, who left home before me, to visit friends

in eastern states. After securing our Passports, we steamed out from N. York on the Minnesota—encountered one storm which satisfied my curiosity to witness "a storm at sea," and arrived safely in Liverpool. On leaving London, our party consisted of six gentlemen and two ladies.

We visited principal places in Europe, Asia, Africa, Egypt, Greece, Turkey in Europe, etc., and on our return, after a flying trip among our relatives in the States, my brother and I arrived home in July, 1873.

In 1875 I compiled the letters written abroad by Pres. Smith, T. A. Schettler, my brother, and myself, and published in a well-bound book containing nearly 400 pages of instructive, truthful descriptive reading matter making a respectable and useful addition to our home literature. Since that time, I have published seven books, the last and largest, containing nearly 600 pages was issued, and a few copies bound in September 1884. My first Vol. of poems was printed and bound in Liverpool, Eng., under the supervision of Elder F. D. Richards, at that time presiding over the European Mission. A few years later, I sent the manuscript of the 2d Vol. to the same Office for publication, but through some casualty it was lost, or supposed to be, and was missing until I had relinquished all expectation of it, when it was accidentally found only too safely deposited in an obscure till in the Office. I ordered the Manuscript returned. and published it in Salt Lake City—



ELIZA R. SNOW



LORENZO SNOW

Pictures taken in Cairo, Egypt, while on the trip to Palestine.

our printing establishment having, by that time, good facilities for book-making.

Including a "Tune-Book," I have, in all, published nine Volumes, besides second editions to several of them.

IN connection with my literary, social, and sacred labors, I have expended considerable time, labor and means in promoting the culture and manufacture of Silk. In our first organization of our "Silk Association" I was appointed Chairman of a Committee to raise means by donation or investment as capital, for this enterprise. We applied to those who were in possession of wealth, but the prospect of early proceeds was not sufficiently promising for their speculating ambition. But we succeeded in obtaining means sufficient to start the manufacture of the raw material, with simple ap-

pliances, to fully test the feasibility of success, provided sufficient interest could be aroused in this direction. Our Cocoons, and reeled silk were examined by proficients in silk culture who visited us from all parts of the civilized world, and in all instances pronounced equal, and by many, better than in other countries. Thus far, it had been the work of women. After applying to the Territorial Legislature for means, which was generously granted, we purchased a set of machinery; we then applied to the authorities of the Church, and, in response to our request, a meeting was called—a new organization formed, with Mr. William Jennings Pres., and other gentlemen associated. I held the position of Vice Pres. for some length of time, and resigned in favor of another lady with fewer responsibilities than myself.

(To be continued)

Sixty Years Ago

Excerpts from the WOMAN'S EXPONENTS, September 1, and September 15, 1884

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

Editorial: Memorial Services—On Sunday, August 24th as per previous announcement, memorial services were held in the large Tabernacle in this city at the same time that funeral rites were being performed for the martyred Elders in Paradise and Kanarra, whither the bodies had been taken to the respective homes of the victims of the terrible massacre, that took place August 10th in Tennessee. . . . At each end of the stand were most exquisite floral emblems. The gates ajar in most lovely white flowers with a real white dove over the top of the gates. The other was a broken column of magnificent white flowers, artistically arranged and symbolizing the broken life in a most effective manner.

On the communion table in front of the Bishops who were administering the sacrament a most unique design in florals. A band of purple flowers, on which was wrought the initials of the martyrs in white pansies; in the center was a crystallized white cross, from the four corners rose aloft four date palm branches, gracefully bending and uniting in the center, on which rested a crown of immortelles. Surrounding the base of this significant emblem was a wide band of carnations, and attached to the design was the inscription, "Tribute to the memory of the late lamented martyrs, Elders William S. Berry and John H. Gibbs, who were slain for the testimony of Jesus Christ, at Condor's Farm, Lewis County, Tennessee, Sunday, August 10, 1884."

* * *

Editorial Notes: We have received from the N.W.S.A., in pamphlet form, a complete report of the Sixteenth Annual Washington Convention held March 4, 5th, 6th and 7th, 1884, with reports of the Forty-eighth Congress. The book is edited by Elizabeth Cady Stanton and Susan B. Anthony, and published at Rochester, N.Y. It is a very carefully prepared and elaborate work and contains much useful information on suffrage work, both in America and Europe, in the speeches and letters that are given in full. Two letters from Utah are given, one from Mrs. E. B. Wells and one from Mrs. Annie Godbe. . . .

* * *

Notes and News: "The experience of Cornell University, New York, in the matter of co-education, is said to show that young women bear the strain of mental work as well as men, and the percentage of sickness is not greater. A large proportion of women complete the course, and the average of scholarship is higher than among men."

* * *

A Touching Tribute—Ma Smoot: Yesterday (September 1st) at 20 minutes past five o'clock, p.m., Ma Smoot passed away from earth. She was born on the 16th of April, 1809, in Chester District, South Carolina. Her father was a revolutionary soldier and her grandfather Hunter was an officer of high rank during the country's struggle for freedom. . . . On the 11th of Nov., 1838, she was married to A. O. Smoot, while Far West was surrounded and the people made prisoners of war. . . . She was the first President of the 20th Ward Relief Society. . . . In 1878, when the stake organization was completed she was chosen as Stake President of this (Utah) Stake. With what loving self-sacrifice and womanly dignity she filled this position until her death, only the weeping hearts of the sisters throughout this stake can testify. . . . Although we miss her, we can but feel a deep, solemn joy that one so nobly worthy has gone to her sure reward.—Homespun [Susa Young Gates]

Woman's Sphere



Ramona W. Cannon

DESTROYING its old slum houses—many of them unfit for human habitation—Manchester, England, built 50,000 new houses between World Wars I and II. Under British Government specifications each has a living room, kitchen, three bedrooms, bathroom, ventilated pantry, gas and electrical equipment, space for coal, bicycle, and perambulator; also roomy gardens front and back for flowers and vegetables. Manchester expects to build 80,000 more such houses after this war. Anyone acquainted with the dreary sordidness of usual tenement conditions in industrial centers in England must rejoice with the 130,000 fortunate workers' wives who will live in these homes.

MRS. ETHEL B. GILBERT is meeting with success in her difficult new position as director of the advisory committees selected by the various industries to represent their views in counsel with the Office of Price Administration.

IN her new historical book, *Cortes The Conqueror* (Dorrance Co.), Mrs. Elizabeth Cannon Porter presents a vivid pageant of the old Aztec civilization in Mexico, the conquering Spaniards with their strangely mixed motives, and the brilliant Indian-girl interpreter, Marina. Loved by Cortes and in return loving the "white God," she was re-

sponsible for much of his success in winning over the native populations. Having lived for a time in Mexico, Mrs. Porter has a good background, and her book shows exhaustive research. The author, a daughter of Dr. Mattie Hughes Cannon, Utah's first woman state senator, has contributed many articles and stories to Church periodicals.

THE wife of Mahatma Gandhi died in a prison in India. She was a co-worker with her husband in the cause of soul-force and non-violence.

DR. ELLEN C. POTTER, medical director of New Jersey's Department of Institutions and Agencies is president-elect of the National Conference of Social Workers. Miss Elizabeth Wisner, Dean of the School of Social Work, Tulane University, New Orleans, this year's president, reminded the conference that "all men's good" must become "each man's aim."

MIRZA AHMAD SOHRAB and JULIA CHANLER are two of three authors of "The Gate," a musical drama presented at the Metropolitan Opera House for the benefit of the starving children of India. In Bengal an estimated 6,000,000 persons have died of starvation, ten per cent of the population.



Back To School

THE month of September is "back to school" month. How grateful we should be that, even though our nation is at war, its school doors will be opened as usual and the nation's children will be offered opportunities for scholastic training similar to those afforded in normal times. Our schools, like all other institutions, have felt the impact of the war, but they have managed to maintain a normal school year, a capable teaching staff, and have offered standard courses of study—in some instances, even accelerated educational programs.

Education has traditionally been viewed with veneration by the American public. The development of our school system and the support given our schools on the elementary, secondary, and college levels by hundreds of thousands of Americans, attest the faith of the people of this nation in the power of the schools to be of benefit to them.

One of the unfortunate effects of the war has been the interruption in the school training of many of our boys and girls. Some of this has been unavoidable, but, in too many instances, it has been due to our youth and their parents failing to take a long-range view of the importance of scholastic training, and to their yielding to the pressures and inducements of wartime. According to the

Children's Bureau, thousands of children under fourteen years of age, for whom there is no official count, are known to have left school to work, while high school enrollment has dropped one million during the war and is becoming progressively more serious. The availability of jobs—many of which do not contribute directly to the war effort or to the development of the worker—accompanied by high wages has been the magnet which has drawn great numbers of our boys and girls from the school room, many of whom are working in violation of child labor and compulsory school-attendance laws, many teen-age boys and girls are children of the depression. They and their parents remember when jobs were hard to get, and they are fearful of a lack of jobs when the war is over. They feel they had better work while jobs are plentiful and that school can wait. Others believe it is a patriotic duty to leave school and go to work, while still others, impressed with the accent given the war and its related activities, have lost sight of, or have even come to doubt, the importance of regular school attendance.

Latter-day Saints believe in education and the great opportunities for development and advancement afforded by the schools, and they encourage school attendance. It is

realized that economic need and defense labor needs may require some boys and girls to work during the coming year, and that for some young people work experience may have significant education value. It is also realized that for many young people scholastic training beyond the secondary schools may not be desirable or possible. Nevertheless, the vast majority of our youth should be in school.

Parents are urged to take a long-range view of the needs of their children. All the education and training they can get will be needed to fit them for the postwar world. Their future welfare and the strength of the nation are in large measure bound up with the wise use of school opportunities. If our children are to be equipped for tomorrow, they should go to school today.

B. S. S.

The Framers of the Constitution

SEPTEMBER 17 of each year has been set aside as Constitution Day. It was 157 years ago this September 17 that, after four months of tedious and laborious planning, work, and the acceptance of compromises, the Constitution of the United States was signed by thirty-nine of the fifty-five delegates to the convention, thus probably averting anarchy in the Thirteen States.

The convention held its meetings in that brick building in Philadelphia, Independence Hall, where, eleven years before, the immortal Declaration of Independence had been published to the world. Seven of the delegates had been signers of the Declaration of Independence. All were "respectable for family and for personal qualities—men who had been well educated and had done something whereby to earn recognition in these troubled times." Twenty-nine were graduates of a university—Harvard, Yale, Columbia, Princeton, William and Mary, Oxford, Glasgow or Edinburgh. Twenty-six were not university men, and

among these were George Washington and Benjamin Franklin. John Adams and Thomas Jefferson were in Europe at the time, so they were not among the delegates. George Washington was chosen as president of the convention. Franklin was eighty-one years of age; the youngest man present was Jonathan Dayton of New Jersey, twenty-six years old. The brilliant Alexander Hamilton was thirty, and James Madison, named the "Father of the Constitution" was thirty-six. He was sweet tempered with a shy manner, but he held his power of leadership by reason of his intelligence, industry, and integrity which no man ever questioned.

On May 28 when the delegates of nine states had arrived, the doors were locked and each man was sworn to strict secrecy as to the deliberations. What was said and done therein was not revealed until fifty years had passed and James Madison, the last survivor of those who attended the convention, had died—then the journal of the pro-

ceedings which he had kept was published.

The outcome of the convention was always in grave doubt, as was also the program to be followed. At the outset, Washington arose and, in solemn and moving tones, uttered those immortal words:

It is too probable that no plan we propose will be adopted. Perhaps another conflict is to be sustained. If, to please the people, we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and the honest can repair; the event is in the hand of God.

Various proposals were considered and three great compromises accepted which laid the foundations of our Federal Constitution. It was Franklin who suggested a daily opening prayer. After nearly four months of tedious toil in the boiling heat of a Philadelphia summer, representatives from twelve states signed the document. It is said that many members seemed awestruck at what

had been accomplished. Washington sat with his head bowed in meditation. The scene was ended by a characteristic observation of Franklin. When Washington arose from his chair, Franklin, pointing to it, uttered this remarkable prophecy:

As I have been sitting here all these weeks, I have often wondered whether yonder sun is rising or setting. But now I know that it is a rising sun!

It was these fifty-five men of whom the Lord spoke when he said,

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose.—(Doc. & Cov. Sec. 101:80).

Let all honor be given these men on September 17, 1944; and on this day—again a day of crisis in our national affairs, let men of such calibre be sought for diligently—the honest and wise of our great and beloved country.

M.C.S.

Luacine Savage Clark

(Continued from page 487)

Elder Ivor Sharp, is today associate editor of *The Relief Society Magazine*. Temple work and genealogy have also claimed the time and attention of Sister Clark.

She was a member of Friendship Circle, the Daughters of the Utah Pioneers, and a Bible study class.

Sister Clark was a gracious and charming hostess and was never happier than when extending hospitality to friends in her artistic home.

For her lovely character, her exemplary life, her generous nature and artistic ability, Luacine Savage Clark will long be loved and remembered.

Notes TO THE FIELD

Modification In Visiting Teachers' Program

Collections by Visiting Teachers Discontinued

IN view of present provisions for care of the needy through the Church Welfare Program with emphasis upon the bishop as the source of supply, and in recognition of the fact that the women of the Church now contribute for charitable purposes by giving volunteer service on Church welfare projects such as sewing, food conservation, et cetera, the General Board, with the approval of the First Presidency and Presiding Bishopric, has decided that visiting teachers should no longer collect contributions from ward members for either the charity or general funds of the Society. This change is to become effective for the month of October 1944 and thereafter. The change in policy with regard to the collection of donations by visiting teachers does not preclude acceptance through Relief Society officers of free-will offerings to the Society. Visiting teachers will, of course, continue to assist in the collection of annual membership dues.

Discontinuance of the collection of charity funds will not, of course, affect the nature of Relief Society charity work as it has been contemplated since inception of the Church Welfare Plan. This Plan provides for bishops to meet all expenses incident to assisting those in need, and for the Relief Society to provide

service, both on welfare production projects and in assisting bishops in determining needs of families requiring aid and in distributing assistance to them.

Preparatory steps in this direction were taken by the General Board through recommendations made at general conferences of Relief Society in October 1940 (*Magazine for November 1940*, p. 756) and April 1941 (*Magazine for May 1941*, p. 293) when, in order to avoid duplication by the Relief Society of the charity work of the bishops, modified uses of the Relief Society charity funds were authorized. These recommendations also appear on page 8 of the instructions accompanying family welfare forms issued to all ward Relief Society presidents for use beginning January 1942. These modifications restricted the use of Relief Society charity funds to emergencies where the bishop could not be reached, and extended the use of these funds for purposes related to welfare work, such as payment for professional and other services for those in distress, and purchase of sewing machines, other equipment, and materials for conduct of Relief Society welfare projects.

Now, with the continuing development of the Church Welfare Plan and the attendant diminishing use of Relief Society charity funds, the General Board has authorized the discontinuance of collections by the visiting teachers, placing the So-

ciety in full conformity with the Church Welfare Plan.

Effective January 1, 1945, charity fund balances will be combined with the general fund. In the meantime, specific instructions for accomplishing this will be issued by the General Secretary-Treasurer. These combined funds may hereafter be used for the general operating expenses of the local Society, such as purchase of record books, textbooks, sewing machines, and other equipment and supplies for Relief Society purposes. Relief Society funds are no longer to be used for purchasing materials to fill Church Welfare assignments, as was especially authorized for 1943 and 1944 assignments; responsibility for raising funds incident to Church Welfare assignments rests with Church Welfare committees in stakes and wards.

It is recognized that discontinuance of collections by the visiting teachers will also affect the general fund inasmuch as the collections during the four summer months have, since 1941, been placed in the general rather than the charity fund. Hereafter, local Relief Societies will derive general funds for their operating expenses from the proportion of annual dues (10 cents per member) retained in the ward, from earnings through quilting service, sale of handwork at bazaars, or other activities, or from participation in the ward budget plan.

Visiting Teachers' Training and Report Meetings Combined

Effective for October 1944, and thereafter, the visiting teachers' training meeting heretofore held on the first Tuesday of the month (Oc-

tober through May) and the report of visits heretofore made at the work meeting on the second Tuesday of the month throughout the year, are to be combined in one training-report meeting to be held on the first Tuesday of each month (October through May) preceding the regular Relief Society meeting. This will leave the work meeting on the second Tuesday of the month entirely free (except during the four summer months) for the sewing and other activities suggested for this day in the *Magazine* for July 1944, pp. 387-390. Until revised visiting teachers' report books and ward record books are issued for use at the beginning of 1945, the present visiting teachers' report books will continue to be used, but need show only record of visits made and annual dues collected; the reports of visits, which are to be handed in at the training-report meeting will be recorded in the space provided in the minutes of the work meeting for the same month in which the visits are made. For example, visits made during October are to be recorded in the minutes of the October work meeting, although the training-report meeting at which October visits are reported will not occur until the first Tuesday in November.

During the summer months (June through September) no training-report meetings are required, but visiting teachers will, during these months, hand in written reports of visits to the secretary at the monthly work meeting on the second Tuesday. For example, reports of the May visits will be handed in at the June work meeting, and so forth. Reports of September visits will, of

course, be made at the October training-report meeting.

Procedure for Training-Report Meeting

Following are the recommendations of the General Board for conducting this combined training-report meeting:

1. That the training-report meeting be held on the first Tuesday of each month (October through May) preceding the regular Relief Society meeting, and that 10 to 15 minutes be allowed between the two meetings in order that there will be sufficient time to greet Relief Society members arriving for the second meeting.

2. That the length of the meeting be approximately 30 minutes, except in large wards requiring more time for reports, where 45 minutes should be sufficient.

3. That the procedure and division of time of the meeting be as follows:

A. Roll call by districts, with response by either of the two teachers assigned to the district who will give verbally the following information:

- (1) Number of families in district.
- (2) Total number of visits attempted.
- (3) Number of families found at home and number not at home.
- (4) Number of homes in which the visiting teachers' message was discussed.

B. Discussion of visiting teachers' message for current month (10 to 15 minutes) led by visiting teachers' message leader.

C. Suggestions, instructions, and

consideration of special visiting teachers' problems (10 minutes)—ward president.

D. Submittal to secretary, at close of meeting, of monthly report slip from *Visiting Teachers' Report Book*.

4. That visits be made soon after the training-report meeting—during the first two weeks of the month if possible—even though the next training report meeting will not occur until the first Tuesday of the following month.

President's Responsibility with Respect to Visiting Teaching

As stated in the *Relief Society Handbook*, page 151, the General Board recommends that a portion of the time of the training-report meeting be utilized by the Relief Society president for suggestions and instructions to the visiting teachers and for discussion of special problems which arise in the teachers' work. However, this time has not always been used by Relief Society presidents. In some instances, the discussion of the visiting teachers' message has infringed upon the time of the president, and in other instances the president has failed to avail herself of the opportunity afforded. The responsibility of the visiting teachers' message leader ends with the discussion of the visiting teachers' message. She is in no other way connected with the regular activities of the visiting teachers who carry on their work under the direction of the ward presidency. She should always keep the discussion of the message within the allotted 10 to 15 minutes. (See suggestions on discussion of message. "Visiting Teachers' Message, Preview," *Relief Society Magazine*, July

1944, p. 403.) The president, in turn, should take full advantage of the 10 minutes allotted her for the purposes specified. She will include notices or special messages to be given in the homes, such as announcements of regular Relief Society meetings, ward Relief Society conference, anniversary functions, and requests for information authorized to be collected by the teachers. The reports of the visiting teachers will often suggest to presidents matters which could profitably be discussed at the training-report meeting. When time permits, consideration might well be given to the duties of visiting teachers and related instructions, as found in the *Visiting Teachers' Report Book*, and as occasionally appear in bulletins from the General Board and in *The Relief Society Magazine*. Historical information relating to visiting teaching, as contained in *A Centenary of Relief Society*, might also be presented occasionally. The time allotted presidents at the training-report meeting provides opportunity to inspire and encourage the teachers, to broaden their vision of the work, and to foster a love for it. Visiting teachers should be encouraged to attend Relief Society and sacrament meetings regularly in order that they may adequately represent the Society.

Presidents and other Relief Society executive officers should keep close to the work of the visiting teachers through a study of its history, a knowledge of the functions of the visiting teachers and familiarity with instructions to them, attendance at the training-report meetings, and through occasionally serving as an alternate visiting teacher.

It is recommended that the presi-

dent fully acquaint visiting teachers at the time of their appointment with the purposes of visiting teaching and with their duties and obligations as teachers. It is suggested that the counselor in charge of education discuss with the new visiting teacher the general subject matter of the messages for the year, and the purpose and importance of using these messages. Thus, the new teacher will approach her work with a better understanding of it, and a deeper appreciation for her calling as a visiting teacher.

Distribution of Printed Messages Discouraged

It has been a practice in some of the stakes for visiting teachers to distribute printed messages, whether or not they are related to the uniform messages provided by the General Board and published in the *Magazine*. The General Board discourages distribution of such messages, since they have a tendency to interfere with an oral discussion of the uniform messages in the homes and thus to defeat the purposes of these messages. (See "Visiting Teachers' Message, Preview," *Relief Society Magazine*, July 1944, p. 403.) This recommendation does not, of course, preclude distribution of announcement invitations relating to Relief Society meetings and other functions.

"Notice of Visit" Slips

Where visiting teachers call and find no one at home it is recommended that a slip be left indicating that the call has been made. "Notice of Visit" slips to be left by visiting teachers where no one is found at home will be provided by

the General Board, without charge, for use beginning in October.

Visiting Teaching Requiring Automotive Transportation

The recommendations of the General Board regarding visiting teaching requiring automotive transportation, included in Bulletin No. 24, February 19, 1942, and restated in *The Relief Society Magazine*, May 1943, p. 27, are here repeated with current revisions:

1. That visiting teaching be continued as usual where districts are within walking distance;
2. That where districts are scattered such districts be sub-divided, wherever practicable to do so, so that a smaller number of families may be visited by perhaps only one visiting teacher who lives in the neighborhood and is within walking distance of the families in such smaller districts;
3. That where distances make it impracticable for visits to be made, that a card might be sent by mail to unvisited families, or that such families might be called by telephone, where this service is available, but that such communications should not be counted as actual visits.

Visiting in Pairs

Under ordinary circumstances it is advisable for two visiting teachers to make visits together. The General Board, however, reaffirms the concession already mentioned regarding visits by one teacher where transportation is a problem, and also the following concession for the summer or vacation months, published in *The Relief Society Magazine*, November 1940, p. 758 and re-

stated in Bulletin No. 26, issued June 24, 1942: "Where desirable, it is suggested that each teacher might have one month free during the summer period, arrangements for which could be made by using substitute teachers, or by having teachers go singly for one or two months, as necessary."

Duties of Visiting Teachers

Although the visiting teachers' function of collecting donations for the Society will be discontinued as of October 1944, other duties will remain the same as heretofore; namely:

1. To visit L.D.S. families monthly throughout entire year;
2. To discuss in the homes the message issued by the General Board for the months October through May (printed monthly in *The Relief Society Magazine* three months in advance of month of presentation);
3. To discuss messages from the stake board, if issued for the summer months June through September;
4. To carry to or collect from the homes any special information required by the ward Relief Society officers;
5. To extend invitations to Relief Society meetings, giving information regarding the lessons and activities;
6. To make reports of visits as explained on pages 512-513.
7. To report confidentially to the president instances of need, illness or distress;
8. To report promptly to the president inability to make visits in a given month, so that an alternate may be appointed;

9. To attend the visiting teachers' training-report meeting held monthly on the first Tuesday of the month, October through May;
10. To set an example for consistent attendance at all regular Relief Society meetings and at ward sacrament meetings;
11. To accept membership dues when offered by members, and to leave dues-collection envelopes with those members who have not already paid dues, such envelopes bearing names of members concerned, to be issued to visiting teachers by the ward Relief Society officers at a regular training-report meeting.

Visiting teachers, relieved of the responsibility of collecting contribu-

tions, are placed in the very desirable position of friendly visitors who carry uniform and official messages from the Society to the home, and who function primarily for the benefit of the home. Therefore, visiting teachers should approach their work with a spirit of enthusiasm and with a deep appreciation for the opportunity of coming in close personal relationship and neighborly communion with their sisters. The General Board recognizes and appreciates the devotion and service of the visiting teachers, and is confident that, during the coming year, their work of friendly visiting will receive renewed emphasis, accomplish the purposes for which it is designed, and bring the satisfaction that accompanies success.

Stake Planning Meeting Recommended During September

AS in 1942 and 1943, the General Board, with the approval of the General Authorities, again recommends that a stake planning meeting be held during the month of September, preliminary to the beginning of regular weekly meetings in October, for all stake board members, ward officers, and class leaders. It is recommended that, wherever feasible, this meeting be arranged in connection with a stake priesthood meeting or a stake quarterly conference in order to keep transportation at a minimum. The purpose of this meeting is to stimulate all phases of Relief Society work at the beginning of the 1944-45 season, to preview lesson work and other activities planned for the coming year, and to give whatever instructions

and help are deemed necessary by the stake board. Stake Relief Society presidents will please acquaint their respective stake presidents with the recommendation that this special meeting be held, and arrange with them as to the most favorable time for calling the meeting. Stake Relief Society presidents are requested to send complete details of this meeting to all ward presidents as soon as possible so that good ward representation may be assured. The General Board feels sure that stake board members will make every effort to take full advantage of this special meeting, and that they will be well prepared to conduct their respective departments for ward workers at this meeting.

*Relief Society Union Meeting In Connection With
Stake Quarterly Conferences During
Fourth Quarter Of 1944*

ALL stake Relief Societies desiring to do so may conduct a Relief Society stake and ward officers' (union) meeting in connection with the stake quarterly conference during the fourth quarter of this year, rather than to participate in the extra general session previously authorized. Announcement was made in the *Magazine* for April 1944, page 222, that for this year the Relief Society had been assigned the fourth quarter of the year, September 30 to December 10, 1944, for participation in the quarterly conference in those stakes where an extra conference session is planned. Since inception of this plan in 1942 the Relief Society was, in 1942 and 1943, assigned the summer quarter. For both these years the General Board issued a suggestive program for the use of those stakes where an additional conference session was held.

After experience with this plan in 1942 and 1943, many stakes have reported that although the programs presented were well received the attendance at such an extra session of the conference has often been poor, due to the inability of stake members in outlying areas to either remain or return for an additional session. The General Board, with approval of the General Authorities, therefore authorizes a Relief Society union meeting to be held in connection with the quarterly conference in

lieu of an extra general session of the conference. Stakes which prefer to participate in an extra general session, as heretofore, rather than to conduct a Relief Society union meeting, may do so, but will be expected to plan their own program. It is suggested that in many stakes a convenient time for such a union meeting would be simultaneously with the stake priesthood meeting. Other stakes may find it more convenient to meet between the forenoon and afternoon general sessions of the conference or immediately following the afternoon session. However, inasmuch as transportation is an important consideration in most stakes, the holding of such union meeting simultaneously with the stake priesthood meeting would seem to be the most feasible plan.

The General Board appreciates the privilege of authorizing the holding of this union meeting which in most stakes will occur early in the 1944-45 season, and which will give valuable opportunity for supplementing the instructions and helps given at the preliminary stake planning meeting in September. Stake Relief Society presidents are urged to clear at once with their respective stake presidents as to the date of their quarterly conference during the fourth quarter, and as to plans for holding either a union meeting or an extra general session.

Ward Relief Society Conferences, November 5, 1944

CONTINUING the plan first adopted in 1942 for auxiliaries to hold special meetings and annual conferences on Fast Sunday evenings, the Relief Society has again been assigned the evenings of Fast Day in November and March. Fast Day in November this year will occur November 5, and the General Board recommends that this evening be used for the annual ward Relief Society conference.

Ward Relief Society presidents may therefore arrange with their respective bishops for holding meetings on the evening of Fast Day in November. This is a most favorable Sunday on which to hold the ward Relief Society conference, coming as it does only one month after the opening of the regular weekly meetings in October, thus affording opportunity for previewing the lessons and other work, near the beginning of the educational season.

It is recommended:

1. That each ward conference be attended by a representative of the stake board who should be present at both the officers' meeting and the general session.
2. That each conference consist of two meetings—
 - a. An officers' meeting to be attended by the ward executive officers, special workers and class leaders, the ward bishop or his representative, and the visiting stake board member.
 - b. A general session for all Relief Society members and for the general membership of the ward.

The purposes of the officers' meet-

ing are to discuss special problems confronting the ward Relief Society, and to provide opportunity for the stake board member to evaluate the condition of the ward Society and to advise, instruct, and stimulate the ward officers. In order to accomplish the purposes of the meeting, some stakes prepare a questionnaire or present and discuss data from the last annual report. At least one hour should be allowed for this meeting and, in some instances, a longer period may be required. The time for holding the officers' meeting is optional with wards, but should be at a time convenient for the visiting stake board member and bishop. For example, this meeting may be held immediately preceding the general session, as heretofore suggested, the previous evening, or at some other time convenient for the bishop and visiting board member. This officers' meeting, held in connection with the ward conference, may constitute the monthly ward preparation meeting for the month in which the conference is held.

In order to insure a large attendance at the general session of the conference, it is recommended that advance announcement of the meeting be made in Relief Society and other ward gatherings. Relief Society members particularly should be urged to attend.

The following program for the general session is suggested by the General Board of Relief Society. Its use is optional, and stakes and wards desiring to plan their own programs may of course do so.

Suggestive Program

Time: One hour and a half (Program may be shortened if desired.)

Music: Relief Society Singing Mothers where such choruses are available.

(See suggestive list of selections at end of program.)

Theme: "They that wait upon the Lord shall renew their strength. . . ."

(Isaiah 40:3.)

1. Musical Selection Relief Society Singing Mothers
2. Invocation Relief Society Officer or Member
3. Musical selection Relief Society Singing Mothers
4. Message (15 minutes) Relief Society Ward President

(May include interpretation of work of Society, report on special assignments and outstanding achievements, change in personnel of officers, general condition of Society, problems needing ward co-operation, and, this year, an announcement of the discontinuance of collection of funds by visiting teachers (See pages 511-512 in this issue.)

5. Report on Relief Society Sewing and Co-operation with Church Welfare Program (10 min.)Counselor in Charge of Relief Society Sewing

(See Annual Report, 1943, Magazine for July 1944, pages 369-372, and ward's own annual report. Include statement on renewed emphasis on sewing and simultaneous activities for work meeting as recommended in the Magazine for July 1944, pages 387-390.)

6. Sustaining of Officers (5 minutes)Ward Relief Society Secretary
7. Scriptural Reading, Psalm 46:1-3, 6-11, Relief Society Officer or Member
Accompanied by Humming of Relief Society Singing Mothers.
8. Talk: "Live Up to Your Privileges" (10 minutes)

Relief Society Stake Board Member

(See suggestions at end of program for this talk.)

9. Relief Society Educational Courses, 1944-45 (10 minutes)

Counselor in Charge of Education

(See lesson previews in Magazine for July 1944, beginning on page 395.)

10. Remarks Bishop

11. Musical selection Relief Society Singing Mothers

At the conclusion of this song, and as the group softly hums, one of the members, still retaining her position in the Singing Mothers' group, will read from memory the following:

" . . . hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him" (Mormon 9:27).

" . . . blessed is he . . . that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. . . . For after much tribulation come the blessings" (Doc. & Cov. 58:2-4).

" . . . Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions" (Jacob 3:1).

12. Benediction Relief Society Officer or Member

Suggestions for Music

Relief Society Singing Mothers might appropriately present selections from the following list, or others suitable for the occasion and the theme might be given.

Songs

"For the Strength of the Hills" (Relief Society Song Book, either page 10 or 111.) or 111.)

"Come, Thou Glorious Day of Promise" (Relief Society Song Book, page 52.)

"Our Father in Heaven, Thy Praises We Sing" (Relief Society Song Book, page 120.)

"Sweet Is the Work" (Relief Society Song Book, page 33.)

"The Work We're Called to Do" (Relief Society Song Book, page 80.)

"Prayer for Service" by Gaul (Three part chorus for women's voices, published by Flammer, N.Y.)

Humming for Scriptural Reading of Psalm 46

"My Prayer" (Relief Society Song Book, page 35.)

"Hear Us Pray" (Relief Society Song Book, page 25.)

"Jesus, Savior, Pilot Me" (Deseret Sunday School Song Book, page 141.)

Humming for Final Scriptural Reading

"Nearer Dear Savior to Thee" (Deseret Sunday School Song Book, page 70.)

"The Lord Is My Shepherd" (Relief Society Song Book, page 29.)

"Peace I Leave With You"—Roberts, (Three-part chorus for women, published by G. Schirmer.)

Suggestions for Talk, "Live up to Your Privileges," by Stake Board Member

A. Power Through Co-operation

"By union of feeling we obtain power with God."—Joseph Smith.

Latter-day Saint women desire to increase their power to do good and to wield greater influence in the world. Affiliation with the Relief Society provides

an opportunity for both development and service. "In union there is strength." Compare individual effort with group effort. Individual accomplishment is magnified through organization. Not only do Relief Society women gain power in their ability to do things by serving in this Society, but they also gain greater spiritual power. "Where two or three are gathered together in my name, . . . behold, there will I be in the midst of them" (Doc. & Cov. 6:32). "All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith" (Doc. & Cov. 103:36).

See also *Gospel Doctrine*, p. 443, paragraph 2; *Gospel Standards*, p. 183, paragraph 3.

B. Growth Through Knowledge

The Lord has said, ". . . treasure up in your minds continually the words of life" (Doc. & Cov. 84:85). The words of life are the everlasting gospel and the truths of this world. This is the knowledge that will last far beyond the grave and provide us with life everlasting, if we abide by the principles. Well might we ask with the Psalmist:

"So teach us to number our days,
"That we may apply our hearts unto
wisdom" (Psalm 90:12).

"The artist in living must never stop learning. You cannot coast through life on the momentum of a high school or even a college education. Life teaches us much, but we must learn and learn and learn. To stop, even for a moment, in the pursuit of knowledge is to bring mental death closer.

"Never before has life been so eminently worth living, and never before so thrilling. The morning newspaper and the monthly magazine are veritable storehouses of challenges and stimuli. Never before have there been so many profoundly important causes crying for intelligent social cooperation."—WOLFE, W. BERAN, "Don't Wait to Live," *The Reader's Digest*, June 1944.

See also Doc. & Cov. Sec. 130:19; Sec. 131:6.

C. Satisfaction Through Service

"To find happiness we must seek for it

in a focus outside ourselves. If you live only for yourself you are always in immediate danger of being bored to death with the repetition of your own views and interests. . . . Choose a movement that represents a distinct trend toward greater human happiness and align yourself with it. No one has learned the meaning of living until he has surrendered his ego to the service of his fellowmen."—*Ibid.*

The need to serve was never greater than at the present time. Women need to find a "focus outside themselves," to forget their own anxieties and fears. A new understanding and recognition of neighborliness needs to prevail in our communities. All need to look around and rediscover again the value of offering

themselves for the good of others. The kindly visit, the thoughtful deed, the needed praise to the timid—these are the things for which all hunger. Through such things women find satisfaction and happiness in life.

See also *Gospel Standards*, p. 183, paragraph 5; p. 185, paragraph 4; p. 186, paragraph 5; p. 187.

Additional References from Relief Society Magazine

"The Joy of Progression," Leah D. Widtsoe, March 1942, pp. 177-182; "Under Divine Charter," Leo J. Muir, August 1942, pp. 519-523; "Compassionate Service," Elder George Albert Smith, March 1943, pp. 153-157.

Monthly Preparation Meeting For Ward Relief Society Officers

A MONTHLY preparation meeting for ward Relief Society officers, special workers, and class leaders was recommended by the General Board in Bulletin 24, dated February 19, 1942. Subsequent reports have indicated that these meetings have not yet become well established in many wards, and therefore the following suggestions are issued by the General Board as a means of emphasizing the importance of this meeting and aiding ward Relief Society officers in the conduct of such meetings.

Purpose of Preparation Meeting

The purpose of this meeting is to give ward Relief Society officers an opportunity to present for the information and consideration of the group any messages and instructions received from the stake board or the General Board, and any plans or

problems of the ward officers relating to the ward Relief Society which may properly come before such a meeting. Such a ward preparation meeting, attended by all officers, special workers, and class leaders promotes a spirit of co-operation and a feeling of joint responsibility for the success of the ward Relief Society; it creates general understanding and support of all workers for the Relief Society program as a whole, and for the special assignment of each individual worker.

Frequency of Meeting

It is suggested that the monthly preparation meeting be held during the period September through April and dispensed with during the months May through August, unless special business makes it advisable to call one or more meetings during the summer. It is also suggested

that the officers' meeting, held in connection with the annual ward Relief Society conference, may serve as the monthly preparation meeting for the month in which the conference is held. This year the ward conferences are scheduled to be held in November.

Time of Preparation Meeting

The ward preparation meeting should be held at whatever time is most convenient for the greatest number concerned. In some wards, where transportation is a problem, the meeting may most conveniently be held either before or after a regular Relief Society meeting, but in such situations sufficient time should be allowed to accomplish the purposes of the meeting. A hurried atmosphere is not conducive to free discussion of problems. Some wards incorporate a social atmosphere into the meeting which helps to stimulate attendance and to develop a desirable spirit of comradeship among the workers. In those wards where the bishop calls a monthly meeting of bishopric and ward officers (See *Church Handbook of Instructions* No. 17, issued 1944, page 54), and where opportunity is provided for auxiliary department work, the department for Relief Society workers then becomes a monthly preparation meeting.

Planning for a Preparation Meeting

Good planning, in advance, by the executive officers is essential to the conduct of a successful ward preparation meeting. The executive officers should have material ready for presentation and discussion at the meeting, and should be aware of some of the problems confronting

the Society and the special workers and class leaders in their particular assignments, and should raise these problems for consideration, as well as giving all workers in attendance an opportunity to present their problems.

Attendance

All ward executive officers, special workers, and class leaders are expected to be in attendance at the monthly preparation meeting. It is recommended that stake board members attend ward preparation meetings where possible, but that not more than one or two board members should visit the same ward at the same time. In order to make this possible, stake officers should ascertain the day and time of this meeting from all wards of the stake, and ward officers should keep the stake officers informed of any change of schedule. Board members should then be assigned by the stake officers to attend ward preparation meetings as convenient to do so.

Stake board members in attendance at ward preparation meetings may often be able to give suggestions and help with respect to problems raised, and may often become more aware of the problems and specific needs in a ward, as they are brought out at such a meeting, than could be derived in any other way. Problems which need further consideration may be referred by the stake board member to the stake board at its next regular stake board meeting. The stake board can then send any specific help or suggestions needed. In some instances the stake board may not have a specific policy or may not have the necessary information on problems presented and may, as

necessary, call on the General Board for help. Where stake board members are not in attendance at a ward preparation meeting and problems arise requiring consideration of the stake board, such matters should be referred promptly to the stake board

by mail or telephone. The ward record book contains space on page 3 for recording attendance at ward preparation meetings, and minutes of these meetings should be recorded on the blank pages provided in the record book.

Suggestive Subjects for Consideration at Preparation Meeting

Following is a suggestive list of subjects for consideration at ward preparation meetings:

1. Read and thoroughly discuss any instructions and suggestions received from the stake board or General Board since the preceding preparation meeting, so that each worker will understand her responsibility in relation to any new assignments or instructions.
2. Discuss plans for any special meetings, activities or projects to be initiated or conducted during the ensuing month, such as the annual ward Relief Society conference, sewing assignment from the stake welfare committee, Magazine subscription campaign, collection of annual dues, plans for an anniversary party, etc.
3. Consider organization problems presented by the various members of the group relating to their specific assignment or to the general program of the local Relief Society. Class leaders, along with other officers and special workers, should feel free to present their problems, such as textbooks, class participation of members, and attendance, for consideration of the group, but they should not review lessons to be presented at coming Relief Society meetings as all officers present at the preparation meeting will hear the complete lesson presentation in the regular meeting for all members.
4. Consider the selection of songs to correlate with the lessons for the meetings to be held during the ensuing month.
5. Call for pertinent, concise reports from members of the group who have attended other meetings related to the work of the local Society; for example, officers who have attended any meetings with stake officers since the previous preparation meeting, or meetings of the executive officers with the ward bishopric. Whenever stake union meetings are held, opportunity should be given each member of the group

to report briefly the instructions and information received at her respective department of the union meeting, so that all ward officers and class leaders may be informed with respect to instructions given in all departments of the union meeting as well as in the one department attended by each officer.

6. Appoint for ensuing month hospitality committee to serve in welcoming members at regular ward Relief Society meetings in those wards where such special committees are desired. (See Bulletin 27, issued September 3, 1942.)
7. Occasionally review previous bulletins and instructions which still have current value; for example, the suggestions on maintaining and increasing attendance contained in Bulletin 27 which might well be reviewed at the beginning of each season's work.
8. Review, at least once a year, instructions and forms in the ward record book and *Visiting Teachers' Report Book*, so that all workers will be familiar with the record made of the work for which they are responsible, and so that those who have responsibility for reporting certain data may be acquainted with necessary details.
9. Once a year present analysis of the ward's latest annual report so that the entire group of workers may be encouraged by their accomplishments and may be informed as to those aspects of the work which need to be strengthened. This report should be presented by the secretary, who will select, analyze, and interpret pertinent data, making comparisons with other information and with figures from the preceding year, where necessary or advisable, in order to measure growth or decline.
10. Occasionally review historical information pertinent to current programs or problems as found in *A Centenary of Relief Society*; for example, reference to previous courses of study which could supplement current courses, history of sewing in the Relief Society, et cetera.

Magazine Binders Again Available

The General Board is pleased to announce that binders into which twelve single copies of *The Relief Society Magazine* may be inserted or removed at will, are once more available. The new binders are similar to those

formerly distributed through the General Board—substantial, well-made, blue covers with the title *Relief Society Magazine* stamped in gold. These binders are a great convenience to all stake and ward Relief Society officers, to class leaders, and to all Magazine subscribers who like to keep a current year's issue of the Magazine together. The General Board is offering the binders to Magazine subscribers at a cost price of \$1.20 postpaid. This is an increase over the price formerly charged, but is made necessary because of increased production costs. Address orders for binders to General Board of Relief Society, 28 Bishop's Building, Salt Lake City 1, Utah.

Relief Society War Bonds To Be Deposited With General Board

THE annual reports for 1942 and 1943 indicate that stake and ward Relief Societies have purchased war bonds totaling approximately \$45,000. Inasmuch as most Relief Societies will be reorganized once or more before these bonds mature and inasmuch as few Relief Societies have their own safety deposit boxes, it is recommended that these bonds be deposited in the office of the General Board for safekeeping. No charge will be made for this service. *Bonds mailed to the General Board for safekeeping should be sent by registered mail.* A receipt will be issued for each bond received, showing the name of the stake or ward Relief Society to which it was issued, the date of issue, the series, the bond serial number, the face value of the bond, and date of maturity. As the bonds mature, they will be returned by registered mail to the respective Relief Societies which own them. A Relief Society wishing to cash a

bond before maturity may procure its bond at any time, upon request, accompanied by the receipt of deposit issued by this office.

Bulletin No. 24, issued February 19, 1942, to all stake, ward, and mission Relief Society presidents, pointed out, on page 13, that Series E bonds are for issue only to individuals, that any bonds purchased from Relief Society funds should be either of Series F or G, and should be in the name of the Society, not in the name of an individual. Instances have since come to our attention of the purchase of Series E bonds from Relief Society funds, issued necessarily in the name of an individual. Relief Societies which have purchased Series E bonds are advised to turn in these bonds at once and have them replaced by bonds in Series F or G, issued in the name of the stake or ward Relief Society. *The General Board will accept no Series E bonds for deposit.*

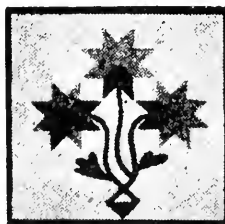
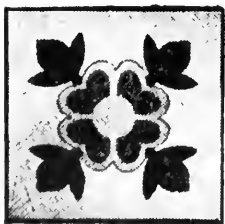
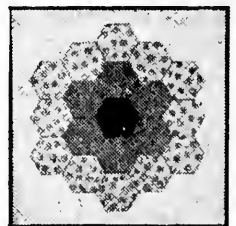
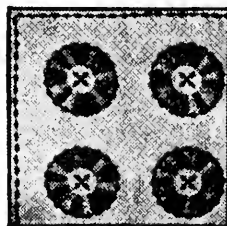
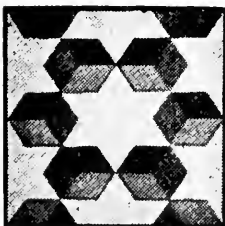
Suggestive Quilting Prices

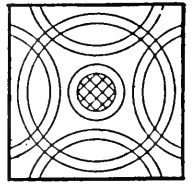
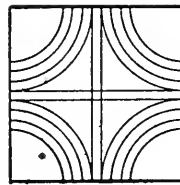
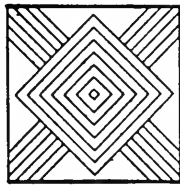
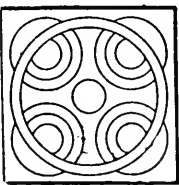
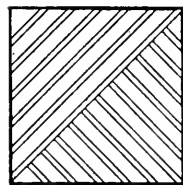
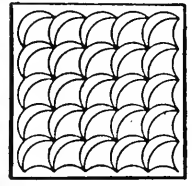
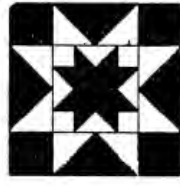
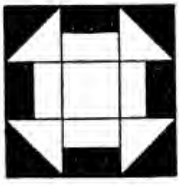
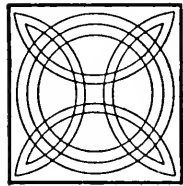
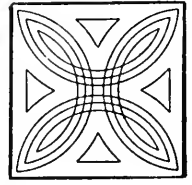
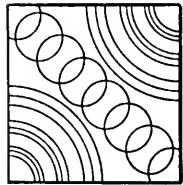
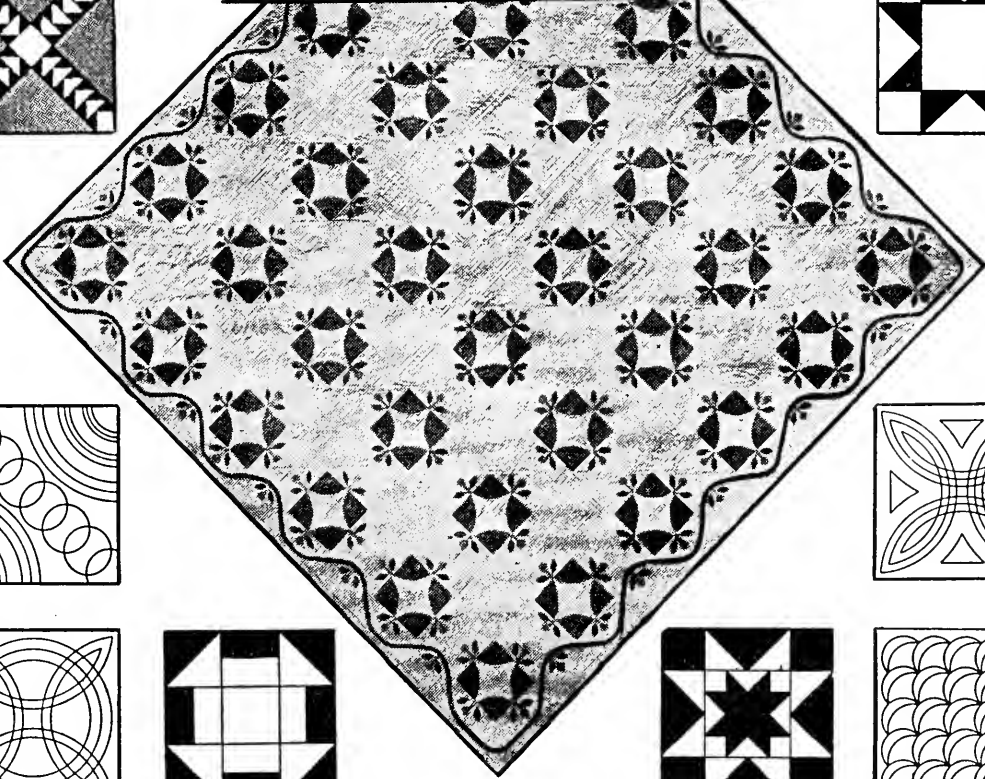
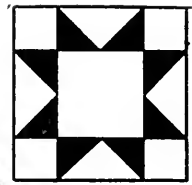
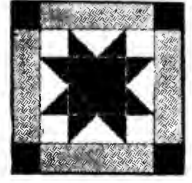
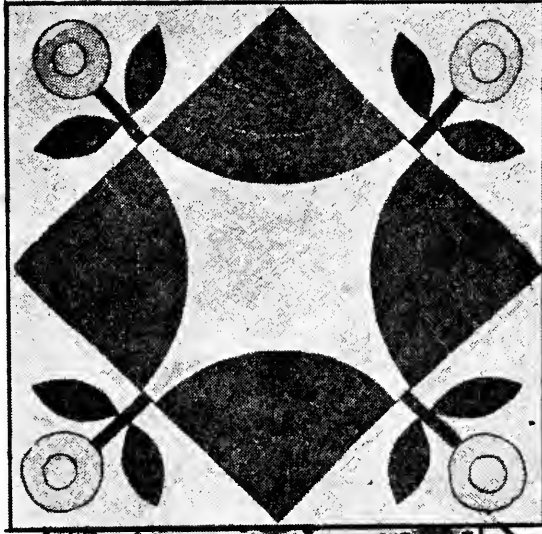
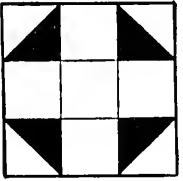
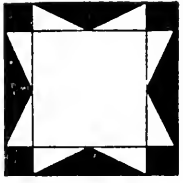
QUILT-MAKING is both traditional and extensive in Relief Society, as indicated in the 1943 annual report (*Magazine for July 1944*, p. 70), and thousands of quilts are made annually for various purposes. Relief Society women give willingly of their time in quilting for the needy and for co-operative help-one-another projects. They are also given opportunity to earn funds for their local Relief Societies by making quilts for sale at bazaars, and for the accommodation of individuals who order from the Society either complete quilts or the service of quilting. Obviously, Relief Society members should not be expected to give service on such custom quilting at rates which yield too little income for their respective Societies in proportion to the quilt-making service.

In response to numerous requests for suggestive prices for custom quilting, the General Board submits the following:

Tied quilts	\$2.00 to \$3.00
Plain quilts of simple pattern, large design or straight lines.....	\$4.00 to \$5.00
Pieced or appliqued quilts, and quilts of one material, such as rayon, with decorative quilting	\$6.00 to \$12.00
Quilts of extremely intricate design with very close quilting, \$12 and up	

A few popular pieced and appliqued quilt patterns, and designs for quilting, are shown in the accompanying illustrations, and may be helpful to Relief Society women.





Forward, Without Fear

Dorothy Clapp Robinson

SYNOPSIS OF CHAPTER ONE

One hundred years ago the River Maid, up from New Orleans, disgorged her passengers at a newly constructed wharf on the west bank of the Mississippi a few miles up the river from Montrose, Iowa. The passengers were converts from England but there were four Norwegians—

ANN KRISTIN MORTENSEN viewed the land of Zion with mingled joy and sorrow. Sorrow because both parents had been buried along the way, joy because now, she thought, all her troubles were at an end. Her sister

HELGA MORTENSEN insisted KRISTIN watch the trunk which contained their money while she helped

NIELS and JOHANNA HANSEN, to the camp prepared for them a quarter mile up the river.

EDWARD LEWIS, a missionary assigned to conduct the immigrants safely up the river to the settlements. His son,

MATT LEWIS, sees Ann Kristin on the wharf and is strongly attracted to her. Later to his mother he calls her an "over-decorated female." He took a hearty dislike to her fiancé

THOMAS BEDLOE, who with

PATTY LOU TURNER and JAKE NICHOLS, a non-convert, joined the company at St. Louis.

Bedloe secured a wagon to haul the Mortensen girls' trunks to camp. He wanted Kristin to cross the river to Nauvoo that night but she thinks her duty for a day or two lies with the less fortunate immigrants.

CHAPTER TWO

HELGA was just starting back to the wharf when Ann Kristin entered the clearing.

"Where are the trunks?" she asked in alarm.

"Tom Bedloe is bringing them. Don't fret about it and, please, do not stare at me that way. They are safe with him."

"I am not sure. I do not entirely trust him."

"Helga, how can you say such a thing of the man I am to marry?"

"Forgive me, Aesking. It is just that I am so anxious over the money."

"But it is safe, Helga. No one knows it is in the trunk." Helga hesitated. She was still displeased but there was nothing she could do about it. One of the women called for them to come and eat. They went to the table, but Ann Kristin would not eat. She would wait for Tom Bedloe.

The table was spread with white cloths; but the dishes had quite evidently been gathered here and there. There was not enough cutlery to go around and some of the immigrants went to their bags for some. The food was coarse but wholesome. It was a banquet to most of these people, tired and hungry from their long trip. When the first edge of their appetites had been dulled, tongues were loosed and the buzz of conversation increased in volume and tempo. All were thankful to be here at last. All were anxious to know conditions, the price of labor, the price of land, etc. But the question most often repeated was about the Prophet, how was he, where was he, how soon could they see him? Would it be presumptuous to call on him at his home?

"You can't see him now at all," Mrs. Mason, one of the serving women answered. "He is in jail, in Carthage. Young Matt Lewis who belongs to the Nauvoo Legion just came across to see his father. He says the brethren are looking for more trouble. Have some meat, Mrs. Hansen. You look like you could do with some. We may not have meat again for months."

Where could they find houses, was on every tongue. Some of the men had tents and were going to pitch them. Some wanted to know to whom the land belonged.

"It belongs to Elder Lewis," Mrs. Mason answered. "He pre-empted it or bought it, I don't know which. Anyway, he will let you build shelters here or pitch your tents, and you had better do it for it is going to rain."

Helga translated for Niels, and he grew more and more excited.

"Such trees. Such soil. It will grow anything. We shall never be hungry in this country, my Johanna. I will build a cabin for us."

"My, how he jabbars." Mrs. Mason looked admiringly at Niels. "I don't see how he ever learned it. There is another Swede or two in camp. They came from Minnesota."

When that was translated to him Niels swallowed the remainder of his meal in short order. Bedloe came with the trunks, protesting as he unloaded them. He would not wait to eat but went back with the dray. He promised Ann Kristin to see her later.

Patty Lou Turner made friends with everyone, but stayed close to Helga. Jake refused to eat because he was not a Mormon.

"I'm leaving directly," he told the women. "I came along with Patty Lou. It wouldn't do to let her come alone. She is too scatter-brained. Want to walk back to the river with me, Honey?"

Hesitating long enough to let him know she wasn't concerned about his going, Patty Lou followed him down the trail a short way.

"Honey," Jake turned to her, "I know you-all don't care nothing about me, but if you ever need me send word."

"Why should I be needing you-all?" she demanded. "That's what my papa said, when I get tired of my new Church and need him, I can go back. Well, I am not going back to either one of you, Jake Nichols."

Acute pain flitted across the man's face. "Your papa give you money?"

She nodded. His heavy boot dug into the soft earth. "They say as there's money to be made freighting between here and the western forts. I'll be getting word to you. Sure you-all got enough money?" When she did not answer he went on, "If I don't get out directly, I'll see you again."

As he strode off toward the wharf the girl's face twisted. He was her last link with home. She felt in her pocket. If he only knew how empty it was.

As Patty Lou left, Helga turned to her sister. "Let us get some money from the trunk and put in our purse. Tomorrow we will go to a bank. There are some gold pieces."

"Tomorrow we move to a hotel in Nauvoo," Ann Kristin answered positively. She turned to go. Just then a little girl screeching in fun ran past. To avoid her, Ann Kristin

whirled and stopped the headlong flight of two pursuers. The three rolled over and over in a tangle of skirts and legs. Scrambling hurriedly to her feet, Ann Kristin found herself facing Matt Lewis. He was doubled over with laughter. Ann Kristin bit her lip to still its trembling.

"Forgive me." Matt stepped close. "You have hurt your hand."

"It is nothing—just a sliver." The women crowded about her but Matt took her hand. He held it palm up. Blood was running through her fingers. A jagged sliver had gone through the flesh between her thumb and forefinger.

"That's nasty," Mrs. Mason said, "It will fester and make your whole arm sore. You'd better get it out."

It was more than a sliver. A very small twig had gone through and broken off. Matt's glance went from the wound to the girl's face. "I can get it out with my knife. Can you stand it?"

She nodded, not trusting herself to speak. She concentrated on Matt's hands. They were brown and lean like his body, but sure and steady, and his touch was gentle. When, at last, he got the sliver between his knife blade and thumbnail, he gave a quick jerk. It did not come away clean. Matt probed but there was nothing more he could remove. Mrs. Lewis came with turpentine and clean cloth for bandages.

"Hold her hand steady, Matthew, while I pour turpentine in the wound."

"She is going to faint."

Matt's arm had already gone around her. He eased her to a bench by the table.

"Didn't I see you at the wharf?" he asked later.

"For a moment." Remembering his "over-decorated female" she turned her eyes to the cloth his mother was tying around her hand. When she raised them he was still watching.

"You speak English so—so well."

So that was the reason for his staring. She spoke shortly. "Helga and I were taught English by our schoolmaster; and it is two years since we left Norway."

"Your accent is—it makes you—that is—." He became suddenly aware of the women's attention.

"Why don't you-all say it?" Patty Lou had come back. "Say it makes her more charming. That is what Tom Bedloe says."

"Who is Tom Bedloe?" Mrs. Lewis asked.

"He is the Wonder Man of the Ages. We-all come down the Ohio together, and joined this company at St. Louis. He is going to marry Kris."

Without a word Matt walked away to join some men he could see through the trees. Anxious to get away from the solicitous women, Ann Kristin walked back and sat down on one of their trunks. Helga joined her a few minutes later. Patty Lou's trunk had been placed by theirs.

HELGA took a purse from the pocket of her skirt, and from it took a ring of keys. She went to the smallest trunk and unlocked it. Meanwhile Ann Kristin had undone the leather straps with her one hand.

"I have never worried so much in my life as I have since father gave me the key to this metal box," Helga

confided. "We must get this money into a bank at Nauvoo tomorrow."

"It seems unfair for us to have so much when all these people have so little." Ann Kristin was really thinking of all she could do with the small fortune in banknotes and gold that was in the metal box. She had never known hardships and she wanted to get away from here quickly.

"We are alone now," Helga reminded her. "We must invest our money very carefully." She threw up the lid. A soft woolen blanket was spread neatly over the contents of the trunk. Standing so their bodies screened it from anyone who might be watching, Helga lifted the blanket and ran her hands into the center of the trunk.

"What is it?" Ann Kristin demanded as her sister began to feel about frantically.

"Kristie. It's gone. Our money box is gone."

"Don't get excited. It must be there. You have had the key all the —"

"It is gone. I tell you, it is gone."

Indifferent now of any who might see, Helga began snatching at the contents—not knowing nor caring where they fell. The last article was lifted from the trunk, but there was no metal box.

"It was this trunk, wasn't it?" Kristin asked, hoping desperately.

"Certainly it was. When father gave it to us we put it here—in this trunk."

"Let's look in the bags—and the other trunks." It was not in their bags, nor in the other trunks. The two wooden chests were bound with

strong ropes. They had not been opened since being sealed in Norway. Only a man could open them.

"Could we have left it in New Orleans, or on the *River Maid*?"

Helga's fear made her cross. "Don't be foolish. You know it was this trunk."

"But it can't be lost. That was all father's money, and the money he got for our home and his business. Why—without it we—would be poor." A faintness made Kristin sit down abruptly. "If we had gone to a hotel in Nauvoo we would not have been able to pay."

Helga flinched as if a lash had struck her. "Yes, we shall be as poor as—as Niels or—"

"What is it? What is the matter?"

They turned. Elder Lewis and Niels were by them.

"Why have you unpacked in such fashion?" Niels asked. Too stunned to remember English, Helga answered. In short, disjointed sentences, she told about the money and its disappearance.

"How could you have been so careless? If you had told me I would have watched it day and night."

Edward Lewis, pale and wasted by fever stood listening. He understood a few words of Norwegian.

"What have you lost?" he asked, abruptly.

They told him, and then for his satisfaction they went through the bags and trunks again. It just could not be lost, but it was. Edward Lewis dropped wearily onto one of the boxes.

"It was to prevent this type of thing that I went to New Orleans. Our people have lost so much."

They had been so absorbed they had not heard a team approach, but suddenly Thomas Bedloe was there, too.

"What is going on?" he asked Ann Kristin. Then noticing her bandaged hand he cried out, "What happened? How did you get hurt?"

Then Niels and Elder Lewis noticed the bandages. She explained briefly. Again she told about their loss. Bedloe asked question after question. He refused to believe it was gone. No. No one had handled the keys.

They had been pinned to Helga's clothes day and night. The trunk had been in their cabin on board the *River Maid*. They had insisted on that. Helga had been in the trunk once after leaving St. Louis to get a blanket for Mrs. Jacobson's baby. She did not actually handle the box then, but she was sure it was there. She could give no reason why she was sure. So, actually, neither one had seen it since locking the trunk at New Orleans. They had had money enough to finish the journey.

"How many people knew you had it?" Startled, they all turned. Matt Lewis was standing back of the largest chest.

"Who knew you had it?" he asked again.

"Just Helga and I."

"I knew it," Elder Lewis said. "Helga told me night before last after our testimony meeting. She was worried about getting it to a bank."

Ann Kristin's eyes widened. She looked at Helga and then to Matt.

"That makes three," he said flatly, "Who else?"

"I don't know that you have any right to ask such a question." Bed-

loe was plainly annoyed with Matt.

Ignoring him, Matt still watched Ann Kristin. Something about his eyes, looking so coldly, so mercilessly at her, brought a quick flush to the girl's cheeks. She thought, some one we know took it, one of our own group must have taken it. Misunderstanding her blush, Matt's voice softened.

"I'm sorry," he apologized. "I did not mean to be rude. I am trying to help. Who brought them up from the wharf?"

"Absurd," Bedloe spoke quickly. "They were not out of my sight. You are way off if you suspect the drayman. You will have to look in a different direction for the thief. It would have to have been taken before the boat docked."

"Just why are you so sure?"

"I have told you. I was with the trunks until they were unloaded here." He looked around. "Have they been left alone here?"

Helga shook her head. "We haven't been out of sight of them."

Just then Patty Lou came rushing toward them. "Girls, guess what Sister Lewis has. I never saw one before—." She stopped short. "What—what is it? Is your hand worse? You all look fit for burying."

Ann Kristin's hand was throbbing with pain. She wanted to go someplace where she could rest and clean up. She made no effort to answer.

"Their money is gone," Matt told her.

Patty Lou's curiosity mounted swiftly. She did not seem surprised. She looked at Bedloe, at the open trunks, and back to Bedloe.

"Are you still going to marry her?"

"What's that got to do with it?" he demanded harshly.

"So you-all lost your money? Marvelous. Mine has been gone since shortly after we left St. Louis. Elder Lewis only had seven dollars when he left to go to New Orleans. His wife told me. So now we are all in the same stewing kettle." There was a note in her voice none of them had heard before.

"If you are trying to joke," Tom Bedloe said crisply, "you are not succeeding very well. This is a serious business. It is unbelievable that this could happen in this group, but I am going to find the thief, let the chips fall where they may."

"So shall I," Matt's voice was cold and hard.

"Don't worry yourself into a lather about it," Patty Lou cautioned. "Skunks will steal into the best-watched henhouses. Especially," she added, "if they are hungry skunks."

"That's it," Matt's voice held a note of triumph. "Who among the group has been spending money?"

Patty Lou stared unabashed at Bedloe. "I recollect you-all said your money was gone when we took contributions for the Jacobson family. Now look at the handsome rig you-all's hired or bought."

Bedloe stiffened. "You didn't think I would give my last cent did you?"

"Do tell," the girl cooed.

"Silence." Edward Lewis' eyes flashed with anger. "I will not have you accuse each other. Some one who had keys got into your room unnoticed. I will see Captain Russell at once, and I will interview the immigrants. There was a trader on board—"

"He left the boat with you this morning," Bedloe said quickly.

"Just why either one of you left I don't know, but I will find him."

Matt stepped toward him. "I don't like the way you said that."

Before Bedloe could answer, Mrs. Lewis joined them. Her face was radiant. In one hand she carried a kerosene lamp. The bowl and reflector were of shining tin, and the glass chimney had a crinkled flare. It was a kitchen lamp, and very inexpensive by later standards. At that time it was a luxury.

"You walked so fast I could not keep up with you, Patty Lou. Oh—" she stopped short when she saw the men. "I didn't know you were still here, Matthew. I wanted to show the girls my new lamp. Pa bought it for me. Wasn't that thoughtful of him when he had such a little money?"

A dead silence fell over the group. They avoided each other's eyes. Then Matt stepped quickly to his mother's side. He put an arm over her shoulders.

"It is lovely, Mother, and little enough recompense for the months you spend alone." He glared at the group, but Patty Lou ignored his threat.

"I reckon a new-fangled gadget like that would have to come from New Orleans, or St. Louis."

"I am sure it didn't," Sister Lewis answered innocently. "Pa would never spend that much money so far from home. Would you, Brother Lewis?"

"No, Matilda. I bought it this morning in Montrose." He made no other explanation. Each was free to think his own thoughts and all were thinking the same.

(To be continued)

Home Safety

Claire P. Dorius

“Education not legislation is the most effective method to promote home safety.”
—Mrs. E. Hendrickson of the New York State Health Department.

HABITS of safety must be lived, not taught by rote or precept; it must be routine procedure so that there may be no confusion when prompt action is required. The old saying, “a place for everything and everything in its place” certainly applies to the teaching of safety. Emergencies come to everyone. Children must be taught alertness to situations without threat of fear. Mothers might well study the procedures used in nursery schools to teach children to act without fear.

Is the home really a safe place in which to live? Not according to statistics is this true. About one-third of all fatal accidents (outside of war activities) occur in the home. In one year home accidents have killed 30,000 persons, caused 4,500,000 disabling accidents, of which 140,000 resulted in permanent disability, and cost many millions of dollars. In five years these accidental deaths have totaled 167,000, with injuries and property losses mounting accordingly, approximately one-half of these home accidents occur to children and about one-third to women.

An analysis of home accidents shows that they might often have been easily prevented by a little intelligent care. Children set fire to their clothing by playing with matches, by turning up gas burners, and by pulling over lamps. Many

times they are allowed to play before unscreened fireplaces. Mothers forget to turn the handles of saucepans on the stove inward. Children reach up and pull these handles, often scalding themselves fatally. They fall downstairs and out of windows or into tubs of hot water and scrubbing pails. They fall out of bed or get smothered under bedcovers. They turn on hot water faucets. They play with harmful toys and with knives, needles, and scissors if these tools are left around carelessly.

Falls account for more deaths and injuries than any other type of home accidents. These could be prevented for the most part, if parents would provide sturdily constructed equipment and furniture in sizes to suit the persons using them. Stairways and hallways should be well planned and well lighted. It is not uncommon for family members to stumble over furniture in dark bedrooms and over toys left on floors or stairways.

An orderly house may not be proof against accidents, but it offers far fewer hazards than a disorderly one. Urge family members to “keep things picked up.” Children should be taught to put away playthings when they have finished with them. Do away with loose boards, small rugs that slide on slippery floors, sticks and stones scattered over the lawn, loose stair carpets,

and mops and marbles on the kitchen floor.

Many inexpensive ways of accident prevention can be introduced into homes; for example, safety window screens that lock, safety screen hooks and fire screens, a box of sand for slippery walks and steps, and house furnishings with no sharp corners and safety-tested play equipment. Sheaths for scissors, covers for scrub buckets and tubs of water, screens for wringers, railings for porches, and gates for stairways can all be made without much trouble or expense. Baby pens of padded dry goods boxes may be made at the cost of only a little time. Rubber mats and handrails for bathtubs will guard against a fatal fall. Another very inexpensive device is to hang a rope along the cellar stairway to be used as a handrail. Mason jar rubbers may be used to anchor a slippery scatter rug. A kitchen rack to hold all sharp knives preserves the cutting edges and prevents cut fingers. Lamp cords should be placed in corners or along the sides of walls, never out in the room. Proper tools should be chosen for various jobs and handled with safety. Crib covers pinned securely with large safety pins or clamps will prevent the baby from smothering under his covers. Lighting fixtures, poisonous drugs, and matches should be out of reach of small children. During a blackout in one of the large cities in the East, a sixteen-year-old girl died after she had swallowed three tablets of bichloride of mercury believing that they were tablets of milk of magnesia. Could that happen in your home? Needless loss of life through negligence is akin to deliberately planned destruction of life.

Rubbish, which is often the cause of fire, should be kept covered in metal containers until it can be burned. Oily dusting cloths which are inflammable should be kept in metal tins or glass jars. Kerosene should never be used to kindle a fire. All electrical and gas installations in the home should be of standard materials and constructed according to the rules of the National Board of Fire Underwriters. One special precaution to take is to be sure that all electrical equipment in the bathroom is controlled by a wall switch out of the reach of the bathtub. All gas leaks, no matter how slight, should be taken care of promptly.

All homemakers should take advantage of courses offered in first aid and home nursing by the American Red Cross. Such courses will be made available if a group sufficiently large in numbers will make application to the American Red Cross headquarters in the state in which they live. Now that medical care is so difficult to obtain, such knowledge becomes of primary importance to every homemaker.

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Theology

Church History

Lesson 3—The Priesthood of God Restored

For Tuesday, December 5, 1944

Objective: To outline the steps by which man was again given authority from on high.

IT is said that the golden age of conversion is in the late teens. Then a youth questions the truths of life to know which way to set his course. So it was within this crucial period of young Joseph Smith's life that the Lord chose to place him upon a probationary status. Between the ages of eighteen to twenty-two this future Prophet had his yearly meetings with the angel, remained faithful to his trust, denied not his heavenly visitations, and yet lost not the common touch among his fellowmen. His character, for the life of service God had planned, thus was developed in those most important years of his early manhood.

During this time there must have come to Joseph the realization that God's way of working with men was a natural way. It was through his word as found in the Holy Scriptures that Joseph first felt the desire to seek his Maker. Now again God had chosen to usher in the fullness

of times with added Scripture which could be read and pondered; which could ever be at hand; which could, if read with a sincere heart, quicken the mind and live in memory until it became a constant companion and counselor.

The plates which rested in the earth were real. They could be handled and kept until their precious truths were permanently caught in the language men know today. There was a sense of belonging that came with so tangible a link between the world of heavenly beings and that of men. Small wonder that Joseph grew in faith as he waited for that day when he was to receive this marvelous treasure through the power of God.

That day came, and with it the real and earthly joy of precious things. Upon shining gold, in thickness slightly less than that of a common sheet of tin, about eight inches in width, all of uniform size, and

bound together by three rings, were the plates. These formed a book about six inches in thickness. With the book came also the Urim and Thummin, two precious stones set in an arch of silver which was fastened to an ancient breastplate of pure gold, curiously wrought. (See Cannon's *Life of Joseph Smith*, pages 22-23)

These things to delight the eye were even more enhanced by the thought of the great truths of the gospel which were locked within the finely drawn characters upon each plate. Joseph was to have the gift of translation which would unlock their meaning. It must have been with the flush of achievement that this young man of twenty-two yearned to set about this assignment of reading "a voice from the dust."

But all was not easy, for, even on his first journey homeward with the plates from the hill, he was assaulted by men who tried to destroy him. No sooner was it learned that the plates were in his possession than persecution dogged his footsteps. So bitter were his trials in Palmyra that he decided to go to the home of his wife's father, Mr. Isaac Hale, in Pennsylvania. It was at this time that Mr. Martin Harris, a well-to-do farmer of Palmyra, came to his aid by providing a gift of fifty dollars to help him on his journey.

The story of Martin Harris and his early assistance as a scribe in helping him to translate the records has been covered in the assigned classwork of Lesson Two of this series. It is to our purpose now to center upon the swift-moving events which brought to a completion the translation of the records within a

period of but a few months. Oliver Cowdery, who through faith and personal testimony (See Lesson One) was brought to the aid of Joseph Smith as his second main scribe in the undertaking, began, on April 7, 1829, to assist the Prophet. On June 11, 1829, a copyright was secured for the Book of Mormon and arrangements were made with a Mr. Egbert B. Grandin to print five thousand copies for the sum of three thousand dollars. During the fall and winter of 1829, while Joseph visited at his wife's home in Pennsylvania, Oliver Cowdery was busy with the printing and publication of the book. Then, in the spring of 1830, the Book of Mormon became a reality to the world.

Other friends who helped Joseph and Oliver through the bitter persecution that followed them entered upon the scene during these swift-passing months. Joseph Knight of Colesville, Broome County, New York; and the Whitmer family, friends of Oliver Cowdery, at Fayette, Seneca County, New York, offered financial aid and a home. Joseph Knight supplied needed funds and David Whitmer the residence. The latter portion of the records was translated at the Whitmer home.

While these historical facts add much to the interest of the story of the coming forth of the Book of Mormon, they, in and of themselves, lacked the spirit of testimony that comes through the revelations given to the prophet during this period. Revelations, many of which were prompted by the desire of Joseph and Oliver to know more fully the true meaning of the power of God's word which Joseph read from the

plates and Oliver recorded. So it was that the third important step was taken in the establishment of God's work in the latter days—that of the restoration of the Priesthood of God to man.

One day during the work of translation, Joseph and Oliver came upon a passage in the Book of Mormon which spoke of baptism for the remission of sins. The words were quick and clear. No one could enter the Father's kingdom except through this ordinance. Had they been baptized? It was clear from the text that in the days of ancient America those who joined the Church of God did so by actually entering into a covenant with God through the waters of baptism. Why shouldn't Joseph and Oliver so comply? They felt the desire and necessity to act in accordance with this doctrine. But how? After discussing the matter at length, they sought answer to their problem through prayer; and so they went outside to the wooded banks of the Susquehanna River that wound its way through the State of Pennsylvania where they then were living. It was the 15th of May, 1829. Here, in the brightness of the warm spring sunbeams that streamed down through the trees, the two young men knelt and spoke their wishes to God. Presently in a cloud of light that exceeded the brilliance of that beautiful day, there stood beside them a heavenly messenger. Placing his hands upon their bowed heads, he spoke, "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 re-

pentance, and of baptism by immersion 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" (Doc. and Cov. Sec. 13).

The Priesthood of God was again bestowed upon mortal man! Joseph and Oliver now could act in the name of God. The messenger who thus had come declared himself to be none other than John the Baptist known of old in the New Testament who now acted, he said, under the direction of Peter, James, and John.

The sweep of a great river lay just beyond the spot where John had ordained these two "fellow servants" of the Lord to the Priesthood of Aaron. "Go and be baptized," he commanded, giving directions that Joseph should baptize Oliver and then Oliver should baptize Joseph. After the ceremony within the water had been completed, then, in turn, Joseph and Oliver ordained each other to the Aaronic Priesthood. Once more the power of God had been made known to Joseph, in company this time with his new-found friend, Oliver Cowdery.

Simple and direct though these acts had been, the two young men felt the cleansing power of the ordinance which, performed within the river's flow, had swept away their sins. The Holy Ghost fell upon them and they prophesied great and wonderful things concerning the rise of the Church.

No longer now was there doubt within their minds as to the meaning and purpose of baptism. They had asked, received, and performed the first step necessary to enter into

the kingdom of God. With Pentecostal zeal they set about proclaiming the news of their commission to act in the name of God, citing their authority from the Scriptures. Their friends began to receive their testimony, Samuel H. and Hyrum Smith, the Prophet's brothers, being among the first to be baptized. Soon after, several members of the Whitmer family saw fit to accept the authority of the Priesthood conferred upon Joseph and Oliver.

It was not long after this that Oliver Cowdery, David Whitmer, and Martin Harris were chosen as special witnesses of the Book of Mormon and were shown the plates by none other than an angel from the presence of God.

Sometime later, between the 15 of May and the end of June, 1829, the exact day is not recorded, came the higher Melchizedek Priesthood to Joseph and Oliver under the hands of Peter, James and John, and with this authority the gift and sealing power of the Holy Ghost. Then again before the close of June of that year came the revelation concerning the calling of Twelve Apostles, for the last days, who were to aid in the building of the Church which was to be established with the fullness of the gospel. God would then set in order his work with the power as well as the form of godliness.

Suggestions for Active Reading and Discussion

With the help of the suggested readings given below have the class carry on the discussion as follows: first answer the question; second read the assigned part of the Doc-

trine and Covenants to discover wherein we must "give heed unto his word," which has been written for our life in this day.

The restoration of the Priesthood of God to man in the fullness of times came by way of two earnest young men, Joseph Smith and Oliver Cowdery, who had learned to treasure up the words of life (Doc. and Cov. 84:85). These fellow servants of the Lord sought diligently to understand this treasure by seeking the wisdom of what they read concerning eternal life, as it unfolded to them during their translation of the Book of Mormon. It would be well in the discussion period of this lesson to draw closer to the hearts of these men by reading the word of the Lord through Joseph to Oliver as this is recorded in Sections 8 and 9 of the Doc. and Cov. First, however, have the class answer the following questions:

1. What are the gifts of the Spirit? Have a class member make a list of these on the board to start off the discussion. I Cor. 12:4-11; Moroni 10:8-17; Doc. and Cov. 46:11-26.

2. What is God's way of helping man to help himself? Note the instructions given to Oliver Cowdery in Doc. and Cov., Section 9.

3. Study Section 13 of the Doc. and Cov., phrase by phrase, to catch the beauty and sweep of this simple act which restored again the link between mortal and immortal man.

The next question may be used if needed for further class activity or it may be assigned for home study:

Section 10 of the Doc. and Cov., concerning the alteration of the manuscript of the fore part of the Book of Mormon has many personal lessons of value to one who would learn through the mistakes of others. What are the passages you would be moved to comment about?

Visiting Teachers' Messages

Sources of Strength—The Beatitudes

Lesson 3—Blessed Are the Meek

For Tuesday, December 5, 1944

Blessed are the meek: for they shall inherit the earth (Matt. 5:5).

Objective: To show that meekness is a heroic quality which, if exercised in one's relationships with God and man, entitles him to choice blessings.

MECKNESS is not the sign of a craven; contrition is not cowardice. On the contrary, meekness is teachableness, a mark of greatness. It stands in sharp contrast to arrogance. The man who is inflated with vanity, puffed with pride, filled with self-conceit, who exalts himself, is not in a proper attitude of mind to be taught; he is not meek. Meekness carries with it long-suffering, forbearance and gentleness.

“Genuine meekness is the enforced calm which a strong nature commands and produces by saying to its own tempestuous passions, ‘Peace, be still.’ It is the fruit of resolute control, of stormy and dangerous emotions, the final result of a grand sovereignty over all the hot and rebellious forces that often rage in a strong and earnest nature.”

Meekness is best shown in the absolute self-control of a strong and impetuous character. Moses was one of the strong men of the earth; he had the courage and fortitude of a hero, yet he was a meek man. We read in Numbers 12:3: “Now the man Moses was very meek, above all

the men which were upon the face of the earth.”

Moses did a marvelous work for his whole nation, getting it out of Egyptian bondage in the face of incredible difficulties, and influencing the whole subsequent course of history by his teaching and his deeds. Moses had an open mind, ready to be taught new things. . . . He did not reject fresh revelation because it was novel. . . . He was not, in the beginning at least, free from faults of character, but he was too big for intellectual and spiritual pride.¹

By the steady control of his strong nature and by his teachableness, he won a just reputation for meekness.

The Savior declared himself to be meek. In Matthew 11:29, he said: “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

The meek shall inherit the earth because they are wise enough to live right, teachable enough to learn the laws by which the earth is inherited, and, above all, strong enough to abide by those laws.

By being receptive to the will of our Father in heaven, we, his children, become heirs to all that is good upon the face of the earth.

¹/Fox, EMMET, *The Sermon on the Mount*, pages 31-32.

Literature

New Testament

Lesson 3—New Testament Parables

For Tuesday, December 19, 1944

EVERY successful teacher from the long ago down to the present has used apt stories to make lessons live. Through a well-chosen, well-told story, truth can be lifted from the abstract to the concrete, can be made a living reality for the learner. More than this, lessons taught with the help of good stories, as all can attest, are most likely to be remembered.

Think here of the ancient Aesop, who—legend has it—was a teacher in old Greece. His name is everlastingly linked with classic fables handed down through the ages. Whether all or any of these quaint tales were created by him is an open question; but the tales themselves have certainly both entertained and uplifted thousands upon thousands through the centuries. Their great help has come from the fact that each of them impresses its “moral”—a practical bit of tested wisdom.

Story and moral in these old-time tales are inseparably connected. To suggest one is to recall the other. For example, to say, “Beware of flatterers” brings to mind the fable of the crow who lost a piece of cheese to a wily fox. Or to call back the tale of the boy who played a mean trick by crying, “Wolf! wolf!” is to remind one of its sequel, “A liar isn’t believed even when he does

tell the truth.” In these fables, many of which are accredited to Aesop, is a helpful heritage.

Another type of story, often employed by teachers of long ago, and even used in these days to impress the truth, is the parable. While this kind of story, in common with the fable, helps to vitalize or make concrete life lessons, it differs from the fable in certain basic respects. Usually, the “moral” of the fable can be put in a simple sentence; for illustration, those cited above, or, for further example, the story of the Sun and the Wind, which impresses the truth: Kindness is stronger than force.

With the parable, particularly those of the New Testament, it is not usually possible to reduce its inner meaning to such terse terms. Our most profound parables bear messages of deep spiritual meaning.

Parable implies *parallel* or *comparison*. Generally, it tells a story which presents in concrete, easily understood, comparative form, the principles of truths to be illuminated. Often it begins with such an expression as “like unto,” or “it may be likened unto.” If the life lesson it portrays requires further emphasis, it may take an explanation, rather than merely a terse sentence, to make its inner meaning plain.

All this is clearly illustrated in the following excerpt from the Gospel according to St. Luke (Chap. 8: 4-15).

And when much people were gathered together, and were come to him out of every city, he spake by a parable:

A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold.

And when he had said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable be?

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring forth no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Here the Master not only tells why he often taught in parables; but he gives an excellent example of this type of story, which parallels the basic truths of life he would im-

press on his hearers. This famed "Parable of the Sower," recorded not only by Luke, but by Matthew and Mark, illuminates not only the work of the teacher of the gospel, and its varied results, but that of every teacher. How gratifying would be our work if more of the seeds of righteousness might fall on good ground and bring forth one hundredfold!

Another of the well-known parables of the Savior—one that seems to radiate his central message to the world—is that of the "Talents" (Matthew 25:14-30).

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

This parable, as the reader will recall, goes on to tell how the servant with five talents put them to use and doubled them; likewise the one who had been given two, by using them, gained two more. But the servant that had received only one talent, hid it in the earth.

After a long time the lord of those servants cometh, and reckoneth with them.

And when the reports were given, the two that had put their talents to use and increased them, received these words of commendation from their master:

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

For the slothful servant, who, full

of excuses, had failed in his opportunity, there was not only a severe rebuke, but his talent was taken away and given to the one who had ten talents. Then came from the Master this statement:

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

A central purpose of this impressive parable is to drive home the truth: *To save our spiritual gifts, we must use them.* As a lamp has light only when it gives light, so one possesses the spirit of the gospel only as one radiates the gospel spirit. Further, the more one gives of the gospel light or spirit, the more of it one has. The best things of this life can be kept and increased only as they are shared.

This parable impresses one of the central lessons of life taught and exemplified by our Savior: *"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."*

Another well-known and much-loved parable is that of "The Good Samaritan" (See Luke 10:25-37).

Throughout the Gospels are other profound parables, used by the Master to illuminate basic principles of true religion. Like sound apples, attractive and wholesome, these precious stories bear seeds of everlasting truth. Their content and lessons are drawn from simple, understandable things of life. They deal with nature, with the common occupations—as that of the farmer,

the fisherman, the shepherd. Their appeal is universal; their effect, everlasting.

From the viewpoint of their place in literature, Dr. Charles A. Dinsmore says:

How great an artist our Lord was is further attested in his parables. They have been called the most perfect short stories in the world. Where can they be equaled? What truth so significant has been packed into a space so small! The characters are sketched, and even their development traced, by a word or a sentence; yet weight of truth and swiftness of movement do not mar the perfect beauty. They are taken from daily life and are therefore true to life and nature.¹

These stories of such high artistry, radiating light and truth, are a most precious part of our literary and gospel heritage. Everyone will do well to get closer to them and treasure them.

Discussion and Activities

1. Recall some well-known fable, as "The Lion and the Mouse," "The Lark in the Cornfield," "The Man, His Son and the Donkey," "The Dog With a Piece of Meat." Tell each story briefly and give its moral.²

2. Be prepared to give briefly any one of the following or some other New Testament parable: "The Tares in the Field" (Matt. 13:24-30); "The Ten Virgins" (Matt. 25:1-13); "The Parable of the Vineyard" (Mark 12:1-11); "The Lost Sheep" (Luke 15:3-10); "The Prodigal Son" (Luke 15:11-32). Explain briefly the spiritual lesson of the parable you select.

3. (a) What vital value is there in a good fable or an apt parable for the teacher? (b) In what one thing are these two types of stories alike? How are they basically different?

1/DINSMORE, CHARLES A., *The English Bible as Literature*—Houghton Mufflin Co.

2/JACOB, *Aesop's Fables*,—or some other good edition. Many of the fables of Aesop are to be found in children's readers.

4. (a) Be ready to join with your class in making a list of ten or more of the classic parables of the Savior. (b) Give two reasons why this Master Teacher frequently used the parable.

5. (a) What inspiration for teachers today is there in his use of this kind of

story? (b) Recall some apt parable or analogy you have heard a successful teacher use to make a lesson come to life.

Note: See the article "Types of New Testament Literature," by Dr. Russel Swensen, in this issue of the Magazine, page 483.

Social Science

NO social science lesson is printed in this issue of the Magazine as no lesson for this department is

planned for the month of December, due to the holiday season.

ANCIENT BOOKS

(See Frontispiece Picture)

Several sorts of materials were anciently used in making books. Plates of lead or copper, barks of trees, bricks, stone, and wood, were originally employed to engrave such things and documents upon as men desired to transmit to posterity. . . . Tablets of wood, box, and ivory were common among the ancients; when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen: what was written might be effaced by the broad end of a style. Afterwards, the leaves of the palm-trees were used instead of wooden planks; also, the finest and thinnest bark of trees . . . hence, the word *liber* [Latin] which signified the inner bark of trees, signifies also a book. As these barks were rolled up, to be more readily carried about, the rolls were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment. Paper, *papyrus*, is a kind of reed which grows in the Nile. . . . The kings of Pergamus invented parchment . . . made of the skin with which beasts and their members are covered. Of these leaves of vellum or parchment, books of two descriptions were made; one in the form of rolls composed of many leaves of vellum sewed or glued together at the end. These were written on one side only, and required to be unrolled before they could be read. The other kind was like our present books, made of many leaves fastened to one another, and written on both sides. . . . The ancients wrote likewise on linen.—From Calmet's Dictionary of the Bible, 1847.

HRUMPH!

Courtney E. Cottam

"In my day," Grandfather aired his pet peeve,

"A nice girl blushed when she talked with a feller!"

"Why, Grandpa," the modern miss said in alarm,

"What in the world did you tell 'er?"

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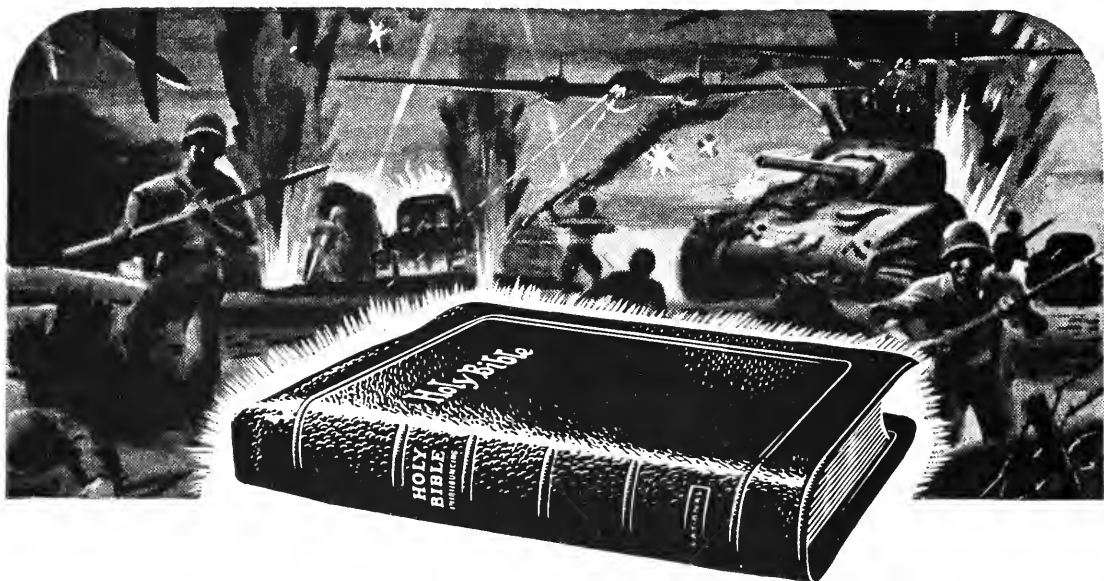
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The RELIEF SOCIETY MAGAZINE



VOL. 31 NO. 10

Lessons for January

OCTOBER 1944



THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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SONG OF AMERICA

Elizabeth Burningham

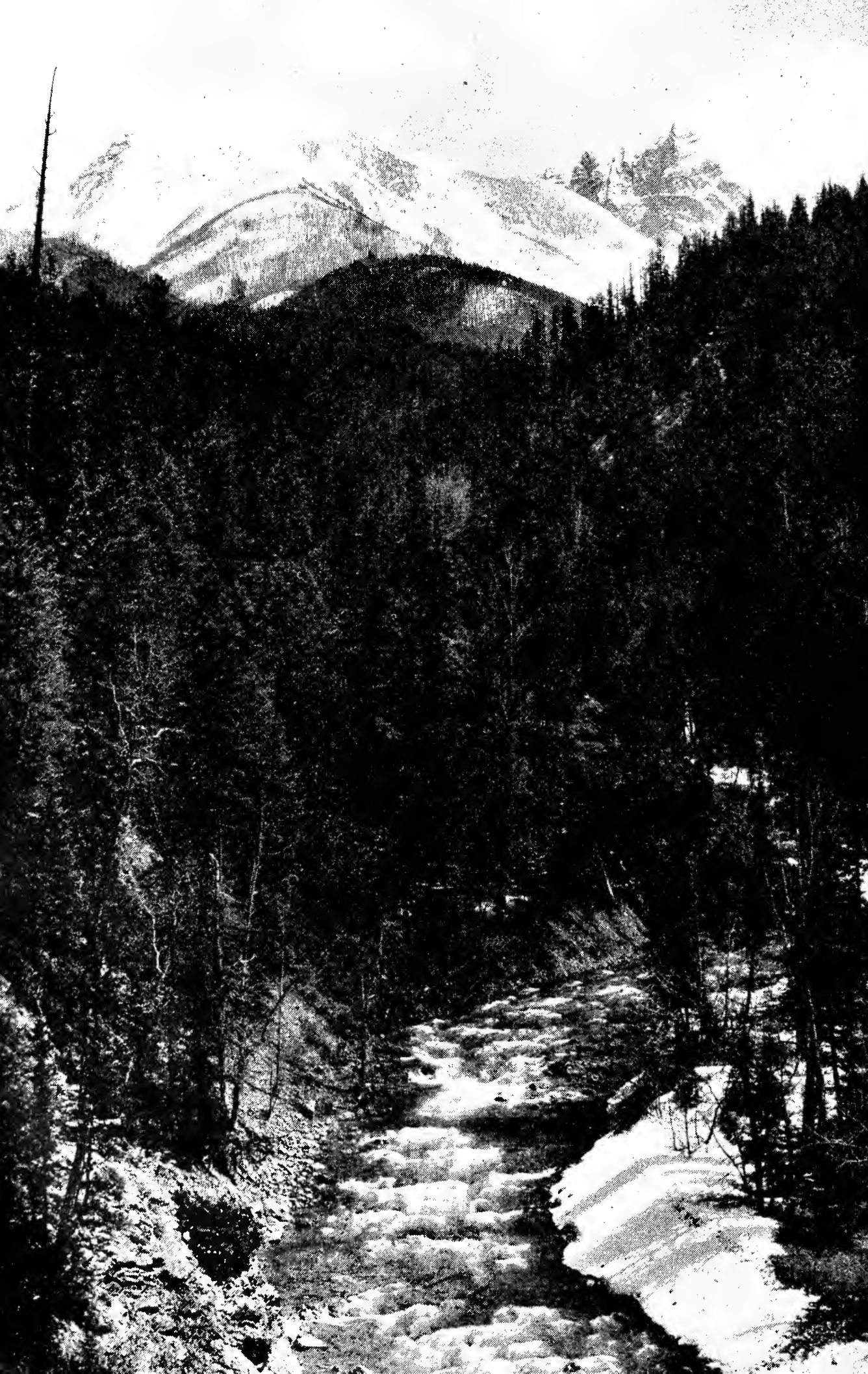
America! I sing of these:
Incredible cities of awesome heights,
Clangorous days and neoned nights,
Brine and beach, spindrift, tide,
Tipping sail. The spongy glide
Of marsh where tules run,
Of mountain snow, and valley sun.
Dry, clanging color of chasm'd rock
In spill of desert. The shock
Of a sudden virgin spot. Singing
Darkies through down of cotton swinging.
Palm and cedar, stretching pine,
Field and furrow, farm and vine.
Wind and green wave in corn and wheat,
Squares of orchard, strict and neat.

America! I sing of these:
The westward way of pioneers,
Step of progress across the years,
The pan and the mule, scented sage,
Indian's retreating rage;
Of derrick and crane and motor roar.
Giant snouts of steel that gore
Earth for metal. Spike and rail,
Sturdy wings through sun and gale.

America! I sing of these:
Shadowy crosses on a hill;
Dust on the rust of guns long still,
Gold stars, trees planted in memory,
All for the sake of liberty!
The washed-in souls from overseas,
The weary ones seeking surcease
From ragged schemes of rotted lords;
Civilizations suave and cruel. The hordes
We gulped with hardy insides,
We of soft hearts and tender hides.

But most of all I sing of these:
Of happy children at their play,
Peaceful hours at end of day,
Birthday cake, geranium on the sill,
Sunday supper, picnic on the hill,
A prayer at church, laughter on
Every street. A new wet lawn.
For these are the things that make each part.
Stitch. Seam. Sinew. Heart.
That make this land, Land Of The Free,
America, I sing of Thee!

The Cover: The cover picture, "Sea Gulls over Utah Lake" is from a photograph by Willard Luce.



Death and Sin

Elder Albert E. Bowen

Member of the Council of the Twelve

“AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?” (John 9:1-2)

The very question seems to declare a prevailing notion that infirmity or affliction necessitates the conclusion that it is the result of sin.

Jesus with finality exploded that notion for he answered: “Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.” He proceeded to give point to his emphatic declaration by seizing the occasion both to manifest the works of God and to absolve the afflicted man of the imputation lurking in the question, for he anointed the man’s eyes with clay moistened with spittle and bade him wash in the pool of Siloam, whence he came away seeing.

This is not to say that physical and mental affliction may not result from sin. It is well known that they do, which perhaps may account for the persistence of the notion implicit in the question of the disciples. The point is that such misfortune is not, standing alone, proof of wrongdoing. This should bring comfort to innocent sufferers and at the same time admonish observers of infirmity to sentiments of charity.

Closely akin to the idea nourished by the disciples, and of particular

consequence under existing circumstances, is the disturbing question whether men who die in battle have by misdeeds forfeited the protection of providential care. It haunts the minds of conscientious, God-fearing mothers, wives, sweethearts. They wonder why, their loved ones being good, and engaged, as they believe, in a righteous cause, God did not protect them, or, since these have died, are they guilty of offense. Such dread questions can arise only from failure of right understanding.

If God forthwith smote down the evildoer, there would be no wicked left; if he preserved always the good, the righteous would never die. There would be little room left for the uncoerced play of freedom of choice if goodness were immediately and directly rewarded by immunity from trial and sorrow, and wrongdoing were discouraged by summary and condign punishment to the offender. That would present a condition but little removed from compulsion. That is not the process by which men develop their latent powers and grow in the strength of love of right. If every act were done under the immediate constraint of fear of direct consequences or certainty of escape from suffering, as the case might be, there would be no room for the exercise of faith or for trust in the ultimate triumph of good over evil in the hearts of men. The doer of good would be little removed from the

plane of the bribetaker, and refraining from evil would be on the level of cowering fear.

There has never been any promise to the righteous of immunity from privation, suffering, hardship, sorrow and death. All these things the Redeemer himself suffered, and the record tells us that he learned obedience through the things he suffered.

In his lofty admonition issued from the Mount, Jesus said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And all this they should do that they might "be the children of your Father which is in heaven." That was the Father's course as Jesus reminded them "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Thus the divine power rises high above the mean pettiness of capricious tyranny in its exercise. Every one recognizes its superiority.

"For," said he, "if ye love them which love you, what reward have ye? do not even the publicans the same?"

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

TO attain this status men must face evil and overcome it with good. They must rise to a higher plane than returning hate for hate and seeking reprisal against offenders. Reprisal invites retaliation

which, in turn, induces payment again in kind, and so the evil spirals and weaves about those who indulge it an entangling web from which there is no escape save through rewarding evil with good.

Besides, the passageway from mortality into immortality is through death. All men must pass through it, even the faithful who are alive at the Lord's coming. "And he that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man" (Doc. and Cov. 63:50).

In like manner Alma records: "but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end" (Alma 12:27).

And Nephi writes: "For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; . . .

"Wherefore it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption" . . . (2 Nephi 9:6-7).

Paul instructed the Corinthians: "For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:53).

That all must die we know from the unbroken experience of the race. What we do not know is the time and circumstances of its coming. From the scripture we learn that it is not an unmixed evil, but marks a stage in the course of life, perchance opening the way to a rich-

er, fuller living than could be known in mortality.

The time of death and the means of it would seem not to be of primary importance. The spiritual state of preparedness for it when it comes is all-important. The Lord has said: "And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them" (Doc. and Cov. 42:46).

This last quoted statement comes from a Section largely devoted to general admonition with promises for conformance. But it makes very clear that there are times when death may not be averted, for the Lord counsels respecting the sick: "And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed" (Doc. and Cov. 42:48).

Thus it is evident that the righteous as well as the wicked must die. When the time for that change comes even faith may not avert it. This is not to say that men may not die before an appointed time nor

that death is to be sought for. Obviously, by violating the laws of health or even by his own hand man may hasten death. But it does not follow that because a man dies it is the result of his sin. There is no more reason for supposing that death on the field of battle is evidence of individual misdeeds than if death resulted from any manner of illness or from so-called natural causes.

The soldier on the field of battle is there under command or compulsion. If he dies prematurely no fault can attach to him. That responsibility rests with the instigators of the conflict. He may be as clean and as worthy and as well prepared to die as those who die from other causes, in which event his loved ones have the consoling assurance of God himself that death "shall be sweet to him." As Paul stated it: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54).

MAGIC IN MEMORY

Courtney E. Cottam

There is magic in memory, glorious, precious;
Wind in the eaves when dark clouds hang low;
A song clearly heard on a cold, crystal evening—
The snap of a twig, overburdened with snow.

There is magic in memory, comforting, deathless,
Bringing you back to my hungering heart;
Knowing my loved one will live on forever,
And though we are parted, we are not apart.

Toward Richer Living

Dr. Franklin S. Harris

President, Brigham Young University

SOMEONE has said that the place in which a person finds himself is much less significant than the direction and rate at which he is traveling. This might be applied to the state of his wealth, the condition of his health, the amount of his education, or to his social status. A person of abundant means who is losing his wealth is less to be envied than one not having so much who has a certain means of improving his lot. A person with poor health who has discovered the source of his trouble and has the means of restoring himself to vigor, is in a better condition than a person with relatively better health who develops a disease that will gradually undermine his physical stamina.

These applications to individuals might also be made to society as a whole. It is tremendously important, therefore, to know the direction in which our civilization is moving and the rate at which it will probably travel.

The opinions of students of these subjects are far from harmonious. Some are sure that the world is going to pieces. They frequently center their pessimism on the young people who, they say, are headed right "for the dogs." Others with more optimism see only good in the world. They discount what they call the exceptional case of delinquency, and they are willing to overlook almost any infringement on good decorum in their desire to be tolerant. These

divergent points of view have throughout all of recorded history led to debates on the question of whether the world is getting better or worse.

The present article does not presume to settle this age-old question, for which there is, in reality, no single, simple answer. It does, however, hope to point out some of the ways in which the lives of all of us are being enriched, to the extent that very satisfying living may be achieved, in spite of the fact that there are in the world conditions we should like to change. In fact, our efforts to improve these undesirable conditions may add to the worthwhile satisfactions of our lives.

Certainly, there can be no doubt as to the desirability of rich living, in spite of such oft-repeated sayings as "Where ignorance is bliss, 'tis folly to be wise." The Savior himself said that he came that we might have life and have it more abundantly. A Book of Mormon prophet tells us that men are that they might have joy. One of the most fundamental principles of Latter-day Saint philosophy is the idea that progression is one of the chief aims of living. We believe this principle to extend beyond the limits of this life into the eternities, so that if a person continues diligently and intelligently to improve himself throughout time and eternity, he may eventually reach a very high state of exaltation.

With these fundamental principles in mind, let us take a look at the world in which we find ourselves, to see if we can discover its direction of travel, and also to make some personal decisions regarding our course in the journey of life.

One observation that is very plain to all who are familiar with the history of the race is that people in all lands are gradually becoming more conscious of the social point of view. In that very early chapter of human history, Cain asked the question, "Am I my brother's keeper?" in a tone that indicated that he did not consider himself to have that role. During most of the period of known history, people have not felt great responsibility for others who were less fortunate than themselves. Poverty, ignorance, and disease were considered to be largely the concern of the individual who happened to be afflicted by them. Even though Christ extolled the good neighbor, and Mohammed placed the giving of alms as one of his four cardinal principles, and, even though there have always been helpful hands for the unfortunate, this aid was more or less haphazard and often did more harm than good.

In Persia, which is a Mohammedan country, I traveled frequently with a general who was a member of the Shalis cabinet. It was his custom each day to give two tomans (about a dollar) to the first beggar who accosted him. This finished his giving for the day. His religious duty was discharged and his conscience was clear. The fact that the person he gave to was not necessarily the most needy or that the money he gave may have done no real good, did not enter the picture. His re-

ligion told him to give alms; he gave alms, and that was all there was about it.

The modern social point of view and, particularly, the idea behind the Church Welfare Plan have quite different motives. They have adopted the principle that no needy person who is willing to work shall go hungry or cold as long as others have something to share. Along with this direct giving, however, goes the principle that the individual shall become self-sustaining at the earliest possible time.

The modern social point of view brings within its scope not only food and shelter, but also the elimination of ignorance and disease.

IT is very unfortunate that social progress has, in some cases, become involved with partisan politics. A party, in order to gain popular support, may have tied up with its platform the promise of unusual benefits on the one hand, or of economies of public expenditures on the other, so that the scientific and proper solution of the problem of human needs may be entirely missed—and the whole question of social progress greatly retarded. The sooner these welfare programs are divorced from partisan politics the better for all concerned.

Those who love their fellow men cannot help but find comfort in the trends of the day which give opportunity for employment, education, and cultural advantages to all who seek them, regardless of any misfortune by which they or their parents might have been overtaken. We should see that these desirable social trends be kept within proper bounds so they will not suffer the reaction

which always follows unwarranted extremes.

The advances obtained during the past generation by science and technology make available to even the family of modest income physical comforts and luxuries that could not be enjoyed even by kings two generations ago. On visiting many of the royal palaces of the Old World I have frequently been impressed by the fact that the wealthy monarchs of earlier times could not have the comforts in heating, lighting, and plumbing, that the tradesman of our day expects as a matter of course. The attempt of the wealthy of former days to increase their comforts required that they maintain a retinue of servants. These could only imperfectly supply what a few cents worth of electricity and running water make available in every modern home.

The use of many serving people inevitably leads to marked class distinctions. This condition is still found in the Orient where modern conveniences have not yet been developed. Social standing is often measured by the number of servants, and those who aspire to the esteem of their fellows refrain from doing manual labor since, in doing it, they lose caste. In Persia, I was constantly annoyed by having so many servants assigned to do the little tasks in my official work which I should have preferred to do for myself, if custom had permitted.

Fortunately, in the modern world, the tendency is away from personal service and toward professional help. We let machines do our physical work and we employ experts such as doctors, dentists, lawyers, engineers, artists, and musicians to give special-

ized service. This trend is highly desirable since it promotes a higher standard of living.

Just think what riches are now available to all who have the desire and capacity to enjoy them! Take, for example, the field of music. The radio, phonographic recordings, and the opportunities to hear artists directly make available to practically everyone the finest music of all the world's great composers. Even the rancher, isolated in the most remote part of the country, may, by spending only a few dollars, have the means of tuning in to the greatest musical programs of the world. What richness of living is made possible by this combination of favorable circumstances that has developed in the modern world.

In like manner, the culture of the past and the present in every field is within the reach of all, even though everyone is not prepared to take advantage of all of these good things. A certain background must be developed to insure adequate appreciation, but the education necessary for this can be had by anyone with ambition and capacity.

The mechanical developments of the modern world mean that in agriculture, in manufacturing, and in transportation, only part of the energies of people will be required to satisfy human physical needs. This will give more leisure time for the refinements and enrichments that make life more worth living.

Improvements in health resulting from the newer knowledge of nutrition, from more effective medicines, and from more consistent and temperate habits, make for much richer living, not only through the economies resulting from lessened sick-

ness, but also from the greater zest which follows good health.

The opportunity which is going to be available for increased travel in the world of the future will do much to add to people's enjoyment. Different countries make varying contributions through their arts and crafts. With more travel and improved transportation, the good things of each land become available to the people of other countries. All these resources make for more colorful and interesting living. The rugs of Persia, the silks of China, the linen of Ireland, the art of France, the music of Italy, the silverware of Mexico, the leather work of Spain are but a few of the fine things we can secure from our sister nations.

Scientific discoveries, mechanical improvements, books, art, and music

are not, in themselves, any guarantee of better living or a more advanced society. The key to their value is in the hand of the individual. The human equation is the one to be solved. The good life and rich living cannot be crammed down the throat of the person who has no desire for them. The individual without character or constructive desires will not benefit by his opportunities. Certain spiritual resources must go with the material if complete living is to be realized. If all these things are kept in mind, however, there is little doubt that the trend of the times is toward richer living for all who have the ambition, the capacity, the character, and the humility to take advantage of what the modern world has to offer. Latter-day Saints should be the first to avail themselves of these good things.

OCTOBER

Leone E. McCune

Extravagant fellow, is gay October
Striding over the countryside,
His pockets bulging with silver and gold—
He scatters their contents far and wide.

Flinging his gold in the cornfield,
On the pumpkin and poplar tree,
On the marigolds by the garden wall,
And wherever the eye can see.

He tosses silver into the stars,
Into miniature lakes in the hollow,
Into the frost at early dawn,
On winging birds in the fallow.

Basking in his golden sun
This dream of wealth I'll borrow,
Lend comfort to my chilling heart
When snow falls on the morrow.

Rheumatic Heart Disease

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The Problem

IN 1943 an epidemic of infantile paralysis killed 22 people under the age of 25. This most unusual occurrence provoked tremendous public excitement and sympathy, and facilitated the collection of large sums of money to be used in combating the disease. In the same year rheumatic heart disease killed almost 50 young people in the same age group, and perhaps 200 more older individuals. This was not an unusual thing, as approximately the same number of victims are claimed every year; yet it provoked no public comment, no demands for action, no drives for funds . . .

How does it happen that a disease like infantile paralysis attracts so much attention, while rheumatic heart disease, which kills and cripples from ten to twenty times as many people each year, goes along year after year with very little interference? A comparison of the two diseases may throw some light on this question. When poliomyelitis strikes hard enough to cause any damage, the effect is immediately apparent. The individual is obviously sick, and the evil effects, whether they result in crippling or death, are soon clearly visible. On the contrary, rheumatic heart disease, in most cases, probably has a very insidious

onset, with symptoms so slight as to be unnoticed or disregarded by those who see the child; and it may take anywhere from a few weeks to a few years before someone discovers that the heart has been severely damaged. Few deaths occur in the beginning; in many cases a number of years intervene before the accumulated insults result in failure of the heart. Adults die of injury which was inflicted, and which might have been prevented, in childhood. An attack of infantile paralysis so mild as not to result in crippling within a week or two will not only leave the child without harmful effects, but will protect him against any future attacks; whereas, an attack of so-called rheumatic fever, so mild as to arouse no concern, will not only result in damage to the heart, but will make the child more susceptible to future attacks. The crippling which results from infantile paralysis is usually obvious, and of a type which arouses sympathy in all who observe the unfortunate victim; whereas, a cardiac cripple, unable to proceed down the street at a gait faster than a leisurely walk, will be unnoticed because he wears no brace, carries no crutches, and does not limp.

Case Finding

The first essential in attempting

to reduce mortality from this disease is to find the cases. It is not enough to recognize the children who become sick with classical acute rheumatic fever, and who show the obvious findings of fever—red, tender swollen joints, skin rashes, and nodules; or the children acutely ill with dilated hearts, pericardial friction rubs, and signs of failure; or the children with St. Vitus' Dance. Parents and physicians should be on the alert for children with more vague complaints of poor appetite, failure to grow normally, pallor, elevated pulse rate, and so-called "growing pains." Such symptoms should call for very careful examination, supplemented by such time-tested laboratory procedures as sedimentation rates and X-ray studies. A sedimentation rate should be as much of a standard office procedure as a urinalysis or blood count; indeed, it takes less time than either, requires the simplest apparatus, and gives invaluable information in following a case of rheumatic heart disease. Where there is a family history of the disease, it is particularly imperative to be on the alert, and to cultivate an attitude of suspicion towards the mildest complaints.

In the past, it may be that too much attention has been directed to the heart, and too little to the whole child. The presence of a heart murmur does not necessarily mean heart disease; nor does the absence of a murmur rule it out. Even in those cases where it is definitely known that the murmur heard is the result of an attack of rheumatic fever at some time in the past, it gives little or no information as to the current status of the rheumatic infection, whether it is active or quiescent. A

stop sign at a railroad crossing does not necessarily mean that a train is coming along in the next two minutes, but it does indicate the advisability of looking up and down the track; and a heart murmur should have the same significance.

Treatment

The second point of attack is proper treatment of the disease. The most important measure available at present—the fundamental measure—is rest in bed. This has been known for a long time, but it has not generally been realized just how long such periods of bed rest must continue. It is not enough to keep the child at rest until the pain is gone, or until the temperature is normal, or until he feels well; it is necessary to keep him at absolute bed rest—and this means lying down—until *all* evidence of rheumatic infection has disappeared, as determined not only by his appearance, pulse rate, appetite, and physical findings, but by the return of the sedimentation rate to normal. This usually requires on the average closer to six months than six weeks, and often longer; and will be followed by a long period of gradually increasing activity before the child is able to resume his normal manner of life. Allowing a child to get out of bed and return to school while there is any evidence, no matter how mild, of rheumatic activity is simply to invite a flare-up of the smouldering disease process. Where can this bed rest be given? In the home? Ask any mother how easy she thinks it would be to keep her active eight-year-old son flat in bed for six months. In the hospital? Ask any hospital administrator how many

beds he can afford to tie up for six months—particularly in these days. Ask the children who are there, exposed to cross infections, with no provision for entertainment or education, spending their time watching other luckier children with appendicitis or pneumonia go home after ten days. Neither of these is satisfactory. The proper treatment of rheumatic heart disease requires ideally a special type of institution, preferably with facilities for both the acute and convalescent cases, with ample provision for continuing their education and maintaining their morale. As a step in this direction, some communities are fortunate enough to possess convalescent hospitals, which can furnish care for children with a wide variety of crippling conditions, including those with rheumatic heart disease and infantile paralysis. . .

Prevention

Finally, there is the matter of prevention. It is unfortunate that we do not possess any vaccine which protects against the disease, such as we have to protect us against diphtheria, smallpox, and other plagues. We do know, however, that a rheumatic child will have fewer recurrences if he lives in clean, hygienic surroundings, receives a complete and well-balanced diet, and is protected against infections, particularly against those caused by the hemolytic streptococcus. The prophylactic use of salicylates and sulfonamides is now being tested, but their proponents have not yet advocated their general use. Parenthetically, it should be pointed out that all authorities on the subject are unanimous in their condemnation of the use of sulfonamide drugs in the acute or active stages of the disease.

DEPOT

Ora Lee Parthesius

In shapeless, dark felt hat
 And faded coat—when did
 One wear a style like that?
 She stood, nonentity,
 Beneath the station clock
 And twisted nervously
 Bare, knobby hands, the strain
 Of waiting on her face—
 Burned red with sun. The train
 Was coming in. I saw
 The tall young sergeant run
 Into her arms. In awe
 I watched a miracle—
 A “mom” grow beautiful.

The New Turkey

Dr. Leland Hargrave Creer

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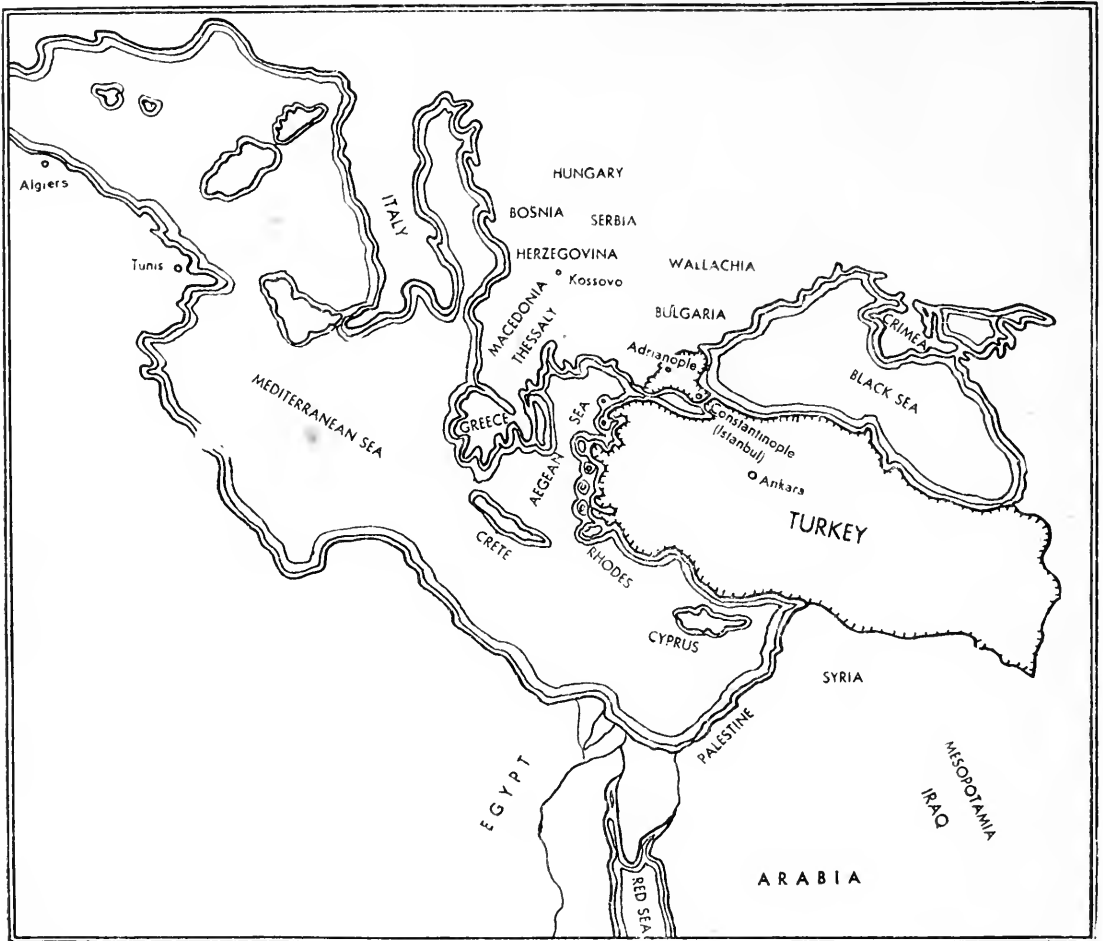
[This is the fifth in a series of articles by Dr. Creer on the historical backgrounds of some of the countries involved in the present war.—Ed.]

AT the beginning of the twentieth century, the Ottoman Empire still blocked the eastern end of the Mediterranean, enveloping it wholly from the Black Sea and the Dardanelles to the Red Sea and the Nile Delta—a great sprawling colossus sometimes derisively referred to as the “Sick Man of Europe.” And indeed a very sick man he was, and yet, within a decade after the close of World War I, when through the Treaty of Sevres the victorious Allies had planned to all but destroy this once grandiose Empire, the “Sick Man” revived and, under the leadership of one Mustapha Kemal Pasha, reasserted himself through one of the most remarkable nationalistic revolutions of all time. As a result, the new postwar Turkey has become a nation as vigorous and progressive as its parent was feeble and reactionary, a country as compact and homogeneous as its progenitor was unwieldy and composite.

The original Ottoman Turks were one of the Central Asian hordes. They eventually anchored themselves in Anatolia at the close of the thirteenth century. The tribe took its name from one, Orthman, who succeeded Ertogrul in 1288. The latter had founded the nucleus of the kingdom in the plain stretching between Brusa and Nicaea in the

northwestern corner of Asia Minor. The first capital was Yemshebr. For more than two centuries thereafter, the successors of Ertogrul and Orthman subjugated the remains of the Byzantine Empire and absorbed in the process the Arab lands of Syria, Egypt, Iraq, and North Africa. In 1366, the conquest of the Balkan Peninsula was begun. Eastern Macedonia was conquered in 1372; Sofia, capital of Bulgaria, was taken in 1385. On June 15, 1389, one of the most fateful battles in the history of the Near East was fought on the historic plain of Kossovo in modern Yugoslavia. Here the Turks overwhelmed the armies of the Slavic Confederacy and Serbia, as an independent state, was blotted out. For five hundred years the Serbs never rallied. Many of them took refuge in the mountains of Montenegro and there, throughout this benighted period, maintained a brave but hopeless fight for freedom. Others migrated to Bosnia and Hungary.

Beginning in 1397, the Ottomans turned their attention to Greece. Thessaly, Phocis, Locris, part of Epirus and southern Albania were quickly conquered. Athens and Salonica alone of the important Greek cities remained for a few decades longer in Christian hands. In 1440, at the battle of Varna and lat-



—Drawing by Evan Jensen

TURKEY

er, in 1448, at the second battle of Kossovo, the Turks drove the Hungarians out of the Balkans and, on May 29, 1453, carried by assault the great city of Constantinople. This latter event ended the existence of the last surviving remnant of the once glorious Roman Empire. In 1459, Serbia was annexed outright to the Ottoman Empire; Bosnia shared a like fate earlier in 1453; and Herzegovina in 1465. In 1471, the last Seljukian principality, Karamania, was added. In 1475, the Turks, by conquering Azov and the Crimea, acquired complete control of both shores of the Black Sea.

In 1512, a three years' war with the Shah Ismail of Persia resulted in the acquisition of Mesopotamia. Egypt, Syria, and Arabia were successively conquered during the first two decades of the sixteenth century. These conquests led to the transfer of the caliphate to the sultan, who henceforth became the protector of the holy places of Islam and Christendom, and the spiritual head of Mohammedanism throughout the world.

In 1522, the important island of Rhodes in the Dodecanese fell, and the Knights Hospitalers were forced to flee to Crete, later, in 1530, to

found a permanent home on the island of Malta. Hungary and Transylvania were conquered in 1541. In 1529, Suleiman the Magnificent, greatest of Turkish sultans, with 250,000 men and 300 guns attempted to besiege Vienna. In view of the menace to Christendom, Protestants and Catholics alike prepared to defend the Austrian capital. After a siege of twenty-four days, Suleiman was forced to withdraw. Unsuccessful attempts to capture the city were made again in 1532, 1541, and 1566. The year 1529 was a crucial one for the Moslems, for it witnessed the termination of their victorious advance in Europe. Of similar importance was the great naval battle of Lepanto, off the western coast of Greece, in 1571. In this engagement the Turks were defeated by a combination of Christian states which included Spain, Tuscany, Parma, Lucca, Venice, Genoa, and the Papacy. This crucial victory proved that the Turks were no longer invincible. Henceforth their political power and prestige rapidly declined.

Many factors had contributed to the phenomenal rise of the Ottomans and the rapid extension of their empire. Among these may be mentioned:

(1) the hopeless decrepitude of the Byzantine Empire; (2) the customary lack of cohesion among the Slavic peoples; (3) the jealousies and antagonisms of the Western Powers, particularly during the sixteenth century; (4) the Babylonian captivity at Avignon and the subsequent schism of the Papacy; (5) the military prowess and shrewd statesmanship of Suleiman the Magnificent; and (6) the splendid organization and discipline of the Turkish Army during the fifteenth, sixteenth, and part of the seventeenth centuries.

IN 1699, through the Treaty of Carlowitz, the Turks suffered their first major territorial loss when they were forced to cede to the Hapsburg emperor the rich province of Transylvania and the whole of Hungary, except the Banat of Temesvar. About the same time (1696), Peter the Great invaded the Crimea and captured the fortress of Azov. This was the first appearance of Russia in the Black Sea region. It was just the beginning, however, of a series of intrigues which were to make Russia the most deadly enemy of the Turks. Russia's advance toward the Black Sea was assiduously fostered by Catherine the Great. By the Treaties of Kutschuk-kainardji (1774) and Jassy (1792), the Porte was forced to acknowledge the cession of the entire Crimea to Russia, and to accept the role of Russia as special protector of Christian subjects residing within the Turkish Empire.

During the nineteenth century, the rapid disintegration of the polyglot Turkish Empire was the direct result of the resurgence of nationalism which, in turn, had found its origin in French Revolutionary influences and in the vigorous opposition everywhere expressed toward the reactionary Metternich regime. Thus, in 1831, Greece won its independence and the Serbs acquired political autonomy. By the Treaty of Berlin (1878) the independence of Serbia, Rumania, and Montenegro was confirmed, and autonomy granted to the provinces of Bosnia, Herzegovina, Eastern Roumelia and Bulgaria, the latter under Russian protection. The Turks lost Algeria (1847), Tunis (1881), and

Morocco (1912) to France; Tripoli (1911) to Italy; and Egypt (1881) to England. In 1908, Bulgaria became independent, while Bosnia and Herzegovina were ceded to Austria. As a result of the Balkan Wars (1912-1913), the Turks gave Crete to Greece, acknowledged the newly created state of Albania, and surrendered Macedonia, her only remaining Balkan territory, to Greece, Serbia, and Bulgaria. As a result of these losses, the European possessions of Turkey had been reduced to a small strip of territory drawn within a boundary extending from Media on the Black Sea to Enos at the mouth of the Maritza on the Aegean, and including only 10,882 square miles, an area equivalent in size to that of the State of Maryland.

Then came World War I (1914-1918). Making common cause with Germany, Austria, and Bulgaria, against England, France, and Russia, largely because of fear of the pincer implications of an Anglo-Russian alliance, the Turks abolished the hated foreign-imposed rights of extra-territoriality with a sweeping gesture of defiance, and proclaimed a holy war against the enemies of Germany. But the Turkish armies were defeated, a humiliating armistice was signed at Mudros, and the discredited Young Turk leaders fled the country.

An analysis of the factors contributing to the disruption of the Turkish Empire reveal the following as among the most important:

(1) the lack of any constructive program of economic and social welfare, hence the masses of the peasantry remained apathetic and passively discontented; (2) the decadence in efficiency and

prestige of the Janissaries, corps d'elite of the Turkish army; (3) deterioration of the personnel of the sultanate (for example, there were twelve successions to the throne in the seventeenth century as compared with six in the sixteenth, and of the former, three were dethroned and one murdered—"Until the accession of the Keuprulis in 1653, the internal history of the empire is one monotonous vista of anarchy and decay."); (4) lack of education; (5) inability of the administration to assimilate the various non-national minorities; (6) the absence of democratic institutions; (7) the vigorous reaction of the non-Turkish minorities toward the Young Turks' policy of Ottomanization, or racial absorption; (8) the application of a militant form of nationalism in Europe during the nineteenth century which, among other things, accelerated the disruption of non-national empires; and (9) the diplomatic equipoise among the Great Powers which kept alive Turkey, even as the "Sick Man of Europe."

Had the Turkish Parliament ratified the Treaty of Sevres, as the latter was drawn up by the Allies and signed on August 10, 1920 by representatives of the discredited Sultan Mohammed VI, the once resplendent Ottoman Empire would have been reduced to an insignificant region of desert and mountains tucked away in Asia Minor. However, despite the fact that Sultan Mohammed VI, overawed by the Allied ships and forces at Constantinople, had agreed to ratify the document, an energetic group of Nationalists, led by Mustafa Kemal Pasha, thought otherwise and determined to prevent ratification. Thus was begun the second great renaissance in modern Turkey, a revolution which was destined to transform that decadent state into one of the most progressive and forward looking countries in all Europe.

MUSTAPHA KEMAL PASHA had proved himself to be one of Turkey's best generals in the Balkan Wars of 1912 and 1913. During World War I, he played a conspicuous part in the defeat of the Allies at Gallipoli in 1915. Under the circumstances, it is not surprising to learn that Kemal was deeply chagrined when the Allies successfully imposed on Turkey the Armistice of Mudros (October 1918), and that, in retaliation, he gathered about him in central Anatolia the nucleus of a new party, the Turkish Nationalists, who planned at once the resuscitation of their national homeland. In July 1919, accordingly, a Nationalist Congress was called at Erzerum to consider party policy. Later, on January 28, 1920, a second Congress was called at Constantinople. This body adopted a statement of principles since known as the Turkish National Pact. However, the Allies had no intention of permitting the Nationalists to proceed with their plans. Accordingly, on March 15, 1920, an Allied army commanded by the British General Milne marched into Constantinople, proclaimed martial law, arrested as many Nationalist representatives as could be found and shipped some forty of them to Malta. Most of the Nationalists who had escaped arrest, including Kemal, repaired to the city of Ankara, there to set up a rump parliament under the name of the Grand National Assembly. When the sultan now convened another parliament at Constantinople, the country had two governing bodies: one subordinate to the sultan and maintained by Allied troops; the other supported by the National sentiment

of the Turkish people and protected by the desert and mountains separating Ankara from Constantinople and the Allied forces.

The defiant Ankaran Assembly, on April 23, 1920, elected Mustapha Kemal Pasha as its president as well as commander in chief of the Nationalist Army. Not quite a year later, on January 21, 1921, this same body proclaimed Turkey a republic, and adopted a constitution which provided for responsible government.

Meanwhile three Greek armies, with some British naval support, had driven the Nationalists out of Thrace and pushed eastward into Anatolia as far as Ushaq. British support was soon withdrawn, however, when it was learned that the French and the Italians had no intention of enforcing by arms the unpopular Treaty of Sevres which had allotted Smyrna and the Ionian hinterland to the Greeks. Despite this setback, the Greeks opened up a new offensive which enabled them to reach the Sakharia River, only fifty miles from Ankara, before the end of August 1921. Then the drive was spent and the Greeks were unable to make any further advance. From August 24 until September 16, the ill-equipped but inspired Turks, under the brilliant leadership of Mustapha Kemal, won the battle of Sakharia, and then began a counter-offensive which not only cleared the Greeks from the Ionian coastland, but threatened the reconquest of eastern Thrace and much of the former Turkish territory in the Balkan Peninsula. This change of fortune led to the armistice urged by the British and signed at Mudania

and later to the Treaty of Lausanne (July 24, 1923). Under the terms of this treaty, Turkey recovered all eastern Thrace as far west as the Maritza River, including the city of Adrianople (now Edirne). In addition, she was permitted to recover the bridgehead and railroad center on the west bank of the Maritza at Karagach. Constantinople was restored as an integral part of the Turkish state, but the Zone of the Straits was demilitarized and opened to the ships of all nations, no matter what their cargo, in times of peace and when Turkey was neutral in times of war. In the event of Turkey's belligerency, enemy vessels might be kept out of the Straits, but not those of neutral countries. In the Aegean Sea, Turkey retained Imbros, Tenedos, and the Rabbit Islands, while Dodecanesia and Rhodes were ceded to Italy. Most of the remaining Aegean Islands went to Greece. Turkey gave up all claims to Libya, Egypt, Sudan, Palestine, Iraq, Syria, and the Arabian kingdoms, and recognized the British annexation of Cyprus. The unpopular rights of extra-territoriality were abolished, foreign control of customs was lifted, and no restrictions were placed on Turkey's military, naval, and air forces. A supplementary Graeco-Turkish Convention provided for the compulsory exchange of Turkish subjects in Greece for Greek subjects in Turkey; and another stipulated the demilitarization of the Graeco-Bulgarian-Turkish frontier in eastern Thrace. As a result of her successful war with the Greeks, the Turks were able to force the Allies to abrogate the hated and unpopular Treaty of

Sevres and to accede to their claims as drawn in the popular Treaty of Lausanne. Turkey was left with an area of about 295,000 square miles, the size of Texas and South Carolina combined, and with a population (1923) of about 13,000,000.

PURSUANT to the terms of the Lausanne Treaty, the Turkish Nationalists began at once their program of expatriation. This involved the exchange of some 1,000,000 Greeks living in Ionia for some 400,000 Turks living in Greece. The actual process of this exchange involved untold suffering. It frequently was difficult to decide whether a family should be considered Turkish or Greek, particularly when the original migrations had taken place a century or more ago. Fraud and corruption were common, and official carelessness often resulted in the transplanting of mountaineers onto plains or the transference of plainsmen and farmers to the mountains.

Under the brilliant leadership of President Mustapha Kemal Pasha (1923-1938), the following marked social and religious innovations of far-reaching significance were introduced:

- (1) the abolition of the sultanate; (2) the abolition of the Turkish caliphate (spiritual leadership of the Mohammedan world); (3) the abolition of Mohammedanism as the state religion of Turkey; (4) recognition of freedom of religion; (5) modification along Occidental lines of the Mohammedan ritual; (6) the enactment of a series of laws relating to the position of women, such as the abolition of polygamy, recognition of divorce, required civil marriages, abolition of the Oriental custom of wearing the veil, and the political emancipation of women; (7)

the abolition of capitulations or the rights of extra-territoriality; (8) the adoption of civil, penal, and commercial law codes based on those of Switzerland, Italy, and Germany respectively; (9) compulsory school attendance for those between the ages of seven and sixteen with the result that illiteracy has declined from eighty-five per cent to forty-two per cent; (11) the adoption of the Latin alphabet—newspapers were ordered to abandon the old Arabic type and the publication of books printed in Arabic characters was strictly forbidden; (12) required teaching of the Turkish language in the new Latin script for all Turks under the age of forty—certifications of literacy were demanded from all those who aspired to citizenship; (13) the publication of an official dictionary containing 24,000 words, strictly Turkish in origin; (14) prohibition of the teaching of religion in public or private elementary schools; (15) the equipment of local community centers, called Halkevis, as centers of cultural propaganda; (16) the adoption of the metric system; (17) the compulsory adoption of surnames (thus in 1934 Mustapha Kemal Pasha became Ataturk by vote of the Grand National Assembly—a name meaning “Father of the Turks” and Ataturk in turn chose the surname of Inonu for Ismet Pasha, to commemorate his victories in the Turkish War of Independence); and finally, (18) as a definite “symbol of intellectual liberation,” the abolition of the wearing the fez or turban, the distinguishing mark of pious Moslems.

Before the advent of the Nationalist revolution, relatively few Turks concerned themselves with trade, commerce, and industry. The masses generally preferred to labor in the fields. Hence business affairs became a monopoly of the other racial groups within the empire, particularly the Greeks, Jews, and Armenians. But the Turkish Nationalists are determined to limit capital, labor, production, and ownership as far as possible to native Turks. As a result, through government aid and

encouragement, a commercial middle class has arisen, the nucleus of which is a group of Turkish refugees from Greece. Commercial treaties have been signed with Russia, Great Britain, Italy, and the United States. In 1929, the National Assembly voted a huge appropriation for a twelve-year consolidated public-works program, including railway, port, irrigation, reclamation, and highway construction projects. Infant industries have been stimulated through a protective tariff system. These include textile factories, cotton gins, sugar refineries, and sawmills. Within three years after the inauguration of this program, the value of Turkish manufactures increased from \$20,000,000 to \$50,000,000. Leading Turkish exports include tobacco, fruits, cereals and cotton, with increasing amounts of mineral products, including chrome ore, zinc, coal, copper, antimony and petroleum. There has been a tendency in Turkey, in the interests of efficiency, to establish state control over a number of industries. Thus the government today owns most of the railways and a large portion of the merchant marine. It also has monopolized the production of tobacco, gunpowder, salt, and alcoholic beverages.

But the rural peasant classes have not been neglected. The government has subsidized agriculture by the free grant of cattle, plows, and even houses to deserving families. Agricultural production has been encouraged further by material reduction of taxes and by a marked reduction of the term of military service required of the peasant class.

The keynote of Turkey's foreign policy is peace. Recently at the

world's fair in New York, Western sightseers were impressed by the modern Turkish Pavilion that was dominated by the statue of a man who symbolized the New Turkey. The man stood with one foot on the shore of Turkey-in-Europe, the other on that of Turkey-in-Asia. Underneath were the words: "Turkey unites Europe and Asia, in Peace." To date (1944) this claim has been made good. Turkey remains today one of the few important neutrals in Europe and Asia, although on August 2 of this year (1944), the Turkish Grand National Assembly, upon the recommendation of Premier Sukru Saracoglu, broke all diplomatic and economic relations with Germany, an action which quite likely will result in war.

This much is certain, if the New Turkey of the future is to function as a first-rate power in Europe and Asia, the government must play a shrewd and cautious diplomatic game. It will be necessary, especially, to establish friendly relations with Russia, England, and Germany, for each of these countries will continue to have designs on the Straits—bridgehead of Europe and Asia—Russia in order to obtain egress to the Aegean and Mediterranean Seas; England because of her strategic interests in Egypt, Suez, India, and Afghanistan; and Germany, in order to revive her *Drang nach Osten* policy toward Mesopotamia. A strong, vigorous, dignified foreign and domestic policy will be needed. Turkey can no longer afford to sur-

vive merely as the "Sick Man of Europe."

In 1934, Turkey with Rumania, Yugoslavia, and Greece joined the so-called Balkan Pact, which guaranteed mutually the security of respective frontiers. In 1937, Turkey adhered to the Middle-Eastern Pact with similar guarantees with her eastern neighbors Iraq, Iran, and Afghanistan. Thus Turkey has become the link between two interlocking alliances, the Balkan and the Middle-Eastern Ententes. In 1925, the Turkish government concluded a treaty of neutrality and non-aggression with Soviet Russia. This was renewed in 1930, and again in 1933. Similar treaties were concluded with Italy, Turkey, and the United States. In 1929 and 1931 this developed into most-favored-nation treaties between these two countries. Turkey has been active in promoting the movement for Balkan Confederation. As a result of the recent Balkan Conferences, which Turkish delegates have always attended, two positive results have been achieved: (1) the establishment of an Inter-Balkan (Turkey, Greece, Rumania, Bulgaria, Albania, and Yugoslavia) Chamber of Commerce; and (2) an Inter-Balkan Tobacco Bureau.

The changes wrought by the Turkish Nationalists in the development of their country have been truly astounding, but their task is far from ended. "We must work much more," said Premier Ismet Pasha, in 1931. "We must work a thousand years."

The Captain's Biggest Battle

Sadie Willis Adamson

IT was in the early summer. Captain William Andrews, a patient in a great eastern hospital, was experimenting with a wooden leg.

Out on the large veranda were many soldiers both young and old—some with splints on their arms, some with splints on their legs. All were convalescing, home from the war. Some would go back overseas, back into the grim battle of death—but not Captain William Andrews.

Inside the big hospital, nurses were rushing up and down the corridors with food trays. At the moment the Captain was resting in a big chair in his room. His eyes followed the nurses but his mind was far away. A whiff of perfume from the flower box filled with petunias and geraniums drifted in with the slight breeze. A pretty nurse set a tray of food on a table at his side.

"Mr. Steffan will be in to see you early this afternoon, Captain." Her smile was encouraging. Captain Andrews nodded, unsmiling, and sipped his postum. If she would only keep away from him. Her hair reminded him of Mazie. His Mazie he once thought, but war had fogged everything. He didn't want to think of Mazie. Time had been when he had held her in his arms. They had danced at college dances and Bill had been the team's best man. It had been only two hours since she had left his room.

"Oh, Bill," she had exclaimed at sight of him. "I knew you would be okay."

"But I won't hold you, Mazie," he

had replied with such fierce irony that the girl had stepped back at his look and words. "No girl as lovely as you, should be tied to a wooden leg." At least not Mazie Barker, the Doctor's daughter.

"But Bill darling, you don't understand."

"I understand," he had assured her. "I'll not have any pity. In time you will forget." Then gently, "There will be others without a scar."

"As if, oh, Bill, how can you?"

"This must be your last visit. This is final. I'm leaving soon, anyway."

For one long minute Mazie Barker had gazed at the man she loved, in painful acceptance, and, sobbing, quickly left the room.

Andrews had known the pain and cruelty of war. But this bitterness was new. If he had not loved Mazie with heart and soul, he could have stood this handicap with the rest. But he loved her and it cut deep. His tray had been removed unnoticed. He sat there wondering what his next move should be. A shadow filled the doorway and Andrews looked up.

"My name is Steffan." The man before him spoke with sincerity and interest. He held out his hand. "They told me of you when I was here last week. I'm driving out into the country. Want to come along?"

"Thank you, sir. I'll be rather cumbersome until I get the hang of this." He placed his hand on the new leg and the shock of no feeling

shot a streak of red up to his temples.

"You'll manage." Steffan was confident and firm.

They had gone probably three miles when Steffan remarked, "I like to drive out this way, the sights I see along the road feed my soul. I understand you were an electrician before the war?"

"That's right, sir."

"Like it?"

"It was like food to me, sir."

"Then I'll show you something, a sight for tired eyes."

They had come to a turn in the road. "Over there," nodded Steffan, "is our power plant. The electrician in charge of it has made quite a name for himself. Yonder are the Timothy Falls where electricity is manufactured for the surrounding territory.

"The Falls are lovely in their powdery whiteness surrounded by these mountains of rock with the green of lawn and flowers enhancing, if possible, their brilliant hue.

"When I'm down in the dumps, I come out here and view nature for awhile, and every time I see something that builds my faith."

THEY had parked the car and now stood viewing the Falls. Andrew could find no words to offer. They walked on, his cane thumping the hard earth. They were on their way to the power plant. Not once did Steffan offer to help the man beside him.

"Take a look at this oddity," suggested Steffan, pointing directly in front of them.

Out there amid nature's magnificent beauty was a barkless, broken old tree apparently barren of life.

Two long, knotted old roots stretched over the surface of huge rocks, on either side of the weather-beaten portion that was once a tree of life—their knotted, claw-like arms clasping the surface of barren rocks, prying into their depths, and disappearing out of sight under their heavy weight.

Extending from a limb, apparently dead, Andrews gasped in astonishment at a spray of green (like a Christmas table decoration) gazing up at the sun and basking in its warmth. That old tree, courageously seeking, prying, gathered from the good earth the sap and nourishment with its breast to enable it to pierce through the rugged surface above, and reach the warm health-giving light of the sun.

"It's a pitiful struggle," exclaimed Steffan, "yet the conquering tree breathes a lesson in our everyday lives, 'Labor in order to grow.' 'Seek and ye shall find.' How long the old tree has battled the elements can never be learned, yet the simple truth defies crushing, and points that it can be done."

"Faith is the word for it," observed Andrews.

"Exactly," Steffan spoke with finality. "It burned a lesson on my conscious existence the first time I saw it."

A lizard ran in front of them and disappeared behind a rock.

"This is part of Nature's wonderland," declared Steffan.

A few moments later they reached the power plant. The smooth, steady noise was music to Andrews' ears, and his quick eye gleamed with pleasure as Steffan pointed out different parts of interest.

Back at the car, Steffan placed

his foot upon the running board. He drew up his trousers and thumped his wooden leg with his nuckles.

"It has served me well," he stated, "just as yours will you."

"You, too?" Andrews gasped.

"Ever since World War I," Stefan spoke proudly. "And if there's a pretty girl in the picture so much the better. Once I was about to tell Janice I didn't want her pity, that was once. Janice is my wife now." He shook his head, "What I have

done, you can do, lad. I'd like to take a needed vacation soon and I'd appreciate your services. How about it?"

Andrews was trying hard to control his quivering chin. "I'll give it all I've got, sir. Thank you, sir."

Back at the hospital Captain William Andrews called a number, and only joy was reflected in the conversation over the telephone. It was plain he was talking to someone he loved.

SHE STEPS NEXT DOOR

Edna S. Dustin

She was like a lovely Grecian urn
 Containing those rare flowers which perfume life;
 Her fragrance, reaching out, dried tears that burn;
 Her priceless soul healed hearts welled up with strife.
 Our lives are richer that she passed our way
 And called us dear; her smile we'll all recall—
 So unassuming; gave so quietly
 Her sacrifice of self, giving her all.

Our hearts are grieved because we cannot see
 She had to step next door to rest awhile;
 Her other dear ones hold her tenderly,
 We would not grieve if we could see their smile.
 Like a sunburst through dark clouds above
 She left a heritage—undying love.

Sixty Years Ago

Excerpts from the *Woman's Exponents*, October 1 and October 15, 1884.

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

A Happy Affair: On Tuesday, September 30, Miss Martha J. Horne was united in marriage to Elder Joseph S. Tingey; both of this city. Miss Horne was one of the first girls who learned type setting here, and set type for the *EXPONENT* from its first issue. She made herself very proficient in the art of type setting, and could compete with any of the men in the office in this respect. . . . She is the daughter of Elder Joseph and M. Isabella Horne, both widely and favorably known among the Latter-day Saints. The bridegroom is the son of Bishop Tingey of the 17th Ward; he is a typo in the Deseret News Office, and is a young man in every way likely to make a good husband. . . .

* * * * *

Editorial: Visit to the Country—In company with Sister Eliza R. S. Smith we left the city on the southern railway train Thursday morning, September 11th. At Provo Sisters M. A. Hyde and M. W. Snow joined our party. At Nephi we stopped long enough to dine with Sister Pitchfork, then took Sanpete Valley Railway for Fountain Green, where we were most hospitably welcomed and entertained at Bishop Johnson's.

Friday morning at ten o'clock the Relief Society Conference of that stake convened in the new brick meeting house, Sister M. A. Hyde presiding. . . .

Sister Eliza R. S. Smith spoke on the growth of infidelity, its causes, and the necessity of the young being instructed in the principles of the Gospel and receiving the Holy Spirit to preserve them from evil influences and as a safeguard against temptation and doubt. Referred particularly to government and discipline in the training of children and to the correct cultivation of the conscience; thought mothers should have the highest and best possible education. . . .

* * * * *

Home Affairs: A new book of nearly 600 pages and handsomely bound, recently published by the Deseret News Company is entitled "Biography, Autobiography and Family Record of Lorenzo Snow." This book is from the gifted pen of Eliza R. S. Smith, sister of the Apostle whose record she has so ably written. . . .

* * * * *

The Deseret Hospital: About the middle of July the Deseret Hospital which had been previously situated in the Twelfth Ward of this city, was removed to a building in the Seventeenth Ward, for several years occupied by and known as the Deseret University Building . . . standing at the corner of 2nd West and 1st North Sts. The President of the Hospital, Bishop H. B. Clawson, visits the institution himself every day and leaves no means in his power untried to promote its best interests. The Board of Directors . . . meet regularly for the transaction of business . . . There is a competent resident surgeon in the house . . . There is also a steward and matron, with competent nurses and other helps . . . Morning and evening prayers are regularly attended to . . . On Sunday, meetings are held in the large reception room, and the sacrament administered to all in the house who are members of the Church. These meetings are under the direct supervision of the Bishop of the Ward. . . .

* * * * *

Relief Society Fair At Coalville: On the 7th of August and the three following days, a ladies' fair was held in the Relief Society's store, Coalville, under the management of the Relief, Young Ladies and Primary Associations of Summit Stake. The proceeds thereof to be used for the purpose of purchasing glass for the new stake meeting house now in course of erection at Coalville. . . .

Woman's Sphere



Ramona W. Cannon

EDNA REINDEL, American painter of still life and flower pictures, has been called "an intellectual poet," combining in her art descriptive realism and a lovely lyrical feeling.

MMARGARET WOODROW WILSON, daughter of President Wilson, has died in India, a devotee of East Indian philosophy.

AN intelligent advocate of recognition of woman's equality with man in economic, political, and social fields was Miss Alice Lovina Manning of Salt Lake City, who recently passed away. She was the fourth woman admitted to the practice of law in Utah, was legislative chairman of the National Federation of Business and Professional Women's Clubs, and was in the law department of the Union Pacific Railroad.

AFTER organizing successful national campaigns to persuade women to take war jobs, the head of the magazine bureau of the O.W.I. resigned because of lack of proper conditions for caring for her two young children. She believes that the lack of community co-operation in arranging for the proper care of children of war-working mothers is a menace to all war industries.

ELOISE S. THETFORD is co-author with S. H. Kraines, M.D., of a highly recommended book on psychology, *Managing Your Mind*. Its thesis is that our emotional states determine as well as reflect the well-being of our bodies.

TWO other noteworthy books are: *Yankee from Olympus*; *Justice Holmes and His Family* by Catherine Drinker Bowen, and *Carrie Chapman Catt*, a biography by Mary Gray Peck. Mrs. Catt was associated with national woman's suffrage, the International Suffrage Alliance, and was noted for her work in determining the cause and cure of war.

THE march of progress among Latin-American women is noteworthy. Among students from the other Americas studying in our colleges on scholarships, many are young women. Ten years ago Chili had eight students here; she now has 118. Colombia had twenty-three as against 204 now. The Federation of Women's Clubs in the United States is now sponsoring fourteen scholarships for Latin-American girls to study here, ranging from board and room to \$1200 each.

Home, After The War

THE three words “after the war” have seemed for a long time to be merely wishful thinking, but now, when the end of the war in Europe, at least, does seem in sight, it is time to plan for the home in the postwar world. One of the most pressing situations to be faced will be the return of thousands of mothers to the home as the war work in which many of them have engaged will cease. The question of women remaining in the home to personally care for their children, or hiring someone else to care for them, or leaving them to improper or no supervision at all, is a problem which is plaguing the entire Nation. There is no hard and fast rule which can be laid down in this regard, each case deserves serious consideration on its own merits as to the right and wrong of the reason which causes a mother to absent herself from the home—reasons which range from the situation arising from the death or injury of the husband, to the mother who wishes to help out with the family finances, and so on down the scale until one reaches the mother who, tiring of her domestic duties, simply walks out on her family.

It is not the present intention to enter into a justification or condemnation of the mother who leaves the

home, but merely to point out the fact that the great majority, it is hoped, of the men will be coming back; war industries will cease; and the returning members of the armed forces must be given the opportunity to once more earn livelihoods for themselves and their families. When this situation arises, the mother who has left her home should be prepared to face the situation and accept it. She may find that she can slip back into her place in the family with no friction, on the other hand she may find her children resentful of the closer surveillance to which they will be subjected. The mother who has worked night shift and whose adolescent children have been allowed to do much as they wished, may find her problem the most acute, if, indeed, heartbreaking situations do not already exist.

The Latter-day Saint mother has been taught that parents shall “teach their children to pray and to walk uprightly before the Lord.” In November 1831 (in a day when the mother was in the home) the Lord said:

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity,

but their eyes are full of greediness" (Doctrine and Covenants 68:31).

Have the eyes of some in this day been so full of greediness that mothers have put in jeopardy the very souls of their children? If any mother feels the pricks of conscience over the behavior of her children, let her but the more eagerly, earnestly, and prayerfully reassume her duties. History teaches that a period of law-

lessness and excess follows after a war. As the industrial need for mothers decreases, the need of the mother, as such, will steadily increase. Where it is at all possible for the mother who may have left her home to return, she should eagerly accept the opportunity, and rededicate herself to carry on those duties, given her by the Lord, for which she is and will be held responsible.

M.C.S.

"THEY ALSO SERVE"

Alice Eddy LeCornu

They also serve who do the humble things,
 Who toil and sweat in weariness and pain
 When honors pass them by, and plaudits wane,
 For whom no banner waves nor clarion rings—
 They also serve.

They also serve who do the simple things,
 Who hold the rhythm of a sane routine
 And keep life balanced, steadfast, and serene,
 In times of stress, around them solace clings,
 They also serve.

They also serve who do the happy things,
 Who kindle joys and fan the sparks of fun,
 Who seeking clouds of war still face God's sun,
 How sweet above earth-sorrows their faith sings!
 They also serve.

Forward, Without Fear

Dorothy Clapp Robinson

CHAPTER THREE

Who stole their money? That was the question facing ANN KRISTIN MORTENSEN and her sister HELGA when they reached Camp Lewis across from Nauvoo. All the way from Norway there had been but a series of misfortunes for the orphan girls. Just before they discovered the loss of their money ANN KRISTIN had been knocked over, and her hand infected from a sliver. MATT LEWIS, who had won ANN'S dislike because he called her an over-decorated female, pulled the sliver from her hand and was very attentive until PATTY LOU TURNER, a girl from the South, told them ANN was going to marry TOM BEDLOE. TOM was an immigrant who had joined the Company at St. Louis.

THE hour was the one before sundown. Low-hanging clouds deepened the spirit of depression that had hung over the camp all day. Insects buzzed incessantly. Instead of Niels and Johanna staying with the girls in a fine home in Nauvoo, the girls were staying with them in a shelter Niels had built on a high spot back of where the trunks had been unloaded. Several other shelters similar to Niels' had risen here and there about the grove. But this one was better. Niels had found his fellow countrymen, and had traded one of Helga's Norwegian blankets for a piece of canvas. The canvas served as a roof. Inside, they and their belongings were reasonably secure against the weather.

In the clearing Helga and Johanna sat knitting. It was less hot there than by their shelter. As her needles clicked furiously, Helga thought nothing could lift the burden that

hung over her and Ann Kristin. Thief was such an ugly word. To lose money was not as bad as having suspicion come between them and their friends. Johanna looked better. Shining through the weariness in her face was the light of peace. Before a tiny fire Patty Lou was breaking twigs.

"Darn," she cried in exasperation. "All I get is a blaze. It won't smudge a bit. I think the skeeters must be having a convention here to welcome us. It makes our welcome to Zion complete."

"I feel as if the end of the world were hanging over us." Helga stopped knitting and looked about. "There is a feeling of doom in the air."

Johanna looked from one to the other. Their looks told what they were thinking. "All my life I have lived without money. It doesn't matter. We must think of the days ahead."

Helga's needles clicked even faster. "I am thinking of nothing but them. After Niels buys us a camp oven we shan't have a dollar between us."

"How did you-all learn such a jumpy language?" Patty Lou had looked up from her fire in wonder. "What did you-all say?"

Helga translated and added, "Tomorrow we shall all have to hunt work."

"Me? Work?" the girl cried. "I'm no account when it comes to working."

Matt Lewis came up quietly. "Good evening, girls. Where is—Niels?"

"He went somewhere to buy us a camp oven. Did you need him?"

"N—no. He was going across to Nauvoo with me."

"Don't take him away," Patty Lou complained. "That no-count Jake left just when he might have been some use. He had money and he could build a smudge."

"Let me." Matt reached for some leaves and moss and made a blanket of them over the blaze. Thick smoke rolled up.

"Do tell!" the girl exclaimed. "All it needed was a man."

Matt gave her directions for keeping it going. Then, rising, he looked about casually. "Where is your sister?" he asked, as if her absence had just occurred to him.

"She went with Tom Bedloe. They should be back before long. Did you find anything?"

"I couldn't even find that trader, Wilkins, but I will. Bedloe beat me to him. If Niels comes, send him to the wharf. As soon as I can, I will be back across. I may be able to find you a house."

"Don't look for one," Helga told him shortly. "Kristie will be getting married and I will stay here with Johanna."

"Well, I will keep my eyes open for a small house, and for work for you." He turned to go, and Patty Lou spoke in a half whisper to Helga.

"Isn't that just like men? They all want the same gal, but Tom Bedloe will hold on to her."

Helga started to reply, but stopped as a buggy drove to the edge of the clearing. It was Bedloe and Ann Kristin. He tied his team

and turned to help her, but she was already out and walking toward the others. Matt saw and came back.

"What luck?" Helga asked.

Ann Kristin did not answer, but her silence was more eloquent than words. Her face was drawn and pale, and she held her sore hand to shield it from any contact. Bedloe, coming up, answered for her.

"Elder Lewis is still interviewing the immigrants. Captain Russell has put his crew through a third degree. It is more than likely that whoever took it left the boat before it docked."

"How could that be?" Helga asked.

"Easily," Matt answered. "The thief could have gone ashore in a small boat, or he could have left at one of the numerous times when the *River Maid* tied up to take on wood. Captain Russell will know who left the boat."

"As a matter of fact," Bedloe spoke slowly, "only two men left the boat. Your father and the trader, Wilkins. The trader took a small satchel with him, and your father carried a box. A rather large box."

"A box of tools delivered to a farmer immigrant," Matt said shortly. "You heard him say so."

"Of course, and everyone knows your father is the soul of honor."

Matt stiffened. His mouth was an angry white line. Bedloe hastened to explain.

"Situations of this kind must be handled without sentiment. Otherwise the thief will never be found. Those who are innocent have nothing to fear. We have filed a complaint with the local authorities stating the facts as we know them." He turned to Helga. "Ann Kristin and

I are being married tonight. She can't stay in this camp another night."

They all looked at Ann Kristin. Matt bit his lower lip. Her face was flushed. Either, he thought, because she is excited or because she is feverish from her hand. She doesn't love the big "wind-bag."

Helga asked, "Has Elder Lewis given his consent?"

Before she could answer, Bedloe spoke. "The essential thing right now is to get her under a roof. Her hand is paining her. Would you like to go with us to Bishop Palmer's?" He asked the last of the three women.

Patty Lou's face was bland. "Let me think. It seems like I can remember—"

"Will an hour be enough time? I can be back then. We will get your trunks tomorrow." Bedloe turned his back on Patty Lou and spoke to his fiancée. But Matt's face lighted with interest. The Southern girl was always remembering something. Just what was it she knew, if anything? He started to ask, but stopped as his father and Niels came into the clearing.

LARGE drops of rain, vanguard of the storm to come, spattered about them. The sky had darkened, but there was still light enough to show the lines of weariness and discouragement in Elder Lewis' face. Ann Kristin's hand throbbed and her head ached. For the moment she wished her father had never seen a missionary. It had brought them nothing but misery. She couldn't get away from this place fast enough.

"It was no use." Elder Lewis saw the inquiry in the glances turned to

him. "I didn't find out any more today than I did yesterday. But I am not giving up."

"Neither am I," Bedloe's voice was harsh. "There is entirely too much of this going on. Make an example and it will stop. I found out today that many complaints have been filed. More than I ever suspected. The reason it goes on—"

"The reason it goes on," Matt interrupted, "is because the country is full of slick vultures who prey on innocent—." He broke off. His fingers itched to choke something out of Tom Bedloe's face. For no reason he could name, he hated him.

"Ann Kristin and I are being married tonight." Bedloe turned to Lewis. "I hope we have your blessing."

It took a moment for Elder Lewis to switch his thoughts to this new situation. "Tonight? This is very sudden, isn't it, Ann?"

"Yes, Elder Lewis, it is sudden, but we thought under the circumstances—."

"Yes. It is evident you must have help and I can do nothing for you."

"I'll go on," Bedloe told the girl. "I have an errand but I will be back in an hour."

The buggy had no more than turned when they noticed two men approaching. One wore an officer's badge and both had guns. The leader looked them over insolently.

"Which one of you is Edward Lewis?"

"I am. Now what?"

"At least you are honest enough to admit it. My name is Simmons and this is Jones with me. Mr. Lewis, I am arresting you in the name of the law."

"What do you mean?" Matt demanded.

"Just what I said. I am arresting Edward Lewis for the willful appropriation of money belonging to two immigrant girls. We are swamped with such complaints. You Mormons give us more trouble than all the rest of the people. I'll be glad when we get rid of you."

Matt faced the men belligerently. "Are you crazy? You can't arrest a man on some flimsy excuse, and with no evidence."

"Oh, I can't, eh?" Simmons drew a paper from his pocket. "Here is the warrant."

"But he had nothing to do with the disappearance of their money."

"That is something for the judge to decide. I was sent here for him, and I am taking him."

The man, Jones, grinned, showing broken and discolored teeth. "He'll have a chance to explain what he carried in the box he took off the *River Maid*. Maybe he'll have a little trouble explaining where he got the money to bring this bunch of furriners up the river."

"Just how do you know," Matt demanded, "that he paid their way? How do you know they didn't pay their own passages?"

"Did they? Ask him. Ask him if he didn't. We got ways of finding out. Why he'd give a hoot about doing it is beyond me. That is another queer thing about you Mormons."

There was such assurance in his voice they turned automatically to face Edward Lewis. His look of bewilderment changed to relief. He smiled at them.

"Yes, I did pay their passage. That is, I paid a large part of it; but that

isn't a crime. You can't arrest me for that."

"And you had only seven dollars when you left here. Try denying that."

Every eye turned to Patty Lou. Her face was scarlet. Then Edward Lewis spoke again.

"I have no intention of denying it. I had exactly seven dollars in gold when I left."

"Yet you paid a hundred, two hundred, maybe three hundred dollars, and had enough left to buy your wife a present in Montrose."

Matt was taut with rage. He wanted to shake Patty Lou until her teeth in her empty head rattled. She didn't have sense enough to know any idle word would be picked up by their enemies. But she could not have sworn out the complaint.

"Try denying you took a box ashore—"

"I think you had better tell them, Father, how you got the money for the passage, and what was in the box you took to Elijah Lizenbee."

"I don't know what was in the box. I didn't open it. Moses Lizenbee died on the trip up, and I promised to deliver the box to his brother. He said it was tools."

"But it could have been gold taken from a trunk."

"No. It could not."

"How did you get the passage money? Probably by a miracle," the deputy smiled facetiously. "I hear some of you work them. Come to think of it, it was a miracle to get that money and not be found out until now."

"Even if he took that money in New Orleans, you couldn't arrest him here just on suspicion," Matt cried hotly. But, even as he said it, he

knew there was no use to protest. They could and would hold him on any pretext whatever.

Edward Lewis looked about the group. Johanna's eyes were brimming with tears. Helga and Ann Kristin were shocked, but Patty Lou's face showed guilt.

"Captain Russell gave me free passage if I would bring the saints back on his boat. This group," he hesitated, reluctant to go on, "this group was made up mostly of people left by other companies. Because of sickness or lack of money, they had been left behind. Yet I had to get them here."

"But your Church didn't give you money. I reckon you prayed about it."

"Yes. I did pray. While waiting I went into a free reading room in New Orleans." He turned and his next words were to Matt alone. "It was a pleasant room with carpet and curtains, and strongly reminiscent of our former life. My heart went out to your mother. She has missed her home so much. There was a beautiful lamp on the table with porcelain bowl and shade. That is why I bought the lamp. Life here is so devoid of comforts and beauty."

The officer opened his mouth to speak but, with an imperative gesture, Ann Kristin silenced him. Tears were running down her cheeks.

"Go on, Elder Lewis," she said quietly. Matt gave her a quick look.

"I was at my wit's end. I prayed many times. As I left the room after spending the evening reading, my eye caught a notice on the wall. It gave the address of a place one could buy a lottery ticket."

Matt spoke quickly. "So that is where you got the money."

"Yes, Son. I tried to put that notice out of my mind but it stayed with me. I walked the streets for hours, and when I went to bed, I prayed that my mind would be turned from such sinful practices. When I awoke the next morning, I was very strongly impressed to go back and buy a ticket. So I went to the place."

The officers were smiling broadly. "And your ticket won?" Simmons said.

Ignoring him, Elder Lewis went on. "When I tried to buy a ticket they were sold out."

"Sold out?" Patty Lou echoed.

"Yes, but a man seeing my disappointment offered to sell me half of his. I hear that is a practice with those who follow the races. I paid him three dollars for half of his ticket."

"And your ticket won?"

"Our ticket won. After buying passage for the saints who needed help, I had seven dollars left. The exact amount I had when I left home."

Matt's face in the deepening dusk shone with pride and devotion. Tears were in the girls' eyes. Something was happening to Ann Kristin. It was for such things her father had left home and comfort, friends and business. The men were taking it as a joke.

"That is a fancy story all right. You can come and tell it to the judge, and you still have to explain about the box you took from the *River Maid*."

Matt's muscles tightened. He knew what justice his father would get with such a story.

"You said you had a warrant. Who signed the complaint?"

Very deliberately Simmons opened the paper, and read, "Miss Ann Kristin Mortensen, lately of—."

Like a bombshell the name exploded over the small group. Helga grasped her sister's arm. It was the sore one, but neither noticed.

"Kristie, you didn't—you couldn't—."

"Certainly, I didn't," Ann Kristin answered, then suddenly she paled. "Oh-oh-Tom, I—."

"Please." Matt's voice cut like the lash of a whip. "Don't make excuses. We all know you didn't know what you were doing."

"But I didn't. I didn't know—."

"Come on." Simmons took handcuffs from his pocket. Edward Lewis made no protest. Matt and Niels would have interfered, but he motioned them back.

"Force will not settle this. Explain to mother. I will be out in a few days."

"I will tell her." Ann Kristin's eyes were dark with fright. "I will tell her the truth. She will believe me."

Helga was still staring at her sister. "Kristie. How could you? And I thought it was Patty Lou. She looked so guilty."

"Well," the girl's gulp of relief made even Matt smile. "I talk so much I thought maybe I really had told something this time. Phew! What a scare!"

Then, suddenly, the entire group was galvanized by a wild scream. They all turned to face the trail.

"Pa, Pa, Matt!" It was Ted's shrill voice. He burst into the clearing, but stopped short at sight of the strangers, "Oh, my gosh!"

Matt stepped quickly to his side. "What is it, Ted? What's the matter?"

"I—I was at the pier—helping look for the money—and—and—"

"Yes. Yes. What is it?"

"Two men came in a boat. They were in an awful hurry. They said—," he stopped suddenly and looked from Matt to his father, and back, "It couldn't be true, could it?"

"What couldn't be true?"

"He's dead. There was some kind of signal. They killed him."

Matt's height lengthened and tightened. Edward Lewis groaned aloud. Disregarding the officers, he moved quickly to his small son's side. "Tell us quietly. Take your time."

Ted was trying hard to be tall and quiet like Matt. "The men were scared. They said, 'get to your homes and your guns.' They said, 'the Mormons will kill us.'"

"Who is dead?" Patty Lou demanded.

Ted's nerves snapped. He started to cry. "I told you, the Prophet and a whole pile of others, and we are all going to be killed."

At the first note of alarm, Simmons had drawn his gun. Jones, visibly nervous, followed his lead. The saints looked at each other in horror and unbelief. Insects droned loudly in the silence. Then Edward Lewis straightened his shoulders.

"The end has come."

There was no answer except Johanna's quiet sobbing. Helga had translated quickly for them. Then, in two strides, Matt was facing Simmons.

"Don't come any nearer," Simmons raised his gun. "I'll shoot."

Ignoring the gun, Matt stepped close and shook his fist in the other's face. "Take my father. Put him in

(Continued on page 584)

Sketch Of My Life

Eliza R. Snow Smith

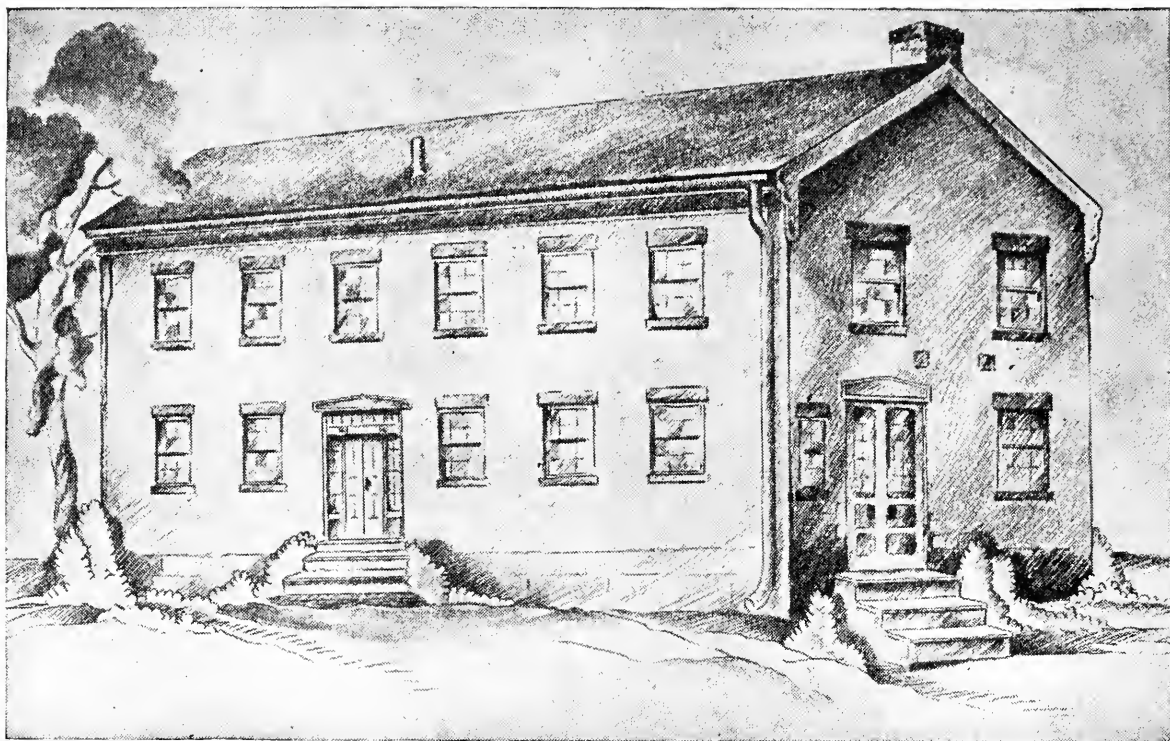
CHAPTER VIII

ALTHOUGH two Hospitals, St. Mark's and St. Mary's had been established in Salt Lake City by their respective religious denominations, the Latter-day Saints felt the need of one of their own where the sick and maimed, who desired, could have the sacred ordinances of anointing with oil and laying on of hands administered without being exposed to the contempt and ridicule of those who ignored them. But the means, labors, and attention of our people being necessarily directed in so many channels, that in cases in which Hospital appliances were indispensably requisite for the alleviation of suffering humanity, we patronized those in operation.

Leading "Mormon" women have, from time to time, suggested that we make a move in the direction of a Hospital of our own, but without location, building, and without funds to start out in an enterprise of such magnitude seemed preposterous even to the most sanguine. At one time, President Young proposed to me, if I would take charge, and preside over the Institution, he would donate a certain Lot, on which was a moderately sized house, for the commencement of a Hospital, of which he would give a warrant deed for that purpose. But at that time my labors and responsibilities were such as rendered it an utter impossibility for me to accept the proposal

and, as he declined entrusting it to another, the generous offer passed from our reach; but the want of a Hospital of our own grew more apparent year by year until in 1881-2, when in the minds of several "Mormon" women it was settled as a necessity, and the idea was coincided in by some of the leading men.

In the Spring following, the "Catholic Sisters," who for seven years had conducted St. Mary's Hospital on premises which they rented, were going to vacate them, which suggested an opportunity for us to obtain the place by paying rent as they had done. After consulting the First Presidency and other prominent brethren with regard to the feasibility of the undertaking, and receiving encouragement respecting means for that purpose; it was decided for the L.D. Saint women to inaugurate a Hospital. Accordingly an organization was formed, entitled "Deseret Hospital Association"—consisting of a Board of Directors—House Surgeon—Matron—etc., etc., and I was required to preside, which although acknowledging the honor conferred, I accepted with the greatest reluctance—reluctance that approached nearly to obstinacy. I saw at once that we were grasping a Mammoth—that as we had to commence at the bed-rock—build additions, make repairs in the building, and fit up in every department. much thought, labor, and time must



THE DESERET HOSPITAL

be devoted in that direction. I realized the great need, and the importance of the movement, and did not feel to shrink from my labor or responsibility, but when my time was all occupied, as it truly was at that time; for me to involve myself in other and untried duties, seemed nothing short of subscribing to neglect of those already resting upon me: but I obtained a promise that after the Hospital was in good running order, I might resign.

In connection with the "Board of Directors," which consisted of ten ladies, I spent very much time—calling, and attending Board meetings—consulting, etc., etc., and succeeded beyond our most sanguine anticipations. Although many of our patients were unable to pay expenses for treatment, by liberal donations we were enabled to fit up the building, supply each department, and

pay our work-hands, nurses, etc., etc. But our remuneration consisted in the consciousness of doing our duty, and in the sweet enjoyment which follows extending relief to suffering humanity—not one of us received one cent for our services—we were not hirelings, dollars and cents, with us personally, were out of the question.

I retained the position of President nearly two years, when I resigned, and Bishop H. B. Clawson succeeded me, retaining the original Board. And here I must say, that my associations with the members of that Board, in the struggles, labors, trials, and success, in starting out in a new direction, have very strongly endeared them to me, I trust never to be severed from my affections.

Since my resignation as President of the "Hospital Association," I have

had no time to be idle. Visiting associations, organizing, etc.—officiating in sacred ordinances in the "House of the Lord"—administering to the sick—writing for publication—proof-reading, in connection with an extensive correspondence and other et ceteras, keep me fully employed. And, at this period of my life, to be able to perform the many duties, and labors of love required of me, is certainly worthy of a higher tribute of gratitude to God, the Giver of all good, than I am capable of expressing.

—Thus closes "Sketch of My Life"

E. R. SNOW SMITH

YES, I WOULD BE A SAINT

My heart is fix'd—I know in whom I trust.
 'Twas not for wealth—'twas not to gather heaps
 Of perishable things—'twas not to twine
 Around my brow, a transitory wreath—
 A garland deck'd with gems of mortal
 praise,
 That I forsook the home of childhood: that
 I left the lap of ease—the halo rife
 With friendship's richest, deep, and mel-
 low tones—
 Affection's fond caresses, and the cup
 O'erflowing with the sweets of social life,
 With high refinement's golden pearls en-
 riched.

Ah, no! a holier purpose fired my soul—
 A nobler object prompted my pursuit:
 Eternal prospects opened to my view,
 And Hope Celestial in my bosom glow'd.

God, who commanded Abraham to leave
 His native country, and to offer up
 On the lone altar, where no eye beheld
 But that which never sleeps, his fav'rite
 son,
 Is still the same; and thousands who have
 made
 A covenant with Him by sacrifice,
 Are bearing witness to the sacred truth,
Jehovah speaking has reveal'd His will.
 The proclamation sounded in my ear—

It reached my heart—I listen'd to the
 sound—

Counted the cost, and laid my earthly all
 Upon the altar, and with purpose fix'd
 Unalterably, while the spirit of
 Elijah's God within my bosom reigns,
 Embraced the Everlasting Covenant

* * * *

It is no trifling thing to be a Saint
 In very deed—to stand upright, nor bow,
 Nor bend beneath the heavy pressure of
 Oppressiveness—to stand unscathed amid
 The bellowing thunders and the raging
 storm

Of persecution, when the hostile powers
 Of darkness stimulate the hearts of men
 To warfare—to besiege, assault, and with
 The heavy thunderbolts of Satan, aim
 To overthrow the kingdom God has rear'd.
 To stand unmoved upon the withering
 rack

Of vile apostasy, when men depart
 From the pure principles of righteous-
 ness—

Those principles requiring man to live
 By every word proceeding from the mouth
 Of God—to stand unwavering, undismay'd
 And unseduced, when the base hypocrite
 Whose deeds take hold on hell, whose face
 is garbed

With saintly looks drawn out by sacrilege,
 From the profession, but assumed and
 thrown

Around him for a mantle, to enclose
 The black corruption of a putrid heart—
 To stand on virtue's lofty pinnacle,
 Clad in the robes of heavenly innocence,
 Amid that worse than every other blast,
 The blast that strikes at moral character,
 With floods of falsehood foaming with
 abuse—

To stand with nerve and sinew firmly
 steeled,

When, in the trying scale of rapid change,
 Thrown face to face, and side by side to
 that

Foul hearted spirit, blacker than the soul
 Of midnight's darkest shade, the traitor,
 the

Vile wretch that feeds his sordid selfishness
 Upon the peace and blood of innocence;
 The faithless, rotten-hearted wretch, whose
 tongue

Speaks words of trust and fond fidelity,
 While treachery, like a viper, coils behind
 The smile that dances in his evil eye—

To pass the fiery ordeal, and to have
The heart laid open, all its contents
 strewed
Before the bar of strictest scrutiny;
To feel the finest heart-strings drawn unto
Their utmost tension, and their texture
 proved.

And yet, although to be a *Saint* requires
A noble sacrifice, an arduous toil,
A persevering aim; the great reward
Awaiting the grand consummation, will
Repay the price, however costly; and
The pathway of the Saint, the safest path
Will prove, though perilous; for 'tis decreed
All things that can be shaken, God will
 shake;
Kingdoms and Governments and Institutes,
Both civil and religious, must be tried—
Tried to the core, and sounded to the
 depth.

Then let me be a Saint, and be prepared
For the approaching day, which like a snare
Will soon surprise the hypocrite—expose
The rottenness of human schemes—shake
 off
Oppressive fetters—break the gorgeous
 reins
Usurpers hold, and lay the pride of man—
The pride of nations, low in dust!

BURY ME QUIETLY WHEN I DIE

On the "iron rod" I have laid my hold;
If I "keep the faith," and like Paul of old,
Shall have "fought the good fight," and
 Christ, the Lord
Has a crown in store, with a full reward
Of the Holy Priesthood in fulness, rife
With the gifts and the powers of an end-
 less life,
And a glorious mansion for me on high;
 Bury me quietly when I die.

I am aiming to earn a celestial crown—
To merit a heavenly, approv'd renown;

And whether in grave or in tomb I am
 laid—
Beneath the tall oak or the cypress shade;
Whether at home with dear friends around,
Or in distant lands upon stranger ground—
Under wintry clouds or a summer sky;
 Bury me quietly when I die.

When my spirit ascends to the world above
To unite with the choirs in celestial love;
Let the finger of silence control the bell,
To restrain the chime of a funeral knell—
Let no mourning strain—not a sound be
 heard
By which a sad pulse of the heart is
 stirr'd—
No note of sorrow to prompt a sigh;
 Bury me quietly when I die.

What avail the parade and the splendor
 here,
To a legal heir to a heavenly sphere?
To the heirs of salvation, what is the worth,
In their perishing state, the frail things of
 earth?
What is death, to the good, but an en-
 trance gate,
That is placed on the verge of a rich estate,
Where commissioned escorts are waiting
 by?
 Bury me quietly when I die.

Like a beacon that rises o'er ocean's wave,
There's a light—there's a life beyond the
 grave;
The future is bright, and it beckons me on
Where the noble and pure and the brave
 have gone,
Who have battled for truth with their
 mind and might,
With their garments clean and their ar-
 mor bright:
They are dwelling with God, in a world
 on high:
 Bury me quietly when I die.

—Eliza R. Snow Smith

Salt Lake City, Utah,
April 13, 1885.



As a Grain of Mustard Seed

A Short Story Based on an Incident in the Life of a Convert of 1842

Leslie L. Sudweeks

THE warm October sun was sinking low in the west that autumn day in 1835, as the old-fashioned surrey rounded a turn in the road, and the three occupants came in sight of the little hamlet nestling at the foot of Bear Mountain.

"Well, here we are almost home," said Joel Drury cheerfully, reining in his span of bay mares. "Tired, Mother?" he inquired, turning to the woman by his side.

"Not very, Joel," she answered, "but I'm glad we are nearly home. It seems so quiet and restful here after the crowd and bustle of the city."

"I wonder how our little girl is getting along," Joel said solicitously, glancing toward the back seat of the surrey where lay the frail figure of a girl of perhaps thirteen or fourteen, one arm encircling a pair of crutches. "Poor child, it was a great disappointment to her that the doctors in Boston could do nothing."

"Yes, poor dear," answered Tirza Drury softly. "It's so sad to know that she must go through life a cripple. Hip disease is such a tragic thing. But our daughter is brave, Joel, she will make the best of it."

Then, turning toward the huddled figure on the back seat of the surrey, she raised her voice slightly. "Look, Permelia. Wake up, dear! We are almost home."

The girl stirred listlessly, murmuring an incoherent, "Uh-huh," but

did not uncover her eyes. The monotonous rattle of the carriage wheels seemed to echo over and over again the doctor's words: "I am sorry, Mrs. Drury, but medical science can do nothing for your daughter. Hip disease is incurable."

It was dark when the surrey finally pulled up at the little Massachusetts farmhouse that the Drury's called home. Sister Ruth had a candle burning in the window and a hot supper ready, while Brother Charles was just coming in from the milking.

The welcome warmth of the living room fire rapidly dispelled the gloom and disappointment which had settled over Permelia Drury. The lines around her mouth softened, revealing a lovely face set with deep blue eyes and framed with a mass of curly black hair. Her slender, girlish figure was graceful in spite of the crutches which she kept near her.

Before supper was over there came a timid knock on the door, and in came Emma Woodward, Permelia's best friend, to hear all about the trip to the city and to spend the night.

As the years passed, Permelia Drury blossomed into young womanhood. Her cheerful acceptance of her lot, and her activity, in spite of her handicap, were marveled at by the little community of Wendell. Many happy hours were spent in company with her friend Emma.

sometimes at the Woodward farm and sometimes at the Drury's.

When Emma was finally sent away to Boston to a girls' finishing school, Permelia was very lonely. However, during the winter of 1841-42 this loneliness was partially offset by a new interest. Two missionaries had arrived from Nauvoo, preaching a strange, new religion called Mormonism.

The Woodwards and the Drurys were sturdy folk who were not accustomed to accepting new religious theories, yet there was something strangely appealing in the story of the modern Prophet who had translated a book from an ancient record of golden plates, whose hiding place in the ground had been revealed by an angel. It seemed too incredible to be true, and yet the story was disconcerting.

The strange new book, purporting to give the record of God's dealings with the ancient inhabitants of America, was read at first curiously, later with the conviction that it must be the truth. The Woodwards finally sent for Emma to come home from Boston to hear this strange new doctrine, and Permelia was overjoyed at the prospect of discussing the principles of Mormonism with her friend.

ON the afternoon of February 28, two elders busied themselves in throwing up a dam across the brook that meandered through the Woodward farm, in order to form a pond for the baptism on the morrow.

Permelia came over early to watch the work and to spend the night at the Woodwards. The two girls talked far into the night of the

strange new gospel they had both decided to embrace.

"Surely," said Permelia, "the Lord has again spoken from the heavens as was prophesied by John the Revelator!"

"I am convinced of it," replied Emma thoughtfully. "Do you remember the incident related by the missionaries last Sunday, how in the early days at Nauvoo when many of the saints were stricken with malaria, Joseph Smith went among them healing the sick? Even Brother Elijah Fordham, who was thought to be breathing his last, was raised from his bed and immediately made whole."

"Yes," added Permelia, "and then Wilford Woodruff healed two children who were non-members by merely wiping their faces with the silk handkerchief of the Prophet. Truly this must be the Lord's work, for Jesus said, 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you.'"

The morrow dawned clear and bright. As the two girls dressed and ate their breakfast, they were thrilled with anticipation of the coming event. At ten o'clock a little group of perhaps twenty converts and friends assembled at the appointed place on the Woodward farm.

The dam which had been built across the brook the previous day had backed the water up into a fair-sized pond, perhaps three feet deep, which was now covered by a thin coating of ice. After a brief service on the bank, the officiating elder

waded into the pond, broke up the ice, and threw it out on the bank.

When Permelia's name was called, she hobbled over to the edge of the pond, handed her crutches to Emma, and was carried down into the water in the strong arms of the officiating elder. The sudden shock of the icy water made her gasp. She stifled the impulse to scream, and in a few seconds began to feel warmer.

The officiating elder raised his right arm and uttered a short, simple prayer. Then she felt herself tipped swiftly backward. As the icy waters closed over her head, she thought of that event 1800 years before when Jesus of Nazareth set the example by being baptized of John in the River Jordan.

As Permelia Drury came up out of the water, she no longer felt the

cold, and a strange sense of power surged through her body. Brushing aside the friendly arms extended to assist her, she walked out upon the bank unaided, exclaiming as she did so, "Oh, Emma, I can walk! I can walk!"

There was great rejoicing among the little group of converts over the miracle which they had witnessed. The incident created a sensation in the community. Pressed for an explanation, the doctors attributed the healing to the shock of the icy water, and when asked why they did not apply the same treatment, merely shrugged and said they were afraid it might prove fatal.

In the following years, Permelia Drury married Laban Morrill, migrated to Utah with a pioneer company, and raised a family of nine children, but never again resorted to her crutches.

Forward, Without Fear

(Continued from page 577)

jail. Kill all of us, but you won't stop us. Do you hear me? We are going on and nothing will stop us." The men, with his father between them, hurried away, then he turned to Ann Kristin. "As for you, I'll get even with you if it takes the rest of my life."

"Phew!" Patty Lou whistled. "We sure are fanning us up a breeze." Then unexpectedly, she dropped to the ground and burst into wild sobbing. "Everybody's

gone. Papa's gone, and Jake and now him."

As if her sobs were a signal, the storm that had been threatening burst upon them. Lightning cut the deepening gloom. Sudden violent rain pelted them, carrying a chilling omen of what was to come. Ann Kristin's throbbing arm was forgotten in the deeper throbbing of pain in her heart. Was there no peace anywhere?

(To be continued)

Let Us Take The Time

Margaret E. Maslin

ONE morning, a friend whom I seldom see, due to our heavy family cares and the distance between our homes, walked in my door with her two youngest children.

What a pleasure it was to see her, yet I couldn't repress a sigh of weariness, thinking of the day's work piled up, a child just over the measles, and another fretful with fever. Much as I would enjoy a whole day's visit, the shirked work would be almost more than I could manage before suppertime, weakened as I was from a month's illness and from nursing my sick husband and four children, with the worry and prospective tasks incident to nursing another very sick baby.

But my friend soon cheered me as I strove to make her comfortable. "I haven't come to sit and talk, but to work," she exclaimed vigorously, as she took out an apron from her bag and tied it on. So, while I cared for my sick baby, with the other children playing happily in the kitchen, this good friend eased my load, ironing, sewing, and doing dishes, while we snatched all-too-brief moments to talk.

She is a Relief Society counselor, a devoted wife, and the mother of two children. She mothers two others, and often opens her home to expectant mothers who have need of the sweet care she can give. She takes time to do all that and to go out of her way to help not only her friends, but strangers as well.

How many of us can say we fol-

low such an example of the true spirit of the Relief Society sister?

Isn't it too true that most of us say, "when I have time"? How often do we deliberately "take time," or "go out of our way," to do kind helpful things? Truly we mean to, we "just are too rushed" to stop a moment and think of something we can do for another when we go to town, to the store, or to visit. Time won't wait for us and we may, in the end, find regrets that will take more toll of our time and strength than the little things we could have done.

A woman I know, in good health, widowed, whose children are grown up and gone, goes from house to house bemoaning her lonely existence: "No one needs me, I wish I could help someone and be wanted." She sees mothers overburdened by illness and cares while she sits and talks and talks and talks, criticizing their methods, "Now, when I was nursing my baby, etc., etc." She goes over the past, with never a thought for the problems of the present in which she plays no part, except for speaking of her lack of friends, of not being wanted, nor needed. Never does she lift a finger to prove her reiterated desire to help. If she is pinned down to proving her sincerity, she has an errand suddenly remembered, or the mending "isn't worth doing, throw it away." She is pathetic, yes, but profits neither herself nor those she visits, and there are others like her, though

(Continued on page 608)

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of materials for "Notes From the Field" appear in the *Magazine* for February 1944, page 104.

RELIEF SOCIETY WAR AND WELFARE SERVICES IN MISSIONS

IN the August issue of the *Magazine* reports of war and welfare services by Relief Societies in various stakes were presented. In this issue similar reports from missions are featured. These "Notes from the Field" for both August, and October and the two following issues in which war and welfare reports will be continued are to be considered as supplementary and high-lighting the summary of these services for the organization as a whole, which appeared in the annual report for 1943 in the July issue of the *Magazine*.

Argentine Mission

KATE M. BARKER, recently released president of the Argentine Mission Relief Society, reported in a letter dated May 1, 1944: "Last year the Relief Societies had a project for increasing their funds. They knit sweaters for the Swiss Government for their soldiers and received four pesos (\$1) for each pullover. The Swiss Government furnished the yarn. They are continuing this year. Some of the Societies, with the money earned, paid the tuition for young girls who had to work to take courses in sewing.

"At the time of the San Juan earthquake they certainly responded wonderfully—contributing forty-two articles of clothing, mostly dresses they had made or remodeled."

South African Mission

JOSEPHINE H. FOLLAND, retiring president of Relief Societies of the South African Mission, wrote February 1, 1944: "We feel we have had a very successful year, both spiritually and financially. With respect to financial matters, it has been our most successful year. In spite of all the war efforts that, of course, are continually going on, we were able to raise here in our Mowbray Branch over \$400 at our annual bazaar; and most of the other Societies have a substantial balance on hand to work with during the coming year and for any emergencies that may arise.

"Almost all our members have actively participated in some war services along with Relief Society work, such as Red Cross canteen and auxiliary work, and as blood donors, etc. We have one good sister, Charlotte M. Hancock, who is unable to attend regular Relief Society meetings as there is no organization in the Durban Branch, but she has com-

pleted 129 articles for Red Cross (including pajamas, hospital gowns, vests, shirts, etc.) and also she has made seventy-five visits in giving compassionate service to the sick, homebound, and bereaved.

“Here in Cape Town we are fortunate to have an American Service Club and, up until a few months ago, we have had a number of Americans stop here, a few Mormon boys among them. Needless to say we were overjoyed in seeing them and entertaining them at the mission home. I have been given the job of secretary of the Club and also have charge of it one day a week along with my two eldest daughters who help out as hostesses in the Club.

“As manpower in some of the branches is scarce, especially here in Cape Town, the Relief Society sisters have had additional duties and privileges such as speaking in Sunday evening services and representing the branch, as well as the Relief Society, in their visiting teaching.

“I have had the privilege of visiting the six other branches of the mission where there are organized Relief Societies, and they all express their appreciation for Relief Society work and also the wonderful lessons and articles in the *Magazine*. We have fifty-five subscriptions to the *Magazine* with all the new officers for the coming year as subscribers, and two of the branches, Pretoria and Springs, have 100 per cent as subscribers.

“As our mission is scattered and we have to travel over such long distances between places, it is somewhat difficult today to visit the branches. Our trains are overcrowded and of course we cannot use the car as we did formerly. We there-

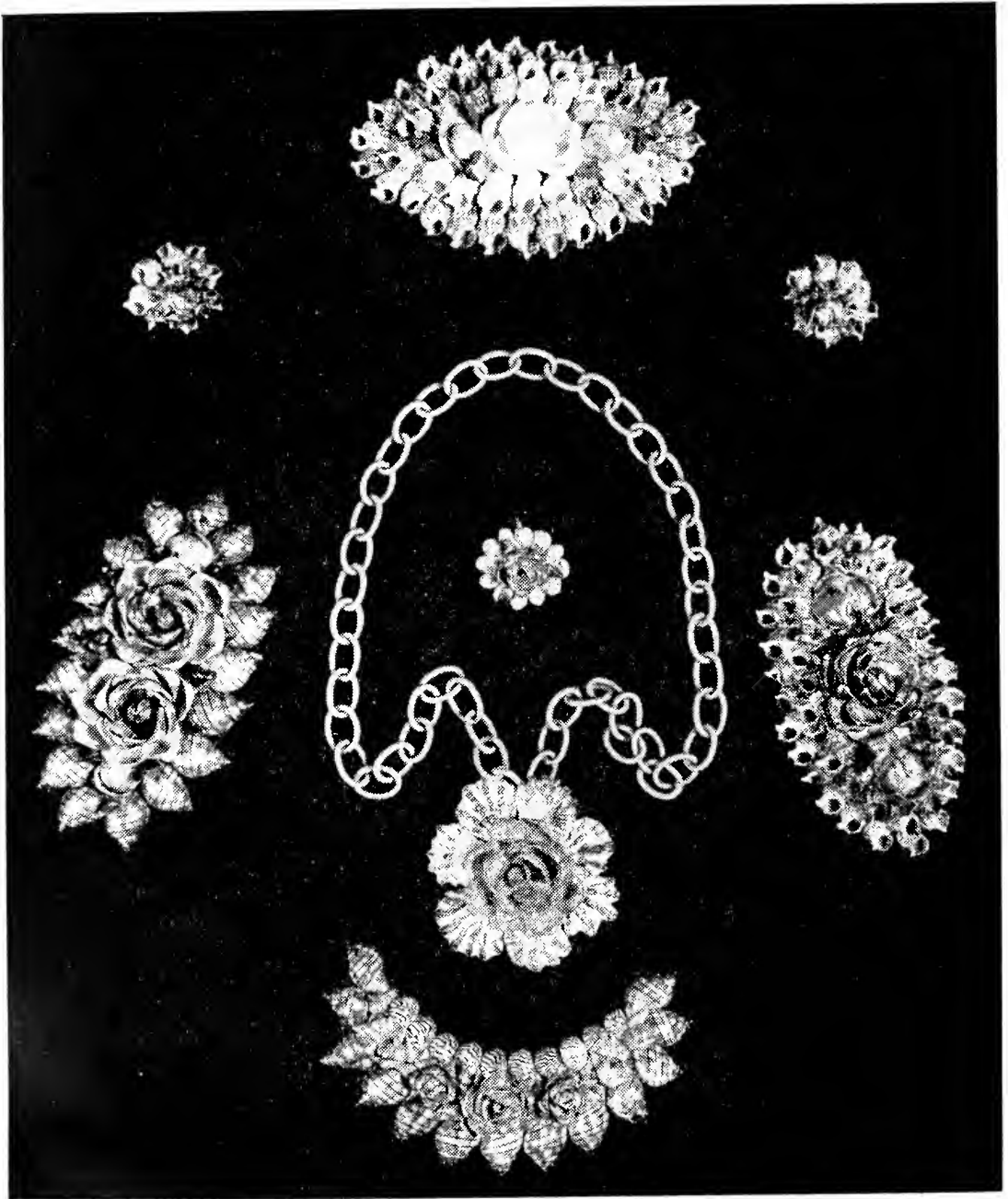


Two of the charming dresses made from unbleached sacks by Relief Society women in the Southern States Mission. The dress at top has a pink yoke and pink embroidered flower. Scraps of bright printed material and applied strawberries add interest and beauty to the other dress.

fore have to contact many members by correspondence only. But we have been greatly blessed in that the members have learned to stand on their own feet more, and the majority have remained true and faithful.”

Southern States Mission

EFFIE MEEKS, president of Relief Societies in the Southern States Mission, is encouraging handwork and developing artistic skills among the women of this mission. Working on the theory that something can be made out of nothing, she is fostering characteristic Latter-day Saint thrift by utilizing materials at hand, including leftovers. The accompanying pictures illustrate a few of the lovely results. Sister



Expertly made, delicately treated shellcraft made by Relief Societies in the Southern States Mission. The four brooches at top, bottom, and sides are all of different design, the top one with matching earrings. The necklace, center, is shown with one of its matching earrings.

Meeks writes as follows of the handicraft projects among the Relief Societies of this mission:

"These children's dresses, made of flour and sugar bags, are beautiful in their simplicity. They afford an opportunity for children, in families of limited means, to have dresses which are pretty and at the same time practical. The sisters of the Relief Society are taught to properly combine colors, so that with these bags or scraps, which would otherwise be destroyed, and a little shadow embroidery or appliqued flowers, clothes for their children can be made which will put them in the better-dressed class.

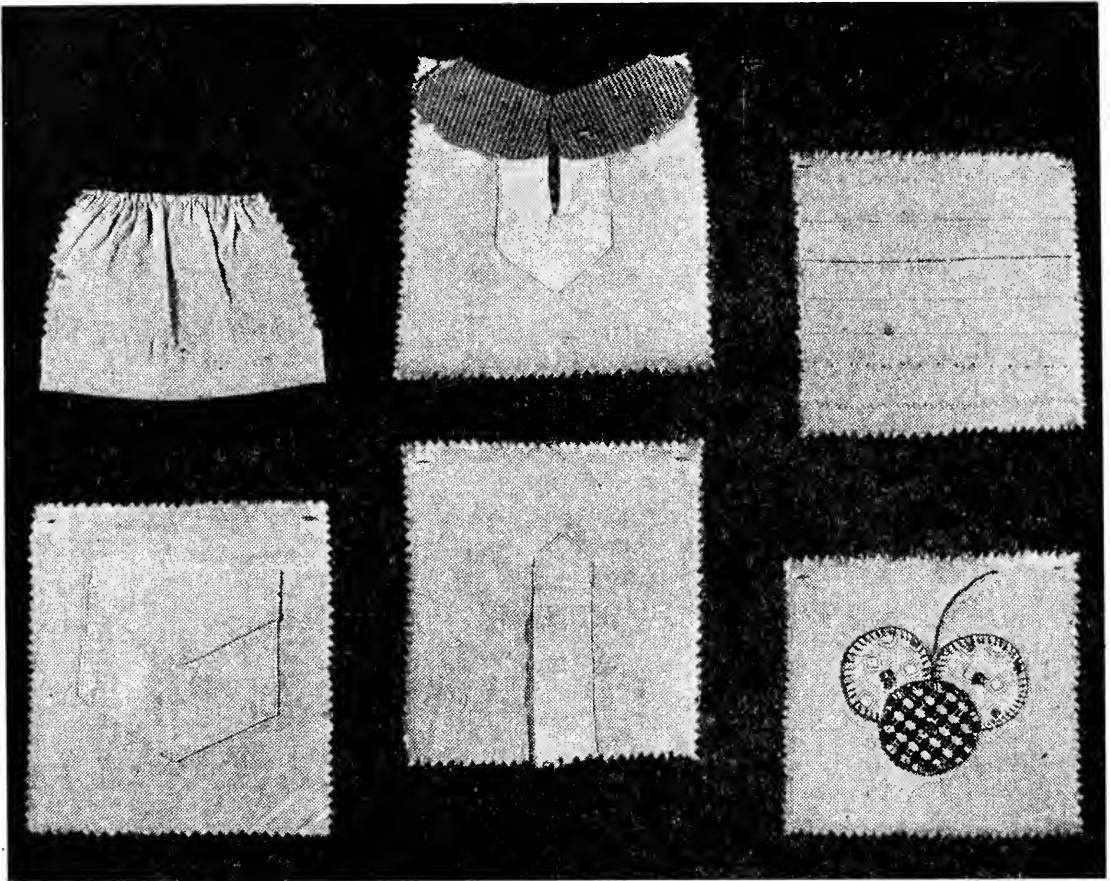
"It is our duty, as Latter-day Saints, to be thrifty. We should also try to bring out our creative abilities which sometimes are hidden, and this is an excellent way in which to do both. In addition to the many other things which make it a worthwhile project, it teaches children the appreciation of lovelier things and shows to the world that we can dress our children well and still be thrifty.

"Another project of the mission Relief Societies which speaks of creative and artistic ability is that of shell craft. Out of seashells, which are very plentiful here in the South, beautiful costume jewelry and household articles, such as lamps and plaques, are being designed. This is indeed a fascinating work and it has proved to be a good hobby for convalescents. It teaches the ability to create with one's hands and also instills a desire for the finer things. It is being used successfully to create interest among the women when there is a tendency to grow tired of the same routine of making quilts and clothing.

"This shell craft possesses, in addition to its beauty, a commercial value. An easy market is found for it in the tourist trade which, in peace time, flocks to the Southland, and it can also be sold at Relief Society bazaars. It is something which the women of the South delight in making, for it is typical of the many things which can be made here in the South, if we but try to develop our resources.

"Inasmuch as we have had our first conference in the Georgia District for lining up our fall work, I am enthused to the point that I should like to tell you about it. For our union meeting, I made assignments a few weeks ahead to the district president to have each one of the branches in the district give a demonstration of how this next winter's work was to be carried on. We had some very outstanding demonstrations from these little branches. The Atlanta Branch demonstrated how an ideal Relief Society should be conducted, the Columbus Branch presented the theology lesson, the song practice was conducted by the Augusta Branch, and the Macon Branch demonstrated the work day. I am sure each branch gained something from the others.

"The Macon Branch gave such a good demonstration of the work day that I am sending you the samples they used. [See illustration.] They have a number of single girls and very young women belonging to the Relief Society, and they are teaching the very first steps in sewing. Some of these women are servicemen's wives. All of these samples were done by hand because not many of them have sewing machines. Sister



A few pages from the loose leaf set of sewing samples used in the work meeting demonstration by the Macon Branch Relief Society, Georgia District, Southern States Mission. Other samples show various basting and hand-sewing stitches, bias binding on both straight edges and corners, facings, plain and rolled hems, seam finishes, bound buttonholes, inset and patch pockets, plackets, bands with mitred corners, hemstitching, and simple embroidery stitches.

Florence Powell has spent much time in making up samples for the guidance and help of our women in learning to sew well, and she did not forget the economical side of conserving on thread in her training with hand stitches; for example, in the cross-stitched square, all thread is on top."

British Mission

ELDER HUGH B. BROWN, recently appointed president of the British Mission, wrote soon after his arrival in England of a mission-wide Relief Society convention held June

17 and 18, 1944, and of the bravery and devotion of these women who live in the war zone. His letter follows:

RELIEF SOCIETY WOMEN IN THE WAR ZONE

"RELIEF Society sisters from all parts of the British Mission assembled in a mission-wide convention at Birmingham, June 17 and 18. There were representatives present from all the districts and most of the branches, in spite of restrictions

on travel and the difficulties and inconveniences incidental thereto.

"Sister Marie W. Anastasiou, president of the Relief Society of the mission, presided, and her counselors, Sister Nellie Poole and Sister Maud Hawkes, took charge of some of the meetings during the proceedings.

"Upon walking into the banquet hall on Saturday evening, one felt at once to say, 'This does not look like there is a war on!' for although Britain is rigidly rationed and although each family gets coupons for only sufficient for their actual needs, still these frugal sisters of the Relief Society had saved enough by a family rationing system within the national system to enable them to spread before the large numbers who were assembled a very palatable and refreshing meal and, in addition, to serve all the officers and teachers on the following day.

"The theme of the conference was 'The Glory of God Is Intelligence,' and some very inspiring addresses were given followed by general discussion.

"During the closing session Sister Anastasiou and her board were released with a hearty vote of thanks for their capable leadership during more than four years of strenuous activity.

"Sister Florence B. Dunn was sustained as president of the Relief Society of the British Mission, and she selected Sister Nellie Poole and Sister Maud Hawkes as her two counselors. Sister Dora Smith of the London office staff was sustained as secretary. Sister Dunn has moved to the mission office in London where her husband, Norman Dunn, is acting as mission secretary

and she will serve as mission mother as well as Relief Society president.

"When one meets with and talks to these brave British mothers, he discovers the source of stamina, fortitude, and courage which has characterized the British people during the years of this searching test.

"We read daily in the press and hear hourly on the radio of the deeds of valor of our brave men in the fighting forces. Many do not realize, however, that there are hundreds of Relief Society women in the war zone who have been exposed to dangers, trials and hardships, comparable to that which our men undergo in the battle field. These brave women have carried on in the face of almost insuperable difficulties. They form an army which gives an index to the character of the British people. A strange army it is, made up of grandmothers, mothers with children in their arms, spinsters, and little girls, not in uniform but in all the various colors and fashions worn by the members of various classes of society. Working in the home, in the garden, in the factories, in the Church, smiling through difficulties, seeking shelter when necessary, emerging when the 'all clear' sounds to take up their tasks where they left them, and always with a simple faith and trust in God which is the envy of many stout-hearted men.

"To kneel in prayer with these women and to hear them thank God for their simple blessings, for the preservation of their lives and the lives of their loved ones, and for their scanty provisions and their windowless homes is at once an inspiration and a reproof to many of us whose material blessings far ex-

ceed any enjoyed here, but who frequently complain at being deprived of a few luxuries.

“While the spirit which I saw in the Relief Society convention con-

tinues, democracy and the spirit of the gospel of Christ will live and flourish, and victory for the ideals for which the Church stands will never be in doubt.”

WHERE BRAVE MEN KNEEL

Eva Willes Wangsgaard

There are no atheists where brave men kneel
 In foxholes or behind low dunes of sand;
 No anti-Christ, where lonely hunters steal
 Through fetid jungles, pointed knife in hand.
 When strong men find their lives are caught between
 Two enemies, the sea and men at war,
 They reach for greater strength on which to lean
 And feel a Presence never felt before.
 And they who cleave the dark on lifted wing,
 Whose homing hour can never be foreknown,
 Can hear a Voice above the thundering,
 And through their loneliness are not alone.
 So near are they to God, they surmount death,
 Aware of life, not limited by breath.



Laundering

Claire P. Dorius

A survey of home laundry methods by the State of Washington says, "Tuesday is recommended for wash day since maximum production is attained on that day, and since laundering is recognized as a heavy household task." Some homemakers prefer to wash often by dividing the clothes logically—bath towels and bed clothes, one day; dish towels and table linen and clothing another; fussier things a day to themselves. Others prefer to wash all the clothes in one day. The amount of hot water available is a determining factor.

Hard water presents a problem because of the sticky curd that forms and clings to the clothes. The degree of hardness in the water will determine the amount of softener to use. Trisodium phosphate is gaining in popularity, and is splendid to use for cleaning purposes as well as laundering. Do not use too much. It can be purchased by the pound at almost any paint store. It is important that the softener be added and dissolved before soap or clothes are put in. Most washing machines hold from twelve to sixteen gallons of water. Experts tell us that a sufficient amount of soap will make a suds two to three inches deep on the top of the water. Do not overload the washer—six to eight pounds are considered a good average load. It is always safer to remove stubborn spots and stains before washing. Rips and tears are more quickly mended before going into the washer. Remember that "a stitch in time saves nine."

Soaking in warm softened water, to which enough soap has been added to make a light suds, helps to remove stains and loosens the soil, saves time, and lessens wear. Do not soak colored clothes unless colors are known to be fast, and then not over twenty minutes.

To Wash

For white clothes use water so hot the hand cannot be held in it. For colored clothes use water comfortably warm to the touch.

Do not wash too long. Over washing may redistribute the dirt in the clothes and make them gray.

Rinsing

Rinse clothes thoroughly in plenty of clear, hot, soft water. Soft water in the rinse is more important than in the wash. Follow the hot rinse with a lukewarm rinse. The warm rinse may be followed by a cold rinse with or without bluing. Bluing clothes is optional. It makes white clothes which have become yellowed, whiter. Great care must be used in the use of bluing to prevent streaks. Line the clothes basket with oilcloth or a muslin cover. The ink from newspapers is apt to soil the clothes.

Bleaches

It has been found that bleaches play two important roles in laundering—they keep white cottons and linens from becoming dull and gray, and they remove many stains. Contrary to a general belief, they keep colored cottons and linens clear and bright, provided, of course, the colors

are resistant to soap and water. The improper use of bleach has led to the belief that it "eats the clothes." Good Housekeeping Institute recommends that it be added to the washing suds rather than to the rinsing water, and measured accurately 1 tablespoon to each gallon of water. Rinse until all odor is removed. Another laboratory recommends that if clothes have already been grayed by the use of hard water and insufficient soap, they may be brought back to their original whiteness as follows: Add 3 cupfuls cheap white vinegar to a tubful of water. Soak the garments in this water until the soap curds have been completely softened.

Washing Rayons

When the tag says "washable," that means a "go-ahead" signal to wash the garment when it is soiled. It will not need much special pampering. Better results have been obtained when rayons have been washed in lukewarm water. Do not soak rayons before washing. When you wash your rayons by hand, make a rich suds and squeeze the dress in it until it is clean. Squeeze out as much water as possible, then roll the garment in a clean bath towel and press out the excess moisture. When rayons are washed in the machine, the washing time must be short, three to four minutes and two minutes to each rinse. Rayons should never be allowed to dry completely before

ironing. Many rayons such as spun rayon, rayon sheers, and linen-like weaves and jerseys—iron best when they are almost dry. However, dresses made entirely of acetate rayon need to be quite wet when ironed. Never use a hot iron. Rayon is not an elastic fiber.

Hanging Clothes on the Line

Hang clothes on the straight of the goods by their bands, if possible, on a clean line with clean pins. Stretch smooth and pin securely in three or four places. When dry, remove clothes from the line in a systematic way. Fold the straight pieces before placing in the basket to avoid wrinkles and to save time later. Avoid unnecessary bending when hanging clothes. Don't stoop every time you pick up a garment from a basket. Put your clothes basket on a bench or stool, or better yet, use a child's wagon which can be pulled to where you need it. If possible hang clothes outdoors—the white and light colored pieces in the sunlight, and the colored pieces in the shade.

References:

- "Launder and Like It," *Ladies' Home Journal*, Vol. 60, pp. 124-125, November 1943.
 "Wash Day Program," *House and Garden*, Vol. 84, pp. 56-57, November 1943.
 "Clean Clothes Make a Clean Baby," *Good Housekeeping*, p. 132, August 1943.
America's Housekeeping Book, Chapter 21, p. 261.

CLOUD SHADOWS

Thelma Ireland

Giant shadows on the desert,
 Silhouettes in black and brown,
 Clouds that float upon the earth floor,
 Has the world turned upside down?



Theology

Church History

Lesson 4—The Church of Jesus Christ Organized

Dr. H. Wayne Driggs

For Tuesday, January 2, 1945

Objective: To study the simple and direct way in which the Church organization was effected to keep alive the gospel truths.

“FOR where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:20). So spake the Christ to his disciples in the days of his ministry, and so in spirit began, and has continued, the organization of his Church in this day of the fullness of times. “Fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail” (Doc. and Cov. 6:34). These were his words to the few servants he had singled out from the world in the years prior to the 6th of April, 1830, the date on which the Church of Jesus Christ of Latter-day Saints was organized.

But what of the rock against which earth and hell could not prevail? The answer to this question is to be found in the experiences that touched the hearts of Joseph Smith and Oliver Cowdery; of Martin Har-

ris and David Whitmer; yes, and of the others who came to know the power of godliness in the beginning years of the “marvelous work.” These men had witnessed heavenly manifestations of such a personal nature that, should any disbelief occur, those who remained firm, even to the last one, still could have an individual testimony of what had been seen and heard. God knew the strength of his Church must rest upon a personal knowledge of the truth within each soul who came to make up the company of members in his kingdom.

With the return of the Priesthood of God to Joseph Smith and Oliver Cowdery came the gift of the Holy Ghost to bear witness to the truth of this latter-day work. A witness which could be stronger even than that gained through the personal visitation of heavenly beings. Thus all men who sought God earnestly

could find again on earth the authority to bestow the gift of the Holy Ghost, a gift which could plant in every human heart a personal testimony that God lives and that his kingdom is again upon the earth. So from one, then two, then three, then six, then nine,¹ then a hundred, a thousand, two thousand, on and on would the Church membership increase with men and women who had come to know personally that inner light of the gospel. God would build his Church upon the rock of revelation, personal and prophetic.

In the month of April and in the year of 1830, the following revelation came through Joseph the Prophet:

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—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; And to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand; And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and forever. Amen" (Doc. and Cov. 20:1-4).

Here was the will of the Lord concerning the establishment of his Church which, ten years before on the spring morning in the grove, he had promised to the youth, Joseph Smith. Now, faithful to his word,

the year, the month, even the day for its organization was given.

On the sixth day of April in 1830, it being a Tuesday, there gathered those few souls who had believed the words of Joseph Smith and Oliver Cowdery and had by them been baptized for the remission of their sins. The place of their gathering was at the house of Peter Whitmer. Some distance back from the country road, planted among the rolling fields and sheltered by spreading trees, stood this typical upstate New York home. There the "little flock" assembled to shake hands, rejoice, and await the will of God which they knew would come through his first two elders.

But more was in readiness for those who made up this first historic gathering than they knew. Joseph and Oliver, they were to discover, in turn would also wait. The Church was to be founded upon the law of common consent. This meant that the body of the Church membership was to have the right of sanctioning by vote the appointment of Joseph and Oliver in the office of presiding elders (Doc. and Cov., Sec. 26:2; 28:13). God had given man his free agency. Even authorized servants of his mind and will could be accepted or rejected by the membership of his Church. Obedience must come voluntarily. This helped to make more clear the reason why his Church was to be founded upon the rock of revelation. As long as a majority of his followers were living in tune with the promptings of the Holy Spirit they could know of the faith and integrity of those whom God had called to lead them. A willing and joyful accept-

¹/See Documentary History of the Church, Vol. I, pp. 76-77.

ance of the proper names to be voted upon was therefore assured. What a happy state of government this, for both those who lead and those who follow! It inspires trust and confidence and frees the will of all, both high and low, to work in peace and harmony for the upbuilding of the kingdom.

In addition to having the leaders as well as the lay members of the Church in perfect accord, the Lord had specified that his organization should also be "agreeable to the laws of our country." Since the Church was to be organized in Fayette, Seneca County, of the State of New York, it would be necessary to effect its organization by having six members officially named and so recorded by law.

Today in the New York Stake of Zion the organized wards of the Church still must comply with this law in order to meet. Six duly elected members, therefore, of any ward must so present their names to the State as the minimum number to be considered an organized group. The tenure of office for any member so elected is three years. In order to have a continuing organization of six, the terms of office for any two members expire on different years. It becomes necessary, then, at each annual ward conference to re-elect by vote two members of the original six, or two entirely new members. Thus, according to the present practice, the names of the bishop, his two counselors, the ward clerk, and two other members of the ward the bishop nominates are officially elected by the ward, and their names recorded for the books of public record of the State of New York. This election, necessary for the continuance of

the legal right of the ward to meet, always follows the familiar pattern so well understood in the Church today of sustaining, by a show of hands, the ward officers and teachers.

Since these experiences have become familiar to Latter-day Saints now residing in the Empire State, for them to read that the Church was organized with six members, adds a deeper significance to that Tuesday on the 6th day of April, 1830. And so should one consult the books of public record long since filed away in the archives of New York State for that day, one would find the following names: Joseph Smith, Jun., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jun., Samuel H. Smith, and David Whitmer. We will leave it to the reader to decide why these names, with the exception of the first two elders, Joseph Smith and Oliver Cowdery—whom God had set at the head—should have been selected from among the baptized members there assembled to comply with the command of God that his Church should be organized. Whatever answers are given to this question are of no great moment other than that of personal longing to know exactly what were the happy details that went to make up this historic day. Perhaps the esteem and love of this group for the young men of the Smith family, plus the hospitality of the Whitmers, had something to do with it.

When all was in readiness, Joseph Smith opened the meeting with prayer and then in direct and simple speech asked all of those present if they were willing to accept him and Oliver as the leaders and teachers in

the kingdom of God; further, were those present willing to become organized as a church? As with one response all agreed, whereupon Joseph laid his hands on Oliver and ordained him an elder in the Church of Christ, after which Joseph received the same ordination and office under the hands of Oliver. The sacrament of the Lord's supper was administered, and then followed the confirmation of the baptized members of the Church who also were made recipients of the Holy Ghost by the laying on of hands, Joseph and Oliver officiating. The Spirit was richly abundant, all rejoiced and praised God, many prophesied.

Thus in simplicity and by the law of common consent was founded the Church of Jesus Christ of Latter-day Saints.

Thus arose, as a system, what the world terms Mormonism,—universally regarded as the most remarkable religious movement of modern times; detested and denounced through Christendom as a dangerous and soul-destroying imposture, but revered and defended by its disciples as the wonderful work of the Almighty, the veritable "marvelous work and wonder" foretold by Isaiah and other ancient seers, which was to prepare the world, by the preaching of a restored gospel and the founding of a latter-day Zion for Messiah's second coming and the advent of the Millennium (Whitney, *History of Utah*, Vol. 1, p. 59).

"By their fruits ye shall know them," said the Savior.

Suggestions for Active Reading and Discussion

With the help of the suggestive readings given below have the class carry on the discussion as follows: first, answer the question; second,

read the assigned part in the Doctrine and Covenants to discover wherein we must "give heed unto his word" which has been written especially for our life in this day.

1. For what do you remember each of the six original members of the Church? (The teacher could list the six names on the board to help start the discussion. Follow whatever comes from this activity and response with the suggested readings presently given.) Hyrum Smith, Peter Whitmer, Junior, Samuel H. Smith and David Whitmer, four of the original six first members of the Church, early sought the will of the Lord, through the Prophet Joseph, concerning his wishes toward them. The Lord said to Peter Whitmer, "Behold, blessed are you for this thing" (Doc. and Cov., Sec. 16:5). Among other reasons which may come to mind as to why these men were chosen to become the four of the first six members, certainly, should be listed their humility and desire to know the will of the Lord. For a closer picture of these men have the following Sections in the Doc. and Cov. read: 11; 14; 16; 23; 24. What personal words of comfort and warning do you find in these Sections which bear specifically on the life of each man? The Doctrine and Covenants Commentary has rich historical notes for these Sections.

2. Several revelations of the Prophet Joseph were received in the presence of his brethren. How do you think they knew when he spoke in the name of the Lord? The 21st Section of the Doctrine and Covenants was given during the meeting called for the organization of the Church. Have this read. What lessons today could the saints take from this revelation?

The next question may be used if needed for further class activity or it may be assigned for home study.

Section 20 of the Doctrine and Covenants, a revelation on Church government given in April 1830, can be most enlightening to one wishing to read, in direct form, the operation of Church government set up to administer the gospel plan. Think as you read it of your experiences of worship as a member of the Church.

Visiting Teachers' Messages

Sources of Strength—The Beatitudes

Lesson 4—Blessed Are They Which Do Hunger and Thirst After Righteousness

Elder Bryant S. Hinckley

For Tuesday, January 2, 1945

Blessed are they which do hunger and thirst after righteousness: for they shall be filled (Matt. 5:9).

Objective: To show that the hunger and thirst for righteousness is the source of intellectual and spiritual growth.

“**M**AN shall not live by bread alone,” is the divine mandate. But man must have bread; he cannot live without it. The man who has lost all appetite for his daily bread is to be pitied. But how infinitely greater is the tragedy when all desire for the bread of life is lost.

This higher hunger, the hunger for righteousness, is the mark of man's superiority; the secret of his progress; the source of his growth intellectually and spiritually. Those who hunger for knowledge and thirst for the truth have been the great teachers and leaders of the race.

The Savior in speaking to the Nephites gave this Beatitude a definite meaning. Third Nephi 12:6 states: “And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.” This is a clear and definite promise. What does it mean to be

filled with the Holy Ghost? The scriptures make clear the mission of the Holy Ghost: It is to guide you into all truth; to bring to your remembrance things of the past and to make known to you things to come. Speaking of the Holy Ghost which is promised to those who “hunger and thirst after righteousness,” the Savior said: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:16-17, 26).

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:” (John 15:26)

The power of the Holy Ghost makes men greater, increases their wisdom, enlightens their minds,

gives them faith, hope, charity and the impelling power of a strong conviction. This is the peculiar and precious gift which the gospel offers to all who will obey its precepts and conform to its teachings, to all “who hunger and thirst after righteousness.”

Literature

New Testament

Lesson 4—Wisdom Literature of the New Testament

Dr. Howard R. Driggs

For Tuesday, January 16, 1945

SAYINGS of our Savior are gems of radiant truth. For simplicity, clarity, and strength, for depth of wisdom, they are unsurpassed in all literature. Added to this, many of these sayings, by their natural music and imagery, rise to the rarest in poetic expression.

Where, for example, outside of the New Testament, can one find truth expressed more effectively, more artistically than in these typical sayings of the Master?

Come unto me, all ye that labour and are heavy laden, and I will give you rest (Matt. 11:28).

Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these (Matt. 6:28-29).

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God (Mark 10:14).

Go thy way; thy faith hath made thee whole (Mark 10:52).

Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head (Luke 9:58).

Father, forgive them; for they know not what they do (Luke 23:34).

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

Neither do I condemn thee: go, and sin no more (John 8:11).

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).

It is small wonder that with inspired words such as these coming from Jesus, listeners should say, “Never man spake like this man” (John 7:46); or that learned critics of his day should question, “How

knoweth this man letters, having never learned?" (John 7:15).

Nor should we marvel that, with deference to the Father who had sent him as "a light to the world," the Savior would say with divine assurance, "my words shall not pass away" (Mark 13:31).

Truly, no words have been more remembered and treasured. Nor have the sayings of any other man been a more lasting influence for good.

These precious sayings, carried in the hearts of those who heard them, recorded by the apostles Matthew and John, and later by Mark and Luke, are an unsurpassed heritage of spiritual literature.

In his appraisal of the Master, Dr. Dinsmore says:

We think of Jesus as teacher, example, redeemer, but we are not accustomed to consider his marvelous power of literary expression. . . . In him all fullness dwelt—fullness of the prophetic spirit, fullness of wisdom, fullness of poetic utterance. . . .

Socrates in his last hours reasoned about immortality; Jesus pursued no argument; he simply said, "In my Father's house are many mansions . . . I go to prepare a place for you." His sentences inevitably fall into the natural cadence of deep emotion. He spoke in metaphors and reasoned in parables.

Beyond all this, as every true believer in Christ has felt, there is the touch of divinity in his words that illuminates the mind and quickens the soul. They inspire one to deeds of righteousness. The Savior knew and constantly acknowledged the source of the power that enabled him "to speak with authority and not as the scribes." He could say humbly, yet with certainty, "The words that I speak unto you, they

are spirit, and they are life" (John 6:63).

No pretense to oratory can be discerned in the messages of the Master. They fell from his lips naturally; yet how directly they went to the mark. Nor did Jesus ever pose as a preacher. Rather he was a great teacher, living the truth he portrayed with words of clarity and power.

He taught individuals rather than classes or congregations. True, folk flocked about him, sometimes in multitudes; yet even in the midst of the throng, he was dealing with individual needs. A blind man is restored to sight; a child is lifted up and blessed; a woman touches the hem of his garment and he turns to say, "Daughter, thy faith hath made thee whole" (Mark 5:34). It was ever a specific message that he gave. Its application was concrete and definite; yet it went to the hearts of all.

These vital lessons of life sprang naturally out of human situations and human needs. His illustrations, likewise, were drawn from everyday experiences. When Simon Peter and Andrew, fishermen of Galilee, were called, it was, "Follow me, and I will make you fishers of men" (Matt. 4:19). When he would impress the vital work of saving those that had gone astray, he spoke of seeking a "lost sheep." When he had asked for a drink from the woman at the well, he impressed a divine lesson with these words, "Whoever drinketh of the water that I shall give him, shall never thirst" (John 4:14). It is from precious sayings, such as these, taken with their life settings, that the living gospel is portrayed.

In his "Sermon on the Mount," this message is presented somewhat more fully. Yet this masterful presentation of some of the fundamentals of the gospel was hardly a sermon in the ordinary sense of this term. It does not follow the text and comment construction commonly used by preachers. Rather it is an array of gems of wisdom, filled with divine inspiration, pointing the way of righteousness and encouraging men to follow the path leading to eternal life.

In style the "Sermon on the Mount" is somewhat like the Proverbs. Yet it rises to greater brilliance. The Sermon presents a newer, more deeply spiritual message. Something of ringing challenge for our better selves is in such lines as "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. . . . Lay not up for yourselves treasures upon earth . . . but lay up for yourself treasures in heaven . . . No man can serve two masters . . . Ye cannot serve God and Mammon"

The Beatitudes, with which the Sermon is opened, are full of solace, are radiant in their gospel light. What words, for example, carry a more healing touch than these: "Blessed are they that mourn: for they shall be comforted"? What have more uplift than these: "Blessed are the pure in heart: for they shall see God"; "Blessed are the peacemakers: for they shall be called the children of God"? What words point the way more plainly

towards growth in the gospel than these: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled"? (See III Nephi 12:6).

Often the sayings of Jesus become poetic in their cadence and their vivid imagery. Their structure is at times like Hebraic parallel verse; for example:

Behold the fowls of the air:
For they sow not,
Neither do they reap,
Nor gathereth into barns;
Yet your heavenly Father feedeth them.
Are ye not much better than they?
* * *

Not every one that saith, "Lord, Lord,"
Shall enter the kingdom of Heaven:
But he that doeth the will of my Father,
Which is in heaven.
* * *

And the rain descended
And the floods came,
And the winds blew and beat upon that
house;
And it fell not:
For it was founded upon a rock.

Another excellent example of rhythmically beautiful expression is "The Lord's Prayer." It is this music and beauty of expression, as well as the profound wisdom they carry, that make the sayings of Jesus easy to learn by heart. And this explains, in part, why they have been remembered and treasured through the years.

Discussion and Activities

1. Be ready to answer the roll call of your class by quoting a saying of the Savior you have treasured. It will be well to have two or more in mind so that if the first you have chosen, be given, you will have another one to give.

2. What are some qualities in the say-

¹All the excerpts given from this point on to the end of the lesson are to be found in Matthew, Chapters 5-7.

ings of Jesus that make them great literature?

3. (a) What besides great literature do these sayings offer to the world? (b) What was the source of their inspiration?

4. Recall some incident in the life of Jesus when one of these remarkable sayings came from the lips of the Master. Tell briefly the story and give the saying inspired by it.

5. (a) Read the "Sermon on the

Mount" (Matthew Chapters 5-7). (b) Be ready to quote from it some saying that appeals to you.

6. Find in any of the Gospels some passage containing words of Jesus that are especially poetical. Take any of the following, or another if you may prefer, and prepare to read aloud appreciatively: Matt. 10:28-29; Matt. 10:39-42; Mark 6:3-4; Mark 7:5-6; Luke 10:38-42; Luke 18:15-17; John 7:16-17; John 10:14-16.

Social Science

Modern Applications of Ethical Principles

Lesson 3—The Road to Righteousness

Dr. Harold T. Christensen

For Tuesday, January 23, 1945

Lesson link: It was shown last time that happiness or satisfaction is the primary purpose of life and that all human endeavor is directed toward its attainment. It was recognized, however, that satisfactions are relative and that many people deprive themselves of the deeper joys by indulging on the lower pleasure levels. In this they are immoral, for the greatest happiness is also the greatest good. Personal achievement, brotherhood, and health were named as the major conditions of a moral and happy life.

Lesson aim: To expand on the idea of happiness through personal achievement and to show, thereby, that the road to righteousness involves intelligent and progressive living.

WHEN Lehi exclaimed "Adam fell that men might be; and men are, that they might have joy" (2 Nephi 2:25), he spoke not only of the happiness goal in life, but also of the means by which this goal might be reached. It is significant that the purpose of life, joy, is tied up with the fall of Adam; for through the fall man was made to struggle, and by struggle man achieves, and in achievement man is

happy. The abundant life of which Christ so often spoke is the joyous life that comes from sacrifice, struggle, and accomplishment.

The Ethics of Progress

All that we are saying here is that happiness and righteousness are contingent upon effort and success. The greatest good and the greatest satisfaction in life come not from indifference, passivity, or laziness; but

from enthusiasm, action, and achievement. Individuals may thrill momentarily by taking the easy way, but it is victory over the hard things of life that brings the more permanent and lofty satisfactions. Morality is active, not passive; and the road to righteousness is paved with resistance and effort, not indulgence and indolence.

This basic truth might be reinforced with the following story and analogy: When the writer was a small child he heard and believed in the statement that there is a pot of gold at the end of the rainbow for him who can reach it. One day, seeing a tiny rainbow in the water-spray on the front lawn, he decided to go after the pot of gold that he knew must be there. But as he pursued it, the rainbow continually shifted to new locations; and he found himself running here and there in what eventually seemed to be a fruitless chase. He gave up in disappointment. But now as he looks back on this experience with a different perspective he is ready to say that he found the gold. He was not deceived, although he didn't quite understand at the time. All *gold* is not tangible. All *gold* cannot be touched and squeezed and molded as that which he expected to find on that day. Just as gold is the standard of monetary value or material wealth, so happiness is the standard of life's endeavor. While he was chasing this little rainbow as a child, he was having the time of his life; it was fun and that was his reward, that was the gold.

And so it is with life; we set our minds on some goal and climb forward; when we reach it our vision only shifts to new unreached heights

ahead, and on we go. But as long as we keep climbing, we keep happy. There is a thrill in accomplishment through effort that surges through the souls of men and impels them to greater things.

Another analogy is found in mountain climbing. Those who have climbed realize that the higher up one goes the purer is the air and the broader is one's vision of the landscape below. Climbing is hard work, but the view is a reward well worth it. Life is like a mountain peak. The worthwhile things of life lie up ahead and only struggle can bring us to them. Those who are willing to exert the greater effort reach the greater heights, and because of this their view is more serene and their enjoyment more supreme.

Progression is eternal for those who are willing to keep going, and keep going we must if we are to abide the highest righteousness and realize the greatest joy. Dissipation in the frivolities of the day may be fun for awhile, but eventually it will be disappointing, for it can never lead to the joyful heights above. Struggle is the law of growth, and growth or progression is the very framework of mortality and happiness. When Adam was told that he and his descendants must earn their living through work and sweat, he received a blessing in disguise, for it is only through sweat and effort that man can achieve and grow. Since some of the greatest joy comes from personal progress, so some of the deepest misery comes from the realization of what might-have-been. The moral life is dynamic and progressive. To stand still or slip backward when progress is possible is im-

moral because it defeats the higher purposes of life. The greater morality is bred from strength not weakness, from victory over difficulties, from faith, and courage, and struggle.

By Their Fruits Ye Shall Know Them

There are three levels of human expressions: (1) the covert or mental; (2) the verbal or communicative; and (3) the overt or outward performance. Progressive living implies activity on all three levels, and it especially requires that the mental and verbal activities carry through and bear fruit in terms of actual performance.

First of all, if we are interested in personal progress, we must learn to think and to think deeply and straight.¹ There are perhaps millions in the world today who are willing to think scarcely at all; they simply accept and let it go at that. This inactivity of individuality is one of the most serious moral problems of our age, for it smothers initiative and stifles progress. Mental unemployment is probably an even greater drawback to civilization than is economic unemployment, for when the mind remains inactive, personality shrivels—losing thereby its ability to progress and its capacity to enjoy. Other millions think, but allow their thinking to be guided by their desires or emotions alone. This wishful or *fantasy thinking*, as it is called, leads to fallacious conclusions and wasted or immoral effort. The head should rule the heart when it

comes to the serious decisions of life. One of the crying needs of our day is for the development of active and analytical thinking on the part of the masses.

But, even if a person thinks and thinks straight, he has accomplished little if that is where he stops. Unless good thinking is transformed into good speaking and good living, it will have been largely wasted effort.

Frequently, too, an individual will express his thoughts or intentions on the verbal plane and then stop without any attempt to carry them out. Procrastination is not only the thief of time, but the thief of progression and happiness as well. And laziness is even more immoral than procrastination for, where the one means only delay, the other means never. This tendency to vocalize or verbalize that which sounds good or that which will get one by, with little intention of carrying it out, is a distortion and a perversion of the ethical life.

As Christ said, it is "By their fruits ye shall know them." Thought is the first step in progress, but thought alone is fruitless. Verbal expressions where backed by straight thinking are steps in progress, but unless carried into the field of overt action even they become meaningless. The good life is the life of good thought, good speech, and, above all, good performance.

Obedience Plus

Righteousness implies obedience to right principles. But this does

¹/ If the class leader and others who read these lessons are interested in exploring farther the processes of straight and crooked thinking they will find the following books very helpful: EDWIN L. CLARKE, *The Art of Straight Thinking*; and HENRY B. SMITH, *How the Mind Falls Into Error*.

not mean that a mechanical conformity to detailed rules or commands will lead to the greatest righteousness. As a matter of fact, morality is anything but mechanical, and one of the principles to be obeyed is the principle of growth through original creative expression. Note this:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned (Doc. and Cov., Sec. 58:26-29).

Righteousness is more than conformity; it is a vitality that springs from the core of the soul. The good life is more than personal mannerisms acquired through obedience to prescribed patterns; it is that and something more. It is to reach beyond mere obedience; it is a plea for obedience plus.

Lucifer's plan presented to the council in heaven in the pre-existent sphere would have abolished free agency and forced all to conform to or obey a set procedure. But Lucifer's plan was not accepted and man was made a moral agent responsible for his own acts. Because of this, obedience to a principle is better than obedience to a person; and reasoned obedience leading to original effort beyond bare requirements

is more important than insipid conformity to the mechanics of moral codes.

"The glory of God is intelligence." If this inspiring slogan of the saints is to be anything more than a pleasing verbalism, it must stimulate original and creative thinking and living. A certain amount of questioning and doubting is necessary in the development of our mental powers, and parents and teachers will do well to understand this in dealing with youth. But this need not mean a loss of faith, especially where the analytical thought processes spring from a basic belief and the desire to understand. It may even mean the building of a deeper and stronger faith; one that is intelligent rather than gullible. Understanding is at the heart of intelligent living, and prayerful but active thinking is back of all understanding.

Conformity alone is negative and passive, but righteousness goes farther than this; it is positive and active. When a person thinks he is good just because he conforms, one is tempted to ask, "good for what?" Goodness is more than just going through the motions. It is a surging power within that finds expression in creative endeavor. The morality of too many today is sterile because it lacks vision, superficial because it lacks energy. There are too many today who are content to remain on the fringe of righteousness, satisfied with the shell when they could and should have the core.

Horizons Beyond

So the road to righteousness is upward and ahead. There are easier roads to travel, but none that will bring the same satisfaction through

accomplishment. Righteousness involves a search which is more than a belief, effort which is more than defense of status quo, initiative which is more than obedience. Belief, defense, and obedience we must have, but the great challenges and opportunities of life lie beyond all of this and supreme joy awaits those who are willing to climb. Little thrills come to those who reach the lower heights, but there are always new horizons beyond, beckoning to those who want the bigger thrills. And he who climbs the best and the farthest is the most righteous because of it.

The creative urge in man awaits expression, but sometimes unfortunately it becomes smothered through ignorance, laziness, or fear. There is a dignity about personality and individuality that defies the straightjacket of rigid standardization or regimentation through conformity alone. The spontaneity of the soul is there to lift men upward if they will but give it a chance. The road to righteousness is the thrilling road of intelligence, industry, and progression.

Problems for Thought and Action

1. How are happiness, righteousness, and personal achievement related to each other? Refer to the quotation from Lehi given in the first paragraph of the lesson and see if you can explain why the fall of Adam and the attainment of joy are referred to in the same sentence. Are they related? How? Why is temporary discomfort sometimes necessary to achieve lasting happiness? Why is struggle the law of growth, and growth such an important source of satisfaction? Was the fall of Adam a blessing or a misfortune for mankind? Discuss.
2. Name the three levels of human expression and explain which you think is the most important to righteousness. Why is thought the first step in progressive living? What do the expressions "mental unemployment" and "inactivity of individuality" mean to you? Why do they present a serious problem? What is *fantasy thinking*? Give examples. Why does it hinder progress? Why are intentions alone insufficient for righteousness? In this connection discuss the pros and cons of New Year's resolutions. Discuss procrastination and laziness as obstacles to progress. Would you call them immoral? Why or why not? Why do people profess things they are unable or unwilling to perform? Is it ethical to do this?
3. What do we mean when we say that righteousness is more than conformity? Does "obedience plus" mean disobedience? Why not?
4. In looking ahead to the next lesson think about the problem of free agency and moral responsibility. Assign someone to prepare material on the war in heaven and the doctrine of free agency. Assign another to look up material on predestination and foreordination.

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Note: See the article "Toward Richer Living" by President Franklin S. Harris on page 550 of this issue of the Magazine.

Let Us Take The Time

(Continued from page 585)

not quite so selfish, who sit and gossip aimlessly, with never an inspirational utterance to redeem the precious time and strength wasted, never seeming to notice the innumerable ways they could be useful or encouraging in the homes they visit.

One friend wrote me of a dear old lady who would often drop in on her to chat when her youngest child was tiny. This old lady would cast her eyes about, pick up a dish towel and dry dishes, or fold clean clothes, or do whatever else she could casually and unobtrusively find to assist

with. "I vowed then that I'd try to be like her when I could get the time," she wrote.

AS Relief Society sisters we have a most wonderful channel through which to serve each other and the stranger at our doors. As visiting teachers, opportunity is ever open to us to learn of the needs, the discouragements, the hopes, and fears of those into whose homes we enter, and though so rushed by our own daily cares, we may yet find time, or take time, to ease the burden of another.

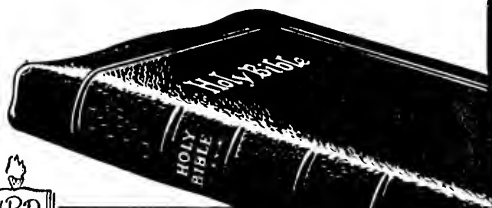
BALLET

Alice Morrey Bailey

Who could say that feet are plodding things
 And look at yours? In facile, patterned rhyme
 They circle, weave, to make a poem of time,
 With fluid ease to skim the polished rings
 Of light—to pivot, glide. No fairy wings
 Could lift more gracefully. A pantomime
 Of silent loveliness—a paradym
 Of motion, form—their throbbing message sings.

All anguished feet that wait outside of doors,
 Or walk behind a plough—all feet that trudge
 A weary homeward way—the aching scores
 That tramp a city street; all feet that drudge
 In rocks and mud are glorified in yours
 Who trace a song across these shining floors.

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THE RELIEF SOCIETY MAGAZINE

VOL. 31, NO. 11

NOVEMBER 1944

Sixty Years Ago

Excerpts from the *Woman's Exponents*, October 1, and October 15, 1884

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

What Women Are Doing: A statue to a woman has been unveiled recently in New Orleans. The first erected to a woman in the United States. It is to Margaret Houhgery, who devoted her immense wealth to the care of orphan children.

Women took out patents during the week ending September 30, 1884, as follows: . . . Heat Indicator for ovens . . . Combined bureau and bedstead; also combined folding bedstead and table. . . The following patents were granted to women: . . . Improved Gridiron . . . Fruit Press . . . Device for raising and lowering windows.—Ex.

* * *

Editorial Notes: We gratefully acknowledge a beautiful bouquet of choice late flowers, which came like a sunbeam, from Mrs. Jane Holt of East Bountiful; also some pretty, sweet-scented wild flowers and gaily colored Autumn leaves, from little Caroline Crocheron.

* * *

Salt Lake City Hospitals. Mrs. B. Spurlock: "For whosoever shall do the will of my Father which is in heaven the same is my brother and sister and mother," prompted me to seek out those whose hearts were tender and true to suffering humanity; that I might clasp hands with them and whisper a word of comfort to those whose keeping was entrusted to their care in this city.

First in course I came to St. Marks Hospital, well governed methought. . . Here we found the kind, intelligent gentlewoman, Mrs. Prout, in the keeping of the same, who has given direction and carried it forward for years. Every where an atmosphere of comfort and quiet and continuous attention is to be observed . . .

Next I visited the "Hospital of the Holy Cross." This name, too, is talismanic, and no misnomer, wide spreading grounds beautifully designed, and a magnificent building, delighting the eye of the passer-by and cheering the incoming patients. Here "Sisters of the Sacred Heart" are moving up and down the commodious halls, in and out of the wards with noiseless tread" . . .

Third, and last in our course, came the "Deseret Hospital" . . . Here we find the old Deseret University converted into an "infirmary," giving to its inmates large, airy rooms, well arranged and a delightful ventilation. An air of home-like feeling greets you on its very threshold . . .

Closing I will say of these homes for the afflicted: They have no holidays or "red tape" . . . I have ever found the same watchful vigilance and tender care being evinced . . .

* * *

On his eighty-fourth birthday, Mr. George Bancroft received congratulations from all parts of the world, cablegrams coming from Germany, England, and France.

The Cover: The cover is from a photograph of the bridge in Liberty Park, Salt Lake City, Utah.

MOONLIGHT ON THE MOUNTAINS

Thelma Ireland

I love moonlight on the mountains
Though it is a somber scene.
There's no riot of bright colors,
Just a grayish, silvery sheen.
All about is peace and quiet,
Very restful, as a whole.
Though it doesn't feed the senses,
It is manna to the soul.
There's no music from the gay birds,
They're all sleeping in their nests,

And the gaudy, vivid flowers
Don a gray robe while at rest.
But the silhouettes and shadows
Sketched in shady black and white
Seem to soothe my troubled spirits,
Seem to calm my fears and fright.
As I look upon the beauty
Of this scene, to me so dear,
To all Nature I feel closer,
And I know that God is near.



The Pearl of Great Price

Elder Joseph Fielding Smith

Member of the Council of the Twelve

THE Pearl of Great Price is the title of a small volume which has been accepted by the Church as one of the standard works. It is a compilation of "revelations, translations, and narrations," taken from the history and inspired writings of the Prophet Joseph Smith. The first edition was published in Liverpool by Franklin D. Richards, who was then presiding in the European Mission, in the year 1851. The first edition contained a number of excerpts and revelations which were later eliminated because they appear in the Doctrine and Covenants. These are: "A key to the revelation of John," section 77 in the Doctrine and Covenants; the prophecy on war, section 97, Doctrine and Covenants; passages from sections 20, 107, 27; and the hymn by Elder John Jacques—"O Say, What Is Truth?" In this compilation the prophecy on war, which was given Christmas Day, 1832, was published for the first time, and it will be seen this was ten years before the rebellion of South Carolina.

The recent editions of the Pearl of Great Price have been divided into the following divisions: (1) *The Book of Moses*, which is a portion of the revision made by the Prophet Joseph Smith of the Bible, commencing with the "Visions of Moses," containing the words which the Lord "spake . . . at a time when Moses was caught up into an exceedingly high mountain." (2) *The Book of Abraham*. (3) *Writings of*

Joseph Smith, containing "an Extract from a Translation of the Bible, Being the twenty-fourth chapter of Matthew, commencing with the last verse of the twenty-third chapter, King James' Version," and excerpts from the history of Joseph Smith, and (4) *The Articles of Faith*.

The revision of the Bible by revelation commenced shortly after the organization of the Church and when Sidney Rigdon came into the Church he was called to act as scribe for the Prophet. The additional scripture which we have received in these few pages, which comprise about as much as does the Book of Mark, is of the greatest value to the Church because of the additional light which is revealed concerning the history and doctrine of those early times before the flood, making known the fact that the fullness of the gospel was given to Adam and his posterity. In this record many of the precious truths which were taken away have been restored.

The Book of Abraham is a translation of a record kept by Abraham which came into the hands of the Prophet Joseph Smith in a miraculous manner while he was residing in Kirtland, Ohio. The papyrus on which this record was written came from the catacombs of Egypt and was purchased by the saints. The detailed account of how this happened I will not relate, for it has been published several times and can be found in the History of the

Church, Vol. 2, pages 235, 236, 348, 349 and 350. It is also given in the M.I.A. Course of Study, Adult Department for the year 1938-39.

The Church has accepted the writings of Moses and the writings of Abraham as revelations to Joseph Smith, as glorious additions to the doctrines of the Church. It is becoming a popular teaching that Moses did not write the Book of Genesis, but that it is a compilation of several authors giving different accounts of the matters which this Book contains. It is interesting to the Latter-day Saints to read the words of the Lord to Moses in relation to the teachings of our times, which he received by

prophecy. To him the Lord said:

And, now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.

And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe.

That one who was to be raised up is the Prophet Joseph Smith, and we should be humbly grateful that the Lord has fulfilled his words to Moses, through the Prophet of the Dispensation of the Fullness of Times.

THANKFUL THOUGHTS

Gertrude Perry Stanton

November is not bleak and drear
 Though trees are gaunt and winds are chill;
 Around the hearth is warmth and cheer,
 When ice-bound is each lake and rill.
 The books that one has longed to read,
 The friends who come to chat, will bring
 To these gray, shortened days their meed
 Of joy bright as spring's blossoming.
 And when has come that day of days
 While dear ones gather in the home
 To feast, and render grateful praise
 For good things past and still to come,
 We thank thee, God, for all thy gifts,
 Cherished in wintry days like these;
 True friendships held from year to year,
 And Oh, thank him for families!

Why A Singer Should Keep the Word of Wisdom

Emma Lucy Gates Bowen

WE who were children fifty years ago kept the Word of Wisdom because our parents taught us that it had been revealed by the Lord to Joseph Smith, the Prophet. Then, later, many of us who went to Europe to study and travel learned its importance through experience. When I was on the boat making my first trip across the Atlantic Ocean I was very seasick, and was confined to my stateroom for several days. I was on a small steamer that took ten days to cross the ocean, and the boat pitched and rolled considerably. When I reached the deck, I was white from nausea and weak from lack of food. I was an object of pity to my fellow passengers, and the word of my illness soon reached the ears of the ship's doctor. In due time, the deck boy came along with a glass of sparkling yellow liquid and offered it to me. I gave one look at it and said, "Take your beer away, Tannie; I want none of it."

"Beer!" he said very disgustedly, "this is not beer, but champagne, the finest thing we have on the boat. The doctor says you must take it!"

So I drank it; and while it settled my stomach, its other affects were anything but desirable.

That was my introduction to the wines of Europe. Although I tasted other kinds while there, the occasions were rare; I realized I could not make a practice of using them. I

had read enough to know that all wines and liquors are drying to the throat as well as exhilarating to the heart, and that when one is standing before the public to sing in opera, they make him more nervous than he is already. Had I not already been convinced by the teachings of my childhood and the reading of my young womanhood, I would have been won over to the ill effects of using liquor by the advice of my colleagues when I reached the opera house where I made my debut, for they said, "I see you are not taking anything to drink before going on the stage, Miss Gates." I answered that I never had, and that I did not believe in doing so. Then they urged, "Never begin it, for if you do, you will regret it."

I remember the second time I had liquor offered me. It was after I had been in Germany about eight months. I had the great privilege of going to the graduating banquet with Dr. John A. Widtsoe, my brother-in-law, who was receiving his doctor's degree from Gottingen, one of Europe's greatest universities. It was an elegant affair, and with the first course red wine was offered. I said, "No, thank you." The young man on my left said, "Oh, perhaps you prefer white wine?" Again I said, "No, thank you." Then he urged, "Let me get you some beer." Again I said, "I don't drink that either." "Oh," he said, "You are

a teetotaler." "Yes," I answered, much relieved. "Then let me get you a cup of coffee or tea," he graciously offered. When I replied again, "I don't drink them either," he glared at me and said, "What do you drink?" "Water," I answered. "Water!" he yelled. "Why water is for washing, not for drinking." And with quite a bit of trouble and fanfare I finally got a glass of water.

AS to smoking. I have never had the least desire to even try it. In Germany I never saw a woman smoke, and at the opera house many of the men did not smoke, and those who did always refrained from so doing during the day when they were to sing at night. In my opinion, smoking is especially bad for women. When young girls or women come to me to learn to sing, I can always tell if they are coffee drinkers or cigarette smokers. If they drink excessively of coffee, they are nervous and cannot concentrate. If they are smokers, their voices are husky and even hoarse. I wait for a few lessons to be sure their indisposition is not from a cold (to which they usually attribute it), and then I say, "Do you smoke by any chance?" And if they say, "Yes," I then tell them they must choose between smoking and singing, because the two just don't go together—for women at least. Smoking makes the voice dry and with an edge, as well as making it hard to produce clear tones. Some students have given up smoking; others have been unable to do so and have dropped out of the singing race. I understand that once one has acquired the habit, it is almost impossible to overcome it.

I remember hearing our beautiful

and gracious Mrs. Smoot, wife of our Senator and Apostle Reed Smoot, tell about a luncheon given in the White House in Washington, D.C., especially in her honor. She and the President's wife, Mrs. Hoover, were the only two women at the table who were not smoking. The lady on her left said, "I see you don't smoke, Mrs. Smoot." Mrs. Smoot answered, "No, I never have." "Don't ever begin. I wish I had never acquired the habit," said the lady.

I also remember my Aunt Nettie Easton telling me that someone (I think it was her father, Brigham Young) said to her, "Daughter, if you never drink tea and coffee you will never have wrinkles in your face." Now, of course, we know of many dear old ladies who have kept the word of wisdom faithfully and yet they have some wrinkles; and some persons who have observed the word of wisdom have died young, nevertheless, that does not alter the fact that our Latter-day Saint women who have observed the Word of Wisdom have, as a rule, looked fresher and lived longer than those of the world who indulge in stimulants. How hard and dried up the skin of the face of a modern young smoking woman looks. You can tell the smoker almost every time. My Aunt Nett lived to be over eighty years of age and kept her beautiful complexion, her wit, and sprightly step until the last. I remember that all the years that she worked in the office of the Genealogical Society she did not use eyeglasses even when searching through record books or newspapers, which was her special task. I recall that one day when she and one of her friends, who was

twenty years her junior, were walking down town in New York City on a hot July day, the friend turned to Aunt Nett and said, "How old did you say you were, Nett?" And Nett replied, "Seventy-eight." The friend then said, "I wish to heaven you were 104, because you are walking me to death."

Now, I feel sure, that my keeping of the word of wisdom contributed in large measure to my success in my musical career, and that it is responsible for my well-being at the present time. And if I had not grown so fat with eating too much good food (which, in a way, is breaking the part of the word of wisdom which indicates that we should use things in moderation), I know I would be as well and as active as I was at forty. I am now sixty-three years old (telling my age for the benefit of those who saw my picture in *The Relief Society Magazine*, June-July 1943, p. 367, among those of the wives of the Church authorities. This picture was taken when the public knew me best, and was chosen by your editor—not by me). I hope to keep the word of wisdom more fully and to lose some of my weight, so I can live some years yet to enjoy my loved ones, God's beautiful mountains and valleys here in Utah, and to do more good than I have done in the past.

Now, let me tell one more experience of mine. The reader must forgive my talking so much about myself, but I was asked to give some of my experiences in life related to the word of wisdom, and not to give a dissertation on the subject nor talk of its value from a dietetic standpoint.

Some years ago, I was asked to visit

Glendale and be soloist with the Los Angeles orchestra which was giving a concert there. I am sure Professor Altschuller, the conductor, expected to hear a worn-out prima donna, because so many of my confreres or singers of that time had left the stage and their voices showed great wear and tear, and he was not enthusiastic about having me. Well, we started out on the "mad scene" from the opera *Lucia* by Donizetti, and I sailed right through it in the original key, going up to high E flat above high C with ease in the cadenza with the flute. When I finished, he put his conductor's stick down on the stand and turned to me; and before those eighty men and women of the orchestra he said, "Let me see, Miss Gates, it must be fifteen years since I heard you, is it not?" I answered, "Yes, I think it is, Mr. Altschuller." "Well," he said, "your voice is as lovely as ever. In fact it sounds like that of a girl of twenty. Will you tell me how you do it?" I was taken aback a bit I can tell you. Then the answer came to me, and I said, "Herr Conductor, I have never dissipated (by that I had in mind drinking, smoking, and loose living) "and I know how to sing." "I'll tell the world you do," he said. "Proceed, gentlemen, with the next aria" (which was the *Lakme* Bell song).

Now I want to leave my testimony with you. Correct living, according to the word of God to Joseph Smith and the men who have followed him, and according to the word of those whom he has inspired with the new truths of science and nutrition, pays dividends. When we break the rules of health or of the spirit we have to pay to the utmost farthing.

For Thy Bounties

Marguerite J. Griffin

“MOTHER, I want to tell you about something that happened at school.” It was my oldest son. May he never get too old to tell me things! May I never be too busy, nor hurried to listen!

“Yes, Son.”

“Well, you know we usually have current events first thing in the morning, but today the teacher said we wouldn’t have them any more every day like that, because it’s so much of the same thing over and over, and she says it gets monotonous like saying grace at meals.”

I gasped a little, mentally. He went on.

“Then she asked how many of us say grace at home, and, Mother, out of the whole room I was the only one to raise my hand.” His eyes were wide with wonder.

“Well, Son, there must have been others who live in homes where grace is said. Perhaps they just lacked courage to admit it after the teacher had so emphatically expressed her opinion.” And that is what I’d like to believe. I hope that schoolroom does not represent a typical cross section of this great nation.

Oh, America, do you no longer bow your head in gratitude for the plentiful plates of nourishing food that you consume three times a day? Have you forgotten your Pilgrim Fathers who, after their first harvest, humbled themselves on bended knee to give thanks to God their Heavenly Father, who had rewarded their efforts in this new land with the needs for sustaining life?

They were mindful of him who had sent the sun and rain upon the earth, that it might give forth its abundance. They had felt his protection in the trial they had passed through and now, in their plenty, they did not forget.

Yes, because of them we have our Thanksgiving Day once a year; but to many of us it has become synonymous with turkey, plum puddings, and pies. I have sat at bounteous spreads in many homes, grateful for the associations of friends, grateful for companionship, smelling the savory odors of appetizing food, enjoying the happy conversation, and there has not been one moment’s pause to give thanks to the Great Creator of all this goodness, to the Great Giver of life itself. We just began to eat with no word, no thought save our stomachs’ anticipation for food. And yet not a guest would leave until he had thanked his hostess and praised her wonderful meal.

It would have been the greatest breach of etiquette not to have recognized the gifted hands who had done the cooking or, at least, had planned it. She had made the most of every flavor and spice. She had blended them harmoniously. She had served them so they were an art to the eye as well as to the taste. Thank her. Yes, praise her, indeed. But who gave life to the turkey? Who gave flavor and color to the vegetables, orange to the carrot, green to the peas, white to the potato? Who gave richness to the grain, and sweetness to the sugar beet? Had he not done his part

where would our hostess have been? Yet, three times a day some sit down to this miracle of nature without a word.

THE words of the prayer matter little, if they come from the heart. What counts most is the gratitude, the appreciation that bursts into glowing warmth in the soul, the peace of mind that soothes tired nerves. Gratitude is to the heart as rain to the flower. It makes all its beauty glitter with a brightness greater than diamonds. Without the ability to appreciate, which is a finer form of gratitude, a man cannot truly love. He cannot respond with joy to the beauties of life and nature. And there is nothing more necessary than to be grateful for the common things of daily living. We Americans have had so much. Our land has yielded harvest after harvest so abundantly, that some have fallen into the lethargy of taking it all for granted. A warm glass of milk, a bright red, ripe tomato, juicy and cold—We forget what miracles they really are!

We take a morsel and leave the rest half eaten on our plates. We butter a piece of bread heavily and leave the crust, bread which only last season was a golden sheaf of grain, warmed by the sun, nurtured by the rain. If the sun had been too hot too long, if the rain had never come, or, if coming, had never given way to the blue of sky, the grain might not have been. And then the bread? We do not think of that. We only know that each day we have our bread. We think we will always have our bread, but "man does not live by bread alone."

Remember the story of the Savior feeding the five thousand with five loaves and two fishes?

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

There's the story complete, with a brevity modern narrators should envy.

The importance of this story to me is not, however, in the miraculous feeding of the five thousand. It is in the Man who was their host. The Man who gave thanks for the food, and then when it was eaten sent his disciples forth to gather up the fragments "that nothing be lost." This very act establishes him as a Man different and superior to other men. Call to your mind men who magnanimously flaunt their wealth before the people. Is it not natural for a person such as this, elevating himself in his own power, hoping to be esteemed in the eyes of his fellows, to say: "Oh, don't bother with the remnants. There is more where that came from." Not so with the Son of God. His appreciation of the things of life was great enough that he gave thanks upon food he had the power to magnify a thousand times, and then he carefully gathered up what was left "That nothing might be lost"—and that twelve baskets full.

So then—"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Money Isn't Everything

Olive C. Wehr

“I wish you wouldn't go, Alice.” Jack Hayden's big, work-hardened hands lifted in a brief gesture of appeal, then dropped hopelessly as he concluded, “Money isn't everything.”

His young wife bent her auburn head to examine the worn knee of a pair of her son's brown cords, then folded them decisively into the large, shabby family suitcase spread open on the bed.

“Do we have to go all over that again?” she asked wearily. “Just because you are rooted to the ‘good earth’ is no reason I should go on grubbing my life away, doing without things, getting older, wearing last year's clothes—” She stopped abruptly to search hastily for a handkerchief.

Jack's face reddened, and his Adam's apple moved convulsively.

Fifteen years ago when he had married the pretty, impetuous, little district school teacher, some years his junior, his mother had prophesied that she would not be content for long to remain on the ranch. He had scoffed at the idea then, and the years had passed swiftly and uneventfully. Now it seemed that the break had come. Maybe it was the war, he reasoned to himself. It did things to folks. Alice had never been like this before.

“Listen, honey, this has been an unusually dry year,” he explained in his slow, patient drawl. “Got to expect a lean year now and then. Next year, like as not, there'll be bumper

crops, and then we can start build-in' an'—”

“That's precisely what you said last year,” she flung at him, her dark eyes flashing.

“But I don't aim for you to work,” he began.

“No use arguing, Jack,” she retorted, snapping shut the lock on the bulging suitcase. “My mind is made up. If you won't leave the ranch and go out to the Coast where you could make all kinds of money, with half the work, then I'll go alone! I'll stay with Mable. She has an apartment and the two boys can play together while we are away working—they're old enough.”

“If you will go,” he groaned, “then leave the boy here with me. It's no place for him.”

“Don't be selfish, Jack,” she commanded. “He will have opportunities he has never had before—city schools, music, everything he can't have here. Don't you see? It's for his sake. I want to earn money, lots of it, and give him a chance in life. He is getting older now, and he is beginning to need things we can't afford.”

She turned to him and laid her head against his arm. “Jack, don't be selfish,” she pleaded. “Can't you see it is best for him and for me? Won't you come with us? You could get work. You have lived on this ranch all your life—you're just afraid.”

He shook his head. “It's not that,” he said slowly. “I can't exactly explain. I've always wanted the boy to grow up here as I did.”

"And never get anywhere in life!" she flared. "No, Jack, it takes money."

"Maybe, Alice, it's like the Big Book says, 'Money is the root of all evil.' The desire for money—"

"If you quote that again, I'll scream!" she interrupted defiantly.

"Listen, I can quote scripture, too. 'As a man soweth, so shall he reap,' but I note you sowed wheat last year in the wheat field, and all you reaped was thistle and wild mustard. . . . O Jack, I'm sorry! I'm just overwrought."

"Hi, Mom, we got a letter!"

A whirlwind of a boy with long, coltish legs, and a thatch of red hair burst into the room. In one hand he carried an air-mail letter and in the other a half-eaten carrot.

Alice took the letter mechanically.

"It's from Mable," she commented. "She said she would write me bus connections."

"Mom, when we go out to Seattle, may Bill and I go to the movies every night?" asked the boy eagerly.

"No, of course not! Not every night," she replied crossly.

"Well, what will there be to do then?" he demanded.

"Maybe you better stay here, Son, with me," his father said softly.

The boy stopped crunching his carrot, and stood, legs far apart, looking from one parent to the other. Both stood silent, tightlipped and pale.

Understanding dawned at last in the boy's bright blue eyes, and he rushed from the room, sobbing brokenly.

Slowly Jack faced his wife.

"I guess you're right," he admit-

ted thickly. "I'd better go with you—for the boy's sake. Phone Abner, tell him the ranch is for sale—at his figure."

"Jack, darling!" Alice cried, and ran to throw herself into his arms; but he brushed blindly past her.

She followed him out onto the long, cool porch, and watched him as he strode across the meadow to where the boy lay, face down, in the hay.

Alice wiped her eyes. The dear goose, she thought. She wouldn't have gone without him. A woman had to force her husband's hand sometimes, just as Mable had said. He would be better off, once she got him away from the ranch. Then they would begin living—marvelous wages—good times—every advantage for the boy.

It would be nice seeing Mable and George again, too. It had been frightfully lonely since they had moved away some months ago. How she had missed the friendly smoke that used to wave a silent greeting to her daily from the chimney of the roof she could see rising above the hill beyond the pasture gate!

Her husband and son were coming toward the house now, arm in arm. She noted for the first time that Jack's shoulders sagged as he walked. He looked old, defeated, and suddenly strange, she reflected in some alarm.

At the yard gate, he and the boy turned for a long look at the sunset beyond the purple-shadowed hills to the west. They both loved those wooded hills where they had so often gone fishing and hunting together. They were daily growing more companionable, she thought gratefully.

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Finland

Dr. Leland H. Creer

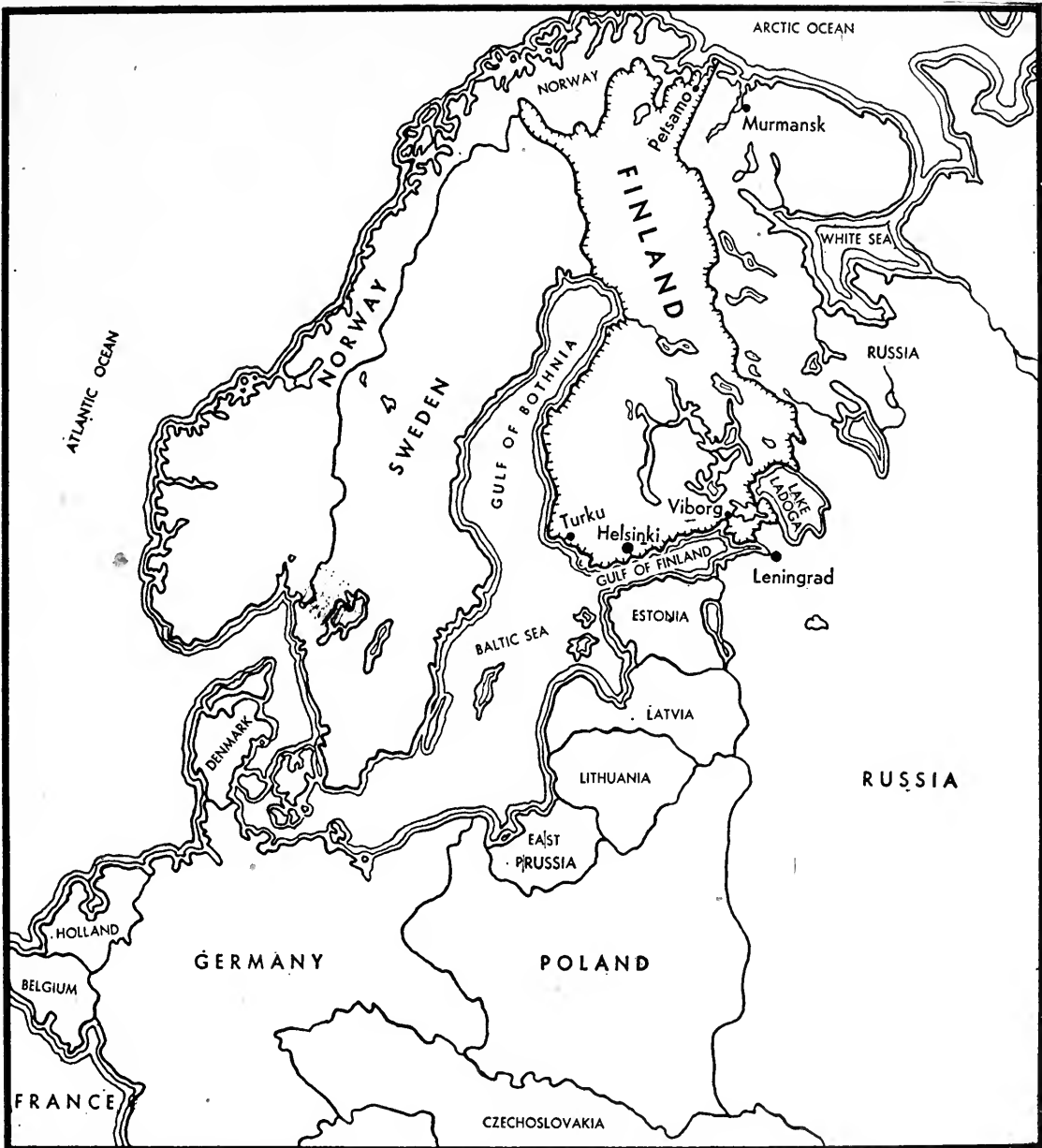
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[This is the sixth in the current series of articles by Dr. Creer on the historical background of some of the countries involved in the present world crisis.—Ed.]

WHEN, on June 25, 1944, pro-German Risto Ryti, president of Finland, and Premier Edwin Linkomies, without the approval of Parliament, officially announced that an agreement had been reached with German Foreign Minister Joachim von Ribbentrop and Field Marshal General Wilhelm Keitel, as a result of which complete collaboration between the two countries as military allies could be expected for the duration of the war, a tactical blunder had been committed which renders the future of the Republic precarious, if not hopeless. For, as a result of this denouement, the Finns not only find themselves estranged from and at war with their erstwhile friends and admirers, but practically precluded from the possibility of negotiating any satisfactory peace with Russia. Furthermore, as an open ally of the Nazis, it is not expected that the Allied Powers, even if inclined to do so, will be able, at the future Peace Conference, to convince the Soviet Union that complete national independence for Finland should be restored. The crisis caused a mild revolution in Finland itself, which resulted, on August 1st, in the deposition of Risto Ryti and in the election of the aged, but colorful, Baron Carl Gustaf Mannerheim as his successor.

By its decision to support the Nazi leaders, the Finnish government, possibly hopelessly, but perhaps willingly, has openly an-

nounced its preference for German rather than for Russian domination, for the Finns must be aware of the fact that even a German victory would guarantee only the status of their country as a military and economic satellite of the German Reich. But this startling decision also reveals the intense bitterness of the Finns toward their Russian neighbors, a hatred which dates back to the seventeenth century when the Russians began to covet their country. The Finns have no faith in the sanctity of any treaty negotiated separately with the Russians. The people fear that without the active support of some strong power, that their country will be occupied by the Red Army, that the elite of the country will be deported to Arctic and Asiatic Russia, just as the elite of the Baltic states of eastern Poland and of Bessarabia were, and that the country will then be annexed, after a spurious plebiscite, as the Baltic states and eastern Poland were. The Finns detest Communism and its implications in any and every form. Furthermore, they are thoroughly convinced that their cause is just—that in the present Russo-Finnish War, the Russians are the aggressors. Finland, they declare, is fighting its second war of defense. But, regardless of the justice or injustice of its cause, the fact remains that the unhappy Republic is caught pitifully between the horns of a horrible dilemma. Regardless of the outcome, the continued existence of the coun-



—Drawing by Evan Jensen

FINLAND

try as an independent, national state is seriously threatened.

In order to understand clearly the implications of the present Russo-Finnish War, it will be necessary to review, in some detail, the tragic nine-hundred-year Finnish struggle for independence. But, first, let us turn our attention to an examination of the topography and resources of this interesting country.

Modern Finland contains an area of 147,761 square miles. The popu-

lation in 1938 was 3,834,662. The country is bounded on the north by Norway; on the east by the Russian provinces of Arhangel and Olonetz; on the south by the Gulf of Finland; and on the west by the Gulf of Bothnia, Sweden, and Norway. The surface is a labyrinthic mixture of land and water; and the seacoast, especially in the south and southwest, presents the same succession of fiords and rocky headlands that characterizes the coasts of Norway and Swe-

den. The coast is studded with innumerable small islands and rocks called *skar*. These render navigation extremely dangerous, especially in the Gulf of Bothnia. The lakes occupy about twelve per cent of the total area, and the marshes, twenty per cent, so that Finland is more abundantly supplied with water than any other country in the world. The greater portion of the interior of Finland is a vast tableland, averaging in height from 350 to 400 feet, and interspersed with hills of no great elevation. Immense forests cover one-half of the country. These consist chiefly of pine, spruce, fir, and birch.

Although extending far north into cold latitudes, with a rugged climate and topography, Finland is an agricultural country. The principal crops are rye, barley, oats, potatoes, and hay. Lumbering is the most important industry. Cattle breeding is successful on account of the many natural meadows, the good pasturage, and abundance of water. Finland produces considerable quantities of iron, tin, copper, lime, granite, marble, and quartz. The chief exports in the order of their importance are: lumber, pulp and paper, leather, hides, iron ore, matches, ammunition and other explosives. The chief imports are: metal goods, machinery, textiles, and spices. A unique co-operative system has worked successfully throughout Finland for forty years. In 1939, there were more than 7,000 co-operatives with a total membership of 9,000. These societies handled about twenty-five per cent of the retail and forty per cent of the wholesale trade of the country.

BEFORE 1919, Finland was attached to Russia as a grand duchy. The Czar was recognized as grand duke and controlled the foreign affairs of the country; but, so far as internal affairs were concerned, save for the period from 1897 to 1919, the country functioned as an independent, autonomous state. The Constitution of Finland dates from the year 1788 and is based, besides, upon the pledge of Czar Alexander I in 1809 (when Swedish Finland was annexed to Russia), renewed by his successors, and upon the decree of the Diet in 1869. These guarantees were later set aside by Czar Nicholas II (1894-1914). The government of the country and the administration of justice under the Constitution were carried on by the Imperial Senate for Finland. This consisted of eighteen members appointed by the Czar and presided over by the governor general of Finland. Until 1897, all administrative appointees, including even the governor general were native Finns. The legislative function was exercised by the Czar and a Diet or *Seim*, without the consent of which no law could be decreed or repealed, no taxes imposed, nor soldiers levied.

The Diet met every five years. It consisted of representatives from four classes or estates: the nobility, the clergy, the bourgeois, and the peasantry. The nobility were drawn from the heads of noble families, admitted into the House of Nobles; the other deputies were separately elected from their respective orders. The official language was Swedish. For administrative purpose, Finland was divided into eight *lans* or governments. The *lans* were divided into *harads* or districts, and these in

turn into parishes or communes, of which there were 480. To these were entrusted the management of local affairs. The administration of law lies, in the first place, with the Senate; in the second place, with the high courts established at Abo (modern Turku), Nikolaistad, Wasa, and Viipuri (modern Viborg); and, finally, with the district courts in the country and the municipal courts in the towns. The constitutional provisions enumerated above made Finland, until the days of Nicholas II (1894-1914), the freest and best-governed portion of the Russian Empire. The established religion is Evangelical Lutheran.

It was probably at the end of the seventh century that the Finns took possession of what is now Finland. The newcomers found the Lapps residing in the country. The intruders seem not to have had any centralized governmental organization, but to have lived in separate communities and villages, independent of each other. These early Finlanders seem to have been both brave and troublesome to their neighbors; and their repeated attacks on the coast of Sweden drew the attention of the kings of that country. As a result, King Eric IX, accompanied by the Bishop of Upsala (an Englishman), and a considerable army, invaded Finland, in 1157, conquered the people, converted the country into a Swedish province, and baptized many into the Christian Church. The work of the Bishop of Upsala was long remembered, and after his death he was canonized as St. Henry. Today, he is revered as the patron saint of Finland. The brilliant evangelical work of St. Henry was followed up by a second English bishop by name

of Thomas, who is said to have almost succeeded in detaching the country from Sweden, and forming it into a province, subject only to the pope at Rome.

The conquest of Finland by Sweden provoked an almost continuous series of wars with Russia. These were all indecisive. However, in 1323, it was agreed that part of eastern Finland should be attached to Russia, with the river Rajajoki as the boundary. The Reformed Lutheran religion was introduced into Finland in 1528, by King Gustavus Vasa of Sweden. King John III, his successor, raised the province into the dignity of a grand duchy. King Gustavus Adolphus, about 1600, established the Diet of Finland, a representative political body composed of four orders: the nobility, the clergy, the bourgeois, and the peasantry. This brilliant Swedish monarch also did much to develop culture in Finland by founding schools and gymnasias, building churches, encouraging learning, and introducing printing.

PETER the Great was the first Russian Czar to challenge seriously Sweden's title to Finland. In 1710, he managed to obtain possession of the towns of Keksholm and Villmanstrand. Within six years (1710-1716), despite the brilliant defensive efforts of King Charles XII of Sweden, the entire duchy came into his power. By the Treaty of Nystadt (1721), the province of Wiborg, comprising the entire eastern half of Finland, was ceded to Russia. The Swedes attempted to recover the ceded province, but were disastrously defeated; and, in 1743, by the Treaty of Abo, were forced to

cede additional territory, including the important cities of Villmanstrand and Fredrikshamn. In 1788, King Gustavus III, as already noted, gave to Swedish Finland those fundamental laws, incorporated into a formal constitution, by which the people are still essentially governed.

In 1807, Napoleon concluded with Czar Alexander I the famous Treaty of Tilsit, negotiated on a raft in the river Niemen. "Hardly an inch of Russian soil was exacted—only a promise to co-operate in excluding British trade from the continent." Tilsit destroyed the Third Coalition, and made Napoleon master of the continent. Only Sweden and Great Britain remained under arms against him, and against the former he was able to employ both Denmark and Russia. Early in 1808, a Russian army crossed the Finnish border without any previous declaration of war, and simultaneously a Danish force prepared to invade Sweden from the Norwegian frontier. The ill-starred Swedish king, Gustavus IV, found it was all he could do, even with British aid, to fight off the Danes. Thus, left alone and unsupported, Finland was quickly overrun by Russians, and as a result, in 1809, Sweden was forced to cede the whole of Finland, including the Aaland Islands, to Russia. However, thanks to the generosity of Czar Alexander I, Finland did not enter Russia as a conquered province, but as a semi-independent grand duchy, with the Czar as grand duke. Alexander I also issued a manifesto in which he pledged to preserve the religion, laws, and liberties of the conquered country. This pledge was kept until the autocratic regime of Czar Nicholas II (1894-1914). The old Russo-

Finnish province of Wiborg (ceded to Russia in 1721) was reunited to Finland in 1811. In 1821, the seat of government was removed from Abo (modern Turku) to the present capital, Helsinki. The Diet which had not met for fifty-six years was convoked by Czar Alexander II in 1863, and has met every five years since.

During the latter part of the nineteenth century, and especially during the reign of Czar Nicholas II (1894-1914), Pan-Slavism, an intense Russian nationalistic movement, was inspired by journalists, patriots, and agents of the central government. The Pan-Slavic program sought: (1) to Russify the Russian Empire, that is, to introduce among the heterogeneous parts of the Empire, the language and institutions of Greater Russia; and (2) to extend this influence eastward and southward into Asia, and westward and southward into the Balkans. It became an asserted policy of the Pan-Slavists, therefore, to sympathize with and encourage the aspirations of Slavic peoples against Turkey, in Bulgaria, Serbia and Montenegro—not as a movement to annex these states but to establish Russian protectorates over Slavic autonomies. The Franco-Russian Alliance (1894) was meant to curb anti-Slavic policies of the Teutonic nations. The Pan-Slavic institutions which the government sought to perpetuate and universalize within the Empire were the Russian language, the Orthodox Church, agricultural rural communities, and political autocracy. The aim was to establish "one law, one language, one religion."

Special efforts to Russify Poland, Estonia, Latvia, and Lithuania were

made by substituting Russian for German place names, making the teaching of the Russian language compulsory in the schools, forbidding the teaching of German, suppressing free speech, enacting prejudicial legislation against the hapless Jews and encouraging pogroms against them, and, finally, by adopting regulations which favored the Greek Orthodox at the expense of the Roman Catholic and Lutheran religions within the provinces.

In Finland, Czar Nicholas II (1899) replaced all Finns by Russians in the government service, introduced a strictly Russian police system, made the Finnish military constabulary subordinate to the Russian military organization, and practically converted the grand duchy into a Russian province by decreeing that all Finnish legislation must henceforth be drafted by Russian ministers in conjunction with the secretary of state for Finland, and by insisting that only such matters as concerned the grand duchy alone need be submitted to the Finnish Diet.

Needless to say, the above measures were vigorously opposed by the inhabitants of Poland, Finland, and the Baltic provinces. Against all opposition, however, the tireless and vigorous Plehve, Russian Minister of Interior, kept up an effective fight. Illegal arrests and banishments resulted. Newspapers and radical periodicals were ruthlessly suppressed. In fact, any person in the disaffected provinces was liable to be apprehended by the police and imprisoned by governmental order who was merely suspected of harboring anti-Russian, liberal, or socialist opinions.

Taking advantage of the revolutionary unrest within Russia in 1905, occasioned by the unpopular Russo-Japanese War, the dogged and determined Finns ordered a national strike as a protest against Russian rule. Railway, steamship, telephone, and postal services were suspended. "Helsingfors (modern Helsinki), the capital of the grand duchy, was without street cars, cabs, and lights, and no shops except provision stores were open." Nicholas II was forced to capitulate and, by decree of November 17, 1905, restored the Finnish Constitution. The strike ceased at once. A Diet was promptly elected, the first since 1809, and this body drafted a new constitution, providing for a single chamber, proportional representation, and universal suffrage. Subsequently, however, under the influence of Stolypin and the Pan-Slavists, Nicholas II modified these reforms by insisting that decisions in all Finnish questions affecting the Empire as a whole be reserved to the Russian ministry. Further renewed efforts to curtail the power of the Finnish Diet just preceding the outbreak of World War I, in 1914, aroused the liveliest apprehension in Finland.

The Finns, as well as the other subject nationalities of the Russian Empire, including the Poles, Jews, Letts and Baltic Germans, supported Russia during World War I, because the War held out to them the hope of respite from Russification and the recognition of national rights and self-determination. But when the Russian Revolution of March 1917 destroyed the old Russian Czarism, the Finns were determined to free themselves entirely from union with

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What an Old Trunk May Bring Forth

William R. Palmer

MANY of the old trunks that survived the battering of a steerage ocean voyage on sailing vessels, and crossed the continent in ox-team caravans contained treasures of china and pewter and copper and exquisite needlework that looked strangely out of place in the primitive log homes they were brought to Zion to adorn.

Some were treasured heirlooms that had heart values far beyond any price that might be put upon them, and some were parting gifts from beloved relatives or friends whose faces might never again be seen.

Our pioneer mothers polished their pewter and copper to jewel-like brightness and put them on the roughhewn mantelpieces of their first log homes, and they hung their fine needlework upon the rough but whitewashed walls. Looking through tear-dimmed eyes upon these treasures, they saw in them the link between the roughhewn homes of the wilderness and the refinements they had left behind.

Many of these treasured keepsakes fell into hands that knew not their value, and, with the passing of the mothers who cherished them, became mere junk for the children to destroy.

Others were packed reverently back into the battered old trunk with grandma's horsehair bonnet and the clothing she would never wear again. There they lay untouched

and forgotten until some descendant, impelled by curiosity to see what grandma wore, brought them again to the light of day. Such a trunk was opened in Kanarraville, in 1939, and it yielded a real treasure of needlecraft to a family who knew grandma only as a tradition.

On the night of May 16, 1869, the waiting days of Mariah Davies Davies were all fulfilled, and she went down into the Valley of the Shadow of Death from which she never returned. In the morning, a daughter was born, and two hours later the mother's eyes were closed in death.

They laid her away in the little cemetery at Kanarraville and then the sorrowing husband, with the aid of Martha, his eldest daughter, and "Aunt Betsy," his wife's cousin, packed her keepsakes with her clothing into the old steamer trunk that had brought them from Wales.

In July 1870, John J. Davies married "Aunt Betsy," but she, knowing what the trunk contained, never opened it. For twenty years they lived happily together, and in August 1890, she died. Martha Williams, that eldest daughter, took her father, John J. Davies, to her home to spend the remainder of his days. The old trunk came too, and that was the last move it ever made.

More years passed and John J. Davies died, then Martha died, and lastly her husband, Rees J. Williams. The old home became the property



of Bishop Wells A. Williams, their son.

ONE day in 1939, Bishop Williams and his good wife decided to look into grandfather's old trunk in the attic. Since the death of the Bishop's mother its hinges had never turned. Folded carefully away in the bottom they found the sampler shown in the photograph above. Art teachers and all who see it pronounce it one of the most exquisite pieces of needlework they have ever seen. It is twenty inches square.

The work is so fine that it requires a magnifying glass to reveal that many different stitches have been

employed in developing the various figures. It was done in Carmarthen-shire, Wales, in the year 1846, and Mariah Davies, the girl who did it, was then only thirteen years of age. Her work is flawless.

The beauty of this rare sampler lies not alone in its exquisite needlework but in the dainty loveliness and refinement of its color scheme as well. Done in daintiest pastel shades of brown and pinks and reds, the interest of a spectator alternates between the delicate perfection of craftsmanship and the grace of its colors and shades. One could never tire of looking at it.

Moths, unfortunately, have done

some damage to the fabric, but the pattern and the colors are as clear and dainty and bright as the day the piece was finished. It will soon be a century old.

Mariah Davies was first baptized into the Mormon Church the year she finished this masterpiece of needlecraft—1846. In 1852, she was re-baptized, (a customary thing in those days) and John J. Davies, the man she was destined to marry two years later, became a member of the Church at the same time.

Brother Davies was a weaver by trade, and in Zion, his young wife

soon became proficient in that craft also. In the early months of 1855, in the employ of "Sister Mackeny," they wove five hundred yards of carpet for use in the Salt Lake Tabernacle. They also wove one hundred yards of cloth for Bailey Lake to get flour to feed themselves and their babies.

Many descendants from this worthy Welsh couple are scattered through the Church, and most of them, perhaps, have never seen nor heard of this exquisite piece of fine art that was done by the skilled fingers of their grandmother.

IN NOVEMBER

Beatrice Knowlton Ekman

All through the long and lonely night,
I heard the dead leaves blow
Before the wind. Detached and light,
Their wings brushed stones below.

Now, in the paling gray of dawn,
The branches etch the sky;
The trees stand bare—the leaves are gone,
And raveled clouds trail by.

The day will cry night's sorrow down;
And ashes embers lie,
Mem'ry will wear a brighter gown,
And hope again be high—

But when at night the dead leaves blow
Crisp cadence of November,
With rhythmic tempo quick or slow—
It's heartbreak I remember.

Woman's Sphere



Ramona W. Cannon

DESPITE determined efforts by many women's organizations to push through the Equal Rights Amendment giving women equal rights with men, it is still in Congress, where it was introduced in 1923. Before it can become law, two-thirds of the House, of the Senate, and then of the forty-eight states must approve it. Before it could become effective five more years must elapse to give states time to make their laws conform. More than one thousand state laws discriminating against women now exist.

KONRAD BERCOVICI reports that Spanish women were held back more than any other women in Europe until the revolutionary birth of the Republic in 1931. The Republic gave women coeducation and suffrage. Fascist Franco, coming to power, took away both, executed a million men and women battlers for freedom, and imprisoned countless other liberty-loving women.

THE contributors of the *Saturday Review of Literature* recently voted Willa Cather runner-up with Ernest Hemingway as leading United States novelist. Eleanor Glasgow received sixth place, and Marjorie Rawlings tied for eighth place. Miss Cather received the 1944 fiction award of the National Academy of Arts and Letters.

IN the coming election in France, French women, noted for centuries for intellectual achievement, are to vote for the first time in history.

DR. ROSE HOMER WIDTSOE, head of the Home Economics Department, University of Utah, died September 13, leaving a vacancy difficult to fill. She was well educated and held a Doctor of Philosophy degree from Stanford University, and was recognized nationally as an authority in the field of home economics. She was a devoted Latter-day Saint, the mother of two daughters, and wife of the late Osborne J. Widtsoe, who was the head of the Department of English at the University of Utah.

BONARO W. OVERSTREET, author of the volume of beautiful and stirring poetry, *America Answers*, has written a novel of social idealism, *War Comes to Liberty Hill*. The author is a charming and inspirational woman, who spent the summer of 1942 in Provo where her husband, Dr. Harry A. Overstreet, sociologist and author, taught in the summer school. She registered for several subjects, to become better acquainted with the Mormon folk whom she liked and respected.



Birthday Greetings to President Heber J. Grant

TO Latter-day Saints the month of November is especially significant, for in this month occurs the anniversary of the birth of our greatly beloved and deeply revered president, Heber J. Grant.

Upon this important occasion we extend to him through the columns of the *Magazine*, which represents the great multitude of women of the Relief Society, greetings, congratulations, and heartfelt good wishes.

In our homes we express daily in our prayers our gratitude and thanks for the leadership, the splendid life, and righteous achievements of this great and good man, and we pray for his continued welfare. While he will be thus remembered by the people of the Church everywhere at this time, yet we take this opportunity, which we deem a great pleasure and high privilege, to salute him in behalf of the great Relief Society organization on this his eighty-eighth birthday, and to wish for him a realization of all that his heart desires. We are sure that one of his heart's greatest desires is that the members of the Church strive daily to live in strict accord with the teachings of the gospel of the Master, and that they devote themselves to the building up of the kingdom of God. The fulfillment or accomplishment of this desire would be to him a priceless birthday gift.

President Grant has always been

a true friend to the women of the Church. He has recognized their contributions to the welfare and development of the Church, and he has honored them in their various callings. He has encouraged them to go forward in auxiliary activities and has aided and supported them in their organization work. For this generous attitude toward women, and this whole-souled recognition of their abilities and service, we are deeply grateful.

We are mindful especially of his interest in the various phases of Relief Society work, and we wholeheartedly express our love and gratitude for all that he has done for our treasured Society.

President Grant's conception of the scope and value of Relief Society work dates back to his early youth, when his widowed mother served as a ward president at the same time that he and she were struggling together to carry the economic problems that surrounded them in their own home, in those early pioneer days.

It was thus from his mother, who went about doing good, giving spiritual as well as practical help to those in sorrow and need, that he first learned some of those lessons which have helped to make of him the great humanitarian and spiritual leader that he is today.

President Amy B. Lyman

Wise Spending

THE wise use of money is a problem that is ever with us. It is one that becomes very acute during wartime. The present war period has been no exception. The war has been responsible for marked increases in the income of many people. Not only are many people receiving larger pay checks, but family incomes have been increased because more members of the family have become wage earners. The war has also affected, to a certain extent, the pattern of our spending. The cost of certain types of goods, such as food, has been increased, wartime taxes, which must be met, have been levied, etc. This has made it necessary for people to plan, at least to a limited extent, their current expenditures. However, in all too many instances a "money madness" has taken hold of people—there has been a greed to earn, and money has been spent with reckless abandon.

Lavish spending at any time is neither good taste nor good judgment. In wartime it is particularly unbecoming. During wartime a large portion of the nation's productive resources are devoted to the manufacture of war materials. Most goods available for civilian consumption are inferior in quality and high in price. It is difficult to obtain full value for money expended with the dollar worth approximately seventy-four cents. Then, too, there are many unavailable goods which will be available in the future, which people will want, and for which they must spend money. The future will also offer

many opportunities that are now curtailed, such as travel and educational opportunities, for which people should be saving. Then, too, we must remember that everyone has a responsibility as a citizen to exercise restraint in his spending and to save as much as possible. Saving stores up purchasing power for the future, and has a national, as well as personal, significance; it is a bulwark against postwar depression.

The temptation to spend extravagantly will be very strong as the Christmas season approaches. Christmas is always characterized by free spending. This year, with spirits somewhat lifted because of the war outlook and with money plentiful, restraint will be extremely difficult. The wise woman will recognize the temptation. She will be fully aware that many standard articles are not available, and that most articles that are available are high priced and of wartime quality. She will appreciate the fact that, in the light of the war situation, many merchants are anxious to reduce wartime stocks and she will not be influenced by special inducements to buy. She will consider more carefully than ever before the significance of Christmas giving, and her Christmas remembrances will be the expression of her thoughtfulness, careful planning, and personal effort, rather than to represent money expenditures. Her necessary purchases will be made with a full appreciation and understanding of values. Her spending will be conservative and wise.

B.S.S.

Notes TO THE FIELD

Notice of Special Ward Relief Society Meeting to Be Held January 30, 1945 (Fifth Tuesday)

THE General Board of Relief Society recommends that all local Relief Societies hold a special meeting on the fifth Tuesday of January 1945, relating to the non-use of liquor and tobacco. Our Church leaders, as well as many civic, business, and welfare leaders in the United States and other countries are concerned over the alarming increase in the use of alcohol and tobacco. It is desired that this problem be considered by the Relief Society in a special meeting devoted entirely to this subject, where the standards of our Church with respect to the non-use of alcohol and tobacco may be re-emphasized, and the advantages and blessings of abstinence discussed.

Following is a suggestive program for this meeting, but local Relief Societies may, of course, plan their own programs if they prefer, provided they carry forward the purpose of the meeting.

The Church's General No-Liquor-Tobacco Committee, headed by El-

der Joseph F. Merrill as chairman, with headquarters at 40 East South Temple Street, Salt Lake City 1, Utah, directs the activities of similar no-liquor-tobacco committees in stakes and in wards on which priesthood quorums and auxiliary organizations have representation. It is suggested that ward officers might call on the Relief Society representative on the ward or stake no-liquor-tobacco committee for assistance with this program if more pamphlets or reference material are desired, and that the Relief Society representative on the ward no-liquor-tobacco committee be asked to give one of the talks. The references in the suggestive program include a pamphlet distributed through the General No-Liquor-Tobacco Committee. It is suggested that requests for copies of pamphlets be made first to your ward or stake no-liquor-tobacco committee, and that if they cannot be obtained through this means that requests for copies be sent direct to the General No-Liquor-Tobacco Committee.

Suggestive Program

Title: The Relief Society Stands For the Non-Use of Liquor and Tobacco.

Theme: Doc. and Cov., Sec. 89:4-8.

I Song: "Choose the Right," *Deseret Sunday School Songs*, p. 86.

II Prayer

III Song: "Guide Me to Thee," *Deseret Sunday School Songs*, p. 110.

IV Talk: The Sacredness of the Human Body.

(See Dr. Frederick J. Pack, "The Sacredness of the Human Body," to appear in *The Deseret News Church Edition*, Saturday, January 6, 1945; Dr. John A. Widtsoe, *Word of Wisdom*, Chaps. 5 and 6, pp 42-84; John 2:19-21; I Cor. 6:19-20; Doc. and Cov. sec. 93:35).

V Talk: The Mother's Responsibility in the Non-Use of Liquor and Tobacco.

1. Setting the example personally.
2. Maintaining standards in the home.
3. Seeking to raise community standards.

(See President J. Reuben Clark, Jr., "Our Homes," *Relief Society Magazine*, December 1940, p. 801; President David O. McKay, "The Highest and Best in Woman's Realm," *Relief Society Magazine*, January 1940, p. 17; Virginia Jacobsen, "The Woman Smoker," *Relief Society Magazine*, June 1937, p. 375; Alonzo L. Baker, "Should Women Smoke?" *Relief Society Magazine*, October 1941, p. 665—Pamphlet available from General No-Liquor-Tobacco Committee.)

VI Song: "Homing," (Trio) Del Riego, or "Home Sweet Home."

VII Talk: The Rewards of Obedience from the Observance of Non-Use of Alcohol and Tobacco.

1. Obtaining the promises.
2. Seeing one's children inherit the rewards.
3. Being heirs to the promises of the righteous.

(See President Heber J. Grant, "Gospel Standards, Chap. 4; Doc. and Cov. sec. 89:18-21.

VIII Closing song.

IX Benediction.

Additional references for talks: Dr. Joseph F. Merrill, "What's the Lesson?" *Improvement Era*, August 1944, p. 503; "The Effects of Alcohol," *Improvement Era*, June 1944, p. 393; "Tobacco," *Relief Society Magazine*, February 1930, p. 70; "Personal Letters Protest Picturization of Smoking and Drinking," *Relief Society Magazine*, June-July 1943, p. 398; "Auxiliary Leaders Protest Picturization of Smoking and Drinking," *Relief Society Magazine*, January 1943, p. 44; Lucy Gates Bowen, "Why a Singer Should Keep the Word of Wisdom," *Relief Society Magazine*, November 1944, p. 613.

Suggestions for December Work Meeting

CHRISTMAS this year will perhaps have a deeper significance than ever before because of the tragic condition of the world today. Let the last sewing day of this eventful year be a preparation for the true

Christmas spirit. On this day there may be sewing that must be taken care of, but would it not be interesting to have a few innovations?

Somebody has said, "The Christmas tree in our homes is a symbol

of Christ as the tree of life, who offers freely to all his gifts of light, and life and wisdom." Would it not be interesting to include in the work meeting program suggestions on how to attractively and inexpensively decorate a Christmas tree. A tree glittering with ornaments, shining with tinsel and icicles can be made very attractive; but where these are difficult to obtain, ornaments made of bright-colored paper, strings of snowy-white popcorn, pine cones and other inexpensive trimmings might well substitute for the commercially made and more expensive tree decorations.

Some people are fond of the silver trees decorated with blue baubles and blue lights. For this, tree radiator paint and a spray gun will be needed. Some people like to use the white frosting made with white hot-water kalsomine mixed according to the directions on the package and applied by slapping the branches with a brush.

Then, there are the lovely Christmas greens, the mistletoe and holly, and the red and white candles. These, too, are symbols of Christmas and add to the spirit of the occasion. Suggestions for the attractive use of these during the holiday season would, no doubt, be of interest to Relief Society members.

In every ward there are excellent cooks. Recipes for cookies, plum

pudding, fruit cake, cinnamon apples, and cranberry jelly might be exchanged. A demonstration showing how festive the Christmas table can be set and how to arrange a center piece is always appreciated.

This year, it may be difficult to purchase just the items we would like for Christmas giving, and those available will, no doubt, be expensive and of wartime quality. Why not have the women bring their own sewing and exchange ideas? There are many fine suggestions that might be made for making such articles as lovely handkerchiefs and dainty aprons. There is a need for laundry bags, and guest towels. Dolls are scarce and expensive this year. Rag dolls and stuffed animals can be made very attractive and at little expense. Doll clothes might also be of interest to mothers with little girls. Luncheon sets made of monk's cloth outlined with colored thread or those made of butcher's linen applied with colorful materials are very pretty as well as useful.

In the words of Annie Wells Cannon: "Now may the Christmas candle burn in every window, and the light of love in every heart."

For additional suggestions see:

"For Christmas This Year" Nellie O. Parker, *Relief Society Magazine*, November 1943, p. 675; "How to Glorify Christmas Gifts," Lucile W. Wolf, *Relief Society Magazine*, December 1940, p. 816.

Suggestions for Choristers and Organists

Song Practice

The knowledge of songs can be enlarged considerably in Relief Society organizations if the two song practice periods each month are care-

fully planned. New songs should be presented from time to time, and appropriate songs should be selected not only from the *Relief Society Song Book* but from other Church

songbooks. It is advisable that the chorister and organist rehearse together so that they may learn the songs thoroughly before offering them to the group. The new song should be rehearsed just long enough to give the women a general idea of it; it may be taken up in more detail in the next song practice.

Some of the period should be used to improve the singing of familiar hymns so that the members may sing with greater fervor and enjoyment.

While it is conceded that the standing position is best for singing, yet after hurrying through a busy morning in order to attend Relief Society meeting, many women find it very tiring to stand for any length of time. Therefore, it would be considerate on the part of the chorister to have the audience remain seated for most, if not all, of the practice period. Nothing should ever detract from the spiritual uplift and enjoyment that can come to us from singing together.

Suggestions for Special Occasions

Many groups of Singing Mothers have already planned special activities for the coming season. They are working on new program num-

bers to be given on various occasions in their wards or stakes. Some have chosen the Thanksgiving holiday as the time for a special musicale, featuring thankfulness for the earth's bounties as the central theme. Around this theme they will group their songs and readings. The stage for a Thanksgiving musicale may be decorated in beautiful autumn colors, creating a festive atmosphere. Other choruses are preparing special musical programs for the Christmas holidays, improvising a program around a lovely Christmas story, using Christmas chorals along with other appropriate numbers, displaying a "living picture" of one or two of the famous paintings of the Madonna and Child, the Manger, the Wise Men, the Christ Child, et cetera.

The Christmas cantata is always a favorite with both singing groups and audiences, it can generally be prepared in a few weeks' time. The work of the chorus can always be lightened by having a special trio or double trio do one or more of the chorus numbers. Requests have come for the names of Christmas cantatas for women's voices. A list is herewith submitted:

Christmas Cantatas—Three-part for Ladies' Voices

<i>Easy</i>	<i>Price</i>
"The Heavenly Child," by Hamblen. Published by Chappell	60
"The Music of Bethlehem," by Holton. Published by Lorenze	50
"The Wondrous Story," by Kountz (no solos)	60
 <i>Medium Difficult</i>	
"Yuletide Memories," (Two-part for ladies' voices) (Some familiar carols are included)	50
"Bethlehem," by Bliss (with solos and scripture reading). Published by Willis	75
"In Bethlehem," by Kountz. Published by Witmark	60
"The Babe of Bethlehem," by Hamblen. Published by Chappell Co.	60
 <i>More Difficult</i> (Three-part for ladies' voices)	
"The Story of Christmas," by Matthews. Published by G. Schirmer	75

"The Christmas Messiah," (taken from Handel's Messiah). Published by Lorenze	.60
"The Christ Child," by Hawley. Published by John Church Co.	75
"Christmas Tide" (9 Christmas Carols) by Bowdon. Published by Flammer (Arranged for women's voices)	25

Time Limitations in Theology and in Visiting Teachers' Training Report-Meeting to Be Observed

COMPLAINTS have reached the General Board that the meetings on the first Tuesday of the month are often too long, and inquiry has revealed that because of the extensive familiarity with the subject matter and the interest of our members in theology that the class period for this lesson often extends beyond the recommended forty-five minutes. Class leaders are urged to confine the lesson presentation and discussion to forty-five minutes in order to allow time for testimony bearing. We repeat the standing recommendation of the General Board that in large wards the time of the testimony meeting might be extended fifteen minutes to allow for more women to bear testimony. However, this meeting occurs monthly, and Relief Society women also have opportunity to bear testimony in the regular monthly ward fast meeting. It is, therefore, recommended that the theology and testimony meeting be closed at the agreed time.

The preceding visiting teachers' training-report meeting must also be well managed so as not to run over time. It is imperative that ward visiting teachers' message leaders confine their presentation of the discussion to the recommended ten to fifteen minutes, and that the regular reports of visiting teachers be confined to the required information. Time limitations for each feature of

this meeting are listed in detail in *The Relief Society Magazine*, September 1944, page 513.

To those women who feel that the allotted time is too short in which to give their message adequately, may we recall that the shortest speeches are often the most effective. Extensive preparation is necessary to be able to give a worthwhile message in a short time.

Some of the choicest gems in religious teaching, in literature, and in philosophy are very brief, yet their message is readily grasped.

The Beatitudes can be read in one minute and contain only 143 words, yet their message, remarkable in content, is a blessing that has spanned centuries.

I Corinthians, chapter 13, takes less than two minutes to read and contains only 268 words. It is considered by some as coming nearer to the heart of the gospel than anything in the Bible outside the words of Jesus.

The Gettysburg Address can be read in two minutes, yet is one of the world's great speeches.

The visiting teachers' message as presented in *The Relief Society Magazine* is short. The ten to fifteen minutes allotted in the training meeting should be ample for effective discussion and consideration of its application to the teaching situation.

ORGANIZATIONS

Since the last report, printed in the November 1943 issue of *The Relief Society Magazine*

<u>Stake or Mission</u>	<u>Formerly Part of</u>	<u>Appointed President</u>	<u>Date</u>
<u>Stakes</u>			
Ben Lomond Stake	Ogden Stake	Ora Mac Farlane	November 22, 1943
Grantsville Stake	Tooele Stake	Carrie Wrathall	January 16, 1944
Park Stake	Liberty and Bonneville Stakes	Blanche Stoddard	October 24, 1943

REORGANIZATIONS

Since the last report, printed in the November 1943 issue of *The Relief Society Magazine*

<u>Stake or Mission</u>	<u>Released</u>	<u>Appointed President</u>	<u>Date</u>
<u>Stakes</u>			
Blackfoot	Mary S. Bills	Alice S. DeMordaunt	June 11, 1944
Box Elder	Josie J. Jeppson	Beatrice B. Hansen	February 7, 1944
Cache	Mary M. West	Alice Christiansen	September 11, 1944
Emery	Clara A. Wickman	Arlinda N. Ware	August 20, 1944
Emigration	Jennie H. Brockbank	Lillie Adams	February 13, 1944
Garfield	Hazel W. Cannon (Deceased)	Daphne B. Smith	August 13, 1944
Gridley	Ruthe B. Samson	Alice I. Ferrin	September 24, 1944
Hyrum	Minnie A. Miller	Harriet C. Leishman	August 27, 1944
Idaho Falls	Cora M. Christensen	Idetta Merrill	April 1, 1944
Kolob	Hannah M. Clyde	Zelma Beardall	January 16, 1944
Liberty	Emma G. Phillips	Diana R. Lambert	October 24, 1943
Millard	Artemesia George	Fern Robison	August 13, 1944
Nampa	Clara C. Mason	Ethel B. Andrews	March 19, 1944
Nebo	Vera H. Cloward	Gwen W. Dixon	September 14, 1944
Nevada	Hope Broadbent	Lucille Horton	September 24, 1944
Panguitch	Sarah O. Henrie	Laretta Yardley	February 6, 1944
Pasadena	Irene Ethel Boice	Madge Fowler	July 16, 1944
Pocatello	Amy J. Hawkes	Mary H. Whitaker	November 28, 1943
Raft River	Roxie F. Horne	Lona Hepworth	February 20, 1944
St. George	Marian M. Snow	Leila K. Atkin	October 10, 1943
St. Joseph	Wilda Merrill	Hattie Shurtz	March 12, 1944
San Juan	Charity L. Rowley	Ruth H. Redd	October 24, 1943
Santaquin-Tintic	Vera P. Patten	Jennie Bylund	March 19, 1944
South Salt Lake	Winnie O. Lavin	Lau Rene K. Lindquist	September 21, 1944
South Sevier	Jennie Brown	Sylva Musig	April 23, 1944
Tooele	Carrie Wrathall	Emma R. Hanks	January 16, 1944
Uvada	Dorothy P. Ronnow	June C. Huntington	May 14, 1944
Wells	Amy B. Towler	Lorena W. Anderson	July 1, 1944
Young	Bergetta A. Covington	Harriet D. Foutz	May 21, 1944
<u>Missions</u>			
Argentine	Kate M. Barker	Cecile S. Young	July 21, 1944
Eastern States	Mary V. Iverson	Alberta O. Doxey	May 17, 1944
Northwestern	Edna H. Bennion	Lenore K. Bringhurst	August 18, 1944
Tahitian	Venus R. Rossiter	Emma Ruth Mitchell	

Revised Price List of Temple and Burial Clothing

A new price list of the temple and burial clothing available from the General Board of Relief Society has been mailed to all stake presidents and bishops, and to all stake, ward, and mission Relief Society presidents, and is published here so that Relief Society members gen-

erally may be informed of this non-profit service supplied by the Relief Society. All purchasers of burial clothing are cautioned not to pay more for temple burial clothing than the prices here quoted, wherever purchased.

CLOTHING FOR WOMEN

Robes: (Gathered usually preferred for temple work; pleated usually preferred for burial.)

Cotton (gathered)	\$ 1.80	2.25	2.95
Cotton (pleated)	3.25	4.90	8.05
Flaxon (pleated)	4.65	5.25	
Linen (pleated)	17.65		

Veils:

Cotton95
Organdy	2.15
Rayon Airline	3.15
Rayon Marquissette	3.95

Moccasins:

Cotton80
Linen Fronting90
Linen	1.25
Rayon	1.10

Aprons:

Sateen	2.40
Rayon	2.65 3.50 5.30 6.10

(Variance in price due to amount of embroidery)

Cutout Edge

6.10

Aprons - Unfinished:

Stamped square for
embroidering

.50

Lining to complete
apron

.30

Shield: For temple work only—
not used for burial)

.90

CLOTHING FOR MEN

Robes: (Gathered usually preferred for temple work; pleated usually preferred for burial.)

Cotton (gathered)	\$ 1.85	2.35	3.15
Cotton (pleated)	3.25	4.90	8.05
Flaxon (pleated)	4.65	5.25	
Linen (pleated)	12.70	17.65	

Caps:

Cotton35
Linen Fronting60
Linen80 1.00

Moccasins:

Cotton80
Linen Fronting90
Linen	1.25

Aprons:

Sateen	2.40
Rayon	2.65 3.50 5.30 6.10

(Variance in price due to amount of embroidery)

Cutout Edge

6.10

Aprons - Unfinished:

Stamped square for
embroidering

.50

Lining to complete
apron

.30

ALL THESE REMAIN

Betty Wall Madsen

We still have these, within a troubled land:
The warm simplicity of children's trust,
The friendship held in someone's outstretched hand,
And love that lives when everything is dust.
Above all else, we still have faith, as high
As temple spires pillaring the sky.

Finland

(Continued from page 625)

Russia and, accordingly, on December 17, 1917, the Finnish Diet formally declared the independence of Finland. All of the other Baltic provinces, including Poland, took the same course between the months of November 1917 and February 1918.

BUT the type of government in Finland was not decided without civil war and bloodshed. The Russian Soviet quickly recognized the independence of Finland, but it was soon supporting a Finnish Socialist Workers Republic which seized power in Helsinki at the end of January 1918. General Mannerheim, a Swedo-Finn, and formerly of the Russian Imperial Army and then (1918) an intense foe of Bolshevism, organized a White Guard and established his headquarters at Vaasa (modern Nicholaistad) on the Gulf of Bothnia. Within a few months, Mannerheim, ably assisted by a German contingent under General von Goltz, occupied Helsinki and the entire country along the Gulf of Finland. The last Red stronghold at Viipuri (modern Viborg) capitulated on May 16, 1918. But the price the Finns were to pay for German intervention was soon made evident through the infamous Treaty of Brest-Litovsk, by which the Soviet Union withdrew from the war. By terms of this treaty, Russia relinquished her claims to Finland, Estonia, Lithuania, Courland, Livonia, Ukraina, Bessarabia and the Aaland Islands, and ceded Russian Armenia to Turkey. However, the

freeing of these states by Russia carried with it the obligation to recognize any program of Germanization that Germany might attempt, and the Reich was determined to establish a series of protectorates in this immense Baltic area. As a result, Finland was at once reduced to the status of a mere military and economic outpost and dependency of Berlin under the leadership of one, Prince Frederick Karl of Hesse, who was named King of Finland. These developments were fortunately terminated by the armistice which ended World War I in 1918. With the forced withdrawal of German troops and the temporary assumption of the Regency by General Mannerheim, the Finns proclaimed their country a republic, and, in July 1919, elected Professor Stahlberg as its first president.

Though relieved by the Treaty of Paris (1919) from respecting the Treaty of Brest-Litovsk (1918), and though victorious in war with several border states, within which she hoped to establish friendly Bolshevik governments, the Soviet Union persevered in the policy of recognizing the independence of the nationalities formerly subject to her. Thus, by a series of treaties signed in 1920, she recognized the independence of Finland, Poland, Estonia, Latvia (comprising the Letts of Livonia and Courland), and Lithuania. In July 1921, Russia and Finland signed a neutrality pact and, in 1925, an arbitration treaty. The Treaty of Dorpat (October 1920), defined the Russo-Finnish frontier. By this treaty, Finland renounced her claims

to East Karelia, while Russia surrendered her claims to Petsamo, which thereupon became Finland's only ice-free port on the Arctic Sea. The long quarrel with Sweden over the Aaland Islands was referred to the Council of the League of Nations. This body on June 24, 1921, recognized the claim of Finland to the islands but insisted that they remain unfortified. This decision led to the calling of a regional conference on Baltic problems in October 1921. The result was a multilateral treaty, signed April 6, 1922, by Sweden, Denmark, Finland, Latvia, Germany, Poland, Great Britain, France and Italy, guaranteeing the neutrality and international protection of the Aaland Islands.

In 1921, Finland appealed to the League of Nations in behalf of the Finnish population of eastern Karelia. The Finns claimed that the Russians were not allowing the Karelian Finns the right of self government as they had promised to do by the Treaty of Dorpat (1920). However, neither the League Council nor the Permanent Court of International Justice to which the problem was finally referred, did anything to satiate the Finns, because each organization hesitated to challenge the Soviet Republic. The situation continued unchanged, and it proved to be one of the roots of the present Russo-Finnish War, for the Finns are fighting today to annex Karelia.

Beginning with the Litvinov Pact (1929), in which Russia, Poland, Latvia, Rumania, Lithuania, Turkey, and Persia agreed to patch up their border differences, Russia entered into similar conventions with Finland, Italy, Czechoslovakia,

Yugoslavia, Afghanistan and Mongolia.

IN the fall of 1939, Russia took full advantage of Germany's preoccupation in the west to strengthen her own strategic positions, ostensibly for the purpose of acquiring better frontiers for future defense against Germany. Thus in September 1939, the Russians and Germans partitioned hapless Poland; and, on September 29, October 5, and October 10, respectively, the Soviet Government, through treaties with the Baltic states of Estonia, Latvia, and Lithuania, acquired the right to establish military, naval and air bases in their territories, and thus reduced the three states to strategic vassalage. But the republic of Finland did not meet the Soviet overtures with the same complacency. The Russians demanded of Finland territorial concessions on the Karelian Isthmus for the better security of Leningrad, territorial concessions in the Petsamo area for the defense of Murmansk; and a naval base at Hango. When the Finns refused, Russia, ignoring her Russo-Finnish Non-aggression Pact, began her attack on the Republic, November 30, 1939. The next day (December 1st), she set up a puppet government at Teryoki. Thus began the second Russo-Finnish War.

The Finns appealed to the League of Nations and, on December 14, that body declared Russia the aggressor, and expelled her from the organization. In the United States widespread sympathy was expressed for Finland's cause. Credit for non-military supplies was extended through the U.S. Export and Import Bank, and the American people gave

generously for Finnish relief. Great Britain and France supplied some military equipment and a number of Norwegians, Swedes, and Danes volunteered for service in the Finnish army. However, none of the Scandinavian governments was willing to participate in the war, for fear of Nazi retaliation. For this reason, Norway and Sweden refused a formal request from Great Britain and France (March 2, 1940) for the right to use their territories for the transportation of war supplies to Finland. To have granted such a request would have courted almost certain invasion by Germany, who obviously could not tolerate the establishment of Allied bases on her northern flank. Thus, by a peculiar combination of circumstances, "the Allies were saved from going to war with Russia, but the embittered Finns were saved to become allies of the Nazis." (HAYNES AND HOFFMAN *The Origins and Background of the Second World War*, p. 561).

Although fighting brilliantly, the Finns, deprived of Allied support, were forced to come to terms. By the Treaty of Moscow (March 12, 1940), Finland was compelled to cede to Russia the whole of the Karelian Isthmus; the important port of Viipuri (modern Viborg); several islands in the Gulf of Finland; the territory north and west of Lake Ladoga; a tract of land near Salla; and a small area about Petsamo. She also granted the Russians a thirty-year lease of the port of Hango. The Soviet Government at once organized the new Karelian acquisition as the "Karelian-Finnish Socialist Federative Soviet Republic."

In the summer of 1941, Finland, still resentful toward the Soviet

Union because of its untoward attack, joined with Hitler in a secret military alliance. Then, when the Germans determined upon an invasion of Russia (June 22, 1941), the Finns resumed their "Russo-Finnish War" and supported actively the German invasion. However, the Finns declare that in this renewed war they were not the aggressors but that their active participation resulted only after the Russians had first attacked. This point of view is represented in a very lucid article which appeared recently in a reputable British publication, the *Nineteenth Century*. Part of the article is worth repeating here. It follows: "Finland did not take advantage of the occasion offered by the German attack on Russia in June 1941, to avenge the defeat she suffered at the hands of the Red Army in the previous year and to recover her lost territories. Finland was not the aggressor—she was, for the second time, the victim of aggression. When Russia was herself invaded on June 22, 1941, she at once resumed her active hostility to Finland," and this despite the fact that the Soviet Government had expressed satisfaction with the treaty of March 12, 1940. "On that same day," continues the commentator, "the Russians bombed the Aaland Islands and attempted to bomb two Finnish warships. On the 23rd, Abo (modern Turku), was bombed by twenty-four Russian airplanes. The open city of Villmanstrand was bombed on the same day—so was the Malm airdrome near Helsinki. By the 26th, more than ten Finnish towns had been bombed by the Russians and suffered heavy casualties. On that day, the President, Risto Ryti.

broadcasted a declaration that Finland would fight. They decided to fight in self-defense for a second time. But they limited their military operations to the recovery of the districts that had been wrested from them in the previous year. They did not take part in the offensive against Leningrad—they deny that their guns have bombarded that Russian port.”

But, regardless of which country was the aggressor, the point is that Finland today, as an active ally of Germany against Russia, finds herself in a most precarious and unfortunate position. In spite of the justice of her cause, it is difficult to discern just how her cause can be

aided by the Allies at the forthcoming peace conference, for it should be clear that the Allies will be forced to co-operate with the Soviet Union and recognize its demands for territorial security, and this, of course, will involve the fate of Finland. In the opinion of the writer, under these untoward circumstances, the Finns will be fortunate to escape with a settlement based on the provisions of the Moscow Treaty of 1940. This much is certain, the best immediate guarantee for continued independence of the Republic will be the establishment of friendly relations between the Finns and the Russians.

Lula Greene Richards

THE long and active earth life of one of the Church's interesting and gifted women was brought to a close Friday, September 8, 1944, when Louisa Lula Greene Richards passed away at her home in Salt Lake City at the age of ninety-five. Since her girlhood, the literary compositions of Sister Richards have delighted and inspired the women of the Church and won for her an enduring place in their hearts. In her early twenties her writing ability so attracted Church leaders that she was called to be first editor of the *Woman's Exponent*, forerunner of *The Relief Society Magazine*, and the first publication owned and printed by Latter-day Saint women. Sister Richards creditably fulfilled the exacting requirements of this position, serving from June 1, 1872 to July 15, 1877, when family responsi-

bilities made it necessary for her to relinquish her editorial work after having set standards and established patterns many of which were followed throughout the life of the publication.

Sister Richards was dainty in appearance, refined in manner, and a devoted Latter-day Saint. Throughout her life she was active in Church auxiliary work. For many years she was a member of the Primary General Board. She was also an active temple worker. Sister Richards found joy and comfort in her testimony of the divinity of Christ and the sure knowledge of the resurrection.

The Relief Society General Board acknowledges with gratitude the contributions of Lula Greene Richards to the Relief Society.

Forward, Without Fear

Dorothy Clapp Robinson

With their money gone, ANN KRISTIN and HELGA MORTENSEN are faced with the problem of supporting themselves. They have never worked except in their own homes. But the question of who took their money worries them more than the loss.

Could it have been ELDER LEWIS? He had gone to New Orleans four months before, to bring these immigrants up the river and to make sure just this sort of thing did not happen to them. Where did he get the money to bring the destitute ones up the river? He had only seven dollars when he left home.

Could it have been TOM BEDLOE? He had the opportunity, but would a man steal from the girl he was to marry?

Was it PATTY LOU, who didn't like Ann? What about the gambler-trader who left the River Maid at Montrose? Or was it one of the immigrants?

ANN, under suggestion from TOM, has a warrant issued for the arrest of ELDER LEWIS, but he tells where he received the money. It is a fantastic story and hard to believe. While the officers are hesitating about taking LEWIS, TED LEWIS comes running with the news that the PROPHEET JOSEPH has been killed.

CHAPTER IV

MATILDA LEWIS drew the sheet up under Johanna's chin. "It is warm, but it will protect you from the flies."

"T'ank you."

Mrs. Lewis busied herself with the baby. "She looks like you, Johanna. First thing you know you will be carrying her down to see me."

Johanna turned her eyes slowly toward the foot of the bed. Mrs. Lewis had put a square of mosquito netting over the bundle lying there. A beatific smile spread over her face for the moment, com-

pletely erasing the unhealthy pallor of her skin, the unnatural brightness of her eyes. To hide her own tears, Matilda Lewis turned quickly

"I must get home now and see about Erva, but I will be back. If you need me, send Patty Lou. You will be quiet, won't you?"

The sick girl's eyes answered, and Mrs. Lewis went outside. The hastily erected lean-to was still the home of these immigrants. It kept out the sun, and most of the rain, but nothing else.

Sitting on the big stump in the clearing was Patty Lou. Her face was puckered in concentration as the pencil in her hand moved slowly over a square of paper.

"I think she will be more comfortable now." Mrs. Lewis lowered her voice so her words would not reach the sick girl. "If the baby wakes or if she gets worse, call me at once. I'll try to get a little rest. You don't seem to mind the heat."

"Mind? Oh, you-all mean the weather. I was brought up on this kind. You-all don't know Alabama." She struck suddenly at a mosquito that had been buzzing about her face. "There. Got him right on pap's letter."

"Please, Patty. Listen to what I am saying."

The girl's eyes opened wide. "Why, Sister Lewis, I am listening to you sure-enough."

"Then watch Johanna carefully. She is very ill. Keep the flies away if you can, but let her sleep if she will."

"Yes'm. I sure enough will, but I must finish this letter to my papa."

"Patty Lou!" Mrs. Lewis' voice was stern. "I mean what I say. Your papa's letter can wait. She may turn worse in an instant."

Her tone brought Patty Lou's agile mind back from its wanderings. She smiled assurance, which changed quickly to wonder.

"Sister Lewis. Why do you do all this?"

"This?"

The girl waved her hand vaguely. "I mean, two months ago you didn't know any of us. Since then you have watched over us, brought us food, helped the girls sell their things, and now for days you-all have been constantly with Johanna. Why do you?"

Mrs. Lewis' brows drew together, puzzled. "I have never asked myself such a question. The need is here. That is enough. How far would we get if we didn't help each other?"

The girl chewed the end of her pencil. "I can't see you are getting anything but grief. Your husband is in jail, and all the time Kris was having that terrible time with her sore hand you took care of her."

"All I did was to see that she kept it in hot water. My mother always said that would draw corruption from the flesh."

"If it hadn't been for you, she would have died. I've seen arms bloat up and turn black like that before. They always die."

"It was the priesthood saved her, not me."

"I reckon some of it was punishment. That was a nasty thing she did."

"She didn't know what she was doing."

"Well," Patty Lou was definite, "if she meant it or not, she got into plenty of trouble over it. Matt won't speak to her and she lost Tom."

"She gave up Thomas Bedloe," Mrs. Lewis replied tartly, "and a mighty good thing it was. After the way he tricked her."

"That's what she says, but she can read when she wants to; but I was talking about you helping us. Why do you do it?"

"Why not? Brother Lewis says trouble refines us."

"Hum-m. If misery makes saints I reckon we should all rise and shine. Of all the miseries I ever heard of this place has the most kinds."

Mrs. Lewis sighed. "You hit the nail on the head that time, but from what I hear we shall know worse. Once I rebelled against it, but now I am too busy to give it a thought. Now, dear, don't forget Johanna." She hurried away in the direction of her own home.

As soon as she was out of sight, Patty Lou tiptoed into the lean-to. Johanna was asleep. A sudden aching premonition caught the girl and she leaned close. Yes. She was breathing. Patty Lou took a bonnet that was lying on a packing box and fanned it gently over both Johanna and the baby. The sleeping girl did not stir, but a slight, very slight sigh escaped her lips. With eyes blinded by tears, Patty laid down the bonnet, and went back to the stump. The girls had traded everything from their big chest for that bed for Johanna.

For a few minutes she wrote laboriously, but resolutely. She wanted the letter finished so that the first person leaving camp for Nauvoo could take it.

THE next time she went to see Johanna she was lying exactly as she had been before. For the first time in her life the girl knew stark fear. She must get away from that bloodless, too quiet face on the pillow. Quickly she transferred the mosquito netting from the baby to Johanna. Then she hurried back to her writing, but she did not write. She felt an overwhelming desire to go for Mrs. Lewis. Once she started down the trail, but turned and came back.

"I must not be a coward," she told herself. "I know Mrs. Lewis is plumb tired."

But her nervousness increased, and when she saw Helga coming she was so relieved quick tears filled her eyes. She realized she was trembling all over.

"Evening," she called loudly to hide her agitation. "You-all's been a long time coming."

"I worked," Helga answered. "She didn't want any sewing done today so I washed. I think I worked harder than ever in my life."

With someone present to assume responsibility, Patty Lou's fears were gone. Immediately she was her carefree self.

"Another crazy gal," she cried scornfully. "I wouldn't do anybody's washing. Walk four miles and do a scrubbing just for the fun of being uncomfortable. I'd rather go home. That is why I am writing to papa. How much did she give you, thirty-five cents?"

"Twenty-five," Helga corrected. "Wouldn't our friends back in Loftshammar throw a fit, as you say, if they knew what the Mortensen girls were doing?" She nodded toward the shelter. "How is she?"

"Mighty poorly, but she is sleeping now. Mrs. Lewis will be back directly."

Helga went in, and when she came back she had the baby. Crooning softly she held the tiny face up to her own. "She was stirring," she told Patty Lou. "I was afraid she would wake Johanna."

Patty Lou smiled absently. She knew Helga's habit of making excuses for holding Baby Anna, but she was more interested in the basket Helga had brought home.

"Did you-all buy something?"

"Yes. I went by the trading post on my way home. It is just a piece of smoked salmon for Johanna. Doesn't it look good? It smells like home."

The Southern girl wrinkled her nose contemptuously. "Fan me up a breeze. If Norway smells like that I am glad I'm from Alabam." She looked intently at the piece of fish. "I reckon you-all paid all your money for it. Why don't somebody buy something I like?"

"How is she?"

They turned and Niels was standing behind them. He looked wretched. He had lost his cap, and his thick hair was standing up in all directions. One sleeve of his shirt was torn and there was a skinned place on one cheek. His upper lip was cut and swollen.

"Niels," Helga cried. "You have been fighting again."

With a movement of utter despair he dropped to the stump and took his head between his hands. He groaned aloud.

"What happened?" Helga asked. Something was always happening to Niels.

His English had improved. "I am

unloading de boat." He used his huge hands to describe the lifting. "Big boxes. Big barrels."

"But what happened?"

"All day by me a man he talks, talks. All day I keep my hands down. Den he wishes he got one crack at de Mormon Prophet. I take one crack."

Patty Lou laughed aloud. "I'll bet it was a good one. How many teeth did you knock out?"

Niels lifted his head. He grinned shyly. "I don't count. Dey come eight-ten. I fight good but de boss von't pay. I started de fight."

It was an effort for Helga to speak cheerfully. "Never mind, we'll manage someway; but for Johanna's sake you should try harder. Sometimes I wish you couldn't understand English."

He got up abruptly and started for the house, but Patty Lou caught his arm. "Wait a minute. Here." She got the wash basin and towel for him. "Wash the blood and dirt off your face, and comb your hair."

While he was washing, Helga took the baby inside. When she came back he was brushing ineffectually at his hair.

"She is awake now. Go in and see her; but don't tell her about the fight."

Only after he had gone did Patty Lou notice how drawn Helga's face was. Her eyes were wide with fear.

"You better go for Sister Lewis."

When Matilda Lewis came she said very little. To the girls' delight Johanna ate nearly half the small piece of fish. For days she had taken nothing but water and a thin gruel. Mrs. Lewis' eyes were more watchful, if possible, but Niels and the girls relaxed. Niels gathered

twigs to start their campfire, while Helga made preparations for their scanty meal. Patty fed the baby a little sweetened water from a spoon.

BACK along a road that roughly followed the river from Montrose, Ann Kristin was placing one weary foot ahead of another. To the east, the sun's slanting rays made a mirror of the water. Grimly she recalled her emotions when first she had looked across the Mississippi toward Nauvoo. She had stood on the wharf after leaving the *River Maid*, and in that moment the shining dreams of her girlhood had seemed realized. Life stretched before her, a radiant vista of love, peace, and security. Security was gone. Peace she had not yet found, and love—had she lost even love?

"I could stand the poverty, the humiliation," she said aloud, "even my withered hand, if only I could do something about Elder Lewis."

On her good arm she carried a basket, a replica of the one Helga had carried. Niels had woven them from willows. They carried them whenever they worked, for their pay was usually in produce.

The soft clop of horses' hoofs made her look up. She stepped aside to let the buggy pass. Opposite her, the driver stopped his team abruptly.

"Kristin. What on earth—?"

It was Thomas Bedloe. He stared at her in unbelief. "What in the world are you doing here—this way?"

Ann Kristin had thrust her bad hand into the pocket of her skirt. "I have been looking for work," she answered, shortly.

"But—you mean you walked to

Montrose to find work? You mean—work?" His tone told her all he was thinking.

"We must eat, although I have found we can get by with very little of it."

Twisting his reins about the brake handle, Bedloe got out.

"Allow me." He made as if to help her in the buggy. "I will drive you back."

She did not move. "Thank you. I will walk."

He studied her. She was very thin, and her bonnet did not entirely hide the effect of wind and sun on her hair. In her eyes a shadow had replaced the fun and laughter. The shadow was not fear, of that he was sure. It could be hurt. He spoke quickly.

"Haven't you forgiven me yet? I have tried to explain, darling."

"Explain. Will that get Elder Lewis out of jail? He didn't take that money, Tom. I know he didn't. Tell me one thing," she demanded suddenly, "when I signed that paper did you know they would arrest him?"

"Must we go over that again? Can't you take my word for it?"

"If you will give me your word. Did you or didn't you know they would arrest Elder Lewis?"

She wanted desperately to hear him say he, like her, had been duped. She wanted to believe he had not tricked her. Watching her, Bedloe's eyes softened.

"Darling, if I erred I did it because I loved you. I may have said more than I intended, but they have been hunting a chance to arrest someone. It is all part of the scheme to discourage us. For the

same reason his trial has been postponed time and time again."

There was no mistaking the love and desire in his eyes. Ann Kristin felt her color rise. It was all so confusing. If he loved her, why had he allowed this thing to happen? More to herself than to him, she explained: "Some English I understand perfectly, but not legal terms—and the way he fired questions at me was so confusing. I had no idea what I was doing. I have gone to them time and time again. I have tried to withdraw the complaint."

"Darling! If you would only marry me as we had planned. You know I shall always love you. When we are married I will use my influence to get him released. I do have considerable influence in Montrose, you know. You are so uncomfortable. Come with me. I want to take care of you."

The girl's eyes leaped with sudden hope. She hated this camp. She hated these coarse dusty clothes she wore. She hated asking for work and seeing disdain in the eyes of those she asked. Seeing her indecision, Bedloe intensified his persuasion. In the end she said:

"Tomorrow I will give you my answer. Now I must walk and think."

With a promise that he would see her tomorrow, he drove reluctantly away. When he had gone, she drew her hand from her pocket. She looked at it, and laughed harshly. It was not enough that she had lost her beloved Norway, her parents, her security. Now she must suffer this—this nightmare. And she must not let Tom see it until after—she must not tell him her beautiful belongings were gone—for food, for medicine, for those things

that sustained her physical body while her other self withered and died. She could not go on in this way, with no hope, no future.

At the trading post she looked about for Niels. He had said he would be working at the wharf all day. She did not see him; but a number of men, evidently just off work, stared at her so boldly she pulled her bonnet closer about her face and hurried away.

Then she thought she saw him between the brush on the trail that led to camp. She called and hurried to overtake him. He turned and too late she saw it was Matt Lewis. She had been carrying the basket on her sore arm; but now she shifted it quickly and put her hand in her pocket again.

"I—I thought it was Niels," she stammered. "I was going to walk with him."

"Won't I do?" He watched her closely. He thought, she has changed. She is still bitter—no, not bitter. Sick and discouraged. His quick glance saw the hand in her pocket. Rudely he snatched it and held it so he could look at it. The fingers were drawn and taut.

"Are you using it?" he demanded.

"I can't."

For a full minute he did not answer. He turned her hand over. He flexed her fingers. He spoke, and there was command, reproof, and something she could not name in his voice.

"That night when you were so ill and mother sent for me, I promised you something. Remember?"

She nodded without speaking.

"Then you must help. If your arm is to become whole you must

do as I said. The Lord expects us to do what we can."

"It's no use," she cried rebelliously. "I have tried and it's no use. There is nothing for me but sorrow."

For a moment they walked together in silence. He had not released her hand.

"We can't understand completely," he said at length. "Perhaps you need a lesson in walking humbly, by faith." She snatched her hand away. Presently he saw her wipe her eyes.

"What's the matter with Bedloe? I thought you would be married by now. Isn't he pressing his suit?" He threw the words at her. She did not know it, but the night she had been so ill had not been easy for him. Before he had administered to her he had gone off by himself. There on his knees he had asked that all rancor be removed from his heart, so there would be nothing between them to stay the answering of the blessing for her. His heart had been at peace, but now he was again restless and unhappy, but for a different reason. He did not want a woman who was in love with a scoundrel.

"We may be married tomorrow," she answered, matching his tone. She did not look at him. "He is doing well now. He could give me a home."

"Yes. He could give you a home. That is more than—many others could do. Just what does he do? I have never been able to find out definitely."

"Why don't you ask him?"

"I would if I could get close enough to him. He takes care to keep out of my way."

No matter how they started, they always ended by quarreling. Her

heart ached for understanding and peace.

"How are conditions in Nauvoo? Could I get work there, now that my hand is better?"

"Conditions are bad. I hear the charter may be repealed."

"What does that mean?"

"More lawlessness, probably more deaths among the brethren. Certainly, another move. Our patience and forbearance are being taxed beyond endurance."

As they came into the clearing, Helga looked up from the corncakes she was cooking. Ann Kristin handed her the basket.

"Ann Kristin Mortensen, where did you get this food? Fish, hominy,

potatoes—even a little salt pork. You could not have earned this much in three days. Where did you get it?"

"I'll explain later."

Patty Lou took the basket from Helga, and started for the table. "Jake came," she called over her shoulder. "He's behind the lean-to talking to Niels."

"I'll see them." Matt started toward the thicket, but stopped short. Coming up the trail were two men. They were the same two officers who had arrested his father two months before.

"Be careful what you say," he warned the girls.

(To be continued)

Money Isn't Everything

(Continued from page 619)

and suddenly, like a rising fog, doubt and misgiving welled up in her being to veil the shining splendor of her new-found happiness.

She shook herself mentally, and was surprised to note the letter, still unopened, in her hand.

The missive was hastily scrawled and difficult to decipher. Halfway down the page, a paragraph focused and held her attention.

"I hate to tell you this, but George and I are getting a divorce. He is going back to the ranch. I am to keep the boy. He's quite a handful—been running around nights while I am at work, and got into some

trouble. I am worried sick about him. Please do hurry and come out. When you get here with Dick, I think Junior will be more content to stay in evenings. He and Dick always got along so well together, and—"

"Hi, Mom," called Dick from the gate, "Dad says you can pack his jeans, too. He's going with us! Isn't that swell?"

Suppressing a wild impulse to laugh and cry at the same time, Alice rallied her faculties to call back saucily, "Tell your dad, young man, that I've no time to be taking any such orders from him. I'm going to be busy *unpacking!*"

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes From The Field," appear in the Magazine for February 1944, page 104.

RELIEF SOCIETY WAR AND WELFARE SERVICES IN MISSIONS

(Continued from Magazine for October)

Canadian Mission

JESSIE R. URSENBACH, president of the Canadian Mission Relief Society, writes as follows concerning the "Bundles for Britain" project which is carried on by the Relief Society women of this mission:

"During the Battle of Britain, when hearts and homes of members of this mission were severely torn, the idea of sending bundles to Britain was born. Sister Johan Mark, a faithful member from Scotland whose own mother died as a result of the blitz, was the originator of the idea, with the approval and full support of the mission presidents, President David A. Smith and Sister Emily Smith and of their successors, the late President Joseph Quinney and Sister Ida Quinney.

"Twenty pounds per month was the amount allowed by shipping authorities, so early in this year, when President Octave W. Ursenbach was appointed as mission president and Sister Jessie R. Ursenbach was set apart to preside over the Relief Societies, letters were sent out to all Relief Societies, requesting that this be made a mission project. 'Showers for Britain' in connection

with their annual day commemorations were suggested, so that there would be plenty of clothing always ready, and the bundles could be sent out as regularly and as often as permitted.

"The letters met with enthusiastic co-operation, and, very soon, bundles large and small began arriving at the mission home. Many organizations sent several beautiful bundles. They were filled with warm, clean necessities for the newborn, and for children mostly from six to ten years of age, with some for adults as well. The care with which they were prepared bore eloquent testimony of the loving mother-hearts behind the project. Everything was clean and ready for shipment.

"Each bundle was accompanied by a postal note of three dollars, the sum necessary to insure its delivery to Britain. In some cases the second bundle with the second postal note arrived from the same organization, and always with some expression; such as, 'When you need more, let us know,' 'We are already preparing winter things,' or 'We will soon send another bundle of things to you.'

"The joy of Relief Society sisters



PACKING A BUNDLE FOR BRITAIN

Left to right: Missionary Virginia Parker, formerly mission Relief Society supervisor, listing articles received; Johan Mark, originator of the idea and formerly a counselor in the Toronto Branch Relief Society presidency; Margaret Zuber, fourth from left, president, Toronto Branch Relief Society; Gertrude Wagner, secretary, Toronto Branch Relief Society; Missionary Genevieve Bird; at extreme right, Jessie R. Ursebach, mission Relief Society president, shows articles to Mission President Octave W. Ursebach.



KITCHENER BRANCH RELIEF SOCIETY, CANADIAN MISSION

Seated are the officers, left to right: Mrs. E. Steinmetz, first counselor; Mrs. E. Willis, president; Mrs. A. Willis, second counselor; Mrs. J. W. Stott, Jr., secretary-treasurer.

Standing fourth from the left is Lillian C. Roberts, formerly a member of the Relief Society General Board, who with her husband, Elder I. B. Roberts, of Raymond, Alberta, Canada, is laboring as a full-time missionary.

in preparing these bundles has been expressed by letter, verbally, and by the tiny stitches, touches of delicate embroidery, and individuality that went into their careful preparation. We know this service has drawn our sisters who have participated closer together in a bond of mutual companionship, such as can be found only where unselfish, loving service

is given in a worthy human cause.

“The bundles go out regularly, and Sister Ursebach and her willing, enthusiastic workers are trying to arrange with the shipping authorities to send them oftener, that the needs of our dear ones over there who suffer may be filled as have the hearts of the Canadian sisters who have so lovingly, willingly given.”



KINGSTON BRANCH RELIEF SOCIETY, CANADIAN MISSION

A new Society, recently organized, with President Leora Todd and Secretary Delcie Knobes standing at the extreme right, respectively.



BRANTFORD BRANCH RELIEF SOCIETY, CANADIAN MISSION

Left to right: Jean Sharpe, Eliza Sharp, Counselor Marie Jamieson, President Rose Vanderlip, Secretary Mae Bayliss, and Elsie Kennedy. Counselor Laura Lewis was not present when the picture was taken.



The Oshawa Branch Relief Society, Canadian Mission, although sustained by only four members and two missionaries, has been exceptionally co-operative in the mission-wide "Bundles for Britain" project. The Oshawa sisters found it very difficult to raise the \$3 needed to dispatch each bundle, but they made and sold aprons and obtained funds to finance a second bundle. Of the fifteen Societies in the mission, Oshawa was the only one which sent double its quota, when the first bundles were received at mission headquarters. Sister Esther Ward, seated center, very happily offers her home for the meetings. She is 84 years of age. Standing, left to right, are Nelda Pierson, missionary; Ella Crouter, president; Wanda Wannamaker, Mrs. Thomas Dalgleish, Jr., and Evelyn Knowles, missionary.



TORONTO BRANCH RELIEF SOCIETY, CANADIAN MISSION

Seated in front, beginning second from left, are: Secretary Gertrude Wagner, Counselor Johan Mark, President Margaret Zuber, and Jessie R. Ursenbach, mission Relief Society president. Counselor Martin does not appear in the picture.

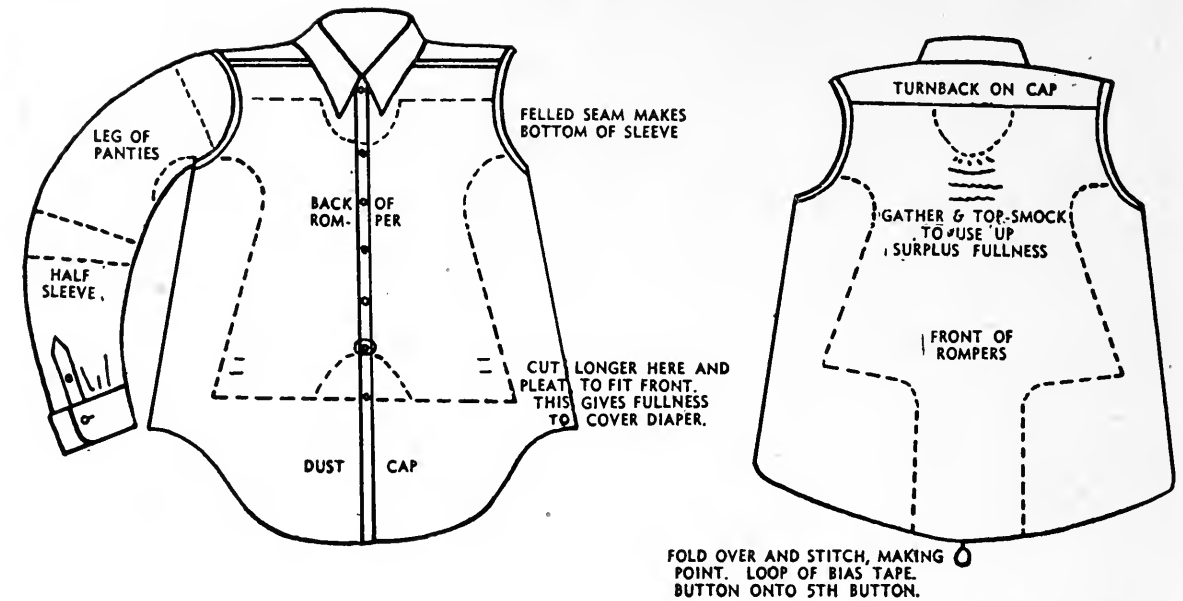
Spanish-American Mission

IVIE H. JONES, president of the Relief Societies of the Spanish-American Mission, is giving outstanding service in teaching sewing skills to the women of this mission through the medium of the Relief Society work meeting. Inasmuch as these are Spanish-speaking women who are unable to take advantage of the homemaking helps and sewing suggestions found in numerous magazines printed in English, Sister Jones has supplied each Relief Society in her mission with a three-ring loose-leaf binder, and issues mimeographed sheets giving instructions on the making of various articles and also containing recipes, decorative designs, and other useful ideas. In order to make the same material available to individual members, manila folders are provided so that each member may have her personal copies of these mimeographed sheets.

In her travels throughout the mission, Sister Jones carries several exhibits in order to demonstrate to the

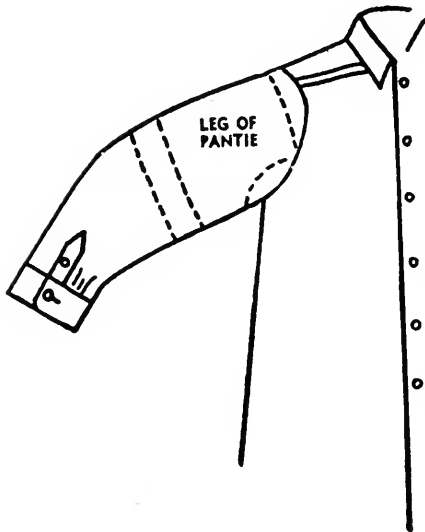
women in the local Relief Societies the possibilities for making many practical articles from used clothing, and in order to stimulate the women in carrying forward the handicraft projects which are suggested to them. The accompanying picture shows articles representing parts of several such exhibits. Sister Jones has very kindly prepared a description of each of these articles in sufficient detail to help others desiring to adopt these suggestions. Supplementing the photograph are sketches showing utilization of a man's used shirt for a variety of articles including a child's romper, child's pantie, and the dust cap shown in the photograph.

In writing of the cylinder-shaped knitting bag which appears in the photograph, Sister Jones reported last March that the women in this mission had made about a hundred of these and that they have a ready sale. The foundation for this bag is an oatmeal carton, three-pound size, covered with crash decorated with bright touches of embroidery and



FOLD OVER AND STITCH, MAKING POINT. LOOP OF BIAS TAPE. BUTTON ONTO 5TH BUTTON.

Diagram showing the cutting of dust cap, half sleeves, child's panties, and baby rompers from man's used shirt.



applique from old felt hats. After learning to make the fitted bottom for this bag, the women have been able to adapt the idea in making fitted coverings for chairs, suitcases, et cetera. The attractive cord for the bag, made of two colors of silk-aline, twisted on the wheel of a sewing machine, has stimulated the making of similar cords for dress trimmings, curtain tiebacks, strings for children's mittens, and many other purposes.

On July 27, Sister Jones wrote:

"Since April conference, I have visited every Relief Society in the

mission and every district where we have Relief Society sisters, even though they have no organization whatever. We are losing our elders rapidly, and are closing a number of districts within the next week or so, but, in the face of all of it, conditions in the Relief Societies are very much on the upturn. We have had good attendance, there being a total of 389 in attendance at Relief Society meetings over the mission. This is better than 100 more than our total enrollment, which shows that our sisters have done a splendid piece of work in interesting investigators.

"Every Relief Society now owns a quilting frame excepting Mercedes, Texas, and they could not buy lumber as there isn't a foot of it in the town. Every Relief Society has made one quilt and sent to mission headquarters, and all are now working on comforters or quilts for their own members. The project is going over even better than I could have hoped for."



Articles from Several Exhibits Used by Ivie H. Jones, Mission Relief Society President, in the Relief Societies of the Spanish-American Mission. (See accompanying detailed descriptions)

EXHIBIT 1—ARTICLES FROM USED FELT HATS

- ARTICLE 1—HAT MADE FROM MAN'S HAT:** (a) Sweat band removed; (b) Crown folded at top of ribbon band, and then crown turned inside out; (c) Brim tilted slightly in front and bright red feather slipped under ribbon band at side front. Time required, exclusive of cleaning—two minutes.
- ARTICLE 2—CROWN OF MAN'S BLACK HAT AND WOMAN'S WHITE HAT MAKE THIS CREATION:** Crown on man's hat was badly worn at the crease on top so a freehand design was cut out and stitched by hand onto the crown of the white hat. Horseshair braid bow in front.
- ARTICLES 3, 4—BABY SHOES:** Brims of both hats were used for baby shoes. Surplus of crown of man's hat used for toe piece of shoe, since brim was rather stiff for that purpose.
- ARTICLE 5—KNITTING BAG:** Tan crash bag with design made from used felt hats, slipped over a 3-pound oatmeal carton. Fitted bottom and double drawstring at top made of two colors of silkline are neat features. Drawstring is twisted on wheel of sewing machine.

EXHIBIT 2—ARTICLES MADE OF MAN'S SHIRT

Many useful articles can be made from a used shirt; however, like many other pieces of used clothing, if the shirt must be ripped, recut, and finishings made, the material will not justify the labor. These particular articles are designed to take advantage of seams, hems, buttonholes, etc.

- ARTICLE 6—HALF SLEEVES TO WEAR IN GARDEN:** Shirt sleeve is cut just below worn part at elbow. Hem at top and use elastic if available.
- ARTICLE 7—CHILD'S PANTIES:** Made from upper part of sleeves. Bottom of leg comes at elbow of sleeve, each sleeve making one pantie leg. No ripping necessary.

- ARTICLE 8—BABY ROMPERS: Shirt is usually worn at neck where collar touches.
- (a) Cut just above first buttonhole, making back neck of rompers. Then straight out to armseye seam. This felled seam makes the hem on the bottom of the sleeve;
- (b) The front of the shirt makes the back of the romper and the back makes the front. Gathers and top-smocking at neck uses the surplus fullness across back of shirt. The only hand work is stitching on the loop at the bottom of front piece and embroidering top-smocking at neck.
- ARTICLE 9—DUST CAP: Made of front tail of shirt sewed together. Do not cut off hem. The yoke of the shirt, merely bound at the neck with bias tape where collar was removed, completes the front turnback.
- ARTICLE 10—WOMAN'S BEDROOM SLIPPERS: Top made from used khaki color work shirt and sole from light shirt too worn for other purposes. Sole is tightly braided and braid turned on end and sewed to form sole. Slipper is lined with felt from used hat.

EXHIBIT 3—ARTICLES MADE FROM MEN'S TROUSERS

- ARTICLE 11—LITTLE BOY'S LONG-BIB PANTS AND MITTENS: Made of scraps are lined with dark gray outing flannel.
- ARTICLE 12—SEWING OR SHOPPING BAG: Outside of bag made from brown corduroy trousers. Lining from rayon underwear dyed orange. Handles are shoe trees painted orange, and design is made from dyed yarn from old sweaters.
- ARTICLE 13—MAN'S BEDROOM SLIPPERS: Wooden sole with leather hinge. Top of slipper made from worn trousers, merely tacked onto sole.

EXHIBIT 4—CARE OF CLOTHING

- ARTICLE 14—SUIT OR DRESS COVER: Excellent item for any household. Requires 2 yards of 36" material, and 1½ yards of bias tape for binding opening. Top shaped to fit hanger. Saves many cleaning bills.
- ARTICLE 15—DOUBLE HOSE BAG: Made of flour sack or any other similar material. Three pieces of material 18x18 inches required. Cut to fit plain wooden hanger. Front and back have oval openings for inserting hose. Third piece left plain for partition. Design and letters are made with crayola steamed in. Lettering on the one side is "darned" and on the other "undarned." This bag makes an excellent non-snap container that can hang in clothes closet.

MISCELLANEOUS EXHIBITS

- ARTICLE 16—GIRL'S SPORT SLIPPER: Made of cat-tail stems braided 3, 4, and 6 strands. Braid sewed on end to join sole; edge of sole and the decoration is painted after shoe is completed.
- ARTICLE 17—CHILD'S SLEEVELESS SHIRT: When union suits are completely worn out, the slanted flaps make lapped shirt fronts, with original hems at edges. Bind neck and armholes. There will usually be the part that folds across the back still worth using. Shirt may be fastened by string, snap, or button. The cuff part of the sleeves or legs could make sleeves for this shirt by merely stretching or fulling into armhole, leaving finished edge at bottom of sleeve.
- ARTICLES 18, 19, 20, 21, 22—POT HOLDERS: Materials required: One-half of a wash cloth, 2 yards of six-ply embroidery thread, piece of inner tube for lining, raveled twine from flour sack for ring at top, and pieces of bias tape or other colorful material for trimmings.
- Because of the scarcity of rubber, we will have to forego this luxury for the duration. Inner tube can be used over and over with different covers. It prevents burning the hands and goes through the washer and wringer making ironing unnecessary. Rubber squares in these particular pieces are fully ten years old. If you ever use them, you'll never want any other kind of pot holder.

Ironing Procedures

Claire P. Dorius

Equipment: Much of the drudgery of ironing is eliminated if one has the proper equipment. The ironing board should be well padded, firmly mounted, and a comfortable height. The pad should be covered with a smooth, clean cover.

Arrange equipment conveniently—the dampened clothes at the left on a chair or low table to prevent bending over; and the clothes rack to the right within easy reach. Have a supply of coat hangers at hand. Hangers for blouses, shirts, and dresses will save time and preserve the appearance and shape of the garment.

Sprinkle and smooth out wrinkles. Proper sprinkling, removing of unnecessary wrinkles, and rolling up garments will cut down ironing time considerably and produce better results. To dampen clothes use a bottle with a perforated top or an ordinary whisk broom. Use warm water. It penetrates the fabric more readily. Be sure that all parts are lightly and evenly dampened. If possible, roll up clothes in a rubber sheet for even distribution of moisture. Let stand for at least two hours or overnight if possible. But not longer than twenty-four hours as mildewing may set in.

To conserve on fuel, begin ironing fabrics that need low heat. It is easier to iron collars, cuffs, sleeves, belts, and trimmings before the flat sections of the garment.

Cottons and linens (white and colored) are ironed on the right side, and dark-colored ones, silks and rayons on the wrong side.

Table linens are ironed first on the right and then on the wrong side. Change the place for folds in the flat pieces to preserve the life of the material. Each piece should dry thoroughly before putting away. Most irons or ironers have heat control indicators, follow these carefully. If not, the following temperatures have been found to be the most satisfactory: Cottons and linens need relatively high heat; wool and silk moderate heat; rayon, low heat. If the material is acetate rayon very low heat is needed. Combinations of fibers—adjust heat to fiber that requires the lowest temperature.

If you have a mangle, learn to use it efficiently. It will take care of all the flat pieces and many other pieces as skill in its use is developed. Table cloths should be folded selvedge to selvedge, right side out. Iron first on one side and then on the other. Fold again lengthwise and iron on both sides again—fold to put away.

Curtains may need to be dried on curtain stretchers. It is necessary, of course, that the stretchers be adjusted evenly to get satisfactory results. However, many of the curtain panels that are for sale at the present time, do not require any starching or stretching. These fine rayon fabrics should never be exposed to excessive heat or sunlight because they are apt to deteriorate. Such curtains should never be allowed to become very soiled. They should be washed in a mild soap-suds by squeezing through and through the material. Rinse very thoroughly but carefully. Do not

wring or pull or rub. Roll in a turkish towel when wet and knead out the moisture. Fold in the center lengthwise and iron with a warm iron. Never use a hot iron. Some panels look well if hung between two curtain rods until almost dry and then pressed.

Men's soft shirts: Begin by ironing the yoke first on the wrong side and then on the right. Next the collar, first the wrong side, then right side until perfectly dry, pulling tightly and working from the points in. Iron neckband completely dry. Shape collar by hand, iron edge of crease. For the front and back, first iron the back, then buttonhole side of front, then button side. Iron both sides of front pleat, holding it firmly to prevent wrinkles. Then iron the sleeves. First the cuffs, ironing the same as the collar. Nose iron up into the gathers. Straighten sleeves from underarm seam; iron on both sides. Iron underarm seam dry. Button the collar before putting the shirt on a hanger.

Pressing: The pressing cloth should have a smooth weave free from lint. Light-weight muslin and sateen are very good. If the garment to be pressed is very heavy, more than one thickness of pressing cloth will be needed. When pressing a woolen fabric, place the garment on the ironing board so that the yarns in the weave run straight. Each time you shift the garment be sure the yarns lie straight. Dampen

the pressing cloth lightly and evenly; place it on the wrong side of the garment to be pressed. Use a medium hot iron. Press down lightly on the iron; lift it and press down on the next section. Do not move the iron as you do in ironing. Do not press until the cloth is dry. The garment should be moist when you have finished pressing it; then hung on a coat hanger to dry.

Miscellaneous Blanket Care—15 things to remember: Wash only one blanket at a time. Make rich heavy suds with mild, alkaline-free soap or flakes. Be sure soap is thoroughly dissolved before adding blanket. Soften the water—keep temperature 100°F. If using washing machine do not let it run more than 3 minutes, by hand not more than 3 to 5 minutes, no longer. Never rub or scrub a blanket. If blanket is still soiled, repeat the process. After washing, squeeze water from blanket, never twist. Loosen the roller in the wringer. To dry—hang blanket lengthwise across two lines. Pull it gently into shape. Blankets dry best on mild breezy days. Never hang in extreme cold or heat.

References:

"Life Insurance for Your Washables," White King Soap Company.

"Short Cuts to Fine Laundering," General Electric Company, Bridgeport, Conn.

America's Housekeeping Book, Chapter 22, p. 272.

SUPERSSCRIPTION

Jessie Miller Robinson

As long ago, a monk with patient strokes
of care
Rubbed out a worldly ode to cover with
a prayer

The priceless vellum; Lord, I ask thee
to erase
All wrong desire, and write pure Love
upon my face.

*Theology*

Church History

Lesson 5—The Kirtland Period

Dr. H. Wayne Driggs

For Tuesday, February 6, 1945

Objective: To study the beginning of the "rising up and the coming forth of my church out of the wilderness" (Doc. and Cov. 5:14).

THE spring of 1830 found the Church of Jesus Christ organized again upon the earth. The pattern was once more outlined whereby men could enter the kingdom through faith, repentance, and the waters of baptism, which rebirth then brought confirmation and the gift of the Holy Ghost. These four simple acts provided a way so clear that none could err therein. Yet they were profound enough to touch the lives of all living souls even to the four corners of the earth. God had promised believers that "signs would follow" those who did his will which now could be explained by his authorized servants who held the Holy Priesthood.

The promise was that his church should "rise up and come forth out of the wilderness." This was an inspiring yet awesome thought. To those who had embraced the new faith and reflected upon its wonders, the following reason became apparent. The Lord had said the

church of men had forms of godliness but denied the power thereof. Could he therefore plant a personal testimony in the hearts of those who were to seek him through the leaders of Christendom who sought not his will but their own? No, the truth must come through humble men whom the world called weak and despised, men of the earth, nourished as it were in the wilderness, apart from the more frequented paths of social life. His voice again would come through such servants crying repentance.

If it was hard, as we have seen, for the first favored members of the "little flock" to believe, what then might be expected of others, unschooled in the ways of the Lord, who were to hear the gospel message? Often changes in life are painful even if all the evidence for such changes is apparent. In temporal matters the need for new patterns of living often reveal themselves, but in things of the spirit, only those

who are willing through faith to learn, may see. The Church was organized but its paths ahead were to lead through the struggling ways of little known regions.

On Sunday, April 11, 1830, the first public meeting of the organized Church of Jesus Christ was held. Oliver Cowdery, its second elder, delivered its first public discourse. Six new members were baptized that day, and seven the following Sunday in Lake Seneca. Later in the month, Joseph Smith held meetings in the home of Joseph Knight at Colesville, Broome County, New York. It was during these meetings that Newel Knight, a son of Joseph Knight, became possessed of a devil which the Prophet cast out. Newel had promised to pray in the meeting before his friends, but became timid when the time arrived. Still exhibiting faith in the power of God, he sought his Maker in the woods nearby, at which time he was possessed by the evil spirit. So miraculous was his healing, that he and many of those present, who witnessed the event, later became members of the Church. This first miracle of the Church, it should be noted, followed as a sign for those who had believed and attended the meetings. It did not come to satisfy the skepticism of scoffers.

Things of wonder spread rapidly. "A church of miracles and a new Bible," went the word over the countryside. Both at Colesville, where he had been, and at Fayette to which place he returned, the talk of strange things came back to the Prophet. On the first day of June 1830, the first conference of the Church was held in Fayette. The outpouring of the Spirit was rich.

Many baptisms followed. After the conference Joseph returned again to his home in Pennsylvania, and soon after this, with his wife, he went once more to the home of Joseph Knight in Colesville where he found many who believed ready for baptism. Plans were laid for a service, and a dam was constructed. A mob of the neighborhood set to work tearing this dam away. The service which was to have been held on a Sunday was of necessity postponed until Monday.

Peace was not to be had from then on at the Knight home. During another visit from the Prophet a mob surrounded the house. Joseph faced the angry men in vain, endeavoring to pacify them. Events moved on, culminating in the arrest of the Prophet on two different occasions while serving the Colesville Branch. At the end of both trials he was set free, nothing having been proved against him.

During these troublesome times the Lord remained close to Joseph revealing to him his mind and will. At the Whitmer home, with the assistance of his wife and David Whitmer, the early revelations were arranged and copied. In June of this year came what is known as the "Visions of Moses" (Pearl of Great Price, p. 1). August brought another visit from a heavenly messenger with instructions concerning the administration of the Lord's Supper (Doc. and Cov., Sec. 27:1-4). It was in this month of the year, too, that the break occurred between Joseph and his father-in-law, Mr. Isaac Hale, and the Prophet and his wife Emma went to live at the Whitmers.

Things in Fayette were not all favorable for Joseph. Dissensions

had arisen among his followers there due to a stone in the possession of Hiram Page, one of the eight witnesses of the plates of the Book of Mormon. Spurious revelations had misled many, even some of the most prominent members, such as Oliver Cowdery. In the name of the Lord the Prophet informed his friends that these writings were from Satan, and called upon Oliver to induce Hiram Page to do away with the stone and all it had brought. This was done with the result that a complete settlement of differences then existing in the Church followed (Doc. and Cov. 28:1-8).

In the revelation concerning the matter of the stone, the Lord also called Oliver Cowdery on a mission to the Lamanites. There was a positive look forward in this revelation. If in one way his purposes apparently are thwarted, he will accomplish them in another. Throughout the early rising of his church in the wilderness there are many instances of this. Often in the very midst of trouble and dissensions among the saints, would come the call to new and distant fields of service. The Lord knew where his sheep were willing and ready to hear his voice, and would instruct the servants of his organized Church to carry the message to them. Those who were big enough to heed his word and rise above their petty grievances, lived to bring added joy to their own testimonies, and strength to the Church through new converts. The promised gathering of Israel lay at the base of these missionary journeys (Doc. and Cov. 10:65-66).

With the missionary zeal that followed, a flood of new names was entered upon the Church. Many

of these became forever a part of the Mormon story that goes to make up the rise of the early Church of Jesus Christ in the fullness of times. Parley P. Pratt is one such name. This man, born April 12, 1807 in Otsego County, New York, and later a resident of Ohio, had returned to the East as a Campbellite minister. While on his journey he saw for the first time a copy of the Book of Mormon. He became converted, and joined the Church on the first of September 1830.

In October of 1830, Parley P. Pratt was called with Oliver Cowdery, Peter Whitmer Jr., and Ziba Peterson to carry out the first mission to the Lamanites earlier revealed to Oliver Cowdery (Doc. and Cov. 32). It was on this mission which took the elders through Kirtland, the town near which Parley P. Pratt had owned a home in Ohio, that he visited his friend Sidney Rigdon. Other prominent Church leaders in addition to Rigdon were brought into the faith as a result of this mission, such men as: Isaac Morley, John Murdock, Lyman Wight, Edward Partridge, Frederick G. Williams, and Newel K. Whitney. All joined the Church and helped to provide a haven of refuge, even though but temporary, for the Prophet and his followers in the East, who, because of bitter persecution, were finally given the command to "assemble together at the Ohio" (Doc. and Cov. 37).

But beyond Kirtland traveled this first party of elders. They passed through Sandusky, Ohio, thence to Cincinnati, to St. Louis, and finally on to Independence, Jackson County, Missouri. On this trip in addition to converting hundreds of souls

to the Church and establishing many branches, they presented the message of the Book of Mormon to the Catteraugus Indians near Buffalo, New York, the Wyandots near Sandusky, Ohio, and to the Indians of the plains, the Delawares, across the Kansas River.

In February of 1831, it was decided that Parley P. Pratt should return to Kirtland with the great news of the mission just completed. Upon his arrival in March he found the Prophet there to greet him, Joseph having come because of the wish of the Lord which was made known during the third conference of the Church held January 2, 1831, at Fayette. In Ohio, he had said, the law of God should be given them and they should be endowed with power from on high.

The Kirtland period of the Church which rose "clear as the moon" is so richly filled with the wonders of his word, that not one, nor dozens of lessons could adequately cover it. We shall have occasion to study more in detail at a later time the far reaching results of the few years roughly between 1831 and 1838, that go to make up the first large gathering of the saints in the country called Ohio. To name the more important things that occurred in or about this beautiful town of Kirtland will quicken the imagination of any Latter-day Saint. The Presiding Bishopric was organized; the Law of Consecration or the United Order was introduced; the first distinctive ordination to the office of High Priest was made; the Word of Wisdom was given; the First Presidency of the Church was organized; the first High Council of the Church was called; Zion's Camp,

of which we will hear more in the next lesson, was marshalled; the Twelve Apostles were chosen, as also were the first and second quorums of Seventies; the Pearl of Great Price was translated; the Doctrine and Covenants was presented to the general assembly of the Church; and, as the crowning achievement of this period, the first temple to the Lord in the fullness of times was erected March 27, 1836.

Only through the failure of the saints as a whole to comply with the commandments of the Lord did dissension and financial difficulties arise, which brought on bitter persecution for all, eventual apostasy for many, and removal to Missouri for those who remained faithful. Yet even in the most bitter days of failure for this Kirtland period, the Lord set his people face forward again by commanding three of his apostles—Heber C. Kimball, Orson Hyde, and Willard Richards to open a new vineyard on the foreign soil of England.

Suggestions for Active Reading and Discussion

With the help of the suggestive readings given below have the class carry on the discussion as follows: first, answer the question; second, read the assigned part in the Doctrine and Covenants to discover wherein we must "give heed unto his word" which has been written especially for our life in this day.

1. When the President of the Church rises to address a general conference session he may be looked upon as any of the great seers of ancient Israel. Why?

At the third conference of the Church held on January 2, 1831, at Fayette, New York, section 38 of the Doctrine and Covenants was given in the presence of those

assembled. Read this section and pay particular attention to verse 32. What two things are promised the saints in this verse?

2. How does the higher law as given by Christ embrace the lesser law—the Ten Commandments?

The fulfillment of the first promise made in verse 32, that pertaining to the law, came, and is recorded in section 42. This section is fraught with great meaning for all who have taken upon them the name of the Lord. Its careful study will show Christ's love and mercy offered to those who will strive ever to keep the law. The fulfillment of the second promise is recorded in part in section 110. Read this section in class.

The next question may be used if needed for further class activity or it may be assigned for home study. Read the beautiful dedicatory prayer of the Kirtland Temple, section 109. Extra readings: sections 28:14-16; 30, 32—the call of the first missionaries to the Lamanites; sections 34; 35; 36—the word of the Lord to Orson Pratt, Sidney Rigdon, and Edward Partridge; section 52—the sending of missionaries forth, following the fourth conference held in Kirtland, June 6, 1831, to assemble again in conference next at Missouri.

See article "The Pearl of Great Price," by Elder Joseph Fielding Smith, p. 611 of this issue of the *Magazine*.

Visiting Teachers' Messages

Sources of Strength—The Beatitudes

Lesson 5—Blessed Are the Merciful

Elder Bryant S. Hinckley

For Tuesday, February 6, 1945

"Blessed are the merciful: for they shall obtain mercy" (Matthew 5:7; III Nephi, 12:7).

Objective: To show that mercy, essential to God's plan, is an ennobling quality important in our relationships with our fellow men.

TO be merciful is to have a heart made warm with the sunshine of kindness. If we are merciful, we search for the best in our fellows, instead of the worst; we seek extenuating circumstances, rather than incriminating ones; we are slow to condemn, and quick to commend. Mercy is a spontaneous expression of a loving heart. If we are merciful,

we naturally think and say the best possible of our erring brother. When justice is meted out, we all plead for it to be tempered with mercy.

Alma in speaking to his son Corianton expounded the doctrine of justice and mercy. (See Alma 42)

The divine injunction to be merciful is magnificently expounded in Shakespeare's portrayal of the

character of Shylock in the *Merchant of Venice*—when Shylock demands his pound of flesh because the bond prescribes that he may do so. Then it is that Shakespeare puts into the mouth of the noble Portia these eloquent words:

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice bless'd;
It blesseth him that gives and him that
takes.

'Tis mightiest in the mightiest: it becomes
The throned monarch better than his
crown;

His sceptre shows the force of temporal
power,

The attribute to awe and majesty,
Wherein doth sit the dread and fear of
kings;

But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,

It is an attribute to God himself;
And earthly power doth then show likest
God's,
When mercy seasons justice. (*Merchant of
Venice, Act 4, Scene I*)

The way to obtain mercy is to exercise it toward others. Let us be assured that any man or woman who cherishes resentments and grudges, and who is intolerant toward others, is closing the door that opens the way to his own forgiveness, for in the final analysis the feelings that are in our own souls, the emotions that play upon our hearts determine whether or not we shall be the recipients of the mercy of God, and upon this rests our own forgiveness and our exaltation.

Additional reference: Luke 6:36-38.

Literature

New Testament

Lesson 5—Gospel Literature of Saint John

Dr. Howard R. Driggs

For Tuesday, February 20, 1945

LIKE four fine voices singing in harmony, the four writers of the Gospels blend in their portrayal of the life and the message of the Savior. Each of them has his own individual approach and style in dealing with varied phases of the sacred theme; yet all are in unison. Matthew, for example, seems to take

special interest in the sermons and sayings of the Master; Mark seems to have found joy in preserving significant incidents in the life of Jesus; Luke, as said in a previous lesson, was concerned primarily with writing the events and the words of the Master in sequence—as living history; John devoted himself more

to interpreting the spiritual life and the divine message of the Savior.

It is only natural that from the "beloved disciple" we should get this more intimate portrayal. Of all those privileged to enjoy the friendship and confidence of the Master, none seemed to be held closer than John. He was a part of the family circle. Even on the cross the Savior committed to this devoted follower the care of his own mother; and from that time Mary lived in the home of John. The affection of the Savior for this disciple is brought to us with occasional delicate touches in the Gospel of St. John.

Every chapter of this uplifting record also brings one nearer to the inner meaning of the gospel as it was taught and lived by the Son of God. Its opening lines give the keynote, and the central theme of the remarkable book—

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing that was made.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not (John 1:1-5).

Throughout this Gospel it is the truth that Jesus Christ was the veritable Son of God, one with the Father from the beginning—that is constantly impressed in word and deeds.

Recognition of this divine truth is given at the outset by John the Baptist, who first announced himself as "the voice of one crying in the wilderness, Make straight the way of the Lord." And later, when Jesus appears, he says, "Behold the

Lamb of God, which taketh away the sin of the world!"

Following this incident, with swift strokes, John tells in his Gospel of the calling of the apostles, of the recognition by Peter and Nathanael of the Messiah. He depicts the first miracle—that of changing the water into wine, then he tells of the cleansing of the temple by the Savior, who with righteous indignation says to the money changers, "Take these things hence; make not my Father's house an house of merchandise."

After this comes another incident which adds emphasis to the fact that Jesus was indeed the Christ. Nicodemus, a Pharisee and a ruler of the Jews, comes in the night seeking wisdom from Jesus, and says, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

And Jesus, instructing this leader, tells him among other things, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

Another incident related by John is that of the "Woman at the Well." To this woman, one of the Samaritans, a mixed race despised by the Jews, Jesus not only gives spiritual counsel, but tells her that he is the long-looked-for Messiah.

Throughout the Gospel of Saint John, this truth is impressed and re-impressed. Moreover, the divinity of the work of the Savior is brought forth in many oft-quoted lines. The emphasis in this Gospel is on the spiritual, the inner meaning of the message Christ brought to the

world. Following are some sayings to illustrate the point:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John 3:5).

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise (John 5:19).

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me (John 5:30).

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself (John 7:17).

Yet a little while am I with you, and then I go unto him that sent me (John 7:33).

Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also (John 8:19).

And ye shall know the truth, and the truth shall make you free (John 8:32).

It is truths such as these, presented simply and impressively, that bring one closer to the inner meaning of the gospel.

From a literary viewpoint, the Gospel of St. John is less Hebraic and more Grecian in form. Matthew, for example, has the basic characteristics of Hebrew wisdom literature, presenting the teachings of Christ in proverb-like sentences. With John there is more continuity, discussion of the principles presented. The Master is portrayed as an interpreter of the truths he would give to the world. He reasons with those who seek to understand. He meets the Pharisees on their own ground, anticipates and answers their questions, aimed at trapping

him with his own words. And during these discussions, he frequently voices gems of truth. Following are a few of these precious sayings:

While ye have light, believe in the light, that ye may be the children of light (John 12:36).

For the poor always ye have with you; but me ye have not always (John 12:8).

My doctrine is not mine, but his that sent me (John 7:16).

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me (John 5:39).

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live (John 11:25).

Peace I leave with you, my peace I give unto you (John 14:27).

If ye love me, keep my commandments (John 14:15)

Our indebtedness to John is great. He has preserved for us many priceless sayings of the Savior. A closer view is given us by this "beloved disciple" of Jesus presenting principles of the gospel. Added to this we have in the Gospel of St. John a number of incidents in the life of the Master not recorded in the other Gospels—stories that enrich and illuminate his life and work.

Dr. Dinsmore says of this author:

He (John) was persuaded that Jesus, the Christ, was the Son of God, the Eternal Word. . . . The Eternal Light shines in the world's darkness—it divides men into the children of light and of darkness; the many love the darkness, but those who receive the light become the Sons of God. . . .

This book has no analogue either in ancient or in modern times. A drama, cosmic in its range, written by a Hebrew in the Greek manner, of lucid profundity, the most disturbing, the most comforting of all books, filled with sadness, filled with hope, love pervading it as an atmosphere,

it is the Church's most precious spiritual document.¹

To feel the uplift, the strength, the literary artistry of the gospel literature given to us by the "beloved disciple," one must read and reread it with receptive mind and heart. John caught the divine import of the life and work of our Savior; and he portrayed the Son of God living and teaching truth—expounding through word and deed the way of salvation for all mankind. With artistic touches, with devotion to the sacred theme, he has bequeathed to the world a drama of divine love.

1. (a) Point out briefly individual interests or characteristics of each of the four authors of the Gospels.
(b) What purpose and spirit bring harmony and unison to their work?
2. (a) What central theme is manifested in the Gospel of St. John?
(b) Show by illustrative stories and words of the Savior how the theme is followed through this Gospel.
3. Try first to complete without help each of these sentences from the Gospel of St. John. Afterwards find the quotation in the chapter given.
(a) "For the law was given by Moses, but grace and" (Chapter 1).
(b) "Destroy this temple, and in" (Chapter 2).
(c) "Except a man be born again, he" (Chapter 3).
(d) "Except ye see signs and wonders" (Chapter 4).
(e) "He that believeth on me" (Chapter 6).
(f) "He that is without sin among you" (Chapter 8).
(g) "As long as I am in the world" (Chapter 9).
(h) "I am the good shepherd, and known" (Chapter 10).
(i) "If ye know these things, happy" (Chapter 13).
(j) "I am the way, the truth, and" (Chapter 14).
(k) "And whatsoever ye shall ask in my" (Chapter 14).
(l) "Greater love hath no man than this" (Chapter 15).
4. What are some of the qualities of the Gospel of St. John that make it great literature?

¹ CHARLES A. DINSMORE, *The English Bible as Literature*, Chapter XV.

Note: Dr. R. G. Moulton's *The Modern Reader's Bible* is once more available at The Deseret Book Co., 44 East South Temple Street, Salt Lake City 10, Utah. However, due to increased publisher's costs, the price to Relief Society workers is now \$3 postpaid.

Social Science

Modern Applications of Ethical Principles

Lesson 4—Freedom and Responsibility

Dr. Harold T. Christensen

For Tuesday, February 27, 1945

Lesson Link. One month ago we took a mental and verbal survey of the road to righteousness. It was shown, however, that true righteousness involves more than just

thinking and talking about it. Action and achievement beyond the ordinary, initiative, effort, accomplishment, these are the things that form the background to the moral life. Righteousness is a process; and he is best who keeps moving and who moves the farthest in the upward direction.

Lesson aim. To show that freedom and responsibility are inseparably connected; that consequences follow acts; and that individuals are, therefore, morally responsible for their acts.

IF the world is to be made any better or any happier than it is now, it will only be through some great moral reawakening. As long as large numbers of people live blindly, lazily, and selfishly, with little thought for tomorrow and little concern over improvement, humanity will continue to flounder in darkness and despair. As we have seen, it is only through intelligent creative effort that righteousness and supreme happiness are made possible.

Creative activity springs from the free agency of man, but even it may become dissipated and perverted unless tempered and controlled by the spirit of responsibility. It is through the effort born of freedom and nurtured on responsibility that the greatest good is brought about and the greatest joy realized.

Uses and Abuses of Freedom

Man is a free agent capable of weighing alternatives, making decisions, and acting according to his choice. The question of whether man should be free in this way or should be compelled in all things was decided a long time ago in the council in heaven (Moses 4:1-4). And the decision there was a wise one, for out of free agency comes the opportunity for growth and righteous living.

There are some who believe that man is not free in the way that we have explained here, but a little

thought should dispel any doubt on this point. Some claim that since everything has a cause man is forced to act in the way he does act by the multiplicity of causes which have gone before. Man is not responsible for his thoughts and actions, they say, for both thoughts and actions are predetermined by all that precedes them. But no! This cannot be, for while it is true that everything has a cause, yet there must have been a first cause uncontrolled by precedents. Man is more than a piece of clay molded by circumstances, more than a puppet manipulated by fate. Man is a free agent, influenced by circumstances to be sure, but capable of rising above them. There is a spontaneity, a creative urge, a free agency (call it what you will) within the soul of every man that permits him to decide where he will go, and which makes him master of his own fate.

If this were not so there would be little need to talk about morality and ethics, for regardless of the state of man's progress or happiness he could do nothing about it. He would be predestined to the fate before him and in the whirl of circumstances he would stand helpless. But fortunately such is not the case. Man does have the power to choose freely, and thereby to lift himself above the forces that would pull him down. Man is a creator; like God potentially. These fatalistic and deterministic

philosophies which picture man as a mere cog in a machine, devoid of free choice and free action, make the concept of ethics impossible and those of right and wrong ridiculous. Morality is based upon a scheme of free agency which lets man choose, but makes him responsible for the way he chooses. Though he may be foreordained, man is never predestined; though influenced by circumstances, man is never controlled entirely by them. The final choice is always up to the individual, freed of all compulsion, and that, of course, is why the individual is always responsible.

Freedom, then, is a fact that makes moral responsibility imperative.

But there is a tendency, widespread among us, to seek the privileges that freedom affords without accepting the responsibilities involved. It should be realized that freedom and responsibility are inseparably connected. It is impossible to have one without the other, and to try to do so is immoral. But people do try to dodge responsibility, and here are some of the ways: (1) They misinterpret freedom to mean the absence of all restraint and then, in their attempt to have it, they oppose all discipline and control from the outside. This is a distortion of the very meaning of freedom, for it selfishly side-steps responsibility to others. Carried to its logical end it would mean anarchy and nihilism. Social restraints, whether imposed by parents, governments, or other agencies, are for the good of the individual as well as the group, and those who seek to throw them off often end up at the bottom of the hill. Freedom from the power and pull of evil is the final

goal to be sought and it can never be reached by indulgence. (2) They consider themselves to be victims of circumstances and in the spirit of self-justification and self-pity they throw off responsibility by offering excuses and blaming others. This is wrong, for it fails to recognize that, in the final analysis, it is the individual that chooses and is responsible. (3) They sometimes blame the devil for their weaknesses and immoral acts, failing to realize that, while the devil can lead, it is only they who can decide to follow. All in all, it can be said that if the intrinsic relationship between freedom and responsibility were more thoroughly understood, the world would be a better place in which to live. There are obligations involved in every privilege we accept, whether we like it or not. The free agency with which we are endowed may be either an opportunity or a liability depending on how responsible we are in the use of it. Actually, there are no rights without responsibilities, and those who try to live as if there were will find themselves held doubly responsible when the final score is added up.

A Moral Law For the Universe

There is a moral order in the universe just as real and just as exact as the physical order. Every act has its consequences; morals as well as motors operate by law.

God is not capricious, fickle, or erratic. He does not pass judgment on the basis of whim or fancy. But rather God is equable and dependable, dealing with men through law and with justice, though tempered by mercy. St. Paul recognized this basic truth when he said: "Be not deceived; God is not mocked: for

whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7-8.) And this is an immutable law of life, for rewards and punishments must inevitably follow the actions of men as the natural consequences of these actions. Each person works out his own salvation on the solid basis of retribution and compensation. Judgment is largely self-operative.

But there are some, many perhaps, who seek to deceive God and man in the hope of getting by and avoiding natural consequences. Man they may deceive, but God never. It is partly because man is so easily deceived by man that some escape with so little suffering in this life, and others are required to endure so much. If mortal life were all there were, then justice would be cheated; but, fortunately, there is an eternity, and the inequalities of the present will some day be ironed out with justice for all. No amount of camouflage will be sufficient in getting one by. God is not mocked. The veneer of conformity, the shell of righteousness, behind which so many hide today, will be of little use when the searchlight of eternity exposes the souls of men as they really are. And this is at it should be, for it places the responsibility for acts upon the shoulders of those who perform them. It is man's duty to carry this responsibility well, and though he may be called upon to sacrifice and suffer more than his share at times, he can be assured that, in the long run, things will balance out and he will not be shortchanged.

Persons Versus Principles

Sometimes it proves very difficult to decide whether one's allegiance should be to a person or to a principle. Since man is a "social being" he has responsibility to his fellow men as well as to himself. But his first duty is toward right and truth as he sees it, and if, by the abuse of authority or in some other way, it becomes necessary for him as a free agent to choose between right and friendship or right and obedience, let him choose the right; let him favor the principle rather than the person.

There is a vast difference between real leadership and mere headship. The one springs from righteousness and ability exercised in a responsible manner, while the other depends only on position. The irresponsible use of position for personal advantage or vanity is an abuse of freedom and a perversion of the moral law. Authority to be used righteously must be applied modestly and responsibly. Here is what the Lord said on this point:

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy (Doc. and Cov. 121:39-43).

Authority should seldom be used in an arbitrary or dictatorial manner. Both democracy and Christianity cry out against such abuse. Necessity may require a little of the "ordering and forbidding" technique in controlling young children or other immature persons, but when used it should be done sparingly, with love, and only as a stopgap or temporary device until self-control is learned. As soon as possible every individual should be made to feel responsible, and outside control should be abandoned in favor of self-control. Discipline is frequently necessary; but the sooner it is transformed into self-discipline the better, for in this way only are freedom, responsibility, and the good life possible. Through free choice man becomes a moral agent responsible for his own acts and capable of reaching upward.

Moral Courage

But it takes real courage to climb upward in the face of obstacles. It would be easier to follow the line of least resistance, to ignore the future, to dodge responsibility, to blame the devil, et cetera. This, however, is not the way of righteousness nor happiness. The lowest order of action is inactivity, laziness; the next is blind action, ignorance; the next is conforming action, obedience; the next is creative action, initiative; and finally, the last and highest is responsible action, progression. Responsible initiative is made possible by the free agency with which man is endowed, and it is only through using this that man is able to reach forever upward.

There is too much whimpering and dodging today; too much cow-

ardice in the field of morals; too little courage. If a thing is right it is our duty to abide by it, regardless of the friends we may lose or the immediate inconveniences we may encounter. Life is eternal, and there is a moral law in nature that provides just compensation for all actions, either now or later. The roads ahead are ours and we are free to choose which way we will go. But we are responsible for the way we go and in this responsibility lies the basis for moral living. May we live for eternity, not just for today, with vision and courage for what lies ahead.

Problems for Thought and Action

1. What does it mean to say that man has free agency? How did he get it? Defend the case of free agency against the philosophy of fatalism which opposes it. How can man be foreordained but not predestined? If special reports on these subjects were assigned a month ago have them given now and discuss the points of view offered. Why does free agency make moral responsibility imperative? Why is the attempt to dodge responsibility immoral? Name and discuss some of the ways people try to dodge responsibility. To what extent should we blame the devil for our weaknesses and mistakes? Discuss. Why does every right carry with it a responsibility? Why may free agency be either an opportunity or a liability?
2. What is the moral law of the universe? What do we mean when we say that judgment is largely self-operative? Are personal consequences involved in every personal act? Are the full consequences of every act realized in this mortal life? Discuss.
3. Why is loyalty to a principle more important than loyalty to a person? What is the difference between leadership and headship? Why is it immoral to be irresponsible in the use of position or authority? Give examples of this and discuss the reference from the Doc-

trine and Covenants cited in the lesson. Is the arbitrary and dictatorial use of authority ever justified? Discuss. Why is self-control important in the moral life?

4. What is moral courage and why is it important? What are the levels of human action? Why would responsible creative action be impossible without free agency? Why is it necessary for the greatest happiness and the greatest good? What does it mean to live each day for eternity and why is this important?
5. Study the following poem by William C. Clegg and point out its application to the lesson:

Know this, that every soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In countless ways be good and kind
But never force the human mind.

Bring to class a copy of William Ernest Henley's poem "Invictus" and show its relevance to the discussion. If time per-

mits look up and use other poems, scriptures, and quotations on the subject.

Selected References

Choose from the following:

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Discourses of Brigham Young, Chap. V, "Free Agency."

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HEBER J. GRANT, *Gospel Standards*, "Free Agency Taught in Doctrine and Covenants," p. 39.

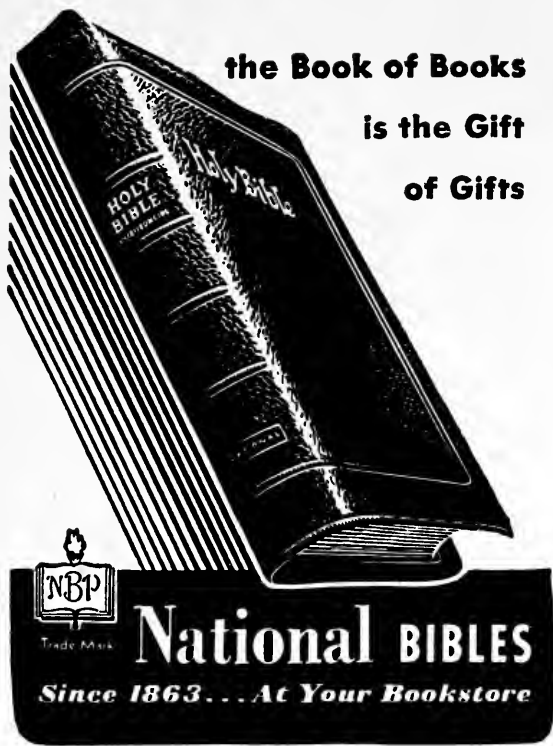
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GOD'S GARDEN

Daphne Jemmett

Down in a rocky canyon
Close by the Blackfoot River,
Deep in the heart of the mountains,
Is the strangest garden ever.
Roses huge, and cabbages
Lying side by side,
Hewn from out the solid rock,
And strewn on the wild hillside.

I wonder if some giant
Playing with rock-like clay
Fashioned the roses and cabbages
And then threw them away;
Or did God make a garden there
And then just let it stay,
A monument to gardening—
Forever—and a day?



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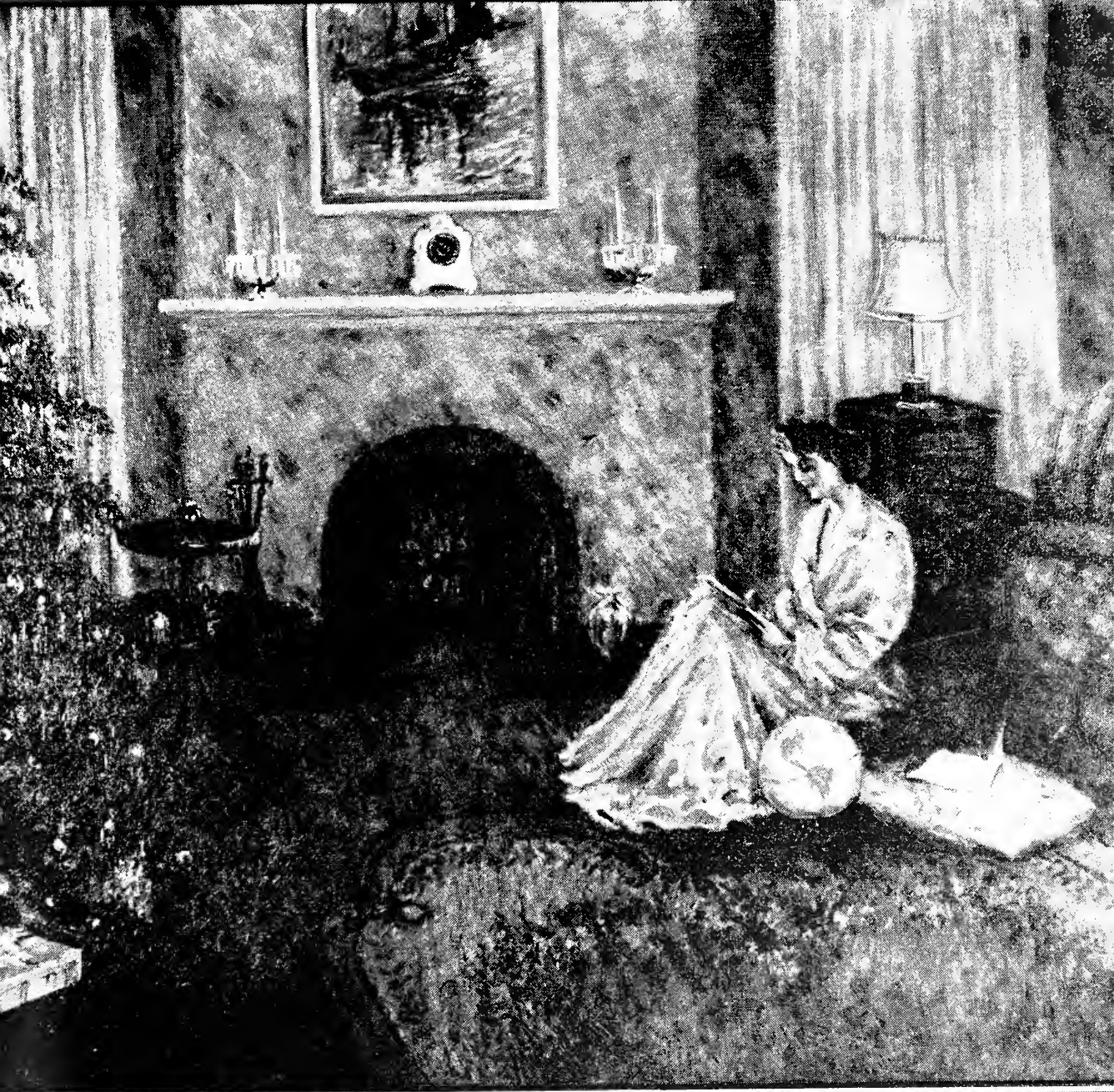
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The RELIEF SOCIETY MAGAZINE



VOL. 31 NO. 12

Lessons for March

DECEMBER 1944

THE RELIEF SOCIETY MAGAZINE

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SHE TRIMS HER TREE

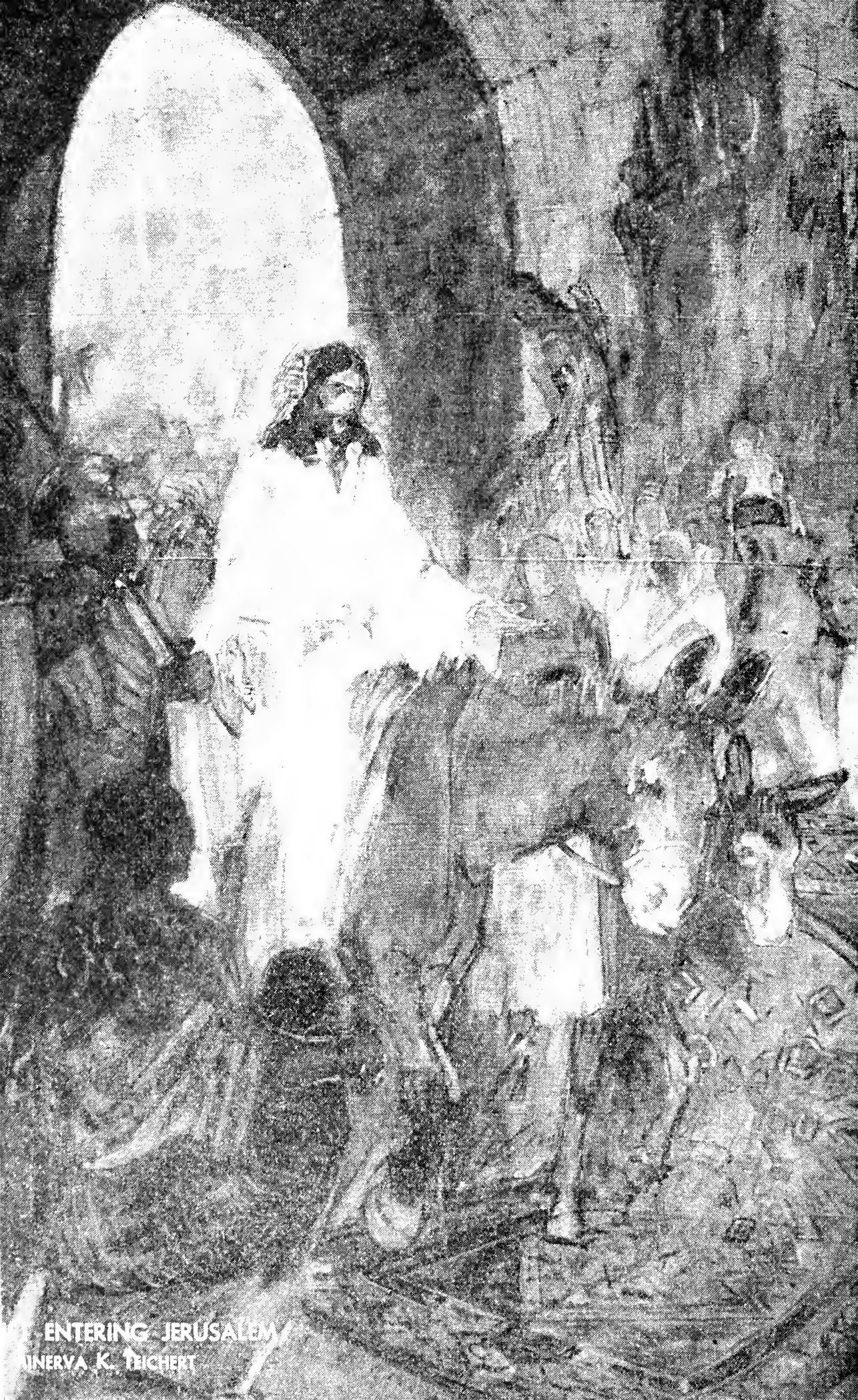
Ruth H. Chadwick

She trims her tree alone; this pinnacle
Of dwarfish pine, its man-made roots secure
In mounds of cottoned snow, becomes a lure
Of resined plumes, a tinsel'd miracle.
The tortured emptiness that fills her walls,
Bereft of boyish sounds and manly ways,
Yields willingly to memories, ablaze
With joyous Christmases that she recalls.
In retrospect, so long ago it seems,
She hung her baby stocking by a tree
Aglow with candlelight, and watched to see
The gilded angel catch a star's soft beams.
Around her childhood tree an aura clings,
To symbolize the joy that Christmas brings.

The piney scent that fills her solitude
Begets nostalgic thoughts of days, full-blown
And rich, when she played Santa to her own,
And planned with eagerness each gay prelude;
With pride she hung the tinkling ornaments,
Twined ribboned gold in festoons, sparkling bright,
And half-concealed each colored bulbous light
Among the prickly needles, green and dense;
Before the shimmering tree she placed each toy—
A slick-nosed woolly lamb, a sturdy box
Of soldier men, some tools and building blocks—
Then feigned surprise to share their mirth and joy.
Her children's tree, a sacred ritual,
Cemented hearts with love's own festival.

The topmost star sends forth its jeweled rays
Of scintillating light, to prick her heart
And leave it yearning now for dear ones, part
Of her, who travel hard and daring ways.
Out there, her "boys" fight valiantly; the one,
Her sweetheart through the years, and "Sonny" lad,
Now soldiering so proudly with his dad;
They risk their all for freedom's benison.
Perhaps, tonight, they peer from fox-hole lair,
To gaze at bursting flames that singe and comb
The vengeful foe; then dream of stars and home;
A Yuletide tree, and bow in silent prayer.
She trims her tree alone, to guarantee
Their dream will live in firm reality.

The Cover: "Christmas At Home and Abroad" is from a painting by Elsa E. Saxod.



ENTERING JERUSALEM
AINERYA K. TICHERT

The Spirit of Christmas

Elder Mark E. Petersen

Member of the Council of the Twelve

WHAT does Christmas really mean?

Brushing aside all the worldly traditions and the customs made of man, look at Christmas as it should be viewed, and what do you see there?

You see the first Christmas as a time when the angelic choirs sang for joy, and when a heavenly spokesman declared "for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

You see the beginning of an earthly mission with but one intent—to bring to pass the immortality and eternal life of man. You see the Jehovah of the Old Testament, the Creator of heaven and earth, born into this world as the Son of the Father of us all, the only begotten in the flesh. You see the Son of God ushered into this world to overcome death and to provide a plan of salvation whereby each one of us may be saved from his own sins.

You see the beginning of a ministry which eventually was to go into all the world, to every nation, kindred, tongue, and people, accompanied by a universal cry, "Repent ye: for the kingdom of heaven is at hand."

That is what Christmas means. Are we willing to accept it on that basis, take it into our homes and permit its heavenly influence to pervade our lives? We have embraced the customs of man, with respect to

Christmas. Are we as willing to embrace the real spirit of the Christ, and follow his bidding?

What is the true spirit of Christmas as we should understand it in the light of the above definitions?

First, there is the joy for the life and mission of Christ. This was expressed by the angels on the first Christmas day. That joy has come down to us through the ages, it has spread over the world as a gift of heaven, allowing sinful man, for one day at least, to gain a slight taste of the happiness that might be his always if he would accept it. The spirit of Christmas is a spirit of joy. The spirit of Christ brings joy, such is his intent. Man is that he might have joy, and joy comes through service to the Almighty and to our fellow men.

The next expression of the spirit of Christ as given us in the New Testament story is that which we read in the incident in the temple, when, as a twelve-year-old boy, the Christ talked with the learned doctors there. The expression to which we refer came when his mother chided him for his absence: "Wist ye not that I must be about my Father's business?"

That is part of the spirit of Christ, a part which too few of us remember, at Christmas time or any other time. If we will but enter the true spirit of Christmas, and make it a part of our lives, we will ever be

“about our Father’s business.” There would be little of the spirit of worldliness about us; there would be none of the waywardness that characterizes so many who profess to follow him; there would be none of the indifference with which so many people regard their religion; and none of the criticism of his Church and his authorized representatives here on earth. Rather, we would be working diligently in his kingdom, we would be earnestly supporting the program of his Church, and would sustain with our works those who direct his affairs in mortality.

Were we truly “about our Father’s business,” which indeed is characteristic of the spirit of Christ, we would remember to keep the first and great commandment: to love the Lord our God with all our heart, might, mind and strength, and our neighbors as ourselves. We would think of that love in terms of service, very much as set forth in the Doctrine and Covenants, “see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.”

Another expression of the spirit of Christ is the spirit of humble obedience. This was displayed at the time of his baptism in Jordan. Although he was the Son of the Highest, although he made heaven and earth, he walked the humble path of obedience to the side of a man “not worthy to unloose the latchet of his shoes,” and was baptized of him.

Humility is one of the greatest of human traits. It is divine. It is characteristic of every true follower of the lowly Nazarene. It is representative of the spirit of Christ, in

whose honor we observe Christmas. But with it goes obedience to the practice of the Church. Was Christ sinful, that he needed baptism? He was without sin. Yet he obeyed “to fulfill all righteousness.” Can we do less if we truly follow him?

The next important index to the spirit of Christ, as it appears in the New Testament story, is his resistance to temptation. Though Satan himself appeared to him, offering him the riches of the world if he would but succumb to his wiles, the Christ stood firm and true, never letting down the standards, never losing sight of what is most valued, never forgetting the pearl of great price. He resisted temptation, although he was in the midst of it. He retained his cleanliness and his purity because he turned his back upon the defiling influence of the adversary. It took character, yes, but he desires that we all have strong characters, he asks us to resist evil, he desires us to be clean.

THEN he gave the Sermon on the Mount, and with it the teachings of stability, mercy, love, and kindness. He taught men to give, for it is more blessed, than to receive; he taught them to regard all men as brethren and even love their enemies. Another doctrine at which some have scoffed, yet which, if followed, would take away much of the hatred and bitterness in the world, was taught—the doctrine of turning the other cheek. Likewise was forgiveness portrayed to the people. What, forgive one who offends us? Yes. How many times, seven? Yes, even seventy times seven. That, too, is the spirit of Christ. It was that spirit he carried with him to the

cross, when he cried out, "Father, forgive them, for they know not what they do."

Faith was another important mark of the spirit of Christ. He taught it in all he did, he plead with his followers to believe, he sorrowed at their unbelief. With this teaching came his appeal for repentance. Turn from your evil ways, practice righteousness, was his appeal. "Be ye therefore perfect, even as your Father which is in heaven is perfect." That was his goal for us all. Nothing was too high of attainment, not even perfection, and he urged men to seek it, unafraid.

The spirit of prayer is the spirit of Christ. He not only taught men how to pray, but he prayed with them and for them, and one of the important things for which he plead was still another factor in the spirit of Christ—it was for unity, that his disciples might be one, just as he and his Father were one. Discord has no place in the true spirit of Christ.

Then, there was the spirit of resignation to the will of God. Each one of us sometime must make a choice between his own desires and the will of God. Each one of us must some day learn to say, "not my will but thine be done." This was the attitude of the Lord in Gethsemane. It, too, is part of the spirit of Christmas.

After his triumphant resurrection, he exhibited still another quality which is part and parcel of the spirit of Christ—and Christmas—the spirit of missionary work, sharing our blessings with others. "Go ye into all the world, and preach the gospel unto every creature." To the house

of Israel alone? Not at all. To the Gentiles? Yes, to every creature. It is our duty to warn every person, even our closest neighbors, that the "kingdom of heaven is at hand." Spread the glad tidings, invite all to drink of the well of living water and thirst no more, to join the banquet of the King, to join the fold of the Good Shepherd, accept his plan, work out salvation in fear and trembling, and endure to the end. Then it shall be said, "Come ye blessed of my Father, enter into the joy of your Lord."

It is so easy for us all to become engulfed in the ways of this world, in the customs of man, and make of Christmas just another holiday of feasting and pleasure.

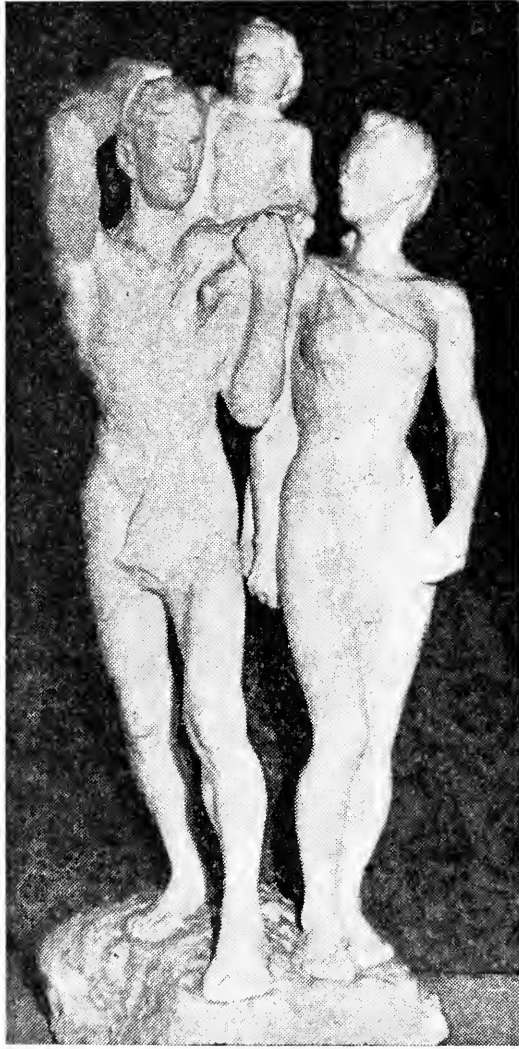
But if we observe the true spirit of the day, we cannot exclude Christ and his mission from it. Christmas is celebrated because Christ came into the world, and he came to save us from death and sin. He offers the way by which we may once again come into the presence of God. Christ means salvation; salvation requires acceptance of the gospel; acceptance of the gospel means activity in the Church.

To be truly Christ-like then, is the reward of a true Christmas. So at this glad Yule season, let us renew our allegiance to him who was born in Bethlehem, crucified on Calvary, and came forth again as the living Savior and Redeemer of mankind. And with our allegiance to him, let us be loyal to his representatives on earth, and his plan of salvation as expressed in the program of the Church. Let us honor Christmas by honoring Christ, which means serving him and keeping his commandments.

A Few of Our Gifted Utah Women Artists

Alice Merrill Horne

Former Member of Relief Society General Board



—Alice Morrey Bailey

THE ETERNAL UNIT

ALICE MORREY BAILEY — The sculptor suffers a tremendous handicap for the gift to sculp is of small account without a knowledge of anatomy. The expense of the sculptor's material is far greater than that of the painter. It is comforting to know that down the ages a few men,

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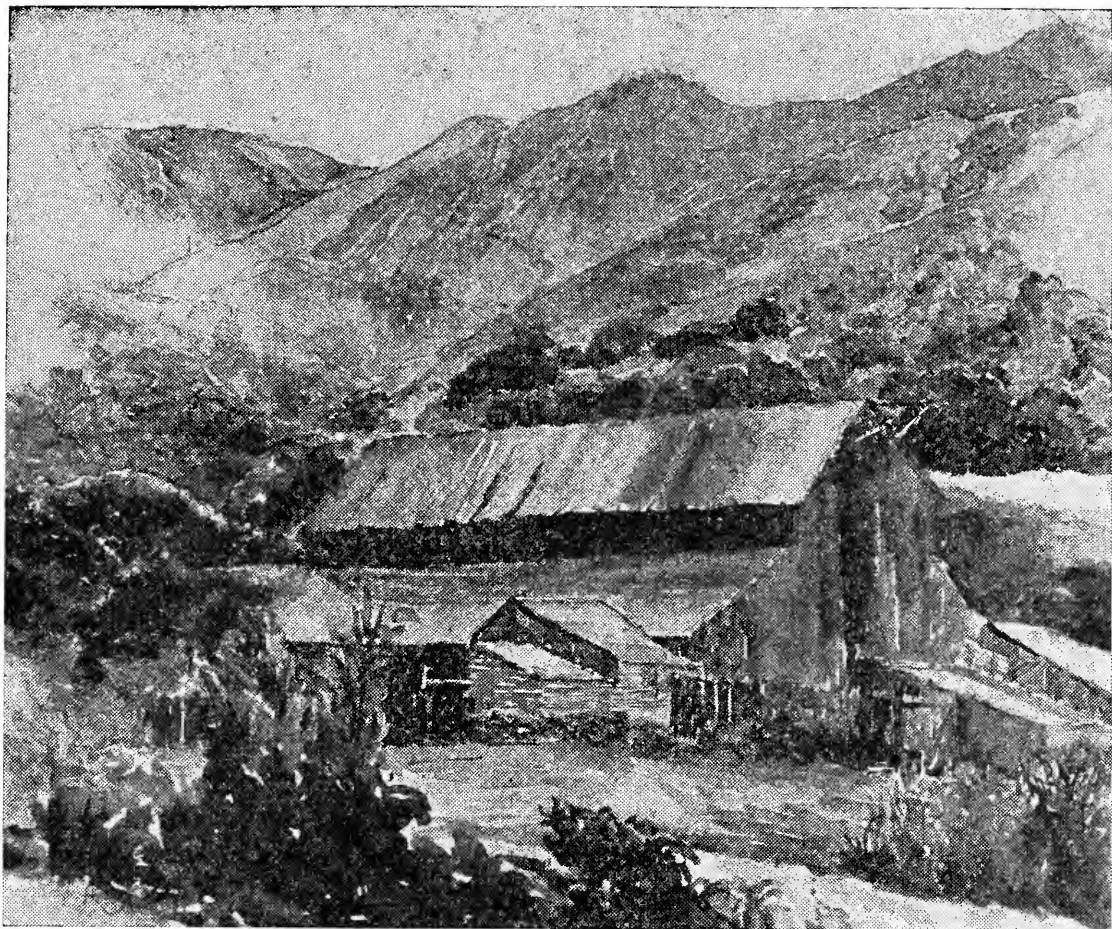
possessing what we call genius (like William Shakespeare for example) were able to achieve all for which greatness is intended, in spite of environment, in spite of everything.

Alice Morrey Bailey, Utah sculptor, seized opportunity by the forelock, and forced it to do her bidding. Alice persistently worked her way into the anatomy class of the University of Utah Medical School, even though she determined to make art, and not medicine, her life profession.

Those who opposed gave praise when they recognized the use she put to the anatomy which characterized her beautiful sculptures. Mahonri Young, the international sculptor, wont to discourage students of sculpture because he knows its tremendous handicaps, when he saw Alice Bailey's work, said, "I would like you for a student, come to New York."

"The Challenge" a study from her own dear son and a cherished piece of sculpture, was given to the Ella Quayle Van Cott Vernal Central School Art Collection by the writer. It reveals wonderful child-quality. The Douglas School Parent-Teachers made a generous gift "Of Such Is the Kingdom" another lovely piece of modeling by Alice Morrey Bailey, to the very choice Douglas-Howell Robenbaum collection.

VIOLA HALE CURTIS has painted "Winter in Salt Lake Valley" which



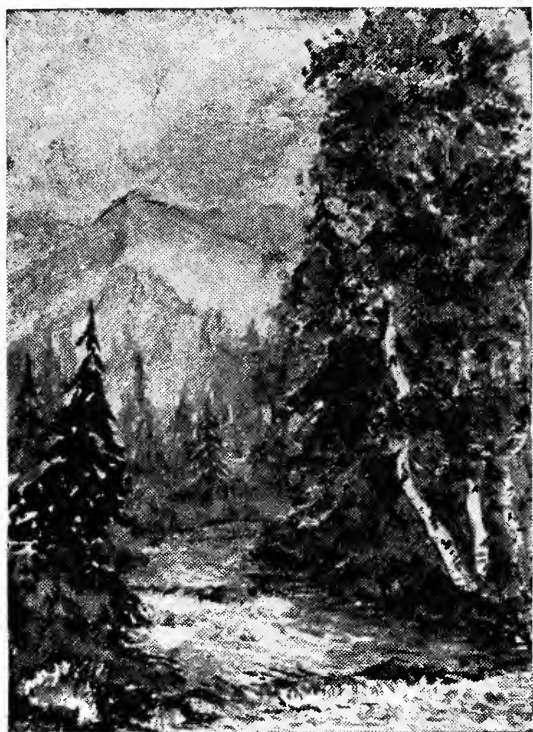
—Viola H. Curtis

OBERHANSLEY BARN IN SPANISH FORK CANYON

was the writer's gift to Snow College, Ella Quayle Van Cott Memorial Art Collection. A lover of design would be repaid by a study of that Curtis painting. The row of hillside trees reveals a dozen or more tiny pictures between trunks of trees and boughs, as well. There are charming spots of lights and darks. There are cool colors against warm tones. In the Olympus Louis Heinzman Collection which hangs in the Snow College Library, is "Oberhansley Barn in Spanish Fork Canyon" by Mrs. Curtis. Autumn foliage casts its protecting shade over the pioneer barn. Though the barn is the main theme, every tree and

bush and stone is placed to add its mite to the whole ensemble—a distinguished water color to which B. F. Larson has given praise. Mrs. Curtis has also painted the "Mormon Trail to Nauvoo."

ELSA ERICKSON SAXOD's parents were high-bred religionaries—Scandinavian converts to Mormonism. They met and married in Utah, and made their home in the mountains. Two daughters and two sons blessed the union. Before Elsa, the eldest, was fourteen, her dear mother passed on. In three more years her father died. She took up her mother's, then her father's duties, and great



—Lucy T. Andersen

CANYON STREAM

were her responsibilities. Sure, faithful, serene, Elsa kept the children together, the four went through school successfully, and she brought them into safe waters. They rise up and call her blessed. Elsa "found" herself in the art class at West High with J. T. Harwood as instructor. Later, Mary Teasel was also an inspiration to the young girl. When both teachers were abroad, Elsa came to the writer with sketches for advice. Elsa Erickson became the wife of a Swiss, Eugene Saxod, whose interest in mountain climbing persisted in Utah. Week-ends found the Saxod's searching for sketching grounds among our mountain lakes and canyon streams. Elsa's lovely paintings are often seen at Zion's Co-operative Mercantile Institution with the Utah Art Colony exhibitions, where a buyer is waiting for

each canvas. Although a great artist, her first interest is in her charming home. An art collection is named for her in the Blaine School, Salt Lake City. At the moment, she is painting portraits of her gifted daughter. (One of Elsa's pictures is seen on the cover of this issue of *The Relief Society Magazine*.)

LUCY TAYLOR ANDERSEN — The November-December Zion's Co-operative Mercantile Institution Tea Room Show of paintings contains thirty water colors by Lucy Andersen, who is among the young artists. The two mediums, oils and water colors, are quite differently handled. Pictures, in oil, will permit repainting several times. Not so water colors, which should be painted with a splash in a flash, as it were. However, each splash should be made with skill and with a view to securing a special effect. This water-color skill requires quick, intelligent decision, coupled with a degree of bravery almost to the point of rashness — the paper should be wet but once with paint. It is sure to make mud to repaint a water color.

Examine Lucy's thirty landscapes to mark the frankness, directness, boldness of this young artist's brushwork, which has the earmarks of style. Style which is inborn—never acquired by an artist. For once everything is favorable to an artist's career. Her interested husband, Waldo Andersen, wishing to further her career, has purchased oils for his wife to try a new medium for her pictures; her son is a devoted admirer. The mother and son go sketching together. Besides, she is the daughter of the artist, Rachel Grant Taylor, and her grandfather, Presi-

dent Grant, has promoted several generations of artists.

IRENE FLETCHER — It is an honor to be associated with so gifted an artist as Irene Fletcher, the wife of an artist, Calvin Fletcher, head of the Utah State Agricultural College Art Department. Herself a loving mother to her own children, she has been equally tender of the children whose mother died long before she married Professor Fletcher. The writer imagines the Irene Fletcher who would be backed by her home State, and supported with means from sales of her own paintings. Then much of the work that has so crowded her young days could be dispensed with. Were Irene Fletcher supported as her gifts deserve, she might become even greater than a national figure—a world painter. Mrs. Fletcher's works are seen to advantage in the Logan High School Ella Quayle Van Cott collection.

MINERVA KOLHEP TEICHERT — muralist of biblical subjects, pioneer life, wild life, and western themes, was born in Ogden, Utah. Her father, the son of a wealthy German Jew, ran away from home and was drawn West by a passion for Buffalo Bill's Wild West, and visited Utah where he remained. Minerva's mother pushed a handcart to the valley. The Kolheps moved from Ogden to a ranch near Old Fort Hall by the Indian Reservation. Minerva's gift to paint developed rapidly under her father's direction. Her young life became saturated with such things as Indians, pioneers, wild life, and the Bible, and it followed that the West-



—Irene Fletcher

PORTRAIT OF A YOUNG GIRL

ern art student took fast strides at the Chicago Art Institute. There, she paid her way drawing cadavers for the medical students all the while perfecting her knowledge of anatomy which is also all-important to the muralist and figure painter. Minerva Kolhep won two free scholarships at the Art Students League of New York for her draftsmanship, awarded by Robert Henri. The young girl came home to a dying father. She married a rancher, Richard Teichert, and it was her lot to take part in the varied and fascinating activities of a large Wyoming ranch. Minerva, a brilliant conversationalist and eloquent speaker, converted her husband, Richard Teichert, who now serves in the bishopric in her hometown. They are parents of an intellectual daughter and four sons who, as types of cowboy philosophers, ride the range and



—Florence G. Smith

A BOWL OF CHRYSANTHEMUMS

take courses at the Brigham Young University. These stalwart youths observe strictly the Word of Wisdom. Their interests in art, music, and cattle raising, sports, and religion are apparent in their conduct of life. South High School in Salt Lake City owns a fine collection of murals by Minerva K. Teichert which hang in the library. Perhaps no other high school in the country has a finer original collection of western life. There are "Captain Bonneville and the Trappers," Indian women's basketry and pottery making, and wild life subjects. Minerva and Laurie, the daughter, have recently returned from a painting trip to Mexico. Mrs. Teichert's new murals will be seen at the Zion's

Co-operative Mercantile Institution exhibitions. (One of her paintings is used as the frontpiece of this month's Magazine.)

FLORENCE GRANT SMITH — gifted daughter of President Heber J. Grant, is a water colorist of charm. She has a strong personality evinced in her direct and sincere method of painting, and has good selection of subject. Florence creates a home life of charm, and her leadership in Relief Society work will be remembered. Florence's marriage to Willard Richards Smith, a man of lofty integrity and fine taste, has been an inspiration and a source of strength to both. The two Grant artist daughters and granddaughter, are students



—Verla Birrell

THE LAGOON

of the eminent water-colorist, Joseph A. F. Everett.

VERLA BIRRELL, art instructor at the Brigham Young University, is often dubbed "globe trotter." Every summer this ambitious artist travels and paints. Verla has visited Europe, Africa, and South America, the East, and West, for subjects. She is not only intellectually endowed, not

only possessed of a lofty attitude of mind and heart, but she goes forth with a certain openness to inspirations which come with new contacts, new themes, new environments, which she makes her own in her pictures. Her water colors are strong, and virile. Her criticisms are well directed and illuminating to her art students.

(To be continued)

CALL TO SERVICE

Gertrude Perry Stanton

This is the time to summon all
The inner strength each heart must
hold;
That valiant steadfastness recall
To service, as new charts unfold.

This is the time for song that brings
—Remembering all that life holds
dear—
Fresh courage to the one who sings
And high resolve to those who hear.

This is the time for love that brims
From inmost sources in its flow;
No cloud of hate its brilliance dims—
Our sons are priceless—tell them so!

This is the time for hope, not fear;
For vision far beyond the rod.
Beyond the cross that irks us here
To stronger, purer faith in God.

Palestine

Dr. Leland Hargrave Creer

Head of the Department of History and Political Science, University of Utah

[This is the first installment of the last article in the series by Dr. Creer on the historical backgrounds of some of the countries involved in the present war.—Ed.]

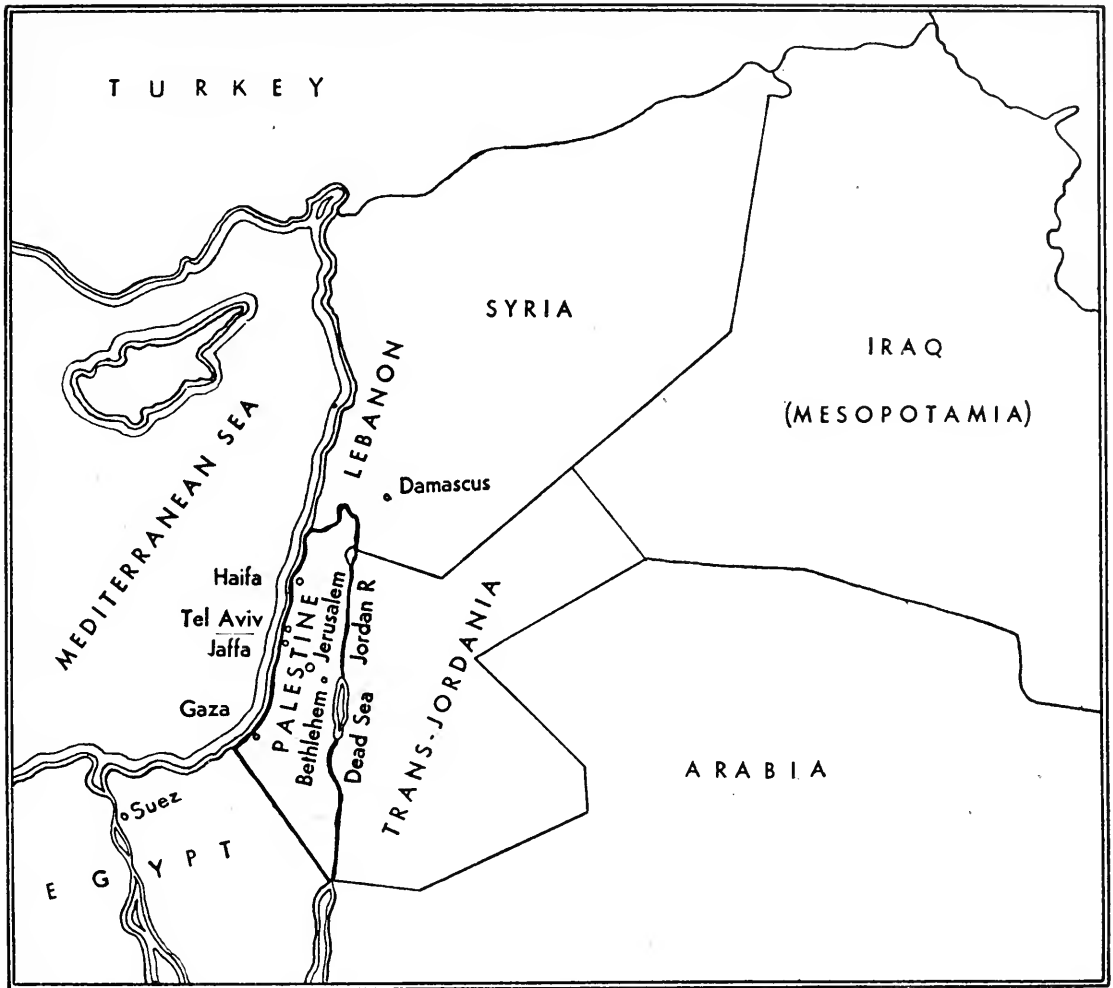
THE story of the Jews in world history, despite its interest, is a pathetic story of national impotence. For only a century have these hapless people enjoyed any real freedom or any semblance of political greatness. For the rest of their history, despite their continued occupancy for some one thousand years of their homeland in Palestine, they were never independent of external influences, never able to pursue without risk, a self-respecting policy, never free from the potential or actual interference of greater powers. Israel was subject to Syria, dismembered by Assyria, enslaved by Babylonia, and, finally, conquered and annexed by Rome. And yet the Jewish nation with no home, has made every nation its home; through good and evil fortune, it has preserved its nationalism so intact that no nation has been able to treat its Jewish citizens as a negligible quantity, nor to disregard the peculiarities of their customs and prejudices.

With the conquest of Turkey by the British in 1917, and the dramatic entrance of Field Marshall Viscount Allenby into Jerusalem, on December 17 of that year, thus ending Moslem rule in Palestine which had existed since 1244, the hopes of the Zionists to re-establish a National Home for the Jews were revived. The Zionists were encouraged in their efforts through the publication

of the celebrated Balfour Declaration by the British in 1917, notice of which will appear later in this article. With the rise of Hitlerism and the advent of World War II, renewed Jewish persecutions in Nazi controlled areas have made the problem of Jewish rehabilitation extremely acute. It is estimated, for example, that of the 3,500,000 Jews originally in Poland, not a quarter of a million still live. Those who do are protected by non-Jewish members of the underground, or live like cave men, in the Polish forests. "They live to tell a story, not to save a people." But, as one authority says:

Those Jews who live have learned one thing: a people without a homeland of their own is doomed. What Theodor Herzl preached long ago, while "the most highly civilized Jews" of Europe refused to listen, has been proved in our lifetime. And from one end of Europe to another, Jews sit down and weep, aye they weep, because they remember Zion. (THOMPSON, *To Whom Does Palestine Belong*, page 6)

But the founding of a National Home in Palestine for the Jews is not so simple. For more than twenty years, efforts in this direction have been thwarted by inter-racial, foreign, and domestic complications until today, the cause of the Zionists appears to be more hopeless than ever. But before reviewing the chaotic events associated with this prob-



—Drawing by Evan Jensen

PALESTINE

lem, let us first turn our attention to the resources and physiographical features of the country itself.

Palestine, the Holy Land, consists of very dissimilar districts and borders on regions of equal diversity in character. To the south lies a mountainous desert; to the east, the elevated plateau of the Syrian steppe; to the north, the republic of Lebanon; and to the west, the Mediterranean Sea. In the general configuration of the country, the most striking feature is that it does not rise uninterruptedly from the sea-coast to the eastern plateau; but is divided into two unequal portions by the deep Jordan valley which

ends in an inland lake, known as the Dead Sea. Palestine embraces 10,429 square miles—an area equal in size to that of the State of Vermont—and includes a population of 1,600,000 (estimate of 1944), of which 550,000 are Jews. It is primarily an agricultural country. The principal crops are wheat, melons, grapes, olives, and figs. The citrus fruits are chiefly oranges and grapefruit. Wine making is an extensive industry. Minerals found are limestone, sandstone, and gypsum. The valley of the Jordan and the shores of the Dead Sea yield rock salt and sulphur.

Since 1920, Palestine has made re-

markable economic progress, thanks to Jewish money and the initiative of the Zionists. More than \$50,000,000 has been expended within the country during the last fifteen years. In addition to the reclamation of land and the increase of its agricultural productivity through extensive irrigation and intensive farming, much Zionist capital and labor have gone into projects of industrialization. Through the operation of the Palestine Electric Corporation, under the Rutenberg Commission, all the water power of the Jordan River has been utilized; under the direction of the Palestine Potash Limited, a Zionist corporation, not only a priceless supply of potash, but also bromides and other mineral salts have been extracted from the Dead Sea for commercial use. The New Match Factory at Acre, and the Necker Cement and Shermen Oil Factories at Haifa are further examples of large scale industries.

Before World War I, there were in Palestine 1235 industrial undertakings, most of them Arab; in 1933, there were 5290, of which 3000 were Jewish, employing 16,000 workers. In 1937, the number of Jewish enterprises was 5,606, employing 30,040. The area of land in Jewish possession had increased from 102,150 acres, in 1920, to 320,000 in 1938. A Hebrew university was established at Jerusalem, in 1925.

Lastly, the Zionists have made a contribution of another and rather unexpected sort. They have organized model collective farms and various types of co-operative societies. These have made for solidarity in the Zionist communities and have, at the same time, furnished the Arabs with practical ex-

amples of economic collaboration and co-operation. These societies, many of which are managed by the *Histadruth*, or Jewish Federation of Labor, cover banking, credit and insurance, contracting, transportation, marketing, irrigation, and even land-purchasing. There are also producers' and consumers' co-operative associations.

IN all the perplexed and turbulent history of the Palestinian mandate (1922-1944), a few salient points need to be sufficiently clarified. The essence of the present Arab-Jewish tension emerges from certain facts, however much the facts themselves may appear to be obscured by accidental incidents. Two races inhabit Palestine today, both of which are there of right and not of sufferance. Both races are entitled to hope for national expansion, coupled with social and economic betterment; and both have cultural and spiritual affections with the land they share in common. Both peoples, too, advance claims based upon promises and commitments by the Allies, particularly Great Britain and France, which appear to be vaguely and quite inaccurately understood. Both races, in fact, are not necessarily or wholly incompatible, neither are they mutually antagonistic "except in so far as their respective and conflicting ambitions make them so." *The crux of the problem is that both races are intensely nationalistic and aspire to political ascendancy.*

The Arab case is based on three considerations: First, the Arabs were in actual possession of Palestine before World War I began. The population of Southern Syria was

ninety per cent Arab in 1914, and Syria had been Arab since the seventh century A. D. Second, the Arab nationalists claim that they have earned the boon of independence, because they aided the British during World War I against the Turks. This fact, however, be it noted, is less true of the Palestinian Arabs (who did not rise as a body against the Turks) than of their kinsmen in other parts of Syria. Third, the Arabs of the Hedjaz and of Northern Syria had extracted a promise of independence from the British Government in October 1915, as the price of their collaboration with the Allies. This promise, embodied in the so-called McMahon Pledge (a communication written by British High Commissioner of Egypt, Sir Henry McMahon, to Sheriff Hussein of Mecca) granted political independence to the Arabs within certain territorial limits, and with the important reservation, note, that "British promises could be made with respect to those regions only wherein Great Britain was free to act without detriment to the interests of her ally, France." Furthermore, be it noted "Jerusalem and Palestine were never mentioned by name anywhere in the McMahon Pledge. By inference, however, Palestine was excluded." (*Age of Conflict*, page 397.)

The first modification of the McMahon Pledge was made in May 1916, when Great Britain signed the Sykes-Picot Agreement with France and Russia. In this document, prospective areas of French control and spheres of influence were outlined. Thus the British gave specific recognition to the "French interests" referred to in the McMahon Pledge.

But, at the same time, the Sykes-Picot Agreement specifically provided for the erection of an independent Arab state or a confederation of Arab states; and it also made provision for the placing of Palestine and the Holy Places under a special international agency of control "with a view to securing the religious interests of the Entente Powers."

Promises to the Jews with respect to Palestine were also made by the British, but subsequent in date to both the McMahon Pledge and the Sykes-Picot Agreement. The important Balfour Declaration of November 2, 1917 (a communication from Secretary of State for Foreign Affairs, Alfred Balfour, to Lord Rothschild, leader of the Zionist Movement) stated that the British Government viewed with favor the founding in Palestine of a Jewish National Home, "it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." Again, it is important to note that the Jews were never promised that Palestine would be established as a predominantly Jewish state, but merely, that Palestine would become an area available for Jewish refugees who desired there to found for themselves a National Home. And here again is the crux of the question restated. Both Arabs and Jews, for nationalistic reasons, are determined to constitute the majority race in Palestine.

SUCH was the situation at the end of World War I; and British and Zionist officials at once sought to obtain Arab acquiescence to the fulfillments of their wartime commit-

ments to both races in Palestine. At first they were successful. At Paris, in 1919, the Emir Feisal, official Arab representative at the Paris Peace Conference, showed a commendable willingness to collaborate. Feisal agreed to accept the Balfour Declaration, however, only on condition that the Allies set up a single Arab state in the interior, with its capital at Damascus. At the Conference, he is reported as saying: "If the Arabs were to rule a state stretching from Aleppo to Mecca, they could afford to allow Lord Balfour's small Palestinian notch to be occupied by the Jews." And his interesting comment: "The Jews are very close to the Arabs in blood, and there is no conflict of character between the two races." (*Age of Conflict*, pages 399-400.)

But Feisal was doomed to disappointment. In March 1920, a Congress of Syrian Notables assembled at Damascus. On this occasion, Feisal was offered and accepted the crown of Syria and Palestine. This action, however, was at once repudiated by the Allies who forthwith called the fateful Conference of San Remo, where, in April 1920, the

Council of the League of Nations conferred the mandates for Syria and Lebanon on France, and the mandate for Mesopotamia, Trans-Jordan, and Palestine on Great Britain. The wrath of the Arabs knew no bounds. Disappointed in not securing tacit recognition of an independent Greater Syrian Kingdom, the enraged Nationalists focused their opposition not only against the unpopular French-imposed mandates, but also against the aspirations of the Zionists in Palestine. It is also unfortunate that the San Remo Conference completely disregarded the recommendation of the King-Crane Commission, which, in 1919, had urged the incorporation of Syria, Lebanon, and Palestine into a single mandate because of the predominantly Arab population in these countries. This action of the San Remo Conference violated another promise, the Anglo-French Declaration of November 7, 1918, which had explicitly assured the peoples of Palestine, Syria, and Iraq that they were to have a voice in the eventual establishment of their prospective administrations.

(To be continued)

THE LOST CHILD

Alice Morrey Bailey

My child is lost, as in Jerusalem
 A child was lost long years ago.
 Did his mother's feet, in panic
 Wildly seek him to and fro?
 Did she, too, fear evil men?
 And did her heart so dully beat?

Did she, in terror, scan the crowds
 And call him in the empty street?
 Did her fingers touch with longing
 His recent kiss upon her face?
 Oh, God, I pray that I, like she
 Find my son in a holy place.

Be Strong, My Heart!

Marguerite J. Griffin

THE world is bathed in blood—the blood of the youth whose destiny should have been its hope, its strength of tomorrow.

The world is haunted with hunger—with gnawing famine that emaciates the body.

The world is polluted with pestilence more destructive than disease carried forth on every wind—it is the hate of men.

The world is steeped in sorrow. Nearly every heart feels its touch. Nearly every home hears its step.

And I, in my small selfishness—I had dared to give thanks that my sons were young, too young to hear this call to arms. But that was a year ago, when my oldest boy could only touch the trolley strap with his finger tips, when he had to cling to my hand, or, if he wished to be more independent, to the vertical bar placed at intervals for that purpose. Yes, that was a year ago at Christmas time, but this year—

The trolley was crowded. We had to stand. I was thinking of many things. How there was not much Christmas happiness upon the faces of people. How there were lines of anxiety instead. A pregnant girl, sitting nearby, was wistfully reading a letter and looking at snapshots it contained of a soldier's company, of the soldier alone, undoubtedly the father of her unborn babe. My heart twisted at the calm look of resigned courage that filled her young face as she, at last, folded her letter and put it away. Perhaps this was not

the first time she had read it. Perhaps this was all she would ever have. But here was I, with my little brood of three safely clinging near me, going to a well-established house, where night would welcome home the security of a loving father. Here was I with so much.

My eyes turned thankfully to my children, and then I saw the thing that made me gasp. My brood was clinging to me, did I say? Yes. All but my oldest son, and he was hanging to the strap quite comfortably, not stretching to make it, but with plenty of slack in the bend of his elbow. Last year—only last year he could not do it! How fast a boy becomes a man! Why was I so blind not to see? What made me think I would be spared?

There was a woman, I knew, whose boys during World War I were young like mine. She was thankful for that, then, too. It was easier to see brother or husband go than this flesh of her flesh. But today one son is in Italy and the other in England. That was today. Tomorrow? Who knows?

How fast a lad of eleven becomes a man in a militant world where boys are called men at eighteen! Will my heart never cease pounding with this thought? His face is young. His eyes full of dreams. What kind of a world will it be in seven short years that pass like the rush of wind? What kind of a mother will I be?

Let me find the courage to take what life may bring! Let me fortify

my heart so that nothing can break through to agonize my soul. Pain of body, that is bad, but pain of soul, that is worse. Science has done much to find healing medicines for the flesh, but for the sickening heart hurts of men, what is there? For the pain a mother feels when she reads the words: "Regret to report . . . Missing in action. . . ." Dear God, what is there then?

THAT is it! That is the answer! That is the solace! As a little child who meets with sudden grief runs blindly home, calling: "Mother! Daddy!" So do we in moments of direst pain call out instinctively to the Father of us all: "Dear God." And in that calling our pain is a little more bearable, for the Maker of us all knows the hearts of men. In time of stress we cry out. We cease to question the proposition, is there a God. We know.

That night the warmth of my home seemed more cozy. The laughter of my children seemed more blessed, my husband's arms more protective. The walls, the dishes, the rugs, the hearth all gleamed with a poignancy I had never seen before. There was the feeling in my heart that I must love every minute of time, for it was ticking away, slowly, surely, yet with a speed that was breath-taking. In my little world there was peace and quiet. In the big world not so far away were guns and blood and pain. And in my own heart there was no tranquility now. But I must find it! I must not be burdened with dread, with fear! I must fortify against the future so I might cling to this present and enjoy the sweet-

ness of each moment, until—until—come what may.

That night after the children were in bed, I took down my Bible. I opened it and read. I had always loved the Bible. I had read a little in it, from time to time. I had loved the beauty of its words, the poetry of its phrases. I had taken a course in Bible Appreciation once. But tonight as I read with a heart made mellow by fear and dread, I caught the Spirit that was clothed in those words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Oh, America, why have your Bibles been gathering dust upon the shelves these many years? Know you not that your very forbears forsook the ancient lands across the seas that they might worship God according to the dictates of their consciences? In the main, they came not for gold, for adventure; for they were peaceful men and women, lovers of home and industry. They came for freedom. Freedom from more than shackles upon the flesh. They came for the glorious freedom of the soul, freedom to worship God, freedom for the pursuit of happiness.

I am thankful for every one of my forebears who came to this land of liberty. It was sacrifice to come so far to an unknown land, to start life over again. But because of their sacrifices I was born here upon a blessed, upon an abundant land. Their toil has been my heritage. And what have I done with it? I had forgotten what they gave their blood for. I had forgotten why they did it, until now when the battle is being fought all over again. And what of the Book—that Book of Books they brought with them, from

which their children first learned to read, the Book that formed the philosophy of their justice one with another—that Book which some of their descendants had nearly forgotten?

But today, mothers buy a pocket edition for their sons as they leave the family hearth, as they sail across the seas. And this new youth, serious, shaken, is reading the timeless pages, drinking deep from the well that is never dry, that is waiting for the finger to open a page, for lips to breathe the words: "Come unto me and I will give you rest." Rest to the wounded, rest to the weary, rest

to the heart-broken. "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

So I must learn of him who gave his only Son. I must strengthen the defenses about my soul, that America may be truly strong without and within, that she may hold a little higher her Torch of Liberty to shed its healing rays upon despairing peoples everywhere.

"Wherefore, take upon you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." To the future then, whatever may come—Be strong, my heart!

BETHLEHEM THE BLESSED

Alice Whitson Norton

There is a city strange and old,
Hemmed in by fields of grain,
Dust on its quaint, old, battered walls,
For centuries has lain.

Yet, ever in its pulseless heart
Remains the secret deep,
'Twas here the wise men first beheld
God's infant Son asleep.

'Twas here angelic hosts appeared
Above the bare old earth,
To broadcast with a loving voice,
The blessed Savior's birth.

And where that blessed baby lay,
Tonight the stars smile down,
A silent benediction on
This well-remembered town.

It Isn't the Gifts

Olive W. Burt

[This story relates another episode in the lives of the appealing orphans, Janet and Stevie.—Ed.]

JANET, packing her few, small belongings into the battered suitcase she'd found in the basement, tried to hide the bitter disappointment that was burning like tears behind her eyes. She put a bright, false smile on her lips and looked at her small brother, Stevie, who was slamming his own pajamas and clean shirts and socks into another small suitcase.

Janet couldn't blame Stevie for being unhappy; she was desperately unhappy herself—and she was old enough to understand things.

Stevie, looking up and seeing Janet watching him, said, "It's just like sending us back to the—home!" and tears he'd been holding back began to fall.

Janet went and put her arms around him. She understood that he was referring—not to their own going away from this little house where they had been so happy and had so much fun—but to sending Spot to a "dog's boarding house" for the next week or two.

"Now, Stevie!" she begged, "Spot's going to have lots of fun—he'll be with a lot of little dogs and they'll have everything nice. Remember when daddy and mommy took us to Denver and we stayed in a hotel? It was fun, wasn't it? Well, Spot's going to have fun."

"Will they have a Christmas tree for him?" Steve asked haltingly.

"I wouldn't be surprised!" Janet said, "And maybe it'll be loaded with big bones and packages of dog candy!"

Stevie smiled, forgetting his trouble for a moment. He and Janet had come across small packages labeled "dog candy" in the five-and-ten-cent store, and had been delightfully surprised to learn that dogs were taken care of in this essential matter. The little boy looked happier as he went on with his packing.

But Janet wasn't happier. She looked ahead to the two weeks of Christmas vacation with dread. It was going to be the worst Christmas—the very worst—she had ever had. And she had thought it was going to be so lovely, with the new baby and all!

Early last summer, Mrs. Allen, who had taken Janet and Stevie from the orphan's home and made them very happy by loving them, had told Janet that she was expecting to have a new baby of her very own. Janet had been scared, right at first, thinking it would make a difference in the Allens' feeling toward her and her small brother. But she had found out that it made the Allens love their little adopted children even more than before.

Janet and her "mother" had had great fun planning for the new baby—making tiny clothes, lining a bassinet, getting together all the doll-sized things necessary. Then, suddenly, Mr. Allen had had to go to war, and a good deal of the joy had left the little house. Mrs. Allen had tried to be gay and cheerful as always, but Janet could see she was worried. Stevie, who had been a pal to his daddy, was lonesome. And

Janet, who adored the tall, good-natured man with a special adoration, felt an emptiness that it seemed nothing would ever fill.

She had hoped the baby would come and liven things up a bit. Then she had come home from school on this last day before Christmas vacation to find Mrs. Peterson, a neighbor, waiting for her.

"Your mother's gone to the hospital," Mrs. Peterson said bluntly, "and you and Steve are to stay with me until she can come home again."

Alarm gripped Janet. "Is she going to be all right? Has the baby come?" she asked.

"She'll be all right, I guess," Mrs. Peterson said casually. "But your mother isn't as young as she might be, and it's not so easy to have your first baby at her age."

"The baby hasn't come, then?" Janet was watching the neighbor, trying to read in her face the things she wasn't saying.

"No. And it may be several days yet. No one can tell. Your mother got sick this afternoon, and Dr. Small said she'd better go to the hospital, even if they were so crowded they didn't want to take anyone in that could stay out."

Janet was still more frightened. She and her mother had talked about that, and Janet was sure Dr. Small would never have ordered her mother to the hospital unless she was pretty sick.

"Daddy!" she cried, "does daddy know?"

"Your mother had me send a telegram to him, but there's been no answer as yet. But you'd better get some things into a bag—just your nightclothes and toothbrush and comb—you can run back here for

clean clothes as you need them. For Steve, too. But I won't have that dog in my house. Tippy would hate it."

"But what can we do? We can't leave Spot here all alone!"

"I told your mother I'd take care of you children, but not the dog, and she told me to call the dog boarding house and have them come and get him for a couple of weeks."

"Dog boarding house?" Janet had never heard of such a thing. It struck her funny and she started to smile. Then she remembered Stevie and the smile died. Stevie had planned on this Christmas with Spot as much as she had planned on it with the new baby, whom they had expected to be here for the big day.

Now all this was changed. She and Stevie would be at Mrs. Peterson's for Christmas—and Mrs. Peterson did not like children very well, and she didn't like dogs at all. It wasn't going to be Christmas—it was going to be a lonely and sad time for all of them.

Stevie had come running up the path just then, and Janet had pulled herself together, stuck a smile on her face, and tried to make her news sound exciting and gay. But Stevie was no fool. He caught the implication of the announcement as completely as Janet had done. And now he was packing his bag with little grace.

"If her old cat Tippy doesn't like Spot," he said ferociously, "I won't like Tippy. I guess I can make Tippy pretty sorry that she doesn't like Spot. I bet—"

Janet had visions of her beloved brother turning into a monster that pulled cats' tails, kicked over saucers

of milk, and made life miserable for everyone, including himself.

The bell rang, and Mrs. Peterson called, "Janet, better get that dog. Here's the man for him!"

Janet thought fiercely, "If she had any sense at all she would not do it like that!" But Stevie had dashed past her out of the room. He threw his arms about the dog and clutched him close.

"Listen, Stevie," Janet said firmly, "daddy told you to be the man of the house, and you're acting like a baby. Did daddy bawl and hug us when he had to leave us? You bet he didn't. He kissed us goodby and marched away like a soldier. Well—"

Stevie swallowed hard. He hugged Spot convulsively, kissed his funny face and said, choking, "Go along, Spot. Be a good dog!"

The man who'd come for Spot said, "That's a big fellow. We'll take good care of him," snapped a leash on Spot's collar and led him down the path to a waiting car. Stevie stood by the window, waving, till the car was out of sight.

"Come along, now," Mrs. Peterson said, not unkindly. "We'd better be getting over to my place and settled for the night."

THEY locked up the little house and followed Mrs. Peterson down the walk. Janet knew that Stevie felt as she did—that they were locking the door on Christmas.

Just at bedtime the phone rang, and Mrs. Peterson called to Janet, "Your mother wants to talk to you."

Janet flew to the phone, Stevie at her heels.

"Mommy! Mommy!" she cried, relief making her voice shrill.

"You're well enough to talk! Has the baby come?"

Her mother's laugh was reassuring.

"I'm feeling pretty fine, Janet. No, the baby hasn't come yet. Isn't that naughty—to keep us waiting like this? How are you and Stevie?"

They talked. Janet was amazed that her mother's voice sounded perfectly well. It reassured her somewhat, even though Mrs. Allen explained that she would have to stay in the hospital till the baby came, and for sometime afterward.

"Can we come and see you?" Janet asked hopefully, but her mother explained that children weren't allowed in that part of the hospital, and they'd just have to wait till she could come home.

"I'll phone you every morning and evening to say good morning and goodnight," she promised, "and I'll have the nurse phone the minute the baby comes. And if daddy—" Only then did her mother's voice falter, and Janet's heart jerked to attention. After a very brief pause, her mother went on. "If daddy phones or writes or telegraphs you phone me. Or if anything else happens and you need me, Janet, be sure to call. I won't tell you to be good and mind Mrs. Peterson because I know you will—and we're going to have a mighty good time afterward to make up for being separated like this at Christmas. Now let me talk to Stevie a minute."

Janet gave her mother a "telephone kiss" for goodnight and handed the receiver to Stevie, who was jumping up and down in his impatience to hear his mother's voice.

Well, Janet thought, it's up

to me. She'd have to help Stevie make the best of this strange Christmas in a strange house. Maybe the baby would get here before Christmas, after all. And if it hurried real fast, maybe Mother could get home for Christmas. But there wasn't much hope of that.

The days passed slowly. Janet helped Mrs. Peterson all she could, but it took most of her time to keep Stevie out of mischief. There were no playthings and no place to play such as he had at home. Mrs. Peterson hated clutter and noise and all the things Stevie adored. So, though Stevie generally got along famously with women—they adored his dark, burnished curls, and his shy, friendly smile—Mrs. Peterson and the little boy were always at outs.

And not only was Janet continually on the alert to keep Stevie out of trouble, but she was continuously worried over her father and mother. Her daddy hadn't written or telephoned or telegraphed—and that meant only one thing to Janet. He'd been sent overseas and was being exposed to all those fearful things she'd seen in the movies. Every time she thought of her father she said a little, breathless prayer without words—just her heart calling to God and reminding him that her daddy needed a little special care right now.

And then there was anxiety over her mother and the baby, and the disappointment over Christmas. Janet felt, sometimes, as if her thin little shoulders would break under their load of worry.

Every time the phone rang she tensed and waited, longing to fly to it, to hear daddy's gentle, deep voice or her mother's reassuring promises.

So when, on the second day of their stay with Mrs. Peterson, she heard a strange woman's voice, her first feeling was disappointment. But excitement welled up at the words, "Janet, your mother asked me to call and tell you that you have a new baby sister!"

"Oh!" cried Janet. "A sister! Oh, daddy will be glad! Can I come and see her now? How's mommy?"

"Your mommy's just fine. And the baby is lovely. But I'm sorry, Janet. They just won't let little girls come to the hospital to see the new babies. You'll have to wait till your mommy brings it home."

"But when will she come home?"

The nurse laughed a little. "Not for a few days."

"How many?" Janet insisted, calculating swiftly that Christmas was still five whole days away.

"Well," the nurse hesitated, "we've been sending mothers home on the fourth or fifth day if they had someone there to take care of them, because we're so crowded. But in this case—I'm afraid your mother will have to stay ten days, or maybe two weeks."

Janet's last hope died. Her mother couldn't possibly get home for Christmas, then. Tears filled her eyes, and she knew that she had been counting on that, counting on their all being together with the new baby for the special day that was meant to be kept by families held close in love and companionship.

She managed to say goodby and turned from the phone, unable to keep back her tears any longer.

Janet hated to cry. She had known little girls at the Home who cried over the smallest things—cried and sniffed and did nothing about

their troubles, so Janet had no patience with them. She had always found it better to think a way out of her difficulties and not waste tears on them. But today, even the joy of having a tiny new baby sister was not enough to keep the tears away.

Janet ran to the little bedroom Mrs. Peterson was letting her use, threw herself across the bed, and sobbed.

But she wasn't allowed to have her cry out in peace. She had no sooner abandoned herself to disappointment than she heard a loud and startled yowl from Tippy, followed by a scream from Mrs. Peterson, and a stream of angry shouts. Janet's tears dried as she jumped from the bed and ran out. She knew instinctively that Stevie was in trouble, and, without a thought, she flew to rescue him.

She did. She caught his flying figure as Mrs. Peterson reached for it. Above Stevie's head, Janet's eyes pleaded with the woman.

"I'm sorry," she said. "Maybe Stevie didn't mean to hurt Tippy. Oh, Mrs. Peterson, let's put him in the bedroom a minute and talk about what we should do."

It took all Janet's tact and persuasive powers to save the day from tragedy, but she knew that she couldn't go on mollifying Mrs. Peterson. She also knew that she would just die if the woman ever struck Stevie.

THAT night she lay straight and still on her bed and thought. The nurse had said they could send mothers home in four days if they had someone to care for them. Four days—that would be Christmas Eve.

If only they had someone to take care of mommy! There ought to be someone, some place. Surely there were nurses to be hired? But you'd need money. Well, she had money.

Janet got up and went to her little suitcase. She rummaged under the clothes and found the little box that held her Christmas money. Seven dollars and twenty cents! It was a great deal of money. Janet had saved it to buy special presents for those she loved: a football for Stevie; a rose bowl for her mother; a wallet for daddy; a rattle for the new baby.

Now, as she looked at her little hoard, Janet thought, But Christmas isn't just presents! It's something else—something inside you. If you haven't got that, all the presents in the world won't make you happy. And if you have got it, you don't need gifts. We can't ever have that something if Stevie gets bad, or if we're all scattered and unhappy. She looked at her money again, and made up her mind. The very first thing the next morning she called the hospital, and, in the most grown-up voice she could assume, she asked if they had nurses to rent, and how much they cost. The girl at the hospital explained carefully—there were no nurses to go to homes. So many had gone to war and to hospitals where wounded soldiers were. There just weren't any left. And she didn't know where Janet could find one.

Janet hung up the phone. Her plan hadn't been any good after all. Then she set her jaw stubbornly, and went into action again.

The city newspaper had an information department that would answer any question you asked. Daddy had often called for baseball scores and mommy had asked for recipes.

Janet dialed the number and asked, "Where can a person rent a nurse?"

The girl who answered questions thought a minute.

"Have you tried the Visiting Nurse Association?" she asked.

"What's that?" Janet wanted to know.

The girl explained. Then she went on, "If you can't get anyone there, why don't you call the Relief Society of the Latter-day Saint Church? I understand they have good, practical nurses who will go into a home to help in case of emergency, at a very reasonable price."

"Oh, thanks!" Janet almost yelled. "I didn't know that."

She hung up and her fingers were trembling as she dialed the number of Mrs. Gilmore. Mrs. Gilmore was a friend of mommy's and she was president of the ward Relief Society.

Janet breathlessly told her problem. "And I've got money to pay," she said, "seven dollars and twenty cents!"

Mrs. Gilmore's voice was gentle as she answered, "Why, of course, Janet. I think I can get someone to come. I'll see what I can do."

The next morning Mrs. Gilmore called Janet, and it was all arranged. A woman would help Janet get the house ready, and then she'd come in and take care of Mrs. Allen as long as she was needed. Mrs. Gilmore had called the hospital and they said mommy was well enough to come home in an ambulance on the next day—Christmas Eve!

Janet ran to Mrs. Peterson.

"You've been awfully good to Stevie and me," she said, "and it was kind of you to take us in and take all this trouble with us. But mommy

wanted to be home for Christmas—and she can come home—the doctor said. So do you mind if I go over to get the house fixed up? Mrs. Gilmore is sending a lady to help."

Mrs. Peterson smiled down at Janet, and Janet was surprised to see how kind looking she was.

"I'll help, too, Janet," she said.

Between them they got the little house all spick and span, the front rooms decorated with Christmas greens and paper chains that Stevie worked so hard to make he didn't have any time to get into mischief. They got mommy's bedroom ready, with the bassinet on two chairs near the big bed.

STEVIE and Janet stayed that night at Mrs. Peterson's, but they were over home again bright and early the next day, working and planning. Whenever Janet thought of the gifts she had meant to buy, she felt a funny little pang. But it wasn't regret. No, she was keeping the seven dollars and twenty cents to pay for the nurse. And that was all she could give the family.

Mrs. Peterson phoned for Spot, and he got home early in the afternoon. The reunion between Stevie and the dog was something to see, and Janet felt that her money was well spent if only this one happiness came from it.

A little later the ambulance backed up to the curb and mommy was brought into the house on a stretcher. She was a little pale, but smiling, and oh, so happy to be home, and oh, so proud of the tiny bundle she held carefully against her breast.

As soon as Mrs. Glenn, the woman who had come to nurse mommy,

allowed it, Janet and Stevie went into the bedroom and stood looking at their mother and baby sister. They climbed up onto the big bed and watched the tiny newcomer take her dinner. Watching, Janet felt something swell in her throat. It was just like the picture of Mary with the baby Jesus. She had never dreamed anything so lovely would ever come into her life—so near that she could reach out and touch it.

Without knowing she was singing, Janet began, "Silent Night, Holy Night," and Stevie joined in. Janet saw her mother look at her with bright, happy eyes, and then she, too, began to sing.

None of them heard the door open or saw someone enter and stand looking at them. They finished their song and the silence that followed was broken by the deep voice they all loved so well, familiar and hearty, but with a strange catch in it, "Beautiful, beautiful Christmas!"

And there was daddy! Bigger and handsomer than ever in his beautiful uniform. No one knew how it happened, but there he was, beside the bed, with Mommy and Stevie and Janet and tiny Carol in his arms all at once—And he was crying—their daddy was crying! Janet buried her

face against the rough, nice smelling jacket and let her own tears fall.

But only for a moment. Then daddy had them all laughing. He was looking at the baby and his face was comical.

"Is that what we've made all the fuss about?" he asked, and winked at Janet. Then he said to Stevie, "We men folks will have to watch out around here, now the women have outnumbered us—if you think that scrap will ever be a woman!"

It was Christmas Eve and they were all together once more—just as Janet had dreamed they would be some day, just as she had secretly prayed they might be this very Christmas. She didn't have any presents for them—she didn't believe there was a present in the whole house. But what did that matter? She could explain about her money tomorrow, and daddy could explain why he hadn't telephoned, and mommy could explain why she had been rushed to the hospital, and Stevie could explain what he'd done to Tippy—if they wanted explanations. Janet didn't—

I don't want a single thing more, she thought happily. This is the real Christmas. It was lovely!

Visit Our Shop

Opposite the south gates of Temple Square is an interesting place that you will enjoy visiting—the Mormon Handicraft Gift Shop. Gifts found there are suitable for almost all occasions. They are well made, of good material, unique in design, usable and moderately priced. You will find beautiful handmade articles; such as luncheon sets, doilies, quilts, aprons, pillowcases, sweaters, rugs, handkerchiefs, clothing for babies, and novelties.

The Shop is sponsored by the Relief Society General Board for the purpose of furnishing a market for the exquisite handmade articles which are made by Latter-day Saint people.

Visit the Mormon Handicraft Gift Shop at 21 West South Temple Street, Salt Lake City 1, Utah.

115th Semi-Annual Conference

Elder Joseph J. Cannon

First Assistant General Superintendent in the Young Men's Mutual Improvement Association

THE famed autumn weather of Salt Lake Valley was at its best during the three days of the 115th semi-annual conference of the Church, October 6th, 7th, and 8th. Those admitted within the gray walls of Temple Square found it an island of beauty. Due to the restrictions of travel, this was again a Priesthood conference—leaders of stakes, wards, and quorums, mission presidents of continental United States, Canada, and Mexico, and general boards of men's auxiliaries. There were seven regular sessions, including the Priesthood meeting Saturday evening, and two separate meetings Friday evening for Melchizedek and Aaronic Priesthood leaders. Each session lasted two hours. The music was mostly congregational with appropriate male solos, but on Saturday evening the male chorus of the Tabernacle choir stirred the great audience, and Sunday morning the full choir made the customary broadcast, the 795th, and sang for the Columbia Church of the Air program. All of the regular sessions, except Priesthood meeting Saturday evening, were broadcast over KSL from Salt Lake City, and KSUB from Cedar City, and the Sunday morning session over KFXD at Nampa, Idaho. Thirty of the thirty-one general authorities were present, Elder Alma Sonne, Assistant to the Council of the Twelve, filling a call to Hawaii. A spirit of gravity pervaded the gathering. The men had come when

traveling was difficult and time very precious, some of them suffering bereavement through war casualties, and practically all filled with anxiety for sons or brothers in the service. President David O. McKay conducted the meetings.

The outstanding event of the conference was the appearance and address of President Heber J. Grant. The hearts of the men of Israel rejoiced to see their leader in his accustomed place. His message, read by Elder Joseph Anderson, had the typical clarion quality of President Grant's sermons, stirring the saints to repentance and activity, and it had a remarkable comforting influence as well.

In faithful parents whose children have not followed in their footsteps, the President revived hope:

There comes to mind an experience in connection with my brother, Fred, after our father died. Because of the mistreatment of a stepfather, and neglect, as a young man my brother ran away, and I was told by Brother Mariner W. Merrill, at that time bishop of Richmond, Utah, that the night after my brother ran away, he, Brother Merrill, went to bed rebellious.

And that night, so Brother Merrill told me, he had a dream in which he saw my brother in all kinds of wicked company in many different states, and he saw that a light surrounded him. In the dream he said: "What does that light mean?" And a voice answered: "That is the influence that a faithful, God-fearing and God-serving father can have over a son to keep him from going astray, and to eventually bring him back to the truth."

Years later when my brother did come

back and joined the Church, as I related here last conference, he fulfilled Brother Merrill's dream, because Brother Merrill said that he saw him laboring all over the Church, bringing wayward boys to a knowledge of the truth, and he did labor from Canada to Mexico in that service.

To those who have suffered the death of loved ones, President Grant offered sympathy, telling of his own bereavements and the sustaining power of the Lord that had come to him.

The President's address also contained a plea for the clean life, a theme which became very strong in the following discourses:

I want it understood that the use of liquor and tobacco is one of the chief means in the hands of the adversary whereby he is enabled to lead boys and girls from chastity.

Nearly always those who lose their chastity first partake of those things that excite passions within them or lower their resistance and becloud their minds. Partaking of tobacco and liquor is calculated to make them a prey to those things which, if indulged in, are worse than death itself.

And the President sounded another of the conference themes with his appeal for prayer:

I have little or no fear for the boy or girl, the young man or the young woman, who honestly and conscientiously supplicates God daily for the guidance of his spirit. I am sure that when temptation comes they will have the strength to overcome it by inspiration that shall be given to them. I am convinced that one of the greatest and one of the best things in all the world to keep a man true and faithful in the Gospel of the Lord Jesus Christ, is to supplicate God secretly in the name of his Son, for the guidance of his holy Spirit.

The head of the Church of Christ invoked blessings "upon Israel and upon all honest men everywhere,"

"all the men and women who preside in all the stakes of Zion throughout the Church, in all the missions, in all the quorums of the Priesthood, and in all auxiliary organizations," and on "every man and woman who is laboring for the salvation of the souls of men and keeping the commandments of God."

May he bless our youth away, and us at home, and give his direction to the leaders of nations, and speedily bring about the accomplishment of his purposes. May he bless you, one and all, and every honest man and woman that lives upon the face of the earth.

PRESIDENT J. Reuben Clark spoke of another matter that was frequently referred to by subsequent speakers, that of preparing for the return to the men from the service—spiritual postwar planning.

Our children have gone out into the battle fronts. We have sent them out as boys, as children in experience. We are going to have them back as premature men who have undergone trials of which we know nothing. Some will return, we hope most of them, triumphant over temptation and sin, seasoned in righteousness and courage and everything that goes to make a man of God. Some, however, are going to come back wounded in spirit, with questions in their minds. What are we going to do with them? . . .

What kind of homes are we going to have them come home to? Will they be homes of contention, of discord, or will they be homes of patience, charity, of righteous living, or homes of confidence and of love and respect for their fellowmen?

Are we going to bring them back into Latter-day Saint homes and then nurture and rebuild them until they get back to normal spiritually? This is a bit of postwar planning that we can do now. Seek the spirit of the Lord, ask his help, that our families can live righteously and be prepared for these boys when they come home.

President David O. McKay gave a stern warning that there will be continuing war on the earth if we do not overcome the evils that brought on the last two world conflicts. He pleaded for the spirit of justice and brotherhood.

After all the suffering, after all the destruction of human life, shall we be so blind as to have it start all over again? If the germ of hate is permitted to develop, if strong nations strive to dominate the weak as Mussolini did to Ethiopia, as Japan did to Manchuria; if the few ruling nations mighty in the implements of warfare, seek to dominate weaker nations and tell them how to live and what to do; if they seek success only in materialism and shut their eyes to the value of human souls; if they reject the teachings of Christ and pursue their selfish interests, history will repeat itself and the world will be plunged into another war, and again the Lord in pity and sorrow will weep over the folly and blindness of the human race.

It was estimated that ten million people listened to the choir broadcast and Church of the Air address. The latter, by Elder Ezra T. Benson of the Council of the Twelve, set before America the Lord's promise, recorded in the Book of Mormon, that this is a choice land and will be free from bondage and captivity and from all other nations under heaven if the people will but serve the God of the land, Jesus Christ.

Every session was filled with practical suggestions for better living with spiritual incentive. Some of these follow:

It is not plain how God hears and answers prayer, but he does.

Through adjustment of quotas, we will receive a much larger number of chaplains in the armed forces.

California has grown from a weak mission to strong stakes and populous missions.

The golden rule should show the way in professions, politics, and all phases of life.

All should struggle to co-ordinate belief and practice.

There is wonderful virtue in work, without which faith is dead.

God cannot be found by study alone.

Salvation by government is delusive.

The duty of the Priesthood is to cultivate the souls of the Church.

Better dead than alive unclean.

The plan of God is here to fertilize the fields of the Church.

Young Latter-day Saints are bearing arms to the number of 70,000.

Settle problems through the Holy Ghost, righteous living, thinking, and prayer and the counsel of the Authorities.

Do away with the madness of pleasure.

There is no question so important as religion.

Joseph Smith invaded economics, science, and spiritual fields, and time moves toward the proof of his teachings.

Prayer will not avail much if we do not repent of our sins.

The gospel plan has many fields of activity, and we should follow the program of the Church.

Make a habit of reading some thoughtful matter fifteen to thirty minutes a day.

Learn to think for yourself.

Patriarchal blessings should be sacred to those who receive them.

This conference has been a cry of repentance.

Sons and daughters should not scheme to make their parents objects of charity.

It is just as logical to fail to pay tithing as to fail to pay taxes.

There is a tremendous responsibility on mission presidents to adjust young men and women to their work.

To act on the thought that the end justifies the means is monstrous.

It is a wise man who knows what to seek in prayer.

It was a great conference—great in its spiritual and also its social influence on a million people. The thousands returned to their homes with strengthened faith in the great work, and deepened love for their leaders.

Sixty Years Ago

Excerpts from the *Woman's Exponent*, December 15, 1884

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

Christmas: Editorial—There is no holiday in all the year with so many endearing recollections, so many charming reminiscences, such tender associations, and altogether such wonderful fascination hanging over and around it, as Christmas. It is the day of days, with the children more especially when they expect all sorts of gifts and treasures. No wonder the children love the day, it is the time most prescient of good to them, and to all mankind. The birth time—the sweet and touching story of the Savior's birth never grows old, no matter how oft told. Christmas Eve! when the selfsame stars that guided the wise men of Bethlehem shine down upon us, and we feel such a holy presence, such a reverential awe, as though angels were hovering near, and with glad songs of rejoicing were echoing back from the ages past Hosannahs to God in the Highest; Peace on earth and good will to all mankind. How the human heart clings to those words divine with their answering aspirations. How they lift the soul into a higher region of thought and feeling. And the little ones partake the spirit of the day and interpret in their own simple but eloquent way every expression of sentiment and fancy that is uttered or felt by the older people. . . .

Sometimes fortune divides the family circle, and for a time some one is missed of the loved ones who helped to make the chain complete; but if only absent for a time "on pleasure or on business bent"—it is not right to murmur or wear a brow of sadness, for "to be parted in body is not to be estranged in soul—and many a dream—and many a vision may pass before the mind of one whose lips are silent."

There is one thing all should do at Christmas time, if they wish to emulate the Savior and do honor to "the babe in Bethlehem born," and that is, to remember the poor, and out of the substance God has given to each, donate liberally to those less fortunate—let none go cold or hungry on that day, lest their cries should enter into the ears of the Lord of Sabaoth for a testimony against those who heed not the injunction: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

* * * *

A Reverie: If there is anything that is really comforting when I want to collect my thoughts, and peer far into the future, or call up a vision of the past, it is to sit in the dusk of evening, or when the rest of the household have retired, all alone in a dim shadowy room in front of a grate full of live, red coals—sit and dream, wide awake, O such delightful dreams! though tinged with sadness. Imagination, however, must be vivid and the moon must be decidedly reflective. The mind can wander away then even into green lanes, where one hears merry voices, and sees troops of boys and girls, and their laughter rings out so clearly that it makes me start, and although I sit here by the fire in bleak December, I feel the warmth of the sunlight and see the blue sky overhead, and I see many, many curious and familiar places and people; in fact I dream so long that I wonder whether I am my real self, or if the morning will find me going about my accustomed duties. What thoughts spring up and resolve themselves into such real substances, as to almost take on shapes of things, unseen, and yet to the mind tangible. We feel and know that the heart beats still, that we are sensible to feeling, therefore this must be only a dreamy phantasy, a reverie, but we can see things that are not, yet things that were. . . . Aunt Em.

Woman's Sphere



Ramona W. Cannon

MR. WILLIE CLAY KEYES of Salt Lake City has collected pennies amounting to more than \$1100.00 for starving Chinese babies. She has received, from China, a hand-printed and colored "Award of Recognition" signed by Madame Chiang Kai-shek.

JOSEPHINE SHAW LOWELL was born 101 years ago in December. A Civil War widow at twenty, she devoted her life to improving conditions in poorhouses, jails, reformatories, and public hospitals, especially those for women and children. Seeing men work fifteen hours a day for \$6.00 per week turned her attention to emancipating labor.

THE vast youth movement in Russia is directed by 32-year-old Madame Olga Petronova, former teacher in the University of Moscow. Mother of one child, she has adopted seven others. She has a master's degree in both economics and science.

NOTEWORTHY books; Fiction: *A Haunted House and Other Stories*, by the late Virginia Woolf—sensitive, imaginative art; *The Leaning Tower and Other Stories*, Katherine Anne Porter, artist of deftness and finesse, highly literary; *Green Dolphin Street*, Elizabeth Goudge, the novel that won the Metro - Goldwyn - Mayer \$125,000 prize.

Non-fiction: *Speaking of Jane Austen*, Sheila Kaye-Smith and G. B. Stern. Two brilliant English women novelists discuss their favorite English woman novelist; *Anna and the King of Siam*, Margaret Landon, fascinating story of a Victorian English governess who taught the King of Siam's sixty-seven children, especially the Prince who became the next king.

For young people: *Pigeon Heroes*, Marion Cothren; *No Room*, Rose Dobbs; *Pierre Keeps Watch*, Maria Gleit—the contribution of a fourteen-year-old shepherd boy to the French Underground; fictional biographies of musicians by Madeleine Goss: *Beethoven, Master Musician*; *Deep Flowing Brook* (Bach); *Unfinished Symphony* (Schubert); *Brahms the Master*, by Goss in collaboration with R. H. Schauffler, (especially readable).

For younger children: *The Flower Drum Book and Other Chinese Songs*; *Cherry Stones*, Eleanor Fargeon (poetry); *Then There Were Five*, a Melendy family story by Elizabeth Enright, excellent; *Young Men of the House*, Mabel Leigh Hunt (a nine-year-old boy's responsibilities when father goes to war).

MARY CRAIG McGEACHY, formerly of the British Embassy in Washington, is now chief of the welfare division of the United Nations Relief and Rehabilitation Administration.



A Cry of Repentance

Lift up your voice and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord; . . . (Doc. and Cov. 43:20).

THE 115th semi-annual general conference, held last October, was termed by one of the Church leaders, "a cry of repentance." As such, the message of the conference, it was estimated, reached perhaps millions of listeners. What a contrast to that cry of repentance voiced by John the Baptist over 1900 years ago, previous to the beginning of Christ's ministry, when, in reply to the Jews who sent men to enquire who he was, he replied, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

That cry of repentance came from a lone man out of a wilderness, the present cry of repentance came in the strength of the Church, from chosen servants of the Lord in this day, and sounded in the ears of a multitude of people; and yet, the fundamental proof of the efficacy of its plea will be established by the same words as those uttered long ago by John, "Bring forth therefore fruits worthy of repentance." Though the cry today is broadcast to millions in place of the hundreds of an earlier time, though the world has progressed phenomenally in the field of science so that a modern invention has enabled the cry to be heard

by the world, no invention has been discovered by which to prepare the hearts of men for the message; and still, to prove oneself a follower of Christ, one's heart must accept the seeds of repentance and nurture them, so that he may bring forth fruits worthy of repentance.

Though the world may, as its past history has demonstrated, again turn a deaf ear to the pleading of Church leaders, the heart of every true Latter-day Saint will accept the gospel of repentance—the key of which was restored to the earth by that same John the Baptist when he conferred the Priesthood of Aaron on the Prophet Joseph Smith and Oliver Cowdery, in 1829.

In the midst of the widespread evil and sin rampant in the world today, as expressed at this last conference, Latter-day Saint parents will teach to their children the doctrine of repentance, and, as individuals, they will practice this doctrine. When the inspired leaders of this Church, noble, God-fearing, and righteous men, voice a cry of repentance, Church members heed the cry and, understanding the requisites of true repentance, prepare themselves for the great day of the Lord.

M.C.S.

Notes TO THE FIELD

Collections by Visiting Teachers' Discontinued

THE September issue of the Magazine carried the recommendation of the General Board, which was approved by the First Presidency and the Presiding Bishopric, that visiting teachers should no longer collect contributions from ward members for either the charity or general funds of the Society, effective for the month of October 1944 and thereafter. Since that time some contributions have continued to come in through the visiting teachers because all members were not aware of the change in procedure. Both Relief Society officers and members are reminded that the revised visiting teachers' report book and ward Relief Society record book going into use in January 1945, will have no space for showing receipt of donations to the visiting teachers. It is expected that all members will have

become acquainted with the new regulation by that time.

Inasmuch as bishops are now responsible for all expenses incident to assisting those in need, members who continue to offer donations to the Relief Society may be reminded that contributions for the charitable purposes of the Church should be made to the bishop in the form of fast offerings and donations of cash or labor in the interest of the Church Welfare Plan.

The September Magazine also indicates that free-will offerings might be made direct to the officers but this relates to special contributions—not to the donations ordinarily given to the visiting teachers.

For full explanation of the discontinuance of collections by visiting teachers, readers are referred to the Magazine for September 1944, page 511.

Additional Reference for January Fifth-Tuesday Meeting

IN preparing the program for the January fifth-Tuesday meeting (recommended in the Magazine for November, page 632), wards will find helpful, current information and ex-

cellent visual aids in the following publication: *The Alcohol Problem*, which may be ordered from the National Forum, Chicago, Ill., price 75 cents postpaid.

Forward, Without Fear

Dorothy Clapp Robinson

PATTY LOU TURNER had been left to take care of JOHANNA while the other girls and NIELS went to find work. Patty Lou could not understand why MATILDA LEWIS did so much for them when ANN KRISTIN had sent her husband to jail. Perhaps MATILDA did not fully understand herself. The girls needed a mother, and JOHANNA, who was very ill, needed a nurse, and so she gave help, for it was part of the new gospel she had adopted.

All they could do for Johanna did not seem to help. HELGA and Ann Kristin had sold practically all their lovely things to get help for her and to keep them all eating. Patty Lou didn't try to work; and Niels always fought. Helga often found washings or sewing to do that brought a little food into their camp. Ann Kristin who had a withered hand because of infection from a sliver, had tried unsuccessfully to find work. On her way home she met MATT LEWIS, and before they reached camp they were quarreling. Matt did not realize he was jealous over TOM BEDLOE. Patty Lou demanded to know where Kristin got so much food. Before she could answer, they saw two officers coming up the path. Matt warned the girls not to talk.

CHAPTER V

“WATCH your words,” Matt cautioned the girls as he saw the two officers approaching.

The two men came into the clearing. Matt stood in their way defying them to come closer.

“Howdy,” he said shortly, as they stopped before him.

“I'm Simmons,” the first one said, showing his badge. “I've been here before. Remember?”

“I am not likely to forget,” Matt answered. “Whom do you want this time?”

Jones, the deputy, seemed to think that a joke. He laughed uproariously. “We want that big Swede that lives here.”

“Who said a Swede lived here?” Matt stalled. He hoped their voices would reach Niels and Jake.

“Come on, come on,” Simmons demanded, “we know he lives here. Which one of these doghouses is his?” He started toward the lean-to, but Matt stopped him.

“Don't go inside. There is a sick woman there and she can't stand excitement. Tell me what you want of Niels and we will try to find him; but don't go in there.”

Jones spat tobacco juice, just missing Matt's shoe. At the look that came into Matt's eyes, he turned quickly to the three frightened girls.

“He's saying that just to keep us out. You Mormons stick like mustard plasters to each other. We ought to run him in for obstructing the law.”

“I wouldn't advise you to try it,” Matt cautioned.

“Keep still, Jones.” Simmons turned to Matt. “I am not here to stir up trouble, but I am going to have that Swede. If you will bring him out, I won't go in. He kicked up a ruckus at the wharf and did bodily injury—.”

“Since when have you arrested men for fighting? You would have your jail full in one day.”

Simmons's anger flared. “For a man in your position it would pay you to keep a civil tongue in your head. This Swede stole a sack of

food from one of the workmen. I have the warrant all right."

Helga stepped toward them. "Niels doesn't steal," she told them indignantly.

AT first sight of the officers, Ann Kristin had felt a suffocating weight settle over her. Since leaving Loftshammar they had known more suffering and privation than she had dreamed existed. Now it was here again. If they took Niels away now, it would kill Johanna. The men would not listen to reason. Nor, once arrested, would Niels stand any chance of a fair trial. Only something drastic would stop them. She went to stand before Simmons. Her bonnet fell back.

"Niels did not steal that food."

Jones whistled. "I have heard that the Mormons have collected all the good-looking women in the country, but I didn't believe it."

Matt snatched Kristin and thrust her behind him. Even Simmons was disgusted.

"Lay off that talk, Jones. I am sorry." He spoke to Ann Kristin, "Orders are orders."

"But he didn't steal the food." She set her chin defiantly and looked at Matt first, then back to Simmons. "He didn't steal the food because I did."

"Don't be ridiculous." Matt barked at her.

"But I did. So he will have to take me."

The officer scowled. "If you are trying to protect that Swede—"

"We were all hungry," she said simply. "I took it from—"

"From where?" Matt demanded. "Do you know?" He was still hold-

ing her arm. "You can tell she is lying."

"I am half inclined to believe she is, but I'll have to take her along until I find out."

"Then Niels may go free? He may stay here with Johanna?"

"No. I'll have to take him along, too."

"But," Ann Kristin cried, "You said—that is, I thought—"

Jake coming from behind the shack interrupted. He was breathing hard, and one hand caressed a rising welt on his chin.

"Don't you believe her, Officer." He scowled at Ann Kristin. "She's just trying to shield her no-account brother. The truth ain't in any of them."

"Why you—!" Patty Lou seized the basket of food and would have hurled it at his head, but Helga caught her arm. Jake looked at her. "Watch her," he advised.

"Who are you?" Simmons demanded.

"Now listen here," Jake's voice rose belligerently. "No one is calling me a Mormon, not even you. I'm not afraid of your badges. Go ahead and call me one. Go ahead and try it." He doubled his fists and started toward Jenkins.

"Don't get your shirt off. I didn't call you a Mormon. I reckon you're not. I never yet heard one deny it. We are after that Swede, Hansen. Did you see him?"

"Course I seen him. I'd a had him, too, if you-all hadn't been so loud-mouthed. He high-tailed it into the timber." He waved his hand vaguely. "He give me a nasty crack and got away."

"Who are you?" Simmons de-

manded again. "What are you doing here?"

Jake's eyes were insolent. "I'm a hunter," he answered shortly.

Jones eyed him suspiciously. "What kind of varmints do you hunt?"

"Maybe I hunt wolves. Maybe I don't. I wouldn't advise you-all to be too inquisitive. I can take care of myself."

"Come on," Simmons told his companion. "Let's get on his trail before he gets away."

"But what about the gal?" Jones still had his eyes on Kristin.

"She's lying. Come on. Coming?" He asked the last of Jake.

Jake shook his head. "I do my hunting alone."

The watchers held their breath, but Simmons was taking no chances. He went to the shelter and looked in. Jones peered over his shoulder. Helga forced her way ahead of them. Perhaps it was she, perhaps it was Johanna's white, frightened face that turned them back. They went crashing through the underbrush beyond. When the sound of their going had died, Matt turned and offered his hand to Jake. Before either of them could speak, Patty Lou cried out:

"Jake Nichols, you low-down, no-account, good-for-nothing. You can tote yourself away from here for good."

Matt smiled at her fury. "Thanks, Jake. That was quick thinking. Why do you always help us when you are not one of us?"

"What's that got to do with it? Folks is folks, and brother or no, the trick worked."

Patty Lou gazed open-mouthed. When the full import of their words

came to her, she began to cry. Jake patted her comfortably.

"Now, now, Honey. Don't fret yourself. He is safe."

"I—I thought you-all was a—," a mild sob muffled her words.

They all smiled at her vehemence, and Ann Kristin asked, "Where did he go, Jake?"

"No place where they will find him. Come on, Patty. Dry your eyes. They're getting red and you-all will look like a hoot owl with red rings around your eyes."

Patty Lou straightened abruptly. "If you-all don't like the looks of me—."

"Where's your manners?" he chided. "I have been traveling all day without a bite."

Patty looked at him in amazement. "'Cause you-all's hungry don't mean you can eat around here, but for once we got food enough for a meal." She turned to Ann Kristin. "Did you-all really steal that food, or did Mister Bedloe give you the money to buy it?"

"Don't be absurd." Matt spoke harshly. "You know very well she didn't do either." He became conscious of the fact that he was still holding Kristin's arm. He dropped it abruptly. "I'll be going along."

"No, no," Helga cried, "you must eat with us."

"Do," Jake urged, "too many women fuss me."

Helga watched over Johanna, explaining as gently as she could the meaning of what had happened; but she managed also to help with the preparations for the meal.

THEY sat around a rudely constructed table, and ate sparingly, but talked much. Matt told of con-

ditions in Nauvoo and his fears for the future. Jake urged him to get a job driving freight teams. Helga rose repeatedly to watch over Johanna and the baby. Patty Lou more than the others enjoyed her food. She was like a child with a bag of candy. In the midst of Jake's story of an Indian attack, she broke in with, "Kristie. Where did you-all get this food?"

The second time she asked it, Ann Kristin answered shortly, "I bought it in Montrose with money."

"Did Mister Bedloe give you the money?"

"No." Her eyes darkened with indignation.

"Where did you-all get it then? You-all didn't have any money when you left here this morning."

The issue could no longer be ignored. They all knew she'd had no money when she left that morning. She had said nothing about working. She thought, they all believe Tom gave it to me. They think I would take it from him. Angry tears blinded her. They could think that of her! She rose hurriedly to go inside, but as she turned Helga caught hold of her shrunken hand.

"Ann Kristin. Where is mother's ring?"

Kristin tried to put her hand behind her back, but Helga held it firm. There was a band of white around her finger where the massive ring had been. They were all watching. She tossed her head defiantly.

"It was mine. I could sell it if I wanted."

"Ann Kristin. Not sure-enough." Patty Lou was horrified. "It had

been in your family over a hundred years."

"Oh, how could you?" Helga demanded. "How could you?"

Ann Kristin could no longer hold her tears, but she ignored them. Her eyes asked her sister's forgiveness.

"I was desperate. I could not get work."

"How much did you get?" Patty Lou pursued the subject relentlessly.

"How much?" Helga echoed.

"Five dollars. He-."

Matt half rose, then slowly sat down again. Jake swore.

"Why the dirty copperhead. It was worth, at the least, a hundred dollars in gold."

"Who got it, Ann Kristin?" Matt asked quietly. At the new note in his voice, she met his eyes.

"The gambler-trader, Wilkins, who was on the boat with us. He has a shop at Montrose. It was all right," she added quickly. "I asked him to buy it."

"I can't see through it." Jake was plainly puzzled. "Why should Niels be arrested for stealing food if none was stolen?"

"There might have been. There is always a gang of boys playing around the wharf. One of them might have taken it. And Niels was in trouble anyway. The more things they can pin on us the better they like it. It is all part of their scheme to make us get out."

Patty Lou was still staring at Ann Kristin. "Why did you-all do it? You sold your ring and bought grits for me. Why?"

"You were hungry, too."

"I was mighty hungry for some back-home food. I have eaten so many greens and seeds my skin is turning green."

Ann Kristin sat back down. "It has been sold, so let's forget it." Her tone put a period on the conversation.

THEY ate in silence for a few moments, then Patty Lou spoke abruptly.

"I know who took your money out of your trunk."

"Patty!" Helga cried sharply. "How could you?"

"Remember your failing, Young'un," Jake cautioned. "Don't start something you can't finish."

"Let her tell." Matt had been watching the girl's face. He had sensed the struggle going on in her mind, and suddenly he remembered many hints that had puzzled him.

"You bother me, Jake. I'll tell anyhow. Mister Tom Bedloe took your money."

For a moment they all stared in stunned unbelief. Then Helga asked: "How could he? He did not know we had the money."

"He did know about it. Kris told him herself."

Ann Kristin was cold with fury. "Why do you say such a thing, I have never told anyone?"

"You-all told him," the girl persisted. "You and Helga were talking and you-all said you must go back to your cabin, you didn't want to leave your money alone. You-all said some other things, too."

Slowly, memory came to Helga. "I remember that night. We had a long meeting and afterward we wanted to stay on deck and discuss the sermon we had heard. It was shortly after we left St. Louis."

"I heard, and I know he heard. I saw the expression on his face. He

went directly to Wilkins and they talked a long time. They were talking about it, 'cause I heard words."

Ann Kristin felt the last shred of her confidence slipping, and she fought to hold it. Tom had involved her in the arrest of Elder Lewis; but he had explained that. She could not forgive him yet, but neither could she forgive Patty Lou for trying to incriminate him in anything so sinful.

"That is very poor grounds for such an accusation," she told Patty coldly.

"As much grounds as they had for accusing father," Matt reminded her.

She could have reminded him she had put off her marriage with Tom Bedloe because of that; but she did not.

"I know in my heart he did it," Patty reiterated soberly.

"Unfortunately, knowing and proving are two different stories," Matt said, "and in this case we would not have the prejudice of the law with us."

"You are being absurd," Kristin cried. "A man, even if he were that kind, would not steal from the girl he intended to marry. He would not unless he was past all honor. Besides, it was my money."

"Is that so?" Matt rose suddenly. "And he is my father. Maybe you are so innocent you don't know stealing that much money is grand larceny. Maybe you have forgotten he has been in that filthy jail for two months, waiting a trial that gets postponed because they know they haven't a real case against him. Maybe you don't know he isn't going to live through another month of it."

Tell us the rest, Patty Lou."

The girl had risen and gone to stand in front of Ann Kristin. Her black eyes were snapping. Jake had never been so proud of her.

"A man would not steal from his sweetheart unless he was past all honor you-all say. All right. I reckon you need more enlightening. On the way down the Ohio, Mister Thomas Bedloe made love to me, too. Only he didn't steal my money. I gave it to him."

"You what?" Matt and Helga barked the words at her. Ann Kristin stared coldly.

"He talked me out of it. I had just one hundred dollars by then. He said he would invest it and give me back two hundred."

"Has he given any back?" Matt demanded.

"No. He—," she looked around uncertainly, "I'd better not tell why."

"Talk, and talk fast."

"He gave it to your father."

"Is that a guessing game, too?" Kristin wanted to know.

"That is what Mister Bedloe told me. He said Elder Lewis needed it for the Jacobsen family. That's what he says, and he will pay it back if I will wait."

"But," Helga interrupted, "all the money given to the Jacobsens wasn't a hundred dollars, and we gave fifty. It was all we had beside the gold and securities in the box."

"I thought Elder Lewis had kept it, but now I know he was lying. I have known it a long time, but I wouldn't tell because Ann Kristin took him away from me."

During all this, Jake had said nothing. Now he stepped before the

girl, his tall length towering above her. His voice was deceptively calm.

"And you-all have had no money?" Patty Lou turned her head, but he jerked her about to face him, "What have you-all been doing all this time? Where did you get your keep?" Even Patty Lou's insouciance withered under his terrible anger. "You-all stay right here. I am going after Mister Bedloe. I knew he was a snake all the time." Without a glance to the right or the left he strode off through the trees. Matt hurried after him.

Helga went inside the shelter. Facts were beginning to fall into a pattern. Kristin faced Patty Lou.

"Was the trader, Wilkins, on the boat coming down the Ohio?"

"Yes. Y-es." Patty Lou's eyes opened wide with understanding, "and he is the one who bought your ring."

"I can't believe it. I just can't believe—."

"Neither could I. He pretended to be such a good saint." Black eyes looked into blue ones with complete understanding. "It was you-all buying grits and pork that made me see."

Helga came quickly toward them. "Get Niels. Get Sister Lewis. Hurry."

Patty Lou ran, and fear gave wings to her feet. Ann Kristin followed Helga back to the bed. It was too late. Neither Sister Lewis, nor Niels, nor all the doctors in the world could help Johanna.

She had already slipped into peace and comfort. As they stared, the baby at the foot of the bed whimpered softly.

(To be continued)

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for February 1944, page 104.

PARTIES AND SPECIAL PROGRAMS

Portneuf Stake (Idaho)

LERA C. MAUGHAN, stake Relief Society president, reports: "An outstanding event in our stake was an original pageant 'America, The Land of Promise' presented by our McCammon Ward on March 17, 1944. It was so beautiful and successful that it was presented again for the stake membership by request, and was well attended.

Inglewood Stake (California)

THE 1943 narrative report from Josephine Prestwich, Relief Society president of this stake, included the following: "The stake board held their closing party for all Relief Society members of this stake on June 1. A pot-luck luncheon was served, with each ward being assigned to bring certain foods. The stake board furnished the punch and cookies, and the clever decorations for the tables. The food was served from a long table. After each one filled her plate, she was seated at her birthday table where she had a chance to enjoy a visit with her sisters from other wards. During the afternoon, a clever skit was presented to stimulate membership in Relief Society and Magazine subscriptions.

"The ward Relief Societies have aided in the war chest emergency

drive, and have taken their turn at officiating at the Victory Houses, selling war bonds and stamps."

South Ogden Stake (Utah)

BERNICE H. FLAMM, stake Relief Society secretary-treasurer, sent an account of the short dramatization "Opening the Gate Beautiful" which was prepared by Mary P. Lambert, and presented by officers and members of the Eighteenth Ward Relief Society at their anniversary social, March 17, 1944. This dramatization of the first Relief Society meeting, and the ancient costumes worn, formed an appropriate and effective part of their program. The Relief Society colors, blue and gold, were used in both their decorations and their refreshments, which included a three-tier, blue-and-gold birthday cake."

Oakland Stake (California)

RUTH S. HILTON, president of this stake Relief Society, reports: "Ten of our fourteen wards held anniversary parties during March. Some were in the form of handkerchief showers for the welfare program, one a miscellaneous shower for the same cause. However, all of the wards held very successful programs on Sunday evening, March 5. The four wards that did not hold



Participants in March 17 Dramatization, Eighteenth Ward Relief Society, South Ogden Stake, with blue and gold birthday cake surmounted by numerals indicating the 102nd anniversary. Mary P. Lambert, who prepared the dramatization, is seated at extreme left. Mable Howey is president of this Society.

regular parties considered this program their anniversary celebration. The stake board remembered the occasion in the wards by attending parties and programs, and giving each enrolled member a bookmark in the form of a blue cardboard folder, attractively printed, and bearing the 102nd anniversary greetings of the stake board.

"The ward programs of March 5 were all held in line with the instructions issued in the *Magazine*. Some of the wards worked in variations of the program. For instance, at Claremont Ward the theme was introduced by a short pageant. Four scenes passed between the half parted curtains while a reader gave the theme with beautiful amplifications or variations. The Berkeley Ward gave a pageant 'Charity Never Fail-eth' arranged by Helga Evans, ward Relief Society chorister. Sister Evans used bits of verse from the *Magazine*, quotations from the *Handbook*, and timely suggestions. However, the highlight of their meeting was the excellent work done by their Singing Mothers under Sister Evans'

direction. Characters were beautifully costumed to represent the Spirit of Relief Society, Sewing Service, Welfare, Home Economics, Disaster and War Relief, Nurses, Education, also Emma Smith and Eliza R. Snow."

Rigby Stake (Idaho)

STELLA F. BROSSARD, secretary-treasurer of Rigby Stake Relief Society sent the following detailed account of the luncheon and program which was held in the Rigby First Ward on March 15: "The long T-shaped luncheon table, with a white cover and blue and gold decorations, was an attractive piece of art. In the center was a 'Wheel of Progress' and each yellow spoke, lettered in blue, represented some phase of Relief Society work. Blue vases of yellow jonquils and streamers of gold and blue ribbon completed the attractive table. The favors were miniature wheels in Relief Society colors with the spokes bearing names of the ward officers. Inside was an inspirational inscription. Fern Lake, then president of this



Cast of play, "The Dream of Queen Esther" which was presented by the Menan Ward Relief Society, Rigby Stake, in 1943, at the close of the first season's lessons in the current three-year course in Literature of the Bible. The play was later repeated for the entire stake. It was directed by Amy Fullmer Hawker, literature class leader. Emily Hart is president of this ward Relief Society.

ward Society, presided at the luncheon and program, and June Tolley acted as master of ceremonies. The luncheon was supervised by Grace Fisher and Arberella Adams. The guests of honor were seven pioneer women, the oldest being Martha Ballantyne, 87 years of age. Stake board members were also guests. Each honored guest and executive officer was presented with a corsage. A feature of the interesting program was a character song in costume by Sally Agnes Cordon, now 85 years of age, who, when this ward Relief Society was organized, in 1886, served as its first president. She is still active in Relief Society work and also does Red Cross work."

Union Stake (Oregon)

MILDRED KOFFORD, president of the Union Ward Relief Society of this stake, reports that the annual day program was attended by 45 members.

"The program began with the reading of the message from the First Presidency of the Church which appears in *A Centenary of Relief Society*, followed by a part of the message to Relief Society members

from the General Board of Relief Society. After a candle-lighting ceremony by ward officers, short biographical sketches were given of the four past presidents of this ward Relief Society still living in the ward. These past presidents and members who had been absent on account of illness were the guests of honor, and were presented with boutonnieres tied with ribbon in the Relief Society colors, blue and gold."

South Los Angeles Stake (Calif.)

"**I**N commemoration of the 102nd birthday of the Relief Society on March 17th, the South Los Angeles Stake Relief Society presented its Singing Mothers in the sacred cantata 'Resurrection Morning' by B. Cecil Gates.

"Immediately preceding the cantata, the Alhambra Ward String Trio entertained with a special concert of lovely and inspirational numbers.

"A capacity crowd of twelve hundred was in attendance, and gave evidence of being sincerely pleased with the efforts made to increase music appreciation in the stake.

"The Singing Mothers were ef-



Members attending the annual day program of the Union Ward Relief Society, Union Stake. Seated in front, from left to right, are Evelyn Anderson, secretary; Wilmerth Ward, counselor; and Mildred Kofford, president.

fectively supported by the combined artistry of Lucille Peal at the piano and Marie Chatwin at the organ, but the major share of the credit for the standard achieved, for the sensitive and sympathetic interpretation, must go to the conductor, Mabel H. Rice. She maintained the dignity and beauty of the resurrection theme throughout the entire rendition of the cantata.

"The pageantry, created and directed by Lillian Collings, was rich

and colorful, and under her inspirational guidance became a close-knit and integral part of the music, blending with and augmenting every mood.

"Working with Sister Collings was Audrey Redding, dance director, who approached perfection in her lovely creative dance "The Return of Spring."

"During the interval suggested by the composer, LaVerd Lillywhite read the composition of Erma



Singing Mothers, supporting cast, and officers of the South Los Angeles Stake Relief Society who presented Gates' cantata "Resurrection Morning" in commemoration of the 102nd anniversary of Relief Society, March 17, 1944.



Stake Relief Society presidents of the Salt Lake Region who were entertained April 15, 1944, at a luncheon in the General Board Room in the Bishop's Building by the chairman of this group and her two assistants, Ella P. Bennion, Alice B. Steinicke, and Lucy G. Godfrey. The Region was divided March 25, 1944, into the Salt Lake and Jordan Valley Regions, and the committee held this final get-together for all present and former stake Relief Society presidents with whom they had been associated during the year since their appointment as leaders of the group. The table was tastefully decorated with spring daffodils and each guest received a daffodil corsage tied with blue ribbon. After the luncheon an interesting and inspirational half-hour was spent in listening to the presidents recount their reactions when called to serve in this capacity. Special guests were General President Amy Brown Lyman and General Secretary-Treasurer Vera W. Pohlman, who also spoke.

Those present from left to right, were: Seated—Ella P. Bennion, president of Oquirrh Stake Relief Society and chairman of the group, who now serves as chairman of Relief Society presidents of the new Jordan Valley Region; Amy Brown Lyman, Vera W. Pohlman, Alice B. Steinicke, president of Ensign Stake Relief Society, who now serves as chairman of Relief Society presidents of the present Salt Lake Region; Maud F. Hanks, president of Salt Lake Stake; Emma R. Hanks, president of Tooele Stake; Carrie Wrathall, president of Grantsville Stake; Emma G. Clayton, former president of Bonneville Stake; Diana R. Lambert, president of Liberty Stake; Emma G. Phillips, former president of Liberty Stake; Standing—Ella R. Croxford, president of Cottonwood Stake; Zora C. Paulson, former president of Highland Stake; Violet W. Duncan, president of Sugar House Stake; Cassandra D. Bailey, president of Grant Stake; Amy B. Towler, recently released president of Wells Stake; Lucile B. Madsen, president of Big Cottonwood Stake; Lucy B. Godfrey, president of East Jordan Stake; Minnie Ballard, president of Mt. Jordan Stake; Vera Allen, president of Pioneer Stake; Lucena R. Card, former president of Ensign Stake; Winnie O. Lavin, recently released president of South Salt Lake Stake; Lillie Adams, president of Emigration Stake; Leona G. Holbrook, president of Bonneville Stake; Vauna S. Jacobsen, president of Granite Stake; Elizabeth H. Hogan, president South Davis Stake; Agnes M. Bolto, former president of Granite Stake now member of General Board; Effie Webster, president of North Davis Stake. Unable to attend were: Reka H. Cummings, president of Highland Stake; Blanch Stoddard, president of Park Stake; Sarah N. Twitchell, president of Riverside Stake; Evelyn Neilsen, president of West Jordan Stake.

Petereit, combining the theme of spring and the resurrection with the testimony of Nephi to his brethren on the resurrection.

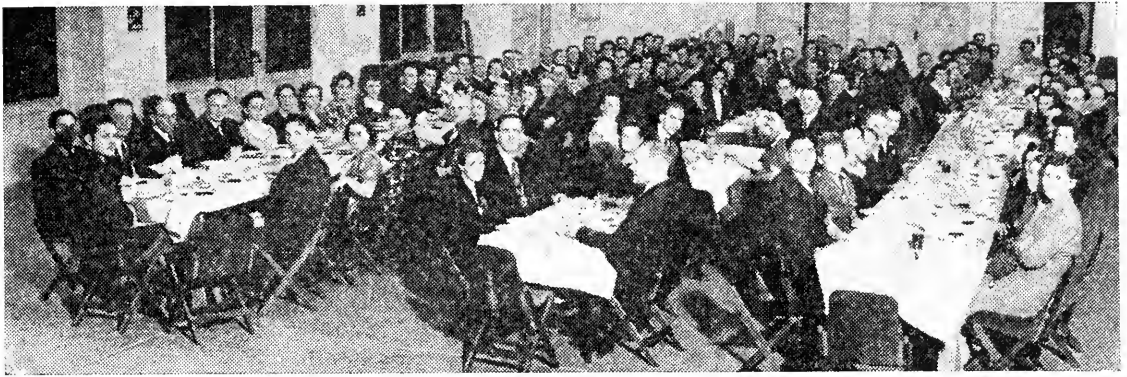
“Mention must be made, too, of the dramatic effects achieved by James Eddards and Leo Richards in their lighting and stage setting, and of the beautiful costumes created by Sister June Hibbert.”

Ben Lomond Stake (Utah)

ORA MACFARLANE, president of this stake Relief Society, sent

the following account which was submitted by the Pleasant View Ward Relief Society officers, Mildred R. Cragun, president; Grace M. Williams and Amelia Dickamore, counselors; and Helen B. Perry, secretary:

“The Pleasant View Ward Relief Society entertained at a delightful mothers - and - daughters evening, Tuesday, June 12, 1944. Each mother came accompanied by her lovely daughters. The sisters who were less fortunate borrowed a daughter,



Relief Society Anniversary Dinner, March 17, 1944, Washington Terrace Branch, Weber Stake. About 200 people were served. This new Relief Society, which had been organized just six months on that date, is officered by Maud Buttars, president; Edna Fuhriman and Alley Taylor, counselors; Alois Glenn, secretary-treasurer.

making it possible for every member and every daughter within our ward to enjoy this party with us.

"A program, featuring instrumental and vocal numbers and readings, followed by game mixers, and prizes, made for an evening where mothers and daughters mingled together as one happy group.

"The hall was decorated with pink and white peonies. An attractive supper in pink and white was served at small tables, mothers being seated with their daughters.

"Small vases of pink rosebuds and tiny white shasta daisies, symbolizing the beauty and purity of our Mormon girls, formed the centerpiece for each of the twenty-four tables, which completely filled our hall.

"Sisters Myrtle Barker, Emma Unander and Susanah Johns of the stake board were our special guests.

"Each year our mothers-and daughters party is looked forward to with great anticipation. It is a joy to entertain our daughters, for the daughters of today will be the Relief Society members of tomorrow."

This party was attended by 100 mothers and daughters from the 86 families in the ward.

Big Horn Stake (Wyoming)

HULDA M. LYNN, president of Big Horn Stake Relief Society, wrote as follows of the summer musicale presented August 29, 1943, which was enthusiastically received by a packed house:

"The participants and all stake board members were in formal dress, the stage was banked with gladioli and roses, and a large American flag, made entirely of electric light bulbs, hung high in the background.

"Some 75 Singing Mothers, from various wards in the stake, participated. The combined ward choruses were directed by Carma Johnson and accompanied by Gwen Kocherhaus and Veoma Stahle. Singing Mothers' groups from several of the wards also presented separate numbers. Following the Pledge of Allegiance to the Flag, a silent tribute was paid to the boys in service, and their mothers and wives.

"This was a very lovely and worthwhile project, and we hope to make it an annual affair."

Pocatello Stake (Idaho)

THE following report was submitted by Roxie Thompson, counselor in the Pocatello Fourth Ward



Relief Society Singing Mothers of Midvale First Ward, East Jordan Stake

Organized in 1936, this chorus now has 25 members, and from its beginning has been directed by Connie T. Matthews, chorister, assisted by Vera Brown, organist. This chorus meets weekly for practice, socially every two months, and furnishes musical numbers twice monthly for sacrament meetings.

Relief Society: "On April 9, 1944, the very beautiful and impressive cantata 'Resurrection Morning' by B. Cecil Gates, was presented by the Pocatello Fourth Ward Relief Society chorus. This presentation was sponsored by our Relief Society officers, Elizabeth Dunn, Minnie Warren, Roxie Thompson, and Emma Puckett. It was directed by Lucille Denkers, chorister of the group, assisted by Arvilla Croshaw, organist.

"Two violinists, Arnold Lintleman and David Thomas, contributed a great deal by their lovely playing, and the readers, Lydia Egbert and Mildren Sorensen, also added charm and grace to the occasion.

"The beautiful lighting effects were carried out under the supervision of Sidney Heath and William Denkers.

"A large audience, 381 in all, attended the cantata."



Relief Society Singing Mothers, Fourth Ward, Pocatello Stake. From left to right, front row: Margaret Dalton, soloist; Arvilla Croshaw, organist; Emma Puckett, secretary; Minnie Warren, counselor; Elizabeth Dunn, president; Roxie Thompson, counselor; Lucille Denkers, chorister; and Amy Hansen, chorus member. Chorus members in the second row are: Doris Jensen, Louise Ashton, Lois Hall, Zina Harper, Isabell Curl, Nellie Judy, Stella Waters, Esther Johnson. Third row: Beatrice Call, Myrtle Taggart, Wilmetta Rufenacht, Mary Packer, Zula Richardson, Vida Howell, Lula Rupp.

Home Lighting

Claire P. Dorius

Good lighting should prevent or reduce defective vision and unnecessary waste of human resources.—W. E. Barrows, *Light, Photometry and Illuminating Engineering*.

MERE lighting of the home is not enough. Comfortable vision is what counts. Vision is a three-way operation. It takes an eye, an object, and light. When the light illuminates the object, that is good; when the light shines in the eye, that is not desirable. Light in the eye is glare; light on the object you're looking at is illumination. The eye sees an object by means of the light which it reflects.

Good lighting requires freedom from glare, the elimination of shadows, and the avoidance of a sharp contrast between lighted objects and their background.

The darker the paint or paper in your rooms the more light you need for good vision. Light walls and woodwork are highly recommended.

Except in very gloomy weather, the home depends upon light from outside during the day. How adequate this light is would seem to be determined by the number of windows. Glass, however, may absorb or reflect as much as thirty-five per cent of the light that falls upon it. The thickness of the glass does not seem to have much effect, but the smoothness does. Fifteen to twenty per cent of the total light may be absorbed by dirt on the glass, and in very smoky localities this may amount to as high as twenty-five to fifty per cent.

Glass, in spite of the fact that it

reduces the available light, plays an important part in diffusing the light, and so gives more illumination at the farther side of the room than would be obtained if no glass were there.

Shades and draperies also greatly influence the amount of daylight which is available in a room. Randall and Martin found that drawing the roller shade so the upper half of the window is covered cuts sixty per cent of the daylight, but only fourteen per cent is lost when the shade is restricted to the upper fifth. A fly screen covering the whole window reduces the available daylight fifty per cent, but not more than fifteen per cent when the screen is only over the lower half. Painting the screen to prevent rusting diminishes the light further. Bronze or copper screens which do not require painting are preferable.

Windows are regarded as one of the most satisfactory means of decorating a room. The use of curtains and draperies, however, may cut off as much as seventy-five per cent of the light. Removing the valance may double the available daylight at the farther side of the room. Heavy draperies and curtains increase the shadow and tend to produce a spotty condition which may result in glare, while a clean window and very thin curtain materials diffuse the light and soften the shad-

ows. In using draperies, one should consider the fact that a window area equivalent to one-fourth of the floor area is desirable. Recent use of glass bricks for wall construction has improved daytime lighting in the home.

An adequate wiring system in the home should provide comfortable lighting conveniently controlled, with a sufficient number of well-placed outlets to allow for satisfactory connections of portable fixtures and appliances. The type and quality of the wiring installations should be regulated by the Electrical Code of National Board of Fire Underwriters.

A central light in the kitchen in an opal globe, hung close to the ceiling, illuminates all parts of the room equally. In addition, extra light should be provided above the sink and working surfaces, so one will not have to stand in her own shadow. A well-lighted kitchen increases interest in the task and lessens fatigue.

In the bedroom, a central light for general illumination, floor lamp for a special location, and boudoir lamps on either side of the dresser meet the useful needs. Boudoir lamps should be about fifteen inches tall in order to throw the light on the face rather than on the mirror. Light for reading in bed is certainly a comfort and a convenience. It should be high enough to give a wide circle of light on the book or magazine. A night light which uses a 7-watt bulb, may be plugged into an outlet near the floor in bedrooms or in halls, to cut down the danger of broken toes or cracked shins. Lights in the bathroom should be placed above or on

either side of the mirror to illuminate both sides of the face equally.

Eyesight conservation is extremely valuable. Sight is the only one of the senses which is dependent upon an outside agency for its functioning. Twenty per cent of elementary school children have faulty eyesight. When the children have grown to college age the percentage has doubled, and forty per cent do not see normally. Our home lighting system should provide sufficient light conveniently located to supply all needs without eye strain. This is about two watts of light per square foot of floor area. "Light is cheaper than vision."

All lights should be properly shaded—shades deep enough to conceal the lamp, broad enough to give a wide circle of light, white-lined to reflect light well. Shades have a fourfold function. They protect the eyes, direct the light, soften shadows, and serve to decorate.

Lamps and fixtures should be kept clean. Dust accumulating over months will absorb as much as fifty per cent of the light otherwise available. The deposit of dust is so gradual that a person may not be conscious of the dimming until it becomes very bad. Water is cheaper than watts.

References

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Theology

Church History

Lesson 6—The Missouri Period

Dr. H. Wayne Driggs

Objective: To study the main events in Missouri that led up to and followed the location of the City of Zion and the central gathering place of the saints.

For Tuesday, March 6, 1945

PARALLEL with the rise of the Church in Kirtland was the development of its progress in Missouri. The far reaching command to go "to the borders by the Lamanites" (Doc. and Cov. 28:9), had sent, within the first year of the Church's organization, four of its leading elders—Oliver Cowdery, Peter Whitmer Jr., Parley P. Pratt, and Ziba Peterson—hundreds of miles away from their eastern homes. The dawn of the new year 1831 found these men marooned near St. Louis owing to the deep drifts of snow; but when the storm abated they pushed their way afoot three hundred miles across the prairies, subsisting on frozen corn, bread, and raw pork. Upon reaching Independence, Jackson County, Missouri, they set about actively to preach the gospel to thousands of their own race, and to the Indians

whose main village lay just beyond the borders of the State.

So successful were their labors that by February of this year (1831), it was decided that Elder Parley P. Pratt should return to Kirtland and report the progress of their work to the Prophet Joseph. Alone, this faithful servant of the Lord pressed his perilous journey back over the stretches of the wilderness, arriving in Ohio with the cold winds of March.

A joyful reunion followed. The Prophet, having newly arrived from the East, talked prophetically about the gathering of Israel which was then starting. Kirtland, he said, would be a resting place where the persecuted members from the East might gain needed strength in company with their brethren in Ohio. But the great hope and promise for the children of the Lord lay at

Zion which was to be in the land "on the borders by the Lamanites." Here was to be raised a new city even the exact site of which was to be revealed. Zion there was to rise "fair as the sun," and there was to be "a New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God" (Doc. and Cov. 45:64-66). This was to be the land of their inheritance.

In the bright month of June, 1831, between the third and sixth of the month, the fourth general conference of the Church was held at Kirtland. Some two thousand souls, by this time, had embraced the faith. The "little flock" of but the year before took on the appearance of a flourishing tribe of Israel. From such a joyous band were called the elders who, two by two, were instructed to go forth over the country declaring the message of good tidings from God (Doc. and Cov. sec. 52). Thus elders journeyed toward the Missouri frontier, organizing branches of the Church as they traveled. Following the march of the missionaries came the Prophet Joseph and his party. They traveled by "wagon, stage, canal-boat, steamer and on foot, reaching Independence, Missouri, about the middle of July." (E. H. ANDERSON'S, *Brief History of the Church*, page 48). Here the joy of meeting with Oliver Cowdery brought tears to the eyes of the Prophet.

Not long after Joseph's arrival, the Lord made known to him the central gathering place of the saints and the location of the "City of Zion" (Doc. and Cov. sec. 57). Independence was the chosen site, and

the spot for the temple was designated as "lying westward, upon a lot which is not far from the courthouse." According to the revelation, lands were to be purchased by the saints, and the soil in the region was to be dedicated for the gathering of Israel, and for the building of the New Jerusalem. Sidney Gilbert was appointed a merchant and an agent for land purchases, while Edward Partridge, assisted by two counselors, was chosen to "divide the saints their inheritance," to be a judge in Israel, to receive the consecration of properties, to assign stewardship, and to receive the saints then on the way from Ohio.

On the first of August, Sidney Rigdon was called by revelation to consecrate and dedicate to the Lord the land of Zion, to write a description thereof, and to prepare "an epistle and subscription to obtain money for purchasing lands for an inheritance" (Doc. and Cov. sec. 58).

"The first step toward founding Zion was taken on the 2nd day of August, 1831. On that day Joseph, assisted by eleven other men, the whole representing the Twelve Tribes of Israel, helped to lay a log for a house in Kaw Township, twelve miles west of Independence, which locality the newly arrived saints from Colesville were settling. Elder Rigdon then dedicated the land. The following day, the 3rd, witnessed the consecration of the temple site, after which, on the 4th, the fifth conference of the church (the first in Zion) was held at the house of Joshua Lewis, in Kaw Township, most of the saints being present. Revelations were given re-

peating some of the ten commandments, also concerning the Sabbath, and the return of certain elders to Kirtland, among whom were Joseph Smith, Oliver Cowdery and Sidney Rigdon." (E. H. ANDERSON'S, *A Brief History of the Church*, pages 48-49)

The winter of 1831-'32 the Prophet spent in Kirtland, writing, receiving revelations, and working out for publication "The Lord's Preface to the Book of Commandments." Sidney Rigdon was closely associated with him in the literary ventures of this time. Persecutions grew so bitter by March that Joseph thought it wisdom to leave for Missouri again. In April he departed, Sidney Rigdon and Bishop Newel Whitney later joining him on the journey which was made in a roundabout way to avoid the fury of a mob. It was to his sorrow that the Prophet learned, upon arrival at Independence, that the enemies of his people there had started cruel treatment of the saints. This was the beginning cloud of the storm that was to break over those assembled in the land of Missouri. Joseph remained with the Missouri saints until June, realizing all the while that signs pointed toward more trouble for his people even in the land which was promised as an inheritance. With the coming of summer he had again returned to Kirtland, there to be lost in the task of receiving other great revelations from the Lord so important for the upbuilding of God's kingdom; and to direct the plan and work of constructing a temple.

Prosperity soon smiled upon the saints in Kirtland. Property amounting to over \$11,000 was purchased.

Mills, workshops, and public buildings rose amid humming industries. Another year passed, and then, in September of 1833, came Oliver Cowdery with sad news of the persecutions of some twelve hundred saints in Missouri. These law-abiding and peaceful citizens had incurred the hate and jealousy of their poorly organized neighbors, who looked upon the Mormons with their professed power of godliness as instigators of race riots among negro slaves and Indians; and who demanded, by heavenly decree, the very land of the Indians. Mobs arose, of five hundred or more men in number, to march upon these "insolent people." Bishop Partridge was tarred and feathered, and other saints threatened and abused. Governor Lilburn W. Boggs sided in with the rioters, robbing the saints of their liberties. Then came the word that all Mormons were to leave the State, half by January 1, 1834, and the remainder by April first of the same year.

"The Mormons must go," was the general cry. The Saints appealed to the State executive for military aid, in vain. That functionary advised them to try the law. Following his advice brought only disaster. It was like applying fire to powder. Soon the whole country arose in arms to make war upon the unfortunate, peculiar people. It was on the thirtieth and thirty-first of October, and the first of November that the most furious attacks were made. Men were beaten, houses unroofed, property destroyed, women and children driven screaming into the wilderness. . . . 'Armed bands of ruffians ranged the country in every direc-

tion, bursting into houses, terrifying women and children and threatening the defenseless people with death if they did not instantly flee. Out upon the bleak prairies, along the Missouri's banks, chilled by November's winds and drenched by pouring rains, hungry and shelterless, weeping and heart-broken, wandered forth the exiles. Families scattered and divided, husbands seeking wives, wives husbands, parents searching for children, not knowing if they were yet alive.' Thus were between twelve and fifteen hundred souls expelled from their homes and possessions in Jackson County, three hundred of their homes were burned, ten settlements left desolate. Most of the exiles found refuge in Clay County, just across the river, where they were kindly received." (E. H. ANDERSON, *A Brief History of the Church*, pages 55-57.)

Word of these outrages, brought to the Prophet in the spring of 1834, caused him to organize and lead what was known as "Zion's Camp" (Doc. and Cov. 101, 103). The men who marched forth May 5th—one hundred in number—were joined by two hundred and five recruits along the way. There were young and middle-aged men in the company. Excitement struck the hearts of the enemies of the Church and the Missourians armed for the attack. It was soon learned, however, through conferences with the Prophet, that his intentions were peaceable. He asked naught but a just settlement of the differences between the citizens of Missouri and his followers. On June 25th at Rush Creek the Prophet disbanded the camp.

Nothing seemed accomplished by this first marshalled force of modern Israel to assert their rights at the hands of their enemies. Leadership and loyalty for the Prophet and the cause were developed, however, among many of the men who later became pillars of strength in the Church.

The Missouri period in the Church history is one of a rising and a setting sun. In the joy of seeking the earthly possessions which God had promised, the saints forgot his warning counsels and the conditions under which he had said the "City of Zion" could be brought about. God, therefore, tried his people and sanctified the land with their blood. They were tried in the furnace to be made bright and strong for the more rigorous days ahead.

From Jackson County to Clay, and from Clay to Caldwell and Daviess Counties, they were driven, their property confiscated and their homes possessed or burned. The battle of Crooked River, and the massacre at Haun's Mill fell upon them amid the crimson leaves of that October in 1838. Troops joined hands with the mobs in making the rout from Missouri complete, while at the point of a bayonet the saints signed away their property. Crooked officials and false friends led them pitilessly into the armed forces of their enemies. Joseph Smith, who by this time had come to Far West, was taken prisoner, and with him went several of his close associates. Later, the Prophet and his friends were committed to jail to await trial. They remained there during the winter of

1838-'39. Yet from his dungeon cell he wrote, "Zion shall yet live though she seemeth to be dead." Then in April of 1839, he and his brother Hyrum made their escape, with "the tacit permission of their drunken guards," to again join their families in the State of Illinois where Brigham Young and the Twelve had taken the saints.

When the count was made of those who had survived the Missouri storm, such prominent men as Oliver Cowdery, David Whitmer, and Luke and Lyman Johnson were not to be found among the faithful, they having been dropped as disqualified members at the conference held at Far West. But phoenix-like was the Church to rise again on the very edge of the ashes heaped high by the Missouri fires, and in a city called "Nauvoo the Beautiful."

Suggestions for Active Reading and Discussion

With the help of the suggested readings given below have the class carry on the discussion as follows: first, answer the question; second, read the assigned part in the Doctrine and Covenants to discover wherein we must "give heed unto

his word" which has been written especially for our life in this day.

1. The bringing about of the Lord's kingdom in our day has been termed "a marvelous work and a wonder." How unlike other great building activities of men has been the Mormon way of developing towns and erecting places of worship? Read section 57 of the Doctrine and Covenants which names specifically the city and "spot for the temple." Follow this with a reading of section 58 and let the class "give ear and learn" the will of the Lord. Note particularly verses 21-22, 27-28. These may prompt discussion. Find other verses that strengthen one's faith.

2. In photography the blackest negatives always produce the brightest positive or picture. How can this principle be applied to the suffering of the Prophet and the saints? How, to anyone, personally? Read section 121 of the Doctrine and Covenants, a most beautiful expression of God's love for the Prophet who was suffering in jail. Note one of the truly distinctive statements of our Mormon philosophy of leadership patterned after that of the Master, in verses 34-46.

Read sections 101 and 103 of the Doctrine and Covenants for a further understanding of the reasons for the persecution in Missouri. Let these sections form a part of the class discussion drawing a present-day application therefrom. Sections 122, 123 give words of comfort to the suffering saints and were written while the Prophet still remained in Liberty Jail.

The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put the other somewhat higher.

—Thomas Henry Huxley

Visiting Teachers' Messages

Sources of Strength—The Beatitudes

Lesson 6—Blessed Are the Pure in Heart

Elder Bryant S. Hinckley

For Tuesday, March 6, 1945

Objective: To show that the pure in heart are those who walk uprightly and work righteousness, and their rewards are realized both in this life and in the life to come.

BLESSED are the pure in heart: for they shall see God" (Matt. 5:8). This great promise made by the Savior is confirmed, and the conditions upon which its fulfillment rests are more fully explained in the Doctrine and Covenants, sec. 93:1: "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

Jesus tells us that purity of heart leads to a knowledge of God. A perfect knowledge of God is to be attained only by a consecrated life. We read in Psalm 15:1-3: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." And again, Psalm 24:3-4:

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Again in Psalm 73:11: "Truly God is good to Israel, even to such as are of a clean heart."

President Brigham Young tells us that the prayer of the pure in heart will have more effect than the eloquence of Cicero—the simple, honest heart is of more avail with the Lord than all of the pomp, pride, splendor, and eloquence produced by men. The heart is the source of action, the seat of the moral life. Purity of heart means more than physical cleanliness; it means, in addition, uprightness and goodness of soul. "As a man thinketh in his heart, so he is," and, "Out of the heart are the issues of life."

The blessings promised in this Beatitude are finally to be realized beyond the grave, but observance in this life brings a rich reward.

Literature

New Testament

Lesson 6—The Acts of the Apostles

Dr. Howard R. Driggs

For Tuesday, March 20, 1945

LIKE The Gospel According to St. Luke, The Acts of the Apostles, generally ascribed to the same authorship, is primarily historical literature. In this record — addressed, as was the preceding book, to a Roman leader, Theophilus—we are given a stirring account of events following the death and resurrection of the Savior. In Acts, the heroic carrying forward of the work of the Master, the spreading of the gospel not only to the Jews but to other peoples, is vividly portrayed.

One basic difference in structure marks the Gospel of St. Luke from its sequel. In the former, gospel teachings of the Savior are inwoven with the historical text; in Acts, gospel discourses given by the apostles, particularly Paul, are, in the main, to be found in the Epistles. A study of these Epistles from the literary viewpoint is reserved for the next lesson.

In essence, The Acts of the Apostles is an evangelical epic. It is made up of a series of stories linked together in natural sequence, portraying the rise of the early Christian Church under heroic missionary leaders. Stunned at first with the tragic passing of Jesus, his faithful disciples remained bewildered until, lifted by his resurrection, they

saw more clearly the divine meaning of it all. Then came from their risen Lord this sacred calling and commission:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

After this, when Jesus had been "taken up and a cloud received him out of their sight" (Acts 1:9), the disciples, with his mother Mary and other women, communed together in prayer and supplication. Matthias was chosen to fill the Quorum of the Twelve Apostles left vacant when Judas betrayed the Savior.

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

People roundabout, hearing the strange commotion, gathered. In the multitude were devout men, Jews out of many nations. And they

were amazed—confounded at hearing these inspired Galileans speak in a language each could understand in his own tongue, of “the wonderful works of God.”

Some of the listeners mocking said, “These men are full of new wine” (Acts 2:13).

But Peter, standing up with the eleven, lifted up his voice, and said . . . For these are not drunken, as ye suppose, . . . But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: . . .

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:14-18; 21).

In words of inspiration Peter goes on to bear his burning testimony, and to say:

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . .

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls (Acts 2:36-38; 41).

Here is stirring drama to divine purpose: the portrayal of an event that has helped to shape the spiritual destiny of the world.

Observe how the story moves, how it rises in climax, how it is kept centered around Peter, the principal character, who, with fiery zeal, rises to leadership in carrying forward the work of the Savior. Note also the simplicity, the directness with which the author helps the story to tell itself. Mark, too, the artistry in the choice of words with which inspired translators have kept the story alive, picturesque, and convincing. “With one accord,” “rushing mighty wind,” “pricked in their heart,” are illustrative expressions (See Acts 2).

Naturally this successful launching of the great missionary work was a challenge to the enemies of Christianity. As the band of brethren and sisters grew in numbers, and carried forward, “with gladness and singleness of heart,” the opposition waxed fiercer. Persecution, however, was only a spur to the devout workers in their labor of love. Onward they pressed in the spirit of Christ, ministering to the poor and the sick, even performing miracles in his name. Threatenings and imprisonment did not daunt the apostles and their humble followers. Martyrdom only strengthened their determination and faith.

Another of the well-known stories, from Acts, that of Stephen the Martyr, portrays the persecution of the disciples of Christ at its height. It reveals also the devotion of these early Christians as they braved the fury of the Pharisees and other enemies of the followers of Jesus. Haled before the high priest on false charges of blasphemy, Stephen more than answers his accusers, and boldly charges them with always resisting the Holy Ghost as their fathers had ever done.

"Which of the prophets," Stephen asked, "have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." He continued: "Who have received the law by the disposition of angels, and have not kept it" (Acts 7:52-53).

Angered at these words of truth, his accusers "gnashed on him with their teeth." But Stephen, "being full of the Holy Ghost, looked up stedfastly into heaven, . . . And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Whereupon, in fury, they "cast him out of the city, and stoned him. . . . and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:55 ff).

Thus, praying for those that had persecuted and despitefully used him, the first martyr of the missionary era passed to his reward. Yet, the truth he proclaimed did not die; indeed it was nourished by his blood and quickened by his Christlike spirit. And one of those who participated in the cruel killing—Saul of Tarsus—through a dramatic turn of fate, was soon to become one of the most fervent witnesses of all for Christ, the Redeemer of Mankind.

How this dramatic conversion was effected is portrayed with fine restraint and artistry in chapter nine of Acts.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to

the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

In that city, the sight of stricken Saul was finally restored. More than this, his spiritual eyes were opened to the glories of the gospel. Further, to Ananias, who was called on by the Lord to minister unto Saul, the Master said, "he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Thus Saul of Tarsus, who later became Paul the Apostle, was brought humbly into the fold of Christ. In succeeding chapters of Acts, the rest of the life story of this great evangelist is told. In his Epistles (to be studied later) is preserved some of his masterful interpretations of the gospel. He was privileged to bear the Master's name "before the Gentiles and kings"; for he carried it even to Athens, seat of ancient culture, and to Imperial Rome.

Discussion and Activities*

1. Why may the Acts of the Apostles be called *living history*?
2. Why also may it be described as an *evangelical* (or *missionary*) *epic*?
3. What literary qualities do you find in each of the stories reviewed in this lesson: "The Day of Pentecost"; "The Stoning of Stephen"; "The Conversion of Paul"?
4. Be prepared to tell briefly any of these other stories: (a) "Peter Heals the Lame Man" (Acts 3:1-11); "Peter and Cornelius" (Acts 10); "Paul and Silas Are

Set Free" (Acts 16:19-40); "Paul before King Agrippa" (Acts 26)—or take another story of your own choosing from the Book.

5. (a) Why did Jewish leaders oppose violently the spread of Christianity? (b) Why did some of the Greek workmen attack the missionaries? (See Acts 19:23-41); (c) What type of folk, in general, did welcome them and the message they brought?

*For an excellent summary of the contents of the Acts of the Apostles see Moulton, *Modern Reader's Bible*, pp. 1674-1677.

Social Science

Modern Applications of Ethical Principles

Lesson 5—Truth and Its Perversions

Dr. Harold T. Christensen

For Tuesday, March 27, 1945

Lesson link. The world today is in need of a great moral reawakening. Happiness is the main goal of life and the standard against which morality is measured. One of the principles of happiness, and hence righteousness, is personal progression. Progress is made possible through the creative and responsible use of free agency. Many people abuse this moral law of the universe by seeking to dodge and evade consequences, which they cannot do. All of this we have studied in the earlier lessons.

Lesson aim. To examine truth as the framework of ethics, and to study some of the ways in which it becomes perverted.

JUST as happiness is the criterion of morality, progression the major process, and freedom the condition or means by which it is brought about, so truth is its framework or structure.

"And ye shall know the truth, and the truth shall make you free" (John 8:32). This basic scripture conveys the very essence of ethics, for it is the freedom from evil gained through a knowledge of truth that

brings progression, happiness, and the good life. Truth, then, is the "stuff" out of which morals are built.

The Meaning of Truth

Probably the most simple definition of truth is that it consists of things as they are, past, present, and future (Doc. and Cov. sec. 93:24). The universe is full of objects, processes, and relationships that exist

separate and apart from the mind of man. All of these together make up total reality, or total truth as we have chosen to call it.

When truth is utilized in the performance of some act beyond the present comprehension of man, we call it a "miracle"; but as man grows in his understanding of truth, the miracles of yesterday become the commonplace things of today. Intelligence, which is the mastery of truth, is the glory of both God and man.

Although truth is not limited by man's understanding of it, man is so limited, and the progress of man is consequently contingent upon his expanding comprehension of reality as it exists about him. This search for truth may differ in method but its results are always the same—growth and happiness. Whether by the investigation of the scientist, the speculation of the philosopher, or the inspiration of the religionist, if the process leads to truth, it is legitimate and is ethically desirable. A sincere and honest search for truth, together with a courage and zeal to follow wherever it leads is basic in any moral system. Morality is not founded upon falsehood.

But there are perversions of this principle, some of which have already been alluded to in earlier lessons. In the hope for personal advantage, some people do forsake truth and cling to falsehood. It should be obvious that this will get them nowhere in the long run, though they may profit momentarily. To sacrifice others and endanger future happiness for the sake of selfish passing thrills is immoral, for by departing from the ways of eternal truth it defeats the attainment of

happiness through eternal progression. It is to some of these distortions or perversions of truth that we now turn attention.

Willful Ignorance

Intelligence is so central in both Latter-day Saint doctrine and secular philosophy as to require mention only. We are told that no man can be saved in ignorance, and that the glory of God is intelligence. This is all very reasonable, for salvation is a process leading to Godhead, and Godhead is contingent upon the mastery of truth. Ignorance is a vice; intelligence, a virtue.

Ignorance is to be especially condemned when it results from indifference or laziness. Man is free to do as he will, but it is wrong to needlessly deprive oneself of knowledge and truth. Indifference to reality and laziness in its quest are the twin evils back of ignorance. The highest morality involves a love of truth and a passion for things that are right. Willful ignorance is immoral because it is an unnecessary desertion of truth.

The mastery of truth requires a search more than it does a defense, and many err in confusing these two. The moral life is active and progressive, not stagnant nor retrogressive; dynamic, not static. There are too many people today with a defense complex; too many looking for proof rather than truth; confirmation rather than information.

Reasons for this static, and, hence, perverted approach to truth are many, but they all center around man's self-interest as he narrowly conceives it. It is easier to hold on and follow than it is to climb upward and lead out, but only the latter will

bring results morally desirable. Change and innovation are always disturbing for they require effort and reorganization, but they are the only way to progression. One cannot progress standing still. If man could but realize that the search for truth does not mean the defense of status quo, if he could grasp the forward point of view, if he could be a little more analytic and a little less dogmatic; if man could do these things, truth would be less abused and humanity would be more enlightened and more happy because of it. In the long run, self-interest may require the sacrifice of what may seem at the time to be for our best interest. Failure to make his sacrifice for eternal truth, through doggedly defending vested interests of the moment, is a perversion of ethics.

Sincerity in Place of Certainty

Although sincerity is a virtue, as will be shown below, it alone is not enough. It is possible to mean well and still be wrong. Truth exists separate and apart from man's understanding of truth, and it becomes man's moral duty, therefore, to be inquisitive and critical beyond the acceptance of authoritative statements. Sincerity of statement may fool the uncritical and blind them to errors and fallacies intrinsic in the statement. Knowledge or certainty should be the aim, and satisfaction with anything short of this is a perversion of the good life. Sincerity alone is no substitute for truth, but sincerity with truth is a virtue of the highest order.

Self-deception

Sometimes man tries to fool himself by the process of rationalization. Instead of doing what he ought to

do, he does what he wants to do and then tries to reason himself into thinking that it was right. This is the wishful or fantasy thinking referred to in an earlier lesson, and it leads only to self-justification, certainly not to truth. Making excuses or justifying oneself in following desire rather than reason so that it appears to be reasonable is merely dodging the truth. And when man does so he only deceives himself. But not for long, for eventually the truth will out and he will see himself as he really is.

Intellectual honesty is a crying need of the day. Shakespeare said, "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man" (Shakespeare, *Hamlet*: Act I, Scene 3, Line 75). We are sorely in need of men and women today who know how to think straight and who aren't afraid to do it. The tendency to sidestep truth and then to "kid ourselves" about the consequences is at the root of all deception, and is, therefore, an evil of great magnitude.

Self-depreciation

Another perversion of truth is the tendency, in some, to discredit or devalue the dignity and importance of self in relation to the universe. Sometimes it takes the form of self-abuse and self-torture as with certain Hindu cults. More often it is simply a matter of self-neglect, with ill-health as the result. Frequently it expresses itself in chronic inferiority feelings and overly submissive attitudes. Individuality is important in the order of things, and any attempt to discredit it is a distortion of all true values. Health, in both

its physical and mental aspects, is based upon the proper application of true principles to the self, and where one's perspective is so warped as to permit willful neglect of himself, he should be considered immoral for this neglect. Likewise, it is important that each person have a proper estimation of himself, not too inflated, to be sure, but neither too deflated. Humility accompanied by a real sense of self-worth and self-confidence is a virtue, but where devoid of this it results in the perversion of self-depreciation for it means stagnant and insipid personalities. Truth should be applied to the self as well as to society, and where the self is neglected or depreciated truth is thereby distorted.

Self-glorification

But just as self-depreciation is an evil on the one hand, so self-glorification is an evil on the other. What the world needs is self-confidence without arrogance, self-assurance without conceit, self-interest without vanity and selfishness. Confidence admits mistakes when found and starts again on the basis of new discoveries, but arrogance yields to nothing. Self-glorification is a perversion of truth because of the over-inflation in self-importance it brings.

Closely related to the egotism of self-glorification is the evil of self-pity. There is too much whining and complaining today. Undistorted truth should give each person a proper perspective of himself in relation to the universe, and should make him courageous enough to "take it" without a whimper.

Lying

The telling of untruths is equally serious with these other perversions,

more serious perhaps than some. Lying is willful deception by verbal means, and the liar is not to be trusted. Whether the so-called "white lies" are wrong or not is debatable, but there is no debate on the ethics of lying in general. There might be some justification for making a false statement out of social graciousness, such as saying you like a new hat when you don't really care for it, or of telling an untruth to save someone's life, but aside from unsequential and extreme cases such as these, there is no justification for lying. Lying is an attempt to escape responsibility and avoid consequences by circumventing truth. Since it is dishonest it leads to distrust. Someone has pointed out that the best thing about telling the truth is that you don't have to remember what you have said, and there is a lot of sense in this statement. A clear conscience based upon honesty and truth is the only way to righteousness. It is better to be trusted than to be loved.

Cheating

Aside from lying, there are other ways of assaulting truth by deceiving the public, and cheating is one of these ways. Some of the major forms of cheating are as follows: (1) stealing another's property; (2) plagiarism or "literary theft" such as copying an examination or using another's words verbatim in a speech or in a paper as if they were your own; (3) cheating by omission rather than commission; such as protecting or defending the wrongdoer, remaining silent when an error has been made that benefits you, or in other ways taking advantage of mistakes that are in your favor; and (4)

showing favoritism or unjustly discriminating against some for the benefit of others or yourself. In all of these practices, truth is perverted for personal advantage, it is not shared equably, and this is cheating.

Hypocrisy

Artificiality and deception are very common forms of truth distortion. A great many people unfortunately seem to feel that they must wear a mask in dealing with others and never let their real selves and honest intentions be known. They are glib in speech, using flattery instead of sincere compliment, propaganda instead of truth. It must be remembered that pretensions which are out of line with practice do not long deceive. It was Emerson who said, "What you are thunders so loudly in my ears that I cannot hear what you say."

Half-truths and truths given out in distorted proportions really add up to falsehood, and anyone who uses these devices to deceive and misrepresent is a hypocrite regardless of the particles of truth he may include in the process. Eulogy is no substitute for analogy and truth; the letter of the law is no substitute for the spirit; going through the motions of righteousness, pretending that you are good, is of no avail unless you really are good.

Expediency

Much of what has been said above applies as well to the evil of expediency. All of these truth perversions discussed here are interrelated one with another, and all (or nearly all) tie up directly with the spirit of self-aggrandizement through expediency.

The dictionary defines expediency as that which is "conducive to special advantage rather than to what is universally right." An expedient individual has only the selfish point of view and is willing to sacrifice a principle for personal benefit. He is insincere, and, since he lives not by principle, he is also inconsistent and unpredictable. He cannot be depended upon nor trusted. To him anything is right that he can get away with; sin comes not from the act itself, he thinks, but from getting caught. He is not genuine. He lacks conviction.

Expediency is often rationalized on the grounds of being broadminded. But this is a greivous error for while broadmindedness is a virtue when tempered by conviction, it is not a virtue without conviction. Some people are so broad that they become shallow. What the world needs is men of vision, conviction, and honor; men who are not for sale; men who know the right and have the courage to live it.

The only difference between a statesman and a politician, as we use these terms today, is that the one is ethical in his public life while the other is willing to twist truth to his own advantage; the one is moral and the other immoral. Politics is a technique of expediency, and it is not confined to the field of government alone. Almost every institution or group has those within it who are willing to cheat in one way or another for their own selfish advantage—expedients these, politicians all. This misuse of faith and confidence, this betrayal of truth, is at the bottom of most of the world's suffering today. Without it, much of the human misery of the day based on

injustice, infidelity, and deceit could not exist. It is to the desertion of truth that most of humanity's woes are attributive.

If people were only a little more industrious, intelligent, and dependable; if they were more ready to act out of sincerity, confidence, and conviction rather than hypocrisy and personal expediency; if they were a little more genuine and honorable and less prone to lie and cheat; if truth could reign, in other words, this would be a far better world in which to live.

Problems for Thought and Action

1. What is truth and how is it related to morality? What are the major sources or methods of reaching truth? How are man's progression and happiness dependent upon his understanding of truth? Discuss. Name the so-called perversions of truth explained in this lesson. Check all terms used with the dictionary and discuss their meanings.
2. Why is willful ignorance a perversion of truth? Why is it wrong to look for proof rather than truth, to defend rather than search? Give examples and discuss. Is sincerity a virtue or a vice? Is sincerity alone enough? Why not? Show how fantasy thinking and rationalization lead to self-deception. Why is intellectual honesty so important? Give examples of intellectual dishonesty. Why are self-depreciation and self-glorification both perversions of the truth? Is self-neglect that leads to ill-health immoral? Discuss. Show how humility without self-confidence may become pathological and hence undesirable. Are arrogance, vanity, and

conceit immoral? Discuss. Why is self-pity such an evil?

3. What is lying and why is it immoral? Is insincere flattery lying? Name the four ways of cheating listed in the lesson, give examples of each, and then discuss them one at a time. What is hypocrisy and why is it wrong? Discuss ways of overcoming deceitful tendencies. What is expediency? Give examples. Why is expediency unethical? Does conviction need to make one narrow minded? Discuss. How broad-minded should one be? What is the difference between a statesman and a politician? Give illustrations of politics in morals and show the results in terms of human unhappiness.
4. The lesson next month will be very closely related to this discussion. It is suggested that unsettled questions or problems be carried over to next time with special assignments, perhaps, on points that need to be looked up. Special reports could also be assigned on the influence of the home and the church upon character formation.

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Job 27:8.

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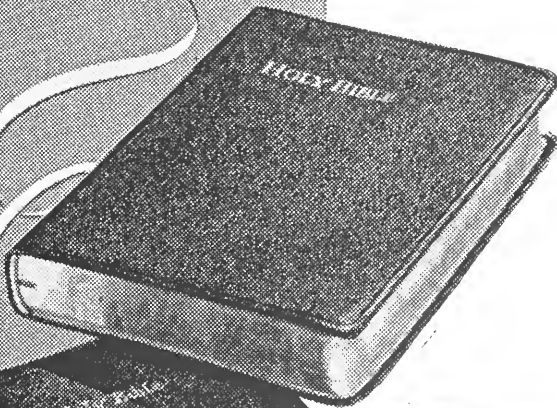
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