

The RELIEF SOCIETY MAGAZINE



JANUARY 1940
Vol. XXVII No. 1

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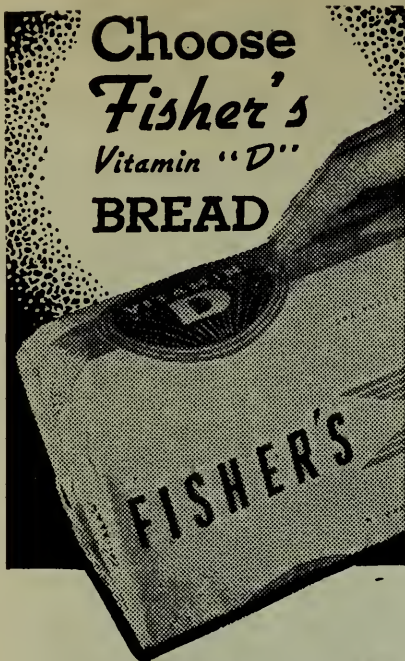
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The Relief Society Magazine

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

Vol. XXVII

JANUARY, 1940

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New Year's Thoughts

AS we close the door on the old year, let each of us look back long enough to count the gifts it has brought. Vividly there comes to us the faces of many Relief Society women and mothers in the Church whom we have contacted this past year. We have been inspired by your courage in facing life's problems and by your faith in the Gospel. Our hearts have been uplifted by this association, for your attitude bodes well for the strength of the Church. For this are we grateful.

As we have seen your uplifted faces in worship and felt the power of your testimony, we have been led to contemplate the goodness of our Heavenly Father in allowing choice spirits to go to all parts of the world with the "good news"—the Gospel message—and for the spirit of gathering which came to those who accepted the plan of salvation. The Gospel and the spirit of gathering has greatly determined our very existence in this land at these perilous times.

To women elsewhere in the world has come this past year war and turbulence, death and sorrow, which are the aftermaths when the inhabitants of the earth take up arms one against the other. In our prayers that ascend daily let us not forget to remember womankind in foreign lands.

Out of all nations the Lord has brought us here to this land of liberty. In this forward-looking year surely it is not too much to expect that there shall emanate from Relief Society women everywhere, in gratitude to our Father, a renewed determination to say with Joshua of old, "as for me and my house we shall serve the Lord". Let us hereby highly resolve that the end of another year shall have found us and our families more prayerful, the testimonies of those near and dear to us strengthened, our will to serve this church and its leadership enhanced, our household keeping the faith.

What better or more appropriate way of expressing our thankfulness to our Father for His kind providence?

Amy Brown Lyman,
Marcia Knowlton Howells,
Donna Durrant Sorensen,
General Presidency of Relief Society.



President Amy Brown Lyman

The Relief Society Magazine

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Amy Brown Lyman

PRESIDENT OF NATIONAL WOMAN'S RELIEF SOCIETY OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

By Annic Wells Cannon

AMY BROWN LYMAN became General President of the Relief Society January 1, 1940, appointed by the First Presidency of the Church.

The selection of Mrs. Lyman for president over that great organization numbering over eighty thousand women meets with universal approval because of her continued achievement over the years, her thorough knowledge of Relief Society work, her executive ability and her qualities of leadership. She is a beautiful woman of charming personality, clear in judgment, with a sympathetic heart, the gift of making friends, and assumes the responsibilities of her new position well equipped for its arduous requirements. A true daughter of pioneers, she inherits the sturdy, virile qualities of heart and mind to overcome the difficulties that beset life's way, seeking with clear vision the forward path of progress and advancement.

Mrs. Lyman was born February 7, 1872, one of a large family of children. Her father, John Brown,

was being educated for the Baptist ministry when he joined the Church. His scholarship made him outstanding as a citizen of ability, integrity and influence. He it was who led the company of Mississippi Saints to Pueblo in the summer of 1846. He returned East in the fall and came West again the next year with the pioneers. "John Brown with Orson Pratt stood on the summit of Big Mountain July 19, 1847, and caught the first glimpse had by any of the pioneers of the Great Salt Lake Valley." He was for many years mayor of Pleasant Grove and bishop of the ward. Amy's maternal grandfather was a graduate of the University of Berlin, and her mother, Margaret Zimmerman Brown, combined the characteristics of the practical housewife with the cultural enjoyment of books, flowers and lovely things. Both parents were deeply religious, and in this environment Amy spent her childhood, learning the need of sharing both pleasure and work with growing brothers and sisters in a household of faith.

From the elementary schools in

Pleasant Grove, Amy went to the Brigham Young University at Provo where she had the rare opportunity of living in the home of that remarkable teacher and scholar, Dr. Karl G. Maeser. She graduated under him in 1890. On this occasion, Dr. Maeser presented her with a volume of poems by Sir Walter Scott. She was the only one in the class to receive a gift from the venerable teacher. Her friend, Alice Reynolds, said, "None of us minded; we all knew Amy deserved it." For four years thereafter, she taught in the training school of her Alma Mater; later, she joined the teaching staff of the Salt Lake City public schools where for two years she was a successful and popular teacher. Her education did not end there, for she has never ceased to be both a brilliant scholar and teacher, taking every advantage throughout her life to acquire and impart knowledge. She took additional work at the University of Utah and attended lectures and class demonstrations both at the University of Chicago and at Cornell during her sojourn in the East in 1902-4.

The Brigham Young University, her Alma Mater, has noted her outstanding career in many lines since graduation, and in recognition of her attainments conferred upon her the distinguished Alumnus Award. This award she values above price. It reads: "Distinguished Alumnus Award, presented as an expression of esteem for meritorious achievements, which have brought honor and distinction to Alma Mater and inspiration to her Alumni." Only one other woman has received this award, her dear friend the late Alice Louise Reynolds.

In 1896 she became the wife of Professor Richard R. Lyman, at that time head of the Civil Engineering Department of the University of Utah and now a member of the Council of the Twelve. This alliance has been a most happy one; sweethearts from their college days, they have been in very fact true help-mates. They are the parents of two children, the late Wendell Lyman and Margaret, wife of Alexander Schreiner, one of America's leading organists. Both were university graduates, and Mrs. Schreiner is a talented cellist. Wendell's daughter, Amy Kathryn, has been Mrs. Lyman's constant care and the joy of their household. The home life of the Lymans is ideal and a charming place for social gatherings.

Mrs. Lyman's church work began when she was eleven years old, as secretary of the Primary Association in her native town, and from that time she has been in almost constant service in the various auxiliary organizations of the Church.

IT was in the Relief Society, however, that her broad field of public service began. She was appointed a member of the General Board of the Relief Society, May 5, 1909, during the last year of the presidency of Mrs. Bathsheba W. Smith, and witnessed shortly afterward a reorganization of the Relief Society, the transfer of the headquarters from the office of Emmeline B. Wells, editor of the "Woman's Exponent", to the new headquarters in the Bishop's Building, and a number of important changes in the functioning of the work. She at once became active on committee work and with her usual energy began to ac-

quaint herself with the history and background and prepare herself for this new service. In 1911, under the presidency of Mrs. Emmeline B. Wells, she became Assistant Secretary, and in August, 1913, General Secretary, chosen by the president and set apart for this important executive office by President Joseph F. Smith. This office Mrs. Lyman held for the period of Mrs. Wells' presidency, eleven years. Through Mrs. Clarissa S. Williams' term of office, seven years, she held the combined position of Executive Secretary and Treasurer. This secretarial position she filled with wonderful efficiency.

When she left the position to become a member of the presidency, First Counselor to President Louise Y. Robison, all the minutes of the Society from March 17, 1842, to 1928 had been copied, indexed and bound in uniform covers. She had assembled historical data covering the period between the Nauvoo meetings and the incorporation of the General Board in 1892. She also left a complete file of bound volumes of stake reports from the year 1913, which is a useful reference of statistical and financial data of the stakes and wards of the Church.

Mrs. Lyman also arranged a comprehensive "Ward Record Book". This book automatically systematized and standardized all the mechanical workings of the ward organizations; a similar book for stake records Mrs. Lyman also compiled. These books stand as a permanent file for reference in the wards and stakes. She was also chairman of the committee which under the General Board published the "Relief

Society Handbook". Similar record books and handbook were prepared and adopted in all the European missions during Mrs. Lyman's term of office there. She also held the position of Assistant Business Manager of the "Relief Society Magazine" from 1914 to the present time.

During the World War, when the Red Cross under the Government was assigned care of the families of soldiers and sailors under the Home Service Division, training centers were established at the various Division Headquarters for the purpose of training women to carry on the task. Under the direction of President Joseph F. Smith and the General Board, Mrs. Lyman went to Denver with a group of Relief Society workers to receive training in order to be eligible to direct the work for the families of Latter-day Saint soldiers and sailors. She saw the excellent results of the trained social worker and how helpful similar methods would be in the charity disbursements of the Relief Society. From that time, she has made social welfare her major activity and has given years of study and reading to the subject. She has taken special courses in sociology and psychology in addition to the Red Cross Home Service Course and a course in field work under the direction of the Denver City and County Charity Office for the purpose of introducing "case work" for family relief in the Relief Society. She has taught large classes of Relief Society women for many years for the purpose of improving their methods. She has attended a number of sessions of the National Conference of Social Work

in many large cities and is considered an expert authority on social welfare. She is at present a member and a past president of the Utah State Conference of Social Workers.

Mrs. Lyman was a member of the House of Representatives in the State Legislature of 1923, where she served as Chairman of Public Health. She has served as Vice-Chairman of the Community Clinic, Vice-Chairman of the State Welfare Commission, on the advisory staff of the County Hospital and is at present Vice-Chairman of the Utah Tuberculosis Association. As a member of the State Legislature and later, she worked constantly for the establishment of an institution for the care of sub-normal children and was appointed a member of the special committee to choose the site for such a school. Mrs. Lyman has been a member of the board of trustees of the American Fork State Training School from its beginning. In recognition of her social work activities, she holds a membership in Pi Gamma Mu, National Honorary Social Science Society of America. She is also a member of the American Association of Social Workers.

Mrs. Lyman is listed in "Who's Who" and has been nationally recognized among leading American and foreign women. She became a member of the National Council of Women in 1911, and at various times has held the position of Re-

cording Secretary, Auditor, and Third-Vice-President in the Council. She has had appointment by the National President as delegate to three meetings of the International Council of Women: At Washington, D. C. in 1925, at Dubrovnik, Yugoslavia in 1936, and at Edinburgh, Scotland in 1938.

The last two appointments occurred while Mrs. Lyman was resident in London, England, where her husband, Dr. Richard R. Lyman, was presiding over the European Mission of the Church, and she herself had under her direction the women's auxiliaries of the Mission. During this time, they visited nearly all of the countries of Europe.

Gifted as a conversationalist, a writer and public speaker, she has gathered from her wide experience and extensive travel many rich treasures of thought to impart as occasion requires. Perhaps her leading characteristic is a passion for work and education.

A consistent and devoted Latter-day Saint, she upholds the Priesthood with reverence and stands for the strict observance of Church standards. Her public talks are gems of thought, logical, sincere, full of sound advice and encouragement.

With such a background and a true sense of spiritual values, Mrs. Lyman will grace with dignity the exalted position to which she has been called.



Marcia Knowlton Howells

FIRST COUNSELOR

By Mary Grant Judd

IT was characteristic of Marcia Howells that when she was recently chosen as First Counselor to President Amy Brown Lyman in the general presidency of the Relief Society she was greatly surprised. Her personal stock sells low with herself but extremely high with those who know her well. Of this group, I am proud and happy to be one.

We first met at the L. D. S. High School, where Marcia was president of her class and later vice-president of the student body. Since that time, our understanding of and our love for each other have grown apace. I have watched my friend develop from an impetuous school girl, whose high spirits were sometimes hard to keep within bounds, into a mature woman who, though she has kept her enthusiasm, has developed poise, judgment and above all spirituality.

At a recent conference of Relief Society workers, Sister Lyman gave some instructions to the sisters as to the qualifications they should develop in their work. So well has Marcia Howells incorporated them in her activities as a member of the General Board that her president might have been speaking of her. Said Sister Lyman: "When you are appointed to a position, first learn what it means and what your duties are. Appreciate the office you hold and take your work seriously. We are aiming in Relief Society to have all women who hold positions live up to the standards of the Church; people admire our standards. Be orthodox

Latter-day Saints. Be prayerful, seek the spirit of the Lord and work for a testimony of the Gospel. Have courage; you must have courage in positions of leadership. Give in on the little things that are not so important, but do not compromise on real principles. Keep a sense of humor. If you do that, discouragement will find no place in you. Be sympathetic and willing to help in any way possible. Be truly enthusiastic and friendly. Be well informed, gracious and humble. In short, be builders in action, through humility, through prayer and through God."

Marcia was called to the General Board early in the year 1929. She came well qualified for the work, having had a good education, four years' teaching experience, and the development that comes from world travel. Her service in the Church as Sunday School, Primary, Religion Class, and Relief Society worker, gave her an intimate understanding of the work of the auxiliaries. For ten years she has not only ably functioned in the regular work of the Relief Society General Board, but her special interest in health and social welfare has brought to her special responsibilities. For several years, she has represented the General Board as a member of the board of directors of the Utah Tuberculosis Association. In 1939, she acted as state chairman of the May Day—Child Health Day. She has represented the General Board as a member of the Salt Lake City Recreation Council. She attended the National



MARCIA KNOWLTON HOWELLS

Service Convention held in San Francisco and also a Social Service Institute at Berkeley. Her interest in social welfare has led her to take special educational courses along social service lines. Sister Lyman says of her work, "Marcia is a natural-born executive, with a great capacity for work. She has traveled all over the Church in the interest of Relief Society and never looks for the easiest assignments. If you give her an assignment you can dismiss it from your mind, knowing it will be well taken care of. She is systematic, a good planner, paying careful attention to detail, and she does her work without fuss or trouble. So much of our work is done in committees, and Marcia is a fine committee woman."

IN order to get a clear conception of any individual, one must know something of his background. To me it is always fascinating to open the book of the past and find out about ancestors and trace family traits. Marcia Howells came, on both her father's and mother's side, from a long line of sturdy pioneers, but it took a great amount of questioning to draw from her the fact that on both sides of her family her forbears go back to Revolutionary times, and far beyond. The reasons she gave for being hesitant was that she believes what Plutarch said: "It is indeed a grand thing to be well descended, but the glory of it belongs to our ancestors." In other words, don't live on the achievements of some ancestor but make a record of your own.

Daniel Knowlton, Marcia's great-great-grandfather, was an outstanding patriot of the American Revolution. When his country called, he left his plow in the furrow as "Cin-

cinnatus of old" and willingly responded to duty. Daniel Knowlton once saved the life of Israel Putnam, one of the commanding officers, at the battle of Bunker Hill. From an interesting old record, "The Knowlton Ancestry," I quote: "The night before the Putnam men marched to the relief of Boston, 'Old Put,' as he was called, was noticed to leave his house and silently walk over to a field adjacent, and there look towards Ashford (where Daniel Knowlton lived) for some little time shading his eyes with his hand. Being followed by a neighbor and asked for whom he was looking, the old General ejaculated, 'Gad, Zounds! Had I only Daniel Knowlton to take with me! He alone is worth half a company, such is his courage and lack of fear. I could order him into the mouth of a loaded cannon, and he would go.'" Such a man you might imagine to be stern and forbidding, but such is not the case. "One day," says the record, "as Daniel was riding past a church at Ashford, he noticed a large crowd congregated about a whipping post, planted in the vicinity, according to the harsh custom of the day. Upon inquiry, he learned that a culprit was to be flogged for non-attendance at church and non-payment of dues. When the sentence was read preparatory to laying on the stripes, observing that the usual clause was omitted requiring the stripes to be applied to the bare back, he jumped from his horse and threw his own coat over the shoulders of the culprit, thus mitigating the force of the blows." "Bold, stern and intrepid as a lion in the battlefield, he was retiring, non-assertive in private life, and inclined to belittle his achieve-

ments. Nothing was more distasteful to his mind than display or ostentation."

Certainly, Marcia possesses many of the sterling character traits of her ancestor. Courage, loyalty, a spirit of daring, coupled with an innate modesty, humility and a willingness to serve when duty calls are pronounced characteristics.

If I were asked to put into words that peculiar something which distinguishes Marcia from other individuals, I would say it is the quality of her generosity. She gives herself. She is generous with her time, doing more than her share when called upon. She is generous in her thoughts of others. Their good fortune evokes happiness within her; their accomplishments calls forth her commendation. She is tolerant of their failings. Modest about her own talents, she recognizes and admires the talents of others. If working in a successful group, she is inclined to give the credit to the other persons, a true form of unselfishness.

Though but ten years old when her father, Benjamin Franklin Knowlton, died, the example of true hospitality set in his home has stayed with Marcia, making her the charming hostess she is today. As a little girl, she recalls there were no auto camps or even hotels in the little town of Farmington where she grew up, but the shelter of their home and the bounties of their table were generously and freely extended to even the casual acquaintance.

The home over which Marcia and her husband, Dr. Thomas J. How-

ells, Salt Lake City Health Commissioner, preside is an inviting one; hospitality, refinement, peace and harmony reign therein. Dr. Howells has not only ably served his community but his Church as well. He fulfilled a mission to Great Britain and upon his return was appointed a member of the Salt Lake Stake Sunday School Superintendency.

Marcia's spiritual nature has found expression in extensive temple work. Genealogy and temple work were activities in which both her father and her mother, Minerva Richards, found great satisfaction. Her mother said shortly before her death: "The crowning joy of my life was the privilege of serving as an ordinance worker in the Salt Lake Temple." For many years Sister Minerva Knowlton was a devoted and capable Relief Society leader, being chosen secretary-treasurer of the first Davis Stake Relief Society. Later, she became ward Relief Society president. This position was followed by that of stake president. Of her mother, Marcia could well say, as President Grant did of his widowed mother: "It is a glorious thing to be, like Nephi of old, 'born of goodly parents.' It is of greater value than wealth or precious stones. My mother was both father and mother to me. Her tender love bound me to her with cords of steel, and if I succeed in the battle of life, I will owe it all to her."

In our high school days, I formed a high opinion of the character of Marcia, and during all the years of our friendship she has not disappointed me—no, not once.

Donna Durrant Sorensen

SECOND COUNSELOR

By Anna Boss Hart

"I AM ready to go anywhere, provided it be forward."

These few words of David Livingstone embody the philosophy of Donna Durrant Sorensen's life.

Since the time that her parents, the late Lorenzo J. Durrant and Agnes Lewis Durrant, came from Thatcher, Idaho, with their family to educate them in a church school at Provo, Donna has been going forward. Forward in her education, for in 1927 she was graduated from the Brigham Young University; forward in the Gospel, for two years were spent in the Central States Mission under President and Sister Samuel O. Bennion whose faith and leadership were exemplary; forward in her profession of teaching as head of the Department of English and Speech in the American Fork High School; forward in every woman's crowning activity, that of homemaking, for October, 1929, saw her marriage to a worthy companion, a graduate from the Utah State Agricultural College, Wesley A. Sorensen, a man valiant in the service of the Church. A little, curly golden-haired daughter graces this ideal union.

Since her marriage, the Church and her home have found the largest interest in her life.

As the windows of their beautiful home offer varied views, so within their lives do we view happiness and well-ordered living, friends in an atmosphere of peace and beauty, with love and faith permeating everywhere.

Not only is her home the expres-

sion of her generous, artistic and religious nature, but her appearance as well. Beauty, in all its forms, attracts her attention, whether it is found in dress, in an etching, a sunset or a new flower arrangement.

With all her public work, she has time to cheer those who are sorrowful, to write a letter, to send a flower or a card. It is not possible to express the deep admiration felt by her friends. Some "thoughts lie too deep for words". Her friendship is "the breathing rose, with sweets in every fold".

She is alert to the new, knows valuable books, hears the best music, knows international problems of the day. In all available pursuits, "she has a genius for enjoyment".

The power and richness of her radiant personality characterize everything she does. She can make a delicious pie, can sing a lullaby and sway an audience with the same perfection.

Probably the secret of Donna's success is in the entire giving of herself, her never failing sympathy, her sense of humor that can relieve any difficult situation and the intensity of the life she lives.

Her sense of values—"the ability to see large things large and small things small", which is one of the true measures of education—shows an outstanding harmony of powers.

Above all, she is a true Latter-day Saint. Her great faith has been exercised in behalf of many. Fostered in a home of faith, her testimony has constantly grown along with her ser-



DONNA DURRANT SORENSEN

vice. She has been an inspirational teacher and has taught in most of the auxiliary organizations.

Not until she taught in a ward Relief Society did Donna find the greatest satisfaction in Church activity. Later, she became a member of the Wells Stake Relief Society Board, and since then greater honors have come, and rapidly. In 1935, when she was selected as a member of the General Board, her teaching

received a new crown, and her leadership included wider realms. And now, the future holds great promise for this young woman, for with her humility and earnest seeking of her Father in prayer will come limitless vision.

To President Amy Brown Lyman she will bring trust and unquestioned loyalty and the will "to go anywhere, provided it be forward".



Vera White Pohlman

GENERAL SECRETARY

By Amy W. Evans

VERA WHITE POHLMAN comes to the office of General Secretary and Treasurer of the Relief Society well qualified for the position. There are very few who possess such a thorough knowledge of the history, rulings and policies of the Organization as she. This knowledge was gained during twelve years as an employee of the General Board of Relief Society, from April 1, 1920 until September, 1932. From 1920 to 1926, she was private secretary to Amy Brown Lyman, then General Secretary. After her marriage, Mrs. Pohlman served in various part-time capacities and on special assignments, which included work with the Editor of the *Relief Society Magazine*, clerical work in the Social Service Division at the onset of the depression, and more especially, historical research and assistance to Amy Brown Lyman and

Annie Wells Cannon in the preparation of the *Relief Society Handbook*.

During this latter period, she went extensively into the original minutes and documents of the Society, beginning with its organization in Nauvoo. To show how painstaking her work was, as she read the minutes, she not only made notes on policies, rulings and procedure but made a list of the members as they were admitted, meeting by meeting. Thus, she obtained the names of all who joined the Society in Nauvoo. This list is published in the *Relief Society Handbook*. The minutes of the Organization after the establishment of the Church in Utah she read in the same careful way.

The *Woman's Exponent*, the official organ of the Relief Society and of the women of the Church from



VERA WHITE POHLMAN

1872 to 1914, contained many articles of historical value and also records of procedure and rulings of the Society. Mrs. Pohlman spent much time going over all the volumes of this publication, culling relevant information.

She typed and indexed all the minutes of the Relief Society from its beginning in 1842 until 1928. Another valuable service she rendered was the checking of rulings, historical data and procedure for the *Relief Society Handbook*. She gave efficient and valuable help in gathering and compiling the material used in this book.

In September, 1932, Mrs. Pohlman accepted full-time employment in the Salt Lake County Department of Public Welfare, which was then expanding rapidly due to the unprecedented extent of unemployment and distress, and the availability of the first federal funds for relief. In this position, she organized the recording and filing systems, and supervised a stenographic and clerical staff of twenty workers until the end of 1933. In January, 1934, Mrs. Pohlman went into the newly organized State Emergency Relief Administration (FERA) as statistician. When this emergency organization was succeeded by the creation of a permanent State Department of Public Welfare in 1935, she was appointed director of its Bureau of Research and Statistics. In this position, she was a member of the administrative staff of that Department, and contributed much to the development and establishment of its policies and procedures, and to the training of personnel in this new function of state government in Utah. Soon after her appointment, she devised

and introduced into every County Department of Public Welfare in Utah a uniform and effective system of statistical recording and reporting relating to the various types of public assistance administered by the Department of Public Welfare, including those provided under the Federal Social Security Act. An important function of her position in the State Department of Public Welfare is the interpretation of facts and figures, and the analysis of trends in public welfare.

Her success in this field has been outstanding. With a flair for historical data and accurate detail, she has gathered the facts available regarding the growth and development of public welfare in the State of Utah, which have been published in the *First Biennial Report*, recently released by the State Department of Public Welfare. Of this publication, written and edited by Mrs. Pohlman, the following statement was made by Mr. Louis E. Hosch, Technical Consultant for the American Public Welfare Association, in his public address before the Utah State Conference of Social Work held in Salt Lake City, November last:

"Your State Public Welfare Department here has just released one of the most excellent and interesting reports ever published by a State Welfare Department. The first half of this biennial report contains an excellent description of the organization and administration of the services you support through taxes. This section is carefully documented and interestingly illustrated. The latter half of the report contains more accurate detail about expenditures and accounts than you will probably find for any other service of your government."

Mrs. Pohlman is also the author of the comprehensive published An-

nual Report, 1934, of the Utah Emergency Relief Administration, and of the regular monthly bulletin *Public Assistance in Utah*, which she initiated and which is now in its fifth year. During the summer of 1935, at the request of the regional supervisor of research projects for the Federal Emergency Relief Administration, Mrs. Pohlman was granted leave of absence by the Utah State Emergency Relief Administration to go to San Francisco where she edited the findings of a survey by Margaret C. Klem on *Medical Care and Costs in California Families in Relation to Economic Status*.

In 1936, Mrs. Pohlman represented her state at the annual conference of the American Public Welfare Association in Washington, D. C. and gave a paper before the section for relief statisticians as the representative of the Intermountain Region.

In 1938, she accepted an invitation to appear on the program as discussant in the section for social statisticians at the National Conference of Social Work at Seattle, Washington. En route to fill this assignment, she represented the State Department of Public Welfare at the Ninth Corps Area Conference of selecting agencies for the Civilian Conservation Corps at Portland, Oregon.

Mrs. Ruth B. McIntosh of Denver, Colorado, Regional Representative of the Division of Public Assistance Research of the Federal Social Security Board, expressed her appreciation of Mrs. Pohlman and her achievements by saying:

"It is my personal feeling that the National Woman's Relief Society is to be congratulated on the appointment of Mrs.

Vera W. Pohlman as its Executive Secretary. Mrs. Pohlman has had the reputation throughout the nation of being one of the most outstanding State Directors of Research and Statistics of a Public Welfare Department. Because of her knowledge of the welfare field and sound methods of service, and her cooperative attitude coupled with her capacity to analyze welfare problems from all angles and her sound judicial approach, this appointment will, I am sure, make for a real contribution not only to the Relief Society but to all welfare activities of the State."

Mrs. Pohlman is leaving her position in the State Department of Public Welfare to accept the secretaryship of the Relief Society.

Mrs. Pohlman is a descendant of Utah pioneers. Her maternal grandfather, Charles A. Harper, was a member of the company that entered Salt Lake Valley, July 2, 1847. Her parents, George F. and Eleanor Harper White, went to Nevada temporarily, and Vera was born there. They soon returned, however, to their home in Cottonwood, Salt Lake County, where she was reared. She and her husband, Francis J. Pohlman, have always been active in Church work. A secretary of Sunday School, a special home missionary, a teacher in Y. W. M. I. A. are some of the positions she has held. They have two young daughters, Marilyn and Patricia.

With her natural ability for details, her experience in welfare work, her fund of information regarding and thorough understanding of all phases of Relief Society work, her faithfulness to trust, and her dependability, Mrs. Pohlman will make a very efficient and valuable General Secretary.

The Highest and Best in Woman's Realm

By President David O. McKay

(Conference Address, October, 1939)

THE great responsibility I have sensed since having accepted this invitation to speak to you this afternoon is now compensated in the inspiration I receive from looking into the faces of this vast audience of Relief Society workers, and the privilege of hearing once again the Singing Mothers. I congratulate the Presidency of Relief Society, members of the General Board, and all workers upon this manifestation of interest in this great organization. Whenever I hear the Singing Mothers I have a re-confirmation of my belief in the saying that music is one of the four fundamental needs of the human family—first, nourishment; second, shelter; third, raiment; fourth, music.

MOTHER

"The sweetest smile we've ever seen
Lingered at the golden eventide
On that fair face, kind, and serene
That watched at the cradle side.

"The dearest song we've ever heard,
Lulled us to our first rest,
Haunted us when we had erred
And inspired us to do our best.

"The truest heart that ever beat
Was ever sad when we were sad;
Bore the brunt of our first defeat
And was so glad when we were glad.

"The noblest deed that e'er was done
Was wrought in the unending day
By her who served in storm and sun,
And kissed our childish tears away."

These lines, penned by one of our own townsmen, pay a merited

tribute to mother, and inferentially to that basic unit of civilized society, *the home*. They indicate also the trend of my theme this afternoon as I say a few words on the topic, "The Highest and Best in Woman's Realm".

Though woman's life is filled with almost everything which is good and lovely, it is not difficult to choose the two activities that are paramount in her world.

In one sense, it is inaccurate to speak of a woman's world and a man's world, because the two are inseparably one. In general, they have the same interests, the same hopes and aspirations; the success or the failure of one is the success or the failure of the other. They share each other's joys, bear each other's burdens, and work together to achieve success. I repeat, in the broad sense of the word therefore, there is no such thing as woman's realm and man's realm. There is only one realm in which each contributes his or her effort toward the attainment of a desired destiny. Woman's realm is as unlimited as man's. One writer has said:

"They talk about a woman's sphere as though it had a limit;
There's not a place in Earth or Heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered yes or no,
There's not a life, or death, or birth,
That has a feather's weight of worth—
Without a woman in it."

However, when the divine Cre-

ator "made them male and female" he established as distinct a difference between man and woman in temperament, in natural tendencies, and in the field of activity, as he did in sex; the most sublime beauty and the greatest harmony in life are attained when the man devotes his life to that for which nature has endowed him, and the woman puts forth her best efforts along the lines for which she is best fitted. It is a matter of deep concern that social and economic conditions today are enticing if not forcing women out of the sphere in which she herself can find the most happiness and can render the greatest good to mankind.

ONE winter's night about fifty years ago in a humble country home in a little town in Utah a mother was taken sick. Three children sat around a table in a room lighted by an old-fashioned coal oil lamp. The father was away from home on business. The mother who had been ill during the day had taken a turn for the worse. The nearest doctor was twelve miles distant through a canyon. There was no telephone communication and no other practical means of reaching the doctor that night. The mother said to the eldest child, a lad of six or seven, "I think you had better go to Sister Smith's and ask her if she will please come over for a while."

The lad crossed the street to the barn, bridled his pony and rode through the newly fallen snow four or five blocks distant. Mrs. Smith was alone attending to household duties in the kitchen. When she heard that the lad's mother was ill,

she took off her apron, stepped into the bedroom, presumably to see that her own little ones were snug and comfortable, threw a shawl over her head and shoulders and tramped along in the steps of the lad's pony, holding her skirts as best she could to keep them from trailing in the snow.

Arriving in the home, she rendered such service to the ailing mother as only skilled and willing hands can give. The children were ushered to bed and were soon asleep, unmindful of the number of hours that Mrs. Smith spent at the bedside of the stricken woman—she was a Relief Society worker.

The lad grew to manhood before he realized the beauty and significance of that little incident—a mother acting in the role of an angel of mercy.

I relate this because in simplicity it illustrates the highest and best in Woman's Realm—*Home Making and Compassionate Service*.

UNFORTUNATELY, modern fashion and the trend of the times are leading her away from realms in which her influence is most potent.

In the struggle for existence, and in aspirations for success and fame, the boundary lines today between woman's realm of activity and the man's are much less discernible than they have been in the history of the world. The rapid changes that have taken place during the last half century in our economic life have pushed women into nearly every industry. For example, in 1910 there were about eight million women in the United States engaged in some form of gainful occupation. This

means that a little more than one-fifth of all the wage-earners in the country were women (21%); also, that of all the women in the country ten years of age and over, somewhat over one-fifth were wage-earners (23%). During the forty years preceding 1910, the proportion of the total male population ten years of age and over who were gainfully employed increased 3%, while the proportion of the female population so employed increased from 9%. "Thus, not only is the proportion of women gainfully employed increasing rapidly, but it is increasing more rapidly than is the number of men employed." (U. S. Census 1910, Volume on Occupations, p. 30).

"Not only has the number of women wage-earners increased very rapidly, but also the number of occupations which women enter has increased even more rapidly. When Harriet Martineau visited America in 1840, she reported that she found but few employments open to women — teaching, needlework, keeping boarders, and household service. Although woman's activities were probably not quite as limited as this, they were very few in number. From that time to the present, woman has entered into many and varied occupations. At the 1920 census, of the four hundred twenty-eight occupations listed, women were found in three hundred eighty-five. Of the one hundred sixteen principal occupations, women had entered all except those of conductors, motormen, brakemen, firemen and engineers, soldiers and sailors, plumbers, policemen, and street laborers." (Social Problems—

Towne) (From a census taken in 1930 by the United States Department of Labor—Women's Bureau, Published in 1938).

"In the United States, according to the census of 1930, there were over 10,700,000 women workers gainfully employed. There are few occupations in which no woman ever has worked. In twelve manufacturing industries women operatives and laborers outnumbered men in both 1920 and 1930. These include the clothing industries as a whole, silk mills, knitting mills, cigar and tobacco factories, and candy making.

"According to the 1930 census there were in that year over 3,000,000 married women workers. This means that only slightly over one married woman in ten is gainfully occupied, though well over three in ten widowed and divorced women, and five in every ten single women are so employed. Of all women gainfully occupied in the United States, the census of 1930 shows that only about 29% were married, about 17% widowed or divorced. A decided majority of all such employed women were single."

It seems to me that there is something askew with a social system which compels so large a percentage of women to wage earning at the expense of home keeping. Do not misunderstand me, I have no objection to women entering the fields of literature, science, art, social economy, of study and progress in all kinds of learning, of participation in any and all things which will contribute to the fullness of her womanhood and increase her upbuilding influence in the world.

ONE of the greatest needs in the world today is intelligent, conscientious motherhood. It is to the home that we must look for the inculcation of the fundamental virtues which contribute to human welfare and happiness.

Touching this subject, a leading columnist, a woman, writes as follows:

"What every woman who is sensitive and conscientious knows—and she may know it even if she isn't conscientious, feeling it in her bones—is that in the America of today, as elsewhere in the world, there is sterility in human relations, in the family, in the state, an atomization, loneliness, frustration, lack of warmth and justice, hatred, cleavage, shrillness, mechanicalness, heading toward new disciplines, which will not be self-imposed but coerced. And crying through the times is a gasp after the organic, the living, the vital, the human: Richness, not in income, but in the imponderables of life, such as serenity, faith, warm emotion, protectiveness, charity, affirmation, and even common sense! For what is common sense except sense and community, the individual and society, the person and humanity, not in contradiction, but in union, organically united, as the family is, or once was?

"Some day, when women realize that the object of their emancipation is not to make them more like men, but more powerfully womanly, and therefore of greater use to men and themselves, and society, this implicit demand and need of women for a world based, not on mechanical but on human principles, may break through as the most important in-

fluence upon history, and bring with it a renaissance of liberalism and humanism."

Another eminent writer has truly said:

"Woman's mission and throne is the family, and if anything is withheld that would make her more efficient, useful, or happy in that sphere, she is wronged, and has not her rights."

Motherhood is the greatest potential influence either for good or ill in human life. The mother's image is the first that stamps itself on the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss the first realization of affection; her sympathy and tenderness the first assurance that there is love in the world. True, there comes a time when the father takes his place as exemplar and hero of the growing boy, and in the latter's budding ambition to develop manly traits he outwardly seems to turn from the more gentle and tender virtues engendered by his mother. Yet, that ever-directing and restraining influence implanted during the first years of his childhood lingers with him and permeates his thoughts and memory as distinctively as perfume clings to each particular flower.

In more than one instance in the life of fiery youth, this lingering influence has proved a safeguard in the hour of temptation—an influence greater in its restraining power than the threat of the law of the land, the ostracism of society or the fear of violating a command of God. Thus—

"The mother, in her office, holds the key
Of the soul; and she it is who stamps the
coin

Of character, and makes the being who would be a savage,
But for her gentle cares, a Christian man.
Then crown her Queen o' the world."

WOMANHOOD should be intelligent and pure, because it is the living life-fountain from which flows the stream of humanity. She who would pollute that stream by tobacco, poisonous drugs, or by germs that would shackle the unborn, is untrue to her sex and an enemy to the strength and perpetuity of the race.

The laws of life and the revealed word of God combine in placing upon motherhood and fatherhood the responsibility of giving to children not only a pure unshackled birth but also a training in faith and uprightness. They are to be taught "to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old". To those who neglect this in precept and example, "the sin be upon the heads of the parents". (Doc. and Cov. 68:25).

There seems to be sweeping over the nations at the present time a wave of disbelief in God, of disregard for agreements, of dishonesty in personal as well as in civil and international affairs. There is a reversion to the rule and law of the jungle in which might makes right. David Harum's silver rule, "Do unto the other fellow what he wants to do to you, and do it first," too often supplants the golden rule, "Do unto others as you would have others do unto you."

Political poison is being administered to the youth of America by advocates of Communism profess-

edly interested in fostering liberty, peace, and democracy, but who insidiously attempt to influence youth associated with the National Youth Administration, American Student Union, and various other organizations. In an article recently printed in a current magazine appears this statement: "There are a great many more young Communists in universities in this country than most of the adult population even dares to realize. That is because parents do not bother to ask their children what their beliefs are."

There is one effective source which can counteract such teaching, and that is the teaching of an intelligent, Christian mother. The times cry for more true religion in the home.

NEXT to motherhood, woman attains her highest glory in the realm of compassionate service.

One of the most impressive incidents in the Bible is the story told of one to whom I apply the title, "A Relief Society Sister of the Ancient Church," whose life was full of "good works and alms-deeds which she did. Her name was Tabitha, which by interpretation was called Dorcas," (which means gazelle—beautiful). This story is told by Luke:

"And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

"And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

"Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the

coats and garments which Dorcas made, while she was with them.

"But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

"And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive." (Acts 9:37-41.)

This scene implies the kind, helpful service rendered by the women in the Ancient Church.

A desire to render service to the wounded, sick, and dying gave to the world one of the most potent organizations among nations today. I refer to the International Red Cross Association. Its beneficent tree that now sheds its fruit on all lands sprang from the seed of love and compassion in the heart of Florence Nightingale.

But the most beautiful, and undoubtedly the most efficient organization in the realm of service is the National Woman's Relief Society. Through this channel, your myriad deeds of mercy sparkle like gems in a coronet.

"To chase the clouds of life's tempestuous hours,

To strew its short but weary way with flowers,

New hopes to raise, new feelings to impart,

And pour celestial balsam on the heart;
For this to man was lovely woman given,
The last best work, the noblest gift of Heaven."

In conclusion, let me emphasize that woman's realm is not man's realm, though equally important and

extensive. Greatest harmony and happiness will be found when woman-kind is helped and honored in the sphere in which God and Nature destined her most effectively to serve and bless mankind. In the words of Tennyson:

"Woman is not undevelop't man,
But diverse: could we make her as the man

Sweet Love were slain: his dearest bond is this,

Not like to like, but like in indifference.
Yet in the long years liker must they grow;

The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;

She mental breadth, nor fail in childward care,

Nor lose the childlike in the larger mind;
Till at last she set herself to man,

Like perfect music unto noble words;
And so these twain, upon the skirts of Time,

Sit side by side, full-summ'd in all their powers,

Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,

But like each other ev'n as those who love,

Then comes the statelier Eden back to men:

Then reign the world's great bridals,
chaste and calm:

Then springs the crowning race of human kind,

May these things be!"

God bless you mothers — home builders—angels of mercy! May your influence continue to spread and your sweet, tender services bring comfort and consolation to those in need I pray in the name of Jesus Christ, Amen.



Eliza Roxey Snow Memorial Poem Contest



These Hills Are Home

By Veneta L. Nielsen

(Awarded First Prize, Eliza R. Snow Poetry Contest)

I

I must be gone. This alien sky is bright
With fluffs of frilled and frothy raimentings—
Gypsy-wild, garish, with unearthly rings
Of color and ethereal yellow light.
It smooths them softly, slowly, into dusk
Much as some pagan dancing-girl might fold
Her vivid trappings, their preposterous gold,
Sedately—scent them faintly with old musk.
Here is no home for one who loves the chill
And austere honor of bleak mountain crest

In winter—whose content is subtly pressed
 From routine of odd seasons—and whose will
 Bends to known rhythms, and confirms the rise
 Of tempests darkening familiar skies.

II

Beauty more magic I have never seen
 Than where the fog lays woolly shawls around
 The low slopes of Vallejo; and the sound
 Of Eucalyptus leaves is like the clean
 Sweet sound of desert rain which I have heard
 Holding my breath for joy. White wings flash high
 Where sea-birds glisten, settle, rise, and cry
 Along Pacific shores. There is no word
 To tell the majesty 'round blue Tahoe,
 Or Carmel opulence, or how the bay
 Silvers, and curls, and mists at Monterey:
 No word so strangely rich; yet I must go.
 I must be hearing when the fall winds stir
 The stiff brown flowers of the home-hill fir.

III

These plumed and colored hills with thin blue veils
 Curling across their foreheads dark—so fine
 And rarely thin the eye more often fails
 To see than sees them there—these hills are mine,
 My home. And these deep valleys, I have grown
 Indigenous to them. My body clings,
 An eager, amorous lichen, to the stone
 Which gives it sustenance. No siren sings
 From sea-bluffs of far lands for me. I thought
 Once to have climbed over and gone, but wind
 Across the ledges of these hills has brought
 Cedar, and sage, and pine, not tamarind
 Or lotus odors. Oh, the wind is not
 Aware of what these colored hills have wrought.





E. ZOAN HOUTZ BEAN



CLARA HORNE PARK

Transition

By Eddavene Zoan Houtz Bean

(Awarded Second Prize, Eliza R. Snow Poetry Contest)

That I shall have my life to live
(Oh, gift most rare!)

A song within my soul to give
With love to share.

That I shall have the lilt of laughter
In the joy of BEING

While o'er the hills and dales of life
All beauty seeing.

That I shall STAND at sorrow's cross
My mellowing heart, concealing,
While transition, by the upward reach,
Infinite POWER revealing

That I shall lose my life—to FIND it,
As the winter's pall

Precedes the bloom of spring, a prelude
To the fruitful fall.

That I shall voice my praise and thanks
To God, who gives,
For I KNOW the I, within me
Does not die—but LIVES.



Where Art Thou, Love?

By Clara Horne Park

(Awarded Third Prize, Eliza R. Snow Poetry Contest)

I want thee, Love!

Thy world is sweet with breath of mystery,
Desire and promise glorify the air,
Oh, sweep me from this sad mortality
Into thy realm of beauty! Hear my prayer!

I see thee, Love!

Because I see a meadow in the spring,
A pansy bed—a thousand drops of dew;
A bud into a flow'r is opening,
A glorious world of wonders born anew.

I hear thee, Love!

Because I hear the song of waking bird—
Of distant stream—of whisp'ring, wind-blown leaves;
The morning silence with unspoken word,
Is filled with music that my heart receives.

I seek thee, Love!

The way is hard, my soul needs comfort now;
I wander far, but find no joy or rest;
Could I but feel thy hand upon my brow,
I'd know thy touch, and peace would end my quest.

I know thee, Love!

My vision clears; the wond'rous, star-filled night,
Has glorified the mortal earth He trod.
Mine eyes can see, faith has restored my sight—
I know thee now, dear Love, for thou art God!



Woman as an Interpreter of the Faith

By Maude B. Jacob

"They serve God well who serve His children."

WOMAN'S service to humanity lies in her place in the continuance and care of life. Without such care, human life and everything built around it would perish from the earth. As generations have passed and with them the conflicts that promoted or retarded the progress of civilization, the influence of woman has been found at the center of things. Because of the significant nature of the influence of woman, its spiritual basis, there has been kept alive through the ages the enduring belief that it is good to live and to love, to strive and to serve.

Human life is the most precious possession possible to any individual. The sacredness of individual life lies not alone in its physical entity but in the fact that as a spiritual entity man is offspring of God, capable of attaining eternal happiness. Whatever encourages a disregard of the value of the individual, impels mankind to dominate others by physical force, incites hostility, engenders strife, cultivates enmity, or curbs intellectual freedom, increases the destructive tensions influencing individual progress. On the other hand, whatever directs and assists the development of the individual in the way of its highest destiny is a constructive influence upon the life of the individual and upon human society. Jesus brought this understanding of the sacredness of the

individual to the world. In His direct teachings, His actions and His parables, always the relationships of life were a deep concern. To let man know his relationship to God, to his fellows, to life itself, that all of life might be brought nearer to the "one far-off divine event to which the whole creation moves" was the mission of Jesus.

A passing glimpse at the history of Christianity brings to us an understanding of how slowly the Christian Church learned the true significance of the teachings of Jesus. The intellectual structure of monasticism grew out of the objective of giving the sacred scriptures to mankind. In seclusion and often in affluence, Biblical scholars spent their lives in copying, explaining, and publishing the scriptures and sacred literature. When the wealthy young Francis of Assisi turned from his evil ways, he sought, as did many others, refuge in the church. Following the admonition of Jesus to the rich ruler, Francis, too, sold his goods and gave his wealth to the poor. He saw Jesus teaching the multitude on the hillsides of Galilee or with the humble fishermen in their boats. He saw the concern of the Master for the poor, the sick, and the wrongdoers. Going to Rome, he sought the permission of the Pope to conduct a mission as did Jesus. The permission was granted with reluctance, as it might cast

some reflection upon the monasterial life of the times with its intellectualism and its ceremonials. Returning to Assisi, Francis gave his life to the service of the peasants of the countryside, teaching them of God's love and the laws of life.

The service of Father Damien to the lepers of Molokai is one aftermath of the growth of the spirit of Francis of Assisi in Christendom. For years, this valiant Christian missionary strove to direct the hopeless sufferers of the leper colony, the drunken and licentious mode of living into which they had sunk to drown their sorrows. The results were disheartening. Then came the day when stricken with the dread disease Father Damien stood before the lepers calling them "his brothers". From then on, the colony grew in faith and in righteous living.

Thus, the secret of service lies revealed to us; service that is not reform, not "housecleaning" in its nature or spirit. It is the service that accepts sincerely the responsibility for the welfare of others; it is service given with kindness and due respect for the individual. Such service is the product of altruism, altruism that is "a genuine regard for the welfare of one's fellows, accompanied by a sincere desire to render them constructive and beneficent service without thought of or desire for special benefits or personal gain". It is the spirit that was behind the gift of the widow's mite. It is the spirit that has directed women through the ages in the care of life.

AS generations have passed, woman has been found at the center of human affairs. During the period that has been called "the dawn of

history", side by side with her mate woman labored to provide food, shelter, and security for her offspring. It is over twenty-three centuries ago that the wife of the Greek philosopher, Pythagorus, encouraged the women of her time to accept the truth that they were always near the heart of things even if they were barred the Forum and the Temple. Medieval civilization, molded in part by Christianity and in part by Chivalry, developed around woman. She often joined in wars, owned and managed estates and worked in the crafts that built up the trade guilds, as she sought to make life more secure and more beautiful. For her actions and convictions we find her punished as witch and as heretic. In her quest for knowledge with the growing intellectualism of the modern age, it mattered little to her to be the subject of the jests of the male scholars of the day or that she was barred from the halls of learning. One remembers, too, that the great scholar Abelard sought the intellectual companionship of Heloise; that Queen Isabella of Spain sponsored Columbus when kings and statesmen denied his appeal; that Mary Wollstonecraft joined Thomas Paine in the vindication of the rights of man. In this modern age, the influence of woman has extended from the home to society.

In the complexity of our life today, we have become so dependent upon the life of others that no longer is a woman's responsibility for the care of life bounded by the walls of her own home. Therefore, no conception of a woman's influence in the world of today is complete unless her public as well as her home

influence is considered. Her quickest response has always been to human needs, because of her intuitive appreciation of the sacredness of the individual. The area of woman's service is limited only by human need. Through her influence, the needs of dependent, defective and delinquent humanity are receiving greater and more effective service than ever before. By such woman-motivated movements as Anti-Slavery, Temperance, Woman's Suffrage and Child Labor Prevention, society has been refined. Through the individual leadership of such heroines of service as Jane Addams, Florence Nightingale, Mary Lyon, Dorothea Lynde Dix, Elizabeth Fry, Anna Howard Shaw, Clara Barton, Susan B. Anthony, Frances Willard and others, many phases of human need have been met. Through organization in clubs, churches, settlements, welfare stations, playground and recreational associations, civic and social centers, legislative halls and schools, women have held in their control the care of life through refining the activities of governments, institutions, organizations and individuals. In recognition of her services in the care of life, it is agreed "that it has become the spiritual function of woman to point the way to a higher civilization".

NEVER has the general welfare of humanity been a matter of such grave concern as it is today. Society is in need of refining and reorganization in light of the general acceptance of the Christian ideal of the worth of the individual. The general inability of society to meet the impacts of the forces that are molding contemporary life has add-

ed to the tragedy. Because of the experience of the immediate past, the care of the dependent, aged and unemployed is receiving attention. But the greatest problem confronting society, the welfare of its youth, is the gravest of all our problems. Maxine Davis in her thought-provoking book, "The Lost Generation", written after interviewing thousands of young people in all parts of our country, has many significant comments pointing out to women this great challenge:

"The youth of the nation are the trustees of posterity.

"Youth today brings to its solemn charge the same high hopes, the same zest for work, the same will to achieve, the joyous love of life and romance which has characterized it since the beginning of time.

"Our boys and girls have grown up in the belief that America is the Land of Promise. They grew up with the assurance that education and hard work were the Open Sesame to respectable joys secured by reliability and perseverance, to homes of their own and to honored places in the eyes of their fellow men.

"In the past few years many of them have found that this is not true. About three millions of our young people who are out of school today have no work, through no fault of their own. . . .

"Bleakly our youth has been marking time while the clock ticks away its bright years, the good years of plowing and sowing and striving. . . .

"More:—They have seen us abolish heaven and outlaw hell. They have watched us set up money as a god, and then watched the god topple. They have seen us distribute

fame as generously to Al Capone and Huey Long and Mae West as to Woodrow Wilson, Einstein and Jane Addams.

"They have seen poverty and starvation overtake men and women who have toiled faithfully all their lives. . . .

"What has all this done to them?

"Some of the things:—Life is empty. . . . Life is boring. . . . The movies are becoming as essential to today's youth as cocaine to an addict. . . . They identify themselves with Hollywood stars, living vicariously. . . . When they can't go to the movies they listen to the radio. . . . Thus the movies and radio are insidious drugs coloring the life of youth.

"In the minds of many, the drinking and smoking of modern youth is an obvious escape. . . .

"Another tragedy to your youth is their inability to marry, a cause of untold misery. . . . Again:—What of the habits of mind and attitudes of this lost generation straying aimlessly toward middle age?"

As women of today, the challenge comes to us, because ours is the responsibility, inseparable from the continuance of life, the care of life. As Latter-day Saint women, from the spiritual experiences of our people we may find inspiration and guidance for our task if we but search sincerely and pray fully.

THE story of the early settlement of Kirtland is a record of how God's leaders were directed by revelation to care for the human welfare of their people. In one of the revelations we find the counsel: "You must remember in all things the poor and the needy, the sick and the afflicted." In another: "Let

every man deal honestly and be alike among his people, and receive alike, that ye may be one, even as I have commanded you." The Saints at Kirtland lacked many of the comforts of life, but the blessings they had in living together as God directed were very great. To the Saints, God's Prophet was always "Brother Joseph"—they knew how much he loved them. Many of the choicest memories of those who knew the Prophet at Kirtland were of his kindness and helpfulness. Further, during the spring of 1847, Elder Lorenzo Snow was called to take care of the exiled Saints camped at Mt. Pisgah, east of Winter Quarters. Many of the families were almost destitute. Then, too, there was a great deal of sickness in the camp. Many died and were buried without ceremony or burial clothes. To arouse the Saints, poor, sorrowing and discouraged, was the first task of the new leader. First, Lorenzo Snow encouraged some of the men to go to near-by settlements to get work, others he started repairing and building wagons, and others he set to work making chairs, barrels, churns, etc., things that could be sold. Then he sent two elders to Ohio, where the Saints still had many friends, to collect money to help the Saints. They brought back six-hundred dollars. This provided many necessities as well as food and clothing for the days to come. But the greatest joy of all was that the Saints at Mt. Pisgah were able to send a wagon-load of provisions to President Young and his camp at Winter Quarters as a New Year's gift. Thus, sympathy, vision, work and play changed a discouraged camp into a

courageous, resourceful people ready for the trek West.

From two of the most valuable records of the Church, "The Life Story of Brigham Young" and "William Clayton's Journal", we note how closely the great leader, Brigham Young, kept in touch with the everyday life of the Saints during the trek West and the early days of the settlement of Utah: "May 22, Bluff Runs. President Young called the camp together and spoke to them, 'For the past week the whole camp has been card playing. . . Then, too, there have been disputes over nonsensical things. Swearing and profane language is being used in camp. You are men going to find a location for the Saints of God.

Then some of you will go out to preach the Gospel.' " Thus was guided the lives of the Builders of Zion.

It is through accumulated good that the everlasting life of man is builded. By seeing the qualities of things, their claims and their places, the women of the Church may know their task. By diffusing the spirit of the Gospel in all the contacts of life they may become the purifying, humanizing and spiritualizing forces of the society in which the youth of Zion is being nurtured for their great heritage as God's children. This in itself is the highest of all womanly functions, the care of life, and is nobler than anything which art, philosophy, genius, or wealth may produce.



ANOTHER YEAR

By Mildred B. Hall

God gave me twelve full months of time,
Another year to use as mine;
But I was blind and could not see
The value of this legacy.
Through spring's awak'ning I lay mute,
And summer time bore me no fruit,
The pageant passed that was the fall,
And suddenly I saw it all,
My year had died, God called it home;
I hold its ashes tenderly, alone.

If God will grant this gift once more,
Another year to me restore,
I pledge my heart and hand to be
Of service to humanity.
Not by some deed of great display,
Just in a quiet, humble way;
I'll give a smile, or wipe a tear,
To heal a hurt or calm a fear.
I shall not ask of life for fame,
If God will grant Another Year, again.

Custer's First Stand

By Gertrude LeWarne Parker

“**Y**OU'D better come, in case we need you,” the Widow Bentley said over the phone, and John Custer, with a shake in his voice, answered, “I’ll be right home. Take good care of Margaret.” But the receiver on the other end clicked before he finished speaking.

As he raced homeward, his thoughts went back to the time two years before when he and Margaret Bentley, finding themselves very much in love, had pleaded with the Widow Bentley for her consent to a little home of their own. Weeks before this, they had wandered through every furniture store in town, had planned living-rooms of bright chintzes and soft gray rugs, had ordered dishes, all white with embossed rose design, and gay green and orange pottery for the kitchen.

Then, as he had listened to the Widow’s side of the story — with Margaret clinging to him, smiling through her tears—he had realized how lonely her house would be without Margaret. “But,” he had reasoned, “other daughters have married, other mothers have been left alone.”

Slowing down for a traffic light he remembered, too, that afternoon when he and Margaret had sat on the piano bench, their arms around each other, facing Mother Bentley. The Widow, stern and unbending, had said as a parting stab, “Margaret’s an ungrateful daughter to even want to leave me alone so soon after poor Pa’s gone.” He thought again of Margaret’s *whispered* sob, “Couldn’t we, John, stay just a little

while?” He recalled his half-hearted surrender and promise that they would move in with her mother and try that arrangement for a while; now, today, he realized more than ever what a mistake it had been.

AS the car slid to a stop at the back gate, he pushed his hat back on his bristling red hair topping a pair of bright blue eyes that twinkled in fun at less serious times than this. He got out and reached for the box of yellow roses in the back seat—was glad he had thought of them. It hadn’t delayed him more than a minute or two. She loved them so.

He hurried up the path to the back door, forgetful of the garden which lately had called forth a daily snort of disapproval—a maze of prim flower beds and narrow winding paths all edged with jagged malicious-looking rocks; not one patch of grass where a boy and a dog might roll and tumble. Instead, the whole thing fairly screamed, “No children or dogs allowed.”

For two years John had been making what he called “a back-door entrance”. The front part of the house was kept sacred to the memory of “poor old Bentley” as he was generally known around town. He had been so pitifully pleased that, “You’ve never caught me tracking up your front porch, Mother.” John did better than that—he didn’t track the back porch. He wore rubbers according to the calendar, even on days like today. He figured it saved a lot of stupid argument. In spite of his evident haste, he remembered

them now and placed them side by side on the top step and wiped his shoes on the mat. He listened anxiously before opening the door. Entering the old-fashioned kitchen, he hung his coat and hat in the kitchen closet, washed his hands at the sink and carefully wiped off all traces of any splatterings on the wall. With one frightened glance at the unusual appearance of the room, he tip-toed along the ribbon of spotless rag rug which stretched the length of the floor. In gayer moods it had been a tight-rope, and he had pranced across it wildly waving a frying-pan as balance. Other times it was the "straight and narrow" with Margaret as "temptation" atop the kitchen table. Such doings didn't go on long though. "We mustn't forget poor, dear Pa," Mother Bentley would say.

And now, she sat in the next room dolefully rocking and waiting. Her hair, thin and streaked with gray was twisted into a wad and skewered to the back of her head with large steel pins. Her spectacles were rimmed with steel. A dress of old-fashioned gray-striped calico was fastened about her throat with a brooch which held a lock of "poor, dear Henry's hair". Over her dress, in deference to the occasion, she wore a stiffly starched white apron, the one bright spot in the darkened corner where she liked to sit after the last speck of dust had been ousted.

As John approached, she anticipated his anxious question by saying curtly, "She's all right. Flowers? Put them in water. You'll find a fruit jar on the back porch. I'll take them in later. You'd better sit down. We'll likely have a long wait."

Sit down and wait? No! He could take it better standing. He went into the kitchen—paced up and down the strip of rag rug, pulling up sharply in front of the table to look again at the terrifying array of instruments thrown carelessly on a pink-striped towel. Going to the stove, he poured more water into a pan which held other necessities of the sick-room. A feeling of utter helplessness surged over him, a fear that he hadn't known before. All the joy of the last few months was lost in the agonizing present. He turned sharply toward the door, listening. Perhaps Margaret had called him. Perhaps she wasn't able to call—never would call again. No. No! It couldn't be as bad as that. Such things did happen to other people, but it couldn't to her. But he must know. He went quickly and quietly into the other room. "Has she asked for me?" he whispered, fearfully.

"No, she hasn't. She's resting just now. I'm right here if she calls." She gave him a withering look. "Sit down. I'll be going in again in a few minutes."

ALTHOUGH the packed stuffiness of the room was almost unbearable, he did want to be near if Margaret called. He sat gingerly on the horsehair sofa. It seemed to John that hours passed while he sat among the cushions—six or seven of them—all crammed to the bursting point. He took one, gave it a vicious punch right in the middle of its clamoring red roses, threw it aside with a disgusted, "Nope!" He repeated the attack on a bunch of orange daisies, then threw that on the floor, and so on until all were in a pile. He

sat glaring at them, mumbling, "Nope, not one in the whole bunch."

The rocker had stopped squeaking. He glanced around. The Widow stood watching him.

"John!" she snapped in a hoarse whisper. "What are you doing?"

"What am I doing?" He looked at her long and steadily with eyes that were almost hidden under a heavy frown, scratched his head, rumbled his hair. "Me! Oh, I'm trying to find a tumbling-mat."

She sniffed, sat down, settled her long bony frame and started the rocker squeaking again, muttering to herself, "Sometimes he makes me think of poor Pa—silly answers with no point to 'em whatever."

A trained nurse came into the room and filtered her way into the kitchen, stopping long enough to speak to the woman in low tones. For John, she had nothing but a glance of pity mingled with some disdain. He knew what she thought and agreed with her that his place was in the bedroom with his wife. But he and Margaret had talked it over. They had decided that he would wait outside, forestalling any possible or probable clash in opinion. He smiled as he thought of what Mother Bentley would say, in the event he should go into Margaret's room: "I'll never be able to face the ladies at the missionary meeting again. Why, even poor Pa would have known better than that!"

Today brought the culmination of what John termed "intensive preparations in pink". And anything pink was more or less of a sore spot with him. He knew it was foolish, and childish, too. It brought back a harrowing memory of small school-

boy stuff. He groaned as he thought of it again. He had always felt that if his mother had lived she would have understood his yearning, all the fierce longing of his boyish heart, for high-topped boots, overalls with patches on them, and more than all, a "real feller" nickname. He had wanted to be hailed up and down the street as "Hi, Red!" but the Aunties had kept him so clean and dressed-up that the kids had called him "Pinky". Sissy name! It made him want to fight, to push their faces right to the back of their heads; but nice little boys didn't fight the Aunties had said.

AFTER more seemingly endless hours, the doctor stood before him.

"It's a boy," he announced. "The mother's fine, too."

John Custer's heart swelled with relief, while his lips formed a prayer for pity: "Heaven above," he breathed, "a boy in this house!"

In a few days, routine again settled down in the Bentley household—that is, as far as John knew. His meals were always ready. There was plenty of time to read his newspaper. It wasn't a bit like the boys at the office said it would be. He was never asked to fix a little hot water for the baby, to bring the baby's washing in from the line, or to "hold this blanket over the register a minute". He'd have been glad to, even the pink ones. He thought amusedly one evening, "I ought to bring the efficiency expert from the office up for a squint at this layout." Little whimpers came from the bedroom. John crept in for a look at his family, but always there was somebody about to be doing something for

either mother or baby. It was always, "Would you please step out a minute? I'll call you when we're through." They never did.

Telephone conversations irritated and amused him at the same time. The Widow always sounded to John like a busy executive who had just put over a big deal.

"Doing nicely, thank you," she would say, crisply. "The pink blanket is so nice. We want to thank you for the booties. They are lovely. Pink seems to be his color."

On one occasion, as the Widow came back to the kitchen, John remarked, "The reports are quite pink, aren't they?" She stopped, faced him, and saw again that half-defiant, half-amused look in the narrowed blue eyes. Later that same evening, John sat thinking, planning, dreaming dreams. It was pretty fine to be the father of a boy like that. In a little while they'd be tumbling on the floor together. The boy would be riding pickaback. He'd get him a puppy, take him fishing, teach him to shoot. He'd give him the things he himself—The telephone again! He snorted, "Another pink report."

The Widow answered. "Yes. Both fine, thank you." She paused, listening. "Well, yes, we have. Margaret wanted to call him *John*." Another pause. "Yes, for his father, but we finally decided to name him *Henry*. Yes, after poor, dear *Henry*." Silence while she enjoyed her moment of melancholy; then, "Good-by. Thank you for calling."

As she turned from the telephone, John's face was close to hers, his eyes blazing, one hand waving a rolled newspaper, his voice rising in spite of his efforts at self-control.

"Henry? Henry?" he shouted.

"Where do you get that stuff? Whose baby is this, anyhow? Who says he's going to be *Henry*?"

"Why, John!" she stepped back a little. "Don't get so excited. It's this way—I promised Pa that if we ever had a grandson I'd name him *Henry*."

John gave her a searching look, his jaw set at a stubborn angle unusual for him. He turned away with a shrug and started for the back door.

"Poor Pa!" he said as he slammed the door behind him. The Widow went after him, yanked the door open, "What do you mean 'poor Pa'?"

He turned on the top step and looked at her. "Oh, nothing. I was just thinking, he might have been a girl, and then you couldn't have named him *Henry*." The idea tickled his sense of the ridiculous, and he roared with laughter. Another backward glance showed the Widow still curiously watching. He caught her muttered words, "Now what's the sense in an answer like that? Drat the man, more like Pa every day!"

SHORTLY before noon the next day, John parked his car at the front gate and strode up the path to the front door. He raised the old-fashioned knocker and banged furiously. Both women came running. The key turned, and John burst into the gloomy old house like the first March wind, kissing Margaret's cheek lightly as he passed. He went through the clutter of the front room, back to the kitchen and for several minutes rummaged through the kitchen closet, grumbling and swearing under his breath because he couldn't find what he wanted.

Finally, he found it and went into the bedroom. He stood for a moment looking at the curly head peeping out of the blanket. Clumsily and tenderly, he lifted the baby, took off the hated pink trappings and wrapped him tenderly in a much-loved old sweater of his own. With just a wave of his hand and an airy "We'll be back," he went the way he came, scarcely seeing Mother Bentley as she stood dumbfounded, warily waiting. Margaret, happily intent at the window watching father and son going down the street, could not see the look of grudging admiration stealing over her mother's face.

For an hour they waited. Then he came. Giving the baby to his wife and holding them both close in his arms, he said, "My son and I have been to the courthouse. His name is legally recorded as *John Arthur Custer, Junior*. Sounds great, doesn't it, Margo? On the way home we stopped at old Jan's, the

shoemaker, and ordered a pair of red-topped boots." He held up a tiny foot that had kicked its way out of the old sweater. "See how he's growing. It won't be so long until he can wear them." John pulled a chair toward Margaret. "Sit down, dear. There's something else, too. I've made arrangements for us to go to see those new bungalows at Laurelhurst tomorrow morning. Junior will be all right with your mother for an hour or so. And, Mother Bentley," he turned to her, his blue eyes alight, "while we are gone, bundle up all this pink stuff. Give 'em away. Burn 'em. Anything. Only get 'em out of my sight."

Margaret put the baby in his basket while tears of happiness fell on the beloved old sweater. With a rush of tenderness, her arms were around him.

"Oh, John!" she whispered. "It's worth waiting two years for!"



INCONSTANCY

By Afton Clegg

Yesterday it snowed,
And all the still brown earth
Dreamed happily of sunshine
And white blossoms.

Last night
A thin crested moon came
Over the tree tops
And made patterns
On the silver world.

Today
A robin chirped in the sun;
The air is fragrant, new.
Who would believe that
Yesterday it snowed?

HAPPENINGS

By Annie Wells Cannon

JANUARY—Hold high the torch of courage, with hope march on!

WILHELMINA, Queen of the Netherlands, is not only a wise ruler but a clever diplomat, as history has proven. Last fall she appeared to the nations for an international conference for world peace. She knew she might protect Holland by lifting the dikes, but her colonies had no such protection. She faced both "East and West".

PRINCESS LOUISE, Duchess of Argyll, 91, sixth of the nine children of Queen Victoria, died last month. Louise was a rebel against the conventionalities of royal society. She was the first English princess in 350 years to marry outside royal circles when she became the bride of the Marquis of Lorne.

HELEN ROBINSON of Poland, an eye witness of the Polish invasion, is now lecturing in the United States.

GAIL BROWN, one-time friend of Burbank, has discovered a new science called hydroponics or soil-less gardening. The new method solves the garden problem for city dwellers.

HATTIE HOOPER YOUNG, widow of Col. Willard Young, socially popular and greatly loved for her fine qualities of heart and mind, died last month at her home in Salt Lake City.

ANN C. MILN, age 91, had her eyesight restored after 15 years

of blindness. She is thrilled with the dazzling colorful hats and gowns and the loveliness of the world.

CEDELLA BRYAN of Los Angeles, 104 years old last fall, celebrated her birthday. She was beautifully dressed and groomed for the occasion.

ANN O'HARE McCORMICK of the "New York Times" editorial staff was awarded the 1939 medal for Eminent Achievement by the American Woman's Association before 800 prominent women guests. When Fannie Hurst, novelist, presented the award, she said, "You were selected not for any meteoric performance of the past year but for continued achievements over the years.

ADELAIDE JOHNSON, noted sculptress, started to destroy her statues when her residence-studio was sold for taxes. When offered help, Mrs. Johnson said, "Relief, welfare, need," are words not in my vocabulary." Friends made adjustments without injury to her pride.

ELINORE BLAISDELL won the \$2,000 Julia Ellsworth Ford prize for the best 1939 children's book, entitled "Falcon Fly Back," a story of knights and ladies of Medieval France.

MARY J. BREEN'S new volume, "The Party Book", Nora Loft's "Blossom Like The Rose" and Davis Leslie's "Another Cynthia" are popular books this winter.

EDITORIAL

Relief Society Reorganization

THE new year brings to Relief Society new leadership in the appointment of Sister Amy Brown Lyman as General President, Marcia Knowlton Howells, First Counselor, Donna Durrant Sorensen, Second Counselor and Vera White Pohlman, General Secretary. The reorganization is pursuant to a plan to reorganize the auxiliaries more frequently, inaugurated by the First Presidency two years ago when the Y. W. M. I. A. was reorganized.

Sister Lyman needs no introduction to the women of the Church. During her thirty years of devoted service to Relief Society, she has visited most of the stakes and missions, presiding over the European Mission Relief Societies from 1936 to 1938. She brings to her new position not only years of experience as a Relief Society worker but rare executive ability as well as special training in the field of social welfare, which is such an important phase of Relief Society work. This, coupled with her strong testimony of the Gospel, holds great promise for the future of the Organization under her leadership. Relief Society welcomes her as its new President.

Sister Howells and Sister Sorensen are also well known to the women of the Church, both having served as General Board members, Sister Howells since 1929 and Sister Sorensen since 1935. These sisters have both general and specific leadership qualities which ably fit them for their new positions. The training and ex-

perience of Sister Pohlman qualify her for the responsible position of General Secretary. At one time she was connected with the Organization in the office of the General Secretary. The strength of these sisters will result in Organization strength. We welcome them as our new leaders.

The retiring Presidency leaves an enviable record of service to Relief Society. Under their leadership, the Organization has made marked progress. Membership has increased to over 80,000; the educational program has been extended, lesson material being so chosen as to provide the best in the fields of religion, literature, social service and home making. Within the last two years, two new educational courses have been introduced, "Nutrition" and "Education For Family Life." The welfare work of the Organization has also advanced. President Robison's appointment as the only woman member of the State Board of Public Welfare was in recognition of her understanding of the problems involved and the success of her activities in this field. Mormon Handicraft, the Singing Mothers and many other features of the Relief Society program inaugurated by our retiring Presidency reflect vision and ability.

Blessed with greatness of heart and mind, President Robison is loved throughout the Church. Her graciousness, her kindliness, her understanding and appreciation of people has endeared her to the thou-

sands of women over whom she has presided.

Sister Kate Barker has been richly endowed for her position as Counselor. Her splendid educational background, her quiet reserve, her deliberate, sound judgment, her tireless service in the interest of Relief Society, have been of inestimable value in its advancement.

Sister Julia A. F. Lund has served as General Secretary for eleven years. Not only has she ably functioned in this position, but her special training in the field of literature has been an asset to the Society, the splendid

Literary lessons now being taught having been written by her.

The ideals and standards of the great Church to which we belong have ever been foremost in the minds of our retiring officers. Relief Society women everywhere extend to them their love and sincere appreciation for the service they have rendered and pray that the same success and happiness which has attended their labors in Relief Society will accompany them wherever their activities may lead them and that the blessings of our Father will be theirs in rich abundance.



Birthday Felicitations

SISTER Annie Wells Cannon's varied civic and religious activities have won for her a large circle of admiring friends, over five hundred of whom extended birthday felicitations at a delightful reception held in honor of her eightieth birthday, December 7, 1939. The Relief Society General Board joined with the group in paying tribute to her. For twenty-nine years Sister Cannon has been one of the most valuable members of the General Board. A worthy daughter of a great Relief Society president, Emmeline B. Wells, her contributions to the advancement of Relief Society are beyond enumeration.

Her keen intellect, her sound judgment, her willingness to serve and her strong testimony of the truth and importance of the work of Relief Society make her contributions of exceptional worth. She is an inspiration to her fellow workers. Gifted as a writer, she has enhanced greatly the value of the *Relief Society Magazine*, her "Happenings" being one of its best and most appreciated pages.

Relief Society wishes Sister Cannon continuance of her splendid mental, physical and spiritual vigor and expresses appreciation for all that she is doing to enrich the Organization.

Items OF INTEREST

Eliza R. Snow Memorial Poem Contest

AGAIN The Relief Society Magazine has the pleasure to announce the names of the winners in the Eliza R. Snow Memorial Poem Contest. Out of the 111 poems submitted it was difficult to make the selection of three, as many were of almost equal merit.

The first prize goes to Veneta L. Nielsen of Logan, Utah, for her poem "These Hills Are Home", filled with descriptive imagery.

Second prize was awarded to E. Zoan Houtz Bean of Los Angeles, for "Transition", a poem of indefinable magic.

Third prize was awarded to Clara Horne Park of Salt Lake City, for her poem of tender sentiment entitled "Where Art Thou, Love?"

The judges this year were Dr. S.

B. Neff, head of the English Department, University of Utah, Nephi L. Morris, well known writer and contributor to magazines, and Donna Durrant Sorensen, member of the General Board of the Relief Society.

We feel this contest has been influential in its encouragement to writers and has created a fine appreciation of the rare beauty of poetic verse. We thank all the contributors and gratefully acknowledge the careful consideration of the judges.

Annie Wells Cannon,

Julia A. F. Lund,

Rosannah C. Irvine,

Ida P. Beal,

Rae B. Barker,

Contest Committee.

Notice to Stake Membership Coordinators

AT the conclusion of this year's membership intensive drive on December 15 last, the General Board wish to again draw your attention to page 693 of the October Relief Society Magazine, which contains plans for stimulating membership activity in the wards. We must depend upon the stake coordinators publicizing and promoting this activity within their wards, and we suggest that you urge them to sub-

mit their essays for Magazine publication. We hope this will accomplish two things: First, that it will be a means of promoting interest in the Membership Drive thus far; second, that by the printing of these essays in the Magazine all stakes will have the benefit of the best ideas contributed, which may be utilized by other stakes. Will you kindly see that this information is widely disseminated?

1939 Index

THE 1939 index is now ready.

Those desiring their magazines bound through this office may have cloth binding, including index, for \$1.50, and leather binding, in-

cluding index, for \$2.00. The price of the index is: Single copy mailed, 10c; 3 copies mailed, 25c; when bought at office, 5c per copy.

Elizabeth Turner Cain Crismon

THE Relief Society General Board extends to the family of Sister Elizabeth T. Cain Crismon its sincere sympathy in her passing. Sister Crismon was an active member of the Relief Society General Board from May 25, 1911, to April 2, 1921, and was especially interested in the nursing service of the Organization. She was an outstanding business woman, and during the long illness and following the passing of her husband, Charles Crismon, she supervised most successfully the business

affairs of the family and the company in which they were financially interested. Generous with her means, she assisted many less fortunate in a way characteristic of a true Relief Society woman. She was the mother of two daughters and three sons, four of whom have preceded her in death. Her cheerful disposition won for her many friends. The General Board expresses appreciation for the life of Sister Crismon.

New Book of Verse

LIFE is greatly enriched by reading good poetry. Among our gifted writers is Mrs. Winnifred Morris Tibbs whose new booklet of verse, "Autumn Leaves", dealing with a wide variety of subjects, is now off the press. All poems in the book

have been written since her eightieth birthday. The booklet is attractively prepared. We recommend it to those who enjoy poetry. It may be purchased at the Deseret Book Store for \$1.00.



THE MAGICAL VOICE

By Bess Foster Smith

A magical voice keeps repeating to me,
"Unlock your own prison; I give you the key."

"Before you a castle of happiness gleams,
With halls of contentment and beautiful dreams."

"O what is the signal that opens the gate?"
I ask all a-tremble to know my own fate.

The magical voice says, "Believe it is true,
Your faith swings the drawbridge so you can pass through."

Cathedral of Peace

By Dorothy Clapp Robinson

SYNOPSIS

CAROLYN EVANS in her early married life had parked her mind beside the highway of Life. Now, in middle years, she suddenly realizes her husband

TURNER EVANS has gone on and is almost out of sight. Despairing of ever overtaking him, she has thought half-seriously of KANE HOLLAND and divorce, thinking that would solve her problem. She sounds out her son

BOB EVANS on the subject, and he comes back with "—good grief, Mother, be your age." She had counted on her eldest son to understand, but she was not so certain of her second-born

CARSON who, while resembling his mother in looks, had none of her quiet reserve; no one could ever predict what particular note he would strike at any given time.

On the morning the story opens, Turner had refused to take Carolyn with him to a convention at Crystal Springs. Hurt and bewildered, she had fled to her CATHEDRAL OF PEACE, a cottonwood grove in the lower pasture of the ranch. To her there comes Kane Holland, indignant for her and offering her a way out. Shocked, she leaves quickly. On the way back to the house she meets Bob. Bob is in love with June Straughn but will make no advances to her because of the condition of their home.

Bob's inference that his mother is a doormat arouses Carolyn's determination to do something about her situation. Divorce or not, Bob would never have occasion to speak to her in such a manner again. She will accept the opportunity recently offered by Mrs. Straughn and asks Bob to drive over to the Elkhorn to tell her as much.

Turner Evans, irritated by the ever widening breach between himself and Carolyn and baffled over a solution, releases his feelings by a curt manner toward Bob. He orders him to locate Carson who had been sent hours before to repair the east-line fence. Carson is in ill humor and confides in Bob that he is tired of conditions at home and is leaving. "Watch

your step," warns Bob and turns his horse toward the Elkhorn to deliver his mother's message. As he crosses the river, he notices a figure sitting astride her horse, watching.

AS Bob's horse splashed noisily out of the stream, he noticed a girl on the bank. She also was astride a horse.

"I am glad you came across there," she called gaily. "I have been wanting to cross there but wasn't sure of the depth."

"It's safe," he answered, embarrassed by the unexpectedness of her. "Earlier," he added, "it is dangerous if you don't know the stream, but not for long."

The girl was watching him closely. "You are Bob Evans, aren't you? I am June Straughn. We live here." She indicated the meadows and fields.

As if he didn't know. As if every boy in the valley didn't know June Straughn by sight. As if in spite of the few times he had seen her, there hadn't already been a bond forged between them. Yet, he was surprised that she knew him.

"How—how did you know me?"

She laughed, unaffectedly. "Who could miss a man your size? I often see you working or riding. You know our place is slightly higher, so I can look down on you—literally, I mean."

A quick fear checked the warm glow that was rapidly engulfing Bob. He opened his lips to speak again, but his tongue was tied. He thought angrily, "Why can't I be free and easy as she is? Why don't I tell her I have been living for this min-

ute, that having had this minute I shall never be the same."

She noticed the warm color that spread over his face and neck. "He is perfectly lovable when he blushes," she thought. Aloud she said, "I've ridden over most of the ranch, but I haven't crossed the river. Is that the only ford?"

In some ways she was like Garden Semple. Garden could quickly put one at his ease, as this girl could; but there was such a difference. This girl's gray eyes were frank and shining. There was no deviousness in them. She spoke naturally and not for effect. The clearness of her countenance came from lack of clouding experiences. Life to her was clean and sweet and fine. Bob's chest swelled.

"I have asked you three times if this was the only ford?" She was frankly puzzled.

"I—I was thinking of something," he offered as an apology. "Did you want to cross?"

"Perhaps. The land over there doesn't belong to the Elkhorn, does it?"

"No. That is ours, except farther up."

"I was just riding," she volunteered when he did not go on. "It is a little lonesome here. I have never lived where distances were so magnificent. It sort of destroys the feeling that you have neighbors. People seem," she hesitated slightly, "well, they seem a little unfriendly."

"They are afraid of you."

Her eyes widened in surprise. She started to laugh, but the laugh ended in a sigh. "Am I that awful?"

"You are perfect." The moment the words left his lips he blushed

again at his own boldness. Who was he to say such things to her!

"Thank you. I hope I have not been snooty. I had no intention of it. Am I keeping you?"

"No. This isn't the only ford. In fact, it isn't a ford at all, any more than a dozen other places. There is one farther down. Want to see it?"

"I'd love to, if you have time."

JUST then, he had all the time there was. He had quite forgotten the yearlings that were to be moved. Blissfully conscious of the moment, he turned his horse east. They crossed a field belonging to the Elkhorn, and opening a gate, went through it onto a narrow dirt road. They followed it south as it rambled along near the foothills; then it turned sharply to the west and toward the river. "Who lives here?" she asked indicating two small ranches, one on either side of the road.

"On the left is Dave Gorton. He is a young fellow only a year or two older than I. He is trying hard to get on his feet."

"And on the right?"

"That's Semples. The ranch belongs to Jed Taylor. Mrs. Semple is his sister." His tone closed the subject.

Then the road twisted through trees and willows and met the river only a short distance below where he and Carson had gone swimming.

"It crosses here and goes over to meet the highway. The road, I mean," he explained. "Here's the ford. The water isn't deep, but the bottom of the stream is quite rocky. Don't you go this way to town?" he asked.

"No. We go north over the bridge."

She pulled sharply at her horse's reins to turn him close to Bob's horse. As she did so, the pony stepped on a loose rock and slipped. Instantly, Bob reached out and caught her with one arm. At once the horse regained his footing, but the touch of her body stayed with Bob. Emotions, new and exciting, surged through him, blinding him to everything except one fact—here was his world, here was the sum of his hours and his days, the reason for effort.

"What a beautiful lane," she said, breathing quickly, alive to the tantalizing odors and sounds of a virgin spot. The road pushed back the undergrowth for them to pass. "I love the fragrance of wild roses, don't you?"

For answer he turned his horse and, leaning, broke a spray that had on it four large blossoms. He handed it to her without speaking, and without speaking she accepted it.

"This is our line," he said a moment later, pointing to where he and Carson had been fixing the fence. He was trying to think coherently. "See the cottonwood grove up there? The big one? We call that Mother's. She goes there often."

"Where? Oh."

Her voice dropped to such a flat note Bob's eyes turned from her. Just getting on his horse after fastening the gate was Carson; near, already in the saddle, was Turner Evans. He was watching their approach.

Instantly, Bob squared his shoulders. He had forgotten about the steers. This was a choice chance for

Dad to show off. If he even as much as tried to get nasty—miserably the boy realized he could do nothing about it. He could not even turn about and avoid an encounter. It was too late for that.

"Hi, June," Carson called with easy familiarity as he caught sight of them.

"Hello." She waved in answer as they neared the gate.

"This," Carson indicated the man on the horse, "is Dad. Know him?"

Bob swallowed. How did Carson get that way. Nothing daunted him. Then his father spoke, and warm drops of moisture rolled down Bob's face in relief.

"Miss Straughn." Turner had raised his hat. "I believe I met you one day, in town. You were with your father."

"I remember now. For the moment I had forgotten. Bob didn't tell me you were his father. I might have known. You look so much alike."

Bob was so relieved he failed to hear what else was said. He glowed with pride in his father. No wonder he went over so big with people. And here he had been expecting to be told off about the yearlings. Half in a daze, he watched the two ride off through the pasture.

"Don't forget the errand," Carson called back.

"WHAT did he mean?" June asked when the two had disappeared in the trees.

"Huh? Oh, I had a message for your mother."

"Shall we go back?"

Reluctantly, Bob turned his horse. They started back the way they had come.

"Your father is very capable, isn't he," June stated rather than asked. "Daddy thinks so. He is going to talk at the Convention isn't he? Are you going to hear him? I think I shall go up for the second day's meetings. Dad thinks it will do me good to get in on some of the discussions. The idea is to win more sympathy for some of his problems. I suppose you will go?"

Bob did not answer. For a moment he was happy in the thought of his father; then immediately he was conscious of sharp resentment. Why wasn't he going to hear his father? Come to think of it, he could if he wanted, except that he was supposed to look after the place. But Mother should be going. More to turn his own thoughts than for any other reason, he said, "I didn't know you knew Carson."

They were emerging from the shadows of the trees, and he could see her face. Some of the light had gone from it.

"Didn't he tell you? I met him several weeks ago, one day after church when we were waiting for our fathers. He's charming."

When they were again above the river, she looked about at the valley that now lay in shadow, at the hills where the light still lingered.

"Some time before the hills get dry we will ride through them," the boy said, after a prolonged silence. "In the winter we ski down that slope." He pointed.

"Grand! But then I shan't be here, very likely."

"Not here!" he echoed in alarm. "Why?"

"School. However, Dad says I can't go unless Mother gets better

help. There are so many of us and so much to be done."

"Do you want to go?" How could she want to leave now that they had met?

"Well, you see, I just have one more year. Besides there is—there are my friends."

"One in particular?"

She nodded, slowly.

The magic of the evening had gone. They left their horses in the yard, and as they went up the walk to the Elkhorn ranch house Bob felt, as he had earlier in the evening, the power of strength and humility. An absent friend needn't count. When people were meant for each other nothing else counted. The door ahead was open, and there was a light on in the room. Mrs. Straughn was in a low rocker with her baby on her lap. As they approached, Bob saw Mr. Straughn stoop to take the child. In the act of lifting him, he turned and placed a lingering kiss on his wife's upturned face.

Bob stopped short. He glanced at June, but she was composedly opening the screen. To her there was nothing unusual about the scene. Bob was profoundly moved, not by the act alone but what it stood for—the connotation of love and peace and unity within.

The magic of it stayed with the boy—the magic and the tragedy. For he vowed in his idealistic but short-sighted way that he would never ask a girl from such a home to marry him. Her disappointment in his people would be too great for him to bear, and it would not be fair to her. She was one kind, and he was another. Instead of bringing finality and peace with it the deci-

sion set him apart in a world by himself, a world of aching indefinable longing and unrest. Instead of going home he turned his horse to the hills. He wanted to be alone with his bitter-sweet ecstasy. Once there came to him the vision of his father there by the gate. Nothing was lacking there. Dad had been all one could hope for. There was less difference in their fathers than in their mothers. Mothers were the ones who made homes and dealt with—with son's wives.

ON returning home, he went in through the kitchen door. He turned on the light and explored the ice box.

"Is that you, Bob?"

"Yeah." Then he thought suddenly, "What is Dad doing in that room?"

The living room ran the width of the house across the front. Back of it, on the north side, were the dining room and kitchen. The south part was divided into two bedrooms, with a connecting door. The larger one was the parents' room. The smaller one opened off the kitchen; in it all the boys had slept until they were old enough to be moved upstairs. Startled, Bob looked up and saw his father standing in the door of that room.

"Where have you been?"

"Riding."

Turner seemed to be hunting for words. "I want you to watch the timothy in the upper field. You might have to start mowing before I get back."

"You going tomorrow?"

"No, the day after." He turned, then hesitated. "I like to see you

with such girls." He closed the door behind him.

Bob considered. Dad stayed awake to let him know he approved. Good old Dad! Then abruptly, he lost his taste for food. Why was he sleeping in that room? He went upstairs and with each step he grew more angry. Such people! Was this a result of the fuss they'd had this morning? Little things, unnoticed before, came to his remembrance. This might have been going on for years for all he knew. The scrap that morning hadn't been anything unusual. Mother was pretty stubborn when she made up her mind.

He undressed and in bed tried to sleep, but his eyes refused to close. Mother's talk to him this morning began to take on sinister meaning. Perhaps she was justified in wanting to leave. Maybe it was too late to remedy the situation. Maybe she was in love with Kane. He groaned aloud.

"For cripes sake," Denis called from the next room. "Quit threshing around and go to sleep. You'd wake the dead."

Denis was the thirteen-year-old. He was small and puny and a light sleeper. Bob forced himself to lie quiet. After interminable hours, he fell into a fitful sleep.

The next day Bob watched his parents furtively. There was nothing different about their attitudes toward each other. The knowledge brought a hollow feeling into the pit of his stomach. So it was serious, serious enough that a fellow wouldn't dare ask a girl to go steady, even. Marriage was inconceivable. One had to give something in return. A girl like June would expect a great

deal in return, not a background of divorce.

When his father drove away to the annual Stock Growers Convention, Bob watched him with a bitterness of spirit that took many months and many events to completely eradicate. Why should he be going alone when other men were taking their families—anyway their wives. As on the previous morning, he watched his mother, and now he saw a fine, white line about her mouth. So, she did care. She could be caring about a whole flock of things of which he knew nothing. He looked at her in sudden comparison with other women he knew would be there. Not so good! Dad was proud, and he looked plenty good.

"What has come over me?" he thought. "Mother is top line." Then again he thought, boldly this time, "She could still be Mother and be a little different". It was confusing and discouraging.

THE second day of the Convention the Evans family sat at their noon-day meal. The radio was on, for Denis wanted to hear the news.

Suddenly, Bob was galvanized into instant attention.

"—special announcement of local interest. Yesterday we told you of the splendid address given by T. L. Evans before the State Stock Growers Association. This morning Mr. Evans was elected president of the association by an overwhelming majority. Mr. Evans, who is a very successful stock grower, is here; we are going to ask him to say a few words."

"That's my Daddy," Jerry cried, as her father's voice came into the room.

"I want to hear him. I want to hear him." With a clatter, Judy thrust her dinner aside and with hands against the table pushed her chair back. But Jerry was at the radio before her.

"Quiet," Denis demanded. "I want to hear what he says."

"President, eh?" Carson beamed. "That's my Dad. I'll tell the world he is going places."

Carolyn had picked up a dish and hurried to the kitchen. Bob kept his eyes on his plate. He didn't want anyone to see the misery in them.

(To be continued)



BBREAD cast upon the waters shall return

By devious routes perhaps, but sure;

It's in the casting that we learn

To live and love and suffer and endure.

—Anna Prince Redd.

Notes FROM THE FIELD

By Julia A. F. Lund

THE General Office takes this opportunity to say to all the Field, "1940—may it be the happiest, most prosperous year Relief Society has ever known!" The gratitude of the officers goes out to the capable, devoted women who have carried on and have sent in the interesting accounts of activity from all parts of the world.

Nampa Stake

SISTER LILLIE LOGAN supplies us with the following report from Nampa, one of our youngest stakes. It demonstrates fine cooperation in putting over the Nutrition lessons:

"A very interesting program and demonstration was held in the Second Ward L. D. S. Chapel at the August Union meeting. The program was presented by children taking different health parts. A table was beautifully decorated with fruits, vegetables, whole wheat and milk products. At the opening of the meeting, little children marched in, representing carrots, milk, oranges and baskets of vegetables. Small boys displayed the proper food for school lunches — sandwiches of whole wheat bread, milk products, milk and fruits. Proper breakfast foods were also demonstrated—whole wheat grain, cereals, eggs,



NAMPA STAKE, NUTRITION DEMONSTRATION



SOUTH SEVIER STAKE SINGING MOTHERS

milk and fruits. After this, a group of small girls marched in and sang "The Vitamin Song". During the singing, a group of pictures containing the different vitamins was placed upon the wall back of the children. Miss Frances Gallatin, the District Home Demonstration Agent, gave an educational lecture on nutrition and daily food selection, explaining the effect of proper and improper eating on white rats, using the pictures for illustrations. She gave the value of milk products, vegetables, whole-grain products, meats and eggs. The family budget was also explained."

South Sevier Stake

UNDER the capable leadership of President Jetta Marquardson,

this enterprising stake has done many excellent things, not the least of which is the organization of the Singing Mothers shown in the accompanying picture. The effect of the work of this fine group has been felt in every part of the community. Not only has it furnished music for stake and ward functions but for the Manti Temple also.

Oquirrh Stake

THE reports from Oquirrh indicate activity in every field of Relief Society work. One of the interesting features is the record made by some of the visiting teachers. Spencer Ward is unique in this. The picture is of Helma Jenkins and Harriet Jenkins who have been visiting teachers for eighteen years and



PHYLLIS JONES
ARNONE



HELMA AND HARRIET
JENKINS



LOLA KNIGHT
JENKINS



JEFFERSON WARD, WELLS STAKE, VISITING TEACHERS

haven't missed a month visiting their district. Living in a rural community where distance is a problem, these two good sisters have for the past two years included two districts in their calls.

Among the new recruits to Relief Society, we show the pictures of the two youngest members in the stake—Phyllis Jones Arnone, nineteen years of age, and Lola Knight Jenkins, just eighteen years old.

Wells Stake

THE Jefferson Ward reports unusual success in its visiting teaching program. Comprising twenty-eight districts, it has for the past three and one-half years achieved a record of one hundred per cent visiting teaching. The work has been done by a group of sixty-two teachers among whom may be found some interesting individual records of service: Sister Patrea Latimer, in her seventy-fifth year, has been a Relief Society member for fifty years. Sister Rose Anderson is the widowed mother of thirteen children yet renders outstanding service as a visiting teacher. Equally interesting things could be told of many others. The

one-hundred per cent record has not only been achieved in the number of visits made but also in the quality of work done.

San Bernardino Stake

SOME of the very fine creative work of the Relief Society comes to us from a report of the activities of the San Bernardino Relief Society.

For the 17th of March program, the stake suggested that each ward present a pageant in poetry and provided an outline. The pageant reviewed the Organization from the beginning to the present, depicting the spirit of its founders, the faith and courage of those who have carried on during the past century, and the promise which the future holds. It was written by Evelyn Wilde Heath and was a very fine contribution.

"The Apostolic Review", also written by Sister Heath, was presented in each ward as a conclusion to a very successful year's work in Theology. It summarized the glorious mission of the men who "walked and talked with Jesus" and emphasized the importance of their mission to us. It was very much appreciated.

MORMON HANDICRAFT

Highlights

By Nellie O. Parker



THERE has dawned another new year in which to shake off the shackles of disappointment and failure, a year in which to step out with fresh courage and enthusiasm, tempered but unhampered by the mistakes of the past, toward higher goals. It is the time for stock-taking, for sorting out true values, for measuring accomplishments, for restating objectives and extending plans for the future.

In this new year, Mormon Handicraft will reach its third anniversary. Its history is one of consistent, steady growth and is a concrete expression of the true spirit of Relief Society. It was conceived in an earnest desire to help others to help themselves, not only to replenish their income but also to increase their joy of living through self-expression. It was felt that this shop would help retain the fine skills and craftsmanship that many of our people brought from

their native lands and that it would encourage and foster these talents in others. If a market were available for these individualized hand-made articles, new avenues of employment would be opened.

Up to October, 1939, approximately 2,500 people have sold their articles through Mormon Handicraft and \$14,278 have been paid to them for their work. Truly, this is rendering genuine service. The Organization has been fully justified, and the dream of its founders has materialized. From these achievements we feel that the future holds great possibilities, and we trust that the same inspiration and vision will guide its course onward to a great destiny.

Attractive Historic Samplers

There are now available through the facilities of *The Tribune-Telegram* patterns for a beautiful sampler of Mormon scenes and motives, artistically grouped on a sheet 15x20½ inches. These patterns have been carefully designed with regard to historic accuracy and simplified for many types of needle work, cross-stitch, lazy-daisy, etc., and for novelty work, modeling, dry-point, wood-carving, tooling, etching, etc. They may be divided into separate motives to be used in numerous ways for decorations on luncheon sets, wall plaques, glass painting, etc.

The patterns can be obtained at the Shop, ten cents per sheet.

MUSIC DEPARTMENT

The Emotional Content of Music and Its Effect Upon Tempo

By Wade N. Stephens of the Tabernacle Organ Staff

THE emotional effect of music unknown to the listener depends chiefly upon three things: Variations in tempo (speed), variations in dynamics (loudness), and variations in tone-color. The present article is concerned with the first of these. Observe that while it is important to start a piece at an effective tempo, it is variation from that speed that is important in interpretation.

Although transition of mood into tempo is not reducible to strict rules, it is possible to learn in a general way how to decide upon a tempo for a given piece, and where to change the speed effectively.

To define a tempo mentally, we must compare it with other tempos. Let us set three speeds as standards. Each reader should now get a baton and set a "slow" tempo, a "medium" tempo, and a "fast" tempo. Each one may have different speeds, but that does not matter. These speeds will serve as standards for the one who sets them.

Now each reader must select a tempo to express "grief". Which of the standard speeds is it nearest? Most conductors will find that they have chosen a speed very near the "slow" standard.

A tempo selected to express "joy" will be found to be very near the "fast" standard, and a tempo to express "contentment" is likely to be "medium".

When a large number of people

set tempos for a given emotion, the results are surprisingly uniform. They indicate that the more joyous the mood, the faster the tempo, the more sorrowful the mood, the slower the tempo.

Not only can the initial speed be determined in this way, but the small variations in tempo that are part of a good interpretation and an effective performance can be worked out by following in minute detail the changes in emotion expressed by the words.

Sometimes the initial speed of a piece is indicated by a metronome marking. When this is the case, the tempo must not be followed rigidly but must be subject to variation with the mood of the words.

A metronome is a spring-driven pendulum upon which slides a movable weight. The higher the weight stands upon the pendulum, the slower the instrument ticks; the lower the weight, the faster the tick.

To find a given tempo by means of the metronome, set the weight on the mark that corresponds to the given number, then beat the given note at the speed of the tick. For example, if the marking is ♩=100, set the weight at 100 and beat a quarter-note to each tick.

Having established the tempo thoroughly in mind, turn off the metronome. Practicing with a metronome is likely to make a conductor's rhythm too uncompromisingly rigid.



Theology and Testimony

Paul the Missionary (Cont'd)

Lesson 7

HELPFUL REFERENCES

F. W. Farrar, *The Life and Work of St. Paul*, chs. XXVII, XXIX, XXX, XXXII, XXXIII, XXXV, XXXVI, XXXVII, XXXVIII, LVII.

B. W. Robinson, *The Life of Paul*, chs. XI, XII.

A. T. Robertson, *Epochs in the Life of Paul*, chs. X-XII.

J. P. Smyth, *The Story of St. Paul's Life and Letters*, chs. XVI-XXII.

PAUL THE TEACHER.—Paul was a great teacher. He must be ranked as one of the greatest of all time. The large number of church branches established by him is strong evidence of his ability to convert others to Christianity. A man to be an outstanding teacher must certainly, among other requirements, be thoroughly converted to those principles and ideals he is teaching. Paul had a passionate love for Christ that made it easy for him to fulfill that requirement. "He is willing to be thought beside himself (II Cor. 5:13) if so be he succeeds in his ambition to please Jesus." (Robertson) The crucified Christ was the central theme of his teaching. Professor H. E. Dana says, "He decided the mode of presentation in

view of the audience (Acts 17:22), but allowed no consideration of adaptation to alter the theme. Such was Paul's policy."

Certain scholars have attempted to show that there existed a great difference between the religion or preaching of Christ and that of Paul. It is in fact common at the present time to speak of Pauline Christianity in contrast to that of Christ.

In the light of modern revelation, Paul's teachings are in accord with those of Christ. Apparent differences are for the most part easily explained. How substantially Paul's doctrines concur with those taught by Christ can be tested by perusing the *Ready References* under the various headings and comparing the references in the gospels with those in Paul's letters and the appropriate chapters in the Acts. Some of the teachings in the gospels may be more explicit and clear in certain instances than as given by Paul and vice versa. That is to be expected. We haven't by any means all of the teachings of either Christ or Paul.

THE BEGINNING OF THE END.—On Paul's Third Missionary Journey he realized that the battle with the Judaizers was not yet over despite the concessions he and Barnabas had received in the Jerusalem

Conference. He therefore determined to go to Jerusalem for the day of Pentecost. (Acts 20:16) Jerusalem was the center in which the Judaizers had intrenched themselves. The Church Authorities were not on their side, but the old Mosaic tradition was a hard one to break for many members of the Church. Paul realized that freedom for the Gentile Christians was absolutely necessary if the cause of Christianity was to succeed in the west. He determined to do for the Gentiles what he could if it cost him his life. Acts 20 sounds a somber note, and we know that Paul senses the beginning of the end. "And now," says he, "behold, I am going bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:22-24) This reminds us strongly of Joseph Smith's last words when he took leave of the Saints and went on the journey from which he was destined never to return alive: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood." Paul's ship finally reaches Tyre where the cargo was to be unloaded. Luke records the following: "And finding disciples, we tarried there seven days: who said to Paul

through the Spirit, that he should not go up to Jerusalem." (Acts 21:4) Finally, Paul and his party set sail again and landed at Caesarea. And here, once more, Paul is warned. "And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem." (Acts 21:10-12) But go Paul does and recounts to James and the other elders of the church his wonderful success in the ministry among the Gentiles. The brethren are delighted, but proceed to gently caution him concerning the Jewish Christians who still believe in the law of Moses. "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself

also walkest orderly, and keepest the law." (Acts 21:20-24) The above quotation is exceedingly important, because it clearly explains the incidents that indirectly brought about Paul's death. At the Jerusalem Conference Paul won for the Gentile Christians freedom from Mosaic regulations. No issue was raised concerning Jewish Christians. But the Judaizers, "zealots for the law," probably spread the propaganda against Paul mentioned in the quotation above. Their charges, by the irony of fate, were almost identical with those that caused the death of Stephen.

Paul kept the advice of his brethren and the next day entered the temple to purify himself with four other men. Jews from Asia spied him and "stirred up all the people, and laid hands on him, Crying out, Men of Israel help: This is the man that teacheth all men every where against the people, and the law, and this place; and further brought Greeks also into the temple, and hath polluted this holy place." (Acts 21:27, 28) Such a great commotion was created by the people that it came to the notice of the Roman soldiers who placed Paul under arrest, thus saving him from a further beating at the hands of the enraged Jews.

Paul's subsequent pleas before the mob, the Sanhedrin, Felix, Festus, and Agrippa (Acts 21:26) were masterful, but without effect. Finally, he was forced to appeal his case to Caesar when Festus proposed that he should go up to Jerusalem to be tried "concerning these things". The great apostle knew that Festus would find some pretext to turn him over to the Sanhedrin, as Pilate did the

Christ, if the case should be tried in the city of David. His answer to Festus is one of the classical utterances of all time. "I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me up unto them. I appeal unto Caesar." (Acts 25:10, 11)

Relieved at the prospect of getting rid of such a troublesome prisoner after two years, Festus consulted with his council and answered, "Hast thou appealed unto Caesar? unto Caesar shalt thou go." (Acts 25:12)

Luke's description of the trip to Rome, with Paul and other prisoners, is a masterly one. When the party reached the "Eternal City" Paul was enabled to preach the gospel under nominal restraint. Luke ends his account in a manner that breathes perfectly the spirit of the Apostle to the Gentiles. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28:30, 31)

PAUL THE MARTYR.—Many scholars believe that when Paul was tried before Nero he was released. If their theory is correct, the apostle probably went east to visit branches of the Church wherein he had once labored. Then, according to tradition, he went to Spain; a late tradition even asserts he went on to Brit-

ain. Those who hold to the above theory say that eventually Paul was arrested again, brought before Nero and condemned to be beheaded by the sword. The execution probably took place by the Ostian Road. Tradition again has it that a Roman "matron named Lucina buried the body of St. Paul on her own land, beside the Ostian Road".

Paul was ready to meet his beloved Master. How appropriate are the words in his second letter to Timothy (4:7, 8): "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Questions and Problems

1. Can you come to a satisfactory decision as to when Paul became an apostle by consulting the Book of Acts and the Epistles? Do you think Paul became a member of the Twelve of his day? Could he have been ordained an apostle without being a member of the Twelve?

2. Analyze Paul's address before Agrippa. (Acts 26:1-32) What is your opinion of its quality?

3. Briefly describe Paul's journey to Rome and what befell him on the way. (Acts 27, 28)

4. Compare the circumstances under which Paul and the Prophet Joseph Smith met their respective deaths.

Visiting Teacher Department

MESSAGES TO THE HOME

No. 7

Kindness

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

THE New Testament is replete with examples of the kindness of Jesus in dealing with people. His heart was full of compassion for the people of Jerusalem. He wept for them, although they persecuted Him. In His kindness He said, "Suffer little children to come unto me and forbid them not." He released the woman who was about to be stoned and caused her accusers to flee. He dealt gently with the

woman of Samaria, with the sick, the blind, the leper, the ignorant, and with the learned and even the unthankful and evildoers.

Life is much more joyful and satisfying to one who is compassionate, forbearing, tender, lenient, gentle, mild, forgiving and appreciative. Kindness is an essential qualification in successful parentage.

Kindness is shown by one's consideration for another in times of

sickness or distress or whenever help is needed. In childhood we learned that kindness is "to do or say the kindest things in the kindest way," and that

"Little deeds of kindness,
Little words of love
Make this earth an Eden
Like the heaven above."

A beautiful woman eighty-three years old was asked why it was that one never noticed her wrinkles but always saw her smile. "If that is true," she said, "it must be because I have tried to do something kind each day."

What about the letter we were to write, the loving word to be said, the visit to be made, the call on the telephone, the little delicacies to be shared, ere the sun goes down? Pity

is a form of kindness so beautifully explained by the poet Whittier:

"O Brother man! fold to thy heart thy
brother;
When pity dwells, the peace of God is
there,
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a
prayer.
Follow with reverent steps the great ex-
ample,
Of Him whose holy work was 'doing
good',
So shall the wide earth seem our father's
temple
Each loving life a psalm of gratitude."

Discussion

1. Relate some incident of kindness shown you within the last week.
2. Quote one of our songs on kindness.
3. How did the ten lepers repay the kindness of Jesus?—Luke 17:11-19.

Literature

THE ADVANCE OF THE NOVEL

Lesson 7

"The Bent Twig"

IT is very appropriate that Relief Society should choose as the concluding novel for this year's study a work from the pen of one of America's ablest and best beloved women; a story with a very definite purpose, a vital message, vivid and intense from start to finish. In his book *The Women Who Make Our Novels*, Grant Overton says: "Mrs. Fisher is, we think, the only novelist of whose work we shall say nothing. Why? Because it 'speaks for itself'?

Certainly not. Every one's work does that. No, because it does not speak sufficiently for her. You are asked here and now to think of her not as a novelist, but as a woman. For as a novelist we could say of her only the obvious fact, that she is a topnotcher judged by any and every standard. . . . What she does need, or rather, what her readers and all readers need, is a reminder of her role as teacher, helper, friend. She is one of those fine people whose

work makes the plain word 'service' a shining and symbolic thing."

Though born in Kansas during the time her father was president of the university of that state, anyone who reads Dorothy Canfield Fisher's books knows that she is American, of New England descent. She has as firmly fixed Arlington, Vermont in our literature as has Louisa May Alcott, Concord, Massachusetts. The first of the Canfield family came to America in 1636 and a little over a century later settled on land in Vermont, which is still in the family possession. Mrs. Fisher tells some delightful stories of her liberal thinking, strong-minded ancestors, women as well as men, and of the part they played in colonial days. Her father, James Hulme Canfield, was an educator of high rank and president of two or three mid-western universities before joining the faculty of Columbia University, New York. Dorothy's education was cosmopolitan but always at rock bottom American, a liberal, tolerant American, devoid of prejudice or bigotry. Her experience in co-educational university towns profoundly influenced the young woman and afforded material for some of the most realistic chapters in her books. This is especially true of *The Bent Twig*. She lived in the old family home in Vermont, and in France, Italy, England and the Scandinavian countries. Her girlhood contacts and friendships ranged as widely, and her books are ordered from all over the world. Her first ambition seems to have been that of a teacher. She studied for her doctor's degree in romance languages at the Sorbonne, Paris, and at Columbia, New York. In collaboration with one of her pro-

fessors at Columbia, she wrote some texts on English. In 1907, she married John R. Fisher and went to live on one of the farms at Arlington, Vermont, where her home became the center of all that concerns the welfare and development of the community. From this time, she seems to have been less actively concerned with an academic career and turned rather to the field of creative writing and social problems. *Squirrel Cage* was her first real novel. She has, however, always been vitally interested in the problems of education for young and old. Her *Why Stop Learning?* remains one of the very finest surveys of the Adult Education Movement that has ever been written, and social guidance experts regard Mrs. Fisher as one of the ablest in this field.

While in Italy, she became personally acquainted with Dr. Maria Montessori, the founder of a system of primary education which differs from the kindergarten method mainly in that it aims at the individual development rather than the collective plan of teaching. The teacher is a director rather than an instructor, and the aim is to observe and guide rather than to teach. This method endeavors to give the child an environment that will liberate the personality and tries through sense education to stimulate the intellect itself. It is claimed that while there is no formal instruction the children learn to read and write with surprising rapidity under this system. Mrs. Fisher became very much interested in this, and at Dr. Montessori's request undertook to explain the system and theories. The result was her book *A Montessori Mother*. This was followed by *Mothers and*

Children, a classic in the field of child guidance; *Hillsboro People*, a collection of stories of her own neighbors; *Understood Betsey*, one of the finest and most popular books for children that literature offers.

Soon after the beginning of the World War, Mrs. Fisher went to France to join her husband who was already in the Ambulance Corps. Her war work won recognition from the Government for distinguished service. She was particularly active in efforts to help the widows and orphans and the men who had lost their sight in battles. Some of the institutions she started have been perpetuated and are now maintained by the French Government.

In 1919, completely exhausted by the strenuous labors in war-torn Europe, the family, consisting of Mr. and Mrs. Fisher, their daughter Sally and little son Richard, returned to their home in Arlington.

The Harcourt Brace News has this to say of Dorothy Canfield Fisher: "A liberal American from Vermont. She is the author of some of the best loved novels of the century. . . . Her career as a novelist has had few parallels both for critical and popular acclaim, and many of her powers derive from the fact that she is not specifically or consciously a 'career' woman but a successful wife, mother, now grandmother, and a plain friendly citizen, joining her fellow citizens in her own Vermont community in the steady day-by-day struggle at first hand with the knotty problems of communal living. These are the experiences she draws upon for her books. She is a real scholar, holding eight degrees from American universities, but no academic interest is as great as that humani-

tarian one of making education mean something to young and old. Her understanding of young people shows in every novel she has written, and she has created some of the most endearing and real children in our literature. Her understanding of old people is to be expected of a Vermonter." Mrs. Fisher holds her Ph. D. in romance languages and was the first woman to be on the Board of Education in Vermont.

"JUST as the twig is bent, the tree is inclined." All of Mrs. Fisher's work is concerned with the intimate problems of every-day life, usually with the actions and reactions on each other of men, women and children in the ordinary family relations. This is strikingly true of *The Bent Twig*, a story whose charm lies in the distinction given to the portrayal of familiar phases of life. The "Twig" of the title is the daughter of a mid-western university professor. She is "bent" by the standards, traditions, inheritances and ideals of plain-living, high-thinking parents who provide a healthy, wholesome, happy, natural American family life for their children. The novel is divided into four books, and the titles to the chapters are very significant. Chapter I, "Sylvia's Home," presents the brilliant, fun-loving father, the sensible, fine, intelligent mother, who, in the words of the reviewer "bent the twig in the direction which the tree of Sylvia Marshall's gallant womanhood was to grow". We also meet little sister Judith, baby brother Lawrence, and a glimpse of Aunt Victoria is presented. This beautiful picture of home life may well be taken from Mrs. Fisher's own

personal experiences on her farm home in Vermont.

"The Marshall's Friends" gives a most enlightening account of the people who played a part in the environment of Sylvia's childhood. Prominent among these was "Old Reinhardt" whose real musical training influenced her all her life. If one is judged by his friends, Professor and Mrs. Marshall were unusual people, and the influences were early at work in the lives of the children.

Mrs. Fisher's fine sense of humor is in evidence in "Every One's Opinion of Every One Else". In "Brother and Sister" the two forces which played the most important part in Sylvia's development are clearly suggested.

In Chapter VII, "We Hold These Truths to be Self Evident", the account of the public school is one of the most graphic in the entire book. E. E. Hale in *The Dial* says: "The account of the democracy of the common schools would teach more concerning that interesting topic than many text books." The following excerpt is a good example of the author's skill in depicting one of our existing social institutions: "What she really learned was, as with her mates, another matter, for of course those devouringly active little minds did not spend six hours a day without learning something incessantly. The few rags and tatters of book information they acquired were but the merest fringes on the great garment of learning acquired by these public school children which was to wrap them about all their lives. What they learned during those eight years of sitting still and not whispering had nothing

to do with the books in their desks or the lore in their teachers' brains. The great impression stamped upon the wax of their minds, which became iron in after years, was democracy, a crude, distorted, wavering image of democracy, like every image an ideal in this imperfect world, but in its essence a reflection of the ideal of their country. No European could have conceived how literally it was true that birth or wealth or social position of a child made no difference in the estimation of his mates. There were no exceptions to the custom of considering the individual on his own merits. These merits were often queerly enough imagined, a faculty for standing on his head redounding as much or more to a boy's credit as the utmost brilliance in recitation, or generosity of temperament, but at least he was valued for something he himself could do, and not for any fortuitous incidents of birth and fortune."

The story of the two little Fingal girls is one of the most tragic in the book, and it is a most dramatic presentation of one of the great problems facing our nation today. The reactions of Sylvia and Judith, the conduct of the children, the school officials and the parents, afford rare material for a discussion on child guidance, as well as placing *The Bent Twig* in the class of best realistic and psychological novels.

The delicate treatment of Arnold as well as of Judith and Sylvia are living portraits of real children.

In one of the reviews of Mrs. Fisher's life it is said: "Her interest in growth explains the profound seriousness with which she treats children and their problems. In

some of her books she deals almost exclusively with children and their struggles forward into life." In *The Home Maker* she asks: "What is home making? Good housekeeping or a capacity to understand children and their needs?" In *The Bent Twig*, as in other books, she shows how truly children feel the undercurrents in their homes and how intense for them are their daily problems and how significant for development in adult life.

Suggestions and Questions

1. Give a brief review of Dorothy Canfield Fisher's life.
2. What are her greatest claims for distinction?
3. Why is she particularly well qualified to write of stirring questions of the day?
4. Tell what you can of the Montessori system of child training.
5. Read Book I and point out some of the best accounts in setting and character development.

Social Service .

Lesson 7

Superstition or Reason— Which Shall I Follow?

I. CHANCE AND IGNORANCE FAVOR SUPERSTITIONS. If our knowledge of the physical world and the world of people were complete, there would be little room for superstition. If we had a complete knowledge of how to predict the weather, we would not follow signs; such as, "A rainbow at night, a sailor's delight; a rainbow in the morning, sailor's good warning" or "Plant potatoes in the dark of the moon". As people become more advanced in their knowledge, they rely less on uncritical ways of predicting future events. Today, we look into the morning paper and predict the weather from scientific reports more accurately than by any of the ancient signs.

But even with the help of science, we are still unable to predict future events with perfect accuracy. There are elements of chance or accident

which almost daily cross our path, many of which by a change in events could alter our lives materially. In a split second of carelessness, an automobile is overturned, and we are crippled for life. A chance meeting of a person may, likewise, lead to a friendship which ripens into love and marriage, and all of our personal history is thereby changed.

There is probably no such thing as pure chance in our world: We say things happen by chance when we do not know the laws that account for them. So, superstitions themselves are simply ways, although feeble ones, of trying to understand and explain what seems to happen by chance. Superstitions and primitive beliefs are different from scientific explanations in that they are based on less valid facts than science is, and in that feelings of fear and hope are more prominent in superstitions than in science.

II. HOW WISHES AND FEELINGS AFFECT OUR THOUGHTS.

Modern psychologists, thanks to Freud and the psychoanalysts, have come to realize that pure reasoning or logic has relatively little to do with directing the lives of most people. There are always personal wishes, feelings of expectation or apprehension, which give color and direction to our thinking. For example, a mother can hardly see her own child's faults without discounting them. But we find fault with our enemy, and most of us can no more speak appreciatively of his virtues than we can change our characters in a day.

Recently, a psychologist (Ruch) performed an interesting experiment in which he gave a great number of illogical arguments to a large group of students and asked them to pick out which one was correct. He found that far more often than would be expected by chance alone, the students picked as correct the statement which fitted best their particular prejudices or personal feelings. We see again how feeling overshadows logic.

Likewise, in observing or reporting an incident, as an automobile accident, we see more things in our favor than in favor of the other party. When we attempt to recall the details later, our memories play the same trick on us, and we change the details and forget the ones unfavorable to us. We do this often with no intent to falsify.

III. WE NEGLECT THE CASES WHICH DO NOT PROVE OUR THEORIES.

Now that we have shown that feelings and wishes, suggestibility, and lack

of knowledge tend to make us superstitious, we shall proceed to mention a common mental process by which we confirm or prove our superstitions or false judgments. A lover sees only that which is lovely about his loved one. A fraction of an inch "more or less" on her nose is not noticed. When the romance wears off, he begins to see such defects.

If we believe black cats bring bad luck, we start out with an attitude of acceptance, perhaps acquired from some other believer. Then we proceed to look for cases to prove our belief. When a black cat crosses our way, we "get set" for some bad luck; truly enough in the course of any ordinary few days some reverse will usually come. If it doesn't come, we keep looking until it does, or else we forget the whole incident. Nor are we particular as to whether the proof must be a large or a small misfortune. We do not look for the good turns that may follow, because that isn't what we believe in. We also forget all of the cases where nothing noticeable happens.

As another example, consider the superstition that "Friday the 13th" brings bad luck. We stretch every point to see the bad luck and fail to see any of the good, if we believe in this superstition. Should nothing happen, we forget that and hold to our belief nevertheless. This is called "neglect of the negative instances". It operates in all of the common superstitions which play a part in the daily life of average people.

Moreover, in our conversation with others who believe as we do, we accept all of the cases they tell us which confirm our belief, and we lend a deaf ear to people who try to

cast doubt. The observations of others are themselves often distorted in the telling by the "will to believe"—and the "will to make a good story". Also in our minds, as we have seen, we not only fail to see events accurately in the first place, but we *remember them wishfully*, that is, as we would like them to have been. Unfortunately, all faulty thinking is done without realizing how faulty it is. We do it with a good conscience, not deliberately intending to deceive ourselves or others.

Charles Darwin, who contributed much to present-day knowledge of life, worked for years gathering facts to support his theories before he would publish them. He wrote that in his studies he found that to write down every case that disproved his theory was especially important because the contrary facts were the most easily forgotten. This is the method of science: It truly doesn't care where the facts lead.

IV. SOME EXAMPLES OF FAULTY GUIDES.

1. *Astrology* is the reading of character by a system of interpreting the stars. How stars millions of miles away could have an influence over the lives of certain people of the millions on earth is unfathomable. But that makes no difference to believers. Astrology is not a question of logic, reason, or fact, but a question of gratifying uncritical wishes and feelings about one's future. Today our newspapers carry scientific observations on the weather, news reports flashed from all quarters of the earth in an instant; along with these fruits of scientific research are the horoscopes and other fortune-

telling "rackets" which appeal to the ignorance and emotions of the people. The radio has also come as a great development of science, but it, too, is exploited by fortune tellers.

But, some people object, these systems do turn out to be correct—and they do seem to. Let us remember, however, that the "wish is mother of the thought", and our judgment is warped by a strong desire that the predictions will come true.

The same may be said of reading fortunes from tea leaves, palmistry, and fortune-telling card games. Even to intelligent people, these activities may be enjoyable pastimes, because for the moment they let our hopes run free in imagination; but when we take these predictions seriously and guide our lives by them, we are like the blind who are led by the blind. We are then following the kind of superstitions which guided uncivilized people; in a day of science we should know better. (See reference No. 2.)

2. *Telepathy* means the transferring of thoughts from one person to another without the use of the ordinary sense organs (eyes, ears, etc.). There have been flurries of enthusiasm for telepathy even in scientific circles for many years, but a careful study of the evidence fails to convince us that telepathy is a fact. Wishful thinking, neglect of negative instances, and failure to observe rigid conditions for observing and recording results will account for most of the claims of the advocates of telepathy.

3. *Phrenology* is the doctrine that claims to judge character by the shape of the head, and *physiognomy* claims to judge character by the ap-

pearance of the face. As late as 1911 there was a journal of phrenology published in United States, and even today many circus side-shows have a phrenology or physiognomy booth where people pay high prices to hear glowing terms about their personalities and future possibilities, all of which is usually pleasing because so flattering.

Both phrenology and physiognomy have been completely exploded by modern science. Three main objections are raised to phrenology: (1) The shape of the skull does not correspond to the shape of the brain, (2) there are no such faculties as "virtue", "knowledge", "honesty", and "will" as independent and single functions which could be localized in particular parts of the brain, and (3) if there were such definite faculties, experiments have shown that the brain functions more or less as a whole, and special brain locations for various functions is confined only roughly to such functions as the use of certain limbs and to the receiving of certain sensations.

As to the disproof of physiognomy, many experiments have shown that we can judge almost nothing about a person from his photograph. Clinical psychologists, who among other things give mental tests to diagnose feeble-mindedness, are constantly deceived by a feeble-minded child who may look normal, or a normal child who looks stupid. If looks were a safe guide, we wouldn't need psychologists and psychiatrists.

4. *Dream interpretation* fascinates many folks and has considerable influence over their lives. Psychoanalysts have made an ambitious attempt to read great significance into our dreams. With the problem

of dreams, science cannot carry on very convincing experiments; but the safe course to follow from our present knowledge is perhaps to think of dreams as reflecting our mental background, as through a "distorted mirror". Dreams are usually fleeting, uncontrolled streams of ideas and images. The course of dreams is directed by our deeper wishes and apprehensions and sometimes by body sensations while sleeping. Many of our dreams are means of satisfying in an imaginary world our frustrated wishes of wakeful life. Dreams, by being worked over after we awaken, are often given meaning they didn't originally have. Much of the "sense" we seem to find in dreams is a result of this wakeful reconstruction. The majority of our dreams, however, have no definite significance and need not concern us. This does not imply that dreams may not be used on special occasion as a channel for inspirational guidance when the occasion justifies it, but inspiration for most of us is more likely to come as good insight during our waking life, quickened judgment in dealing with everyday realities, and the glowing within us of noble purposes. As Jastrow says, "If reasonably at peace, we need not fear, nor unduly consider our dreams nor our uncensored associations. Life is not a dream but a reality; it proceeds by thinking. Yet each personality harbors a dreaming self. We guide our lives wisely when our efforts make our noblest dreams come true." (*Piloting Your Life*, pp. 251, 252.)

We should point out again that belief in dreams as guides to our lives is subject to the same errors of thinking as those discussed in con-

nection with other questionable guides. (For further discussion of dreams, see reference No. 3, pp. 647-652.)

V. A FEW SAFER GUIDES.

Judgment of character and prediction of what a person is likely to do in the future is one of our most fascinating problems of daily life. Almost everyone has some system of making judgments about people and their future. Many have some kernel of truth; most of them are nothing but pure guesses, with the usual errors of judgment confirming our belief in them.

Psychologists are greatly concerned with these problems, and much valuable research is being done today in the field of testing and analyzing personality. On the basis of this analysis, a person's probable future course is predicted. But still we cannot predict with very great accuracy. Science does not claim to predict with perfect accuracy what people are likely to do, but the unscientific systems always deny their own inaccuracies and errors. The more "cock-sure" the advocates of a system are, the more unreliable their system is likely to be.

Tests and measurements of what people actually do are among the better ways of judging what they are likely to do in the future. What a person will do depends upon many unpredictable events within the person and within his environment. Hence, perfect prediction is not possible; with present-day tests, however, we are able to predict a person's future prospects or limitations with at least as much accuracy as the weather man predicts the weather. The tests are probably more accurate

than the doctor's predictions on how long we will live. The results of tests and measurements are made still more meaningful by putting them along with the results of a thorough individual study of an individual's personality, not so much by tests as by careful diagnosis similar to a doctor's diagnosis of our physical health.

Biographies of great persons, if written with good insight, give us portraits of a life and enlighten us much on the workings of a person's character. Studious reading of biography is one of the better ways to reach a sound judgment by which to better predict and direct our future. Biography is valuable in giving us patterns and aims for our living.

Judgment in interpreting our own lives and the lives of others is developed also by studying other people in our daily contacts. Good judgment is developed if we study others without bias and preconceived notions and with a genuine desire to know the actual truth about human behavior. The guidance of good Church and civic leaders is greatly to be preferred over fortune tellers and soothsayers, because responsible leaders become leaders partly because of their understanding of people.

Broad education is necessary to fortify ourselves against uncritically accepting the many unscientific and misleading systems current today for judging people and attempting to predict their future. Broad education and "old wives tales", superstitions, and other false guides cannot well survive in the same mind. Wise living requires facts as well as wishes. In the long run, hopes and desires are seldom served by the false

guides that appeal only to our ignorance and which are therefore almost certain to be "blind guides leading the blind, and both falling into the ditch".

(A discussion of the tests by which to distinguish between a false belief and genuine faith is reserved for the next lesson.)

Problems For Discussion

1. Show what part the "unpredictable" or chance element in life has to do with superstitions. How does this relate to the question of ignorance?

2. Give an example of how we "neglect the negative instances" in a superstitious belief.

3. Check over your own beliefs and life guides. How can you make them wiser in the light of this lesson?

4. Why is your bishop's advice sounder than an astrologist's?

References

1. Jastrow, J. *Piloting Your Life*, New York: Greenberg, 1930, pp. 237-241, 246-282. Popular material covering entire scope of lesson.

2. Kelly, Fred C. "That Gigantic Fraud, Astrology." *Readers Digest*, May, 1938, pp. 61-64. Popular attempt to "debunk" astrology.

3. Ruch, F. *Psychology and Life*, Chicago: Scott, Foresman, 1937, pp. 633-637, 640-642, 647-652. Non-technical discussion of effects of prejudice on logic, and short discussion of dream interpretation.

4. Starch, D., et al. *Controlling Human Behavior*, New York: Macmillan, 1936, pp. 305-317. Good elementary textbook discussion of uses of psychological tests and methods.

Education for Family Life

FAMILY RELATIONSHIPS

Lesson 7

The Importance of Unimportant Things

"**MOM!** Oh Mom! shouted eight-year-old Bobby, as he bounded through the front door of the Prentice home, scattering bits of dry leaves that had clung to his shoes as he ran cross-lots home from school; as he ran through the living-room, he left footprints of dust behind him. "Bobby Prentice," came the stern, cold voice of his mother, "How many times have I told you not to come in through the front door? Now look at that carpet just

after I have finished vacuuming it. I spend nine-tenths of my time cleaning up after one or the other members of this family; I work like a slave to keep this house clean, and no one seems to appreciate it." "I'm sorry, Mom, I forgot, honest I did. But I'll get the vacuum and clean the carpet so that it looks as good as new", said Bobby. "You had no business to forget after all the times I have told you, and you know very well you can't get the vacuum out

of the closet; I'll have to do it myself, tired as I am. Now you go right out of here and clean your shoes and come in through the back door as you should", replied his mother. A few minutes later, a different Bobby came into the house through the back door, the glow of enthusiasm had left his face, and the tone of his voice had lost its cheerfulness. "Mom, I was going to tell you that I was elected president of my class in school this afternoon." "A fine president you will make when you can't even remember to do what you are told to do around home," said Mrs. Prentice, as she diligently continued to run the vacuum over an already spotless carpet. With his self-esteem shattered, Bobby left the house with his mother's words ringing in his ears. That night he fell asleep, his cheeks wet with tears; he had decided definitely to tell his teacher in the morning that he could not be president of his class, because he knew he could never remember what a president should do.

Mrs. Prentice is a typical example of a vast throng of mothers who abide by the attitude that people are made for houses rather than that houses are made for people.

Every day for a week Henry Stone had experienced a series of unusual difficulties in the milk plant for which he was manager. While driving home after work on Saturday, his mind was filled with the thought of the happy evening he would have at home with his wife Edith and their little son. Henry had been at home only a short time when he thought that Edith was not acting quite herself; before long, he was convinced beyond a doubt that something was wrong and wondered

why Edith did not tell him what the trouble was. Finally, he asked if she were ill. Immediately, his wife burst into tears and began accusing her husband of not loving her as much as he once did. After Edith had given vent to her feelings through the medium of tears and unkind remarks concerning Henry's actions of late, she reminded him that this day was their fourth wedding anniversary, and he had forgotten to even mention it. Henry tried in vain to convince Edith that his forgetfulness was due to business worries and not because his love for her was less, but she would not be consoled. Monday morning, the new chair they had both wanted for a long time arrived at the Stone home and attached to it was a note from Henry expressing the hope that he had been forgiven. Some ten months after this incident, Henry confided to a friend that Edith had never missed an opportunity to tell someone, in his presence, about how he had forgotten their wedding anniversary.

For days and days Betty and George Craig, who were ten and twelve years old respectively, had been waiting the arrival of their father's birthday. It had been agreed that the family would celebrate the event by having dinner at home after which they would all go to the seven-o'clock movie. At last the hour of the birthday dinner had arrived, and a happy family group it was that sat down to enjoy a perfectly prepared meal. But the happiness was short lived, to be replaced by sorrow and disappointment, all because in the excitement of having Father make his wish and blow out all of the candles on his birthday cake in one

blow to insure the fulfillment of his wish, Betty tipped over her glass filled with punch. From that moment the most important feature of the evening, as far as Mrs. Craig was concerned, was the spot on the tablecloth. Betty was reminded by her mother again and again that she had ruined her father's birthday dinner because of her carelessness and clumsiness. In spite of protests from husband and son, Mrs. Craig insisted on taking time immediately after dinner to wash her tablecloth. The result was that the family arrived at the theater some fifteen minutes after the feature had begun. This annoyed Mr. Craig who was already upset because of watching Betty's tearful eyes, and thoughtlessly he reminded the family that he would rather remain at home than not be present at the beginning of the picture. Mrs. Craig declared that it was not her fault; as it was, she was almost a nervous wreck for having to hurry so fast. Betty felt as guilty as a real criminal and continued to wonder in what way she was to blame, since she did not even know how it all happened. George was puzzled as to why something always had to happen to spoil every family party they had ever planned. Just a spot on the tablecloth, but considered important enough to spoil a precious slice of life for an entire family!

And now the case of sixty-year old Mrs. Brent who still swells with pride when she reiterates to her friends that the one thing that she has always insisted upon since the day of her marriage is that her husband be home for dinner at twelve o'clock noon, because that was the time they had set for dinner. She thought that after a wife had spent

time preparing a meal the least a husband could do was to be home on time. Now the greatest disappointment in Mrs. Brent's life is that her only son, Alfred, who is forty years old, has never married, and she cannot understand why. Alfred tells his friends that he decided when he was in his teens that he would never marry because of the disagreeable nagging and quarreling that went on between his father and mother every time his father was late for dinner. As a lad, he appreciated his father's position in the matter and was in sympathy with him; because of this, he promised himself he would never marry when he grew up, and thus avoid trouble for himself such as his father had experienced.

WHAT a history of unhappiness we would possess if we but had the record of all the cases of family friction caused as a result of undue importance being given to relatively unimportant things; such as, leaving the hall door open, not placing the used towel neatly folded with edges even on the towel-rack in the bathroom, husband or wife saying the wrong thing at the wrong time at Mrs. UpandUp's party, wife interrupting husband just when he was about to tell the point of an oft-repeated story, wife dancing twice with an old beau, husband paying friend Marge too many compliments, Junior disgracing the family by violating some rule of table etiquette when guests were present, Susan getting her face and hands dirty just as Mother wanted to place her on display before visitors, even mistakes or misjudgments in the purchase of Christmas gifts. The above

list is a sample of the many things that have been reported as having caused friction and unhappiness in some family.

How important a thing or an experience is in the life of a person is decided by the person's standard of values. In general, these standards can be criticised on two points: First, we place too great an emphasis on material things and overlook important spiritual things; second, we tend to consider our standard of values as something static rather than as something plastic, in process of development, to be modified as situations in life may demand.

Every period of life changes; therefore, our values must change. Wise, indeed, was the mother of three small children who decided that at least while her children were small it was not important to have her house cluttered up with unnecessary bric-a-brac placed within reach of tiny hands and which constantly served to stimulate childish curiosity and the desire to handle even the most delicate work of art. Against the protests of her mother, who was responsible for providing most of the ornaments, she made her house livable for children as well as adults by relegating all such things to the top shelf of a cupboard until the little ones were older.

When friction arises as a result of unimportant issues that seem important, one should try to determine whether or not there are undercurrents of discontent and maladjustment within the family that are the real cause and whether the minor issues are not serving merely as the flame that sets off the explosion. If this is the case, the undercurrents must be brought to the surface and

faced frankly and honestly and the minor issues recognized as such.

As an aid in determining the importance that should be allotted to various things and experiences, we might apply the following questions:

To whom is it important? Is the factor of importance determined by selfish motives; such as, pride, the desire to dominate, desire to gain status, etc.? Is there likely to be a repetition of the experience? Will the experience damage the personalities involved or will it soon be forgotten with little or no damage to anyone if importance is not attached to it? Providing no importance is attached to it today, will it seem unimportant tomorrow? Is human life or human happiness involved?

In conclusion, we suggest that laughter be substituted for tears whenever it is possible. Remember that nothing is so bad but that it might have been worse; we do not mean to adopt a Pollyanna attitude but just use common sense. Maintain a sense of humor. Never allow a day to go by without enjoying at least one hearty laugh; the more often the family can laugh together the better it is for family living. "There is certainly no defense against adverse fortune which is, on the whole, so effectual as an habitual sense of humor", says T. W. Higginson.

One of the greatest values that comes as a result of active participation in the class discussions in our various auxiliary organizations of the Latter-day Saint Church is that it assists each person to gain a more nearly correct and better balanced sense of what is important and what is unimportant. Our own sense of values is influenced greatly by what

others consider valuable; therefore, it is wise to meet together and express our values both in words and actions. By comparison we develop the power to evaluate. The possession of the power to wisely judge values fortifies one against a goodly share of the would-be worries and calamities that threaten successful family living.

Questions and Problems for Discussion

1. Make as long a list as you can of issues which you consider unim-

portant that have caused family friction. Compare lists in class and note issues upon which there is disagreement of values.

2. Give a solution to the problems involved in each of the cases cited above. How do you think you would react in similar situations?

3. Can you give examples of family life in which the friction that seemed to be the result of minor issues is in reality due to undercurrents of discontent? How would you handle such a case?

Mission Lessons

L. D. S. CHURCH HISTORY

Lesson 7

Early Growth of the Church

(To be used in place of Literary lesson.)

STRANGE as it may seem, those six young men sitting around that kitchen table in the Whitmer home, all felt that they were starting a world movement. It was not something for Fayette and Manchester and Palmyra, nor even for New York or the United States, but for Canada, South America, England, Germany, France, the Scandinavian countries, and the whole world.

But how was the new religion to go from that little town to other nations than the United States? It might have been hard for those six men to think up a satisfactory way. But it was God's work, and he would provide the means. And he did.

For one thing, there was to be no men set apart for the ministry by

reason of their schooling. Schools were all well enough in their place, but they could not give priesthood or the Holy Ghost, no matter how good they were, and priesthood and the Holy Ghost were the important, the essential necessities in the Church of Christ. And then, for another thing, every man, not a few men only, should have the priesthood in one of its degrees, and every member should enjoy the Holy Ghost to guide him into all truth. And so the Lord made it obligatory on every man "who was warned to warn his neighbor." In this way the new gospel should be carried into every nation on the face of the earth.

JOSEPH SMITH, of course, was the very first one to know about

the Restoration. He was the Prophet of the New Dispensation. After his First Vision he told his family about it, and they probably told others. The same thing was true in the case of the visions concerning Moroni. Gradually such men as Martin Harris, Oliver Cowdery, David Whitmer, and Joseph Knight came to know about the mission of the young prophet and his work.

Then the Book of Mormon was published and the Church organized. After that things moved very fast.

It seems that Samuel Smith, Joseph's younger brother, was the first one to go out to seek converts to the new religion. Putting a few copies of the Nephite Record into a knapsack, he went out into the country around Palmyra. He intended to sell the book where he could and also to tell people about how it came into existence.

Meanwhile, others talked to their friends and acquaintances about the New Movement in religion. Years before this Joseph had worked for Joseph Knight, who lived in Colesville, in another county from that in which the young prophet lived. Joseph Knight was a well-to-do farmer and mill owner in that township. So the Prophet and Oliver went to that place and began to preach to Knight's neighbors. In time they converted and baptized these neighbors as well as the Knight family. All told, there were about sixty of these.

Meantime, in Manchester and Palmyra and Fayette, there were others who wished to know about the New Movement. People by the name of Rockwell, Grover, Jolley, Peterson, Page, and others, joined

the Church after looking into it. These, with the Whitmers, the Smiths, and Harris, made a good beginning. Most of these were farmers, some of them very well-to-do, like Knight, Harris, and Grover.

There were still others who, we may say, heard about the new gospel by accident. One of these, for instance, was a man by the name of Parley P. Pratt. Born in New York in a very old American family, he had gone to Ohio, to take up some land and to farm that land. But he had become converted to the Campbellite Church, and wished to preach it. So he decided to go to New York to learn how to preach. On his way there, however, he fell in with some Latter-day Saints, who gave him a copy of the Book of Mormon and talked to him about the visions and revelations of Joseph Smith. He believed, was baptized, was ordained an elder, and went on his way to New York, and there converted his brother Orson Pratt.

Orson Pratt, who was then only nineteen years old, called on the Prophet at Fayette; then, after his ordination to the priesthood, he went on a mission through six states, always on foot, and baptized more than one hundred persons. On this mission he walked four thousand miles.

IN the autumn the first real mission in the Church took place. It was a mission to the American Indians, on the Reservation west of the Missouri River. It included Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson. These men were called by revelation to the Prophet Joseph Smith.

From Fayette, in New York, to

Independence, in Missouri, is about one thousand miles as an airplane might have gone. But this missionary group, as you may guess, did not go in a direct line. And so the route they took was nearer twelve or thirteen hundred miles than one thousand. In order to reach their destination they passed through the States of Ohio, Indiana, Illinois, and Missouri. They expected, as you know, to go across the border, to preach to the Indians. If you consult the map of the United States, which was published in the July Magazine, you will get a better idea of the journey, especially its length.

In 1831 Missouri was the extreme western limit of the United States. Beyond that, for hundreds of miles, was the wilderness—trackless plains, high mountains, deserts, and great forests, inhabited by wild animals and wilder Indians.

There was a special reason, as you know if you have read the *Book of Mormon*, why these missionaries should try to convert the American natives. The Record was about their ancestors. Their people were once “a white and delightful” race, and they should become like their forebears if they would believe in the Christ. Besides, it would be a very humane thing to change these wild barbarians into a civilized people and save them in the Kingdom of God. There was another reason, too, for this journey, of which we shall speak in the next chapter, a reason which was hardly thought of at the time, even by the Prophet himself.

The missionaries undertook this journey just as winter was approaching, and they meant to make every

mile of it on foot! What faith, what devotion these men had!

WHEN they reached the town of Kirtland, in Ohio, they stopped for about two weeks, to do some preaching. You see, this part of the State was the old home of Parley P. Pratt, and he wanted to let his friends there know about the new Church. That was only natural.

The presence of the missionaries created a sensation in the place. In Oliver Cowdery they had a man who had been a close friend of the Prophet's almost since the very first. He had helped to translate the book. He had seen the angel and the plates and the urim and thummim and the breastplate. More than that. Oliver had been with the Prophet when John the Baptist and the three ancient apostles had laid their hands on the two young men and ordained them to the priesthood. And Oliver bore testimony to the truth of all these visions and divine manifestations. No wonder the missionaries created a sensation.

Well, to make a long story short, they baptized sixty persons here. Among these converts were two ministers, Sidney Rigdon and John Murdock, and a physician, Frederick G. Williams.

Dr. Williams wanted to join the mission on its westward journey, and so the five men trudged through the deep snow on their way to the border.

Meantime, a man named Simeon Carter, living a few miles out from Kirtland, read the *Book of Mormon*, which the missionaries had left with him. He was converted. Then he went to Kirtland to the branch of the Church which the missionaries

had organized. Here he was baptized and ordained an elder. On going home, he preached to his neighbors and baptized sixty of them. Thus the number of Latter-day Saints in Kirtland and vicinity grew to one hundred and twenty.

Questions

1. Who may hold the priesthood in our Church? Why do we not have a ministry trained in schools?

What is necessary to preach the gospel?

2. Tell about Samuel Smith; about Parley P. Pratt; about Orson Pratt.

3. Who were some other early converts?

4. Tell about the mission to the Indians. Who were the missionaries? What did they do in Kirtland? What knowledge had Oliver Cowdery? What was the effect of their ministry?



PARADE

By Edith Lovell

I don't know why
I want to cry
When I see a parade
Go marching by;
I cannot see
Why I should be
So suffocated, so afraid
When people march light-heartedly.

Unless the beat
Of marching feet
Echoes upon the blood and grime
Of some far-off and ancient street;
Unless perhaps, this woman's heart
Remembers how to play the part
Of woman since the dawn of time
When soldiers off to battle start.

Or could it be
This heart of me
By some design has been endowed
With the gift of prophecy?
These foolish fears
For future years,
Could they be omens of a cloud
Which holds a flood of bitter tears?

Though mine may be a craven soul
A voice has whispered low to me:
"You were not given flesh and blood
And life to maim humanity."

ADVENTURING

By Amy M. Rice

I do not live inside four walls;
I soar with thoughts of man
To peasant cot, or marble halls,
Or desert caravan.

I loiter in enchanted woods
And take my merry way
Along with fairies, knights, and kings
Through paths of yesterday.

I hear the echoes rise and fall
On distant snow-capped hills,
And pause beside a castle wall
To live a thousand thrills.

When tired or discouraged,
I go to Galilee
To hear the gentle voice of Him
Who stilled the angry sea.

Each day I joy in living,
For someone's magic pen
Will take me where I want to go
Adventuring again.

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to be a soldier — or a
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FEBRUARY 1940
VOL. XXVII NO. 2

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

Vol. XXVII

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THE COVER

THE cover, "Washington's Farewell to His Mother", by Farris, shows the General on his knees beside his mother's chair. It was on the eve of his departure for his inauguration as President of the United States of America,

The pen picture follows:

"He must leave for New York on the morrow. He had galloped up from Mount Vernon to snatch an hour with the woman he revered as much in weakness and old age as when her will had over-ruled the boy's plan of a career. He found her in 'the chamber', alert in mind and serene of spirit, but so altered in appearance that his heart misgave him. Concealing his dreads, he began to speak cheerfully of his intention, as soon as public business could be disposed of, to return to Virginia and see her again. She stayed him there with steady voice and feeble hand.

"This would be their last meeting in this life, she said. She was old . . . she would not be long for this world. She trusted in God that she was somewhat prepared for a better. Then laying the wasted hand upon the head bowed to her shoulder, she told him that heaven's and his mother's blessing would always be with him. . . . As he stooped for a parting embrace, she felt him slip a purse into her hand. She put it back, raising her head with the old-time pride.

" 'I don't need it!' she said . . . 'My wants are few.' . . . Time passed, but he lingered to plead tenderly, 'Whether you think you need it or not,—for my sake, Mother!' "





Louise Y. Robison

The Relief Society Magazine

Vol. XXVII

FEBRUARY, 1940

No. 2

Louise Y. Robison

General President of the National Woman's Relief Society—1928-1939

By Kate M. Barker

“NOT until in the midst of work to be done, a man has said, ‘This is my task’; not until in the face of a problem has he said, ‘This is my opportunity’; not until in the great field of life, which is the field of religion, he has said, ‘This is my cause’, has his soul come to life.”

This quotation was used by Sister Robison in one of her lovely talks at a Relief Society Conference, and it seems to me the words “soul come to life” describe her own radiant personality. Fortunate are the people and the cause who have such a leader! I think our Father in Heaven must receive a great deal of joy from a worker like Louise Y. Robison—one who accepts a call to service as an opportunity, one who accepts with joy and puts her whole heart and soul into the work, one who never counts the time or effort required, one who no matter how many calls are made, how many meetings there are to attend, responds as though the greatest joy and privilege that could come to one has come to her. No matter how strenuous the day has been or the lateness of the hour, as long as there is a service to render she never seems tired but answers each with

head high and eyes sparkling and with a sweet humility which keeps her very close to her Father in Heaven.

Her absolute testimony of the Gospel, her unusual love of God and of fellow men have made her a leader whose work even in the smallest detail has never become routine but has had a zest to it that has at all times enabled her to give her best.

Sister Robison was called to be General President of the Relief Society just prior to the depression in 1929. Since then, there have been so many aching hearts, so many discouraged mothers, so many near the breaking point, so many whose faith has begun to weaken. Her office in the General Board rooms has been a home where all who needed her could come for help. Invariably, those who came to open their hearts to her went away encouraged, feeling stronger to meet their problems. Truly, she has “the understanding heart”. We who have worked close to her have always marveled at her vitality, at her great spirituality, her great strength, and at her power to give the human touch.

It is rare when one who has such great spiritual sensitiveness has also

practical strength, which makes for capability in managing the business side of the work. The office work has been efficiently conducted; she was manager of the Burial Clothes Department and of the Magazine, both of which are on a sound basis financially. All has been so quietly handled that those who came to the office failed to realize the complexity of the business phase of the work and felt, rather, the predominance of the spiritual.

Relief Society stake presidents and all Relief Society workers have felt free to come to the office and talk over their problems with Sister Robison, knowing that they would be made welcome and could talk with one who understood, one who appreciated their strength and their work. Many expressions of appreciation have come from stake presidents. The following is typical:

"We could get so close to you and feel you were close to us."

It has been inspiring to see the marvelous response of all the stakes and wards to her leadership. Nothing was ever asked which did not receive immediate attention.

IN the eleven years in which she has been leader, great progress has been made in the Relief Society organization. In 1933, a monument was erected in Nauvoo, commemorating the organization of Relief Society there in 1842. This was a source of pleasure to Sister Robison, for it tied our organization to the Prophet Joseph and his wife and made one unit of Relief Society from the beginning.

When in Europe in 1934 she visited some of the missions, and with her fine sensitiveness to the feelings

of others she sensed their feeling of being by themselves, far away from the center of the Church; immediately upon her return she began, as she always did, to meet the need through a monthly bulletin.

That all the women of the Church should have opportunities for culture and service has always been the desire of Sister Robison. Early in her administration, a combined chorus from the Salt Lake Stake was organized and called the "Singing Mothers". Today in practically every mission and stake in the Church there are groups of Singing Mothers.

The high standard of the educational work of Relief Society has been maintained, with emphasis being placed on application to daily life. Quoting Sister Robison: "We must be sure that we are developing character as well as culture." She believes that a woman's greatest mission is that of mother and homemaker, and courses in home beautification, sanitation, nutrition and child guidance have been stressed. In 1938, a new course, "Education For Family Life", was started. Sister Robison has been very enthusiastic about this course.

She was reared in an ideal Latter-day Saint home, a home where there was love and tender care, where a child had the finest of opportunities for spiritual and cultural development. Her mother, Elizabeth F. Yates, was for twenty-one years president of the Millard Stake Relief Society. Her father, Thomas Yates, was bishop of the Scipio Ward.

She is the mother of six children: Dr. Harold Robison, a successful physician of Los Angeles, Rulon Robison, one of the outstanding

musicians of Boston, and four lovely daughters, Florence, Winifred, Gladys and Dorothy, who are making happy homes of their own. The loyalty, the love, the companionship, the enjoyment of each other which her family group has is evidence of the home life she and Brother Robison made when they were all together.

The welfare work and Welfare Department have been under Sister Robison's direct supervision. There has been maintained the closest cooperation with the Public Health Nurses, the State Board of Health and all agencies interested in welfare work. The Welfare Department has grown and is giving wonderful service to the bishops of the Salt Lake Region.

She has always been especially solicitous for little children and the aged. That any child should be cold or hungry or have to go through life handicapped because of lack of dental or medical care is to her unbearable. So her plea has always been that ward presidents increase their charity fund and meet these needs, that if they could not, to let her know and somehow the needed money would be secured.

Because of her great interest and outstanding work, when the State Board of Public Welfare was organized she was asked by Governor Blood to be a member of that board. Following is an expression of appreciation from him:

"When the State Department of Public Welfare was created, it appeared both desirable and wise that one of the six appointive board members should be a woman. It was necessary that the woman chosen have intelligence, poise, understanding of social problems on a statewide

basis, sympathy for the needs of people and a recognition of the financial burdens placed on taxpayers by welfare programs. In short, the person selected must possess an unusual combination of talent and experience. In Mrs. Louise Y. Robison I found a person who possessed in a high degree the required qualifications and whose sense of duty persuaded her to accept the difficult, self-sacrificing and, at times, even thankless obligations of a member of the State Board of Public Welfare.

"In the past five years I have had opportunity to become acquainted with, and have many times acknowledged, the superior attainments of Mrs. Robison. Her long service in the work of the Relief Society was a preparation of the greatest worth in taking up this task. As a Board Member, she has been faithful in attendance, wise in counsel, excellent in judgment, and in every way helpful to her fellow members.

"As Governor of the State of Utah, and as Chairman of the State Board of Public Welfare, I acknowledge the services she has rendered, and in this I am joined by all members of the Board."

She has been a member of the Travelers Aid Board as well as of the Board of Visiting Nurses.

In 1939, a conference was called by President Roosevelt to study "Children in a Democracy". Again her worth was recognized by the Governor, and she was appointed Utah's representative to this conference.

The qualities which we all appreciate and which have made her the admired leader of the women of the Church have been recognized by the national and international leaders of women. At the World Conference of Women in 1933 held in Chicago she was asked to preside at one of the meetings. We who have gloried in her poise, in her graciousness as a presiding officer, can know how she brought honor to herself and her organization at this time.

In 1934, she attended the meeting of the International Council of Women in Paris, France, being one of nine American women chosen as delegates by the National Council. She was appointed on the Committee of Single Moral Standards where she was asked to report the work of the Relief Society and the standards of the Latter-day Saint Church.

She is a life member of the National Council of Women. The following is taken from a letter from Lena Madesin Phillips, formerly president of the National Council of Women: "You were a great source of satisfaction and help to us. I particularly count upon your sound judgment, your vision and your fine cooperative spirit."

When the Church Welfare Plan was announced, Sister Robison was enthusiastic and ever since has been a most ardent worker for the Plan. She has been advisor to the Church Welfare Committee, a member of the Deseret Industries Committee, has presided at the Relief Society department in the Salt Lake regional meetings, and for some time went to the Ogden regional meetings. Her great desire has been that Relief Society women meet their responsibilities in the Plan. How wonderfully the women responded is shown in the work they have done.

In response to the plea of the General Authorities that people be helped to help themselves, "Mormon Handicraft" was started. Sister Robison has the vision of what this project may become, not only in giving women an opportunity of staying in the home and yet supplementing the family income but also in the spiritual and cultural values which come to those who create

beauty. The Church Welfare Program and those who are guiding it have had no more active, loyal supporter. The following is an expression of appreciation from the Presiding Bishopric:

"Among the men and women with whom we are privileged to work there are some we would call Kings and Queens because of the motives and methods of their lives. In this group we would include Sister Louise Y. Robison. To know her is to love and honor her. As advisors to the Relief Society, it has been our privilege to meet weekly with Sister Robison and her Counselors, and we have come to know her for her real worth.

"Her charming, queenly ways have endeared her to the Latter-day Saints and others throughout the world wherever she has gone in discharge of her great responsibility as President of the National Woman's Relief Society.

"Sister Robison shall never be forgotten, for her teachings to the women of the Church have come from a rich, warm understanding of the needs of our Heavenly Father's children, touched with a deep spirituality which is the reward of diligently seeking the Father's will and words.

"She truly has been about her Father's business, feeding the hungry, clothing the naked, comforting the widow and fatherless and freely giving of her love and kindness.

"We extend to her our love and blessings."

All who know Sister Robison will recall her loyalty, her friendliness, her keen sense of humor, her ready wit and delightful way of expressing it, her charm, her spirituality.

There are leaders whom we respect because of their strength of character; there are leaders whom we admire because of outstanding ability; Sister Robison is a leader whom we respect and admire and whom we love.

"No leader has been more greatly loved, and few so loved."

Kate M. Barker

General Board Member 1929-1935, Counselor to President Louise Y. Robison 1935-1939

By Belle S. Spafford

TO serve a cause dear to one and to serve effectively bring joy and satisfaction. Such has been the experience of Kate Montgomery Barker in her Relief Society activities. Always ready and willing to go wherever needed, sparing no personal effort, giving unstintingly of herself and her time, Sister Barker has advanced the work of Relief Society and endeared herself to Relief Society membership everywhere.

Sister Barker came to the General Board from the Liberty Stake Board where she served as Theological class leader. Having had opportunities for travel and education privileged to few, she brought to the position many qualifications which have enabled her to serve with efficiency. The wife of James L. Barker, head of the Modern Language Department of the University of Utah, she has been closely connected with university circles and has taken advantage of the many educational opportunities thus afforded her. With her husband she spent a number of years in Europe where she studied at the Universities of Neuchatel and Paris. Her experiences in Europe gave her breadth of vision and an understanding of people that have been very valuable in her work as a Relief Society leader.

In April, 1935, when called to be counselor to President Louise Y. Robison, it was but natural to assign to her as her special division of responsibility the educational

work of the Society. Her rich educational background, her knowledge of teaching technique and her keen appreciation of the great opportunities of the Organization to elevate and advance the women of the Church through its educational program made her influential in maintaining well chosen courses of study and in improving teaching standards generally. Sister Barker has been alert to the educational interests and needs of women, and has worked intimately with the various educational committees of the General Board, suggesting, counseling and directing. She has been tireless in her efforts to aid stake and ward class leaders through class leader departments at Conference-Conventions and through providing special lesson outlines, most of which she has prepared herself. The response from the stakes indicate the appreciation of class leaders for the assistance given.

PERHAPS no phase of Relief Society work has challenged the interest and ability of Sister Barker more than Mormon Handicraft. While traveling abroad, her innate love of beauty and fine workmanship drew her frequently to the little European gift shops displaying the world's finest handicrafts. She spent hours chatting with interesting people, learning the importance of creative work in the life of the average individual. She saw the joy that comes when creative hands make objects of daily use beautiful. When



KATE M. BARKER

"Mormon Handicraft" was conceived, she recognized the fact that within our Church are to be found the culture and skills of all nations; she appreciated the potentialities for developing a great handicraft movement. The ideals that have guided Mormon Handicraft under her direc-

tion as chairman of the Mormon Handicraft Committee have been to preserve the skills of our people, to stimulate distinctive creative work as a form of self-expression and a source of individual happiness, to encourage the production of articles of such perfection of workmanship that they

would have enduring worth, and at the same time to provide a means whereby articles might be offered to the public in a practical way. Mormon Handicraft has increased the joy, renewed the courage, and supplemented the incomes of women without taking them from their homes.

While directly responsible for the educational work of the Society, Sister Barker has also been active in the welfare program. Her tender nature has made her sympathetic toward the problems of humankind. In 1938, she represented the Relief Society at the National Conference of Social Work. Her keen intellect, her measured judgment, her breadth of vision have made her a valuable member of the Church Welfare Committee. She has also been a member of the Deseret Clothing Committee.

Sister Barker has been intensely interested in the Alcohol Education program of the Church, serving as a member of the General Church Committee.

She has been active in many movements for the welfare and cultural development of women, having been a member of the first State Cancer Control Committee, the University Women, and the Ladies' Literary Club; at the present time she is an active member of the Authors' Club.

During her incumbency as a member of the General Board, Sister Barker has traveled extensively among the stakes and missions of the Church. Her interest has been equally great in all wards and branch-

es. Her spirituality, humility, and earnest desire to promote the welfare of the women of the Church has been felt wherever she has visited. She has a strong testimony of the Gospel based upon an intelligent understanding of its principles. In the class room and from the pulpit she has taught the Gospel with clarity and conviction. Her testimony has strengthened the testimony of many. Her public addresses have been full of workable suggestions as well as being inspirational and uplifting. For over two and one-half years she prepared monthly bulletins for the missions, interpreting the work of Relief Society.

Though endowed with unusual native ability strengthened by extensive training, every assignment has meant to her careful and intensive immediate preparation.

With all her Church activity, Sister Barker has neglected no side of her home life. Indebted to her father, Nathaniel Montgomery, for her keen intellect, sound judgment and pronounced loyalties, she owes to her mother, Nancy Clark Montgomery, her love of home and her homemaking inclinations. An ideal wife and mother, the Barker home is noted for its spirit of unity. The Barkers work together and play together. Professor Barker, Nance, Margaret and James have wholeheartedly supported Sister Barker in all of her Relief Society activities.

As leader, teacher, friend, Sister Barker's contributions to the strength of Relief Society have been of inestimable worth.



Julia A. Farnsworth Lund

General Secretary-Treasurer of the Relief Society—1928-1939

By Annie Wells Cannon

AS Mrs. Julia Lund retires from her duties in the Relief Society as a member of the General Board and from the office of secretary-treasurer, hosts of friends and admirers join in love and good will toward her with a heartfelt desire for her future success and happiness.

No office in a great organization is in such touch with its membership as that of executive secretary.

The office of secretary of the Relief Society, being executive as well as clerical, holds many responsibilities. It has always been filled by outstanding women, all of whom have had great influence in the functioning of the Organization.

Mrs. Julia Lund has graced this high calling with the dignity and devotion of her predecessors. She became a member of the General Relief Society Board under the presidency of Mrs. Clarissa S. Williams in 1921 and was chosen to be secretary-treasurer by President Louise Y. Robison in 1928.

One of her first duties as secretary was to open a box of documents which had been sealed and placed with the Church Historian fifty years earlier by Secretary Sarah M. Kimball. On that occasion, Mrs. Lund expressed a wish, as fervent as a prayer, that she might emulate the example of the great women who had preceded her. This she has aimed to do throughout her years of service.

Julia Farnsworth Lund unites in

herself a wealth of tradition and environment which give her a distinctive personality in any station or place. She has a goodly heritage, descended from a line of early Americans who helped establish our great Republic both as soldiers and statesmen.

Julia was born in Beaver City, Utah, December 2, 1874, the eldest daughter of Philo T. and Julia P. Murdock Farnsworth. She was a beautiful and gifted girl, and even as a child gave evidence of the fine qualities that have so marked her as an intellectual and social leader. In early years she had the opportunity of assisting her mother in the entertainment of many men and women of note, among whom might be mentioned Colonel Thomas L. Kane and General Philip H. Sheridan of Civil War fame. Her father, a prosperous mining man and mayor of Beaver, and her grandfather Murdock, legislator and stake president, naturally led in all such entertainment, and both homes were noted as delightful and hospitable gathering places.

From the elementary schools, one year at the Beaver Stake Academy, and three years at the Brigham Young University at Provo, Julia attended the state university, where she graduated with a degree of Bachelor of Arts. At intervals since her college days, she has continued her education along special lines connected with her work as writer, teacher, lecturer, and social worker.



JULIA A. F. LUND

Besides special courses at the Utah University, she had a course in Adult Education at the University of California. She has repeatedly participated at the Leadership Week at Brigham Young University, at Bur-

ley, Idaho, Ricks College at Rexburg and five of the Idaho University Vacation Camps. She was a popular instructor in Theology and English at the Latter-day Saint College, and held the important posi-

tion of Educational Director at the Salt Lake Civic Center of which organization she was a member of the Board of Directors. These scholastic acquirements made her a valuable member in the educational department of the Relief Society. Her committee work in Theology, Literature, and the Eliza R. Snow Memorial Poem Contest was quite outstanding. A brilliant scholar and a charming girl, Julia was often selected for important public service. When nineteen years old, she attended the World's Congress of Women at Chicago in 1893, as a representative of the Young Women of Utah, where she delivered an address before a most notable gathering. In 1896, she was appointed secretary of the Republican State Central Committee and read the first Call and Platform of the State Republican Party. When the General Federation of Women's Clubs met in Denver, she was state chairman of correspondence for Utah, and in 1899 she represented the Utah Society Daughters of the Revolution at Philadelphia; of this organization she is a charter member. Mrs. Lund attended the International Council of Women held in Chicago in 1933 going from there to Nauvoo, Illinois where she participated in the unveiling of the Relief Society monument, giving an address on "Emma Smith-The Mother". She has traveled extensively throughout the stakes of Zion in the interest of the Relief Society and in a recent trip visited the Oahu Stake and the Ha-

waiian Mission. She has received many letters thanking her for her helpfulness and instruction while on these visits. Mrs. Lund is a valuable member of the Executive Committee of the Utah Conference of Social Work and the Salt Lake Chapter of the Red Cross.

With all these varied activities, Julia Lund has maintained a beautiful home life. In September, 1900, she became the wife of Henry C. Lund, a promising young attorney, the son of Anthon H. Lund of the First Presidency of the Church, thus uniting two of the stalwart and prominent families of the state. To this happy union seven children were born, six of whom are living. September 5, 1925, death entered this blessed household, taking away her beloved companion. Though crushed with sorrow, Julia Lund realized her added responsibilities, and with courage and fortitude has been a remarkable mother to her fatherless children, providing, besides necessary requirements, college educations and cultural opportunities worthy of their talents and heritage; all are making good in their different pursuits, one son having followed his father's profession of law, one daughter engaging in social work and one specializing in art.

A Latter-day Saint woman of innate refinement, a brilliant mind, a lover and interpreter of good books and "all things that are most excellent" it is a joy to know her and call her friend.



Woman as an Interpreter of the Faith

By Maude Beeley Jacob

"Your daily life is your temple and your religion."

AFTER ages of human experience the universal question stands: What is the measure of a man's life?

The history of human experience reveals the fact that happiness is the goal of human nature. Human experience, moreover, reveals that happiness is not predicated upon the physical satisfaction of the appetites and the passions, that material wealth is not essential to happiness, and that power, honor, or fame do not guarantee happiness. Primitive man's quest for happiness differs from that of the philosopher, the miser's from the millionaire's, the way of the man of the world from the way of the man of God. The happiness of every individual differs according to his understanding of life and his own development.

Modern civilization, at its best, is the product of science, social organization and Christian idealism. Science has brought to man power over the world, the world of nature; social organization has directed man's efforts in the art of living with his fellows; while Christian idealism has provided the great laws of life, the love of God and man. Yet, the same civilization has produced the destructive forces that are destroying man's chances of happiness. Science which brought immeasurable blessings produced also the means of destruction; social organization

which brought law and order produced also injustice, cruelty, and confusion through a multiplicity of standards; the creations of man now threaten man's destruction by violating the sacredness of human life, the Christian ideal.

Through education, enlightenment may come to man. Through the culture of the ages stored in libraries, museums, art galleries, cathedrals, schools, and missions, life today is enriched. Whatever brings to man the good, the true, and the beautiful of life directs him in the appreciation of life. But the patterning of lives for happiness needs more than education, more than culture, more than a mere appreciation of life.

That man's search for happiness is universal is evidenced by the systems of philosophy and religion that have originated in the mind of man. In the words of a great philosopher, Havelock Ellis, "It is through religion that men seek rest from the tensions of life." To know the meaning of life has occasioned the most serious thought of man. To have the assurance of his own immortality has occasioned the most sincere desire of man. It is thus that through the ages mankind has maintained his quest for happiness. It remained for Jesus to bring to the ancient systems of philosophy and religion God's plan for the immor-

tality and eternal life of man. However, with the command "Be ye perfect" came also the freedom to choose the straight and narrow path to eternal life. As a pattern for building a perfect life, Jesus taught by a parable: "Every one that heareth these words of mine, and doeth them, shall be likened unto a wise man who built his house upon a rock; and the rains 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."

Lives built upon a knowledge of God's purposes, the assurance of God's love, and obedience to God's laws can bring to man his greatest happiness, the joy of progression. Lives built upon the love of God do not separate beliefs from actions, days are not set apart for self and for God, and joys and sorrows disturb not the soul. The measure of religion is the foundation of the temple it builds for a man's life. As the forces of the world surge against such a life, it yields not, but rather is it beautified and glorified by the experience. As one pauses to look at the tragedies of lives, there are those tragedies which stand as monuments to a faith that has not endured to build the temple even after having the divine foundation of religion; the building has been forgotten because the ways of modern life were so fair, so arresting, and so occupying. Age has many such life-structures. Then, there are the tragedies of youth, youth who are erecting no temples.

TO the women of today comes the challenge: "I have set before thee this day life and good, and death and evil; therefore, choose life that

thou mayest live, thou and thy seed." It is the challenge of the ages; its import is changeless, because it holds the secret of man's eternal happiness.

Women today in the quest of happiness for themselves and their seed are asking the age-old questions: What is the purpose of life? Is this life all? What is the relation between God and man? How can an individual know God? What are God's purposes for man's life?

From the history of human experience, we read of woman's role as the maker and bearer of culture. As the generations of mankind have passed, she has carried her obligation for the continuance of society with courage and fortitude. As opportunities for enlightenment have come to her, she has sought knowledge with diligence and gratitude. As life has increased in complexity, she has striven earnestly for the enrichment of the moral and intellectual resources of human society. Because she has come to know the sacredness of human personality she has dedicated herself to promote the good, the true, and the beautiful in the world. The force which woman represents in the world is the force of love, a spiritual power.

Women have been the servants of humanity not as theologians but as interpreters of religion. It is the humanity of the Christ of St. Luke that has been the beacon guiding the force of love as it has grown to become the spiritual power in the humanizing of the world. It is the gospel carrying the experiences of everyday living as parables: The shepherd and the sheep which is lost and the woman and the piece of

silver which is lost; the traveler in the far country delivering his goods to his servants and the virgins going forth to meet the bridegroom, while wayward sons, erring women, cripples and unfortunates were also everyday experiences and are so today. The burden of the teachings of Jesus was love, for He said, "Love is the fulfilling of the law. He that dwelleth in love dwelleth in God." This then is the source of true religion, religion that patterns and motivates lives to their brightest perfection and therefore the greatest happiness.

A more complete understanding of her own spiritual powers should serve to inspire woman to the significance of her own happiness, also to the source of her greatest influence. Agnes S. Turnbull in her beautiful creation "The Maid of Emmaus" has caught this spirit: It was Passover week and all was bustle at the little inn in Emmaus, a day's journey from Jerusalem. For the peasant maid doing the thankless tasks of the inn it became a wonderful week, for she was to carry food and wine to Jerusalem for her master. It was her first trip to Jerusalem. Many strange scenes she passed as she guided the donkey bearing the load. Within a few steps of the gate of the city a group of people had stopped to listen to a speaker. Above the crowd the girl heard the words, "A certain man planted a vineyard." The tiredness of the voice and the sadness of the face held the maid's attention. As the crowd left, the Teacher saw her standing there. Holding out His hand He smiled and said, "Thou art little Martha. Thou, too, shall be my disciple."

And the maiden asked the name of the Teacher, who answered, "I am called Jesus."

When the maid returned home, one thought grew stronger and stronger, to make Him a gift to show she was His disciple. The idea came to her to make some little loaves, perfect loaves of the finest wheat and take them to Him.

It was a big task and must be done with secrecy. Her only treasure was sold for the finest wheat, the flour made, and the loaves baked. Leaving before dawn, she hurried to Jerusalem. One after another she questioned near the Temple, "Where was the rabbi Jesus?" It was from some soldiers she received the answer, "We helped to crucify him the other day."

Holding her precious loaves, she hastened back to Emmaus. The way was long, and night had fallen when she arrived. As she expected, she was severely beaten for the neglect of her daily tasks.

It was late when three strangers entered the inn weary and hungry. The maid gave them the usual meal of barley loaves, oil, and wine. Then she remembered her little loaves. She took them and placed them before one of the strangers. A light as of a radiant sunset seemed to surround Him. He took the little loaves, broke them, and blessed them.

Cleophas and Simon were breathless. Martha whispered, "Master." For she alone knew Him.

He turned and smiled at the maid. The Master understood.

Softly the radiance faded, and the stranger's seat was empty. But on

the table were the little white loaves, broken and blessed.

IF woman is to serve herself and her seed in the patterning and building of worthy lives, the spirit of love will be her greatest power.

To the Latter-day Saints the full significance of God's purposes for the life of man have been revealed with the restoration of the Gospel. From these divine laws of life we know that it is God's plan "to bring to pass the immortality and the eternal life of man". With this understanding, the divinely chosen leaders of the Church have sought to guide the lives of the Saints to the attainment of eternal happiness, their heritage and their promise. During the days of persecution, exile, and the building of Zion, the Saints lived very near to God, believing, trusting, and obeying. As the years passed, the newness of the modern world, its good and its evil, crowded upon Zion. Again and again has the admonition

to live righteously gone forth as God's servants have counseled the Saints. Unexpected struggles have grown out of the social chaos of the age for both young and old. These have evolved also a multiplicity of standards of living, threatening the moral values of life established by the Church through revelation of God's purposes.

Today is a new day, its greatest need is the translation of the world's values to the values of eternal life. The spiritual destiny of man, his immortality and his eternal happiness, is built as lives are lived. To the women of the Church who are earnestly seeking life and good for mankind must come the spiritual power of love building their own lives. Becoming interpreters of life by their own lives, they become instruments in God's work whereby the world may become refined for the fulfillment of God's purposes for the life of man.



GIVE OF THYSELF

By Hortense Spencer Andersen

With only a modest urge at reckoning
The significance of such emblazonment,
Man stands again, incuriously content,
Beholding his inheritance, the Spring.
He witnesses the lavish blossoming
Of that which only yesterday seemed spent,
Without divining the magnificent
Design contrived to quicken him, earth's king.

He, also, could repeat his flowerings
Of spirit, service, virtue, energy
In season, as the endless other things
Of earth, if he in his maturity
But spent himself, as freely as a rose tree flings
Its petals. . . . But some give but partially.

“And Ye Shall Inherit the Earth”

By Beatrice Rordame Parsons

GRAM stood on the porch of the old Sanderson home and watched a big, red car flash up the dusty road. She saw Zion across the road in her garden and waved her hand. Her wrinkled cheeks were pink with excitement. “He’s coming, Zion,” she called. “Jeff’s coming home to stay.”

As she crossed the road to welcome him, Zion felt a strange fear in her heart. Was Jeff really going to stay, or would Gram be disappointed? Waiting for the car, her thoughts swept back over four years.

She had been sixteen—thin, long-legged, taffy-haired—to Jeff’s grown-up eighteen, that day he’d gone away. She had cried, and he had given her his handkerchief.

“But you don’t understand,” he told her fiercely, hating to hurt her, yet wanting her to understand, “you’re a girl. I’ve got to go away. I hate the farm—milking cows, hoeing weeds, getting up at dawn to plow and plant. I want to go places, do things!”

Go places! Away from Sanderson Acres? How lovely it had been that spring morning with the bridal-wreath white about the porch and the buds on all the tall, straight trees bursting into leaf.

How lovely it was this morning, though many things were changed. The north and east fields had not been planted since Jeff left, and the lucern in the south field was thin and spindly. The old house with its thick adobe walls, its wide porch, its tall, deep-silled windows was in need of paint. But the walls of the

milk-house were as cool and damp as they had been when she and Jeff played there as children, and mignonette and marigolds still bloomed along the old, stone fence.

Zion hoped that Jeff would remember its beauty. But she remembered that Jeff had seen much beauty since he’d been gone. She sighed. Jeff, too, would be changed.

But he didn’t seem changed as he thumped the great car to a stop, clambered out of its low-slung seat without opening the door, and ran swiftly up the mossy walk. He was older, she saw, but his hair was still dark and wild, his eyes filled with mischief.

He snatched Gram from her feet, holding her well off the floor, and regarded her with love behind his teasing eyes. “Well, old lady, how’s tricks?” She begged for mercy, and he kissed her violently before letting her down upon her feet. “Gram, darling, its good to see you,” he said, and turning caught sight of Zion.

For a moment he stared, seeing the loveliness of her misty, golden hair, the clear blueness of her eyes under their long, gold-tipped lashes, the deep, warm tan of her flesh. Then he caught her in his arms and kissed her, too.

She blushed furiously, and realized with bewildering happiness that she had been waiting every minute since he had gone away for him to come back again. But she knew his kiss hadn’t meant a thing. He held her at arm’s length and studied her. Then he said the most atrocious thing.

'Where are those skinny legs, that awful, taffy-colored hair?'

Gram laughed, but Zion went from red to white, and back to red again. Stiffly, formally, she murmured, "It's nice to see you, Jeff."

He seemed to realize, suddenly, that they were no longer the children they had been when he was home before, and his own face grew red as he followed the girl and his grandmother into the house.

There he stood looking at the big, tall-ceilinged rooms as though he had never seen them before. Dis-taste showed in his eyes, and Zion remembered the sort of rooms to which Jeff had been used—small rooms, with low ceilings, soft furniture, deep rugs. Of course he would not like this old-fashioned room, the strong mahogany furniture, the bright, woven rag rugs.

"Yes," she told herself, and a tiny pain moved into her heart, "Jeff is changed! He is tired, terribly tired. . . ."

Gram was talking excitedly, telling the piled-up gossip of four years. Jeff laughed in the right place, but Zion knew he did not really care. He had forgotten the neighbors, the old horse, the Maltese cat. His ears seemed to be straining against the sweet, peaceful quiet of the old house, and he seemed to be listening for the tinkle of gay voices, the blare of sliding trombones. Zion knew, suddenly, that he would never stay. He was frightened of the silence. He was used to people—gay, bright crowds, music, lovely women.

And she knew as suddenly how much it meant to her for him to stay. Her eyes swept along the tall, curved staircase to where hung the pictures of other Sandersons. Jeff

was like them in feature, and long, strong limb. But all the difference in the world lay between Jeff's softness and the hardness of the men who smiled down at her from the wall.

Tears tugged at her lashes, and lest Gram's keen, old eyes see, she arose and went toward the door. "I must go now," she said, and knew she was glad to get away. Her voice was quite distant as she added, "I hope I shall see you soon again, Jeff."

He smiled and walked with her down the hall to the front door. There he took her hand and held it tightly for a moment. For just a fleeting instant his eyes were grave. Then his voice came, light, teasing. "Still mad at me, Zion? You said you'd never forgive me if I went away."

"I'd forgotten," she told him, and knew she really had.

"What is it then?" he asked, and his tone was deep and grave. "I feel . . . well, that you don't like me, Zion."

Quickly, she denied it. "I do like you, Jeff. I've always liked you." Then she took her hand away and went quickly across the street. How much she liked Jeff she didn't want to confess even to her own heart!

SHE was pruning the rose bushes in her garden the next morning when he came out on the porch. "A rose among the roses," he called, and ran lightly across the street to lean against the white pickets of her fence. He was faultlessly clothed in gray slacks and gray sweater, and Zion silently compared him with the other men driving trucks and cars to market and the fields. He lifted

his eyes to the ragged rose bushes in his own yard and said slowly, "I remember when Mother's roses were the envy of the valley."

Something soft and tender shone in his dark eyes at the memory, and then he nodded toward the north fields.

"Isn't that where Dad always planted wheat?"

Zion's blue eyes were grave. "There's been no wheat there for a long time. Gram has managed as best she could, but it takes a man to plow and plant."

He looked at her, a quizzical light burning in the depths of his eyes. "Are you hinting that I plow that field, myself?"

Though she did not mean to let him see her look, her eyes went without volition to his soft, white hands. He turned them palm up and looked at them with something very like anger in his gaze.

"You'd like them better if they were hard and blistered." His anger fled, and he cried boyishly, "Oh, I could do it if I liked, but there's no need. I'm going to sell the farm."

"Sell?" For a moment she did not understand. Then her face went pale.

"Oh, you needn't be so tragic about it," he told her sharply. "It's my house. I can sell if I like."

"But Gram," she faltered.

He flushed darkly. "She'll come with me." He looked straight into her eyes and added, "I'm being married soon, Zion. I can't ask a girl like Julia to live on a farm."

"Why not?" Zion's small, red mouth was a stubborn line across her face. She would not let him

see how his words had hurt her.

He shrugged impatiently. "Julie is a radio star. She sings. She has to be near her station. . . ." But he explained no further. Zion wasn't listening.

She was looking, instead, over the wide, green fields to where a stately row of Lombardi poplars edged the Sanderson land. Bitterness tinged her voice as she said, "You might as well talk of transplanting one of those trees as talk of taking Gram away."

He tried to defend his actions. "Gram will love it in the city. There'll be so much for her to do. She can go to the movies. . . ."

Zion's laughter was shrill. "She'll simply love Clark Gable," she cried, and bent over her roses to hide her tears.

For a moment Jeff stood glaring at her. Then he turned stiffly on his heel and went away. She did not see him again until the next evening. Then he came swiftly across the road to join her on her own front porch. Contriteness was in his eyes.

"I'm sorry, Zion. I've been acting as silly and sulky as a kid. What you said was true. I know it. That's what hurts." He stared across the fields to the border of his own land, and a troubled note came into his tones. "I never dreamed it would be like this. I can't understand it. I'd been away so long I'd forgotten brown fields, growing things. I've fought against this feeling all day, even," he admitted, flushing a little guiltily like a boy caught stealing jam, "while I mended the plow to prove to you that I hadn't forgotten how to plow a field."

He turned his hands over, and she saw that they were blackened, rough from his labors. She touched one of the blisters and murmured, "Oh, Jeff, my dear!"

He found his voice in a rush, "I'll make a bargain with you, Zion. I'll plant the wheat, if you'll promise to stop scolding!" He beamed over his childish bargain, and went on, "Then I'll have Gram invite Julie down for the week-end so that you can meet her and see how really lovely she is. If she doesn't fall in love with the place and want to stay, I'll give it to Gram with my blessing."

Loving the land as she loved it, Zion knew that Julie couldn't resist. Her eyes shone. "She'll love it," she cried, flinging her arms wide as though to gather all that sunset beauty to her heart. "She'll not be able to help herself."

Jeff got up, and she saw that his shoulders were square and purposeful. "Good night," he said, holding out his scarred hand. "I've got to get up early to get that planting done." He crushed her hand in a hearty handshake and went whistling down the walk.

Zion's fingers ached at his grip, yet it was a clean, sweet ache. "Good night, my dear," she said, and turned swiftly and went into the house.

At dawn she heard Jeff's gay whistling again. Quickly she slipped from her bed and went to the window. There he was, in old shirt and leather boots laced tightly about his calves, plowing that field. Behind him a shower of white seagulls made the air raucous with their clamor.

Happiness bubbled in Zion's

heart. She pulled her prettiest percale apron over her shining head and started down stairs. She'd bake a fresh cake and take it over for Jeff's lunch. But she forgot the cake as she remembered Julia. It didn't really matter. The cake could wait!

ON Saturday afternoon Julia came. She was just as beautiful as Jeff had said, with black, black hair and eyes that looked as though they had been put in with a sooty finger. Her clothes were sleek and fine, and Zion found herself comparing her neat, cotton dress with Julie's silk one.

Jeff introduced them gaily, "Julia, this is Zion, the little girl across the street. We used to fight like Indians when we were kids," and with a teasing smile at Zion, he added, "... and we still do!"

Julie's smile was cool, unruffled. "It's nice to know you, Zion." She touched the tips of Zion's fingers and said to Jeff, "Now I'll go to my room and freshen up. Then you can show me your farm."

She walked slowly up the stairs, under the pictures of the Sanderson women, and Zion found herself wondering queerly if Julie would prove herself like them—quiet, strong, good wives for their farmer husbands.

That evening, over tall glasses of cold milk and little cakes, Julie spoke about the farm again. "I'm glad you've decided to sell it. The house is so old it gives me the creeps." Her brown eyes held contempt for the beamed ceilings, the wide, stone fireplace, the old-fashioned chairs. She turned to Gram, all gaiety and animation, and cried,

"You'll love it in the city, Mrs. Sanderson. There's so much fun!"

Gram's faded eyes did not change, but her voice sounded queer and shaken. "I'd never do in the city, child. I'll stay here. I'll . . . " But she could go no further.

Zion put her arm about the old lady's waist. "You're to come and live with Mother and me," she told her swiftly. "We've got it all planned. There's plenty of room. . . "

"Thank you, my dear," said Gram, and this time there were tears in her eyes.

Jeff took a swift step toward her. "You mustn't think we don't want you, darling," he cried loudly, then turned to Julie for corroboration, "We do want her, don't we, dear?"

Julie's laughter was cool, tinkling. "Of course we do, but if she thinks it better to stay. . . " She did not finish, only lifted her hands in a little gesture and looked at Gram.

Gram's smile wobbled a little, but she held it carefully about her lips and spoke quickly; "I like it better this way, Julie." Then, before Jeff could protest, she changed the subject by saying, "You must take Julie out and show her that field." She beamed and said to Julie, "He plowed it himself." And her old voice was filled with pride.

Julie laughed. "Darling! You didn't!" She caught at his arm and added as they went out together, "It takes all my imagination to think of you behind a plow!"

Jeff refused to laugh. His words were stern. "I plowed it, all right, and if I do say so myself, I did as well as any Sanderson." As he closed the door, he gave Zion a challenging glance.

She admitted, as she cried herself

to sleep, that Jeff had done as well as any Sanderson before him. Jeff didn't know it, but he was a born farmer!

A FEW days later, Jeff came across the street to say, "Well, I think I've got a buyer—a man Julie knows. She's bringing him out this afternoon to see the place. He's been wanting something like this for a long time. Not too far from town, yet far enough to be restful and quiet. He's going to turn Sanderson Acres into a Tourist Home."

Zion was appalled. "A tourist home! But Jeff, the land is fine and rich. Things grow here. . . ."

Jeff did not like her tone. "Mr. Harvey isn't a farmer. He doesn't care about the land. He's coming out to see what can be done to the old place. I'd like you to come over while he's there. Perhaps you'll change your mind about selling when you see what he's planning to do."

Zion was sure she would never change her mind, but she couldn't stay away. When Julia and Mr. Harvey drove up, she accepted Jeff's invitation and went across the street to meet him.

Harvey was a brusque sort of person with bushy brows and keen gray eyes. He looked the place over without a word, then came into the big living room and zipped open his brief case. With his pen in hand, he waited.

"How much, Sanderson?"

It was Julie who said, "Ten thousand dollars is Jeff's price, Mr. Harvey." She twinkled at Jeff, and whispered so that all could hear, "We can have a wonderful honeymoon

on that, darling, if Mr. Harvey is crazy enough to pay it."

Harvey laughed good-naturedly, booming. "I'm crazy like a fox, Miss Julie. I've been looking for a place like this for ages. And this just about fills the bill. It's so quaint, so old-fashioned that I won't be able to keep the tourists away with a shot-gun."

Julie's eyes sparkled. "The old milk-house will make a swell hot-dog stand, and the barn can be turned into a garage. You can take out those folding doors and run these two huge rooms together for your dining room, but you must leave Gram's room just as it is. Every woman who comes here will fight to sleep in that old-fashioned bed."

Harvey was delighted with her suggestions. "I'll take it," he said, shaking his pen and starting to write. "Ten thousand, I believe you said."

Jeff's voice was very cool. "Ten thousand is Julie's price," he corrected. "I won't sell for less than twenty-five."

"Twenty-five thousand for a place like this?" Harvey's brows were two astonished question marks. He zipped his brief case together and stated flatly, "You'll never get it."

Julie's black eyes were filled with amazement. "Jeff," she cried, and her voice was sharp, "you're fooling!"

But Jeff's eyes met hers, and his voice came swiftly, "No, Julia, I'm not fooling. It's simply that I've decided not to sell."

"Not sell?" For a moment Julia could not understand. Then it flooded over her. She lifted a contemptuous glance at the pictures

along the stairs. Her tone was hot, galling, filled with scorn. "So you remembered, all at once, that you were a Sanderson!"

"That's it, Julie," said Jeff, and his voice was like ice. "When I began to plow and plant, I knew that the Sanderson heritage was deep in my heart. You'll know it, too, Julie, when you've lived here a little while."

"Live here!" Julie's lips were white with anger. "Stay on this silly, old farm!" Biting laughter fell from her lips. "I hate it here." She put her hand on the door-knob, and her voice became scathing, "I'm letting Mr. Harvey take me home. Good-by, Jeff. It's been very nice knowing you." Then she was gone, a flip of her skirt, a toss of her black, shining head.

Jeff watched her go, relief flowing into his dark eyes. "She wouldn't have done, would she, Gram?" he asked, and sounded like a troubled, little lad.

Gram's eyes were bright now, shining with happiness. "No, Jeff boy, she wouldn't have done." A sly little smile crept about her wrinkled mouth, and she added, "Now if you'd picked a girl like Zion. . . ." Though she did not finish, Jeff seemed to understand. He put his hand against Zion's arm, and spoke over his shoulder to his grandmother as he led her away.

"Excuse us, darling, there's something I neglected to speak to Zion about."

Gram smiled, and Zion felt her heart beating unevenly. All at once she wanted to run away from this tall, masterful stranger standing before her, holding out battered hands. His voice was very stern.

"Look here, Zion, this is all your fault. Every blister on those fingers was made because of you." His sternness vanished as suddenly as it had come, and he pleaded, "Don't you think you should do something about it?"

"Wh . . . a . . . t?" Zion's voice was very thin and small.

"Marry me," he told her loudly. "Make me the sort of Sanderson you've always hoped I'd be."

Zion's eyes were bright as stars. She did not resist as he took her into his arms—hard, firm arms they were this time. She lingered in them for a moment, and felt his

kiss against her lips. When at last he let her go, she smiled up at him, and her blue eyes were filled with pride.

"I can't make you into a Sanderson, Jeff darling. You've done that yourself. It was your heritage. . . ."

He was looking over the top of her shining head with eyes that glowed as they saw the long rows of bright green wheat beginning to show in the north field. He did not seem to know that he was speaking, yet words came softly to his lips.

"And ye, my children, shall inherit the earth. . . ."



HOW COULD I KNOW?

By Anna Prince Redd

I knew they loved me—John and Jack and Paul.
But John was smug, and Jack was dull, Paul, meant
For country lass. While I, so elegant,
Would love no one of them, I thought, at all.
I loved a handsome suitor, stately, tall,
Whose dark smooth head above my curls was bent,
Whose arms around me, trembling, left me spent
With rapture, breathless, answering love's call.

But that was, oh, so long ago, my dear,
When I was young, and dreaming, quite the thing.
How could I know what future years would bring,
Or that tonight, still dreaming, I'd be sitting here
With you close by? And—yes, there in the glass,
I see myself, Paul dear, your country lass.

The Sunny Side of the Hill

Beginning Again

By Lella Marler Hoggan

FROM the western sky a blaze of color is flung across a rugged mountain range. Under the glow of the setting sun, the purple shadows warm into rose and amethyst, orchid and mauve. Then, as the sun sinks lower in the sky, the hills take on a cold blue color, and the deepening shades of night creep up the gullies and across the face of the cliffs.

A young girl watching the changing scene catches her breath in ecstasy, "Life is like that, glorious, radiant, all golden."

An old woman viewing the same sunset sighs heavily, "Life is like that. At the last all of the color fades out, and it becomes dark and cold and threatening."

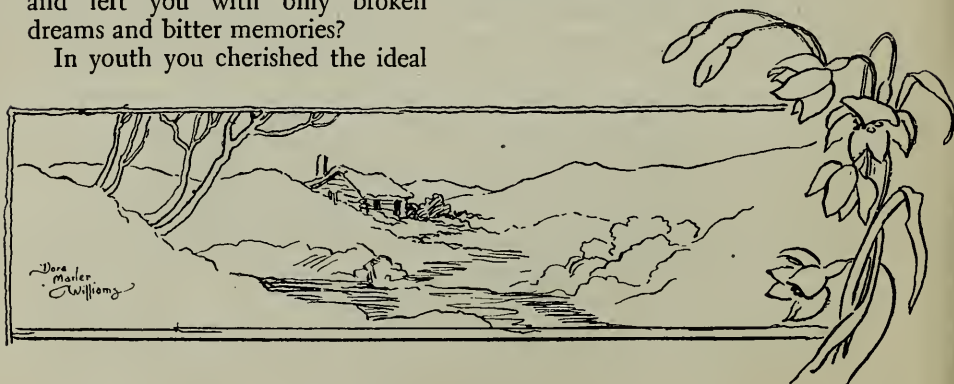
You who are growing older, do you see life from the deepening shadows? Has the color, the beauty, the romance faded out of the picture for you? Has the weight of the years crushed your high hopes and left you with only broken dreams and bitter memories?

In youth you cherished the ideal

of a beautiful woman, a woman who possessed all of the feminine graces, who was as sweet and wholesome as a fragrant flower—the woman that you hoped one day to become.

Now you are face to face with her. As you look at her in the mirror each morning, as you kneel with her in prayer each night, are you disappointed in her? After all, isn't she the woman that you had hoped she would be?

Having walked with her through the years, you know of the losses and the failures she has met. You know of the crushing sorrow, of the stark tragedy through which she has struggled. You know, too, how day after day she has missed many of the lovely things she so much desired to enjoy, because life demanded of her that she perform the hard, necessary tasks. But judging her in the light of all that has gone before, do you not know that her life is more than a broken dream?

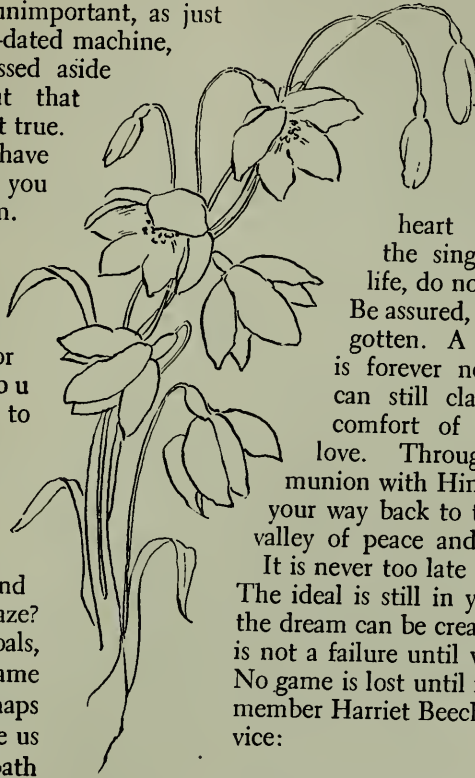


Too often we view life from the shady side of the hill. Losing the glint of the sunshine, we see only the dark side of the picture. We come to think of ourselves as old-fashioned and unimportant, as just a part of an out-dated machine, ready to be tossed aside unnoticed. But that view of life is not true. Even if you have lived a long time you are still a person. You can still look to the sunlit heights by day and the stars by night for inspiration. You can still listen to the lark at dawn.

Why should we mill around dead camps-fires? Why should we sit and watch a spent blaze? Let us stir the coals, and as the flame leaps high perhaps its light will guide us back to the path again. Busy hands and a singing heart bring cheer to the dullest day.

DUTY held the early-day mother to her household tasks even in sorrow, because there was always "a fire to tend and a wick to trim". Let us find some service to perform, some little song to sing. If we have suffered sorrow and defeat, we know the words to speak to bring hope to another who is in distress. Providing for the daily needs of others brings a certain quiet joy.

When the day is gray and the clouds hang low,
And the moan of the gale is strong,
From the kitchen fire and a mixing bowl
Comes the magic that heals the troubled soul,
And warms the heart with a song.



If through grief, or loss, or disappointment, you find yourself walking in the shadows, your heart closed against the singing melody of life, do not give up hope. Be assured, you are not forgotten. A divine presence is forever near you. You can still claim the gentle comfort of God's healing love. Through daily communion with Him, you can find your way back to the blossoming valley of peace and contentment. It is never too late to begin again. The ideal is still in your heart, and the dream can be created anew. Life is not a failure until we quit trying. No game is lost until it is over. Remember Harriet Beecher Stowe's advice:

"When you get into a tight place, and everything goes against you, till it seems as if you couldn't hold on any longer, never give up then, for that's just the place and time that the tide'll turn."

While we are traveling toward the summit of life, we go in gladness, eager to meet the day. But on reaching the top of the hill, we sometimes lose the zest for life. And yet the remainder of the journey is quite as interesting as the beginning. At every turn of the road new vistas will be revealed to our view.

Life does not stint her measure to us because we are growing older. We are the ones who limit the generous flow of truth and beauty, of joy and romance. There is a wealth of treasure for both age and youth, if we but have faith enough to claim our portion.

There has never been an age when life held so much of interest to lure men and women on toward achievement and satisfaction. Do not think that the quest is ended. Each ap-

parent ending only marks a new beginning. Let us up and on our way. Nature does not brood over her unhappy yesterdays. Can not we also forget?

Long ago Susan Coolidge reminded us that,

"Every day is a fresh beginning,
Every morn is the world made new."

The time of beginning is here. Let us rise with a song in our hearts and go to meet the new day.



HIDDEN SONG

By Marguerite Burnhope Harris

Somewhere within my heart there is a song,

But I don't hear or feel its rhythmic call;

Its music does not touch my soul at all

For night has come, and for a time so long

There has been leaden gray where songs belong.

Yet still I know 'tis there beyond a wall

That some day will be crushed, and crumbling fall,

And forth will come a melody and dawn.

For always light doth follow after dark,

And hidden songs do find their joyous way

To gladden hearts as sunshine brightens day.

And then I, too, will sing as does the lark

When morning comes to spread its glorious light

Upon a world that is no longer night.

An Anniversary Significant to "Everymember"

By Rae B. Barker

FROM the source of that same glorious effulgent light, of a brightness eclipsing anything the Prophet Joseph Smith had experienced, comes the light which illumines Relief Society's path of progress; and those who come within the radius of its influence reflect the light in varying degrees. Though the light possessed by each may be small, the cumulative contributions of "Everymember" make up the strength, the beauty, the fullness of Relief Society.

This thought provided the theme for a program planned in the interest of membership. Such a program emphasizing membership could readily be adapted in commemorating Anniversary Day. The theme was introduced through the song "Shine On" in which we find these words: "My light is but a little one. . . but lo! it glows like God's great sun for it was lighted there." The president further developed the theme in a convincing talk on the worth, or light, emanating from Relief Society. Capitalizing on the impressiveness of candle-lighting, she lit a taper; then, from her glowing candle other workers lighted theirs. Membership coordinators carried high lights symbolical of the idea expressed in the quotation "Let your light so shine. . . ." Also was read, "Neither do men light a candle and put it under a bushel but on a candlestick; and it giveth light unto all that are in the house."

The numbers following evidenced

a wealth of local talent. Deserving of mention were papers on "Handicaps Solved" and "Treasures I Have Found".

Equally fine, in another ward, was the singing of an original anthem. Short biographical sketches of several ward women, recounting outstanding services, given unobtrusively, revealed beautiful characters.

The work done by many thousands of women who constitute the general membership is best known in their own localities. While every service given carries its own compensation, appreciation stimulates further achievement.

An effective March 17 program might be one honoring "Everymember" and in nature a recital of accomplishments stimulated and fostered by Relief Society. The Magazine is a rich source for supplemental material. Stories, poems, informative articles, original songs come from the pen of "Everymember". The series "Women We Should Know" and "Typical Women of the Church", as well as accounts of varied services and activities in "Notes From the Field", offer splendid material for developing an Anniversary program. Music, vocal and instrumental, chorus and individual, is joyously given by "Everymember" talent.

Just now we are intensively working to spread the influence of Relief Society by substantially increasing membership. Anniversary Day would be spent to good purpose if

we succeed in intensifying appreciation for being a member, with the accompanying privileges, or create the desire to become one.

In some instances, March 17 has been the occasion for presenting the Organization with needed material gifts. In line with that idea, one organization featured the presentation of an unusual gift—a large group of new members, bringing with them new faith and friendships, new talents and testimonies, new services and strengths. For the occasion, a poem was written to be used in presenting them. Each was identified by an inexpensive buttoniere. As they stood in a group, it was gratifying to observe that the Organization had been so generously augmented.

A program followed demonstrating that a typical group of our women possess gifts and talents that are rich in variety. It further demonstrated that the Relief Society plan offers numerous opportunities for their development. The new members, because of their willing response, found a warm welcome. The day ended with our rousing rally song sung with gusto. We were all moved to new determination.

To every woman who would develop her talents to the fullest, Relief Society is a key to open the door of spiritual opportunity. Anniversary Day offers its challenge to each and all. Again let this be our creed—Faith to Succeed.



FOR FEET MUST FOLLOW

O, may my heart go singing, Pioneers,
That song of courage which your hearts began!
Sharpen my feelings till my spirit hears
That one of steel which held you to your plan.

O, shape a Zion for my eyes, and let
Me cherish truth far reaching as the dawn!
For feet must follow where the heart is set
And find the goal the eye is fixed upon.

And let pride lend my song a quickened beat,
Pride in my heritage, this sacred trust;
But add an undertone of trudging feet,
The thud of oxen plodding through the dust.

Give it the peace that marks the furrow's seam,
The clip of chisels, and the hammer's ring;
But over all let faith to see your dream
And gratitude be in the song I sing.

—Eva Willes Wangsgaard.

Wanted—A Haven

By Grace A. Cooper

SHE loved a garden and lived with it the year around. From the first brave shoot of green in the early spring to the last frost-defied leaf of early winter, it had her attention. The cold, wet snows she endured, knowing their benefit. She gave to plants and flowers understanding care, and they responded generously. She had the gift.

This morning Libbie Moorehouse was tired and discouraged. The soil in her daughter's yard in Center-ville was unused to cultivation, and this was but the second season.

Libbie rested in the shade of an oak tree and contemplated her work. The struggle of the seeds to break through the hard dirt reminded her of the efforts of her own life adjustments. It was her eyes one remembered, eyes kind and forbearing, eyes that looked into the hearts of flowers.

To Libbie, flowers had character and individuality. She liked to think of their resemblance to friends, but this morning the nostalgia was too great. It was the transplanted ones she watched with sympathetic understanding. Some grew strong quickly, some withered, others needed the support of props. She must make up her mind which were to be replanted to a shady corner or more congenial surroundings.

"I am like these plants," she thought. "I am not taking root well. I am leaning on Sadie again for support."

It was her sister, Sadie, to whom she turned when they were children and in their young womanhood days.

Although two years younger, Sadie had been the leader, the dominant personality. Libbie had married Will Moorehouse, and to him she had left all decisions. With him she had felt secure and protected through the years. Of their two children, Evelyn and Fred, the girl had been of the inquiring mind, demanding to know the whys of life. Fred was more inclined to an effortless acceptance of the gifts of chance.

Two years ago, when Will died, the children had urged her to come and live with them. Grief-stricken and feeling terribly alone, she had let them make the decision for her, had sold her home and possessions. Somehow the plan had not worked out as she had anticipated.

She looked at these transplanted flowers in the garden and felt guilty she had moved them.

She had gone to Fred's first. They had treated her as a guest and one who was expected to act as a guest. The three lively, growing boys were hushed that their noise might not disturb Grandmother but always in the tone, "Never mind, it won't be for long."

Restless, busy hands were suddenly forced idle in her lap. Lured by the thought of a possible garden at the home of Evelyn and husband, Tom McDonald, and daughter, Katheryn, she had gone there. Their welcome was kind and gracious, but the house just fitted a family of three.

A voice from the back porch broke in on her reveries, "Mother, haven't you stayed too long in that hot sun?"

Come in, here is a letter for you."

She crossed the little ribbon of lawn to the house. The dining room was cool and pleasant, the curtains crisp, the windows shining. "Evelyn's a good housekeeper," thought Libbie. "Better than I was."

The letter was from Fred. She read it, returned it to its envelope, while Evelyn stood by waiting for family news. The mother only remarked, "He wanted to know if I had received the money for the house. And," she smiled, "he asked me to come again to visit them."

KATHERYN at seventeen was a replica of Evelyn at that age, thought Libbie. Katheryn was saying, "After lunch and you go to your room, I am coming with you for a visit while you get ready for Aunt Sadie."

"I am embarrassed when company comes and you take them to that little room," exclaimed Evelyn irritably. "How would you like to have the room enlarged? Tom and I were talking about it again this morning. He said the room could be extended, an in-a-door bed and dressing room built in, and a door leading to the outside. That would make you a nice living room of your own. He thought it could be done for only a few hundred dollars."

Evelyn watched her mother's passive face and found no encouragement but finished what was on her mind. "We can't afford to do it this summer, unless," she hesitated, "you want to help."

Katheryn burst out impatiently, "Come on, Grandmother, you won't be ready before Aunt Sadie comes."

In the tight little room that had been used for trunks and storage

before Libbie came, Katheryn threw herself down on the narrow bed and began falteringly, "Grandmother, did you go to college?"

"No, I married, but Sadie went," said Libbie proudly.

"I want to go to the university this fall, and I want to be a teacher like Aunt Sadie, only," she added defiantly, "I don't want to be an old maid."

Libbie smiled tolerantly at the alert, sensitive face of the young girl who, since her graduation a few weeks before, seemed to have taken on a more positive character.

"Grandmother," continued Katheryn, "why didn't Aunt Sadie marry? Didn't she ever have a boy friend?"

"Yes, there was Charles Watson." She withdrew into the past. "The four of us grew up together, went to parties and riding together. Will and I married. Charles wanted to be a doctor, so when he went away to school Sadie went to the State Normal to learn to be a teacher."

Katheryn waited.

"When Charles returned, they planned to be married." She paused again.

"Then what happened, Grandmother?"

"Sadie had resigned at the close of school, and they arranged for a house with an office in the front rooms. He died of pneumonia."

"Oh, poor Aunt Sadie. Then what did she do?" broke in Katheryn sympathetically.

"She got her position back again and devoted herself to her school work."

"I'm glad you told me, Grandmother," said Katheryn quietly, but went on, "I believe I will make a

good teacher, too. I have it all planned. It would take about \$500 for me at the university this coming year, then I could teach in one of the district schools next year and go to Normal the next year."

"That would be very nice, Katheryn. I am sure you would make a very good teacher," said Libbie absently as she stood before a picture of Sadie.

"Father says he doesn't see how he can afford it this year." Katheryn's voice trailed on with undeveloped plans as she watched her grandmother's face for some cooperation.

They talked on of other things, Katheryn returning often to the unsettled subject. They were suddenly surprised to hear Evelyn and Sadie at the door.

LIBBIE thought her sister looked ill and worn out. "Are you well, Sadie?" she asked when they had a chance to be alone. Sadie had always been tall and straight, shoulders squared and firm chin held high. Now she was drooped as if too tired to make the effort.

"The past year has been strenuous, but as it was my last I worked harder than ever. Perhaps at sixty-five one notices the strain more." Her voice was weary.

"Now it's all over, and you have been retired. Are you sure of your pension, Sadie?"

"Yes, it's all settled," rejoined her sister.

"Sadie," said Libbie falteringly, "did you go by the red brick house?"

"I didn't go by," laughed Sadie, "I went in."

Libbie's face lighted in happy anticipation. "Was there a nice garden?"

"There was a large one in the rear. It was a hodge podge, but it had possibilities—for one who has the gift." She smiled as she watched the other's expression.

"I had a letter from Brother Joe," said Libbie, longing to talk over things of common interest.

"What new scheme did he have, and how much did he want you to invest?" asked Sadie grimly.

Libbie chuckled, for she enjoyed Sadie's various moods. "He wanted to borrow a thousand dollars. He was sure he had a money-maker this time, but I didn't send it," she hastened to add.

"I hope not. I remember the money I contributed to that bottomless pit, with not even interest."

"Fred collected the rest of the money on the sale of my home and sent it to me last week," went on Libbie.

"How much will you have?" inquired her sister.

"About thirty-five hundred. I had to use some of the insurance money. I needed some new clothes," she defended, "Evelyn needed new things this spring, and Katheryn's graduation cost them more than they planned."

Libbie's apologetic distress was so pathetic that Sadie left unsaid what she thought.

"I had another letter from Fred today." Sadie caught another family confession and waited.

"Fred's oldest boy, Jack, can't seem to find a job but can buy a share in a business with two other boys. Fred wanted me to lend him \$700. He said they would pay more interest than I could get at the bank."

Sadie's forbidding silence was her only comment.

Both sat and rocked, deep in unsolved problems.

"Did you find out what we wanted to know?" inquired Libbie, eagerly, yet fearing the answer.

"Yes, it was about what we planned," she rejoined.

"Do you think . . . ?"

"It's for you to decide, Libbie."

The rocking continued. Libbie was making the greatest decision of her life. Her mind went back to events of the past: The several times they had helped Fred get started in business, money lent Evelyn and Tom, her husband's long illness, the parting from old friends and adjusting herself to new and younger ones.

"They don't need me," she argued to herself. "They are all happier without me, for I know I interfere with their way of living. I am always on their minds as someone to be looked out for and taken care of."

Her voice became unexpectedly determined as she said, "I've made up my mind."

THE next morning Evelyn realized something unusual was happening. She was perplexed at the activities of the sisters. Trunks were repacked, articles discarded. There were low-voiced discussions as to what would be needed and what should be left.

Trying to keep the anger out of her voice, she said, "Mother, what does this mean?"

Libbie thought, "If ever I needed Sadie's moral support it is now."

She answered her daughter, "I'm going to be with Sadie."

Katheryn, bewildered, wished her grandmother would say something about the money. Not that she had actually asked her for it, but surely Grandmother understood.

Evelyn, in and out of the little room, unable to assist, wondered, too, if she were to make further plans to enlarge the room before her mother returned.

Evelyn felt a quick resentment against her Aunt Sadie. Perhaps she had influenced the mother. "No," she thought, "Aunt Sadie might have made the first suggestion, but it was to the mother the decision had been left."

In her heart she weighed the things she had done for her mother, and the things she might have done, and in her heart she read the balance.

Whatever it was, she admired her mother for doing the thing she wanted to do.

Libbie's good-by mutely pleaded for reserved judgment and understanding as she whispered, "I'll write."

The awaited letter came. Evelyn rushed to the phone and called long distance for her brother. "Fred, Mother has put one over on us. Where do you suppose she and Aunt Sadie are? They have gone to the Martha Martin home for old ladies. Now don't flare up. It's a lovely place. They have adjoining rooms. They pay \$2500 each and will be cared for the rest of their lives. Certainly, do that. I'm sending them a night letter."



A Way Of Life

By Leone G. Layton

WHAT does the Word of Wisdom mean to you? Has it helped you to a better way of life? Has it done for you that which was intended by our Father when He gave it? It is kind counsel, which, if understood and followed, directs us to the abundant life and protects us against insidious temptations to use things detrimental to our well being. In this day of alluring advertisements, our eyes are constantly drawn to beautiful pictures conveying the idea that the perfect hostess serves wine on her table; we are told that certain products give us strength and vigor; our ears are beset with pleas to use things which we have been taught are harmful. Our Father foresaw our situation and forewarned us concerning it. Is it not comforting to have the sure word of the Lord to turn to? He explains to us as patiently as we would to a little child that certain things are not good for the body and further tells us the real uses for them. His concern is not for the few but for all His children, and each who will heed his counsel may have the promised treasures.

We read so much about the Word of Wisdom, men's various interpretations of its meaning, but many of us do not read it frequently enough as it is given by our Father. Because of misunderstandings of its content and purpose it has become to some merely a document of limitations, of prohibitions, given to infringe upon personal liberties. Naturally, in homes where this attitude prevails the children are not given the proper

understanding of its purpose in their lives.

Two mothers were recently discussing this subject. Their sons were the same age and had the same general associates. They realized the fact that soon the boys would meet the temptation to smoke and must either succumb to or conquer it. One mother said, "I really am not very worried; we have tried to point out the real meaning of the first cigarette to our boy. He has studied the Word of Wisdom, and I believe he understands the counsel therein." The other mother said, "Well, I'm sure of this, my boy will never stand for anyone calling him a sissy!"

To the one boy, smoking a cigarette would mean a departure from the way of life he had chosen to follow; to the other boy, who feared ridicule, it would mean a way to prove himself the possessor of the type of bravado he called manhood. Will this second boy, as he grows older, scorn the counsel given by road signs put up for the safety of the motorist? Will he feel them a curtailment of his personal liberties and take to the sagebrush to prove his ability to manage his own affairs without following counsel?

Our Father has been kind enough to post signs for us along the highway of life that we may travel with the greatest comfort and safety. Nephi said: "But the Lord knoweth all things from the beginning; wherefore he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his

words." (I Nephi 9:6) We know through recorded history that this has been true in past ages; then, it should be equally true for us. Is it not better to arrange our life pattern according to the direction of one who "knoweth all things from the beginning and prepareth a way" than to shortsightedly fear for our personal liberty and so take the wrong road in order to prove we still have it?

Not once in Section 89 does our Kind Counselor say to us, "Thou shalt not!" But rather: "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—

"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."

Who could read those words without feeling the love our Father has for us and the great desire He has

for our welfare? Who, reading them, could feel in them a curtailment of personal choice?

Later in the Section we read: "And it is pleasing unto me that they (flesh of the beasts and of fowls of the air) should not be used only in times of winter, or of cold, or famine."

We hear on every hand today different theories regarding the use of meats—we should and we should not eat them. People discussing their particular beliefs readily become argumentative in defending them; our Father says to us, "It is pleasing to me."

He further promises us treasures if we heed his counsel: "Health, strength, wisdom and great treasures of knowledge, even hidden treasures." Are these things worth striving for?

Let us then turn to our *Doctrine and Covenants* and reread Section 89. Read the words of a kind Father pointing the way to an abundant life for His children.



"**N**O Latter-day Saint who understands the genius of his religion, will quibble as to whether the Word of Wisdom is a 'commandment' or the 'will' of God. Even a suggestion from Deity should be followed by willing and implicit obedience. The Lord does not expect his children to be commanded 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'." (Doc. & Cov. 58:26.)

HAPPENINGS

By Annie Wells Cannon

FEBRUARY—Friendship is the truest gift from man to man.

A CHARMING month is February. Then the gaieties of the season reach a climax. The follies of the masquerade and Colonial balls in gala costumes rival in revelry. Lacy valentines and dainty gifts crowd the mails, and hearts beat high in expectancy of spring.

ALICE MARBLE, tennis queen, was noted by the nation's sport experts the outstanding woman athlete of 1939.

HELEN PERRY, Helene Rains, and Helen Crelnkovich, expert American swimmers, have gone to South America to enter the seven swimming tournaments to be held there. The three Helens will compete with champions of Argentine and Brazil.

VIVIAN LEIGH was awarded first prize among women stars for her characterization of Scarlet O'Hara in "Gone With the Wind" by the New York film critics, while "Wuthering Heights" was considered the best film production.

ASENITH ALNEY, 17, froze to death when her car became stalled on a lonely highway Christmas day. This heroic young mother discarded her own warm clothing to save her four-month-old baby girl.

IRENE GERBER, according to gypsy custom, carried out a wedding-funeral, as she followed the casket of her young lover to his burial place. Dressed in white gown and

veil with ushers, bridesmaids, ring-bearers and a gypsy band in procession the picturesque group threw flowers into the grave of her beloved.

JUDGE REVA BECK BOSONE of Utah is listed in the "Woman's Almanac of 1940" among the feminine celebrities. It is a volume devoted to women first in everything. Pearl Buck, Katherine Cornell and Anne O'Hara McCormick are among those listed.

UNITY VALKYRIE FREEMAN-MITFORD, Nordick beauty, payed dearly for her admiration and friendship for Adolph Hitler. She returned last month to her English home and father, Lord Redesdale, suffering from a mysterious illness.

ELIZABETH C. CRISMON, 91, Rosina C. Lambert, 87, Anne S. Hatch, 86, and Nellie C. Sandberg, 65, Gold Star mother, all notable pioneer Church and civic workers, died this winter.

ANNE GREEN'S new book, "The Silent Duchess," a serious study of French Society, 18th century; Susan Ernst's "One Fight More", a satirical novel; Bartita Harding's "Imperial Twilight", a romantic history of the last of the Hapsburgs, and Catherine D. Bowen's "Free Artist", the story of Anton Rubinstein, are among the best books recently published.

HARRIET McCLOSKEY, Utah business woman, has gone again to the Orient in search of odd wares and antiques for the American trade.

EDITORIAL

Retiring General Board Members

SERVICE rendered by willing, discerning, capable persons in the advancement of the work of the Lord is glorious; its benefits are far reaching, and she who renders it is compensated in the joy that accompanies such service, in the appreciation and love of those served and in the blessings of a kind and generous Father. The Relief Society has been fortunate in having as General Board Members women of unusual ability, women who understand the principles of the Gospel and who have strong testimonies of its truth, women willing to give generously of their time and talents that the work may go forward.

Each of the retiring Board Members has made a definite and valuable contribution to the Society, visiting the stakes, serving on standing and special committees, formulating and defining policies and planning programs. Each has her own special endowment which has enabled her to make a unique contribution to the work.

Emma A. Empey was appointed general treasurer in 1911, retaining this position until the reorganization of the Board in 1921. Her unusual business ability enabled her to fill the position with efficiency. This same ability, together with her skill in needlework, made her a capable manager of the Burial Clothes Department. She is probably best known, however, because of her work in the field of nursing. Prior

to her appointment as a member of the Board, she was appointed Superintendent of Relief Society nurses, a work which she pioneered. Later, she took over the placement of nurses trained in the Relief Society School of Nursing. Educated in the social graces, kindly and gracious in temperament, she has been an asset to the Organization in its social functions.

Annie Wells Cannon's life is a splendid record of service to Church and community. She was first appointed a member of the Board in 1902, serving until 1910, when she was released because of the arduousness of her duties as President of the Pioneer Stake, which position she held from 1904 until 1920. She was reappointed to the Board in 1919 by President Heber J. Grant. Sister Cannon's service to the Organization has been of the highest order. Her knowledge of its history, her wise judgment with regard to policies and programs, her humanitarian instincts, her tireless devotion to all phases of the work place her among Relief Society's outstanding leaders. Her literary talent has been invaluable to the Organization; her creative work is superior. Her contributions to the Magazine have greatly enhanced its value. She has been chairman of the Eliza R. Snow Poem Committee, and in this position has done much to stimulate women to express themselves in poetry and to raise the standard of

work done. She has been influential in developing an appreciation of the best in literature. For fifteen years she served as associate editor of the *Woman's Exponent*, the forerunner of the *Relief Society Magazine*.

Devoted as she has been to the Church, she has also been very active in civic affairs, receiving national recognition in 1926 as the woman from Utah whose success and influence was most far reaching. When the Utah Federation of Women's Clubs started its selection of outstanding women in 1934, she was among the seven chosen the first year.

Laene H. Hart was appointed to the Board April 2, 1921. She has served with efficiency and fidelity. She was a graduate of the Brigham Young College and later attended Simmon's College in Boston for several terms, specializing in Home Economics. Relief Society has greatly benefitted from her training in this field. As chairman of the Work and Business Committee she has been instrumental in bringing into the program our present excellent course in Nutrition.

In the appointment of Sister Cora L. Bennion, April 2, 1921, the Board was strengthened by a reserved, well balanced, spiritual woman. Her educational interests and opportunities have aided greatly in the educational program. Her work as chairman of the Temple committee has resulted in increased activity in this direction. Full of faith, dependable, capable, she has played an important part in the work of Relief Society.

Rosannah Cannon Irvine, a woman of culture and refinement, was

called to the Board April 2, 1921. The daughter of a General Board Member, Sarah Jenne Cannon, and one of the Church's great leaders, George Q. Cannon, she brought to her position a thorough understanding of the Gospel and a knowledge and an appreciation of Relief Society. When only 15 years of age she was called to be secretary of the Farmer's Ward Relief Society. Recognizing the capacities of Relief Society women to understand and enjoy the best, Sister Irvine has labored diligently to uplift cultural standards. She is a gifted writer, and many local organizations have presented her plays and pageants. For the past two years she has been chairman of the Pageant Committee.

Nettie D. Bradford was president of the Salt Lake Stake Relief Society when called to the Board, March 25, 1925. She has filled her position with grace and dignity. No task has been too difficult or unpleasant for her, and her accomplishments are immeasurable. As president of the Salt Lake Stake Relief Society, she introduced a central family registration system which was later adopted by the General organization, an outstanding contribution to Relief Society. In addition to the splendid service rendered Relief Society she has brought credit to the Organization through her extensive activities in community affairs.

On August 17, 1927, a charming, talented woman was made a member of the Board. Ida Peterson Beal's gift of song and sunny disposition have brought happiness; as a member of the Music Committee she has

been instrumental in developing the musical talent of the women of the Church. As first chairman of the committee directing the activities of the Singing Mothers her efforts merit praise and gratitude. Her vision and foresight regarding the possibilities of developing a great chorus of Singing Mothers has been realized.

Civic and church work has for many years claimed the interest of Sister Emeline Young Nebeker. She was appointed a member of the General Board December 11, 1929, and has proved herself eminently fitted for the position. Serving as president of the Twelfth-Thirteenth Ward at the time of her appointment, her interest in the ward units has continued; she has kept unusually close to them and their problems. She has been vitally interested in social welfare and through her identification with civic welfare organizations has been influential in promoting good will and friendly cooperation between them and the Relief Society. She is a good executive, has the ability to see things clearly and the courage to work for and defend the right. Sister Nebeker has filled her position creditably.

Janet Murdoch Thompson has been a member of the Board since April, 1935. A woman of integrity and good judgment, a forceful leader, she has served with distinction. She is an accomplished pianist and has been tireless in her efforts to bring music into the lives of Relief Society women. She has been an active member of the Church Music Committee and has served as chairman of the Music Committee of the General Board directing the activities of the Singing Mothers, a stupendous movement which has been unusually successful and has grown with marked rapidity. Her special interest in music has not narrowed her activities in the Organization; she has a fine vision of all phases of the program and has worked hard to promote the welfare of the Organization as a whole. Her marvelous capacity for friendship has been an asset to the Society.

The Relief Society organization acknowledges its indebtedness to all who faithfully serve it, and the Magazine wishes to express its love and appreciation for the retiring General Board members. May the compensations of service be theirs in abundance.



Notes TO THE FIELD

Change in Relief Society Annual Stake Conventions

BEGINNING with the year 1940, the Relief Society annual stake conventions will be held in conjunction with stake union meetings rather than with stake quarterly conferences as heretofore. The announcement of this change was made November 8, 1939, at a meeting of auxiliary executives called by Elders Stephen L. Richards and Albert E. Bowen, of the Council of the Twelve. The time of the stake quarterly conferences formerly scheduled for auxiliary work will hereafter be given to the Priesthood, the First Council of Seventy and the Presiding Bishopric.

In harmony with the new plan, the Relief Society convention for each stake may be scheduled, as far as possible, for the same day as the regular union meeting in one of the late summer or fall months. Wherever convenient, more than one stake will be included in the same convention. When stakes with varying union meeting days are combined, the convention date cannot always coincide with the regular union meeting day in each stake.

Some deviation from the regular union meeting day will also be necessary in order to make it possible for members of the General Board to attend conventions in all the stakes in the Church during the designated months. Nevertheless, even though it may not be possible to hold the convention on the regular day of the union meeting for all stakes, the convention will, in the month in which it is held, replace the union meeting for that month. In those stakes where the auxiliaries hold union meetings conjointly, those auxiliaries for which a convention is not scheduled may forego their union meeting in that month. Convention schedules of the auxiliaries are being planned so that they do not fall in consecutive months for the same stake, so that no auxiliary will be deprived of more than one union meeting in order to accommodate the convention schedule of another auxiliary.

The dates and programs for the new conference-union meetings will be announced later.

New Cantata by B. Cecil Gates

By Wade N. Stephens

THE new cantata, "Resurrection Morning", written by B. Cecil Gates and dedicated to the Singing Mothers, was first performed Sunday, January 14, 1939, at the University Ward Chapel in Salt Lake City by Emma Lucy Gates Bowen, Virginia Freeze Barker, Annette Richardson Dinwoodey, James

E. Haslam and P. Melvin Peterson, with Wade N. Stephens at the organ. The chapel was overcrowded with choristers and organists from the wards and stakes in and near Salt Lake, as well as most of the prominent musicians of the Church and city. Everyone who heard the performance acclaimed the work as

the best Brother Gates has published to date, and a very effective and musicianly composition.

Five voice parts are written in the score (S.S.A.T.B.). They are so arranged that the cantata is equally effective when sung by ladies voices (S.S.A.), by ladies voices with bass (S.S.A.B.), or by the full five parts.

The chorus parts are well within the range of untrained voices, with optional higher notes that improve the effect when sung by the few who can reach them. This makes it very usable in the wards where there are few tenors, and sometimes no men at all. All the voice parts are both easy and melodious, but in spite of this the music is very interesting.

The work consists of seven choruses, some with solo parts, which are effective as anthems apart from the rest of the cantata, and four short recitatives that connect the choruses to form a narrative of the Crucifixion and some of the events of the first Easter Morning. Each chorus is carefully composed, and some of the climaxes sound very full and complicated, when in fact they are very simple to sing.

We recommend the new cantata to all groups—Singing Mothers, M. I. A. choruses, ward choirs, and even children's voices. Brother Gates has surpassed himself in this work. It is to be ranked among the best our composers have produced.

Letter of Thanks

THE Salt Lake City Council of Women's Committee on Finnish Relief, of which Mrs. J. L. Jones is Chairman, wishes to thank the women of Salt Lake City and the State of Utah for the generous response they made to the call for help in this worth while cause in behalf of a people who have proven themselves worthy of the deepest regard by the citizens of the United States.

In responding to the call for funds to supply food, shelter and clothing for a group of unfortunates who have been forced, through war, to leave their homes and take up residence at a distance from the front lines, we feel that the women of Salt Lake City and Utah have rendered an humanitarian service.

"Cast your bread upon the waters and in many days it shall return" may be said of the Finnish people who showed the true Christian spirit of honesty in their attempt to pay

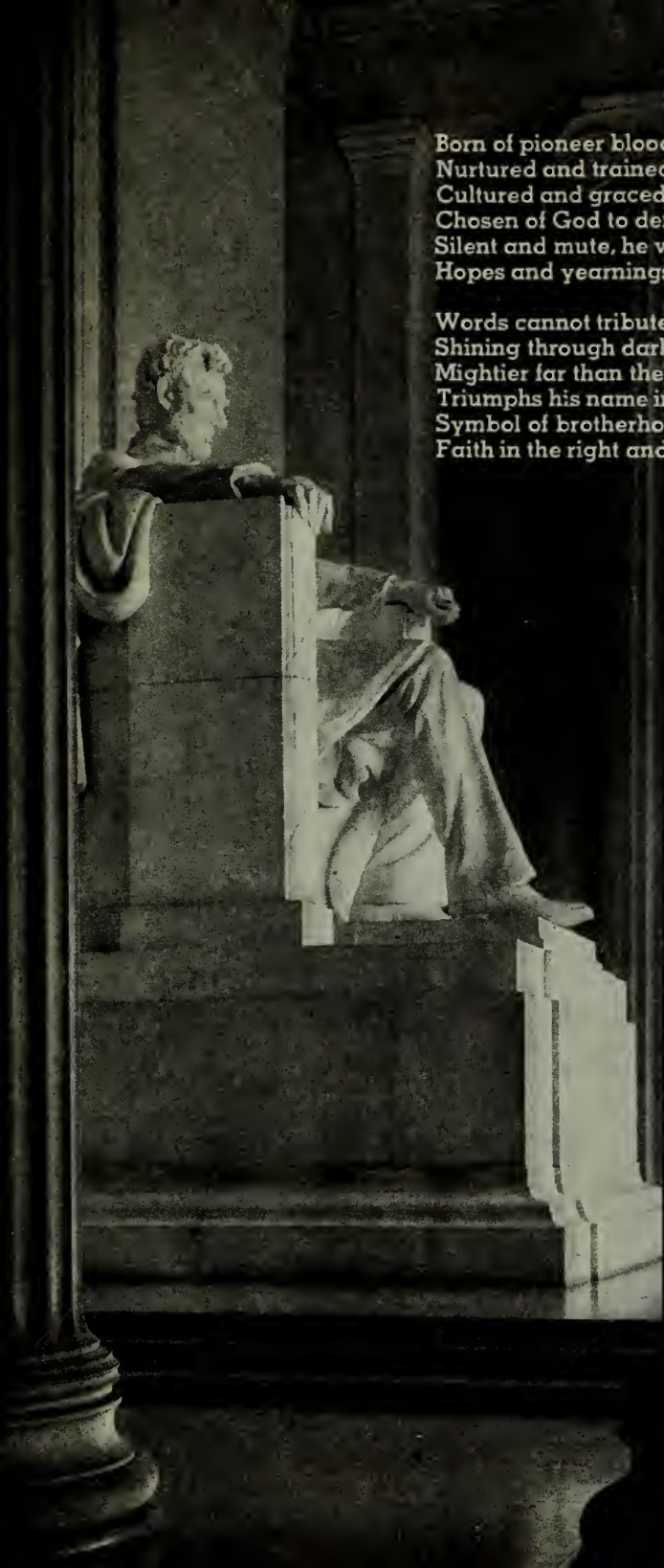
their War Debt to the United States.

We wish it were possible to thank each woman individually and say that by your acts you may be helping to stem the tide of communism and uphold democracy in assisting a Christian people to maintain their land free and Christianized.

Other members of the Women's Committee who have worked diligently are: Mrs. John T. Wahlquist, Mrs. Winifred P. Ralls, Miss Elise Madsen, Mrs. W. E. Best, Mrs. Junius Hayes, and the members of the Board of the Salt Lake City Council of Women, also the officers of the P. T. A., The National Women's Relief Society, The Y. W. M. I. A., The Primary Association, and The District Federation of Women's Clubs.

Sincerely,

Mrs. L. A. Stevenson.
President Salt Lake City Council
of Women.



Born of pioneer blood and soil,
Nurtured and trained by a life of toil,
Cultured and graced from an inner light,
Chosen of God to defend the right,
Silent and mute, he walked apart,
Hopes and yearnings locked deep in his heart.

Words cannot tribute this God-given life,
Shining through darkness, struggle, and strife;
Mightier far than the words of pen
Triumphs his name in the hearts of men,
Symbol of brotherhood, charity, love,
Faith in the right and His Maker above.

—Mabel Jones.

Cathedral of Peace

By Dorothy Clapp Robinson

RESUME

CAROLYN EVANS thought she was being a good wife when she worked and saved uncomplainingly. She became so absorbed in the routine of housekeeping that she failed to catch the broader vision of what a wife and mother might be. Suddenly, the knowledge is thrust upon her that she and her husband,

TURNER EVANS, are strangers mentally and spiritually. Heartsick over his neglect, she puzzles over the situation and its cause. He sees the cause clearly. Fifteen years before, she had stopped growing mentally, while he had gone on developing steadily and consistently. However, his power and influence were more evident abroad than at home. Frustrated and disappointed with the condition of his home, he has become irritable and dictatorial. He is particularly irritated with

BOB, the eldest son, because he is failing to make use of his powers. Bob is in love with June Straughn from the Elkhorn ranch but does not consider himself her equal because of the difference in their backgrounds.

CARSON, the second-born, is the uncertain quantity in the Evans home. He is straining against home ties and is threatening to leave. Bob goes to the Elkhorn to tell Mrs. Straughn his mother has reconsidered and will be a counselor to her in the Relief Society presidency. Splashing through West Fork on his horse, he is surprised to see June, also on horseback, watching his approach. They go for a ride and near the south-pasture gate come upon Bob's brother and father. Bob is surprised and greatly pleased at the gracious way his father responds to an introduction to June. Back at the Elkhorn, he oversees an intimate scene between Mr. and Mrs. Straughn which emphasizes in his mind the differences in his life and June's. He feels he can never tell her what is in his heart. Next day, while at their meal, the Evans family hear over the radio that their father has been elected president of the State Stock Growers

Association. While the children rejoice over it, Carolyn hurries to the kitchen that they may not see the misery in her eyes.

CHAPTER FOUR

"COME help Mother." Carolyn Evans thrust two small towels into the hands of her twin daughters. "Then you may go with me."

"Oh boy, boy!" Judy cried, snatching at a handful of silverware.

"Just one," Jerry warned, setting the example by rubbing one knife long and vigorously. Judy watched her a moment.

"You take too long," she scolded. "Hurry, or we can't go."

"Where are you going?"

Carolyn's hands, which had been rapidly and efficiently shuffling dishes, came to an abrupt stop. A feeling of utter helplessness swept over her. Here was the test.

"Where are you going?"

Slowly she turned and faced her husband. He had come to the kitchen door just in time to hear Judy's words. The determined hardness in his eyes added to her fear. Then the memory of Bob's sarcastic "after all, Mother" stiffened her resolution. She took a long breath.

"I told Mrs. Straughn I would be her counselor."

"You — you told her that after what I said!"

Now was the time to sigh in resignation. Habit was strong. She half turned, then stopped.

"Yes, I accepted." Never were words formed with greater difficulty.

Once they were past her lips, the next were easier. "We are helping Bishop put over a ward reunion. I am going this afternoon to visit some families who haven't telephones."

He laughed shortly. "Imagine! I suppose you will soon be teaching a class, too."

Yes, she thought, it is a bit ridiculous. How can I help direct an organization? I cannot teach myself. I am too stupid. It has been years since I tried to learn. I have forgotten how to express a thought; but that look in Bob's eyes, and Turner with his honors . . . This position of hers was a step in the right direction, and it had a great deal to do with her past and her future—especially her future.

"Yes, I might be doing that, too. Will you please hook Bess to the buggy?"

The silence was electric. Her lips trembled, but her chin was up. A wild thought came to her—there was admiration in Turner's eyes. That couldn't be. They were too cold and hard.

Then Judy finished her knife. She waved her towel. "Hurry, Daddy, or we shall be late."

"Hurry, Daddy," Jerry echoed. Then she threw aside her towel. "I don't want to wipe dishes. I want to go with Daddy."

Rushing to him, she grasped one levi-clad leg between her arms.

"So do I." Judy promptly followed suit and grasped the other leg.

"Watch out, Dumplings." For the moment Turner transferred his attention to them. As always in like circumstances, his manner and

voice were especially gentle. These twin girls were the pride of his heart. He might bully others, but they bent him to their sweet young wills.

"Hurry, then. We are going to help you."

He glanced once more at his wife. She had turned back to her work. The situation was new and stirred a faint hope. If he aroused her stubbornness, she would probably go through with it. Mechanically he obeyed the tug at his legs.

WHEN they were gone, Carolyn dropped weakly into a chair. Her legs refused to hold her. Through the window she could see the three headed for the pasture back of the garage. Each girl had firm hold of a long forefinger, and four short legs were trying desperately to keep pace with his long strides. Occasionally, to catch up, they would swing from his arms.

Seeing him thus, no one would suspect his power to inspire fear. Fear! For a moment Carolyn considered that. She wasn't actually afraid of him. He would never hurt her physically. She was really afraid of a scene—afraid of a new situation, afraid of his stronger will. Bob's words, and Kane's, had opened her eyes. For the first time in years she caught a glimpse of herself as others might see her. The seeing was not pleasant.

"I could have gone to that convention," she half-heartedly told herself. "I think I could have managed it. But I would have had nothing to wear."

A special little wave of agony stabbed at her with the memory of his election. He was always in things, not only in them but of

them. Only in his church he made no advancement, if holding positions could be termed advancement. She wondered about that. He had been a logical candidate for several positions in the new ward set-up. She did not know whether or not he had been asked, but his code was such that he would likely refuse because of his home conditions. Perhaps that was why he was so opposed to her accepting a position in the Relief Society. Without her he would advance even faster than he was. She had never entertained his associates, either business or church. Perhaps it would be kinder to him if she would go to Kane. Searching back through her memory, she recalled something else:

"He has never denied me anything that I insisted on having. But it is too late now to turn back. We have been traveling different roads for so long. He has hurt me too many times. I could never forget some of the cruel things he has said to me."

Springing up, she went back to her work. The dishes were soon in their places in the cupboard. The floor was swept and her clothes changed. Still, she had not heard the buggy. She stepped to the door and looked about anxiously. Then the old sickening feeling returned. Her mind and body were swept with a paralyzing lethargy. She might have known. He had hooked Bess to the buggy and driven away. She hadn't the faintest idea where. She dropped to the step and sat there motionless. Time and feeling were non-existent.

Gradually, insistently, thought came back and with it a slow rising

anger. She looked toward the Elkhorn, and though she could not see beyond the pasture the look added to her resentment. She had come this far on a new road. She wasn't turning back.

"You have hurt me for the last time, Turner Evans," she said aloud. "From this minute on, I am making a life of my own."

Once resolved, she changed quickly to walking shoes and struck south over the foot bridge. He thought he had won, probably was grinning now over his victory. Let him wait.

It was cool among the trees. When she reached her Cathedral, she sat down on the log to relax. The work ahead could not be done in this frame of mind. She must cleanse her heart of rancor. Her lips moved in prayer.

She sat and sat. Gradually the cool, tangy air, the peace crowded out the bitter, hard lump in her breast—a process which was facilitated by fifteen years of hard practice. When there was no longer any unrest or resentment in her heart, she arose and went on. Outside the fence, she took the road over which June and Bob had ridden.

OVERSEEING the "west eighty" was Bob's job. The same day that Carolyn was doing her visiting he had been there, and as he rode home through the "bottoms" he was estimating what the crop would bring.

"Dad could easily let me have enough for school," he thought. Then later, "Carson is the one that should go to school. If Dad will send him, I will stay home this winter. I can do some extension

work. If they don't do something about him soon, it will be too late. Besides, June may not go this year."

Something was amiss. All at once it came to him that there were no stock grazing between the trees. "I wonder if that fence is down again."

Turning his horse, he rode about looking. It was not until he was near the east fence that he came upon some calves. Instead of lying about in the shade as was natural this time of the day, they were moving about and on his approach dashed away.

"What the dickens!" As they ran, his practiced eye counted them. One short! He'd better scout around.

Besides the calf, there was one of the yearlings missing. When he was sure they were not in the pasture, Bob reasoned, "Surely they could not have left the field without others escaping. It has been a week or two since I have seen that calf, but the yearling was here yesterday."

He rode along the fence. At the south gate he stopped. At least one animal had gone through here today. He could see the marks in the soft dirt about the gate. Outside, he examined the tracks. He could not find them farther than the road. That was not strange, for the lane was meadow. The road was marked only by two narrow wheel tracks. Any number of animals passed along here every day. Up the road he could see Mrs. Nelson's cows. They fed along the lane. To trace individual animals would be impossible. That did not alter the fact that two were missing.

Bob wrinkled his brow in thought. The animals had been driven out. Who could have done it without arousing suspicion? He

whistled in dismay. Could it be possible? Surely—it couldn't be, but the evidence was there! Once before during the summer a calf had disappeared. He had helped fix up their old flivver. Recently, he had bought a tire. Strange that he could have done both, but then Dad was more liberal with Carson. And Carson was always doing unexpected things. He would consider he had a right to them. If he had an accomplice, it could be done. That might be the reason he was hanging around Semples. Jed Taylor wouldn't be above lending his truck or stock trailer. From the gate, there was no house in sight to provide a witness.

Arriving at this conclusion, Bob turned back into the field and closed the gate after him. He pushed his horse rapidly along the fence until he came again to West Fork. There was nothing wrong with the fence. He had examined every foot of it. He must keep his thought to himself until he was more sure. To let others suspect would be fatal.

As he came into the yard, Bob met his father just driving in from the west. He was in the buggy, and the twins were with him.

"Have you taken any stock out of the bottoms?" he asked.

"No." In the act of throwing aside the reins, Turner stopped. He tightened them instead. "Are some gone?"

"That calf Carson claimed and a yearling."

"Is the fence down?"

"No. I rode it twice."

The father's short temper exploded. "Some one has left that gate down again. I'll fix it this time so it won't happen again." Going into

the blacksmith shop, he came out with pincers and wire. "You ride on back," he told Bob, "and hunt them."

As he guided Bess in and out between trees, Turner remembered he hadn't asked Bob if many of the animals had been outside the fence. He thought when he fixed the fence that he had stopped the leak. It was darn peculiar that he had never found that other calf. There were folks who lived by the "finders keepers" motto. One of them could have picked it up, and the Cross Line Company would not question the ownership of a calf offered them for sale, if the price was low enough.

At the gate he found the shovel Bob had forgotten. He put it in the buggy and after wiring the gate turned Bess back toward home. They passed the cottonwood grove, and a deep, potent anger rose in him. Instantly, all thoughts of the lost stock were gone. Why was it that for so long he had not been able to reach Carolyn physically, mentally or spiritually?

Once her world had centered about him. Now their paths never touched. In power and influence he was growing; his election proved that. But he thought, "It has a bitter taste. What potency is there in power or position when there is no one with whom to share it? None of it is worth one hour of loving, understanding companionship."

Their first years had been hard. He, undoubtedly, had laid too much stress on saving, but Carolyn should have been the judge of her limit. She should have made her own estimate of values. And didn't she know their hard years were behind

them? She seemed not to think. She was in a stagnant pool mentally and was making no effort to escape. This grove had been her door of ingress, lulling her senses. The harder he pulled the other way the farther in she went. There was no meeting place in sight.

"Sit still," he said sharply, as Judy leaned over the back of the buggy seat.

She looked at him in astonishment, and her lips puckered.

"Daddy," Jerry reproached him, "she wasn't getting over. She was seeing if our flowers are dead."

"Forgive me, sweet. I was afraid you would fall."

Instantly, both were smothering him with embraces. "You are the best Daddy in the world," Jerry informed him, "but you must not speak naughty to us as you do to Mama."

"Out of the mouths of babes," he thought, and then in self-justification, "Mama doesn't kiss me." If she didn't, it was his fault, but she irritated him so. Had she been much different when they were married or had he just thought she was? Perhaps not so different, but a man married a woman not alone for what she was but for what she might become. Whatever the cause, they were up to their necks in this terrible quagmire. Yes, he was in it. In spite of his seeming advance, he knew his was not the rounded, forward advance it should be. He could go ahead so much more satisfactorily if he were free of this frustration. He would never accept responsibility in his church and try to govern others until he had found the way to govern his own.

WHEN Carolyn returned to the gate after making her visits, she was hurrying. It was nearly supper time, and she must get home before the men came in. She had walked miles, and she was not at all tired. She felt exhilarated, freshened. That might be the reason Turner liked to get out among people. She had been so surprised that these women, neighbors really, had so much to give her.

Young Pearl Grover, for instance, had shown that a home could be built with very little money. Her nimble fingers were building beauty in the house and out of it—and Carolyn knew she was building it even more effectively in her heart. Pearl had spoken of Turner as if being his wife should be regarded as a privilege. He had so many times come to their rescue with encouragement, or with the loan of a few dollars to tide them over a crisis.

Little Mrs. Nelson, who was so handicapped yet so cheerful, supported herself and found time to help Pearl when the younger girl was overburdened with responsibilities. Mrs. Semple, forced by circumstances to keep house for an unappreciative brother, had time to study. Carolyn's attitude toward her had changed completely. She was trying, in the best way she knew, to keep her girls under control. If they were a little rowdy or over-emphasized their good times, it was a mistake in method not intent. She did not, however, encourage Carolyn to come again.

Oh, yes, and she must not forget to tell the men that she had caught

a glimpse of that brindle calf of Carson's running with others, as she went up the lane to Semple's.

She had had to wade the river, but that had been fun. She had forgotten how she had once loved the feel of running water over her feet. Once she had loved to fish. When they had first moved up here, she had often put on a pair of Turner's overalls and followed him up and down the river. She could even remember how he had laughed because she looked so ridiculously small in them. Turner could say such beautiful things then.

At the gate Carolyn stopped short. It was wired shut. Who could have done that? She had to crawl through the fence, and in doing so she tore her dress on a barb.

"The only decent thing I had," she fumed, irritably. "And it can't be fixed. Who in the world wired that gate?"

Then at her feet she saw the answer. Tracks of a buggy showed in the dust between clumps of grass. All the pleasant thoughts of the moment before were gone in a flash.

"Why should I have just one dress?" she demanded angrily. Then, in surprise, she asked again, "Why should I?"

Without in the least realizing it, Carolyn had turned a milestone. The events of the last few days, the hurt of it all, the stimulation of today and perhaps something long interred had integrated and become suddenly a fighting spirit. She would make someone take notice. She wasn't sure just who.

(To be continued)

Relief Society and Social Welfare

THAT Social Service is more than theory in the Relief Society is revealed in the numerous reports coming from the stakes. The Society has always been active in the field of maternity and child welfare, and the Snowflake Stake reports unusual success.

At the Presidents Breakfast held during General Relief Society Conference, April, 1937, stake presidents were charged with the responsibility of seeing that practical nurses were available in all of the communities and that mothers be provided with good maternity care. For several years the Snowflake Stake Board had felt a growing need in the community for an increased number of practical nurses and better maternity care. In harmony with instructions, a survey of the stake nursing service was made, revealing a shortage of nurses. After persistent efforts, the county was induced to provide a registered nurse to be stationed in the largest town in the county. The duties of this nurse were to hold maternal and child welfare clinics and to train women for practical nursing.

In cooperation with the stake board, a clinic schedule and a plan for training nurses was worked out. A six-weeks nurses' training class was opened November 17, 1937, the county nurse acting as teacher. The class was made up of twenty picked women from thirteen wards of the stake as well as several board members.

The Red Cross text book, "Home Hygiene And Care Of The Sick", was used. Red Cross certificates were presented to the women at the conclusion of the course. This

course was later repeated with another group of women. The stake board had formerly sponsored immunization. This was now done at the clinics, the state furnishing serums free of charge.

Early in January, 1938, efforts were directed toward securing a maternity hospital. By April, 1938, a trial project was promised, the state agreeing to supply hospital equipment if a suitable building could be provided. One very generous Latter-day Saint gentleman in the community gave permission to use a building he had recently purchased, and paid for remodeling it according to the doctor's specifications. He also paid for furnishings. Generous donations in the form of dishes, layettes, bed linen, canned fruits, vegetables, honey, etc., were made by ward and stake Relief Society organizations, by the County Welfare Board and by individuals.

Arrangements were made whereby the State Board of Health agreed to pay the salary of the nurse to be placed in the maternity hospital. In January, 1939, N. Y. A. girls to do the cooking and laundry work and an N. Y. A. boy to do the janitor work were promised. A hospital board was organized, the members chosen by the state nurse with the help of the stake Relief Society president, Leonora S. Rogers who was made president of the board, with her two counselors as vice-presidents.

Since opening the hospital, January 3, 1939, the state has added one more registered nurse for night service and two practical nurses. Expectant mothers look upon this hospital as a great blessing.

Notes FROM THE FIELD

By Vera W. Pohlman, General Secretary-Treasurer

Relief Society Stake Parties Honoring "Members Old, Members New"

North Weber Stake

THE North Weber Stake Relief Society Board annually entertains ward workers at the close of each season's activities. Ericka Soderberg, who is leader of the Work and Business Department, has planned this entertainment for nine successive years, making each party interestingly different from the preceding ones.

The close of the 1939 season was marked by a midsummer outing where increased membership was emphasized. Each member of the local organizations was asked to bring as a guest a friend who was not active in the Relief Society and to provide a basket luncheon for herself and guest. The idea was well liked and more than three hundred women attended the party.

A program given before luncheon carried out the spirit of comradeship and cooperation. It was arranged by Stake Music Director Eliza R. Kerr and Organist Julia D. Bingham and featured original and surprising numbers. Perhaps outstanding was the "Blue and Gold" drill presented by Mrs. Helvia Upton, stake coordinator, wherein twenty-five women, beautifully costumed, depicted by their various drill formations the objective of reaching the membership goal. The group also sang "Come Buy Our Magazine," a song written especially for the occasion by Stake Magazine Agent Laura M. Jenkins.

Mrs. Julia E. Parry, who was president of North Weber Stake Relief Society at the time of this party, has since resigned, and Mrs. Nellie W. Neal was appointed president on September 30, 1939.

South Davis Stake

"MOTHERS' Half Holiday" is the catchy designation for the unusually successful stake-wide mothers' party given annually by the South Davis Stake Relief Society, of which Ella M. Williams is president. The following report of the 1939 entertainment held in May was written by Millie P. Walton, stake coordinator:

"Our 'Mothers' Half Holiday' for this year was a splendid success. Over five hundred mothers participated in the delightful program, social and luncheon. The chapel was beautifully decorated with a profusion of garden flowers that lent a gala atmosphere to the occasion.

"Especially honored at the beginning of the program were the oldest members, in years of service, from each ward. Forty of these faithful workers, with records of active service ranging from thirty to fifty years, were introduced to the assembly, and each was presented with a lovely corsage. At the program's close, the new members gained during this year's membership drive were featured. The total gain in each ward was announced as each ward group, with its coordinator, was presented.



NEW MEMBERS OF THE SOUTH DAVIS STAKE

As the entire band of new workers took its place on the stage to the strains of our rally song, every one in the audience was thrilled and deeply grateful to know that South Davis Stake, with its 183 new members, had more than doubled its required quota for the year.

"The accompanying photograph is of the new members present on that occasion."

Bear River Stake

THE Bear River Stake Relief Society, according to a report by Ella M. Peck, secretary, held a social for the entire membership and for prospective members on September 20, 1939, in Garland, Utah. Each ward had been invited to prepare an exhibit demonstrating a project conducted during the preceding summer. The following twenty projects had been suggested by the Stake Board for summer work: Any Phase of Homemaking; Proper Table Service; Children's Clothing; Aprons; Cotton Dresses; Home-knit Wearing Apparel; Needlework—any kind; Rug Making—any kind; Flower Display; Flower Arrangement—Stake Board; Homemade Soap; Party Favors; Crochet, Tatting, Netting or any other type of handicraft;

Remodeled Clothing; Salads; Handicrafts Brought up to Date; Handicraft of the Pioneers; Homemade Candies, Cookies, Cakes, etc; What is New in Kitchen Equipment; Quilts, Old and New.

As a result, the fall display and social featured thirteen ward exhibits, an exhibit by the county nurses, and one by the stake officers, all of which were very fine. A beautiful floral Membership Arch was made by the coordinators and also a very attractive banner in Relief Society colors, with the slogan, "Members Old, Members New, One Hundred Thousand by '42". A special feature of the program was a pageant depicting the Relief Society Magazine under the direction of Stake Representative Zina Stander. Following the program, daughters of the officers served dainty refreshments to the three hundred and fifty women who were present.

The Bear River Stake Board has found great value in an annual social for all Relief Society members, which brings the wards together, extends acquaintanceship, and fosters the exchange of ideas. Clara H. Fridal is president of this enterprising stake Relief Society.

MUSIC DEPARTMENT

The Emotional Content of Music and Its Effect Upon Dynamics

By Wade N. Stephens of the Tabernacle Organ Staff

IN last month's article was demonstrated the way in which emotional content affects the tempo at which a composition should be conducted. In a similar way we will now attempt to find how the mood affects dynamics.

"Dynamics" is a general term that includes all the variations of loudness and softness. It is even more intangible than tempo, and its use is harder to master, even though a few rather definite rules for its use can be formulated.

If each reader will play three chords on the piano—one "soft", one "medium", and one "loud"—we will use them as standards for comparison as we did last month with tempo. How loud should music be played to express joy? How loud for sorrow? Each one will probably say that loudness indicates joy and softness sorrow. This is true only under ordinary conditions. A rule stating how to vary the dynamics would be subject to too many exceptions. A very intense grief will call for more loudness than a moderate gladness. It is not the kind of emotion that most affects the dynamics but the intensity of emotion.

The intensity of the mood of a choral composition varies constantly with the words. When a line of words expresses more intense emotion, a crescendo is called for. An important word demands an accent. Unessential words may be sung lightly. By following the words with

great care it is possible to work out a very detailed and effective scheme of dynamics.

Here are a few rules that will help in working out the details of expression. They are musical rules and do not take the place of the emotional considerations outlined above. One should be modified by the other.

1. When the melody ascends, sing louder; when it descends, softer.
2. Normally, a phrase of music swells in the middle, ending more softly.
3. A long tone or series of repeated tones should not be sung the same loudness throughout. A swell (\llcorner) is usually used in this way to escape monotony, but there are many other possibilities.
4. Longer notes are sung louder than shorter ones.
5. If a phrase or section is repeated, it should not be sung with the same scheme of dynamics both times.

In any composition, the dynamics must vary constantly, often from one extreme to the other. Dynamic contrast promotes interest. The loudest point in a piece should be greatly different from the softest. A performance without climax is dull. (There are occasional exceptions.) A climax is not necessarily very loud. It may be any degree of loudness, even very soft. It is set aside as a climax by its contrast in tempo and dynamics from the rest of the piece. When conducting, think of contrast, rather than loudness or softness, and performances will always be interesting.



Theology and Testimony

Lesson 8

Paul the Writer

HELPFUL REFERENCES

H. E. Dana, *New Testament Criticism*, ch. XVI.

F. W. Farrar, *The Life and Work of St. Paul*. Consult table of contents to find particular epistles. See also Appendix, Excursus III.

Edgar J. Goodspeed, *An Introduction to the New Testament*. Consult table of contents to find particular epistles.

Kirsopp Lake and Silva Lake, *An Introduction to the New Testament*, Chaps. V-XV, XX.

THE PRESERVATION, NATURE, AND EXTENT OF PAUL'S WRITINGS.—How does it happen that we have any of Paul's letters? When one considers the fact that early Christianity was subjected to so much persecution from without, and the further fact that apostasy became widespread within, it seems almost a miracle that any of Paul's writings were preserved at all. We should remember, however, that Paul's was a writing age. Books were abundant and the dictation of letters a commonplace. It was relatively easy to multiply and spread abroad copies of sermons or letters of prominent men, whether in or out of the Church. In the days of Paul, the ordinary size of the

papyrus sheet used for letter writing was five by ten inches. Papyrus sheets of ordinary grade were often sold in rolls of about twenty sheets. One sheet would cost approximately twenty-five cents in our money. It is not likely that Paul or any of the other apostles ever used more expensive grades of papyrus. Public letter writers or scribes were common then as they are now in the Near East. Paul seems to have dictated most of his letters to such individuals or to competent brethren in the Church who volunteered their services. Note Romans 16:22 where we read: "I Tertius, who wrote this epistle, salute you in the Lord." Some students may wonder why Paul didn't write the letters himself rather than to dictate them. A glance at Galatians 6:11 may help us to understand. Usually, the body of his letters was written by his amanuensis, but to it he occasionally added a little in his own hand to give a warm personal touch. Thus, in I Corinthians 16:21 we find him saying: "The salutation of me Paul with mine own hand." Note also II Thessalonians 3:17 where he says: "The salutation of Paul with mine own hand, which is the token in every epistle: so I write."

As already indicated, the fact that the age of Paul was a literary one helped to preserve some of his letters, because they would be copied and sent to many branches of the Church (Col. 4:16) and to individuals as well. But this fact alone would not be sufficient to account for their preservation. An examination of Paul's letters at once shows that they are of great excellence and contain warm personal sentiments that would endear the writer to his audience. In his second letter to the Corinthians (10:10) there is revealed the fact that even his critics had to pay tribute to his writings. "For his letters, say they, are weighty and powerful." Judged by a critical audience of Greeks, Paul's personal appearance left much to be desired, but concerning his writings there was no question of their appeal and worth. Paul took care that his letters should be forceful and adequate. That surely helped to preserve them.

Another reason—particularly appreciated by Latter-day Saints—that some of Paul's letters were preserved is that ancient branches of the Church kept records. Correspondence, particularly from an apostle, was very likely filed among the local records and preserved. Christ ordered records kept among the Nephites, and there is good reason to suppose that the early church in the Roman world would receive like commands (See III Nephi 23:7-13; D. & C. 7). Partial preservation of Church records through the darkest hours of Roman persecution probably insured for all time that some of Paul's letters would be known to the world. The statement made in D. & C. 93:18 should merit

the reader's closest consideration and reflection. Probably many records of the Ancient Church were hidden and will yet come forth. Let us hope that more letters of Paul will be forthcoming.

Some writers give the impression that the letters of the great apostle to the Gentiles were written in great haste to meet given situations. This idea is often pressed too far, because a close examination will disclose the fact that most of them were carefully and deliberately thought out. Professor E. F. Scott puts it well when he says, "In Epistles like those to the Romans and Ephesians he presents a sustained argument which must have been fully worked out before pen was put to paper. Even in point of language, the great passages have evidently been composed with studied art. It can be shown by analysis that every word in these passages has been deliberately chosen, the cadence of each sentence has been molded, as in the work of a great poet, with a view to a given effect. Such writing cannot have been improvised. In these letters, which seem to have the ease and naturalness of familiar conversation, Paul has given us the ripest fruits of his mind."

Even in a short private letter such as to Philemon, Paul has carefully thought out the substance of the request he makes and, as Dr. Scott observes, never loses sight of the man he is writing to.

An interesting allusion is made in II Pet. 3:15, 16 to the difficult matter in certain letters of Paul. "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking

in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Fourteen epistles are traditionally ascribed to Paul. Of these, thirteen bear his name, the one exception being Hebrews which is not thought by many scholars to have been written by the apostle.

THE PEOPLE TO WHOM PAUL WROTE.—Scholars have in the past differed widely and still differ as to whether Paul was the author of all the epistles attributed to him. For our purposes here we shall assume that he wrote them all. The people to whom the apostle wrote his letters may for convenience be grouped into two classes: (1) community groups in the various branches of the Church, and (2) individuals. The first class includes those mentioned in Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians and Hebrews. The second includes Timothy, Titus and Philemon.

Now what kind of people were those included in the first group? It is often erroneously supposed that the "Romans," "Corinthians," "Hebrews," etc., to whom Paul wrote were all peoples of distinctly separate nationalities. That is not so. As a matter of fact, many of the "Romans," "Corinthians," "Galatians," etc., were Hebrews, being Jews. On the other hand, some of the "Hebrews" were possibly Romans in a double sense; that is, they were either Roman citizens—Paul is a good example—or called Ro-

mans because they lived in Rome; they may have been "Corinthians" simply by virtue of the fact that they lived in Corinth—and so on. The chances are very good that a large proportion of Paul's converts in the Roman world were Jews either by birth or by conversion. Professor J. G. Machen has fittingly said: "It is hard to exaggerate the service which was rendered to the Pauline mission by the Jewish synagogue. One of the most important problems for every missionary is the problem of gaining a hearing. The problem may be solved in various ways. Sometimes the missionary may hire a place of meeting and advertise; sometimes he may talk on the street corners to passers-by. But for Paul the problem was solved. All that he needed to do was to enter the synagogue and exercise the privilege of speaking, which was accorded with remarkable liberality to visiting teachers. In the synagogue, moreover, Paul found an audience not only of Jews but also of Gentiles; everywhere the 'God-fearers' were to be found. These Gentile attendants upon the synagogues formed not only an audience but a picked audience; they were just the class of persons who were most likely to be won by the Gospel preaching. In their case, much of the preliminary work had been accomplished; they were already acquainted with the doctrine of the one true God; they had already, through the lofty ethical teaching of the Old Testament, come to connect religion with morality in a way which is to us a matter-of-course but was very exceptional in the ancient world. Where, as in the market-place at Athens, Paul had to begin at the

very beginning, without presupposing this previous instruction on the part of his hearers, his task was rendered far more difficult.

"Undoubtedly, in the case of many of his converts he did have to begin in that way; the First Epistle to the Thessalonians, for example, presupposes, perhaps, converts who turned directly from idols to serve the living and true God. But even in such cases the 'God-fearers' formed a nucleus; their manifold social relationships provided points of contact with the rest of the Gentile population. The debt which the Christian Church owes to the Jewish synagogue is simply measureless."

Many of the Gentiles converted to the Church were Greeks or other people brought under the sway of Roman rule.

Of the individuals in the second group Timothy was the son of a Greek father and a Jewish mother (Acts 16:1-3); Titus was a Greek and so presumably was Philemon.

LOST EPISTLES OF PAUL.—

It is clear from Paul's letters that he wrote others that are now lost. In fact, it is quite probable that we have only a few of those he actually wrote. When writing I Corinthians, Paul makes mention of a previous letter he had written. "I wrote unto you in an epistle," he says (5:9). The same thing prob-

ably occurs in II Cor. 2:4. "For out of much affliction and anguish of heart I wrote unto you with many tears." This epistle seems to have come in point of time between our I Corinthians and II Corinthians. Paul says of it later (II Cor. 7:8), "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season." Note also Col. 4:16 where Paul urges that "When this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea." The letter from Laodicea is thought by some to be our Ephesians. In the oldest list of Paul's letters known to us, that of Marcian (c. A. D. 140), it appears by the title of "Laodiceans".

All of these facts helps to make the writings of Paul more interesting and understandable to us.

Questions and Problems

(Deal only with those that time and circumstances permit)

1. Let a member of the class report on writing materials and writing in Paul's day.
2. What were the circumstances that called forth Paul's letters to the Galatians and the Thessalonians?



Visiting Teacher Department

MESSAGES TO THE HOME

No. 8

Unselfishness

"Thou shalt love thy neighbor as thyself."—Mark 12:31.

THE second great commandment, "Thou shalt love thy neighbor as thyself," is illustrated in a concrete way in that notable story of *The Good Samaritan*.—Luke 10. The selfishness of the Priest and the Levite with all their hypocritical pretensions of righteousness are exposed in contrast with the sincere helpfulness of the despised Samaritan.

The moral obligation to be unselfish is expressed in the golden rule stated by Jesus in the Sermon on the Mount: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

This thought has been expressed in slightly different language in the teachings of ancient Chinese and Hindu sages. It is contained in a final admonition of one of the wisest Americans of the last generation, Charles W. Elliott:

"America must cling to ideals and promote them. Selfishness is no less fatal to national than to individual fulfillment.

"The minute you begin to think of yourself only you are in a bad way. You cannot develop because you are choking the source of development, which is spiritual expansion through thought for others. Selfishness always brings its own revenge; it cannot be escaped.

"Be unselfish. That is the first and final commandment for those who would be useful, and happy in their usefulness."

Discussion

1. Explain why selfishness is fatal to individual fulfillment.
2. How may selfishness be overcome?
3. Where should effort to live the Golden Rule begin?



Literature

THE ADVANCE OF THE NOVEL

Lesson 8

"The Bent Twig"

IN the development of *The Bent Twig*, the three characteristics of the modern novel are admirably set forth. The setting, which includes the time, the places, and the background or enveloping circumstances

of the story, is in perfect keeping with the narrative as it is related. It often is the cause of what happens. The plot is the real frame work which gives shape and proportion to the work. It is most essential;

though, as in other modern novels, it is often very faintly drawn. In most novels there is usually a main thread with others woven together. Sylvia Marshall's life and the series of events bearing directly or indirectly upon her character form the main thread or plot of *The Bent Twig*. There are many characters in the book, and they are well worth knowing, for they are real. These characters determine the plot, not the plot the characters. The character sketches are of New England people, everyday types, drawings of real people with a penetration into their innermost thoughts and feelings. They show a cross section of life, as it were, and are not merely a fictional portrayal. The values emphasized are always the ordinary human values, the universal experiences, as the characters in *The Bent Twig* live and express themselves. *The Nation* has this to say of Sylvia: "The lovely, the self-willed, the covetous, the petty intriguer and poser, who yet fights in vain against the deeper principles of pure and noble action which are her heritage. Hers is a type more common in America perhaps than elsewhere. Mrs. Fisher has studied it with sympathy and without sentimentality."

Book I comes to a close with the end of childhood, a simple but realistic picture of people who are brave and good and true. Sylvia is beginning to see things for herself, how the other members of the faculty regard her father.

"Sylvia understood the accent and tone of this passage more than the exact words, but it summed up and brought home to her in a cruelly clarified form her own groping impressions. The moment was a ter-

ribly painful one for her. Her heart swelled, the tears came to her eyes, she clenched her fists. Her fine, lovely and sensitive face darkened to a tragic intensity of resolve. She might have been the young Hannibal, vowing to avenge Carthage. What she was saying to herself passionately was, 'When I get into the University, I will not be a jay!'

"It was under these conditions that Sylvia passed from childhood and emerged into the pains and delights and responsibilities of self-consciousness."

BOOK II is one of the most important parts of the entire novel. One has the feeling that it was of this portion particularly that F. T. Cooper was thinking when he wrote for the *Book of the Month Review*: "It impresses one chiefly with a sense of its durability, as being one of the books we so seldom meet which will wear well, books that it is a pleasure to take down from the shelf at intervals and read over again, in part or in whole. . . . Sylvia's mother is one of the best and truest and most thoroughly real types of American womanhood to be met with in the fiction of recent years."

This picture of the young girl steadily developing into womanhood under the influence of an intelligent, tender, understanding mother is one of the finest examples of proper guidance and its reward that is to be found in any book, fiction or non-fiction. It is a splendid example of the theory in character education that youth must be grounded in correct principles but that freedom of choice in making important personal decisions must be left to them; otherwise, they will

be robbed of the very power that will be necessary to sustain them in resisting temptation and in reaching proper decisions in important crises.

The visit to Chicago was Sylvia's first sight of modern civilization with its joys and discomforts and life as her Aunt Victoria lived it. There is a most pathetic forecast of what Arnold's life is to be and the part environment plays.

Sylvia's mother and Aunt Victoria stand out much more clearly drawn by the striking contrast one presents to the other. The visit to the large hospital is an index to the path sister Judith will follow. The chapter "An Instrument in Tune" is a subtle yet most thrilling recital of what true marriage can mean to a high-souled man and woman. Professor Marshall decided to bring Lawrence and join his wife and daughters in Chicago. As they meet, the child exclaims, "Father brungded me," claspings his arms tightly around the mother's neck. "We got so lonesome for Mother we couldn't wait."

Sylvia had stamped on her mind a picture which was to come back later, her father's face and eyes as he ran down the steps to meet his wife. . . . "Yes, Buddy's right! We found we missed you so, we decided life wasn't worth it. You don't know, Barbara, what it's like without you—you don't know."

"Higher Education" is a fine description of Sylvia's preparation for college under the direction of her parents and their chosen instructors. It is also an excellent description of life in a coeducational mid-western university. This chapter and those that follow, while they are not autobiographical, have woven into them many of the author's own experi-

ences, ideals and philosophy. The problems presented are not uncommon to mothers with daughters, all over the land.

Sylvia's experience is by no means uncommon when her pride is so seriously hurt because rival sororities pass her by in her freshman year. The reason, carefully concealed from her, is that her parents are queer and attract to their servantless home the odd members of the faculty. It is small wonder that her vanity was flattered and her self-confidence restored when through her great beauty and charm she attracted the attention and won the favor of the wealthiest and most influential upper classman.

For a time her head was turned by social success. There are "Mrs. Drapers" in every community, and temporarily her influence over Sylvia was strong. In the chapter "Mrs. Marshall Sticks to Her Principles" one feels that the author is speaking from the depths of her own convictions, and the conversation between the father and mother is one that all parents might do well to read. In the end, the mother is justified; when suddenly temptation presents itself to Sylvia, she recoils from it in disgust and instinctively turns to the protection of her parents. The interview with Mrs. Fiske, Sylvia's sense of shame over the yellow chiffon dress which she would not have her mother see, her precipitate flight home, are all related with the bitterness, hope and intensity of emotion which lie unsuspected in even the plainest of people. As her mother had predicted, the same vigor that made her resist her parents when she accepted the invitation to the Fiske house party now made her

strong enough to resist temptation when she met it.

There is nothing finer in the book than the soul-revealing conversation between Sylvia and her mother following Sylvia's last interview with worldly Mrs. Draper, whose influence now was to produce in the girl a "moral nausea". The whole world was sickened and darkened for Sylvia before she sought her mother's counsel.

"Sylvia gazed with wide eyes at the older woman's face, ardent, compelling, inspired, feeling too deeply, to realize it wholly, the vital and momentous character of the moment. She seemed to see nothing, to be aware of nothing but her mother's heroic eyes of truth; but the whole scene was printed on her mind for all her life. . . . The very breath of the pure, scentless winter air was to come back to her nostrils in after years. 'Sylvia,' her mother went on, 'it is one of the responsibilities of men and women to help each other to meet on a high plane and not on a low one. And on the whole—health is the rule of the world—on the whole, that's the way the larger number of husbands and wives, imperfect as they are, do live together. Family life wouldn't be possible a day if they didn't. . . . Sylvia dear, don't let anything make you believe that there are not as many decent men in the world as women, and they're just as decent.

Life isn't worth living unless you know that—and it's true."

Sylvia went back to her college work and to her music. Her development was sane and steady, maturing her strength and womanliness and intellectual power.

The author's style is fluent and clear, and the narrative consistently maintains a note that is wholesome and earnest. The ideas and ideals that have shaped our national life are brought into prominence. While it can be truthfully said of the whole story, Book II more than any other part shows the developing American spirit which finds its greatest interest in a search for social harmony. Above all, it shows the opportunity offered in this land and the glory of a free life on a small income, when directed by such a spirit as Sylvia's mother.

Questions and Suggestions

1. (a) Define the essential characteristics of the modern novel.
(b) Explain the influence of one upon the other.
2. Read Book II and compare it with Book I.
3. Tell why *The Bent Twig* is an excellent portrayal of character development and the influence of environment.
4. Name some of the social problems suggested.
5. Point out some of the most dramatic episodes in this part of the novel. Give your reactions to these.



Social Service

Lesson 8

Psychology of Happy Living

I. "RELIGION OF HEALTHY MINDEDNESS." If we reflect carefully on the nature of life and happiness, we are forced to the conclusion that the world of natural events is neither good nor bad. How we value these events is a personal matter. What our "luck" is doesn't matter so much as "how we take it". Whether life is worth living depends upon us much more than upon circumstances outside ourselves.

To say there is no evil is as erroneous as to say there is nothing good in life, and there are unhappy victims of both extremes. The most permanent kind of happiness is based upon a clear recognition of the evils of the world, not upon ignoring or denying their existence. When we intelligently recognize the dark side of life, such as the fact that death will finally call us all, we set about fortifying ourselves against the shock of the inevitable. We first do all in our power to live wisely in order to avoid the unpleasant things. Then, we try to see that even those events we call evil or detrimental to our happiness are somehow a part of the scheme of things and that eventually all will turn out for the best, although perhaps not until some distant time in the hereafter will we fully appreciate this fact.

But on the plane of everyday events, there are phases of life that may be either good or bad, depending upon our ability to make the best of our circumstances. Some people are blessed with the happy

quality of seeing something humorous in the everyday disappointments and misfortunes. This quality keeps them from brooding over little things until they become habitually pessimistic.

Most things we pass day by day do not scream out at us and say, "Here am I, Beauty, or Truth, or Love. I will make you happy." On the contrary, we must be on the lookout continually for that part of each day's events which may contribute to our joy. If we set happiness as our goal, we may miss the little joys along the way which really constitute happiness. Happiness is a by-product of what we do, not an end in itself.

Happiness is created in very deed by our reading a happy meaning into the world in which we live. Some skeptics might say that this philosophy is so much "romantic moonshine", but the fact remains that happiness is created by our expecting intelligently the best there is in life, and living as though life is good. We can find either good or bad in almost every day's experiences, depending on which we expect.

Happiness depends upon how we respond, not so much upon the facts of the outside world. A beautiful piece of classical music may bore us, whereas it thrills someone else who has learned to respond appropriately to it. A large part of education consists of teaching us to appreciate that which is beautiful. Brigham Young stated this in his definition of education as the ability to think, act, and appreciate.

The habit of happiness is closely related to the habit of success discussed in Lesson 6, "The Psychology of Personal Efficiency". When we feel we are succeeding, we find it easier to see the best side of life; when we are failing, it is easy to ignore the good. We, therefore, conclude that if we would be happy we must be successful first. But success is such a relative matter. Happiness can grow out of success in very common things, quite within the reach of all of us. Happiness is found as often in common as it is in high places, if not more often. It isn't where we live, but how we live that makes the difference between happiness and unhappiness. Successful achievement at whatever we undertake contributes to happiness, be our occupation ever so humble.

II. HOW SHALL WE TEST OUR BELIEFS? Happiness is of such a nature that it grows naturally out of our struggles to make a better world. Perhaps a certain amount of pain and disappointment is necessary in order to achieve happiness. Contrast between sorrow and joy seems to be a condition for happiness. The secret of happy living lies in our ability to take a positive view of life as a whole. To do this, we must have an abiding faith in the order and purpose of all things. He who has no faith in the final outcome of the earthly struggle may become lost in the depths of despair. He who believes is not completely spared from disappointment and sorrow, but he is much better prepared to recover from them, through the simple salvation found in the faith that after all "man is that he might have joy".

In fact, this simple test is one of the most convincing proofs that the object of our faith is true. Belief, if carried out in life, helps to prove itself. In our previous lesson on superstitions, we saw that wishes often are the mother of our beliefs. If this is so, how shall we test our faiths to determine which are true and which are simply superstitions born of the "will to believe"?

The best test is that suggested by Jesus, that "If any man will do his will, he shall know of the doctrine, whether it be of God". (John 7: 16.) If a belief or faith can be acted out in daily life, and we are made permanently happier thereby, we would say that our faith is well founded. Overstreet speaks of this test as follows: "What, then, in this world, is 'reality', and how can it be found? The simplest answer is that reality is what can be acted out, and the way to find it is to act it out.

"Is two plus two equals four a reality? Try it and see. Is good faith a reality? Again, the proof is in the trying. If persistent deception works with a continuous and unbroken effectiveness, it must be accounted a reality. Of course, in one sense, it is a reality. That is, each act of deception, as a psychological happening, is a reality. But what is implied in an act of deception is that this is a way of successful life. It is this implication which is either a reality or an unreality. The test is 'try and see'. In this particular case, man has rejected lying as an 'unreal' way of life, for he has seemed to find that in the long run it really does not work." (Overstreet, H. A., *The Enduring Quest*, pp. 134, 135.)

We have shown in the previous lesson that there are so many limitations to our knowledge that if we were to act only when we have complete knowledge of the outcome, we should probably never act on the most important questions of life. If we were to wait for complete knowledge as to the outcome of a marriage and rearing a family, for example, we should probably remain forever celibate; were we to wait for complete knowledge as to the outcome of pursuing our chosen vocation, we should remain forever without accomplishment. Likewise, if we were to wait for complete knowledge of the existence of God and the reality of the hereafter, we should certainly not live and work toward the higher rewards of a religious life.

But we do believe, we do have faith in these unseen realities; and when we live as if we had complete assurance of their existence, and our lives are made more worth living by so believing and acting, to that extent we prove that our faith is founded on truth. When we live as if God and the hereafter are realities, we are able to withstand the disappointments and tragedies which inevitably will strike us. There is nothing to lose by believing, and much to gain; but by disbelieving we lose considerable happiness in this life, and we may lose greatly in the hereafter by living as though the unseen world is not real.

Now, faith works out in our lives in a most practical way. The sick who lie at death's door often hang in the balance, and a strong faith in the power of prayer often stimulates the vital reserves of the afflicted one and turns the course of the illness

toward recovery; whereas, despair and lack of faith might in a very natural way make the difference between life and death. All the way through life, we find that our faith in the best side of existence tends to make a reality of what we believe. Joseph Smith and Brigham Young surely could not have had the physical and mental vitality to accomplish what they did for the Kingdom of God had it not been for their faith, which released their vital reserves.

III. WHAT ARE SOME OF THE GOOD THINGS IN LIFE?

We can greatly improve our ability to respond to the world in such a manner as to find happiness. For one thing, we can search for truth and make the world more interesting by simply knowing about it. We often hear discussions as to the value of a liberal education, and whether or not we can prove that such an education improves our chances of financial success. Whatever the true answer may be, there is little doubt that a liberal education helps us to enjoy the world we live in, although education may not always lead to wealth. The great panorama of world events today, although not uniformly a source of joy, gives us something in which to be keenly interested. Do you read your daily newspaper with regularity? If not, you can easily learn to enjoy so doing, if you will try long enough to catch the thread of what is going on in the world.

History, literature, various branches of natural science, and the social studies—these and many other fields lie before you, and we need not go to college nor travel abroad to explore new worlds. Knowledge for

its own sake is one of our great sources of satisfaction, because acquiring knowledge means enlarging ourselves through acquaintance with a larger world. Bertrand Russell, an English philosopher, considers knowledge one of the main goals of right living: "It is obvious also that desire for knowledge is to be encouraged, since the knowledge that a man acquires is not obtained by taking it away from someone else; but a desire for (say) a large landed estate can only be satisfied in a small minority." (*Philosophy*, p. 235.)

However, knowledge, like faith, without works is often dead. Another extensive and good part of life is the joy of doing, the joy of constructing something, the joy of activity for its own sake (which we call play), and the joy of helping a person in need. There is always a danger that too much seeking after knowledge will interfere with the delight we should take in doing as well as knowing. Starch says, "It is important to act, it is more important to think, but the most important thing of all is to think and act." We say that "knowledge is power", but knowledge is not really power until translated into action.

Then, there is joy in seeing beauty. In the first chapter of Genesis, after each act of creation, we are told that "God saw that it was good". Henry Van Dyke, in his *The Gentle Life*, spoke as follows of the value of appreciating the beauties of nature: "There is more of God in the peaceable beauty of this little wood-violet than in all the angry disputations of the sects. We are nearer heaven when we listen to the birds

than when we quarrel with our fellow men. I am sure that none can enter into the spirit of Christ, . . . save those who willingly follow His invitation when He says, 'Come ye yourselves apart into a lonely place, and rest a while.' For since His blessed kingdom was first established in the green fields, by the lakeside, with humble fishermen for its subjects, the easiest way into it hath ever been through the wicket-gate of a lowly and grateful fellowship with nature. . . . Do you think that to be blind to the beauties of earth prepareth the heart to behold the glories of heaven?"

Finally, there is joy in finding and encouraging righteousness in the world. We still see in the world many great acts of generosity and kindness which make us feel that life is good. In spite of the political and moral corruption to be found by looking for it, there are still many unselfish and valiant servants of the public good. The scoundrels should not make us lose faith in the saints, but we should learn to distinguish one from the other and to make partnership with greatness in others when we find it.

More concretely, life is worth living for those who see other people as a source of joy. *Friendship* as a way of life is highly to be commended. Cheerfulness and serenity, which spring from deep faith and the habit of looking for the happy side of life, are rewards in themselves because the happy soul makes others happy; and his world, therefore, is directly a better place in which to live. Bertrand Russell commended in these words love as a way of life: "It is clear that . . . love is better than hate, since, when

two people love each other, both can be satisfied, whereas when they hate each other one at most can achieve the object of his desire. . . . The good life is one inspired by love and guided by knowledge." (*Philosophy*, p. 235.)

IV. SEVEN RULES FOR HAPPY LIVING. Daniel Starch, a prominent applied psychologist, became interested in what rules average people considered important guides to living. He gave a list of about 300 statements to about 600 people from all walks of life and asked them to check those they had found to be the most valuable maxims. He then grouped together all of the statements which seemed to express the same essential thought. The following seven thoughts were found to be considered most important. They may serve as a general summary of this lesson:

1. "Do unto others as you would that they should do unto you." "The only way to have a friend is to be one."

2. "Know thyself." By this is meant to learn to understand others as well as to understand ourselves.

3. "Anything that is worth doing at all is worth doing well." "Life is what you make it." "Don't postpone unpleasant things—get rid of them."

4. "The great essentials of happiness are something to do, something to love and something to hope for." "Happiness is a working of the soul in the way of excellence." "The pleasant things in the world are pleasant thoughts, and the great art of life is to have as many of them as possible."

5. "As a man thinketh in his

heart, so is he." "Knowledge is power." "Responsibilities gravitate to the persons who can shoulder them and power flows to the man who knows how."

6. "Be calm and self-possessed, know what you are about, be sure you are right, then go ahead and don't be afraid."

7. "Trust in the Lord with all thine heart; and lean thou not to thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths." "God is our refuge and strength, a very present help in trouble."

In working out our own philosophy of life, some of the points of this lesson may be helpful. Let us remember, however, that a philosophy of life is a way of living, and only by testing out our plan by living it can we improve upon it and make it serve our lives to the fullest extent. "But be ye doers of the word, not hearers only, deceiving your own selves."

Problems for Discussion

1. Show how the value of life to us depends upon us more than upon external circumstances.

2. What is the danger of failing to admit the darker side of life?

3. What do you consider is the best test of your beliefs?

4. How does deep religious faith contribute to the habit of happiness?

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Education for Family Life

FAMILY RELATIONSHIPS

Lesson 8

My Home Is My Refuge

IS my home my refuge, my haven of peace and happiness? If my answer is in the affirmative, I am numbered among the more fortunate. If my answer is in the negative, I should ask myself why, and what I can do about it.

According to Webster, a refuge is a shelter or protection from danger or distress; a stronghold which protects by its strength, or a sanctuary which secures safety by its sacredness; a place inaccessible to an enemy.

The trend of civilization, as we have suggested before, has been from the natural to the artificial, from the simple to the complex, until we now are living in a world of stress and strain, of speed and greed that is causing no little concern as to how much more the nervous system of the human individual can stand. Of this we are certain, we must provide sanctuaries wherein one may gain occasional surcease from the strenuousness of modern living. The home and the church are the two institutions in society which are peculiarly adapted to serve as harbors of peace and security.

What is a home? Dr. Ernest R. Groves says: "Don't find fault with your home unless you know what a home is for. A good home is not merely a place to be comfortable. It is the house that furnishes comforts, and a home is more than a house. The house originated from the need of physical comforts. The windbreak

hut and cave were found good places to go to when the storm broke.

"The home came differently. It started to satisfy human need. Service was its basis. The house sheltered the family. The home WAS the family. It was the working together of the different members of the family for the welfare of all.

"The house is for comfort, the home for character-building. The trouble with many people who have unhappy homes is that they attempt to have the pleasures of a well managed house and none of the obligations of a home."

It is not our purpose to discuss the house aspect of the home further than to say that the house we live in, whether it be a one-room apartment or a palace, must be orderly and well kept; it must reflect the care and attention of one who has a love of home. Would that all might be in a position to enjoy the modern comforts and conveniences that science has made available for the house. But in the name of happiness in family living, would that none might be made unhappy because of the lack of luxuries. Most of us must accumulate slowly and at the price of the denial of many other wants the conveniences that go to make an ideally equipped modern house. It is far wiser to wait and sacrifice and accumulate slowly than to buy beyond one's income. This very struggle shared by husband and wife will bring joy and satisfac-

tion, especially if both have the attitude toward home expressed by J. Hamilton: "A cottage, if God be there, will hold as much happiness as might stock a palace." If our home is to be our refuge, it will be because of the nature of the human relationships and not because of the physical aspects. Again we quote from Hamilton: "Six things are requisite to create a happy home: Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God."

IT has been our aim throughout the course of lessons to suggest practices that would make for wholesome relationships within the family so that harmony and peace and the Spirit of God would be ever present, thus assuring each member of the group a home from which they might depart in the morning for their daily work with a light heart and a desire and determination to carry on irrespective of the vicissitudes the hours may bring, and to serve also as a place of refuge to which each member at eventide is anxious to return in order to recreate himself and enjoy the companionship of his loved ones; for, as Goethe says, "He is the happiest, be he king or peasant, who finds peace in his home." At evening, home is the best place for man.

It has not been our purpose in the preceding lessons to picture family life as a Utopia free from all

cares, worries and conflicts. It goes without saying that where there are human beings living in a relationship as constant and as intimate as is the relationship between husband and wife, and between parents and children, there will always be a certain number of problems and conflicts to be solved. We are cognizant of the fact that these difficulties will not adjust themselves, that only through an intelligent understanding of the principles of group living will we be able to minimize conflicts. We should be wary of the tendency to adjust to our problems rather than to adjust our problems; however, some problems call for both types of adjustment.

The value Washington Irving gave to the home is well stated in the following quotation: "It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value this delicious home-feeling as one of the choicest gifts a parent can bestow."

Practically every student of the family has his own pet ideas concerning a reform program for the conservation of the family: Some advocate legislative reform, changes in marriage laws and in divorce laws; some would bring back many of the family practices that were in use a century or so ago and have now been discarded; some advocate that married women should not be employed outside the home; some would have every woman trained in home economics; some say there can be no successful family life without home ownership. We might go on and enumerate other suggestions that have been offered as recipes for successful family living. Undoubtedly,

there is some virtue in all of the suggestions offered. However, each family should study its own needs and deficiencies and compound its own prescription for successful family living, discarding those practices that are not working well, introducing new practices that will probably work and retaining those practices that have proved helpful. In this manner, it will be possible to modify family practices as may be necessary in order to have the family function in this world of today.

In conclusion, we offer some do's and do not's for family living that have been found of worth in promoting peace and harmony in some homes that are looked upon as a place of refuge by the members of the family. Such places have been referred to as "Home, the spot of earth supremely blest, a dearer, sweeter spot than all the rest."

Constantly and tenderly cultivate the seeds of love and affection that were sown during the courtship period before marriage.

Do not judge your mate by yourself; your mate is a member of the opposite sex, therefore is different. Try to understand and appreciate the differences and judge your mate accordingly.

Do not disparage your mate.

Remember that during periods of fatigue and worry the most amiable person may become irritable. Therefore, every housewife should so manage her household duties that she can have a period of rest in the afternoon; then, it will not be necessary for her to unload the care of the children and other duties on her husband as soon as he returns home after the day's work. Every man who is responsible for the eco-

nomic support of his family has a strenuous struggle from day to day. If the wife realizes this, she will arrange for her husband to have a half-hour or so for rest or relaxation when he returns home in the evening. This time he will use as he wishes, undisturbed. After he has enjoyed such a period, he will be ready to assist in sharing whatever responsibilities require his assistance.

A problem that appears as big as a mountain when one is hungry may appear merely a trivial incident after one has been well fed.

Strive to become all that your mate could wish for in a close companion. Whenever conflict arises, each mate should answer honestly this question: To what extent is my own selfishness responsible for this situation?

Engage in prayer frequently, for prayer drives away perplexity and trouble and leaves in their place peace and unity.

Agree to live so that each will feel worthy to have the Spirit of God in his heart, and the Spirit of God will make of the most humble home a place of peace and harmony, a refuge of happiness.

Questions and Problems for Discussion

1. What three practices in your family do you consider to be most valuable in promoting happiness?

2. Mr. A and Mr. B are men of the same age, engaged in the same kind of occupations, are on the same financial level, and each has a wife and four children near the same ages. Mr. A says that after he has worked all day he is entitled to spend an hour at the Club. Mr. B is a member of the same club, but he says that as soon as he has finished his day's work the sooner he can get home the happier he is. What explanation can you suggest for the difference in the attitude of the two men toward home? Be specific.

Mission Lessons

L. D. S. CHURCH HISTORY

Lesson 8

The Church Moves West

THE mission to the Indians, of which we spoke in the preceding lesson, did not succeed in the sense that the natives were converted. A government agent in charge there, fearing that the message of the elders might over-excite them, forbade the white men to preach among them. And so Elders Cowdery and Pratt returned to Independence, which was a white settlement.

As we already know, the purpose of the missionaries was to see if they could not interest the red men in the book about their forefathers. But the Lord, it seems, had another purpose in mind when he called these men to the frontier. You may remember that we mentioned this purpose in the preceding lesson, without saying what it was. For no sooner had the missionaries taken their departure than the Lord revealed to his prophet that the destiny of the New Movement lay in the West. It would appear, then, that the main aim of the expedition under Elder Cowdery was to prepare the way for the westward journey of the Church.

Of course, the Church was not to go all the way to the West at once. As we know now, it was rather to go there by easy stages, gathering experiences on the way. For it was to be many years before the New Movement found its bitter way to what is now Utah.

WHILE the Indian mission was on the Missouri, two visitors from Kirtland, Ohio, came to Fayette, where the Prophet was living. They were Sidney Rigdon and Edward Partridge. At this time they were about forty-five years old. Rigdon, as we know already, was a member of the Church, but Partridge was not. Partridge had come to investigate further. He wanted to see the Prophet. He was baptized, however, the next day after he arrived. When these two men went back to their home, Joseph and his wife went with them. After that the Prophet and Emma made their home in Kirtland.

In the spring of 1831 all the Saints living in New York moved to Ohio. They numbered about one hundred and eighty persons in all. Some of them settled in Kirtland, some in Mentor, where Rigdon lived, and some in a town near Kirtland, called Thompson. These emigrants, together with the one hundred and twenty already in Ohio, brought the membership of the new Church to about three hundred persons. That was not at all a poor showing in less than a year. A few converts had been made by the missionaries to the Indians, too. And then see how far-flung the organization was!

With the arrival of the first birth-

day of the new Church we find its headquarters, not in Fayette, New York, but in Kirtland, Ohio.

Here some changes took place in the organization itself.

AT first, the only officers in the organization were a first and a second elder. These were Joseph Smith and Oliver Cowdery. Elder Cowdery held the office, also, of clerk, or historian. It was understood that the Prophet, as the first elder, should receive all the revelations for the Church. This simple organization was sufficient as long as the Church was just a large family, so to speak. But when it began to spread out and to increase in membership, some more offices became necessary.

From the beginning, there were two degrees of priesthood in the Church—the Aaronic, or lesser, and the Melchizedek, or higher. In January, 1832, Joseph Smith was acknowledged as President of the High Priesthood. The Aaronic Priesthood, as you know, includes the offices of deacon, teacher, and priest; the Melchizedek, the offices of elder, seventy, and high priest. It was in Kirtland that the offices of seventy and high priest were created. When, therefore, the Prophet was acknowledged as President of the High Priesthood, it was the same as though he had been acknowledged as President of the Church, though this name did not come to be used till some time afterwards.

A little more than a year later—on March 18, 1833—Joseph Smith was sustained as President of the Church. He chose as his counselors Sidney Rigdon and Frederick G. Williams. At this time Oliver Cow-

dery was in Missouri, editing a Church paper, *The Evening and Morning Star*.

Thus, the organization stood until February, 1835, when the first quorum of Apostles in this dispensation was organized. The names of the men comprising this body of priesthood are: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson. These men were chosen by the Three Witnesses to the Book of Mormon. The twelve Apostles are special witnesses of Christ in all the world, and are under the jurisdiction of the First Presidency.

In December following—December 18, 1833—the first Presiding Patriarch of the Church was selected and ordained. He was Joseph Smith, Sr., father of the Prophet. The duty of the Patriarch is to give blessings to the members of the Church, who come to him for this purpose.

Then, in the same year, the first quorum of Seventy was organized. Their names are: Joseph Young, Levi W. Hancock, James Foster, Daniel S. Miles, Josiah Butterfield, Salmon Gee, and John Gaylord. The Seventies work under the direction of the Apostles and the First Presidency.

You will notice some new names in these two lists of men, names that we have never come upon before. This means that the Church, during these four years, continued to grow. As a matter of fact, it grew very rapidly. By 1835 it numbered many thousands. There were converts in

all the States of the American Union and in Canada.

IT soon became clear that the home of the new Church was not to be Kirtland, in Ohio, but Jackson county, in Missouri.

When the Saints who lived in Colesville, New York, went to the West, they decided that they would like to go together. And that is what they did. There were about sixty of them at this time. They arrived in Ohio in a body. The Prophet, to whom these people were especially dear, asked them to settle in Thompson for the time being.

In the summer of 1831, however, it was decided that the "Colesville Branch," as they came to be called, should go to Jackson county, Missouri. That place, it had been revealed, was to be the future home of the Saints, and there a magnificent temple was to be built. Other Saints joined the Saints from New York, till there was a large number of them on the way to "Zion," as the new home was called. "Zion," as you may know, means "the pure in heart".

Latter-day Saints continued to settle in Jackson county till, by the year 1833, there were about twelve hundred of them in that place. They bought land there; they cultivated it; they built houses and barns; they established a school; they set up a press and published a periodical, *The*

Morning and Evening Star; they began to publish the revelations to the Prophet in a book.

Meantime, missionaries went everywhere in the United States, especially in Ohio, where they made many converts. And everywhere the various gifts of the Spirit were manifest—healing of the sick, speaking in new tongues, prophecy, casting out of evil spirits, and other gifts, such as were common in the early Church in Palestine. During this period, also, the principle of gathering was taught, the gathering place being Jackson county, Missouri.

Of course, Kirtland was not abandoned. It was not desirable that everyone should go to Zion at the same time. And so Kirtland was built up. We shall see presently that a temple was erected there and dedicated. Everything looked bright for the new Church.

Questions

1. What was the purpose of the Indian mission? Did it succeed in that? What was another purpose?
2. What two places did the Saints occupy at this time? How many did they number when they went to Kirtland?
3. What new officers appear at this time? Tell about each.
4. What does the word "Zion" mean? Where was "Zion"?
5. How many Saints went there? How successful was the Church elsewhere?

Note: Map printed in the July issue of the Magazine is to be used in teaching Church History lessons.





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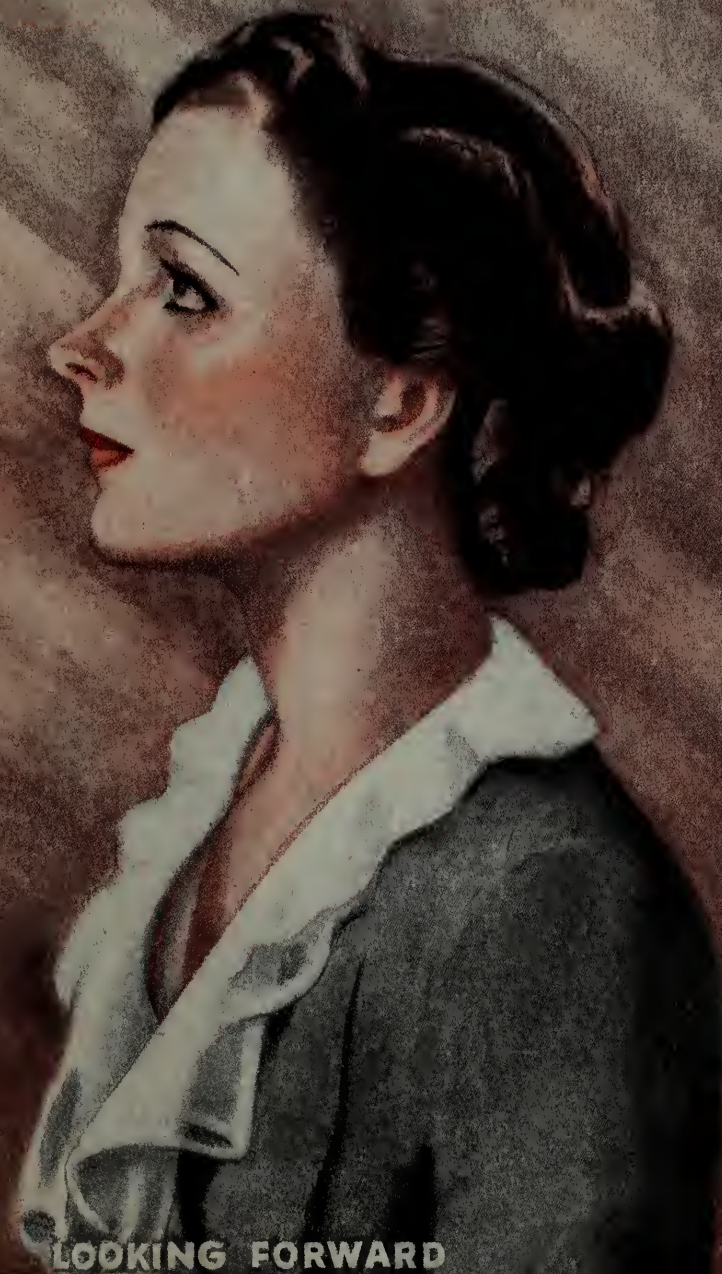
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PAUL

By Annie Wells Cannon

He journeyed far,
on persecution bent;
Tempestuous soul,
torn with bitter hate!
When lo, behold!
Before Damascus gate
He faltered, fell in terror
and in fright
When 'round about him shined'
a lustrous light.
Trembling and blind, he deemed
his life was spent,
When through the thund'rous earth-quaked din
These anguished words in sorrow came to him:
"Saul, Saul, why persecutest thou me?
Arise!
Thy mission lies
To lands beyond the sea
To testify
A darkened world of me."

To Antioch, Athens, Cyprus and Cyrene
And all the cities and the isles between,
In recompense
Paul took the word divine,
Nor wavered ever, as he testified
Of resurrected Christ—
The crucified.





St. Paul
By Giuseppe Ribera

The Relief Society Magazine

Vol. XXVII

MARCH, 1940

No. 3

New General Board

THE reorganization of the Relief Society General Board, effective January 1, 1940, was announced in the January issue of the *Magazine*. Biographical sketches of President Amy Brown Lyman, First Counselor Marcia K. Howells, Second Counselor Donna D. Sorensen and Secretary-Treasurer Vera White Pohlman were published in that issue. The *Magazine* is now pleased to announce the new General Board members: Belle S. Spafford, Vivian R. McConkie, Leda T. Jensen, Beatrice F. Stevens, Rae B. Barker, Nellie O. Parker, Anna S. Barlow, Achsa E. Paxman, Mary G. Judd, Luella N. Adams, Marianne C. Sharp, Anna B. Hart, Ethel B. Andrew, Gertrude R. Garff, Leona B. Fetzer, Edith S. Elliott.

The first seven named were members of the former Board and are already known to Relief Society members through their visits to the stakes, their activities at Relief Society General Conferences, and through the pages of the *Magazine*. Biographical sketches were published as follows: Belle S. Spafford, June, 1935; Vivian R. McConkie, Leda T. Jensen, Beatrice F. Stevens and Rae B. Barker, April, 1937; Nellie O.

Parker, May, 1937; Anna S. Barlow, August, 1938. Short biographical sketches of the newly appointed Board members are published in this issue of the *Magazine* in order that our readers may become acquainted with them.

These women have been called through the Priesthood to positions of leadership in the Organization. They are imbued with the spirit of the Gospel and are willing to work for the improvement of the women of the Church and the advancement of the work of the Master.

We are confident that the loyal support and splendid cooperation given the General Board in the past by Relief Society officers and members will be extended to the new Board. Relief Society is a great organization. It has been given an important assignment. Success is not dependent upon the General Board alone nor upon any one group within the organization but upon the united, systematic, devoted service of all. With each fully magnifying her own calling and all working in harmony, loving and supporting one another, Relief Society should know a glorious and successful future.

Achsa Eggertsen Paxman

ACHSA E. PAXMAN is the daughter of Simon P. Eggertsen and Henrietta Nielsen Eggertsen. Her father was a school teacher for fifty-three years, a portion of that



ACHSA EGGERTSEN PAXMAN

time acting as principal and superintendent of schools. He was a devoted Church worker and served as ward bishop and later as counselor in the Utah Stake presidency, which position he held for several years. Her mother was a Relief Society president and has always been sympathetic, understanding, and a source of encouragement to her husband and family.

After her training at the Brigham Young University, Mrs. Paxman taught school for three years and was a stenographer one year. In

1908, she became the wife of W. Monroe Paxman. Mr. Paxman has served as ward Sunday School superintendent, member of the Utah Stake Sunday School superintendency, member of the ward bishopric and member of the Utah Stake presidency. He has also been a member of the Provo City school board. Mr. and Mrs. Paxman are the parents of five children: Elaine, Rulon, Beth, Monroe, and Doressa. Up to date, three of the children have graduated from the Brigham Young University and have filled missions. Rulon is a graduate of Stanford University and for a short time was bishop of the Palo Alto Ward.

Mrs. Paxman has always been active in Church work. At twelve years of age, she became a Sunday School kindergarten teacher and later a stake Sunday School instructor in that department. She has served as Sunday School and ward organist; treasurer, class leader, and president of the Y. W. M. I. A. in two wards; stake board member and president of the Utah Stake Y. W. M. I. A.; counselor and president of the Utah Stake Relief Society for fifteen years, eleven of which she served as president.

Mrs. Paxman was a member of the Utah State Legislature for two terms, Utah County Republican vice-chairman for several years, and at one time state vice-chairman of the Republican Convention. She was a delegate to the Pan-American Convention of the League of Women Voters in Baltimore in 1922, and to the National Conference of Social Work in San Francisco in 1928. She has served as a director of the Utah

State Conference of Social Workers, Utah County Chapter of American Red Cross, Utah County Mental Hygiene Society, Utah County Board of Public Welfare, and the Utah Valley Hospital. At the present time she is a director of the last three named.

Mrs. Paxman is a devoted Latter-day Saint. To live according to the principles and standards of the

Church has always been her earnest desire, and serving the Church has been a joy. She has unusual executive ability which has enabled her to fill responsible positions with efficiency. She is a splendid homemaker and a gracious hostess. She comes to the Board richly endowed for the position to which she has been called.

Mary Grant Judd

MARY GRANT JUDD, although the only child of President Heber J. Grant and his wife Augusta Winters Grant, was not reared alone. It was in the early nineties that Sister Grant took to her heart the six motherless children of her husband, and Mary doesn't remember the day when she was not one of a large family.

It so happened that just at the time Augusta Grant came into the home her husband had lost everything he had in the world in a financial way. That "Aunt Gusta", as the children called her, managed to keep the family budget (including clothes for herself and the children, food for ten and some of the operating expenses of the house) within the sum of seventy dollars a month is still to be marveled at.

The house at 14 Second East Street, which President Grant had built many years before for his widowed mother, was added to as the family grew, until there were fourteen rooms. The only help that could be afforded in this large home was that contributed by a school girl who worked for her board. But

the mother had not spent ten years of her life in school teaching to no purpose. Each member of the fam-



MARY GRANT JUDD

ily was given definite tasks to accomplish, and though there were obstacles to overcome and adjustments to make, the home presided

over by Brother and Sister Grant was a singularly happy one.

In this old-fashioned home, friends both old and young were ever welcome. Here good books were always to be found, fine music was enjoyed, and real works of art adorned the walls. As for drama—that was a never-to-be-forgotten pleasure. Fortunately, through the father's identification with the management of the Salt Lake Theatre, the family, with no expense, once a week, and often twice, witnessed plays in which performed some of the most famous actors and actresses the American stage has produced.

And with it all, the Gospel was not neglected. Family prayers were said night and morning, the children always taking their turns in praying; hymns were sung, and it was the natural thing for the children to follow the example of their parents in living according to the precepts that the father was teaching the people of the Church.

Such was the childhood background of Mary Grant Judd. Being brought up in one of the oldest wards in the city, where the stores early crowded out the dwellings, it was necessary for any who were at all capable to be pressed into service. Before she should have been out of

Sunday School classes herself, Mary was assisting in teaching others.

When in 1902 she accompanied her parents to Japan, she was but thirteen years of age and yet was considered mature enough by President Joseph F. Smith to be set apart by him as a regular missionary. She remained there over a year, returning to enter the L. D. S. High School, where she completed the required course and graduated.

In the meantime, her father had been called to preside over the European Mission, and Mary was afforded the opportunity of visiting most of the countries of Europe, meeting the Saints in the different missions.

After three years at the University of Utah and one at Columbia University, she married Robert L. Judd, who is well known for his work throughout the Church as vice-chairman of the Church Welfare Committee.

Although seven children have come to the Judd household, their mother has always taken an active part in the ward and stake organizations. This experience together with her strong testimony of the Gospel and her broad outlook obtained through education and extensive travel is excellent preparation for her new duties as a member of the General Board.

Luella Nebeker Adams

BEAR LAKE VALLEY, Luella Nebeker Adams' birthplace, was a cold, hard country in which to make homes. Her grandparents, Ira Nebeker and William Hulme, were called to preside as the first bishops

in Laketown and Bloomington. These grandparents had determination and the courage of their convictions, qualities so much needed by our pioneers.

Luella's parents, Hyrum Nebeker

and Almira Hulme Nebeker, were richly endowed with intelligence and spiritual values. Hyrum Nebeker attended school at the Brigham Young Academy under the great educator, Karl G. Maeser. Almira Hulme was one of the first school teachers in the Bear Lake valley.

Luella spent her girlhood days on the shores of beautiful Bear Lake where her parents engaged in ranching. Here she learned simple, fundamental truths which have enriched her life, made her patient, understanding, and kindly dispositioned.

When the four children in the family reached school age, they spent the winters in Logan, Utah, where Luella attended the Brigham Young College and later the Utah Agricultural College. It was in Logan that she met and married Orval Adams. From this happy union have come six sons. The father and three sons, Allen, Lane, and Hyrum, have fulfilled missions in Great Britain. Lane was secretary of the British Mission, and the father and Hyrum served as secretaries of the European Mission.

Mrs. Adams has always been an ardent Church worker. As president of the University Ward Relief Society she had great joy and satisfaction. Here she gained an understanding of the needs of Latter-day Saint women and an appreciation of the great Relief Society work. A student of music, she has been intensely interested in the music program of the Society, believing music

to be vital in the lives of women. She has been an active member of the Singing Mothers.

Mrs. Adams' home is one of cul-



LUELLA NEBEKER ADAMS

ture and refinement, reflecting her spiritual nature. Her graciousness and hospitality make her a charming hostess.

In order to live well-balanced, happy lives she believes every woman should have some hobby or interest other than her home duties. She is an enthusiastic gardener and spends many happy hours working among her flowers. Making moving pictures is another hobby she enjoys.

Marianne Clark Sharp

MARIANNE CLARK SHARP was eighteen when she joined the New York City Relief Society. With her parents, J. Reuben Clark, Jr., and Luacine Savage Clark, she had moved from Washington, D. C., and was then studying French and



MARIANNE CLARK SHARP

Greek. Her grade and high school training had been received in Washington. The year following, the Clark family moved to Utah, and Marianne entered the University of Utah, majored in Ancient Languages and was graduated in 1924 with High Honors. In her senior year, she was given a Teaching Fellowship in Latin and continued teaching Latin at the University and Stewart Training School after graduation.

During the time she was attending the University, she taught classes in

the Sunday School and Primary organizations of the Twentieth Ward. She relates that what she has learned in the Church has been through teaching others; for as a child in Washington, D. C., there was no organized instruction for Latter-day Saint children. The only Church activities were two Sacrament meetings held each month in the home of Senator Reed Smoot. When she married in 1927, she was a member of the Ensign Stake Sunday School Board. Her husband, Ivor Sharp, was employed in the Long Lines Department of the American Telephone and Telegraph Company in New York City, and Marianne lived there for the next eleven years. While making New York home, she served continuously in the Relief Society, first as literary and theological teacher and then as president of the Queens Branch Relief Society. Later, when the New York Stake was created, she served on the stake board and as a counselor to President Lorena Fletcher. She also represented the Relief Society on the National Woman's Radio Committee, which is composed of representatives of national women's organizations for the purpose of fostering better radio programs throughout the country. From her girlhood, she has been intensely interested in genealogical research and temple work and enjoyed the advantages for research offered by the New York Public Library. One year she served as chairman of the Queens Branch genealogical committee. Marianne was also a charter member of the Queens Camp Daughters of the Utah Pioneers.

In 1938, the Sharp family, now with the addition of Luacine, Louise and Annetta, moved to Salt Lake,

and Marianne continued her Relief Society work as literary teacher in the Twentieth Ward.

Anna Boss Hart

ANNA BOSS HART is the only child of Adolph and Sarah Alleman Boss. On June 4, 1935, she was married to John William Hart of Rigby, Idaho, who died a year later, leaving an infant son.

She received her early education in the Logan schools, at the Brigham Young College, received a B. S. from the Utah State Agricultural College, and an M. A. from the University of Southern California. Recently she did graduate work at the University of Wisconsin. Her teaching experience includes the following: In the grades at Millville, Utah, at Arimo High School, Principal of Kelsey, Texas High School, head of the Department of Speech at Logan Senior High School, and Instructor in English at the Brigham Young University.

She directed Little Theatre plays at the Utah State Agricultural College and also Church productions.

Her home was one of reverence, and her experience in the Church has been varied and continual since she was a child. She has been a member of the Cache Stake Sunday School Board; also a member of the Rigby Stake Relief Society Board. On September 8, 1935, she was set apart as second counselor to President Lettie Call under whose direction her appreciation of Relief Society increased. She also had the

opportunity to teach in the Madison, Wisconsin, Relief Society.

One of the valuable experiences of her life was a mission under the



ANNA BOSS HART

inspirational leadership of President and Sister S. O. Bennion in the Central States.

Great appreciation is felt by her for the life and inspiration of her mother, her husband, her relatives, her friends and her church. Unquestioned loyalty and support has characterized all of her activities.

Ethel Bean Andrew

By Hortense S. Andersen

MARY ETHEL BEAN ANDREW, of Ogden, Utah, is a leader among women, yet she follows other fine leadership with humility and dignity. She admires beauty, talents and heroic qualities, such as courage and fortitude; but



ETHEL B. ANDREW

above all she esteems spiritual development and personal integrity.

She is a student of books, people and life, keeping ever alert to changes and their significance. She loves humanity and holds open house, not only for her own, her husband's and her children's friends but for any stranger or acquaintance in need. She has the gift to sympathize, to soothe and to counsel and is generous with her time, her talents and her worldly goods. She knows well the joy of serving others.

Mrs. Andrew came from a long line of sturdy pioneers. Her grandparents on both sides were called by President Brigham Young to pioneer southern Utah. It was in Richfield that she was born, the eldest of ten children. Her father, Victor E. Bean, was a teacher and superintendent of schools for seventeen years. He was valiant in the defense of truth, never missing an opportunity to bear his testimony or to preach the Gospel. Her mother, Mary Hannah Baker, daughter of Hannah and William George Baker, was noted for her unselfishness, generosity and hospitality. For many years she was a devoted officer in the Relief Society.

June, 1913, in the Salt Lake Temple, Ethel Bean married June Andrew. They have three lovely daughters: Virginia, who has filled a mission in the Northwest; June, called to the French Mission and now serving in Montreal, Canada; and Arlene, a student at Weber College. Each is a credit to her family and community and reflects the fine example of her parents. Brother Andrew has always been an active Church worker, having held many responsible positions. Together they have worked, always sustaining each other in their various callings.

Ethel Andrew is well qualified for her position as a member of the General Board. She has served in all of the auxiliary organizations. At the age of sixteen she was called to be secretary of the Union Stake Relief Society. She has been literary class leader, ward president and at

the time of her call to the General Board was president of Mount Ogden Stake Relief Society.

She is humble and prayerful. Her life is a garden of good deeds, sown from her rich life experiences.

Gertrude Ryberg Garff

GERTRUDE RYBERG GARFF, daughter of Eric W. Ryberg and Charlotte Critchlow, was born November 2, 1912, at Hyrum, Utah.

Mrs. Garff's entire schooling took place in Salt Lake City. Completing her training at the University of Utah in 1935, she graduated with a degree of Bachelor of Science, majoring in home economics; she was elected to Omicron Nu, the national honorary scholastic home economics society. Before completing her university training, Mrs. Garff served as a missionary in the Eastern States Mission from 1931 to 1933. While there she rendered faithful, intelligent service to the Church, giving special attention to radio activities.

Mrs. Garff married Mark Brimhall Garff October 11, 1935, making her home in Salt Lake City. After her marriage, Mrs. Garff became actively engaged in Relief Society work in Richards Ward as teacher in the Theology department.

In the late spring of 1937, Mrs. Garff accepted a call to go with her husband to Denmark to assist him in presiding over the Danish Mission. This assignment was delayed until after the birth of Mrs. Garff's first child; but in September of the same year, two months after her baby son was born, she completed the long journey to Denmark.

While in Denmark, she had full charge of all Relief Society work and was advisor for all women's organ-

izations in the mission, together with caring for the welfare of the missionaries.

With her striking and pleasing personality, she won the love and



GERTRUDE RYBERG GARFF

sincere admiration of members, friends and missionaries.

Her faith and devotion to the Church was shown by remaining in Denmark during the beginning of the war, caring not only for her own but for the hundreds of missionaries who came to Copenhagen from other missions. This was a trying time. When the call came for her to return

home, without her husband, she had the faith to leave with her two-year-old son on a small freighter. The voyage was made during bad weather, sixteen days being required to cross the water.

Mrs. Garff's training and experience qualify her for the responsible position to which she is now called as a member of the Relief Society General Board.

Leona B. Fetzner

THE parents of Leona B. Fetzner were converts from Germany. They are devoted Latter-day Saints and early imparted to their children a deep interest in the Gospel.



LEONA B. FETZNER

Leona has served as a class leader in various Church organizations since the age of 14 years and as an officer on the Wells and Utah Y. W. M. I. A. stake boards. When she was 19 years old, she was appointed organist in the Jefferson Ward Relief Society. Since then

she has taken an active part in the Relief Society organization.

After completing a twenty-seven months' mission in the Northern States, Miss Fetzner began her career as a social worker in the Welfare Department of the Relief Society. She later became Social Service Director of the Utah County Department of Public Welfare. While in this position she taught the social case work class at the Brigham Young University, following Sister Amy Brown Lyman who gave up the work when she left to preside over the women's organizations of the European Mission. At the instance of the Relief Society, Miss Fetzner went to Los Angeles to work in the Relief Society Social Welfare office in that city. At the present time, she is a Child-Welfare worker in the Sanpete County Department of Public Welfare, working under the general supervision of the Child-Welfare Division of the State Department of Public Welfare.

She received her undergraduate college training at the University of Utah, the Brigham Young University and the University of Southern California. From the latter institution she was graduated with honors, her majors being sociology and psychology. She was here elected to

Alpha Kappa Delta, honorary fraternity. Following her graduation, she entered the University of Chicago Graduate School of Social Service Administration, where she spent one year. Here she began specialization in child welfare work, and while at the University worked in a child placing agency and in one of

the nation's outstanding psychiatric clinics.

Leona Fetzer has traveled extensively, having visited European countries on two occasions. Her last trip was occasioned by her attendance at the International Conference of Social Work in London, at which time she visited penal and other institutions.

Edith Smith Elliott

EDITH SMITH ELLIOTT comes to the General Board of Relief Society with a background rich in experience and training through a heritage of Mayflower, Revolutionary, and Pioneer ancestry. Her parents, Lucy Woodruff Smith and George Albert Smith, have devoted their lives to home, church and civic activities. Mrs. Elliott's childhood and early schooling were scattered from Salt Lake City to California, including a winter in St. George. She attended the L. D. S. High School. In 1919 she was called on a mission and accompanied her parents to Europe where her father presided over the European Mission. This was at the close of the great World War when the Saints were greatly in need of the spiritual and physical help of the Relief Society. There was but a handful of missionaries in all of Europe, so there was much work for willing hands. Mrs. Elliott was appointed general secretary of the European Mission Relief Societies and worked diligently, along with her mother who was general president, to help relieve the needy and the suffering in war-torn Europe.

She attended the International Council of Women in Oslo, Norway, in 1920, with her mother who was a delegate. In 1921 she and her



EDITH SMITH ELLIOTT

father were guests of the International Drapers Convention in Great Britain. Brother Smith was a delegate representing the Z. C. M. I. At this convention the fact was established that our pioneer institution

was the oldest department store in the world. Months of travel through European countries gave her a wealth of experience with and an understanding of all classes of people. Following her return to Salt Lake City, she attended the University of Utah, where she took her Bachelor's and Master's degrees, majoring in history and political science. She has taught her major in a city high school and the University of Utah. For the past 12 years she has been an instructor in the University Extension Division. For that department she has written several

courses of study in history and political science. On May 25, 1929, she married George O. Elliott. They have two beautiful children—George Thomas and Nancy Lu. Since childhood, Mrs. Elliott has been active in the Church. She had charge of the Junior Sunday School in her ward for six years and was Gleaner leader in the Mutual Improvement Association for three years. She was an energetic and popular member of the Bonneville Stake Sunday School Board at the time she was called to this new position.



JOY

It's joy to hear the wild birds' call
When wakening at flush of dawn;
While overwhelming fragrance waves
From dew-wet flowers and freshened lawn.

To see the morning sunshine splash
The window panes with golden light;
Forsythia nodding near the sill
An added happiness to sight.

To render service when of need,
Though small, perhaps a heart will sing
Both now and in the after years . . .
Remembering some little thing.

To find a folded, lifting grace
Within a bundle of distress:
Through faith and hope and busy hands
To bring from chaos, loveliness.

—Rachel Barney Taft.

Long Remembered Words

By Vesta P. Crawford

"I now declare this Society organized . . ."—Joseph Smith.

IT has been said that a word is like a seed, for when a word is spoken it becomes the nucleus of a chain of thought. And the thoughts, in turn, grow actively and develop into a tree of many branches.

Ninety-eight years ago, in Nauvoo, Illinois, the Prophet Joseph Smith spoke to the women of the Church in words that glow with a greater light each returning year. The women answered the Prophet's call with willing words that very soon grew into service that has increased and broadened in scope until today there are thousands of women, in many nations, who are grateful for the long remembered words—the words that were spoken at the organization of the Relief Society, March 17, 1842.

The farm woman in southern Utah, the busy wife on a ranch in Idaho, the alert mother in California, the sincere woman in a branch organization in Tonga or Alaska, women in America and across the sea find the message of the Relief Society a vital factor in making life broader and better. To the woman at home among her relatives and friends, and to the woman living in a great city, far away from her loved ones, the Relief Society is a uniting force, welding its membership together in bonds of fellowship for the accomplishment of personal growth and for service to those who need material and spiritual help.

There is nowhere a Latter-day Saint woman who is not interested

in recalling once more the events of that March day nearly a hundred years ago when the pioneer women of the Church were organized into the "Female Relief Society of Nauvoo".

March 17, 1842; It is early spring, almost planting time in the prairie lands. The city of Nauvoo lies bathed in sunlight, its slopes rising above the great Mississippi River in a series of greening terraces. Clumps of willows and groves of trees are not yet in leaf, but the buds are green, and sap pushes its way through the branches. A few early flowers glow in the grassy meadows near the river.

"Nauvoo the Beautiful" is only three years old; yet it is a thriving city, well planned, well built, with sturdy two-story houses of brick and frame, with churches and stores, with blacksmith shops and shoe shops, and a busy harbor at the river's bend, where boats from down the great river come to anchor, bringing hundreds of converts from the Old World. The shining walls of a temple rise from the gentle slopes of Mulholland Street.

Nauvoo in western Illinois, Nauvoo looking west toward the far frontier, Nauvoo, itself a pioneer town, seems isolated from the world. And yet it is a part of the new America—the strong, new America reaching out to the West.

This year of 1842 is a time when many groups of people in many places look upon a new era wherein the corridors of the future seem to

be lighted with the lamps of progress. John Tyler, an able and independent Whig from Virginia, is President of the United States. It is two years before Morse's electric telegraph will flash across the country that wonderful message—"What Hath God Wrought!" It is three years before the annexation of Texas to the Union. It is the year of the establishment of the boundary line between the United States and Canada. "Oregon" and "California" are magic words, although, as yet, no great wagon trains have passed beyond the Rockies.

About one hundred miles to the southeast of Nauvoo, in Springfield, the state capital, lives the "Little Giant", Stephen A. Douglas, twenty-nine years old, a friend of the Mormons, and the foremost orator in Illinois. In the same town, Abraham Lincoln, a rising young lawyer who has served two terms in the state legislature, is looking forward to his marriage with Mary Todd.

1842 in Nauvoo, Illinois! Hundreds of missionaries have been sent out "into the field" to carry the Gospel message; the baptismal font in the temple has been completed; the streets of Nauvoo are lengthening out into the prairie.

IN the Nauvoo Lodge Room over the brick store which stood on the Joseph Smith homestead, the "sisters" have come to hear the words of the Prophet.

If we could roll back the shadows of nearly a hundred years, we could see these women sitting there in the lodge room. They are about to hear and speak words that will be long remembered. They stand on the threshold of a new day, ready

to initiate a message that will echo down the years.

If we could roll back the curtain of the years, we could see Emma Smith, the wife of the Prophet, tall and queenly with dark hair and large dark eyes. A woman of invincible strength and thoughtful kindness, the Prophet's wife is a leader among the women.

If we could see the sisters as they were that day, we could see Bathsheba Smith, only nineteen, and the youngest woman present. She is the wife of the Prophet's cousin, George Albert Smith. She has been married less than a year. Her dark eyes and white, oval face are very beautiful.

And here is Eliza R. Snow, sister of Lorenzo Snow. She is a gifted and lovely woman with thoughtful eyes and a sweet, firm mouth. Her gift of poetry is a blessing to the Saints, and there have been very few tragedies here in Nauvoo that have not been made less bitter by the comforting words of her pen; there have been few holidays and celebrations that have not been made more gay by the joyful verses of Eliza R. Snow. She seems to feel the pulse of the city, and she knows the hearts of men and women and finds in her own heart an echo of the strivings of these people for a more perfect life on earth and a greater glory after death.

In this room in Nauvoo, here where there is expectancy and eager quietness, we find Sarah M. Cleveland. She has been a true friend to the Prophet and his family. In that tragic time when Emma, with hundreds of others, had been driven from their homes in Missouri, at a time when the Prophet had for

many months been a prisoner in a dark and desolate jail, it was Sarah Cleveland, in Quincy, who opened her home to Emma and the children. The Prophet, when he was finally reunited with his family and had moved to Nauvoo, selected a lot for the Clevelands just across the street from his own home. The two families know that loyalty and friendship are precious, and Sarah Cleveland is ready to do her part for the new Society.

Wherever there is work to be done or service to be rendered, in that place we may expect to find Elizabeth Ann Whitney. She is only forty-one years old, and yet she is the oldest of all the women present. For twenty years she has been married to Newel K. Whitney, a man of thrift and energy, who had accumulated considerable property and owned a store in Kirtland, Ohio, when the Prophet and Emma moved there in the bleak February of 1831. Elizabeth Ann is a noted cook and housekeeper, a good seamstress, and a kind friend. For years she has been a true "Mother in Israel," and now, here in Nauvoo, she is ready to help other women learn to meet the crises of life as she has done during the trying years of the westward movement of the Church.

Other women present, making eighteen in all, are:

Phoebe Ann Hawkes
Elizabeth Jones
Sophia Packard
Philinda Merrick
Martha Knight
Desdemona Fulmer
Leonora Taylor
Phoebe M. Wheeler
Elvira A. Coles
Margaret A. Cook

Sarah M. Kimball
Sophia Robinson
Sophia R. Marks

On this eventful day, an open Bible lies on the pulpit in this historic room. The following lines are found written on a scrap lying on the open Bible: "Oh, Lord, help our widows and fatherless children! So mote it be, Amen. With the sword and the word of truth defend Thou them, so mote it be! Amen."

THE first part of the minutes of that Relief Society session were recorded by Elder Willard Richards and the last part by Eliza R. Snow, who was that day elected secretary. These minutes are words precious to us today, for they give interesting and important details of what happened on that first birthday of a great organization.

In his neat and meticulous writing, Elder Richards took down the names of those present: Joseph Smith, the Prophet, John Taylor, Willard Richards, and the names of the women.

Elder John Taylor was called to the chair by President Smith, and the stirring words of a song floated out of the windows on the spring-time air: "The Spirit of God Like a Fire is Burning . . . the latter-day glory begins to come forth . . ." The voices are clear and strong, and the echoes ring to the streets where passers-by stop to listen, and children playing in the yards pause with upturned faces. The last words of the song die away.

Then Joseph Smith addresses the group, ". . . to illustrate the object of the Society, that the Society of the sisters might provoke the brethren to good works in looking to the

wants of the poor, searching after objects of charity and in administering to their wants, to assist by correcting the morals and strengthening the virtues of the community. . ." He then suggested the propriety of electing a presidency.

Sister Whitney arose and presented the name of Mrs. Emma Smith as president of the Society. Sister Packard seconded the motion, and it was carried unanimously. The new president, by the first act of her office, selected Sarah M. Cleveland and Elizabeth Ann Whitney as counselors.

One may read in the record of how pleased the Prophet was at the election of his wife to this high office. "President Joseph Smith read the revelation to Emma from the book of Doctrine and Covenants, and stated that she was ordained at the time the revelation was given to expound the Scriptures to all; and to teach the female part of the community, and not she, alone, but others may attain to the same blessing."

The Prophet then read the first verse of the Second Epistle of John: "The Epistle of John the elder unto the elect lady . . . whom I love in the truth; and not I only, but also all they that have known the truth." The explanation was given that Emma was truly an "elect" lady, for she had now been elected to preside.

Elder John Taylor laid his hands upon the head of Emma Smith and blessed her that she might be a mother in Israel "and look to the wants of the needy, and be a pattern of virtue, and possess all the qualifications necessary for her to stand and preside and dignify her office, to teach the females those principles requisite for their future usefulness".

The program of the meeting was carried out with order and earnestness, and as soon as the new president of the Society took the chair, she proceeded with the selection of a name for the group. After considerable friendly discussion, this name was chosen — "THE FEMALE RELIEF SOCIETY OF NAUVOO".

Counselor Cleveland expressed her thoughts briefly, sincerely. "We design to act in the name of the Lord—to relieve the wants of the distressed and do all the good we can."

Eliza R. Snow, with her eyes steady and clear and her voice firm and measured, addressed the ladies: "As daughters of Zion we should set an example to all the world rather than confine ourselves to the course which has been heretofore pursued."

Enthusiasm spread from woman to woman. Here was opportunity and here was development. A group of women working together could do more than could ever be accomplished by each individual working separately. Back of each woman would be the strength and the wisdom and the spirituality of all.

"We are going to do something extraordinary," said President Emma Smith. "When a boat is stuck on the rapids with a multitude of Mormons on board we shall consider that a loud call for relief. We expect extraordinary occasions and pressing calls."

The Prophet had further words to say and an example to give: "I now declare this Society organized with president and counselors, etc., according to parliamentary usages, and all who shall hereafter be ad-

mitted into this Society must be free from censure and received by vote."

ELIZA R. SNOW was elected secretary, and **Elvira A. Coles** was appointed treasurer. The new officers began at once to exercise the duties of their positions. One began taking minutes and the other to accept donations.

The fund for the relief of the poor was initiated at this very first meeting. The Prophet said, "What I do hereafter for charity I shall do through this Society." He then offered \$5.00 in gold to begin the funds of the institution.

Some of the women had brought money with them, not much money, for practically everyone in Nauvoo was poor; it had taken nearly everything they had to build new homes and secure materials for the building of the temple. Yet, these first Relief Society members thought of their calling—to help the poor and distressed—and they contributed what they could.

Elvira Coles wrote down the amounts:

Sarah M. Cleveland.....	.12
Sarah M. Kimball	1.00
Pres. Emma Smith	1.00
Coun. E. A. Whitney .....	.50

Elder Richards "appropriated to the funds of the Society" the sum of \$1.00 and Elder Taylor donated \$2.00.

There was no delay in beginning the practical work of the Society.

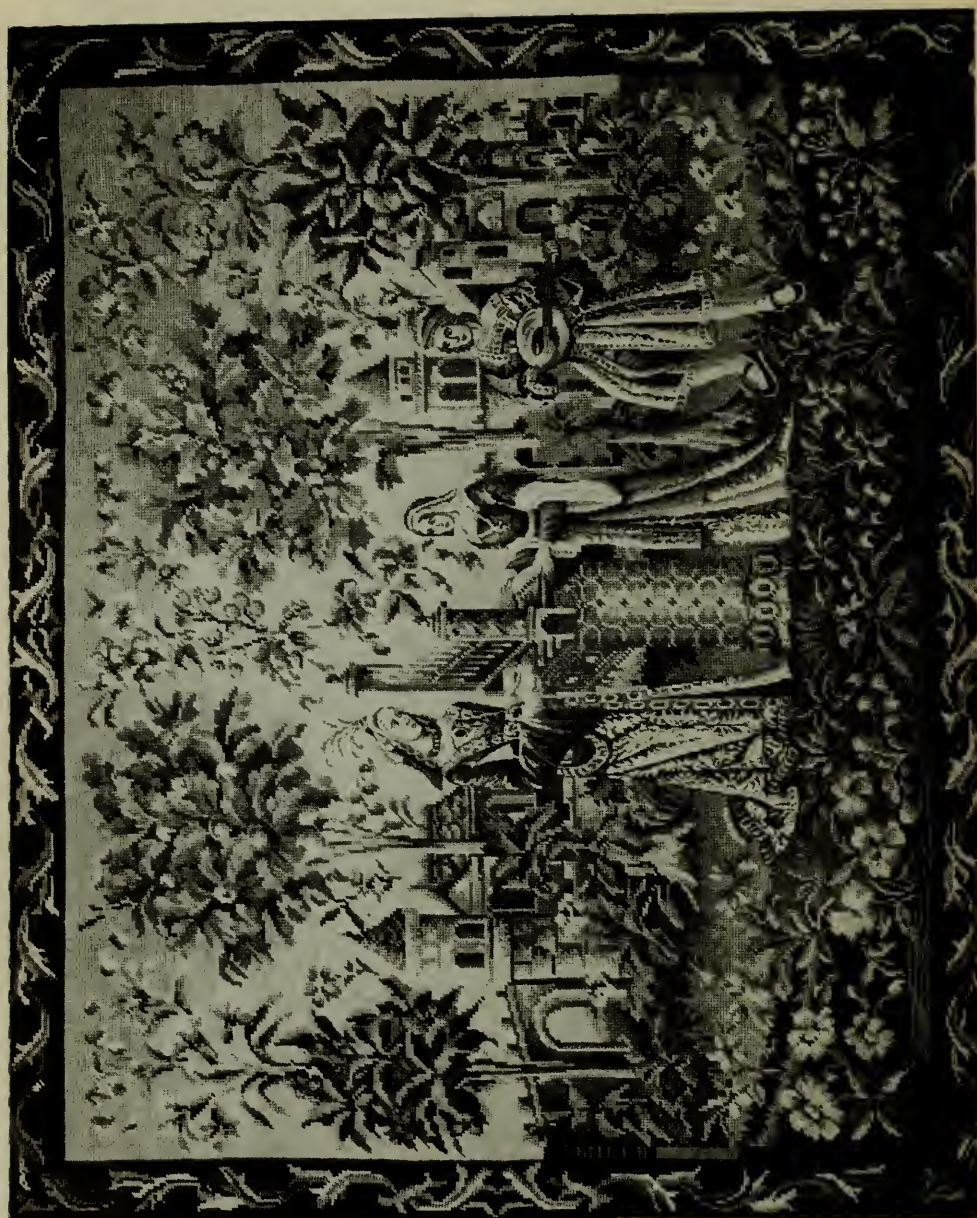
"Mrs. Merrick is a widow," said President Emma Smith. "She is industrious, performs her work well. Therefore she should be recommended to the patronage of such as wish to hire needlework done. Those who hire widows must be prompt to pay. As some have defrauded the laboring widow of her wages, we must be upright and deal justly."

Elder Taylor then arose: "My heart is much gratified in seeing a meeting of this kind in Nauvoo," he said. "My heart rejoices when I see the most distinguished characters stepping forth in such a cause, which is calculated to bring into exercise every virtue and give scope to the benevolent feelings of the female heart. I rejoice that this institution is organized according to the law of Heaven . . . I rejoice to see all things moving forward in such a glorious manner. I pray that the blessings of God and the peace of Heaven may rest on this institution henceforth."

Long remembered words! The Relief Society was organized. The words were said, and perhaps the Prophet was the only one who knew how far the work would spread, how the words would be like a seed growing into a tree with many branches.

Editor's Note: In preparing this article the author has used facts obtained through the research of Mrs. Anthony Tarlock. The names of the eighteen original members are spelled the same as in the *Relief Society Handbook*.





My Relief Society Tapestry

By Mary Grant Judd

HAVE you ever stood in some museum before a particularly fine example of old tapestry and marveled at the patience, skill and artistry responsible for the finished piece? That is the way I feel as I contemplate the history and accomplishments of the National Woman's Relief Society, which in 1942 will celebrate its one-hundredth anniversary. I seem to see, in colors that will never fade, a beautiful work of art which countless hands have taken one hundred years to create. My Relief Society tapestry is very real to me, and I hope it will become real to you, so that with the General Board you will look eagerly forward toward being a participant in the 1942 centennial observance.

Let me tell you a little of the fascinating history of "hand-woven pictured cloth", as tapestry is technically spoken of, before I show you my Relief Society tapestry. In the time of the Renaissance, homes were not warm nests with central heating plants as they are today. They were great affairs, stone inside as well as out, and heated no more than an open fire can heat. The winter wind whistled insinuatingly over the shoulders of the vassals who sat against the walls; it whined

through the cracks of doors as it blew fresh from snowy reaches upon the lords of the great halls as they reclined in their hours of ease.

Some warm and cozy protector was needed; something of gay color, of pictorial interest was desired, even demanded. And so, to answer this need, the big hanging tapestry was invented. Huge looms were constructed, and with great courage craftsmen inaugurated an art whose future importance they could not possibly foresee. Artists were pressed into service who painted beautifully colored canvases for weavers to translate into pictures made of wool and silk and metallic thread. Old tapestry colors were like richest tints of autumn, and the stories they depicted were tender, appealing, human. Now there was warmth and beauty in the dwellings.

Weaving of tapestries became so important that in the middle ages there was never a big town that did not have as its two most imposing buildings the cathedral and the cloth house. Almost as much labor and taste were expended on the one as on the other. Incredible pains were taken to see that material and workmanship were of the best. No one was allowed to work on a tapestry

TAPESTRY PICTURE

THE tapestry pictured on the opposite page was recently completed by Margaret Lyman Schreiner, daughter of Elder Richard R. Lyman and President Amy Brown Lyman. It is 3x3½ feet in size and is a reproduction of a Gothic tapestry done in heroic size which now hangs in the Cluny museum in Paris. In this comparatively small piece there are 158,400 stitches.

who had not first served an apprenticeship of at least fifteen years, and the pieces were so large that sometimes as high as eighty weavers would work on one piece. Ten thousand different tints were at their disposal, which had taken two years to dye before the actual work commenced.

Like the first making of tapestry, it was to answer a definite need to make life a brighter, happier place that the Relief Society was called into being by the Prophet Joseph Smith. Eliza R. Snow, first secretary and second president of the Organization, wrote: "The first winter after the Society was organized was exceedingly cold and severe. Many, in consequence of exposure and hardship in their expulsion from the state of Missouri and the unhealthiness of the climate of Nauvoo, had been reduced by sickness to destitution, and had it not been for the timely aid of the Female Relief Society, would have suffered very much, and probably some would have perished."

THE weave of tapestry is a very simple one and done entirely by hand. The first step is to set out on a loom, to the desired width of the fabric, a series of parallel threads called the warp. This makes the background, and so the threads must be of sturdy material such as wool, linen, or cotton. The weft threads, of brightly colored wool, silk or even shining gold metallic thread, form the pattern and are thrown under and over with unvarying regularity.

To me, it is the visiting teachers and the many other devoted members of our organization who go quietly and deftly about helping their fellow men, with no thought

of praise or honor to themselves, who have set the warp of our Relief Society tapestry. Before being qualified to commence the work, they have served an apprenticeship to *Life*, the great teacher, and the apprentice shop has been their own homes.

Just as the marvelous old tapestries could not have been created without their supporting looms, so we depend upon the direction of the Priesthood, which stands, and always has, ready to support us in our efforts.

The story of our Relief Society tapestry, which the weft threads form, is depicted in varying hues, and many characters stand out against historical backgrounds. The figure of Emma Smith comes first, surrounded by her officers and the other women who constituted the charter members of the Organization. A lovely, meandering river is woven into this part of the tapestry; homes surrounded by gardens and vineyards are to be seen, and the fabric of the women's dresses shows threads of silk intermingled with the wool. In the distance, the towers of a half completed temple rise; but dark clouds partly obstruct our view of the edifice, and throughout the whole scene sombre shades predominate, suggesting that the greatest tragedy the Church has known stalked in the wake of the organization of the Relief Society.

In the person of Eliza R. Snow, as true a saint as any that ever graced a medieval pattern, our story centers next. In her hand she holds the original and invaluable records of the Relief Society which she has carefully guarded and preserved and brought across the western desert.

The Woman's Exponent, forerunner of the *Relief Society Magazine*, is to be seen. Sage brush, crude log cabins, Indian faces, and the tramping feet of Johnston's Army make the background; and there is a primitive looking engine which signifies the coming of the railroad. Intermingled with all these are to be seen the old Deseret Hospital and granaries which already are being stored against a future need. Emma Smith's face is no longer to be seen, but two of the original group, Bathsheba W. Smith and Elizabeth Ann Whitney, stand beside Eliza R. Snow. Seven other women, Zina D. H. Young, Jane S. Richards, M. Isabella Horne, Emmeline B. Wells, Elizabeth Howard, Phoebe Woodruff and Sarah M. Kimball complete the group. And are those silken threads mingled with the homespun of their dresses? Yes, for under Eliza R. Snow's administration, the manufacture of silk was started in the valley.

Zina D. H. Young, in very deed a prophetess and ministering angel, is the next prominent figure in the tapestry, and the colors now brighten. When Bathsheba W. Smith comes upon the scene, all is colorful and lovely. Emmeline B. Wells, a dainty dresden figure yet with rare intelligence and the moral strength of tempered steel, rightfully holds a position of unusual prominence.

She is followed by Clarissa S. Williams whose spirituality and affability radiate from her.

Then we see our own dear Louise Yates Robison whose life is an open book to all, whose activities as president need not be enlarged upon here.

And now under the guidance of Amy Brown Lyman new scenes of interest and beauty will be woven into the Relief Society tapestry.

WE look forward to 1942 with eagerness and enthusiasm. A glorious centennial awaits us. Before us will be hung a tapestry of great worth, one whose weaving has required the skill and talents of earth's noble women. As we reverently view it, the glorious patterns of the past will call forth our sincere admiration and appreciation. The strength and beauty which is ours because of one hundred years of worthy endeavor will arouse our deepest gratitude and give us courage to meet whatever tomorrow may bring. With faces set resolutely toward the future, a new determination will come to us to do our part in an organization which will wield an ever increasing influence for good.

The occasion should be a rich experience in the life of every member, stimulating her to go forward and create for her successors patterns of enduring worth.



Progress Under the Direction of the Priesthood

By Marianne C. Sharp

THE Relief Society of the Church of Jesus Christ of Latter-day Saints is different from every other woman's organization in the world; for it was organized at the direction of the Prophet Joseph Smith who stands at the head of this the Last Dispensation of the Fullness of Times. The great inspirational and educational influence which this society has wielded, and does wield over its members, would be impossible had it not continued to be guided and advised by the Priesthood of God. It is the oldest auxiliary of the Church, and on March 17 of this year will celebrate its ninety-eighth birthday. Before its organization in Nauvoo, the women of the Church had not functioned as an entity, although in Kirtland they had banded together to aid in building the Kirtland Temple. By 1842, however, many of the sisters in Nauvoo desired a society. They drew up some by-laws which they showed to the Prophet. He told them he had been considering the matter of an organization for them for some time and that his plans were much greater than any they had in mind at that time. On March 17 he called together a few women and instituted the Relief Society. From that time on, the Relief Society, primarily an organization for service, has functioned under the direction of the Priesthood, which embodies in itself the ultimate in service.

About six weeks after its organization, the Prophet gave these directions, among others, to the sisters: "You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth."* How wonderfully that prophecy is being fulfilled! How grateful are we, more than tongue can express, for the great progression which the turning of the key in our behalf has resulted in for women.

DUE to the persecutions and scattering of the Saints following the martyrdom of the Prophet and the subsequent journey West, the Relief Society, as such, was inactive for nearly ten years. In 1853, however, a beginning in Utah was made to form organizations in the wards, but not until after the Johnston Army incident were permanent organizations established. The Priesthood again came forward in its behalf in 1866 when President Brigham Young recommended that there be Relief Society organizations in all the wards and branches. He gave to Eliza R. Snow, that wonderful

*History of the Church, Joseph Smith, Vol. IV, page 607.

woman whom the Prophet Joseph once called "our well-known and talented poetess", the mission of assisting the bishops in this great organizing work. Again in 1877, President Young directed the further growth and expansion of the Relief Society when he instituted the stake work in Weber Stake. Later, at the direction of President John Taylor, Eliza R. Snow was nominated to be the president of all the Relief Societies, which was the beginning of the General Board movement. Thus, we see, the stages of our growth have been directed by the Priesthood.

When the Prophet Joseph "exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honor, and in the faithful men whom God has placed at the head of the Church to lead the people," he gave the rule by which all the women of our Church should live. There is greatest joy in that home in which the wife honors the Priesthood held by her husband and respects his judgment in righteousness. There is greater progress in that ward in which the Relief Society president respects and obeys the judgment of her bishop, than in one in which there may not be full obedience. This same principle holds true for the Church as a whole. The Church goes forward the farthest and carries out the will of the Lord most completely when the General Relief Society (and the other auxiliaries as well) gives full and unstinting obe-

dience to the General Authorities of the Church.

In accordance with these instructions, given nearly a hundred years ago, but still bearing their original force, for they are true and truth does not change, the Relief Society stands ready and anxious from its smallest unit to its entire membership to heed and obey any request given by those in authority in the Church. Probably the last formal instructions are those contained in a letter from the First Presidency dated September 30, 1937. In this letter, thanks and appreciation are extended to the Relief Society as a whole for its efforts in the Church Security Program, but it is urged that better teamwork be used within each ward that the great objective may be realized of helping each individual family to help itself.

In these the last days, concerning which so many prophecies have been uttered, none of us knows what dark and trying times may be ahead; but whatever may come, let us remember these words of our Prophet to us, "Though the soul be tried, the heart faint, and the hands hang down, we must not retrace our steps; there must be decision of character, aside from sympathy. When instructed, we must obey that voice, observe the laws of the kingdom of God that the blessings of heaven may rest down upon us." May the Relief Society ever merit through its continued obedience to authority these blessings of heaven; may it always faithfully perform its allotted part in the great plan of salvation.

Power In Numbers

By Rae B. Barker

THE same fundamental elements are present in a single drop as in a great body of water. Tiny drops of water become a great power when enough of them unite and travel the same course. They make first a streamlet, then a growing tributary, and finally a mighty river—a source of great potential power.

Though the potential power in water, and the potential power in electricity, is always present, it becomes a positive force only when it is harnessed and directed toward useful purposes; in other words, when it is organized.

Organization is imperative for progress in any situation where great numbers of people are affected. In humanitarian and social fields the average one-man power is about as effective as a garden hose would be in fighting a forest fire. The story of Dr. Semmelweis' lifetime fight against child-bed fever illustrates the tragically helpless position of a public benefactor struggling alone. The effective strength of organized power was demonstrated when later the same battle was taken up and won by the concerted efforts of many, directed to a common purpose.

Jesus said, "Where two or three are met in my name, there will I be also." Latter-day Saint Relief Society women are gathered in villages, towns and great cities extending over a large part of the world. Surely a vital force for good is at work when so many thousands of honest-hearted women meet in His name, with a sincere desire to know His gospel. Unquestionably, He will

bless and strengthen our united efforts to understand and to live its eternal truths; to serve, to uplift, to love one another, and to raise life to its highest level for ourselves and others.

We live in many countries. Various languages are spoken among us. Our styles of dress may differ distinctly. We prepare food under widely varied conditions. We measure our learning by different yardsticks, and we stand at different levels on the ladder of progress. But our likenesses bind us in an enduring bond of unity. Our hearts burn with the same basic desires. Together we are moving toward a common goal, which is a sure knowledge of our Eternal Father and the spread of His plan of life. Alike we have experienced faith and testimony, have known the joy of compassionate service and peace in spiritual growth through Relief Society work. We are unified by our possession of fundamental truths which are of great worth to all people.

BROUGHT forth in the "fullness of times" by divine inspiration, this great organization affords development for the individual within the group, approaching a fullness of stature mentally and spiritually; this, however, if its comprehensive program is used to its fullest extent. It is designed to meet the needs and interests of all women who hunger for knowledge of eternal values.

The hand of fellowship goes out to every Latter-day Saint woman—to mothers, grandmothers, brides; to

all women of noble character. We recall again, the strength of the Organization lies in the number it serves and likewise in the number who serve it.

Included in the Prophet's early instruction to the Society are these valuable pointers for successful growth:

1. The necessity for high standards for membership. He suggests that we may safely increase at a rapid rate if we use care to invite "women of good report" and then practice kindness, love, mercy and forbearance toward them.

2. Be willing to concede personal opinions for the greater good of all.

3. Loyal support each other, also the program of the Organization.

4. Recognize that in all organized bodies appear little evils and weaknesses which, left unguarded, tend to undermine its strength; for instance, the indulgence in trivial or unsound criticism. In this connection the Prophet said, "Put a double watch over the tongue. No organized body can exist without this at all." Then follows this pertinent observation: "Little foxes spoil the vines, little evils do the most injury to the Church."

This remark would fall in the class of little evils: "The older women no longer have a place in Relief Society." Though spoken thoughtlessly

and without analysis, when it is echoed and re-echoed its demoralizing effects spread as does a contagion. It is important that all support the original policy of the Society, which was and still is, a place for all. Better to say: "Age for experience, wisdom to season, faith to sustain; youth for imagination to create, courage to venture, for a thirst to know and energy to do big things; together we can multiply Relief Society's strength."

5. The spirit of sisterhood should characterize our organization. We must rekindle and feed the spirit exhibited in a letter found in the early files. It read, "Now dearly beloved Sisters . . . rally to this great movement with all thy zeal, intelligence and faithfulness . . ." There are two kinds of friendliness, personal and impersonal. The warm personal friendliness is an effective welding influence. The impersonal has little holding power.

Our Father's blessings coupled with the foregoing safeguards will insure our progress.

Looking back to Relief Society's head-waters, and following its course of growth and achievement, we are stirred by a keen desire to travel on with the rising stream. As our numbers steadily increase, Relief Society will, like the river fed by new rains, grow from strength to ever greater strength.



Relief Society Spiritually Strong

By Counselor Donna D. Sorensen

SPIRITUAL strength was possessed by the Relief Society from its very inception, for that small group of eighteen women who met ninety-eight years ago in Nauvoo had already accepted the Gospel, which entailed a certain spiritual stamina on the part of each, and there was still persecution and sacrifice and other hardships to be endured for the sake of the truth. Then, too, the "desire to be united in a society for human service" was almost a guarantee that if this desire was to be realized and the betterment of humankind was to be carried out it would result in continued spiritual growth: In this society women were given additional means for development by the calling forth of powers possessed by them which might not have had an opportunity for such complete expression otherwise.

The importance of rendering the type of service which was contemplated by these women is clearly told by Amulek, for after admonishing the Zoramites to pray always and to follow the commandments continually he said further, "... do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith. Therefore, if ye do not remember to be charitable, ye are as dross. . . "

Hundreds of homes and thousands of people have been both materially and spiritually benefited by the ministrations of this great society through the years. One of the best ways of experiencing spiritual growth is to aid our brother and sister. The Relief Society has clearly recognized that there is no one great thing that each can do and then do no more and attain spiritual strength, and so the members have been encouraged in numberless ways to perform various acts and kindnesses to humanity. The need at hand in the homes of the people determined the kind of help that was given. The spirit which has characterized that service has been the same which motivated Jesus as he "went about doing good". Women have carried with them in the performance of their duties "the fruits of the spirit—love, joy, peace, long suffering, goodness, faith, meekness, temperance," and these have been as benedictions in the homes.

TO the thousands of women who have accepted positions of responsibility and leadership in some capacity within this organization has come a measure of growth according to their faithfulness. Many women can count their moment of greatest humility when they were called to serve. They have had to live closer to their Heavenly Father; they have had to pray oftener and more humbly to receive the needed inspiration, and because of this not only has their ability increased but their spirituality has grown.

One of the significant ways in

which this organization has offered spiritual strength to its membership is the contact for association with other worthy women in the Church. A knowledge of kinship in experience and a sharing of religious belief have contributed to the soul's growth. To have met with women who have traveled the journey before you is to have been spiritually enriched, and to have heard the testimony of others is to have strengthened your own and to have found the needed courage and faith to tackle the demands of daily life.

Not only have the women themselves in their opportunities for development been benefited, but into each home where each has abided has gone a certain spiritual stimuli to benefit those within that home circle. It is impossible to measure the extent to which this has occurred, but no one can deny that it has taken place.

With increased membership in the years to come, this society will accomplish even greater things. Women in the future will continue to lay hold on gifts which will go with them into eternity: increased knowledge of good, broader understanding of human nature, a greater testimony of the truth and a satisfaction that they have loved and served even the "least".

It is reasonable to suppose that in

the time yet to come women will find even greater avenues for organized service, increased opportunity for developing the capacity of leadership and enlarged association with splendid people. Tennyson has said that:

"More things are wrought by prayer
Than this world dreams of."

Relief Society women have wrought marvelous things by prayer and by faith, but closely allied to these has been works—the labor of the hand and heart.

Just so long as people abide on the earth there will be needs to be met. Poverty is with people still, sickness seems always to be prevalent, death is ever present; but with a large group of women united in service to allay the pangs of suffering, who knows what faith they will kindle anew in the hearts of those to whom they minister. No one can measure the love they have created in the lives they have contacted, nor can any one estimate the love that will be engendered in the lives that shall be touched in the future. And looking even farther forward is the promise that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him."



The Cultural Strength of Relief Society

By Anna Boss Hart

ON July 30, 1932, it was my privilege to be one of the 105,000 people who stood in the Olympic Stadium to sing the National Anthem and to witness the Olympic torch flame into being to signal the opening of the Games; while guns fired a salute, trumpets were heard and a cloud of white pigeons was released. The torch lighted the way of true sportsmanship and honor for the period of the Tenth Olympiad in Los Angeles. Fifty nations entered, and more than 1,500 athletes from all corners of the world filed past. The magnificent pageant of color and music and the achievement in the stirring anthem will never be forgotten.

The inscription engraved below the torch was: "The important thing in the Olympic Games is not the winning but taking part . . . The essential thing is not conquering but fighting well."

Even a greater spectacle might be witnessed if we could get a glimpse of the 80,000 women in our church who also represent the nations of the world. I like to imagine another Flame of Beauty, even greater, a torch which was lighted by the Prophet Joseph Smith nearly a hundred years ago. Probably some of the precious advice which was given to the women of our church at the time of the organization of the Relief Society might have been summarized in this inscription, "The important thing is taking part and fighting well." I like to think of

this great Relief Society Olympiad going on for nearly a century and increasing in strength and numbers during all of that time.

These women of our church would also represent the greatest of strength but not the strength of "brawn and sinew", not trained physically for world competition, but cultural strength. These women would represent one of the greatest of women's organizations in the world. Mormon women have been participating for nearly a century and have achieved a cultural strength to be envied. Greater inspiration than that of earthly kings and rulers has been theirs, because they have been guided by God-inspired leaders.

How have these women of Relief Society been trained? For ninety-eight years their organization has been one for service and cultural enrichment. The torch of Truth and Beauty is held high. Women receive cultural development through association with other good women and by being self-active. They are grateful, and "gratitude is a fruit of great cultivation; you do not find it among gross people." (Samuel Johnson)

Culture seeks to do away with class distinction "to make the best that has been thought and known in the world current everywhere," to make all men live in an atmosphere of sweetness and light. Relief Society women are rich in a cultural inheritance.

Through the varied educational

programs of the organization, a love for the good and beautiful is cultivated. Beauty, a garden, a poem or a smile, gives us courage. It is true that "if you put poetry and music into life you will get poetry and music back a hundred fold; and if you put beauty into life . . . the (culture) it gives you will fill all your days and years with priceless intellectual and emotional rewards of beauty." (Albert Edward Wiggam)

When the Prophet Joseph Smith said at one of those first meetings "and I now turn the key to you in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time"* , the foundation for great moments was laid. We feel we are near one of the greatest moments of all Relief Society history—almost at the peak of a hundredth anniversary. Each year finds us a little wiser, more tolerant, less impulsive, more deliberate and more prayerful.

DURING the century of participation, women of our church have become acquainted with the world's best in word and deed. They have learned to love religion dearly, to enjoy new values and view wider realms in literature, to serve each other in home and community unselfishly.

The educational features were left at first to the discretion of the local groups, and consisted of "testimony bearing, religious addresses and talks, readings, discussions; lessons in parliamentary procedure, especially prepared lectures and music." It is easy to believe that "leading women, among whom there were poets and

prophetesses, became fluent and powerful public speakers in those pioneer times." (*Relief Society Handbook*.)

Now that we have a uniform course of study—Theology, Literature and Social Service, thousands of women can be reached every week. There is power in the feeling that Relief Society women in all parts of the world are receiving similar cultural training.

Most Relief Society women are creative and find that there is time to do the little things and therefore do not cheat themselves. They try to make "each day distinguished by at least one thing well worth while."

The Mormon Handicraft program is a credit to the vision of our leaders. Many women today enjoy handwork as did those of a few years ago who enjoyed the feel of making threads under the guidance of the wheel "by mind and hand". The capably handled Mormon Handicraft shop is a credit to the women of our church. Accurate workmanship is demanded. It strikes at the finer natures in us. In many a "heart's treasury"

"Is the safe-kept memory
Of a lovely thing."

Women of the Relief Society find that they need not seek afar for beauty. They find that it glows in birds, in stars, in mountains' snows, the faces of children and sweet music. They have found that sometimes "Life's common deeds build all that saints have thought", and "Earth's deeds, well done, glow into heavenly light." (Minot Judson Savage)

Since the beginning, the women of our Relief Society have been encouraged to love music and partici-

**Relief Society Handbook*, page 22.

pate in it. One of the high shouts of praise should go to a "singing mother". No name could have been chosen more fittingly. Surely demonstrations like those given by our hundreds of singing mothers can inspire faith anew, and sincere "faith fills life with song".

There are so many avenues for different types of creative work. The Eliza R. Snow (Relief Society) Memorial Prize Poem Contest, established in 1923, offers a reward to women of the organization for writing poems of merit. Many of us do not have the ability to write a poem, but when we read one our imagination is fired and we are stimulated often to our noblest thoughts and become creators of unexpressed poems.

The greatest cultural guide in our great organization is the *Relief Society Magazine*, that friend who carries into our homes the cultural wealth of the educational and creative program and much more. It

is indeed a stimulating spiritual companion with cheer and counsel for all.

With Amy M. Rice,

"Each day I joy in living,
For someone's magic pen
Will take me where I want to go
Adventuring again."

(*R. S. Magazine*, Jan., 1940)

ANY organization which has as one of its aims "to foster love for religion, education, culture and refinement" and another aim "to raise human life to its highest level", cannot fail.

In 1942 the Relief Society torch will be brighter than ever. All energies will be turned to that great event. The progress of a century will be reviewed; the purposes of inspired leaders will be given; the power of a century will be realized; the culture of a century will be felt. The torch of Beauty, Truth and Spirituality is burning brightly now. Everyone is working for tomorrow, 1942. Tomorrow withholds nothing.



"CULTURE has one great passion—the passion for sweetness and light. It has one even yet greater, the passion for making them prevail."

"Culture is then properly described not as having its origin in curiosity, but as having its origin in the love of perfection: it is a study of perfection." Matthew Arnold.



Work and Business

By Leda T. Jensen

"The first sure symptom of a mind in health
Is rest of heart, and pleasure felt at home."

TO build a successful superstructure upon its foundation, the corner-stone of which is service, Relief Society must always incorporate in its program practical phases of living which will contribute to well rounded, integrated lives of the women of the Church.

At the meeting of the Nauvoo Relief Society, September 2, 1843, it was proposed that the Society "get together materials for the Saints for bedding that they might not suffer as they did last winter". At the October 14th meeting it was proposed "that a sewing society be appointed that garments and bed coverings might be made and given to such as are suffering cold and nakedness". These were the initial movements of the Society in the interest of sewing for those in need, known today as Work and Business meetings.

Sewing was the first concrete activity of the Relief Society, a practical means of following the advice of the Prophet when he outlined among other objectives "looking to the wants of the poor, searching after objects of charity, and administering to their wants". From the beginning until now, the program has grown and expanded to meet all the objectives outlined for the Society. We have fine courses of study, each one teaching us how to serve. The activities of Work and Business day give us opportunities to serve.

When the point was reached in the wards that the supply of goods

for the needy exceeded the demand, then members of the Relief Society were asked to turn their attention to the needs in their own homes and to strive to become more skillful, more efficient homemakers.

Inventions, factory production and labor-saving devices have taken from the home many activities of pioneer life, but as long as family life exists, woman will be the homemaker. As long as we eat food, wear clothing, and have homes as places of shelter, someone will have to see that food is produced or purchased and prepared in the home, that clothing is made in the home or purchased ready-to-wear, and that after one fashion or another the home is furnished and decorated.

In a rapidly changing world, which is making tremendous inroads upon the sphere of the family and the home, it is imperative that the homemaker be taught to recognize her position in the home and to apply all the knowledge she may gain concerning wiser management and better living to her home and family.

It is one thing to obey the great commandment given man "to multiply and replenish the earth". It is quite another matter to wisely care for the children given us by our Heavenly Father. Many people have the idea that because woman is the natural mother of the race, that by nature also she knows all that is necessary to care for and train her children. Nothing could be further from the truth. Not instinct but

training enables us to keep our families well by proper feeding and health habits, to keep them properly and attractively clothed through a knowledge of clothing principles and the economic factors involved, and to keep them comfortable and happy in a well-cared-for, attractive home.

No amount of personal development in things cultural will relieve us of those practical duties necessary for happy home life.

"The Relief Society has kept in step with the march of progress, heeding the call for adjustment to new conditions, and meeting the needs of an expanding program. We must hold fast to the things which have been tried by experience and found valuable, and we must be ready to accept new ideas and principles which changing conditions make necessary. This is the law of development and advancement."

AFTER nearly one hundred years, the Relief Society organization feels sure that on Work and Business day mothers and daughters of Zion may taste the sweetness of service through that part of the program devoted to work for the needy, and may increase their knowledge of what to do and how to do to make their homes more livable and to spend more wisely the household budget.

No one should sit idly by because of lack of desire or ability to do. Relief Society should continue to afford opportunities for its members

to learn to quilt, sew, knit, crochet, and to participate in other forms of handicraft.

Many psychologists agree that women should cultivate and practice diversional forms of activity, preferably handicraft, to counteract the monotony and strain of occupational and family life. The use of small muscles involved in handicraft is important in a well-rounded program of recreation and training for leisure time.

If normal, healthy, useful citizens of tomorrow are to come from the homes of today, mothers must train their children in the practical as well as the cultural values of life. Schools and special groups may help, but the home is the natural laboratory where most of our habits and attitudes are formed, and the wise, teachable, well prepared mother may do more than anyone else to assist her children along the way to abundant living.

These are the aims of Work and Business. We must keep before us the objectives of this day to appreciate the program from its beginning to its present widening and expanding form. Let us try to catch the vision so that 1942 will find us with the right attitude toward this phase of the work and with a desire to participate in whatever program is offered, believing that all phases of the Relief Society program, if properly understood and incorporated in our lives, will contribute to a well-integrated personality and a more abundant life.



Relief Society As A Community Builder

By President Amy Brown Lyman

WOMEN have always been great and important factors in community building. Pioneer women, for example, with their indomitable courage and determination, worked side by side with their husbands and sons in blazing trails, in founding and developing new settlements and in extending the borders of civilization. Women everywhere are leaders in helping to inaugurate movements and to establish institutions and agencies for the benefit of humanity. History is replete with the struggle and achievement of brave and courageous women.

Relief Society women from the beginning have been public-spirited and social-minded. Their influence has been felt in frontier pioneering and in all phases of progressive effort, both in rural and urban communities. While their organization was founded primarily for philanthropic and charitable purposes, one of the early supplementary assignments appropriately given to them was "to assist in correcting the morals and strengthening the virtues of the community". Accordingly, wherever branches of the Church have been located, Relief Society women have been alert to community needs and active participants in community activities and development.

Like workers in other family welfare agencies, Relief Society women early discovered for themselves that successful family welfare work de-

pends in large measure upon the social and economic resources available in the community. This knowledge, fortified by study and research, gives them an understanding of the inter-dependence of individual and community betterment, broadening their interest in the community and helping them to be intelligent, helpful, cooperative citizens. They realize that corrective work for individuals often points to the need for preventive measures for the benefit of the whole community. For example, surgical operations emphasize the need for hospital facilities readily available to the community; a case or two of typhoid fever is often a signal that something must be done about the water supply in order to prevent an epidemic; and the lack of remunerative employment for heads of families arouses the interest of community-minded individuals in employment problems. Thus, Relief Society women are interested in the home, the school, the church; in playgrounds and recreation work; in hospitals, clinics and health centers; in home and community economics.

THROUGHOUT the many years since its organization, the Relief Society has carried forward a continuous and varied program in community betterment and welfare. Notable among early activities were: the suffrage movement for the purpose of giving woman a voice in public affairs; sericulture, established in the interest of home industry

and employment; grain-storing against need; women's cooperative stores to facilitate the exchange of domestic commodities; health work, including courses in nursing and obstetrics and the establishment of the Deseret Hospital in Salt Lake City (the first L. D. S. hospital and the second in the state of Utah); erection of Relief Society halls for organization meetings and socials; temperance and peace education. Among the later movements which have found expression in actual service to the community are: definite studies in community organization and resources; civic-pride campaigns; and a continuation of health work with emphasis on public health and sanitation, child health and maternal and infant care, coordinated in most communities with newly developed state and federal programs. Deeply interested in maternal and child welfare, the organization cooperated whole-heartedly with state and federal agencies, first under provisions of the former Sheppard-Towner Act, and later of the present Social Security Act.

A few typical, specific examples of Relief Society activity in the interest of public health are cited: In one locality, through the efforts of Relief Society women, a pure water supply was obtained for the entire community; in several counties Relief Society women cooperated financially with other agencies in supporting in each of their respective counties a public health nurse or a clinic for dental care; in another area, drinking fountains were placed in ten public school buildings by the Relief Societies. In one state the Society assisted in the establishment

of 150 health centers and four county health units, in many instances contributing funds for the work. Cabinets and chests, well equipped with articles for loan or rental, primarily for maternity cases, were set up in practically all of the ward or stake Relief Societies; a first-class maternity hospital established in one stake in 1924 is still being operated successfully. Funds for the health work are derived chiefly from the interest on a half-million dollar trust fund owned jointly by the local Societies and built up over many years by the actual production or gleaning of wheat by Relief Society women. Through special civic-pride campaigns much has been accomplished along public health lines, general sanitation, and community beautification.

An important and constructive piece of work in which Relief Society played an important part was the establishment in Utah of the State Training School for the Feeble-minded. In a course of study on Mental Hygiene the care and protection of unfortunate children who never grow up was one of the subjects considered. Through this study and research and through actual contact with afflicted homes, Relief Society women became aware of the pressing need for an institution for care of the feeble-minded. As a result, they aroused community interest, circulated petitions to the legislature and were largely instrumental in the establishment of this state institution.

With the promotion of community health, social welfare, and education as its objective, the Relief Society has established one fund to

stimulate creative writing, and six educational loan funds—two in the field of nursing, three in the interest of social service, and one for higher education for women.

These varied activities for the betterment of the community are landmarks by the way against a background of the regular fundamental functions of the organization in fam-

ily welfare, education and spiritual development for its individual members.

The achievements of Relief Society women, both in public life and in the home, stand today as a monument to the power of their faith and service and as a challenge to the coming generations.



SPRING IS HERE

The raindrops tapping on the ground
 Say: "Spring is here! Spring is here!"
 The robins nesting all around
 Chirp: "Spring is here! Spring is here!"
 And boys with marble, top, and kite,
 The string a-tug with all its might,
 Shout: "Spring is here! Spring is here!"

And every bud a-top the trees
 Sighs: "Spring is here! Spring is here!"
 Soft winds the tangled branches tease
 With: "Spring is here! Spring is here!"
 And romping girls with skipping rope
 Sing gaily with the happy hope
 That: "Spring is here! Spring is here!"

When Winter wraps his cloak to go,
 Spring is here! Spring is here!
 The farmer in his field calls:
 "Ho! Spring is here! Spring is here!"
 While fleecy clouds go drifting by,
 The lazy sun wakes up to cry:
 "Spring is here! Spring is here!"

—Beatrice Rordame Parsons.

Inheritance of Love

By Olive W. Burt

IT was the sunlight striking the red glints in Jimmy Weston's curls as he raised his face to kiss his mother goodby that brought that sick feeling to Jerry. For the first time in his eleven years he felt absolutely alien and alone; for the first time he knew what it meant to be adopted.

The boys were standing among their bedrolls and knapsacks, waiting for the bus to take them to camp. It was the first venture away from home for most of them, and their parents were all there to bid them goodby. Jerry's own mother and father stood beside him, smiling as if it was rather hard to keep smiling that way, but as if they wouldn't stop for anything. Mom and Dad! They had always stood by, jolly, full of fun. And Jerry, finding it hard to look at that determined smile on their faces, had let his eyes wander over the other boys. And then he had seen the sunlight on Jimmy's hair.

Jimmy had raised his face, and his mother had bent over him. A shaft of sunlight coming through the high station window struck their heads, and Jerry noticed what he had never noticed before: Jimmy's hair and his mother's were exactly alike! They curled in the same soft way over white foreheads; they had the same bright red glints in the sun.

Involuntarily, Jimmy's eyes turned to his own father and mother. Their heads were bright and crisp and golden. Jerry had known and loved this brightness all his life; he had

never before contrasted it with his own dark locks.

With a new awareness, Jerry looked at the other boys clustered in the waiting room with their parents. There was Billy Snow with his dad. Yes, they stood in exactly the same position with feet far apart and one shoulder thrown back in a peculiar slant. And Red Bronson, lanky and stooped. He stood between the father whose build he had inherited and the mother whose fiery locks topped his freckled face. And Lester Willis—and John Bowers.

Jerry blinked rapidly and turned his eyes from the boys to the luggage at his feet. His mother, noticing the blink and the movement, bent swiftly and kissed Jerry.

"We'll be up next week-end," she assured him, her own voice trembling a little. "It will be here before you know it."

And his dad said with determined cheerfulness, "Lucky fella! Leaving me with all the lawn mowing and dandelion digging to do alone. But I'll be up. Wouldn't miss it. Want to see how you're getting along with that backstroke I taught you. Don't forget that I expect that stroke to win in the water meet."

Jerry smiled back. "It will, Dad," he said confidently, and almost forgot the new emptiness in his heart.

The bus came at last, and the noisy boys crowded into their places, destroying any threatening homesickness with laughing and pushing and shouting. Then they were away, waving to their parents; turning al-

ready toward the thought of the fun ahead.

But Jerry sat back in his corner, away from the others. He had something to straighten out in his mind, something that kept prickling at his consciousness. Being adopted was different from just being born into a family—he had always known that—but now he knew how it was different.

It was funny he had never thought of it before. He had always been a little proud that he was adopted. Mother and Dad had told him all about it: How they had gone around looking for just the baby they wanted; how they had chosen him from all the hundreds of little fellows they had seen, because he just suited them; how he had fulfilled all their eager dreams. And when the inevitable taunts had come at school, "You're only adopted!" he had been ready with a confident, "You're only borned! Your mother had to take you, whether she wanted you or not, but my mother and daddy chose me!" And it had ended there. He had been so sure of himself, the taunt had had no sting, so the others had soon forgotten to use it.

The funny thing was, he reflected now, that he had really felt that way. He had felt that he was specially loved and desired; he had been perfectly content and not a bit envious of the others. He belonged to his family just as completely as they did to theirs. That's what he had always thought and felt.

Till today.

Today that shaft of light coming through the dusty window had pointed like a sharp finger to the truth of the matter. He did not

belong to his family at all; it wasn't even his family. He was a strange, dark little boy who had been befriended by these jolly people. They loved him; oh, he knew that too surely to doubt it; but they didn't belong to him; he could never really belong to them.

The joking of the boys and the sound of the motor blended into a monotonous repetition of that thought: "You're not a part of them; you never were. You're not a part of them; you never were."

WHEN they arrived at camp, the director looked at the silent Jerry and, seeing the misery etched on his dark face, thought, "Home-sick little devil. It's hard on that kind the first time they leave home. I'll have to keep an eye on him."

So he assigned Jerry to cabin D with Wes Gorlin, the best leader in camp, in charge.

Jerry took to camp life like an Indian. He loved it. He loved the routine and the system and directed play. But best of all, he loved the swimming. Wes was a marvel at instructing, and the boys in cabin D were all excellent swimmers. They were pretty sure that they could win the camp trophy at the season-end races. Their nearest rival was cabin A; but cabin A had no Jerry Weiss, and on Jerry the boys pinned their hopes of triumph. Jerry went into everything whole-heartedly. It was not only that the lonely feeling was eased when he was busy; he was naturally adapted to this sort of thing and really enjoyed it. Perhaps the release from worry that came with activity made him a little more eager to try things, but he would have tried them anyway.

Both Wes and the camp director could see that the boy was having real fun, and yet that persistent shadow in his dark eyes had them worried.

"I don't think he's actually homesick, chief," Wes said one day. "But he does seem worried about something—or rather, sad, quietly sad," and Wes laughed a bit shamefacedly at his diagnosis of Jerry's trouble.

"I think it's plain, old-fashioned homesickness. Wait till his folks come up at the week-end. He'll break down and cry, and then he'll be a problem for a day or two; then he'll recover. He's too good a kid to let it down him."

But when Jerry's parents visited camp, the director and Wes, watching with interest, could not interpret the boy's reaction. He was delighted to see his people; he was obviously proud of his big, jolly father, and he adored his mother. But there seemed an intangible wall between them. The boy didn't "go all the way" in yielding to the happiness of the occasion; and he didn't break down when they returned home. There was no change, so far as the men could see, in spite of the brief visit.

"It didn't work, chief," Wes said after the parents had gone. "No, it's not homesickness, but I wish I knew what it is."

"Is there anything he particularly likes to do?" asked the director.

"Swimming!" Wes answered with enthusiasm. "The only time he loses that lonely look is when he is swimming."

"Let him swim, then," advised the director.

So Jerry swam, morning, noon,

and night, perfecting the strokes his dad had taught him; gaining strength and speed toward his final contest.

But often, especially at night, the thought of the sunlight on Jimmy's hair would come back like a blow, and he would lie pondering on the bond that must exist between two who were so obviously of each other. Then he began to wonder about his own father and mother, his real ones. Which one had been dark like him, his mother or his father, or both? From which had he inherited that peculiar cowlick on his forehead? And he went over his body, inch by inch, trying to imagine which parent had given him each distinctive mark. Would his real mother have understood, without his ever telling her, how he felt now? Would she have known that this was not the regular homesickness, such as some of the other boys had suffered? And he felt an immense loneliness and loss, as if he stood alone in the world and always must stand alone. Those bright curls of Jimmy's gleaming against his mother's came to symbolize something rare and beautiful and precious—something he could never, never have.

At such times he would turn his face to the pillow and nuzzle down in it, remembering his mother's fragrance and shutting the remembrance away deliberately, because he felt now that he should remember his real mother—but he couldn't. So at last he would fall asleep.

THE best swimmer in cabin A, Jerry's bitterest rival in the coming races, was Lon Wilson, son of the cabin leader. Mr. Wilson and

Jerry's father had been swimming rivals for years, first as boys and later in competing athletic teams in the city. Jerry knew that this was one reason his father took such an interest in the races. He had watched the banter between the two men as they stood watching the boys practice, and he knew that it meant something definite to his father to have him defeat Lon.

And Jerry, watching Mr. Wilson instructing his son, seeing them swim together day after day, grew almost to hate the boy. When the father and son were out a little way, their sleek wet heads were indeterminate. Even when they were close at hand one had to look twice to tell which was father and which was son. And Jerry, in his new sensitiveness to such likenesses, found a bitter satisfaction in out-doing his rival.

By the day of the water meet, when all the parents and their friends came to camp to see the demonstrations of the summer's work, capped by the races and the presentation of the trophies, Jerry was in perfect form. His speed and endurance had increased amazingly. The long hours of exercise, the friendly atmosphere, the freedom from stress, had somewhat dulled the ache that had come to camp with him; he faced the water contests an eleven-year-old, eager swimmer.

They were stiff races, that day, and before Jerry entered the water for the final severe test, he stopped briefly beside his father. His dad stood there, big and ruddy, with his mother and several of their friends. They had brought their own car full

just to see Jerry race, and they knew many of the other parents whose boys were at the camp.

Jerry's father dropped his hand affectionately on the boy's shoulder and gripped it harder than he meant to.

"All set to win, son?" he asked.

Jerry grinned, "You bet!"

His mother's eyes shone with pride and encouragement.

Once in the water, Jerry forgot everything but the race. The cries of the spectators, the glare of the sun on the water, the feeling of the boys straining close beside him, all blended into one dim element against which Jerry and the friendly water were in league. The little boy moved swiftly, surely, beautifully along the course. Calmly, he remembered all that had been taught him. There was no panic, no struggle; just smooth, sure movement.

When he came up, finally, dripping and weary, the cheers that greeted his appearance assured him that he had not only won the trophy, but he had given a splendid exhibition, one that even the defeated team must admire.

His father and mother rushed to him and hugged him close, wet as he was. He saw smiles—the whole sunlit beach seemed to be glittering with smiles. Jerry stood there panting and blinking and half grinning, when he saw Lon's father coming toward them—not grudgingly, but swiftly, cheerfully. He put one arm around the dripping boy and the other around Jerry's father.

"Beautiful work, old boy!" he said enthusiastically to Jerry. Then turning to Mr. Weiss he laughed, "He's a chip off the old block, all right.

That back stroke of his—it's caused me many a sleepless night in the past—and now your son's inherited it to take every prize that comes his way. Lucky kid!" and with a pat of the wet shoulder he was gone, Jerry looked at his father—HIS

father. The boy's eyes were shining, and Wes Gorlen and the camp director, coming up with the gleaming trophy, saw there was no hidden pain in those eyes, and thought the victory had meant more than they suspected to the boy.



THE HERALD

By Merling D. Clyde

March, you're here again to woo us,—
 Frowns, and then your winning smile.
 By your petulance we know you;
 See the changeling through the guile.
 Every smile you gaily bring us
 Only makes our hearts more glad.
 Not a frown you roughly toss us
 Ever makes our hearts grow sad.

Winter calls adieu through you, March;
 Summer sings a bright good-day.
 In transition you are precious.
 Romp, you merry Month, I pray.
 You can't daunt us with your bluster
 Or your winds that wildly sing.
 Oh, we call your bluff, you herald.
 March, you bring to us the spring.

The Sunny Side of the Hill

By Lella Marler Hoggan

OPEN THE WINDOWS

"The day will bring some lovely thing,"
I say it over each new dawn:
"Some gay, adventurous thing to hold
Against my heart when it is gone,"
And so I rise, and go to meet
The day with wings upon my feet.

—Grace Noll Crowell.*

HEAVEN is all around us here and now. Life is waiting each new day to greet us with gifts from every port of happiness. Music and laughter and wisdom come sparkling into our homes from the ends of the earth. In such a joyous world, why is it, we ask, that every one is not happy? Is there some secret formula that must be learned before a person can partake of this greatly desired blessing?

Emerson turned his clouds inside out to show the silver linings, and Marden believed that a cheerful heart could make its own blue skies. Heaven does not discriminate between the just and the unjust in sending the sunshine and the shower. Happiness is not something that can be purchased with a coin and held fast in our two hands.

Lincoln said that most of us are about as happy as we make up our minds to be. And we are assured by those who should know, that anyone who has the desire can learn the art of being glad.

Each person defines happiness differently: To the child it is entertainment; to youth it is love; to age it is wisdom. Some persons tell us that security and achievement will bring us the desired blessing. Others declare that self-realization, living in

harmony with one's highest ideals, will make for permanent satisfaction; while there are those who believe that one must attune his life to the purposes of the divine will if he would have peace of mind and lasting joy.

In our search for happiness we must not forget the importance of keeping well. The old Greek ideal was to possess "a sound mind in a sound body". With such a heritage, it would not be difficult to reach the goal of our desire.

Science has established the fact that bodily conditions affect mental functionings, and that bad emotions produce chemical changes in the body detrimental to life and health. Fear, anger, jealousy, every vicious emotion, has a bad effect on the system. While love, mirth, confidence, and all good emotions, tend to promote health and prolong life. Every condition that saps our energy or uses up our vitality needlessly is a menace to health and happiness and even to life itself.

If we expect to gain permanent satisfaction from our efforts and to live prolonged, peaceful and happy lives, we must keep fit physically and mentally.

Undesirable emotions may be controlled by the simple process of let-

ting the good neutralize the bad. Two opposing emotions cannot rule the heart at the same time. It is our privilege to choose which ones we shall entertain. The pattern of our dreams, aye, our very destiny, depends upon this choice. For faith will banish fear; love will transmute hatred into brotherly kindness; courage will redeem cowardice, and mirth will laugh disaster out of countenance.

IF we find that we are out of harmony with life, that we are at cross-purposes with ourselves, that we have missed the mark and lost the way, had we not better re-route our course? Why not try traveling on the sunny side of the hill for awhile. It is surprising what a transformation a little sunshine can make in a life.

Let us open the windows wide, that the warmth and beauty of the sun's health-giving rays may enter. Also, let us open the windows of the soul, sweep down the cobwebs of discouragement and clear away the litter of distrust and suspicion.

There are numberless ways of eliminating care and of bringing sunshine into the heart. Mirth and laughter are curative measures. If the reading of humorous books found a place on everyone's program, there would be fewer invalids and less sorrow. The Scriptures are an unfailing source of peace and comfort. Beautiful poetry should enrich the lives of young and old. Hymns and old sweet songs will save the dreariest day. Sing each one you select clear through, as if you were performing for an unseen listener. Possibly you will be. An occasional picture show, if carefully

selected, is a most effective tonic. And no experience is more heartening and altogether more delightful for those needing a lift, than regular, earnest participation in the service of God and humanity.

Whatever our trial may be, we need the comfort and help that comes from wholesome thinking and a conscience at peace with God and man. We need the warmth of spiritual sunshine; for sunshine heals the body, cheers the heart, and sweetens the soul.

Everyone the world around is searching for happiness. And yet, what reception do we accord her when Joy comes knocking at our door? Do we give her a warm welcome and offer her the hospitality of our home, or does she find our shades drawn and our doors closed fast against her admittance? Have we failed to realize that she will not enter unless she is invited? After all, Joy is a lady—not a housebreaker. So if we would have the pleasure of her society we must receive her graciously.

How often we close the door of happiness in our own faces. We isolate ourselves from our fellows and then wonder why we are alone and lonely. We build up a wall between ourselves and life and then lament because we are left outside.

We have not learned to pay the price of happiness. We sometimes forget that we must give as well as receive, and that every position carries with it not only privileges and blessings but also responsibilities and obligations. Funds cannot be drawn from the bank unless we have first made a deposit. If we fail to sow the seed, nature will be unable to produce a harvest for us. We carry

out of life no greater measure of joy than we bring to it. It is up to us to make today's effort pay for the fulfillment of tomorrow's dream.

We are always putting off the quest for joy. Tomorrow or next week, we tell ourselves, we shall do the thing that will bring us happiness. After the rush is over, next year perhaps, we shall satisfy our heart's longing. But there are always numberless obligations nudging us, hurrying us on, motioning to us from around the corner. So we go along with the crowd, assuring ourselves that later on we shall have leisure to spare.

We do not realize that we are living our lives right now. We must

take our joy as we go, if we would ever have it. Life doesn't wait for the ideal condition to materialize. She leaves it to us to glorify the little common things of every day, that out of them we shall garner the deep satisfactions, the eternal joys that will halo all the years.

Truth and beauty are manifesting themselves all around us. Let us tune in to the harmonies of life. Let us open our hearts to the happiness that each day holds for us, open the windows of our soul that heaven's gracious blessings may enter.

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SPRINGTIME

The earth awakes from quiet rest and sleep,
And whitened valleys, hills, and rolling plains
Emerge from winter's shroud to bloom again.
The air is filled with song of birds that keep
Their promise of return. The bees now wing
Their way across the meadows. One by one
New forms of life unfolding to the sun
Have brought about the glories of the spring.

Can man not find the answer to his life
In nature's blooming season now at hand,
And free his days from forceful rush and strife
And walk serenely to the better land?
The light of reason cannot fail to see
There is no death. Spring comes eternally.

—Grace M. Candland.

HAPPENINGS

By Annie Wells Cannon

MARCH—The greatest joy lies in giving happiness.

KATHARINE LENROOT, head of the Children's Bureau at Washington, this year was feted on the completion of twenty-five years in service. This dignified, experienced woman's chief interest lies in obtaining laws and regulations for children's benefit, and she pays little attention to decoration or fashion. She is a brilliant conversationalist with a keen sense of humor, and laughed over a letter from a friend who, seeing her picture in the papers, wrote: "Dear Katharine, For heaven's sake get a good photographer or buy some new clothes."

THE Duchesses of Windsor and Kent tied for first place, and Queen Elizabeth was tenth in the annual roll of the ten best-dressed women of the world. A conservative estimate that the dress budgets for the ten socialites exceeded \$1,000,000 is not a pretty story while England is at war and her people on rations. Because of the war, Royal courts have been abandoned, to the disappointment of the young debutantes, the tradesmen and titled women who for large fees and presents act as court chaperons.

JUDGE FLORENCE E. ALLEN, native of Utah and one of America's most famous women, has just published her second book, "This Constitution of Ours", an eloquent and interesting study of the great American Document. Her first book was a collection of original poems titled "Patris".

CLARISSA YOUNG SPENCER'S book "One Who Was Valiant" is now off the press. The book was being published at the time of Mrs. Spencer's demise last winter. It is the family life of her father, Brigham Young, told by an affectionate and devoted daughter.

MARY ELLEN CHASE, Professor of English at Smith College and author of many engaging books, the latest "A Goodly Fellowship", on a recent lecture tour spoke of a number of her pupils who had advanced in the field of literature, among them Ann Morrow Lindberg.

EFFIE CANNING CARLTON, composer of the slumberous melody, "Rock-a Bye Baby", died in impoverished circumstances. More than 300,000 copies of her song were sold, but others profited more than she from the royalties.

ELIZABETH HANNIE KUNZ, Idaho's oldest pioneer, died last January just after celebrating her one-hundredth birthday. The party given in the Cedron Ward chapel was attended by four generations of her family besides numerous friends. She was a faithful Latter-day Saint and Relief Society worker.

SARAH E. STEWART, Hannah Wilcox Dupont, Katharine G. Wright, Adelaide W. Dusenbury, and Sarah S. Stringham of Utah, all leaders in educational, civic and church work, died in the late winter.

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

Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

Editor	-	-	-	-	-	-	-	Belle S. Spafford
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No. 3

EDITORIAL

White House Conference On Children In A Democracy

OF interest to all welfare organizations is the conference on child welfare held in Washington, D. C., under the sponsorship of President Franklin D. Roosevelt. This is the fourth conference in the interest of children to be sponsored by a President of the United States. Other Presidents under whose auspices these have been held were: Theodore Roosevelt in 1909, Woodrow Wilson, 1919, and Herbert Hoover, 1930.

The present conference held an organizing session last spring "setting in motion machinery for correlation of studies important to children". A program of action was drafted, to the end that the best in modern thought might be put to practical use for the benefit of all of the nation's children.

At sessions held January 18 to 20, reports and outlines pertinent to child welfare in eleven fields were discussed: The Family as the Threshold to Democracy, Economic Resources of Families and Commu-

nities, Housing the Family, Economic Aid to Families, Social Services for Children, Children in Minority Groups, Religion and Children in a Democracy, Health and Medical Care, Education Through the School, Child Labor and Youth Development, and Child Development Through Play and Recreation. Plans for follow-up activities which will carry the program to the country were considered.

The reports presented some very important facts, and recommendations made are to be commended. A hopeful and encouraging note in regard to our nation's greatest resource, our children, was struck.

The economic security of American children, deemed basic to their well-being, was given careful consideration. The greatest need for children of America in 1940 the conference stated is work for eight or nine million unemployed adults—"real work at real wages". Where assistance must be given it should be in such forms and in such a way

as "to preserve and stimulate resourcefulness, keep alive hope and ambition, guard the springs to action, prevent atrophy of the powers of self-direction, and promote the prospect of restoration to a normal role in society".

That the schools must educate for democracy, and that democracy must come to the aid of the schools were two of the major tenets presented in the reports on "Education Through The Schools". The reports set forth the proposition that "the public schools must acquaint the child with the responsibilities and privileges of living in a democracy". This means "that there must be education for citizenship, family life, health, leisure, for a vocation and for responsible living".

The importance of proper child labor regulations, vocational preparation and guidance, as well as the need for youth employment opportunities, was put before the Conference.

It was maintained that, like education, play and recreation are a requirement of everyone, that all children should be able to participate in play and recreation programs; a positive approach should be made to this phase of child welfare and sustained and systematic effort be made to assist all in their choice of play and leisure activities in addition to providing suitable recreation centers.

A new set of health standards was presented. Not only has the last

ten years given us worthy scientific advancement in the field of health, but there has been increased health awareness. The fields of mental hygiene, nutrition, infant and maternal mortality, and mortality from communicable diseases all show great progress which bids well for our children.

The importance of religious training was stressed. The fact that approximately one-half of the children and youth of America receive no formal religious instruction seems appalling to Latter-day Saints. Teaching religion to the youth of the land was termed "an unsolved problem".

The Relief Society is vitally interested in all phases of child welfare. The national conferences have held our attention and enlisted our support. Following the 1930 conference, the Organization carried into its educational program the findings and recommendations brought together by the experts in the various fields at that time. Marked gains for the children of this nation have been made since the 1930 conference, but the present conference reveals that there are still many needs to be met. We realize that the more familiar we are with the problems of childhood, and the more acquainted we become with possible solutions the better equipped we are to deal with them. Mothers can be no more profitably engaged than in promoting the well-being of the nation's children.



Notes TO THE FIELD

Relief Society General Conference

RELIEF SOCIETY GENERAL CONFERENCE will be held in Salt Lake City, April 3, 4, 1940. The first day, sessions will be devoted to an officers' meeting for mission and stake presidents, officers and board members only, and to the following department meetings: Social Welfare, for stake presidents and for ward presidents who may be in attendance at Conference; Work and Business; Choristers' and Organists'; Magazine; Secretary-Treasurers'. Special attention will also be given to Mormon Handicraft and to the work of membership coordinators.

The second day, two general ses-

sions will be held. The newly appointed General Presidency and several of the new General Board members will address the sessions. The recently returned Relief Society presidents of the European missions will also participate. Music will be furnished by a combined group of Singing Mothers from Utah, Provo, Sharon and Kolob stakes.

It is anticipated that the large attendance and fine spirit in evidence at past conferences will again be enjoyed. We look forward to meeting the Relief Society officers and members from the stakes and missions.

The Relief Society Song Book

"THE RELIEF SOCIETY SONG BOOK" will be ready about March 1. It will contain some anthems and many of the choice hymns of previous collections as well as a number of new songs. The music has been arranged for general congregational singing as well as for Singing Mothers and other special groups. The book is a handy loose-leaf style so that when open it will lie perfectly flat. New songs may be added conveniently. Words and music are easily read. It is eight by

eleven inches in size with an attractive blue binding lettered in gold.

The book may be purchased from the General Office. The price has been kept as low as possible—85c postpaid, whether single copies or quantity lots are ordered. Advance orders in quantity lots from stakes and wards should be sent in immediately in order to facilitate distribution as soon as the books are ready. Orders should be addressed: General Board of Relief Society, 28 Bishop's Building, Salt Lake City, Utah.

The Bent Twig

"THE BENT TWIG" by Dorothy Canfield Fisher, being used in the Literature department, may be purchased from the Deseret

Book Company, 44 East South Temple, Salt Lake City, Utah. The purchase price is \$1.00 postpaid.

New Cantata by B. Cecil Gates

ORDERS for the new cantata, "Resurrection Morning", written by B. Cecil Gates and referred to in the February issue of the Relief Society Magazine should be ad-

dressed: Choir Publishing Company, 672 North First West, Salt Lake City, Utah. Single copies may be purchased for 75c; a ten per cent discount is allowed on quantity lots.

A Week With Books

June 17-21, 1940

TO help celebrate the 500th anniversary of the invention of printing, Utah State Agricultural College is going to feature "A Week With Books" during the second week of its summer session, June 17-21, 1940.

The program has been especially designed for librarians, parents and club members who are unable to spend more than a week or so in summer study. It is possible to enroll for the program without seeking college credit.

Three lectures will be given daily in the mornings. Local faculty

members and visiting professors will participate. During the afternoons those attending will have access to the Main Library and to the Anne Carroll Moore Library of Children's Literature.

The following themes are to be considered: Monday and Tuesday, June 17, 18, "Books for the Younger Child"; Wednesday, June 19, "Books for the Older Child"; Thursday, June 20, "Books for Adult Reading"; Friday, June 21, "Planning a Club Program or Book Review".



QUESTING

By Gertrude Perry Stanton

I sought the path to happiness;
Always across my way
A raging torrent surged, or else
A mighty boulder lay.

Then for awhile I left my quest
To help another on;
My heart was filled with deep content—
Self's barriers were gone.

Cathedral of Peace

By Dorothy Clapp Robinson

SYNOPSIS

CAROLYN EVANS in her early married life had parked her mind by the highway of Life. Now in middle years, she suddenly realizes her husband,

TURNER EVANS, has gone ahead and is almost out of sight. Despairing of ever overtaking him, she has thought half seriously of divorce as a solution to her problem. She sounds out her son,

BOB EVANS, who comes back with, "Good grief, Mother, be your age." She had counted on him to understand; but she was not sure of her second-born,

CARSON EVANS, who is fiery and hard to handle, and who is ready to leave home because of unpleasant conditions.

On the morning the story opens, Turner has refused to take Carolyn with him to a convention at Crystal Springs. Hurt and bewildered, she flees to her CATHEDRAL OF PEACE, a cottonwood grove in the lower pasture of the ranch. To her comes Kane Holland, indignant for her and offering her a way out. On the way back to the ranch house she meets Bob, who infers she is a doormat because she allows Turner to treat her as he does. Determined to do something about the situation, she accepts a position in Relief Society and resolves to use every opportunity it offers both for social and mental development.

Chapter four opens with her telling Turner she wants the horse and buggy to make some calls. He tries to frighten her into submitting to his will. For the first time in years she stands pat.

With his twin daughters clinging to his arms, he presumably goes to harness the horse. Watching, Carolyn wonders why she has been afraid of him. The fear, she decides, is entirely within herself. When her work is done and she is dressed to make her calls, she discovers Turner, the twins and the buggy are gone. Goaded to bitter resentment, she walks to make her calls. "From now on, Turner Evans," she tells herself bitterly, "I am making a life of my own. You have hurt me for the last time."

Coming through the lower pasture, Bob discovers two calves are gone. He suspects Carson has sold them. He tells his father they are gone but does not tell him his suspicions. Turner thinks the gate has been left open through carelessness, so he wires it closed. When she returns, Carolyn has to crawl through the fence. Thinking Turner has done it for spite, she decides on drastic action.

CHAPTER FIVE

BOB was worried, more than he dared admit to anyone. He could not tell his father his suspicions lest he precipitate a crisis. He dare not question Carson too closely for fear of putting him on his guard. After work one evening, he saddled his horse.

"Where are you going?" Carson asked, as he passed him on his way to the house.

"Some place."

"I suspicioned that. Want me to go along?"

"No." Bob hesitated, then turned and faced him. "Those calves couldn't go through that gate unless someone opened it for them. It was closed when I found it."

"I beat you to that conclusion," Carson answered, readily enough. "I've been wondering how Dad is taking it; he doesn't say anything. Is he hunting thief or girl?"

"Maybe both."

"I thought so."

As Bob rode away he thought, "If Carson is in this, he hides it mighty well. But a stranger couldn't do it alone. Oh, it is possible but highly improbable. That lane is crooked, and there are no houses about."

Instead of turning his horse toward the bottoms, he headed east toward the Elkhorn. Even if he knew he could never be intimate with June Straughn, he reasoned inconsistently, that didn't mean he had to avoid her.

As the horse splashed through the river, he looked toward the Straughn home. Should he go up? It was never amiss to be neighborly. Mother never neighbored, so someone should do it. As he hesitated, he caught a glimpse of a horse and rider out on the road. His pulse quickened, and he lifted the reins. They took the field in a high lope. Near where the road turned west, he overtook her. At the sound of his approach, she turned in the saddle.

"Hello," she called, and the unrest that was on her face was instantly dispelled.

"Are you going my way?"

"That depends." Then she laughed. "It seems we are headed in the same direction."

"I am riding fence."

"Out here?"

At his embarrassment she laughed outright. "You are not good at subterfuge. Confess now. You came out here hoping to meet me. It is written all over you."

He stammered, trying to find words.

She laughed again, softly this time, and reining close said, "Never mind. I did the same."

The distant gurgling of water, the droning of insects became a refrain that sang through his blood.

"You are honest and clear-sighted," were the simple words he answered, but they carried a meaning wide and inclusive. After that they

talked a great deal and said little. Their laughter came easily.

At the ford in the river he remembered the fence and the calves, and the remembering was like a plunge in cold water. He'd forgotten who he was and who she was, and the miserable business that was dictating his movements.

"I should ride up this fence," he said, frowning at the quivering ribbon of water.

She was quick to catch the change in him, and her hopes fell. "It seems to me you have plenty of trouble with that strip of fence."

"We are not sure it is the fence. It might be the gate." Then he asked, "Why did you say that? Has someone said something to you about it?"

"I was riding this way not long ago when I met Carson. He was driving a calf. He said it must have crawled through the fence. I helped him drive it back."

Bob's face was impassive. What she had just said could be proof of either one of two things. He had to find which one. He made no answer.

"I suppose your family is going to the ward reunion?" June ventured at length, trying to break his abstraction.

"Huh? Yes, I suppose so. Oh, certainly. Mother is building great hopes on it. She hasn't been to anything similar for a long time."

She waited for him to go on. There was to be a program with a dance following. All the girls were going with dates. Every effort was being made to make it an outstanding event in order to set the pace for the season's work. When he

did not pursue the subject, she tossed her head.

"I'll ride on." She lifted her reins. Her horse whirled.

"But I thought we were riding through the hills?" His horse sprang to catch up with hers.

"I'm afraid not tonight."

"Wait. I'm riding home with you, at least."

After he had left her and turned into his own field, he wondered bitterly if this was the way life had come to him. She had expected him to ask her to go to the dance. "I can't start it," he groaned miserably, not realizing he had already done that.

ON a particular morning not long after Carolyn had torn her dress on the fence, she sat at the breakfast table and listened to the men's discussion of the day's work. Some one had to go to town, and she hoped it would be Bob. What she was going to do would be easier with him than with Turner; but her husband decided to go.

"I am going to town with you," she said, when she saw him making preparations to leave.

"Going to town?" he demanded in surprise. "Why?"

"I need to," she answered shortly, then added, "don't go without me." The last was to fortify her own resolution.

"Oh, goody," Judy cried, "we are going to town."

"Goody," Jerry echoed, "we are going to town."

Carolyn stopped short in dismay. "But you can't, babies, Mother isn't going to have time for you."

"Just what," her husband wanted to know, "are you doing of such

importance that you haven't time for them?"

"Any number of things. I haven't time to explain. They can stay with Dennis."

The twins fled to their father for comfort. "I don't see—," he began, but Carolyn cut him short.

"I am not taking them." She went to dress.

"Whew," Dennis whistled. "What has happened to Mom?"

"Wash them," his father told him, indicating the girls, "and get them dressed. I will take them with me."

Dennis wanted to protest, but he thought better of it. Since he was not strong, he often was left to help his mother. So he was familiar with the procedure.

"Come on," he commanded them. "Old tease cats. Always get you own way. Dad always spoils you."

"You be nice to us," Judy demanded. Her twin added, "We shan't go with you 'til you are nice."

"Oh, for cripe sake." He made a dive and caught one in each hand. The girls howled on general principles.

"Do you want to go with me?" their father demanded sternly.

"Yes," they weakened.

"Better be ready when Mother is. She might decide you are to stay here."

That settled it. They romped away, each determined to be first. Dennis walked after them a little slowly. What was happening around here? Dad didn't usually quote Mother.

When Carolyn came from her room ready to go, she was met by the twins, clean and resplendent in their best. She looked from them to

Turner and decided a protest was not worth the effort.

All the way to town she had to reinforce her courage with memories. Hope and indignation, that had burned so brightly yesterday, had dimmed to a barely perceptible glimmer. It would be so much easier to ignore issues—so much easier, but there would never again be any satisfaction or content that way. For Bob's sake as well as her own she had to try.

When they stopped in the parking lot, she got out of the car, then hesitated. Turner, pretending not to notice, helped the twins out.

"What are you waiting for?" he asked, when he had locked the car and she was still there.

"Money." Never was a word born of such reluctance.

"What are you going to buy?"

"Several things."

"Mighty secretive all of a sudden, aren't you?"

She set her lips stubbornly. Instead of walking away as he would formerly have done, he waited.

"Tell me what you want to do with it, and I will give you some."

Carolyn did not answer. Her eyes narrowed. With quickening breath she turned away.

"Wait, I want to go with you," Jerry cried.

"You are not going with me."

At their mother's harsh tone, the twins turned to their father. Turner whistled softly. Something was happening to her lately. He should go after her and give her some money. She didn't ask very often. He couldn't see her now; if she wanted some very badly she would come back. With a twinge of remorse, he remembered she would not.

MEANWHILE Carolyn had hurried down the street. She was no longer afraid. Anger, humiliation and determination had completely submerged her fear. She made her way quickly to the general mercantile store where Turner did his business. It was the best the small town afforded. She knew she must work quickly before her anger left her. She went to the second floor and made her way to the women's ready-to-wear. To the clerk's inquiry, she said, "I want a number of things, but first I want to know if I may have my purchases put on an account. Mr. Evans will pay for them later." (He will have to.)

"I think that will be all right," the clerk answered, "but I will ask the manager. Just a moment, please."

Carolyn's heart pounded suffocatingly while she waited. If they refused her, she would die of humiliation, and she would never try again. Night after night she had lain awake thinking, searching, planning. If Turner were through with her, she had to make a life of her own. Bob had said she hadn't kept up. They had pushed her past her limit. She had helped Turner get what he had. Getting some clothes out of it was her first cry for freedom. The first must be good, too, for there might not be a second.

"What was it you wanted?" The manager was at her side, smiling encouragement.

"Clothes." She tried to control the panic in her voice. "I haven't any money."

"That is easily remedied," the man smiled broadly. "Mr. Evans' credit is good for anything you want.

We are happy to serve you, Mrs. Evans."

It was that easy. Carolyn almost slumped in relief. She must have known, subconsciously, that it would be. Turner had always been very careful of his credit. Without that fact her battle would have been harder. But in any case there would have been a battle, and she wasn't going to do anything they could not well afford. If Turner could stay at expensive hotels when he went away, she could do this.

No dress pleased her. She tried on any number of styles. The effect was not what she wanted. She was still drab Carolyn Evans. Sensing her desire, the clerk decided to say something she had always wanted to say every time she looked at Mrs. Evans.

"Don't you think if you selected the other things first you would be better satisfied?"

"Other things?"

"Shoes, for one thing. They always do something to a dress. Then there is your hair."

Carolyn turned to the mirror. She looked at herself full length. For the first time in years she really saw herself. She had one thing in her favor—that was her figure. She was trim and slender. "From outdoor work," she whispered mentally. Her hair hung long on her neck, the ends rough and broken. A bobby-pin or two held it back from her face.

"Tell me," she said, "anything you like."

The clerk told her plenty. They consulted a beauty operator on the same floor. She advised against a permanent. "Your hair has a little natural wave," she said, after various

things had been discussed. "Let me shampoo it, and then we shall see."

When Carolyn next looked at herself in the mirror, she caught her breath in fright, which turned quickly to elation. Surely, surely this was not Carolyn Evans. Her hair had been shampooed and brushed into a shining crown. It lay back from her face in soft, fluffy waves and was caught into a loose knot at the back. It lifted her features from commonplace to distinction. Her figure was straight and trim. To the clerk's intense disappointment, she refused to wear the new clothes.

"Send them all to the transfer desk," Carolyn told her. "I will pick them up later. I want a few other things." She went away to look at house dresses.

"It is time she decided to do something about herself," the clerk told the cashier. "She has always looked like her husband's step-sister, or something."

"I have heard he is close with his family," the cashier said.

"Close nothing. It is her carelessness. I wonder how she avoids bulges."

WHEN Carolyn finally called for her packages, the girl at the desk said, "Your husband took them, Mrs. Evans. He said he would wait in the car."

"Now I am in for it," she thought, as she started for the parking lot. Turner hated to be kept waiting. The day had slipped by so quickly. To her astonishment, she found she didn't care what he thought. This act of freedom had done something to her.

As she approached the car, Judy

called, "What made you so long? We had dinner."

"An' we had ice cream, and a man Daddy knows gave us some candy."

Carolyn glanced at the back seat. Surely all those bundles were not hers. Her glance went over the twins. They had eaten, but they were immaculate. Turner would see to that.

"Get in the back," she said, in answer to their questions.

"No," Jerry answered with assurance, "we always ride with Daddy."

But for once their beloved Daddy failed to grant their wish. He watched in silence as Carolyn transferred them and took her place beside him. She hadn't done that for a long time.

Carolyn wasn't conscious that she had done it. She had simply reverted to an old habit. In her absorption, she had failed to remember she was an unwanted wife. She even failed to wonder what her husband was thinking about it all. She had no way of knowing it, but her attitude had won her first bout.

They were on the highway headed toward home before Turner spoke. Then he indicated the back of the car.

"Who's wild idea was that?"

"Isn't it possible for me to have an idea?"

"I wouldn't know." He borrowed a phrase from the boys. That was all—no recriminations, no sarcasm.

"He is sorry about the money," she thought, jarred back to the present. "He wouldn't want anyone to know that about him. But I know, and I am through. He will never hurt me again."

She found to her secret alarm that

she wasn't concerned over hurts. She felt good. She felt at peace. How could that be when one of the biggest battles of her life was in the process of being fought? Had the new clothes done it, or, the thought came suddenly, was it that she had again become a person? Three times today clerks had praised her looks and her figure. She straightened her shoulders. By the time they had turned into the valley her spirits had risen to the point where she could ask casually:

"Are you going to the party tomorrow night?"

"What party?" he asked, as if glad of an excuse to talk.

"The ward reunion. You know very well. We have discussed nothing else for a month."

"What would be the use?" he wanted to know. "We haven't been to a dance for so long we would not know how to act."

A wry smile twisted Carolyn's mouth. "I wouldn't know how, you mean. I'll learn." Then she remembered Bob was taking Lucile Semple. She sighed.

"Why are you sighing?" He was finding this ride stimulating. Carolyn was different. She looked the same, except she had done something to her hair; and yet she was wholly different. He smothered an impulse to reach out and touch her.

"Bob is taking Lucile Semple."

The twins, worn out by their day, were asleep. Turner's brows drew together in anger. Then disappointment took the edge off it, and he drove for some distance in silence.

"I've been seeing him with the Straughn girl. I thought he liked her pretty well."

"He does, but Joe Colts is taking her."

"Joe Colts! What is the matter with that boy? I didn't think he was that slow."

Carolyn did not answer, but in the silence her spirit and his met on common ground. A comforting unity welded them again into husband and wife, concerned in a common cause. She wondered what would happen to that common cause when they were separated. Turner spoke again.

"He had better stay clear of that bunch. They are not the type for him. Lucile Semple! When any girl in the valley would be happy to go with him! Where's his backbone?"

That destroyed completely the peace that had enfolded her. He was so harsh with Bob. He kept driving, driving at him all the time over everything.

"Please, Turner," she pleaded, "don't say anything to him about it."

"Certainly I shall," he exploded. "The idea of him shaming June by going with a girl like Lucile. If he hadn't been paying her attentions it would be different."

When she arrived home, Carolyn refused to let her family see her purchases. "You will see them later," was all the satisfaction she gave them.

(To be continued)



LOSS

By Miranda Snow Walton

A pine tree knows not winter's desolation,
It stands unscathed beneath the ice and snow;
It does not feel the stinging pain of parting
With leaves and buds it bore a year ago.
But when the winter's gone, and earth is waking
To apple orchards bravely blossoming,
A pine tree prays for rapture of reunion,—
It cannot know the glory of the spring.

MUSIC DEPARTMENT

The Projection of Emotion to the Chorus

By Wade N. Stephens of the Tabernacle Organ Staff

THE last three articles have been devoted to the effect upon interpretation of the emotional content of words and music. Any conductor who has followed instructions carefully should now be able to work out a detailed scheme of tempos and dynamics that will in performance awaken in a listener the emotions intended to be conveyed by the composition. It now becomes the problem to convey this interpretation to the chorus in such a definite manner that each member understands the conductor's wishes and feels compelled to sing in accordance with them.

This may be done in many ways. Some conductors teach their interpretation so thoroughly that the piece could be performed almost as well without a conductor. Others change their interpretation so often that the chorus, not knowing what to expect, must rely on the conductor's indications at the time of performance. Possibly it is best to combine these methods so that the chorus knows the music and the general interpretation but must watch the conductor carefully for timing, detailed shading, and inspiration.

The mood is conveyed to the chorus by means of conducting technique described in early articles of this series. Tempo and changes therein are shown by speed and size of the beat, aided occasionally by the left hand. Loudness and softness are indicated by judicious use of the left hand, coupled with variations in the size of baton move-

ments. A supporting motion of the left hand will prevent a chorus from breathing at the wrong time, and a gasp will make everyone breathe together. Great tension in the hands and arms will intensify whatever is being indicated, whether it is softness, loudness or change of speed. Mouthing the words will sometimes keep the chorus together better than anything else, but it is unwise to sing while conducting.

These techniques, no matter how perfect, are not enough. The conductor must convey to the chorus the emotion itself. This is done by means of facial expressions and attitudes of the body. These cannot be called up artificially, as a part of the conductor's technique — they must be genuine results of an emotional experience. The conductor must think about the emotion to be expressed so strongly as actually to feel it personally. This results automatically in appropriate expressions, which convey the conductor's desires to the chorus far better than words.

It is not well to talk much in rehearsal. Things seen are remembered better than things heard, so it is more effective to conduct than to talk.

The conductor's chief function is to inspire a chorus to sing well. All the rehearsals are in vain unless the performance is better than any of them. This is what makes a great conductor—the ability to inspire the singers to do better in performance than they have ever done in rehearsal.



Theology and Testimony

Lesson 9

Paul's Lasting Influence

HELPFUL REFERENCES

F. W. Farrar, *The Life and Work of St. Paul*, pp. 1-7.

Cardinal Gibbons, *Our Christian Heritage*, ch. XXXI.

C. E. Macartney, *Of Them He Chose Twelve*, pp. 156-165.

F. A. Spencer, *Beyond Damascus*, ch. XXXIV.

PAUL'S SERVICE TO CHRISTIANITY.—It would be almost impossible to adequately estimate Paul's services to the cause of Christianity. Dean Farrar has said, "In truth it is hardly possible to exaggerate the extent, the permanence, the vast importance, of those services which were rendered to Christianity by Paul of Tarsus." Paul was an indefatigable worker and accomplished almost impossible tasks. Anyone who will take the trouble to check over his work on the four main missionary journeys will be convinced of that. And it should be kept in mind that we have only a very imperfect record of his life and labors. Paul's intelligence and industry were among the chief factors in the sudden spread of Christianity in the ancient Mediterranean world. It is quite likely that young John Mark deserted Paul and Barnabas on their first missionary journey because they were leading too stiff

a pace. There may have been other reasons, too, but that was probably the foremost. The Apostle to the Gentiles preached in a few short years from Jerusalem to Illyricum, from Illyricum to Rome, and possibly even to Spain and Britain. He accounted the cause sufficiently worthy to be "in jeopardy every hour". (I Cor. 15:30) Part of his second letter to the Corinthians reveals the lengths to which he was willing to go for Christianity's sake. "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (II Cor. 11:23-27) Few modern missionaries have an adequate conception of the vast labors and suffering endured by Paul in order

that the Gentiles might hear the Gospel.

Paul also contributed to Christianity some of its greatest literature. In fact, the whole world is indebted to Paul "for its richest treasures of poetry and eloquence, of moral wisdom and spiritual consolation". (Farrar) It is to the great Apostle of the Gentiles that Christianity owes the first systematic treatment of the connection between the ancient law and that of Christ. Paul understood that the Gospel was in the world before the Law of Moses was given, but few persons not of our faith do. He, next to the Christ, perhaps did more to emancipate the early Christians from the bonds of Jewish legalism than any other man. Paul was the "Apostle of freedom, of culture, of the understanding". Farrar beautifully points out that "whenever the faith of Christ has been most dimmed in the hearts of men, whenever its pure fires have seemed in greatest danger of being stifled, as in the fifteenth century—under the dead ashes of sensuality, or quenched, as in the eighteenth century, by the chilling blasts of skepticism, it is mostly by the influence of his writings that religious life has been revived." It was the influence of Paul in shattering the legalistic doctrines of the Jews that "worked once more in the soul of Luther to burst the gates of brass, and break the bars of iron asunder with which the Papacy had imprisoned for so many centuries the souls which God made free". The contributions of Paul in bringing light, liberty and freedom into the world during the Reformation have not been adequately appreciated. These in turn helped make it possible for

the Gospel to be restored in our own era. And still Paul's work "goes marching on".

PAUL'S INFLUENCE ON SLAVERY.—It is a surprising fact that there is still much slavery in the world. Nevertheless, Christianity can be credited with bringing about a great advance. The ancient Pagan world, as Cardinal Gibbons pointed out, extolled the virtues of courage, magnanimity, fortitude and self-reliance as the ideal of human perfection. "But," says the Cardinal, "poverty of spirit, humility and meekness under contempt, patience and resignation under affronts, forgiveness of injuries and love of enemies, a spirit of obedience and long-suffering, were despised by them as servile virtues, or rather as no virtues at all, but the base characteristics of an enslaved and ignoble caste." The early Church came immediately to grips with the problem of human slavery. However, it was unable to do much at the time toward abolishing the practice. Even before the rise of Christianity, the more humane Jewish rabbis taught that slaves should be treated kindly. The Essenes and some other sects of extremists had done away with slaves. However, the usual Jewish practice condoned the use of foreign slaves and even Israelitish slaves. Many Jews were guilty of scourging and torturing slaves. With all these practices we can assume Paul was familiar. What was his attitude toward slavery? Some persons have thought that he should have openly advocated the abolishment of the practice. It is probable that in his heart he was in favor of freeing all men. But to have openly advocated

the freeing of slaves would have been to cut down his influence and may have led to an early grave. It is more than likely that he thought the easiest way to do away with the age-old practice was to preach the Gospel and let Christian democracy gradually settle the problem. The letter to Philemon reveals Paul's method of dealing with a practical situation. It appears that Paul had converted Onesimus, a runaway slave, who, by a coincidence, belonged to one of his fine friends, Philemon, a good church member. Onesimus had attended Paul faithfully and was beloved of him. But there was a duty to Philemon. Paul sends the slave back to his former master with the plea that he receive him kindly "Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself." (Philemon 16, 17) These are noble words, and many slaves through the centuries can count their release to them. We may quote Cardinal Gibbons in reference to Paul: "The Apostle of the Gentiles frequently comforts the Christian slave by reminding him of the real source of moral grandeur. He tells him that true dignity does not depend on the accident of birth, or wealth, or civil freedom, or social station, but that virtue is the sole standard of moral excellence in the sight of God, as well as the sole test of future retribution. He informs the slave that he has a soul as well as Caesar; that he is the child of God by adoption, the brother of Christ . . . and that he has equal privileges with the freeman to a participation in the Divine Spirit.

'For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.' (I Cor. 12:13)

"In the family of Christ to which they belong 'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.'" (Col. 3:11)

In Ephesians 6:5-9 Paul teaches slave and master their respective duties, "prescribing laws that exercised a salutary restraint on the authority of the one, and sanctified the obedience of the other."

We can justly say that Paul's method of dealing with the slave question has generally guided honorable men throughout the centuries. It has been pointed out by some writers that the little Epistle to Philemon has alone contributed more to alleviate the sufferings of humanity than all of the moral treatises of the most benevolent Pagan philosophers.

THE INFLUENCE OF PAUL ON ART.—Mankind would be infinitely poorer without art. In the Western world from the fourth to the sixteenth centuries art was developed primarily in the service of Christianity. One has only to visit the great art galleries of the world, particularly in Europe, to observe how greatly the Christian religion has been the inspiration of great artists. Nor are paintings and sculpture the only evidence of this. Great churches and cathedrals have been designed and built by master architects and craftsmen whose only desire was to give the best of their genius in the service of religion. The work of Christ and the Apostles has

furnished the theme of a vast amount of noble art. Of the Apostles, Paul and Peter have been especially popular as subjects. Peter generally represents converted Jews and Paul the Gentiles; together they are supposed to represent the Church Universal. There are not many legends connected with the Apostle to the Gentiles, but the stories told in the Acts have furnished numerous subjects for art work. Very often Paul and Peter are represented in the same picture, and it becomes necessary to know how they may be distinguished. Paul is usually represented as being small in stature, with bright, sparkling eyes, high forehead and aquiline nose. His hair and long flowing beard are brown in color. When represented with the Savior or the Virgin, Paul and Peter are placed on each side of them. Usually they are dressed about alike.

The great influence of Paul's life merits the high place that he has found as a subject in the realm of art.

PAUL THE MAN.—Thousands of men who have been little interested in Christianity—or any other religion for that matter—have nevertheless been impressed by Paul as a man among men. We may sum up his virtues as follows:

(1) He had a deep appreciation of the dignity of human nature. As Macartney says, "This is always a mark of a great soul. Paul showed his high thought of the worth and dignity of man by a high regard for himself. I have always counted it a fortunate thing that he who is the

great teacher as to the sinfulness of man and the corruption of human nature was no mealy-mouthed weakling, but the manliest man that ever lived."

(2) He, like his great Master, had an intense love for man. This was a gradually developed characteristic.

(3) He had a distinctly heroic element in his make-up. He was, as someone has said, "Heroic battler, noble wrestler for Christ!" Macartney points out that there were three elements in Paul's triumph: 1. His aim and purposes did not end with self. 2. God had a purpose to work out in his life. 3. His fellowship with Christ was so close that he could make bold to say that Christ suffered in him.

(4) He had the gift for making strong friendships. His heart was a large one that burned for those who were lost and in deep affliction.

Paul's place in history is forever secure.

Questions and Problems

(Deal only with those that time and circumstances permit.)

1. Comment on Paul's desire to work. How would he measure up with President Heber J. Grant's ideals?

2. Point out and comment on some of Paul's literary masterpieces.

3. Let a member of the class interested in art briefly discuss Christian art.

4. Point out some of Paul's heroic deeds.

5. What qualities of Paul appeal most to you? Illustrate.

6. What great Mormon missionaries remind you most of Paul?

Visiting Teacher Department

MESSAGES TO THE HOME

No. 9

Charity

"Charity never faileth."—I Cor. 13:8.

CHARITY is exalted as the highest attainment of the Christian life by the Apostle Paul. It is not easy to find one word which adequately represents what he meant by the word charity. It is more than almsgiving. One may be generous to the poor and lack charity. It is greater than benevolence. Many a person is benevolent, willing to give to the poor, full of plans for the benefit of others, yet utterly deficient in that religious sense which accompanies the Christian grace of charity. While the word love is most nearly identified with it in meaning, love may be a form of human affection in which self and passion are mixed. Christian charity is love in its full meaning, that love wherein we are freed from selfness. It must be distinguished from almsgiving, benevolence, passion or sentiment, while at the same time something of each of these is still contained in it. It is love which contemplates a likeness to the Master. It encompasses the desire to give, whether alms or self, a willingness to sacrifice. It involves a desire to bless. It seeks happiness for the one loved. It strives to make men good and God-like, to transform this earth into a place where men cease to quarrel, to envy, to slander and retaliate but rather to live in peace and harmony.

The Master exercised charity. He desired the best for all of his Father's

children. He worked, with no thought of self, for the well-being of the whole man—body, soul and spirit.

President Joseph F. Smith says: "Charity, or love, is the greatest principle in existence. If we can lend a helping hand to the oppressed, if we can aid those who are despondent and in sorrow, if we can uplift and ameliorate the condition of mankind, it is our mission to do it; it is an essential part of our religion."

"Charity Never Faileth" is the banner around which the entire Relief Society program is planned. The ideal was contained in the original instructions given by the Prophet to this organization.

Louise Y. Robison in addressing the Relief Society Conference, April, 1936, said: "Sisters of the Relief Society, you have been called by men holding the Priesthood not only to carry your own responsibilities, your own load, but you have been considered strong enough to help carry the load of those who are overburdened . . . not merely to send a basket, but to make them one of you."

True charity can be cultivated: First, by doing acts which love demands. "Act with a cold heart if we have not a warm one; it will grow warmer while we act." Second, it may be cultivated by contemplating the love of God. As we acquire the

certainly that our Father's love is ours, it becomes easier to be generous, tolerant, benevolent; human wrongs are minimized, injuries forgiven, and men seem more worth loving.

"True charity refuses to see small faults, it bears and forbears, it makes large allowances, it understands by

sympathy, it tolerates even intolerance. It constantly acts for the complete well-being of mankind." *Charity never faileth.*

Discussion

It is suggested that the sisters memorize I Cor. 13:1-13.

Literature

THE ADVANCE OF THE NOVEL

Lesson 9

The Bent Twig

THIS lesson, the last for the current year, will consider Books III and IV of *The Bent Twig* of which novel the *New York Times* says: "It stands well forward among the best American fiction of this or any other time, for it is at once true in its portraiture of life, unusually artistic in its craftsmanship, interesting in its story and vitally worth while as a study of human nature."

Sylvia has now reached young womanhood passing through the experiences of college life as well as other phases of life through which we all go. She faces the future gaily resolute, hopeful, unafraid and wise as well. Hers is a picture of life, very sweet, fresh and stimulating. During the last years of Sylvia's life at home, she had been very close to her mother and Judith. This uneventful period was brought to a close by a letter from Aunt Victoria inviting Sylvia to spend a few weeks with her at her summer home in Vermont. True to her principles,

the mother left the decision to Sylvia. Though neither of them knew it at the time, it was the last of their life together. Sylvia now appears in new surroundings, and many new people are introduced. Arnold has developed into just the type of young man one would expect from the environment in which he has lived. A friendship which is to continue through his life is begun between Sylvia and Arnold, and she tries to help him. Among the new characters are Molly Sommerville and Felix Morrison.

Though a sister of Sylvia's father, Aunt Victoria is as different from her brother as day from night; in the new life of luxury in which Sylvia finds herself, she needs all the fine heritage and training of both parents to resist the insidious influences that surround her. With the same fidelity to detail that was found in the portrayal of the Marshall's home life and the coeducational university activities, there is

presented the picture of the idle rich and the life they live, guided by tradition and formula. There is much that is generous, fine and beautiful, but there are ugly things, too, that are not entirely disguised.

The Boston Transcript says: "Any novel founded upon such well defined theories as *The Bent Twig* must necessarily meet with argument. Mrs. Fisher's portrayal of character and of the ideals of American life is deeper, however, than the theories of her story and give it an interest and value which can not be overlooked."

Felix Morrison, the art critic, was a much more dangerous man to be associated with Sylvia than were any of her earlier admirers. Brilliant, artistic, experienced in the ways of the world, he knew just how to win the young woman. "Never in her life had she been the recipient of flattery so precisely to her taste." He was really in love with Sylvia; but Molly, the pampered child of wealth, was in love with him. Sylvia's fine character is shown in her conduct toward Molly, when she agrees to avoid Morrison and let Molly have her way.

The forest fire is a dramatic episode, though a very real experience. Through the fire and Molly's participation in it, Sylvia met Austin Page, Molly's cousin. He is, from the first introduction into the story, a real man. He stands in contrast to Felix Morrison very much as Sylvia's mother does to Aunt Victoria. One event that had direct bearing upon Sylvia's life was the visit of Judith and the engagement between Arnold and Judith. In spite of all the elegance and show of Molly's wedding, the thought

would intrude itself into Sylvia's mind that it was an ugly thing to have done—to marry Molly for her money.

Another tragic fact that disturbed Sylvia dreadfully and precipitated a serious disagreement between Aunt Victoria and Sylvia was her discovery that Arnold was an alcoholic. She feels that she must tell Judith what she knows. Aunt Victoria objects. This is quite a side-light on the character of a woman who could not brook the intrusion of anything that might interfere with her ease or comfort. It was a manifestation of selfishness in its ugliest form.

Following the wedding of Felix Morrison and Molly, Sylvia goes to Europe with Aunt Victoria. In carrying the story on to foreign soil, one detects the complete familiarity of the author with the new scenes and people. This part of the story brings to mind what *The Manchester Guardian* said of Mrs. Fisher: "Dorothy Canfield Fisher has won an international reputation. Her books are published in France, Italy, England, Holland and the Scandinavian countries. She is one of the few American authors who, while profoundly influenced by her European experiences and her appreciation of many things in Europe, retains a full-blooded Americanism of the best kind." Mrs. Fisher is happy in being able to apply her European knowledge to American conditions; she occupies a very remarkable position in consequence, among American authors.

THE story of the life in Paris is well constructed from a literary point of view and is clearly and forcibly written. The refinement and

delicacy of treatment of the love of Austin Page for Sylvia is one of the finest bits of modern romance. In her conduct, Sylvia is worthy of her fine heritage.

The termination of Molly's marriage came as one might expect, in tragedy. Morrison again enters Sylvia's life, but not on the same footing as of old. Perhaps the most sordid chapter in the life of Aunt Victoria is revealed in Sylvia's encounter with Professor Saunders in Paris. In spite of her love and loyalty, Sylvia sees her aunt for just what she is when she views the human derelict, the victim of her selfishness. The chapter relating the reaction of the high-souled girl to this is one of the most powerful in the book. She feels that all the beauty and joy of life has gone out of it, and then comes the thought that the only foundation upon which life can endure is integrity; without that, all achievement is in vain.

The conduct of Austin Page in regard to his vast estate and his return to America profoundly touch Sylvia, but she drifts with the current and sails for Naples with her aunt.

The sudden call for a return home because of the illness of her mother came with crushing violence, and Sylvia acted. Her flight from the boat and the journey home are a dramatic recital of her courage. All the glorious efforts of the heroic mother were now justified. The agony of the return and the depths of sorrow in the motherless home present a picture of moving pathos.

WHILE the family life of the Marshall's was undoubtedly the product of Christian ideals, they

were not conscious of this fact. While high-souled and thoroughly good, they did not believe in a personal Deity nor personal immortality. Their faith was sufficient until they met the test of a real tragedy. Under the load of grief, the father's fine mind gave way, and Sylvia was in despair. The chapter "The Outer Stars" is a beautiful confession of the truth that God lives and loves his erring children. It is a proof that the ever "onward, upward, striving soul works out its own salvation". Sylvia emerged from her mother's garden with the knowledge that her mother lived and would ever be by her side. Her father was to get this knowledge in quite another way. It is touching that poor, old, despised cousin Parmelia should have been the one to help the brilliant, shattered mind to find itself again. It is no justification of the planchette; but only the knowledge of the one fact it purported to give could lead Professor Marshall back to sanity—he had not lost Barbara, his beloved wife; she, as an immortal person, would always be at his side. That thought, no matter from what source it came, would be the power to lead him back to sanity and give him courage to face life again.

The tragedy of Arnold and Judith could only come in a modern novel which is a real social register.

The consummation of the love story of Sylvia and Austin Page is in harmony with its development.

It may not be inappropriate to close these lessons on *The Bent Twig* with the statement of Heloise E. Hersey: "Mrs. Fisher is now in the full maturity of her powers. It would be sheer inadequacy to characterize her as a novelist. She is that

rare creature, a woman of letters. Whatever her hand finds to do for the printed page will be well done. She has a kind and generous nature, and she scatters its blessings freely upon her readers. In an age when confusion and suspicion and even hatred abound, she reveals to us a thousand points of loving contact between us and the world as it is. We may well rejoice in her generous temper, the purity of her spirit and her wholehearted belief that the things which are unseen are eternal."

Questions and Suggestions

1. Give your impressions of *The Bent Twig* as a modern novel.
2. Compare it with the other two novels studied this year.
3. Name some of the outstanding features of the book; some of the great social problems of the day.
4. Upon what do you place the greatest emphasis for Mrs. Fisher's claim to distinction?

Mission Lessons

L. D. S. CHURCH HISTORY

Lesson 9

Events In Missouri

(To be used in place of Literary Lesson)

IN the last lesson we learned that the Saints lived in two places mainly. One of these places was in Ohio and the other was in Missouri. We must bear in mind that both of these states were but sparsely populated then as compared with what they are now.

However, all the Saints in Ohio, and everywhere else for that matter, were looking forward eagerly to the time when they, too, might go up to the "Land of Zion". That is, they did so in the latter part of the year 1831, the whole of the year 1832, and the first half of the year 1833.

Then something happened to blast their hopes of gathering in Jackson county, Missouri. That something occurred in the fall of 1833. At the same time it kept them from living peacefully in their Zion;

it taught them a valuable lesson in obedience, which the Latter-day Saints have never altogether forgotten.

Here are the interesting details:

EVERY blessing that comes to us from the Lord comes as a result of obedience to his commandments. That is a little clearer to us today than it was to the Saints who went to Zion, in Missouri. Yet the Prophet made this very clear at the time, so that there needed not to have been any doubt on the point. Indeed, he said it was a "law," that blessings follow obedience, not disobedience.

Joseph Smith and Sidney Rigdon took the first companies to Missouri, and established them there. They directed the building of the first log

cabin in Kaw township; they dedicated the land which had been bought for the settlement; they chose a site for the temple, and dedicated it.

Now, one of the things that took place on this occasion was the entering into a covenant by the Saints there that they would (1) obey the laws of the land and the laws of God in this place, and (2) that they would teach others who came after them to do the same things. Special stress was laid on keeping the commandments of God, because that includes more than merely keeping the laws of the land. If they did the one, they would of necessity be doing the other, also. Elder Rigdon put the questions very clearly, and the people answered "Yes" to all of them.

We must remember this point, since it is very important in view of what happened in Zion.

There was a good reason why so much emphasis should be placed on high conduct by the Saints. We said a little way back that "Zion" means "pure in heart". That is something to be remembered now. The Saints were to be pure in heart as long as they remained in Zion. Otherwise, it would not be Zion to them.

Zion was to be established on a different plan from other cities. The town itself was to cover one square mile. Its streets were to run east and west, north and south, and be wide. The houses were to be set back on the lots, so as to leave room in front for lawns, with flowers and shrubbery, and in the rear the people who lived on the lots were to raise vegetables and fruit. Barns, cattle, horses, and cows were to be on the outside, where the farms

were. It was just such a town as Sir Ebenezer Howard was to establish long afterwards in England.

Then, in addition, there were to be no rich and no poor in Zion. This was to be brought about by what is known among us as the United Order. Each householder was to own his home and whatever he needed to earn his living; whatever surplus he had went to the Lord's storehouse. There is not enough space here to give the plan in detail, but that is the general idea.

Of course, there were to be schools and chapels. The temple was to be in the midst of the city. The population of the city was not to exceed twenty thousand. Joseph Smith, you see, did not intend that in Zion any large towns should arise, with their slums, vice, and poverty.

That is the kind of town he planned for his people in Jackson county, Missouri.

It is interesting to know that, so far as the town itself is concerned, Zion has always been a pattern for all the Mormon towns in the West—Salt Lake City, in Utah, for instance, and San Bernardino, in California.

THE Saints in Missouri and their non-Mormon neighbors did not get along very well. And no wonder—they were so very different!

The "old" settlers, as these neighbors have come to be called, believed in human slavery, and some of them had slaves. The Saints did not believe in slavery; they held it to be wrong. But they did not press their views upon the Gentiles in the county.

Some trouble also arose over politics. You see, in Missouri the offi-

cers of the county were chosen every so often by the voters. As long as the "old" settlers were in the majority, they held these offices, which paid a salary and gave some power. But when it appeared that the Mormons might come in ever-increasing numbers, the time would surely come some day when the Saints would out-vote their neighbors, and then they would hold the offices.

A third difficulty was religious. The Saints believed that God had given them this land "for an inheritance". Of course, they expected to buy the land, and they did, as a matter of fact. Maybe some of them boasted of this "inheritance", and this, you may be sure, would make the "old" settlers angry. Then, too, the Saints had a new faith—that is, new to their generation, though it was old to the world. They believed in a God of miracles; they held that their priesthood was the true priesthood; that prophets and apostles were as necessary today as in the time of Peter and James and John; and they taught that there had been an apostasy from the Church of Christ. All this was so different from what the "old" settlers had been taught that it increased the ill feeling already existing between the two parties.

PERHAPS you have read or heard of the result of these three differences. The "old" settlers drove out the Saints.

A mob gathered at Independence, took Bishop Partridge and other Mormons and covered them with tar, tore down the house in which the printing press was operated, drove Elder W. W. Phelps and his wife and child into the street, and

rifled the store belonging to the Saints.

Then some of the leading Mormons and leading Gentiles got together to see if they could not come to an agreement in the situation. They agreed very well. The Gentiles insisted that they have their way. The Mormons must leave. And the Mormons agreed to do so. That appeared to be the only way out of the situation.

But before the Saints could leave, another mob, every man of whom was armed, at the muzzle of the gun drove out of the county every man, woman, and child who claimed to be a Latter-day Saint. It was November and the weather was cold. But that made no difference. One of the Mormons was killed outright, and several others were wounded.

The fleeing Saints crossed the river into Clay county, where they were received with kindness by the "old" settlers there.

BUT what of the lesson?

After the Saints had settled in their Zion, the Prophet did not forget about that covenant which they had made. He reminded them of it on more than one occasion, particularly when they showed a disposition to forget it themselves. On one occasion he told them bluntly that, unless they repented, something would happen. He did not say what. And when that something did happen, they called to mind what he had told them.

The Saints never went back to their homes. Indeed, those homes were set on fire by their enemies.

Questions

1. On what conditions were the

Saints given an "inheritance" in Zion?

2. State the "law" through which we receive blessings from the Lord.

3. Discuss the form, the size, of the city of Zion. Tell about the United Order.

4. What happened to the Saints there? What differences existed between them and their neighbors?

5. How had the Saints treated their covenant?

Note: Map used in July issue of the Magazine is to be used in teaching Church History lessons.



RESIGNATION

By Irene R. Davis

I am weary when the night does fall;
My soul is oppressed when I see all
The tasks I have left undone.

A garment torn, a finger print
Where wee hands want to stray;
And though I yearn for careless ease,
My duties say me, "Nay."

My spirit would in fancy flit
Across the meadows clear.
My heart goes dancing with the breeze,
And fairy bells I hear.

But, I must stay at home to clean;
An upturned face I kiss,
A smudgy tear I wipe away,
But I should cherish this—

I have a neighbor 'cross the way,
And oh, she envies me!
She would give a world of joys to share
The little cares I see.

And so—
I am weary when the night does fall;
But I thank God I have them all—
My Cares!

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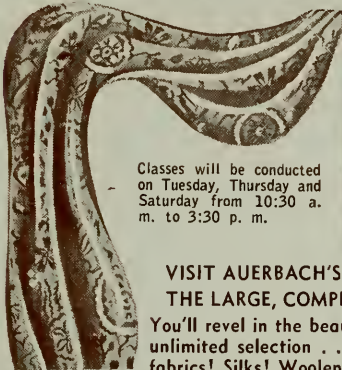
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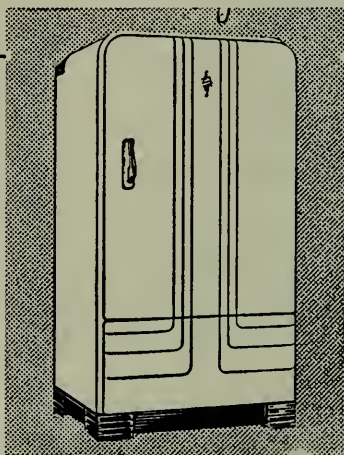


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The Relief Society Magazine

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

Vol. XXVII

APRIL, 1940

No. 4

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THE COVER

“**I**NSPIRATION SPIRES” is the title of the photograph used as a cover for this issue of the “Magazine.”

Mr. Norman Smith, the photographer, has in his possession over one hundred negatives of the Church buildings located on Temple Square, and considers this the best of his collection.

This picture has been shown in a number of national exhibits and has been accepted by outstanding salon juries of several foreign countries. Mr. Smith termed the arrangement of the buildings, “a photographer’s dream”.

President Brigham Young selected the Temple site four days after the arrival of the Pioneers in the Salt Lake valley. “Religious buildings are the creations and expressions of the feelings of the people who build.” The Tabernacle and Temple are the expressions of deep religious hopes and desires.

To thousands of Latter-day Saints the Temple spires are a symbol of the sublime and towering ideals of the Church. These stately towers have long been an inspiration to our people, filling them with reverence and inciting them to good deeds.



CHALLENGE

Green-bannered spring—this bank of daffodils—
Whose sun-filled graciousness, unmeasured, spills
From up-turned cups of gold—and beauty's wraith
Is here. Oh, little sturdy seeds of faith,
If you can draw from mud and rotted mould,
From long-drawn winter's dark, unfruited cold
And gather strength where last year's ruins lie
To make a lovely thing—so, then, can I.

—Alice Morrey Bailey



The Relief Society Magazine

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From Seed-Packets to Blossoming Flowers

By Hazel D. Moyle

“**E**VERY person should have a garden,” says Margaret E. Sangster, “even if that garden is only a window-box set on a sunny ledge, or a flat bowl of lily-bulbs on a table. Every person in the world should have the splendor and peace of a garden to fill the hours with living music and lyric verse . . . for a garden holds the essence of life and tells the story of life’s loveliness.”

Yes, indeed, every one should have a garden in which to learn the intimate secrets and beauties of the teeming world of green-growing things. But what of the busy mother whose every hour is filled to the brim with the daily tasks of keeping her family in order? How can she find time to give the long hours necessary to the cultivation of flowers, or find the means for purchasing expensive plants, when every dollar is already needed in a dozen places?

Yet it is the busy mother, most of all, who needs the respite and serenity that comes from close contact with the mysterious processes of nature in a garden; most of all, it is her children who will respond to its beauties and carry forever the pre-

cious and fragrant memory of “mother’s flower garden” in their hearts.

So this article will deal with the kind of garden that can be made by spending a few cents for a dozen packages of seeds—more or less—and will tell of flowers that will grow with a minimum of care. It will tell of a small garden that will supply bounteous summer-long beauty for adorning the home both inside and out-of-doors.

Whoever plants such a garden may not carry off the highest prize for the rarest flower displayed at the Flower Show, but she will have quantities of time-tried flowers that have been loved and planted by so many past generations that their history is all tangled up in the history of civilization. She may even win a blue ribbon or two if she can purchase good varieties of seeds and bestow a little extra care upon them, for even judges at flower shows are susceptible to the charms of these well-loved flowers.

BUT to begin: First, a suitable piece of ground must be selected. This should be one that has the sun most of the day and that is



NEW GIANT FLOWERED CAL- ENDULA YELLOW COLOSSAL

The biggest and most profuse blooming
of all large flowered calendulas.

away from tall trees, so that their roots will not encroach upon the flowers. A plot facing south is ideal, although an eastern or western exposure is also good. Ground facing north is the least desirable, because some parts will not receive much sun; but even this can be made to yield good bloom.

Do not undertake too large a piece of ground, but rather use a small plot and prepare this well, for then it will produce more bloom than a poorly prepared larger space. First, rake up all stones and trash. Then, if possible, apply a generous layer of old barnyard manure that has stood for a year or more. This will do wonders in making the soil fertile, loose and friable, and will help to conserve water as well as produce larger and better flowers.

Next, the ground must be well

and deeply dug, incorporating the manure to a good depth. This will encourage the roots downward, thus producing stronger and better plants and flowers. Digging should be done as soon as possible in the spring while the ground is soft and easily worked, after which it must be raked fine and leveled. Then it is all ready for planting the seeds.

We are choosing only seeds that are hardy enough to be planted right out in the ground, and two of these should be planted as soon as the ground is ready. Larkspur and Shirley Poppies grow best when planted while the weather is still cool, and these are two of our finest annuals. Sow each of these near the center of the bed, in long backward-slanting rifts. Mark the ground where they are planted with a deep indentation either with a hoe or with small sticks thrust into the ground about them, so that other seeds will not be planted in the same space.

The larkspur has recently been so improved that it now rivals the perennial tall delphinium, and can be purchased in many lovely colors. Do not buy a mixed package of seeds, but choose one of the fine colors of the newly named types. Carmine King is a glowing coral, while Peach Blossom is a delicate pink of large branched habit. Others are lavender, blue, and white.

The Shirley Poppy produces silken flowers, which appear as though spun from some fairy loom, with every enchanting shading and de-

gree and combination of fluttering pink-and-white loveliness; these delightful annuals will also seed themselves all about for years to come. They should be planted in a narrow rift so that they can be pulled up when their bloom is over and other plants allowed to cover the space. Cover the seeds lightly with soil.

Let us next provide a tall background by setting tall and strong stakes at the back of our plot, about 2½ feet apart. These must be heavy enough to support the vines of the Heavenly Blue Morning Glories that we will train upon them. Stout twine must be strung for the vines to climb upon, and this can also be stretched between the stakes so that a curtain of this rare, lovely blue glory can form a beautiful back-drop for the flower bed. The seeds of the morning glory can be planted right where they are to grow as soon as the weather has become really warm (usually the latter part of April). Several seeds should be planted by each stake after first clipping off a tiny piece from the pointed end of the seed to help germination. Place a glass fruit bottle over each planting to make a small greenhouse, for this morning glory is a native of Mexico and dislikes cold. Remove the glass when the plants are growing and all danger of frost is over.

Now we must select an edging-plant from the many fine low-growing annuals. If we can succeed in developing a good front-line planting and a good background, considerably more than half the battle of making a beautiful planting is won. The

Dwarf French Marigolds make a free-flowering low border for those who love rich velvety orange and gold colors, while *Ageratum* will provide a ribbon of soft, pastel blue loveliness. Sweet Alyssum is also delightful, covering every inch of space with frothy white flowers that are sweetly fragrant until winter arrives. The seeds of any of these should be sown in rows about six inches from the edge, and covered with three times their thickness of fine soil.

Immediately back of this low edging, we will sow the medium-tall flowers, such as the old-fashioned calendula (grandmother called it pot-marigold). But oh, how improved are these new hybrids of to-



NEW GIANT IMPERIAL LARKSPUR
GLITTERS



NEW SEMI-TALL SCABIOSA—HEAVENLY BLUE

day! One named *Yellow Colossal* is claimed to be the biggest calendula in the world, with flowers of clear yellow measuring $4\frac{1}{2}$ inches across. Scabiosa, *Heavenly Blue*, would be a good choice to alternate with the calendula, for this also is medium height, and produces large round balls of soft, azure-blue flowers.

The rest of the entire bed should be filled with zinnias and African Marigolds. Plant each in blocks of

one color—never use a mixed color-package. Plant two or three seeds together so that when they are germinated all but the strongest can be pulled up or transplanted, and set 8 inches apart.

THE ground must be kept moist after the seeds are planted until they are up, and some gardeners cover the ground with burlap sacks to help keep them from drying out.

(Continued on page 284)

A Hobby

By Margaret Lyman Schreiner

THERE are few women, I believe, who do not have a potential talent for needle work. My own interests, as a girl, were in books and music, and while I learned the fundamentals of sewing, I little dreamed that some of the happiest hours of my life would be spent with a needle. Domesticity had but a superficial interest for me, and I lent only half an ear when my mother occasionally remarked, "I would rather be able to bake a perfect loaf of bread than to paint a picture," but I paused more reflectively when I heard a renowned physician say, "I have great regard for a certain woman who is a gifted violinist, but she excels also as a housekeeper, and I admire her ability to cook and sew infinitely more."

The ordinary duties of a housewife are not regarded as being glamorous, but there is surely charm and joy in doing any task beautifully. I once saw a distinguished woman dry dishes in a captivating way. Each plate was given a happy friendly polish and then set down gently, almost tenderly, in a fashion such as might be used in bidding someone an affectionate farewell. It was impressive to see an everyday task done with finesse.

The care of small children is another familiar duty that may be carried out in a matter-of-fact way or may be accomplished in a glorious manner as beautiful to behold as the work of a great actress. It is a privilege to see a child gracefully managed by a thoughtful adult who is

courteous and gentle, is unhurried and unruffled, who minds her charge with the love and eagerness and joy with which an artist handles his brushes.

When my first son was fifteen months old, I made a practice of spending four hours a day out-of-doors with him. I was fully aware that many children play by themselves in perfect contentment, and I rather begrudged the fact that mine displayed such a remarkable amount of unhappiness when left alone in the garden. I sighed longingly as I passed by our musical instruments and our books and magazines, which did not fit well into a child's fresh-air program, but I found that my mending could be taken outside and accomplished with no anesthetizing effect upon my conversational powers as they were taxed by such an infant. I sewed everything in my house that could be attacked with a needle, and then I realized that I *liked* to sew, and I began a tapestry.

TAPESTRY-MAKING is an old, old pastime indulged in since the beginning of history. We have fragments of this craft from the later Stone Age and from early Egyptian times. A Greek vase made during the fifth century shows Penelope weaving in a tantalizing fashion before her distraught suitors. Tapestry specimens have come down to us from every civilization. It is the most ancient of all the arts.

The method of tapestry-making

is to weave colored wools, called weft threads, on to warp threads in a loom or frame. The weft threads go both behind and in front of the warp threads which are completely concealed. Each warp thread is virtually wrapped with the colored wool threads. The result is a woven material that is quite different from our customary fabrics where warp and woof are interlaced.

The object of this type of work all down through the ages has been to make a record, a pictorial record, "lest the deeds of those great men, our fathers, should perish". There are many ways of satisfying this desire to record, or perpetuate the present, and today our principal method is with words, but archaeologists have found language to be a tricky medium which sometimes does not survive, and which is always subject to controversy. On the other hand, what we see with the eye needs no translation or interpretation. A picture gives a record that is both permanent and universal.

After the desire to record was satisfied, tapestries were put to a utilitarian use. They were hung in ancient buildings several feet from the wall to serve as draught screens, or were suspended between pillars to shut off one apartment from another. They were generally hung in folds like portieres; hence, they were not woven with a symmetrical, central design, which would have been badly distorted when pushed aside by someone entering a room, but were well covered with forms and figures and had a crowded background. Large uninterrupted areas of wool are monotonous; hence, foliage is excellent for tapestry design,

and since mediaeval times, verdure and *mille fleurs* patterns (patterns of a thousand flowers) have been in high favor.

The decorative value of the draught screen appealed to the wealthy, who alone could afford them, and from earliest times tapestries became things of great beauty. Tapestry hangings grew to be the most cherished possessions of the church, the kings and the nobles, and were displayed with pride on state occasions on the walls of palaces and chateaux. At times of religious festivals, churches and cathedrals were draped both inside and outside with precious hangings. They were prized not only for their intrinsic beauty but for their biblical subject matter. The Creation, the story of Abraham, of Moses, of the Virgin, the Passion of our Lord, the acts of the Apostles and dozens of others have all been woven in tapestry. Similarly recorded are great historical events, such as the "Foundations of Rome", the "Defeat of the Armada", the "Conquest of Tunis", and the "Story of William of Normandy and How He Conquered England". In fact, all of history, both religious and political, can be seen today pictured in tapestry.

Tapestry has even played a part in the making of history. It was once the custom for shrewd rulers and others of wealth and importance to present gifts of costly hangings to those with whom they had to make negotiations and treaties. When Philip the Hardy went on a political mission to the Pope, he carried with him gifts of the finest tapestries of sacred subjects he could procure. When the French wished



This illustration is of a tapestry made by Margaret Lyman Schreiner. It is mounted on the back of a large chair of English walnut in the classic period of Italian Renaissance. The tapestry is entitled "Sight" or the lady and the mirror and is a reproduction of one of a set of six great masterpieces of French art known as the "Lady and the Unicorn". The originals are done in heroic size and hang today in the Cluny museum in Paris.

to influence the English in the mapping out of terms and agreements, the suggestions were accompanied by hangings woven of gold and silver to influence the recipients favorably. If an opponent was to be won over, or a friend rewarded, a gift of tapestry was the usual procedure.

The various royal houses accumulated tremendous collections of hangings. Special vaulted buildings were erected to insure their safety and to protect them from fire and dampness. On occasions of ceremony, they were brought out and hung both indoors and in courtyards in rich profusion. Charles the Bold, (1433-1477) Duke of Burgundy, always surrounded himself with the tapestries he loved regardless of whether he was alone, entertaining, or traveling. He even carried hangings to the battlefield for his tent there. It was the favorite way of displaying pomp and wealth and luxury, and the collections were handed down and added to until the accumulations became priceless in value.

TAPESTRY-MAKING is a unique art because it is a cooperative process. It requires the brains and skill of many workers; it is a long and tedious task requiring months and years of painstaking toil, and it is an art that is exceedingly costly and can only exist under munificent patronage. The love of kings and noblemen for fine and costly treasures fostered the practice of weaving, whose golden age was from the thirteenth to the eighteenth centuries, at which time enthusiasm for it began to wane. The aristocracy that had nurtured it was disappearing, in-

terests changed, life and living were no longer glorious riots of luxury and spending. The elegance of hand-wrought skills was too costly to flourish in the new regime.

Another factor contributed to the decline of tapestry—the unwillingness of painters to subordinate themselves to weavers. Great artists, beginning with Raphael in the thirteenth century, were retained to make tapestry designs, or cartoons as they are properly termed. These cartoons had their own peculiar requirements. The artist had to adapt his work to the technique of weaving. In fact, the cartoon really served only as a suggestion to the weaver, who took the artist's pattern and freely interpreted it in wool. Hence, the success of the finished product was not attributed to the artist but was signed by the master weaver who, with his helpers, worked with skill and patience for years to fashion a single tapestry.

A weaver was an artist in his own right—less creative from the standpoint of ideas, but beautifully versed in matters of color, taste, judgment and dyes. Chemistry advances increased the color range to a thousand dyes, each available in twelve tints. Furthermore, weaving technique was perfected until delicate human features could be reproduced with breath-taking accuracy.

This perfection in an art that took centuries to ripen was achieved in the eighteenth century. Weavers went through a fifteen-year apprenticeship. Linen, hemp and cotton warp threads had come into use to gain thinness and strength to support the great weight of finished tapestries. Gold, silver and silk weft

threads were used with the wool for enrichment. Colors were rampant. Figures were flawless. And when the art had reached this perfect flowering, the painters, who had long been irritated because their cartoons were subject to "editing" by the master weavers, and who now perceived that weaving-technique was capable of perfect imitation, began to demand that their cartoons be reproduced precisely and minutely so that tapestries would have the appearance of oil paintings. Weavers were unable to stem the tide and preserve the traditions of their craft. Tapestry grew into a purely pictorial imitation. It languished as a creative art because its life blood was cut off at the source; its designers had dissolved the partnership; its weavers were victims of the ever-existing bogey of jealousy. A glorious art wrought with poetry, history and romance went into oblivion.

THE tapestry illustrated in connection with this article is a reproduction of one of a set of six great masterpieces of French art known as the "Lady and the Unicorn". These tapestries hang today in the Cluny museum in Paris. Their origin is somewhat surrounded in mystery, although it is believed that they were made in Aubuffon, France, about 1460, and were woven to the order of Le Viste, Lord of Fresne, as most of the pieces bear his coat-of-arms.

The original tapestries are done in heroic size and represent the five senses. The subject of each is a lady beautifully clad and richly jeweled who stands in the midst of a forest of flowers inhabited by birds and

animals, the most interesting of which is the unicorn. The unicorn is a creature of fable and is characterized by one long straight horn. This animal was considered a symbol of chastity during the middle ages, and it was believed that it could not be captured except by a virgin.

I have worked in needlepoint two reproductions of the Cluny series—"Hearing" or the lady and the organ (shown in March issue, p. 164) and "Sight" or the lady and the mirror illustrated in this issue. I use the lady and the organ as a wall hanging. It pictures a courtyard scene with a turreted castle in the background and with trees and flowers in full bloom. The portable organ is played by the lady, and the bellows are manipulated by her lady-in-waiting. A lute player accompanies.

The lady and the mirror I had mounted on the back of a large chair which was specially made to fit the tapestry. The chair is of English walnut in the classic period of Italian Renaissance. The design pictures a virgin enticing a unicorn with a mirror in which may be seen the reflection of the animal's head. The lion is supporting a standard bearing the family arms of Le Viste. When I purchased the pattern, which had been imported from France, the lady's face and the reflection of the unicorn in the mirror were already woven. They are worked in silk, and the stitches are so fine that they had to be done under a glass. On the seat of the chair, the lion and the unicorn motif is repeated, as are the riots of *mille fleurs*, the Gothic feature which is perfectly represented in the Cluny tapestries.

The little one-year-old boy who was responsible for arousing such a deep interest in tapestry-weaving is now eight, and quite self-sufficient when he romps out-of-doors. But his mother has two cherished tapestries with which to recall the days

of his dynamic wish to be close to her.

Editor's note: The above article is a companion article to "My Relief Society Tapestry", written by Mary Grant Judd and published in the March issue of the Magazine.



LIBERATE THE FLAME

By Anna Prince Redd

A talent hid, not used, is like a case
That, full of gems and fabulous in worth,
Is closed and locked, the key hid deep in earth.
Within—dull rocks—the stones all lie; the space,
A tomb of cold and rayless black. To grace
With scintillating warmth they must have birth
In light, full ray of sun beneath the girth
Of fast-bound lid, the darkness to efface.

And I have found the key. I'll lift the lid:
The ray but strikes my soul-fire into flame.
My talents are my jewels; used not hid,
They daily grow in beauty—this the key.
Though it unlock no worldly wealth or fame
I cannot estimate its worth to me.



Color in the Home

By I. A. Fisher

COLOR is everywhere, in everything. Its power and influence affects the daily life of everyone. It stimulates our senses and emotions, feeds us aesthetically, and at times regulates and controls our moods, making us happy and gay or sad and gloomy, when the days are bright and colorful or drab and gray. Since color is such a universal language, a knowledge and appreciation of it is very important, and we should not only try to understand it but also to speak it beautifully in our homes.

In spite of its tremendous importance in our lives, artists and scientists have never agreed on its fundamental principles. For centuries there has been practically no progress or development in this field. Its nomenclature is even less distinct, with such words as "tints", "shades", "hues", "tones", and "values" as ill used as the rules that are supposed to govern them. Only in the past few years has the development of sterile light, violet light, black light, fluorescent light, indirect lighting, and filter lighting given us an inkling as to the tremendous possibilities of color in our lives, and the unlimited opportunities ahead.

For years colorists have claimed that so-called complementary colors—red-green, blue-orange, and yellow-violet—are always harmonious; others claimed them inharmonious. Some regard associated colors—red-yellow-orange, yellow-blue-green—as harmonious combinations, while others

claim them inharmonious. Almost any combination of hues is stated to be both good and bad.

In spite of all this confusion, there are a few things we do know about color. We know that nothing on earth possesses any color in and of itself. The sun's rays consist of bands of light vibrations of varying frequencies. Certain surface pigments reflect certain frequencies that pass through our eyes, giving us that color sensation. When objects absorb all vibrations, we get a black sensation; when they reflect all vibrations, we get a white sensation.

We know that there are no so-called primary, secondary, and tertiary colors. No mixture of pure pigments will give us another pure color. Many pigments that produce color sensations cannot be intermixed, and some produce colors that we can get no other way except by breaking up light. Complementary and associated colors are not necessarily harmonious or inharmonious, but the use of them governs their harmony.

WHATEVER color theory we believe in, or whether we have a theory at all, seems of little importance so long as we realize that there are no bad color combinations except when we make them so. All colors that are not discordant are harmonious, and no colors if handled properly are ever discordant. Good color schemes never come by chance but are always a matter of proper

balance and of relationships ably and sensitively constructed.

Suppose, for example, you are planning the color scheme for your home. The style of architecture, materials, location, neighboring houses, surroundings, and climate should all be considered in determining the correct outside colors. Interior architecture, wall and ceiling space, amount of natural light each room receives and artificial lighting equipment should be studied for a harmonious interior color scheme. Homes of formal architecture—such as Georgian or French—should be painted in formal, light grays, creams, or off-whites. Formal or period interiors would likewise require restraint and precise treatment. Informal or modern interiors should be given a more colorful handling.

It is necessary also that in selecting individual room colors, adjoining rooms and halls be considered for effective harmony in the house as a whole.

Colors today possess dimensional form and depth. To modern designers, paint is almost a structural medium. Lines and walls can be brought forward, ceilings raised or lowered by colors in tones that recede or project.

After a careful consideration of these problems and a decision is reached as to the general colors that are best suited to your needs, the actual selection of tints, shades, and colors themselves should be governed by these facts:

1. The possession of a common quality or bond always promotes closer harmony. In using blue and pink, if the pink has a very faint blue cast, or the blue a pink

cast, there is better harmony. Everything in nature is an example of this law. The green stem of a rose has considerable red in it, and the red flower has green in it.

2. The choice of qualities is usually more important than the choice of colors.
3. No matter how many hues a color scheme contains, association into not more than three basic colors promotes harmony.
4. Very few hues, especially when disassociated, can be safely used in one scheme.
5. To avoid monotony, one tone should predominate in surface space, one in intensity—the first a tint, and the second a color.

THE great majority of homes in America that have improper or faulty color combinations are either: (1) too dark and dingy, (2) too monotonous and uninteresting, or (3) disturbing because of too strong or too many colors.

To avoid or overcome dark and dingy rooms (1) it is well to remember that white reflects approximately 80% of its illumination; yellow, 60%; orange, 33%; and blue, 11%. In selecting wall-paper or paint, it is important to know that all tones look very much lighter in small samples than they do on large surfaces. A safe procedure, unless you are using off-whites or a very pale canary yellow, is to select the samples you like and then buy the materials 33% to 50% lighter.

Monotonous or uninteresting rooms (2) are caused by the overdominance of one color, too many tones of one color, or hues that do not go well together because of the way they have been used. Blues and greens, purples and browns, or worse still, purple-and-blue-greens,

(Continued on page 281)

Moving Again

By Mr. and Mrs. A. H. Gibbons

EILEEN hurried in out of the cold spring night, hung her worn fur coat on its own hanger in the far end of the clothes closet and stepped up to the warm fireplace where Don sat thinking.

In the high altitude of the Wasatch Mountains, evenings were cool in spite of the springtime, but Eileen didn't mind the cold. She was glad they had a home here in this beautiful valley, and there was warmth in her heart for the calmness and peace and security she felt with Don.

He looked up steadily at his wife as she came in—one of those precise, highly ambitious little women who would have arranged the stars in rows and marched them up and down the heavens—and wondered what her reaction to his words would be.

"I've some good news for you, Eileen," he greeted in his calm, tactful way. "We won't have to do any more fixing about this place. The Doctor was here to tell us that he is bargaining with another party for cash." Don stood up quickly and laid his hand across her shoulders. "I hope you won't mind too much, dear."

"What? Mind? Why of all the sophisticated nerve! Just you wait till I get a chance to tell him whose place this is. I'll tell him to go—to go—"

"To go climb a tree," Don supplied. "Don't get all fussed up, Eileen. After all—"

"Why that deceitful, mean, old, mean, old—"

"Man," said Don, a hint of an

amused smile hesitating on his face. Don was always slopping over with generosity, because he believed that kindness and calmness would whittle any trouble down to man size and put a good deal more fun into living.

"The idea of his pulling a stunt like that. He can't do it! Why he promised us a year to make that down payment if we'd take this place, Don, and all the rent we've been paying was supposed to be going on the purchase price. Why didn't you tell him what he promised us? That we believed him? Why didn't you tell him what we've done to this place?"

"Eileen, listen. Put on the brakes. We can move again, we've done it before," Don said with quiet confidence, that inevitable piece of paper and pencil coming from his pocket.

"You're telling me?" Eileen snapped.

Don very thoughtfully made O's and A's on the eight-dollar-and-fifty-cent reminder from the M. & L. Coal Co. To relieve a tense atmosphere, Don always made O's and A's on pieces of folded paper or envelope backs. "I suppose if he can get a good cash price—well, if we were in his shoes maybe we'd want to do the same thing, Eileen."

"You wouldn't, Don Whiting, and you know it. If you promised, you'd stick to it. What did he say anyway? Didn't he—"

"Just said he's trying to sell the old home place because he can get cash, and all we can do is make payments. Can't blame him much, really."

Eileen trembled with uncontrollable resentment. Don was altogether too patient and tolerant and understanding. And Dr. Pribble couldn't do this to them. He had promised he would let them have the home. She wouldn't move again. She liked this renovated old home with its place for a cow, chickens, garden and a lot of outdoors for three growing children.

"We can be glad we found out he wasn't going to keep his agreement before we spent any more on the place, Eileen."

Eileen said bitterly, "I don't suppose you remember the new bathroom fixtures, that inlaid linoleum for the kitchen, all the painting and kalsomining? We only spent about four hundred good dollars for improvements, and most of it will stay put while we go blissfully on making payments. No wonder he's got a chance to sell it for cash."

"Sh! Mrs. Dewey'll think you're beating me again, honey."

Eileen lowered her voice, but with threatening earnestness she reminded him. "Remember this house that morning we came? Plaster and old wall-paper in great heaps all over the kitchen floor, everywhere wood-work that needed scrubbing and two coats of paint, a yard filled with bottles, cans, old straw and rusty stove pipes! I tell you, Don, I won't do that again. I won't move again! Junior and Jackie worked for weeks to get materials up in that big poplar for their tree hut. And for what? Don't you care at all, Don?"

"Of course I care, honey. And I don't feel exactly right about this deal, but I can see the Doctor's point of view; and—well, let's just

calm down a bit, honey, and think it all over, and maybe we can decide what's best to do about it." Don was made that way, things just naturally kept calm inside, while Eileen blew off the steam for the family.

"To think you believed that righteous little gnat! You wouldn't even take my warning and get something down in writing. Because he's Dr. Pribble he thinks—he thinks— Well he can't make me move!"

"He can very easily, if he wants to. We don't have a written contract you know. There's not a thing you can do, so you might as well—"

Eileen's face brightened. "Did you give him the check for April's rent?"

"No. I'll send him a check."

"Oh, no you won't! We won't pay him another penny. We'll get something for all this work, and we'll stay here till he drags us out. If he comes here after it, I'll tell him to wait—and I mean wait!"

"Come on, Mom," he said kindly, placing paper, pencil and alphabet back in his pocket. "I must hie to bed if my students are to gain that portion of their necessary education on the morrow. We won't have to move until the last of April, so we've got more than a month to find a new place. Let's sleep on it, huh?"

SUDDENLY Eileen was ashamed and disgusted with all this useless raving. She was sick inside. She had never been able to accomplish anything by it. All the atmosphere about her, electric with "push", had never penetrated the peace that was with Don, the deep sense of contentment that was part of him. She had preached her acid sermons, which of course she hadn't always entirely meant.

They had added dramatic thrill to living, perhaps, but they hadn't changed Don.

Closing her eyes did not shut out her thoughts. She felt almost bitter toward him, lying beside her. He could have had a good job, or a better one, if he hadn't been so easy-going. He could have had that job in high school if he had put up a fight for it. Why he could write, with all his background and common sense! He could make money at it if he would, instead of dilly-dallying along just for the fun of it, the big—the big fool.

She ought to get a divorce. She could, too. But well, she loved him. He was so good to her and the children. Don had a tenderness and thoughtfulness that was rare in men. "Why didn't you let me do that, Eileen? You sit down and read, I'll swish the supper dishes. Come on, kiddies, let's do this for Mama." That was Don—always as kind and good-natured and calm as a ewe lamb.

She swallowed a little resigned choke that stuck in her throat. She had always had hopes that he would some day wake up and become enthusiastically alive, that he would find a way out of all this living on bare necessities. A grade school teacher just couldn't make enough to keep a family in this day and age. She had always prayed that some day he would find the way to give their children more of the good things they deserved. But lying here in the night, her last dream-bubble burst, she knew that things would never be different with Don. And she knew down in her heart that in spite of all she had said about

telling Dr. Pribble a thing or two, he would do nothing—nothing. And they would be moving again. Eileen reached beneath the pillow for her kerchief.

EARLY next evening, Eileen glanced out the window to see if Jackie was keeping the baby bundled. Dr. Pribble was coming up the path, coming for April's rent that he had forgotten to ask about. When it had been a payment on the house, Eileen had been more than glad to have that much put away, but now—he couldn't have it. It would be one way to get a little for those hours of work and backache, for fixing up the place so he could get a cash deal.

"Don, here comes Dr. Pribble. Now get ready, and don't you give him a penny or I'll—"

He knocked twice, then Eileen opened the door. She did not smile a welcome but looked squarely and a little hard into his black eyes behind their bushy, black eyebrows.

"Mr. Whiting, may I have the check for April's rent? It is a little past due, I believe."

"Yes, it is," said Don, "but you see we are just a little surprised about your change of mind. We've spent quite a bit of money here, thinking the place would be ours—and—well, we wondered if you could allow us something for what we've done?"

"I feel that I cannot. You did this of your own choice, Mr. Whiting."

"But you get the benefit in increased value. We put in a lot of time and money on this place."

"Nevertheless, I feel that I cannot allow you cash. I did not ask you to do it, Mr. Whiting. I wouldn't like

to put the matter in the hands of a lawyer, you know."

"Very well, Dr. Pribble, if you're sure that's the way you want it. You're a good business man and know what you can do." Don drew his check-book from his pocket and made out the check. Dr. Pribble glanced at Mrs. Whiting, and he could see bitter resentment rising within her firm little body like the quills of a porcupine. His overgrown adam's apple jumped a cog, and he bowed himself out with, "Thank you, Mr. Whiting. Perhaps I may be able to help you locate another place."

Don worked steadily making letters on the back of his check-book, because he did not want to look into those darkening eyes and upset her further.

"Oh, you!" She flung anger in his face, while tears of humiliation and indignation filled her eyes. "You aren't really going to let him get the best of you are you, Don? Won't you stop payment on that check? You aren't honestly—?"

"Guess we better, Eileen. We've got a long while to live in this old world with Dr. Pribble. We don't want to have trouble, do we? Maybe yet—"

"Trouble, my foot! We have all the trouble. Let him have some for a change! I tell you I won't move again. He'll have to drag me out. Isn't there something you can do about it? She flung the door wide and stepped out into the early evening. "Oh, come on, Don. It's getting late. I'll go with you to milk Susanna. We might as well decide here and now, once and for all, about this Pribble proposition. A lawyer!

Pooh!" She stomped ahead of him toward the pasture lying to the far side of the corral.

Somehow, out in the clean, crisp April springtime, neither could think of the right words to say. The cow was milked. Don got up and climbed through the fence; Eileen turned and started along the path. Don set down the milk pail and picked up a handful of rocks. "We'll have to stand guard so that Susanna and not that other longhorn quadruped will receive the nourishment from this box of grain. The minute our backs are turned she'll have Susanna on the run. Junior hunted this pile of rocks for me."

Then his wife began to laugh. It was an odd kind of laugh, but she kept it up, even as the aggressive, old, red cow poked her pious face through the row of new-leaved poplars and stood ready to advance, one round eye on the grain box and the other on the man with the rocks.

"What's so funny?"

But Eileen couldn't quit laughing until Don said, "Tell us about it, so we can all laugh."

Then she turned on him.

"I'll tell you! Our cow runs! Our dog runs! Junior runs from the neighbors' kids, and all you can do is run from Dr. Pribble! Oh, I'm so sick of living with a man without any backbone I could fly away. And I'm going to do it! You remember what the superintendent said when I quit school to marry you? Well, I can teach again. I'm not going to run with you much longer. I don't have to!" Her words snapped and crackled in the early April twilight.

She whirled and marched wrath-

fully several yards ahead of him up the path, around the sheds and on to the house.

He didn't call for her to stop.

IN all the three weeks which had passed since her speech at the pasture, Don had not asked forgiveness. He had hardly been home long enough. Always the children had been put to bed. Three times the past week he had been away until midnight and then without one word of explanation. She wouldn't ask. But oh, how her heart ached for two strong arms and Don's light-hearted teasing.

A fresh gust of wind which had come with the late April rains whipped against the windows of the sturdy, old house and banged an upstairs' shutter as Eileen closed the door and watched from the window while Dr. Pribble and his prospective customer, who had come to take one more look, ducked into their raincoats.

Trying to close his deal! She glanced up at the clock over the fireplace. 3:15. Well, right now was a good time to close any deal! "They will be moving in a week," she had heard him say. Moving in a week! Well she wasn't moving in a week, she was moving right now! She could move again. She had done it before! Determinedly, she marched up the steps to the children's rooms. She began folding undershirts and sox from Junior's chest of drawers and placed them too neatly into a large suitcase.

She would go right home to Mother's and see Superintendent Passey the minute she got there. He would give her a job next winter; she was

sure of that. She would have the children with her and . . . What if Don objected? Well, he couldn't have them. What if they cried for him? For one moment she wondered just how she would make out with the children alone, and without him. But he just couldn't understand—he never would, he never had in all those years together, which he had made so rich and happy. He never could understand how Eileen's pride was hurt to see her man take the easy-going way when she wanted him to stand up and fight for their destiny.

The children would soon be coming from school; she would have to throw things together and dash back downstairs for hers and the baby's things, and they would leave on the 5:30 bus. The children didn't know yet, but, well, she wouldn't need to tell them now. There were just a few more weeks of school, then vacation. They would be glad to be going to visit Grandma, and . . .

Don would come and find them gone.

She felt the air heavy with gloom and disaster. Another burst of April rain, carried by wind, marched around the south corner of the house and banged the loose shutter. Because Eileen's heart was breaking and because her body, mind and soul all ached from long weariness, she sank to the floor and cried, her head resting on the open drawer of the chest.

Eileen shivered. It was cold sitting up here on the floor. The dampness seemed to come right through the shingles on the high roof. She would have to get up and hurry, hurry . . .

"Eileen, oh, Eileen. Where are you? Eileen. Eileen!"

Don's excited calling was coming nearer. She blew her nose vigorously on one of Junior's soiled shirts and stood up, stiffly.

He bounded up the steps.

"Eileen, guess what! Where are you?"

He found her there, threw his arms around her, raincoat and all, and kissed her just as he used to. "I found the place at last, Eileen—over on the west side."

Her heart, which had been fluttering rapidly up the scales, lost its hold and dropped heavily again to the lowest octave. "Moving to the west side," she sighed.

Placing another kiss on the top of her dark head and folding her, this time underneath his raincoat, he continued, "It looked so good to me that I thought it might to the other fellow, too—the one who was going to buy this place. I found him in Dr. Pribble's office and coaxed him to take a look before he signed on Dr. Pribble's dotted line. He liked it. It is about the same price and has more space for his chicken apartments. We went back to tell Pribble, and right away the good Doctor began renewing his covenants with me. He counted the rent

we've paid the last six months, including that April's rent, as down payment, and we drew up a contract that Solomon himself couldn't improve on."

His eyes sweeping the room, he thought he comprehended the meaning of the empty drawers and the bulging suitcases. "You weren't really planning on us moving again were you, honey?"

Eileen snuggled more closely against him. The April rain which came down and washed the windows clean was so welcome and restoring.

"Listen, there's something else, too. I've got my book finished—you know, the one about *School Teachers In Bondage* that I've been working on over at school while you've been mad at me. You must arrange to get real mad at me often, honey. Will you? Huh?"

She smiled and nodded at him through her tears, then pressed her cold face hard against the hollow of his shoulder. It was broad and warm. Yes, she would. She would get angry often. It was as inevitable as that her teakettle should boil over the hot fire. She was Eileen. And she knew that always her heart would be grateful for the calmness and peace and security that was Don.



GREATNESS

IF greatness finds its source in deep humility,
And thinking thoughts that reach unto eternity,
Then you and I beneath the weeping willow tree
Perhaps were great.

—Mabel Jones.

Achievement Recognition

IN order to stimulate interest and activity in the Membership Drive, and to awaken Relief Society members to a keen appreciation of what membership in the organization means, the General Board last fall requested wards and stakes to write articles dealing with the following subjects:

1. Benefits derived in Relief Society by a new member. To be submitted by a new member. Title, "Treasures I Have Found."
2. Outstanding contribution by a new member to her organization. Not to be written by a new member. Title to be selected by writer.
3. Most effective showmanship work accomplished by a ward group.
4. Handicaps solved by an organization.

These articles were to be sifted in the stakes, and one article on each subject was to be submitted through the stakes to the General Office not later than January 31, 1940. From those submitted to the General Office, four were to be selected for publication in the Magazine.

The General Board expresses its appreciation for the splendid response of wards and stakes to this program. Many interesting accounts of membership activities have been received. The vision of Relief Society women with regard to the purposes and objectives of the Society as well as the great appreciation felt for membership in the organization is clearly revealed in the articles. We congratulate the wards and stakes upon their originality as well as upon the dignified manner in which they are conducting the Drive.

Because of the many excellent articles submitted, difficulty was experienced by the committee in determining which to select for publication. The following articles were selected not only in recognition of superior achievement but because of their value in stimulating others.

The article on showmanship selected for publication in the Magazine, submitted by the Carbon Stake, will be held until a later issue.



Treasures I Have Found

By DeEtte B. Stewart

McKinley Ward, Wells Stake

FOR years I have been an admirer of the Relief Society and its accomplishments. I have regarded it as the most outstanding organization of our Church, but as I was ward organist, then later Sunday School organist, along with other activities, I thought I was too busy to become a member. As time went on, I felt the need of belonging to this organ-

ization and last year began attending the meetings regularly, and I found its treasures. Of these treasures, I value four most: The opportunity to serve, the association and friendship of the other members, the opportunity to gain knowledge, and the opportunity for self-development. In this article I wish to show, by relating my personal experiences as a

new member, how I found these treasures and the benefits I derived from them.

I found myself enjoying the meetings immensely and learning a great deal about theology, literature, social service, nutrition, and many



DeETTE B. STEWART

other things. After a short time, while attending a Theology and Testimony meeting, I did something I had been trying to do each Fast Sunday for ten years in the chapel of this same building—I bore my testimony. Although I have played the piano in public since I was a small child, I have been afflicted with a terrible fright if I attempted to say one word before an audience. I felt this handicap keenly. Bearing my testimony in Relief Society seemed to give me courage to stand in Fast meeting a little later and thank my

Heavenly Father for His many blessings to me.

A short time after this, a member of our ward Relief Society presidency asked me if I would give a talk on tithing the following Tuesday. The very thought of it made me ill, but I realized the Relief Society was giving me a chance to overcome this timidity; surely with the help of the Lord I could do it. With a trembling voice, I gave that little talk and was surprised to find how much easier it became each time I attempted to express myself before the group.

As I listened to class leaders give their lessons so beautifully last winter, I hoped some day to be able to do the same but didn't dream the opportunity would be mine so soon. At the beginning of this last season a theology teacher was needed, and I was asked to fill this position. I told the officers I felt so incapable, that all the other class leaders were so experienced and were such wonderful teachers. Our ward president said, "They weren't always so experienced, and they weren't always such wonderful teachers. They, too, had a first time." Could there be more encouraging words than those! In order that I might be able to overcome the affliction of timidity and that I might be inspired to gather the right material and present it to the class as He would have me do, I offered prayers to my Heavenly Father, both at home and at the Temple. Then came hours and hours of study. I shall never forget that first lesson I attempted to present. As I looked over that audience and felt the sweet spirit there, I wondered where else one could find a

group of women such as that. They were not there to criticise but were with me, helping me; as I looked at their sweet faces I felt that I loved each and every one of them for what they were doing for me. The struggle was won, and that terrible fright was gone. I do not know that any one benefits by my classes, although I earnestly pray that they do, but this I do know, that I am greatly benefited and have been paid a hundred fold for all my time and effort.

Not long ago as I sat one afternoon with my books—two books on the *Life and Works of St. Paul*, the *Bible*, *Teachings of Joseph Smith*, *Doctrine and Covenants*, dictionary, encyclopedia, *Illustrated World History*, and two maps of Europe, an ancient one and one of today—some friends called. Answering their joking remarks, I said laughingly, "Yes,

I am going to school, and the Relief Society is my teacher. The Relief Society seems to have a way of knowing just what every one needs and then helping them; they must have known I needed a theological education." On another occasion, as our two little boys knelt to say their evening prayer, one of them said, "Please help us to be good boys and not make too much noise while Mama studies her 'Lief Society."

As I conclude this article, I am reminded that writing it is still another of the many opportunities for self-development that the Relief Society offers.

I thank my Father in Heaven for this wonderful organization and humbly pray that many others might become new members and find—
THE TREASURES I HAVE FOUND.



Pearls Of Great Price

Be Lena Lee

Menan Ward, Rigby Stake

"I NOW turn the key . . . in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time."—Joseph Smith.

Almost one hundred years have passed since these significant words were uttered by the voice of a prophet to a mere handful of women. Today, thousands are reaching out eager hands to grasp the key, open the door and enter into the blest sanctuary, that they may enjoy the benefits and privileges of that great organization—the Relief Society.

There are many women whose names have never been known outside of their own narrow circle, and yet they have left "pearls of great price" as a heritage to those among whom they have labored.

It is of such a woman I wish to write:

As she stood irresolute at the threshold of the Relief Society room, she looked friendless and alone. The president, seeing that she was a stranger, spoke to her kindly and made her welcome. In halting, brok-

en English, she thanked the president and made herself known.

She was the bride, she said, of a missionary who had returned only six months previously from a mission in Germany. Now she had come all that distance alone to be

Relief Society circle, she was welcomed warmly, and each one did her best to make her feel at home and among friends. It was not long, however, before we who had been so eager to give to the little bride found to our surprise that we were receiving from her.

The chorister of the organization had moved away, and no one had been found to take her place. As a result the singing was very poor. After several weeks, it became apparent to the president that the singing had improved very much, due largely to the rich contralto voice of the little foreign bride.

The next time a musical program was given she was asked to sing, and her beautiful rendition of one of our own hymns brought tears to every eye. Soon she was chosen as chorister, and almost immediately the singing improved; new life and fervor now characterized that portion of the program which such a short time before had seemed so lifeless. She organized and directed a chorus which rendered splendid service and proved a wonderful help.

Her contribution was not alone in the field of music, however, for her knowledge of the Bible and other Church works helped to enrich and vitalize many phases of the work. Her humble but vital testimony was her most outstanding contribution; no one seeing or hearing her could help being impressed with her sincerity and truthfulness. Her face would light up and her eyes fill with tears as she spoke of the great blessings of the Gospel. She felt that the sacrifice she had made in leaving home, kindred and friends was of little consequence compared



LENA LEE

with the Saints and to marry the man she loved.

They had met and fallen in love on the sun porch of a Berlin hospital, where each was recuperating from a long illness. True to his trust as a missionary, he did not then speak of his love, but just as soon as he was at home in America he had written telling her of his love and asking her to be his wife. Leaving her loved ones behind, she had come to a strange land to the man of her choice.

Now, seeking admittance into the

to the joy of being among God's chosen people.

Spirituality seemed to emanate from her as perfume from the rose. When with her, it was impossible to think evil or sordid thoughts; rather, one was uplifted to nobler and loftier heights.

As we considered the sacrifice she had made and the courage she had manifested, we were inspired to strive more earnestly for good and to serve our fellow men more devotedly.

Truly, in her behalf the prophetic words of Joseph Smith were fulfilled, for "intelligence and knowledge" did flow down to her. In one short year she had learned to read, write, and speak the English language, even better than some who had known no other tongue.

Through inspiration and in answer to prayer, she was chosen to be a counselor to the president who had welcomed her into the Society, and thus her field of influence was enlarged and her greater gifts discovered. She was ever alert to con-

ditions around her which might be improved, and assumed her responsibility in their improvement.

In summing up the "pearls of great price" this one new member has given us, I find we are indebted to her for greater spirituality and a stronger testimony of the Gospel. Among her other contributions are: the improvement and enrichment of our music; an increased knowledge and better understanding of the scriptures; a greater desire to be of service to our fellow men; a greater love for each other and our Relief Society work as a whole. Through her courage and understanding, we have found greater faith in overcoming the problems of life. Through her, we have a greater appreciation of the organization provided for Latter-day Saint women through the inspiration of their Prophet. Through this organization I met this new member, through whom my life has been blessed and enriched beyond measure.

The "pearls of great price" she has left us are shining jewels whose luster will never grow dim.



Building Peace and Happiness Over A Foundation of Handicaps

By Rose Duke

Third Ward, Carbon Stake

"HANDICAPS!" you say. Well now, have you ever tried to hold a meeting with seventy-five ladies in a room next door to a garage? Just as we become so deeply inter-

ested in the literary lesson that we are almost Joan of Arc ourselves—Bang! Bump! go the hammers to bring us back to a normal world again.

Or, perhaps, the theology leader is trying to teach the theme, "Love Thy Neighbor As Thyself," when—Rat-tat-tat! Bing! Biff! And for a few minutes at least we can scarcely feel that neighborly love.

Of course, on Work and Business days we are doing so much buzzing ourselves, with quilting or making tea towels and stuffed animals for

cer has brought the coal and kindling.

Then there is the music. Did you ever try leading a group of middle-aged singers with a high-pitched organ for accompaniment? We do manage to squeak out the high notes, but only an opera star could do them justice. Oh, yes, we have a piano. However, it is in the last stages of rebellion and, having worn out the player, half the time the tune vanishes somewhere in the air. Why don't we buy a new one? With what, please tell!

After all, we're just a new ward. Do you know what that means? It means we have to have dish towels, glasses, dishes, silverware, tablecloths, and what not. We must depend on donations for these things. Each member is asked to bring one glass and dish towel, so the cupboard is slowly but surely starting to fill.

Then there are the individual difficulties that each ward member must overcome in order to attend meetings. One must be brought in a wheel-chair. A few live on outlying farms, and this means they must have some means of transportation. Any one who has lived on a farm knows the amount of work there is to do. Just one afternoon away means added rushing and bustling either before or after to catch up. Several women have large families of young children that must be left home either alone, in some neighbor's care, or with hired help. Hiring help very often runs into money, adding another difficulty, as many cannot afford this.

Can any one deny that we have many handicaps? But, do they stop us? No, indeed!



ROSE DUKE

bazaars, that we seldom hear the outside noises.

The heating facilities are not of the best either. We are still at the old-fashioned heater stage. You'll remember—roasted faces and frozen backs. Actually, we don't even roast our faces, because there is not room enough for all to sit that close to the stove. Most of us go to meeting without realizing that some one should get there early enough to build a fire to take the chill off the room. No fuel is provided by the Church. So far, some generous offi-

Our group is growing, and what a group it is! Every one seems so willing to try whatever is asked of her. ENTHUSIASM is the watchword on every side, "for we have found

peace, which is a happiness more full of meaning than we have ever known before, a happiness 'as deep as tears'."



What The Gospel Means To Me

By *Elsie Standring Collier*

(From her book *Treasures of Truth*)

THE Gospel of Jesus Christ of Latter-day Saints to me means a "bank that never fails". I am guaranteed health, wealth, and happiness for my dividends. Whatever I put into this bank will always be mine; I alone can cause it to depreciate.

I put in habits of good health, such as moderate exercise, abstinence from tea, coffee, tobacco and harmful foods, a cheerful outlook on life, and restful sleep. I take out vitality, beauty and a fit receptacle for my spirit.

I put in hours of study of good books, participation in Church activities, and constructive use of my leisure time. I take out respect of my fellow men, the development of my talents, the ability to impart truth and help others enrich their lives, and knowledge which I can eternally build upon.

I put in payment of tithing, fast

offerings and donations. I take out thrift habits, appreciation for what I have, the joy of knowing that I am helping some one in need, and the satisfaction that I am helping to bear my share of the expense for places to worship and play in.

I put in prayer, faith, and repentance. I take out the right to be administered to by the healing power of the Priesthood, the opportunity to express my thankfulness, and courage to face the problems of life.

I put in time seeking genealogy and doing temple work. I take out the joy of knowing that I will have kinship with those I love in the next world, and that I have been the means of opening the way for their redemption.

Last, I put in kind words, good deeds, enthusiasm and thoughtfulness. I take out friendship and the greatest thing in the world—love.



Oliver Cowdery's Courtship

By E. Cecil McGavin

IN the autumn of 1828, Oliver Cowdery was employed as a school teacher in the small school which accommodated the children from Fayette and Waterloo in western New York. A few other families scattered beyond those villages sent their children to the school where Oliver was the teacher. Many teachers in that day complained about the practice of "boarding round" with the families whose children they taught, but if this schoolmaster had any objection to the custom it was because he could not stay with the family of Peter Whitmer all of the time.

David Whitmer and Oliver were about the same age and soon became devoted friends. Among the many things they had in common was a deep interest in Joseph Smith's claim to a new revelation. Yet one of the strongest attractions in the Whitmer Home was David's sister, Elizabeth Ann.

There were eight children in the Whitmer family, several of whom attended Oliver's school. Elizabeth Ann, though nine years younger than her schoolmaster, soon was conscious of the fact that there was something about the teacher's kind face and gentle manner that won her fondest admiration. She looked forward to the time when he would spend a week at their home and, perhaps, even wished they had a larger family so his visits would be longer as he "boarded round" in the community.

Very little has been told of the

devotion of the couple during the season that the schoolmaster taught in the little schoolhouse at Fayette, yet when Oliver left the state the following spring this was the home to which his wandering thoughts turned in moments of despair. As soon as the school year was over, Oliver went to Harmony, Pennsylvania, in order to make a first-hand investigation of Joseph Smith's mission. He was positively convinced that the mission was divine and gladly became the Prophet's scribe. A wave of persecution endangered the plates. The Prophet and his scribe were denied the peace and tranquility necessary for such a sacred assignment, so they began to think of other places they might go where they would be unmolested. Oliver naturally thought of the Whitmer family in Fayette. The Prophet had become acquainted with Peter Whitmer, and so when David Whitmer came to Harmony bringing with him a two-horse wagon for the purpose of having Joseph and Oliver accompanying him to his father's place and there remain until the work of translation was finished, the invitation was gladly accepted.

A large, pleasant room upstairs, shaded by tall locust trees, was given to them as a "translation room". Day after day in this room the tedious task of translation continued. So anxious were they to finish the labor before persecution began that they spent no time working in the fields. Their time was dedicated to this sacred labor. When Oliver's hand

was numbed from continuous writing, one of the Whitmer boys or Joseph's wife relieved him while he rested.

MEMBERS of that family have told that when Oliver left the upper room he usually found Elizabeth Ann waiting for him in the shadows of the locust trees. Many times she had a drink of cold water for him and a sandwich ready to

likely due to Oliver's friendship for this family and the loyal friends he and Joseph had in that family that the Whitmer home was chosen as the place where the Church would be organized.

The new society was organized on Tuesday, April 6, 1830. The following Sunday, Oliver preached the first public discourse since its inception. This meeting was also held in the Whitmer home. It must



THE PETER WHITMER HOME

(Photo by Willard Bean)

revive him. No one has told us what their thoughts and conversation were, but Oliver realized by that time that his love for Elizabeth Ann was second only to his love for the sacred labor to which he had been called by revelation.

After the translation was finished, Joseph returned to Harmony, while Oliver continued to reside at the Whitmer home. In Joseph's absence he conducted meetings in the schoolhouse and in the large house where the Whitmer family lived. In all of these meetings Elizabeth Ann was an interested spectator. It is

have been a source of satisfaction to Oliver to have the privilege of baptizing several people at the close of the meeting. Among the number was the devoted Elizabeth Ann.

The months that followed were months of anxiety and persecution. The Whitmers later joined the caravans of converts who were migrating to Missouri. The romance which began in New York ripened in full fruition in Missouri. They were married in Kaw township, Jackson county, Missouri, December 18, 1832—the first marriage within the Church in Missouri. The bride was

only seventeen years old at the time, while Oliver was twenty-six.

This union proved a happy one, though tragedy and sorrow loomed on the horizon. Five girls and one boy were born to this union, all of whom died in early childhood except Mary Louise who lived to be fifty-seven years old. She married Dr. Charles Johnson, but left no children.

Oliver Cowdery, after returning to the Church, expressed a desire to go to Utah and thence to England as a missionary, but before doing so he visited the Whitmers in Missouri. He caught a severe cold during this

journey and died March 3, 1850. His widow was only thirty-five years old at the time of his death, yet she never married again. Her devotion to Oliver was so great that no one else could take his place. Though he was spoken of in official circles as the "second Elder" in the Church, he was always first in her thoughts and memories. She lived to be seventy-seven years old, forty-two of which she spent as a widow. She passed away January 7, 1892, and her daughter died two days later. And thus was Oliver Cowdery left without posterity.



ETERNAL SPRING

Help me to change as the seasons do,
Oh, God, with grace and poise.
Spring has come with life anew
Enriched by hopes and joys.

Summer is here. Help me to give
And labor for all whom I can aid,
That when the frosts of autumn come
Life's pattern will be made.

Grant that its colors will be varied,
Glowing with warming shades,
As the mantle on the mountain
When summer sunlight fades.

Then when the snows of winter fall
With white upon my brow,
Oh, God, the faith within my soul
Tells me I'll see spring again
As surely as the planets roll.

—Lorine Lee

Some Literary Friends

By Florence Ivins Hyde

ONE of the fondest recollections of my childhood is of my father reading to his children while we sat on our stools and cushions before the open fire. We were in a foreign land where we had to make new friends, where we had to be taught to remember our native land and to be inspired to want to return, some day, to the country of our birth. So stories were read to us, often with these things in mind. My patriotism was born and nurtured there. At times, his stories were for no other purpose, however, than for the mere pleasure they brought us by making for us new friends—friends of the characters in the stories, friends of animals and birds, and friends of the authors themselves.

The reading habit not only develops the appreciation for books, but it makes for us new friends—friends who know how to say in the right way the things that are in our hearts; friends who will let us agree or disagree with them with no break in the friendship. In every home there ought to be book friends, friends that we can turn to when we need to be buoyed up.

Statistics indicate that in the last fifty years the amount of reading material has increased far more than has the population of our country. This must mean only one thing—that we are becoming a nation of readers. Provided our literature is of the right sort, and is read intelligently, this fact may have a profoundly beneficial effect upon the social life of America. But from a

study made a few years ago, it was learned that young people are reading more newspapers and magazines than books. This is a thing to be regretted, for the most vital things in life are preserved in books. People who have a broad interest in books as a rule have a broad interest in life. Great readers live in the world. People without reading habits live within the four corners of their communities.

With the millions of books that have been published, what to choose to read becomes a real problem. Libraries, schools and reviewers try to classify books so that we may choose wisely. We are justified, of course, in liking one thing and disliking another, for a thing that touches the experience of one may be foreign to another. Unless the story, essay or treatise is within our experience, it has no interest for us. But it is worth while to make an effort to appreciate the things that are rated as good, for literary taste has to be cultivated just as does a taste for music or art.

Professor William Matthew has said: "It is not the number of books which a person reads that makes him intelligent and well informed, but the number of well chosen ones that he has mastered so that every valuable thought in them is a familiar friend."

John Macy says that to be well read it is not necessary to have labored through all the classics, because if we spend our time over them we will undoubtedly miss many books which should be our companions

but which are not great. It is of these little-known companions that we wish to speak in this series of articles.

One of the ends of reading is to develop individuality. Books largely make us what we are. Our spiritual life is fed by them. The Swedish composer, Hugo Alfven, says: "Reading Selma Lagerlof is like sitting in the dusk of a Spanish cathedral. Afterward, one does not know whether what he has seen is dream or reality, but certainly he has been on holy ground." It is unquestionably good if what we read does this for us.

FOR a program of fireside reading for all the family, let us begin with something short, leading up to things of greater length and finally to books which discuss personality, religion, philosophy or history. Reading aloud and discussing what is read does something for a family that nothing else can do.

A program of family reading could well be begun by reading the old fables. In childhood, Aesop to us was merely a teller of amusing tales, but as we reach maturity his fables become filled with philosophy.

Nothing will give us more happiness in life than a love of poetry. Beauty, whether it be found in music, in art, or in literature, brings joy. Some of the most beautiful art is found in poetry. Literature began as poetry. We seem to be inherently poetical. We respond to it and remember it more easily than prose. In these days of ultra-sophistication and realism, it is helpful to repeat the rhythmic lines of our favorite poems.

I think of the quotation with

which King George VI of England ended his Christmas message to his people:

"I said to a man who stood at the gate of the year,

"Give me a light that I may tread softly into the unknown."

And he replied:

"Go out into the darkness

And put your hand into the hand of God.

That shall be to you better than a light,

And safer than a known way."

Short stories with a wholesome life philosophy might well be considered for the fireside hour. We are told that the churches are losing young people because they have not been able to imbue them with ideals that will tide them over adolescent years. Adolescent boys and girls like to talk over the questions of right and wrong, and to discuss the philosophy of life. Preaching does not appeal to them, but I observe that they are not averse to having pointed out to them the truths behind a story. For example: When we tell the valuable story of General Pershing at the tomb of Lafayette, I believe that rather than to conclude with, "Lafayette, we are here," it is good teaching to point out the fact that this story should mean to every one of us a plea to stand by in time of crisis.

The following story by Henry Ward Beecher will not be spoiled by pointing out its philosophy:

THE ANXIOUS LEAF

"Once upon a time a little leaf was heard to sigh and cry, as leaves often do when the wind is about,

and the twig said, 'What is the matter, little leaf?' And the little leaf said, 'The wind just told me that one day it would pull me off and throw me to die on the ground!'

"The twig told it to the branch upon which it grew, and the branch told it to the tree. And when the tree heard it, it rustled all over, and sent back word to the leaf: 'Do not be afraid; hold on tightly, and you shall not go till you want to.'

"So the leaf stopped sighing and went on nestling and singing. Every time the tree shook itself and stirred up all the leaves, the branches shook themselves and the little twig shook itself, and the little leaf danced up and down merrily, as if nothing could ever pull it off. So it grew all summer long till October.

"When the bright days of autumn came, the little leaf saw all the other leaves around it becoming very beautiful. Some were yellow, some were scarlet, and some were striped with both colors. Then it asked the tree what it all meant; and the tree said, 'All the leaves are getting ready to fly away, and they are putting on these beautiful colors because of joy.'

"Then the little leaf began to want to go, and grew very beautiful in thinking of it; and when it was very gay in color, it saw that the branches of the tree had no color at

all in them. So the leaf said, 'Oh, branches, why are you lead color and we golden?'

"And the branches said, 'We must keep on our work clothes, for our life is not done; but your clothes are for holiday, for your tasks are over.'

"Just then a little puff of wind came, and the leaf let go without thinking. The wind took it up, and whirled it over and over, and tossed it like a spark of fire in the air, and then it fell gently down under the edge of the fence among hundreds of other leaves. It fell into a dream and never waked up to tell what it dreamed about."

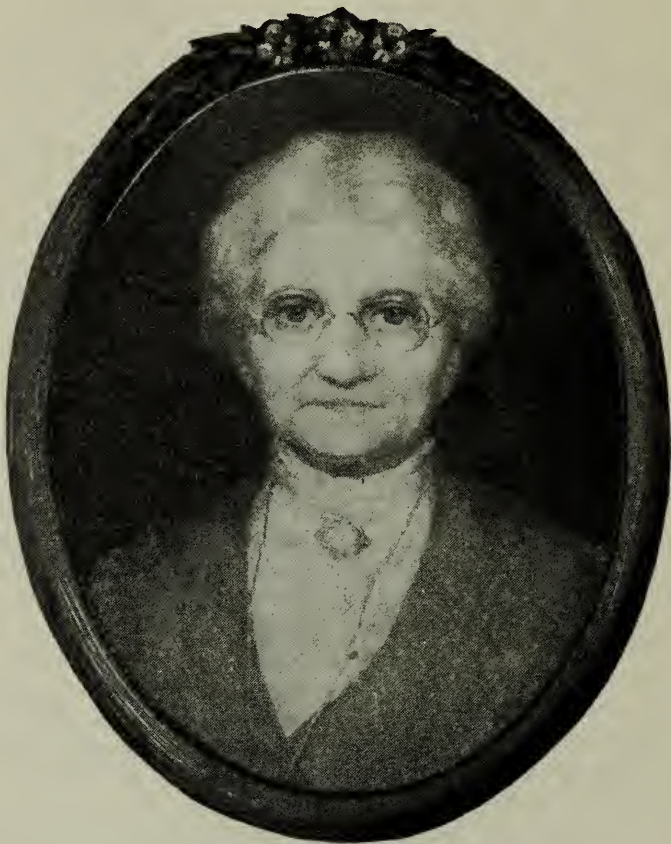
I READ *The Anxious Leaf* many times merely as a beautiful nature story before I discovered it was Mr. Beecher's philosophy of life and death: 'The tree said to the little leaf, "Do not be afraid. Hold on tightly and you shall not go till you want to."' So the little leaf went through the summer singing. But in the autumn when all the other leaves were getting ready to fly away, then the little leaf began to want to go.

With Erasmus, a little before we go to sleep let us read something that is exquisite and worth remembering and contemplate upon it till we fall asleep.



Happy Birthday

By Ramona W. Cannon



LULA GREENE RICHARDS

(Copy of a life-size oil portrait made by her son, Lee Greene Richards.)

SIXTY-EIGHT years ago Louisa L. (Lula) Greene received a letter which caused her both joy and perturbation. Eliza R. Snow and other leading sisters wanted Mormon women to have a periodical; they could represent themselves "better than to be misrepresented by others". Incredible as it seemed to Lula, they had invited her to come from Smithfield to Salt

Lake City to be the first editor of the proposed sheet.

Should she, a girl of twenty-two, accept such a responsibility? Was her education adequate—a few opportunities to attend village schools, one brief term at Tripp's and Rager's in Salt Lake, and one at the University of Deseret, under Dr. John R. Park? Suddenly in her heart was born a new appreciation of educa-

tional riches bestowed upon her by two people, her father and Eliza R. Snow. The former, a natural and an excellent teacher, had been her actual instructor much of the time. How far his enlightenment had extended beyond the boundaries of an ordinary schoolroom! And Sister Snow had passed on to Lula, through correspondence, the graces of her own mind and soul. The young girl had been writing verse and prose since childhood, contributing to *The Juvenile Instructor*, *The Salt Lake Herald* and a manuscript sheet, *The Smithfield Sunday School Gazette*. Sister Snow had encouraged and instructed her, and was now offering her this wonderful opportunity.

At length, President Brigham Young called her to accept this work as a mission and set her apart and blessed her. She felt truly dependent upon God for success.

A year later, President Young united Lula and Levi W. Richards in marriage and blessed the new wife for a greater mission, that of rearing a family. For five years her wise and gentle influence was felt among the women of Zion, through *The Woman's Exponent*, the predecessor of *The Relief Society Magazine*; then she found her strength unequal to both public and domestic demands and gave up the literary work she so much loved.

The marriage of Brother and Sister Richards was a happy one. Both possessed refinement and intellectual and religious interests, besides their common love of children. Three daughters died in infancy; four sons grew to manhood and "married well", says "Aunt Lula". Willard died, leaving a large family, but the other three sons still survive: Lee Greene, the artist; Evan G., a dentist; Heber G., a professor of English in the University of Utah. All would be a credit to any family.

In Sister Richards' early years, she served as an aide to the Mutual, Primary, and Relief Society presidencies, representing these organizations in many parts of Zion. In later life, she spent forty years working in the Temple. As time permitted, she continued her literary efforts, publishing articles, stories and poems in our magazines, and also a volume of verse called *Branches That Run Over the Wall*. Lula Greene Richards' life has been like a three-branched candlestick, her religious, her family, and her literary activities all stemming from the same devoted heart, and a bright light burning constantly on the altar of each.

On April eighth, "Aunt Lula" Richards will be ninety-one years old. The many thousands who know and love and honor her wish her, from the depths of their hearts, a happy birthday!



Handicapped Boy

By Margaret Johnson

JIMMIE tried to lift the golf club out of the bag and hand it to Mr. Sumners, but somehow it slipped and fell to the ground.

Mr. Sumners yelled at Jimmie and hastily examined the club for injury.

"I'm sorry, sir," Jimmie said, biting his lip to make it stop trembling. "It's my hand."

"You might have ruined it," Mr. Sumners sputtered indignantly. He paused; then, "What hand?" he demanded suddenly.

"Mine, sir," Jimmie said patiently. "It's—it's handicapped."

That was what Mother had always said.

"Every one," Mother said, "has a handicap. Perhaps it's a moral handicap, a tendency to steal or lie or swear. It may be a mental handicap, an inability to think and reason quickly and accurately. And again, it may be a physical handicap like yours. You may never be able to use your hand, Jimmie, so you must make the best of it. Don't ever let your handicap be your master. A handicap may really be an advantage, if it is thought of and managed properly. You probably can't understand that now, Jimmie-boy, but it's so."

But Jimmie was sure that he did understand. That was why he had applied for a job as a caddy just like an ordinary boy might have done. Jimmie wasn't going to let his handicap master him and make him think he couldn't do things.

"What's the matter with your hand?" Mr. Sumners asked.

"I can't use it," Jimmie explained simply.

"Well, now," Mr. Sumners said, with unexpected sympathy, "that's too bad, sonny."

"Oh, no, sir," Jimmie objected hastily. "It's my handicap, you know, and I'm going to master it, and then I'll," Jimmie paused, a trifle abashed, "I'll be the better for it, sir," he finished.

Jimmie knew Mother would have been proud of that answer. It showed he understood. But then, when a feller has a thing explained to him a lot of times, he can't help but realize what it means.

Mr. Sumners looked surprised.

"Well, now, that's a fine philosophy," he commented. "How old are you, sonny?"

"Ten, sir," Jimmie said.

Mr. Sumners didn't say anything more; but several times during the game Jimmie caught Mr. Sumners eyeing him curiously, and once he heard him mutter something about an "intelligent boy".

Mr. Sumners always had Jimmie caddy for him after that. Sometimes, however, he didn't play golf at all, but just asked Jimmie questions about his home life and other things.

Jimmie told Mother about Mr. Sumners, and she was pleased.

"Always make every one your friend, Jimmie," she said. "Life will be much easier and happier then."

Mr. Sumners liked to ask Jimmie questions about current events and great people, and Jimmie's answers always seemed to please him.

Once he asked Jimmie whether

he liked the sun or the moon the best.

Jimmie said that the moon was very important because it was so dark at night.

Mr. Sumners laughed and laughed for a long time. When he finished laughing, he patted Jimmie on the head and looked very serious and thoughtful for a minute.

"You must take me to see your mother soon," he said, slowly and gravely.

When Jimmie told his mother about that, she hugged him suddenly and looked frightened.

THE next day, Mr. Sumners did come and see Mother. They talked for a long time. Once, Jimmie heard Mr. Sumners say, "Every boy needs a father. You'll have to admit that."

Another time, he said something about the bad neighborhood.

"Poverty-stricken people, cramped quarters! No boy can be reared properly in such an environment."

Jimmie felt indignant, and Mother spoke up quickly.

"Of course," she said, "some of the homes in this section are overcrowded and dirty; but we've always managed to keep ours neat and clean, and Jimmie hasn't picked up any of the bad habits of his associates."

But Mr. Sumners kept on talking. He pointed about the room and out of the window. His voice kept getting loud and then soft.

Jimmie's heart began beating very fast. Mother looked so—Surely, she wouldn't for a moment consider letting Mr. Sumners take Jimmy away!

After Mr. Sumners left, Mother sat in the big chair and put her arms

around Jimmy. She looked very pale and tired.

"Jimmie," she said. Her voice didn't tremble now, but was smooth like glass. "We must weigh things, and then always accept the one that's best, mustn't we?"

And Jimmie said, "Yes."

"Handicaps," Mother said, "are very fine, but when we can eliminate some of them, we must. You have a lot of handicaps, Jimmie."

"I have my hand," Jimmie said.

"Yes," Mother said, "and you'll probably always have that, but you have a lot of other handicaps, Jimmie. Money is a nice thing to have, if it's used properly; we have very little of it."

Mother went on and mentioned all the things Mr. Sumners had said yesterday and added a few more about college and advantages.

"And, Jimmie," she ended, in a voice so soft and low that Jimmie could scarcely hear, "I want you to go with Mr. Sumners. You can see for yourself that it is best. He can give you the chance and home you deserve."

Go with Mr. Sumners! Jimmie had implicit faith in Mother. Why, Mother was everything, and knew everything, but—

"Mother!" Jimmie cried. "Leave you?"

"We must be strong, Jimmie," Mother said, from between white lips, "because we know it's for the best."

A thousand pictures filled Jimmie's mind: Mother laughing, Mother doing the dishes, Mother in the blue-checked apron kneading bread, Mother sweeping the floor, Mother coming down the sidewalk

to meet him on his way home from school, Mother singing with the choir. . . . Why, Mother had it all wrong! It was all mixed up somehow.

Jimmie in his earnestness gave a little gasp.

"If I went with Mr. Sumners, Mother," Jimmie said, frowning in his struggle for words, "would it take away all my handicaps except my hand?"

"Just about, and you wouldn't have to caddy any more."

"Not caddy any more!" It was a cry of alarm. "Why, Mother, it would be an awfully big handicap if I didn't caddy any more. I'd forget how to fight and be strong. I'd be weak, because—because Mr. Sumners would keep me from trying to help myself."

Mother caught her breath, half rose from the chair, and sat down again.

"Lots of times on the course," Jimmie continued, steadily — he knew what he wanted to say, now—"Mr. Sumners tries to take the bag away from me, so that I won't have to carry it. Lately, in spite of all I say, I can't stop him from carrying it, because he doesn't understand about handicaps and overcoming them like you do, Mother."

Mother still said nothing. She just sat there with a strained expression on her face.

"I like him, Mother," Jimmie said, "but he'd never let me do anything at all, and I couldn't stand that. He—I heard him say something the other day about, 'He'll never have to do a thing', and I know he meant me."

Jimmie was only ten, and his eyes filled with tears.

"Why, Mother," he said earnestly, "we've always planned how hard we'd work together so that I could go to college, and I know we could do it. You've always said I'd enjoy college more if I worked for it, and Mr. Sumners wouldn't let me."

Mother looked for a moment as if she were going to cry, but Jimmie couldn't stop talking. Something big inside of him made him go on.

"Mr. Sumners would be an awfully big handicap, Mother. I like handicaps when you're here explaining things and helping me, but Mr. Sumners doesn't understand, and he's so big and everything, I'm afraid I couldn't overcome him."

Jimmie started to cry in earnest, and Mother held him close.

"Why, Jimmie," she said. You do understand. You understand better than I do."

"I—I'll go if you want me to, Mother," Jimmie sobbed.

"How could I have been so blind," Mother said in a surprised tone, and she hugged Jimmie so hard it hurt. "What was I trying to do to my boy?"

It took a moment for Jimmie to realize that he was going to stay with Mother. Then, when he understood, he couldn't say a word. He just wiped his eyes and tried to stop crying, because Mother had once said that men never cried; but he was so happy it was difficult.

He looked up into Mother's face. It looked all joyful and, well, glorious. Suddenly, Jimmie felt frightened at the love he saw there.

It was funny that Mother hadn't mentioned one thing, but Jimmie hadn't forgotten. He knew that not having Mother would have been the biggest handicap of all.

HAPPENINGS

By Annie Wells Cannon

APRIL—Life is sweet, and hope rides high
When through soft rain and sunlight
There's a rainbow in the sky.

REPRESENTATIVE FRANCES BOLTON, newly elected and first congresswoman from Ohio, has pronounced ideas concerning woman's political place in public affairs. She asserts, "Women are more alive to coming dangers than men and must protect the race; as mothers we do not propose to have one generation after another shot."

PRINCESS MARIA GABRIELLA, third child of Crown Prince Umberto of Italy, when one day old was christened with six names with a promise of two more later—one for a patron saint, three for her mother's Belgian relatives, and the others for members of the ruling house of Savoy.

ELEANOR PATTERSON, owner and publisher of Washington's "Times Herald" has a staff principally of women reporters, columnists and critics.

DAPHNE du MAURIER, author of "Rebecca," is working under difficulties on her next novel, the theme of which is peace, because of the chaotic condition of the world. Miss du Maurier, niece of the great dramatist and daughter of the famous actor Sir Gerald du Maurier, is the wife of a British soldier, F. A. M. Browning.

VERA BRITTAIN'S new book, "Testament of Friendship," is a memoir of her friend Winifred Holtby, the brilliant novelist for whom literary England mourns.

CLARA G. SIDWELL, of Utah, has written a book titled "Life Shrouded in Mystery", developing her theme along family lines and history.

KATHARINE BUSH, popular novelist, has published her biography in magazine serial. It is snappy like her books.

MME. CHANDON and Mme. Drhilon were awarded prizes by the French Academy of Sciences for research work.

KATHLEEN BURKE HALE, known as "Angel of France" in World War days, and Anne Morgan, president of "American Friends of France", have both gone to Europe to again give service and means. These two American women will find changes in the status of women in the European countries, with the Councils disorganized, women of all classes enlisted and now engaged in different arms of service.

TRANQUILLA JORDAN, 94, Susanah E. Dunn, 92, Mary M. Chadwick, 90, Esther J. Flynn, 90, all Utah pioneers and women of remarkable experience, were feted and given gifts and honors on their recent birthdays. Such longevity speaks well for Utah and the pioneer life.

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Motto—Charity Never Faileth

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EDITORIAL

Beautification

THE coming of spring, with all nature taking on new life, awakens in everyone a desire to bestir himself that his surroundings may be made more livable and attractive. He would remove the smoke, dirt and debris of winter and brighten, improve and plant.

This year special impetus is given to such activities because of the vigor with which both state and Church are conducting improvement and beautification campaigns. Utah is planning a gigantic state-wide celebration in 1947, the centennial of the arrival of the first permanent settlers in this region. It is anticipated that thousands of tourists will visit our state. Utah is naturally one of nature's wonderlands. Its mountains, its lakes, its canyons, and its great national parks rival those to be found any place in the world. But in order that our highways, our homes, and our cities will be equally attractive, and reflect a refined and cultured people, the Utah Centen-

nial Beautification Committee is enthusiastically laying the groundwork for an extensive beautification program.

Some time ago the Church launched a beautification program as part of the Church Welfare Plan, adopting as a slogan, "Our Churches and Homes Shall Be Beautiful". The Church committee has now proffered its services to the state organization and is working in close cooperation with it in promoting the centennial beautification drive.

The doctrine of beautification is not new to Latter-day Saints. Our pioneer ancestors set out trees, planted gardens, planned parks and taught the importance of beautifying home surroundings. They made "the desert blossom as the rose". Civic pride is a part of our heritage. It is but natural that we should want to build on that heritage in a worthy manner.

The response to suggestions of the Church committee to improve, beautify, and landscape the churches has

been very favorable. But are we not going faster forward with our churches than with our homes? A community can be no more beautiful than its homes and their surroundings. Neat home grounds with trees, flowers, shrubs, lawns, not only make beautiful cities but have an uplifting effect upon the members of the household. It is important to create and stimulate a sense of beauty and refinement in people. In no way can this be more easily done than by bringing people into contact with beauty in and about their homes. The ancient Greeks used to associate the good with the beautiful. Beautiful home surroundings help to make better people.

A wholesome pride in home is essential to successful family life. One cannot be proud of a home that is untidy, run down, neglected and delapidated. Often we become so accustomed to our surroundings that we fail to realize that our houses are crying for paint, that our fences and gates are hanging, that our paths are needlessly muddy or that our ditch banks are overgrown with weeds; we fail to notice the barren-

ness due to lack of growing things. Not so the visitor to our home or the stranger driving through our town.

We are too often inclined to justify our neglect on the premise that we cannot afford to fix up. An interesting report made by Dr. A. L. Stark of the Utah Agricultural College revealed that in checking a large number of places it was found that in most instances money was not necessary to effect major improvements. Labor was the principle limiting factor. Then, too, it is a well-known fact that there is financial value in properly caring for homes. It is frugal and judicious to use a little money to keep things in repair and well renovated.

The joy of living is half of life itself. Great joy may be found in life by cherishing beauty—beauty in our open places, beauty along our highways, beauty about our dwellings, beauty in our cities.

A little effort on the part of every one should create by 1947 a state of which we may well be proud.



Primary Reorganization

THE completion of the reorganization of the Primary General Board has recently been announced. Pursuant with a new policy announced by the First Presidency of making frequent changes in the leadership of the auxiliary organizations, Mrs. May Green Hinckley was appointed to succeed

Miss May Anderson as general superintendent of the Primary Association, effective January 1, 1940.

Mrs. Adele Cannon Howells and Mrs. Janet Murdoch Thompson have been appointed first and second assistants respectively to Mrs. Hinckley, succeeding Mrs. Isabelle S. Ross and Mrs. Edith H. Lambert.

Miss Beth Paxman has been appointed general secretary-treasurer to succeed Miss Mary Jack.

Fifteen members of the Primary Association's former general board, each having served less than ten years, are included in the new board, and three new members have been added—Mrs. Fern Chipman Eyring, Mrs. Olga C. Brown and Miss Beth Paxman.

All members of the new general superintendency have been active in practically all of the auxiliary organizations of the Church, and each has made splendid and unique contributions. Mrs. Hinckley is credited with instituting the Gleaner Girl program during her incumbency as president of the Granite Stake Y. W. M. I. A. This program was later adopted by the Y. W. M. I. A. General Board as a Church-wide movement. The Relief Society is indebted to Mrs. Hinckley for many outstanding contributions. As president of the Relief Society organizations of the Northern States Mission she was unusually successful. She directed a very impressive dramatization of the organization of the Society by the Prophet Joseph Smith in connection with the centennial of the founding of Nauvoo by the Mormon people.

Mrs. Adele Howells served as counselor to Mrs. Hinckley in the Granite Stake Y. W. M. I. A. and was at one time a Relief Society president in New York City. Mrs. Janet Thompson served as president

of the Twentieth Ward Primary Association for five years and was counselor of the Ensign Stake Primary Association for thirteen years. A former member of the Relief Society General Board, she is well known to Relief Society women, having made many splendid contributions to our organization. Her work as chairman of the music committee has been significant. The new *Relief Society Song Book* was prepared under the capable direction of this committee.

Miss Beth Paxman, formerly a member of the Y. W. M. I. A. General Board, is the daughter of W. Monroe Paxman and Mrs. Achsa Paxman, a member of the Relief Society General Board. Miss Paxman has also been an active Primary worker.

The capabilities, training and Church experience of the new general superintendency and board bid fair for a strong and effective Primary organization. Though each of the women's auxiliary organizations of the Church has its special assignment and works with its own particular group, all are united and are working in harmony to promote the welfare of the children, the daughters and the mothers of the Church; all are endeavoring to advance the work of the Church as a whole. That which is of interest and importance to one organization is of interest and importance to all. The Relief Society General Board extends to the new Primary Superintendency and General Board its best wishes for a successful administration.

Notes TO THE FIELD

Message from the General Church Music Committee

MUSIC occupies a very prominent place in all meetings of the Latter-day Saints. It is estimated that approximately one-third of the total time spent in these meetings is devoted to music. Congregational singing has ever been an important and delightful feature of our services. With this thought in mind, a hymn-singing project for the entire Church membership was inaugurated at a recent meeting of representatives of the Quorum of the Twelve, the Presiding Bishopric and all auxiliary organizations under the direction of the General Music Committee.

The project contemplates the learning of a new hymn every month by all congregations throughout the Church. These hymns have been selected by the General Music Committee, and direction for their presentation will appear in the *Improvement Era*, beginning with the April issue. All the hymns to be learned will be taken from the *Latter-day Saint Hymn Book*, and it is the aim to assist the bishops in every way possible in placing these hymn books in every meeting house in the Church so that the abundance of rich material which the books contain may be learned by the congregations and choirs.

The hymns to be learned during

the first three months are as follows:

April—No. 113—*Glory to God on High*.
May—No. 50—*God Moves in a Mysterious Way*.

June—No. 2—*Praise Ye the Lord!*

It is to be hoped that the hymn, *Glory to God on High*, will be sung in every Relief Society meeting during the month of April and that a song practice period be devoted to the learning of this song the first part of the month.

During May and June a similar procedure should be followed for the songs designated for those months. In addition, it is suggested that after each song is learned it be frequently sung until it is well known and familiar in all congregations.

It is the aim to develop through this hymn-singing project more joyous participation in the singing of hymns, a richer appreciation of their beauty and an enrichment of Gospel truths through the power of song. "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D. C. 25:12)

This project is not planned to take the place of the regular Relief Society music program but is supplementary to it.



Items OF INTEREST

To Relief Society Conference Visitors

RELIEF SOCIETY CONFERENCE visitors are invited to visit the general offices of the Society, Bishop's Building, second floor, where they may arrange to meet friends, to rest, to telephone or write notes.

An information desk will be located there for their convenience. The attendant will be pleased to direct visitors to the various departments of the Society where they may wish to transact business—sub-

scribe for the Relief Society Magazine, obtain supplies, or order the new Relief Society Song Book.

A special exhibit of temple and burial clothing, which will be open daily from 9 till 6 o'clock, will be arranged in Room 20, on the same floor.

Visitors will also be welcomed at the Mormon Handicraft Shop at 21 West South Temple Street, where a variety of fine and unusual handicraft work will await their inspection.

Children's Friend, Souvenir Number

THE April, 1940, issue of the *Children's Friend*, published by the Primary Association, is a souvenir number. It is an enlarged edition honoring the retiring Primary Superintendency and General Board. A picture of Miss May Anderson, the former superintendent, is printed on the cover. The magazine contains biographical sketches of the retiring superintendency, revealing them as

"women who have looked for their rewards in the lives and characters of the boys and girls they have served". It also contains accounts of the growth and activities of the Primary Association. Interest is heightened throughout by beautiful and well chosen pictures. The entire magazine is superior. It is a delight to read and invaluable as a reference.

School of Social Work Gains National Recognition

THE following announcement made in *The Social Work Commentator*, published by the School of Social Work, University of Utah, is of interest to all organizations in the Intermountain region engaged in social welfare:

"National recognition was accorded the University of Utah School of Social Work when it was given accredited standing by the American Association of Schools of Social Work at the organization's fifteenth annual meeting held in January at Washington, D. C.

"Official announcement of this honor was made by Dr. Arthur L. Beeley, dean of the school, upon his return from the national sessions. He reported that the faculty and curriculum, the budget and the physical set-up of the school were all approved as meeting the requirements of the national association.

"This event is of particular significance to the Intermountain region, where the need for an authoritative institution to instruct professional workers in the field of public welfare and social service has long been felt."

The Annual Reminder Of Tithing

By The Presiding Bishopric

ONCE each year the General Authorities of the Church endeavor to direct the attention of every member of the Church to the law of tithing. This important principle is so vital to the success of the Church, so helpful to those who practice it, and so definitely a part of the fundamental doctrines of the Church, that it is essential that it frequently be brought to the attention of Latter-day Saints.

Members of the Relief Society are so closely related to the practice of the principle of tithing in the average home that their cooperation is especially urged in the Church-wide educational campaign to be conducted during the month of May.

The Prophet Joseph Smith charged the sisters with the duty of provoking their husbands to good works. In no way, probably, could a wife better serve the interests of her family than by encouraging her husband to pay tithing.

Testimonies are numerous throughout the Church, and have been since the law of tithing was first introduced, that the beginning of the payment of a regular and full tithing was the beginning of the economic welfare of the family; that the accounting required to compute the exact amount due as tithing and the self-denial and strength needed to comply with this law, have been so definitely reflected in the improved affairs of the family that no question remains as to whether or not the promised blessings follow observance of the principle.

Tithing should be paid in the

spirit of giving rather than with the hope of reward. However the principle of reward is closely associated with the fulfillment of every spiritual law. The law of tithing is no exception. In fact, the rewards and blessings promised to honest and faithful tithepayers are among the most generous and bounteous promised in connection with any law.

We are told that "the windows of heaven" shall be opened to those who tithe themselves for the purposes of the Lord, and that blessings shall be poured out upon them in rich abundance. In the days of financial stress through which the world has just passed, this promise has been fulfilled in so many cases, and in so many lands, that it should not be questioned by any Latter-day Saint. The Lord keeps his promises. If we desire a blessing, we must obey the law upon which the blessing we desire is predicated.

In the law of tithing certain requirements are made, and if they are fulfilled the promises are sure to follow.

Under the plan provided by the Presiding Bishopric, each Relief Society meeting during the month of May should be provided with a speaker assigned to present a particular phase of the law of tithing. It is recommended that the talks be five minutes in length and that ample time be provided for careful preparation.

The same request is being made of each organization of the Church. In addition, the teaching of tithing is to be carried to every Latter-day

Saint home through the ward Priesthood teachers.

Some suggestions for talks in Relief Society meetings are given herewith:

TITHING IN EARLY TIMES

The payment of the tithe—the portion due God—is an ancient, wide-spread practice found among many people. The institution antedates the Mosaic dispensation, for Abraham paid tithes of the spoil to Melchizedek, king of Salem, and “priest of the most high God” (Gen. 14:18-20); and Jacob, at Bethel, vowed: “And this stone, which I have set for a pillar, shall be God’s house: and of all that thou shalt give me I will surely give a tenth unto thee.” (Gen. 28:22.)

CHILDREN OF ISRAEL TITHED

The children of Israel manifested their repentance by an immediate payment of tithes in the reformation inaugurated by Hezekiah (2 Chronicles 31:1-10), and temporal blessings from the Lord resulted. Hezekiah inquired as to the source of such plenty, and “Azariah, the chief priest of the house of Zadok, answered him and said, ‘Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty, for the Lord hath blessed His people; and that which is left is this great store.’” Hezekiah wrought that which was good and right and true before the Lord his God, “and in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.”

PROMOTES UNSELFISHNESS

A recent writer advised all young men starting out for themselves to make a point of contributing regularly, monthly or weekly, to some charitable cause, in order to train themselves to lessen their selfishness—one of the most potent enemies of godliness, which naturally comes to people who exclusively regard their own interests and happiness.

In the Church of Jesus Christ of Latter-day Saints provision is made for the fulfilling of this duty in the law of tithing. Every young man should pay tithing from the day he becomes a member of the Church on all his increase in kind. The amount is immaterial, just so it is one-tenth—which is the meaning of tithing.

MUST GIVE OF OURSELVES IN TITHING

Payment of tithing should be made in spirit. Emerson says of gifts: “The only gift is a portion of thyself. Thou must bleed for me.” Tithing is not a tax; it is a voluntary offering brought forth by the giver, actuated by no other motive than a pure love for his fellows, for the Church as God’s organization on earth, and a desire in his heart to fulfill the commands of God.

PROMOTES SPIRITUAL GROWTH

There are four good reasons why the payment of tithing influences spiritual growth: It is a principle with promise; a protection against curses and evil; it casts away the fear of disobedience; it is a command of God, and the obedient continue to be the sons of God.

FOR THE PROGRESS OF THE CHURCH

The Church is a divine organization upon the earth, through which God accomplishes His desires for the benefit of those who are members and who love and obey Him. The Church is a guide of their faith, a help to their right conduct, an aid to those who are spiritually weak; through it, they receive divine instructions for their benefit and happiness.

The law of tithing is God's law of revenue to the Church, without which there would be no way of meeting its administrative expenses or carrying on the purposes of the Lord. In place of the law of conse-

cration, the Lord in his mercy gave his people the law of tithing, in order that there might be means in His storehouse for the accomplishment of His purposes: The gathering of and providing for the poor, preaching the Gospel to the nations, and the promotion of the work of the Church in general. For spiritual and temporal advantages, the Church builds and maintains temples, meeting houses, 'tabernacles, and schools where the young people may be trained in the faith of the Gospel. Without the law of tithing, this essential work, and other incidental labors, could not be carried on.



APRIL RAIN

By J. B. Jennings

Upon the fields of April
The gentle-falling rain
Descends with touch as tender
As that which eases pain;
Falls lightly on the hayland
And softly in the grain
And glistens on the willows
That dwell along the lane.
Then, hark, upon the mountain,
And sweetly on the plain,
The long, low hush and murmur—
The sound of April rain.

The Smoke Nuisance

“SMOKING is increasing rapidly among high school students. This subject becomes a health problem, and it is time that health authorities throughout the country, public-spirited individuals, started to debunk the propaganda for tobacco. It is time that high school students knew that the great tobacco trusts are spending millions of dollars for lying testimonials and deceiving radio programs and pernicious advertising.

“High school students should know that the hard-up hero that poses in the magazine has been paid for his endorsement, and in many cases, if the truth were known, he is trying to overcome the habit that enslaves him. Our boys and girls should know that tobacco is not a food on a par with candy and ice cream, but that it is a nerve-irritant and a poison. Whether there are fifteen or seventeen different kinds of poison in tobacco is not for us to say, but we do know that nicotine is a highly toxic chemical and that it is still used by the gardener in very dilute solutions as a spray on plants to kill insects and pests. It is time our boys were reminded of the fact that cigarettes contribute to delinquency, that they befuddle a boy and stifle his ambition and de-

cision. Youth needs no handicap but must maintain all its mental vigor.

“Public health has to do with the infant death rate, and girls who are taking the ‘tobacco road’ to nervous instability, sallow complexions, lack of freshness, and sterility should know that the guinea pigs exposed to tobacco smoke often had young born dead, dwarfed, and below normal weight; that the tobacco-blowing mother is an additional threat to our infant death rate which is already too high. Our boys should know that the so-called degenerative diseases, ‘cardio-vascular-renal group’, are the leading causes of death after age 35, and they maintain this position throughout life. That alcohol and tobacco contribute something to the prevalence of these diseases is admitted by every physician in America today. Let us tell the youth that ‘cigarettes satisfy’, but so do morphine, heroin, and phenobarbital. Let us plead with youth to wait until maturity and then decide for themselves whether or not they shall be users of tobacco. We must debunk this high-powered sales organization that seeks to exploit youth for profit and is really making of tobacco a termite eating at the foundation of youth.”

Editor's Note: The above article was issued as part of a public health bulletin written by Dr. T. J. Howells, Health Commissioner of Salt Lake City, Utah, to physicians and public health organizations throughout the West.

Cathedral of Peace

By Dorothy Clapp Robinson

RESUME

CAROLYN EVANS had a problem almost bigger than she could carry in the disparity of interests between herself and her husband, TURNER. She had unknowingly let him grow away from her. She was suddenly and rudely awakened, and then realized the home condition was affecting the lives of her boys.

BOB, the eldest, was in love with JUNE STRAUGHN but would do nothing about it because of the difference in their homes and families. CARSON, the second son, unknown to Carolyn was worrying his father and older brother. Calves were disappearing from the lower pasture, and evidence pointed toward him as the thief. He, Bob reasoned, could easily feel he had a right to the calves.

Carolyn, as newly selected counselor in Relief Society, had been making calls in the lower valley. When she returned, she found the gate wired fast. Turner had wired it against the loss of more calves, but she thought he had wired it out of disrespect for her. In crawling under the fence she tore her only dress; in anger, she decided there was no point in going so shabby.

The next time her husband made ready to go to town she demanded to go with him. He would not give her money unless she told him what she wanted to do with it. But his credit was good, and once in the store she decided to do more than just buy a dress. However, she kept her purchases secret. On the way home she told Turner that Bob was taking Lucile Semple to the ward reunion rather than June. Turner is disgusted and vows to reprimand his son for it.

CHAPTER SIX

TRUE to his word, Turner spoke to Bob at the breakfast table the next morning after they had been in town.

"Since when have you been run-

ning with the Semple crowd?" he demanded.

Bob paused in the act of buttering a biscuit. "I—haven't been running with them, exactly." He saw Carson give him a swift glance.

"Are you taking Lucile to the dance tonight?"

"Yes."

"Haven't nerve enough to ask the one you want, eh? I wouldn't let a sissy like Joe Colts beat my time."

"I asked the one I wanted," Bob answered shortly. It hurt all the more because he knew his father was right. He had wanted June, but he wasn't taking her now or any time. The fact that he had been very careful regarding whom he went with did not add to his peace of mind.

Still Turner would not drop the subject, and suddenly Bob rose. His mouth was a straight, hard line.

"I am still taking her." Striding quickly to the door, he went out.

"If you want him to go with girls like June," Carson drawled, "you might loosen up. Taking the car occasionally would help."

"He has a car."

"Ho, you mean the flivver. How come you are not worrying about me? I am taking Garden."

"I don't like it any better than I like his taking Lucile. Plenty of boys and girls ride in flivvers, as you call them. It is as good a car as Joe has."

"But Joe isn't Bob."

"He will have to use it if he uses anything. Mother will want the other car."

Carson turned to his mother.

"How come you rate the car? It must be that new house dress."

"Please, Carson."

At her look of distress, he laughed. He rose to leave the table. As he passed her, he grinned.

"Take courage, Fair One. He'll be human yet—by the time he gets us all reared." Then he ran his fingers over her hair. "What has happened to your hair? It has lost its haggard look."

She smiled at him, but at the same time she was thinking, "No wonder I keep quiet. When Turner starts something it is the only thing to do."

Vaguely she wondered what drove Turner to such outbursts. She did not think of them as an emotional outlet which served him much as her quiet spells served her. She did not think of him as needing an outlet; he had things so much his own way. It was always her or Bob on whom his anger fell. Carson must not irritate him.

Suddenly she felt an unreasoning anger toward her new house dress, her numerous purchases. They could not solve her problem. Had she expected them to take her back fifteen years? With help she might recover part of what had been lost. Turner would never give her that help. And, of course, she had no desire for it either.

THEN it was evening and time for the party.

"Aren't you going?" Carolyn asked her husband again when he came in late and settled himself with a book. He made no answer. At her look of dismay, Carson said:

"Get ready, Mom. I will drive you. Garden can go with us."

Still Turner did not speak, so Carolyn nodded in agreement and went to dress.

Dressing slowly and carefully, Carolyn realized her hands were shaking. If this proved an idle gesture, she would never make another.

"Why do I keep thinking of it that way?" she asked herself irritably. "I do not care what he thinks."

However, she was very careful about dressing. She tried to coax her hair into soft waves. She could not get the effect the operator had achieved; but even with her inexperienced efforts the result was startling, for the softness gave youth to her features. She used the new powder and rouge, and then slipped the dress over her head and patted her hair into place.

"Oh!" she gasped, viewing herself full-length in the mirror. "I couldn't go this way. I would be too self-conscious. I feel like a bride."

But as she looked, her dismay turned to satisfaction, to deep-down joy. "I can go," she reassured herself. "It will be fun."

The dress was a black sheer with white lace at the throat and a fine line of white-marked gores on a short, flared skirt. Sheer hose and black suede pumps accentuated her trimness. She was fervently thankful for the work that had kept her slender. Unconsciously she straightened her shoulders. Her head came up. When she could no longer find an excuse for lingering, she opened the door and stepped into the living room.

"Gosh!" Dennis' mouth dropped. It wasn't a word as much as an exclamation.

Bob, who was dressed and ready to leave, stopped short with his hand on the door knob. Never before could he remember seeing his mother look just like this. She had never, in his memory, had a complete outfit. Her hair had never had that particular sheen; her features had never seemed so delicate or her skin so smooth. And these things were not all. There was something more—a radiance, a poise, a self-worth. She was lifted from a fact to a presence, to a person. Catching her eye, he raised his hand in salute. It said, "Good going."

The twins swooped upon her. She stooped and put out her hands to catch them. "U—um. What lovely kisses."

"We want to go."

"You can't go," Dennis told them in a misery-loves-company tone. "You have to stay here with me."

Just then Carson came downstairs. His quick eyes lighted with incredulity, then approbation.

"Whew! Are you stepping out, or are you! Here, you haven't your powder on right. Give me your puff—and the rouge," he added, as she turned to her room for the powder.

"Where did you learn the art?"

Dennis wanted to know, as he watched his older brother's deft movements. "You must have had practice. Better watch him, Mom."

"Any one but a blind man would know how it is done," Carson answered, genially. "Now where is your lipstick?"

"Lipstick!" Dennis and Bob gasped over the word.

"Haven't you any?"

"Yes. There was some came in the kit, but I don't think—"

"Get it."

When Carson was through, he stepped back to view his work.

"You look a million," was his comment. "Be sure your shoes are comfortable. You are going to be danced off your feet."

"I think I'll drive you, instead—," Bob began, but his brother cut him short.

"No, you don't. I'm driver tonight."

"Thanks, son." Something more than joy flooded over Carolyn. The moment, so perfect, carried her on wings of memory back ten, fifteen years; back beyond this harsh present to where parents and children were united in a seemingly unbreakable bond of sympathy and understanding. Where along the way had she lost touch? Wasn't there some way of holding this precious, precious moment to be used later when strong-willed, hot-headed Carson needed something to which to tie?

SHE glanced at Turner. Through all of it he had continued to read assiduously. To her knowledge he had not even glanced her way. His brows were drawn together in a scowl.

"You had better hurry, Bob."

Carolyn turned her attention to Carson. "Finish what you are doing, but hurry. I must be there early. I must help prepare the lunch. Dennis, you might bring the car around and be loading up the freezer, if you can, and these dishes and things."

Dennis sprang to obey. He snatched every chance to learn to drive. Never before had his mother suggested such a thing.

"Give me the keys, Dad," he cried.

Then Turner slowly lowered his book. With exasperating insouciance he faced the group.

"Give you what?" he asked, mildly.

"The keys to the car. Mother said I might bring it around to the gate."

"Why?"

With a bang Bob closed the door behind him. Outside he had a wild idea of taking the car and running it into the river.

"Mother said I might back the car out and load up the freezer," Dennis explained, when the echo of the bang was stilled.

"I'm through now," Carson was struggling with his coat. "I'll run down after Garden while Mother is finishing."

"No, I am," Dennis began, but his father rose slowly.

"Neither of you shall have them."

Carolyn dropped into the nearest chair. She might have known. He was always a jump ahead. Carson's quick temper flared.

"If you think for one moment you are keeping Mother home . . ."

"Who said anything about keeping her home?"

Carolyn expelled her breath with relief. He had decided to go after all. She looked hopefully at Carson.

"In that case," the boy was saying, "let me go after Garden while you are getting ready."

"What has Garden to do with us?"

"I am supposed to be taking her to the dance," Carson explained elaborately. He was keeping a leash

on his tongue, but his eyes were blazing.

"Too bad," the father said indifferently, and turning his back he left the room. For a moment the boy stared at the closed door. His hands clinched. He took a step forward.

"Carson," his mother warned. "He'll let you go for Garden later. Don't start anything."

"Don't start anything. That's a laugh. I'll go horseback," he exploded.

"Not in those clothes."

"Who cares about clothes?" He, too, was gone.

Dennis looked at his mother. She had wilted. All the buoyancy and expectancy had been replaced by hopeless despair.

"Cheer up," he said bravely, trying to keep back his own tears. "You have just changed boy-friends, that's all."

"I can't go."

"You will have to," he explained, anxiously. "They are expecting you, and if you don't go, some one will be sure to ask questions."

So young—so young to know such things. But it was true. There was an unspoken coalition between them. These scenes must never be known beyond the family circle.

As it turned out, no excuses were needed.

"NO wonder you were late," Mrs. Sutton, the other counselor, cried, as Carolyn removed her coat. "We will forgive you for wasting time on yourself. The result justifies it." She looked up at Turner Evans who had come in with his arms full. "We should have arranged for a

prize for the best looking couple. I hope you will let her help us in the kitchen at least some of the time."

Mrs. Straughn, who was superintending the placing of the food and dishes, spoke in her ear, "You are sweet tonight."

"Where did you find her?" Bill Sutton asked Turner, waggishly, when the program was over and they were waiting for the floor to be cleared for dancing.

Carolyn was helping Mrs. Sutton, but she caught Turner's reply. "I'll never tell." It was all happy nonsense, but somehow it thrilled. She wanted the Suttons to think she and Turner were as happy as they. What an absurd want, when they were all but separated. Her face flushed. Turner had to answer, of course, but there needn't be that happy lilt to his voice.

"You are plain lucky," Mrs. Sutton added.

Presently Bob came seeking her for a dance. "Those new clothes weren't bought to sell ice-cream in."

"Why aren't you dancing with the girls?" she asked, when they were on the dance floor.

"I am," he answered briefly. Then later, "Have you seen Carson?"

She told him what had happened and ended with, "He and Garden must have gone some other place."

"That is what I was afraid of."

At first the dancing was difficult for Carolyn. It had been so long since she had been on a dance floor; but she had once been an easy, graceful dancer, and with Bob's help she was soon gliding about as if she had never had a recess from it.

"Are you having a good time,

Bob?" she asked at length, noticing his quiet manner.

"Oh, sure." But his tone belied his words. She saw his glance stray toward June Straughn. She was a dream in an organdie formal. It was canary yellow at her throat but deepened downward until the last billowing ruffle was burnt orange. Her black hair was long, and she had a habit of tossing her head to throw it back. Joe was puffed with importance. He hung about her—an attention she received with apparent indifference.

"You haven't danced with June, have you?"

"That is so," he said, just as if he had not yet thought of it.

"Don't be rude, Bob. After all she is—June. Why are you acting this way?"

"When I am not afraid to take a girl to my home," he said bitterly, "I'll answer that question."

She sighed and looked about for Turner. He was dancing with Pearl Grover. That meant he would likely dance with her next.

And he did. When the next dance was well started, he found his way to where she was. "I thought you were helping in the kitchen," he said for the benefit of the listeners.

As they circled the floor, she saw Bob. He was dancing with June, his strong arm holding her as if she were a bit of thistle down. Totally unaware of it, his face was aglow with that dream that comes only in youth. June's head was back, her eyes meeting his. They danced slowly, as if the world held but the two of them.

"Fool." Turner's sharp voice brought Carolyn's attention quickly to him. "He is blind if he can't

see the girl is in love with him."

Carolyn's hopes quickened to new life. That lovely, lovely girl and her son! Life could hold no sweeter promise for him, but until his pride was satisfied he would never claim her. For a moment Carolyn toyed with the idea of changing the home, of improving it so he would be eager to bring her there. She supposed it could be done.

AS if Turner's dance had been a signal, other men danced with Carolyn. Steps, rhythm, long forgotten, came again to memory. It was not until the evening was nearly gone that Turner had another chance.

"The new dress has made you popular," was his greeting when they were on the floor.

"It might be that. Anyway, I like it."

"Huh," was his comment, but there was a difference in this dance and the first. Bob and June were dancing again, and Lucile was flaunting her indifference by romping down the floor with Joe Colts. They came so close, Turner tightened his arm about Carolyn and whirled her away. They made several rounds of the floor before he remembered to release her, and for those brief moments life turned back. She could feel the thud of his heart, and the caressive pressure of his arms brought an ecstasy of memory. How sweet he had once been to her. His love then had encompassed her world. For the first time in a long while she sincerely wondered if she could overtake Time. She was afraid to try for fear that when she did there would be nothing waiting.

Later, while dancing with Kane, he said, "Turner is very proud of you tonight."

"Nonsense."

"Yes, he is. How could he help being? Perhaps it was this he needed."

That was Kane. Always ready to give the other fellow a break. Yet Carolyn felt tears sting her eyes at the ache in his voice. She looked and saw Turner scowling at them. He had never liked Kane.

"He is boasting about you to the men." Then he added, "You are so sweet."

She flushed. What could Turner have said? He hadn't resented her rebellion. As a matter of fact, his attitude had been a revelation to her—or was he merely keeping up appearances? Kane sighed. She had not heard his last remark.

Carson hadn't appeared, and as the dance progressed Carolyn had become more and more worried. He was so reckless, and so much like his father he would not be forced into a situation.

Bob, too, had been watching. The sight of his parents evidently engrossed in each other did something to him. Where was Carson, and what was he up to? Slipping away, he was going down the steps of the building when June, beside him, spoke.

"Are you leaving?"

"June. Go back."

"No. I am going with you. I could see by your face something was wrong. Please."

For a moment he hesitated. He did not want her along, but he could not resist. "Come." He took her arm and guided her through the

maze of cars to his father's. He had a key. Getting in he swung it about carefully, but once on the highway he drove it swiftly toward home.

"May I ask where we are going?"

"I am looking for Carson," he said simply. But Carson was not at home. Nor was he at Semple's. Nor was Garden home. They must have gone some place together. Before turning the car back toward the ward house, he stopped. June, watching his face anxiously, was worried. She touched his arm.

"Can you tell me?"

The words recalled him. He looked down, and everything left him except the fact of her presence.

"You darl . . .," his arms were about her before he remembered. Then they dropped, lifelessly. He started the car.

DRIVING home Turner said, "It seems you had a good time. I—I liked your dress."

"I did have a good time." Then, "You were lovely to me, Turner," came to her thoughts. She tried

to voice it aloud, but the habit of restraint was too strong. Instead, she said, "I wish I knew why Carson wasn't there."

"He needs some temper pounded out of him."

For a mile she did not answer, then she began hesitantly, "You can't pound anything out of him. Counsel and advice might work better."

She expected an angry retort. Instead, he said wearily, "That is true. If parents controlled themselves they would have no trouble with children."

She looked up quickly, but his glance was on the road ahead. Time and again the words and the inflection of his voice came back to her in the days that were to come.

When they went up the walk to the house, he opened the door and waited for her to enter. As she put away her things, she grew a little cold with anticipation; but without a good night he went to his own room and closed the door.

(To be continued)

PRAYER FOR TODAY

By Lucille Waters Mattson

Tomorrow is our promise of today,
 Tomorrow is the day when dreams come true,
 Tomorrow brings us peace, and hope, and faith,
 For tomorrow we find courage to renew
 Our tireless, heedless, struggle
 For the worldly goal that we pursue.

Then lest today should end my life's short span,
 And I should go beyond in excuse and sorrow,
 Help me, oh God, to live today
 As I had dreamed to live tomorrow.

White Rose

By Beatrice Rordame Parsons

THE white roses along the path to the great, white house on Madison Street were blooming again. Against a laughing sky they flaunted their pale stems of fragrant flowers. Hester Dean, standing in the doorway of her lovely home, had seen the roses bloom for twenty-five years, and always with a strange, poignant pain in her heart.

Hester was tiny, oddly old for her fifty years. Her hair, neat, carefully brushed, was snowy white. But it had been touched with copper that day, twenty-five years ago, when she had gathered a handful of white roses for her wedding bouquet.

Hester, the wealthiest girl in town, and David Landess, the poorest boy, were going to be married! David couldn't buy her a fine bouquet from the florist's, but she did not mind. She loved white roses. She laughed gaily as David pointed out the fairest blooms. David's eyes were dark and deep and filled with pride and tenderness, and he laughed, too, and would have gathered her into his arms, then and there, and kissed her, if her cousin Elsie hadn't come in at the gate. She looked from one flushed young face to the other and laughed sharply.

"So you've decided to get married," she stated, rather than asked. There was a sly smile in her eyes as she added, "Has David got a job yet, Hester?"

It was David who answered, his dark head thrown back, his tone fearless. "I'm going on a mission, Elsie. When I come back, I'm going to work hard and give Hester the sort of home she's been used to."

There was an almost fierce determination in his tone as he finished, "Someday, Elsie, you'll see. I'll be rich!"

"Rich!" Elsie's voice was filled with withering scorn. She moved sharply so that the silken ruffles of her gown rustled luxuriously. Elsie was older than Hester, and her sarcasm dominated the garden, holding Hester tongue-tied before it. "You'll throw away what little you have on a mission, then you'll come back and be content to live as you've always lived."

Her sharp, blue eyes swept down the block to where a small house nestled among unkempt trees. She came close to where Hester stood: "Look at David's home! Will you be content to live there?" Her eyebrows shot up, and she added, "Almost anyone would be ashamed to live as David lives. Tell me, Hester, will you be happy amid such squalor?"

A queer, frightened feeling came into Hester's heart. Perhaps if David's father and mother had lived, the house would not have been so shabby. But David was a man. He did not know how to fix it up.

She put back her head, and her eyes were shining as she faced Elsie. "I'll fix David's home up; I'll be proud to. I'll put clean, white curtains at the windows and plant daisies and marigolds along the walk. David will help me." He would help her because he loved her. She gave him a tender glance, standing there beside her so tall, so proud, and cried: "When he comes back from England, I'll be waiting—his

wife. You'll see, Elsie, we will be happy."

Elsie's ruffles rustled sharper than ever, and her eyes were bits of cold, blue glass. "You'll never be happy," she corrected, as she swept down the path and opened the gate. "You'll be sorry you ever married him. Mark my words."

WHEN she was gone, a cold wind seemed to blow over the garden. Hester stood with her armload of white roses and stared after her. In spite of her desire not to let them, her eyes stopped at David's home. Winter snows had streaked the brown paint with browner stains. The sun picked out every tin can shot by his careless hand from the back stoop toward the garbage pail and left where it had fallen.

Suddenly, not wanting to — not wanting to until it hurt—Hester let her eyes study David. His shirt was rumpled, his collar wilted, his shoes unpolished. She started. Never before had she seen David just that way. She didn't want to see him so. But she did—clearly.

Thoughts which she tried vainly to turn away came into her mind. Was David really careless, shiftless? He was young. Perhaps that was what was the matter. He had never had anyone to tell him how to be neat. But she had been reared in cleanliness, orderliness. Wouldn't that make a difference? There might be quarrels, sharp words. Love might die!

Tears were in her brown eyes, and the roses drooped in her hands. Her voice was hoarse, unrecognizable. She didn't want to say the words that came to her lips, but she could not keep them back.

"Elsie's right, David. It wouldn't work out. I couldn't stand it—you not having a job, the house being so poor and run down. I'm . . . I'm sorry . . ." Her voice broke, and she could not go on for the stricken look in David's eyes.

Even now, after twenty-five years, she could see the swift draining of color from his cheeks. Words came from his pale, strained lips, but he faltered before he said them.

"All right, Hester," he said at last, "if that's the way you feel." He choked, and to hide it, grinned tremulously. Then, setting his battered hat across his dark hair, he walked down the path. Though he tried to carry himself erect, his shoulders drooped hopelessly as he opened the gate.

Hester wanted to call him back. Through twenty-five years she recalled how fiercely she had wanted to call him back, how she had wanted to run after him, to tell him that nothing mattered except that she loved him.

But Elsie's words held her back—held her back like a forbidding hand. She had let the white roses trickle slowly from her fingers and had gone inside. Tears were dripping slowly, torturously into her heart, but she kept her small, coppery head high, her lips tight as she faced her mother and father and told them that she and David would not be married. She never let them, nor the world, guess that when David left for his mission, her heart died.

SOMEHOW she waited through the years that he was gone, somehow managed to smile. When she heard that he would soon be coming home, a new hope was born in her

breast. Perhaps he would come back and ask her again. This time she would marry him gladly, willingly. She knew what it meant to be lonely, afraid, even though surrounded by family and friends.

But when David came back, he married Constance Manners and took his bride to his shabby, run-down house to live. Elsie called the next day, smiling smugly at Hester, and looking very handsome in her rich, fine clothes. She nodded as she peeped from behind the stiff, white curtains of Hester's bedroom toward the small, brown house.

"I told you so, Hester," she cried triumphantly. "David hasn't even got a job, yet he up and marries a young girl like Connie without a thought for the future." Hester tried to speak, to tell about the job some one had promised David, but Elsie laughed sharply and stopped her. "Oh, I know, but that doesn't say that they are going to get along."

"But they'll be together," cried Hester's heart in a wild, tumultuous rush. But her pale lips only said, "Perhaps, Elsie."

That was as much as Hester ever said to Elsie. She could not find it in her heart to blame Elsie. It was her own fault that she suffered as she did. The years had not dried the tears that tugged at her lashes every time she heard David's name.

When she was alone in her narrow, white bed that night, she let bitter tears run freely. David, her David, married to silly, frivolous Connie Manners! How could she bear it? How would she ever be able to go on watching them together, watching David's happiness?

For he was happy with Connie, though he did not have a good job, nor very much money. David was content. He did not seem to care about material things—furniture, clothing. He went about whistling in worn-out overalls, his dark hair blowing in the breeze.

Hester saw him often at church. At times he wore an odd coat and trousers, but he still laughed his gay, boyish laugh and looked years younger than he really was. Hester saw, with a quick, painful intake of breath, that when he looked at Connie his eyes were dark and deep and tender.

She came to know, late that summer, that Connie would have a child—the baby that should have been hers! That was the hardest thing she had ever been called upon to bear. David's child! When it came, Elsie, married now, and calmly, coldly proud of her wealthy husband, smiled at Hester and said, "I told you so."

True to Elsie's prophecy, the family did have a difficult time; a friendly, helping hand had to be extended to them. David accepted it with a full heart, and holding his child in his arms, his face glowed with pride.

Through the winter he cleared walks and shoveled snow while Connie hung small, white squares of flannel along the drooping clothes-line. When the white roses bloomed again in the garden of the big, white house, the tiny boy played and crawled wobblingly about the rickety porch while David spread his long legs, threw back his dark head and laughed with pride and joy at his efforts.

When the roses bloomed five

more times, the boy, small David, trudged off to school, a fine, chubby youngster in spite of plain food and clothing. He looked like big David—so like him that Hester, peeping from her window, wanted to cry.

She wished that her dear father and mother had lived to see him. They had never ceased to feel sad that David and Hester had not married, for they had known David and would have been content to see their daughter married to him. They seemed to know their only child was not truly happy, though she had more of material things than most young women and according to Elsie's views should have been extremely content.

HESTER, alone in the big, white house, felt very lonely. She wanted terribly to make friends with the small lad. She stood by the fence when school was out one day and gave him a cookie, fresh from her electric oven. He was shy at first, then friendly, flashing her his wide smile, laughing with his big, black eyes into her small, lined face.

One day to her joy she got him into her clean, white kitchen. He was filled with excitement at the huge, white refrigerator, the great, white stove. She let him wash his dirty, little hands at her shining sink, and did not mind to see him splash the drain.

He wiped them on a pink towel, leaving queer, dark stains behind. But he did not see. His eyes were shining, and he spread his legs apart—so like his father—and asked in a voice filled with awe, if she was “. . . awful rich, like people said?”

She nodded, looking at the dark

spatters against the drain. “I’ve lots of money, David,” she told him carefully, keeping her lips from crying the thought that was growing in her heart. “As people say, I’m rich—rich in gold. Father was a wealthy man. He left me enough for five people. Though I share as much as I can with those who need it, I still have more than I can use.”

His dark eyes turned toward the rich rugs, the fine furniture. “Geel!” he cried, “I’d like to be rich like you!” Then he lifted his childish head, put out his small chest, and bragged, “Some day, I’m going to be rich!”

She smiled gently, and behind her smile she was planning. Some day he would have money. She’d see that he had enough to send him to college. He’d not miss schooling as his father had done. She wiped the dirty smudges from the sink, almost wishing that she might leave them there for company.

After that first day, she wasn’t lonesome for small David. He came often, tracking mud over her clean, waxed floors. As he grew bigger, he came in to shout how his team had won the ball game. She did not mind that he tracked crumbs over her living room floor as he followed her about telling her about that run Skinny Jones had made. “. . . two bases full and a home run!”

As long as she could share him with his father and his pale, sickly mother, Hester was happy. It was like having David back again—her David who was older now and slump-shouldered and careless of his gait, but still smiling, laughing, proud of his wife and son.

Hester still loved David—loved him deeply. Her one regret was that she had not snatched what happiness, what love she might have had with him. That—David's love—she would have had through all her days. What else could have mattered—poverty, struggle? Even if she and David had sometimes quarreled, as she knew Connie and David sometimes did, could that have really made love die? Love did not die of such trivial matters. Love grew stronger and stronger with each unfriendly blow of Fate. If she had married David, her life would have been full. She would have lived. Lived! Known love! Borne David's son—David's tall, grown-up son!

He was almost twenty now and telling her his dream—the same dream his father had known. He was going on a mission. Then he was coming home and get a good job so that some day he could be as rich as she.

Hester wanted to put her hand across his mouth and stop his words — his father's words coming back to her across the years. But he just sat there, eating a piece of the cake she had baked especially for him, twisting his rough shoes carelessly, thoughtlessly, into the rungs of her mahogany chair and smiling so confidently that she said nothing.

She still had her own dreams. But when she explained them very carefully to David's father, he looked her straight and unflinchingly in the eye and said, "No thank you, Hester. You are very kind, but David's mother and I can not let you give David money. He does not need it. He's ambitious. He'll get along." Very

gently, he added, "His mission is assured. I can send him a little money each month. David is going to England. . . ."

England! Again David's eyes shone as they had shone twenty-five years before when he had left for England. And again Hester's heart cried, "But England is so far away!" But she only smiled and said very gently, "I'm sure he'll have a very successful mission, David."

SO it was that Hester stood in the doorway of her big, white house and watched young David striding away toward his destiny. His shoulders were straight, his eyes clear and bright and filled with a desire to carry the Gospel to the farthest corner of the world—a world torn by grief and war and sadly in need of Christ's teachings.

His hand went gaily up when he saw her, and he blew her a kiss. She wanted to run after him, to gather him close and kiss his young lips as his mother had just kissed them. But she only waved and smiled as he went out of sight.

Then her eyes, misted as they were with unshed tears, turned down the street toward the small, brown house nestled among the tall trees. Tin cans glistened about the garbage pail, and winter had left brown streaks against the brown paint. It was a poor house compared to the one where she stood.

But she knew suddenly, clearly, that it was not poor at all. There was love there, and laughter. There was sacrifice—a willingness to share with God the treasure He had given them. There were memories—mem-

(Continued on page 284)

Notes FROM THE FIELD

By 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 proven successful in some organizations and which may be helpful and stimulating to others, (2) to recognize outstanding or unique accomplishments of Relief Society organizations, and (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 the 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.

Messages from the Missions

Australian Mission

THE annual report from this mission was accompanied by an interesting narrative summary from Maud M. Judd, mission president of Relief Societies. She reported that she had recently accompanied her husband, President James Judd, on a tour of the mission, and had "found all the organizations working in unity and harmony. . . ." She continues: "The organizations have been behind me in every project that has been attempted. The Magazine drive received enthusiastic support in nearly every branch. Last February we donated both money and clothing to relieve Bush fire victims and received a letter of thanks from

the Lord Mayor. To raise money this year, the organizations have held many fine musical teas which proved a success in every case."

Spanish American Mission

MARTHA W. WILLIAMS is president of Relief Societies in this mission, with headquarters at El Paso, Texas. She wrote on January 20, 1940:

"We are very happy over the results that have been accomplished in Relief Society work throughout the mission and are proud of the fact that they have progressed so much during the year. As you will notice from our report, we have increased our membership more than



ENTRANCE TO SWISS MISSION HOME

(Copy of painting by Fawn B. McKay)

100 per cent, and the activities accomplished during the year were much more extensive than those of 1938. We hope that during the coming year we will continue to increase our numbers and activities, that this society will accomplish much good among the people of this mission. We have all of the Relief Society lessons for the year translated and compiled into a book, and these lessons are being used throughout the mission."

Swiss Mission

THE accompanying artistic sketch of the entrance to the mission home, Leimenstrasse 49, Basel, was done by Sister Fawn B. McKay of Utah, recently released president of the Relief Societies in the Swiss

Mission. This mission home was purchased by the Church in 1920, and many indeed are the missionaries, members, and friends of the Church who have passed through its friendly doors during the twenty years since its establishment. All L. D. S. missionaries from the United States were recalled at the outbreak of the war in the fall of 1939, and President and Sister Thomas E. McKay of the Swiss Mission were the last to leave, sailing February, 1940.

Also presented here is an interesting picture of Relief Society women in the Swiss Mission, taken at the mission conference in Berne at Easter time, 1939. Sister McKay wrote at that time: "The calmness



RELIEF SOCIETY WOMEN IN THE SWISS MISSION

Front row, second from left, Fawn B. McKay, former president of the Swiss Mission Relief Societies; third from left, Evelyn N. Wood, former president of the West German Mission Relief Societies.

and good judgment of the Swiss women in these rather hectic times is much to be admired." And early in January, 1940, she wrote: "The lull in war activity you are all quite aware of, but the spell of gloom and tension still predominates. . . I am happy to report that the organizations are holding up extremely well."

Tahitian Mission

ACCOMPANYING the annual report from this mission was the following summary written January 10, 1940, by Iona B. Stevens, who presides over the Tahitian Mission Relief Societies:

"The year 1939 was an eventful one for the sisters of this mission. They were extremely grateful for the privilege of meeting President Rufus K. Hardy, of the First Council of Seventy, as he journeyed from island to island. The tour of the Tahitian Mission in company with President Hardy will always stand out as an important event in the lives of President Stevens and myself.

"The Relief Society sisters on the various islands did much to make our brief sojourn there as comfortable and pleasant as possible. On the five representative islands we visited, I noted that the Relief So-

ciety presidents took the leadership in the preparation of our meals (or rather feasts). They saw that our clothes were laundered, that we had warm bath water, and also directed the sisters in performing many other services which helped to make our visit comfortable and pleasant. The executive ability of these presidents was a pleasant surprise. It was easily noted that the work of this Society plays a major role in the lives of the women of each branch.

"Outstanding programs consisting of beautiful songs, interesting talks on the Gospel and scriptural readings, were presented for us on each island visited. The ability of the sisters to quote scripture is remarkable. They love their *Bible* and *Book of Mormon*, and quote countless passages from memory without an error."

British Mission

THE presidency of the Relief Society in Edinburgh, shown in the accompanying photograph, sent the following report, dated December 15, 1939, of the conduct of Relief Society work since the beginning of the war and consequent withdrawal of missionaries:

"We decided to put away all the



RELIEF SOCIETY
PRESIDENCY,
EDINBURGH,
SCOTLAND

Left to right, Counselors
H. Falconer and H. Mc-
Court, and President A.
Patterson.

dainty work that was being done for a sale of work at Christmas to help our funds. As we did in the last war, we decided to work for the hospitals and for the Red Cross, which has given us much work and also a box for collections. We tried meeting in daylight, but as we all have to work it was not convenient, and we now meet at the hall at 6:30. The streets are very dark, shops shut at six, and cars trundle along dim and rather ghostly. Owing to the sandbags against the buildings, every sound seems to develop an echo. The cars sound like gunfire at certain points. The hoot of a ship at sea or a railway engine is often taken for the air raid warning, which by the way is a terrifying wail.

"We in Edinburgh have many non-members in our work party, all very keen to help and willing to take part in our program on open night. We need your prayers that we along with all our members in other nations may keep the faith, and that our Father in his love may shorten these days."

Tongan Mission

THE following comments are from a letter dated February 6, 1940, from Evelyn H. Dunn who presides over the Tongan Mission Relief Societies:

"I am happy to report that we

have organized the Relief Society work in two new branches during the last year. One branch is in the Togatabu District, on the large island of the group where the mission headquarters is located. The other branch is located on a very small island far to the north. I have not had a chance to visit there, as the mission work was started there less than a year ago, and the island is very hard to reach. President Dunn had an opportunity to visit there early in the year, and he recommended that the Relief Society work be started. Misitana Ve'a, and his wife Mele Seini, who had been second counselor in the mission presidency of the Relief Society, were called as missionaries to go to the island. Mele Seini had instructions to organize the Relief Society there, and she reports that the sisters are very much interested.

"The Tongan people are very poor at this time owing to the fact that the price of copra is so low. They have plenty of food, for they can raise it themselves, but it is very hard for them to get clothing. We feel that the little money which the Relief Society has on hand may be needed, so we are being very careful with it."

Sister Dunn also reported the release of her two counselors in the



RELIEF SOCIETY WORKERS AT BAZAAR, MOWBRAY, SOUTH AFRICA
Front row, third from left, Josephine H. Folland, president of South African Mission Relief Societies.

mission presidency of Relief Society. Because of conditions in this mission it was difficult for the Relief Society presidency to meet, and Sister Dunn feels that better results will be obtained by appointing district Relief Society presidents who can keep in personal touch with the work in the districts.

South African Mission

FOLLOWING are excerpts from a letter written December 6, 1939, by Josephine H. Folland, who presides over the South African Mission Relief Societies:

"We have seven Relief Society organizations scattered throughout the mission. The members in each organization are also very scattered and many of them are employed during the day, making it possible to hold our meetings only in the evenings in connection with the Priesthood meetings.

"We have just sent in fifty subscriptions to the *Relief Society Magazine*, representing a very good percentage of the members.

"At our headquarters in Mowbray we have an enrollment of thirty-one members, and our average attendance during the past year was twen-

ty per meeting. Among the activities of this branch were two very fine Relief Society conferences, the presentation of the entire program at the Sunday evening meeting on March 18, a dinner for the old folks on March 17 with thirty-eight in attendance, a successful concert August 17, with over 300 paid admissions from which was realized a profit of over \$80, and on November 5 a bazaar which was remarkably successful considering the unsettled condition during wartime. The bazaar was socially and financially of great benefit to us. Our receipts were approximately \$250. We now have enough money to carry on our work and meet the rather heavy demands for charity for the coming year. We have also had some very fine lectures and demonstrations throughout the year.

"One of our smallest branches, Eerste River, just outside of Cape Town, has four members, but all of them take the *Relief Society Magazine*. They carry on their work in a most faithful way. They contribute to the Mowbray Branch and also carry on their own charity work. One of the members has a flock of ducks to help with their finances."

MUSIC DEPARTMENT

How to Learn a New Song

By Wade N. Stephens of the Tabernacle Organ Staff

THE conductor must know every detail of a new piece and every movement necessary to conduct it before attempting to present it to the chorus. Some choristers carelessly attempt to teach without first having learned. Others try conscientiously to learn their new pieces thoroughly, and fail because they do not know how to study. Here is a procedure to help these:

Begin the analysis of a new piece by studying the words. Determine the meter, and look in the dictionary for uncommon words. Then read through the words many times, both silently and aloud. Finally, memorize them. As you memorize, begin to discover the emotional content. Determine and name the mood of each verse and note the changes in mood as the verse progresses. Mark the important words.

At the same time, begin to learn the music. First, hear the general sound of the whole piece by playing it through many times; then learn individual parts so that you can teach them to the chorus. Notice where the melody of each part becomes prominent and where holds and changes of tempo occur.

By applying methods outlined in former articles, it is now possible to set a tempo and determine the dynamics. It is best to write in expression marks as you work them out, to

avoid forgetting. At this stage the conductor knows exactly how the performance should sound.

The next step is to learn how to make it sound that way. Practise conducting before a mirror, checking to see that the movements you make are likely to produce the desired result. The size of the beat in general must agree with the speed and loudness you expect. Where changes in tempo or dynamics occur, the beat must be made to change smoothly but definitely. Left hand movements must be practised until they appear natural and can be done with ease. Every motion to be made must be decided upon beforehand and repeated until its execution requires no conscious effort.

Then, when the music and the technique are so deeply imbedded in the memory that they can be trusted to take care of themselves, the conductor can concentrate upon the emotion that is called up by the words and the music. The mood induced in the conductor by so concentrating produces appropriate facial expressions, and the chorus, seeing these, is inspired to sing in a manner that will convey to the listeners the mood the conductor feels.

When a song is thus thoroughly learned, it is ready for presentation to the chorus.

Color in the Home

(Continued from page 228)

or yellow-greens-and-blue-greens are the combinations hardest to use. Avoid too many tones of the same color (one or two are best), or too many different color tones of the same intensity.

Confine furnishings to medium tones and accessories to bright colors to avoid the disturbing effect of too strong or too many colors (3). Bright colors should be used in furnishings only when balance can be kept. Limit color in rooms to not more than three or four tones at the most. It is best to confine large spaces to off-white, pale tints, or "killed" colors (colors that have been grayed—hard to use without professional help).

In selecting color combinations, there are two associated family groups that go very well together but that require some knowledge and experience to intermix successfully. Orange, yellow, and green together with the countless related tans, rusts, limes, olive, browns, and yellow-greens with white make one group; red, blue, and purple with pinks, wines, mauves, grays, and white make the other. In the first group such combinations as yellow, white, and chartreuse; brown, white, and yellow; pale green, gold, and rust are easy examples. In the second group, wine, pink and white; red and white, blue and white, or red, blue, and white; mauve, wine, and white are easily handled. Intermixture combinations such as pink and brown; powder blue and yellow; wine, yellow, and white; red, green

(Continued on page 282)



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Color in the Home

(Continued from page 281)

and white; red, green, and yellow are more novel and modern but harder to handle.

The lists of color combinations that are described didactically as good or bad dyads, triads, and tetrads have always seemed confusing to me. Should we say that yellow, pale green, and brown were a good triad, your first thought would be, "How pale is pale green? What yellow . . . what brown should I use?"

Good judgment developed through study and keen observation or through professional help is needed to obtain better than average results. And since some professional advice is based on what they have to sell, which is usually what manufacturers feel will sell best and not always what is most artistic, the problem in the final analysis is a personal one of study and observation. Then your own individuality and personality are expressed, and your house becomes much more your home.

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Milk—for Sound Teeth

A child's teeth begin to develop before he is born. At birth these first teeth are fully formed in the jaw. Previous to birth the mother is the sole source of food for her baby. Her diet must protect her own teeth and build those of her child. A quart of milk every day, liberal amounts of fruits and vegetables, together with a supply of sunshine vitamin D, supply excellent tooth-building materials.

Teeth are a living part of the body, and like all other parts they depend upon food for growth and strength.

Contrary to former theories, there is now convincing evidence that an adult's teeth may be made and kept strong and sound by proper diet even though they have previously shown definite signs of deterioration. It is evident that tooth-building material is needed throughout the entire period from birth to mature life.

Milk is richer than any other food in tooth-building materials, calcium and phosphorus. The sunshine vitamin D with which some milk is en-

riched enables the body to make better and more complete use of those food substances supplied by milk.



You'll enjoy the finer flavor of Cloverleaf Irradiated Vitamin D Milk. Everyone needs the benefit of its extra richness in precious sunshine vitamin D which helps to build and maintain sound, even teeth and straight, strong bones.

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June 10—July 19—July 22—August 16

RELIEF SOCIETY WORKERS: Your attention is called to courses

by Howard W. Odum, Director, School of Public Welfare, University of North Carolina, an eminent authority on social problems; and to courses by Hazel Peterson and H. H. Frost, Jr. in the Department of Sociology and Social Work.

Six weeks courses will also be offered by Henry Neumann in Social and Civic Education and Ethics and by Margaret S. Chaney in Nutrition.

Courses may be taken with or without credit.

Institute of Education for Family Life, June 17-21 inclusive. Flora M. Thurston of Cornell University, Director.

For copy of the Bulletin, address: The President, University of Utah.

From Seed Packets to Blossoming Flowers

(Continued from page 220)

These should be removed as soon as germination takes place—which will require from one to two weeks—for the young plants quickly grow tall and are weak if kept covered. The soil should be stirred and cultivated around each plant as soon as they begin to grow. This should continue until the plants spread out and cover the bare ground.

Another mulch of the old fertilizer applied on the surface after the plants are growing will help to stimulate rapid growth as well as produce large, well-colored flowers, and will also be a factor in conserving moisture.

We might go on and on telling how this simple garden could be developed by the addition of a few permanent perennials and bulbs, but then it could not be classed as a garden made entirely from a few packets of seeds. As it is, the planting just described is guaranteed to produce enough color and beauty to repay a hundred fold the labor and expense involved, and to convert any

family to an awareness of the joys of a garden of blossoming flowers.

"God made the flowers to beautify the earth,

And cheer man's careful mood;
And he is happiest who has power
To gather wisdom from a flower,
And wake his heart in every hour
To pleasant gratitude."

—Wordsworth.

White Rose

(Continued from page 274)

ories of a small, cuddly baby; a sturdy lad; a growing man, a man glad and happy to do God's work.

The fragrance of white roses swept around her like a soft, sweet cape. She reached out a small, fragile hand and gathered a perfect bud. Her small, white head was high as David and Connie passed going back to their drab, brown house. They spoke, gently, kindly, and though they smiled, Hester knew they were sorry for her.

She carried the rose inside and closed the door. There, standing suddenly very still and quiet in the midst of plenty and luxury, Hester Dean knew, with a poignant pain in her heart, how poor she really was.



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properly, and his education, were all properly provided for through life insurance protection. . . . While it is fresh in your mind, consult a Beneficial Life Insurance agent. He can render valuable advice and assistance to your life insurance program.

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Heber J. Grant, Pres.



Salt Lake City, Utah

The RELIEF SOCIETY MAGAZINE

MAY 1940

Conference Issue

VOL. XXVII NO. 5



THE COVER

THE Iris, one of our colorful and beautiful late spring flowers, is used as the subject for the cover of this issue of the "Magazine." This is one of the few times that three colors have been used on the cover. The use of color and the blending of color obtained in this illustration have been made possible by recent developments in color photography, and through the use of special film—Kodachrome, professional type.

The work of this particular color process has been entirely completed locally. The original picture and the separation of the colors by photographic process are the work of a local photographer, Mr. Norman Smith. The engravings were made by Utah Engraving Company, and the printing is the work of the Deseret News Press.

Let us know how you like the finished product.

The Editor.



THE FRONTISPIECE

"THE Open Gate," portraying the north entrance to Temple Square, used as a frontispiece in this issue of the "Magazine," is a copy of a picture used on the cover of a booklet entitled, "Sketches of Beautiful Salt Lake City," published and copyrighted by the Deseret Book Company. The booklet contains twenty-two views of Salt Lake City as seen through the eye of the artist, N. I. Gornick.

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Salt Lake City, Utah

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The Relief Society Magazine

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

Vol. XXVII

MAY, 1940

No. 5

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OPEN GATES AT TEMPLE SQUARE

THE years since the erection of these gates have seen thousands of Saints conference-bound pass herein, attending not only to the present life but providing also for the life which is to come.

Those who have sought solace within the confines of this sacred block have been people whose eyes were not satisfied alone with seeing nor whose ears delighted only in hearing, but many have been the truly faithful who have yearned and desired greatly a renewal of the spirit.

Thousands have come miles and sacrificed much for these few brief hours spent at conference.

Many have come with sad and heavy hearts—with souls anxious and weary with the struggle and the vicissitudes of life. Here they have evaluated worldly and transitory gifts and promises and have resolved to exchange them for supreme and eternal things.

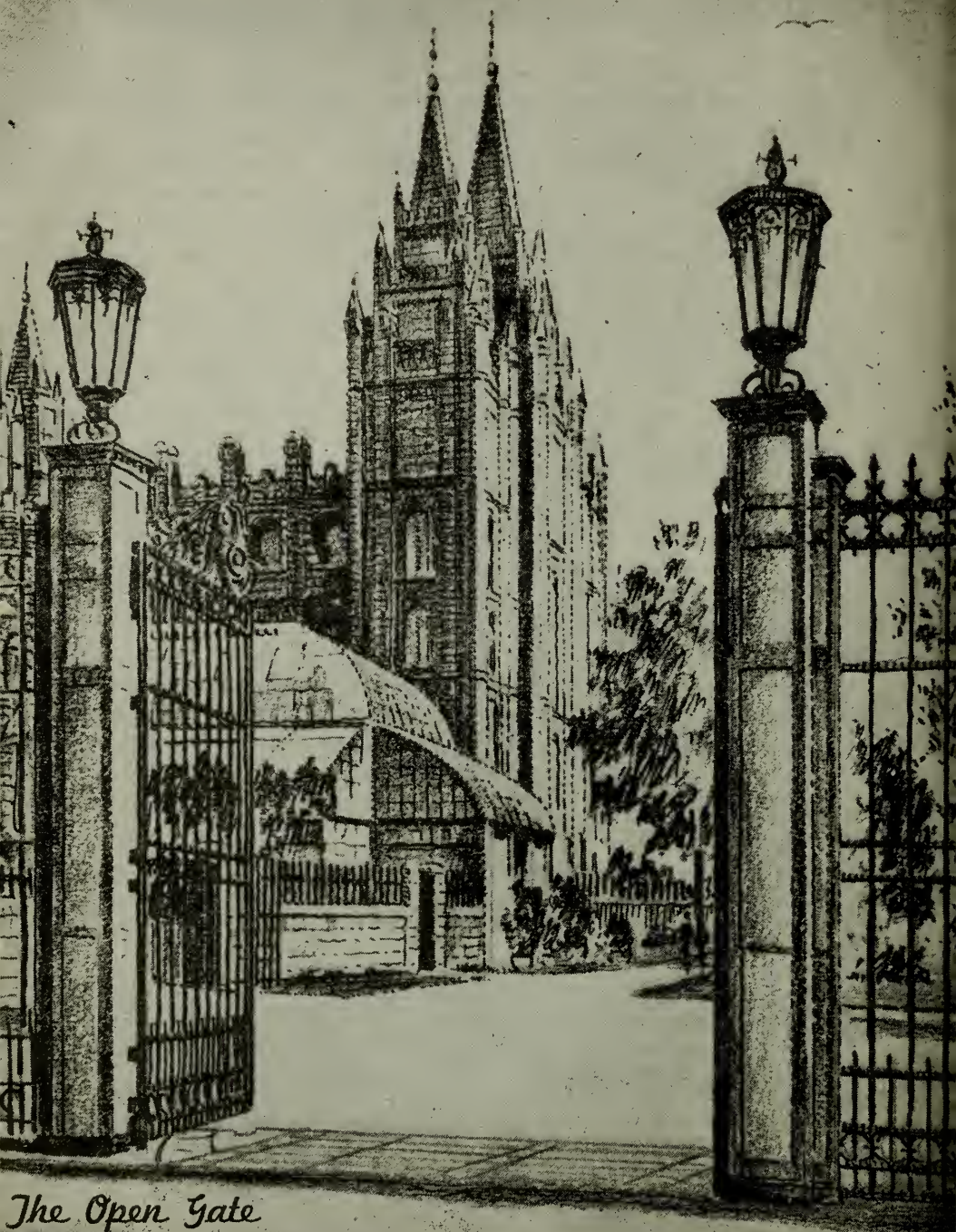
Many have come with hearts filled with rejoicing at the blessings given unto them by the Father. Here their praise and thanksgiving have striven for expression, and they have worshiped the Lord with increased religious fervor.

Some gates are entered reluctantly, but those who have entered these gates have done so exercising their right of free agency. They who have entered have been those who have loved the Lord, and they have come with joyful steps and anticipatory minds, for they believed and knew that here would be found a prophet of the Lord who would teach and counsel and admonish them.

As the Saints have left these gates, their beaming countenances have registered that no trifling reward has been theirs for effort and time spent. Rather have they experienced a return that was great and profitable.

Even as these gates are closed and locked at night, so the conclusion of each conference finds locked within the heart of each loyal Saint a memory of faith renewed, of courage strengthened, of spirits fed and understandings quickened.

Donna D. Sorensen.



The Open Gate

The Relief Society Magazine

Vol. XXVII

MAY, 1940

No. 5

Relief Society Conference

April, 1940

Vera White Pohlman, General Secretary-Treasurer

THE semi-annual general conference of Relief Society convened in Salt Lake City, Wednesday and Thursday, April 3 and 4, 1940. Arrangements for this two-day conference, devoted largely to the consideration of administrative procedures, were made by a committee of the General Board, of which Counselor Marcia K. Howells was chairman. Due to the recent reorganization of the General Board, which occurred as of January 1, 1940, midway in the six-month interval between the October and April conferences, the conference just held was characterized by tributes of love and appreciation to the retiring leaders, and by the introduction of the new general officers and board members.

Retiring Officers and Board Members Honored

The service and achievements of former General President Louise Y. Robison, Counselor Kate M. Barker, General-Secretary Julia A. F. Lund, and other retiring board members, during the eleven years of their administration, were extolled by the new president, Amy Brown Lyman,

in the opening address of the conference. The inspirational invocation at the final general session in the Tabernacle was offered by Sister Robison, and the first session of the conference—the officers' meeting in the Assembly Hall—was opened with prayer by Annie Wells Cannon, who had served as a member of the General Board for twenty-eight years. Other former members of the Board who appeared on the conference program were: Emma A. Empey, who had also served as a member of the General Board for twenty-eight years, and who offered the invocation at the president's breakfast; Janet M. Thompson, now a member of the general superintendency of the Primary Association who, in the music department, discussed *The New Relief Society Song Book* which was prepared for publication during her service as former chairman of the Board's music committee; and Lalene H. Hart who pronounced the benediction at the department session on the work meeting and Mormon Handicraft.

Opportunity for the renewal of acquaintance and the exchange of

greetings between former members of the General Board and Relief Society workers from the various stakes and missions was provided at all sessions and functions of the conference, but especially at the evening reception, April 3, in honor of Louise Y. Robison, her executive officers and board members, which was attended by nearly 1,500 stake and mission officers and board members and ward presidents.

Participation of Present Board

The incoming officers and all new and retained members of the General Board participated in the conference through individual appearance on the program or as members of committees in charge of the various department sessions and social functions. At the reception, the new officers and members of the Board stood in the receiving line with the retiring leaders, while those members of the former Board who had served less than ten years and were retained as members of the present Board, greeted the stake and mission workers and ward presidents in the reception and dining rooms.

Schedule of Meetings

Following is a schedule of the meetings and entertainments which comprised the conference:

- I. Officers' meeting (for stake and mission officers and board members), Wednesday, April 3, at 10:00 a. m.
- II. Five department meetings, Wednesday afternoon, April 3—
 1. Social Welfare and Membership (for stake and mission officers and board members, stake coordinators, and ward presidents), 1:30 p. m.
 2. Relief Society Magazine (for stake and mission Magazine representatives, and stake, mission and ward presidents), 3:30 p. m.
 3. Work-and-Business and Mormon

- Handicraft (for stake and mission officers and board members), 1:30 p. m.
4. Music (for stake and mission choristers and organists), 3:30 p. m.
5. Secretary-Treasurers (for stake and mission secretary-treasurers), 3:30 p. m.
- III. Two general sessions (for all officers and members, and the public), Thursday, April 4, at 10:00 a. m. and 2:00 p. m.
- IV. A reception in honor of Louise Y. Robison, former General President, and her executive officers and board members (for stake and mission officers and board members and ward presidents), Wednesday, April 3, 7:00 to 10:00 p. m.
- V. A breakfast for stake and mission presidents, Thursday, April 4, 7:45 a. m.

Representation and Attendance

The inclusion of ward presidents at department meetings on social welfare and *Relief Society Magazine*, and at the reception was an innovation at this conference. Registration records indicate that more than 300 ward presidents attended the business sessions.

All but two of the 128 stakes were represented at the conference. The representative from Gridley Stake was prevented from attending by last-minute interruption of train service, and Oahu Stake, located in Hawaii, was not represented because of the great distance. The representation included not only the stakes concentrated in western United States but the Chicago and New York stakes and those in Canada and Mexico. Ten of the twelve missions with headquarters in the United States were also officially represented—all but East Central States and Eastern States missions—and, in addition, the Canadian and Mexican missions.

The Relief Society women who

assisted with the registration of attendance and who welcomed stake and mission representatives and ward presidents at all sessions held in the Assembly Hall were members of the Ensign Stake Relief Society Board. Registered attendance at the various business sessions which comprised the first day of the conference was approximately as follows: officers' meeting—1,000 stake and mission officers and board members; department session on social welfare and membership—700 stake and mission representatives and ward presidents; department session on *Relief Society Magazine*—600 stake and mission representatives and ward presidents; at the department dealing with the work meeting and with Mormon Handicraft—400 stake and mission representatives; music department—150 stake and mission choristers and organists, or their representatives; more than 100 stake and mission secretaries, or their representatives, attended the department for secretary-treasurers; and 175 women—Relief Society presidents of stakes and missions, or their representatives, recently-retired presidents of Relief Society in European missions, and former and present members of the General Board—assembled for the presidents' breakfast which was held early Thursday morning, on the second day of the conference. Attendance at the general sessions in the Tabernacle was approximately 4,000 at the forenoon meeting, and 6,000 at the afternoon meeting when nearly every seat was taken. General officers of other auxiliaries, and wives of the General Authorities of the Church, also attended sessions of the Relief Society conference; Mrs. J. Reuben Clark, Jr., pro-

nounced the benediction at the department session relating to the *Relief Society Magazine*.

Achievement Recognized

Recognition for achievement in the *Magazine* and membership drives was accorded at the department meetings relating to these activities. President Amy Brown Lyman presented a bound volume of the *Relief Society Magazine* for 1939 to each of the twelve award-winners previously announced in the December, 1939, issue of the *Magazine*. Counselor Donna D. Sorensen introduced individually the representatives of the six missions and four stakes who, midway in the four-year membership drive for a general increase of one-third, had achieved a net increase of 50% or more over 1937. Identification of these stakes and missions, and their respective numerical and percentage increases, will be found in the report of the proceedings of the membership department.

Music at the Conference

At the officers' meeting in the Assembly Hall, Lily Priestly rendered beautifully the organ prelude and postlude, and accompanied the congregational singing which was directed by Beatrice F. Stevens, chairman of the General Board's music committee. The Relief Society rally song, *A Hundred Thousand Strong*, was sung in the Assembly Hall at the close of the department meeting on membership, and during the final general session in the Tabernacle, directed, respectively, by Olive Rich, Bonneville Stake Relief Society chorister, and Beatrice F. Stevens, who composed the song.

In the music department, selections from the cantata, *Resurrection Morning* (words by Ida R. Alldredge, music by B. Cecil Gates), were sung by a trio composed of Emma Lucy Gates Bowen, Annette Richardson Dinwoodey, and Virginia Freeze Barker. A special feature at the general session was the combined choruses of Singing Mothers from Kolob, Provo, Sharon, and Utah stakes, comprised of 261 singers, and directed in rotation by their respective stake directors, Zina C. Condie, Mae B. Young, Melba P. Pyne, and Edna P. Taylor. Dr. Frank W. Asper, Tabernacle organist, was at the console during both general sessions.

The Membership Arch

The beautiful, softly illuminated membership arch faced the congregation at the sessions of the conference held in the Assembly Hall and Tabernacle. This replica of a monumental arch presented in simple graphic form the progress of Relief Society toward its goal of 100,000 members by 1942. The lower blocks on either side of the arch were illumined in gold, representative of Relief Society membership at the close of 1937, just prior to initiation of the campaign for an increase of one-third by 1942; above these were blue-lighted blocks depicting the relative growth in membership during 1938 and 1939, and the central span, still in white, represented the anticipated growth during the two remaining years of the drive—1940 and 1941.

European Missions Featured

The withdrawal of all Church missionaries from the European missions, subsequent to the beginning of

war in September, 1939, brought to this conference the unusual opportunity of hearing from eleven former Relief Society mission presidents, who were featured at the first general session. The invocation at this session was offered by Margaret M. Peterson, former Relief Society president of Norwegian Mission, and the benediction was by Leone Jacobs, former Relief Society president of Palestine-Syrian Mission. Summaries of the messages and memories delivered to the conference by the nine other former Relief Society presidents from European missions are included elsewhere in this report of the proceedings. The appearance of the Millennial Chorus, composed of young men who formerly served in the British Mission and directed by Bertram Willis, was especially appropriate at this meeting devoted to missionary work in Europe. This session was deeply spiritual in nature and turned the hearts and sympathies of the entire congregation to the Saints in Europe.

Demonstrations and Exhibits

Many attendants at the Relief Society conference accepted the invitation of the General Board to visit its offices on the second floor of the Bishop's Building, to view the special and beautifully prepared exhibit of temple and burial clothing, to inspect the examples of showmanship used in the membership drive in Carbon Stake, and to visit the Mormon Handicraft Shop where a variety of fine and unusual handiwork was displayed. Articles from the Shop especially representative of attractive and saleable merchandise were also displayed at the department meeting on handiwork; other exhibits of

handiwork were also on display at this session, and these were augmented by the remodeled clothing and by the variety of modern textiles and literature which were used in the demonstrated talks by specialists in these fields. Articles from the Mormon Handicraft Shop were also displayed at the Salt Lake Regional Storehouse where a special exhibit of Church welfare work was located during conference week.

Summarized Report of Proceedings

Following are condensed accounts of the talks presented by the speakers at the various sessions of the conference, arranged in the order of their appearance. Because of limited space, the proceedings of the membership section and of the Magazine

department are withheld from this issue of the Magazine, but will appear well in advance of the fall Magazine and membership drives so that reference may be made to the original and helpful suggestions presented in these department meetings. The address of Elder John A. Widtsoe of the Council of the Twelve, *Training For Woman's Work*, and of Elder Harold B. Lee, managing director of the Church welfare program, will appear later as separate articles.

A summary of the discussion at the department meeting for secretary-treasurers will not appear in the Magazine, but will be mimeographed and sent to all stake and mission Relief Society presidents and secretary-treasurers.

Officers' Meeting

SUMMARY OF PRESIDENT'S REPORT AND OFFICIAL INSTRUCTIONS

PRESIDENT AMY BROWN

LYMAN welcomed the stake and mission Relief Society officers, expressing the love and appreciation which the members of the General Board feel for the women who are conducting the work of the Society throughout the Church.

Reorganization of General Board

President Lyman reported the reorganization of the General Board of Relief Society which had occurred since the last general conference, and which became effective January 1, 1940. She spoke with gratitude of the many messages of love and loyalty

sent by the stakes and missions which have welcomed and encouraged the new Board in its responsibility to serve the women of the Relief Society and in its endeavor to carry on satisfactorily the work so well established and developed by its predecessors. In a tribute to the former general president, Louise Y. Robison, her executive officers and board members, President Lyman noted the many years of faithful service which they had given as members of the General Board, pointing out that all of the retiring members had served continuously for ten years or longer, that five had served for

18 years, and 2 for 28 years. She quoted the following excerpts from a letter to the former General Board from the First Presidency: "In releasing you, we wish to extend to you our heartfelt gratitude for the service which you have rendered, each and all of you, during your terms of office. You have carried on your work with marked success. You have been of the greatest assistance to the Priesthood in helping them to carry on their work. You have increased the knowledge and the culture of the women of the Church. . . . Bishops, presidents of stakes, the general authorities of the Church, including the First Presidency, have all been greatly aided in their work by your help. We commend you for your devotion, your untiring service, your sweet spirits; we thank the Lord for them."

Singing Mothers

President Lyman explained that with the reorganization of the General Board came the decision to release the central group of Singing Mothers which had functioned under its auspices, and to recommend that its fine singers identify themselves with the Re-

lief Society choruses in their respective stakes. She expressed appreciation for the splendid achievement of the central chorus, and of the various groups of Singing Mothers throughout the Church. Looking forward to the Relief Society centennial in 1942, the General Board desires to strengthen and feature the choruses of Singing Mothers wherever they now exist or may be organized. Undoubtedly they will be featured extensively in the coming centennial, either in large groups at the general celebration or in community observances in their own localities. Hereafter, choruses from various nearby stakes will appear at Relief Society general conferences.

Organizations and Reorganizations of Stakes and Missions

In reporting the following changes which have occurred since the last conference, October, 1939, due to the creation of new stakes and the reorganization of several stakes and missions, President Lyman spoke with appreciation of the splendid women who have been released, and who will henceforth be invaluable to their local Relief Societies, and welcomed the newly appointed officers:

ORGANIZATIONS

Date	Stake	Appointed President
November 19, 1939	Inglewood (taken from Long Beach and Hollywood)	Jennie Cluff
November 19, 1939	Los Angeles (formerly Hollywood)	Mary S. Jordan (retained)
October 1, 1939	Pasadena (taken from Los Angeles, Pasadena and San Bernardino)	Lena W. Woodbury
October 1, 1939	San Fernando (formerly Pasadena)	Sadie E. Williams (retained)
November 19, 1939	South Los Angeles (formerly Los Angeles)	Blanche S. Hoglund (retained)

REORGANIZATIONS

Date	Stake	Released	Appointed President
February 11, 1940	Curlew	Rennis A. Larkin	
	(Disorganized; wards added to Bear River, Malad and Pocatello stakes.)		
October 15, 1939	Malad	Maude W. Call	Hannah S. Harris
March 10, 1940	Mount Ogden	Ethel B. Andrew	Ella P. Farr
February 15, 1940	Portland	Birdie S. Bean	Clarice G. Sloan
February 11, 1940	Rexburg	M. May Grover	Elizabeth Stowell
January 14, 1940	Timpanogos	Ella M. Cragun	Cora W. Atwood
March 31, 1940	Twin Falls	Kathryn Kirkman	Afton W. Hunt
November 5, 1939	Wayne	Ruby M. Forsyth	Ida M. Jackson
February 18, 1940	Woodruff	Harriet A. Spencer	Lucille J. Thornock

Due to the war, the European mission presidents and their wives, with the exception of President and Sister Folland of South Africa, have been released, and have returned to the United States. Relief Society presidents thus released and the missions where they served are:

British, Zina C. Brown; Czechoslovak, Martha S. Toronto; Danish, Gertrude R. Garff; East German, Ida D. Rees; French, Norma S. Evans; Netherlands, Claire T. Murdock; Norwegian, Margaret M. Peterson; Palestine-Syrian, Leone Jacobs; Swedish, Virginia B. Larson; Swiss, Fawn B. McKay; West German, Evelyn N. Wood.

Mormon Handicraft

The Mormon Handicraft Gift Shop is beginning its fourth year of service. The Shop and office are now combined and both are located at 21 West South Temple Street, Salt Lake City. A manager, with special training and extensive experience in the field of arts and crafts, has been placed in charge of the Shop, which is under the general direction of a committee of the General Board, and of a special advisory committee composed of Salt Lake women interested in the success of this enterprise. We appreciate the fine cooperation and loyal support given the Mormon Handicraft Shop by stake and ward Relief Societies. Ward and stake handwork leaders have given valuable assistance in appraising and accepting work to be entered in the Shop for sale. Many stake and ward Relief Societies have supported the Shop through payment of the an-

nual membership fee of \$1.00 whether or not their members consign articles for sale. Ward and stake Relief Societies are encouraged to continue this support.

Burial Clothes Department

The Burial Clothes Department maintained by the General Board is prepared to fill orders promptly, and to prepay all postal or express charges. Urgent orders are always filled and forwarded on the same day that they are received. Fast, modern means of transportation facilitates quick delivery in the United States and elsewhere. The Department specializes in burial clothing made to individual measurements for adults and children, including temple suits and all other types. Temple suits especially for temple work are also available in this Department. This temple and burial clothing is obtainable in a variety of different materials, but all qualities are characterized by the

✓ same expert workmanship and immaculate condition.

Relief Society Magazine

Space in the *Relief Society Magazine* is very limited and it is therefore impossible to publish all the fine material which is submitted. In order to use the available space to the best advantage of all subscribers, the *Magazine* features items of general interest rather than those of local interest only. Upon request, an attractive gift card is sent to any individual for whom a subscription is received as a gift for a birthday, Mother's Day, Christmas, or some other occasion.

The *Relief Society Magazine* drive is held each year from September 15 to October 15 in most of the stakes. However, *Magazine* work is a year-round activity, and it is a good policy for *Magazine* representatives to see that subscriptions are kept up during the entire year. *Magazine* representatives have a heavy assignment, but they are rendering a splendid service, both to the organization and to the homes into which the *Magazine* goes. Those wards are most successful where the officers wholeheartedly support the representative in her work. Each year in the December issue an honor roll is published recognizing the wards and stakes and *Magazine* representatives securing a subscription list equal to 75 percent or more of their net enrollment. Last year 501 wards and branches and 39 stakes received this recognition. This was a splendid achievement.

Relief Society Song Book

The new *Relief Society Song Book* is just off the press. It contains 88

songs, arranged in three groups—songs for the congregation, songs for special groups, and anthems. Especially arranged and reproduced by a new process, the words and music are easily read. The cover is blue, beautifully engraved in gold. Because of its special loose-leaf device, the book lies flat when opened, and additional songs may be added. The price of the song book is 85 cents each, postpaid, and is obtainable only at the office of the General Board.

Official Instructions

THE following instructions for the conduct of Relief Society work include a few new plans, but represent, for the most part, a review of established policies on many points on which there has been frequent inquiry during the past few months.

Change in Relief Society Annual Stake Conventions

As you have already noted in the *Magazine* for February, 1940, our stake conventions this year will be held in conjunction with stake union meetings rather than with stake quarterly conferences as heretofore.

In harmony with the new plan, the Relief Society convention for each stake will be scheduled, so far as possible, for the same day as the regular union meeting, in one of the late summer or fall months. Wherever convenient, more than one stake may be included in the same convention. When stakes with varying union meeting days are combined, the convention date cannot always coincide with the regular union meeting day in each stake. Some deviation from the regular union meeting

day will also be necessary in order to make it possible for members of the General Board to attend during the designated months. The convention will, in the month in which it is held, replace the union meeting for that month. In those stakes where the auxiliaries hold union meetings conjointly, those auxiliaries for which a convention is not scheduled may forego their union meeting in that month. Convention schedules of the auxiliaries are being planned so that they do not fall in consecutive months for the same stake, and so that no auxiliary will be deprived of more than one union meeting in order to accommodate the convention schedule of another auxiliary.

Relief Society Educational Year Shortened

In 1925 the Relief Society lesson course was shortened from 10 to 9 months and only the monthly work-and-business meeting was required during July, August, and September. The General Board now recommends, after due consideration and consultation with Relief Society women in various locations of the Church, that the regular required course of study be further shortened to an eight-month period, October through May, leaving four months—June, July, August and September—when only the monthly work-and-business meeting and the monthly calls by the visiting teachers are required, and when the stake may arrange for additional activities if it so desires.

It is further recommended that all special meetings or socials, preliminary to the opening of the class work in October, be held in

September and that all special review meetings or closing socials be held in June. If September and June are thus used for all special preliminary and closing meetings and activities, the educational program can extend over the full eight-month period without interruption. It is intended that this plan will be uniform throughout the Church, obviating the confusion which was apparent in the past when the study period did not begin and end simultaneously.

With this shorter season for weekly meetings, stakes undoubtedly will plan union meetings during the period from September through April, and will probably not require them during the period from May through August.

Annual Review of Instructions to Stake and Ward Officers

In order to be more conversant with the duties of officers, it is recommended (1) that at the preliminary stake board meeting held in September, a portion of the time be devoted to reading and discussing together the instructions to stake and ward officers which are found in the stake record book and which appear in the *Relief Society Handbook*; and (2) that at a similar preliminary ward officers' meeting a portion of the time be devoted to reading and discussing together the instructions to ward officers which are found in the ward record book and which appear in the *Relief Society Handbook*. Many difficulties and misunderstandings may be cleared up by this means, and unnecessary correspondence avoided. Because of the constant turnover in both stake and ward officers, there are a number of new

workers each year who are unfamiliar with the duties, responsibilities, and interrelationship of officers.

Ward Conferences

In some stakes, annual ward Relief Society conferences have been held in the spring, but it is the desire of the General Board that they be held in the fall of the year, when plans and study courses for the coming season can be previewed to advantage, for the information and stimulation of both present and prospective members. Sunday is preferred for these conferences, when there is an opportunity to present the work of the organization to the general membership of the ward.

Union Meeting

Extensive preliminary programs are not recommended for union meetings. The union meeting is a leadership and study meeting and the time should be devoted to the special detail work and problems of the organization, and not to entertaining features nor sermons.

Theology-and-Testimony Meeting

Reports are still coming in that there is not sufficient time for the program on theology-and-testimony day. A number of years ago the General Board recommended that where there is a large enrollment the time for this meeting be extended 15 minutes, and cover 1¾ hours—from 2 to 3:45 p. m., which should give sufficient time to cover the work. In such wards it was suggested that 45 minutes be devoted to the theology and 35 minutes to testimony, leaving 25 minutes for opening and closing and for any necessary business needing attention.

It is suggested that any business not needing immediate attention be deferred until the next meeting, and of course there should be no singing practice on this day. In smaller wards where the extra fifteen minutes may not be needed nor desired, it was suggested that 45 minutes be devoted to the lesson, 20 minutes to testimony, and 25 minutes for opening and closing and business. In either case the theology lesson should close promptly at the end of 45 minutes, when testimony should begin. Testimonies need not be lengthy. Several short, spirited, testimonies may easily be given in the time allotted.

Stake Boards

It is the opinion of the General Board that some of our stake boards are too large. We recommend that when the organization is first formed the number of members be somewhat limited; that the board be filled slowly as additional members are required, and that the board be kept of such a size that it will function most efficiently. A stake board of twelve to fourteen in number is probably sufficient to carry on the work. Where too many of the able women are placed on stake boards, ward organizations are seriously hampered. This recommendation is for consideration when stake boards are being organized or reorganized, and is not a request for stakes with larger boards to make immediate reductions.

Visits of Stake Officers to Wards

Wards should not be visited too often by stake officers—most certainly not every week. All wards should be visited by stake board members at least once a year, twice

if possible, and more frequently if wards are easily accessible and additional visits considered profitable. Stake board members should attend Relief Society meetings in their own ward organizations as ward members as often as possible, in order to keep in close touch with the work there, and to be helpful. On March 6, 1940, the General Board ruled "that all visits to wards by stake board members as official Relief Society representatives be counted as official visits, irrespective of the occasion for which the assignment is made. This means that if board members are assigned to represent the stake board at ward conferences, at annual day celebrations, or at special meetings or socials relating to ward Relief Society work, such visits are to be counted as official visits."

Dividing Responsibility

It is felt that some of the officers are overworking. Stake and ward presidents should divide their responsibility with their counselors. It has been recommended for many years that the president have charge of welfare work and the direction of the visiting teaching, that one counselor have charge of educational work, the other of the handwork. The counselor best fitted for educational work should be given this work, and the counselor best fitted for art work, sewing, designing, etc., should handle the work department.

Reporting General Conference

The General Board suggests that stake presidents have reports made to the local workers by those who attend Relief Society conference upon their return home. A portion of the first

or second union meeting after conference might be devoted largely to such reports.

"Progress of the Church"

At our request the Presiding Bishopric has very kindly consented to supply each Relief Society stake and mission president with a copy of all future issues of *The Progress of the Church*. This monthly publication, sent out regularly from the Presiding Bishop's office to the presiding Priesthood, will be both interesting and valuable to Relief Society women, helping them to understand and support the program of the Priesthood. The copies to be sent to Relief Society stakes and mission presidents are for their information and reference only; they are not sent with the idea that you should make suggestions to the Priesthood regarding their work.

Relief Society Funds

Charity funds of the Relief Society are to be used strictly for the purpose for which they were obtained. Every cent donated for charity should be used for the care of those in need. In the February, 1940, *Progress of the Church* appears the following ruling from the Presiding Bishopric on Relief Society funds in general:

"Relief Society funds, having been secured for definite and specific purposes, should not be drawn upon for other uses. Under no circumstances should bishops draw upon Relief Society funds for ward purposes, buildings or other needs. Such funds are to remain with the Relief Society officers to be expended as provided in the plan of the Church, and not for other purposes."

With respect to the use of Relief Society funds in furnishing the Relief Society room in a ward chapel, the Presiding Bishopric has informed us that if the room is assigned to the Relief Society only, the Society bears the cost of its furnishings; if the room is used by other groups as well as by the Relief Society, its furnishing is a part of the total cost of the building and is paid from the funds available to the bishop for building purposes.

Relief Society officers are sometimes asked to lend the funds of the organization. The General Board emphasizes again the specific ruling on this matter which appears in the *Relief Society Handbook*, page 189: "The Relief Society is not a loan agency. Requests for loans should be referred to banks or other loan agencies. Relief Society money should not be loaned to Relief Society officers during their incumbency, nor to other individuals." (See also *Relief Society Handbook*, pages 176-188.)

Relief Society Funds and the Ward Budget Plan

In the budget plan for the wards as set up by the Presiding Bishopric, an exception has been made regarding Relief Society funds. In the *Progress of the Church* for February, 1939, August, 1939, and January, 1940, it is stated plainly that the Relief Society charity funds, annual dues, and other collections are to be excluded from the ward budget. The only exception to this ruling might be made in connection with the general fund, which is an expense or operating fund. If desirable, this fund might be made available through the ward budget.

Wherever the general fund of the Relief Society is obtained through the ward budget, the amount requested of the bishop when the ward budget is set up may be determined on the basis of the yearly average of Relief Society expense for general purposes incurred during the three preceding years.

Bazaars

There is no reason why a Relief Society should not hold bazaars if it desires to do so, so long as no admission fee is charged, and no remade articles are sold.

Class Leaders

Class leaders should be chosen from among Church members. Non-members may assist in literary and social service lessons, but it is preferable that those named as class leaders be Latter-day Saints. There may be exceptions to this in the missions.

Visiting Teachers

Likewise, visiting teachers should be selected from among Church members, as they are expected to be able to discuss and explain the Gospel. There may also be exceptions to this in the missions. Reference is made to the new ruling announced at the last general Relief Society conference, October, 1939, "that when a reorganization of a ward Relief Society takes place, all visiting teachers are to be released when the president is released." It was explained at that time that in many wards there are inactive visiting teachers who are unable to carry on and would welcome an honorable release.

Visiting teachers should attend Relief Society meetings regularly. They cannot expect to be influential

in getting others to attend unless they set the example themselves. Neither can they stimulate interest in the meetings and the program unless they attend regularly.

The General Board recommends that visiting teachers be sustained at Relief Society ward conferences along with the officers and class leaders. They may be sustained in a group, but it is preferable that their names be read.

New Members

With the progress of the membership drive many questions have come in regarding new members. The *Handbook* is quite clear on this subject. It is suggested that the wards make it a general practice to receive new members on work-and-business day, although they may be admitted at any meeting. Before new members are admitted, the duties and privileges of membership should be thoroughly explained to them, including responsibility regarding annual membership dues, monthly charitable contributions, attendance at meetings, etc. Prospective members should not be urged to join until it is known that they are really interested and expect to give their allegiance to the organization. When members are enrolled for the first time, it is expected that they pay their membership dues for the year in which they are admitted. However, when new members enter the organization after September 30, the dues paid at that time should be considered as covering the remainder of the current year and also the following calendar year.

New members should be hospitably received and introduced to others. It sometimes happens that

when a Relief Society woman moves to a new ward, she is left to get acquainted as best she can. In some wards a special committee is appointed to look after new members. When a member moves from one ward to another, she should present her membership card to the new ward and be presented and received by formal vote in a regular meeting. (See instructions in *Relief Society Handbook* and ward record book.)

Circular Letters

It is the responsibility of stake officers to transmit to the wards information sent out in circular letters. Frequent inquiries at the office of the General Board about matters that have been explained either at conference or by circular letter to the stake presidents indicate that stake officers sometimes neglect to keep their ward officers informed.

Official Correspondence to be Conducted Through the General Office

Stakes should address all official correspondence to the general office and not to various members of the General Board. All official correspondence should be answered through the secretary's office, so that copies of all letters may be properly filed for future reference. This ruling does not apply to personal correspondence, but to official correspondence relating to the Relief Society. All letters to the general office from Relief Societies in wards and branches containing questions about local work are referred back to their respective stake and mission Relief Society presidents for answer and instruction.

Cooperation of Relief Society With Other Agencies

Questions constantly arise regarding the advisability of Relief Society responding to requests of other groups, agencies, and individuals, for assistance in carrying out their programs and in helping them in the raising of funds for their work. The policy of the General Board is for the Relief Society to conserve its energy, strength, and funds for its own maintenance and special work and that the Society should not be used to promote the work of other organizations or of individuals. This statement does not apply to Relief Society women as individuals—they are, of course, free to take up any work they see fit. There is no objection, however, to the Relief Society cooperating with other agencies in community betterment programs or social action, but it is advised that the organization maintain its own identity in all such cooperative work.

Executive Officers Responsible for Business Affairs of Society

The executive officers are responsible for the business of the Society. All of them should be acquainted with the financial transactions, and important or unusual expenditures of Relief Society funds should be made only with their full knowledge and approval. In some stakes there is a tendency to leave all business matters to the discretion of the secretary, or of the secretary and president. These two officers need the support and protection of the counselors with respect to financial matters. At least once a year, preferably at the time the annual report is prepared, all the executive officers should carefully review the affairs of the So-

ciety, and should sign the annual report with the personal knowledge that it represents an accurate accounting of the funds.

This need not apply to the confidential details of charity payments to individuals which are issued by the ward president in cooperation with the bishop.

Funerals on Tuesday

It has been reported that funerals in our various communities are often set for Tuesday afternoon, interfering greatly with regular Relief Society meetings. It is suggested that Relief Society stake presidents discuss this matter with the local Priesthood authorities with a view of asking for an adjustment in this respect.

Sewing in Relief Society Meetings

The question constantly arises regarding sewing in Relief Society meetings. The ruling of the General Board is that no sewing should be permitted in any Relief Society meeting except the work-and-business meeting, which is primarily for handwork and business. Even in this meeting, during the first short period when instruction on nutrition or other subjects is being given, sewing should be postponed until the discussion period which follows the formal presentation of the topic.

Hymn-Singing Project

A hymn-singing project for the entire Church membership has been inaugurated. This project contemplates the learning of a new hymn every month by all congregations throughout the Church. These hymns are selected by the General Music Committee, and direction for their presentation will appear in the *Improvement Era*, beginning with

the April issue. (See *Relief Society Magazine*, April, 1940, page 257.

Beautification Program

An important new project, inaugurated during the past year by the Presiding Bishopric, is the beautification program for cleaning and beautifying both the interior and exterior of chapels and homes throughout the Church. We bespeak for this program the immediate and valuable cooperation of our Relief Society women. Upon request of the Priesthood authorities, a representative of

the Society will be a member of the beautification committee in each stake and ward. These committees will work out plans for their respective localities.

The Sacrament Table

In connection with Church beautification, the General Board suggests that Relief Society women offer to give assistance to the bishop in seeing that the Sacrament linens are of suitable quality and size, immaculate in appearance, and properly folded and cared for between meetings.



ANNUAL REPORT

Vera White Pohlman, General Secretary-Treasurer

BEFORE presenting data from the annual report for 1939, I should like to quote some pertinent excerpts from an article by the noted writer, Pearl Buck, which appeared in *Harpers' Magazine* for July of last year. In that article she dealt particularly with the millions of American women who have surplus time, energy, and ability which they do not know how to use. They have surplus time because of modern house-keeping conveniences, the availability of ready-made clothing, fast, modern means of communication and transportation, because on the average their families are small or grown, because they are not compelled to earn their living, and many of them can hire someone to care for their homes and children. The women who compose this large group usually have a fair or even an excellent education. To use the exact words of Pearl Buck—"Spoiled, petty, restless, idle, they are our nation's

greatest unused resource — good brains going to waste in bridge and movies and dull gossip, instead of constructively applied to the nation's need of them. . . . The most tragic person in our civilization is the middle-aged woman whose duties in the home are finished, whose children are gone, and who is in her mental and physical prime and yet feels there is no more need for her. . . ." Mrs. Buck then proceeds to outline constructive work which women might do (and you will recognize their counterpart in the activities of Relief Society women) to improve conditions locally and nationally in the interest of children, education, health, maternity care, housing, legislation, and community beautification. As I read these observations, I felt a new appreciation for the opportunities for work, for growth and development which our Church provides for women.

I marvel that 98 years ago, when

women generally were completely occupied within their own homes, that the Prophet Joseph Smith should have organized the Relief Society for women, telling its first members, "You are now placed in a situation where you can act according to these sympathies which God has planted in your bosoms. . . . This Society is not only to relieve the poor but to save souls . . . and knowledge and intelligence shall flow down from this time."

There should be no discontent from idleness among the 86,000 women who are members of the Relief Society. There should be no good brains going to waste among Relief Society women who, during the year 1939, attended an aggregate of nearly 77,000 meetings, of which 71,000 were study or handwork groups in the local organizations, and 6,000 were stake or ward conferences and officers' planning meetings.

The roll call gave some indication of the geographic distribution of Relief Society organizations. There are 78,500 women in the Relief Societies which are located in 43 of the 48 states in this country, in the District of Columbia, and in the territories of Alaska and Hawaii. There are 7,500 women in Relief Societies in foreign lands. The largest enrollment in a local Relief Society is 197 in the Second Ward in Mesa, Arizona, and some of the smallest Societies, consisting of 3 members each, are in Samoa, New Zealand, and Tonga.

BUT data from the annual report are more significant when compared with a preceding period. By this means we gauge changes which are occurring, and measure our

growth. Twenty years ago this April I began several years of service in the office of the General Board, and so to me it has been both interesting and revealing to compare this annual report of 1939 with that of 1919. During these two decades the number of stakes has grown from 69 to 128, and the number of local Relief Societies in the stakes and missions has advanced from 1,109 to 2,077. In 1919, 78 years after the organization of the Relief Society, its membership was recorded at 45,413, but during the following 20 years the membership nearly doubled—reaching 86,142 by the end of December, 1939. The 1939 membership represents an increase of 5,902 over that of 1938—the largest gain in one year's time ever recorded in the history of the Society. This host of new members, congregated together, would fill practically all available seats in the Tabernacle.

The fact that a larger portion of membership is now assigned to special duty is significant. For example, in 1919, less than half the members were serving as officers or as visiting teachers; in 1939, two-thirds of the members were serving in these capacities, providing opportunity for special development and service for a greater number of women. There were three times as many ward officers in 1939 as in 1919, and twice as many visiting teachers.

A tremendous increase in the activities of the visiting teachers has occurred during the past 20 years. More than one million calls were made to the homes by these friendly visitors during 1939—10 times as many as in 1919. In fact, there was an average of only 3 visits per year

to each member's family twenty years ago, as compared with an average of 13 visits per member last year.

Another significant change is found in the decreasing number of days spent in the care of the sick. Despite the considerably smaller membership in 1919, 10,000 more days were spent in the care of the sick than in 1939. On the other hand, special visits to the sick increased from 86,000 to 214,000. Several factors may be responsible for this decided shift from the all-day care of the sick to special visits in their behalf. Fluctuation in the extent of sickness is an important factor, but perhaps one of the main reasons is the greater availability of both public and private nursing service, so that families are no longer so dependent on Relief Society women for this care. This situation presents a typical example of the way in which Relief Society women meet the immediate need but also plan constructively for the future. They spend thousands of days each year in the actual care of the sick, but, at the same time, the organization is fostering the development of skilled nursing service. The Relief Society early recognized the need for more nurses in our communities, and for several years prior to 1920, conducted classes in practical nursing which were attended by hundreds of young women. During the twenty-year period under comparison, the Relief Society has sponsored more extensive training for nurses, experimenting for three years with one-year hospital courses for nurse aids, followed by the establishment in 1923 of a loan fund to enable girls to enter hospitals for standard three-year courses, and in 1926 of a loan fund

for graduate nurses desiring to take training in public health nursing. To date a total of 68 young women have utilized these funds—51 for under-graduate training and 17 for training in public health nursing.

In 1939, Relief Society women prepared 1,361 bodies for burial—only half as many as in 1919. This is an indication, I would say, of the increasing availability of the services of morticians in outlying districts.

During 1939, Relief Society organizations—wards, stakes, missions, and the General Board, disbursed a total of \$373,782.48, more than double the amount disbursed twenty years earlier, in 1919. Payments for charitable purposes last year amounted to \$97,244.44, an increase of 23 percent over charity payments in 1919. Of this amount, \$58,968.32, or 70 percent, represents direct assistance to families in their homes, the remaining \$38,276.12, or 30 percent, was for preventive and corrective health work, the purchase of eyeglasses and other medical and surgical appliances, cooperation with other agencies in dental and health clinics, and sponsorship of service and vocational training projects.

In addition, the Relief Society distributed commodities, mostly food and clothing, valued at \$19,933.58. Throughout the Church the Relief Societies are cooperating wholeheartedly with the broader Church welfare program. Reports indicate that they are collecting commodities, making quilts, canning and drying foods, preparing wool, making and remodeling clothing—which are turned over to and distributed through the stake bishops' storehouses, and which, therefore, are not included in the figures of Relief

Society disbursements which I have quoted.

On the whole, these few bare facts can give but little indication of the scope and value of Relief Society work to the needy, to the community, and to the members themselves. Its educational, cultural, and spiritual values, its individual and community service, can never be fully measured and expressed in statistical terms.

In conclusion, I should like to repeat the following words of Eliza R. Snow, the first secretary of Relief Society, which were a part of the first annual report of the Female Relief Society of Nauvoo, for the year ending March 17, 1843, and which are

still applicable: "We hope the ladies of the Society will feel encouraged to renew their exertions knowing that the blessings of the poor are resting upon them. We feel assured from what has passed under our personal observation, that many during the inclemency of the winter were not only relieved, but preserved from famishing, through their instrumentality. More has been accomplished than our most sanguine anticipation predicted, and through the assistance and blessing of God, what may we not hope for the future?"

(Note: The detailed financial and statistical report for 1939 will appear in the June issue of the Magazine.)



LET US DO SOMETHING ABOUT SMOKING¹

Elder Joseph F. Merrill, of the Council of the Twelve

"In consequence of evils and designs that do and will exist in the hearts of conspiring men I have warned you and forewarn you by giving unto you this word of wisdom."

IT is contrary to the laws of the state of Utah, and I presume of many other states and communities, to furnish minors with cigarettes and liquor. I will read you a few words from the statutes of the state of Utah:

"Any person who furnishes to any minor by gift, sale, or otherwise any cigarette or cigarette paper or wrapper, or any paper made or prepared for the purpose of making cigarettes, or any tobacco of any kind whatsoever, is guilty of a misdemeanor, and shall be punished by a fine of not less than \$25 or more than \$200 or by imprisonment in the county jail not exceeding six months,

or by both such fine and imprisonment. (Title 93, Chapter 1, Article 12.)

"... It is also a misdemeanor . . . for the proprietor of any place of business to knowingly permit minors to frequent such place of business while they are using tobacco. The term place of business as here used shall apply to any and all such places as shops, stores, factories, public garages, offices, theatres, recreation and dance halls, pool rooms, cafes, cafeterias, cabarets, restaurants, passenger coaches, and waiting rooms." (Title 93, Chapter 3, Article 1.)

In a letter inaugurating the Church campaign for the non-use of liquor and tobacco, written nearly three years ago, the First Presidency, among other things, said: "We com-

¹Omitted from this summary of Elder Merrill's address are extensive quotations from the article, *The Smoke Nuisance*, by Dr. T. J. Howells, Health Commissioner of Salt Lake City, which appeared in full in the *Relief Society Magazine*, April, 1940, page 262.

mend your plan to make this campaign a project for all the Priesthood quorums, both Melchizedek and Aaronic, charging the quorums with the responsibility of (a) keeping their own members free from the vice of using alcohol and tobacco, and (b) assisting all others to do likewise. . .

"Auxiliary organizations should give to the Priesthood quorums such help in the campaign as may be consistently requested of them by Priesthood quorums."

The Relief Society has to date given the most effective support to this campaign of any of the auxiliaries, and that is not discounting what the other auxiliaries have done. The word "campaign" is used advisedly. It means a movement that goes forward actively, enthusiastically, earnestly and persistently, and that is the way we would like to have the campaign for the non-use of liquor and tobacco considered.

There has recently occurred something very significant to this campaign in the state of Utah. The last legislature passed two laws, making it the duty of the State Department of Education to provide a program of education in the schools on the evil effects of the use of narcotics, and to direct a program of character education. In both these cases, instruction and training in character education and in the harmful effects of narcotics, the laws indicate the schools should lead in organizing the communities so that there would be a unified effort to train the children in the home, in the school, on the playgrounds, in places of amusement and recreation, and elsewhere, so that they would be led away from the use of narcotics, and would be developed in the essential principles of good

character. I was delighted, as I presume you were, to read in the papers last evening that the State Department has now gone a step forward and appointed a director whose duty it is to devote his full time to carrying out the purposes of these two laws. Thus, in the state of Utah, if we respond now to the opportunity that the law has provided, we shall make of this state an outstanding one in the states of this nation relative to narcotic education and to character building.

Now with respect to character building, may I say again that I think there is no organization in our Church which can render such effective help in both phases that I have indicated, as this organization, and so the question arises as to what you may do.

1. Continue your cooperation, because this campaign, sisters, is not for the season, it is not for the year, but it is to continue with the objective of getting a trained youth in the Church that will grow up free from the vice of using narcotics, and a youth that is founded solidly upon the principles of honesty, virtue, morality, and all the other good qualities.

2. May I urge that you do something about law enforcement in this state, and in other states where there are similar laws. Now the municipal organizations of Utah, as well as the organization of county officers, has each in its annual convention in this state unanimously resolved that it favors enforcement of these laws; but no laws will be enforced without public support. If you do nothing about it, if no one else does anything about it, but leaves it to the enforcement officers, nothing will be done. The law on the statute books

of this state forbidding the giving or selling of tobacco in any form to minors, and stating that they cannot use tobacco in any of the public places I have indicated, has been on the statute book for a number of years, but it has not been enforced. So may I ask, sisters, that your organization in all of your communities and in all of your wards and districts, contact the enforcement officers in your towns and cities and counties, with a request that they enforce this anti-narcotic law, and keep in contact with them, and check them up.

3. Again may I ask that you actively cooperate with the schools. The law I spoke of, passed by the last legislature, contemplates that there shall be established under the leadership of the public schools, active cooperation in character building. Now, of course, character building to us means to be developed and trained in all of those factors that will make a boy or girl an ideal citizen as well as an ideal member of the Church.

4. May I suggest that you do something that is characteristic of Relief Society, and carry it forward

—something that will be indicative of your efficiency and of your loyalty to the cause.

5. May I say that in my opinion the most effective work that you can do, or any of us can do, is to so live and teach our families that we will demonstrate to all who see or hear us that we ourselves are earnest and sincere in this matter. Why should we eliminate smoking, and why should we get a generation growing up free from the vice of smoking? Sisters, there is nothing in the Church that is so surely and so certainly killing the faith of our boys, and unfortunately, of some of our girls, as the cigarette. It is the faith of our boys and girls that we are trying to develop, because if we can develop that faith taught by the Church, we shall have boys and girls who will be an honor and a pride to their homes, to us, and to the Church.

And so, my sisters, I plead with you to use your influence in your efficient and well-organized ways to help out this campaign in the ways indicated, and in any other way that you may find effective.



LOOKING FORWARD TO 1942

Mary Grant Judd

Member of General Board of Relief Society

WHAT a glorious thought that in two short years from now our great Relief Society organization will have given one hundred years in service to humanity? Who could even begin to enumerate the countless unselfish acts which have gone to form this long chain extending

across the past century, and which is unbroken, except for the rather brief space when the original pioneers were making the great westward trek. Surely such an achievement deserves the best we can give in the way of our 1942 centennial observance. Much of the joy of any

event comes from anticipation as well as from realization, and a joy shared is a joy increased. Let your plans go forward joyfully and prayerfully.

By rare good fortune, the actual anniversary date—March 17—falls, in 1942, on Tuesday, our regular meeting day, so it will be particularly fitting for the local organizations to stage their celebrations on that day. We suggest that, where possible, this be done in a stake capacity rather than in separate wards, so that both efforts and funds can be combined to accomplish something really outstanding. But this, like all your efforts, must be determined by your local conditions. Begin planning now, for it is not too soon.

The General Board feels that, following the local celebrations, the logical time for a large general observance will be at the time of the regular conference in April of 1942. We are looking, so to speak, through our opera glasses from the big toward the little end at this time, and at some future conference we shall turn the glasses around and give you a magnified view of what is in store. In the meantime, we are earnestly seeking for inspirational ideas to add to those we already have in mind, and shall be more than happy to consider any suggestions you may send in.

Anniversaries are important occasions, not only for the inspiration received at the actual time, but in retrospect because of the joy which memories bring. Our 1942 celebration will belong to every member of the Society. Many women, otherwise unable to do so, may be able to join us in the general celebration if they start planning and saving now.

Our centennial observance must comprehend much more than the actual seventeenth day of March. We want the entire year 1942 to be known as "Relief Society Centennial year," not only to those within the Church but to everyone. There is no other woman's organization extant that has functioned continually over a period of one hundred years. This is "news" and we believe some of our big national magazines which report current happenings will be eager to give us space in their columns. What better missionary medium could the Church ask for than a report through these sources concerning our organization, what it stands for, and what it has accomplished during the past century!

Let us all try to sense the great importance of the occasion which faces us. Let us join hands, unitedly resolved to suitably commemorate our centennial anniversary.



BEAUTIFICATION PROGRAM

Bishop Marvin O. Ashton, of the Presiding Bishopric

I SOMETIMES wonder if we really cooperate with one another just the way we ought. If we would get back of one another just a little bit

better, we would cut a bigger swath. While on a mission, I ran across this quotation by Kerr Hardy, one of the biggest socialists in Scotland in his

time. He once said, in addressing a socialist meeting, "If we do nothing more than preach socialism, we are as harmless as the men who preach about religion." I wonder if we sometimes talk too much and do too little. I am reminded of the young English lad who had just come over here and was hired by a farmer. He knew more about a cotton mill than he did about horses and pigs on the farm. As he came in one night before supper, Farmer John said, "Well, William, have you fed the geese?"

He replied, "Yes, Mr. Brown."

"What did you feed them?" asked the farmer.

"I fed them hay."

"Well, did they eat it?"

The young lad's response was, "I do not know, Mr. Brown, but when I left them they were talking about it." Now, do we chatter too much, or do we get in gear? The important thing, of course, is to act.

There is nothing new about the beautification program for our homes and churches. One of the first things the pioneers did was to beautify, and they brought over the Plains trees, shrubs, and seeds, and endeavored to make their homes beautiful. We ought to get back to some of the old principles. The other day I was told this little incident about a woman whose baby had a cold on its lungs. When the doctor was called, he said, "My dear, if I were you, I would give this baby a mustard plaster and do it quick." She replied, "But doctor, isn't that rather old-fashioned?" He said, "Yes, my dear, but so are babies." We have just got to get back to some real, honest-to-goodness old-fashioned methods.

It is a pitiful sight to see, as you go through the country, the dilapidated fences and barns, and unpainted houses and ragged yards. Now I have enough sense to appreciate how some people are struggling. There are some who may not be as fortunate as the rest of us, but it does not take a great deal of money to improve our surroundings. It does take elbow-grease and a little thinking. It takes a little motion which otherwise may be lost in whittling and spitting.

I picked up a book the other day and read this story of a new maid who had gone to a house to work. It seemed that the folks of the house where she worked had a turtle. Of course, turtles hibernate during the winter. (To all intents and purposes, they hibernate all the time, but in the winter they sleep more soundly than at other times.) In seeking for a place to be quiet and dark this turtle went into the coalshed, down in the basement. He stayed there and slept soundly. About April first the maid, who had been employed in the fall, went down into the basement and got the scare of her life. This April morning the rays of the sun somehow had gotten down into the basement and touched the turtle; and he started to make his way to the foot of the stairs. The girl, on reaching the basement, threw up her hands, rushed upstairs, and hysterically screamed, "Good heavens, is this house spooky? That flat stone on which I have broken all the winter's coal is crawling around." Now maybe that is just a bit exaggerated, but sometimes you can pound, and pound, and pound, and there is no awakening whatsoever. What are we doing about some of these essential things? If you cannot

keep your boy or girl at home because of the shabby conditions around your place, I believe the improvement of your surroundings would be a religious contribution.

In the Church beautification program we are trying to do two things. The first is to organize a committee in each ward. On that committee should be a representative of the Relief Society, Sunday School and the different organizations of the ward. Each organization will instill into its members the ideals that should be put into action regarding *their own homes*, inside and out. That committee will divide up its work so that they will have a real honest-to-goodness program, benefiting our Church buildings inside and out. In other words, first, individual salvation, and second, if you please, general salvation—the home and the Church. Now as you do that, you are preaching religion about the finest way you can. You will hold your young people. Sometimes they drift away because our home conditions are not what they should be.

Second, each stake should have a corresponding committee. There should be a connection between the Relief Society member of the stake

committee and the Relief Society member of the ward committee. If you find that a bishop is rather slow on his feet, will you please throw modesty away and if necessary use a “fire-cracker,” hoping it will take effect so that he will appoint that committee.

As President Clark stated recently, initiative is fundamental; we are not going to map out everything at headquarters and leave you without opportunity to initiate your own activities. We do not *think* as much as we should. Just what are you doing about it? Are you thinking of the problems ahead of you, or are you waiting for somebody at headquarters to continually urge and plan for you? I went to a Scotch reunion the other night, and I heard this story: Before the Battle of Trafalgar, Nelson called his officers together, looked into their eyes and exclaimed, “England expects this day that every man shall do his duty.” Two Scotchmen were standing side by side. One nudged the other and said, “Do ye ken, he didna mention the Scotch.” The other Scotchman, who was just as fast on the trigger, poked him back and said, “The Scotch dinna need to be telt.” Do you need to be “telt”?

Social Welfare Department

THE PLACE OF THE RELIEF SOCIETY IN THE WELFARE PROGRAM

Presiding Bishop LeGrand Richards

IN this great welfare program it occurs to me that there is a place for the Relief Society even more important than service in canning fruit,

making clothing, mending, and doing such things. The Relief Society can do many other things and do them very capably and well, and

probably far better than some of the brethren could do. I would rather trust any Relief Society president who served under me to go into a home and analyze the needs of that home, and submit them to me, than to do it myself, and I believe that is true in most cases.

Now we want to do all we should to help the people of the Church who are in need, the worthy poor, in fact, all the poor; but the thing we ought to be sure about is that we know what they need. So often we do not know what we should do, and so we give them an order on the storehouse, or send over a package of groceries, or we give them ten dollars, and we think the job has been taken care of. I once read this statement—"What would make a good meal for a sparrow would make a very poor meal for an elephant," and I think this might apply to welfare work. What would take care of one family's needs would be far insufficient and inadequate for the needs of another. How are we going to take care of their needs unless we know the facts concerning the family, and that is where the Relief Society fits into the program. If you go into a bank and want to make a loan, and they have never seen you before, they do not give you \$100 and ask you to sign a note; they want to know who you are, who your people are, what you do for a living, and what possibilities you have for repaying the loan. There is a credit-rating bureau where you may get a rating on a man as to whether he has paid his bills, whether he has been in default, whether judgment has been taken against him.

Some people move from one ward to another hoping they will find the

bishop more liberal than the one in the ward in which they have been living. There is a transient group that always thinks the other fellow's pasture is greener than their own. Then we have those who move from ward to ward in the natural course of events, and the tendency on the part of the bishop is to say, "You are not a member of our ward, and we cannot do anything for you." So we have asked the bishops to assume responsibility for all members living in their wards, whether their recommends have been received or not. However, in doing this it would be proper, if the recommends have not been received, for the bishops to determine whether they are getting help from the wards from which they came. As I have said before, it is our responsibility to help those who need help, but we should know whether they need help before we extend it, and what kind of help they need.

I HAVE an interesting statement here prepared by our medical social worker who operates out of the Presiding Bishop's Office, reporting all cases that were handled through that department during the year 1939. This, better than I could put it in words, illustrates what I mean by the intelligent handling of cases that need attention, showing that they do not all require the same remedy and the same assistance. Before this department was set up, and we began to analyze the cases, for instance, that were recommended to the L. D. S. Hospital (and this report deals largely with that hospital), we found people there at Church expense who had substantial bank accounts. We found people who were well able to pay their hospital bills, but the bish-

ops just thought they were good people and so they were given recommends to the hospital. President Grant tells the story of one man who was sent there on a bishop's recommend, and when he went to get his release the superintendent said, "I suppose you know you are a charity case, and that your name will so appear on the records." "No," he said, "I am not a charity case," and he pulled out his check-book and wrote a check for the hospital bill. One case was reported where a good woman was sent to the hospital by her son, who was a bishop, and we felt sure he was worth not less than \$50,000, but he felt that his mother had been a good, faithful Latter-day Saint, and that she was entitled to assistance from the Church. We found one case where a man was not even a member of our Church, and we took it up with the church to which he belonged, and they said, "We do not expect you to pay for our members," and they sent a check to pay for the hospital bill. These are some of the conditions that were found where, without studying the cases, they were just given orders on the hospital.

A total of 764 applications for hospital care were cleared through our medical social worker last year. Of this number we took care of 452 cases in the hospital. They were distributed among the various Church hospitals, including the Primary Hospital for children. Out of these 452 cases, we had 149 that could have been sent to the County Hospital. The only reason we did not send them to the County Hospital was because they were faithful Latter-day Saints and entitled to our services, and we gave them, and gave them

freely and gladly because they were worthy of that assistance.

In addition to the hospital cases we took care of others in convalescent homes, some in doctors' offices, some were provided with glasses, some with false teeth, one with an artificial limb, some with physiotherapy treatments, and so forth. So you see they did not all require the same kind of assistance, and it was our responsibility to find out what kind of help they did need. Then we referred to other sources 279 cases, which in the ordinary course of events would have been largely taken care of because the bishops did not have time to investigate and see what the conditions were. Out of those 279 cases, 52 of them were able to make arrangements to pay their own bills for the care they received.

The thought I would like to leave with you is this—out of 764 cases, no one was sent away unprovided for, but they were cared for intelligently after knowing what their needs were, and what the possibilities were of their paying their accounts themselves. We are recommending that all applications for assistance be cleared through the Relief Society. Here in Salt Lake County we have a Social Service Department under the direction of the Relief Society. This department is a member of the Social Service Exchange, and is entitled to clear cases through this community index. Outside of Salt Lake, if there is no community exchange in your locality, you should clear with your County Welfare Department. That means that we will check up and find out how many agencies are taking care of these people who are being looked after.

In some cases we find that the Church is caring for them as well as other charity organizations, and there are some people who go around and get help from as many agencies as they can. It may be in some cases it is necessary to supplement the help given by other agencies, but when we do so we ought to do it with their knowledge and our knowledge, so we know that what is being given is supplemental help, and each agency understands where its responsibility begins and where it ends. We, as a community, owe it to the people to take care of those who are in need, but we should take care of them in an intelligent manner by knowing what their needs are, and by clearing with other agencies so that the assistance will not be duplicated.

THROUGH courses conducted by the Relief Society, Relief Society representatives in various stakes have been trained to make these check-ups and to do this clearing, how to go about it in an intelligent manner. Then these Relief Society workers, when they have used the ability and training they have to obtain this information, must give this information to the bishop of the ward who has the right to determine what should be done. He can take the matter up with the ward welfare committee, and they can decide what help should be rendered, but when they make that decision it should be with the information in their possession that these Relief Society workers are able to furnish and provide through the clearing of these various cases.

I am sure the Relief Society is ready to do its part. This is an in-

telligent service. We must realize that we are not just a social agency, but we are the Church of Jesus Christ of Latter-day Saints, and in all our work there must be the spirit of the Christ, the spirit of helpfulness, and above all things we must guard and protect the honor of the families we have to minister to and care for. We want to realize that the service is greater than feeding the hungry and clothing the naked. We want to make these members feel that they have a place in society, that they belong to the Church, and that we love them. They are our brothers and sisters, and we want to help when help is necessary in such a way and with such a spirit that the children will not grow up to feel that they are underprivileged, and that they are not wanted in society; that they are less desirable than other children in the community. There are many safeguards that should be placed around our work.

Again I say to you that I think the usefulness of the Relief Society goes far beyond sewing and canning and doing these menial things that have to be done. I think it can render an intelligent service in the Church comparable to the service that our wives render in our homes. We men must be able to provide the where-withal, but our companions provide inspiration, guidance, care, and wisdom that lead our children to success. That is what I think the Relief Society can do in the Church; that is what I think they have been doing for a long time, besides provoking their husbands to good works, as you so often hear.

SOCIAL SERVICE

Leona B. Fetzner

Member of General Board of Relief Society

"A tract of country is not less romantic if we carry a map, nor is our effort to assist those in need less sacred if we approach our task with skill and knowledge."

MILLIONS in our nation are on the ragged edge of low income. They will be with us for long years, and public funds of necessity will be needed to supply their wants. Many special and particular needs, not otherwise attainable, are being supplied by the Church to faithful members, the denial of which could be crippling. The welfare of those in need is always the guide to our endeavors. We should limit our work to what we can do, and what we can do well.

We should stimulate people to use their own and the community's resources, and to develop special in-

terests. We should encourage simple living. Our goal is to enrich family life, and to help preserve it when it is threatened.

We are asked to bring a healing virtue to those who toil and to those who are overburdened, so that they will be able to perform their work with steadfastness and purpose. Not only must we provide opportunities for the satisfaction of the simple fundamental, human needs, but at the same time we must develop the breadth and depth of the human spirit which comes from apprehending the eternal while abiding amid the temporal and the changing.



A RELIEF SOCIETY PROJECT IN PIONEER STAKE

Lottie Fullmer

President of Pioneer Stake Relief Society

ONE of our branches, organized less than two years ago, is composed largely of people who have lost their homes, and have had to depend on community agencies for subsistence. They have settled where they could buy a small piece of ground for what they could afford to pay, and have established small, humble homes there, the majority of them being just a shell and roof.

We found that housekeeping conditions there were very poor, that these little shells had no conveniences whatever. We found in our survey that a number of the homes

had made some arrangements for the protection of food supplies and dishes, but they had no place to put their clothing, washing and ironing. We tried to put ourselves in their positions, and wondered if we could keep up our pride if we were living in the same situation. So we discussed what we might do to meet their problems. We decided cupboard room and drawer room was their immediate need; so we met with our stake presidency and got their approval on the project we were about to undertake, and then we met with the presiding elder

there, and their work director, and discussed our plan with them. So we set forth to build cabinets and wardrobes to put into the homes where these people might be lifted up to a higher standard of house-keeping, where they might have some place to put the things they had made such an effort to obtain.

The Relief Society furnished the material, and the work director

there, who is a capable carpenter, supervised the work. The Relief Society also furnished the paint, but with the understanding that those who were to receive the cabinets must go to a central place and paint them; if they took them into their homes first, they possibly would not get painted. The hearts of these people are full of gratitude.

Work-and-Business Department

TOPICS FOR DISCUSSION, 1940-41

Ethel B. Andrew

Member of General Board of Relief Society

THE work day is your opportunity day. The members of your organization should be considered and their interests recognized in planning the day's program and in making it an enjoyable social, as well as an adventure in new and interesting phases of homemaking.

We mothers are responsible for the health of our families. Their health depends largely on what they eat. There are 30,000,000 homes in the United States. In every one of these homes, food is being prepared daily. The problem of what to eat becomes an important factor in the health of our nation. We have always known that we eat to live, but we are fast learning that what we eat has an important bearing upon how long we shall live and the degree of health we shall enjoy. Active research and general education along nutritional lines have made a definite

improvement in the health of our children and a marked decrease in infant mortality.

The nutrition lessons are optional, but the vital need of them is apparent. For the 1940-41 lesson season they are being approached from a different angle; i. e., what to eat to make better teeth and bones, hair and fingernails, skin, eyes, posture and muscle tone, dietary reinforcements, food for old people, and helpful and healthful party menus.

Suggested menus and recipes, ideas on textiles, conservation, better housing, and better homemaking will be given. Make your lessons practical to fit your own group and remember that one objective of the work-and-business day is to make us better and more understanding mothers, to make our homes more livable, our family life happier, that we may indeed find life at its best.

NEW CLOTHING FROM OLD

(A summary of comments which accompanied a demonstration of remodeled clothing)

By Susie Sanford

Clothing Specialist, Utah State Agricultural College

THERE are two very important psychological factors concerned with clothing. One is the fact that clothing affects individual happiness and character development; the other is that an individual's clothing affects other people. One of the major expenditures of the family is for clothing, and in times of economic stress the mother has a great responsibility, not only in buying clothing, but in taking care of the clothing already on hand. What is saved is just as good as what is earned. There are many thrift practices which can be followed. Care of clothing is of first importance. A simple costume well cared for is far better than an expensive one that doesn't show care. Just the habit of hanging up clothes can help your clothing problems. Another helpful practice is proper storage. Learning to clean, to spot, to press, to do safe home dry cleaning will also save money. Removing dust and spots as soon as possible will lengthen the life of clothing. Good laundering methods will also lengthen it. An article that is carefully laundered when only slightly soiled will last a lot longer than clothing that becomes very soiled and has to be laundered so hard that the fibers are affected.

In making over clothing, there are many things to consider: first of all, the time and ability of the homemaker; second, what there is to be made over, and the condition that

it is in. It is not profitable to remake clothing if the material is not worth the time that it takes to do it.

In remodeling, think, too, of the style trends of the time. The textile world of today is governed by style, and more money is spent on style in clothing than on material in clothing. Your clothing money will reach farther if you know something about the style trends of the time—what is being worn at the present time and what styles are coming in. Suiting the style to the individual is another very important thing, and in remodeling we have to think of the style of the pattern in order to use the best of the material that we might have at hand.

In remodeling, the height of success is to conceal the fact that the article is made over. For example, in making children's clothing from old overalls, use the wrong side of the material. Any child could then wear it and be happy; whereas, if the other side of the material were used, he would be affected by the fact that he is wearing made-over clothing. Try to make it fit, to make it look well, and to conceal the fact that it is made over. Fitting, construction, and style each has its place in remodeling.

Last summer I visited a 4-H Club where one of the girls brought an old coat to me which was very faded, and she wondered what she could do with it. In looking over the material, I decided it was worth making over,

but it would have to be turned wrong side out. It was made into a dress, with as many panels in the skirt as there were panels in the coat, using the same pieces. Where the worn places were cut out and pieces put in, the stitching became part of the style and decoration. She was the winner in her 4-H Club and won a trip to the national club congress in Chicago, where she was placed first with this costume. It was not placed first because it was made over, but because it had style and was well made and at the same time was eco-

nomical. The entire outfit of the girl, including hat, shoes and under-clothing, cost \$11.77.

In these few minutes I have had here I hope that you have learned the following essentials in remodeling: that you consider carefully the material that you are going to make over, see that it is worth the time of making; that you suit the style to what you have to work with, to the season, and to the individual. Remember above all things that anything that is worth doing is worth doing well.



NEW TRENDS IN TEXTILES

May Billings

Clothing Instructor, Brigham Young University

THE consumer movement that is spreading over the country at the present time has a reason back of it. It grew out of a need—a need to know more about what we use and how to buy it, a need for information. The Relief Society, clubs, and all organized groups all over the United States are very much concerned that the consumer has more information on her goods and on the labels that the goods carry in order to buy wisely. During the depression materials were cheapened in order to meet the necessity for goods of lower cost, and laboratories began to produce new fibers, new ways of producing cloth. Formerly there were only four or five basic fibers; now we are confronted with an entirely new world, and we have new textiles to work with. I was told the other day that 82% of the textiles sold from the stores for family use are laboratory-constructed materials.

Rayon has been almost one hundred years in the building. It was not until after the war that rayon could be developed into a fiber which undersold everything else. The DuPont factory, which had been and still is making gunpowder, was turned over into the peace-time process of promoting and developing cellulose products from selected woody fiber, from flax, cotton and wool, from any plant that has a woody fiber, and out of this have come some wonderful developments in the textile industry. At first rayons were sharp, glossy, hard; they pulled at the seams, they melted when sent to the cleaners, or when pressed with a hot iron. But we are now beginning to get a pretty stabilized material. The term rayon stands for a whole world of new fibers, and although there are three especially different constructions, two are very different in their chemical construction, and

it is necessary to understand how to iron, wash, and handle them properly.

Laws have been passed to protect us a little bit. In thirty states, the Board of Trade and the Bureau of Standards signed an agreement with the manufacturers that they would indicate whether material was acetate or viscous. We need to become fiber conscious, name conscious, process conscious. Any fashion book will help you if you read it. Manufacturers have tried to get the appearance of silk and wool in the rayon fabrics, to get resilience, a lovely glow, permeability to dye. They have learned that by cutting rayon and spinning it into a yarn they can make it look like wool. Spun rayon is a dull-finish fabric, spun from shorter lengths of rayon; it has wearing quality and 800 times more of it is sold than silk. It sells usually from 49c to 79c a yard, very often as low as 29c, according to quality. There are two lining materials that are perspiration proof, wrinkle proof, spot proof, and pull proof at the seams. Laboratories are learning how to impregnate the yarn with new processes; they even sanitize so that germs and odors will not permeate the fiber and fabric. Sanforization is a process of shrinking that is absolute. If cloth is sanforized it

will not shrink, and the label will be on the bolt; but ask to see it, for otherwise you may be told it is sanforized when it is merely labeled "pre-shrunk" and is still subject to some further shrinkage.

In 1937 there was passed some very definite action on the labeling of silk goods and woolens and cottons. The International Silk Guild has adopted "all pure silk," and "pure dye silk," as two labels guaranteeing that silk is the only fiber used in the manufacturing of the material so labeled, and that added weighting is limited to 10% in colored material, and 15% in black. When too much metal is used to weight silk, the material is deficient in real silk. Silk dresses that split or drop to pieces are too highly metalized. I think 10 to 15% weighting improves the silk material, sets the dye more permanently, and prevents some difficulties that are found in perfectly pure silk. A third label, "pure silk," means only that the material doesn't have rayon in it; it might have as high as 60% weighting in it. The rayon manufacturers are proud to put the label "rayon" on goods; they want you to know that this product is not a counterfeit for silk. The old idea of rayon being inferior is passing away, and we are better dressed for it.



REMNANTS

There is magic in cloth remnants
For the clever woman who sews;
Instead of folded odds and ends,
She sees her children's clothes.

There is magic in food remnants
For the thrifty woman who cooks;

She makes her own fine recipes,
Which cannot be found in books.

There is magic in time remnants
Which come at close of day,
When each enjoys the luxury
Of her favorite work or play.

—Ella J. Coulam.

Mormon Handicraft Department

MORMON HANDICRAFT AS AN OPPORTUNITY-MAKER

Nellie O. Parker

Member of General Board of Relief Society

MORMON HANDICRAFT was conceived in the desire to help others. The motivating objectives were: first, to create new avenues of employment by furnishing a market for fine handiwork; second, to encourage and foster the handicraft arts; and third, to utilize and to preserve the heritage of our people, the many skilled and talented artisans gathered from different lands.

In states like Utah, with few large industries, employment must be created. It is recognized that the tourist trade is one of our greatest resources. Rather than importing articles to be sold and carried away again, our own people can make things that appeal to tourists. We should aim toward making distinctive articles of originality and fine workmanship, typical of our locality and our people.

The records show that since the Shop opened its doors in the early summer of 1937, it has afforded opportunity for 2,500 people to sell their work, and \$15,000 has been paid to them for it.

The Shop is not yet self-supporting, which it must be if it is to be continued. The returns are very satisfactory during the tourist season, but more customers among our local people are needed to increase the volume of sales throughout the entire year. We solicit your help in this particular. Acquaint those in

your community who buy lovely things with the variety of high-quality articles that can be procured at the Shop. Patronize it whenever possible. In the past, many stakes and wards have taken membership in the Shop, and we solicit their continued support of this worthy project.

Try to make opportunities by encouraging and creating employment for your own stake people. Become aware of your own local resources and make use of them. One locality may have grass suitable for basket making; another, good clay for pottery, or petrified wood or native stones that polish beautifully. The field of developing these enterprises has scarcely been entered yet. The skilled craftsmen in your wards who do not need employment can teach those who do need the work. It would be a very commendable volunteer service.

We are endeavoring to keep the policies of the Shop very much as they have been. They are set forth in the following rules and regulations, as revised by the General Board, March 20, 1940:

1. The fee for membership in the Shop is \$1.00 per year for an individual or for a stake or a ward Relief Society. However, individuals holding a current year's membership card in a ward Relief Society which has current membership in the Shop, may submit articles for sale through the Shop without further fee. Other individuals may enter articles for sale through

the Shop provided they hold current membership in the Shop. Ward Relief Societies are encouraged to become members of the Handicraft Shop for the benefit of their members who may desire to utilize the services of the Shop; stake Relief Societies will find membership desirable, particularly if the submittal and sale of articles is to be carried on as a stake board project. All membership fees are payable direct to the Mormon Handicraft Shop.

2. All articles for consignment to the Shop must first have been submitted to and approved by a stake committee (composed of stake and ward work-and-business leaders) as meeting established standards of workmanship and saleability. However, articles reordered by the Shop because of the demand for them may be sent direct to the Shop without submittal to the stake committee.

3. Before consignment to the Shop of articles approved by the stake committee, the stake committee must obtain permission from the Mormon Handicraft Shop to submit the proposed consignment in order to avoid overstocking some lines of merchandise.

4. All articles submitted for sale at the Shop must have price attached, to which 25% will be added by the Shop for over-

head expense. The Shop, however, reserves the right at any time to equalize or reduce prices when necessary.

5. Articles will be carried in stock at the Shop for one year, or longer if considered saleable by the Shop, unless sold, or withdrawn earlier by consignor.

6. Articles submitted to the Shop for sale cannot be withdrawn by consignor until three months after date of entry.

7. In withdrawing articles, consignors must give the Shop three days notice and identify registry number of the articles to be withdrawn. Postage on articles which are returned to consignor by mail or express will be collected by the carrier upon delivery.

8. Any article received at the Shop which is not in good condition or which is not considered saleable by the Shop will be returned to consignor immediately.

9. Payments for articles sold are made on the 15th of the month following sale.

10. No person will be allowed to collect money for articles sold, or to withdraw articles from the Shop, without being identified as the consignor, or without verified written authorization from the consignor.

11. The Shop is not responsible for losses other than those covered by insurance against fire and theft.



HANDWORK WITH SALES APPEAL

(A summary of comments which accompanied demonstration)

Lucile Wallace Wolf

Manager, Mormon Handicraft Shop

FIRST, I want to say that the Handicraft Shop will no longer handle foods for sale because of a law requiring physical and blood tests for all who prepare food for sale.

There are three things that have been very much more saleable than all other entries at the Shop. One of the most saleable items has been hand-hammered, hand-etched copper. Utah has the greatest open-cut copper mine in the world, located in Bingham. These copper articles

have sales appeal and local interest; they are reasonable in price and easy to carry.

The second item that sells most readily is aprons. Some aprons have sales appeal and other aprons do not. Get the very best material you can and use good judgment in the color combinations. There is never a question of price with respect to exquisite aprons of organdy. We cannot supply the demand for a little zig-zag apron, which requires one

hour to cut, ready for sewing. It is the material, style, and good color combinations that make it stunning. Other types of aprons which sell well are the exquisite white, blue, and pink pinafore, the peasant apron, and the dog-house apron, made for a man or boy in the family.

The third largest seller is a pioneer doll. You will be interested to know that these pioneer dolls are not for sale anywhere else in the world, that doll collectors all over the United States are clamoring for them, and that up to March 21 we had handled 889 of them. These dolls are made by a woman who not only designs and makes the costumes, but the bodies as well. She makes several different types of dolls, including a western cowboy.

A mother and two sons thought of making little dogs of wool, and we have sold between 3,000 and 4,000 of them.

The important things to remember when making and entering articles in the Shop are good material, good workmanship, right price, neatness, cleanliness, and good appearance. Things exquisitely done are always saleable if the material is good; do not do exquisite work on ordinary materials. Do not send soiled articles; if they have to be laundered, launder them, as we haven't the facilities for this. Articles which come in wrapped in cellophane are amply protected. Consult us often and come and see us whenever you are in Salt Lake, because it is your Shop.



WORK-AND-BUSINESS LEADER'S RESPONSIBILITY

Mary Thomas

Wasatch Stake Work Leader

THE women of Wasatch Stake have been very grateful for the Mormon Handicraft work of Relief Society. With the cooperation of the ward presidents and the work leaders we have been able to keep the standard of workmanship high. We have several women whose work is superior. Some of these women are widows, and there are others whose husbands are without work, and so we encourage them to enter their handwork regularly at the Mormon Handicraft Shop.

We try to cooperate with the Shop in not overstocking on any items. All articles for entry are first taken to the ward leaders, who send on to the stake work leaders those articles

which are found to be of good material and neat workmanship; in turn, the stake work leaders approve and send on to the Shop those articles which they find to be up to standard. Our women are learning not to bring in work unless it measures up to the requirements of material, cleanliness, practicability and originality; but we are careful not to give offense to those whose work is not acceptable.

We feel that Mormon Handicraft has not only developed new avenues for employment for many who have special talents in different types of handwork and who need to supplement the family income, but that it has also helped us to retain some of the fine pioneer arts and crafts.

Music Department

SINGING MOTHERS NEAR AND FAR

Beatrice F. Stevens

Member of General Board of Relief Society

IT is impossible to evaluate the worth of the contribution being made by our Singing Mothers. Not only has our own organization been greatly benefited, but many worshipping assemblies of the Church have been enriched by their beautiful singing. Their influence has raised musical standards and brought increased culture and joy to all who have listened. Through these choruses, hundreds of women have opportunity for self-expression and many have been encouraged to develop unsuspected talent. Today, in practically every stake and in many wards may be found a group of women singing worth while music. Their generous giving of time and effort is deeply appreciated. A movement so valuable and popular will continue to grow.

With the winning of recognition comes responsibility of advancement. Let us improve the musical knowledge and tone quality of our groups, enlarge our repertoire, being sure to include fine hymns. Choristers and organists, better your own technique.

We hope you have found the articles written by Professor Wade N. Stephens and published this last year in our *Magazine* to be helpful. Why not refer to them frequently?

Extensive preparation for centennial celebrations is anticipated. We plan, also, to invite combined stake choruses to furnish music for our general conferences and trust this will add incentive and enthusiasm to your work. As plans progress, you will be advised.

We offer our new *Relief Society Song Book*, hoping you may find interesting material in it. We also urge the use of the cantata, *Resurrection Morning*, which was written especially for Singing Mothers by B. Cecil Gates; its choruses may be used in different ways, as duets, trios, etc.

(Note: For information on the *Song Book*, see *Relief Society Magazine*, March, 1940, page 193; for a review of the cantata, *Resurrection Morning*, and directions for ordering, see the *Magazine* for February, 1940, page 113, and for March, 1940, page 194.)

MUSIC LEADERSHIP

Alexander Schreiner, Tabernacle Organist

MUSIC is one of the most powerful allies of the Church. Upon those who direct music in the Church, therefore, rests a considerable responsibility, the most import-

ant part of which is to offer music that is fitting to the occasion. Any service conducted on the Sabbath day requires sacred music; this should be observed invariably. There is

ample time and opportunity during the week for secular music, so let us be happy in singing sacred music to praise God on His day. When individual musicians are invited to participate in Sunday services, the invitation should specifically indicate that something sacred is desired. If they have no sacred numbers to offer, they may always use something out of the hymn book.

There are two important kinds of sacred music—congregational music and choir music. Choir music is prepared music. The members of choirs are more or less trained. They have a leader who directs them, as for a concert. Emphasis is put on all the minute technical details, such as the observation of holds, rests, climaxes, and retards. A choir strives for musical perfection.

On the other hand, congregational singing is quite another matter; it is a mode of worship. Here we should not strive for musical perfection, because it is the text rather than the music that is important. The words are sermons in miniature. They present our doctrine in poetry. Their contemplation stirs the heart to faithfulness. The music is secondary; it is only an accompaniment to the words, and musical details may be disregarded.

The dictatorial technic of choir-directing has no place in the directing of congregational singing. To a degree, the congregation should be its own director, so that it may be free to absorb the meaning of the words. Worshipers do not come to church to prepare for a concert; they are not trained singers; they may not be eager to sing in parts; they are not interested in musical details; they have come to worship. They should not be hur-

ried or worried by the director but should be left free to express themselves in their own way.

Tempos should always be comfortable. The director may assist the organist in setting the tempo when the introduction is played, but after the congregation starts to sing, never try to increase the speed. Really, a director should follow the congregation in the singing of a hymn. He leads out in directing a choir, but he follows in directing a congregation, for such singing is the "singing of the heart" and a prayer unto God. I believe that congregational singing is a more sacred exercise than concert or choir singing. Let us not spoil it by injecting the technic of concert or choir-directing.

The Church music committee is recommending that we have more congregational singing in our services, and that we use a greater variety of hymns. A sacrament service is quite perfect and complete with no music other than congregational hymns. In the hymn-singing project, which began in April, a different hymn is to be emphasized each month. In regard to congregational singing practice, if the hymn is known, merely encourage the congregation to give good attention to the words and to sing them with meaning; if the words are prayerful, sing prayerfully; if they are joyful, sing them with joy. Adjust the tempo accordingly. As a matter of fact, there is little need to practice well-known hymns. If the hymn is not known, frankly learn the tune line by line, but even here, keep the sense of the words uppermost. Sing with fervor, not too loud, not too fast, but always ardently.

Singing by women's choirs is pre-

pared music. It is here that musical details should be carefully worked out by the director so that music will be given life and expression. It is here that part-singing should be studied, and attention paid to attacks, climaxes, rests, holds and all technical details. Clear enunciation should be stressed. In singing it must even be exaggerated in order to be effective, for listening to singing without being able to understand the words is generally quite uninteresting. Conversely, the message of the choir may touch the listener's heart.

At rehearsals, choirs should practice singing softly and with good balance of parts. The voice quality of a choir improves with softer singing, and if the singers will listen to each other while singing, they will improve the balance of parts. With regard to pitch, it is largely a matter of careful attention. A director can-

not mention it too often, for singing in tune is really the first requisite. An excellent aid to singing on pitch is to sing without accompaniment. An instrument serves as a crutch for the choir to lean on. Without it the singers are automatically put on their mettle. They think better, hear better and sing better. As much as half of every rehearsal could well be spent without accompaniment. Soft singing is another aid in the matter of pitch. It enables the singers to hear the other parts and to harmonize consciously with them.

Let us take pride in setting fine standards of music and worship in the Church. May we have sacred music on the Sabbath, may we have impressive congregational singing, and may our choirs take joy in fine musical presentations. Then music will make its proper contribution in the program of the Church.

Presidents' Breakfast

AT the presidents' breakfast, where 175 stake and mission presidents, and former and present members of the General Board assembled at the Lion House, the discussion centered about the three following questions:

1. Shall the General Board continue to outline topics for discussion for the work-and-business meeting (such as the current lessons in nutrition); if so, shall the use of these topics be optional or required?
2. How can we encourage visiting teachers to discuss the planned messages in the homes?
3. How can we encourage Relief Society members to read the lessons which appear in the *Relief Society Magazine*?

Three stake presidents spoke to

the first question: Annie M. Farr of Smithfield Stake, Hannah M. Clyde of Kolob, and Ella P. Bennion of Oquirrh. They were unanimous in their opinion that the General Board should continue to outline topics for discussion at the work meeting, but indicated that the preference of most of the ward workers and other stake presidents whom they had consulted was that these outlines should continue to be optional rather than required. A plea was made for undivided attention while the discussion leader is making formal presentation of the topic, to be followed by conversation on the subject as the handwork proceeds.

The importance of the work meeting was stressed, not only because of the sewing for the needy and the development of individual skills, but also because of the opportunity for informal visiting and sociability afforded at this particular meeting.

Question 2 was discussed by Radie O. Hyde and Ella M. Williams, presidents of Ensign and South Davis stakes, respectively.

Mrs. Hyde stressed first the fundamental principle of visiting teachers realizing the dignity and importance of their calling, and second, the value of a capable leader for these visitors—one who is on a par with class leaders in other departments of Relief Society. Two activities which have improved the services of the visiting teachers in Ensign Stake were described: (1) The stake leader prepares and distributes to ward leaders each month a card bearing a scriptural quotation emphasizing the central theme of the teachers' message, and a question dealing with the practical application. For example, for the month when Giving was the topic, the quotation on the card was from II Cor. 9:7, and the question, "What may we do to contribute to the Church welfare program?" The lesson was supplemented by a visit of the stake and ward leaders to the regional bishops' storehouse and to the plant of the Deseret Industries. (2) Ward class leaders present their most difficult problems at union meeting; at a subsequent union meeting the situation involved and the suggested solution is dramatized.

Mrs. Bennion emphasized the importance of selecting as visiting teachers those women who are suited for this type of service, and carefully explaining to them their duties and

responsibilities. Realizing that a sufficient number of women qualified for this service is not always available, she said, "Relief Society is not solely for the highly educated and cultured, and those who have the ability to do things just as they ought to be done, but it is for all women, to help them in their development, and we have to use patience, kindness, and tolerance, and help them along the way." The following means of improving the teaching and assuring the discussion of the message in the homes were recommended:

1. Select teachers, insofar as possible, with more thought, through a personal interview by the president with each prospective teacher to ascertain ability, qualifications, and interest in Relief Society work, and to explain the *Relief Society Magazine* and attendance at Sacrament meetings.
2. Require teachers, each month before making their visits, to read all the lessons in the *Magazine*, and to study the families to be visited with the idea of referring to the lesson of most interest to each of them.
3. Appeal to the pride of the visiting teachers to do their work well, so that they may feel the stimulation and recompense of success.
4. Presidents should manifest more interest in the visits after they have been made.
5. Consistent follow-up of these suggestions by the president.

Charlotte Kay, president of Weber Stake Relief Society, spoke to the third question. Realizing that interest in and appreciation for the courses of study underlie the reading of the lessons by the members, she made several practical suggestions which are here summarized:

1. At the beginning of the season, the course of study should be presented with fluency and enthusiasm, and with

- emphasis on the opportunities which it provides for the members.
2. During the work meeting the Magazine agent can give with value what is called a "commercial" on the radio, highlighting the current Magazine, and mentioning the forthcoming lessons.
 3. Visiting teachers can refer to lessons for the coming month, often by asking a tactful question in the home, such as, "What do you think about this or that in the lesson?" Such an approach will appeal to a woman's pride and curiosity to such extent that she will read the lesson.
 4. Credit on the roll for individuals reporting that the day's lesson has been read is another help which tends to stimulate lesson-reading by those who are not inclined to participate in the discussion.
 5. Presentation of lesson material on special occasions in unusual or entertaining form, such as a skit or play or beautifully prepared talks, creates incentive not only

to read the lessons, but to study them.

6. The class leader is perhaps the most important factor in encouraging members to read the lessons. Therefore, the class leader should have sincere appreciation for the lesson material, the ability to inspire enthusiasm in others, and a positive character; she must, of course, do a certain amount of lecturing to give new information and background, but a good leader will leave time for as much discussion as she can possibly draw from her class, remembering that there is little "impression without expression."

(Note: Summaries of the talks by Ann P. Nibley, Relief Society president of Northwestern States Mission, and Lottie Fullmer, president of Pioneer Stake Relief Society, also given at the breakfast, appear with the proceedings of membership and social welfare departments, respectively.)

General Session—Forenoon

MISSIONARY TRAINING IN THE HOME

Ida D. Rees

Former Relief Society President of East German Mission

MORMONISM is a way of life—a way that provides valuable preparation for those sent out into the world as missionaries by the Church. Let us review the course of this way of life in a Mormon home.

There is always rejoicing at the advent of a child; he grows up with the feeling that he is precious in the sight of the Lord. The first big event in his young life is his formal presentation before the ward when he is given a name and a blessing. As soon as the little fellow can lisp, he is taught a simple prayer. His baptism at eight years is another im-

pressive occasion, when he realizes what it means to be permitted to enter into the Church of God. At twelve he is ordained a deacon, not in an indifferent and routine way, but as an event of consequence: he now bears the Priesthood of God. Then comes the occasion of his first public prayer, his first Church talk or passing of the Sacrament.

If the youngster comes home from Sunday School exclaiming, "Mother, I'm to pass the Sacrament tonight," and the mother merely says, "Are you?" and turns back to her book, that reception can easily mean that Church duties to this eager lad will

henceforth be a closed book. On the other hand, when the mother exhibits enthusiastic interest, when she hurries to tell the rest of the family of the honor, when she sees to it that the boy is properly groomed—a new tie perhaps or a flower in his lapel—then what an unforgettable occasion it has become to him! This is the boy who is later to deliver a message to the world, the boy who must be equipped with a knowledge and understanding of the glories and beauties of the Gospel plan.

We as parents do not realize the amazing lack of information displayed by too many of our missionaries concerning the nature and meaning of the very message and the warning they are to deliver. True, we have auxiliary organizations in the Church that are playing an important part in offering that education, but it is the influence of the home that must be made to play the major role. Organizations may supplement, but they cannot supplant the Mormon home. Ours is the responsibility during those precious formative years to clothe our sons and daughters in the robes of knowledge, light and understanding. In the stress of daily affairs we too often thoughtlessly evade or delay that obligation, with the result that the missionary, after arrival in his field of labor, is compelled to spend many precious weeks to provide himself with the necessary background, to inform himself so as to be able to present the Gospel intelligently, fervently, convincingly.

In connection with this home training, he should be taught throughout his youth the value of his time. Missionaries are equal in one respect: each one has 24 hours in

his day. Fortunate is the one who has learned to budget his time at home, who in a practical way has caught the inspiration of a full day, well utilized.

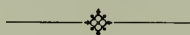
It is easily discernible which boy has developed resourcefulness at home, who has learned to be a leader and not a leaner, the one who is a self-starter. Self-help stands out everywhere in the doctrines of the Church and in the pursuit of salvation. The home is the training ground for the development of that wholesome point of view. In the mission field the procrastinator, the sluggard, the omnivorous reader, the ease-seeker, the late sleeper, is a disappointment to his parents, an aggravation to himself, a headache to the president, and a stumbling block to the Saints. But the prepared missionary at the very outset plunges into his work with zeal and understanding—an inspiration to his companions, a joy to the Saints, a stimulation to investigators, a pride to the Church.

The average missionary while at home, has first-hand information on the working of the Sunday School, Primary and Mutual. But what does he know about our Relief Society? Little, indeed! And yet he will discover in the mission that the Relief Society is the backbone of the branch in which he labors. Then why not give our boys an opportunity occasionally while at home to attend our regular Relief Society sessions so that they may get a picture first-hand of the dignity and dispatch with which our meetings are conducted, an idea of the scope of our educational program and the many ramifications of our social service work? Think what that would mean

to them when they are called upon to promote the growth and development of the work assigned them in their missionary labors!

We are sending our young men and women out to battle with ignorance, indifference, intolerance—three deadly enemies. Surely, the

home, the Mormon home, will accept the responsibility to see to it that these boys are provided with the trumpet of warning, the sharp sword of testimony, the breastplate of faith, and the helmet of knowledge, as they go out as crusaders in the service of the Lord!



MISSIONARIES—CHARACTERISTICS IN MISSION

Claire T. Murdock

Former Relief Society President of Netherlands Mission

ONE of the greatest sources of joy in our mission work was association with our missionaries—your sons and daughters. As one large mission family, we learned to know and understand each other and feel each other's joys and sorrows. To watch the growth and development of these young men and women, to feel their humble and sincere spirits, and to hear their fervent testimonies of the divinity of the work was indeed an inspiration.

Every missionary has problems to confront at the beginning of his work in the mission field. He has to leave the life he has known at home, forget self almost entirely, and devote himself to the work of the Lord. At the close of their missions, our missionaries wrote what they called their "last will and testament," setting forth the adjustments they had had to make, the problems they had met, and their suggestions to new missionaries coming into the field. I quote excerpts from the "last will and testament" of one of our missionaries, Elder Frank Jex, hoping that it may prove helpful to you who have missionaries in the field: "As a boy I cherished the

thought that a mission necessarily meant unreserved and complete devotion to the Lord in His work during the entire period concerned, and that this situation was quite miraculously brought about by the elder's entrance into the mission field regardless of his personal effort." During the first few months of his mission, this boy was very unhappy, always looking toward the future hoping that a change would come about. He felt if he had a different companion, if he could be changed to another branch, he would get that fine missionary spirit he was expecting. He was given a new companion; he was transferred to another branch, but he still felt that downcast spirit. He finally realized that his own attitude was wrong, that he himself must try to work hard to gain a testimony and the spirit he was looking for.

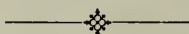
With this changed viewpoint, he said, "I would list first and foremost as items of importance an increased definiteness of purpose in my work, a definite study plan and an increased effort to conform to the same." How easy it is to let the day slip by without accomplishing anything. For

instance, they might get up in the morning and feel that today they must write a letter, or go down and have their shoes repaired, and so forth, but soon the day is gone and nothing is accomplished. If a missionary will make every effort to conform to a regular schedule, it will help him to fulfill his purpose and keep happy.

"I would seek more frequently and earnestly for help and guidance, and attempt to be more earnest and humble that the avenue of inspiration might be more accessible." We all realize the power of a sincere and humble prayer, and we know that no missionary can be successful without the help of the Lord, and this necessitates frequent and fervent prayer.

"I would strive to be much less

frivolous, trying to keep in mind the holiness of my calling. I would hope to spend less effort being a good fellow, and more effort being a true minister of the Gospel. I would be dignified, reserved, and careful enough so that I could act as a spiritual advisor to the branch members." I cannot stress this point of dignity too much. So many heartaches and troubles could be spared if every missionary would keep foremost in his mind the sacredness of his calling, and at all times remain dignified in his work. Proper attitude, definiteness of purpose in work, continued study, a regular schedule, and dignity in work, are some of the important items toward making a successful missionary.



PROBLEMS A MISSIONARY HAS TO FACE IN A WARRING NATION

Martha S. Toronto

Former Relief Society President of Czechoslovak Mission

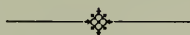
BRIEFLY, I am going to tell you a few of the problems that confront a missionary in a nation that is constantly under the shadow of war. In my mission we were closer to it perhaps than any of the other missions in Europe. I know that in the audience today there are many women who have had sons in Europe during these last troublesome times, and I want to tell you that I admire you for having such fine sons. The development and the progress they have made is astounding, as I am sure you can see with your own eyes when they come home.

During our entire stay of three and

a half years in Czechoslovakia we were confronted with war. When we first went, Italy was at war in Abyssinia; then war struck Spain, then China, then Austria, then our own little country of Czechoslovakia. It was a hard thing to battle against, because we had no weapons. In the small space of one and a half years our little country mobilized four times, and we were forced to flee twice. The first time we found refuge in the towering peaks of the Alps in peaceful Switzerland, although at that time it did not seem so peaceful. We stayed away from Czechoslovakia for some months,

and after the temporary Munich Pact we went back again and tried to pick up the loose ends of the work we had tried to build up, and I cannot tell you how loose those ends were. People who are terrified, who are constantly waiting for something to happen to them and their country, are not in much of a mood for religion. The missionaries when tracting would have doors opened to them wide if they would talk politics, which, of course, was very unwise, and it was not done, but their Gospel message fell on deaf ears. After looking at a republic like ours is here, and then at a dictatorship, I can tell you the difference is as marked as day is from night. We were not able to hold public meetings of any sort; the missionaries could tract but very little.

Then, of course, we had to leave finally, and that leaving was hard—I think harder for the missionaries than any part of their mission experience—but it had to be done. It is interesting to observe that most of the missionaries, if not all of them, had been promised in their patriarchal blessings that they would go in peace and come home in safety. They did go in peace, but peace was not reigning when they left Europe, but they came safely home—almost seven hundred of them. The missionaries and myself and my family have been faced with danger and almost death more than once. We are thankful that we have been led by the hand of God out of danger and into safety.



THE VALUE OF THE WOMAN MISSIONARY; THE MISSION MOTHER

Zina C. Brown

Former Relief Society President of British Mission

THE woman missionary is the “bearer of the word” just as the elder is. She tracts from door to door, gaining admission at times where the elder has been unable to enter. She goes on Sunday circuit to fill her speaking engagements the same as her brother missionary. She assists in the holding of street and cottage meetings, bearing a testimony so humble and sincere in its fervency, that every heart is touched. Her value is great and her influence far-reaching.

Most of these girls are seasoned in the work of one or more of our aux-

iliary organizations, and it is here that their light surely shines. Go into any branch of the mission after a pair of women missionaries has labored there a few months, or even weeks, the organizations have taken on new life, the zest for the work has increased. Girls’ choruses spring up under their leadership; Primary organizations come into being where there were none; membership in the organizations has increased; in the Relief Society, the lessons take on more color and new meaning as these enthusiastic young women respond as class leaders. The

auxiliaries are real proselyting agencies. In one organization in Ireland fourteen girls were converted in one season, most of them being baptized at the same service; their place of conversion—the M. I. A.

These girls work shoulder to shoulder with the elders in sharing responsibility. It puts the elder on his mettle when he knows he is to speak on the same program with his sister missionary. Naturally, this plan is equally stimulating to the sister. Even in daily class, this friendly rivalry adds a new impetus to preparation. These young women are the representatives of the mission mother, for each of them is a member of one or more of the mission boards. Through these mission daughters the mission mother is enabled to keep in closer touch with the auxiliary work being done in the field.

The wife of the mission president is set apart as the president of the Relief Society of her mission, and as adviser to the other women's auxiliaries. In addition to this, she is her husband's missionary companion, traveling with him over the entire mission as he holds the various district conferences. She also at-

tends with him the elders' meetings and conferences. As head of the Relief Society of the mission, she finds herself facing a stupendous responsibility. She is looked up to as an example to all the people of the mission. She is setting standards for their home life, and is looked to for help in solving problems, and in giving spiritual uplift. Not in our own strength alone do we meet these situations.

The dearest associations of the mission field were our contacts with your sons and daughters—our missionaries. We love these noble young men as our own sons and these young women as our own daughters. We were privileged to share their joys and sorrows. Bereavement came to quite a number of the missionaries, even the passing of mothers and fathers. The perfect faith of these young people in the face of such loss made us humble indeed and even more grateful for the strength found in obedience to the Gospel teachings. The spiritual and mental growth of the missionaries was the source of our greatest joy. God blessed their efforts and through them many came to a knowledge of the Gospel.



ADJUSTMENT AFTER THE MISSION

Norma S. Evans

Former Relief Society President of French Mission

IN the mission field there is always a good deal of banter among the boys about "sitting on their trunks," but as a matter of fact, I have yet to see the first missionary about to be released who did not express himself as regretting that his time

was so near. A good part of that reluctance to return home is because he feels that his usefulness is at its very peak. He has learned the language, if his mission is a foreign one, and is beginning to see the fruits of all his earlier struggles. He has learn-

ed to love the humble and devout members and friends who have accepted him almost as a son, and he is not sure that he will ever be able to see them again. Small wonder, then, if all at once, he is swept with regret at having to leave all this behind.

But there is still another reason for him to dread the return home, aside, even, from the inevitable home-coming speech which has been hanging over him for some time before his release. I mean the adjustment which he will be called upon to make when he again tries to become a part of his own community.

We may say that a mission is the grandest experience that can enter the life of a young man or woman, and yet, many times, that very experience has served to throw him out of adjustment with the people and conditions which face him on his return. He has been devoting every waking hour, supposedly, for two or more years, toward building up ideals and standards, toward teaching them and trying earnestly to live up to them himself. He comes home only to find that if he talks and acts in strict conformity with those same principles he will be set apart from and even shunned by many of his former companions who think they have found that the quickest avenue to popularity is to be a "good sport," and who have gone to surprising lengths to appear tolerant and liberal. This is the time in a boy's life when to be thought pious or straight-laced is a greater stigma than to be found drunk or stealing.

Somehow it is not comfortable to feel out of harmony with his former chums who cannot possibly see eye

to eye with his noble intentions, and the struggle begins within him to decide just how far he needs to bend over backwards in this effort toward uplifting, at the expense of being a "wet blanket" among his former companions. If, then, he decides that the only hope for adjustment lies in being "like the rest," he makes an effort to prove that his mission did not take away any of his independence or manhood, and he may even take an occasional smoke or drink, in which case he merits the volley of disapproval from his elders. If, instead of just criticism and rebuke, we would only reach out a little and help these boys! It is the time when they will work most enthusiastically and earnestly in some ward capacity or Scout position. Don't we have an obligation to try to give them something worth while and stimulating to offset the void of finding most of their former associates married or away at school? We should impress upon them the significance of the slogan "once a missionary, always a missionary." The transition into ordinary life again would not be impeded by their keeping in touch by letter or card with those devoted members in the mission whose hearts would be gladdened to know they are not forgotten. It takes so little time and money to send an occasional greeting, and it is a definite reflection on many of our boys that they forget these small attentions.

There are other problems which face the home-comer. Take, for example, the doubtful tragedy of the fellow whose girl did not wait for him, or even the doubtful blessing of the fellow whose girl did wait. His years in the mission field have de-

veloped him in so many ways that the girl cannot possibly have kept pace with. She may have worked hard against this very contingency. If she is smart, she will have made as much progress as he has, but it could not have been along the same lines, and try as she might, there will be many differences to iron out before complete harmony can be restored between them.

Parents who have made extreme sacrifice in keeping their son on a mission believe their obligation is discharged and that the boy should find work immediately so as to help lift their burden. This attitude is only natural, but they should realize that no boy who is ashamed of his appearance stands much chance of impressing any employer. They should, if at all possible, make that one extra effort to fit their son out in clothes that give him a feeling of self-respect, so necessary to the success of any undertaking. In some few cases the boy's old job is waiting for him, and many of his biggest problems are solved, but this is the exception and not the rule. Some employers even feel that a boy is lazy and spoiled after two or more years of receiving a regular allowance and accepting food and shelter from friends and members away from home, in return for preaching the Gospel—which the employers feel is a small effort. Then, too, in spite of how fine a missionary a boy has made, the employer may logically prefer to favor someone with actual college education, the kind of education the missionary may have sacrificed for his mission.

For the young man who does not have to find work, but can enter college, there are equal handicaps.

His former classmates are now two years ahead or have graduated. This means forming new contacts among younger groups, and even though his intense religious study and continual meeting of new people have better fitted him to assimilate his studies, he is still conscious of being behind in actual college training. He is an older boy thrown with younger activities. The kind of thing he used to think was fun now seems to him dull and juvenile, and even in cases where his family can well afford to continue his college education, his own interest has lagged to the extent that he is tempted to give the whole thing up.

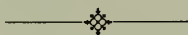
Time, of course, is the great healer and adjuster of all things, but to the impetuous youth that is small comfort, and many a boy is made to suffer needlessly through our lack of understanding and cooperation. This may not be a community project, but we might, as individuals, feel a greater responsibility toward these young men and women upon their arrival home.

All the stress need not be placed on their great duty to repay their debt to their parents. We parents have had some of the rewards of our sacrifices in the splendid records made by these young people, and have shared in the reflected glory of their achievements. We have had the satisfaction of knowing that our children were engaged in doing the work of the Lord, and would be blessed and protected in proportion to their investment of time and effort in that unselfish labor. We have realized big dividends in their frequent letters home, and in the assurance that their individual testimonies were being strengthened

with every hour of work and study.

So, if it appears to us that a boy is swaying too far in one direction, either in pressing his religious beliefs, or, on the other hand, too noticeably straying from them, let us remember that he is experiencing a difficult transition and that he is just as eager to be well adjusted and well

thought of as we are to have him so, and that, given understanding and half a chance, he will work out his own reconstruction problems. His mission will influence his entire future, and will remain for him always the most priceless and beautiful experience of his life.



RESPONSIBILITY OF RELIEF SOCIETY IN EUROPE TODAY

Evelyn N. Wood

Former Relief Society President of West German Mission

THERE is a German hymn that says:

"Work for the night is coming,
Start when the day is young,
Work until the night comes,
When man can work no more."

Now the time for work is over; but after that darkness of night, may there be a dawn that is bright and shining, and a chance to do another day's work over there.

And now it is evening. For the first time in 102 years since the Gospel was first taken to Europe, all the missionaries have gone. We have left behind 30,000 Saints, of which number 15,000 speak German. We took trains, and with a little red passbook were allowed to ride securely out of trouble, hardship and disaster, and left our friends behind.

In Germany, most of our men have been taken into the army, even one dear brother, with thick, thick glasses. He didn't want to fight. The tears came to his eyes as he said how he hated guns and war. We left the work for 1940 all printed and in the hands of the Saints. Every district and branch Re-

lief Society was organized with instructions for emergency. The district superintendent from Nuremberg said that most of the meetings were under the direction of the Relief Society, and were well attended. Our sisters of the Relief Society can step in and hold the branches together, as they did earlier in the World War.

We had the privilege to go to Austria and visit the members there in a small town where there are only Mormons and Catholics. Our branch president was injured in a well cave-in, and his back was badly wrenched. He was in terrific pain for five weeks, and could not move. When he saw us, he asked to be administered to. He said he was coming to church on a stretcher, and after church was going to walk out. I suggested that it might not be wise, as he might hurt himself more. I shall never forget the look in those soft, brown eyes as he said, "I am sorry that you feel that way, but it can be done without your faith." He taught me a lesson. During the meeting his face was radiant, and

after the meeting he carefully arose and walked out across the street, and his broken back was instantly healed. I bear you my testimony that the Lord will not forsake people like that no matter which country they live in. I do not know how they will manage everything, but I have no doubt that with their faith they will be guided and blessed.

We had many wonderful experiences in Germany that convinced us that the Lord is vitally interested in the missionary work. I was promised in my blessing that I should have

the special gift of understanding the German language. Shortly after our arrival in Germany, I was sitting in a district union meeting in Hamburg when I realized that I was understanding what was being said. A month later at a meeting of the Relief Society in Ruhr District, I realized that I was understanding every word that was being said, and for two and one-half hours we were able to speak back and forth in German. It was truly a gift from the Lord.



THE PART MUSIC PLAYS IN THE MISSION

Virginia B. Larson

Former Relief Society President of Swedish Mission

MY report today is intended to cover missionary chorus work as a factor in the spreading of the Gospel. The meager results being attained by the customary missionary methods challenged us to find more productive ways and means of reaching the hearts of the Swedish people. The most promising way seemed to be through activity. Having read of the success of choruses in England and other missions, we determined to give that method a try.

We built our chorus around a quartet which became unexpectedly popular in Stockholm by its appearance in television. Most of them had never sung in a chorus before, but they had the true missionary spirit and trained faithfully every day until they learned the art of singing together. Before they were finally disbanded, they had learned from memory over fifty songs.

The chorus was a particularly fortunate method of missionary work, because the Swedish people liked Americans and their music; whether the American Harmony Singers, as they were known, sang folk songs or negro spirituals, or cowboy ballads, they were equally well received. They added to their American repertoire a number of Swedish favorites, including folk songs and religious numbers. Thus equipped, they were ready for action.

Their first appearances were in hospitals, schools, old-folks' homes and churches. Later, they responded to invitations from such organizations as the Scouts, various students' clubs, business men's clubs, and to more formal groups such as the Swedish American Society and the Wasa Order.

The appearance of the quartet in television and later in Stockholm's Concert Hall paved the way for

their first radio broadcast—and it was the chorus' unusual privilege to appear regularly thereafter over a nationwide hook-up once a month, with their own half-hour program.

Before the war cut their activity short, they were becoming a well-known institution in Sweden; as an example, they were invited by the Swedish-American Club to sing at the reception given for Pearl Buck, who came to Stockholm to receive the Nobel Prize. Then later, they were asked to furnish the music for two international meets where people from every country were present, and they had to be introduced in several languages.

The chorus played an important part in our last conference tour. They presented formal programs in the concert halls of Sweden's four largest cities and less formal concerts in connection with every conference which was held. This form of Mormon publicity proved so favorable that attendance at these meetings increased many fold over anything that we had experienced before.

The effect of the concert program was also seen upon the missionaries themselves, for there is value in the constant challenge to do one's best. It was a thrill to see how the elders worked together in this project which they could see was achieving results in an ever-widening circle of friends and acquaintances who were becoming interested in them and their message. They were self-disciplined and self-starters. They did not forget in whose service they were engaged. Never did they make a public appearance without having first met privately in prayer. They were helped also by every other el-

der in the field, who made it his responsibility to advertise and to encourage the chorus members.

The Swedish Saints, who were at first a bit dubious about the activity method, caught the enthusiasm and soon were giving approval and cooperation. It was not long before they began to be chorus-minded and were organizing themselves into effective singing units in various parts of the mission. The chorus in Gothenburg gave a splendid concert in connection with a missionary quartet which was working there, and other groups were working to give recitals with the chorus when it came to their branches. There is now, in Stockholm, a chorus of young voices about forty in all, who are doing fine work in keeping up the spirits of the Saints and friends. Over a third of these are a direct result of the missionary activity method, having been baptized into the Church during the last summer. Relief Societies furnished singing groups for one session of each of our last district conferences, using, besides Swedish songs, some Relief Society numbers which they had translated. *One Hundred Thousand Strong* was a favorite. When we left, they were talking of getting white blouses so that they would look like Singing Mothers in other parts of the world.

Newspapers responded favorably to the American Harmony Singers. Critics commented on their discipline and their singing together, their naturalness and good humor and how they had caught the fancy of the Swedish people. Some noticed their general attitude, saying that if all young people in Salt Lake City were as happy and at peace with the world as these young men seemed

to be, then in that place the problem of living must be small indeed.

Thus the chorus became a very important factor in the missionary activity of the Swedish Mission. It won hundreds of new friends for the Church each month over the radio, and it broke down prejudice and opened the doors to the missionaries in every city where they were located. Where we had been content to preach to a few score in our own little chapels, with the chorus we had to hire large halls to accommodate the hundreds who came. They won more favorable publicity through the press for the Church

than we had even dared to hope for. Everywhere these Mormon boys were referred to in cordial and favorable terms, and music proved to be a most powerful agent in winning the hearts of the Swedish people.

It was my privilege to lead this chorus, and I am indeed grateful for it. Some of the members are now released, and others are working in widely separated places in America, and some, I am happy to say, are still singing. Only the other day we received a report from two of them who are together forming a part of the Eastern States Mission Quartet.



LAST-MINUTE OBSERVATIONS AND EXPERIENCES IN EUROPE

Fawn B. McKay

Former Relief Society President of East German Mission

FOR the past two and a half years it has been an interesting privilege to work in the midst of some of the oldest and most cultured nations of the world, which now are forced into conflicts resulting in complete annihilation of nationalities. The outlook is for a long-drawn-out war. From the beginning, tension and anxiety have predominated. As time went on, despair turned into hope and hope into despair, until finally the tension and anxiety became a reality, and war was declared September 3, 1939. Evacuations have been among the most tragic of situations. Some cities have been compelled to double their populations and become "their brothers' keepers." This condition has been somewhat alleviated, but

evacuation from strategic points still predominates. These warring nations, through the media that allow extensive and effective propagation of propaganda, continually build their peoples up to the need of the hour.

This audience of women today causes me to reflect upon an unseen, unheard, and unassembled body of women in Europe today, which is engaged in the cause of service. All must do their duty as faithfully as the men at the front. These women are to be found working diligently in the home, the field, the shop, the railroads, the factories, and in the hospital service; if the necessity arises, they will take the places now occupied by men. I speak mainly from observation in Switzerland,

wherein exists, I believe, greater efficiency than in other nations, yet is exemplary of women's service in other nations. Today in Switzerland, two thousand women are actively engaged in service, and there is a registration of 160,000 who are ready for an immediate call for action. The women's service divisions consist of: the Girl Scouts, whose duty it is to do the little "good turns"; the Good Samaritans, who train and act in the hospitals; the Air Raid Division, which assists in the homes in case of bombings and gas attacks with resulting fires; the Field Division, which drives ambulances and takes care of the wounded from the battlefield.

The Swiss claim proudly the founding of the Red Cross. This occurred in Geneva, Switzerland, August 22, 1864, when the representatives of twelve nations signed the Red Cross treaty setting forth the humanitarian principles of the organization.

A nation so small as Switzerland requires an efficient and a large army which costs about a million dollars a day to operate. Per capita, Switzerland has the largest army in the world. All men to the age of forty-five must serve. After military training, each man is allowed to retain his military equipment in his home; thus originates the saying, "Every Swiss home an armory."

All that can be done to maintain the morale of the people is emphasized. Extras are not allowed to be

printed, and severe and tragic news reels are curtailed. Freedom is the aim of the Swiss people, and they will fight to the finish, bearing forever in mind such slogans as, "We flee not, we die," "Our souls to God, our bodies to our enemies," and "One for all, all for one." They tremble at this war so close to their doors, and despairingly, yet hopefully, go on.

One of our members, who formerly worked in a watch factory which was turned into a munitions plant shortly after war was declared, said: "I quit my job last night; I cannot pray at night for peace and work the following day on munitions." One cannot help but regard the consistency of her decision.

The Relief Societies still function very well, and assist in whatever way they possibly can toward all conditions which present themselves.

From the towering Alps to the calm waters of the Mediterranean, across the turbulent waters of the Atlantic, to the welcome of the Goddess of Liberty we came. After crossing the vast plains, enjoying the mystic beauties of the Carlsbad Caverns, looking into the depths of the Grand Canyon and up to the ethereal blue from the vast and colorful cliffs of Zion Canyon, crossing the deserts into the Rockies, I reflected and thought, "God has indeed made a beautiful world for us, even if the atrocities of mankind occasionally arise."

"RELIGIOUS faith has produced the finest architecture, the world's art masterpieces, the finest music, the greatest literature in the world—and also the greatest characters."—Selected.

MESSAGE TO THE SAINTS IN EUROPE

Gertrude R. Garff

Former Relief Society President of Danish Mission

MY words today are to be an expression of greeting, love and encouragement to our European Relief Society sisters from the General Board and Relief Society as a whole.

Today we feel very close to our sisters abroad because of the many fine things we have heard about them from these splendid women who have spoken to you this morning. These few minutes we dedicate to our Relief Society sisters in Europe. It is a wonderful privilege to be here in this gathering in Zion—in America. Let us turn our thoughts and hearts to those sisters not so privileged but whose thoughts are nevertheless constantly with us. We love these women and honor them because they are faithful and devoted to the cause of truth and Relief Society.

Those of us who live in the shadow of the Temple spires cannot possibly appreciate what it meant to those Saints in Europe to have the missionaries leave them—their last tangible tie with Church headquarters.

I hope never to live through another day so sad as the day we received word at Copenhagen that all missionaries were to leave Europe for the United States, even though I knew in my heart it was the right thing to do. Think of the sense of loss felt by the Saints when they knew they were to be left to themselves.

We have not deserted our European sisters; though we cannot be with them in person, we are with

them constantly in spirit, loving them and praying for them. We are making every effort to help them with their Relief Society work.

What may seem to them a great tragedy may prove to be a great blessing, for the Lord has said in latter-day revelation: "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." These people are indeed going through a time of tribulation. The loss of missionaries isn't their only trouble; many are not getting enough to eat and others in countries like Denmark have gone cold all winter, and meetings have had to be discontinued in the churches to save the precious fuel. But the Lord has promised blessings to the faithful—blessings of strengthened testimonies, love and understanding for our fellowmen. The Lord has said, "If you keep my commandments and endure to the end, you shall have eternal life which gift is the greatest of all the gifts of God."

When the early pioneers wondered why they should be so sorely tried, the Lord gave them this message, "My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion, and he that will not bear chastisement is not worthy of my kingdom." Every Latter-day Saint wants to be worthy of the Lord's kingdom, but how are we to prove our worthiness if we are not tried? The Apostle Peter tells us in one of his Epistles

that the trial of faith is precious. He had been writing of the grace of the Lord Jesus Christ and he continued: "Wherein ye greatly rejoice though now for a season if need be ye are in heaviness through manifold temptations—that the trial of your faith being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

When we consider the rewards awarded to the faithful, we might well realize that a trial of our faith is precious if it gives us a chance to prove that ours is the "faith that will endure to the end."

Even though it seems that the Lord, too, has forgotten us, he is ready to help us. The Scriptures are full of promises to the effect that the Lord will help us if we need him. We read in the Bible, "The Lord

is good. Blessed is the man that trusteth in him;" and from the *Book of Mormon*, "Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions." The *Doctrine and Covenants* gives this comforting promise, "He that seeketh me early shall find me and shall not be forsaken." These are wonderful promises based on one condition—that we call upon the Lord.

May we, the Relief Society General Board and members assembled here today, call upon the Lord to bless these Saints in Europe with courage, endurance and faith that they, too, may exclaim as did the Saints of the primitive church, "We are troubled on every side but not distressed, we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed."

General Session—Afternoon

GIFTS OF THE SPIRIT

Counselor Marcia K. Howells

"GRACE be unto you and peace from God our Father, and from the Lord Jesus Christ." Thus the Apostle Paul greeted the Corinthians long ago. He told them of the gifts of the spirit, of wisdom, discernment, knowledge, faith and many others. Down through the ages good women have been given such gifts. History is replete with interesting examples.

In reading the *Life of Joseph F. Smith*,* I realized that his mother, Mary Fielding Smith, was richly endowed with spiritual gifts. She had

faith and fortitude which carried her on in the face of almost insurmountable difficulties. When she became the wife of Patriarch Hyrum Smith, she assumed the grave responsibility of mothering Hyrum's five little motherless children. In addition to the children, there were several helpless and infirm people, whom the patriarch charitably maintained; these also she loved and cared for. She was faithful and true to this

**Life of Joseph F. Smith*, by Joseph Fielding Smith.

trust all the days of her life. Her first child, Joseph F., was born in Far West, Missouri, only a few days after his father had been put in prison for the Gospel's sake. Then, for several months, the young mother was sick with chills and fever. During that time her home was entered and robbed. Later, she was driven from this home and compelled to move 200 miles, still unable to leave her bed of sickness. Instead of complaining, joy filled her soul that she was counted worthy to suffer privations for the cause of truth.

When she heard of the death of her husband and Joseph, the prophet, the dreadful blow was enough to crush one of less faith and courage. Yet, with a prayer in her heart, she assumed the responsibility of providing for the family of eleven.

At one time, Mary Fielding Smith and son Joseph F., drove two ox teams down the Missouri for many miles, to obtain provisions. It rained a great deal, so the trip was very hard. After obtaining flour, meal and corn, they started back home. When night came, they camped on an open prairie. Near by were men camped for the night, who were on their way to market with beef cattle. Next morning Mary Fielding Smith's best yoke of oxen was missing. The search began—through tall wet grass they walked and searched. At last, they were compelled to return to camp without the team. Then Mary prayed and plead with the Lord to help them find the lost oxen. Immediately after, with renewed hope and confidence she left the camp. She walked toward the river. A man from the other camp rode up and told her he had seen the oxen going in the opposite direc-

tion. She didn't even look up, but went right on as before, and soon found the team tied in a deep gulch hidden from view. The team was released, and the journey homeward was continued. This incident deeply impressed the young Joseph F. He knew his mother always trusted implicitly in the Lord.

Mary Fielding Smith determined to emigrate to the Salt Lake Valley and so started on that historic trek westward. She prayerfully maintained her integrity of purpose and pushed vigorously on, despite many discouraging circumstances. There were animals as well as children to feed and care for. Nursing the sick in wagons was a laborious service. Pulling heavily-laden wagons out of mud holes was a common occurrence. Yet, with faith and courage these and many other difficulties were overcome, and gratitude was freely expressed.

The Smith family finally arrived in Salt Lake Valley where they could retire at night without being disturbed by mobs. But farm work was hard and the faithful mother toiled early and late to make a living for her family. These arduous duties sapped her strength. With her cherished family around her, she passed away when but 51 years of age, "a heroine in her own right." It was written of her, "Mary Fielding Smith was a saint if ever one lived on this troubled earth. She was beautiful to look upon—trim, straight, dark-haired and dark-eyed, with delicately blooming cheeks. Refinement, strength, courage, integrity, modesty and infinite sweetness and tenderness—these were her prevailing characteristics."

Socrates said, "Life is a gift of na-

ture, but beautiful living is a gift of wisdom." And Ruskin wrote: "The weakest among us has a gift, however seemingly trivial, which is peculiar to him and which worthily used will be a gift also to his race." How may we obtain these gifts? By

living as our Lord would have us live, by obeying the principles given us by His prophets. We can "serve far beyond our dreams if we have sufficient faith," and "faith must become active through works."



INFLUENCES OF THE LATTER-DAY SAINT HOME

Achsa E. Paxman

Member of General Board of Relief Society

IN a lone hut, in the midst of severe poverty, among plain, hard-working folk, Abraham Lincoln found all that was needed to nurture a good and great man—the greatest in the annals of his country, beloved in all the world. From a life of hard work on a farm under pioneer conditions, associating with humble, toiling people, the Lord chose and called the boy Joseph Smith to be the prophet of this dispensation. But the greatest wonder of history is that God our Father decreed that His Son should be born in a stable, chastened by struggle, disappointment, and sorrow, his only teachers a believing mother, "work, nature, and the Book."

The wonder and glory of life is contained in the life-stories of these three characters: thus born, thus conditioned, thus educated under God's guiding influence, they lived to do His will and accomplish His purpose.

Home is the first and most important school in life, and religion should be the foundation of its education. Everything we want our Church to be we must begin to teach in the home, our first aim being manhood and womanhood. The most powerful and sustaining force

in helping us to meet the realities of life is religion. It helps us to face danger, disappointment, and sorrow, and to put our trust in the Lord. It must be acquired early and exercised throughout life. It is a great influence and blessing in every Latter-day Saint home.

We are the mothers in the Church. A mother is responsible for the atmosphere of the home. If our children are to do their part we must do ours. A mother who can plant devotion and faith in God in her child has already laid a good foundation for a fine and happy life. The blessing on the food and family prayers give spiritual joy and gratitude in the home. Hard feelings cannot survive if family prayers are held in the home.

Unless we are capable wives and wise mothers who teach by example the principles of honesty, dependability, and righteousness, we have fallen short of our goal in spite of all our accomplishments. As mothers, it doesn't matter, when we die, whether we scrubbed our floors every day or not, but it does matter whether we taught our children the Word of Wisdom, had family prayers, and whether or not they have a testimony of the Gospel.

As members of this Church we have been given the promise that if we will live in keeping with the Word of Wisdom we shall have health and shall find wisdom and great treasures of knowledge. A mother who had always lived the Word of Wisdom and taught it in the home entered an upstairs bedroom and found her own boy and a neighbor's boy smoking cedar bark made into imitation cigarettes. She talked to the boys quietly and impressively about the Word of Wisdom and the harmful effects of tobacco. She hoped her son would never be a smoker. She immediately introduced a building and painting program where they and other neighbor boys were kept busy in their leisure moments, and much constructive work was accomplished.

Years afterwards this boy said to his mother, "When you came into that room and found us smoking cedar bark, I was mighty scared and expected a reprimand; but when you talked so kindly and instructively, it touched a spark in my soul that brought a determined resolution to abstain from the use of tobacco and liquor. With the home teaching and the continued instruction in the Church regarding the Word of Wisdom, I have never broken my resolution." This boy has acquired a fine education, has filled a mission, and has performed many positions of trust in the Church. This boy's life might have been different without the influence of this Latter-day Saint home.

An ideal to which the Church has always been dedicated is the ideal of personal chastity and purity. Our Church leaders have always exhorted us to keep ourselves clean.

Elder John Henry Smith related

an incident a few years ago about a German gentleman and scholar, an expert mineralogist, whom he had met during his travels for the Church. This man, with his seventy years, stood straight and strong and vigorous. His business or profession had taken him into every great mining region of the world. After graduating from the University of Berlin at the age of nineteen, he had gone to South America to begin his life's career. When he took his little mother in his arms to tell her good-by, she gripped his shoulders and searching his face and soul with her keen, penetrating eyes, she asked, "Are you clean, my boy?"

"Yes, Mother, I came to you after my years at the University as clean as when you taught me my prayer at your knee."

He returned to visit his mother several times with always the same report of purity and unblemished character. In his last good-by his mother said, "When you come home to me beyond, you will come with hands, and lips, and heart, clean and sweet."

Every mother desires chastity and purity to characterize the lives of her children. What an influence and blessing to home and Church if our success is as complete as that of the German mother with her son!

The Latter-day Saint home is where our boys and girls learn what life really is, what it means to know God the Father and His Son Jesus Christ. Through our homes our children respond to the teachings in Primary, M. I. A., Sunday School, and seminary; hidden treasures of knowledge unfold themselves; the standard works of the Church are clearer; life is infinitely happier.

AMERICA—A CHOICE LAND

Donna D. Sorensen, Second Counselor

SIX hundred years before Christ, an American prophet and seer looked down the vista of twenty centuries and foretold the discovery of this nation by Columbus. Nephi, in the Book of Mormon, said: "And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land." (1 Nephi 13.)

The "man among the Gentiles" we believe to be Christopher Columbus. It was my good fortune at one time to do some research on the life of this man, and I was deeply impressed with the motivating spirit of his existence. As one biographer said: "The kernel of his being was restlessness. He was always on the move until his death. He wandered unceasingly from country to country and sailed from sea to sea, one of the most tormented figures that history has ever known." Another biographer has written: "One divines a man burning in the conviction of a mission, but knowing not as yet of his direction and seeing no path before him." One of our own Church writers of this day and age has said of Columbus: "It was not doubt that drove Columbus across the sea; it was faith—the impelling force of the spirit of the Lord."

The Lord, speaking through Jacob, as recorded in the Book of Mor-

mon, II Nephi 10, says that America shall be a "land of liberty" and "it is a choice land . . . above all other lands, wherefore I will have all men that dwell thereon that they shall worship me."

America a choice land in what particulars? Choice in its physical features: the beauty of its mountains, valleys, lakes, trees, geological formations, etc. Choice, too, because of the spirit which broods over it—the spirit of freedom—and because it has been the haven for many of the world's oppressed. Choice because it was the nation chosen for the restoration of the Gospel. Choice because we believe men were raised up to prepare its Constitution. Choice because Zion is to be established on this continent.

Numbers of people who have traveled this country from "sea to shining sea" have revelled in its delightful features; but now in the time of peril confronting many of the nations of the earth it becomes, with its peacefulness and liberty, indeed a choice land.

America and its people have been promised rich blessings, but like all other blessings given to mankind these, too, rest upon obedience to principles upon which these blessings are predicated. Let us look back upon these prophecies. The people of the land shall prosper and enjoy the favor of heaven "so long as they follow righteousness and maintain the pure principles upon which this government was founded." The Latter-day Saints hold "that the Declaration of Independence and

the Constitution of the United States are inspired documents, . . . framed by men under Divine direction."

Probably we, as mothers in the home, are not doing enough to teach our children a love of this country of ours with its God-directed background and history. Democracy can not be maintained as a pattern of government unless it is understood, and people must be educated to value the heritage which we, perhaps, have come to accept as a matter of course. Surely it is not too early to teach the children at our knees the principles of democratic government.

In the record of the Jaredites, the Lord in speaking of this land states further: "Behold this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."

Women in this generation are faced with a bewildering array of choices, and many tempting opportunities await them for self-development. Sometimes there is difficulty in choosing wisely and well the things that will endure in our lives and the lives of our loved ones. The whole alluring world of art, literature, science, music, poetry, and painting beckons to be made our own; but let us never forget that a study of these can never be made a substitute for the Gospel. These are placed on earth to delight the hearts

of the people, but "salvation itself comes only by one route—the Gospel of Jesus Christ." The Lord has said, "To be learned is good if we hearken unto the counsels of God," and the Lord has specifically stated in this prophecy that this land shall be a land of liberty only so long as the people of the land serve Jesus Christ.

Let us urge the keeping of the commands of the Lord, and with this will come the worship of God the Father. The mother in her home and in her management of her home often is the determining factor as to whether the family are churchgoers on Sunday morning. If the Sabbath day has been anticipated by her and preparation made and urged by her upon the family, the physical factors in that home are usually conducive for church attendance. Are we doing our full share in this regard; if so, we are helping to maintain this land as a land of liberty.

Ever since the restoration of the Gospel, women in the Church, as they have learned the principles of truth, must have felt some necessity of obeying our Father and worshipping Him; but with the liberties of life, speech and the press abolished in many countries of the world, the words of the Lord in regard to the destiny of this country come with a fresh power of appeal and should motivate us anew in our determination to do all within our power to serve the Lord and assist our families in this regard.

THE PRESIDENT'S MESSAGE

Amy Brown Lyman, General President

The Coming Centennial of Relief Society

LACKING but two years, Relief Society has covered the span of a full century, a century distinguished by great achievements. Life today is very different from that of a hundred years ago. New methods of locomotion have been inaugurated, new methods of conveying thought and sound discovered, labor-saving devices have been invented, and striking progress has been made in the scientific and educational world. One hundred years ago there were no steamships, and Church immigrants were weeks crossing the ocean. Parley P. Pratt and family were ten weeks on a voyage from England to New Orleans in 1843. Farmers were harvesting by hand, women were doing all their sewing by hand, and nobody could send a telegram or cablegram, or a telephone message.

Some of the achievements of this century of progress are: railways, steamships, automobiles, airships; electric telegraph, wireless telegraph, telephone, radio, television, phonograph; photography, moving and talking pictures; friction matches, gas illumination, electric lights; typewriting and adding machines, dictaphones, sewing machines; anesthetics, antiseptic surgery, plastic surgery, germ theory of disease, X-ray, preventive health work; scientific welfare work; abolition of slavery, emancipation of women.

Relief Society has witnessed all of these great achievements. Relief

Society supported the whole campaign for woman suffrage, which was won only after a struggle of seventy-two years—from 1848 to 1920.

But remarkable as were the achievements of the century, the tragic failures cannot be overlooked—the failure to solve economic and social problems, the failure to eliminate war and crime, poverty and unemployment. These destructive forces are still with us.

I am sure we shall all be looking forward with happy anticipation to our Relief Society centennial two years hence. We shall also be inspired and thrilled in looking back over the history, background, traditions, and achievements of the Society, and over the history of the Church and of the century. As we look back over the long winding road which has been traveled, I am sure we shall be able to visualize the brave women of each period who have made their contribution to the organization, given liberally of their time and talent, and then have passed the work on to others, leaving their memories and inspiration as a precious heritage to those who have followed.

Nauvoo Centennial

On June 24 and 25, 1939, Sister Robison and I visited Nauvoo to attend the centennial of the founding of that city. One of the meetings was devoted to Relief Society. It was held on the lawn adjoining the exact spot where the Society was first organized, near the recently erected Relief Society monument

and on the banks of the great Mississippi. The organization meeting was re-enacted with three missionaries taking the parts of the three brethren—Joseph Smith, John Taylor, and Willard Richards, and with 18 women missionaries representing the charter members. It was a thrilling experience and brought tears to the eyes of many in attendance.

The temple block, where most of the meetings were held, consists of four one-acre lots, and is about half the size of one of our large city blocks here. Two-fifths of the block has been purchased by the Church, including the old well which supplied the temple font.

We were also thrilled to sit where that sacred edifice once stood which was built with so much faith and sacrifice, and was so ruthlessly destroyed.

Church Welfare Program

Of vital interest to Relief Society today, as well as to the Church itself, is the Church welfare program, some of the details of which we have discussed elsewhere. This program contemplates the proper care of those who cannot work and the providing of work for the able-bodied unemployed, and we are bending every effort to this end.

The philosophy back of this program is that those who are unable to work and are dependent—such as little children, the aged and handicapped—should be properly cared for according to their needs; that those who are able to work should work for what they receive; that normal, well-adjusted people prefer to work for their needs and should have the opportunity and privilege to do so; that, where work is not available

in industry or through other regular channels, effort should be made to supply it if humanly possible through neighborly cooperative efforts, through the fostering of new industries, and through projects of make-work with wages; and, finally, that those who are able to give should give liberally.

The spirit back of the program is unselfishness, the Golden Rule, fraternal friendship for those less well-off, brotherly love based on the Christian ideals of the brotherhood of man, reverence for human personality, and recognition of the value of the soul. Ever in mind is the injunction of the Master, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

With such fine objectives and ideals back of it, with its basis in fundamental principles and standards of justice and charity which have stood the test of time and which apply to all ages, and with three-fourths of a million people united in its interests, this program, in spite of problems and in spite of obstacles seemingly insurmountable at times, is bound to achieve and to be constructive and helpful in all of our Church communities. It is our firm conviction that war itself could be eliminated if people everywhere would accept and apply these ideals.

The unemployment situation does not seem to improve. The latest estimates are that eleven million people are out of work. Throughout the whole nation it seems to have become chronic in form and is eating at the very foundation of independence and livelihood. For ten

years the country has grappled with this condition and still seems not to have found the way out. With machinery constantly displacing workers, and with maladjustments in the economic world, the problem seems to become even bigger. It was estimated only recently that when the machines which have been invented for picking cotton are installed, hundreds of cotton pickers will also be forced into idleness.

We believe in work, we glorify work. We favor work and wages for those in need who are employable. Work for subsistence gives the person in need an opportunity to make a contribution for the assistance he receives rather than to take something for nothing. If full-time work is not obtainable, we favor part-time work. Any fraction of a job is better than no job at all. We believe, naturally, that work to which a given individual is adapted or for which he is trained, is best for him; work in which his faculties have the freest possible play is ideal. But if desirable work cannot be secured, he should accept gladly whatever type of honest work is obtainable.

It is most gratifying to observe the large number of successful Church work projects which have been developed in the various localities as a result of the vision, ingenuity and devotion of the general and local welfare committees and the workers themselves. The far-reaching effects of these projects cannot begin to be estimated in terms of dollars and cents.

Along with our curative or relief program, we are placing special emphasis on the preventive features of our work, which have already accomplished so much, but the benefits of

which cannot be estimated financially. We are trying to provide ways and means whereby people can maintain their independence and thus preserve their morale, and we are especially proud of the results obtained.

We are trying to make it possible for people to meet their own problems. We believe that the feeling or sense of achievement and of power that springs from meeting and making one's own adjustments is too precious a possession to be denied to any human being. We feel that that which prevents a crisis and thus makes for the independence and development of a person who is economically threatened, that which increases his strength and adds to his character, should be the aim of all who are truly interested in the welfare of others. Thus, constructive, preventive welfare work is one of our chief goals. Such work, like preventive medicine or public health work, is bound to be far-reaching and to produce permanent results.

We are trying to teach and to practice careful planning, thrift, frugality and economy, and the avoidance of the bondage of debt. We are trying to live within our means and to encourage others to do the same.

The generosity of our people is to be commended. Fast-day donations and other contributions are given gladly, as well as hours and days of time and faithful service. Surely they will be rewarded for their generosity and willing service.

Support of Other Church Projects

The General Board commends and bespeaks the support of all Relief Society women for the Deseret Industries, which salvages and recon-

ditions for sale at reasonable prices used clothing, furniture, and equipment; the Church campaign for the non-use of alcohol and tobacco; and the Church-wide program for the beautification of our homes and churches.

Sacrament Meeting and Fast Meeting

The ward bishops are making a great effort to increase attendance at the regular Sacrament meeting and

at Fast meeting. These are considered the most important of all our meetings. We urge Relief Society women to support the bishops in this matter, not only by attending regularly themselves, but by using their influence in interesting the young people in these important services. The development of testimony is most important; the stability of the Church depends in large measure on the individual testimony of its members.

MOTHER TO DAUGHTER

(A Response For Mother's Day)

Daughter of mine, if I only could tell you

How the love that you give me illumines my way,
How I have rejoiced when good fortune befell you,
And the depth of the tribute I bring you today!

My life would be marred and unfinished without you,

Like an incomplete painting of faulty design;
Love sheds a bright halo of happiness round you,
The fulfillment of promise, O daughter of mine!

Daughter of mine, how I wish I might shield you

From harm and from danger through each passing year;

This thing I can do—I pray Heaven to yield you

The strength and the courage to overcome fear.

I will trust that you ever may keep a clear vision,

That your way may lead upward, though others decline;

That a pure faith may help you in every decision

To keep your ideals, O daughter of mine!

Daughter of mine, if you knew the deep measure

Of joy your companionship brings to my heart,

That I count it my richest and most beloved treasure,

The choicest of blessings that fall to my part.

Let us guard it then, carefully, lest we should lose it,

This nearness of spirit, this love so divine;

Lift a prayer to our Father, who will not refuse it,

To bless us together, O daughter of mine!

—Gertrude Perry Stanton.

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

Motto—Charity Never Faileth

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EDITORIAL

Conference Recollections

HONEST, prayerful men and women met in recent conference assembled and heard not only the words of our absent Prophet and President but the admonitions and advice of President Grant's devoted counselors who carried the major burden of this conference. The Saints felt the unity of the presidency of the Church in purpose, will, wisdom and power. The words which were heard at the Tabernacle, on the Tabernacle grounds, and over radios in the homes struck a responsive chord in the hearts of thousands; and a feeling of peace and confidence in the strength of those who preside pervaded those minds who yearned to receive instruction and benefits.

Mormonism has been termed a practical religion, and in President J. Reuben Clark, Jr's., address a summary of the topics mentioned would be sufficient to convince anyone that the spiritual life of the people of this Church is closely allied with the physical activity of its people. A balanced Church budget was reported with the suggestion that, "The First Presidency would like to

urge every member of the Church to follow the example set by the Church and to live within his income"; the accomplishments of the Church welfare program were conveyed; the sharing of Church buildings by joint occupancy of two wards was commended; the support of the beautification program was urged; the province of the auxiliaries was announced as being under consideration; mention was made of the withdrawal of 697 individuals from the European missions in three months' time, and the duties of the Priesthood received particular stress.

Several matters of interest in this address of pungent wisdom attracted particularly the attention of the women of the Church. The tribute paid womankind for her influence in comforting and nursing the Church in times past stimulated mingled emotions. Gratefulness for the privilege of serving in such a capacity was felt, and a feeling of self-respect for the type of service rendered was also present.

The women of the Relief Society noted the following statement: "One of the principal, if not the main, pur-

poses of the auxiliaries must be to help the parents to help their children, and this can only be effectively worked out through the home." If in the past this fundamental has ever been side-tracked to any extent in this organization, this Society resolves anew to not only build the women of the Church individually, but also to do all in its power to encourage the direct application of that which the women may have acquired to the further strengthening and building up of those in the home circle.

The women of the Relief Society have been vitally concerned with the recent Church welfare program. They have unstintingly given of their time and effort in furthering this great cause. Now the time has come, and the call has been made for the utilization of the efforts of our predecessors in this Society in assisting with this present program in welfare activities of the Priesthood.

President Clark told of the building of a large grain elevator as part of the program of Church welfare and then quoted from a letter written in 1918 concerning "the re-investing of the Relief Society Wheat Fund." This letter was signed by the President of the Church, the Presiding Bishop of the Church and the President of the Relief Society, and the last two paragraphs said:

"The money received for the wheat the government has taken must be kept in the banks and draw interest. In no case should it be loaned out or used for any purposes whatsoever other than the purchase of wheat, as it is a sacred trust fund which can be used only for the purpose for which it is donated.

"When the time comes to again invest this money in the purchase of wheat, you will be advised of it by the Presiding Bishopric and the General Board of Relief Society."

President Clark then continued: "We are . . . re-investing the wheat money in wheat, and we aim to keep it re-invested in that way as part of the Church Welfare Plan. This move has the whole-hearted and complete approval of the Relief Society sisters, to whom as a matter of fact the fund belongs."

Our souls were deeply stirred as the prophet of the Lord issued a call to sisters of the Church to preserve the chastity of the youth of the Church. President Clark further said: "Mothers in Israel, teach your sons to honor and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." Even as the brethren were reminded that holding the Priesthood brings with it the obligation of instructing, encouraging and admonishing the people, so the women of the Church were charged with the responsibility of maintaining in the youth that "pearl of great price"—a clean body.

Women of the Church are the logical guardians and teachers in this important duty, because they have known at what great cost a soul comes into the world; and they have known, too, the endless tasks demanded at their hands before manhood or womanhood has been reached. Who, more than they, have grieved when the progress of a life has been deterred? It is good to be reminded again of our burden and

obligation by a prophet of the Lord who is keenly alert to the inspiration of our Father.

Women sense the prevailing factors which have a tendency to weaken even the strongest barriers they may try to build up in youth against unchastity. The use of the automobile and the consequent ease with which one can get away to isolated places, movies which excite the emotions, free association of the sexes with a decline in proper chaperonage, the widespread advertisement of alcohol, salacious literature which may be purchased at many news-stands, late hours at parties—all these are

challenges awaiting the full use of our powers in meeting. Here is no simple task, but one demanding eternal vigilance, all the ability one possesses and, too, demanding a humility before the Lord with a seeking of Him often in prayer for guidance. This obligation must and shall be assumed; for with our belief in the eternity of the marriage covenant and the projection of the family into the eternities, every soul is most precious, and not one can be lost without serious consequences to the resultant happiness of that family.

—D. D. S.

❖ *Mother's Day*

A BIT of old Dutch wisdom comes to us in the quotation, "He that remembers God and his mother is shielded against all evil." The second Sunday in May has been set apart for loving remembrance of mother, for a glance back through the pages of time and a recollection of the lessons she has taught and the principles she has endeavored to inculcate in us. It is a day in which our appreciation for her loving service and our thankfulness for her life are expressed in word and deed. It is a day dedicated to the most powerful force for good the world has ever known—mother love.

That a special day is necessary to induce one to recall mother and to stimulate expressions of appreciation for her is difficult to understand. She who has shared our troubles, rejoiced in our successes, she who has largely charted the course of our lives and has been our best friend should continuously be the recipient of ex-

pressions of appreciation stimulated by a constant awareness of her sacrifices, her strength, her love and her influence for good. Perhaps a reminder is necessary merely because we are careless and so engrossed in our own affairs that we neglect to do the thing we know we should do and would really like to do. But all too often children magnify their own powers and minimize the influences that have contributed most to their strength; they become so accustomed to the strengthening influence of mother that they lose sight of it; they forget their obligations of love and gratitude to her. William George Jordan says, "Ingratitude is a crime more despicable than revenge, which is only returning evil for evil, while ingratitude returns evil for good."

The tasks confronting a mother are not easy. Though they bring their compensations, their satisfactions and joys, she who fills this position

in life experiences moments of sorrow, days of anxiety, great sacrifices and responsibilities which cannot be evaded. The mother of yesterday, presiding over the home where she was the central figure in a closely-knit family, living in a world of rather even tempo, had a sufficiently difficult time; but today's mother finds herself living in a world of confusion. She faces a stream-lined, speeded-up world, and stands dismayed. The life patterns of her youth are not the patterns of her children's day. Her pleasures were to be found around the piano in the family parlor while her daughter seeks hers in a high-powered car. Mingling with girls who smoked or used alcoholic beverages in mother's youth would have made her a social outcast; daughter lives in a world where such things are socially acceptable to many people. Understanding between youth and maturity seems to be a constantly widening gap. Economic problems today are pronounced. Living standards are growing increasingly high, and human wants are multitudinous. The simple things that brought joy to mother's heart would scarcely thrill the girl of today.

The problem of bridging the gap between mother and children, the task of meeting economic needs, the difficulties involved in rearing a fam-

ily in an atmosphere of kindness and affection, of allowing freedom without license, of maintaining daily intimate relationships with children, of earning their respect, of establishing mutual interests and understanding in today's world are overwhelming.

The mother of day must realize that "instinct doesn't furnish all the equipment necessary to meet her child-rearing problems, and mother love is not an adequate substitute for knowledge and efficiency." She must make a scientific approach to her task of child guidance. She must recognize that divine wisdom must be constantly applied in solving her problems. She must wisely appraise her situation and earnestly strive to cope with the present and preserve fundamental values. Every effort must be exerted to wisely direct and adequately supervise children, that they may be fortified to live well in a topsy-turvy world.

Surely, such mothers will be successful mothers, mothers who not only merit the praise of a nation on Mother's Day but the deep-seated, everyday gratitude of those whose lives they mold—that gratitude which is "thankfulness expressed in daily action—the heart's recognition of kindness that lips cannot repay."

—B. S. S.



DISCRIMINATION

By Olive McHugh

"Your Mother is a lovely rose,"
I hear my neighbor say.
She senses not variety;
My Mother is a choice bouquet.

Elder George Albert Smith Observes Birthday

APRIL 4, 1940, Lion House, Salt Lake City: Seventy tall and stately, pure-white candles burned brightly, each representing a year in the life of Elder George Albert Smith, each year filled with service, kindness and love, each year the world made better for his having lived. The candles, mounted on a seven-foot base for the birthday cake, were a real work of art—each of the four tiers banded with candy ribbons, fancy bows and flowers and topped with a candy basket filled with candy flowers. Fresh roses, iris, lilies and ferns banked the seven-yard table, covered with a handmade, white lace cloth over yellow satin.

The entrance to the reception room was draped in green and gold satin by the stalwarts of M. I. A. A graphic display of pictures of monument work represented accomplishments of the Landmarks and Trails Association during his administration as president. A unique exhibit of delegate badges and credentials represented scores of conventions and types of service. A life history in photographs of Elder Smith and his beautiful wife, Lucy Emily Woodruff Smith, told of their happy life together. Her sweet influence was felt all evening. Hundreds of beautiful flowers filled all the rooms—gifts from friends, corporations, and organizations. Sweet young girls and stately matrons of abiding accomplishments were ready to assist with the serving. Boy Scouts in uniform were at assigned posts.

Eight o'clock, the opening hour of the reception, arrived. Elder Smith and his family stood ready to receive

their guests. Would anyone come? No personal invitations had been issued. The press, organizations, and radio had notified the community that the family of George Albert Smith would like to have the public join them in honoring their father on the anniversary of his birth as well as giving them the opportunity to say "thank you" to the hundreds of people who had been kind to him through the years.

The historic door of the Lion House opened, and for two and one-half hours "friends" called to shake hands, express good wishes, and leave their happy smiles forever to be a sacred memory of a great occasion. Officers both of national and local Scouting and officers of Sons of the American Revolution, the Governor, Mayor of Salt Lake City, other representatives of city and state, officials of all churches, your neighbors and mine, youth and age, all came to extend greetings to the respected churchman.

During the evening, the Boy Scouts and M. I. A. had a broadcast from the Lion House. Mr. Chuck, National Boy Scout executive, Governor Henry H. Blood, and Scouts in uniform and a soloist, appeared on the radio program. Miss Irene Jones, remarkable blind teacher of the blind, read an original poem.

The joyous occasion passed into history, leaving hundreds of birthday cards, more than two thousand names in the guest book, a basket of telegrams and the memories of the smiles, kind words and thoughts of countless relatives and friends—a great tribute to a great man.—E. S. E.

HAPPENINGS

By Annie Wells Cannon

MAY—Sweet remembrance comes when blooms the earth in all its tender loveliness.

A RECENT survey in the world of books reveals some surprising facts concerning the trend of thought. Books on economics, sociology and medicine lead, followed by religious subjects and fiction, while history and biography are not so popular.

MLLE de MORSIER, head of Save the Children International Union, is cooperating with the Red Cross in Latvia, Lithuania and Rumania in assisting Polish refugees. Among those seeking aid are Mme. Grabinska, a Polish Government official, and Janina Kolczicka, famous Polish actress who was found dying on the Russ-Lithuanian frontier.

SENORA PLASIDAS AMARILLAS, of Mexico, 109 years old, is visiting a son in California; and Cynthia Ann Robertson, of Missouri, 100, is relating to relatives in St. Joseph the high cost of living in the days of her girlhood.

HORTENSE ODLUM, president of that smartest of Fifth Avenue shops, Bonwit Teller, recently sponsored a group of illustrated fashion lectures de luxe with living models from her shop, displaying and discussing wardrobes particularly designed for career and business and professional women. "Packing a Convention Bag" was one of the delightful topics.

NETTIE DAY of New York conducts a wholesale trucking business handling tons of freight weekly. She began this unusual career for a woman at the age of 15 in the office of her father, from whom she inherited the business which she has successfully carried on for 17 years.

NIEN-YUAN YAO, Chinese scholar and war correspondent, in a recent tour across the United States, with sincere reason predicted victory for her people in the present war with Japan. Miss Yao spent a year on the Chinese battlefields and twice narrowly escaped death.

MAXINE ELLIOTT, American actress of unusual beauty and charm, recently died in her luxurious villa on the French Riviera, where for many years she was known as an international hostess, often having as guests kings, princes, dukes, and earls. During the World War she did heroic service as a Red Cross nurse.

FRANCES MAUGHAN VERNON, of Utah, devoted wife and mother, died last month. She was a leader in educational and social work among women, a former legislator and member of the state Agricultural College board.

EFFIE PECK ELDREDGE of Utah died last month. She was a life-long worker in Church auxiliaries and for many years stake president of Relief Society in Bannock and South Davis stakes; also a valiant member of the Daughters of Utah Pioneers.

Cathedral of Peace

By Dorothy Clapp Robinson

CHAPTER SEVEN

“**W**HERE were you?” Carolyn asked Carson the evening after the dance. She had had no chance to discuss the matter with him in the morning, for they had risen late and there had been a rush to get to work.

“Oh, around,” he answered, non-committally.

Turner looked up from his book. “Where were you last night? And I don’t like the way you have been acting today.”

When the boy did not answer, Dennis said, “I bet I know.”

“I’ll bet you don’t, wise guy. You are not as keen as you think.”

Carolyn had been watching Turner’s face. “I am sorry you missed the dance, Carson. It was the nicest party there has been in the valley for a long time.”

“Mama danced every time,” Judy volunteered, eagerly.

“Yes, Mama danced every time,” Jerry echoed, “but Bob had a fight with Lucile. He is going over this evening to make up.”

Bob looked up quickly. “Who told you that, baby?”

Jerry ran to climb on his lap. “Denny said you would ’cause Lucile is awful, awful angry.”

“But he hopes you don’t,” Judy added, following her sister. “And Dell said you are in love with June. What does that mean?”

Bob buried his face in his sister’s curls. Carolyn, watching, answered. “Dell was just talking honey.”

“You twins are the worst snoopers,” Dennis cried angrily, “you hear everything that doesn’t happen.”

“Dennis!” his father warned.

Dennis looked at his sisters. “Babies! You get your own way all the time.”

Jerry tightened her arm about Bob’s neck. “What’s being in love?” she asked again. “Is it not like I don’t like Denny?”

They all laughed. “You said it,” Dennis answered.

“Then it is all right,” Judy beamed, “’cause I asted her.”

“Asked who what?” Bob demanded in alarm.

“I ast June did she love you, and she said, ‘Maybe.’”

“Where did you see June?” Turner asked sharply. Then before they could answer, he turned to his wife, “I hope you haven’t let them cross the river.”

“I saw her to Pwymary.” Judy was surprised that they could not understand. “An’ one day she comed over here.”

“Did she come over here?”

“Uh-huh. When Daddy was fixing the fence, and we were waiting. She comed across the river on her pony.”

“What did—did she want?” Bob asked.

“I don’t know. But she didn’t like Papa.”

“Did she say so?” Dennis glanced quickly at his father.

"No-o, but when she saw him she said, 'Oh!' cross as anything."

During the laugh that followed, Turner turned to his second-born. "You didn't tell us where you were last night. I listened for you, and it was nearly morning when you came in."

Carson, in spite of his mother's protests, had brought his boots in and was rubbing one with an oiled rag. Now he laid it aside, elaborately, and rose to his feet.

"If you must know, we went over to the Cross Line."

"The what!"

Even the twins sensed that this was an occasion and ceased their chatter. The silence that followed their father's words was ominous. Carson stood spraddle-legged facing his father.

"The Cross Line. I got a job with them."

Turner was speechless. "Have you lost your mind? I have made arrangements for you to go to school—and even if I hadn't, working up there would be out of the question. No child of mine shall work in such a place. They are a drunken, thieving outfit."

"I start work there Monday. At least no one will yell at me. If he does, I'll knock his teeth down his throat."

Turner was standing now facing his defiant son. His hands were gripping the table, toward which he had moved. Carson's face was white and frightened, but there was no yielding in it. Carolyn, watching in terror, wondered what Mrs. Straughn would do in such a situation. The thought followed that Mrs. Straughn

would never have to face such a situation. She would avoid the factors that would make it possible.

"Carson," Carolyn stepped before him, "come into my room and let me talk to you."

"It is no use, Mother. We might as well have this out now."

"You must not go there, Carson. It isn't a decent outfit."

He laughed shortly. "I can't see that this outfit is so hot. A lot of hypocrites, that's all we are—putting on a smooth surface and hating each other underneath."

"You are not going." Turner's tone was flat.

"Try and stop me."

"Carson," the father spoke with deadly quietness, but his face was pale, "if you go to work for that outfit you stay there. Do you understand?"

"Oh, no, no, Turner." Carolyn stepped before him. "You have no right to say such a thing."

Without turning his eyes, Turner brushed her aside. Bob rose to stand by his brother. Carson's face twitched.

"Okay," he said, unsteadily. "Tomorrow is as good as Monday." Turning stiffly, he went out. After a slow glance at his father, Bob followed.

"Turner, stop him! You must go after him. You must bring him back."

But Turner just stood staring at the closed door. He lifted one hand, looked at it, replaced it on the table; he lifted the other, looked at it, replaced it.

"Comfort him," something said to Carolyn, "he needs it."

(Continued on page 358)

MUSIC DEPARTMENT

How To Teach A New Song

Wade N. Stephens of the Tabernacle Organ Staff

NOT until a song is learned by the conductor, as outlined last month, is it ready to be taught to the chorus.

In presenting new music to a group of Singing Mothers it is best to teach by rote, assuming that none can read.

Before anyone can sing a new tune, he must hear it enough to impress its general outline upon his memory. Therefore, it is best to begin teaching a new song by playing it completely through several times. The organist must, of course, be carefully instructed beforehand in the speed and dynamics to be used. When the sound of the piece becomes a little familiar, take one part at a time, phrase by phrase.

Play the first phrase of the soprano part several times, while the sopranos listen without singing. Then have them hum or sing softly as the accompanist plays the phrase several more times. As it becomes more certain, allow them to sing louder and have the organist play softer, until they can sing it surely without accompaniment. Do this with each phrase, stopping at the end of each section or verse to put the phrases together. After all the phrases in a section are learned, it will require many repetitions to make sure the memorizing of the section as a whole; and when all the sections are learned, it will still take some time to make certain the smooth performance of the entire piece. Repeat with each part and with combinations of two parts before having all parts sing together.

This entire procedure may have

to be repeated at several rehearsals before the chorus will remember correctly. At each rehearsal after the first, pick out the hardest phrases to work most, leaving the easy ones until the singers begin to tire.

When the notes have been memorized, the conductor's work begins. The chorus must now be taught the changes in speed and dynamics which the conductor has prepared.

It is best not to talk much about interpretation. The very words we use do not mean the same to everyone, so even if all the members listen only a few will know what is meant. The language of pantomime is universally understood. All conducting technique is pantomime and therefore more readily comprehended than words. Make use of your technique to show the chorus how to sing, *while it is singing*. This will result always in better performance.

The conductor, while on the podium, is supreme. Act with authority, or the chorus will not submit to you. When you step up to conduct, you are no longer the same person. You can do no wrong. You have no friends, no enemies. Your weaknesses are discarded, and only strength and authority remain. Even if you are not as well trained as your organist, still she must follow you in every detail, in spite of her own convictions. If you assume this authority, striving with all your energy toward a better performance as you see it, you will be rewarded always with results beyond your expectations.

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When Buying Mention Relief Society Magazine

Cathedral of Peace

(Continued from page 356)

"No." She set her lips stubbornly. Let it hurt. He was always hurting others. It could not be possible for this to hurt him as it was hurting her, deep down where there were no tears. She turned and fled after her boys. In the yard she looked about. A long twilight was settling over the valley. There was no sign of Carson nor Bob. They were gone. Carson was gone. Perhaps Bob would bring him back. Even as she thought it, she knew he would not. Her boy was gone—out of her home forever.

(To be continued)

PLANT A GARDEN

There is talk about Depression,
And I guess it is a fact,
People claim they're undernourished,
Yet for food we haven't lacked.

For you see, we have a garden!
Veg'tables of ev'ry kind
Furnish food so fresh and wholesome,
Without leaving bills behind.

People who are well and hearty
Notice less the doleful signs;
Optimism grows in gardens,
Likewise, hope and vitamins.

If you're feeling blue and wishing
Dull, depressing days would end,
Just go out and plant a garden,
It will prove a helpful friend.

—Jane Bradford Terry.

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The RELIEF SOCIETY MAGAZINE

JUNE 1940

VOL. XXVII NO. 6





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The Relief Society Magazine

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

Vol. XXVII

JUNE, 1940

No. 6

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THE COVER

Angels Landing, Zion National Park

THE canyons of southwestern Utah and northern Arizona are stupendous in size and gorgeous in coloring. Their brilliant hues glow almost unbelievably. The prevailing tint of Zion Canyon is vermilion, but above the reds the marvelous walls and temples rise in startling white.

Joseph Black was the first known white man to penetrate this mighty canyon (1861). Subsequently, a few Mormon settlers raised crops and grazed stock in the canyon, which they called "Little Zion."

This scenic wonderland is now known as Zion National Park, created by act of Congress, approved November 19, 1919. Prior to its reservation as a park, it was a national monument, called by the Indian name of the river, Mukuntuweap. The monument proclamation was issued by President Taft on July 31, 1909. On March 18, 1918, the monument was enlarged by President Wilson and the name changed to "Zion."

The name Zion is especially appropriate, for since early days the Mormon people, being deeply religious, have felt that the great mountains forming the canyon walls are in truth temples of God.

ZION AND LIBERTY

And now, we can behold the decrees of God concerning this land, that it is a land of promise:

And whatsoever nation shall possess it shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them.

. . . For behold this is a land choice above all other lands; . . . and whatsoever nation shall possess it shall be free from bondage, and from captivity and from all other nations under heaven if they will but serve the God of the land who is Jesus Christ.—Ether 2:9, 10, 12.



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The Stranger Within Our Gates

Elder Joseph J. Cannon

President of Temple Square Mission

IF we were putting up monuments on Temple Square to potent forces, it might be appropriate to erect one to curiosity. That is what brings the crowds, three or four thousand a day in the summer time. All the persecutions of the past, every wicked lie that has been told has increased the eagerness to learn about us. Few words in any language have as much news value as the name "Mormon."

As transportation facilities have increased and travel become more common, the Temple Square Mission has grown. The old and unpleasant curiosity has changed, especially among the intelligent. A number of things have brought this about, such as the romance of our history, the bold message of our missionaries, their clean and wholesome personalities, the fine records of those who have gone away to study, enter business or accept public office, the Tabernacle Choir broadcasts, the welfare plan. All these have given a new feeling for the word Mormon and an interesting connotation to our name. We look for the time when people will flock here to satisfy spiritual hunger, but for the present they come for the most part as sightseers.

What happens after these tourists enter the high walls surrounding the Square is interesting and unique. Nothing quite like it goes on in the world. In the first place, there is absolutely no intimation, direct or oblique, that we desire their money. For their convenience we carry post-cards and provide places with pen and ink where they may write. But the literature, with of course the exception of books, is free.

When the Nauvoo Temple bell is rung and the group gathers to begin the tour, the guide makes an important and essential assumption. It is that those who follow are more interested in our beliefs than in the thickness or height of walls. We sometimes say that if you know the practices of a people, their history or background and the principles and doctrines they hold, you know the people, and without acquaintance in all three fields your knowledge is superficial.

All this information may be and should be placed before our guests objectively. They come as tourists, not as worshipers or attendants at a church service. Preaching would offend, but placing the identical information before them as the dominating beliefs and background of a peo-



TEMPLE SQUARE, SALT LAKE CITY

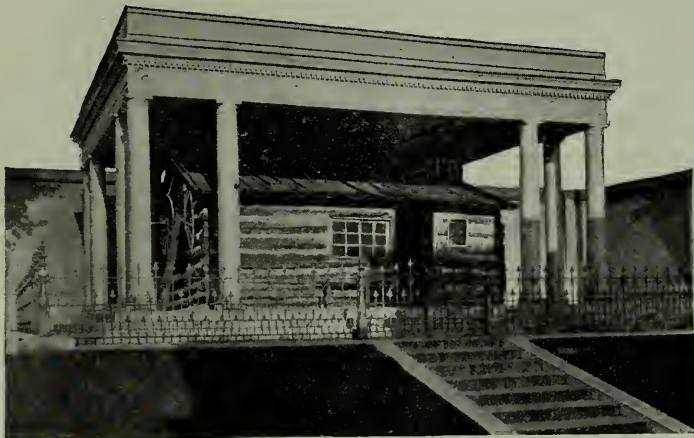
ple wins sympathy. Yet no guide ever goes out with a group except after an earnest prayer that the truth of his story and its eternal significance may be understood by his listeners. Like Nephi, we desire that the Holy Ghost shall carry faith and testimony from our heart to theirs. So at the monuments we tell them the heroic story of the hand-cart pioneers, the faith-inspiring sea-gull incident, the first vision and coming forth of the *Book of Mormon*. In the Assembly Hall we give a picture of Mormon life, recreation, vital statistics, education, priesthood, care of the needy, Church organization. In the baptistry we speak of the first principles of the Gospel and the restoration of authority. In the Tabernacle, naturally, we must be descriptive, but we can tell of the inspiration which guides the servants of the Lord in practical matters as well as in spiritual. At the Temple we not only point out its beauty, and

there are few buildings in the world so impressive, but explain salvation for the dead, marriage for eternity and the future progress of the soul. Near the log house, the oldest in the valley, we can suggest the depth of conviction which led a people while living in houses like that to project a house to the Lord at a cost of nearly four million dollars of toil and sacrifice. And before the picture of the Angel Moroni and portraits of the seven presidents of the Church in the east room of the Museum Building we can speak of resurrected beings and the coming of the keys of authority from Heaven and descending to the present holder, President Heber J. Grant. There, too, we can mention that with the exception of the Prophet Joseph, who became a martyr at the age of thirty-eight, the leaders, in spite of intense activity and heavy burdens, have averaged eighty-three years, the present age of President Grant.

Before parting with our guests we offer them *Joseph Smith Tells His Own Story* and one other pamphlet, also a memento card showing Temple Square in colors and the Articles of Faith on the back. They may buy the *Book of Mormon* or other Church works if they wish.

ten comments, sometimes with tears.

Approaching Honolulu a few years ago, Dr. D. J. Edal Behram of Bombay radioed the mission president to meet his ship. On arrival he applied for baptism. President Bailey thought he might better wait until he knew more about the Gos-



LOG CABIN UNDER PERGOLA, TEMPLE SQUARE
(While living in houses like this, the Latter-day Saint pioneers projected a house to the Lord at a cost of nearly four million dollars.)

WHAT is the effect of all this on our visitors? Four hundred thousand came to Temple Square last year and more than half followed guides through the buildings and grounds. Coming from all the states of the Union, from practically every city and town of the United States and Canada, from seventy-seven foreign countries, from every class of society, they naturally carried away varied impressions. We feel, however, that we can safely say it was overpoweringly friendly. Many received convictions that are deep and lasting. We hear that from the mission fields. They do not often stay long enough with us to do more than manifest it with words or writ-

pel, but he stated that he had been to Temple Square, received our reading matter, prayed for a testimony and knew that Joseph Smith was a true prophet. All his life he had kept the Word of Wisdom. Now he desired to embrace the living truth and pleaded to be made a member of the Church. President Bailey baptized him. He received the laying on of hands for the gift of the Holy Ghost, paid tithing into the mission office and departed for far-off India.

The impressions received by our visitors may be too subtle to define. President J. Reuben Clark sent some friends over some time ago. The gentleman was an international au-

thority on arbitration. As they were leaving the grounds, his wife said: "Mr. Cannon, I think we should say to you what we have been saying among ourselves. We sense a calmness here, a feeling of balance, that we have never experienced elsewhere, and we have traveled much."

The other night one of the members of the company playing "Mr. Lincoln of Illinois" was standing hesitant near the gate looking back. I offered the service of a guide. He replied, "I have been around and must go now, though I would like to stay longer. It's a beautiful day, and the flowers here are exquisite, but it isn't that. There's something strange here. I've been in many places, but I have never felt such a spirit of peace as in this place. The Mormons who built that temple must have been a heroic people and a good people."

ANOTHER phase of the Temple Square Mission is not so well known. It is the correspondence of persons who have visited or heard about us. Every day letters come with serious inquiries. Sometimes they are from foreign lands. We answer their questions, send them reading matter and invite them to use our services in the future. Some of these correspondents come into the Church as a result of this contact. One had never seen an elder until after applying for baptism.

A startling phase of these letters is the number of students in grade schools, high schools and colleges who write for reading matter to help them work up the subject of the Mormons, which they have chosen as their term paper or class theme. We send them pamphlets, lend

them books and look up special matters for them. Frequently the pamphlets find their place in the school library. Probably no contact could be more desirable than for a young person to be studying and writing sympathetically of this people. They will carry that interest into their homes and throughout life. Frequently the correspondence is from writers who are preparing articles, or from speakers who are lecturing before clubs or over the radio. Some time ago the American Museum of Natural History broadcast nationally the story of the Sea-gulls, and about a year ago a German magazine published a picture of the Sea-gull Monument and the dramatic story.

It is a lovely spot, this Temple Square, the nearest to Heaven of any place on earth—at least we who work here think so. When the flowers are in bloom, it is truly an island of beauty. Every day of the year the great melodious organ speaks. More people have heard it than any instrument ever constructed by man. The annual and semi-annual Conferences rank with the religious gatherings of all time. The visitors who last year took with them more than 6000 copies of the Book of Mormon and perhaps half a million pieces of literature, leaving more than twenty thousand requests for missionaries to call at their homes, have carried the story of its beauty, peace, and friendliness and its essential message to all parts of the earth. Few years will pass, we believe, until pilgrims from afar will come in multitudes, not from curiosity, not as tourists, but as seekers after the word of the Lord, to learn of His ways and to walk in His paths.

The "Millennial Star"

(First issue, May 27, 1840)

Elder A. William Lund

Assistant Church Historian

AT a council meeting of seven members of the Quorum of the Twelve, held in Preston, England, on April 16, 1840, it was decided to publish a monthly periodical. After some deliberation, these brethren decided that this publication should be called *The Latter-day Saints Millennial Star* and be edited by Elder Parley P. Pratt. The size of the paper, its plan and price were left to the editor. Brother Pratt must have set to work at once to arrange matters for publication and to gather material for its first issue, as the *Star* was issued on May 27, 1840. It was in pamphlet form, consisted of 24 pages, and was priced at sixpence (12 cents) per copy.

The first issue of the *Star* had a paper cover upon which appeared the hymn commencing "The Morning Breaks," which was written by Parley P. Pratt especially for this issue. Thousands of people have rejoiced both in singing and in hearing this hymn sung. Also on the last page of the first issue of the *Star* is that stirring hymn written by Brother Pratt and entitled "Second Advent." We have learned to love and sing this hymn under the title, "Come, O! Thou King of Kings."

The *Star* is the first periodical published by the Church in a foreign land. It is also the oldest continuous periodical published by the Church, as it is still being issued.

The prospectus of the *Star* so splendidly explains the reason for its publication that it is here reproduced in full:

The long night of darkness is now far spent—the truth revived in its primitive simplicity and purity, like the day-star of the horizon, lights up the dawn of that effulgent morn when the knowledge of God will cover the earth as the waters cover the sea. It has pleased the Almighty to send forth an HOLY ANGEL, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them "the faith which was once delivered to the saints," and to send his servants in these last days, with a special message to all the nations of the earth, in order to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.

By this means, the Church of Jesus Christ of Latter-day Saints (being first organized in 1830) has spread throughout many parts of America and Europe; and has caused many tens of thousands to rejoice above measure, while they are enabled to walk in the light of truth.

And feeling very desirous that others should be made partakers of the same blessings, by being made acquainted with the same truths, they have thought proper to order the publication of a Periodical devoted entirely to the great work of the spread of truth, sincerely praying that man may be led to carefully examine the subject, and to discern between truth and error, and act accordingly.

THE MILLENNIAL STAR will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times—the fulfilment of prophecy—recording the judgments of God as they befall the nations, whether signs in the heavens or in the earth "blood, fire, or vapour of smoke"—in short, whatever is shown forth indicative of the coming of the "Son of Man," and the ushering in of his universal reign on the earth. It will also

contain letters from our numerous elders who are abroad, preaching the word both in America and Europe, containing news of their success in ministering the blessings of the glorious gospel.

As an Ancient Record has lately been discovered in America, unfolding the history of that continent and its inhabitants, as far back as its first peopling after the flood, and containing much historical, prophetic, and doctrinal knowledge, which is of the utmost importance to the present age, we shall give such extracts from time to time as will be most interesting to the lovers of truth.

From this source we shall be able to pour a flood of light upon the world on subjects before concealed—upon the history of a nation whose remnants have long since dwindled to insignificance in midnight darkness, and whose former greatness was lost in oblivion, or only known by the remains of cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions, sepulchres, and bones.

The slumber of ages has now been broken. The dark curtain of the past has been rolled up. The veil of obscurity has been removed, as it regards the world called new.—This discovery will yet be hailed among all nations, as among the most glorious events of latter times, and as one of the principal means of overwhelming the earth with knowledge.

This paper also will contain extracts from some remarkable visions and revelations which have been given to the Saints in this age, unfolding the mysteries of the kingdom of God from days of old and for ages to come; for truly some of the wonders of eternity have been opened to our view, and things to come have been shewn to us, even the things of many generations.

The first issue of the *Star* also contains a clear exposition of the meaning of the Millennium and concludes with this interesting statement:

The curse will be taken from off the earth, and it will cease to bring forth thorns and thistles, and become fertile as it were a paradise, while sickness, premature death, and all their attendant train of pains and sorrows will scarce be known upon its face; thus peace, and joy, and truth, and love,

and knowledge, and plenty, and glory, will cover the face of the earth as the waters do the sea. The tabernacle of God, and his sanctuary will be with man, in the midst of the holy cities; and joy and gladness will fill the measure of their cup. SUCH THEN, IS THE GREAT MILLENNIUM OF WHICH OUR LITTLE "STAR" WOULD FAIN ANNOUNCE THE DAWN.

THE *Star* was first issued in the city of Manchester, England, and continued being published there until the April issue of 1842, when it was printed and published at 36 Chapel Street, Liverpool. The *Star* was issued at Liverpool from 1842 until 1933, when it was published in London, England, and where it is now published. In the year 1861 the *Star* purchased its own press and type, etc., and was published thereon until the move to London. Before the year 1861 and since 1933 the *Star* has been published by numerous printing firms in England.

The *Star* was on the verge of being discontinued on more than one occasion, but the loyalty of the branches of the Church kept it alive. The following, copied from the *Star*, tells very interestingly of one of these occasions:

The present number closes the second volume of the "Millennial *Star*," and with it we acknowledge our gratitude to God and to the saints for having been enabled thus far to conduct the work. We have by the assistance of the spirit of the Lord used our utmost exertions to make it useful to his people, that they may be like him at his coming. We did announce it as our intention that the present number would conclude the work, but from the proceedings of the Glasgow conference and the earnest solicitations of other churches, we have been induced to continue its publication on the same terms as the last volume, save that it may contain more matter. In order to effect the continuance of the work, we have associated Elder Ward, of Burn-

ley, as joint editor and correspondent with our various agents, to whom all communications may be addressed for the purchase of any works published by us, at the "Star" office, 36 Chapel-street, Liverpool. We trust that our exertions in future will keep pace with the increasing light and growing energy of the work of God, until the gleamings of our humble "Star" be lost in the blaze of Millennial glory, and to enable

our experience as Editors; yet we have been enabled by the help of God, and by the aid of those few, to send the following volume to the world, as a flaming arrow of truth through the startling nations. It has penetrated the thick darkness, and the mists of error have fled before it. But we aim not only to benefit the present age, but to hand down to posterity a journal, which shall stand when wickedness



DURHAM HOUSE, LIVERPOOL, ENGLAND

(For many years the home of the Star)

us to be instrumental in this great purpose, we sincerely desire an interest in the prayers of all saints.

Of the many sterling editors of the *Star*, four have been presidents of the Church. President Heber J. Grant is the fourth president who was editor of the *Star*. Seven became members of the First Presidency, and seventy-six apostles have also been editors of this paper.

The following, almost prophetic, paragraph is copied from the preface of the first volume of the *Star*:

"TRUTHS would you teach, to save a sinking land,
All fear,—few aid you, and few understand."

—Pope.

The above is strictly true in regard to

is overthrown, and shine forth as a monument of truth, amid the wreck of error, and the crush of thrones, that ages to come may read with astonishment and admiration the history and progress of that mighty revolution which has now commenced, and which will then have been consummated, to the joy and satisfaction of the whole earth.

Through the past century of the existence of the *Star* it has faithfully, fearlessly and truthfully chronicled events pertaining to the Church and the world. It has defended the Truth, praised where praise was due, informed the misinformed and surely has, in its 101 volumes, left "to posterity a journal, which shall stand when wickedness is overthrown, and shine forth as a monument of truth" for ages to come.

New General Board Appointments

Pauline Taggart Pingree

Professor Joseph F. Smith

PAULINE TAGGART PINGREE is a daughter and granddaughter of pioneers. Her grandparents, converts to the Church in 1836, came to Utah in 1848. In 1900, when Pauline was fourteen years old, her father, George

already done a good deal of pioneering in Morgan, Utah, where Pauline's grandparents had settled and where Pauline was born. Moving to what amounted to virgin territory was no little trial, but the call had come and the Taggart family moved to Big Horn. They spent a large part of the first year in tents. With seven younger brothers and sisters—Pauline was the ninth of sixteen children—there was plenty of hard work for Pauline. Personal experience taught her what pioneering meant.

During a visit to Utah in 1903, she met a young missionary just back from Germany. A year later, Frank Pingree went to Big Horn, claimed Pauline for his bride, and brought her back to Coalville, where he was cashier of the bank. For thirteen years they lived in Coalville, Brother Pingree being at various times mayor, bishop and stake superintendent of the Sunday School board. Pauline, in addition to giving her husband three sons and two daughters, gave excellent Church service, first as president of the ward Y. W. M. I. A. and second as counselor in the Y. W. M. I. A. stake presidency. She was also a faithful member of the choir.

The World War called for talents and abilities such as those Pauline possessed so abundantly. She went throughout Summit county singing in Red Cross benefit concerts, assisting with and giving instruction in the Government conservation program, for which she later received



PAULINE T. PINGREE

H. Taggart, together with eleven other brethren, was called by President Lorenzo Snow to settle the Big Horn Basin in Wyoming. Pauline's mother, Jessie McKinnen Taggart, was the mother of sixteen living children, the youngest being four years old.

Brother and Sister Taggart had

a silver medal as Government recognition for her stoic service.

In 1919, the family moved to Salt Lake City. They lived in the Eleventh Ward but a short time when Pauline was called to serve as first counselor to Emma S. Teudt, president of the Y. W. M. I. A. Later, she was called to the Ensign Stake Y. W. M. I. A. Board. The prolonged illness of her son, Paul, who died in 1925, when fifteen years of age, compelled her to resign. In the same year, the new University Ward was organized, and Frank Pingree was made bishop. When Bishop Pingree died, in 1933, Pauline had served as president of the Y. W. M. I. A. for four years. After his death she was called to be president of the University Ward Relief Society. After organizing the ward Society, in May, 1935, she went to Washington, D. C., to attend school. On her return, she was again called into the

presidency as counselor to Luella N. Adams, serving for three years.

Her formal schooling was meager, but she has always had an avidity for learning. In 1934, she attended summer school in Madison, Wisconsin. At the time she was called to the General Board she was endearing herself to the women who came together under her instruction at the Bishop's Regional Storehouse, in addition to her ward work.

Sister Pingree's talents and training particularly fit her for Relief Society service. Her pioneer experience, her long, varied activity in Church auxiliary and civic organizations, her thirst for knowledge, her extensive association with groups banded together for intellectual improvement, such as the Friendship Circle and the Classic Club, have been wonderful preparation for the service to which she has been called.



Alice Bitner Castleton

Helen Spencer Williams

TRULY, the Church of Jesus Christ of Latter-day Saints prepares well those who are called into important roles of leadership.

Alice Bitner Castleton, new appointee to the General Board of Relief Society, was born of goodly parents. Her father, Brenamen Barr Bitner, drove his widowed mother across the plains when but a lad of twelve years, arriving in Salt Lake Valley in 1849. Her mother, Martina Halsett, when seventeen years of age, left family and friends in Oslo, Norway, and came alone to Zion for the sake of the religion which she had

embraced. Here in the valley of the mountains these two met, married and reared a splendid family, ten daughters and two sons, all of whom have achieved success in various lines of endeavor.

The home of Brenamen Bitner and his wife was one of spirituality, refinement and culture. A love for the Gospel was instilled into the consciousness of the children, and the principles of the Gospel were their guide for living.

Alice was the fifth child in the family. Early in life she learned to appreciate good literature, to love

music and art, and to keep an avid interest in current affairs. But growing into womanhood in a home where the Gospel was paramount, it permeated all she did. What a wholesome, interesting girlhood and young womanhood was hers—school, parties, beaux driving out on Sunday afternoons and evenings to the Bit-



ALICE B. CASTLETON

ner farm, vying with each other for a tying spot for their horses and buggies along the tree-lined drive to the Bitner home. Then came her marriage to Wallace C. Castleton and the establishment of their home together.

Many are the splendid attributes of character of Alice Bitner Castleton, but first and foremost among these has been her great ability as a homemaker; she has been an ideal wife and mother. The Castleton home has been one where love, harmony and intelligence has held

sway. The five children born to the Castletons have been given every advantage possible, and these young men and women have now established homes of their own and are a credit to the mother and father. Frequently friends of the family, dropping in unexpectedly, would find the entire family gathered about the piano, one daughter or son playing the piano, another the violin, and all singing together the songs they loved. Perhaps the visitor would find the family giving rapt attention to a painting by one of the daughters, or, on a winter night, gathered about the open fire listening to mother or father read.

Understanding and a real love of friends have made the Castleton home a haven of hospitality for all who know them, both young and old. During the long, serious illness of Sister Castleton's beloved husband and the heartbreaking experience of his untimely death, she kept her sorrows and sadness within her own heart and shared only her smiles with others. Only those intimately associated with her realized her sorrows.

During Alice Bitner Castleton's entire life she has rendered devoted service to the Church. Her time and energy she has given wholeheartedly, enthusiastically. Her love for the Gospel and her devout adherence to its principles have been as a beacon to those with whom she has come in contact. Her many and varied activities have been profoundly enriched by her lovable, interesting personality, and those who have come under her leadership have felt the influence of her integrity and sincerity of nature.

She has served her Church in

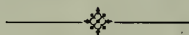
many positions of leadership. She has been a counselor in the Twenty-first Ward Primary Association and also a board member in the Ensign Stake Primary Association. She has taught Relief Society literature lessons, being ably qualified for this work through her extensive reading and active membership in the Classic and Authors clubs—both organizations widely known for their superior literary programs. For four years she served as Relief Society president in the Twenty-first Ward, after which she was appointed first counselor to Luacine S. Clark in the Ensign Stake Relief Society presidency. Succeeding Sister Clark, she served as stake president for a period of three and one-half years. At a later date, she was again called to serve in the Ensign Stake Relief Society as counselor to Janet M. Thompson and later as counselor to Radie O. Hyde. At the time of her appointment to the General Board of Relief Society,

she was serving as an ordinance worker in the Salt Lake Temple.

Rarely is one called to the General Board who is better qualified to assume the responsibilities of this important woman's work. Her personality radiates love and understanding, her mind challenges and seeks the best. She has a warmth of emotion that wins all who come into her presence and a spirituality that inspires hope and faith. During all of these years of constant Church service, she has kept her social contacts, which have enriched her life and given her unusual balance. Her friends are myriad.

Truly, this high honor which has come to a worthy woman is well deserved, for throughout the days of her girlhood, wifehood and motherhood she has been preparing herself.

The Church of Jesus Christ of Latter-day Saints prepares well those who are called into the roles of leadership.



TAFFETA and LAVENDER

Rustle of taffeta on the stair,
Scent of lavender in the air.
Lovingly hovering over my bed,
My mother bends her lovely head.

Hair, soft and dusky, frames her face;
She holds me close in her embrace.
She sings a lullaby so dear;
It comes to my memory, soft and clear.

When footsteps are weary and days are long,
In the still of evening I hear her song.
Soft as the hush of the faint twilight,
It whispers and fades away in the night.

It fades away, elusive and still,
But it calls me home as it always will,
To the rustle of taffeta on the stair,
And scent of lavender in the air.

—Caravene Gillies.

Prayer

Mary Ek Knowles

WHEN the alarm went off, Beth turned over sleepily, nestled further down into the warm covers and waited to hear Larry get out of bed and grumble good-naturedly about "having to get up in the middle of the night." Then she remembered with a start that Larry was dead, and she was mother and father for her little family, and the alarm clock was ringing for her.

She reached over and turned it off quickly so as not to awaken Robin and Roberta, slipped into her blue flannel robe and went quietly into the kitchen.

Despite the saucy, red and white curtains, the bright linoleum, the kitchen looked gray and deserted in the early morning light. As Beth stood with her hand on the light switch, the thought came to her that she missed Larry most of all in the morning. His presence had started the day off right. She missed him talking to her while he dressed—coming to the kitchen door, face white with lather, razor in hand, to tell her what Smith had said the day before. Most of all, she missed his smile across the breakfast table.

She shook her head as if to dispel the dark mood, flicked on the light and busied herself about the kitchen.

Today was Sunday, and she had promised herself she was going to Sunday School. She had need of spiritual food, a communion with God. There was much to be done before Betty Lou, the neighbor girl, came to tend the twins.

She checked off in her mind the things she must do: start the roast,

peel the vegetables, mix custards, prepare breakfast, bathe and dress the twins.

Her spirits lifted as she hurried about. What a God-given blessing was work to occupy one's hands—and one's mind.

As she peeled the carrots, she considered the job that had been offered her by McDonald Brokerage and Real Estate. It was low pay, of course, to start with. But they were an established firm. If her work proved satisfactory, she might go far. She was sure she would enjoy working there. The office was a pleasant one overlooking the town square; the job of secretary to Mr. Campbell a likable one. She had been very fortunate to get such a chance so soon after completing the business training course.

It was not the problem of work that was bothering her. She frowned and pushed a lock of dark hair back from her forehead with a slim hand. The problem was what to do about the children. Of course, what she needed was an efficient housekeeper — someone middle-aged, steady, someone who would love the three-year-old twins and have patience with their mischievous ways. What she wanted was the impossible.

She reviewed the discouraging line of applicants she had interviewed during the past week: young girls with their minds on scarlet nail-polish, the latest fad in hairdressing, and the opposite sex; mature women with demands—"... understand, I'd want two afternoons off a week

. . . no less than ten dollars a week and room and board . . . I'll teach them to mind . . . you'd have to get an electric range, I could never use a coal range . . . ”

None of them were anywhere near suitable, and tomorrow she must go to work, and oh!—Of a sudden, everything was too much for her: Larry's sudden death from pneumonia, the responsibility, the worry—life. She started to cry, weakly at first, then almost hysterically. She dried her hands on a dish towel, went quickly into the bedroom and stood at the foot of the twins' bed.

Poor babies! What was to become of them? She clasped her hands, pressed them tightly against her lips and prayed. “Dear God—” That was all.

Just so are fervent prayers offered—in crowded streets, in the stillness of the night; a quick glance upward, a sharp intake of breath, an imploring sigh. And He hears, reads the heart, and knows the words the lips cannot speak.

WITH quick steps, Beth walked out into the freshly-washed beauty that was a May morning. Rows of tulips stood at attention beneath her dining room window. She bent and touched a red tulip, felt the dew cool on her finger-tips, drank deeply of the fragrance of lilacs and hyacinths. Could one witness the miracle of spring each year and still doubt that there was a God—everlasting life!

She looked up at the sound of a tapping on the window to find Robin and Roberta, noses flattened against the window, waving at her.

Precious babies! She waved back, a trim little figure in her dark, tail-

ored suit, then continued on her way down the wide, tree-bordered sidewalk of Locust Street. Soon the trees would be green, branches bending. Perhaps, if all went well, she could buy the little house on Locust Street as she and Larry had planned.

And all would go well! She had a job to go to. Perhaps Mrs. Gardener next door would tend the twins just for tomorrow, and then surely she would find someone. Her mood was a happy one. Almost frantically she hugged it to her heart enjoying it to the full.

But as she neared the church her step became slower, heavier, the beautiful feeling slipped away and her heart was again heavy. She was a stranger here! She and Larry had moved to Adamsville only six months before. There had not been time to get acquainted. She looked about her for Bishop Swanson. He had been very kind when Larry died, had preached a consoling sermon at the quiet funeral service. But she was so alone! People passed her on the steps in couples and groups, and no one said, “Good morning.” The smile on Beth's face became rigid, her throat tightened. She was about to turn and go home when she beheld a plump, gray-haired woman coming up the steps.

She was expensively and tastefully dressed in a tailored, blue suit, a chic, white hat and accessories—and she was a stranger, too. Beth could see it in the almost hungry way she looked about, in the fixed smile on her pleasant face.

Their eyes met, and the fixed smile became deep, warm. Miraculously, in that moment, by the common bond of loneliness, they were friends.

"Lovely morning, isn't it?" Beth smiled and held out her hand. "I'm Beth Tanner."

The older woman took Beth's slim hand in her two motherly ones. "I'm Mrs. McBride," she said, "Mamie McBride."

The ridiculous thought came to Beth that somehow the stylish clothes didn't suit Mamie McBride; she should be wearing a comfortable house dress — a lavender print one and a big white over-apron.

The strains of an organ floated out to them.

"The services are starting," Mrs. McBride said. "Let us go in together."

They secured a seat by the open window, and the fragrance of hyacinths came through. They held the song book together, stood side by side, their shoulders touching. Beth felt that she had known Mamie McBride all her life.

AFTER the services, they walked from the church together, and Beth had a sudden reluctance to bid her new friend good-by.

"Are you going my way?" she asked. "I live on Locust Street."

"No," Mrs. McBride shook her head, a sad little smile on her face, "I live on Circle Way in the fashionable Commodore Apartments." She turned and sighed, and there was something in that sigh that brought quick tears to Beth's blue eyes. Why, she must be terribly unhappy.

"Come home with me," Beth invited impulsively, forgetting her own problem. "Come to dinner, spend the day with me, please do—unless someone is waiting for you at home."

Mamie McBride gave a sudden

little laugh that was like a bright patch of sunshine on a clean linoleum floor. "No one is waiting but the doorman, and I don't think he'll miss me. I'm afraid he hasn't exactly approved of me since that first day when I shook hands with him and tried to get acquainted. One doesn't do that at the Commodore. Why, I don't even know the woman across the hall from me. Oh, I'd love to come, unless—" she stopped, and her brown eyes searched Beth's face, "I'd be intruding. I'd hate to do that. Your husband—"

Beth looked quickly away. "There are just the two babies and I." She hooked her arm through the older woman's arm and smiled at her. "Please come."

"Tell me about your children," Mrs. McBride begged as they walked along. "How many have you?"

"Two," Beth answered. "Twins—Robin and Roberta." Suddenly her problem came back to worry her again—the new job and no housekeeper.

"Enjoy your babies, my dear, while you have them," Mamie McBride said in a fervent tone. "Too often mothers miss the happiness of today looking forward to the tomorrow. They can scarcely wait until the baby can walk and talk, and then dress himself, and then go to school. Live each day to the last precious second.

"Why, look at me for instance. When the family was small, I looked forward eagerly to the time when they would all be grown, when I could sleep late in the mornings, come and go as I pleased, spend a whole afternoon in a beauty parlor or a show house, cook birdlike meals, try the newest diet fads.

"And now the time has arrived. My family is grown, married, moved away, and I'm—I'm terribly bored!"

For a moment she was silent, thinking. "I live in a modern apartment," she went on rapidly. "My son settled me there before he and Ruth went to South America, so I could take life easy. Oh, he meant well. He's always been so good to me, as have all my children. Well, there I am. I clean my apartment from living room to kitchenette, then I sit on the couch and fold my hands and then clean it all over again for want of something better to do." There was a note of hysteria in her voice.

"Why, look at me!" She extended plump, efficient hands expressively. "I'm no lady of leisure to sit about in a silk dress. These hands were meant to mix bread, hold a rolling pin, flute the edges of a pie, wash a tubful of clothes!"

Her brown eyes flooded with tears. "I want to be needed. If I could just find someone with a few

tiny children who needed a house-keeper."

Beth's heart skipped a beat. "Say that again!" she said. "Why only this morning . . ." And suddenly she was opening her heart to the older woman, telling her about Larry's death and the new job and about the inexperienced girls and the demanding women.

"Oh, if you would only take the job," Beth found herself begging. "Of course, I couldn't pay much at first, but as my wages increased . . ."

The woman seemed scarcely to hear her.

"How old did you say your children are?"

"Two years. They're really very good babies. I . . ."

"That's such a sweet age. Just the age when they like warm cookies and gingerbread men. I've dozens of stories just begging to be told to a wide-eyed child. My dear, if you'd let me come!"

"Let you!" Beth fought to keep back the happy tears.

Her prayer had been answered.



MY WEDDING RING

Lael Woolsey Hill

My wedding ring is a golden band
On the third finger of my left hand.

It is as endless, as bright, and fair
As the love of the lover who set it there.

It is a symbol, 'twixt him and me,
Of our happiness eternally.

Three small diamonds in my ring
Are three dream-children our love shall bring.

How A Mother Can Prepare Her Son for the Aaronic Priesthood

By Vivian Redd McConkie

LATTER-DAY SAINT mothers who have faith in God and who love the Gospel and are imbued with wisdom to evaluate and understand its principles are anxious that their children shall be the recipients of its blessings. To guard against disappointments, mothers of this type take early interest in guiding and shaping their children's ideals, beliefs, standards, and habits, that they may have strength and power to withstand evil forces. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov., 22:6). These are words of wisdom. No matter what the training is, whether it is in the right or the wrong direction, "he will not depart from it." Children can be habituated and accustomed to the right way when sufficient time and thought are given them by their parents during their formative years. A mother can be ever so conscientious in the training of her children, and exert great energy, but if she herself has not the right "mind-set", the children very likely will be on the bias—inclined to swerve when temptations confront them.

Before we can harmonize our conduct with the philosophy of the Gospel, and be qualified to teach it to our children both by precept and example, we must have clear-cut, well-defined, and correct ideas and conceptions of just what we do believe as Latter-day Saints, and a respectful attitude for all that the Lord requires of us. Our understanding

varies according to our faith in the Lord and our conformity to His revealed word; hence, there are many varieties of Latter-day Saint homes. People live according to their understanding and desires. We live no better than we know how to live. There is a positive relationship between doing and knowing. If one will do the will of the Father, he shall know of the doctrine, for he is in a position to have his understanding added upon. "I understand more than the ancients because I keep thy precepts" (Ps., 119:100). When we, as mothers, keep the commandments of the Lord, our faith increases and our understanding becomes clear and definite; for, "Through thy precepts I get understanding" (Ps. 119:114).

Understanding of eternal truth is clarified and takes form through faith, by studying the Gospel and becoming familiar with what we believe as members of the Church, through meditation (thinking things through), and by having the courage to live up to our precepts. Children born into homes where parents have faith in the Lord and an understanding of God, and who have appreciation for the Gospel as well as strength to live its principles, have a much better opportunity to succeed in the fight against sin. If these characteristics predominate, and if the Gospel is the beacon light, the children are more nearly assured joy in this life and eternal life in the world to come.

It is common in Church families for children under twelve years of age to make progress in the various organizations of the Church, but as they approach puberty and adolescence, which in the boy's life is from twelve to nineteen years, the period corresponding to the Aaronic Priesthood age, the picture frequently changes. At this period a great influx of energy appears in both the physical and mental phenomena. A rapid growth and readjustment of various bodily functions take place. There are new mental interests, new ambitions, new zests to meet life, and a new birth, especially in relation to society. Emotional instability, a tendency toward emancipation, a sudden turning to the ego, and an advance of one's own opinions, feelings, and volitions, and often a letting go or giving up to disintegrating tendencies characterize this period.

If during the pre-adolescent period children are habituated to the fundamental virtues, including faith in God, honesty, obedience, respect for parents and authority, and are accustomed to Church activities and a respectful attitude for the Sabbath Day, as a rule they will pass adolescence admirably. Change in any direction is slow. Children do not become great champions of virtue nor grievous sinners over night.

Parents not awake to the best interests of their children until they are partially grown find them too set in their ways to be readily changed to the more narrow paths. Every day of experience more fully conditions the child in some manner of living. If the early training would be more nearly as it should be, there would be fewer frustrated parents when boys approach and pass

through the Aaronic Priesthood ages. (Read *Gospel Doctrine*, pp. 359-380; *Doc. and Cov.*, Sec. 68.)

Faith in God is the fundamental, restraining force in one's life. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb., 11:6). Life is a conflict between the two great forces of good and evil, and we are continually making our choices, classifying ourselves, whether or not we are conscious of it. "No man can serve two masters. . . . Ye cannot serve God and mammon" (Matt., 6:24).

If the fundamentals of the Gospel were affirmatively accepted and lived by parents, and if they were taught to children, much of the confusion, disregard, and disrespect of Gospel ideals begun in adolescence would be averted, and a gradual growth and development in the right way would result. If normal children reach their teens untaught, undisciplined, undirected, as a rule their way will be fraught with difficulties. This is the period for the "set of the sail."

Early and proper training cannot be over stressed. Ofttimes parents get plunged into difficulties without being cognizant of the reasons. Perhaps they have been inconsistent and have selected which commandments of the Lord they would keep and which they would offend, forgetting that their children probably will follow their example, except that the children may elect to disregard not only those which the parents disregard but other important commandments as well, which they themselves may elect. Children are prone to pattern after parents. If a mother's life is at variance with her teach-

ings, it is unfortunate for the child, for her example will probably impress the child more than her teachings. If she makes the mistake of liberalizing the law by attempting to harmonize it with her own conduct and concepts, instead of harmonizing and adjusting her life to the law, she will lessen parental influence with her children.

THERE is frequent divergence of opinion as to what is the right thing to believe or the proper thing to do relative to the doctrines of the Church. Individual differences in people's understanding, faith, desires, the degree of guidance by the Holy Ghost are plainly evidenced. Variance of views regarding Church standards may develop to an unwholesome proportion. For instance, mere mention of Sabbath observance may develop as many opinions as you have persons present, which indicates a proneness to put a personal and private interpretation on subjects that are well defined and clearly revealed in Holy Writ. A oneness is not reached by surrender of thought, or opinion, or liberty, but by study and obedience. Where there is righteousness there is oneness.

You often hear this remark: "Let your conscience be your guide." If the conscience is not in harmony with what the Lord has said on any subject, how can one follow his conscience and gain salvation? Many consciences are attuned to, and accustomed to doing improper and disrespectful things on the Lord's Day, in direct breach of divine injunction. There is such a thing as a "Church conscience." If individual conscience does not measure up to what the Church requires, then individual

concepts should be harmonized with those of the Church. Our conduct is well defined if we whole-heartedly accept the Gospel as divinely revealed and as an inspired code to live by.

There are many reasons why children do or do not develop as they should to measure up to Latter-day Saint standards. I have tried to indicate a few which seem pertinent. If mothers realized that childhood is an impressionable age, a period of tender faith and trusting hearts, that it is a time when definite things must be acquired by the child in preparation for his development, and that if these essentials are neglected the boy will be handicapped at the very outset of his receiving the Aaronic Priesthood, they would be more anxious to charge their memories with their duties to teach faith in the Lord. If mothers are indifferent to ordinations of the Priesthood, lack understanding of them, and have slight appreciation for them, the boy's progress in the Priesthood is blighted at the outset. He will scarcely grasp the significance of the Priesthood without home teaching. It will be more difficult to fully appreciate the sacredness of the Priesthood without parental instruction in his youth. If he does not grasp the significance of it, or appreciate the sacredness of the authority, he will make no special effort to magnify it.

There is bright hope for every mother, and there is great expectation for every son who is taught and trained in the principles and in the ordinances of the Gospel. The Lord has shown the way and asks only that we follow in the path of our inspired Priesthood.

Training for Woman's Work

Elder John A. Widtsoe

(Conference Address, April 4, 1940)

IT is an honor to be allowed the privilege of standing before this significant gathering of women—women devoted to the noblest cause on earth. I have always held women in high respect. From my life with my widowed mother, all through the years, I have recognized the patience, devotion, courage, and wisdom of womanhood as directing forces in the world. Woman has played a great part in the history of the world. I am mindful of the fact that woman was last at the cross, when the Savior gave His life for us, and she was the first to see Him after His resurrection. Woman has her distinct and everlasting place in the plan of salvation for humanity.

As individuals, we may be called to special commissions, but as a group, men have their special work in the world, and women have their special work. No matter how things change, how ideas may be multiplied, or how new days offer new opportunities, woman's work, in the end, remains just the same. She is the maker of the world's homes; she is the mother of mankind; and the maker and shaper of men. To her is committed the great task of preserving the faith of mankind quite as much as to man himself. One of the great leaders of this Church is reported as saying that woman's work was so important that if he had to choose between educating his sons and daughters, he would educate his daughters, because they would be the makers of the coming generation of men.

The Relief Society, as a great or-

ganization, reflects every individual woman, but also womanhood in general. I like the name "Relief" Society, because the word implies so many functions. The message of the Prophet Joseph Smith to the infant organization one hundred years ago was one of great breadth. He said among other things that the Relief Society is not only to relieve the poor, but to save souls. Can there be any requirement made of us greater than that, or more demanding? To me, the Relief Society stands for relief of poverty and pain, of ignorance and sin.

Women as the mothers of men and the makers of the home shape the ideals which become the foundation of youth. This is trite but true; the problems of youth are close to the mother. One of woman's most important jobs is to train the girls of this age so that they in turn may become the right kind of mothers and homemakers. That is a matter for which they should be trained, and for which they often receive inadequate training.

Times have changed. The world has received new gifts of knowledge and power over the forces of nature which have almost completely changed our civilization. The earth has been enriched. The radio, printing press, phonograph and the other marvels of the day are at our command. One thing is certain. The new day has brought new requirements and obligations with respect to the training of women. One of the most significant changes in recent days is the new increase in

leisure time. Today, because of labor-saving devices, we have a great amount of leisure, much more than ever had before. I am inclined to believe that in the not very far-distant future, the use of that leisure will be a main problem before humanity. It is time now for us to begin to think about how to fill the leisure time of our boys and girls. That is a problem today in many of our homes.

The new freedom of thinking which has come has often set up ideals which are false and will lead to the destruction of the best in life. I picked up a college humor paper just the other day. As I looked through it, I felt the blood rise to my cheeks in shame. It was nothing more than an attempt to bring out, coarsely, the sex element. The editors went just as far as they dared without being refused the use of the mails. In pictures, jokes, short stories, sex was uppermost. Throughout our land many false ideals are presented to youth. The eyes of youth are being turned in the wrong direction. I feel to say to you, my sisters, that in many respects in this day of plenty, in this day of new gifts, our children are starved for correct life ideals. It is a pitiful thing to be starving in the midst of plenty.

What can we do in solving the problems that stand before you as mothers of men, responsible for the making of future housewives and homemakers? How can we make these women of the coming generation worthy of their great calling?

There are two ways by which we may train young people. One is the indirect way, by our surroundings, our environment, the friendships we

make, and things of that kind. To walk by the side of a good man, to see a beautiful picture, to hear good music, to converse about clean and noble subjects influence us for good. We are all imitators. The other method is direct training, as when a woman sits down by her daughter and tells her what should be done. Neither method is sufficient alone; both must be used for full education.

All are born with certain gifts. We inherit much. But, that which we inherit may be of little value if we do not give opportunity for development. We must not rely too much on heredity. Environment is tremendously important.

A story in point was recently published in the journal *Science*, the organ of the American Association for the Advancement of Science. For some years past, reports have come that in South Africa was a young man who was raised with baboons—monkeys. No one quite knew whether it was true or not, until men of science recently undertook to discover whether there was any truth in the report. The boy was found. Two men, Government employees, traveling through South Africa saw a group of baboons playing in a clump of trees. Out of mischief, the men shot at the baboons. Hearing the report, the animals scampered away. The men observed that one of the baboons was not running quite as fast as the others. The men soon overtook the laggard and discovered that he was a white boy about 12 or 13 years of age. They immediately took him back to civilization and began to train him. The boy had the same heredity as other white boys, but he had been brought up with baboons. He tried to walk

on all fours, he made noises like baboons, wanted baboon food, was unclean, and could not be kept in the house. It took years to change him from a baboon to a man. He is now a grown man, able to tell of his life with the baboons. But, every once in a while, as a mature man, that which he had learned from the associations of his youth overcome him, and he is once again half a baboon.

IN pleading this afternoon for the training of the womanhood of the Church for their life's work, I plead that we shall try to provide such an environment as will lead our young women toward noble, useful, and efficient womanhood, which will help train them for the great mission and obligation which the Lord has placed upon woman. In every community and home there should be the right kind of environment, the right kind of ideals. Good words should be spoken, not evil ones; beauty should be sought, not ugliness; purity, not coarseness should be upheld; the things that build character should be before us—all to be done by gentle means.

Much money is not needed to create a wholesome environment. Forty years ago a great Woman's Exhibition was held in London. The world was displaying women's work. Two adjoining booths were intensely interesting to me. These were of the same size—one was filled with ornate furniture, expensive carpets, rich hangings, such as only wealth could provide; the other contained plain and simple, inexpensive furniture and was decorated with tissue paper. The visitors to that exhibition were asked to drop a ticket in

a box indicating which of the two rooms they would rather live in for the rest of their lives. When the exhibition closed, a great majority voted in favor of the room furnished with the simple things.

I wonder if you mothers understand what it means to drop a gentle word day after day to young people, words leading to worthy ideals. I believe I became a teacher because my mother kept before me the thought, "You know your father was a teacher. It is the ideal of this family that you should be a teacher," and she said it over and over again. I did not then understand that she was bending my will toward that profession. By suggestion, by the proper environment, we are able to do a tremendous amount of bending of human souls toward goodness and righteousness. Beautiful pictures, good music, interesting motion pictures are available to all, and we should exercise as individuals and communities our power of selection of that which is worthy. I regret to say as I travel about among the Church, I find that the literature offered the people is not the best—cheap magazines full of ugly stories, instead of magazines brimful with good stories and articles that lift the soul of man. And too often we permit cheap, exciting but not up-building shows to occupy the time of our motion picture houses. This great Relief Society through its vast influence may do much to secure the right kind of environment for the sons and daughters of God, of divine heritage.

Then comes direct education, much of which is obtained in schools. Direct education may also be obtained in homes; do not forget

that. A person may rise to a high educational status through home teaching. We probably place too much upon the shoulders of the school teachers. Fathers and mothers are inclined to say to the school: "You take the children, train them and bring them back to us as we would like to have them be." We have not always directed the schools as we might have done in educating our girls. We have emphasized in our schools practically every subject for women except those that lie at the foundation of the right kind of woman's life—the science of homemaking—and it is a science. I have long been trying to teach to my fellowmen in this state and Church the importance of training our young women for this science which as wives and mothers lies at the foundation of woman's activity—the eternal principles that lie at the foundation of the making of a home. We have been so engrossed with art, philosophy, and pure science, that we have given little time to apply human knowledge to the making of the right kind of a home. I do not blame the schools; the schools belong to us—what we desire from them they will do. They do their best and offer us the best knowledge, but we fathers and mothers have often failed to direct our girls into the proper training of women. Our departments for home economics in the high schools and colleges are not filled as they should be, and I find girl after girl—and I travel widely—who has majored in subjects remote from the work she has to do in life. I am saying nothing against other subjects in the school curriculum, but I do

say that they must take places of secondary importance in the training of womanhood. Subjects that prepare for their life work should hold first place.

I want to ask you, my dear sisters, how many of the daughters in your communities have been trained for wifehood? for motherhood? for homemaking? How many are familiar with the great modern gains of knowledge in these fields of human endeavor? The art of living together in the home has to be learned, often by sad experience (read our divorce statistics), because we have not made use of the opportunities for training for woman's work.

My message here today and my plea is that womanhood be trained for its divine work on earth—by indirect methods, through proper environment, and by direct training through studies. Girls should be proud to take courses that lead to homemaking, wifehood, motherhood, and all activities that belong to the home. Let us emphasize the things that count in life; and let us taste also the embellishments of life, but not as the major key of life. This may be a very simple message, but a vital one.

The Lord bless us, and be with us, and help us magnify our positions as men and women in the kingdom of God. We have a great message to the world, we are under a great obligation. We cannot be as other people; we must rise above other people in the scheme of life. May God help us to do that in this great organization, which I do respect and honor, I pray in the name of the Lord Jesus Christ. Amen.

The Burdenless Picnic

Emily H. Bennett

EVEN those who believe "there is nothing new under the sun" hunt longingly for a different combination or a change of setting that will make a familiar rite seem fresh or will refurbish an old possession. We like our old hat better if we wear it at a new angle, and our old chair is decidedly improved with its festive slip cover.

So it is with picnics! They've been with us a long time, and will be for a much longer time, we hope. But it's fun to look at them from an entirely new position. This is the new position: Resolved, that picnics shall be a joy and not a burden! The very name "picnic" connotes fun and frolic. It would be a crime against the few untrammelled English words left us to build up feelings of drudgery and effort around this happy word. When we achieve a burdenless picnic, we are really giving everyone relaxation, refreshment and inspiration—a new vision and a fresh start in life. Incidentally, too, we're making progress in developing organization skill.

The burdenless picnic may be achieved anywhere, indoors or out—in the back yard, in that meadow half a mile away or at a distant lake or mountain. The exact location doesn't matter so long as we are able to achieve a measure of seclusion—seclusion, in this case, meaning that for the time being we are able to exclude irritations and worries.

Almost any type of picnic can fall into the burdenless class. It may be a most fastidiously prepared and served luncheon, if the one who is preparing it enjoys the process; but for the great majority of picnic

"fans" burdenless means something very much more casual and informal—a marshmallow and wiener roast, for instance. A carefully planned, long-awaited, and even elaborate outdoor party may be great fun; but oftener, the simple surprise picnic is voted the "season's best." You know the kind—you stand at the window at some bright moment and say, "This is the day for a picnic!" and you are off in thirty minutes.

How are we to achieve this burdenless picnic, this picnic that is fun all the way through? There may be many things involved, but, in the main, it's a matter of organization, proficiency, and simplicity in equipment, menus and entertainment. And the greatest of these is simplicity!

The world is full of a number of things—and 95% of them are gadgets: asbestos gloves and yard-long forks, fully fitted picnic suitcases and barbecue carts, no doubt delightful to own and perhaps helpful. Undoubtedly, over a period of many years, every enthusiastic outdoor family accumulates a certain amount of picnic paraphernalia which they use and enjoy, and certainly no one begrudges it to them. But very little of it is in any way necessary to a very happy picnic. A good pocket or paring knife will point or fork a stick for toasting a bun or a marshmallow. A pair of pliers, some stout wire, and the helpful "Boy Scout" spirit of a son or husband will make a satisfactory grill for holding a frying pan over a bonfire. Newspaper is excellent insulating material and will keep a tightly covered oven-hot casserole hot for hours, if care-

fully wrapped and tied around it in voluminous layers (10 or 12). A camping blanket or auto robe swathed about the right-side-up package will further aid in retaining the heat. Pretty trays are lovely for outdoor luncheons, but we have seen many children (and their parents) blissfully happy with a pie plate, a shoe box, or a small peach crate, holding individual portions of the good fare. We have seen many charming picnic tablecloths, but the most interesting (and perhaps the most enjoyed and the least expensive) was made from dish toweling sewed together in strips, with fringed squares for the napkins. As a matter of fact, there is much to be said in favor of the "all paper" party, with a grand bonfire and few things to take home. If you lack camp chairs or garden furniture, try oilcloth squares lined with newspaper, or even rubber kneeling pads. If you haven't a handsome picnic basket, a small laundry clothes-basket, an old-fashioned telescope-bag, or a heavy cardboard packing box will answer just as well. Use what you have with ingenuity and individuality, paying attention, mainly, to cleanliness, neatness and color.

LET'S keep the menu simple and good. When we find something which is a great success, let's not mind repeating it. We should practice its preparation over and over until it can be done quickly and, figuratively speaking, with the right hand tied behind us. Let us be the Nobel prize winner in effortless cooking. If we particularly like sandwiches, let's keep a good bread knife and a big board for cutting and spreading at our beck and call.

Soft butter, a jar of our favorite spread, waxed paper, crisp, clean lettuce should always be ready. Forethought cuts time and work in half. If we don't care for sandwiches, they may be eliminated. Let us try this combination: a substantial casserole dish (rice, tomatoes, and hamburger; noodles and ham; chili; or corn with sausage); something fresh and crisp (tomatoes, watercress or lettuce); bread and butter; something to drink (water, milk, chocolate milk, or fruit juice); something sweet (shortcake, cup cakes, cookies or homemade taffy). Granted that we all enjoy fried chicken, potato salad, hot rolls, deviled eggs, and chocolate cake, we still vote for the unburdened menu.

As for entertainment, there are many sports and much elaborate equipment — horseshoes, baseballs, tennis racquets, swings, slides, teeters—but register another vote for simplicity. An inexpensive ball is probably the most useful family plaything yet invented. It can be tossed by young and old, tall and short, lean and plump. It can be batted, bounced, thrown overhand, underhand, north, south, east, west and in circles. It can provide mild exercise or a real "work-out."

The human voice is another invaluable addition to a picnic. Songs—group or individual, stories, family histories are all enhanced by moon or firelight. Then, there are auto games! If the ride to the picnic is fairly long, the geography game is always a favorite. Someone gives the name of a city, country, state, mountain, river, almost any geographical name, and someone else, within a specified time limit, must give another which begins with the last let-

ter of the place or thing named; for example, Utah might be followed by Hawaii, and Hawaii by Idaho. This goes on as long as the desire or ability of the group can sustain it. The greatest fun comes in producing such words as Ypsilanti, or Popocatpetl—it gives one a dashing feeling of having covered the entire world in a few moments.

Perhaps the most important point in achieving an effortless picnic is an easy attitude. If one determinedly resists picnicking beyond one's means—time, strength, and enthusiasm—it will be fun. Energy varies greatly in individuals and in families, but it increases noticeably in the relaxing atmosphere of simplicity. Do not strain. Perhaps, too, we should add, do not advise others or write articles such as this, lest you carry the pseudo-expert's burden—"something to live up to!"

The "Pie-Tin" lunch for children, to be eaten under an apple tree on a hot day:

A

Peanut butter, honey and lettuce sandwiches
Strawberries
Sponge cake
Milk

B

Tiny raw carrots—scraped
Hard-boiled eggs
Whole wheat bread and butter
Fruit juice
Cookies

Let one of the more responsible children carry the beverage in a pitcher and pour it on the spot.

The "Bonfire Grill" party, to be enjoyed in back yard, canyon, or at the beach:

A

Kabobs (cheese and bacon squares thrust alternately on a stick, toasted and slipped into buttered buns)

Potatoes baked in the bonfire ashes (Start these early.)
Fresh fruit or pineapple cubes
Toasted marshmallows
Orangeade

B

Grilled hamburgers (Add a little milk, bread crumbs, salt and scraped onion to the ground beef; serve with toasted whole wheat buns.)
Chilled tomatoes
Raspberries
Cup cakes
Chocolate milk

Individual "Box Picnic," to be eaten in an auto:

A

Tuna and lettuce sandwiches
Grated raw carrot and raisin sandwiches (Moisten filling with a little cream or mayonnaise.)
Cookies
Peaches
Plenty of paper napkins

B

Ground ham and egg sandwiches with lettuce
Surprise package of peanuts or popcorn
Ripe pear or other seasonable fruit

Substantial "Fireless Supper," while you enjoy the mountain view:

A

Casserole of carefully cooked rice (each grain separate), tomato sauce and browned beef cubes
Crisp cabbage and celery-seed slaw
Pumpkin bread and butter
Berries and cream
Graham crackers stuck together with icing

B

Casserole of corn, green peppers and canned salmon (Shrimps or link sausages may be substituted for salmon.)
Crisp raw carrot strips
Bread and butter
Cup cakes split and spread with jam
Fruit juice

A Problem of Unity

Irva Pratt Andrus

NAN BECKENRIDGE was an average mother; she scolded some, loved a great deal and hoped everything for her family of three.

Joyce was the eldest, a lovely little girl who often caused Nan to catch her breath in wonder at the happiness of having such a dainty, wee fairy all her own. Joyce was one of those children who, even when very small, dislikes anything soiled. She was like spring sunshine.

Charles had arrived three years after Joyce and seemed to have brought with him an over developed love for all that was distasteful to her. He preferred clothes misshapen by expert misuse; pockets bulging with a varied assortment of things, useless but interesting, were his specialty; washing was his Waterloo; noise was his delight. In short, he was an excellent example of what people have come to call "a real boy."

Jerry was the baby. While attaining the usual standard for twenty-three months, he had also developed a case of hero worship for his brother and a knowledge that when other methods of conveying his wishes failed, he could usually get results with some lusty crying.

Such was Nan's family: three healthy, normal children who had bad days and good—a joy and a problem.

Tuesday, like many another woman, Nan, with anything but a calm state of mind and with a few stray locks, perhaps even with a streak or so of powder, the result of hurrying

too fast, especially if the children were indulging in a bad day, arrived at Relief Society meeting barely on time.

One Tuesday, the fourth one of the month, she did not arrive on time. The truth is, she almost stayed at home to indulge in tears of frustration. The children were the cause of her perturbation. Jerry had refused to eat; his toys held no interest; he fought against his bath. His wailing only ceased when Nan picked him up and gave him a bit more than half of the attention, even though Charles wanted help with tying his shoe laces. Joyce had left for school with lips quivering and misery written on her face, because Charles had spilled his cereal and unavoidably it had splashed on Joyce, who begged for a fresh dress even after Nan had removed the damage done and explained over and over that all of Joyce's clean aprons were in the ironing and there was no time to get one ready for her before school. Charles had chosen to rise above the situation by singing loudly the disconnected syllables of his own song, that held meaning only for him and always added the finishing touches to general hub-bub. The morning had gone from bad to worse. At one-thirty, Nan decided she would have to stay home; she thought of a dozen good reasons why she should not go, and then she remembered what Tuesday it was. The lesson would be on family relationships.

"I'm going," she told Jerry, as he was the only one around, "I promised Sister Robertson, and maybe

she will know what to do with my problem of family dissension."

So even though late, Nan was present to hear the message on *Family Unity*. The sincere understanding and the glow of inspiration that permeated the lesson filled the heart of every member. Excited and deeply thrilled, Nan caught up the words:

"We, the mothers of tomorrow's men and women, are the builders of the foundation of society. God gives us tiny miracles to use for our construction. It is our task to cement with kindness, wisdom and love the lives of our families until they will become a strong part of society's foundation and will hold together whatever batters against the structure of society as a whole. We must preserve the unity of our families." The voice of Sister Robertson vibrated with emotion and conviction.

With renewed determination, Nan left the meeting. She had received more than the beauty of the thought that had concluded the lesson. Sister Robertson had suggested so many ways to bring families closer together—family prayers, projects, picnics.

Nan loved picnics. She determined that Saturday should be the day and a picnic the means of bringing her family into better harmony.

"I'm sure we will settle down to getting along better if we have a whole day just to play, without school or work or any of the diverging activities of ordinary days to draw us apart," Nan told the inner voice that reminded her of so many reasons why a picnic might not work.

Wednesday, Thursday and Friday were days to try any mother. Nan lived through them, and even man-

aged to smile some, because Saturday she felt would bring harmony in their midst again.

All preparations were made by Friday night. Fred had agreed to postpone the pattering he had planned to do only after Nan did a lot of talking on duty, family unity and just one Saturday. Friday he suggested canceling all plans when the weather man reported showers were in prospect. Nan assured him that the weather man was undoubtedly mistaken, that she knew they would have sunshine; the rain for the season already far exceeded the normal fall. Then there was quite some discussion as to where they would go. Fred was in favor of going to the park.

"He would be!" Nan thought. "He rides all week, and we never go any farther than market or church."

No, this was to be a real outing, and Nan knew just the place. Her neighbor, Mrs. Brown, had told her of it, and it sounded ideal.

"I'm not sure how far it is; we haven't been for about a year," Mrs. Brown had said. "... not over ten miles though."

They could follow road signs right to the spot, and the flowers had been so beautiful when Mrs. Brown had been there.

"Of course, we will have to forego the flowers, this being a little early in the year for such," Fred had suggested sarcastically.

Nan said, "Flowers or no flowers, it will be some place we've never been to." So that was decided.

THE sky was decidedly overcast when they awoke Saturday morning, but Nan refused to let this fact dampen her soaring spirits. This

was to be a day of joy shared by all the family. After a hurried breakfast, they piled into the car. Drops of rain began to descend upon their wind-shield after they had gone about five miles; not much but just enough of a drizzle to add weight to the gray sky. Nan ignored the wry face Fred made as he started the wind-shield wiper.

"I guess this is the shower the weather man mentioned," she observed. "It will be over and everything will be the fresher for it long before we reach the canyon."

Another four miles and the drizzle was still with them, but now there was something else to contend with. The car began pulling strangely to one side. Fred stopped and got out without saying a word. The right, back tire was quite flat. Nan said nothing either. In their ten years of married journeyings there had been other flat tires, and she had long since learned better than to try light banter or even words of consolation.

She listened to Fred's fuming while he changed the tire, and tried with small measure of success to keep the children pacified in the back seat. Jerry was getting tired; he had never cared much for riding, and now began to whimper and tease to get out. Nan looked at the rain that without enthusiasm but with evident determination was coming down and thought of suggesting a return home. Optimist that she was, she hated to give up her planned picnic while there was still a chance of a happy ending, but everything was going so badly.

In due time the tire was changed, and Fred appeared with muddy hands, ruffled hair, and a look of

grimness which forebode more trouble.

"A handkerchief, Nan," he said. "Apparently the wash claimed mine and forgot to return it."

Nan flushed. How many times had she heard those same words. She wondered if all men carried their handkerchiefs until they were relics unless gathered up on wash day. She wanted to remind Fred that she was generally pretty busy gathering the wash without stopping to see that he had a clean handkerchief to replace the soiled one. She felt disappointed, and her nerves were beginning to jump. Once she would have given voice to her complete discomfort, but now she simply handed him her own handkerchief, which was too small to be very effective, and said nothing.

Finally, they were on their way again. The speedometer showed that they had come eleven miles when a sign furnished them with the information that their destination was still three miles away. Fred read the sign and in a sarcastic voice added, "What a long way ten miles can be."

Silence crowded the car. Jerry had gone to sleep, and Joyce and Charles were watching raindrops. So far, the whole adventure had produced a depressing effect on them all.

"If we ever get there, the rain will just have to stop," Nan told herself. "We'll all feel better after stretching a bit."

About this time the rain did stop, and a bright spot appeared in the sky marking the place where the sun was valiantly trying to pierce the clouds. Then just when their spirits were beginning to rise a little, they came to a sign. It was mounted on

a barricade that blocked the road, and read: "Road closed for repairs."

Fred applied the brakes and turned questioning to Nan. Even optimists, no matter how determined they are, have to admit defeat sometimes. Nan could see no answer but retreat, especially as the sun was making little gain against the heavy gray above.

"I guess we'd better picnic at home," Nan said, and Fred readily agreed.

The children rebelled. They didn't want to go home; they were tired and wanted to get out of the car. Nan explained about the rain; she told them of the road being closed; she tried to interest them in the fun they could have at home. Jerry cried. The back seat became the scene of an uprising.

Regardless, Fred turned the car around, and in due time they arrived home. The rain had begun again; the house was in need of straightening; they were all tired, cross and hungry. Everything seemed exactly wrong, and Nan felt more like hiding away and enjoying the good cry held over from Tuesday than anything else in the world.

"Mothers must carry on," she reminded herself and resolutely set about trying to find means of amusing the children as long as the rain kept them all indoors, which turned out to be for the rest of the day. The house was somehow straightened up without unduly disturbing Fred, who stretched out with the newspaper right after lunch. The day was anything but a happy one. By biting her lip and trying her best, Nan succeeded in guiding her little family through without any major outbursts.

COMPLETELY weary and very glad to reach the end of such a disappointing day, Nan at last knelt with her loved ones for family prayer. Just as she bowed her head, Charles let out a war-whoop and landed fairly on top of Nan; then calmly he picked himself up from the floor where he and his victim had rolled and knelt again in his place. Why did he do it? Who can answer for a small boy's impulse? Nan had steeled herself to most of the wild-west antics Charles had subjected her to up until now with a degree of patience; this latest, coming at the end of so many reversals and just as they were ready for prayer, seemed too much. She could bear no more; she crumpled in a heap on the bed and began to cry with all the abandon her rumpled nerves and tired body would permit.

Thoroughly frightened, Joyce and Charles tried to comfort her. Fred kept patting her head and saying, "Now, Nan, please don't do this." Little Jerry clung to her and began to cry, too.

Nan loved her family with all the devotion a mother's heart could hold, and to see them wretched and unhappy because of her tears was something she could not allow. Her instinct to comfort and cheer these dear ones dried up her tears and choked away her sobs? She had caused them pain by her display of weakness; she had to give them understanding of the cause. Nan put her arms about them and explained as best she could her great desire to make the day that had just passed one that would have brought them closer together. She repeated a great many of Sister Robertson's words, and ended with:

(Continued on page 425)

MORMON HANDICRAFT

One of Utah's Attractions

Nellie O. Parker

WHEN visiting a city or country, one not only wants to see its natural beauty and its places of distinction, but he also wants to learn of its people—of their interests and culture. If he can see the type of work they do and the type of things they are interested in, he can carry away a fuller and more accurate impression of the place.

The Temple Square with its remarkable Tabernacle and its inimitable Temple and its monuments of historic significance is generally conceded to be Salt Lake City's outstanding attraction. Located in close proximity is the Mormon Handicraft Shop. It is extremely interesting and will give the traveler an added insight into the character and culture of the people who have built this commonwealth on the edge of the American Desert. The Shop displays a variety of handwork which is remarkable for its excellence of workmanship and materials, and which bespeaks the industry, thrift and versatility of the people. Practically all of the arts and crafts, painting, sculpturing, modeling, etc., are shown.

In no other place can be found such a cosmopolitan collection of handmade articles—the result of a people having been drawn from almost every country in the world. In the Shop there can be found the wood carving of Switzerland; the rare old laces and embroideries of France, Italy, and Scandinavia; filmy, cobweb-like netting, which is now almost a lost art; weaving equal to any

of Sweden; as well as crocheting, knitting, tatting, hemstitching, and monogramming. Germany, British Isles, and other countries have also made large contributions to this handicraft, as has the American Indian.

Mormon women are noted for their fine quilts. In nearly every ward Relief Society throughout the Church, on the second Tuesday of each month, quilts are made for charity and to fill special orders. The women have been making quilts ever since the Relief Society's organization in 1842, so one can expect to see many beautiful quilts of varying types and patterns in the Shop.

There are handmade rugs of many varieties just like the ones the pioneer women made to put on their log cabin floors to soften the crudeness and to make their homes cozy and livable. Any modern woman would love to own one or more of them. Then, there are dainty aprons, handkerchiefs, luncheon sets and doilies, and the most adorable pioneer dolls, some in sunbonnets and calico dresses and others in silks and dress-up clothes. Hand-etched, hand-hammered articles made of Utah copper and silver are there. In fact, there are so many attractive and useful things to be found in the Shop that one can easily find souvenirs and gifts representative of Utah that would be a delight to own, and which would be a pleasant reminder of a visit to this unusual place.

Some Literary Friends

Florence Ivins Hyde

"Without faith it is impossible to please him."—Heb. 11:6.

THE oldest art in the world is story-telling. Long, long before there was a written language and before the development of picture-writing, the story was used to educate people in the history of the race and to establish principles of conduct. Stories were sung by bards, minstrels, and poets. Many centuries later, Christ used them to develop character in his followers, and today they are our method of interpreting life to our group if we are teachers and to our families if we are parents.

Children need stories to help them build ideals, and adults need them to renew the ideals built up in youth and to arouse enthusiasm for greater usefulness.

Faith is a most important principle in life. Faith is too important in conduct to be disregarded. Let us never be so unwise as to feel that it makes no difference whether we believe or not. Faith is not an arbitrary requirement, it is fundamental. All important things have been done by faith, and the world could not go on without it. Emerson referred to it when he said, "Hitch your wagon to a star." Carlyle said, "A man lives by believing something, not by debating and arguing about many things." The Apostle Paul, ridiculed as he was, answered, "I believe and therefore speak." Martin Luther said, "Here stand I. I cannot do otherwise. God help me." Joan of Arc, the maid who was almost perfect in a profigate and wicked age, won freedom

for her country because of her faith in the voices that directed her movements. But faith is not merely being credulous. It is seeing and then daring to do.

In religious education a most important principle is faith—faith in God. It is vitality in religion; it made martyrs of the apostles of Christ; it made it possible for early Mormon leaders to endure great persecutions; it is the thing that brings peace to men who have been misunderstood and who have met disappointment. Faith dignifies a man, for it "makes him a co-worker with the forces that keep the stars in their orbits and hold the earth to its course round the sun."

To have permanence of character we must have a perfect ideal, and the only perfect ideal is Christ. We speak of building up Christian character. This involves establishing a knowledge of God and his laws and creating a reverential attitude toward things religious. This can best be done at story-telling time. Whether we be children or adults, at this time our minds are open to impressions. The emotions may easily be swayed toward good or bad. For fireside reading we suggest *A Lesson of Faith*,* which is suitable for all ages. It might be a fatal mistake to say to a skeptical son, "Have faith," but he will never forget the truth of this story. For very young children

**A Lesson of Faith*, by Mrs. Gatty, is taken from *In the Child's World*, by Emily Poulson, and is used by permission of A. Flanagan Company.

A Lesson of Faith has the qualities of a good story. Caterpillars and butterflies are familiar objects to them. The story has interest because the characters talk, and it is full of action. To adults the story is an allegory. We see in it the person who has discovered a truth which he is

trying to tell to others. We see the skeptic who cannot believe anything he has not seen himself, and we have the doubting world which says, "She is quite out of her head."

Read it and think for yourself upon the statement, "If this part is true, it must all be true."

A Lesson of Faith

(Nature Parable)

Mrs. Gatty

A MILD, green Caterpillar was one day strolling about on a cabbage leaf, when there settled beside her a beautiful Butterfly.

The Butterfly fluttered her wings feebly and seemed very ill.

"I feel very strange and dizzy," said she, addressing the Caterpillar, "and I am sure that I have but a little while to live. But I have just laid some butterfly eggs on this cabbage leaf, and if I die there will be no one to care for my baby butterflies. I must hire a nurse for them at once. May I hire you as a nurse, kind Caterpillar? I will pay you with gold from my wings."

With that the poor Butterfly drooped her wings and died, and the Caterpillar had no chance to so much as say, "Yes" or "No".

"Dear me!" she exclaimed, as she looked at the butterfly eggs beside her, "what sort of a nurse will I make for a group of gay young butterflies? Much attention they will pay to the advice of a plain caterpillar like me. But I shall have to do the best I can," she added. And all that night she walked around and around the butterfly eggs to see that no harm came to them.

"I wish that I had someone wiser than myself to consult with," she

said to herself next morning. "I might talk it over with the Housedog. But no," she added hastily, "he is kind, but big and rough, and one brush of his tail would whisk all the eggs off the cabbage leaf."

"There is Tom Cat," she went on, after thinking a few moments, "but he is lazy and selfish, and he would not give himself the trouble to think about butterfly eggs."

"Ah, but there's the Lark!" she exclaimed at length. "He flies far up into the heavens, and perhaps he knows more than we creatures that live upon the earth. I'll ask him."

So the Caterpillar sent a message to the Lark, who lived in a neighboring cornfield, and she told him all her troubles.

"And I want to know how I, a poor crawling Caterpillar, am to feed and care for a family of beautiful young butterflies. Could you find out for me the next time you fly away up into the blue heavens?"

"Perhaps I can," said the Lark, and off he flew.

Higher and higher he winged his way until the poor, crawling Caterpillar could not even hear his song, to say nothing of seeing him.

After a very long time, the Lark came back.

"I found out many wonderful things," he said. "But if I tell them to you, you will not believe me."

"Oh, yes, I will," answered the Caterpillar hastily. "I believe everything I am told."

"Well then," said the Lark, "the first thing I found out was that the butterfly eggs will turn into little green caterpillars, just like yourself, and that they will eat cabbage leaves just as you do."

"Wretch!" exclaimed the Caterpillar, bristling with indignation. "Why do you come and mock me with such a story as that? I thought you would be kind, and would try to help me."

"So I would," answered the Lark, "but I told you that you would not believe me," and with that he flew away to the cornfield.

"Dear me," said the Caterpillar sorrowfully. "When the Lark flies so far up into the heavens I should not think he would come back to us poor creatures with such a silly tale. And I needed help so badly."

"I would help you if you would only believe me," said the Lark, flying down to the cabbage patch once more. "I have wonderful things to tell you, if you would only have faith in me and trust in what I say."

"And you are not making fun of me?" asked the Caterpillar.

"Of course not," answered the Lark.

"If you could fly with me and see the wonders that I see, here on earth, and away up in the blue sky, you would not say that anything was impossible," replied the Lark.

"But," said the Caterpillar, "you tell me that these eggs will hatch out into caterpillars, and I know that their mother was a butterfly, for

I saw her with my own eyes, and so, of course, they will be butterflies. How could they be anything else? I am sure I can reason that far, if I cannot fly."

"Very well," answered the Lark, "then I must leave you, though I have even more wonderful things that I could tell. But what comes to you from the heavens, you can only receive by faith, as I do. You cannot crawl around on your cabbage leaf and reason these things out."

"Oh, I do believe what I am told—at least," she added, "everything that is reasonable to believe. Pray tell me what else you learned."

"I learned," said the Lark, impressively, "that you will be a butterfly yourself some day."

"Now, indeed, you are making fun of me," exclaimed the Caterpillar, ready to cry with vexation and disappointment. But just at that moment she felt something brush against her side, and, turning her head, she looked in amazement at the cabbage leaf, for there, just coming out of the butterfly eggs, were eight or ten little green caterpillars—and they were no more than out of the eggs before they began eating the juicy leaf.

Oh! How astonished and how ashamed the Caterpillar felt. What the Lark had said was true!

And then a very wonderful thought came to the poor, green Caterpillar. "If this part is true, it must be all true, and some day I shall be a butterfly."

She was so delighted that she began telling all her caterpillar friends about it, but they did not believe her any more than she had believed the Lark.

"But I know, I know," she kept saying to herself. And she never tired of hearing the Lark sing of the wonders of the earth below, and of the heavens above.

And all the time, the little green caterpillars on the leaf grew and thrived wonderfully, and the big green Caterpillar watched them and cared for them carefully every hour.

One day, the Caterpillar's friends gathered around her and said, very sorrowfully, "It is time for you to spin your chrysalis and die."

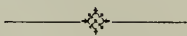
But the Caterpillar replied, "You

mean that I shall soon be changed into a beautiful butterfly. How wonderful it will be."

And her friends looked at one another sadly and said, "She is quite out of her mind."

Then the Caterpillar spun her chrysalis and went to sleep.

And by and by, when she awakened, oh, then she knew that what the Lark had learned in the heavens was true, for she was a beautiful butterfly with gold dust on her wings.



MY TASK

By Irene R. Davis

I should not be too critical! Nor say,
 "This child is dull, his intellect is slow."
 I cannot see beyond the years when he
 Shall have arrived, and judge me, too.
 Abilities and unsuspected talents dwell
 Buried deep, beneath confusion of an adult world,
 Striving mightily to manifest themselves to light
 As black clouds of doubt and
 Uncertainty are furled.

It is not given me to make, create a mind,
 Nor mine to say, nor judge its worth—
 Mine the task to train and mold the clay
 Such as it is. To give a bit of inspiration birth!



Good Books Make Good Vacations

ANNE COLVER, author of *LISTEN FOR THE VOICES* and daughter of a newspaper man, spent a summer in Concord gathering material for this novel, which was published in 1939 by Farrar and Rinehart. In this narrative, imaginary characters mingle with illustrious men and women who lived in Concord in 1850. The actual persons, "who with their families appear directly or indirectly in the novel," number thirty-three and include the following: Emerson, Thoreau, the Alcott family, Stowe, Garrison, Hawthorne, Hopkins. It is interesting to note that a direct quotation starts each chapter: an excerpt from the writings of Thoreau or Hawthorne, a portion of *Emerson's Journal*, a part of an article appearing in *Godey's Lady's Book*, an inscription on a tombstone in Concord, etc. All these add to the feeling of intimate acquaintance with the period and the people in Concord. "The picture is simple, neighborly, warm."—D. D. S.

MY ANTONIA (Antōnē'a), a book of 371 pages, written by Willa Cather, published by Heinemann Publishing Company, London, in 1918, and recently revised and published by Houghton Mifflin Company, New York, is one of the great American novels. On the plains of Nebraska with this Bohemian family and the orphaned Jimmy from Virginia, you are gripped with the feeling of the country. *Antonia* seems to mean the country, the conditions, in fact the whole pioneering adventure of tearing up roots grown deep in one place, to re-root and flower in a new country or a new frontier. The author succeeds in raising life above the level of the personal to the universal.—R. B. B.

RICHARD LLEWELLYN'S book, *HOW GREEN WAS MY VALLEY*, published by Macmillan Company in 1940, scores high for the type of modern novel conspicuous for its absence of obscenity. In this beautiful valley in Wales, life is lived in shacks bordering underground mines. The unwholesome atmosphere, the squalid living conditions are surmounted by the beautiful though simple family life in which we find feminine loveliness standing beside strong manhood. The book is long, but never dull.—R. B. B.

THE MORMON HANDICRAFT GIFT SHOP IS YOUR SHOP

For your vacation gifts to be given to friends and family, make a selection from the exquisite articles on sale: "Anne Chavre" pioneer dolls, beautiful handkerchiefs, sweaters, hand-painted china, guest towels, aprons that are different, scores of lovely gifts.

Come — Look — Buy.

The Sunny Side of the Hill

COLORED WINGS

Lella Marler Hoggan

My hands are washing dishes,
But my soul is faring far,
Following a white, white cloud
Toward a silvery star;
Running down wild woodland ways
That Atalanta trod;
Kneeling at some ancient shrine
Where saints have worshipped God.
Lord, let my hands be busy
With homely little things,
But let my soul go questing—
Ah, give it flaming wings!

—Author Unknown.

DREAMS and visions influence the destiny of mankind. Prophets are needed to furnish true patterns of life; but also, there must be workmen to execute the plans. Dreams are powerful to the extent that they are materialized. Visions uplift humanity only when they are wrought into life.

Life is dual: the body and the spirit, the real and the ideal, the loaf and the song. There is the everyday practical you that must be fed and clothed and sheltered; there is the spiritual you that rises on the wings of inspiration to commune with the Most High. There is the you, who like Martha of old, is "cumbered with much serving"; and the you, who like Mary, takes time out to sit at the Master's feet to be taught of Him.

Albert Edward Wiggam has said that man should be fitted for a job, because he must make a living; and provided with ideals, because he must make a life.

Every great achievement is born of inspiration and earnest effort. The one is not without the other in the world of progress. The artist to perform his work must have paint and canvas and brushes. But back

of his craftsmanship must be personality, the ideal, the vision that gives life to the picture, that endues it with the soul of beauty and of truth. We need wings as well as feet of clay.

Essential to life itself are the little duties of every day, but devotion to a cause redeems effort from drudgery. When tasks are performed with eager, loving hands, they become a sacrament. It matters not so much what task the hand performs if the heart is in the work and if the soul rises to bring out of it something beautiful and distinguished. To those who see the rainbow above the clouds there are no common days, no menial tasks.

From humble homes have come some of the greatest spirits of the earth, men and women whose time has been often filled with common labor. The young mother who provides her baby with nourishing food, clean linen, and wholesome surroundings is doing more than keeping her child clean, well and happy. She is building into his life eternal values. Out of the habitual routine of his daily life may come the establishing of all of the cardinal virtues. Is she not weaving a tapestry of life? There are the brief, bright threads of daily joy, and the long, strong threads of moral fiber, all going into the pattern that will at last show itself in a strong, well-balanced character.

No day should seem long or dull to the mother who has vision of her work, who realizes that she has in her keeping a child of God, one who

later in life may assume positions of trust and honor in his nation or his church, a child who may one day rise and call her blessed.

YOUTH, living on the sunny side of the hill, is forever in quest of joy. It feels sure that every storm will spread a shining rainbow across its sky of blue.

But we who walk more softly sometimes forget that storms spread rainbows. Time has left its marks of pain and sorrow on our hearts. We have had our day. Now we have our memories. What more need we seek? Are not adventure and achievement for youth?

But hold!

Why should we count the years and accept them as stop signs to our progress? Truth and beauty, all of the priceless treasures, are ageless. Why should we not go on garnering the loveliest gifts of life as long as life lasts? We don't have to accept as ours the patterns that have been shaped by the aged men and women of the past. We can make our own pattern, looking ever to the Divine for guidance.

Everything in nature arrays itself in new attire each year. The oldest trees in the world drop their leaves annually and clothe themselves in new beauty. We never become too old to moult. Why should we not shed our gray, aged feathers of doubt and fear and adorn ourselves in the bright plumage of faith and hope?

Out of his dull, lifeless shell a new moth emerges. A short time ago he was a caterpillar crawling in the dust and eating leaves. Now he comes forth with flaming wings ready to mount to summer skies. May not we rise from our outgrown

yesterdays? May not we wing our spirits for greater flight?

There is no reason why older people should sit alone and lonely through uneventful days. Even the commonest tasks can be made beautiful. We fill our hands with drab monotonies, nor try to see the color and the sheen of ideality that is back of all necessary work. Out of long years of experience there are always treasures worth saving. Too often we store our lamp of inspiration in some dark basement and forget that we own such a rare gift. There is no reason why we should not bring it forth and burnish it and fill it with oil for a second lighting. If we add a little new fibre to our growth each year, we may prolong our blossoming season instead of going to seed early.

We can't hope to be always on the crest of the wave. Deep shadows but serve to accentuate the highlights of life. And though we arise to a day shattered with disappointment, let us remember that even the darkest day has its tomorrow—a tomorrow that may restore our lost yesterdays.

If we but listen for it, there is a merry tune to accompany the work of every day. If we but search for it, we shall find that joy goes singing along the highways of life. Fragrance and flaming beauty are to be found at every turn of the road. Great truths and devoted service are for age as well as youth. The riper years are rich in spiritual values. Says Grace Ingles Frost:

Though I am by the earth clad,

A star-dust fills my eyes
With sheen which lends them potency,
A God to visualize.*

*Used by permission of the author.

"Let Your Light So Shine"

Anna S. Barlow

IT was a land of beauty and sunshine, a land of wild flowers and gray-purple sage that the pioneers first gazed upon as they stood on the foothills that July morning in 1847. The panorama before them was a welcome sight to their tired souls, and they were deeply grateful because of their wonderful blessings.

They set about cultivating the rich soil and building homes, and soon cities grew out of the wilderness—beautiful cities where trees, shrubs and flowers, planted and cultivated by industrious men and women, added their charm to the natural splendor of the landscape. The desert was truly made "to blossom as the rose." The pioneers lived deeply and created greatly, and we honor them for making it possible for us to enjoy the privilege of living in this choice land.

On the eve of the centennial celebration of the pioneers' entrance into the Salt Lake Valley, what greater tribute can we pay to them than to show the same pride and desire for the beautiful that they expressed in their lives by beautifying homes and communities.

It is necessary for us to keep well in mind the part that we as individuals must play in the beautification campaign that has been instituted by our state and our Church to make our communities more attractive to the many strangers who will visit us during the next few years. Each must play his part, and all must work unitedly. In order to appreciate the true value of our participation in the campaign, we

must take a broad view and see the community as a whole. If there is one broken-down fence or one untidy yard on the street, then the beauty of that street is marred.

Our state has many beautiful, natural scenic attractions. Our people as a whole are judged by the appearance of the communities through which the tourist travels in reaching these scenic wonders. This is a challenge to every interested citizen of Utah who is proud of his state and interested in its reputation.

If we will get close to the soil and help to create beauty as our pioneer forefathers did, our lives will be enriched immeasurably and our efforts will pay large dividends in health, enjoyment and spiritual values. Neat home surroundings with flowers, lawns, trees and shrubbery have a decidedly uplifting effect upon the occupants of the household, and these improvements will be reflected in a more cheerful and pleasant atmosphere about the home, the neighborhood and the community as a whole; while on the other hand, untidiness and ugliness about the home grounds have a tendency to depress the members of the household and are conducive to unhappiness and discontent. There are a great many people who could be made infinitely happier if someone would inspire them to make their immediate surroundings more attractive. Perhaps by beautifying your surroundings you may be that inspiration.

Our homes may remain basically the same from year to year, but time

should make them more charming and livable. Through pride and industry, they can be made more attractive, more comfortable and restful, more livable and more homely.

When one beautifies his own property, he has respect for it. It is an easy step from respect for one's own property to respect for another's. Respect for the property of others is a cardinal virtue and one that we could well spend a little time in cultivating.

Streets are a reflection of the citizens of our cities. Beautiful trees, shrubs and flowers bespeak an industrious and refined people, while

weeds, debris and untidiness denote indolence and lack of pride. Time spent in improvement and beautification of homes and communities brings rich rewards in improved characters and in aesthetic values.

Latter-day Saints have been commissioned by our Father "to be a light unto the world" (Doc. and Cov., 103:7-9). Let those who come into our midst see the ideals and high standards of our people reflected in well-kept homes and communities. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew, 5:16).



THIS IS A PRETTY LITTLE PLACE

Eva Willes Wangsgaard

High in the mountains where the timber thinned
 To meadowland, a lake of grasses stirred
 Fragrant with sun and arching in the wind
 Under delphinium, tall and azure-spurred.
 The aspen leaves were shimmering links of light,
 Dropping thin shadows like a beaded chain
 Where gold had centered every daisy's white,
 And columbines were lucent porcelain.
 The sun was stilled high in the arc of noon
 And, lemon-winged, a moth had paused to feed,
 Keeping in grassy arches, blossom-strewn,
 The silent ritual of flower and seed.
 A lark's song trilled, and tinged with glad surprise
 I saw the untamed West through Fremont's eyes.



HAPPENINGS

By Annie Wells Cannon

JUNE—Lift up thy heart and rejoice; all nature sings of a day in June.

THE San Diego Camp Daughters of Utah Pioneers unveiled a monument last winter in honor of the arrival there of the Mormon Battalion in 1847, which after its long march found a refuge and temporary home in the deserted pueblo founded by the Franciscan fathers, in 1769. President Heber J. Grant made a special trip to pronounce the dedicatory prayer, and Mrs. Ida M. Kirkham, president general of the Daughters, was one of the speakers.

DAISY HARRIMAN, United States Minister to Norway, proved a woman can be efficient, alert and capable. She was first to notify the world that Norway and Germany were at war and fulfilled admirably all requirements of her high office under most difficult conditions.

KATHARINE F. LENROOT, Chief of the United States Children's Bureau, while on a recent tour through the western states in the study of children's problems, said, "The best way to benefit children is to rehabilitate the home."

PRINCESS FAUZIA is the name of the second daughter of King Farouk and Queen Farida of Egypt; she was born last April. The letter "F" seems a favorite with this royal family; the first girl is named Ferial.

JACQUELINE COCHRAN set a new national speed record this spring in air-flying, outdistancing all by several kilometers.

MME. LUISA TETRAZZINI, golden-voiced soprano of grand opera, died recently in Milan. Not only will she always be remembered by the musical world but by everyone who ever was thrilled by the power of her lovely voice and perfect acting.

JOAN and Mary Campbell, daughters of one of Utah's pioneer educators, died last April, age 83. These two sisters had remarkable careers during the long years. They claim the distinction of being first among women in several lines of service. Joan was the first woman appointed to a government position in the Territory, in 1874, receiving a commission as notary by joint legislative enactment signed by Governor Wood; Mary was the first woman clerk in Z. C. M. I.; both held clerical positions in Church offices.

SELMA LAGERLOF, Swedish writer, who died in April, was the first woman to win the Nobel prize for literature.

GRACE M. CANDLAND'S sonnet *Hills* is included in the April issue of the poetry magazine called *Westminster Magazine* of Oglethorpe, Georgia—the only Utah contribution.

ALICE TISDALE HOBART'S *In Their Own Country*, Susan Glaspell's *The Morning Is Near Us*, Gwen Bristow's *This Side of Glory*, Pearl S. Buck's *Other Gods*, Margaret Sangster's *Reluctant Star*, Phyllis Bently's *The Power and the Glory* are new novels by women vacationists will enjoy.

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

Motto—Charity Never Faileth
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EDITORIAL

Pray Always That Ye Faint Not

AS the great news mediums of the day constantly pour forth their harrowing stories of war, our hearts tremble with anxiety and our souls are stirred to the depths over the wanton destruction, suffering, and loss of life incident to such great national conflicts. We know that in all the warring nations are those who are peace-loving, people of fine ideals and worthy achievement; there are those who would go about their humble, daily tasks contented with life; those who would love their fellow men and find joy in service to them.

Yet the demon of war has touched these people and drawn them into the conflict whether they would or would not. The malignant spirit of evil is rampant, and untold suffering is extant.

Our hearts go out in sympathy to those so sorely afflicted. Yet how helpless we feel in the face of such world-harrowing calamities.

Though the women are not called to shoulder arms, they carry a great deal of the burden of war. We know

the heartbreak that is every mother's who sends her loved ones out to battle. We know the strict disciplines of war which she must accept—the firm controls, the shortened rations. Working in the fields and in many other ways, she must perform the tasks of absent husband and sons who have answered the call. Raising funds, providing clothing and other necessities form a noteworthy phase of women's work. Nursing wounded and invalid soldiers, not a few have paid with their lives for their sublime devotion to the demands of pity, charity, love, and patriotism. Woman's war record is a record of quiet, unostentatious, self-sacrificing heroism.

And how may the grief and anguish of these valiant wives and mothers who are caught in the meshes of war be mitigated? Only through turning to their God. With renewed devotion they must seek Him. They must pray, frequently and fervently, for comfort and solace. The Lord has said: "Praying always that they faint not; and inasmuch as they do this, I will be with them

even unto the end (Doc. and Cov., Sec. 75:11).

And we who are in Zion must also pray. We must unite our prayers with those of our sisters across the sea, that the comforting influence of the Father will sustain us all in

these perilous times; that men will repent and cease to do evil; that peace may once again reign upon the earth so that mankind everywhere may enjoy the earth and the fullness thereof.

Vacations That Re-Create

MEN have long recognized that with health are interwoven most of the fortunes of life. Yet the world is full of people who do not enjoy optimum health. Though most of us come from vigorous racial stock, though we live in a relatively healthful climate, though our knowledge of the rules of health is fairly extensive, we frequently find ourselves ailing, our vitality low, our physical fitness not quite up to par.

Because of the operation of a wide variety of forces today, one of the most common ailments of a great majority of us is fatigue. The nerves, the mind, the body suffer from this miserable malady. It asserts itself in restlessness, irritability, languor, lack of concentration, disturbed sleep, reduced efficiency, a drawn expression of the face, and numerous other ways.

But fatigue is in reality a protective measure, for it is nature's warning to us that it is time to rest. Rest is a fundamental law of health. Every part of the body requires its periods of rest. It is during these rest periods that tissues are nourished and the body restored.

As the summer season approaches,

most of us are looking forward with anticipation to a vacation. Webster says a vacation is an intermission from labor, a period of rest. How many of us make our vacations conform to this definition? Do we plan the type of activity that will provide surcease from the taxing routines in which we are daily engaged? Do we view vacations as periods in which to rebuild ourselves that we may return to our labors with renewed vitality? Or, do we feverishly search about for something stimulating to do—some place exciting to go, returning with nerves taxed and bodies tired, grateful for the order and regularity of our normal lives?

Everyone needs a vacation—the school child, the tired mother, the busy business man. No matter how urgent may be the demands of labor, we should occasionally take a vacation; for truly, "All work makes Jack a dull boy." But vacations should be more than a few days set aside in which to travel far and spend much. They should be days of genuine recreation—days in which to conquer that commonest of all ailments—fatigue.



Notes TO THE FIELD

Educational Courses Combined

Attention: Stake and ward executive officers, Social Service and Education for Family Life class leaders

IN line with the recommendation of the General Authorities of the Church that the auxiliaries simplify their programs and conserve the time and energy of both officers and members, the General Board announces that the Social Service course and the course on Education for Family Life will be combined into a single department. The name Social Service will be used to design-

nate the department. The subject matter to be used will be in the field of sociology, which embraces material appropriate to the interests and needs of both groups. A detailed announcement of the plan for 1940-41 is included in the lesson previews under Social Service Department, page 423, in this issue of the Magazine.

Work-and-Business Outlines to be Published

FOR the Relief Society year 1940-41, the General Board has outlined a program for discussion on Work-and-Business Day, titled *Food Makes a Difference*, to be used in addition to the handwork. The importance of such a program will be readily recognized. However, its use in the local organizations is optional.

Subject matter which will provide a basis for eight discussions will be

published in the Relief Society Magazine. This will not only provide a more permanent record of the course but will make the material easily available to both class leaders and members. The material will be included in the Lesson Department under the heading Work-and-Business. See Lesson Preview, page 421, in this issue of the Magazine.

General Board Lesson Outlines

FOR the past two years, the General Board has prepared and sent to the stakes and missions detailed, mimeographed lesson outlines, including carefully selected quotations and supplementary references. During the year 1938-39, outlines on three lessons selected from each of the three major courses of study (Theology, Literature, Social Service) were prepared and sent to the stakes and missions; during 1939-40 outlines were sent on the theology lessons only.

The purpose of these outlines was to aid stake and mission class leaders who were having difficulty in finding suitable and authentic material for lesson enrichment, as well as to show how some of the teaching theory presented in the class leader's department at the conference-conventions might be applied in lesson planning.

While these outlines were well received, the General Board feels that it is not necessary to continue them for the year 1940-41. The new

lessons are of such a nature that no difficulty is anticipated in finding ample supplementary lesson material in any of the courses of study.

The teaching performance of Relief Society class leaders throughout the Church justifies the opinion of the General Board that further out-

lining in the interest of lesson planning is not necessary at the present time. The General Board is very proud of its hundreds of class leaders whose work reflects thorough study, careful lesson planning and skilled presentation.

University of Utah Summer Session

PROGRAMS of special interest to Relief Society women are scheduled for the 1940 summer session of the University of Utah.

An Institute of Education for Family Life will be held from June 17 to 21, inclusive. The program for the week has been arranged by the local committee (Winifred Hazen, chairman) in cooperation with Professor Flora M. Thurston of Cornell University. The following sessions to be held in Kingsbury Hall should be found particularly profitable:

Monday, June 17, 11:00 a. m. General Session. "Education for Family Life"—Howard W. Odum.

Tuesday, June 18, 11:00 a. m. General Session. "Are Modern Parents Helpless?"—Henry Neumann.

Thursday, June 20, 11:00 a. m. General Session. "What About Your Family's Food?"—Margaret S. Chaney.

Friday, June 21, 11:00 a. m. General Session. "Family Life, the Threshold of Democracy"—Flora M. Thurston.

The Tree of Liberty, selected for use in the Relief Society Literature department for 1940-41, will be reviewed Wednesday, July 3, 11:00 a. m. by Dr. Henry Neumann.

The University summer session provides wonderful opportunity for

us to contact the Nation's outstanding authorities in their various fields. Howard W. Odum is Kenan Professor of Sociology and Director of the School of Public Welfare, University of North Carolina. He has a fine reputation both as a teacher and lecturer. The *Bulletin* states that "were it not for the fact that Dr. Odum has a professional interest in social research in Utah he would not be available for summer session teaching; his coming . . . is a rare opportunity for students in Education, Psychology, Sociology, and Social Work."

Dr. Henry Neumann, Brooklyn Society for Ethical Culture, is well known as an author, teacher and lecturer. Relief Society women are acquainted with his excellent work through his participation on previous University summer session programs.

Margaret S. Chaney is chairman of the Department of Home Economics, Connecticut College. She is an expert in Nutrition and is well known nationally through her articles in leading scientific journals and through her textbook, *Nutrition* (joint authorship with M. Ahlborn).

Relief Society Beautification Assignment

THE Church Beautification committee some time ago recommended that every ward have a Beautification committee to be composed of a representative of each of the auxiliary groups and Priesthood quorums. These committees were requested to make a careful study to determine the needs for improving and beautifying Church buildings and grounds and to definitely plan how the desired results might be accomplished.

The Church committee now suggests a division of responsibility among auxiliary groups and Priesthood quorums in seeing that every phase of cleanliness and beautification receive careful attention. In suggesting definite assignments for special groups it is not the intention of the general committee to interfere with the work of the ward committee, the custodian or other individuals regularly employed by the bishop in the care and beautification of the chapel and grounds. Only through close cooperation, however, and fixing responsibility

can a full measure of success be achieved.

It is suggested that the Relief Society see that the interior of Church buildings be kept clean—the general assembly rooms, class rooms, halls, and rest rooms.

Floors and floor coverings should be kept clean, benches and chairs well dusted, windows washed, curtains and draperies laundered or dry cleaned at regular intervals. Drinking fountains, toilets, and wash basins should be kept sanitary and in good working order. Soap, towels and toilet paper should be regularly supplied.

Special attention should be given the Sacrament service. Clean trays and glasses, proper linen and a convenient receptacle for washing hands prior to administration should be provided.

In asking the Relief Society to be responsible for checking on the cleanliness of the chapel, it is not expected that they do the actual work; their cooperation with the custodian and others regularly employed by the bishop is requested.

Church-Wide Hymn Singing Project

THE congregational hymns to be sung during the next three months as a part of the Church-wide hymn singing project are as follows:

July, No. 283, "Earth With Her Ten Thousand Flowers".

August, No. 13, "The Happy Day Has Rolled On".

September, No. 345, "Great God, to Thee Our Evening Song".

A detailed announcement of this project was published in the April issue of the Relief Society Magazine, under "Notes to the Field", page 257.

The general music committee of the Church is launching this project in order that Church membership may have a larger repertoire of excellent hymns.

Cathedral of Peace

Dorothy Clapp Robinson

CHAPTER EIGHT

STAGGERING slightly, Carolyn went out of the yard, over the uncertain footbridge across West Fork, into the shadows of the bottoms. Oblivious to brush and undergrowth she walked woodenly on, her body one dull point of pain. At the Cathedral she stopped. Stiffly, she sat down upon the fallen log. The shadows deepened. Still she did not move. Then an orange moon rose and tried to pierce the gloom that surrounded her.

"There is only one thing left to do."

The words spoken into the night startled her with their boldness. Rising, she went out of the field and across the highway to the home of Kane Holland. At last she was ready to listen to him.

Coming toward the house from a field, Kane saw her. He saw her coming up the walk, and even in the moonlight her face was a white spot. His heart leaped. For one moment he stopped and drew a deep breath. Then he hurried to meet her at his front door steps.

"Carolyn. What is it?" He took her arm and steered her to a seat on the wide porch.

"I—I've left." The words struggled past stiff lips.

"No, Carolyn. You are upset."

"I have left," she reiterated. "I have come to you."

Presently, out of a long silence, he asked, "What happened? Tell me if you can. It will help you."

She turned and looked at him. "Did you ask me something?"

"What happened? Why did you leave?"

"Carson. He drove him away. He is gone—forever."

"Where did he go?"

"To the Cross Line, on Cow Creek."

Again there was a long silence. Kane sat upon the step below her. He looked out over the valley. The Cathedral was spectral in the moonlight.

"Carolyn," he said at length, "you cannot come to me. You still love Turner."

"I hate him." Her voice was low and flat.

"Are you sure?"

"I am very sure."

Again Kane looked away. His hands, between his knees, were clinched to grayness. For years he had waited and hoped for this chance, and now that it had come it was empty. It had to be empty, for last night he had seen something.

"I watched you last night," he said slowly. "I saw Turner hold you in his arms. I saw the light that flooded your face. Then I knew."

"Knew?"

"Knew that divorce is not your answer; knew that in your secret heart you are happy to belong to him. That is as it should be. You like me. I am comfortable. I am soothing. I have helped to sustain your ego."

"Kane! What do you mean?"

"I don't know, except that you belong to Turner and your place is

with him. Was he much concerned over the boy leaving?"

"He was stunned, but still he made no move to call him back."

"Did you try to help him, to comfort him?"

"Comfort him! No. He is a man. Carson is his son."

"Come sit by me."

When she was sitting on the step, he took one of her hands in both of his and looked at it a long time. When he spoke, the words came slowly but firmly.

"For years I have watched you and your family. I have dreamed of doing the things for you that Turner doesn't do. I have been deeply grateful for the confidence of your boys. But what I want is impossible. You cannot turn back the pages of time, nor can you tear them from your life. The things I have wanted most belong to another man and always will, even though I reach out and take them. A comfortable substitute is the best I could ever be."

"What do you mean?"

"I mean that Turner is still the man in your life. Without him you would be lost."

"No. That isn't so."

"But it is. You are both on strange paths, and it will be hard to find your way back. A great deal of this is your fault."

"My fault?"

"Yes. You haven't kept up with him. He is progressive and proud. There is no excuse for you, his wife, being as you are. You create a sense of futility and failure within him."

"I am the same woman he married." Bitterly.

"No, I think not. I heard him say once that a man marries a woman

not alone for what she is but for what she may become. If that part of the dream isn't realized, something is lost, especially for a man of Turner's ability. He was so proud of you last night. So proud—No," as she would have spoken, "it wasn't just the clothes. It was what the clothes and attention did to you. His love is still there. If you are willing to work you will find it."

"It isn't worth the effort."

"You thought so once. The future of your children depends on it. I suspect that to hold Carson you must conquer the condition in your home."

"The future of my children is already ruined, just as their past has been."

"You are unforgiving, aren't you?"

"Kane, how can you talk so to me?" Long repressed sobs burst through her wall of restraint—quiet, hopeless sobs that tore at the heart of the man beside her. He stared unseeing before him. He had to do this. All day he had been facing it. If she came to him, she must come wholeheartedly, leaving nothing behind.

"You are mild," he continued, at length. "You have no idea how hard it is to control a temper like Turner's. You haven't helped him control it."

"In other words I have been a failure."

"To that extent, yes. Yet, you have loved the very quality in him that shows itself in temper. You are slow to make decisions, but once having decided you do not change. Your job now is to pick up the pieces of the home that the two of you have wrecked."

"Suppose I don't want to pick them up."

For a moment hope flared. "When you know certainly, come back. The decision rests with you. When you have decided, you will know what to do about Carson. Come."

HE stood up. Taking her hand, he led her back through the gate, through the cottonwoods to where they could see the ranch. He pointed to the light that shone from a window.

"Turner is there. Go to him—but remember it will not be easy."

He was gone, back the way they had come, but only to the shadow of the trees. There he stopped and watched.

Bewildered, frightened, Carolyn walked slowly toward the house. She could not go to Turner. She couldn't! She was nearly home when she turned and suddenly started back. Before long her feet lagged uncertainly. What should she do? She went on until she reached the grove.

Kane was gone from her life—if he had ever had any part in it. Or was he? That was what she must decide. Did she want to go back to Turner?

On the fallen log she waited for peace to come. But Peace was coy; she wanted to be wooed. The leaves were going now, and more of the sky showed through. From where she sat she could see many stars that out in the open would be hidden by the light of the moon.

"What must I do?" she mourned. "What do I want to do? Turner has failed me. Kane has failed me." Turner had been proud of her last

night. So that was what it took—a few clothes, a little popularity. Were all men that way?

To ease her tired muscles she lay back upon the log and looked up. The grandeur of the night awed her. How could so many, many heavenly bodies pattern celestial windows without bringing chaos and destruction? She had heard it was because they obeyed law. Only when one ran counter to law did it fall into oblivion. She had heard someone say all things went that way.

Something tugged at her consciousness, and she stirred restlessly.

Once as a child she had gone with her father to the hills for wood. They had slept under the stars. She vividly recalled the night and the questions she had asked him. "Which star is Heaven? How do we get there when we die? Did we come from the same star we shall go back to? If we were in Heaven before we were born, why didn't we stay there?" All these things she remembered asking, but she remembered only one answer: "We came into this existence to progress. All the heaven we need worry about is the one we create here and now, for ourselves."

A great heaven she had created! She had—she had created. She sat up suddenly; then more suddenly, thoughts and feelings that before had been refused life rushed through her. Harmony in the universe came in obedience to law.

Gradually out of a multitude of thoughts and memories some returned again and again: Turner trying to get her to read, Turner urging her to go with him, her vague and shifting interest when he tried to discuss his affairs with her, her con-

stantly increasing absorption in details of housekeeping, her "I don't know" or "I haven't noticed" when Turner called her attention to things of current interest, less and less conversation, more and more hurts, less thinking through and less effort to adjust, more coming here.

"Why," she cried in self-revelation, "I have been coming here not for peace but to escape reality. While I have been hiding here, Turner has been going on."

THE spot, secluded and quiet, was a symbol of what had been going on in her mind. Here, within a few hundred yards of a state highway, she had been completely alone, completely isolated. In the midst of life she had walked unseeing. In the midst of battle she had refused the good fight. With her mind entirely on herself she had not for many years given a passing thought to Turner's ambitions. The doors of her inner Cathedral were at last thrown open, and she could see only a void within.

With no clearly conceived plan, with only the feeling that somehow she must do differently, she rose and left behind her Cathedral of Peace.

As she crossed the bridge and saw the light still shining from the window, fear clutched at her. Turner hadn't changed. He was still a stranger. Could she with her new clothes get his attention? It was one thing to make a decision back in the grove; it was quite another to put that decision into action. With great effort she squared her shoulders. Opening the door, she went in.

Turner was still in a chair, sitting

just as he had been. The children were in bed.

"Turner."

He did not answer. With leaden steps she went to stand beside him.

"Turner."

He raised his eyes that were dull with pain. They sharpened.

"Go away," he said thickly.

"But, Turner. I'm sorry—I—"

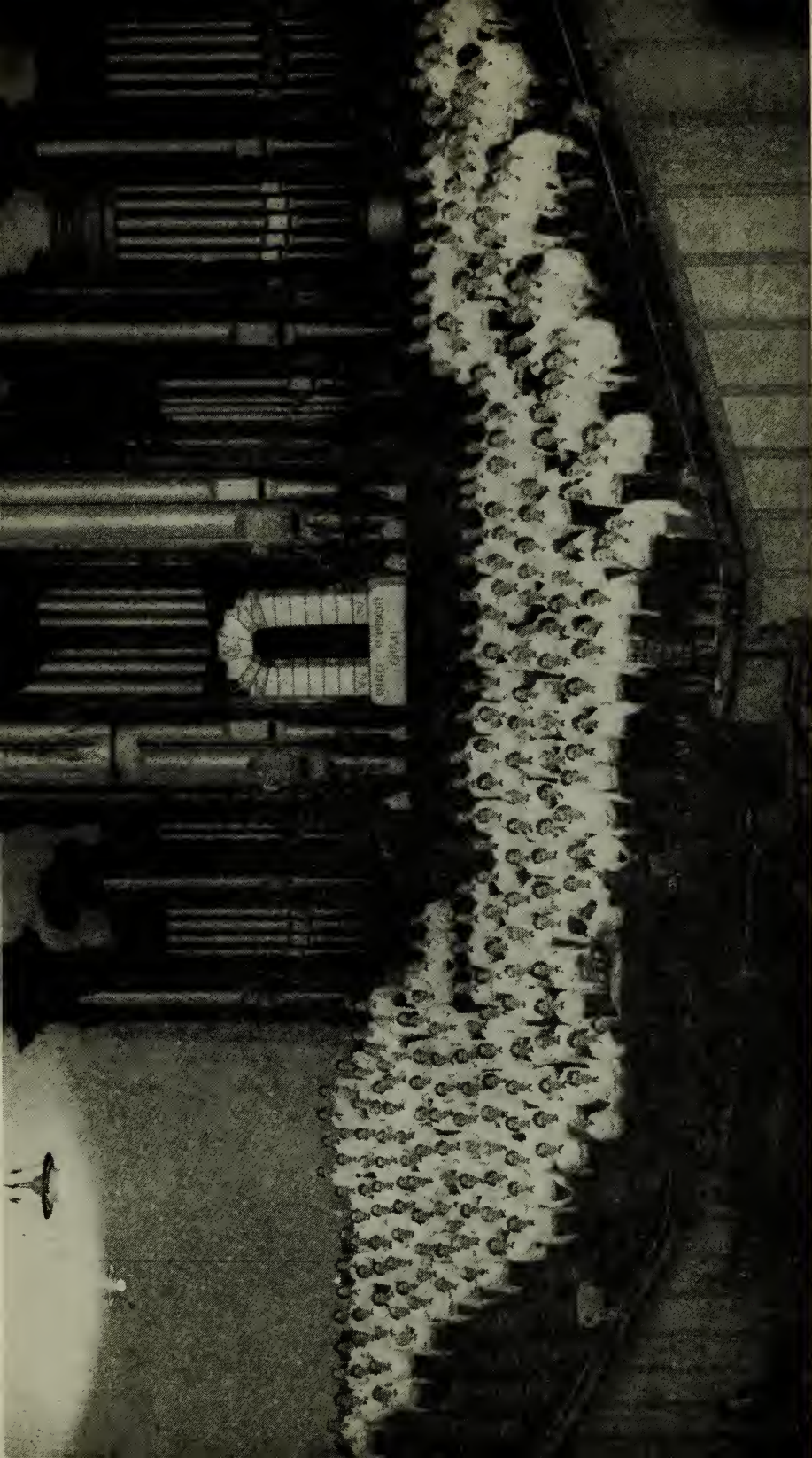
"Go away. I don't want you around."

Slowly she turned and went to her own room. As she hesitated at the door, he said, his voice hoarse with grief, "Two more steers disappeared last night while we were away."

Not until she stood by the unblinded window of her bedroom did the implication of his words reach her. Had he meant Carson had had something to do with their disappearance? "Oh, Turner, how could you?" She stared unseeing into the night. She had failed with her first attempt, but she must try again. Perhaps clothes weren't going to be so important after all. She had been attractive last night, but Turner was as far from her as ever. Perhaps this—this reformation must come from within. Clothes do not change the inner woman. Maybe, just maybe, she could change her. She would need help, oh, so much help, and all the courage there was; but she knew now that she wanted to go all the way.

She grew restless as the light continued to burn. She undressed and went to bed, but still no sound from the other room. Once she got up and started for the door. She would try again; but with her hand on the knob, she turned back.

(To be continued)



COMBINED CHORUSES OF SINGING MOTHERS FROM KOLOB, PROVO, SHARON, AND UTAH STAKES
Relief Society General Conference, Salt Lake Tabernacle, April 4, 1940
(Relief Society Membership Arch in background)

Notes FROM THE FIELD

By Vera White Pohlman, General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Stake and mission Relief Societies are invited to submit for this department of the Magazine reports of their specific plans for participation in the Church beautification program, and of their accomplishments in this respect. Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for April, 1940, page 275.

Singing Mothers at the Relief Society General Conference

FEATURED at the two general sessions of the Relief Society conference, April 4, 1940, in the Salt Lake Tabernacle, were the combined choruses of Singing Mothers from four nearby stakes—Kolob, Provo, Sharon, and Utah—composed of 261 singers. They were directed in turn by their respective stake Relief Society choristers, Zina C. Condie, Mae B. Young, Melba P. Pyne, and Edna P. Taylor, and accompanied by Dr. Frank W. Asper, Tabernacle organist. Their beautiful rendition of five selections, *Holy Redeemer* by Marchetti, *The Lovely Flowers* and *My Redeemer Lives*, both by B. Cecil Gates, *O Morn of Beauty* by Sibel-

ius, and *How Lovely Are the Messengers* by Mendelssohn, was an outstanding part of the April conference. These singers, their capable directors, their respective stake Relief Society presidents, Hannah M. Clyde, Inez B. Allred, Eva G. Gillespie, and Edith Y. Booth, and other officers and members who assisted in arrangements for this appearance are highly commended for their wholehearted response to the General Board's invitation, and for their achievement despite the relatively short intervening time available to them in which to prepare for such an undertaking.

Singing Mothers in the Stakes and Missions

THE following reports and accompanying pictures recently received at the office of the General Board from stake and mission Relief Societies in various parts of the world give some indication of the widespread interest in local Relief Society choruses of Singing Mothers, and of their activities. Ranging in size from small ward choruses to large groups representing stakes and missions, they are singing at their regular Relief Society meetings, ward

Sacrament meetings, ward, stake, and mission Relief Society conferences, special concerts, radio broadcasts, and general community musicales and celebrations. Several groups are represented here only by pictures or by narrative reports; others have submitted both pictures and interesting accounts of their activities. Among the pictures is an enthusiastic group representing a mission branch in Norfolk, Virginia, where a Relief Society was organized only



SINGING MOTHERS OF MARICOPA STAKE (MESA, ARIZONA)

a year ago. The states of Arizona, California, Colorado, Idaho, Nevada and Utah are also represented among the pictures and reports, as well as Colonia Juarez in Mexico, and far-away Hawaii and New Zealand.

Bonneville Stake (Salt Lake City)

THE Bonneville Stake Singing Mothers, a chorus of about 75 women, directed by Olive N. Rich, sang on the regular Church radio program, over KSL, Sunday evening, March 17, 1940. On this occasion, the 98th anniversary of the organization of the Relief Society, Elder Bryant S. Hinckley delivered a fine tribute to the Relief Society, and a review of its history, purpose and scope. This address was published in the *Deseret News*, Church Section, March 23, 1940.

New Zealand Mission

ELVA T. COWLEY, supervisor of women's auxiliary organizations in the New Zealand Mission, wrote that the Singing Mothers in this mission were featured at the *Hui Tau* (conference) held March 22-25, 1940. Held at Nuhaka, about 400 miles from Auckland, the mission headquarters, Mrs. Cowley stated that the representation from various parts of the mission was good even though gasoline is very expensive and its sale is ordinarily restricted to allotments sufficient for local travel only. At this gathering, Relief Society quilts and other handwork were on display, the meetings for Relief Society officers were reported to be splendid, and the success of the Re-

lief Society pageant and the Singing Mothers was outstanding. Both European and Maori members of the Church participated in the plans and arrangements for the *Hui Tau* and in the conduct of the varied program of meetings, musicales, and recreational functions. Pare Takana is president of the Relief Society in this mission.

Benson Stake (Richmond, Utah)

COMMEMORATING the 98th anniversary of the organization of the Relief Society, a chorus of sixty Singing Mothers presented the B. Cecil Gates cantata, *Resurrection Morning*, on the evening of March 17, 1940. The chorus was assisted in the beautiful rendition of this cantata by a guest orchestra. On this occasion, the membership arch of each ward was on display, and the symbolism of each was explained. "They were all lovely and expressed a great deal of individuality and thought," wrote Myrtle S. Pond, stake Relief Society secretary, who submitted this report. Lulu E. Johnson is president of the Relief Society in this stake.

Parowan Stake (Parowan, Utah)

RELIEF Society stake president, Barbara M. Adams, submitted the accompanying picture of Relief Society singers of the Enoch Ward of this stake, and their accompanist. These singers represent three generations of the same family, and they all live in the Enoch Ward. Lillian A. Esplin is president of the Relief Society in this ward.



THREE GENERATIONS OF RELIEF SOCIETY SINGERS IN ENOCH WARD

Left to right: Grace J. Smith, accompanist; Maude L. Matheson, grandmother, alto; Alice Stevens, granddaughter, second soprano; Violet M. Stevens, daughter, first soprano.

The Cedar City First Ward held a special musical program and luncheon on October 31, 1939, which was arranged for by the ward officers and the Singing Mothers. Each member of the Society who served as a hostess sold tickets to three friends, and provided the table, setting, and luncheon for her group. Belle Armstrong, secretary of the ward Relief Society, wrote that this function, held on an unprogrammed fifth Tuesday in the month, was very successful, "bringing joy and happiness to those whose souls are hungry for a friendly handshake and a little social contact outside their homes," and also providing funds with which the Society purchased its supply of the new Relief Society Song Book. In fact, many members unable to participate otherwise, sent contributions for this fund. Mary Jane Bulloch is president of the Cedar City First Ward Relief Society.

Star Valley Stake (Afton, Wyoming)

A CONCERT, well attended and enthusiastically received, was presented in December, 1939, by the stake Relief Society chorus, comprised of forty Singing Mothers. The concert was under the direction of the stake Relief Society chorister, Lettie D. Campbell; Chester Hill conducted the singers. This report came from the stake Relief Society secretary, Lucille Call; Arvilla Hyer is Relief Society president of this stake.

Montpelier Stake (Montpelier, Idaho)

THE picture on the next page shows the Relief Society chorus of Montpelier Stake as they appeared at a Relief Society convention, December 3, 1939. This chorus is composed of seventy-five Singing Mothers. The director, Angie C. Arnold,

SINGING MOTHERS OF SAN LUIS STAKE (MANASSA, COLORADO)





SINGING MOTHERS OF MONTEPELIER STAKE

is at the extreme left in the picture. As an expression of love and appreciation for her, the chorus surprised her with a Christmas party on December 20, where she was presented with a beautiful, fitted traveling case. Romina Perkins is Relief Society president of this stake.

Hawaiian Mission

ROSCOE C. COX, president of the Hawaiian Mission, submitted the accompanying picture of Singing Mothers of the Oahu Stake and Hawaiian Mission, and an interesting narrative report of their recent conference, March 16-19, 1940, from which the following excerpts are quoted:

"Living up to the well-earned reputation of the organization, the Relief Societies of the Hawaiian Mission and the Oahu Stake played a major part in the recent joint conference of the stake and the Japanese and Hawaiian Missions. General Authorities of the Church who attended the conference were Elder Charles A. Callis of the Council of the Twelve and Presiding Bishop LeGrand Richards. Sister Callis accompanied her husband.

"The opening function of the conference was a song contest, bazaar, and dance held the evening of March

15, 1940, under auspices of the Relief Societies of the Oahu stake and Hawaiian Mission. Singing Mothers from seven wards of the stake and from three outlying islands of the mission participated in this contest. Kalihi and Kakaako wards won first and second place, respectively, for the stake, while the Keaukaha branch of the Hilo district, Island of Hawaii, won first place for the mission. More than 1,000 individuals attended this entertainment.

"The Relief Society session of the conference was held Saturday forenoon, March 16, and was attended by 411 persons. Singing by a large group of Singing Mothers from the stake and mission was a special feature at this meeting. The chorus was conducted by Lilly Cummings Deering with Inez Waldron and Violet Awai as accompanists. Eliza N. Salm, president of Oahu Stake Relief Society, conducted the meeting and gave the address of welcome. Armada B. Cox, president of the Hawaiian Mission Relief Society, introduced the theme, "Mother, Home and Child." Talks on the three phases of this theme were given by Piilani K. Needham of Hawaii, Lizzie Aipoalani of Kauai and Mary Tyau of Honolulu. Both Elder Cal-

ight:

SINGING MOTHERS OF NOR-
OLK, VIRGINIA, EAST CEN-
TRAL STATES MISSION



Left:

SINGING MOTHERS OF
JUAREZ STAKE
(MEXICO)



Upper Group: SINGING MOTHERS OF BEAR LAKE STAKE (PARIS, IDAHO)
Lower Group: SINGING MOTHERS OF PALMYRA STAKE (SPANISH FORK, UTAH)



SINGING MOTHERS IN HAWAII AND CHURCH OFFICIALS AND RELIEF SOCIETY OFFICERS

Front row, left to right—Lydia Fernandez; Lydia Cummings, counselor, Oahu Stake Relief Society; President and Mrs. Hilton A. Robertson, Japanese Mission; President Roscoe C. Cox, Hawaiian Mission; Armada B. Cox, president Hawaiian Mission Relief Society; Nohea Kopa, counselor, Oahu Stake Relief Society; Eliza N. Salm, president, Oahu Stake Relief Society; Presiding Bishop LeGrand Richards; Grace Callis; Elder Charles A. Callis of the Council of Twelve, Romania Hyde Woolley; Annie Ha'o, secretary, Oahu Stake Relief Society; Eva Parker and Annie Mahelona, members of Relief Society stake board.

At the extreme right of the second row is Lilia Wahapaa Kaneihale of Waimea, Kauai, reputed to be either 103 or 107 years old, a faithful member and leader in church work since young womanhood, who is still active physically and mentally. Just behind her, left to right, are Lillie Cummings Deering, director; Inez Waldron, pianist; and Violet Awai, organist for the Singing Mothers.

lis and Bishop Richards addressed this session, and Sister Callis also spoke.

"A special roll call was made of the mothers present who had had six or more children. As indicated by the following table, fifty-three mothers responded, and the number of children per mother was reported as ranging from six to twenty-three.

No. of Mothers	No. of Children
5	6
3	7
12	8
6	9
5	10
2	11
6	12
4	13
2	14
3	16
2	17
1	20
1	21
1	23

"One man, Moses Ekau of Kauai, reported that his mother had given birth to twenty-seven children."

Nevada Stake

HOPE BROADBENT, counselor to Anna M. Aljets, Relief Society president of Nevada Stake, wrote the account of the first public concert of the Singing Mothers of this stake, from which the following excerpts are quoted:

"On the evening of December 3, 1939, the Singing Mothers of Nevada Stake gave their first public concert in the Stake House in Ely, Nevada, under the direction of their conductor, Alta Yates. This chorus is composed of forty Relief Society women.

"The program consisted of well-selected choral numbers, two beautiful vocal solos, a double quartet, and an a capella trio. Oh, Sleep, My Baby, sung by the trio, was com-

posed by Ruby Stoker, director of the Singing Mothers of Rexburg Stake, Idaho, who is the mother of Alta Yates, director of the Nevada Stake chorus. In harmony with the spirit of the music, Ramona Wilson read Edwin Markham's *How the Great Guest Came*.

"The concert was exceptionally

mas musicale, sponsored by a local club."

California Mission

NELLE L. MACDONALD, Relief Society president of the California Mission, wrote recently of the recital by the Singing Mothers at Monterey. Because of this successful appearance, they were invited to



SINGING MOTHERS OF NEVADA STAKE

well attended and so well received that the Nevada Stake Singing Mothers were extended an invitation to participate in a community Christ-

present a concert in San Jose. Proceeds from these concerts were reserved for purchasing a supply of the new *Relief Society Song Book*.

SONG

By Lydia Hall

Happy is he
Who lingers where
The scent of roses
Freight the air;

Whose heaven lies
Where each small breeze
Is intimate
With woodland trees;

Who worships beauty
Where the glow
Of sunset stains
New fallen snow;

Who has not grown
Too old and wise
To see with heart
As well as eyes.

MUSIC DEPARTMENT

Spiritual Uplift of Music

Luella N. Adams

SPIRITUALITY is the most vital need of the world today.

When the spirit of the Master touches the hearts of men, man's inhumanity to man vanishes.

Music is one of the foundation stones of spirituality. As a gift from God, it means so much in our lives. It is an important part of all our religious life. All through the ages the emissaries of righteousness have made their divine message more effective through the use of music.

Martin Luther said, "Besides theology, music is the only art capable of affording peace and joy to the heart like that induced by the science of divinity. The proof of this is that the Devil, the originator of sorrowful anxieties and restless troubles, flees before the sound of music almost as much as he does before the Word of God. This is why the prophets preferred music before all the other arts, proclaiming the Word in psalms and hymns."

When listening to beautiful music, beautifully rendered, our hearts are tuned to the infinite. Truly, in such an atmosphere petty thoughts are banished from our minds, and we are touched with the spirit of our Creator.

Our people have always been music loving and have endeavored to foster and encourage good music.

The Lord has said: "My soul delighteth in the song of the heart, yea the song of the righteous is a prayer unto me." Some of the greatest sermons and messages of the Church have come through song. It seems that sacred song has been a part of every religious movement. Come, Come Ye Saints, sung at night around the camp-fire, gave our pioneers courage and determination to press on. At the time of the greatest tragedy in the history of the Mormon Church, a hymn was sung. In that last hour in Carthage Jail, Brother Taylor, as a comfort to the Prophet and Hyrum, sang *A Poor Way-faring Man of Grief*. At this fateful moment, it was the sustaining influence of a song that brought solace and peace to these martyrs. What a tribute to a hymn.

When in danger, Martin Luther would sing, "God is our refuge and strength, an ever present help in trouble."

A serious obligation rests on choristers and organists of the Relief Society. Not only is it their duty to conduct, but it is also their obligation to stimulate a love for singing. It is one of the ennobling activities in which all are able to participate. In our meetings much precious time is given to singing, and rich spiritual uplift should be the reward.



THE music in my heart I bore,
Long after it was heard no more.

Wordsworth, *Memorials of a Tour in Scotland*.

LESSON PREVIEW—1940-41

Theology and Testimony Department

The Restored Gospel Dispensation

ONE of Relief Society's original assignments, given by the Prophet Joseph Smith, was to study and teach the Gospel. President Joseph F. Smith restated it at a general conference of the Church, held in April, 1906, when, in reference to the Relief Society, he said: "It has not only to deal with the necessities of the poor, the sick and the needy, but a part of its duty—and the larger part, too—is to look after the spiritual welfare and salvation of the mothers and daughters of Zion; to see that none is neglected, but that all are guarded against misfortune, calamity, the powers of darkness and the evils that threaten them in the world."

Reference is made to this quotation that we may know and feel that there is an obligation upon the Relief Society to look after the spirituality of all the women in the Church.

The First Tuesday in each month (Theology-and-Testimony Day) has been specifically designated to assist in accomplishing this. The General Board hopes that this class period will definitely enrich the spirituality, the faith and the testimonies of our sisters, to the end that it may bring joy and peace and hope and satisfaction into their lives.

The lessons for the year of 1940-41 are titled *The Restored Gospel Dispensation* and follow as a logical sequence the lessons on *The Ministry of the Savior* and *The Ministry of the Early Apostles*. The first of the eight lessons for the new season's work covers the many years of the apostasy and the reformation and is, of necessity, a very brief treatment of this subject. This acts, however, as a bridge from the first century of the Christian era to this present dispensation.

Following are the lesson titles:

1. Apostasy and Reformation
(The Days of Darkness and Preparation)
2. The Heavens Open
(Restoration and Prophet Joseph Smith)
3. A Practical Religion
(President Brigham Young)
4. The Power of Loyalty
(President John Taylor)
5. Faith
(President Wilford Woodruff)
6. The Lord's Tenth
(President Lorenzo Snow)
7. Family Life, An Eternal Unit
(President Joseph F. Smith)
8. Obedience
(President Heber J. Grant)



Visiting Teacher Department

MESSAGES TO THE HOME

How We May Honor Priesthood in the Home

PRIESTHOOD is the foundation of the Church and holds the keys and powers of salvation in the kingdom of God. The importance of Priesthood work has always been recognized by the leaders of our Church. "Priesthood was restored for the welfare and blessing of mankind. Its law is the law of love. It is sacred and should be regarded so by women" (*Gospel Doctrine*, p. 178).

Considering Priesthood activities of paramount importance, the visiting teacher messages this coming year will be: *How We May Honor Priesthood in the Home*. We hope that the consideration of these lessons will help every woman to realize what a valuable contribution the Priesthood makes to the home, and that as women of the Church we have a great responsibility in giving encouragement to husbands and sons to hold and honor the Priesthood.

The Priesthood is a strength to a boy or man if he honors it and holds it sacred. It helps him to overcome temptation and to live better. It affords, through quorum activities, opportunity for training in leadership and spiritual development.

President Joseph F. Smith said, "I am tenacious that all should learn the right and power of the Priesthood, and recognize it; and if they do it, they will not go far astray."

It is important in home planning that the physical aspects be arranged so that the spiritual duties may be

performed. The spirit of the home is the essential and lasting element. Its influence goes on long after the physical is forgotten. The spiritual preparation of the home for honoring the Priesthood depends largely upon the attitudes which are cultivated there and which are unconsciously absorbed by the children. It is the spirit which leads us to the performance of our duties. We are truly our brother's keeper. A mother who influences her own boy in Priesthood work indirectly helps some other boy.

Home Discussion Helps will be given at the end of each lesson to assist the visiting teacher to leave one paramount thought in the home. It is also contemplated that further help will be given in stake and ward class work to assist visiting teachers to ably approach and present the lesson in the various homes. The visiting teachers have a great mission to perform in contacting every home throughout the Church every month. If they will go into the homes with a prayerful heart after carefully studying the lesson and receiving suggestions and inspiration from the class leader, good will be accomplished, and every teacher will be blessed for the effort made.

The following messages are to be given in the eight months:

1. Definitions of Priesthood
2. Divisions of Priesthood, The Aaronic Priesthood.
3. Divisions of Priesthood, The Melchizedek Priesthood

4. The Democracy of the Priesthood
5. Physical Preparation of the Home
6. Spiritual Preparation of the Home
7. The Law of Tithing and the Home
8. Home Training for a Mission

Work-and-Business Department

NUTRITION

Food Makes A Difference

FOR the coming year, 1940-41, the General Board has decided to publish in the *Relief Society Magazine* material which will provide the basis for eight brief discussions to be conducted, if so desired, on Work-and-Business Day, along with the handwork. This will be the means of offering a more permanent record of the material as well as making it available to a larger group of women.

To supplement and make practical each discussion, menus and recipes will also be given which may be used for demonstration or exhibition purposes.

"The five-point child" is a phrase which Dr. Mary Swartz Rose, nutritionist at Columbia University, uses in discussing child nutrition. The five points on which Dr. Rose places special emphasis are: hair, eyes, teeth, skin and posture, which are sign-posts revealing the good or poor health of the adult as well as of the growing child.

If any individual is fed what it takes to build and maintain health in these five particulars, other body tissues will also be well and kept in good functioning order.

The program outlined for discussion on Work-and-Business Day is

titled *Food Makes A Difference* and includes the following subjects:

1. Hair and Nails
2. Eyes
3. Teeth and Bones
4. Skin
5. Posture
6. Dietary Reinforcements
7. Food for the Older Woman
8. Healthful and Helpful Party Menus

To be able to read the signs of good health and to know how to keep in a healthful condition is a grave responsibility, and these lessons will help us. But diet alone will not accomplish all. A good diet must be reinforced with sufficient rest, sleep, exercise and wholesome environmental conditions so that the body will be in fit condition to utilize the food consumed for growth and repair.

A carefully selected diet is essential to keep the older woman or man in a good state of health. Energy demands are lessened, but repair of tissues must still be continued. A diet that is high in what nutritionists call "protective foods" is important for older people. Doctors who work especially with diseases of the older age groups maintain that many

of the old-age diseases would be prevented if adults would eat more wisely. Much of their treatment for these diseases is dietary.

Party refreshments have always been a part of social entertainment. Plan your party refreshments so that your guests are really refreshed after

eating. Much of the food served at parties is depressing rather than refreshing. Since such food is usually just an extra meal, late at night, it needs wise planning to keep it low in calories and attractive in appearance and flavor.

Literature Department

THE ADVANCE OF THE NOVEL

The Modern Novel

THE year 1940-41 will be our third and closing year for the study of the *Advance of the Novel*. The final course will be *The Modern Novel*, which includes novels written since 1850. Three significant novels have been chosen.

Adam Bede, one of the great English classics, by Mary Ann Evans (known to fame as George Eliot) will open the year. This will be followed with *The Tree of Liberty* by Elizabeth Page, a very recent novel, the import of which is particularly timely. We find here "the largeness of vision, the tolerance and the strength of great patriotism." It is a vital story of democracy, of the growth of liberty surging through fifty of the most significant years of our history and therefore "stupendous in its purpose," and a significant contribution to the literature of our time. Another recent novel in lighter vein, *The Song of Years* by Bess Streeter Aldrich, an intimate story of pioneer Iowa, will close the year.

If you have been stimulated to se-

lect more carefully from the vast store of the world's great novels, if the values of this type of literature have been interpreted more clearly, then we feel that the three years have been worthwhile.

Eight lessons will be presented in the *Relief Society Magazine* on the three selected novels: three on Adam Bede, three on *The Tree of Liberty* and two on *The Song of Years*. If, in certain stakes, some stake leaders desire to use only two books—to do more intensive work on the second book, *The Tree of Liberty*—suggestions can be found at the close of lessons five and six. (*The Tree of Liberty* is being filmed at the present time and promises to receive unusual attention during the coming months.) Wherever a stake decides to extend the study on *The Tree of Liberty*, all wards in that stake should uniformly follow the modified plan.

Note: Missions may take lessons in Latter-day Saint Church History in lieu of Literature if they so desire.

Books For Literature Course, 1940-41

1. *Adam Bede* by George Eliot

The literature committee has reviewed carefully the editions available in *Adam Bede* and recommends that one of the two following editions be chosen. The print in each book is relatively the same.

- (a) *Adam Bede*, Grosset & Dunlap, publishers, contains 507 pages. Price 80 cents.
- (b) *The Best Known Novels of George Eliot*, Modern Library, Inc., publishers, is one book of 1350 pages and contains the four novels of George Eliot; namely, *Adam Bede*, *Silas Marner*, *The Mill on the Floss*, *Romola*. Price \$1.13.

The price on both the above books is

a special price made to the Relief Society.

2. *The Tree of Liberty* by Elizabeth Page. Present price \$3.00.

The bookstore is not allowed to sell this book at a cheaper price at this time. It is expected, however, in the early fall when the motion picture of this book is released that the book will be available at a cheaper price; this information, as soon as it is obtained, will be included in "Notes to the Field" in the *Relief Society Magazine*.

3. *The Song of Years* by Bess Street-er Aldrich. Special price to the Relief Society \$2.00.

The books are now available. Send all orders to: Deseret Book Company, Box 958, Salt Lake City, Utah.

Social Service Department

EDUCATION FOR FAMILY LIFE

Family Relationships

AFTER considering the reports of various General Board members who have attended stake conferences of the Relief Society in all the stakes of the Church and after making a survey of a number of nearby stakes, it was decided at a very recent meeting of the General Board to combine the Social Service course and the course on Education for Family Life into a single department for next year. This is a logical arrangement, since the lessons for each of these two classes the past two years have both been in the field of sociology.

It has been decided to retain the name of Social Service as the gen-

eral title for this department. This title has been well established and is broad enough in scope to cover any subject matter in the field of sociology or social welfare that the General Board might plan for in the future. The particular subject which we shall study in this department for the coming year, 1940-41, will be *Family Relationships*, and the titles of the lessons will be contained in a future copy of the *Relief Society Magazine*.

The General Board is deeply appreciative of the splendid work which has been accomplished in both these classes during the past

two years, but in line with a policy of simplification have acted as they deemed best for all concerned. We thank the Relief Societies for conducting and carrying forward the two classes. We feel that in the former course on Education for Family Life gains were made for the Society as a whole, as some women had their first introduction to the Society through this class; and the discussion method, where it was well carried forward, was stimulating and profitable to the group. We suggest

that special effort be made to retain the interest and the membership of these new classes which have been organized, and to secure the attendance of both groups in the one department.

May we urge that ward presidents cooperate to the fullest in amalgamating these two groups and that the class leader who is chosen make an effort to weld the groups together. We also recommend that the discussion method of teaching be used in conducting this class.

Mission Lessons

LATTER-DAY SAINT CHURCH HISTORY

(Missions may take lessons in Latter-day Saint Church History in lieu of Literature, if they so desire.)

THE Mission lessons for the year 1940-41 will conclude the study of Church history. They will portray the hardships, troubles, and persecutions of the Saints from the time they are driven out of Jackson County, Missouri, until they finally find a refuge in the mountains, in fulfillment of the prophecy of Isaiah: "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" (Isaiah 2:2).

The subject matter is divided as follows:

1. Seeking a New Home

On being expelled from Missouri, the Saints find a home in Illinois.

2. Happenings in Nauvoo

Nauvoo the Beautiful becomes the largest city in Illinois, and the Saints enjoy comparative peace.

3. Martyrdom of Joseph Smith

Feelings again become bitter against the Saints, which result in the martyrdom of the Prophet Joseph and his brother, Hyrum. They thus seal their testimony with their blood.

4. Who Shall Take the Prophet's Place?

The people of Nauvoo remain steadfast and look to their remaining leaders for guidance.

5. The Twelve Apostles Lead the Church

Under the direction of the Quorum of the Twelve Apostles, with Brigham Young as the president of the Quorum, the Saints prepare for a migration westward.

6. The Saints Find a New Home in the West

After months of weary travel across the plains, the valley of the Great Salt Lake is reached, and Brigham Young announces, "This is the place."

7. The New Home in the Mountains

Starvation faces the pioneers with the advent of the crickets, but in answer

to prayer the sea-gulls come and save the crops.

8. The Building of a Commonwealth

Under the wise leadership of Brigham Young, the second president of the Church, the desert begins to "blossom as the rose."

It is our earnest desire that we may be strengthened and be better able to live our lives today after the study of these lessons, which reveal the faith and fortitude evinced by the early Saints and pioneers under their tribulations.

Brigham Young said, "This is a world in which we are to prove ourselves. The lifetime of man is a day

of trial, wherein we may prove to God, in our darkness, in our weakness, and where the enemy reigns, that we are our Father's friends, and that we receive light from Him..." (Brigham Young's Discourses, p. 133.)

The Christian law, declared by the Master nearly two thousand years ago, still remains: "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; That ye may be the children of your Father which is in heaven" (Matthew 5:44, 45).

A Problem of Unity

(Continued from page 389)

"I do so want us to be one of the strongest, happiest families in all the world."

"We are that already, Nan," Fred said softly, "except when there are tears in your eyes."

Afterward, Nan could laugh about their poor misguided picnic with all

its misadventures, but with reverent joy, too great to share by word of hers, she remembered the feeling of unity that surrounded their little group as they knelt in shared communion at the close of that day, while Jerry said in his baby tongue:

"Help us, Jesus, to be Mummy's happy fambly."

FRIEND

I find so many who delight in talk
As poets oft have said, "Of books and things,
Of sealing wax and cabbages and kings."
But when I think of you, the path we walk,
The depths we fathom to our own content,
The myriad thoughts that, restless, come and go,
The secrets that the stars alone will know,
The dreams we share, the hopes and longings spent,

I grieve for him who knows not such a friend,
Who never shared his heart in twilight's fall,
Who never looked with dread upon the end
Of each brief visit, never felt the call
That love and confidence and trust extend.
He has not talked, nor thought, nor lived at all.

—Mabel Jones

RELIEF SOCIETY

of the Church of Jesus Christ of Latter-day Saints

SELECTED DATA

from the

ANNUAL FINANCIAL AND STATISTICAL REPORT

Calendar year, 1939

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	\$ 75,111.02	\$ 9,302.36	\$ 12,831.06	\$ 97,244.44
All Other Purposes	132,260.35	40,492.78	104,406.13	277,159.26
Wheat Trust Fund	129.62*			129.62
Total Cash	\$207,500.99	\$49,795.14	\$117,237.19	\$374,533.32
Merchandise				
Value of Merchandise Distributed for Charitable purposes	\$ 19,933.58			\$ 19,933.58
Total Disbursements	\$227,434.57	\$49,795.14	\$117,237.19	\$394,466.90
*Remitted to Presiding Bishop's Office				

MEMBERSHIP

Membership January 1, 1939	80,240
Increase—Admitted to Membership During Year	13,990
Decrease	8,088
Removed or Resigned	7,096
Died	992
Net Increase During Year	5,902
Membership December 31, 1939	86,142

Distribution of Membership According to Assignment

	January 1, 1939	December 31, 1939
Membership	80,240	86,142
General Officers and Board Members.....	24	22
Stake Officers and Board Members	1,493	1,578
Mission Presidents and Officers	108	112
Ward and Branch Executive and Special Officers.....	18,392	19,780
Visiting Teachers	26,081	27,082
All Other Members	34,142	37,568

Geographical Distribution of Relief Society Members, December 31, 1939

Location	Stakes	Missions	Total
United States	60,468	7,989	77,457
Alabama		77	77
Alaska		12	12
Arizona	3,113	459	3,572
Arkansas		40	40
California	4,333	889	5,222
Colorado	504	384	888
Connecticut		12	12
District of Columbia		71	71
Florida		326	326
Georgia		140	140
Hawaii	398	535	933
Idaho	13,555	110	13,665
Illinois	156	87	243
Indiana		177	177
Iowa		97	97
Kansas		78	78
Kentucky		39	39
Louisiana		100	100
Maine		7	7
Maryland		114	114
Massachusetts		38	38
Michigan		135	135
Minnesota		172	172
Mississippi		126	126
Missouri		277	277
Montana	10	768	778
Nebraska		122	122
Nevada	1,029	163	1,192
New Mexico	221	118	339
New York	239	128	367
North Carolina		185	185
Ohio		93	93
Oklahoma		78	78
Oregon	776	203	979
Pennsylvania		137	137
Rhode Island (recently organized; no report)			
South Carolina		242	242
South Dakota		41	41
Tennessee		36	36
Texas	72	433	505
Utah	42,584		42,584
Virginia		152	152
Washington	357	272	629
West Virginia		43	43
Wisconsin	82	58	140
Wyoming	2,039	215	2,254
Other Countries	1,748	6,937	8,685
Argentina		105	105
Australia		198	198
Austria		47	47
Brazil		80	80
Canada	1,584	194	1,778
Czechoslovakia		51	51
Denmark		241	241
France		120	120
Germany		2,230	2,230
Great Britain		594	594
Mexico	164	320	484
Netherlands		267	267
New Zealand		551	551
Norway		360	360
Palestine		27	27
Samoa		425	425
South Africa		109	109
Sweden		275	275
Switzerland		271	271
Tahiti		254	254
Tonga		218	218
Total Membership	71,216	14,026	86,142

COMPARATIVE FINANCIAL AND STATISTICAL DATA

	1939			1938			1919 ²		
	Number or Amount	Number or Amount	Per Cent	Number or Amount	Number or Amount	Per Cent	Number or Amount	Number or Amount	Per Cent
Organizations									
Districts									
Stakes	163	159	+3	+4	80	+83	+83	+103	
Missions	128	124	+3	+4	69	+59	+59	+85	
	35	35			11	+24	+24	+218	
Local Organizations									
Wards in Stakes	2,077	2,002	+4	+75	1,109	+968	+968	+87	
Branches in Missions	1,182	1,165	+1	-17					
	895	837	+7	+58					
Members									
General Officers and Board Members	86,142	80,240	+7	+5,902	45,413	+40,729	+40,729	+90	
Stake Officers and Board Members	22	24	-8	-2	23	-1	-1	-4	
Mission Presidents and Other Officers	1,578	1,493	+5	+85	1,056	+522	+522	+50	
Ward and Branch Executive and Special Officers	112	108	+4	+4	6,670	+13,110	+13,110	+197	
Visiting Teachers	19,780	18,392	+8	+1,388					
All Other Members	27,082	26,081	+4	+1,001	14,126	+12,956	+12,956	+92	
	37,568	34,142	+10	+3,426	23,538	+14,030	+14,030	+60	
Activities									
Number of "Relief Society Magazine" Subscriptions	47,649	43,252	+10	+4,397	16,249	+31,400	+31,400	+193	
Number of Ward and Stake Executive Officers, and Board Members Subscribing for "Relief Society Magazine"	8,500	8,603	-13	-13					
Number of Meetings Held in Wards	71,337	67,996	+5	+3,341	33,276	+38,061	+38,061	+114	
Average Attendance at Ward Meetings	30,653	36,526	+8	+3,127	13,314	+26,333	+26,333	+198	
Number of Ward Conferences Held	1,677	1,554	+8	+123					
Number of Stake Meetings Held	2,466	2,433	+1	+33					
Number of Stake and Ward Officers' (Union) Meetings Held	1,357	1,250	+9	+107					
Number of Visits to Wards by Stake Officers	8,120	7,987	+2	+133	5,614	+2,506	+2,506	+45	
Number of Visits by Visiting Teachers	1,128,724	1,055,618	+7	+73,106	128,912	+999,812	+999,812	+776	
Number of Families Helped	17,160	16,507	+4	+653	5,152	+12,008	+12,008	+233	
Number of Days Spent with the Sick	34,123	32,978	+3	+1,145	44,023	-9,900	-9,900	-22	
Number of Special Visits to the Sick and Homebound	213,744	208,061	+3	+5,683	86,487	+127,257	+127,257	+145	
Number of Bodies Prepared for Burial	1,361	1,478	-8	-117	2,551	-1,190	-1,190	-47	
Cash Disbursements									
Charitable Purposes	\$374,533.32	\$391,313.28	-4	-\$16,779.96	\$215,525.31	+\$450,008.01	+\$450,008.01	+73	
All Other Purposes	97,244.44	102,398.02	-5	-5,153.58	69,864.41	+27,380.03	+27,380.03	+39	
	277,288.88	288,915.26	-4	-11,626.38	145,660.90	+131,627.98	+131,627.98	+90	

Increases designated by +; decreases by -.
 *Data for 1919 is presented in support of trends over the 20-year period 1919 to 1939, as presented in the annual report by the General Secretary-Treasurer at the general Relief Society conference, April 3, 1940, and published in the "Relief Society Magazine," May, 1940, page 301.

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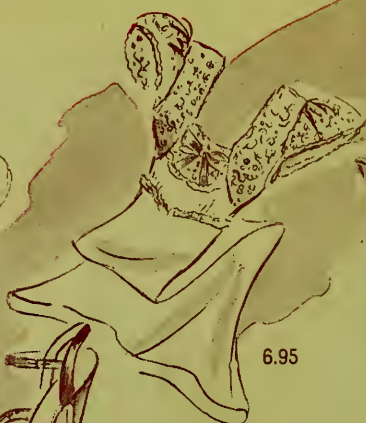
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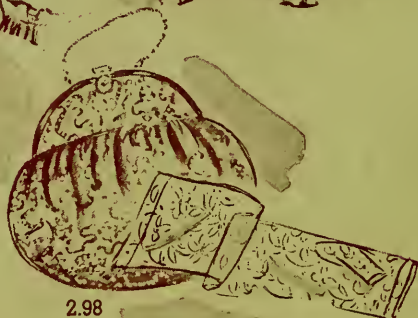


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The RELIEF SOCIETY MAGAZINE



JULY 1940

VOL. XXVII NO. 7

The Cover...

THE Seagull Monument, located on Temple Square, Salt Lake City, the work of Mahonri Young, stands as a reminder to Latter-day Saints of the preservation at God's hand of the grain which was to insure food for the pioneers of 1847. On each of three sides of the monument is a bronze plaque telling the story with vibrant force and compelling attraction. The cover is a reproduction of one of these plaques. As the pioneers witnessed their great deliverance by the seagulls they gave thanks to God, for they knew He had heard and answered their prayers and that this was another evidence that He would bless those who obey His laws and call upon Him in faith. The courage and the spirit of the pioneer woman is effectively revealed in this plaque.

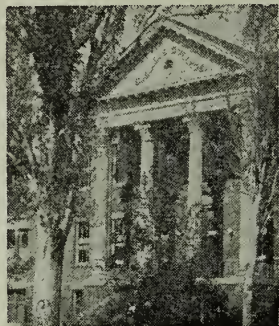


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The Relief Society Magazine

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

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

The Pioneer Trail

Drucilla S. Howard

This was the trail the wagons made,
And the teams of horses and oxen staid,
And the feet of women and children small,
And men who had listened to the call.

What was the Cause and what the quest
Of this vast concourse marching west
Over the miles of endless plains,
Fording the streams through sun and rains?

To find a place where all might be
Safe and protected, happy and free
To build their homes and till the sod;
Freedom to serve and to worship God.

Year after year others followed the trail,
Some pushing hand-carts o'er hill and dale;
With stout hearts and brave they strove fearlessly,
With unfaltering faith in their destiny.

Can you not see them? The fair young bride
Trudging along by her husband's side;
And children, heedless of trouble and care,
Playing a game on the old trail there;
And the mother soothing a little child
When into the camp rode the Indians wild.

And then when the long day's trek was done
And down in the west sank the blazing sun,
They gave thanks to the Giver of all good
For kind protection and simple food.

Oft 'round the campfires burning bright
They sang their songs in the starry night,
And often to a merry tune
They danced in the light of a golden moon.

And along the way in the Earth's broad breast
Are the graves of many who sank to rest;
Whose strength had failed ere they won the race
And heard the welcome, "This is The Place!"

Long has the trail been covered o'er
And the tired feet walk there no more,
But the path they blazed on their journey here
Will live forever in memory dear.

"These are My people and this is My land."
May we catch the vision of that valiant band,
And may we still hear o'er mountain and vale
The marching feet on the Pioneer Trail.



VISION

In the midst of the desert
stands a city . . .

Because brave men had vision,
Houses,
Tall buildings,
Templed spires
Rise from the desert's girth
To worship God
Who gave that Vision birth.

In the midst of the desert
abundance dwells . . .

Because brave men had vision,
Fruit grows,
Grains flourish,
Gnarled trees
And flowers spread a carpet bright
To worship God
Who gave that Vision sight.

—Beatrice Rordame Parsons.



THIS IS THE PLACE
BRIGHAM YOUNG
JULY 21 1847.

The Relief Society Magazine

Vol. XXVII

JULY, 1940

No. 7

The Culture of the Pioneers

Julia A. F. Lund

THE narrative of our Pioneers is a gallant story—human and inspiring! The mighty achievements, the splendid discipline acquired through their mental, moral and spiritual training were equalled only by the clarity of vision, unity of purpose and refinements of life, so characteristic of this people.

Those who survived in the early migrations to Utah became a heroic race. They had made the great decision, turned their backs upon the homes of the past, and risked all upon an unknown future. With every step of their frontier experience they had drawn upon ingenuity, resourcefulness and endurance, upon daring, patience and courage—traits not merely indispensable for pioneers but which must go into the make-up of every great and successful people.

Our Pioneers, though descending from many racial stocks and Faiths, were real Americans and were so much alike in age, in wealth, or the lack of it, in ambition and in religious convictions that they possessed a much greater solidarity than is usual in colonization. It was this, no doubt, which caused one historian to write of them: "The Mormons are not a religious sect, but an empire-building people."

We like, rather, to think of them as "community builders," which they were from the beginning of their history. Long before Utah became the scene of their activities, Ohio, Missouri and Illinois had lasting evidence of their work, which not only expressed daring and hardihood in pioneering, but displayed a fine culture as well. There was always the desire to safeguard the welfare of the individual, to increase and disseminate knowledge, and to further the betterment of the group as a whole. They were a part of what was at the time a pioneer movement for liberalizing and popularizing education for men and women alike. Some of our most influential Church members were students of Oberlin College, one of the first co-educational institutions to be opened in the United States.

Education, in its broadest sense, never had a more constant and eloquent advocate than the Prophet Joseph Smith. In 1833, the School of the Prophets was founded in Kirtland, and the people were all instructed "to seek diligently . . . out of the best books, words of wisdom; to seek learning, even by study and also by faith." In 1840, the establishment of The University of the City of Nauvoo was authorized. This



TEMPLE SQUARE IN EARLY DAYS

1. West South Temple Street; 2. the old south gate; 3. the first tabernacle; 6. a pioneer home outside of Square. The thatched roof structure is the old Bowery, which seated 10,000 people.

was for "the teaching of the arts, sciences, and learned professions."

The City of Nauvoo was the beginning of the trek which ended in Salt Lake Valley. One of our greatest historians has written: "Save only the preservation of the Union itself, no other task has been so important as the settlement of the West. . . . Those who built up the West did more even than they thought, for they shaped thereby the destiny of the whole Republic. . . . The West has steadily tended to accentuate the peculiarly American characteristics of its people. . . . The winning of the West was the great epic feat in the history of our race." What a master part the Utah Pioneers played in this great drama of civilization, forming as they did the connecting link between the great East and the far West!

After the tragic exodus from Nauvoo, and while the people were encamped waiting to begin the westward journey, they were first visited by Col. Thomas L. Kane, represent-

ing the Government of the United States. On March 26, 1850, Colonel Kane read a paper before the Historical Society of Pennsylvania. He gave a graphic description of our Pioneers as he saw them in the camps, on the march, and afterward settled in Utah. He attended the party held in the Bowery in honor of the Mormon Battalion before its departure. Of this he said: "If anything told the Mormons had been bred to other lives, it was the appearance of the women as they assembled here. Before their flight, they had sold their watches and trinkets as the most available resources for raising ready money; and hence, like their partners who wore waistcoats with useless pockets, they, although their ears were pierced and bore the loop marks of rejected pendants, were without earrings, finger rings, chains or brooches. Except for such ornaments, however, they lacked nothing most becoming the attire of decorous maidens. The neatly darned white stockings and clean

bright petticoat, the artistically clean starched collar and chemisette, the sometimes faded, only because too well washed, lawn or gingham gown that fitted modishly to the waist of its pretty wearer—these, if any of them spoke of poverty, spoke of a poverty that had known its better days.”

ONE of the most pronounced characteristics of the culture of the Pioneers was the great emphasis placed upon the family as the most intimate expression of social relationship.

The question transcending all others in importance was the manner in which family life was lived. It had a deeply religious significance; for their Faith taught that the family unit is eternal, that the teachings of Jesus are essentially domestic. The tide of culture of a people can never rise higher than the standards of its home life. Colonel Kane makes the following comment as he saw them “on the march”:

“Inside the camp, the chief labors were assigned to the women. From the moment when, after the halt, the lines had been laid, the spring wells dug out, and the ovens and fireplaces built, though the men still assumed to set the guards and enforce the regulations of police, the Empire of the Tented Town was with the better sex. They were the chief comforters of the severest sufferers, the kind nurses who gave them in sickness those dear attentions with which pauperism is hardly poor and which the greatest wealth often fails to buy. And they were a nation of wonderful managers. They could hardly be called housewives in etymological strictness, but

it was plain that they had once been such, and most distinguished ones. Their art availed them in their changed affairs. With almost their entire culinary material limited to the milk of their cows, some store of meal or flour and a very few condiments, they brought their thousand and one recipes into play with a success that outdid for their families the miracle of the Hebrew widow’s cruise. They learned to make butter on a march, by the dashing of the wagon, and so nicely to calculate the working of barm in the jolting heat that as soon after the halt as an oven could be dug and heated, their well-kneaded loaf was ready for baking.

“But the first duty of the Mormon women was, through all changes of place and fortune, to keep alive the altar fires of homes. Whatever their manifold labors of the day, it was their effort to complete them against the sacred hour of evening fall. For by that time, all out-workers, scouts, ferrymen or bridgemen, roadmakers, herdsman or haymakers had finished their tasks and had come in for their rest. And before the last smoke of the supper fire curled up, reddening in glow of sunset, a hundred chimes of cattle bells announced their looked-for approach across the open hills, and the women went out to meet them at the camp gates. With their children in their laps, they sat by them at the cherished family meal and talked over the events of the well-spent day.

“But every day closed as every day began, with an invocation of the Divine favor, without which, indeed, no Mormon seemed to dare to lay him down to rest. With the first shining of the stars, laughter and



THE OLD SOCIAL HALL

loud talking hushed, the neighbor went his way, you heard the last hymn sung, and then the thousand-voiced murmur of prayer was heard like babbling water falling down a hill. . . .

“ . . . I have spoken to you of a people whose industry had made them rich and gathered around them all the comforts and not a few of the luxuries of refined life; expelled by lawless force into the wilderness; seeking an untried home far away from scenes which their previous life had endeared to them; moving onward, destitute, hunger-sickened and sinking with disease, bearing along with them their wives and children, the aged, the poor, and the decrepit; renewing daily on their march the offices of devotion, the ties of family and friendship and charity; sharing necessities, and braving dangers together, cheerful in the midst of want and trial, and persevering until they triumphed.”

Such were our Pioneers! This was the spirit of *Come, Come Ye Saints!*

No people were ever led by a loftier ideal, or sustained by a more sublime faith.

THEY had learned two great lessons in this school of experience, that of self-help, and of giving help to others and receiving it in turn. There was no place for loafers or parasites in this new land, but there were homes for men and women who were willing to work for what they received. Persistent physical labor was the lot of every able-bodied person, and their labors filled every hour of daylight. They believed in divine guidance, and they trusted their lives and fortunes to the direction of those in whom they had full confidence. The element of real and common danger was a powerful bond among the Pioneers as they settled throughout Utah with a strong unity of purpose. As the land was dotted with cabins and cleared fields, the church and school-house arose, along with the first poor dwellings. We might say in the

words of Daniel Webster: "Who could wish his country's beginning otherwise?" It is said that the three pillars of American democracy are found in the church, the schoolhouse and the town hall. Certain it is, the West preserved in its institutions the spirit of real, old Americanism after other sections had lost much of it. The three channels through which Utah pioneer life flowed were religion, education and government.

Their religion was the vital and directing force of their lives, deeply affecting the conscious and subconscious currents of character and action. Religion and social behavior can not be separated. If one believes himself to be a son or daughter of God, the brotherhood of man is a natural conclusion, and brings with it a new aspect of human dignity and liberal thought. The religious ideal of our Pioneers was to create a society where it was possible for all to live better lives. The Gospel of Jesus Christ in its purity and ful-

ness, as revealed through the Prophet Joseph Smith, was for them the highest requisite for human service, for self-improvement and for social reconstruction. Every principle uttered or practiced by Christ had its practical application to everyday life, and He is the supreme authority on standards of conduct. It was Dr. Fredrick B. Fisher who said: "Earth's bravest knight and truest gentleman was Jesus Christ of Nazareth." He was the unfailing refuge and source of strength to our first settlers when all else seemed to fail.

Education was recognized as a fundamental need by Utah's founders, for they knew that the roots of education are in the heart as well as the head. Beginning with the first school opened in Salt Lake shortly after the arrival of the people, Levi Edgar Young has preserved a fascinating story of Utah's educational history. In February, 1850, the University of Deseret (now Utah) was chartered. The history of the Church

THE OLD SALT LAKE THEATRE IN EARLY DAYS



schools, headed by the Brigham Young University in Provo, is a thrilling story in itself and bears witness to the fact that Utah Pioneers were from the earliest beginnings staunch friends of education, which should be free from prejudice and free for all. The missionary movement, while a Church activity, has been a great educational force.

The ideal of government was that all should participate in directing the policies; that it should be shared by all, and that equal justice to everyone should be administered.

Every family was urged to own its own home, and this policy always tends to stabilize citizens. Freedom of opportunity was the gift of the frontier, and it meant individual rise and social progress, which came readily into the pioneer mind. It was a period of unusual equality, a democracy of fact, born of the country and life itself. A new set of values was developed when the emphasis was founded upon personal strength, courage and endurance.

THE patriotism of the Pioneers to the United States is a glowing chapter in their history. Through the person of their great leader, Brigham Young, they voiced their feelings upon many occasions: "We feel the injuries that we have sustained, and are not insensible of the wrongs we have suffered; still we are Americans."

The story of the Mormon Battalion, the unfurling of the Stars and Stripes on Ensign Peak, the first telegram to go over the completed line, October, 1861, sent by Brigham Young to the president of the Telegraph Company, were but a few of the evidences of the loyalty of the

Pioneers. This message contained the following statement: "Utah has not seceded, but is firm for the Constitution and the laws of our once happy country." To be an American was, to them, more than being a mere native of America. It represented a calling or civilization that had in it something of a challenge and an ideal for the oppressed of all the world.

The hardships of pioneer life took their greatest toll from the women and children. Men did the heavier work, ran the outdoor risks and defended the homes against Indians, but woman risked the greater dangers. To the interminable labor in the frontier home, when she was cook, seamstress, teacher, and doctor, was added the bearing and rearing of children. The experiences of the women developed self-confidence, but they never lost the finer touch. Many were poets and writers of no mean talent, and some of the few first graduate physicians of the West were our Pioneer women. *The Woman's Exponent*, founded in 1872, was a pioneer paper devoted to the advancement of women; and Utah's daughters took their place by the side of the most distinguished women of America in the greatest social movement of the last century.

Pioneer life is always hard, as the first call for necessities must be met; but Brigham Young sensed the need for proper amusements and recreation. These were always of an uplifting character and coupled with education. The auxiliary organizations of the Church were the medium through which much pleasure was offered. The Social Hall, built in 1852, was the first recreation hall for our Pioneers. We are indebted

to George D. Pyper for *The Romance of an Old Playhouse*, the delightful story of the Salt Lake Theatre, opened to the public in March, 1862. Home talent of a very high order and some of the greatest actors of the world graced the boards of this theatre in pioneer days. Music has always played a very important part in the life of our people. Every little community had its choir, its band, and home-town talent. In the field of music as well as drama, we are grateful to George D. Pyper for preserving the story of our Pioneers. Hymns, orchestras, bands, and musicians made a rich contribution to life in the early days in Utah.

The majesty of our natural scenery is a challenge to artists, and our state has had its share. It is interesting to note that the statues of Paul Revere on Boston Common and Massasoit at Plymouth Rock are the work of a son of Utah Pioneers.

When the complete epic of our state is written, it will show a great contribution emanating from our Pioneers to music, painting, sculpture, literature, drama and all that goes to make up a wonderful culture. But far above this is the inspiration of their example and the achievement which they made in the art of right living, which is, after all, the finest of the fine arts.



MY MOTHER

Christie Lund Coles

She was no pioneer, she did not share
The companionship, and singing of the plains;
She did not know the sustenance of prayer
Offered about a campfire; there remains
No marker where she passed for all she wrought.
My mother came, an emigrant, alone,
A stranger in an alien land; she brought
Only her faith to bridge the great unknown.

Her courage and that of many of her kind
Has gone unsung; and yet I sing it now.
I shed a tear for loved ones left behind,
For all she sacrificed and bore; I bow
My head in reverence for the dream she caught,
For my own faith through her so dearly bought.

Preserving the Memories of Pioneer Days

John D. Giles

(Executive Secretary of Utah Pioneer Trails and Landmarks Association)

THE Pioneer period is now far enough in the past to bring into relief the real accomplishments and achievements of those sturdy souls who sacrificed everything they possessed—many of them life itself—that the Church might be established and the Gospel preached as planned in the inauguration of the last dispensation.

The approach of the centennial of Utah's founding, the frequent occurrence, since 1929 particularly, of centennial anniversaries of important events in Church history and the fulfilment of many of the prophecies regarding the progress of the Church and its members, give interest to the westward movement of the Pioneers, which paralleled some historic occurrences of the past and far outstripped others which had been considered beyond comparison.

One parallel is that of the Children of Israel in their forty years in the wilderness on their way to the promised land. In principle and in general purpose the parallel is striking. In details there is little in common in the two experiences.

The Children of Israel through transgression and lack of faith delayed their entrance into the promised land and wandered in the wilderness for forty years.

The Mormon Pioneers took one year for preparation, and then in less than four months their leader with his vanguard not only gazed on the

promised land but actually entered into it.

An achievement in the westward trek which surpasses any similar experience in the world's history was the march of the Mormon Battalion from Council Bluffs, Iowa, to San Diego, California, a two thousand mile march through a barren wilderness for the most part. Suffering, heroism and courage, and finally the fulfilment of their assignment to their own credit and to the honor of their country make the story of the Battalion one hardly rivalled in the fiction of the ages.

In the past ten years much has been done to honor the Pioneers and their achievements and to preserve the trails and landmarks they established. In the decade just closing, well over a hundred monuments and markers have been erected to mark and save the "story spots" of the West.

These markers and monuments have been set up as far east as Nauvoo and as far west as San Diego. They have marked trails, landmarks, sites of important historic events and graves of heroic characters.

As one contemporary historian has said: "History follows old trails." Consequently, the principal markers and monuments are along the important old trails toward the setting sun.

THE Pioneer Trail naturally takes first place in the marking pro-



PLATTE CROSSING

The Upper California crossing of the South Fork of the Platte. Between this point and the Lower crossing to Ash Hollow were several other fording places—always difficult because of quicksand or high water.

gram. Between Nauvoo, Illinois, where it really began, to the Salt Lake Valley, where it ends near the shores of the lake, nearly twenty permanent markers have already been placed, and more are planned.

Principal among the markers already erected are those at Nauvoo, Illinois; Winter Quarters, North Platte and Northport, Nebraska; Casper, Independence Rock, Martin's Cove, Rock Creek Hollow, Big Sandy and Fort Bridger in Wyoming; Castle Rock, Henefer, Big Mountain, "This is the Place" and Pioneer Park in Utah; and the monument at South Temple and Main Streets in Salt Lake City, which was erected for the semi-centennial jubilee in 1897.

Second in historic importance to the Pioneer Trail is the Mormon Battalion Trail, which led from Council Bluffs, Iowa, where the

members were mustered in, to Ft. Leavenworth, Kansas, where equipment was supplied, through Kansas into New Mexico, Arizona, Old Mexico and into California, where the history-making march ended in San Diego more than six months after the enlistments had been made.

After long neglect, this trail is now being given the attention it deserves. To the Aaronic Priesthood of Mesa Third Ward of Maricopa Stake, through the interest of former Bishop Hugh Dana, belongs the honor of beginning the marking of the first military highway to the Southwest. This group in the past two years, partly alone and partly with the cooperation of the Utah Pioneer Trails and Landmarks Association, has marked three places of historic importance on the line of march.

The "end of the trail" was marked last January through a cooperative

movement which included the Daughters of the Utah Pioneers, the California Mission, the Priesthood and sisters of the San Diego Branch, the Utah Pioneer Trails and Landmarks Association and the Federal Government.

This year the marking movement along the trail is arousing wide interest. At Colmor and Caballo in New Mexico, the New Mexico State Tourist Bureau has erected markers in a series, directing attention to New Mexico's historic trails and landmarks; on June 16 an impressive monument on the trail between Santa Fe and Albuquerque was dedicated. It was sponsored by a special committee of citizens of the two principal cities of the state and the Utah Pioneer Trails and Landmarks Association.

BEFORE the year is over, there are indications that other markers will be placed by Scout and Explorer Troops of Texas, New Mexico, Arizona and California.

The Mormon Pioneer Trail to San Bernardino, blazed in 1851 by Charles E. Rich and Amasa M. Lyman, the trail to Ft. Lemhi in Idaho, the trail to the San Juan country and others, although dotted with small markers in a few places, have been listed for future attention.

Landmarks of importance in Mormon Pioneer history have been marked in most of the western states. Genoa, Nevada, established in 1855 by Orson Hyde when the area around the present Carson City was a part of Utah, has its historic marker. The

old cemetery at Joseph City in Arizona, one of four settlements established on the Little Colorado River, is also marked. These are two of the most interesting of the distant markers.

In Utah, practically all of the "story spots" have been properly designated, with the history permanently preserved in stone and bronze.

A noteworthy contribution to the preservation and dissemination of our Pioneer history has been the erection in Utah of forty permanent markers by the Utah State Road Commission. While all of them are not devoted to Mormon Pioneer history, the stories of the Pioneers naturally dominate, as the early history of Utah was made principally by our Pioneers. The most recent of these markers was unveiled on May 18 near Smithfield on the Yellowstone Highway, calling attention to the grave of Martin Harris, which is at Clarkston, fourteen miles west, and citing the important part he played in the early history of the Church. This series will eventually include one hundred markers.

When present marking programs have been completed, the old trails will be well marked throughout all of the West, and those who come after us will be able to trace the most remarkable migration of history into every nook and corner reached by the Pioneers. The landmarks, too, will be designated, and bronze tablets will tell, if only in brief, a saga of the great West that will live as long as history is written or read by peoples of the earth.



After Fifty-five Years In Mexico

Ralph B. Keeler

IT was in March, 1885, that a train of forty-four wagons, commanded by sixty weary and travel-worn men, reached the little village of Ascension, Chihuahua. They were Mormon immigrants, most of whom had left their newly acquired homes in the Great Salt Lake Valley and traveled southward, beyond the Mexican border, in search of a new peace and religious freedom. I can imagine some of those men wondering if, even then, they had actually found rest and a place to establish a permanent home for themselves and the thirty-five women and sixty-seven children whom they had in their company; for this was not the first time they had approached a new country with the hope of permanent settlement.

Almost without stopping, the little band hurried on three miles to the southwest, anxious to reach the 35,000 acre grant which was to become the first Mormon settlement in Mexico, and which subsequently they named Colonia Diaz.

Soon more colonists arrived from the regions of Utah, Arizona and New Mexico. By 1891, six years later, four separate colonies had been established along the Casas Grandes River and its tributaries, with a population increase to 2,000. By 1911, the number of colonies had grown to eight, some being established in the state of Sonora, and the population had grown to nearly 4,000.

As these towns were building, it was in typical Mormon fashion that they were provided with square

blocks and wide streets in the residential sections, and farms occupied the surrounding country. Churches and schools, too, took their place along with roads and canals as primary factors for successful community life. It is not unusual that worship and education should have received early attention, for it was religious freedom which prompted their settlement in this foreign land; and the development of the intellectual powers has, from the beginning, been a fundamental principle with the Latter-day Saints.

These settlers had hardly founded their first permanent homes until business enterprises were begun. Gristmills were built in two of the towns. Sawmills were erected in the near-by Sierra Madres, and stores—some cooperatives—were established in each of the centers.

By 1895, the colonies were practically self-sustaining and were equipped to do the normal functions of young, thriving communities. Threshers, reapers and mowing machines were now in use. Brick factories were supplying their product for many of the new homes and business houses. A tannery was turning out 1500 sides of leather annually, and a small canning factory was processing fruits and vegetables on a commercial scale. They were operating lime kilns, cheese factories, cane mills, and a furniture factory; putting out candy and ice cream, leather goods, brooms, and many other articles incident to pioneer community life. These early enterprises grew rapidly and were profit-

able. As production grew beyond local consumption, ample markets were found in the surrounding country.

As previously stated, education received early attention among these ambitious settlers. Typical is the founding of a school at Colonia Diaz; for even before the town was laid out, the children were given "lessons" under the cottonwoods near the site. Later these children were moved into an adobe room, where they remained until a schoolhouse could be built. Again, in Colonia Juarez in the same year (1885), Mrs. Anna Romney gathered the children together in her temporary home—a dug-out in the river bank—and here commenced the first school in this settlement. By 1896, not only were all the colonies provided with elementary schools of eight grades each, but at Colonia Juarez was being built a stake academy which was to offer four years of high school work.

Nor was recreation neglected; for since the beginning, well-supervised places of amusement were provided where dances, dramas, music and games of their own making could be enjoyed. Standards of excellence in performance and decency in conduct were upheld. No tobacco, liquor or obscene language were permitted in these social gatherings.

It was in this manner that the Mormon colonies in Old Mexico had their beginning. Today there remains but five of the eight original settlements, and these are all in the state of Chihuahua; for during the Mexican Revolution, which began in 1911 and continued for several years, many of the homes and other types of property were completely

destroyed. Three of the original colonies, including Colonia Diaz, were abandoned, not to be repossessed. Farms and commercial enterprises throughout were either destroyed or badly neglected. Finally, as the manoeuvres of warring factions made life unsafe for them, even though they had maintained neutrality, a complete evacuation to the United States was deemed necessary. Following this unhappy move, many did not return to their abandoned homes but found permanent refuge in the United States. The population then became reduced to about 1,000, which it remains today.

CERTAINLY, under these trying times of revolution, with their fear for life and the safety of property, the morale of the people was bound to be shaken. Naturally, these colonies suffered a serious set-back in growth and vigor. But during the past decade those who remained in Mexico have made commendable efforts to rebuild their towns and institutions commensurate with their ideals.

Whatever may have been lost or gained in the shuffling of events during the past fifty-five years, there stands out, nevertheless, certain factors resulting from life in these Mexico colonies which are worthy of attention by Latter-day Saints living elsewhere. The net result appears to be a positive one in at least some of the factors by which we measure character and moral fiber and adherence to the teachings of the Church. Through it all, there can be seen a growth in religious strength. Let us single out some of these characteristics.

In 1937, a random sampling was

made by the author to see what percentage of the young people of high school age attended Sunday services. There was a possibility of attendance on this particular Sunday of three meetings; namely, Sunday School in the morning, Sacrament Meeting in the afternoon, and Mutual Conjoint in the evening. The sampling revealed the following interesting percentages:

39% attended 3 meetings
25% attended 2 meetings
27% attended 1 meeting
9% attended 0 meetings

This shows 91% of these young people attending from one to three Sunday services on this particular day, which is believed to be typical of their regular Sunday service attendance. This is not surprising, however, when one discovers that the average stake attendance at their Sacrament meetings for many years has been at or near the top in the Church averages. It may be argued that Church-going in rural communities, such as these, is the only Sunday attraction and therefore should be expected, but this appears to be beside the issue. Going to Church seems a desirable activity in our religious program, and these people go to Church.

In the matter of the use of tobacco and intoxicants, the same high standard can be pointed out. In 1937, there was not a single case of habitual drunkenness among the colonists, neither was there among the women and girls a single case of habitual tobacco using so far as was publicly known. Use of tobacco among the men and boys was also rare indeed, for not a dozen in the entire popula-

tion were addicted to the habit. This is a commendable record.

Missionary activity is by no means neglected among them. In fact, since about 1936, almost the entire burden of missionary work in the Republic of Mexico has been placed upon them alone. This is primarily due to Mexican laws which prohibit religious teaching by persons born outside the country. While the Church average for foreign missionaries in the field per 1000 population is about 5, these little colonies in March of this year were supporting 40 missionaries, or 40 per 1000 population. I doubt if this record is excelled by any stake in the Church.

In education, their standard is likewise high. In 1937, all but two children of elementary school age were enrolled in school. The absence of one of these was due to illness. In the high school age group only four individuals were not enrolled. It is interesting to note here that school attendance was not enforced by law but was entirely voluntary. On the university level the same desire for education continues. For example, fifty-four percent of the high school graduates between 1933 and 1935 had been or were in college by 1936. It should be borne in mind in this connection that when these students came to the United States to attend universities (most of them to Utah institutions), they were under a heavy financial disadvantage, for Mexican pesos as compared with American dollars were worth about one-half their normal exchange value.

Other factors of note are the almost total non-use of profanity among young and old alike, a high

per capita tithing, with tithes being paid by children and adults, and an exceptionally high standard of chastity. All these have been maintained over a long period of years, and therefore cannot be adjudged sporadic and temporary.

At this point it is interesting to ask the question: "Do these factors which are developed in the lives of the people living in the Mexico colonies continue with them if they move to other communities in the Church, or do they function only so long as they remain in their sheltered communities away from competing attractions?" With the information at hand, it is impossible to answer this question directly. However, in so far as participation in the organizations of the Church as teachers, officers, and missionaries is an indication of the continued presence of these factors, it must be concluded that once they are established they tend to remain, regardless of a changed location. It is a fact that eighty-seven percent of those Latter-day Saint pupils who graduated from the high school of the colonies between 1928 and 1937, and who subsequently moved into other Latter-day Saint communities, became and continued to be actively engaged in

auxiliary organizations of their new locations, as stake and ward officers, as teachers, or as missionaries. In fact, it seems to have made little or no difference in the stability of these characteristics whether the individuals moved away or remained at home, for of those remaining at home in this same graduating group eighty-six percent likewise became engaged in Church work.

It is readily admitted that the above factors do not constitute the sum of all that is good in moral fiber and respect for the teachings of the Church, yet they do indicate a healthy religious growth in that section of Mormondom. Furthermore, if these factors are good—and I think we will concede that they are—then from whatever quarter they come they make their contribution to the total vitality of the Church. There may be other localities where standards of excellence in these same factors are similarly high—and it is hoped there are many of them—but regardless of this, it is readily recognized that these colonies in Mexico have made, and are continuing to make, a definite and positive contribution to the strength of the Church.



"OUR Centennial will be not only an appraisal of the past but a dedication to the future."—President Amy Brown Lyman.



ADAM BEDE: "It's well we should feel as life's a reckoning we can't make twice over; there's no real making amends in this world, any more nor you can mend a wrong subtraction by doing your addition right."

—Adam Bede, by George Eliot.

My Heroine

(A tribute to Augusta Winters Grant,
whose birthday occurs July 7)

By Amy Brown Lyman

AMONG the heroines of my youth was my beloved school teacher, Augusta Winters Grant, wife of President Heber J. Grant.

In contemplation, my mind goes back to the dear old country school-house, and our large, well-lighted room with a huge stove in the center and filled with a lively group of adolescent boys and girls. For the members of this class, it was the last year in the grade schools; and it was, for me, the happiest year of my early school life.

Miss Winters, as she was known to us in those days, was our ideal. We admired her for her beauty and charm, for there was no one fairer in the whole country around than was she. We loved her for her kindness, human sympathy and understanding heart; for somehow we knew unconsciously that even though we often failed to meet her expectations she understood that after all we were trying, that we were anxious to learn, were good at heart and were really worthwhile—and she bore with us. She seemed to understand adolescent boys and girls and to realize that their restlessness is due in a measure to their rapid growth, their craving for sympathy, their desire for experience and their quest for self-expression.

We were entertained by her dramatic talent and keen humor which



AUGUSTA WINTERS GRANT

never failed to break the monotony of the long school days and to stimulate our imagination.

We respected her for her nobility of character, her high ideals and for her true Christian life, which were exemplified in all her associations.

As time has gone on and maturity has come, I have never been disappointed in my heroine. I have been closely associated with her all through the years. Under all circumstances and conditions she has so reacted as to satisfy my idealism. She has fully demonstrated the saying that, "People are what they have been."

We all admire her today for her faithfulness and devotion to her friends, for her modesty, her keen intellect and her interest in humanity, for the beautiful life she has lived, for her poise and balance, for her freedom from those devastating complexes which mar and scar the personality. We admire her for the high standard of living she has maintained.

As Latter-day Saints, we especially admire her for her devotion to the Gospel—for her willingness to live

it, and to work for it. She has been outstanding for her ability to live in accordance with her religious convictions and to adhere strictly to the teachings and practices of the Church. From these standards she never deviates and is thus a noble example to the womanhood of the Church. She is a woman of great faith. She loves the Lord and His ways. She tries to live the "way of life" which He has pointed out. She is indeed and in truth an orthodox Latter-day Saint.

Not only has she lived the Gospel herself, but from her girlhood days she has used her energy and talent to influence others to do the same. As a lay member, she has quietly worked in the Cause. As a Sunday School teacher and as a stake officer in both the Relief Society and the Young Woman's Mutual Improvement Association, she served faithfully. As a member of the General Board of the Y. W. M. I. A., she served for thirty-nine years, working valiantly for the benefit of the youth of the Church. Her voice has been heard in practically all of the stakes and wards of the Church in the interest of this organization.

HER devotion to temple work has been an inspiration. Not only has she given of her time and strength to this cause, but she likewise gives liberally of her means for research work in genealogy.

In addition to serving as a missionary in Japan, in her capacity as the wife of the President of the

Church, she has traveled extensively; and everywhere, in her modest but effective way, she has testified to the truth of the Gospel of the Master.

We admire Sister Grant as a mother—as the mother of her only child and as a mother to the nine motherless children of her husband. These she has brought up in the fear of the Lord, and their fine upright lives are an outstanding tribute to her motherhood.

We honor Sister Grant for her devotion and loyalty to her husband, President Heber J. Grant, our beloved leader. She has always respected his desires and has taught their children to do likewise. She sympathizes with him in his great responsibilities and sustains him with her full support.

Sister Grant inherits many of her fine qualities from her intelligent and outstanding mother, Mary Ann Winters, who was a woman of great faith; who was open minded, high minded and wide minded; who was public spirited and gave freely of her time and energy in the interest of education and in the raising of family and community standards. From her noble father, Oscar Winters, she inherits her calmness and evenness of disposition, her poise and balance, her wisdom and good judgment.

Her philosophy of life she summed up recently when she said: "I have always tried to be satisfied with what has come to me. I have never wanted anything that I could not have."

(Reprint from *Millennial Star*)

(Editor's Note: Mary Grant Judd, the only daughter of Augusta Winters Grant, and a member of the Relief Society General Board, is writing a biography of her mother. Because of the rich life experiences and noble character of Sister Grant, the book is looked forward to with interest. Mrs. Judd hopes to have it completed within the year.)

Blessed Event

Olive W. Burt

NANCY had never in all her life been to a Fourth of July celebration. "A good old American 'shindig,'" she called it in her own mind, a little contemptuously, as she searched for a frock that might possibly be cool on this stifling day.

She wouldn't be going this morning, either, if it weren't for Donny and Rosemary. But what could a mother do? Children took these things so seriously. And when Donny had asked her with that anxious look in his eyes, "You will come, Moms?" she had had to promise.

But she hated it, and as soon as the parade was over she would bring the children back home to the comparative coolness of their shady porch and the quiet of their own yard. Fourth of July, indeed! And was that any excuse for having little children march up and down in the hot sun, eat popcorn and hot dogs and lemonade, sing and yell and get tired and dirty waiting for the fireworks at night?

Nancy remembered, as she slipped the gay print over her head, straightened the skirt and smoothed her hair, that she had wanted to go to a Fourth of July celebration when she was small. She remembered swinging on the fence gate of her aunt's big yard and watching other families go by, straw-hatted and wheeling baby buggies, to see the grand parade and the fireworks. But Aunt Emily hadn't believed in it; and by the time Nancy was in high school, she had so completely absorbed Aunt Emily's point of view

that she looked with young scorn on such noisy demonstrations of patriotism.

"Of course I'm an American!" she had said once, "but I don't know that I want to yell about it from the housetops. If we've anything to be proud of, it certainly isn't the way we act on the Fourth of July!"

When she had first married Terry, she had learned, with surprise, that he couldn't understand her attitude about the national holiday.

"Relax, Nance!" he had cried, "let's get in an' celebrate! Gosh, what's the Fourth for if it isn't to let off a little steam? I'm mighty proud to be an American, and this is one day I can shout it to the world. Come on, let's go to the parade and stay to see the fireworks. They're going to be wonderful!"

She had given up trying to make Terry see her way; but she had stuck tenaciously to her own customs, and gradually Terry had given up bothering her.

As Nancy adjusted her wide-brimmed hat half rebelliously, she thought of the many, many matters in regard to which she had had to fight for her ideals against Terry's easy-going ways. But his dyed-in-the-wool, one hundred per cent Americanism had annoyed her the most. It had come to an open quarrel when Donny had started to school. The children had a drum and bugle corps and raised the flag every morning with a fanfare that sounded, to Nancy, suspiciously like a military camp. During this ceremony, every child would stop play-

ing marbles or hop-scotch or jump-the-rope and stand at attention, a small hand at a fluttering heart and serious eyes raised to the fluttering banner.

The children loved it, and the first thing Donny had asked for was a drum or bugle so that he could join the corps. Terry had agreed, laughing with pride at the boy's enthusiasm. But Nancy had put her foot down.

"It's too much regimentation, Terry!" she had objected. "I am not going to have Donny grow up thinking about war. I simply will not have him turn into a soldier, and the only way to prevent it is to teach him that all things connected with war are abhorrent."

"But, Nance! There's something about a drum and a bugle and a flag flying that gets you. I don't see how you can resist it. And it isn't making a soldier of Don. It's just making a good American of him."

"Good American, my eye!" Nancy had retorted. But Donny hadn't had his drum or bugle, and he had never been allowed to join the exciting corps.

Nancy had even taken it up at the Parent-Teacher Association meeting and had made quite a row. But the silly custom was retained in spite of her, and she had drawn away from the organization in resentful pride.

"It's these newer Americans that make all the trouble," Nancy explained to herself. "They are so thrilled with all their opportunities that they want to take part in everything. Their enthusiasm makes them noisy, and the rest of us have to keep up with them, or else be thought callous." She smiled wryly,

"I'll wager that there'll be more Tuellers and Finklesteins and Olsens and Rinettis at the parade today than there are Jeffersons or Madisons or Adamases."

As she hurried down the sweltering street, she was worrying about Donny and Rosemary. It was so dreadfully hot! Why had she ever consented to their marching?

She knew well enough why she had consented. It was something in the hopelessness of Donny's voice as he had said,

"All the playground kids are going to make a big, living flag for the Fourth of July parade, Mother. Miss Nelson said I was such a good marcher that I could be at the end and keep the whole line straight, if I could be in it. But I told her you didn't like parades. . . ."

His voice had trailed off; and Nancy, sitting in the cool twilight of the big porch, had been able to imagine the woebegone expression of his freckled face.

"Why are they making such a fuss?" she had asked.

"Oh, Moms! don't you know? The President of the United States is coming to town. He will be riding down the street in an automobile. The big flag will march along ahead of him, and then we'll stop at the park and watch him go by. We move, Moms, and it looks like the flag waves. Oh, it's beautiful! Miss Nelson wants Rosemary to be part of a star. Gosh, Moms, the President of the United States will see us!"

So she had said, as casually as she could, "Well, if you want to be in the flag, Donny, you may. I think" But he had smothered her thoughts in his kisses.

So she had made the white cape and cap for Rosemary to wear as a tiny point of a white star and the red cape and cap for Donny to wear as the tip end of one red stripe. She hadn't realized until later that Donny had the enviable rank, the military distinction, of being a sergeant.

When they had come home tired and dusty after a hot afternoon of marching, her heart had misgiven her; she had come very close to rescinding her permission. But Terry had been firm:

"You can't do that to the kids, Nance! You promised them, and you've got to stay with it."

"I only hope they don't faint or get a sunstroke or something like that," Nancy was worrying now. "Rosemary has the nosebleed when she gets too hot. Oh, dear, what if she gets sick over this silly thing? And it is silly! What does the President care about a living flag—a bunch of tired, sweaty little children dressed up in cheap bunting? He wouldn't walk a block in the heat, not he! He rides in an automobile, and the little kids walk. And they think it's so marvelous. You'd think he was a king. This is a democratic country, and I think we should treat the President just the same as we do any other citizen. That's all he is, after all."

ARRIVING at the park, where Donny had told her, carefully, would be the best place to stand, Nancy looked about for a shady spot from which to watch the parade. Under a cluster of trees, a small stand had been put up for the mothers of the children. As Nancy stood undecided where to go, Mrs. Finklestein saw her.

"Yoho, dere, Mrs. Arnold!" she cried in her deep, rich voice. "Come up here mit. Move over, Mr. Rinetti, giff room. Ach, it iss hot, nicht wahr?"

Mrs. Rinetti hitched her fat bulk a little closer to Mrs. Olsen as she nodded her black head, over which a red, white and blue handkerchief was knotted.

"I say to my Carlotta, 'It iss too hot today to marcha in da parade'; but Carlotta, she say, 'No, I musta marcha. I am de beega girl to keepa de leetla ones in line.'"

"Ya, I know," Mrs. Tueller nodded. "Frederick, now, he iss sergeant!"

Nancy, grateful as she was for the shade, nevertheless wished she could have a little more privacy. But Mrs. Tueller nudged her intimately and smiled, "Your Donny, too, iss sergeant. Mine Frederick tell me. Frederick say Donny iss one fine marcher, so straight und tall! You come to see him, eh?"

Nancy nodded.

Mrs. Rinetti leaned closer. "We miss you atta de P. T. A. You no getta da slip to tell you to come?"

"I got the notice," Nancy said, "but I can't come to the meetings. I have no one to leave the children with."

"Ach, dat's nicht. Mine Hannah, she iss fourteen already, she vill stay mit next time," Mrs. Tueller offered.

Nancy brushed the damp hair back from her forehead.

"When will it start?" she asked impatiently.

"Ach, soon. De President vas late a little. Ach, de President! Ve vill see him mit our own eyes. It makes my heart go tump! tump!

tump!" and Mrs. Tueller rolled her blue eyes in ecstasy.

Nancy looked down the street. Yes, it was the foreigners who got a kick out of this sort of thing—the foreigners and the politicians, the soap-box orators and the unthinking people like Miss Nelson, who wanted to do something dramatic. She wished she were home again on the porch.

Suddenly, from far away, came the fairy-like sound of a band playing, and everyone stopped talking and turned toward the music. Nancy scanned her neighbors' faces—they all had the same eager, anticipating look. They seemed to have forgotten the heat and the dust and to be transported above earthy things.

Then the first part of the parade came into view: the veterans in their ill-fitting uniforms (why did they keep on wearing those same uniforms even though they had grown too stout for them?); the veterans' band; the high school cadets and their band; the railroad men's union and its band. Each unit marched past Nancy's little group, went on to the square, and drew up at attention to see the President as he passed.

"Veterans! Cadets! It's all army now," Nancy thought bitterly.

But here came the thing Nancy wanted most to see—the living flag, made up of the children of the city. It was so wide it reached from curb to curb, and so long—Nancy's heart constricted with pain at the ridiculous length of that flag. Why, every child in the city must be marching there, dressed in red or white or blue.

Mrs. Tueller and Mrs. Olsen, Mrs. Rinetti and Mrs. Finklestein let out a cheer, and Nancy felt her throat grow taut.

Then Mrs. Tueller wiped her eyes on her handkerchief. "There's mine Frederick now!" she said, "Isn't he a proud boy!"

Mrs. Edwards, standing near Mrs. Tueller, covered her eyes as a quick sob choked her.

"I was in England last fall when the children were being evacuated from the cities," she explained. "Lines of children walking along, oh, so quietly, and their mothers watching—boys and girls carrying their little kits, with gas masks slung across their shoulders. . . ." She stopped, unable to go on.

"Ach, I know! I know!" comforted Mrs. Tueller. "And mine brudder, he has a son, Heinrich, not much bigger as my Frederick—oh, maybe four years older already. But who knows what has happened to him? Perhaps he has marched, too, but where?"

Suddenly the sun was darkened. Nancy's hand went to her throat as she saw a dark cloud rise beside the marching children. She leaned forward and peered into that gray mist and saw, marching there on silent feet, hosts of little boys and girls, no larger than these in their holiday costumes. But those she pictured were ragged and dirty; their hair was uncombed, and their little feet were bleeding. Hunger stared out of their eyes, and sickness and hopelessness. There were small, round, yellow faces, with slant eyes looking out uncomprehendingly at some horror Nancy could only guess; there were dark-haired little children running along begging for food; there were blond babies whose blue eyes were filled with stark terror.

Close upon the heels of this ghostly battalion came a host of little

folks with curious boxes upon their shoulders, children not unlike Donny and Rosemary, but with an unanswered question burning in their eyes.

Nancy shook her head to clear the tears that blinded her, and saw again the ranks of gaily, proudly marching boys and girls. Yes, there was Donny! He was the straightest, tallest marcher, and there was nothing but joy and pride in his eyes. Rosemary would be coming now, a tiny point of a white star—

Marching children! Marching children!

The band was playing! What was that tune? Oh, yes, "God Bless America!"

Nancy leaned forward and began to sing,

"God bless America,
Land that I love!"

Mrs. Tueller, Mrs. Rinetti, Mrs. Olsen, Mrs. Edwards, and Mrs. Finklestein—all the mothers joined in.

The small, happy faces turned for a moment as the children passed. Donny, sergeant that he was, did not deign to wave; but Frederick did. When Rosemary passed her mother, singing so boldly from the platform, she waved her

hand joyously, forgetful of decorum.

The living flag came to a halt and formed in good order for the President to admire. He came now in his car, bareheaded, smiling, nodding at everyone.

Mrs. Finklestein said proudly, "My, ain't he handsome? I'm sure glad I seen him. He looks yust like his pictures!"

Then it was all over, and the living flag was no longer, but only gay bits of red and white and blue frolicking over the park lawn.

Donny and Rosemary came running to Nancy.

"Must we go home, Moms?" Donny begged, remembering what she had said.

"Nancy looked down at her son.

"Home so soon, Donny?" she asked gaily. "Oh, no! Let's all go down and get some hot dogs and root beer—you, too, Mrs. Finklestein and Levi, Mrs. Tueller and Frederick and Hannah and the baby, Mrs. Edwards, Mrs. Rinetti—all of you. Come on, it's my treat!"

Donny looked up amazed, "But, Moms!"

"You want to celebrate, don't you, Donny? And Rosemary? It's Mother's birthday—as an American. Come on!"



THE Rector advised Arthur Donnithorne in regards to Hetty as follows: "When I've made up my mind I can't afford to buy a tempting dog, I take no notice of him, because if he took a strong fancy to me, and looked lovingly at me, the struggle between arithmetic and inclination might become unpleasantly severe."—*Adam Bede* by George Eliot.

Women in Literature

By *Elsie Chamberlain Carroll*

Part I

SOME time ago I read an article entitled "Can Women Be Great Artists?" The author's answer to his question was an emphatic, "No!" He began:

"Women artists—there are no such individuals. Women achieve no more than mediocrity in any of the fine arts. They lack a certain faculty so necessary to distinguished work. They are not fitted to express themselves through the medium of fine arts. They lack the strength and mental power of the male, and every single male essential that enters into art. Down through the ages, history itself reveals that the fair sex as a whole never achieved more than a so-so effect in the field of the fine arts."

If this were to be an argument, certain facts might be presented to show why the author's statement is largely true. Other facts might be given to prove that many men who have achieved distinction in the field of the fine arts owe their success to women close to them—sisters, wives, mothers—who have been willing to submerge their own gifts that they might help the artist to reach his goal. Other facts might be called upon to show that the field in which woman has distinguished herself since time began is a greater "fine art" than the production of masterpieces in painting, music, and literature.

But this is not an argument. It is merely a statement of some of the achievements of a few women in one of the fine arts. Though women writers are seldom included in anthologies of world masterpieces, many are recognized in collections of minor literature, and perhaps

their "mediocre" accomplishments are as necessary to the enrichment of life as the greater masterpieces of geniuses. For as one writer says, "We need not only the great masterpieces to serve as lighthouses to guide us safely past the dangers of life and on into the goals of eternity, but also the minor masterpieces which serve as candles to guide and cheer us through the difficulties of our daily lives." For the immediate comfort and inspiration of each day do we not perhaps most often turn to lines from some humbler poet, or to the solution of life's difficult situations found in the stories of a minor novelist? And among the minor writers of the world, women do have an honored place.

This article will call attention to a few of the many who might be considered.

SIX hundred years before Christ, there lived in Greece a woman poet who was loved by her contemporaries, and who is still loved today. A story is told of a great Athenian lawgiver to whom, when he lay on his deathbed, a poem by Sappho was read. He prayed that the gods would allow him to live long enough to learn it by heart. Plato paid her this marvelous tribute:

"Some thoughtlessly proclaim the muses
nine;
A tenth is Lesbian Sappho, maid divine."

Horace, the great Latin poet, says:

"Sappho is a kind of miracle, for within the memory of man, there has not, so far as we know, lived any woman to be mentioned along with her in the matter of poetry."

Critics say that her influence, like that of Homer, went far in determining the character of all subsequent Greek poetry and art—to keep it pure and high, above sensuality and above sentimentalism. Sappho was the leader of a group of women devoted to the pursuit of music and poetry. These students were held to the poetess by strong ties of intimacy and affection. This group is compared to the circle of Socrates. Sappho trained her companions in lyric art, sometimes with the view of their taking part in religious festivals. She composed many bridal odes for her students when they left her circle to be married.

Sappho herself married rather late in life. Her husband was the wealthy Cercylac; she became the mother of a daughter whom she named for her own mother, Cleis. Among the fragments of her poetry which have come down to us, is one referring to her child:

"I have a little maid so fair
As any golden flower;
My Cleis dear,
For whom I would not take all Lydia
Nor lovely Lesbos here."

Lydia is a name for Greece, or a significant part of it, and Lesbos the lovely island-home of Sappho.

Sappho's friends read her poems in nine books, of which we have but fragments. She wrote in varied styles. Fifty different meters can be found in the poems which have come down to us. She wrote on many subjects, but her love poems made her immortal. Two of these were preserved by accident, the rest of her love poems being burned several hundred years after they were written, as being too much for shaky morals.

Her poetry shows a fine sense of the beauty in the natural world. She feels all the living beauty of nature, as may be seen from the following short excerpts:

"Early uprose the golden-slippered dawn."

"The stars about the pale-faced moon
Veil back their shining forms from sight,
As oft as, full with radiant round,
She bathes the earth with silver light."

"I heard the foot-fall of the flowery spring."

The thing that called forth her greatest admiration was a cultivated, genial, loving soul at home in a beautiful body. She was interested in personal feeling, mostly tender and introspective. She expresses with a burning intensity the inner life, the passions that are generally silent. "To the Beloved" is one of her choice love poems.

Although most of her poetry has been lost, enough remains to cause one writer to say:

"Sappho's white, speaking pages of dear
song,
Yet linger with us, and will linger long."

ELIZABETH BARRETT BROWNING is another poet known chiefly for her love poems. She was the eldest of eleven children of Edward Barrett. When she was fifteen years old, she received an injury to her spine which made her an invalid the rest of her life. However, her health was so much better after she met and loved Robert Browning that she felt that she had been snatched from death by the hand of love. Her father objected to her marrying, so she and Robert eloped and went to Italy to make their home. They lived happily in Florence for fifteen years—during

the remainder of her life. During that time a son was born to them, and both she and her poet-husband wrote some of their best works.

Elizabeth is chiefly known for her *Sonnets from the Portuguese*, a record of her exciting experiences during her days of courtship and early marriage. When she gave the poems to her husband, she told him to read and then tear them up. Browning was completely carried away by the tenderness and beauty of the sonnets. He said afterwards that he dared not reserve to himself the finest sonnets, written in any language, since Shakespeare's. One critic says that in these poems, ranging from a surprised despair to an ecstatic idolatry, Mrs. Browning has not only surpassed all those who had preceded her, except Shakespeare, but all that were to follow with the possible exception of Rossetti; and that in this sequence she has not only written her own masterpiece, but perhaps the masterpiece among long poems by women.

In speaking of the love that saved her, in the first sonnet of the cycle she says:

"Straightway was I 'ware,
So weeping, how a mystic shape did move
Behind me, and drew me backward by the
hair;
And a voice said in mastery, while I strove,
'Guess who now holds thee?' 'Death,' I
said. But, there
The silver answer rang, 'Not Death, but
Love.'"

One of the best loved of these sonnets is the next to the last one.

"How do I love thee? Let me count the
ways.

I love thee to the depth and breadth and
height

My soul can reach when feeling out of
sight

For the ends of being and ideal grace.
I love thee to the level of every day's
Most quiet need, by sun and candle light.
I love thee freely, as men strive for might.
I love thee purely as they turn from praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's
faith.

I love thee with the love I seemed to lose
With my lost saints,—I love thee with the
breath,

Smiles, tears, of all my life!—and, if God
choose,

I shall but love thee better after death."

Elizabeth Browning wrote of other things besides love. Her poem *The Cry of the Children* has been classed with Hood's *The Song of the Shirt* and Markham's *The Man With the Hoe* as voicing with all the eloquence of great sympathy a despair heretofore inarticulate—a cry for those who had found no one to speak for them and could not speak for themselves. These voices crying out against injustice forced the world to give heed to the needs of the working children, the overburdened man in the factory, the bowed and beaten farmer.

Her longest poem, the narrative *Aurora Leigh*, gives her views and ideals concerning poetry. At the same time, she is telling a delightful story and is presenting interpretations and criticisms on the period in which she lived.

She says:

"I do distrust the poet who discerns
No character or glory in his times.

Their sole work is to represent the age.

This is living art
Which thus presents and thus records
true life."

One of Mrs. Browning's poems, particularly interesting in the present disheartening time of war, is *Mother*

and Poet. She reveals in this dramatic monologue, through the feeling of one woman, a poet, who lost both her sons in the war of Italy, the feelings of all mothers about war.

She has this woman ask a pertinent question: What is the use of fighting for a country if the men who should enjoy the freedom they fight for are not left when the war is over?

"'Twere imbecile hewing out roads to a wall.

And when Italy's made for what end is it done,

If we have not a son?"

IN Japanese literature, women have excelled from the earliest times. As early as the ninth century, a woman was among the leading poets. In the next century lived another great woman poet whose work, recently translated, is taking the western world by storm.

Modern times reveal that poetry is still an important practice in Japan and especially among the women. The modern woman of that country makes poetic composition a part of her life. One Japanese woman in America has covered her kitchen walls with little poems. The following stanzas (tankas) are taken from three modern Japanese women poets who take their place beside the best:

"There are many steps
Up to my heart.
He climbed perhaps two or three."

"A wave of coldness passed between us
And the distance of a foot
Becomes a thousand miles."

"There is another
Besides myself
To weep for him—
That is my bitterness."

"The white iris

And the purple iris
Grow side by side in the pond
Yet never open their hearts
To each other."

"My old self
Whispers from behind me:
'There is danger ahead!'
My young self cries, 'On! On!'"

"Today I met a stranger—
Though for ten years I have lived with him."

"How shall I choose which way to go?
To the fiery depths of hell
Or to the dullness of heaven?"

"We are all standing on the same earth,
Yet is not my world
Different from the world
Of anyone else?"

"Behold the cherry blossoms,
How they bloom to their utmost,
Knowing that tomorrow
They must fall."

"How disagreeable it is
For three women to travel together!
One of them is always lonesome."

Two qualities are outstanding in Japanese poetry. One is the symbolism. The poet will, by the genius of his imagination, discover the "ultimate meaning of life in the trembling of a cherry blossom." The other is the secret of suggestion "the minimum of statement for the maximum of meaning." Note how much is told in the lines quoted above.

AMERICA has produced several outstanding women poets. The earliest to achieve wide recognition was Emily Dickinson. Her poetry in some respects resembles that of the Japanese women poets. It is emblematic. She employs lovely and striking imagery; her poetry is full of surprises and challenges. Like the Japanese, she uses "the minimum of statement for the maximum of suggestion." As one critic says, "She

fashioned her imagist etchings fifty years before imagism became a slogan." Another commentator declares her to be the most original American poet and in some ways the most remarkable woman poet since Sappho.

She was born in Amherst, Massachusetts, in 1830, the daughter of a Puritan father who had a great influence upon her. She loved a man already married, and the abnegation she made also affected her life and her writing. She loved housewifery, but often interrupted housewifery tasks to write a puzzle or a poem.

Her life was uneventful. She seldom left her home and had but a small circle of friends and acquaintances. She adored her father and once said, "If Father is asleep on the sofa, the house is full."

One trip to Washington and a short period away from home attending a school, which she did not like, were the two main interruptions in her quiet life. There have been many suppositions about her strange disappointment in love. Some writers think the man was the husband of her closest friend. Two dramas, *Alison's House* and *Brittle Heaven* have grown out of suppositions concerning this part of her life. She tells of her love in many of her poems.

HEART WE WILL FORGET HIM

"Heart we will forget him!
You and I tonight!
You may forget the warmth he gave,
I will forget the light.

"When you have done, pray tell me,
That I my thoughts may dim;
Hastel lest while you're lagging,
I may remember him."

Her whimsy is illustrated in the following:

"This is my letter to the world,
That never wrote to me,—
This simple news that Nature told
With tender majesty.

"Her message is committed
To hands I cannot see;
For love of her, sweet countrymen,
Judge tenderly of me."

Miss Dickinson breathes a note of poignancy through her poetry.

"Success is counted sweetest
By those who ne'er succeed.
To comprehend a nector
Requires sorest need.

"Not one of all the purple host
Who took the flag today
Can tell the definition,
So clear, of victory,

"As he, defeated, dying,
On whose forbidden ear
The distant strains of triumph
Break agonized and clear."

Often she wrote of death. The following poem is typical of the manner in which she treats the subject:

"The bustle in a house
The morning after death
Is solemnest of industries
Enacted upon earth,—

"The sweeping up the heart,
And putting love away
We shall not use again
Until eternity."

Emily Dickinson gave the following characterization of poetry:

"If I read a book and it makes my whole body so cold no fire can warm it, I know this is poetry. If I feel physically as if the top of my head were taken off, I know this is poetry. These are the only ways I know it."

Because of her whimsy, her swift condensations, her "coyness with immensity," her vivacity, her quaint irregularities, her super-observation, her personal magic, she was not understood in her own day. It is said

that only four of her many poems for which she is now famous were published during her life. Now, nearly half a century after her death, she is regarded as one of the most outstanding poets of any age.

EDNA ST. VINCENT MILLAY

is the foremost woman poet in America today. She was born in Rockland, Maine, in 1892 into a poetry-writing family. Her mother and sister have both published volumes of verse. She was educated at Vassar and wrote significant verse while a college student. When she was thirty-one, she married Eugene Boissevain, who has devoted himself to the task of shielding her from everything that would interfere with her happiness or poetic genius. She is a charming reader of her own verse, an excellent gardener, a good house-keeper, an amateur astronomer, a collector of seashells, an authority on horses and horse-races, and several other interesting things. She knows at least fifty birds by their songs; she knows thirty varieties of edible mushrooms. She swims, plays tennis, and is a musician. "Best of all, she puts her zest for life into her writing."

She won recognition when she was nineteen for her remarkable poem "Renaissance," which is still her best loved and best known poem, and one which, according to critics, she has not surpassed. It is an amazing account of a mystic, spiritual awakening from death to the beauty and goodness of life. It closes with the frequently quoted lines:

"The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky

No higher than the soul is high.
The heart can push the sea and land
Farther apart on either hand;
The soul can break the sky in two
And let the face of God shine through."

Miss Millay has published several volumes of poems including *Second April*, *The Harp-Weaver*, *Wine from These Grapes*, *Conversation at Midnight*, and *Huntsman, What Quarry?* It was she who wrote the libretto for Deems Taylor's opera, *The King's Henchman*. Twice she has been awarded the Pulitzer prize for the best poetry written during the year. Many of her loveliest poems are on nature. A favorite one is "God's World," reprinted many times from her volume *Renaissance*, published in 1917.

GOD'S WORLD

"O world, I cannot hold thee close enough!
Thy winds, thy wide grey skies!
Thy mists, that roll and rise!
Thy woods, this autumn day, that ache
and sag
And all but cry with colour!

"Long have I known a glory in it all,
But never knew I this;
Here such a passion is
As stretcheth me apart,—Lord, I do fear
Thou'st made the world too beautiful this
year;
My soul is all but out of me,—let fall
No burning leaf; prithee, let no bird call."

Besides the poets discussed, there are, of course, many others of almost as great importance. Nor is it alone in poetry that women have achieved in the literary field. There are distinguished writers of other types of literature as well, particularly of the novel. Some of our great women novelists will be discussed in next month's issue of the *Magazine*.

The Church Welfare Program

By Elder Harold B. Lee

Managing Director, Church Welfare Program
(Relief Society Conference Address, April 3, 1940)

THIS afternoon I have been asked to talk briefly to the subject of types of welfare projects that might be undertaken by the Relief Society. When I consider that subject, I find myself somewhat at a loss to give you specific suggestions because of the varied conditions under which you live. I am mindful of a statement made by President J. Reuben Clark, Jr., recently in which he said: "One of the dangers that faces the whole Church is that we are trying from our central organizations to prescribe every detail which you people out in the field are to do. That is absolutely wrong. It never provides any growth for the people in the field. They spend all their time trying to follow your directions, all initiative is destroyed. All that we should do here from the center is to suggest the general plan, and to you should come the responsibility and the necessity of developing the details. Otherwise, I repeat, we crush your initiative. This Church, to use a modern term, must not be regimented, for any Church or organization or system that is regimented is on the road to decay." And so it shall not be my purpose here today to present what may appear to be a formula, but merely some general suggestions to which you might supply the details as they may seem to meet your own peculiar circumstances.

The first point in the Relief Society's responsibility in the welfare

plan is to assume the responsibility for making the initial survey on the green card for the ward employment record. We have been talking about that survey for four long years. I hold in my hand here a report showing that despite the fact that it has been urged for four years, fifty per cent of the wards in the Church as yet do not have any cards and have not made any survey. We think we have pleaded long enough with the brethren of the Priesthood; and as Sister Lyman suggested in a meeting some time ago, I would like to say that we are looking to you Relief Society presidents to see that this survey is made, realizing that intelligent activity in the welfare plan cannot be conducted until it is completed. So may we assume that with this suggestion that the survey is necessary, you sisters have received a commission, which I trust you will hear more of from Sister Lyman.

The second point for Relief Society to observe is attendance at the welfare meetings. Some of you have asked, "Is a ward welfare committee necessary?" Let me ask you, "Do you think a Relief Society organization is necessary?" Let me ask you, "Do you think a ward bishop is necessary in a ward? Do you think a personal welfare committee composed of the Priesthood brethren is necessary in the Church?" Those who preside seem to think so, and we assume that they know what they are doing. With these Church

agencies charged with the responsibility of looking into the welfare of the membership of the Church in a ward, may I ask you, can you see the confusion that would result if the separate agencies all set about separately to handle welfare matters in their own way without any consultation? It needs no argument to convince you that consultation is absolutely essential, and that this consultation should take place in a weekly ward welfare committee meeting where the program can be mapped out and plans and assignments made for the ensuing week. Those attending the meeting would be the bishop, the Relief Society president and her work director, the personal welfare chairman of the high priests, seventies, elders, and Aaronic Priesthood, and the ward work director.

Some have said, "Are not these matters to be considered so confidential that they should not be discussed by such a large group?" It is rather an interesting thing that the objection to the holding of these meetings and this consultation comes almost in every instance from those who are not holding the meetings regularly. It reminds me of what President Grant says, "The only people who complain about what is done with the tithing are those who do not pay tithing." That we find to be true with respect to those welfare committees reporting their lack of activity. To those who doubt the wisdom of this consultation, may we say to you that if all you propose to do with the persons needing assistance is to give them an order on the storehouse, or a little cash, you had better keep your activities secret; but

if your purpose is to help to find work and get employment for them, you need not hesitate to speak of it, and those you are trying to assist will not be offended. If my name is before your committee, and all you are going to do about my problem is to hand me an order on the storehouse, then keep it a secret. I would not want you to talk about it. But if you are going to help me to find a job, if you are trying to work out ways and means so that I can work for what I need, I would want you to make it known to all who are in a position to help. Likewise, with all individuals in need, what your committee proposes to do in each case will determine the kind of secrecy that the committee should exact from its members. Necessarily, the discussion that takes place in a welfare meeting should be kept confidential and sacred to those who attend.

The question has been asked as to who should be custodian of the ward file after the survey has been made. It belongs to the bishop of the ward, and as the ward executive he may designate his special secretary or ward clerk, his Relief Society president or ward work director, whichever one seems to have the ability, in order to maintain an accurate record. The employment file should be kept up to date, and there should be information from each committee member as to whether or not there has been any change in the employment record for the past week. After the report has been brought up to date, then it should be found out what projects are available for workers. The person who takes care of this work should see

that the work directors are given instructions as to the assignment of workers to projects. If every person who goes from that meeting makes note of what he is to do for the ensuing week, there should be little need for making constant reference to the ward file to obtain information contained there.

I should say that the third point of importance in the Relief Society's responsibility in the welfare plan is participation in the distribution of commodities that are produced in the welfare plan. We have been making wonderful strides in production, but up to the present time we have not been able to distribute as well as we have been able to produce. Some time ago we considered what we called "family budgets." There has been a budget suggested by the Relief Society which lists the various kinds and amounts of food-stuffs for an average person for a given period. On this basis, food-stuffs have been distributed. We have also received from the Utah State Agricultural College and the U. S. Department of Agriculture figures giving estimates of amounts of various food products needed for each person. But the unfortunate thing is that the Relief Society distribution budget does not agree with the welfare production budget, or does not take into account the items produced and on hand in the welfare program, with the result that we are producing in some instances far more than the Relief Society budget suggests, and in some instances far less. Can you understand the confusion that will result if you do not inform yourself as to what the storehouse has in stock? Seek to issue orders on the store-

house for commodities that are there available for distribution. Without that intelligent understanding, can you see how much wasted food is sure to result?

Bishop Le Grand Richards has spoken again of the careful family analysis. That is the fourth point and the prime responsibility of the Relief Society organization—analyzing the family needs and suggesting to the bishop, either by orders on the storehouse or otherwise, the requirements of those people whom they assist. In aiding the needy, every effort must be made to make those whom you assist feel they are not in a separate class. They must not be made to feel that they are a burden that unfortunately must be borne. They must feel that they are brothers and sisters in full fellowship with you; they must be made to forget their misfortunes rather than to have them emphasized; you must consider and treat them as you would treat your own blood brother or sister who might be in distress. When these fall upon misfortune, you do not try to impress upon them that they are not quite up to standard, nor quite your equal. What you do under such circumstances is to try to build them up and make them forget their misfortune. Do so with your Church brethren and sisters.

In order that you might get clearly in mind what the Church is doing at the storehouse, 749 West Seventh South, you are advised to avail yourselves of the opportunity of visiting there. I was there this morning, and as familiar as I am with the kind of production program which has been carried out, I was astounded to see the display. Go there, and make a note of the commodities. Your

storehouse may have a full variety of the commodities that are there, upon proper cooperation with the general welfare committee.

The fifth point in the responsibility of the Relief Society is to develop welfare projects in which the Relief Society sisters might participate. You may measure the effectiveness of your teaching to those who are being assisted by a very simple standard. If your people come to you and ask if there is available some work for them to do in the welfare plan, then you may know that they understand that work is being provided for all able-bodied persons. If they merely ask if they may have an order on the storehouse, it would appear that you are not doing your job well. Take precaution to have your people understand that work is just as essential as supplying the necessities, and teach them all to come inquiring for work opportunities, in the welfare plan. That becomes your challenge. And if they understand that, it would be the ideal that work be provided before the necessity arises, so that what they receive will be in compensation for work they have done, rather than an order in anticipation of what they may do.

I shall class these projects under four different classifications: (1) personal projects; (2) cooperative effort for the benefit of others; (3) community activities in meeting production needs of the welfare plan and other activities of community value; (4) vocational training to prepare the present unemployed to qualify for work in private industry.

Under personal projects are types of activities that may be assigned to

individuals to work for themselves. Someone has said in council upon these matters that where you have a man in need who cannot get work to do for the ward, or the stake, or for some private person or enterprise in order to compensate for what you are providing for him, then in order that you may find some labor for him to do so that what you do may not be just charity, let him work for himself around his own place or home. For example, you will probably find his house needs a coat of paint. Help him to get the paint and then let him paint his own house in exchange for what he gets from you. If you can get a man to paint his own house in exchange for what you give him, it will not be long until he is off relief. That is a sound bit of counsel. In this connection, may I suggest beautification. What about some shrubs? What about fences that need fixing? Projects for those being assisted might begin in their own homes. If you are going to stimulate home canning, you should provide the right products and instructions. If you are going to require people to do their own sewing, help them to get their own material. If it be gardens, you might help them get the seed, rake, hoe, etc. Such projects should be required of every person being assisted in the welfare plan.

In cooperative effort for the benefit of others, you might consider the possibility of a community flower garden, where people can get shrubs and flowers. Some have provided such a place. Have you thought about a ward conservation program for those not actually on relief? I refer you to last year's Priesthood

manual entitled *Priesthood and Church Welfare*, pages 58-59. Here you will find a discussion of that type of activity. I am wondering about home nursing. Have you ever thought of having women from homes being assisted go into other homes to take care of the sick, for which they might receive commodity orders and assistance from the ward bishop? Perhaps you have elderly people who cannot work at physical labor. Have them go to the temple and do work there on the names of those who have worked so hard to secure them. Have you ever thought of assigning a sister to tend the children of other sisters who are needed at the cannery—children's nursing service?

Canning and sewing, under the supervision of your ward or stake work director, and grain storage are community activities which will help in meeting the production needs of the welfare plan. If you go to the storehouse, you will see a grain elevator which takes care of 318,000 bushels of wheat.

It would be a fine thing if we could foster vocational training to prepare the present unemployed to qualify for work in private industry. Girls brought to work in the office of your storehouse should be trained; likewise, the telephone girls and

women at sewing centers. If there is machine work to be done, they should be trained efficiently. You can suggest recipes and methods of home canning to those working at canning centers; card wool and cotton for batts; recruit girls for training now available in our school system; train girls and women for domestic service in homes where the owners are willing to pay well for efficient service.

Educational activities might include instructions to Church members in vital matters pertaining to the welfare plan: in making and working to a home budget plan; in the preparation and use of welfare plan food; in the art of getting out and keeping out of debt; in handicraft; in useful and essential home practices, such as home breadmaking and dressmaking. Are you aware that ninety percent of those now being assisted are from homes where the mother does not know how to bake bread? Invite someone from the Agricultural Department to inform you of its program, so that as wives you may help your husbands carry out this part of the Church welfare plan.

I hope you will keep in mind that all I have said here today is intended to stimulate you to stand back of the brethren of the Priesthood.



PERSPECTIVE

Youth thinks of death as some dark end
To laughing, loving, living;
Age learns to walk with death as friend,
Not taking all, but giving!

—Olive C. Wehr.

HAPPENINGS

By Annie Wells Cannon

JULY—There is solace for the saddest heart in the cadent fragrance of a summer day.

WAS Brigham Young dreaming when he said, "Store grain against a day of famine, for thousands will come to Zion to be fed." Ruskin says, "Some dreams are truer than some awakings." Today half the earth's inhabitants are facing starvation. Let those less stricken awaken to their needs and plant and sow and reap every available acre unscathed by the demon of war.

ANNE MORGAN, while directing her ambulance contingent on the fields of France, permitted her beautiful gardens on Old Bedford road to be used by the Friends of France organization for parties and exhibits to raise funds for war sufferers.

ALICE BLINN, associate editor of the *Ladies Home Journal*, was the recipient this year of the Anna W. Porter award for the most creative and constructive work by a member of the American Woman's Association.

CROWN PRINCESS FREDERICA had a son born June 2, heir to the throne of Greece. Do the stars foretell a throne for this young prince?

THE Grand Duchess with the prince consort and their children fled in terror from Luxemburg in May. Like other royal refugees, they are wanderers. Truly, "Uneasy lies the head that wears a crown."

CARRIE CHAPMAN CATT, moving spirit for the Woman's Centennial Congress, called for November to commemorate the woman's century, 1840-1940, is busy organizing in the several states. The Order of Women Legislators is sponsoring the work in most of the states.

MONAMAS LOVINA GIBSON ANDRUS, the last but one of Utah's original pioneers of 1847, died last month at the age of 98. A courageous and valiant woman, her life of almost a century was full of rich experiences and vivid memories.

DELIA WINTERS BOOTH, of Provo, Utah, who died last month, was outstanding in many lines of endeavor. She was an early educator and artist, established a woman's cooperative store, engaged in the silk industry, and was active in church and civic work.

MR. SARAH L. ALLRED at 85, as she took her first plane ride last month, said she was delighted with the convenience of modern transportation. She went from Salt Lake to San Francisco to visit her daughters and, incidentally, take in the Fair.

E. M. DELAFIELD has another charming story of her Provincial Lady, this time in *War Time*. *The Whippoorwill* by Marjory Kinin Rawling, *Mr. Skeffington* by Elizabeth, *The Bird in the Tree*, by Elizabeth Goudge are all fine books for summer reading.

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

Motto—Charity Never Faileth
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EDITORIAL

Our Anchor of Trust and Safety

FROM the pulpit and through the press, by precept and example, for more than one hundred years the leaders of the Church have been teaching the Latter-day Saint people the principles of the Gospel. They have exhorted us to live the laws and keep the commandments; to uphold, both at home and abroad, Church standards. Strict adherence to these standards would not only make a strong and influential people, but it would make a happy and secure people. Yet, how far removed we are from perfection in this regard! We accept the wisdom of the teachings; we recognize the truth embodied in them, but we are inclined to be apathetic with regard to living them. The good life we know to be the desirable life, but it is also the hard one. The Savior said, “. . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:14).

Latter-day Saint standards are behavior patterns, which if adopted as a way of life would bring complete life fulfillment. To say that one standard is more important than another would be false. Each has its

place in the plan of life and salvation. But there are times and circumstances when certain standards take on special significance in our lives. At the present time, we could with profit turn our attention to the importance of secret and family prayers. There probably has never been a time in the history of the world when the prayers of the righteous were more needed, and there has never been a time when humanity more needed to pray.

That evil is rampant in the world, none can gainsay. Its influences are so strong and its impacts so powerful that resistance requires fortitude and stamina to a pronounced degree. Things which are “not good for man” are not only allowed but are actually encouraged. Liberty has in too many instances become license. A spirit of recklessness characterizes our time, and an attitude of “what’s the use?” prevails. A powerful restraining influence is needed in today’s world.

We need to pray, our children need to pray, that we may constantly be reminded that a Supreme Father rules over all, that life has purpose

and direction; "that like David of old we may feel and know that there is no spot so dark and no place so far removed that the all-seeing eye of God is not upon us, and that we will be held accountable for our deeds." There is no finer, no more wholesome, no more powerful restraining influence than an unwavering belief in God, a God who is continually watching over us. Our belief in God becomes strong through prayer.

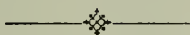
In today's world we are sorely in need of the comforting and sustaining influence of prayer. The destructive forces of war are laying low the mighty nations of the earth; distress is all about us; the very foundations of our social order seem to be shifting. Mankind feels insecure, wondering what the future holds.

When the conflicts of life are greatest, when we realize most our own inadequacies, a belief in God is an unailing source of comfort and strength. If we will but seek the Father in fervent and humble prayer, a God of understanding and love will

sustain us in our trials and inspire and direct us in our onward course. The Lord has said: "All victory and glory is brought to pass unto you through your diligence, faithfulness and prayers of faith" (Doc. & Cov., Sec. 104:36).

"Prayer is an expression of faith, and it is by faith, which impels to obedience, that we obtain all our blessings."

The Savior commanded His disciples to pray unceasingly and always in His name. He had in mind their welfare. He loved His disciples and was concerned for their well-being. It was prayer that shook the Heavens, turned the key in the lock, and opened up the glories of a new Gospel dispensation—the prayer of a guileless, fourteen-year-old boy. It will be our prayers, our constant petitions, both in the silence of our chambers and as we kneel with our family groups, that will be our anchor of trust and safety in a disturbed world.



SETH BEDE: "God distributes talents to every man according as He sees good. But thee mustna undervally prayer. Prayer mayna bring money, but it brings us what no money can buy—a power to keep from sin, and be content with God's will, whatever He may please to send. If thee wouldst pray to God to help thee, and trust in His goodness, thee wouldstna be so uneasy about things."

ADAM BEDE speaking: "I've seen pretty clear, ever since I was a young 'un, as religion's something else besides notions. It isn't notions sets people doing the right thing—it's feelings. . . . I found it better for my soul to be humble before the mysteries o' God's dealings, and not be making a clatter about what I could never understand. And they're poor foolish questions after all; for what have we got either inside or outside of us but what comes from God?"

"DEVOUT worshipers never allow inconveniences to prevent them from performing their religious rites."—*Adam Bede*, by George Eliot.

Notes TO THE FIELD

Relief Society Annual Stake Conferences

“NOTES to the Field,” published in the *Relief Society Magazine* for February, 1940, page 113, announced the new policy of holding annual stake conferences of the auxiliary organizations in conjunction with stake union meetings rather than with stake quarterly conferences as formerly. These auxiliary conferences are not to be held in the month in which the regular quarterly stake conference occurs.

Annual Conference in Lieu of Union Meeting

It has not been possible to schedule the conferences in all stakes on the usual day of the union meeting, but it is planned that the conference in the month in which it is held will replace the union meeting for that month. In those stakes where the auxiliaries hold union meetings conjointly, those auxiliaries for which a conference is not scheduled may forego their union meeting for the month in which one of the auxiliaries has an annual conference. Both the Relief Society and the Mutual Improvement Association will be holding annual stake conferences for their respective groups during the second half of this year. Therefore, in those stakes which hold conjoint union meetings, the union meeting for all the auxiliaries may be dispensed with for the month in which either the Relief Society or the Mutual Improvement Association has scheduled an annual conference in the stake. Accordingly, the separate stake conferences of

these two auxiliaries have been scheduled either for different times in the same month, or with an intervening month between them, so that the union meeting will not be replaced in two consecutive months by a stake auxiliary conference. However, inasmuch as some of the stake conferences are necessarily scheduled during the month of September when stakes may especially desire to hold union meetings preparatory to the beginning of regular Relief Society weekly meetings on October 8, such necessary preparatory meeting may, of course, be held.

Presented herewith is a schedule of the tentative dates of the annual stake Relief Society conferences which also indicates which stakes are to meet separately, and which are to be combined with another stake.

One-Stake and Two-Stake Conferences

The Relief Society annual stake conferences are planned for a combination of two adjoining stakes in those instances where it is feasible and convenient for them to meet together. According to the present schedule, there will be 43 one-stake conferences and 43 two-stake conferences, a total of 86 conferences reaching 129 stakes of the Church—all but Oahu in Hawaii to which the Relief Society will send no representative of the General Board this year. Nearly all of the conferences are scheduled to be held on a Sunday, but a few week-day con-

TENTATIVE SCHEDULE OF CONFERENCE DATES AND OF ONE-STAKE AND TWO-STAKE CONFERENCES

Stake	Date	Stake Combined With*	Stake	Date	Stake Combined With*
Alberta	Aug. 25	.....	Lost River	Oct. 27	.....
Alpine	Aug. 18	Lehi	Lyman	Sept. 8	.....
Bannock	Sept. 22	Idaho	Malad	Sept. 8	.....
Bear Lake	Oct. 20	Montpelier	Maricopa	Dec. 2	Phoenix
Bear River	Aug. 25	Box Elder	Millard	Aug. 25	Deseret
Beaver	Sept. 22	.....	Minidoka	Oct. 27	Burley
Benson	Aug. 25	Smithfield	Moapa	Oct. 20	.....
Big Horn	Aug. 18	.....	Montpelier	Oct. 20	Bear Lake
Blackfoot	Sept. 8	Shelley	Moon Lake	Sept. 8	Duchesne
Blaine	Oct. 13	.....	Morgan	Oct. 27	Summit
Boise	Aug. 25	Nampa	Moroni	Oct. 13	No. Sanpete
Bonneville	Oct. 20	Liberty	Mt. Graham	Nov. 30	St. Joseph
Box Elder	Aug. 25	Bear River	Mt. Ogden	Nov. 10	No. Weber
Burley	Oct. 27	Minidoka	Nampa	Aug. 25	Boise
Cache	Sept. 22	Logan	Nebo	Oct. 20	Santaquin-
Carbon	Nov. 10	Emery			Tintic
Cassia	Oct. 27	Raft River	Nevada	Oct. 13	.....
Chicago	Oct. 13	.....	New York	Sept. 29	.....
Cottonwood	Oct. 27	Grant	No. Davis	Nov. 10	South Davis
Deseret	Aug. 25	Millard	No. Idaho Falls	Oct. 20	Idaho Falls
Duchesne	Sept. 8	Moon Lake	No. Sanpete	Oct. 13	Moroni
East Jordan	Sept. 15	West Jordan	No. Sevier	Sept. 15	.....
Emery	Nov. 10	Carbon	No. Weber	Nov. 10	Mt. Ogden
Emigration	Oct. 27	Ensign	Oakland	Aug. 18	.....
Ensign	Oct. 27	Emigration	Ogden	Oct. 13	Weber
Franklin	Oct. 20	Oneida	Oneida	Oct. 20	Franklin
Garfield	Sept. 22	.....	Oquirrh	Sept. 8	Tooele
Granite	Oct. 20	Highland	Palmyra	Nov. 10	Kolob
Grant	Oct. 27	Cottonwood	Panguitch	Aug. 25	.....
Gridley	Oct. 27	.....	Parowan	Sept. 22	.....
Gunnison	Aug. 25	So. Sanpete	Pasadena	Dec. 8	San Fernando
Highland	Oct. 20	Granite	Phoenix	Dec. 2	Maricopa
Hyrum	Sept. 22	.....	Pioneer	Sept. 22	Wells
Idaho	Sept. 22	Bannock	Pocatello	Oct. 27	Portneuf
Idaho Falls	Oct. 20	No. Ida. Falls	Portland	Oct. 27	.....
Inglewood	Dec. 15	Long Beach	Portneuf	Oct. 27	Pocatello
Juab	Aug. 18	.....	Provo	Nov. 10	Utah
Juarez	Nov. 24	.....	Raft River	Oct. 27	Cassia
Kanab	Sept. 22	.....	Rexburg	Sept. 8	Rigby
Kolob	Nov. 10	Palmyra	Rigby	Sept. 8	Rexburg
Lehi	Aug. 18	Alpine	Riverside	Sept. 15	Salt Lake
Lethbridge	Aug. 21	.....	Roosevelt	Aug. 25	Uintah
Liberty	Oct. 20	Bonneville	Sacramento	Oct. 13	.....
Logan	Sept. 22	Cache	St. George	Nov. 10	Zion Park
Long Beach	Dec. 15	Inglewood	St. Johns	Sept. 8	.....
Los Angeles	Dec. 8	South Los Angeles	St. Joseph	Nov. 30	Mt. Graham
			Salt Lake	Sept. 15	Riverside

Stake	Date	Stake Combined With*	Stake	Date	Stake Combined With*
San Bernardino	Dec. 15	.....	Taylor	Aug. 23	.....
San Fernando	Dec. 8	Pasadena	Teton	Oct. 27	.....
San Francisco	Aug. 25	.....	Timpanogos	Aug. 18	.....
San Juan	Oct. 13	.....	Tooele	Sept. 8	Oquirrh
San Luis	Oct. 20	.....	Twin Falls	Sept. 15	.....
Santaquin-Tintic	Oct. 20	Ncbo	Uintah	Aug. 25	Roosevelt
Seattle	Oct. 20	.....	Union	Oct. 13	.....
Sevier	Sept. 15	So. Sevier	Utah	Nov. 10	Provo
Sharon	Nov. 10	.....	Wasatch	Sept. 22	So. Summit
Shelley	Sept. 8	Blackfoot	Wayne	Oct. 13	.....
Smithfield	Aug. 25	Benson	Weber	Oct. 13	Ogden
Snowflake	Sept. 15	.....	Weiser	Nov. 10	.....
So. Davis	Nov. 10	North Davis	Wells	Sept. 22	Pioneer
So. Los Angeles	Dec. 8	Los Angeles	West Jordan	Sept. 15	East Jordan
So. Sanpete	Aug. 25	Gunnison	Woodruff	Sept. 22	.....
So. Sevier	Sept. 15	Sevier	Yellowstone	Oct. 20	.....
So. Summit	Sept. 22	Wasatch	Young	Oct. 13	.....
Star Valley	Sept. 8	.....	Zion Park	Nov. 10	St. George
Summit	Oct. 27	Morgan			

*One-stake conferences indicated by . . .

ferences are necessary in those instances where the same representative of the General Board is assigned to a series of distant stakes.

The Conference Program

The Relief Society conference is to consist of four separate meetings, all scheduled to be held on the same day. The proposed tentative program, as it is arranged for one-stake conferences, appears on page 469.

In adapting this schedule of meetings to those conferences where two stakes are represented, the executive officers of the stake in which the conference is held will meet with the representative of the General Board at 9:00 a. m., the executive officers of the visiting stake will enter the meeting at 9:30, the executive officers of the home stake will be dismissed at 9:45 a. m., and the officers of the visiting stake will remain in session with the General Board representative until 10:15.

This plan allows the executive officers of each stake one-half hour with the General Board member in which to discuss their individual stake problems, and fifteen minutes when officers from both stakes are in conjoint session for the discussion of common problems. Other adaptations of the program are necessary in those instances where two stakes are combined for one conference and in those instances where a week-day conference is scheduled. These changes will be conveyed by letter to the stakes concerned.

Stake and ward officers will please note that no general session for all Relief Society members is planned as a part of these stake conferences. The elimination of a general session, and the restriction of the conference meetings to one day are in keeping with the desire of the General Authorities of the Church that auxiliary work be simplified wherever it is possible to do so. Furthermore,

it is the policy of the General Board to work directly with stake boards, who, in turn, work with the local Societies. Accordingly, the representative of the General Board who attends the Relief Society annual stake conference will discuss the various phases of Relief Society work with

the stake executive officers and board, but the two afternoon sessions of the conference will be extended to include, respectively, ward executive officers and class leaders and ward executive officers and bishops.

RELIEF SOCIETY ANNUAL STAKE CONFERENCES, 1940

Tentative Outline of Program for One-Stake Sunday Conference

- I. STAKE EXECUTIVE OFFICERS—9:00-9:45 a. m.
(for stake Relief Society executive officers)
 - A. Local ProblemsStake Relief Society President
 - B. Instructions and SuggestionsGeneral Board Member
- II. STAKE BOARD—10:00-11:30 a. m.
(for Relief Society stake board; stake Priesthood presidency and advisory High Councilman invited)
 - A. Looking Forward to '42 (10 min.)Stake Board Member
 - B. Reading Guidance (15 min.)Stake Educational Counselor
 - C. Latter-day Saint Standards in Relief Society Homes (20 min.)General Board Member
 - D. Forum: Interpreting the Work of the Stake Board in the Light of Simplification (25 min.)Led by General Board Member
 - E. Comparative Report (10 min.)General Board Member
- III. CLASS LEADERS—1:00-1:50 p. m.
(for Relief Society stake board, ward executive officers and class leaders; stake Priesthood presidency and advisory High Councilman invited)
 - A. Purpose of the Relief Society Lessons in the Magazine (20 min.)General Board Member
 - B. How I Might Stimulate My Ward Class Leaders to Come to Union Meeting Prepared for a Study Hour (7 min.)Stake Board Member
 - C. How I Might Stimulate My Class Members to Read the Lessons in the Relief Society Magazine (7 min.)Ward Class Leader
 - D. Contributions Which the Lessons Have Made to My Life Because of Personal Study (5-7 min.)Ward Relief Society Member
- IV. BISHOPS AND WARD RELIEF SOCIETY PRESIDENTS—2:00 p. m.
(for Relief Society stake board, ward executive officers; stake Priesthood presidency, advisory High Councilman, and bishops especially requested to attend)
 - A. Report (15 min.)Stake Relief Society President
 - B. The Responsibility of the Ward Relief Society Presidency in Preserving the Moral Wholesomeness of the Community (15 min.)Ward Relief Society President
 - C. How the Relief Society President Can Help the Bishop in Learning the Needs of Those to be Assisted (15 min.)Ward Bishop
 - D. WelfareGeneral Board Member

Interest on Relief Society Wheat Trust Fund

THE Presiding Bishop's Office, which holds in trust the wheat fund owned by the Relief Society in hundreds of wards and by some of the stakes, is making the annual interest payment on this fund on July 1, 1940. This interest is paid by means of check for all amounts of fifty cents or more; amounts of less than fifty cents will be mailed direct to Relief Society presidents in the form of postage stamps. The checks are drawn in favor of the Relief Societies who have ownership in the fund, but are mailed to the bishops of the wards for ward Relief Societies, and to the stake president for stake Relief Societies. All Relief Society presidents whose organizations have ownership in this fund are requested to obtain the checks from their respective bishops at once. It is requested that these checks be cashed immediately, and that the endorsement on the reverse of the check be in the name of the Society followed by the name of the Relief Society president. All interest payments, whether received in the form of check or postage stamps, are to be entered in the Relief Society

record books as interest received on wheat trust fund.

Relief Society officers will note that the amount of interest received this year (1940) is slightly lower than the amount received in 1939. The lower amount is due to the conversion of part of the trust fund into wheat for storage and to reduction of the interest rate on the remaining trust fund to four per cent. It is probable that further amounts will also be reinvested in wheat in the future. Therefore, inasmuch as interest is not paid on the amount which is in the form of wheat, the Societies having ownership in the fund may expect an even lower amount of interest next year for maternity and health work. The Relief Society is appreciative of the wise handling of the wheat trust fund by the Presiding Bishopric which has made it possible for the various local Societies who own an interest in the fund to receive returns in interest at the comparatively high rate which has been allowed during the past years, especially when it is realized that interest rates paid by banks have dwindled materially during this period.

Support of Red Cross Calls by the Relief Society

The General Board of Relief Society and several of the stake boards and ward Relief Societies have been approached by the local Red Cross chapters with the request that they collect funds through the organization in response to the call by the Red Cross for war relief funds, and with the request that Relief Society

meetings be devoted to sewing for the Red Cross. As stated in the Official Instructions of President Amy Brown Lyman, at the general conference of Relief Society, April 3, 1940, and published in the *Relief Society Magazine* for May, 1940, page 300, "The policy of the General Board is for the Relief Society

to conserve its energy, strength, and funds for its own maintenance and special work and that the Society should not be used to promote the work of other organizations or of individuals. This statement does not apply to Relief Society women as individuals—they are, of course, free to take up any work they see fit. There is no objection, however, to the Relief Society cooperating with other agencies in community betterment programs or social action, but it is advised that the organization maintain its own identity in all such cooperative work.”

Accordingly, the policy of the General Board, approved by the First Presidency, with respect to Red Cross calls for funds is to give publicity to them and to encourage members of the Relief Society to respond to such calls, as individuals. This means that the Relief Society would not be used as an agency for the actual collection of funds. With respect to sewing in Relief Society meetings for the Red Cross, the present attitude of the Board is that the Relief Society might sew for the

Red Cross at the regular monthly work meeting, provided the Society has no sewing to do for the Church welfare program, or for the needs of dependent families under the care of the bishop or ward Relief Society. Relief Society women are encouraged to respond as individuals to appeals made by the Red Cross for women to sew, either in their own homes or at sewing centers established by the Red Cross.

The Church of Jesus Christ of Latter-day Saints is whole-heartedly in accord with the worthy purposes of the Red Cross. Recently, in making a substantial contribution to the Red Cross campaign for war relief funds in the name of the Church, the First Presidency stated, “We are happy to make this contribution for alleviating, so far as may be, the suffering of those who have been forced to flee for their lives from devastated areas with the loss not only of all they possess, but of home, friends and kindred. We particularly urge the members of the Church to give to the fullest extent of their ability for this purpose.”



Social Service Lesson Titles 1940-41

FOLLOWING are the titles of the lessons to be presented in the Social Service department for the year 1940-41. Inasmuch as Christmas occurs during the fourth week in December, no Social Service lesson is planned for this month.

1. The Influence of Religion in the Home
2. Long-Time Vision of Family Life
3. Am I a Housekeeper or a Homemaker?
4. Family Life on Twenty-four Hours a Day
5. Aesthetic Values in Family Living
6. Home Owning or Home Renting?
7. Do Our Neighbors Like Us?

Cathedral of Peace

Dorothy Clapp Robinson

CHAPTER NINE

THE winter came on, and in its inevitable way brought changes and developments. At the beginning, the loss of cattle that had begun in Turner's pasture spread. The Elkhorn lost four, and the three ranches on South Fork suffered losses. Turner was the only one who lost anything but calves. The winter was comparatively open, and cars could still be used. There were suspicions, voiced and unvoiced. Bob made several trips to the Cross Line. Once Carolyn went but returned alone.

When they knew certainly that Carson was not going to relent and go to school, Bob also gave up the idea. He enrolled for extension courses in animal husbandry. It became easy to talk to his father about it, for Turner reached out to Bob for companionship. He offered the money. While Bob would never have admitted it, his decision to not press the matter of going away was influenced by another happening.

On the Relief Society's first Work Day, he had driven to the ward house to bring his mother home. To his surprise, Mrs. Straughn came out and asked if she might ride home with them. Hiding his eagerness, he said:

"I'd be delighted." He got out and opened the door for her, while she went for her things.

"The men were busy today," she explained, as they started away, "and June took my car to town on an errand for her father. She

brought me over, but I told her I thought I could ride home with you."

"You will miss her dreadfully when she goes to school," Carolyn sympathized, thinking of the many ways a grown girl can help.

"She isn't going," Mrs. Straughn answered. "I feel dreadful about it, but I must have help. A winter at home will help both of us though, especially if she decides to get married?"

"Oh!" Carolyn expelled the word in sudden alarm, "Is she getting married?"

"We don't know. She has been going with a young man for a long time. He graduated last spring and has a good position; so there is no reason for their not getting married, if she is in love with him. But she doesn't say."

Bob stepped on the gas. The flame of the shrubs on the hillside was no brighter than the one that lighted his heart. The tang of the fall air was instantly more heady. She was going to be here all winter! By spring, who could tell?

SINCE that long night when Carolyn had lain listening, listening lest Turner walk out of the house and out of her life forever, she had changed many of her ideas. She knew now that she had expected the impossible. She had expected a love to survive when its every expression was denied. She had expected Turner, with all his expanding power,

to cling to the level upon which she had chosen to live. That he was ripe for some other woman to snatch she also knew, and she grew cold with fear at the knowledge.

The night that Carson had left she had found that Turner could not be coaxed suddenly into a state of companionship. She first must have something to contribute that would invite companionship. She would have to build up little by little that which she had so callously let die. The realization had come to her that night that clothes do not make the inner woman; they are merely an expression of her, her approach to friendship and social intercourse.

She was thankful now that she had accepted responsibility in the Relief Society. It was a wedge with which to open a new life. It was a ladder up which she could climb to a new self-esteem. Kane had said she was stubborn. She was, and now she was using that quality to remedy conditions. It was surprising how many avenues opened to help her.

The little progress she made with Turner, however, was heartbreaking. There were times when the bother, the struggle and heartbreak were almost too great a price to pay. Turner resisted every advance coldly, often rudely; but she refused to quit.

She did not go to the grove any more, although its cold, stark, winter beauty had always fascinated her. She knew nothing of psychology, but she sensed that keeping away from the old situation would be the first step in creating a new one. She joined the Parent-Teacher Association, and to her surprise found that she was really interested. She studied

her Relief Society lessons avidly, the more so because they were hard for her—extremely hard at first. She not only had to learn, but she had to train herself to study. Turner had always studied. He was constantly being asked to give service which required study. This fact helped her when otherwise she would have become discouraged and given up.

She had never been a scholar as he was, and the little inclination she had had originally was long since dead of inactivity. It was hard to bring it back to life. But step by step she restored it, until her desire to learn became strong. Talking of doing better, or promising, would have had no weight with Turner.

ONE evening when Dennis was preparing a lesson in English Literature, he asked Bob for help. Bob was busy. Turner took no notice, so Carolyn hesitantly offered. Once she would have shied from offering. Now, to her own surprise as well as his, she was able to help clear his problem. When she arose from the table, she noticed Turner watching her intently. He quickly averted his gaze.

The Relief Society Magazine she read from cover to cover. The magazines she had read on rare occasions had interested her very little. The people in them were too far removed from her; they were like creatures from another life. In this little magazine she met her own, and in meeting them found courage. She studied the lessons each week but would never volunteer to take part in the discussion. Once, quite by accident, she was called on. Her answer was slow, faltering, but worth listening to. Af-

ter that she was often asked to express an opinion. It was not surprising, then, that in January she was asked to give the lesson on emotions.

"Oh, I couldn't," was her first startled reaction.

"I am sure you can," the far-sighted Mrs. Straughn answered. "Anyone as eager to learn as you are can do anything."

"But how would I give it?"

"If you feel you need help, why not ask your husband? The Priesthood members think he is a wonderful teacher; and he keeps up so well, that he will know a great deal about the subject."

So it came about a few nights later when work was finished, Carolyn put her books on the table where Turner was working on his accounts.

"Turner."

Some quality in her voice made him raise his head quickly. He looked questioningly from her to the books and back again.

"Well?" He did not make the approach easy for her.

"I have been asked to give a lesson, and I do not know how."

"Well?" he asked again.

"Will you help me?"

"Why not Bob? I am busy." But there was none of his hard, cutting sarcasm.

"I would rather you would."

With a great show of deliberation he reached for her magazine. She handed it to him. Sitting at the table beside him, she explained about the time to be used and the usual procedure.

"Let me read it over," he suggested, "then we can discuss it."

Flushed and pleased, she raised her head and met Bob's eyes. They

were puzzled, but while he looked at her a light leaped into his own. When she went to the kitchen to set bread, he followed.

"Atta girl, Mother," he said, putting an arm over her shoulder. "You will win."

"I didn't think you had noticed. Does it mean anything to you?"

A white line came about his mouth. "It means just about everything to me. How could I help but notice?"

"Have I been so different?"

"You feel different. That puts new spirit into all of us — even Dad, though he won't acknowledge it."

"Do you suppose he realizes what I am trying to do? He doesn't seem to."

"He would take good care that you shouldn't find it out if he did, but he will break down in time." He turned toward the outside. She noticed the droop of his shoulders.

"Robert."

"Yes." He turned, with one hand on the door knob.

"I am not as strong nor as capable as you."

His brow wrinkled, then his mouth twisted in a wry smile.

"She refuses to go with me, Mother."

"So does Dad. She does that because of the dance. Have you persisted?"

"No. I haven't the heart. If I just knew it wasn't the other fellow! I did a shabby trick that night."

"Yes. After paying special attention to her and giving every indication of special interest, you turned and asked Lucile for the dance. June's pride was hurt."

He thought, "She even went on that ride with me, and still I ignored

it." For a moment longer he considered, then his head went up. "I can fight, now. I feel as if I had some reason for it."

Back in the dining room, Turner motioned to her. "Sit down," he said, "and we will go over your material."

She took a chair near him. He seemed reluctant to start. At length he spoke.

"I suppose you realize this lesson covers personal ground."

She nodded.

"You still want me to help?"

Again she nodded.

"Then we will do our best. Tell me, what particular thing do you want to stress? That is, what shall you use as an objective?"

"I don't know."

He began showing her. He was a fluent and persuasive speaker. Carolyn forgot his words in listening to the inflections of his voice, in watching the muscles of his mouth. She felt her spirit flow out to meet his.

"Do you see now?"

"Huh? Oh, I beg your pardon. I wasn't listening."

"I thought so."

"Yes, I was," she said softly, "but to something out of the past. Forgive me. I shall really listen."

For a moment he did not speak. She saw his knuckles whiten. With an effort he began. His thoughts were clear and concise. At once the thing began to take shape in her mind.

"If you two are going to talk all evening, how am I to study?" Dennis complained.

"Go into the living room," his father answered quickly. There was no annoyance in the words. In

pointing to a certain sentence, his finger shook. Immediately he stood.

"Read your material over again with that thought in mind. Make a note of everything that bears on it. Another time I will help you organize it."

He left then, ostensibly to look over things before going to bed. Instead of reading, Carolyn simply sat, and felt. Already the material had opened her eyes to a world of past mistakes and future possibilities. She saw the tremble of Turner's hand. Some day he would relent; and when he did, she would hold fast to that which was good.

IN the meantime, Bob, buttoning a heavy jacket about him, had gone out into the crackling cold night. He knew now what he was going to do. He had been alone a great deal this winter, and he was hungry for companionship. Perhaps Mother was right about June. Was she angry; or, a cold chill went down his spine, had she found it was the other man? Joe Colts, he knew, was just someone to go places with. He did not count.

Snow lay over everything, but it was not deep. The roads were all open. Getting his skis, he threw them over his shoulder and struck east toward the Elkhorn. As he neared the ranch buildings, he caught sight of figures against the white of Bald Mountain. The crowd was up there skiing. He was soon at the foot of the slope. Disdaining the easy way, he started up. At the top, he was greeted with shouts and reproaches.

"Hi there, hermit," Joe called.

"It is time you were coming to earth," Lucile added tartly.

"Why didn't you bring Carson?" another asked.

Bob was stooping. He raised his head quickly. "Carson?" he asked. He disliked talking about his brother.

"I thought Tim said he talked to him this afternoon."

"I did," Tim told him, "but it was this evening, not this afternoon. He was very likely on his way home."

June was poised for the descent.

"Come on," Joe called, and was gone. But she hung back. The crowd that had resented her at first now acknowledged her as its leader. She had not accomplished this, Bob admitted, by staying home. She would always make herself a part of things. She would want someone who would do the same. For one brief moment he doubted, then the thought of his mother brought reassurance. He could do whatever he wanted to do.

"Hello, Bob," June called gaily, but with no intimacy.

"Wait a moment." He was struggling with his skis.

"Come on, Ju-une," Joe called from below.

In her bright plaid jacket and fur hood the girl made a sharp contrast to those who were dressed in haphazard costumes. To her credit, none seemed to notice. Cupping her hands, she called, "Wait a minute."

Crowding her to one side, Joe's sister and Ben Dunn swept down the trail. The slope was not too high, the snow not too good, but they were enjoying every minute of the evening. As Bob stood up after fastening his skis, he noticed a cloud bank in the west. The weather had moderated slightly, too, or his climb up had warmed him.

"Ready?" she asked.

"Ready."

Away they went, the cold air stinging their faces and whipping the blood through their veins. As they reached the foot of the hill, they circled in opposite directions and came back facing each other. Their skis struck, and June was thrown slightly off balance. Joe rushed to catch her, but there was no need. With one movement of his long arm, Bob had caught and steadied her.

"Thanks," she laughed, shaking the wind from her face.

"Want to go up again?" he asked quietly.

"We are all going up again." Joe reached for her hand.

"I am taking her up."

A half dozen more of the group were down and were laughing and rushing about. When they began the ascent, Joe went with them. He was not deceived. He knew he was only a friend. He did not like it, but there was nothing he could do about it.

"What has that guy got that the rest of us haven't?" he muttered to himself, but was honest enough to admit he had something. "Hi, Lucile," he called, "wait for me."

AFTER they had rested long enough for the others to get a good start, Bob shouldered his own and June's skis.

"Shall we start?"

She looked up the slope. "I couldn't go up the way you did."

"We will go around. The long way is the best for us tonight."

June's pulse quickened. Affecting indifference, she asked, "How did you happen to come tonight? We

have tried all winter to get you out."
"You know why I haven't been out."

"You mean you were sulking because I turned you down?" It was rude, but she couldn't help saying it. He had such a sense of his own importance, and yet at times he had none at all.

"No, there just wasn't any reason why I should go."

"Then why bother to come tonight?" she asked tartly.

"It wasn't a bother. I decided."

"Decided to come? It is time. I dislike men who are too busy to live."

"That wasn't what I decided."

She was suddenly impatient to go. "Let's catch the others."

"No." He caught her back as she would have hurried after the others. They walked in silence—a comfortable silence for Bob. Just to be with her gave him that feeling. There was no need for words.

June was not sure she liked the silence. She wished Bob had not come tonight, just when she had made up her mind to invite Ray up for the spring vacation. It was not, she told herself, that she particularly liked Bob. He had deliberately stepped between her and Joe. The moment he came around, he assumed authority. He gave her a glimpse of things no other boy had ever done; yet, she did not like him—she certainly did not. He would leave her abruptly if he chose, as if she were of no moment. He couldn't do that to her! Bob shifted his skis. The silence was no longer comfortable.

"I am thinking of going up to see Carson tomorrow," he said. "It will

be a grand sleigh ride if it doesn't snow too much. Could you be ready by ten?"

"Why?"

"To go with me, of course."

"No," she said shortly, "I couldn't, because I am not going."

"Not going?" he echoed in astonishment. "What do you mean?"

Her courage ebbed. He was such a lovable combination of fear and courage. But she must not weaken.

"That is what I mean."

"Why?"

"Because," she spoke very slowly so that her voice would not tremble, "I am marrying another man." There. If he were going to be afraid, he had a prop to lean on.

"Listen, you." He dropped the skis and whirled her about to face him. They were high on the slope, and the world in her robes of white was their footstool. "Don't you dare say that again." His arms suddenly enveloped her, and she was close against him. "June!" Then the beauty, the wonder of the word overwhelmed her. "June," he whispered. His lips moved toward hers.

"Yes?"

But over her head, he had caught a glimpse of something. He tensed. Something black was moving over the white expanse down near the river. He watched. It moved again.

"What is it?" she asked. "Did you see something?"

"I'm not sure, but I have to leave—now." He looked up at the slope above. "Sorry. Call Joe."

Then he was gone, and she was left alone, undecided whether to laugh or cry.

(To be continued)

Notes FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for April, 1940, page 275.

Special Activities Sponsored by Stake Relief Societies

North Weber Stake (Ogden, Utah)

THE work-and-business department of the North Weber Stake sponsored a twelve-week course in sewing in 1939, with the laudable objectives of training homemakers and aiding the Church welfare program by providing gainful occupation for women needing work.

The sewing school was held at the Ogden regional storehouse and attended regularly by representatives from all the fourteen wards of the stake. At the conclusion of the

course, these representatives gave the instruction to Relief Society members in their respective wards. Here expert instruction was given in sewing for family needs. The simplest stitches were studied first, followed later by a course in dressmaking and tailored finishes. Remaking of children's clothing was one of the specialties of this school. Neat in appearance and reflecting the latest trends in style, these articles ranged from tiny undies to fine coats and suits to delight their little

INSTRUCTORS AT SEWING PROJECT, NORTH WEBER STAKE

Left to right, Loretta Wright, Mary Wright, Jessie Snarr





FLOWER EXHIBIT, SALINA FIRST WARD, NORTH SEVIER STAKE

wearers. Instructors at the sewing project are shown in the accompanying picture which was taken at a stake bazaar and handiwork exhibit held in May, 1939. On this occasion, a sale of home-baked foods and articles of sewing netted the association more than \$100.

Julia E. Parry, who was president of North Weber Stake Relief Society at the time of this exhibit and bazaar, later resigned, and Nellie W. Neal was appointed president on September 30, 1939.

North Sevier Stake (Salina, Utah)

THE Relief Society of North Sevier Stake, of which Melissa M. Crane is president, sponsors an annual flower festival which has proved to be one of its most interesting activities. Not only do the women of the various wards in the stake strive to beautify their homes and gardens

with lovely flowers during the summer months, but through careful selection and a study of plant life, they try to cultivate plants of a superior type, and to add new varieties. Artistic arrangement is also one of their objectives.

In 1939, the flower festival was held in each ward in connection with the annual ward Relief Society conference—a combination which added interest to both activities. The flowers were brought to the ward chapel on the morning of the conference Sunday, where they were arranged by the women, and remained on display throughout the day. The accompanying picture is of the 1939 display of the Salina First Ward.

Star Valley Stake (Afton, Wyo.)

AS early as February, 1940, Lucille Call, secretary, wrote that the

Star Valley Stake Relief Society is sponsoring a beautification program, with President Arvilla J. Hyer as chairman. All the civic and governmental organizations and church groups are cooperating in this enterprise. A survey was made in each ward early in the year, with ward welfare groups and Relief Society participating in the survey. In the fall of 1940, a follow-up survey will be made and a prize awarded to the ward making the greatest progress. The work directors in each ward are on the ward beautification committee, which has the two-fold purpose of providing work for those in need, and improving the appearance of the homes and churches. The aim of

this stake is, "A more beautiful Star Valley for 1940."

Los Angeles Stake (California)

THE Los Angeles Stake Relief Society presented a spring fashion show and musicale on the afternoon of February 19, 1940. The large audience which attended acclaimed it as an exceptionally fine entertainment. The fashion show was elaborate and comprehensive, revealing the latest trends in the realm of fashion, as well as the fashions of yester-year. Refreshments were served and a delightful musicale was presented. Mary S. Jordan is president of this stake Relief Society.



HOME OF PIONEERS

Lydia Hall

It is so small, so very small,
 This home of pioneers,
 That stood so long against the storms
 And temperament of years.

It is so rude no one would guess
 That it is paved with dreams,
 That love and life and death have walked
 Beneath its sagging beams;

That it has cradled great ideals,
 That time has hallowed it,
 That in its lowly rooms the lamp
 Of liberty was lit.



Theology and Testimony

The Restored Gospel Dispensation—Introduction

(Tuesday, October 8)

THE CHRISTIAN CHURCH AT THE CLOSE OF THE FIRST CENTURY. At the close of the first century of the Christian era, the organization, teachings and ceremonial practices of the Christian Church were essentially as they had been instituted by the original apostles. Christianity had severed its ties with Judaism and had become a populous religious movement in the Roman Empire. Lacking official church historians, no detailed records or contemporary histories were preserved. However, from the writings of the period, both religious and profane, we are able to learn some things concerning the church. The apostles had ceased to function in the leadership of the church, and the right of general church leadership was not vested in any one city or individual. Local lay members—bishops, elders, deacons, etc.—were directing the religious and temporal life of their congregations. Clement and Ignatius, two of the earliest “Apostolic Fathers,” writing in this period, indicate that the doctrines of common consent ruled the church, and that all church leaders, after being selected by the inspiration of the Holy Ghost, were presented to their congregations for a sustaining vote. The congregation also exercised the right to remove unworthy officials from

ecclesiastical positions. All lay members of the church were eligible to bear the priesthood. The church was an illicit religion, and its services were unostentatious, consisting of prayers, the singing of psalms and hymns, exhortations, the reading of Scripture, the administration of the sacrament, and the making of offerings for the needy poor.

At this period the church had adopted the Old Testament as its own but had not yet elevated our New Testament to a position of Scripture, although practically all of our present-day New Testament books were known, read and quoted by church people. Christianity was still a spirit-guide movement, lacking formal creeds and declarations of faith.

COMPETITORS OF CHRISTIANITY. Christianity was a missionary religion; and in its proselyting activities in the Graeco-Roman world, it found itself in competition with numerous pagan religions and Greek philosophical systems. Through elaborate initiatory rites, consisting of pageantry, pilgrimages, fastings, banquets, sacrificial meals and secret instructions, people were inducted into the mysteries that they believed would gain immortality for them. With the passing of the centuries, Christianity triumphed over

all of its pagan contemporaries; but not, however, until it had adopted from these cults their ritual, ceremonial dress, superstitions and adornments, as well as many of their doctrines, and thus had become an apostate church, highly impregnated with paganism.

DEFENDERS OF THE APOSTOLIC FAITH. During these trying years when the simplicity of the pristine Gospel was being threatened with change, there arose many valiant Christians who protested against the innovations. Foremost among these "Fathers" were Irenaeus (120-

200 A. D.), Bishop of Lyons, and Tertullian (160-230 A. D.), Bishop of Carthage. They insisted that only those doctrines and practices capable of being proved to have been taught or sanctioned by the apostles of the Lord, could and should be recognized as valid and divine. All else was to have no place in Christianity. But in spite of the warnings of some of these clear-visioned Christians that the changing practices and teachings were taking the church toward apostasy, there was no turning back to the original forms of apostolic times.

Lesson 1

Apostasy and Reformation The Days of Darkness and Preparation

"Preach the word. . . . For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables (II Timothy 4:2-4).

THE STATUS OF THE CHRISTIAN CHURCH IN THE ROMAN EMPIRE. During the first two centuries, the Christian Church existed in the Roman Empire as an illicit religion, subjected to repeated waves of persecution. In 311 A. D. the Emperor Galerius, who had been one of the most vigorous persecutors of Christianity, issued an edict of toleration for the followers of Christ, believing their prayers might aid his unstable empire. Under Constantine, the sincerity of whose conversion is questionable, Christianity was given state aid and favored above other religions. It was not, however, until 392 that Theodosius decreed that Christianity was the religion of the Roman Empire and ordered all other religions abolished.

Under state patronage the church grew into a powerful institution, its leaders often being honored with positions in the government. The disintegration of the Empire in the fourth and fifth centuries resulted in disorder in the social, economic and political life of Western Europe. The church, with its accumulated wealth and control over the populace, was the only force in society able to step to the front and maintain a semblance of order. The result was that with the passing of the centuries the temporal power of the church increased and in time came to control not only the religious life of Western Europe but also the political rulers of the various western Christian nations as well.

MARKS OF THE APOSTASY.

1. *The Change in Gospel Ordinances.* The primacy of faith and repentance in the Gospel were set aside through the institution of infant baptism, and the form of the ordinance was changed to sprinkling or pouring. Hands were no longer laid upon the heads of the baptized candidates to confer the Holy Ghost. The Sacrament of the Lord's Supper, under the influence of pagan religious practices, ceased to be a memorial ceremony and was changed into a mystical sacrifice.

2. *Changes in Worship Forms and Religious Practices.* In an attempt to make the plain Christian service attractive to outsiders, the church had gradually adopted many of the practices of her pagan contemporaries that were appealing to the eye, ear, and mind of the superstitious masses. The following is a partial list of these adoptions: statuary and its accompanying adoration; an altar as a sanctuary within the church; the ceremonial burning of candles; the praying to a number of special "saints" for intercession with the Godhead or for particular favors; special ceremonial robes for the priests; pilgrimages to shrines; veneration of sacred relics; ascetic practices of persecuting the body for the welfare of the spirit; the compulsory collection of tithes; and the adoption of the birthday of the pagan God, Mithras, (December 25) as the natal day of Christ, and its conversion into Christmas.

3. *Doctrinal Innovations.* Under the influence of pagan philosophy, the Christians denied the individual existence of three beings in the Godhead, explaining the three as being different manifestations of one

God. The elevation of Mary to a position of divinity, through whom prayers to the Son should be addressed, was obviously unknown in apostolic days. Marriage and family life became secondary considerations, as celibacy and monasticism were viewed as the ideal forms for Christian living. The doctrines of original sin and predestination denied the free agency with which the apostolic missionaries had taught that all mortals were endowed.

4. *Loss of Spiritual Gifts.* The church frankly admitted that revelation had ceased with the passing of the apostolic age. General church councils, which decided matters of doctrine by majority vote—the voters often being coerced or bribed—boldly changed Gospel teachings. Prophecy and inspired leadership were no longer present.

5. *Church Government and Leadership.* The democratic spirit of the primitive church, with its universal priesthood, was replaced by a self-perpetuating professional hierarchy, not responsible to the church membership over which it presided. As classical culture declined, men who formerly made their living as rhetoricians and philosophers were attracted to Christianity for the livelihood it offered. Their paganizing influence on the doctrines and practices of the church was immeasurable. As an afterthought, in the fifth century, the idea was promulgated that the Bishop of Rome was the vicar of Christ and the universal head of the Christian Church.

Results of the Days of Spiritual Darkness. In the Roman Empire, Christianity gradually became a religion in which to believe, rather

than a group of spiritual principles by which to live. It became intolerant, using the force of arms to achieve its ends where necessary. Heretics were vigorously persecuted, and the religious freedom which had made possible the founding of the church in the days of Peter and Paul no longer existed. Christianity had become a composite of Christian and pagan principles, ideas and practices, rather than a preservation of the primitive Gospel of Jesus Christ. Every vestige of divine power had been lost by the so-called Christian Church before the Medieval period.

Pre-Reformation Discontent with the Medieval Catholic Church. Although the Roman Catholic Church was the sole religion in Western Europe for about ten centuries, there had never been a century pass without priests or laymen criticising the church's worldliness, moral corruption, or doctrinal innovations. Peter Waldo, Marsilius of Padua, John Wycliffe and John Huss are outstanding among these early reformers.

MARTIN LUTHER AND THE REFORMATION MOVEMENT.

In his thirty-fourth year (1517), Dr. Luther, who was professor of theology in the Catholic university of Wittenberg, commenced his attempt to reform the evils of the mother church. Luther set up three standards for judging what needed to be corrected: First, those practices which the Bible specifically condemned; second, that which was contrary to human reason; third, that which conflicted with human conscience. It is interesting to note that Luther and the other reformers failed to sense the need of revelation or

inspiration in their work and made no pretext at having received divine commissions for their attempts.

LUTHER'S REFORMS. Using this three-fold criteria, the courageous reformer attacked certain abuses in the church.

On the positive side of the church reformation, Luther insisted that love, rather than fear, should be the motive for serving God. He attempted to return to the primitive church principle through instituting the practice of common consent in church government and gave the congregation an opportunity of ratifying ecclesiastical appointments by a vocal "Amen." Sensing the need of having the congregation participate in the church service, he instituted congregational singing and wrote a number of hymns to supply the need. The emancipation of women has had its greatest impetus since the Reformation, and it is certain that Luther's encouragement of marriage and his willingness to allow divorce for intolerable conditions are mileposts in this process. Well has McGiffert written: "... he performed an incalculable service in dignifying married life and ascribing to it a sacredness above the career of monk or nun. Instead of a temptation to a less perfect way of living, as woman was too commonly represented by the religious teachers of the Middle Ages, he saw in her one ordained of God to be a companion. . . . Luther's greatest service to the modern world lay in his recognition of the normal human relationships as the true sphere for the development of the highest religious, as of the highest moral, charac-

ter" (*Martin Luther, the Man and His Work*, page 288).

THE REFORMATION IN OTHER LANDS. From Germany, Lutherism spread into the Scandinavian and Baltic regions, where it has remained the dominant religious force to this day.

In the study of the Reformation, so much has been written concerning Luther that it has tended to obscure the parallel work in other lands. Of equal importance are the movements in Switzerland, the Netherlands, France, and Great Britain. While Luther was commencing his reforms, Ulrich Zwingli at Zurich was making a similar movement in Swiss Catholicism. Following his death, this work continued in the French portion of the mountain republic, with headquarters at Geneva, led and dominated by John Calvin, a Frenchman. From Geneva, the Calvinistic doctrines spread into Scotland, England, France, and the Netherlands, creating in time the Presbyterian, Congregational, Huguenot and Dutch Reformed churches.

RESULTS OF THE REFORMATION. From the standpoint of the Church of Jesus Christ of Latter-day Saints, the Reformation contributed little toward restoring religious truths. Its greatest contributions were the popularization of Holy Scripture, the breaking of the intolerant domination of religious thought and practice which had characterized the medieval church, and the stress placed upon the worth of the individual soul. In America, religious tolerance flowered into complete religious liberty following the Revolutionary War.

Without this boon of religious freedom, restoration of the Gospel would have been impossible. In no other land could the Restoration have taken place and the church survived. Without the preparatory work of the Reformation, there would have been no Restoration; and without the restoration of the Gospel through divine revelation, the world would have continued in absolute spiritual darkness.

Questions and Problems for Discussion

1. What was the nature of the outward organization of the Christian Church at the beginning of the second century?
2. What factors forced the Christian Church to embark on a program of temporal and political dominance in the early centuries of its existence?
3. Summarize the outstanding changes in church doctrines and practices that occurred in the first fourteen years of Christianity.
4. To what extent do you see the hand of God in the Reformation?
5. What was the importance of the Bible to the Reformation?
6. Summarize the results of the Reformation.
7. In what sense was the Reformation a day of preparation for the restoration of the Gospel in the nineteenth century?

Topics for Special Reports and Further Study

1. What is meant by "Apostolic Fathers" and "Fathers" in early Christian history?
2. Read II Peter 2:1 and 2; II Timothy 3:1-5.
3. Read and summarize the contentions presented in Luther's 95 theses.
4. Give a report of the work of John Wycliffe in popularizing the Bible; of Peter Waldo of Lyons and the Waldensian movement.
5. Summarize the shortcomings of the Reformation. (See Roberts' *The Falling Away*, pp. 157-170.)

References

James L. Barker, "Protestors of Christendom," in *Improvement Era*, Vol. 41 (1938), articles I to IX, commencing on page 10 of the January, 1938, issue; Vol. 42 (1939), articles X to XVIII.

Chas. Beard, *Martin Luther and the Rise of The Reformation in Germany*.

J. T. McNeill, *Makers of Christianity*, pp. 136-210. Contains short biographical interpretations of the pre-reformation leaders as well as the outstanding reformers.

B. H. Roberts, *The Falling Away*, pp. 13-128; 145-170.

J. H. Robinson, *Readings in European History*, Vol. II. Contains reprints of documents, letters, publications, etc., from the Reformation period.

J. E. Talmage, *The Great Apostasy*, pp. 39-129; 152-161.

History of the Church (Period I, Joseph Smith), Vol. I, pp. XL to XCIV of "Introduction."

Encyclopedia Britannica or Americanna. Good for topical and special reports.

Relief Society Magazine, Vol. 25 (1938), July issue, pp. 484-488; August issue, pp. 556-559.

Visiting Teacher

MESSAGES TO THE HOME

How We May Honor Priesthood In the Home

No. I

Definitions of Priesthood

(Tuesday, October 8)

"I am tenacious that all should learn the right and power of the Priesthood, and recognize it; and if they do it, they will not go far astray" (*Gospel Doctrine*, Joseph F. Smith, p. 181).

WHEN we switch on a light in our home, we marvel at the men who discovered and controlled the great physical power of electricity and used it for the benefit of mankind. What a blessing it is to us!

The Latter-day Saint home, however, possesses a far greater blessing and power, which is spiritual and everlasting in its nature; this is the Priesthood. As President Smith suggested, we can appreciate this blessing more fully if we understand what Priesthood is and what power it gives to men who hold it.

In defining Priesthood, he said: "It is nothing more nor less than the power of God delegated to man

by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, not borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God" (*Gospel Doctrine*, page 173).

President Lorenzo Snow said on the same subject: "The Priesthood, or authority in which we stand, is the medium or channel through which our Heavenly Father has purposed

to communicate light, intelligence, gifts, powers and spiritual and temporal salvation unto the present generation.

"The Priesthood is the governing authority of the Church.

"All offices in the Church derive their power, their virtue, their au-

thority from the Priesthood."

Home Discussion Helps

Priesthood was restored for the welfare and blessing of mankind. Its law is the law of love. (See Gospel Doctrine, p. 178.) It is sacred and should be regarded so by women.

Work-and-Business

NUTRITION

Lesson 1

Skin, Hair, and Nails

(Tuesday, October 15)

I. STRUCTURE AND FUNCTION

A. Skin

1. Epidermis and dermis
2. Removes body poisons; puts one in contact with outside world, as within the skin are nerve endings

B. Hair

1. Specialized cells growing from hair follicles embedded in the inner skin
2. A covering for the head and an outstanding factor in personal appearance

C. Nails

1. Scale forming projections or papillae that lie in parallel rows and are fused together.
2. Protect toes and sensitive finger tips

(Note: Any physiology book will have information and illustrations on skin, hair, and nails.)

II. RELATIONSHIP OF DIET

A. Healthy skin, hair, and nails the result of proper diet

1. Sign-posts of health.
 - a. Skin—soft and pliable
 - b. Hair—glossy and lustrous
 - c. Nails — smooth, delicate pink in color

2. Cosmetics cannot hide ill health

3. Blood nourishes the skin cells
 - a. Must be supplied with proper food materials

B. Necessary Foods

1. General health-diet first requisite

- a. Daily food supply
(Review Lesson I of 1939 course. Let class participate in review.)

2. Vitamin A necessary to healthy skin

- a. Prevents pimples and acne
- b. Found in carrots, green vegetables, butter, and fish oils

3. Calcium, phosphorus, vitamin D

- a. Prevents nails from becoming too brittle

- b. Sources

- (1) Milk — best calcium food

- (2) Eggs and whole grains — good phosphorus foods

- (3) Cod liver oil and other fish liver oil concentrates are the

only good sources of
vitamin D

III. GOOD GROOMING — A SUPPLEMENT TO PROPER DIET¹

A. Skin

1. Needs exercise
 - a. Running, lively games, massage, shower baths, brisk rub-downs
2. Needs sunlight
 - a. Rays of sun provide body with vitamin D

Cleanliness

- a. No substitute for mild, alkali-free soap and water
- b. Determine soaps to use.
- c. Cold cream good for lubricating dry skin, but cleansing properties of doubtful value
4. Cosmetics
 - a. Should be used sparingly and wisely
 - b. Today, one is conspicuous if none is used
 - c. Learn of simple aids to skin care through intelligent study

B. Hair

1. Brushing
 - a. Removes dust and dirt
 - b. Stimulates circulation
2. Shampooing
 - a. Removes oil and airt scalp
 - b. Soaps
 - (1) Mild, alkali-free soap best—make at home by cutting up mild toilet soap and dissolving in water
 - c. Drying—best method with towel by hand in sunlight

C. Nails—Hands

1. Cleanliness
 - a. Use plenty of soap and nail brush
2. Care of cuticle
 - a. Keep soft. Nightly application of lanolin or castor oil

¹(Note: This section of outline can be used with I and II, if time permits. Could form the basis of several fine lessons.)

- b. Keep pushed back away from nail—do not cut

3. Manicuring

- a. Keep sensibly trimmed
- b. Emery board better than metal file
- c. Consider age, occasion and individuality when using nail polish

4. Hand lotions

- a. Consider extravagant advertisements
- b. For economical preparations make own lotion or have druggist compound them

MENUS FOR AN ADEQUATE FOOD SUPPLY FOR ONE DAY

BREAKFAST

Tomato Juice
Cracked Wheat Cereal—Toast and Butter
Scrambled Egg with Green Pepper
Milk

LUNCH OR SUPPER

Cream of Pea Soup
Toasted Cheese Sandwich
Apple Salad
Milk for Children

DINNER

Baked Potatoes
Liver Baked in Sour Cream
Carrots in Parsley Butter
Whole Wheat Bread—Butter—Milk
Caramel Custard—Oatmeal Cookies

Suggestion: Analyze this menu relative to specific food elements in different foods suggested; for example:

Tomato Juice, Vitamin C
Cracked Wheat Cereal, Vitamin B, Minerals
Toast, Carbohydrates
Butter, Vitamin A, Fat

(Note: Making collections of magazine advertisements and studying their claims would be informative and enlightening if leader is in possession of material to refute claims made by manufacturers.)

References:

Human Nutrition. Reprint from Part I, *U. S. Department of Agriculture Yearbook*, 1939, U. S. Department of Documents, Wash., D. C., 40c. (A 444 page publication containing 20 chapters written by recognized authorities in the field of nutrition. This publication supplies complete and accurate nutrition information and is not too technical for the general public to understand. It contains much material that will supplement the brief outlines in the Magazine. Each chapter deals with specific nutrition problems. In some states and wards where considerable work has been done with nutrition lessons during the past two years, there may be an overlapping in this year's outlines. In that case, this book would supply much new subject matter, around which very helpful discussions could be built; for example, "From Traditions to

Science," "Can Food Habits Be Changed?", "Food Facts, Fads, and Fancies.")

Diets to Fit the Family Income, Bulletin No. 1757, U. S. Department of Agriculture, Washington, D. C.

The Day's Food Supply, N. S. 90, U. S. A. C. Extension Service, Logan, Utah. (This bulletin available to residents of Utah. Similar publications may be had from other state extension service officers.)

Consumer's Research, Inc., Washington, New Jersey. Write for list of free materials, pamphlets and other publications on cosmetics.

Parent's Magazine, February, 1939, (contains a good article on care of children's hair and nails).

Write for any publications on cosmetics to Dept. of Agriculture, Washington, D. C.

Literature

The Modern Novel—Introduction

(Tuesday, October 22)

WHY do millions of people spend millions of hours every year reading novels? There are many answers to the question. Some read "to keep from thinking." In troubled times like our own perhaps even that is reason enough. If one has only worries and forebodings to think about and if a novel will give romantic escape from reality for a time, it is doing a real service. Others read for entertainment or amusement. Some, no doubt, read in order to be "up" on the best sellers, so they may discuss books superiorly with their friends.

But we have been studying the novel the past two years and will continue it this year for more significant reasons than any of these. We may, for instance, gain from

novels a broadened view of life as we share the intellectual, emotional, and spiritual experiences of writers whose literary gifts enable them to see more deeply into life and to understand more truly than we do, and to record what they see and feel beautifully and impressively. Thus, our narrower horizons are widened, our appreciations deepened.

Most of us are very limited in opportunities for travel, to associate with great personalities. But through books we may go not only to far away countries but to past ages and share vicariously the work, the play, the dreams, the defeats and triumphs of the people in the novelist's world of illusion, learning thereby that the

fundamental human emotions and ideals are the same in all countries and all ages. We come to realize

more fully the meaning of the "brotherhood of man and the fatherhood of God."

Lesson I

Adam Bede

Lesson Topics

1. George Eliot
2. *Adam Bede*—the plot
3. Values to be gained from this novel
4. Lesson helps

DOUBTLESS, many of you have previously read *Adam Bede*. But good literature, like good music, can be enjoyed many times. Besides the mere pleasure one gets from the story of a good novel—the excitement of meeting new people and sharing their adventures and struggles—there are other values, and these are more easily recognized on a second or third reading of a worthwhile book.

Great masterpieces have intellectual, emotional, and ethical values in the subject matter and an independent value in the style. To make the time we spend in reading profitable, we should be alert to find these values. The chief purpose of this course is to help us do that—to form the habit of asking of whatever we read, "What do you have to give me?" If we can learn to do this and to apply what we gain from reading to our daily lives, then the course will have accomplished its objective.

Adam Bede is one of the great English novels. It has something of all the values just mentioned, as it was written by a gifted novelist, one who saw deeply into the human soul and knew how to reveal what she found there.

George Eliot

George Eliot (this is the pen name chosen by Mary Ann Evans, because in her time woman had not yet found her place in the professional world) is one of the greatest novelists of the 19th century. She has often been compared to Shakespeare. Like him, she saw beneath the surface of people and life. She was the first great psychological novelist in English literature and did much to encourage and influence later writers of her type. Like the dramatist, she takes the crises resulting from a long train of events set in action by something seemingly trivial and reveals the relation of the first slight action to its often tragic result. We see in her novels the conflicts of mind and soul resulting from these previous mistakes and weaknesses. Her dominating theme might be stated thus: All deeds have their eternal consequences.

Critics point out that she took "an epoch-making step in internal realism when she dealt psychologically with states of consciousness and feelings, arranging and defining these with scientific precision." This manner of dealing with the invisible life placed her on the highest peak, some scholars believe, ever attained by a psychological novelist.

She is known primarily as a novelist, but she wrote poetry as well; and in her poems also "she embodies her doctrine of the act on its inevi-

table train of good and evil." Her poem *The Choir Invisible* is a good illustration. Living in a time of religious controversy, when many people lost their faith in the fundamentals which give the deepest meaning and truest satisfactions to life, she was affected by that atmosphere. She lost her faith in the religion of her youth, even in personal immortality; but she recognized a kind of immortality in the influence of one's living on in lives of persons that he has touched. She says:

"O may I join the choir invisible
Of those immortal dead
Who live again in minds made
Better by their presence."

George Eliot disregarded one of the greatest institutions of civilization, that of marriage. Perhaps she had a greater justification than most people who do what she did. But she seemed to realize that her act might have an effect upon others, for over and over in her novels she emphasizes the unhappiness, the disintegration that result from such disregard.

She wrote several great novels besides *Adam Bede*. Among the best are *Silas Marner*, perfect, critics claim, from the point of technique; *The Mill on the Floss*, significantly autobiographical; and *Romola*, a novel upon which she worked for years, and for which it is said she read "a library of books" in preparation.

Adam Bede—the plot

Every story or drama has three essential elements: setting, characters, and plot. Most of them, too, have a theme, a central idea or impression which the author wishes to

enforce. The plot, which implies a struggle or conflict, is the means by which the theme is presented. It is the series of events, in the formally constructed novel, leading up to a crisis, or climax, the point where we know the struggle is to be decided in favor of one or the other of the persons or forces opposing each other.

It is through the plot that we get our chief emotional value from a novel. Such emotions as love, pity, anger, hate are played upon as we share the experiences of the characters. We become one with them, and our lives are enriched by these vicarious experiences.

In brief, the story of *Adam Bede* is this:

Adam Bede, an honest, highly honorable carpenter, falls in love with Hetty Sorrel, an orphan living with her aunt and uncle who are tenants on the Donnithorne estate. Hetty is a shallow girl, but very pretty. When young Arthur Donnithorne, heir apparent to the estate, comes home on a furlough from the army, she attracts him by her beauty. Encouraged by him, she falls in love with him. They have many secret meetings. After one of these, Adam sees them kissing each other good-by. He knows that Arthur cannot have serious intention of marrying Hetty, because she is beneath him socially. Although Adam and Arthur have been friends since childhood, Adam cannot bear to see the girl he loves made unhappy. He condemns Arthur's actions, and they have a duel. Adam so seriously injures his old friend that for a time he thinks he has killed him. When Arthur recovers, Adam compels him to write to Hetty and tell her that they can never marry.

Shortly after this, Donnithorne goes back to the army. But this does not solve the problem his intimacy with Hetty has brought about. Hetty, who has promised to marry Adam, discovers that she is to be a mother. She pretends that she is going to see a friend, Dinah Morris, in a neighboring town. But she goes to try to find Arthur, thinking that when he knows the truth, he will marry her.

His regiment has gone to Ireland. Hetty is desperate and cannot decide what to do.

Her baby is born in a rooming house. When it is a few days old, Hetty slips away with it to the woods. Here she leaves it, covered with leaves. But she imagines she can hear it cry continually, and at last she goes back, only to find that it has died and has been taken away. Later, she is arrested for child-murder.

Adam, who still loves her and feels that she is but a victim of Arthur's selfishness, tries in every way he can to save her. But he can do little. Presently, Arthur returns from the army because of the death of his uncle, who leaves him master of the ancestral estate. When he learns what has happened to Hetty, he does everything in his power to save her. He succeeds only in having her death-sentence changed to deportation. She is sent away and dies a few years later in a foreign land. In his remorse for what he has brought upon her and Adam and others, Arthur goes back to the army for a number of years.

Adam, still loving poor Hetty, grieves for her as he continues to care for his mother and brother, Seth, his drunken father having drowned some time before. Later, however,

he finds happiness in the love of the beautiful Methodist preacher, Dinah Morris, who was Hetty's real friend all through her trouble.

Values

This is a bare outline of the outstanding events in the story. There are many incidents connected with each of the main characters, some humorous, some dramatic. But the chief incidents have to do with the sin of Hetty and Arthur and the tragic consequences which affected so many lives besides their own. As has been noted, the story is psychological in its implications; that is, the struggles are within the minds and souls of the characters. There are no villains, and no perfect characters. Arthur is not all bad; on the contrary, he is, like the characters in the old Greek dramas, essentially noble but with a weakness which results in tragedy. That weakness brings suffering and shame to himself and others.

We should be able to make some use in our lives of the emotional responses we give to this story. The ancient Greeks believed that the pity one felt when he beheld suffering in a play and the fear with which he viewed tragic consequences of mistakes, were saving influences. At least our pity for Hetty, our sympathy for Adam and his brother, Seth, who loves Dinah Morris in vain, our admiration for Dinah—each such emotional response has some bearing upon our attitudes and reactions to situations in actual life as they confront us. We see what makes these people the kind of persons they are. We can understand what they did because we are shown their motives, their environments. Such a study helps us to a better understanding of

people around us—even of ourselves.

This has been but a brief discussion of a few phases of *Adam Bede*. The next two lessons will consider the setting and the characters with particular emphasis upon the intellectual and ethical values we should be able to gather from these elements of the novel.

Teaching Helps

(Assign before the lesson is discussed.)

1. Give a sketch of the life of George Eliot, emphasizing particularly her literary contributions.

2. Give a list of other novels by George

Eliot, indicating briefly the nature of each.

3. Give by narration and reading (after the lesson has been presented) some of the highlights of the story; such as:

a. Part of Chapter IV, "Home and Its Sorrows." (Tell the first part of the chapter; then read from the point where the author says, "The coffin was soon propped on the tall shoulders of the two brothers" to the end of the chapter.)

b. Chapter XXVII, "The Crisis." (Tell the first part and read from "What do you mean, Adam?" to the end of the chapter.)

c. Chapter XLV, "In the Prison." (Tell the first part and read from "Dinah," Hetty sobbed, "I will tell—I won't hide it any more." to the end of the chapter.)

Social Service

EDUCATION FOR FAMILY LIFE

Lesson I

The Influence of Religion in the Home

(Tuesday, October 29)

THE CRADLE OF CIVILIZATION. The family is the basic unit of society. No nation is greater than its homes, no society stronger than the ties of kinship and common interest that integrate the members of the family. Since the most important period in a person's life is the plastic years of infancy, when the mother has such a great influence on the child, the parents should take advantage of every opportunity which the fireside affords in the important mission of character training.

Dr. Henry Van Dyke declared, "If the old-fashioned American family life vanishes, nothing can take its place." Character, like charity, certainly begins at home.

The school, the church, and all their agencies of instruction and reform, are inferior to the home as institutions of moral and religious training. President J. Reuben Clark, Jr., has said of the strategic position the home occupies as an institution of character development:

Again I say, not out of the school, nor the concert hall, nor the theatre, not out of the stadium, nor the movie, nor the radio, not even out of the church itself by itself, nor out of all of them together, shall come the mutual respect for the rights of others, the restraining of will and selfishness, the due obedience to proper authority, the forbearance, the devotion to duty, the poorness of spirit, the repentance for sin, the meekness, the hunger and thirst for righteousness, the mercy, the pureness of heart, the peace-making, the honesty, the sterling integrity,

the charity, the love, the reverence, that shall make the citizenry of free nations and the subjects of the kingdom of heaven.

All these must come mostly from the home; they will fully come from nowhere else. To be certain and sure of their effects, they must be engendered in the forefathers of those who would enjoy them.¹

Professor Marie Leonard, Dean of Women, University of Illinois, has written of this subject:

The spiritual interpretation of life, love and God must come from the home and parents where, by every word and deed, Christian principles of honor, integrity, the fine rights of others, the protection that comes from law enforcement, and honorable dealings with all men are indelibly impressed on the growing, impressionable minds of our children.²

PARENTAL RESPONSIBILITY. To Latter-day Saint parents the Lord has said that if they are delinquent in teaching the Gospel to their children the sins of those neglected ones will be "upon the heads of the parents." Parents are partners with God in the merciful mission of bringing salvation and happiness to others.

Most Latter-day Saint parents have been workers in some of the auxiliary organizations of the Church, many have been on missions, while almost all of them are in a position to give religious instruction to their children and to conduct family prayer and other devotional activities in the home. Perhaps no other church has such a great percentage of its members who are in a position to render this great service in the home.

Since the fathers are away from the family so much of the time, this important duty rests especially with the mothers. They must assume this responsibility and share the golden opportunity which those tender years afford.

Participation in religious activities in the home is the most powerful agency in existence for promoting family solidarity. The school, employment, and all other factors tend to separate the members of the family; while religion remains a bulwark of strength in unifying the family in a common cause and in strengthening the bonds of domestic relationship. Where parents are willing to assume the responsibility of religious instruction, they find at their disposal a fortress of strength which is invaluable in the character development of their children.

The Church encourages a variety of activities which naturally tend to unite the family. Such activities as family prayer and other devotional exercises in the home, the teaching of respect for authority—both secular and ecclesiastical, fasting, tithing, the Word of Wisdom, the family going as a unit to meetings and other functions of the Church strengthen the family ties and integrate the group as no other force can do.

A greater family solidarity is engendered when people marry members of their own church, who, consequently, have the same religious beliefs. The task of rearing children in such a home, where religious unity prevails, is rendered easier than in homes where the parents are divided in religious convictions.

There is no place like the fireside for teaching the sanctity of mar-

¹The Deseret News (Church Section), April 15, 1939, "The Home—Fundamental to our Civic and Religious Life."

²The American Citizen, May, 1940, p. 7.

riage and the necessary preparations for that important relationship.

President J. Reuben Clark, Jr., has given the following advice to parents:

This precious spirit of God is here with you, because you willed it so. Your act, not his, brought him to you. . . .

Our Eternal Father will hold every father and mother to a strict accountability for the custody and guardianship of every spirit they bring into the world.

The Lord never intended that children should spiritually grow up neglected and cast adrift to care for themselves any more than He intended that the new-born babe should be thrown out into the street to live or die as choice might decree, or to wait until maturity to determine whether he should seek learning or remain in ignorance.³

Of the home, as of life, "the kingdom of heaven is within." Such a kingdom in the hearts of their children is worth any parent's labor to obtain. The rearing of children is a task of such magnitude that parents need all the help they can obtain. Religion is the greatest influence they can rely upon.

Dr. Rose G. Anderson advises wealthy parents: "Give more of your own time and interest to your children's affairs. . . . Spend yourself on your children—the dividends in family enjoyment and mental health, in juvenile character and adult integration will be more lasting and valuable than any material riches you can shower upon them."

A similar estimate of the value of religious training in the home and the responsibility of parents in this

important mission was recently given by the White House Conference. From the Conference report, *Religion and Children in a Democracy*, January, 1940, we quote:

Religion has succeeded in maintaining such a balance by placing its emphasis upon the worth of the individual and at the same time upon human fellowship.

The primary responsibility for the religious development of the child rests upon the parents. In the family he is first introduced to his religious inheritance as he is introduced to his mother tongue. Here the foundations are laid for the moral standards that are designed to guide his conduct through life. A child's religious development is fostered and strengthened by participation in the life of the family in which religion is a vital concern.

BRING UP A CHILD IN THE WAY HE SHOULD GO. During the plastic years of youth, every precaution should be taken to prepare the child for the responsibilities of the future. The home is a sacred altar at which the child is entitled to every safeguard that can be given him.

Character building needs all the sanctity that can be given to such a worthy cause; and religion, more than any other agency, is a potent ally which all parents should seek.

"If we paid no more attention to our plants," said the plant wizard, Luther Burbank, "than we do to our children, we would be living in a jungle of weeds." Though we consider this assertion an exaggeration, it remains a serious indictment of the American home.

Another authority has written of the importance of guidance during the plastic years of youth:

"One cannot refuel on flight. When your children are grown and away from you, it's too late to try to train and control

³The Deseret News (Church Section), April 15, 1939.

⁴Reader's Digest, February, 1939.

them—your time is past. You, as parents, are given the first six or seven uncontested years of your child's life—the most important. After that, the school takes him and builds on the foundation of character which you have laid. After that, his companions take him and build for better or for worse. After that, the world takes him and finishes the product begun by you.”⁶

During these uncontested years, when the mother is with her child so much of the time, she has an enviable opportunity to fashion his patterns of conduct and to point out the path she would like him to follow in later life. No period in one's life is more important than these early years when the home plays such a great part in determining his destiny.

THE DIVINE RIGHT OF PERSONALITY. Many popular books have been written in recent years about the value of a well-developed personality. It is generally agreed that personality is too precious a quality not to be developed, and that people with the best personalities come from homes where religious instruction is not neglected.

The religious motive and spiritual urge of religion are the most powerful agencies in persuading people to do the things they naturally dislike to do. Personality is not an unchangeable inheritance but is developed by practice.

In Dr. Henry C. Link's popular book on this subject he has said, "The greatest and most authentic text book on personality is the Bible. . . . Other interests besides religion often influence people to sacrifice their immediate pleasures for some more distant goal, but only

religion embodies this principle as the major promise of a normal life in all its aspects.”⁷

RELIGION HOLDS THE KEY.

If all parents realized what a natural and powerful agency religion is as a factor in character training, there would be a determined effort to make the modern home a place of religious devotion, a laboratory of religious and character development. "The need of the hour," Roger W. Babson recently wrote, "is not more legislation. The need of the hour is more religion."

The parents must be alert to the perils of the age and safeguard their children against the disillusionments they must encounter later in life. The youth of the land enter the world of business seeking physical security, yet science seems devoted to the invention of weapons of destruction. They seek social security in a world where the humanists shatter their faith and dethrone their ideals. They seek spiritual security in an atmosphere where the liberals in the realm of religious thought seek to lead them into agnosticism and despair.

In Karl Deschweinitz's interesting book, *The Art of Helping People Out of Trouble*, he emphasizes the fact that religion is one of the strongest "dynamics" in persuading people to do the things they naturally dislike to do. From this book we quote:

Centuries of human experience have given similar testimony to the dynamic qualities of religion. Again and again it is the decisive factor in enabling an individual to

⁶The American Citizen, May, 1940, p. 7.

⁷Henry C. Link, *The Return to Religion*, New York: Macmillan Co., p. 34.

overcome his difficulties. . . . It is the most vital thing in the life of an individual in whom it exists, the primary source of inspiration and anchorage, the influence that sustains and steadies him in every adjustment that he makes (pages 205, 207).

Authorities are agreed that there is no substitute for religion as a factor in character development. Dr. S. Parks Cadman has said that, "there can be no great people without a great religion, and all your talk about character is so much playing down the wind, unless the regenerating and creative forces make a man obedient, and the highest law reigns in his heart!"

Dr. Henry C. Link is convinced that in the field of moral instruction there is no substitute for religion as a dynamic force. He says of this motivating factor:

From a psychological as well as from a common sense point of view, the greatest source of help is religion. . . . The religious belief in God, the Ten Commandments, and the teachings of Jesus, give parents a certainty and an authority with their children which they otherwise lack. Those parents who wondered how, in the absence of the religious influences which had moulded them, they could mould the moral habits of their children, were facing an unanswerable problem. There is no rational substitute for the supernatural power which the unquestioned belief in Divine Being and a divine moral order confers. . . .

Religion is the only unifying and ever-present force which can help to solve the inevitable moral and intellectual conflicts of parents, children and society at large. In a world of change and rebellion to authority, God is the only fixed point.⁷

Dr. William Lyon Phelps considers the art of living together the greatest of all the arts. He insists that the surest way of accomplish-

ing this "is through religion—religion in the home."

Civilization marches hand in hand with religion. Life and religion cannot be divorced. The spiritual is as permanent as the temporal. Religion is not like the pages of a calendar, to be used for a season and then discarded, nor like the fleeting shadows on a sun dial, but is as abiding as life itself.

No matter how efficient the school and the church may be, there's no place like home for giving moral and religious training. For personality development and character training, for loyalty to one's country and one's God, unselfish service to one's associates, and the application of the great moral principles upon which a superior social order is built, there is no substitute for religion in the home.

THE FAMILY RELATIONSHIPS PROJECTED INTO ETERNITY. The fireside of the Latter-day Saints should be a sacred symbol of the future Heavenly home. Heaven will be but little more than the ideal family relationship continued after death.

It has been said that "the family that prays together, stays together." In view of our conception of the family unit in eternity, our obligation to preserve the integrity of that group becomes a precious one. Since the first few years of life are so vital in determining one's character, the parents should take advantage of every opportunity to train their children aright so that the integrity and loyalty of the family unit will be preserved forever.

The Lord has instructed Latter-

⁷Henry C. Link, *The Return to Religion*, p. 104.

day Saint parents to teach the Gospel to their children. Where this is faithfully done in the home, there is no power that can break the bonds of family integrity and unity. Truly, the families that pray and worship together will stay together—forever.

Problems for Discussion

1. Study the following: *Doctrine and Covenants*, 68:24-28; 93:40; *Discourses of Brigham Young*, pp. 283-300; *Gospel Doctrine*, pp. 313-341. Explain why the Latter-day Saints should be greatly concerned about the moral training of their children.

2. How does the Latter-day Saint conception of the perpetuation of the family relationship in Heaven contribute to our interest in this problem?

3. Consider the wisdom in the statement that "the families that pray together will stay together."

4. Read Proverbs 31 as a tribute to an industrious and devoted mother.

Recommended Readings

Books:

Aldrich, C. Anderson and Aldrich, Mary M., *Babies Are Human Beings*, New York: The Macmillan Company, 1938.

Anderson, Harold, *Children in the Family*, New York: D. Appleton Century Company, 1939.

Anderson, John, *Happy Childhood*, New York: D. Appleton-Century Company, 1933.

Ellenwood, James Lee, *There's No Place*

Like Home, New York: Charles Scribner's Sons, 1939.

Gruenberg, Sidonie M., *We the Parents*, New York: Harpers & Bros., 1939.

Taylor, Katherine Whiteside, *Do Adolescents Need Parents?* New York: D. Appleton-Century Company, 1938.

Magazines:

American, August, 1939, "Listen—You Amateur Parents."

Journal Home Economics, February, 1940, "Highroad to Happiness."

International Journal of Religious Education, June, 1940, "The Modern Family."

Good Housekeeping, June, 1938, "Religion in the Home."

National Parent-Teacher, November, 1938, "The Citizen in the Nursery."

White House Conference Report, *Children in a Democracy*, "Religion in the Lives of Children." Supt. of Documents, Washington, D. C. Price 20c.

Newspapers:

The Deseret News (Church Section), January 7, 1940, "Does Your Religion Register in Your Life?" by Elder B. S. Hinckley.

Ibid., January 27, 1940, "Religion and the Home," by Elder B. S. Hinckley.

Ibid., February 3, 1940, "The Mormon Contribution to Home Building," by Elder B. S. Hinckley.

Ibid., April 15, 1939, "The Home—Fundamental to Our Civic and Religious Life," by President J. Reuben Clark, Jr.

Ibid., June 22, 1935, "Mormon Ideas of Home," by Elder Stephen L. Richards.

Mission Lessons

LATTER-DAY SAINT CHURCH HISTORY

(To be used by missions in lieu of Literature, if so desired)

Lesson X

Seeking A New Home

(Tuesday, October 22)

ON being driven out of Jackson county, the Saints fled across the Missouri into Clay county. This part

of the state was sparsely inhabited. The people, however, received the newcomers with kindness, because

they believed their neighbors over the river had mistreated the Mormons.

Here the exiles found shelter for a time. They did not, of course, expect to be here very long, and their hosts did not want them to stay. Both hoped earnestly for a restoration of the Mormons to their former homes. So the Saints lived as they could—in vacant houses, in barns, in tents and wagons, and under the open sky, winter as it was. Then, too, they found such work as there was to do in that season of the year.

Meantime, measures were taken to restore the Saints to their lands in Jackson county. First, reason and conciliation were tried; but the “old” settlers were stubborn. They would sell out, but at a price that the Mormons could not afford to pay. The Saints were unwilling to dispose of what they believed was their inheritance, for they had the right to live on their own lands and in their own homes.

Next, some of the leaders of the Church called on the Governor of Missouri. They asked him whether he would protect them in their rights if they went back to their homes in the county. He said he would, but later he went back on this promise to them. Governor Dunklin was not a strong, forceful man. He admitted, however, that the anti-Mormons were in the wrong in driving out the Mormons.

Finally, it was decided to raise a small army and go to Missouri from Ohio. This the Saints had been commanded to do in a revelation to the Prophet. The purpose of the army was not to fight but rather to protect the exiles after they should have

regained their lands in Jackson county, and also to take provisions to them. It was believed then that the governor would keep his promise to stand by the Saints. The measure failed of the first purpose.

Not being able to return to their homes and not being wanted in Clay county, there was but one thing for the exiles to do. That was to find a new home.

THIS new home they found in what came to be Caldwell county. The county was created for them by the legislature. And so, in 1834 and after, about twelve thousand Latter-day Saints moved into this and adjacent counties—some from Clay county and others from elsewhere in Missouri and other parts of the nation. The Mormons were determined to stick together. In this new home, mainly in Caldwell and Daviess counties, the Saints flourished. They took up land, they established towns, they built themselves homes, they constructed schoolhouses and meetinghouses, and they formed a political government such as prevailed in other parts of the state. They even dedicated a site for a temple.

No sooner, however, were they settled there, permanently as they thought, than new troubles arose. It all grew out of an election fight. Some non-Mormon office seekers tried to prevent some Mormons from voting. Rumor, as usual, exaggerated this affair; and as a result, mobs sprang up in several places. They professed to believe that the Mormons had armed against the “old” settlers. The men in the Church, of course, felt that they had to arm in self-defense.

It all ended badly for the Saints. After most of them had gone to Far West, the principal Mormon town, the place was surrounded by troops called out by the governor. Of course, the town had to give up. The Prophet was taken prisoner, with his two counselors, Sidney Rigdon and Hyrum Smith, and some other prominent elders of the Church.

Meanwhile, the governor had issued an order to drive the Mormons out of the state or to "exterminate" them. As the Saints did not wish to be killed outright, they left the state. There were between twelve and fifteen thousand of them.

To make matters worse, Joseph Smith and the men with him were taken to a distant town—first, to Independence, Jackson county, and then to Liberty. There they were kept in prison till after all the Saints had left Missouri.

The sufferings of both the prisoners and the fleeing Saints were beyond description; for it was winter again, as it had been when they were expelled from Jackson county. In consequence of it all, many of them fell desperately sick, and some of them died.

THE Saints fled to the Mississippi River, to the northeast. But some of them, when they reached this stream, went up the river on the west side into the Territory of Iowa. Most of the people, however, crossed over to the town of Quincy, in Illinois.

Here and in near-by places they were received with great kindness and consideration. They were given shelter, food, and later work for the men. Our people have never forgotten this kindness.

When, in April, 1839, the Prophet came to Quincy, after more than five months' confinement in Liberty Jail, he immediately set about to find a new home for his people.

Up the Mississippi a few miles from Quincy was a place called Commerce. It was a boggy piece of land that sloped from the river upward to the prairie, in the form of a horse-shoe. Here Nauvoo, which means "The Beautiful," was built.

The land belonged to a Dr. Galland and a Mr. White, who sold it to the Saints at low prices and allowed them plenty of time in which to pay for its purchase. At this time there were only a few houses in Commerce, made of logs or of rock. At once the Saints began to gather there.

Then fever and ague broke out, and many were laid low. This resulted from two things: first, the place was too damp; second, the power of resistance of the people was low.

One morning, during this general sickness, the Prophet rose with the Spirit upon him. By the power of God, he first healed those in his own home and yard who were sick, and then all those on the river bank in other houses and yards. After that, he and some other leaders crossed the river to Montrose, and there he healed the sick, including Brigham Young and others of the Apostles. A Gentile, up the river a few miles, asked that he come to his home and administer to his sick children. This man was not a member of the Church. The Prophet, giving a handkerchief to Elder Wilford Woodruff, told him to go and heal the children, putting the handker-

chief on their faces as he administered to them. Elder Woodruff did so, and the children were healed. This red bandana handkerchief is still in existence.

THEN the city was laid out. The streets were wide and ran at right angles to one another; and the houses, when they were built, were set back on the lots. In the rear were to be fruit trees and bushes, with a vegetable garden. In the front were to be lawns, flowers, and ornamental trees. The pattern was the City of Zion, which was to be built in Jackson county, Missouri. Houses went up rapidly, of brick, lumber or rock. Some of them are still standing. On the brow of the hill, up from the river, where the city joined the prairie, a temple site was chosen. The temple was to cost a million dollars—more than ten times the amount spent on the Kirtland Temple. A more liberal charter was given to Nauvoo by the legislature than that possessed by any other city in the nation.

The Saints, once more, were settled. They had a beautiful city, with

a civic government and officers of their own choosing. In addition, they had their own separate courts and judges and their own army, called the Nauvoo Legion. We are interested, however, in the religious events that happened there, and these we shall consider in the next lesson.

Questions

1. Why did not the Saints wish to leave Jackson county, Missouri?
2. Why did the Saints go to Caldwell county? Where is that with respect to Jackson county? (Consult the map.)
3. How was it that they had to leave Caldwell county?
4. Where did they go then?
5. Tell about the new location and the sickness that occurred there.
6. Why was the town named Nauvoo?

In connection with this lesson, you might read the following references: *Doctrine and Covenants*, Sections 121, 123, and such parts of 124 as you like. Point out the various sentiments and ideas of these Sections. Can you infer anything about the character of the Prophet from these?

Note: Map printed in July, 1939, issue of the Magazine is to be used in teaching Church History lessons.



CAN IT HAPPEN HERE?

That book you read brought romance from afar,
Though every day you pass it—where you are.

The radio story called forth flowing tears;
A broken heart has liven near you for years.

You craved such flowers as the screen star wore,
But never saw the ones beside your door.

A miracle opened eye and ear — —

Do you believe that it could happen here?

—Bess Foster Smith.

Mother's Diet Can Help Build Baby's Teeth

"A tooth for every child" used to be a common experience of mothers-to-be. They expected to lose some of their teeth with the arrival of children. Now scientific studies show that mothers can not only be protected better against loss of teeth, but their diets can influence the soundness and health of their children's teeth.

An article in the March, 1939, *Journal of the American Dental Association*, says:

"Some evidence of the effect of favorable prenatal diets upon dentition is provided by a comprehensive research project in child growth and development now being conducted at the Harvard School of Public Health. The routine of this study includes independent appraisal of the diet throughout pregnancy and infancy. X-ray and dental examinations of the children are made at three-month intervals up to 18 months of age, and after that at six-month intervals.

"Indications are that children whose mothers' diets throughout pregnancy were poor in respect to calcium, phosphorus and Vitamin D show considerable caries (tooth decay) at an early age and have lower than average ratings for osseous development and density; that, at a comparable age, children whose mothers' diet during pregnancy were rated good or excellent tend to show no caries, and have average or above average rating for osseous development and density."

One factor acknowledged to be important in the prevention of tooth decay is Vitamin D. This is because teeth are composed 90 to 95 per cent of calcium and phosphorus, and Vitamin D is the activator which enables the body to use these minerals.

This important vitamin is found, says an article in *Practical Home Economics*, September, 1939, in Vitamin D fortified and irradiated milk, in fish liver oils, and in sunlight. Medicinal preparations of Vitamin D concentrates are also available.

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adds



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The RELIEF SOCIETY MAGAZINE



AUGUST 1940
VOL. XVII NO. 8



Nelma R. Bitter

As a stenographer in the offices of the Relief Society, Mrs. Bitter, daughter of Mrs. Rebecca Richardson, Mesa, Ariz., has proved the truth of the statement:

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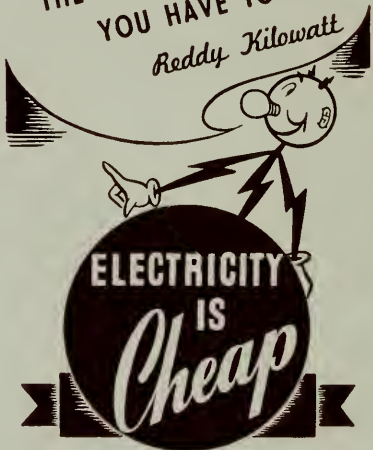
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Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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In Time Of Need



RELIEF SOCIETY PIONEER DAY FLOAT

Mary Grant Judd

AN innovation of the Pioneer Day celebration for this year was the entrance of floats representing, respectively, each of the Church auxiliary organizations. It gave us real happiness to design a wheat and sea-gull float, which we considered fitting to represent the Relief Society. And, since it was impossible for many of our members to view their float, which was a prize winner, we are printing a picture of it, accompanied by a short description.

The foundation of the float was made entirely of white with scrolls of gold. Against a background of glittering wheat (which had been sprayed with gilt) stood the stately figure of a tall, golden-haired woman. Her white satin gown, with its flowing lines, was embroidered with sequins in a wheat design, and she wore a headpiece which further carried out the wheat idea. The sheaf of grain in her arms was tied with a large blue bow which, together with the wheat itself, carried out our colors of gold and blue. In front of the figure of the woman, as if growing, were rows of wheat over which floated three sea-gulls, and on the sides of the float one read the caption: "In Time of Need."

No doubt you can guess some of the reasons why we chose wheat as a motif for our float. Wheat is very definitely tied in with our organization. It was early in the history of Relief Society that President Brigham Young commissioned our members to gather and save grain, upon which the pioneers must rely for life itself. This the sisters willingly did, many of them garnering wheat by gleaning in the fields; and granaries were built throughout the Church in which to store the precious kernels.

Just as wheat is basically fundamental to life, so we believe the functions of Relief Society are important to human welfare: "to manifest benevolence irrespective of creed or nationality; to care for the poor, the sick and unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level; to elevate and enlarge the scope of women's activities and conditions; to foster love for religion, education, culture and refinement; to develop faith; to save souls; to study and teach the Gospel."

The wisdom of President Young's request was vindicated. And this brings us to the caption chosen for the float—"In Time of Need." In time of need, the sea-gulls came to rescue the pioneers from starvation. In early days, when crops were scarce, seed was still to be had, because Relief Society women had been obedient to counsel. War raged abroad, and these same faithful women helped to succor their nation by turning over great quantities of grain.

And now, IN TIME OF NEED, our organization stands ready to do its part.





Mrs. Nina O. Edward, Representing the "Spirit of Relief Society"

The Relief Society Magazine

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AUGUST, 1940

No. 8

Chastity—A Foundation Stone of Mormonism

Luella N. Adams

“**B**E not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption. He that soweth to the spirit, shall of the spirit reap life everlasting.”

Thus spoke St. Paul. These solemn words of warning have come down to us through the years. Those who have yielded to the weakness of the flesh have paid a bitter price. The laws of Heaven do not change. God will not be mocked.

It is common knowledge that we “reap what we sow.” There is no escaping the severe penalty that follows sin. Sinful indulgences bring tragedy, bitter remorse, physical wreckage and, what is worse, moral wreckage. Cicero said: “A youth of sensuality and intemperance delivers over to old age a worn-out body.” Those who “sow to the spirit,” reap the rich reward of life everlasting. Could there be any more glorious reward?

Free agency is a God-given concept. Men have always had to choose between good and evil. History records the fact that a disregard for

chastity and righteous living in any great degree not only jeopardizes the free agency of individuals but the free agency of whole peoples. Sin enslaves, while righteousness makes free men.

Righteous people have always placed a high value on chastity. The Israelites enforced purity by punishment of death. In their day, immorality was considered such a serious offense that entire clans were destroyed because of the sin of one member. On Mt. Sinai, Moses included in his Decalogue for right living, “Thou shalt not commit adultery.” In the *Book of Mormon*, Jacob, speaking to the Nephites, warned them of the curse and even destruction that would come upon them if they continued in their iniquity. Here are his words: “Woe, woe unto you that are not pure in heart, that are filthy before God; for except ye repent, the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, nevertheless they are cursed with a sore cursing, shall scourge you unto destruction. . . . O my brethren, I fear that unless ye shall repent of your sins, that their skins will be

whiter than yours, when ye shall be brought with them before the throne of God." (Book of Mormon, Jacob, 3:3, 8)

Since the beginning of civilization, nations and peoples have fallen as a result of moral decay. Sensuous living always has and always will bring tragedy. One of the cardinal principles of the Mormon Church is chastity. Our people have always been taught high standards of morality, and the rewards of obedience have been family solidarity, physical strength, and spiritual endowment in rich abundance.

Brigham Young gave the following admonition to the children: "I wish to say to the children, obey thy parents. Never suffer yourselves to do that which will mortify you through life and that will cause you to look back with regret. While you are pure and spiritual, preserve yourselves in the integrity of your souls. Although you are young, you know good from evil; and live so that you can look back on your lives and thank the Lord that he has preserved, or has enabled you to preserve yourselves, so that you have no misconduct to regret or mourn over. Take this course and you will secure to yourselves an honorable name on earth among the good and the pure. You will maintain your integrity before Heaven and prove yourselves worthy of a high state of glory when you get through this world."

What timely advice! The majority of the Mormon youth are followers of this admonition. Life holds promise for them. They are "morally straight and mentally awake." Our concern is to help them maintain these high standards. In cases where some may be weak in this regard, we

have an even greater responsibility to impress them with the importance of right moral conduct.

IT is probably true that there never has been a time when the forces of evil, working in union, marched forward more relentlessly to destroy the souls of men than at the present. Someone has said: "Satan and his emissaries are working overtime to tempt people to unrighteous living." Evils which contribute to a disregard for chastity appear in many places disguised in many different forms. Pernicious influences parade in many of our accepted types of entertainment, in much of our "accredited" modern literature, in a steady stream of deceptive advertising. The automobile and other means of easy transportation augment our problem. Increased leisure aggravates our difficulties; we all recognize the truth of the old adage, "An idle brain is the Devil's workshop." All too common among us is the vulgar joke, the coarse story. "Keep the mind clean and the body will be clean" is a truism. Modesty is a priceless virtue. Evil parades in immodest dress. Drinking is perhaps the greatest single factor contributing to a disregard for chastity. The Arabs called alcohol "the spirit of the devil." How true this is! Latter-day Saints today can see the wisdom of President Heber J. Grant's admonition to vote against the repeal of the Eighteenth Amendment, in view of the alarming increase in the consumption of liquor.

Through divine revelation, Mormon people have received a reservoir of God's laws for righteous living. Where much is given much is expected. This being true, the fathers

and mothers—guardians of the chastity of our youth—have a more solemn obligation than that imposed on any other people. Relief Society mothers, teach your children to shun the very appearance of evil. The responsibility is yours. Important as is the work of the Church, the school and other agencies interested in moral welfare, the task cannot be left entirely to them. Recently, in one of the great universities of our country, moral philosophy not only dangerous but contrary to Christian principles was taught. The teacher had slight regard for chastity. While it is true that schools have a solemn obligation to stress this vital principle, they cannot always be relied upon; and fine as are the teachings of the Church, remember, Relief Society mothers, the home is the first bulwark to preserve and defend chastity.

Satan's practices are beguiling. He whispers into the ear of the unsuspecting youth, "Everybody is doing it. Be a sport; nobody will ever know." Remember, youth, your Heavenly Father knows, and you know.

"I cannot hide myself from me,
I see what others can never see,
I know what others may never know.
I cannot hide myself and so
Whatever happens I want to be
Self-respecting and conscience-free."

Our children are our most priceless gifts. The Savior has said, "The worth of souls is great in the sight of God. . . . He that seeketh me early shall find me."

President Clark, at the last Conference, gave the following advice to the mothers:

"Sisters of the Church, the chastity of the youth of the Church is largely in your hands. You must enthrone virtue in its sovereign place; you must bring back modesty, must let the beauty of chaste blushes still adorn your cheeks.

"Mothers in Israel, teach your sons to honor and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself. These are the duties which the Priesthood looks to you primarily to carry to, and to maintain in, that cradle of all virtues—the righteous home.

"We Priesthood shall help as best our natures permit, but the burden for that task is now and always has been, in the greatest part, yours. Unless you shall do this, the whole world will sink into a welter of sin and corruption. May God help you in your task!"

How blessed are Latter-day Saint fathers and mothers. The Church has charted the course for your children to follow. Danger signals have been posted along the way. This charted course is the way of wholesome life; it is our Heavenly Father's way.

Members of our Society, the Priesthood expects us to guard the chastity of our youth. They came to us pure. Let us do all in our power to keep them so. Teach them to listen to the still, small voice. That voice says now, as always: "Be not deceived; God is not mocked. Whatsoever we soweth, that shall we reap."



National Conference of Social Work

Ora Whipple Chipman

THE Relief Society sent two delegates to the National Conference of Social Work, held in Grand Rapids, Michigan, from May 24 to June 1 this year. At this Conference were assembled representative social workers and other leaders in social welfare from all parts of the United States and its possessions, from Canada and some other foreign countries. Medicine, psychiatry, research, psychology, statistics, law, the ministry sent distinguished representatives to participate. Industrial leaders and labor administrators contributed to the deliberations of the Conference. It was, indeed, a truly great meeting of people whose greatest interest centers in the welfare of human beings.

The Conference is a "forum for the discussion of all points of view on social welfare . . . it is non-racial, non-sectarian and non-political. It adopts no platforms and takes no official stand on local, state, national or international affairs. . . ." At this sixty-seventh annual Conference there were four hundred meetings and more than six hundred speakers. Official paid registration was 4,888 with attendance reaching approximately 8,000 people. With one general session daily, the Conference was divided into five major sections: social case work, social group work, community organization, social action, and public welfare administration. Affiliated with the Conference were nine special committees and fifty-five associate groups; such as, the Child Welfare League of America, the American Association of

Psychiatric Social Workers, the American Association of Medical Social Workers, the National Probation Association, National Association of Goodwill Industries, Episcopal Social Work Conference, and the Committee on the National Health Program.

Social problems of the individual and of the nation were analyzed at this conference in an attempt to understand the developments of the past and to chart the future course of America in raising the cultural and physical level of the nation, maintaining also an interest in international relationships and all peoples.

The Conference was much concerned with the ill-fed, the ill-clothed, ill-housed, and the ill-educated. It was concerned with the imminent threat to our democratic institutions and way of life from without and from within. Miss Grace L. Coyle, president of the Conference, in her opening address said on this subject:

"Whether our democratic institutions and the traditions from which they spring can survive the economic dislocations of the thirties is the major issue that confronts us. We are not at present threatened as other countries are by the imposition of despotism from without. The most serious fifth column which has penetrated within our gates is the malnutrition of our population, the frustration and despair of our unemployed, the racial inequalities and antagonisms heightened by economic tensions, and the inhuman cyni-

cism of those among us who can realize these conditions without attempting to remedy them. European experience should teach us that the despair of the people is the opportunity of the dictator."

Miss Coyle listed effects of the depression of the 1930's as follows: undermining of belief in opportunity for economic achievement; the disillusion and despair of much of our youth; a generation of old age without resource or security; uprooted farm families (as the Joads) who have become depression refugees; and the lack of physical necessities essential to health and decency.

She and many other speakers held that these ills of our nation can be and must be overcome. Distinguished speakers asserted that there is no unavoidable cause for any poverty in any part of the United States; that we need leadership and knowledge in adjusting our affairs to produce plenty for all in work and in goods. Ways and means were studied for bringing to every American "the essential minimum for health and decency."

LARGE sections of the Conference were devoted to attempts to analyze the public relief programs of the country and to formulate principles of sound public welfare administration. Closely allied with these discussions were those regarding rehabilitation of large migratory populations, and regarding economic and governmental control of the consequences of changing production methods.

The national health program and the placing of medical care within the reach of all were subjects in sev-

eral sessions. Mr. Homer Folks, eminent social worker, considered health comparable in importance to education, although far less progress has been made in providing it for all. One speaker decried the vicious cycle of providing public medical care for children who would be well if properly housed or fed or clothed. The Wagner National Health Act and precepts advocated by the American Medical Association were pointed out as progressive steps in providing low-cost medical care for all, to improve the health of the nation.

Child welfare held its usual prominent place in the Conference program. Miss Katherine Lenroot, Chief of the Children's Bureau, outlined a program for children based on recommendations of the 1940 White House Conference on Children in a Democracy. She indicated that between six and eight million United States children were, in 1939, in families dependent for food and shelter upon various forms of relief. This aid, in many cases, "is not enough to provide a good home." She pointed out, also, that nearly a million children of elementary school age are not in school and that four million youths between the ages of sixteen and twenty-five want work but are unemployed. Seeing the European conflict as a challenge to all the nations of the Western hemisphere, Miss Lenroot suggested means by which Americans and their children might be assured of qualities essential to preservation and advancement of democracy. They are: "mental and physical health; an environment which will indoctrinate children with the theory of freedom and democracy; support and expansion of all phases of economic, politi-

cal and social life; and encouragement to live a life of self-discipline, self-control and cooperation with others."

A specialized phase of child welfare considered in several meetings was that of placing children in foster and adoptive homes. In the light of the rather haphazard means of child placing practiced by many, even today, it is interesting to note the seriousness with which foster home and adoption placement is viewed by responsible and distinguished psychiatrists, psychologists, and child-welfare executives participating in the Conference. Dr. Orlo L. Crissey, director of The Flint Guidance Center (a child-guidance clinic) of Flint, Michigan, stated that foster or adoptive home placement must become an individualized process for each child. He said: "A foster home thus becomes useful to the extent that it has within it the possibilities of satisfying the cluster of needs of a particular child. This implies that a thorough clinical study of the child must be made. Each case demands an evaluation of the child's physical status, family background, present level of mental performance, and behavior and attitudes as interpreted against the background of the child's total life experience. The skill and insight of the case worker must be pooled with observations of the physician, the clinical psychologist or psychiatrist, and persons from whom the child has received care and training. No two children present the same living picture, and so the influence and importance of the various factors must be carefully weighed," finding the home suited to a particular child. "Surely this (work) calls for persons

with the highest professional qualifications, as they will be called upon to use every ounce of insight and maturity in effecting a complex process of human engineering!"

FRANCES PERKINS, Secretary of Labor, addressed a joint meeting of the Episcopal Social Work Conference and the Church Conference of Social Work on "Children and the Moral Fiber of the Nation," in which she stressed the importance of early religious training. She considered religion to be vital in the lives of children if they are to attain fortitude in meeting the complexities of life. "Ethical principles alone do not hold people up in times of trouble, terror, or temptation," she said.

Describing religion as a "building back of men to God," the speaker characterized the relationship of man to God as "the most primary, the most fundamental, and the most dramatic thing in the life of man."

Parents and teachers of the present generation were considered by the speaker to be inadequate in introducing children to religion and ethics. "We have made much progress with children physically, but little progress as a nation with children in relation to God." Less than half of the nation's sixteen million young people have received any form of religious instruction outside of the home. Urging that some form of religious education should be open to every child in America, she proposed a "simple beginning" in the form of prayer in the public schools. "We offer a prayer before the President of the United States is inaugurated; we open Congress with a prayer; we open state legislatures with pray-

er. Some courts are opened with prayer," she said, "but when children sit down in school, no prayer may be said for them. Why, at least, can we not have the Lord's Prayer said?"

Referring to recommendations made by the recent White House Conference, Miss Perkins indicated that the "great value of such a report lies in the fact that the recommendations dealing with family income, housing, social service, education, recreation, medical care and religion form an integrated whole. It re-emphasizes the fact that the child's life cannot be divided into separate compartments. . . ."

"It has been recommended that whole-hearted recognition and appreciation of the fundamental place of religion in the development of culture should be given by all who deal with children," Secretary Perkins continued. "Religion should be treated as an important factor in personal and social behavior." In conclusion, she stated that "to the extent that we meet the needs of our children, we strengthen the moral fiber of the nation."

The shadow of the war hung heavily over the Conference, which coincided with the surrender of the Belgian Army. Rabbi Abba Hillel Silver and other speakers asserted that the "time has come for a strengthening of our national defenses, both military and spiritual. Said Rabbi Silver: "We should not

forget that a strong military defense in itself is not sufficient. A greater defense for a nation is the loyalty of its citizens and their essential spiritual unity."

SUMMARIZING the feeling of the general Conference that the American people must preserve the culture we have attained, President Grace Coyle said that the "firmest foundation for the ultimate preservation of our democratic heritage lies in a sound people well nourished in body, healthy in mind, fully developed, each according to his powers. Such a people are the best preparedness for the free cooperative endeavor for common goals not only of defense—essential as that may be for the time—but also for the permanent achievement of a great culture. For this achievement we need a profound insight and an unshaken courage." She urged that we recall the struggling and wavering advance of civilization as we know it. "The rise of science," she concluded, "the achievement of political democracy, the abolition of slavery, the extension of medical care, free education of the young, the development of the vast body of social services which we represent—these are but part of that struggle for civilized life. Our generation is called upon to hold this line and to press forward. This struggle is the great adventure of mankind, faltering, uncertain, but with it all—superb."



THE essential characteristics of truth, beauty, and goodness are proportion, moderation and restraint."

It Didn't Matter

Eva Willes Wangsgaard

FOR a long time Judith Rawson had wanted to try an experiment. There was something she had to find out for herself, because, when she had asked Mother, Mother had jerked her head up quickly and snapped, "Don't be silly. You're too young to be worrying about your complexion." What did she mean "too young"? The time to make dark skin fairer was as soon as you found out how. Maybe that wasn't why Arnold, whose father ran the bakery, had begun bringing the squares of gingerbread to Irma instead of to Judith, but she thought it was. All through the second grade he had had a chunk of gingerbread every afternoon for Judith, and now all summer when he came to play he gave it to Irma.

Even if that wasn't why Arnold didn't like her, dark skin just didn't belong with yellow hair in spite of the brownness of her eyes. Judith had asked Irma what made her skin so fair, and Irma had tossed her long candy-colored braids and said, "I wash my hands and face in butter-milk."

But Mother needed the butter-milk for the pigs. There wasn't enough as it was, and Mother would never let Judith use food that way. Still, there was a churn half full on the table in the house and a small lard bucket in the cupboard. A child could take some. The pigs wouldn't miss what little she needed.

She slipped into the house and looked around. Mother must be in the bedroom. There was one good thing about having a deaf mother: A child could go in and out lots of

times without having to explain. Judith walked to the cupboard and stood silent.

The house was a log cabin with a lean-to. The "big" room was really large and was living-room, dining-room, kitchen, and bedroom, all in one.

The largest part was covered by a red, green, and yellow striped rag carpet with straw underneath. On the carpet stood the cherrywood bed in one corner with a heap of quilts beside it, because it was summer now and the family didn't use all that bedding. When Judith and Margie played at dolls, the pile of quilts was the upstairs, and they could be grand ladies with a two-story house.

In another corner by a door was the lounge where Artie slept. The door led into the lean-to, and that was Mother's and Father's bedroom, which they had all to themselves.

The kitchen part you could tell by the linoleum that ran along one side, with the range, the table, and the cupboard standing on it.

Judith lifted the bucket, dipped it into the churn, looked cautiously around again, then ran outside, carrying the bucket carefully close to her chest. She ran down the path to the mulberry tree, and behind its wide trunk began her experiment.

Now it was over, and nobody had interfered. One of the boys playing ball in the yard had yelled, "What's Judith washing her face behind that tree for?" But no one had answered, and he must have forgotten because of the game.

SHE was disappointed. She peered into the broken piece of mirror which she took from her pocket. It hadn't worked. She was still brown as last year's hay, and her face felt dry and funny, and Mother's bucket was dirty. She'd have to wash both the pail and her face at the well.

Everybody had "flowing wells" in her town, but the Rawson's well was almost dry. She'd have to go over to Cousin Cora's across the street, where the water flowed in a long stream that shot out from the pipe into a trough. She'd better see if the coast was clear. There was nobody in sight near the well. Judith dashed across the dusty street and held the bucket under the stream.

"What are you washing that bucket for?"

Judith looked toward the voice. There on the side porch almost hidden by the Virginia creeper sat her sister, Margie, and Cousin Cora. Judith's insides began to quiver. She wished that she was like Margie, who never wanted to find things out for herself but always did what the grown-ups liked. "Why can't you be like Margie?" had been a whip held over Judith by aunts and cousins and school teachers until she always felt guilty when Margie was near. Why wasn't she? Judith didn't know. She struggled and struggled against lots of things and then did something wrong after all, but Margie did the right thing almost every time without even having to try.

"What are you washing that bucket for?"

Judith's tongue answered Margie's voice before her thoughts were gathered up, "Because Lee-Lee dirtied it."

She rinsed the bucket and slapped a handful of the cold water over her face, then bounded like a rabbit across the street to her home. At the door caution spoke again, but Mother was sewing and didn't even glance at her. Judith replaced the pail and slipped out-of-doors again. But she didn't feel right. She didn't want to play with the other kids. She wandered out to the haystack and sat down in the fat shadow the hay made on the side toward the east. Her thoughts stirred round and round.

Now, why had she said that Lee-Lee dirtied it? Of course, it was just the kind of trick Lee-Lee would do, but he hadn't. Well, it didn't matter. No one would punish Lee-Lee. What if they asked him, and he denied it? None of the kids would believe him; no one ever did. But what if Cousin Cora believed and made a fuss? Oh, well, Lee-Lee would bawl loud as a calf, and she would say, "Don't cry, Lee-Lee, and you can have an egg to go to the store after candy." Then Lee-Lee would get the candy, and nobody would be punished, and it didn't matter.

Everybody would forget even if they paid any attention to Lee-Lee's noise—or would they? Would Margie? Or would she get suspicious and tell Mother? If she did, Mother'd say, "Judith, what have you been up to?" Then she'd get it all out of her and send Artie down to the corner where the willows grew. He'd pick a tough one that would make Judith's legs tingle even through the heavy, coarse-ribbed stockings. Mother boiled up quick, because she was almost never well and had too much to do. Maybe Mother'd tell Father,

and he wouldn't do anything; but he'd look like a judge, sad and bothered and ashamed, and that'd hurt worse than a switch.

Why did she have to tell the fib, too? Wasn't the swiping of the buttermilk enough? If she had to make up a story, why couldn't she have thought of one that wouldn't blame anyone else, even Lee-Lee? But she had—but nobody knew, and Lee-Lee wouldn't get hurt, and it didn't matter.

Maybe they wouldn't ever find out, but maybe they would. Maybe Margie just hadn't gone home yet, and so hadn't had a chance to tell Mother. Was that Mother calling now? No, that was Aunt Becky calling Hugh. It was the "oo" she'd heard. She wasn't caught.

JUDITH'S legs were cramped. She got up and peeked around the stack. The kids were so busy with their ball game that nobody noticed her. They didn't even miss her. She wandered away and crawled through the fence into Grandpa's lot. She strolled through the flower garden. One last moss rose was in bloom and smelled sweet in the sun. She touched it, and it fell, a mass of pink petals scattered over the "old man" leaves. She stepped forward, and her stogy little shoes crushed a sprig of the pungent herb. She'd have to get out of there. Grandma would scold if she saw the damage Judith had done. She sat under the willow tree and looked for four-leaf clovers. She couldn't find even one. She picked a dandelion, slipped the large end of the stem into her mouth, and curled her tongue around it. She pulled it out and in, out and in, and the end began to curl in two

even little circles. She ran the curls clear up to the shining flower and picked another and began again. Finally, there were six little dandelions that ended in twin curls, but it wasn't much fun without Margie to compare curls with and to beat at numbers. Oh dear!

The sun sank lower, and Judith knew she should go into the house, but her feet refused to point that way. She sat down in the shadow of the hay again, but now it was long, almost to Grandpa's fence.

"Judith! Judith Rawson!" That call meant business. She'd better face the music. She ran toward the house. Her sharp, brown eyes searched her mother's face. It was cross and anxious. Judith held her breath.

"What do you mean staying out as late as this? Your father will be home before I can get your hair combed and before you can put on a clean dress. You know your father likes to see you clean. Get in here." Mother's hands were too quick and careless with the wire brush. They were even worse with the comb. Judith's head hurt, but she didn't say anything. Mother was just cross because she was late getting cleaned up for Father. Mother always had the children in a shining row at night, and Judith had crowded her.

Then the buggy came around the corner, and Father drove into the yard. He called for Artie and turned the rig over to him and came straight into the house. He caught Judith and Margie in his arms for a kiss, and when he set them down he put his arms around Mother. Mother went with him into the bedroom. Judith wondered if Mother did know and was going to tell him now. But the door opened, and they came

out. Father had his evening clothes on and was as clean as the kids.

It was Father she'd hate worst of all to have know. Why? she wondered. Well, maybe it was because Father knew so much. Like that time she took the tantrum. She had done it lots of times, and Mother had been worried and let her do what she had wanted to do in the first place, but this time Father had been home. Judith got angry and lay down on the floor and rolled over and over until her head was on the linoleum. She wanted it there because the linoleum was hard and made more noise. Mother couldn't hear the noise, but she could feel it, and that worried her. Mother ran to pick her up, and then Father had stepped over and had caught Mother in his arms. He had laughed while Mother struggled. Mother had shouted, "Dave, she'll hurt herself."

'Then Father had spoken loud enough for Mother to hear. "Nonsense, Emily. That kid's smart. Leave her alone, she'll stop when she finds out it doesn't pay." Mother grew quiet in his arms, and that had ended those tantrums. Father knew everything. Judith watched his face now. No, she decided, he hadn't been told; so Mother didn't know either.

Father got three chairs and placed their backs together. Everybody knelt down, and Father began to pray. He prayed a long time, and then he said, "Keep us kind and truthful." Judith peeped between her fingers, but Father wasn't looking at her. Pretty soon he said, "Amen." They got up, and Father and Artie put the chairs up to the table while Mother dished up the supper.

Artie said the blessing. It was almost a Sunday dinner. There were new potatoes and green peas, salt sidemeat, and tapioca pudding for dessert. There were round, red radishes and lettuce cut up fine with vinegar and sugar over the top. But it didn't taste as good as on Sunday, and Judith couldn't eat as much. Mother said, "Clean up your plate, Judith," but when she couldn't, Mother added, "You'd better leave those green apples alone."

THEN supper was over, and Sarah and Margie did the dishes. They were older than Judith and did more of the things to help Mother. Sarah was almost grown up. Errands were about all they asked of Judith, except to pick gooseberries and outdoor things.

Artie and Judith sat on the edge of the bed, and Mother got the book. It was a new one called *Uncle Tom's Cabin*. They had finished *Ishmael*, or *In the Depths*, a long time ago, and then *Up From the Depths*. Now Mother sat in the big wicker rocker with its gingham cushions and began to read. Margie and Sarah could hear the story if they were quiet with the dishes.

Mother's soft voice ran on and on, and Father pulled out his handkerchief. It didn't go back into his pocket; he needed it too often for his eyes.

Finally, Father began to nod, and Mother closed the book sharply. The dishes were done, the reading hour over, and Mother lighted the other lamp and took it into the bedroom for Father to undress by. She made up the lounge and pulled the curtain around it. Artie went behind the curtain.

The girls undressed, and Sarah blew out the light after Margie and Judith got under the covers. Then Sarah crawled in on the outside. Margie slept against the wall. Judith lay in the middle. The middle was always hers, and Sarah talked cross and sometimes slapped her for wriggling, but tonight she didn't wriggle once. She lay still and thought and thought.

When Judith thought, she did it from the toes up, tense as a button on a twirling string. When she and Margie had said their prayers just before they climbed into bed, she had thought about asking God, but she hadn't. The little girls always said their prayers in a whisper, and if she asked God, Sarah and Margie might hear the question. Then they might tell Mother or maybe keep it to make Judith give them her new ribbon or something. If she didn't whisper her prayers but just thought them, then they'd tell Mother she hadn't said them. So Judith had said her usual prayer, the one that Margie and Sarah might safely hear. She guessed God knew anyway. Didn't He know everything? Shucks, He probably even knew why she had done it, and why she had blamed Lee-Lee. Why had she anyway? But what was the use? It didn't matter.

It's a queer thing about being wicked. You can keep things from Margie and Sarah, you can keep things from Mother, you can even keep some things from Father, but . . . Judith wished she could sleep.

She thought about asking forgiveness, but whom could she ask? Nobody else knew, and nobody had been hurt. And repentance? She thought a long time about repentance. She guessed that if you repent-

ed you didn't ever do it again, but you couldn't make this time not be. Maybe, after awhile it would heal like a burn, but would it leave a scar?

She remembered how she and her cousin Alice had been burned by a bonfire. Alice was fair skinned, and her burn had healed into a little pink scar that hardly showed any more at all, but Judith's had made a brown spot on her dark skin that showed a lot. Judith wondered if souls were like that. If scars could be seen on your soul, it would look a sight no matter how sorry you felt. And how could you get rid of scars? Some day she'd ask Father. He knew everything.

There wasn't much use asking Mother things like that. She worried so much, and when you worry you can't think.

She had worried all afternoon about being caught and being switched; and now that she hadn't been caught, she knew that it hadn't been the switching at all.

Judith, lying between her two older sisters and staring into the violet stillness, was just preparing to tell herself once more that it didn't matter, when she remembered something. Father had said that any time anyone kept saying, "It doesn't matter," you could put it down that something mattered a great deal.

Suddenly she saw the truth. Looking at it was like looking at the sun—it hurt. You told little lies to avoid the truth just as you rubbed your eyes with your knuckles to stop the hurt, but the more you did, the harder both the sun and the truth were to face. Then she understood who really cared what Judith did, and she could go to sleep.

Getting A Share of the Great Heritage of Poetry

Carlton Culmsee

HALF a millennium has crept by since Gutenberg began printing with movable type. But a cloud hangs over the five hundredth anniversary of printing, for the nations of Gutenberg and Caxton, both great early printers, are at war with each other; and the torrent of propaganda from the presses is almost as harmful as the black hail from the skies. The first half of the Printing Millennium has brought remarkable mechanical facilities. Will the second half bring a sane application of them? It will—if we can breed a race of human beings whose minds are noble and whose emotions are disciplined.

One way to rear lofty-minded men and women is to nourish children's minds upon the greatest thoughts of all time, upon ideas and emotions wrought to highest strength and beauty by the best poets. By "best poets" I do not mean exquisite poseurs juggling daintily with words or human "sensitive plants" sighing in ivory towers, but poets as strong and sound in their view of life as in their literary art; poets in the sense in which the old Hebrews used the word, when it was synonymous with prophets. Thanks to printing, such poets are probably in your home now, ready to enrich all the family. They can turn a receptive mind into a gallery of magnificent images and thoughts. Also, as "the unacknowledged legislators of the world," they can help discipline and direct the impulses and emotions.

But in this age that is over-proud of being "practical," the question arises: How can a love of the highest poetry be cultivated? Here are a few suggestions:

First, begin early; begin to cultivate this taste in your child while he is in infancy. Then it is more likely to grow deep roots, and to live a long, robust life. It will not have the sometimes sickly tinge of the late-acquired, the reluctantly dutiful, the half-convinced. Repeat choice passages to the child in arms, as you would sing a lullaby. As time goes on, jewelled phrases and images, even occasional couplets and stanzas, will cling in his mind and will be treasures for life. True, they will not yield up all their meaning until they are illuminated by experience, but they will offer him beauty of melody and rhythm and may serve him as touchstones and standards of excellence.

Second, begin with the right materials. A child, of course, is not a "little adult"; but poetic passages of simple, strong beauty are preferable to mental baby food prepared by mediocre minds. The music of well-matched words is delightful, and rhythm is one of the most fundamental and engrossing elements of life; it beats time in the rising and setting of the sun and the moon, in the lapping of waves, in the shuffling of feet in a dance, in the pulsing of the blood. Both the harmony and rhythm of poetry may be enjoyed by the very young, and both will

cause the charmed mind to retain some of the messages that they carry.

The argument that children should first be given literary baby talk has logic in it; it reflects a reaction to an old fallacy about a child's ability to understand. But it has led to a good deal of "talking down" to children. I am not disparaging simplicity, but the use of cheap nonsense of no conceivable value. Musicians have, as a rule, a better appreciation of this problem; they know that a child does not unravel all the intricacies of a fugue, but they do not therefore sentence the youngster to listen only to the beating of a tom-tom or to the trumpery-thumperies of Tin Pan Alley.

Why not, for example, inculcate an early liking for the Bible through the reading of wisely selected brief bits from the Psalms or other scriptural poetry, read not in a sepulchral or ominous or mechanical way but in the fervent or joyous tone of chants of praise? The Bible, to be sure, offers difficulties. In some senses, Professor R. G. Moulton believes, it is a most inappropriately arranged and printed book. In form, the verse in it has been sunk to the level of the prose. Some of the best poems are unsuitably titled and others have no titles at all. A plane of uniformity has been achieved by leveling off the high points with a division of the material into verses and chapters. But fortunately, Hebrew poetry did not employ rigid metrical patterns, and it has been translated, with its devices of alliteration, antithesis, and parallelism, more successfully than have the classics of other languages. When biblical poetry is judiciously arranged in free

verse form, to show the structure that the Hebrews intended, the beauty is enhanced and is more readily appreciated. Moulton's *Modern Reader's Bible* enables one to find the poetry and to read it as poetry, not as prose cut into often arbitrary paragraphs.

For young children, the passages chosen should be very brief to match the shortness of a child's attention, should be concrete and strongly rhythmic, and should be repeated until they become familiar, for children delight in rhythmic repetitions, and they retain them.

Why not also cultivate an early taste for Shakespeare? There is abundant beauty in the great dramatist for youngsters if the poetry is properly presented. Even if the mother attempts no more than such lovely figures as "Night's candles are burnt out" and "the morn, in russet mantle clad," and some of the simple, beautiful songs from the plays, the child receives subtle values, and has the door opened to a real appreciation in riper years. And it need scarcely be pointed out that the culling of these bits renews and extends the mother's appreciation.

At first glance, Milton seems unpromising for children, but his shorter poems, such as "L'Allegro" and "On the Morning of Christ's Nativity," afford an entrance into a realm of high beauty. And as we advance in time through Burns and Wordsworth and Keats, Tennyson and Browning, Emerson and Whitman, we see what a splendid heritage we have and what cultural riches we can confer upon the young, no matter how remote we may be from the great centers.

MODERN poetry offers more difficulties of selection. In the first place, there is the financial yardstick with which we often measure the success of today's literary men. Part of Edgar Guest's prestige was due to his reputation of having made poetry pay exceedingly well, for "practical" people felt that they could safely admire him. But best sellers are not, of course, necessarily best. Poverty, on the other hand, is no proof of excellence in a writer. A great deal of first-rate poetry has come, not out of shabby garrets, but out of the homes of the well-to-do.

In the second place, a wave of coarseness and gratuitous frankness in literature has helped make us perhaps unduly appreciative of some tenth-rate writing simply because it is "wholesome." But we must not be misled by the antiseptic purity of some cheap, sentimental verse or by its catch phrases exploiting the very real appeals in the words "the flag," "home," and "mother." We should ask of these writings not merely whether they are morally sanitary, but whether they are sincere and artistically sound, or whether they were ground out like some commercial product by a chap with his tongue in his cheek.

One argument for reading cheap verse is that, being widely appealing, it educates the masses to poetry. Beginning with "easy" verse, they may eventually work up to the classics. This notion sounds plausible, but it is analogous to the idea that we must complete our economic foundations before we can start building our spiritual towers; the weakness is that utter preoccupation with the physical is perilous to both our spiritual

and our physical objects. It seems to me that the cultivation of bad taste is a hazardous method of developing good taste.

In the third place, there is the matter of fashion. For some time it has been more or less fashionable in some literary circles to be disillusioned, cynical about idealism, pessimistic about man's destiny. Such a state of mind has led some poets to write verses such as these:

"For you and me a name of mud,
A rash of stars upon the sky,
A pox of flowers on the earth;
To such diseases of the eye
Habituated from our birth."

Seeking original material and feeling the undertow of modern pessimism, some poets create ugliness, not beauty, and exert a benumbing influence. It is not hard for a reader to become bewildered about life when he feels that he ought to like the literature of disillusionment and helplessness, and yet ought to cling to courageous and far-sighted religious principles.

Among those who are impressive contributors to the poetry of pessimism is Robinson Jeffers, who has created beauty of a kind but who tends to regard man in a hopeless light. At the other extreme, Robert Frost stands high for strong simplicity, careful forms, beauty, and a stalwart attitude toward life.

TWO aspects of the development of taste—beginning early and using the best materials—have been discussed mainly from the viewpoint that a mother is reading this with her children in mind. A third aspect concerns the self-improvement of the individual. It is this: the way to obtain real insight into the values of

great poetry is to write poetry, to learn through creative effort to appreciate what has been called "the most difficult art."

No one undertaking verse-writing partly to deepen appreciation should be content to jot free verse. In a novice's hands, free verse is misleadingly easy to do, but it is likely to remain choppy prose distinguished chiefly by undisciplined emotionalism. Rather, one should study the mechanics of traditional verse forms and attempt these forms. This activity is a fascinating hobby. Only rarely, of course, does it lead to the discovery of high lyrical gifts in the 'prentice poet; but it always strengthens the power to see more depth and beauty in the masterpieces of the art.

If you decide to take up verse-writing, you will find *An Introduction to Poetry* by Hubbell and Beatty (Macmillan) helpful. The book discusses the principles of verse and gives numerous examples, old and

contemporary. As you study different rhythms and meters, rhyme schemes and stanza forms, write your own verse with the best models in view. Begin with simple, dignified iambic; try sprightly trochaic; go on to the longer swing of anapestic and dactylic rhythms. As you master each tool of the artist, you will deepen your appreciation of great poetry. You will see, for example, how an artist can take plodding iambic pentameter and use it with his own distinctive style, giving it infinite variety, subtly harmonizing the verse with his thought and emotion in a dramatic way, and raising his expression to a sublime height of beauty and power.

Then you will be able to derive much more from that great heritage of the race to which prophets and poets have contributed for thousands of years, and which can give endless hours of high pleasure, many ennobling experiences.



BOOKS

Rapt in reverent revery, I scan

The familiar titles one by one;

Fancy sweeps over Time's lengthening span,

I meet again rarest friends I have won.

I look at the covers, the new and old,

With the miser's keen, idolatrous eye;

I recount the Soul's fine gold they enfold,

Of more worth than the miser's gold can buy.

I recall the wits, poets and sages

With whom I dream and think and laugh and live;

By the lilt and the pith of their pages

I relive the truth and mirth they give.

—Nephi Jensen.

Women In Literature

Elsie C. Carroll

Part II

Some Women Novelists

WOMEN writers have achieved success in novels as well as in poetry. George Sand was a distinguished French novelist. Selma Lagerlof was not only one of the greatest literary geniuses of Sweden, but of the world. She was awarded the Nobel prize for literature in 1909. England has produced several great women novelists, as has America. This article will consider three women novelists whose books are being used in the Relief Society literature lessons this year.

GEORGE ELIOT (Mary Ann or Marian Evans) is known for her faithful picture of the part of England in which she spent most of her life, for the distinctness and authenticity of her characters, and especially for her truthful insight into the workings of the human mind and soul. She is considered not only the first great psychological novelist in English literature, but one of the greatest in all literature. This power to reveal the motives back of human actions, the inevitable results of certain actions, is portrayed in all her chief novels—*Adam Bede*, *The Mill on the Floss*, *Silas Marner*, *Romola*, *Felix Holt*, *Middlemarch*, and *Daniel Deronda*. In her latest novels she became more analytical and philosophical than in *Adam Bede* and others of her earlier ones, but in all of them she was deeply concerned with the study of conscience. In all

of them, too, she shows great earnestness, tolerance, sympathy with noble aspirations, brilliant powers of wit and keen insight into human nature. She recognized that all of mankind are made up of good and bad; so she has in her novels no angels and no demons, but real men and women working out their destinies with the powers of good and evil which surround them. All her stories have an ethical formula. "No matter where she begins she always comes quickly to an incident which discovers the moral quality of her characters, and then she proceeds slowly with their self-revelation." She has been compared to a scientist, who with his scalpel lays bare the brain and the heart. She reveals the springs of human misery and joy, the elements that govern the growth of happy or unhappy consciousness. Her great law of conduct is "the act and its consequence." Here characters are never fixed. They evolve as real human beings do under the influences of heredity and environment. She reveals that man has two selves. One speaks with the voice of duty. It tells us to meet bravely every circumstance in life. The other speaks with the voice of passion and egoism. If we follow it we find destruction. The decision as to which voice we follow is a matter of individual choice. Her motto might be: "By our deeds we are saved or lost."

George Eliot gave to the novel

a new quality in the manner in which she embodied a note of morality in her realistic treatment of the life about her. She has often been compared to Shakespeare in her ability to see into the inner-spring of human characters and trace the effects of action upon personality and character, and so upon the ultimate success or failure of the lives she depicts.

ELIZABETH PAGE in her studies of history and biography at Vassar and Columbia, in her work with the Y. W. C. A. in France during the World War, in her social work with a charity organization following the war, and her assistance to a Wyoming physician, learned not only much about the past history of her country, but also much about the present problems and needs of America, and about human nature in general.

She relates an interesting story of the preparation of her latest and greatest novel, *The Tree of Liberty*. Her history study in college made her feel that the men and women who made our country were very vital in our present world. Speaking of her study, she says: "Across the gap of years I saw real people, confused, most of them, by the puzzling issues of their times, often not conscious of the solution of their difficulties even when they had stumbled on it, always dying before the full effects of their activity could be known."

Recognizing a parallel between the situation of our historical forefathers and those struggling with significant problems in our life today, and feeling that the experiences of the past had a definite bearing upon the present, she was impelled

to share what she so clearly saw. So she set about to prepare her great novel. For five years she devoted herself to intensive research, which included the reading of hundreds of books and articles. She states that the nine pages of references at the end of *The Tree of Liberty* include but a small portion of the works consulted.

Besides this vast amount of reading, she visited all parts of the country included in the setting of her novel, some places many times. She relates how she went repeatedly to the reconstructed home of Jefferson and devoted days to careful study of every aspect of the place which might have a bearing upon the character or history of the great statesman. In attempting to unravel the mystery of a little stairway, which she thinks once led from Jefferson's bedroom to the nursery, she was convinced of the tenderness of the distinguished man. She says: "A man who could keep a silky lock of hair from each of his six babies in the drawer of the table beside his bed to the end of a very long life, each carefully labeled in envelopes worn with much handling, would not be beyond preserving such a stairway so closely associated with happy memories."

She says that she knew from the beginning that Jefferson must be an important character in her novel but that she must find someone else very close to him to be the central figure in the story, for she could not take liberties with real characters to make her story what she wanted it to be. After she formulated her character, she says she guessed three times before she learned that his name was Matthew Howard, but that she

"knew from the first that he was as tall as Colonel Jefferson's son Tom and that he had red-gold hair and grey eyes." She states that she found Jane Howard in a picture in the home of her cousin, though Jane has certain characteristics of her own sister. She determined from the first to take no liberties with her historical characters. But to her surprise, her created characters demanded the same fidelity to fact. She says of the Howard family, through which she reveals the life of the most important epoch in the making of America, "I started with a family tree, and they went on to demand floor plans of every house they occupied and street maps of every town they visited; and they did not stop there. They insisted that I must be very sure of what they really would say and do before I set them in motion; and they sent me to Virginia twice, all the way from California, to make absolutely sure I knew what they meant about some matters of dispute between us. That sounds foolish, but I know of no other way to express the strangely external pressure which a 'character' exerts to attain and preserve a consistent development. . . . Is it any wonder I feel as if these people were all of them real—even though occasionally I know better."

The best of it is, Miss Page makes her characters all real to us and helps us to feel the significance of the link which joins us with the past and the benefit the present may, if it is wise, derive from that past.

BESS STREETER ALDRICH because of her depiction in many of her fine novels of pioneer life very similar to that of our own

state and because of the beautiful idealism in her characters is a favorite author with Latter-day Saint women. Another bond between her and us is the fact that she taught school one year in Salt Lake City. In a letter to the writer of this article she says of that experience: "Yes, I taught one year in the Lafayette School in Salt Lake City, way back in 1905-1906. The San Francisco earthquake was a big item of that spring. Mr. Coombs was our principal; and after we heard the bad news, he ordered the children to go home and return with all the bread their mothers would let them have. We placed chairs across the corner of his office to form a bread bin and piled the loaves there on newspapers. By early afternoon a carload of bread from Salt Lake was on its way to the stricken city.

"I taught one of the first grades. . . The teachers of the four rooms on the first floor represented the Mormon Church, the Catholic, the Jewish synagogue, and the Methodist, and we got along beautifully."

In this same letter, Mrs. Aldrich tells other interesting things about herself; for instance, the fact that her husband passed away in church, and that while she was a young widow with four small children she stayed very much on the job of rearing them. She mentioned that her daughter, who is a graduate of Nebraska University, a member of several honorary organizations, "now has two lovely children" which is "best of all the things that have come to her." One of her sons is an artist in New York. (He did the paper jacket for her late book, *Song of Years*, which is a part of the literature course.) Another son is an

aeronautical engineer, and her youngest is a sophomore in the University of Nebraska, where he recently was awarded an honor in writing. All through her letter, Mrs. Aldrich reveals herself to be the same type of woman she depicts so satisfyingly in her novels.

It is said that when she heard that a statue was to be erected to the pioneer mother in her state, she wrote her tribute to the pioneer mother in *A Lantern in Her Hand*, a tribute to nobility as great as any statue ever carved. She says she would have written the book even had she known that not a single copy would be sold. She little dreamed at that time that the novel would go into seventy large printings and make her the object of gratitude of thousands who would like to erect statues to genuine greatness but who lack the power she has to carve from words the dreams of their souls.

Another of her greatly loved novels is *White Bird Flying*, which followed *A Lantern in Her Hand*. It, too, has the idealism which marks her tribute to the pioneer mother, the idealism to be found in all her novels. Dr. Blanche Colton Williams states that, "In her first novel, *Mother Mason*, the author's ideals, repeated in all her later works, fuse the tales, give them meaning. Woman, Mrs. Aldrich believes, is primarily wife and mother and family-builder and conservator of the race. Aspirations she should have, must have; but aspirations that imply the destruction of the home should never supersede her place in the home, the aim and end of woman's existence."

Another critic's comment is: "Her greatest asset is her sanity, a sanity such as we are in sore need of today.

She sees life not as a marsh where dwell foul things, nor yet as a mountain-top inhabited by beings only a little lower than the angels, but as a plain upon which live people like those we all know and call friends. Such people are vastly more difficult to create, to make interesting than those of the depths and the heights. She meets the challenge: her people live—they engage our affection."

Her *Miss Bishop* is the first full-length novel based upon the life of a school teacher. Some readers feel that she is the Laura of this interesting story. She dedicated *The Rim of the Prairie* to her husband. This, and her latest book, *Song of Years*, depicts pioneer life in her native state, Iowa, as do others; such as, *A Lantern in Her Hand*. The lives of her own parents afforded ample material for the inspiration of these pioneer volumes. In the latter novel, she says: "Love is a light that you carry. . . . Childish happiness, romance, motherhood, and duty light it . . . and maybe afterwards, sorrow. Love is to a woman a lantern in her hand." Of her last book, Dr. Williams writes: "To read *Song of Years* is to follow an in memoriam not only of pioneer days in Iowa but of the first national crisis. Rough shod, homely, beautiful, the novel is more than a work of fiction: it is a monument to painstaking research in our history. Above all it entertains through the struggle of humanity 'pulling through' against difficult, even dangerous odds." And that can be said of the novels of the other women writers here discussed. Furthermore, they are themselves all women with the idealism they portray in their novels.

Some Literary Friends

Florence Ivins Hyde

III

Diaries And Letters

TWO of the most unique forms of literature are found in diaries and letters. Comparatively few diaries have been kept, and fewer still have fallen into the hands of publishers. Those of people of importance which have reached the public have furnished interesting facts of history as well as sidelights on the personalities of the writers.

Diary-keeping is a modern custom. None has been found which dates farther back than the 16th century. Only two diaries of English sovereigns are available to us—those of Edward VI and Queen Victoria.

The diary of Edward is very formal in its style, although it was begun before he was twelve years of age. Just before his death, at the age of sixteen, he wrote in his diary, "I fell sick of the measles and smallpox." Wherever he wrote the word "Me" he used a capital "M," perhaps because he felt the importance of his position.

The diary of Queen Victoria was begun at the age of thirteen. Until her death at the age of eighty-two, she made daily entries, filling more than one hundred volumes, an almost unbelievable accomplishment. She said she formed this habit because she considered it her duty.

Her diary is not too interesting, but it portrays in detail her domestic life, her court life, and her personality. We feel her enthusiasm for simple things, and how lacking she

was in pretense. When only sixteen, she wrote: "I love to be employed. I hate to be idle." Her character gave us the much used term, "Victorian."

Quite different in style is the diary of Fanny Burney, the English author of the early novel "Evelina." She was a real diarist. She had an unusual facility for expression and wrote because she "couldn't help it." Her education in music and the fashionable society in which she grew up lend an unusual charm to her diary.

Most of the published diaries are those of people of prominence. Expecting that they might be published, many such people write only what they want known. It is the diaries of obscure people which are most valuable; for example, those of our parents and grandparents, written not for the public but as a vent for their emotions or out of a desire to keep a scrapbook of events as they occurred. Great people write of great events, but it is the obscure person who puts in his record what he has for dinner, when he used his first toothbrush, why he has his particular religious convictions, and other intimate things which give a realistic picture of the writer. The bad grammar and sometimes poor spelling of our grandparents in no way detract from the merits of their diaries. On the contrary, such things add to their value. Let us preserve these old records exactly as they were written.

LETTERS may not be quite as spontaneous as diaries, for they are written with the knowledge that they will be read by someone else. However, they form an interesting type of literature. We find fine literary flavor in the letters of such famous people as James Russell Lowell, Charles Lamb, Lord Tennyson, Robert Louis Stevensen, William James and others.

There is no finer reading for young people than the letters of Hans Christian Andersen, of Victor Hugo, of Martin Luther. And those of Phillips Brooks, published as *A Year of Travel in Europe and India*, written to his niece Gertie, would make geography an interesting study. Phillips Brooks, the great preacher, had no children of his own; but his love for children led him to write charming letters to his nieces.

A book has recently been published of the letters of Lewis Carroll. Those who are fond of Alice in Wonderland will find a new friend in Lewis Carroll—a friend with a distinctly interesting personality.

We reproduce here three charming letters of famous men. The letter of Martin Luther to his son Hans, which gives us his religious philosophy, was written more than 300 years ago, yet it has never grown old and is still beautiful. Notice the punctuation and lack of paragraphing.

Luther's Letter to His Son Hans, Aged Six

Grace and peace in Christ, my dear little son. I hear with great pleasure that you are learning your lessons so well and praying so diligently. Continue to do so, my son, and cease not. When I come home I will bring you a nice present from the fair. I know a beautiful garden, where there are

a great many children in fine little coats and they go under the trees and gather beautiful apples and pears, cherries and plums; they sing and run about and are as happy as they can be. Sometimes they ride on nice little ponies, with golden bridles and silver saddles. I asked the man whose garden it is, "What little children are these?" And he told me, "They are little children who love to pray and learn and are good." When I said, "My dear sir, I have a little boy at home; his name is Hans Luther; would you let him come into the garden, too, to eat some of these nice apples and pears, and ride on these fine little ponies, and play with these children?" The man said, "If he loves to say his prayers and learn his lessons, and is a good boy, he may come; He then showed me a beautiful mossy place in the middle of the garden with a great many golden fifes and drums and silver crossbars. The children had not yet had their dinner, and I could not wait to see them play, but I said to the man, "My dear sir, I will go away and write all about it to my little son John, and tell him to be fond of saying his prayers, and learn well and be good, so that he may come into this garden; but he has a grand-aunt named Selme, whom he must bring with him." The man said, "Very well: go write him."

Now my dear little son, love your lessons and your prayers, and tell Phillip and Jodocus to do so too, that you may all come to the garden. May God bless you. Give Aunt Selme my love and kiss her for me. Your dear father, Martinus Luther. In the year 1530. (Coburg, June 19th)

Note the bigness of the heart of Victor Hugo.

Letter of Victor Hugo to His Daughter Didine

Good morning, my pet; good morning, my dear little girlie. I promised to write to you. You see I am keeping my word.

I have seen the sea, some fine churches, and some pretty country. The sea is large, the churches are handsome, the country is pretty; but the country is not as pretty as you, the churches are not as handsome as your mama, and the sea is not as great as my love for you all.

My pet, I have often given half-pence to

poor children walking barefooted by the roadside for your sakes, my little ones. I love you dearly.

A few hours more and I shall be kissing you on your two dear little cheeks, and also my big Charlie and my little Dede, who will give me a smile, I hope, and my beloved Toto.

Goodbye for the present, my Didine. Keep this letter. When you are grown up, I shall be old, you will show it to me, we shall love each other dearly; when you are old, you will show it to your children, and they will love you as much as I do. We shall soon meet.

Your own Daddy.

The imaginative nature of Hans Christian Andersen could not be kept out of his letters.

*Letter of Hans Andersen to a
Little Friend*

Dear Little Marie:—

Pappa and mama can read this letter to you, as you cannot read it yourself yet; but only wait till this time four years; ah, then you'll be able to read everything. I know. I am in the country now like you. . . . It is so nice, and I have had some strawberries, large, red strawberries, with cream—Have you any? One can taste them right down in one's stomach. Yesterday I went down to the sea . . . and sat upon a rock by the shore. Presently a large white bird that they call a gull came flying along. It flew right toward me, so that I fancied it would have stopped me with its wings; but, mercy on us, it said, "Mamaree!" "Why what's the matter?" I asked. "Mamaree!" it said again, and then, of course, I understood that "Mamaree" meant Marie. "Ah," said I, "then you bring me a greeting from Marie, that's what it is, eh?" "Ya-ya! Mamaree," Mamaree," it said. It couldn't say it any better than that for it only knew the gull language, and that is not very much like ours. "Thanks for the greeting," said I, and off flew the gull. After that, as I was walking in the garden, a little sparrow came flying up. "I suppose you now have flown a long way?" said I. "Vit, vit," (far, far,) it said. "Did you see Marie," I asked. "Tit, tit, tit," (often, often, often) it said. "Then give my greeting to Marie,

for I suppose you are going back?" I said. "Lit, lit," (a little, little), it replied.

If it has not come yet, it will come later on but first I'll send you this letter. You may feed the little bird, if you like, but you must not squeeze it.

Now greet from me all good people, all sensible beasts and all the pretty flowers that wither before I see them. Isn't it nice to be in the country, to paddle in the water, to eat lots of nice things, and to get a letter from your sweetheart.

H. C. Andersen.

With all the changes that have taken place in the last 150 years, this letter of a Quaker father to his son, is still filled with sound advice, particularly the N. B. which reads, "Take care of the little money thee has for thee will find that to be a friend where all others have forsaken thee."

*To Isaac Shreve From His
Beloved Father*

Alexandria, 29th,
the 5th month, 1794.

Dear Son Isaac:

Thee is now going from under the care of thy loving father, whose eyes have been ever watchful for thy good, into the wide world. Thee will be now under the care of Captain Very, who will advise thee for thy good and I would wish thee to be advised by him. I have thought it most for thy good for thee to go to Salem to learn the trade of a tanner. If Captain Very can get thee a place to suit, I would advise thee to stay; if not, come home by the first opportunity that offers. As thee will be among strangers, take good care how thee forms acquaintances. Let them be friends (meaning Quakers) if possible, and steady, sober lads, older than thyself, and the fewer, the better. A young man's happiness both in this world and that which is to come, in a great measure depends upon the connections he forms when young. Keep steady to meeting and to plainness both in speech and apparel and the God that made us will protect thee from all harm. Above all things, be true to thy trust and defraud no man though

the thing be small. But do unto men as thee would that they should do unto thee. And by so doing, thee will gain the esteem of all good men and thy master and come up in the world a useful member of society. Thee will have peace in thy own mind which cannot be taken away but by actions which I hope thee will not be guilty of. If I should be spared to live until thee comes of age, I am in hopes to be able to set thee up in thy intended business, so that by care and industry thee may soon get above the frowns of this world. But if I should be taken from works to rewards, thee may expect an equal share of what I leave behind me, provided thee conducts thyself in a sober, orderly manner. If thee agrees to stay, I shall send thee a certificate which thee must take to the monthly meeting. As there will be many opportunities, I would have thee to write often and let me know if thee stand in need of any

thing, and I will endeavor to furnish thee from time to time. I want thee to serve five years and a half. Then thee will have some time in the winter which will give time for thee to prepare for settling thyself in the spring following. I now recommend thee to that God that has protected me from my youth until this time (my father having died when I was about four years old). And I am sure He is the same Heavenly Father that ever He was and will remain to protect and preserve all those that love and fear Him. From thy loving father

Signed

Bery Shreve.

N. B. Take care of the little money thee has for thee will find that to be a friend where all others have forsaken thee. I shall furnish thee with small matters of money according as I hear of thy behavior. Often read this advice and endeavor to follow it.

REQUITE

O do not weep for me; I shall return
 When April looses blossoms from the bough
 With pink and gentle fingers. You shall learn
 My voice anew when rains fall soft; and how
 My hand will lie in yours, then lift your hair
 In brief but lingering caress—the way
 It used to do. And then I shall be there
 When moonlight in the garden follows day,
 Day so bright it seemed to mock your pain—
 But somber now; leaves move, a white moth dips;
 These roses painted pale are ours again,
 For I shall drink their breath, then kiss your lips.
 O do not weep for me; my love is yet
 So near your heart—my heart cannot forget.

—Jessie J. Dalton.

HAPPENINGS

By Annie Wells Cannon

AUGUST — A restful hour for books, dreams, and meditation is a soul enrichment.

READING is one recreation which relaxes and refreshes both mind and body during the long summer days. It also may help one to forget for a time the sorrows and turmoil confronting the people of the world today. Among recent engaging books from the pens of English women novelists, one notes Mrs. Miniver by Jan Streether, whose identity is only recently revealed. Elizabeth, author of the delightful book *Mr. Skeffington*, mentioned last month, is no other than Countess Russell, author of the charming book *Elizabeth and Her German Garden* of forty years ago. Then, Angela Thirkell's amusing story, *Before Lunch*, which affords the fillip: "If you start *Before Lunch* before dinner you can't stop *Before Lunch* before breakfast; but, if you begin *Before Lunch* after breakfast you can finish *Before Lunch* after dinner or before supper if you haven't started *Before Lunch* before lunch." One wonders what will now be the field of work for these gifted women.

Other interesting books by women are *The Family*, the Atlantic Monthly's \$10,000 prize novel, by Antonina Riasanonsky, pen name Nina Fedorova, of South America; *Biography of Richard Brindley Sheridan*, English dramatist, by Alice Glasgow, and *Our Southwest* by Erna Ferguson, a colorful first novel.

HATTIE BAGLEY MAUGHAN, of Utah, for her one-act play, *Of Goodly Parentage*, won first hon-

or in the contest of the General Federation of Women's Clubs. Her play will be presented in the Pasadena Playhouse.

A. MESSOLOVA, chief matron of the Red Cross Hospital in Athens, was recently awarded the Florence Nightingale Medal.

AGNES B. SUTTON, of Cape Province, South Africa, has been appointed prosecutor in the Juvenile Courts of the province—the first woman to receive such appointment.

SONJA HENIE, Olympic figure-skating champion and film favorite, was married last month to the wealthy New York sportsman Daniel Reid Topping.

DORIS DUKE CROMWELL, heiress to millions, has offered to support 500 English refugee children.

ELIZABETH BERGNER, famous Viennese actress, is being sought for the leading role in Robert Sherwood's London presentation, "There Shall Be No Night."

ALICE MARBLE, tennis star and holder of the titles in both the English and American singles and doubles, again carried off the honors in the finals at the National Clay Courts Tournament.

SUSAN GLASPELL'S novel, *The Morning Is Near Us*, has already sold one hundred thousand copies and been bought for film production. This book won the Literary Guild selection for April.

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

Motto—Charity Never Faileth

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EDITORIAL

The Power of Composure

AT various times and under different circumstances special character traits seem particularly desirable. Dependability, courage, loyalty, affability, and a long list which we might enumerate, while desirable at all times, take on special significance under certain circumstances. The pioneer would be helpless without courage; the man in business finds dependability a requirement; in the social group affability is of outstanding importance, and so forth. In today's strife-swept and insecure world, a character trait which stands out as of paramount importance is composure. Composure implies a settled state of mind, calmness, tranquility, self-possession. The possession of this trait enables the individual to face facts squarely, to think clearly, to reason intelligently and to arrive at sound conclusions. Composure does not imply that an individual is less sensitive to the seriousness of a situation, nor does it lessen the evil or make the condition less grievous, but it enables the individual to draw fully upon all his inner resources in meeting a situation and is the first

step in the intelligent solution of his problem.

Too often when we face a grave situation, when our accustomed way of life is interrupted, when some unexpected calamity sweeps down upon us, or even when we are overworked or face tasks for which we feel inadequate, a sort of hysteria takes possession of us; our normal poise is upset, and we "go to pieces." We exhibit imperfect self-control and indulge in destructive emotional outbursts. Thus, we lose mastery of both self and the situation. Though we recognize the power of composure, we argue, "Anyone would be upset facing what I face." We genuinely believe it would be more than human to remain calm and serene. But the emotions need education as well as the mind. We should strive constantly to engender in ourselves emotional stability. We should form habits which utilize our emotional energy in constructive ways. Not being able to change a situation, we should try changing our attitude toward it. While it is probably true that some people naturally possess a greater degree of emotional stabil-

ity than others, an honest effort to be less sensitive to disturbing stimuli and to remain self-possessed under trying circumstances usually results in improved behavior.

We all admire and are inclined to follow the individual who is master of his emotions. We can all recall numerous instances in which the composure of one person made him master of the group.

The Church is proud of its record of composed leadership; it is equally proud of its numerous examples of outstanding group composure. Recall with me the terrible experience of the Saints at the time of the Martyrdom. It was expected that the outraged and grief-stricken people would burn the town. The people of Carthage fled in all directions, even the governor and his posse took flight; but there was no uprising or violence on the part of the Saints. Elder Willard Richards stood before eight or ten thousand Saints at Nauvoo and advised them "to keep the peace." He stated that he had pledged his honor and his life for their peaceful conduct. When the multitude heard that, notwithstanding the scene of outraged justice under which they labored, and the cruel invasion of the rights of liberty and life—in the very midst of their grief and excitement, with the means at their hands to wreak a terrible vengeance, they voted to a man to follow the counsel of their leader. Such composure is scarcely paralleled in the history of our country—if in the world.

Brigham Young displayed the same type of composed leadership. On July 24, 1857, President Young and 2,587 persons were encamped at the head of Big Cottonwood Canyon, celebrating the tenth anniversary of their entrance into the Salt Lake Valley. A spirit of peace, joy, and patriotism prevailed, when men bearing "war news" rode in upon the scene. The United States Army was about to invade the Utah territory; everything the Saints owned would be destroyed. Yet, there was no hysterical nervousness. President Young received the message quietly, and Church history records: ". . . the afternoon's merriment went on as if no messengers . . . had arrived. At about sunset the camp assembled for prayers, when President Wells made a few remarks in relation to 'the latest news from the states,' upon the order of leaving ground in the morning, and concluded with prayer." The calm, wise leaders evolved a plan whereby the invading army proved a blessing to the struggling settlers. The confidence of the people in their leaders, their knowledge of the Gospel, and their unwavering faith in God, gave them an almost superhuman composure.

An understanding of the plan of life and salvation, which can come to the meekest and most humble of us through consistent effort to learn and live the Gospel of Jesus Christ, is the greatest power in the world to equip us to meet whatever life has to offer with reason and intelligence, to remain composed and unafraid—come what may.



Notes TO THE FIELD

Eliza Roxey Snow Memorial Poem Contest

THE Eliza Roxey Snow Relief Society Memorial Prize Poem Contest is conducted annually by the Relief Society General Board. Three prizes are awarded: a first prize of \$15, a second prize of \$10, and a third prize of \$5. The prize poems are published each year in the January issue of the *Relief Society Magazine*. 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 the published poems at the regular *Magazine* rates.

The contest opens each year upon publication of the announcement in the August number of the *Magazine*, and closes October 15.

This contest offers another opportunity to the women of our Church to do creative work. The object of the contest is to encourage women to write poetry and to appreciate more deeply the beauty and value of poetic verse. About 1400 poems have been entered in this contest since 1923. May this be a climax year for participation and excellence of poetry.

RULES OF THE CONTEST

1. This contest is open to all Latter-day Saint women.
2. Only one poem may be submitted by each contestant.
3. The poem should not exceed fifty lines and should be typewritten,

if possible; where this cannot be done, it should be legibly written.

4. The sheet on which the poem is written should be without signature or other identifying marks.

5. Only one side of the paper should be used.

6. Each poem must be accompanied by a stamped envelope, on which should be written the contestant's name and address. Nom de plumes should not be used.

7. A statement should accompany the poem submitted, certifying that it is the contestant's original work, that it has never been published, that it is not now in the hands of an editor, or other person, with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.

8. Members of the General Board and persons connected with the Relief Society office force are not eligible to enter this contest.

9. 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.

10. The judges shall consist of one member of the General Board, one person selected from the English department of a reputable educational institution, and one from among the group of persons who are recognized as writers.

11. The poems must be submitted not later than October 15.

12. All entries should be addressed to Eliza R. Snow Memorial Poem Contest Committee, 28 Bishop's Building, Salt Lake City, Utah.

Membership Drive

Time For Action

MEMBERSHIP work has rested for a season. Now it is again time for action—industrious and concerted action. We need to bring together our most creative thinking and tactful determination to insure an increase by December 31, 1941, of one-third of the 1937 membership.

Relief Society is challenged to assist in meeting a present-day need. We, as Latter-day Saint women, desire to strengthen our homes. A comprehensive knowledge of the Gospel, a clear concept of the Latter-day Saint way of life, can fortify us and our families against demoralizing influences.

Our challenge is to search out those who are not now Relief Society members; also, to revitalize our enrolled members who are not actively participating. Let us convince them that Relief Society can give purpose and direction to their living, and that they, in serving a glorious cause, enrich the lives of others. It is a reciprocal opportunity.

A summary of material presented in the membership department of the Relief Society April, 1940, conference was reserved for this issue of

the Magazine, believing that it would better serve the membership workers if presented just prior to the 1940 drive.

Due to the shortened educational year (October through May), the time of the intensive membership drive has been changed. Instead of extending from September 15 to December 15, it will now begin October 1 and close December 31. Since "well begun is half done," we urge a preparation meeting far enough in advance of the opening date of the drive to insure efficiency from the start. Stated briefly, our job is: get them coming, keep them coming.

We are told that sponsors of new radio programs and advertising schemes usually allow two or more years for an idea to "take hold." The past two years' performance in membership growth assures us that the Relief Society Membership Campaign has taken hold. With a receptive attitude already built up among our Church membership, we are confident that the work this year will be even more pleasurable and successful. Substantially larger gains in new membership will result in unity and strength to the whole body of Latter-day Saint women.

1940 Magazine Drive

SEPTEMBER 15 to October 15 is the time assigned to Relief Society for its annual Magazine drive. Plans should now be under way in all stakes and wards, missions and branches, to make the 1940 drive the most successful up to date.

The outstanding record made in

1939 is a challenge to our best efforts. Success depends upon conversion to the work, careful planning and united effort. Alert, energetic Magazine representatives, supported by enthusiastic executive officers and a loyal Relief Society membership are sure to attain their goals.

The goal of the drive is a subscription list equal to the total number of enrolled Relief Society members. Each ward and branch Magazine representative reporting a subscription list equal to 75 per cent or above of the total enrollment of her ward or branch as of December 31, 1939, will have her ward or branch record and her name published on the Honor Roll in the December issue of the Magazine. Stakes and missions securing a subscription list equal to 75 per cent of their total enrollment as of December 31, 1939, will also have their records published, together with the name of the stake or mission Magazine representative.

All subscriptions taken from October 15, 1939, to October 15, 1940, are to be included in figuring 1940 percentages. Subscriptions taken after October 15, 1940, will be included in the 1941 drive.

Detailed rules for the conduct of the drive and the earning of awards,

supplies such as receipt books and order blanks, and forms on which to report to the General Board at the end of the drive, will be mailed to the stakes sufficiently early for the drive. Helpful suggestions for the successful conduct of the drive, given in the Magazine department at Relief Society general conference, April 1940, are summarized in this issue of the Magazine beginning on page 543.

The General Board deeply appreciates the work done by the Magazine representatives. In past years they have worked enthusiastically, efficiently and unselfishly. They have rendered a valuable service to the General Board, to the local organizations and to the thousands of women who are now subscribers.

The goals attained in the past, the spirit with which the work has been carried forward, the good resulting from the activity justify the prediction of another outstanding drive in 1940. The General Board extends its best wishes for a banner year.

TWO EDITIONS OF ADAM BEDE

ATTENTION is called to the June Relief Society Magazine, page 423, in which the books for the Literature course for 1940-41 are announced. The book *Adam Bede* is available in two editions, and but one of these needs to be chosen. Ward and stake literature class leaders should make a choice between the two editions of *Adam Bede* which are offered and specify in their orders to the Deseret Book Company which one of the two they desire.

“There’s no dearth of kindness
 In this world of ours;
 Only in our blindness
 We gather thorns for flowers.”
 —Gerald Massey.

Relief Society Membership and Magazine Drives

Vera White Pohlman, General Secretary-Treasurer

A summary of the proceedings at the department meetings on the membership and Magazine drives at the general Relief Society conference, April 3, 1940. This summary was withheld from the main report of the conference, which was published in the May, 1940, issue of the *Relief Society Magazine*, so that it could appear just before the intensive annual drives, which are conducted from September 15 to October 15 for the *Magazine*, and from October 1 to December 31 for membership. A general statement precedes the condensed reports of conference talks given at each of these department meetings.

The Membership Drive

LOOKING forward to the Relief Society Centennial in 1942, the General Board of Relief Society early in 1938 inaugurated a four-year campaign for a membership increase of one-third, by the end of 1941, over the membership as of December 31, 1937. Half of this four-year period had elapsed by the end of 1939, and, accordingly, membership data derived from the annual reports of the wards and branches for 1939 were carefully analyzed and reviewed because of their significance in revealing the progress which had been made and indicating the possibilities of reaching the goal two years later. It was found that, for all Relief Societies throughout the Church, membership had reached 86,142 by December 31, 1939—a net gain during the two-year period of 11,078 or 14 per cent over the 1937 figures of 75,064. There were wide differences, however, in the percentage of increase reported by the various stakes and missions. A few of them had suffered a slight decline, but others had nearly doubled their membership. The six missions and twelve stakes which, midway in the drive, had already achieved a net increase

of one-third or more, were recognized in the membership department of the April conference, where their names were read together with their respective numerical and percentage increases, as shown in the accompanying table.

All six of the missions and four of the stakes included in this group had recorded membership gains of approximately 50 per cent or more, ranging from 48 per cent in the Brazilian Mission to 88 per cent in the Seattle Stake. Representatives of this latter group of stakes and missions were introduced individually to the congregation in the membership department of the April conference.

It is recognized that because of varying conditions in the different stakes and missions, considerable variance in the rates of increase in membership is to be expected. In some districts the greater proportion of eligible women were already enrolled in Relief Society prior to the inauguration of the drive; whereas, in other sections of the Church, the field of potential members was much larger; and, in still other areas, local conditions may justify some in-

STAKES AND MISSIONS WHOSE 1939 RELIEF SOCIETY
MEMBERSHIP REPRESENTED AN INCREASE OF
ONE-THIRD OR MORE OVER THAT OF 1937

	Membership		Increase	
	1937	1939	Number	Percent
Seattle Stake	193	363	170	88
Texas Mission	246	447	201	82
Mexican Mission	182	315	133	73
Portland Stake	242	403	161	67
Northwestern States Mission	790	1294	504	64
East Central States Mission	261	401	140	54
Western States Mission	576	884	308	52
Carbon Stake	701	1054	353	50
Oakland Stake	390	581	191	49
Brazilian Mission	54	80	26	48
San Fernando Stake	279	405	126	45
Sacramento Stake	243	343	100	41
New York Stake	174	239	65	37
Phoenix Stake	262	354	92	35
Pasadena Stake	321	430	109	34
Smithfield Stake	505	676	171	34
Boise Stake	249	333	84	33
South Davis Stake	671	891	220	33

evitable losses. Consequently, although the net increase may not be so large in some districts as in others, the effort of Relief Societies everywhere to enroll all eligible women is equally appreciated by the General Board. Furthermore, Relief Societies everywhere are faced with

the same challenge—the challenge of so conducting and developing their organizations that high attendance rates will be assured and the benefits of Relief Society membership extended to the greatest possible number of members. (See also, “Notes to the Field,” page 533.)

MEASURING UP

Rae B. Barker

Member of the General Board of Relief Society

(Note: The following summarized comments are in explanation of points diagrammed on mimeographed sheets relating to the four-year (1938-1941) membership drive which were distributed at the conference.)

A Good Rule

Our objective for the first two years was that we might make a net gain of 12,500 new members. Our actual increase for 1938 and 1939 was 11,058. The second year we gained more than the first, and still there

are stakes that have scarcely tapped their resources. This fact, we feel, justifies an optimistic outlook upon achieving our objective of 25,000 new members by 1942. We believe the secret for measuring up can be found in this very good rule: “Do more—grow more.”

Fertile Field: Small Yield and Great

Typifying a fertile field but a small yield, is the Relief Society with an enrollment of 900, with 2,700 Latter-day Saint families from which to draw, and with an annual increase of only 12. A great yield is typified by the Relief Society with an enrollment of 500, having 2,000 Latter-day Saint families to draw from, and an annual increase of 200 members.

Comparative Progress

The per cent of increase achieved by your stake will tell at what rate you are traveling—whether by covered wagon, pony express, automobile, streamlined train or airplane. Twelve stakes and six missions have exceeded the general goal of an increase of $33\frac{1}{3}$ per cent, one stake reaching 88 per cent. These percentages are based on net increases, not the total number of new members but the increases after deducting withdrawals, removals and deaths.

Around the World

Each local unit is an integral part of a great movement divinely established for women's best interests. Looking at it from this angle, we would no doubt catch a vision of Relief Society as it operates, serving Latter-day Saint women around the world. Are we measuring up to our greatest possibilities in extending the service of Relief Society to others? Where the Latter-day Saint population is greatest, we must make the greatest growth. The general quota of an increase of one-third is not, of course, a true measure of what can

be accomplished in all localities. Some stakes have far exceeded their quotas, and this is as it should be, to offset conditions where only slight increases are possible. In some stakes even a decrease is inevitable. We will, of course, always remember that our real objective is to reach all who would share in the benefits of Relief Society.

Out of Balance

The membership project would be out of balance if we devoted all our attention to enrolling members. We cannot neglect the factors which influence attendance. Coordinators are dependent upon the officers and class leaders to fulfill the promises of value which they make to prospective members. We look to our very competent presidents to provide the type of organization and quality of meetings that will continually challenge interest.

Good Leadership—the Key

A president's position is a key position. She spreads her attention in various directions. She secures competent class leaders. She builds up a happy atmosphere. Group cooperation and group enthusiasm definitely depend upon her. All these greatly influence sound membership growth with consistent attendance. There must be great satisfaction in being the kind of president who makes each of us feel that she is genuinely interested in us, or the kind of class leader who makes her work so interesting that we feel we cannot afford to miss her class. Membership coordinators have been appointed to assist the presidents in the membership drive. Perhaps support and cooperation sum up the presi-

dent's responsibility. This includes active interest, consultation on plans and arrangements, approval of publicity measures, etc.—most of all, the encouragement of the coordinators. Only through the president can coordinators arrange for needed preparation of membership workers, for special instructions to visiting teachers, for specialized help from class leaders, or for time and opportunity to create general interest in the drive. To succeed in the membership drive we need presidents who are one hundred per cent for it. The groups over which you preside are as sensitive to your attitude as a barometer is to changes in atmospheric conditions. Your hearty approval, or your lack of it, does more in the success or failure of this campaign than most of us realize.

Coordinators Lead the Way

A coordinator's responsibility is the what and the how of interesting and enrolling in Relief Society all eligible women. Her assignment requires a great amount of creative but practical thinking to work out actual procedure in all its detail. Her assignment also includes securing the necessary help to put her ideas into operation. The creative genius for developing and carrying on the membership drive lies in your individual units, and initiative would be retarded if detailed plans went out from the General Board. The following rules, taken from work plans prepared and used by stake membership coordinators, may help you to measure up: Attack your work with faith, prayer, and enthusiasm; make every member "membership conscious"; let the ward members know of the membership objective for

1942; make Relief Society popular and give it as much worthy publicity as possible; attempt to inform all members of the merits of Relief Society, asking for assistance in this from officers, class leaders, and visiting teachers; inform new members of requirements as to dues and participation; after the drive closes, continue to work to keep up attendance.

Let's Have Sails All Set—Oct. 1

Start early on this year's preparation for the membership drive. It takes time to originate or to gather ideas, to test their workability, to iron out snags, and to improve on the first draft of your plan. Remember, too, that you are dealing with groups, and group action is slower than individual action. At the very outset of your planning, check the number of Latter-day Saint families living in your stake or ward. Compare that figure with your Relief Society enrollment and you will have some indication of the increase you should make. A tentative yearly activity program will be an economy measure. Take into account the regular and special occasions, including socials, Relief Society ward conference, fifth Tuesdays, and Anniversary Day, which normally constitute the Relief Society calendar, and determine how these may be used effectively in promoting membership. Plan some occasions where the whole ward population may be aroused to interest in the drive.

Share The Wealth

Relief Society is not just another study group. We find here possibilities for rounded spiritual richness rarely found in so full a measure. The membership drive is our mis-

sionary project among our own. It is Relief Society's share-the-wealth plan. Today we haven't the common physical dangers or enemies that faced women in the early years of the Church, and which tended to draw them close together, almost with the solidarity of a family. Now, there are many competitive influences making inroads which may adversely affect our unity and strength. I believe that the leaders of this organization were inspired to make the call to seek out and gather the women of the Church into Relief Society

under the influence of the Gospel that we might stand unitedly together, a power for good. There may be ahead of us great need for the strength of simple faith in God. We may be facing a time when we will need burning personal testimonies to fortify us with courage, as did our pioneer mothers.

If we possess the pioneering urge, that forward-moving drive, that altruistic attitude, an indefatigable spirit of working for a cause, the question of "measuring up" will have a positive answer.

KEEP THE DRIVE ALIVE

Estella McIntire

Coordinator, Carbon Stake Relief Society

ONLY that which has a spark of life can be kept alive. In the membership drive, this spark was an idea with possibilities for growth and endless development passed out to us by our General Board. Because Carbon Stake has been successful in reaching its quota in the membership drive, we have been asked to tell of our methods. Because I am the coordinator, I have been asked to represent the Carbon Stake, but I have played but a minute part in the success of our drive and have offered suggestions only where needed. I was fortunate in having the complete cooperation of our entire board and of the members of our stake.

In our drive there were seven salient points of action: preparedness, projected interest or a definite goal to anticipate, personalized approach, showmanship with interest, keeping interest week by week, theme-writing contest, and recognition of the accomplishment.

In preparing for the drive we first discussed it at stake board meeting until all phases were understood, the opening date of the drive set, and a definite plan of action outlined. Every available source of information was gone over until we felt ourselves equipped to go out and do the job well. At the first union meeting in September, the ward coordinators were called into session as a group. There the plans were discussed and new ideas accepted and some discarded. At the same time, the executives were selling the idea in their departments and converting all ward officers so that perfect cooperation would be assured.

Feeling next the need of immediate personal interest among our members and prospects, we arranged an announcement program which we thought would capture and hold their attention. The twenty-one coordinators, the music director, the chorus, and several program par-

ticipants met early in another room on union meeting day. We had previously asked for ten minutes of every ward meeting for six weeks to carry on our work. To the strains of *One Hundred Thousand Strong* we marched into the assembly room wearing blue caps with the announcement date printed in gold. The printed announcements, which were wrapped around gold-colored sticks of candy and tied with ribbon, were passed out by the coordinators. They also carried the slogan, "Every Member Get A Member."

After these had been distributed, the coordinators formed a half circle, and a two-minute sales talk on "A Worth While Organization" was given by one of them. The stake coordinator then passed quota certificates to the ward coordinators with the following request: "Coordinators of the Carbon Stake, with this little certificate, I commission you to raise your quota thirteen per cent, thereby making a gain of fifty per cent in two years. In all humility I ask you to pledge yourselves to the task."

The ward coordinators then took the following pledge: "I pledge by the help of the Lord to do my best to make this membership drive a success." The audience took the same pledge; then all joined in the rally song, and our drive was on its way. Departmental work followed where helps and hints were given for the entire month. We had set a goal for thirteen per cent for one year, with a recognition program at the end—an incentive to keep the drive alive.

We felt that our personalized appeal must go still further; so the following week the entire stake board

participated in a get-acquainted missionary drive throughout the stake wherever possible. The members of the board met with the ward officers. Each ward was divided into districts, and one ward officer and one stake officer went out together to cover each district. Some very fine and successful contacts were made. The ward coordinator was asked to follow up this canvass with notes, telephone calls, and weekly visits to the prospective new members.

With the belief that "the eye is more receptive than the ear" we tried to stress more and better showmanship by using interest devices such as catchy slogans, skits, demonstrations, and welcome cards.

October 31, being a fifth Tuesday, was to be celebrated as "guest day." Each member was asked to bring as many guests as she liked, and all department leaders were asked to sell their wares in a skit or stunt, with as much showmanship as possible. We tried to impress the class leaders with the idea that although we could bring in new members it was their responsibility to hold them with efficient lesson presentation. Some very original and spectacular programs were given all over the stake. Lessons were demonstrated in costume; greeting committees were formed and sociability stressed. Guests were given every consideration. All members were asked to help make Relief Society popular by talking it and advertising its fine lessons and good class leaders. We created personal appeal through individual invitations, cleverly devised party favors, and inquiry cards following absence. Crowd appeal was achieved through programs, guest days, and frequent introduction of new slogans. By

having each member seek out a new member we were able to reach every part of the ward. New members were given responsibilities when advisable, and those gifted in art were asked to help with our show-card writing.

To keep up interest week by week we decided to give away a little favor each week carrying a suggestive thought; such as, "sails all set" on a gumdrop ship, "only three more weeks of the drive" on an animal cart, and "pull together" on an ox cart. Each of these favors was the theme for a weekly sales talk. Rally songs were used often in community sings. There was a weekly progress chart and an honor roll; and one ward used a tree, naming the leaves for the Relief Society members. The type of device used depended on the originality of the ward coordinator, because we did stress originality. On union meeting day a little book of memory was given to each ward coordinator, reminding her of her responsibilities for the entire month so that there would be no excuse for loss of memory.

Next, some satisfying form of recognition of each ward's accomplishment was provided, first in ward receptions and finally in a stake reception. At the ward reception, the new members were ushered to seats of honor, and each old member introduced her enrollees. One 1939 member brought in five 1940 members, and one new member entered

into the canning enterprise with much spirit. Women who haven't been to Relief Society for twenty years are now attending, and one is coming in a wheel chair.

The grand finale was a stake reception where each ward received its recognition certificate, and a candle-lighting ceremony was performed, honoring the winners in both the Magazine drive and the membership drive. The candle was to be kept by the winning ward for one year to give light to its programs and also to light the way for a bigger and better drive in 1941. Corsages made from the harvest field were awarded, and a homemade box of goodies carrying the Christmas greetings of the stake board was presented to each member.

In our theme-writing contest, only thirteen themes were entered, but the type of essay received was very good, one of them winning recognition from the General Board.

In all our work we have put forth our very best efforts to make it as cultural as we could with as little expense as possible. It definitely has not been a one-man drive, but a drive carried on by the seven hundred and one members of Carbon Stake. For the year 1940, one thousand and fifty members will "keep the drive alive" in Carbon Stake. We have "sails all set" to make Relief Society popular and to sell membership in the finest women's organization in the world.



"When a man turns his back upon the light, he sees nothing but his own shadow."—Robert Layton.

THE MEMBERSHIP DRIVE IN THE NORTHWESTERN STATES MISSION

Ann P. Nibley

President, Northwestern States Mission Relief Society

OUR 1939 membership shows an increase of 64 per cent over that of 1937. This increase gives our mission fifth place among stakes and missions of the Church during this period. We humbly attribute this success to the following reasons:

1. The spirit and love of Relief Society work which exists in rich abundance among our faithful officers and members, the same spirit which urged them to outstanding success in the Magazine drive, and the same spirit which lessens the burden of traveling from 25 to 300 miles to attend conferences and union meetings.

2. The rapid growth of the mission from the outside. Nearly 100 persons per month are moving into the Northwest from the states of Utah and Idaho. The Latter-day Saint women among this number are eager for the opportunities, the advantages and culture which attendance at Relief Society meetings brings them. Wide-awake membership coordinators have little difficulty in enrolling these women.

3. The opportunity, with the help of our missionaries, of organizing in the last three years 42 new Societies, including two in Alaska—one at Anchorage and one at Fairbanks. The latter two organizations are the farthest north Societies in the Church, and both have doubled their membership in the last year.

4. The energetic work of the mission, district and branch coordinators, and the splendid cooperation they have received from Relief Society members. The work of these coordinators is continuous. As soon as the drive is finished in December, follow-up work is begun, new plans are made and started for the next drive. Many interesting and unique ideas are carried out by coordinators to keep the interest up week by week, and "the drive alive." Each member has been given the responsibility of interesting and bringing to the meetings one new member, at the same time still giving special attention to the member she was successful in adding to the rolls during the last drive.

5. Special recognition and awards to members writing essays of outstanding merit. Awards were also given by the mission to the district and branch coordinators gaining the most new members. These awards were presented on the special Anniversary Day programs. The names of those receiving special recognition are printed in our mission Relief Society bulletins, which are sent to all of our Relief Society officers. Through special meetings, songs, plays, socials, interesting projects, the mission bulletin, union meetings and conferences, every member has been made "membership conscious."

The Magazine Drive

A feature of the department meeting on *Relief Society Magazine* at the April general conference was the presentation of a leather-bound volume of the *Relief Society Magazine* for 1939 as an award to each of the twelve women who obtained the highest scores in the Magazine drive in 1939. The names of these award winners, together with identification of the Relief Societies which they represent and the record of their achievement, were in the December, 1939, issue of the Magazine.

A clever skit, "Which Are You?" demonstrating effectual and ineffectual methods of presenting the merits of the Magazine to prospective subscribers was presented at this session of the conference. The dialogue was written by Luacine S. Clark, wife of President J. Reuben Clark,

Jr.; the characters were represented by Bessie Jones (now general secretary-treasurer of the Primary Association), Luacine C. Fox and Elsie Ramsden, all KSL radio players. A complete text of this skit will be mailed soon to all stake and mission Magazine representatives, together with a supply of order blanks, receipt books, etc. The package of supplies will also contain revised regulations and instructions to Magazine representatives for the conduct of the annual Magazine drive and the preparation of reports to be submitted to the General Board at the end of the drive. These instructions were discussed at the Magazine department of the general conference by Belle S. Spafford of the General Board. (See also, "Notes to the Field," page 533.)

THE STAKE PRESIDENT'S PLACE IN THE DRIVE

Agnes M. Bolto

President, Granite Stake Relief Society

IMMEDIATELY after the Relief Society Magazine drive in 1938, we began preparations for the 1939 drive. We felt that the Magazine in every home would stimulate attendance and increase membership. Plans were discussed in a stake board meeting, and every board member was asked to lend support to the stake Magazine representative in her work of assisting and stimulating the ward representatives in reaching the desired goal.

At the first union meeting after the drive began, our stake representative gave a five-minute talk, giving a brief history and interesting facts

concerning the Magazine. At every union meeting thereafter the presiding officer mentioned the Magazine briefly or read an article or poem from it which correlated with the season or the subject of the day.

The ward presidents were asked to bring the Magazine before their groups every Tuesday in a similar manner. It is not an uncommon thing on Work-and-Business Day, while the women are quilting and sewing, to hear the ward Magazine representative read an article from the Magazine which radiates human interest and touches the experience of all.

Then the visiting teachers were asked to cooperate by taking the Magazine with them on their monthly visits, by referring to the Magazine when discussing the "Message to the Home," and by referring the names of prospective subscribers to the Magazine representative.

Having no outlined message for the month of September, the visiting teachers announced the annual Magazine drive during that month, leaving in every home a printed leaflet which called attention to the value of the Magazine and to the new features added since the last drive. Prior to the drive, we held a meeting with each ward presidency and Magazine representative, where we considered a comparative report prepared by the stake Magazine representative showing for each respective ward the number of subscriptions during each of the three years preceding, the number of renewals and new subscriptions necessary to obtain one hundred per cent (i. e., Magazine subscriptions equal to the total number of members), the number of Latter-day Saint families in the ward, the number of Relief Society executive and special officers and visiting teachers and the number of these taking the Magazine. A bulletin setting forth desirable attitudes of a Magazine representative, obstacles to overcome in selling, and outstanding features of the Magazine was handed to each Magazine representative. A loose-leaf folder containing a list of all the families

visited by the teachers in each district, checked to indicate Relief Society members and Magazine subscribers was prepared and arranged for each ward Magazine representative. Another record, covering a four-year period, was kept of all subscribers in each district, listing addresses of the subscribers and expiration dates of subscriptions.

At the beginning of the drive, the stake board gave a luncheon for ward presidents and ward Magazine representatives where ways and means were discussed for the selling of the Magazine and a splendid article on salesmanship was given to each representative.

During the drive, the ward representatives reported progress weekly to the stake representative and president.

A moving-picture show is sponsored every year during this drive by one of our wards. Every woman who sells ten tickets receives a subscription to the Magazine. In this ward, with 107 members, the number of Magazine subscriptions has equalled the number of members for the past five years.

I acknowledge with gratitude the loyalty and faithfulness of the whole membership of Granite Stake. The benefits derived from the work of those connected with the Magazine drive can hardly be measured; not only has the stake accomplished its purpose of one hundred per cent, but its organizations have been strengthened.



"SELF-CONFIDENCE is a positive attitude built on the sure foundation of inner worth, with faith ever present."

FACTORS CONTRIBUTING TO SUCCESS IN MAGAZINE DRIVE

Camille W. Halliday

Magazine Representative, Ensign Stake Relief Society

(Note: In behalf of the twelve Magazine representatives who were awarded bound volumes of the Relief Society Magazine for 1939, Mrs. Halliday responded with appreciation, and with a discussion of factors contributing to the success of the Magazine drive in her stake, which is summarized here.)

FIRST, I would list enthusiasm.

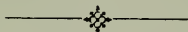
Charles M. Schwab said, "A person will succeed in anything about which he has real enthusiasm, in which he is genuinely interested; he will encounter barriers, but will meet them with such energy of thought and action that they will vanish before his onslaughts."

Second, know your subject. Without personal knowledge we cannot hope to interest others. Irresistibly we are drawn to that which is made to appear close to our individual needs.

Third, cooperation. It is the members that make the wards and stakes. There can be no progress without individual cooperation. Every advancement of the member advances the group. I reserved a month of my time to personally assist the ward representatives during the Magazine drive. In one or two

instances where the wards were having difficulty in attaining the desired goal, I met several times with them, helped them organize their groups and personally canvassed some of their blocks.

As stake Magazine representatives, be one with the women in your wards, keep informed of their progress during the drive, encourage and praise them for the special effort they are making to reach their goal. Keep your group together throughout the year by meeting with them as frequently as necessary at union meeting. There are no designated lessons for the Magazine representatives at these meetings, but we have met and discussed subjects which would help us to be better Magazine agents. During the past year we have taken up such subjects as salesmanship, personality, friendship, service, habits, dependability, and optimism.



"How sweet and gracious, even in common speech,
Is that fine sense which men call Courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends
And gives its owner passport round the globe."

—James T. Fields.

Cathedral of Peace

Dorothy Clapp Robinson

CHAPTER TEN

AFTER leaving June, Bob swung down the slope and passed close by the Elkhorn feeding lot. He gave it no more than a passing glance, for he had no knowledge of the number of stock supposed to be there. At the river, he followed it south to the bluff. A theory that had been teasing at his consciousness began to take form. Somewhere along here, cattle were being loaded and taken away. The water in the river always dwindled to a mere trickle in the winter time, and that would be frozen over. A truck could be backed up against the bluff for loading. Then, if the truck belonged to some reputable rancher, it could pass up the highway with impunity. Was Carson helping that rancher? Tim had seen him. It didn't make sense, but he had to know.

As he hurried along he again opened his jacket. The air was definitely warmer. The sky was rapidly darkening with the cloud bank. It was going to snow—a quick blizzard. He could tell by the force of the wind. He was thankful now for the small flashlight he had dropped into his pocket when leaving. By its light, he found fresh droppings on the bluff and fresh tire tracks in the snow of the river-bed. He followed them down to the lane and had started back when he heard the sound of a motor. Quickly he stepped behind a tree and listened. At once headlights blazed in the lane, and a car stopped at the crossing. Then he saw flashlights and heard

voices. He recognized one as belonging to Mr. Straughn. Bob slipped quietly from shadow to shadow until he was well away. The thief had blundered this time, and men were on his trail. Bob cut directly across the field toward home. The time to tell his suspicions had come. Carson might be in that truck, and the men following might be able to pick up the trail on the highway—unless the storm beat them. Flakes were already beginning to sting Bob's face.

"What is it?" Turner asked as the light flashed in his face. "What's up?"

"Is Carson here?"

"No. Why?" Turner threw the covers from him and reached for his clothes. Before Bob was through with his story he was dressed. As the boy realized his father's intention, he drew himself to his full height.

"I am going after him, Father," he said, "I'm younger."

"Don't bother me." Turner was pulling on his overshoes. "You are tired from . . ."

"I'm going."

They faced each other. "I drove him away, and now I am bringing him back—or staying with him."

"But I could . . ."

"If we are not here by morning, follow with a sleigh."

"Dad, it would be suicide to go in the car. There is a blizzard on the way."

Turner was already striding

through the kitchen. Neither noticed that Carolyn had come to the partition doorway and was listening with white, set face.

TURNER had difficulty reaching the highway. The snow softened a little, but it was a sinister thaw waiting to catch unwary victims. The highway was slippery, but better. He could make faster time, but he was not deceived. He knew that the snow, now beating so relentlessly against his windshield, was an implacable enemy, and that it had a hundred-to-one chance of winning. Time was the essence of success. If he could reach the Cross Line before the storm stopped his car, he would be safe.

If Gray of the Cross Line were in this, he would not take the stolen animals to town, but to his ranch, where he would hold them until such times that they could be butchered and sold at the mining camps across the border. If he could reach Carson before the law did; if he could keep between Carson and the men that were hunting him! He had no way of knowing whether the other car was ahead of him or behind, or whether it had gone the other way.

Speeding along with the rear end lurching drunkenly, Turner Evans thought bitter thoughts. Life had caught up with him at last. Carson was his. If he had done something for which the law would exact payment, they would all pay; but the fault was his. As head of the family, he should have avoided this situation. He should have been able to work out this problem.

He remembered suddenly the lesson on emotions. Was it fate that had brought it to his attention? He

realized as never before the blind, dangerous course they had been pursuing. Emotions must have a legitimate, constructive avenue of expression; deprived of that, they were dynamite. He wondered what was back of Carolyn's right-about-face. Was she trying to get back upon their old footing? If she were, and were sincere in her efforts, then what? He faced the question honestly, and he did not know. If they could go back to where they had been fifteen years ago, what a heaven that would be! But to go back was impossible. Could they capture enough of the old spirit to make a future together worthwhile—to satisfy this terrible hunger that gnawed so persistently? Again he honestly did not know. A face passed fleetingly before his mind's eye, but he brushed it aside.

The storm increased. He had not passed anyone, nor had he been overtaken. The road would not be open much longer. The windshield wiper was having more and more trouble keeping the glass clear. His lights cut the swirling darkness just ahead.

Out of the storm curtain a figure loomed suddenly, head bent to the wind. Turner swung desperately at the wheel. The car skidded, swayed, tottered for a breath, and then as if tired from the wild rush, collapsed on its side in a snow bank. There was a moment of oblivion, then Turner became conscious that someone was dragging frantically at him.

"Are you alive? Are you hurt?" The voice brought him back quickly to the present.

"Carson."

"Dad! Dad! Is it you? Dad, speak to me. Are you all right?"

"I—I think so. If you can lift these cushions."

Very quickly he was out, and they were standing before each other trying to see through the dark and storm.

"Are you hurt?" the boy asked again.

"No, just shaken; but you—how did you get here? Why are you walking?"

For a moment there was no answer; then with a quickly drawn breath that was part sob, the boy reached out and clutched his father.

"Dad, will you believe me?"

"Have I ever doubted your word? I've done enough, goodness knows, but that isn't one of the things."

"No, you haven't doubted, but—" then he plunged on, "I didn't know what I was getting into at first. Yesterday—that is, today, or was it yesterday?—I asked one question too many and was fired."

"Fired?"

"Yes, and then it came over me why Bob had questioned me so closely. I was under suspicion. I had to prove who it was to clear myself. I rode to Semple's."

"Semple. Jed Taylor. I might have known."

"Yes. He has been selling to the Cross Line all winter. Said he had bought the stuff up over the country. Then I remembered a number of things. I waited at the bluff on the river. I told him, when he came, that Gray was afraid of the storm and had sent me to help. He only half believed me, but he had to take me along."

"And you went with them?"

"Him. What else could I do? I had rushed into the thing without thinking it through. Now all I could do was watch for a chance. Above here, I realized I couldn't go back

to the Cross Line. The truck stuck, and I got out to push. Then, I made a quick duck into the storm."

"Huh! Any chance of him following you?"

"No, not now. He will be too busy getting rid of evidence."

After some work, they found a flashlight in the pocket of the car. A hasty but thorough examination showed the impossibility of moving the car.

"We will have to walk."

Without further words they turned and started back in the direction of home.

"We will have to stick to the highway," the father said, "it is our only chance of being picked up." Then as they were trudging along, keeping close together, Turner stopped and spoke sharply, "What is wrong with you?"

"It is my ankle. We—we had a tussle, and I guess I must have turned it." His voice faded on a note of pain.

Turner shortened his long strides, and set his lips grimly.

"Put your hand on my shoulder," he said. "It will help take your weight from your foot."

There was a struggle ahead. The blackness and the storm closed in about them. By feeling, more than by the feeble ray of the flashlight, they kept to the highway. Turner's head didn't feel too well, but the hand on his shoulder gave him strength in spite of its heaviness. They would make it somehow. Soon, Carson was slowing perceptibly. Unless they walked fast, they could not keep warm.

AT home, after seeing the car roar out of the driveway, Bob turned

back to the stable. Taking the most trusty team, he harnessed the horses and hooked them to the bobsleigh. Driving into the yard, he tied them while he went in.

"I have heated some bricks," his mother told him, when he came into the kitchen. She had known what he would do. "I want you to eat this warm soup while I fill the thermos bottle."

"I haven't time. This is a blizzard, and it is getting worse every minute."

"You must eat." There was no relenting in her voice. "You have been on the go all evening."

When all was ready, she went with him to the sleigh and watched him gather the reins.

"Robert."

"Yes, Mother."

"There will be three of you gone."

"We will be back. If they reach the ranch, they will stay there."

"And if . . ." she stopped. He finished her thoughts in his own mind, "they have been caught." Aloud he said, "Go in, Mother, before I leave."

She obeyed. He turned the team into the face of the storm and tucked the blankets closely about him.

Back in the warmth of the kitchen, Carolyn wondered what she would do now. She would keep a fire, yes, but what else? She went to the twins and made a pretense of covering them. She went upstairs to tuck Dennis in; as if by covering these children, she could keep the storm and cold away from the others.

They were gone—her three men. She tried not to watch the clock. She knew it would be a long time, probably another day before they could return, if they ever—No! No, they would be back!

"It is my fault," she mourned aloud. "There was nothing in the house to hold him."

Another time: "Turner, if you will come back, I will get on my knees to you. I will ask you to forgive and forget."

Morning came after an eternity of blind watching. It was a gray, anemic light struggling through a curtain of driving snow.

She went upstairs to call Dennis but decided against it. The snow was beating against the windows in heavy gusts. There would be no school bus today. The stock would have to wait. She went to a west window and stood looking out. Once the curtain of storm parted, and she caught a glimpse of an unbroken expanse of snow. It would take endless hours for a team to get through. A car would have been abandoned hours ago. Several times she tried to call the Cross Line, but the line was reported down. She walked the floor trying to assure herself that all would be well. Once she stopped, and a cold sweat broke out on her face. What if Kane Holland had been less decent? What if he had encouraged her discouragement, or urged her to get a divorce? She would now be living with him. Horrible! But it could so easily have happened. That was why so many women and men were not happy after divorce. It wasn't what they wanted at all.

Suddenly the silence was shattered by the ringing of the telephone. Carolyn rushed down the stairs and clutched the receiver in a shaking hand. She had to speak twice before her voice carried over the wire. It was June.

"May I speak to Bob?"

"Bob isn't here."

"Oh, Mrs. Evans, did he go with the men? We have been nearly wild. Mother is sure Dad is frozen somewhere."

After she had replaced the receiver, Carolyn let a ray of thankfulness warm her hopes. June had called Bob in her hour of anxiety. They were the men Bob had said were after the thief! Later, June called again.

"Did Bob call you? Daddy did. They are all safe in town. They will be back as soon as the snowplow gets through."

BUT Turner and Bob hadn't gone to town. They had gone north to the Cross Line. Which group was Carson with, if either? Later she tried to get June, but the line was dead.

Dennis was up, and they had fought their way to the barn to feed the horses and milk cows. When that was over, another fear caught Carolyn and chilled her already cold heart. Would any of them return? Could the team hold out? Could anyone be out in this storm and live?

"Please," she prayed, "let him come home, so I can tell him I love him."

"Listen!" Dennis held up a warning hand. They were standing by a window trying to look toward the barn. Instantly he reached for jacket and overshoes, but Carolyn was through the door and fighting to reach the gate. Indistinctly, through the storm, she could see the outline of the sleigh. Bob was standing by the wagon-box, and Turner was climbing stiffly to the ground.

In that moment Carolyn lived an eternity. They were alone.

"Carson!"

At the cry of pain, Bob turned. "He is here, Mother. Open the gate. We will have to carry him in."

From the sleighbox they lifted the inert boy, and while she held the door open, they went through to lay him on the dining room couch. Dennis went out to look after the team.

"What is it?" Carolyn cried as she tore at his frozen wraps. "What happened to him?"

"Exhaustion. Sprained ankle. We hope it isn't frozen."

Together they worked over him. Once Carolyn's hand touched Turner's. It was stiff with cold. Instantly she took it in both of hers.

"Turner, you're frozen. Take those things off and get into bed at once."

Just then Carson opened his eyes. He looked around vacantly until his glance found his mother's face.

"Mother!" he cried, and Carolyn dropped beside him sobbing with relief and thankfulness.

"Mother." His hand reached out to find hers. "Mother, I didn't . . ."

"Sh-h. You are back, and that is all that counts."

He clung to her, weakly. "I wanted to come home every day I was there, but I would not give in. I didn't want to go in the first place. That wasn't what I wanted at all."

After he had eaten warm food, he fell asleep. Carolyn shooed the twins out of the room and closed the door. It was not until then that she realized she had not done what she had promised herself she would do. She looked about. Bob and Turner were both gone.

"Bobby went to help Dennis,"

Judy told her, "and Daddy is asleep."

In the kitchen she found his half-cleaned plate. He had been too weary to finish. She went to his room. He lay on his bed, where he had fallen in the act of removing his shoes.

Carolyn removed them without waking him. She could not move him, so she covered him with blankets. He was breathing heavily, and his wind- and frost-burned face was haggard with weariness.

Something broke within her. Some last reserve gave way. This was the boy she had married. The boy by whose side she had worked and slept, planned and failed, wept and rejoiced. How could she have thought for one instant that life could go on without him? Dropping to her knees, she laid her cheek against his. With a deep sigh he relaxed, as if he, in his sleep, sensed the gesture.

"Mother. Where are you?"

Before she could rise, Bob was there, looking down at her. His face,

too, was burned, and his eyes were bloodshot. Softly she went out and closed the door behind her.

"Where did you find them?" she asked.

"They were fighting the storm, trying to walk home. Dad was half carrying Carson. I think Carson has broken a bone in his ankle." His tired eyes searched her. Finally, he said, "You do love him, don't you?"

"More than life. My task now shall be to prove it."

A rare smile broke the weariness of his face. He squared his shoulders. "Now I can face the universe."

But when Turner awoke the next morning, Carolyn went sick with a dark wave of disappointment. He was as far from her as ever. He was kind to her, solicitous over Carson, but that was all. A peace seemed to have settled over him, but the spark for which Carolyn watched and longed was not there. Bravely she smiled, and resolutely she raised her head. She was not defeated yet.

(To be continued)



ONE DAY

Celia A. Van Cott

One day when I was yet a lass
I pinned my curls up high,
And for a kiss of mad moon bliss
I tripped up to the sky.

I danced along the milky way,
I teased the great big bear;
From heaven's bar I stole a star
And tucked it in my hair.

Today I bake a caramel cake,
I clean a cottage through;
I dream my dreams in tiny seams
And broil a steak for two.

Notes FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for April, 1940, page 275.

Activities Incident to the Membership Drive

Uintah Stake (Vernal, Utah)

AT the beginning of the year's work in 1939-40, the Uintah Stake Board offered a prize to the ward gaining the highest percentage of new members. This was won by Jensen Ward which recorded a gain of 40 per cent during the year and received its award on "achievement day," June 25, which was also the occasion of the stake's annual Relief Society outing.

This stake, of which Mae T. Johnson is Relief Society president, emphasizes attendance and activity as well as increased enrollment, evidence of which is seen in the accomplishments of three of the wards cited below.

By the close of the season, the Ashley Ward in this stake had 100 per cent of its eligible women enrolled in Relief Society—there were 52

women in this ward and 52 enrolled in the Relief Society, and nearly all of them were active or honorary members. The accompanying picture is of the 47 women in attendance at the Ashley Ward Relief Society work-and-business meeting, June 10, 1940. Other wards in the stake have also made gains in membership, and the stake is well on its way toward the goal of one-third increase over the 1937 membership by the end of 1941.

The stake board also offered an award at the beginning of the 1939-40 season to the ward having the largest number of officers in attendance at union meetings. Two wards, Jensen and Vernal Second, both reached the same high mark, and each received one-half dozen copies of the new *Relief Society Song Book* as an award.

ASHLEY WARD RELIEF SOCIETY, UINTAH STAKE



North Sanpete Stake (Mt.
Pleasant, Utah)

THE picture opposite shows the membership arch of the Spring City Ward, the four executive officers, and the two membership coordinators. Coordinator Emma Jensen stands at the left of the arch, in front of LaVee Draper, secretary-treasurer, and Grace B. Allred, second counselor; at the right of the arch are coordinator Aurelia Madsen with Manett Allred, first counselor, and Bergetta Jensen, president, behind her. The arch was planned and painted by Max Blain. An unusual feature of this arch is the scrolls appearing on



MEMBERSHIP ARCH
Spring City Ward, North Sanpete Stake

the combined Fairview wards. On this occasion, the young women who had joined the Relief Society during the 1939-40 season lighted their can-



CANDLE-LIGHTING CEREMONY
Conducted by Combined Wards of Fairview

each block, and bearing the names of all the members of this Relief Society from its beginning in 1868. These names were compiled by the two coordinators, and all the scrolls were prepared by James W. Blain, including the inscribing of the 1220 names which they contain. The names of all the new members enrolled during the four-year drive, 1938-41, will be placed in the key-stone at the top of the arch.

The picture in the center of the page shows participants in a candle-lighting ceremony held at an annual-day program in March of this year by

dles from the lighted candles representing experience, development, achievement, etc., held by the oldest Relief Society members of their wards. A chorus of Singing Mothers contributed to the lovely effect and significance of this ceremony.

Ruby S. Jensen is president of the Relief Society of the North Sanpete Stake, in which these wards are located.

Liberty Stake (Salt Lake City)

THE membership arch of Liberty Stake, pictured on the next page, is rotated among the various wards in

recognition of accomplishment in the membership drive. According to the president, Emma G. Phillips, the ward with the highest percentage of attendance during the preceding month, plus one point for every new member enrolled during that month, receives and displays the arch for one month. The following excerpts are from a statement on the "Meaning of the Arch" written by Henry Fetzner, the designer of the arch:

"In broad terms the membership drive is not merely to increase the membership but to accomplish the vast spiritual job of 'building Latter-day Saint women' and to serve mankind joyfully in ever widening fields. The Relief Society goes hand in hand with the Priesthood in helping in the Lord's work of saving and exalting all of mankind. Every part of the work is characterized by loftiness of purpose. Thus, the unusually tall proportion of the arch symbolizes the vastness of the Gospel in the way it transcends anything earthly. The desire is to give the impression of that which soars heavenward to eternal and infinite heights, symbolizing the power of the Gospel to lift the spirit of man to eternal and infinite joy and advancement. As the column of stone defies the force of gravity, so the vertical line, interpreted in the proportions of the arch, represents strength and victory over opposing forces which would draw us downward. The broadness of the base and steps symbolizes the never ceasing appeal to all mankind and the invitation to partake freely of the blessings and joys of the Gospel. The immense stones used in the arch symbolize the tremendousness of the righteous and loving efforts of the sisters in the Gospel. They have

built with good works and willing sacrifice, through which they have accomplished mighty things, both spiritually and materially. The first stone laid in the building of the arch is its cornerstone. This stone was laid in the accomplishments, under the inspired plan as outlined by the Prophet Joseph Smith, of the hand-ful of women of the first Relief Society organization. In a structural arch the great keystone is the last stone set in place binding the whole together and giving it final strength and solidarity. So the whole arch, in another sense, symbolizes the organized strength of many women as a real power for good in the world. Spirituality is represented by the pure white of the arch. As the pure white light is the medium whereby we see all color so also does spirituality open our minds and souls to see all truths in every field of God's universe and empowers us to appreciate them to the full depth that our souls

MEMBERSHIP ARCH
Liberty Stake





NEW RELIEF SOCIETY MEMBERS IN PORTLAND STAKE WITH MEMBERSHIP COORDINATORS AND STAKE BOARD

(Seated to right of table are: Ann P. Nibley, Relief Society president of Northwestern States Mission, and Clarice G. Sloan, Relief Society president of Portland Stake)

are capable. The gold and blue of the base represent the material daily efforts in the tasks we are continually called to do during this earthly sojourn, which form the solid base and soil for the eternal growth of spirituality. Even as the steps, so puny in comparative size, nevertheless support the arch, even so our small daily efforts form the basis for vast spiritual works, the final import of which we only dimly envision now."

Portland Stake (Oregon)

THE Portland Stake Relief Society Board sponsored a membership party in May, honoring the fifty-four new members enrolled in the Society during the 1939-40 season from the ten wards in the stake. Perhaps the most outstanding feature of the evening's program was the candle-lighting ceremony in which each new member participated. The first candle, representative of the stake, was lighted by Clarice G. Sloan, president of Portland Stake Relief Society, as she opened the ceremony with words which struck the theme

of the occasion—a new day of radiance in the lives of the new members—and emphasized the symbolism of the candle-lighting. Next, a ward coordinator lighted one of the large candles, representative of a ward, as she presented the new members from her ward. Then, each of these new members lighted a smaller candle in turn, each repeating a different pledge. The ceremony was continued until the coordinator of every ward had presented her new members and each had given her pledge and lighted a candle to strengthen the radiance of the new day in their lives.

A tribute to new members followed the ceremony, and each was presented with a booklet commemorating the occasion. The cover of the booklet, printed in Relief Society colors, blue and gold, bears an appropriate title, "On the Threshold of Abundant Living." Included in the contents is a copy of the article, "The Radiance of a New Day" by Joseph Quinney, Jr., which appeared in the *Relief Society Magazine* for

August, 1936, and which inspired the candle-lighting ceremony. A nice feature of the booklet is the list of names of all the new members, arranged in groups according to wards; with each ward group the names of its ward Relief Society president and membership coordinator also appear in recognition of their interest and effort in the membership campaign. The accompanying picture, taken at the candle-lighting ceremony, is of new members, coordinators, and the stake board.

Nampa Stake (Nampa, Idaho)

MEMBERSHIP growth in Nampa Stake is recorded on a large "wheel," designed by the stake membership coordinator, Bardella Rasmussen. The "wheel" is a blue disc, three feet in diameter, divided into six segments by six gold-colored

spokes. Each segment represents one of the six wards of this stake, and is filled in with stars representing the members of the Relief Society. In each ward's section is one gold star for each member of the ward Relief Society who was enrolled prior to the beginning of the present membership drive, and a red star for each new member enrolled during the course of the drive. The wheel is prominently displayed at each union meeting, and it is at these meetings that the red stars are added. Thus, the wheel becomes an effective graphic chart which shows at a glance the relative size of each ward Relief Society, and the location and extent of the gains in membership within the various wards of the stake. Minnie L. Rose is president of this stake Relief Society.



Excerpts From *Documentary History of the Church*, Vol. 5,

Written by the Prophet Joseph Smith

(Selected by Marianne C. Sharp)

"BROTHER SHEARER inquired the meaning of the 'little leaven which a woman hid in three measures of meal.' I replied it alluded expressly to the last days, when there should be but little faith on the earth, and it should leaven the whole world; also there shall be safety in Zion and Jerusalem, and in the remnants whom the Lord our God shall call. The three measures refer directly to the Priesthood, truth springing up on a fixed principle to the three in the Grand Presidency, confining the oracles to a certain head on the principle of three" (p. 207).

"... nay, the world itself presents one great theater of misery, woe and distress of nations with perplexity. All, all, speak with a voice of thunder, that man is not able to govern himself, to protect himself, to promote his own good, nor the good of the world. It has been the design of Jehovah, from the commencement of the world, and is his purpose now, to regulate the affairs of the world in His own time, to stand as a head of the universe, and take the reins of government in His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and 'nations will learn war no more' " (p. 63).



Theology and Testimony

THE RESTORED GOSPEL DISPENSATION

Lesson 2

The Heavens Open—Restoration and Joseph Smith

(Tuesday, November 5)

“Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Junior, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world. . . .” (*Doctrine and Covenants*, 1:17, 18)

JOSEPH SMITH AND HIS PROBLEM. In the mind of the fourteen-year-old Joseph Smith, religious rivalry had created perplexity. Being a thoughtful youth, he tried to learn the truth concerning religion, the purpose of existence and the will of God. There is a unique element in what he did. Just as great pioneers in the field of science have cast traditional explanations aside and undertaken experimental research to discover truth, he subjected his religious difficulties to objective experimentation. In the beginning he did not set out to reform an existing church nor to establish a new one. Accepting Jesus as the Christ, he sought the true interpretation of Christianity that had been taught in the Apostolic Period.

There were two sources readily available from which he might have gained portions of the knowledge he desired. He was already familiar with the *Bible*, but it gave merely a sketchy form of the original Christian church. A second source from

which the desired information might be secured was through direct revelation from God. Frankly confessing his inability to learn from the *Bible* what he desired to know, and being trusting enough to follow literally a biblical injunction, he chose the second of these courses: “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” (*James* 1:5).

SIGNIFICANCE OF THE FIRST VISION. There is no evidence to indicate that when Joseph Smith entered the wood that bright spring morning he had any preconceived notions concerning the nature of the Godhead or religion other than the contemporary Protestant views. But when he emerged some time later, these mistaken teachings had been blasted away and replaced by definite facts. His faith and openmindedness had resulted in a revelation that taught three distinct truths lost to the world: First, God the Father and Jesus Christ had been

revealed as possessing materiality, individuality and personality; second, tangible evidence had proved conclusively that revelation had not necessarily ended and could be had when conditions were favorable for its reception; third, no existing earthly church was in possession of the Gospel of Jesus Christ in its purity and simplicity.

RESTORATION, NOT REFORMATION. Although youthful, untrained as a professional religious leader or scholar, and sensing his own inadequacies, he did not turn to the writings of the famous philosophers, theologians, and reformers for guidance. His first vision had taught him that the Restoration must come through revelation, not through reformation. His contributions to the theological and religious heritage of the world have never been fully appreciated, and the world is only gradually commencing to comprehend the magnificence of his teachings. Only a few of his outstanding contributions can be discussed in the current lesson.

THE PRIMITIVE AND LATTER-DAY CHURCHES. Throughout the work of Joseph Smith it is evident that he was striving to re-establish on earth the Primitive Christian Church organization and its doctrinal teachings and practices. To effect this, the various Priesthood offices, quorums and councils in the Church were successively organized. Through the Priesthood, available to every worthy male when old enough to assume Church responsibilities, Joseph Smith restored the concept of a church managed by its membership, rather than a class of professional priests.

UNIVERSAL SALVATION AND ETERNAL PROGRESSION. One of the earliest glimpses of the breadth of the Prophet's vision of the eternities is found in his teachings concerning the universal salvation given all of God's mortal creations. However, for exaltation in the hereafter, obedience to certain eternal principles or ordinances is required. Through baptism, endowments, and sealings for the dead this blessing is not denied even to the dead who were unable to obey these requirements in mortality. Not only is there scriptural evidence for such practice, but the early church "Fathers" acknowledged its existence, although Tertullian (between 207 and 220 A. D.) was forced to admit that the church no longer understood it.

In Joseph Smith's concept of eternal life there was no such thing as static or purposeless existence. Even God is made subject to this principle. The Prophet said: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! . . . he was once a man like us; yea, . . . the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." (*Teachings of Joseph Smith*, pp. 345-346.) How closely this resembles the doctrine still prevalent in the second century church, as stated by Irenaeus, Bishop of Lyons, when he taught that "God became what we are, that we might become what He is." (S. J. Case, *Highways of Christian Doctrine*). And again, "We have not been made gods in the beginning, but at first merely men, then at length gods." (*Against Heresies*, Book IV, 38:4 and Book III 6:1)

FIRST PRINCIPLES AND ORDINANCES. Into a world teaching the doctrines of predestination, infant damnation, and the total depravity of man, Joseph Smith brought the knowledge of a just and merciful God, who asked man to believe, repent and then manifest the sincerity of his faith and changed life by entering the water of baptism and receiving the Holy Ghost as a confirmation of this regeneration. Here again historical documents vindicate the accuracy of these teachings, indicating that infant baptism was never practiced by the Primitive Church.

The interpretation of the Sacrament of the Lord's Supper made by Joseph Smith was revolutionary to an apostate Christian world that had attached so much mysticism to this simple rite. Yet, how similar to the second century practice as recorded by Justin in *First Apology*, Chap. 65: "There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son. . . And when he has concluded . . . all the people present express their assent by saying 'Amen'. (Then) . . . those who are called by us deacons give to each of those present to partake of the bread and the wine mixed with water, over which the blessing was pronounced . . ." Here is freedom from supernatural interpretations. It is purely a simple, memorial meal, depending upon the spiritual condition of the partaker for its efficacy, rather than a divine element in the substances.

CONTRIBUTIONS OF JOSEPH SMITH TO CHRISTIAN THOUGHT AND LIVING. The

Latter-day Prophet did more than any religious leader since the days of Jesus to stress the dignity and worth of the human soul. He did much for the emancipation of women. The organization of the Relief Society indicated that he realized women should fill a definite place in society, through welfare work. Within the Church, she was to share the blessings of the Priesthood with her husband and encourage him to righteous living. In marriage, she was to be an equal as well as an eternal companion. He showed the world that a prophet was not a pious, archaic fanatic, but a normal man, blessed with vision, who interpreted the will of God to his generation. His contribution to sacred scripture—the *Book of Mormon*, *Book of Moses*, *Book of Abraham* and *Doctrine and Covenants*—nearly equal in volume, and far surpass in worth for present-day living, the products of all biblical prophets combined. His religious philosophy of life is one of the profoundest concepts of life.

JOSEPH SMITH AFTER A CENTURY. From the vantage point gained by the Church and society after more than a century of the Restored Gospel, we can make some valid evaluations of the Prophet of this Dispensation. The fact that he passed through the highly emotional strain of religious revivals as he did indicates stability of character and remarkable maturity of judgment for a youth. His later life manifested these same rugged characteristics of independence. We see this manifested still further in his work of restoring the Gospel. Certain of the divinity of his calling and promise, he blazed new trails in theology and religion. Although ac-

cused by his opponents of blasphemy and un-Christian-like teachings, the discovery during the past century of Christian documents describing the Primitive Church indicate that his teachings accorded with the apostolic doctrines. Time, the great justifier, has validated the truths he taught, and the Restored Church rolls forth to fill the earth with knowledge and power.

Questions and Problems for Discussion

1. What sources are available for a study of the Primitive Christian Church?
2. What truths did Joseph Smith know when he emerged from the Sacred Grove that he did not know when he entered?
3. What is the importance of the translation and publication of the "Fathers" of the first and second centuries of the Christian Church for a study of the Restoration?
4. Why did Joseph Smith succeed in restoring the Gospel, whereas other great minds before his day had never done more than attempt a reformation of an apostate church?
5. Why do you suppose the Lord has commanded the Church in this dispensation that all things should be done by "common consent"?

Topics for Study and Special Reports

1. Make a report on the parallels between second-century writers on Christianity and Joseph Smith's teachings, as

presented by Professor James L. Barker in the *Improvement Era*, March, 1938, pp. 144, 145, and 185.

2. Summarize the philosophy of Joseph Smith as presented by B. H. Roberts in *Comprehensive History of the Church*, Vol. 2, pp. 381-412.

3. What interpretation do you place on the statements in Amos 8:11, 12 and Revelation 14:6, 7?

4. Read the summarization of Joseph Smith's character on pages 360, 361 of Roberts' *Comprehensive History of the Church*.

References

Wm. E. Berrett, *The Restored Church*, pp. 18-27 and 274-280.

B. H. Roberts, *Comprehensive History of the Church*, Vol. 2, pp. 362-412.

Geo. Q. Cannon, *Life of Joseph Smith*.

Deseret News, Church Sections, radio addresses by Wm. E. Berrett, Lowell L. Bennion and T. Edgar Lyon on "Contributions of Joseph Smith," commencing in issue of June 24, 1939, and continuing through to December 30, 1939. "Joseph Smith—the Prophet," by Preston Nibley, commencing in the issue of May 20, 1939, and continuing to the issue of October 7, 1939.

Doctrine and Covenants, Sections 18, 20 and 27.

J. H. Evans, *The Heart of Mormonism*, pp. 7-37 and 249-312.

J. H. Evans, *Joseph Smith—an American Prophet*, pp. 225-316 and 415-433.

Joseph Fielding Smith, *Essentials in Church History*, pp. 40-49; 91-94; 180-192; and 315-319.

I KNOW what I say, I understand my mission and business. God Almighty is my shield, and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely."
[1843]

PAUL saw the third heavens, and I more. Peter penned the most sublime language of any of the Apostles." (Excerpts from *Documentary History of the Church*, Prophet Joseph Smith.)

Visiting Teacher

MESSAGES TO THE HOME

How We May Honor Priesthood in the Home

No. 2

Divisions of Priesthood—The Aaronic Priesthood

(Tuesday, November 5)

“Teach them (your children) to honor the authority that God has bestowed upon his Church for the proper government of his Church.” (*Gospel Doctrine*)

THE Aaronic Priesthood is so called because “it was conferred upon Aaron and his seed, throughout all their generations.” (*Doc. and Cov. 107:13*)

In this day, it was brought to the earth by John the Baptist, who ordained Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, May 15, 1829, near Harmony, Pennsylvania.

“The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.” (*Doc. and Cov. 107:20*)

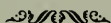
The offices of the Aaronic Priesthood are deacon, teacher and priest. A boy may be ordained to this Priesthood at the age of twelve. He receives first the office of deacon. When he is fifteen, if he has proved

faithful to his duties, he usually is advanced to the office of teacher; at seventeen, he may become a priest. A deacon acts as a help to the bishop of his ward in many ways; such as, collecting fast offerings, cleaning meeting houses, acting as ushers at meetings and passing the Sacrament. A teacher may perform the duties of a deacon and also visit the homes of the Church members once a month to take a message from the bishop, to inquire as to conditions of people, and also to teach the Gospel. A priest may teach, preach, baptize and administer the Sacrament. He may ordain others to the Aaronic Priesthood. (See *Doc. and Cov. 20:46-59*)

Home Discussion Helps

To hold the Priesthood is a strength to a boy or young man if he honors it and holds it sacred. It helps him to overcome temptation and to live better.

It affords through its activities and quorums opportunity for training in leadership, for intellectual and spiritual development.



“**M**ORMONISM is strong because God is its author—the engineer directing its course—and all the might of Omnipotence is behind it, impelling it on to its destiny. It is the everlasting Gospel, the saving, glorifying power of God, the power by which He carries on His mighty and marvelous work, bringing to pass the immortality and eternal life of man.”—Orson F. Whitney.

Work-and-Business

NUTRITION

Lesson 2

Health for Your Eyes

(Tuesday, November 12)

NUTRITIONAL CARE OF THE EYES

Good general nutrition is reflected in the eyes. Eye health is now known to be affected specifically by vitamins A, B, and C.

VITAMIN A AND EYE HEALTH

Vitamin A prevents and cures Xerophthalmia, which is the Greek name for dry eye. Deficiency of this vitamin affects the epithelial tissues of the eyes and tear-secreting glands. Total blindness results if vitamin A deficiency continues too long.

Nutritional night blindness, which is the inability to see in dim light, is another result of a diet low in vitamin A. Night blindness comes on so gradually that vision may be impaired without the person realizing it.

People concerned with nutrition research feel that the prevalent low vitamin A diets may be the cause of many automobile accidents which occur after dark or in the dim twilight.

Lack of vitamin A affects the rods of the retina, thus narrowing the range of vision. Car drivers so afflicted fail to see cross traffic when approaching intersections. They may not see pedestrians at the side of the road. Their side vision is not sufficient to prevent them from cutting in to cars running by their side.

Vitamin A regenerates the visual purple in the retina of the eye and

sharpens one's sense of color discrimination.

Fish liver oils, liver, fish roe, egg yolk, butter and cheese are our best animal sources of vitamin A.

The best vegetable sources are the green, leafy and the yellow-colored ones, such as spinach, kale, escarole, chard, beet greens, carrots. Tomatoes, apricots, prunes, and yellow peaches are also very good sources.

VITAMIN B FOR EYE HEALTH

Keratitis is a blinding eye disease which affects the cornea. Lack of riboflavin, a member of the vitamin B complex, is now seen to be the cause of keratitis. Clinical tests using this vitamin with patients whose vision was badly impaired resulted in a restoration of normal vision.

Best food sources of riboflavin are liver, milk, eggs, and the dark green, leafy vegetables.

VITAMIN C FOR EYE HEALTH

Diabetic patients frequently have impaired vision due to bleeding from the tiny veins and arteries in the retina.

Vitamin C strengthens the fragile walls of these blood vessels and keeps this bleeding tendency under control.

In the clinical tests, the use of the vitamin B complex along with vitamin C showed marked improvement in this eye condition. Brewers yeast and liver were used as the sources of the B complex.

Rich sources of vitamin C are tomatoes, citrus fruits, sweet peppers, cabbage and other raw, leafy vegetables.

MEDICAL CARE OF THE EYES

Vision defects which are not nutritional usually come from changes in the shape of the eyeball or from disturbances in the muscles which control the eyes. Such defects should be corrected according to recommendations from a physician who is trained in the care of the eyes. Faulty vision affects one's physical well-being. Eye strain is a common cause of poor posture. Poor digestion is another result of eye strain. Vision defects often retard the child's progress in school.

Following are recipes for some of these foods which are important to good health:

LIVER BAKED IN SOUR CREAM

- 1½ pounds liver
- 1/8 pound salt pork
- 3 tablespoons lemon juice
- 1 cup sour cream
- 1 teaspoon salt

Tomato juice or French dressing.

Use a covered baking dish. Cut salt pork in small strips. Cut liver in one-half inch slices. Put pieces of salt pork between slices of liver and sprinkle each layer with lemon or tomato juice or French dressing. Let stand one-half hour. Pour over it the sour cream.

If beef or pork liver is used, let the liver stand 2 or 3 hours or over night after it has been mixed with the sour cream. This helps cut some of the strong flavor of the liver and makes it more tender.

Bake in a moderate oven (300 degrees F.) until tender—about 1½ hours for veal and 2 hours for beef or pork liver.

CARROTS IN PARSLEY BUTTER

- 4 cups carrots
- 1 teaspoon salt
- 2 tablespoons butter

2 tablespoons lemon juice

4 tablespoons finely chopped parsley

Wash and scrape the carrots and cut them in slices or dice them. Cook in a small quantity of boiling, salted water 10 to 15 minutes, or until tender. Drain, add the butter, lemon juice, and parsley, and serve at once. Serves 8.

SPINACH SOUFFLE

- 1 cup strained spinach
- 1 tablespoon minced onion
- 1 cup medium white sauce
- 2 eggs
- Salt and paprika

Add the spinach, the onion, and the seasoning to the white sauce, then add the beaten egg yolks. Beat the whites of the eggs until they are stiff. Fold them lightly into the first mixture, and turn this into a buttered baking dish. Set the dish in a pan of hot water and bake the souffle for 30 minutes in a moderate oven (300 to 350 degrees F.) Serve at once from the dish in which it is baked. Serves 4.

CABBAGE SALAD WITH WHIPPED CREAM DRESSING

- 3 cups shredded green cabbage
- ½ pint cream
- 4 tablespoons lemon juice
- 1¼ teaspoons salt
- 1 teaspoon sugar
- 1 teaspoon scraped onion
- 3 tablespoons ground horseradish

Put the shredded cabbage in a cool place to become crisp. Whip the cream, add the seasonings, and combine with the cabbage just before serving. If allowed to stand after mixing, the juices are drawn from the cabbage and the dressing becomes too thin. Serve the salad very cold. Serves 6.

References

Human Nutrition—Year Book, U. S. Dept. of Agriculture.

Foods Rich in Vitamins, Esther Peterson Daniel, U. S. Dept. of Agriculture, Bureau of Home Economics.

Foundations of Nutrition, Mary Swartz Rose.

Consult any good physiology text on structure of the eyes.

Literature

THE MODERN NOVEL

Lesson 2

Adam Bede

(Tuesday, November 19)

Lesson Topics

1. Brief review
2. The setting
3. The characters

Review

The last lesson gave briefly the story or plot of *Adam Bede*—the love of Adam for Hetty Sorrel, her love for Arthur Donnithorne, their sin and its resulting effects upon Hetty, leading her to the greater crime of infant-murder, Adam's desperate effort to save her from execution, Arthur's remorse and intervention, her deportation and death in a foreign land, Arthur's sacrifice to atone for his weakness, and Adam's ultimate happiness in marriage to Dinah Morris.

The theme, or central idea, that every act is followed by inevitable consequences which often affect many lives was pointed out. We see how the sin of Hetty and Arthur brings tragedy to themselves and to others, even to Adam who is wholly blameless, as are so many in actual life who suffer because of the weaknesses or sins of others.

In lesson two, other phases of the novel will be considered, particularly the setting and the characters.

Setting

One of the three essentials of the novel besides the plot, is the setting, or the time and place of the action of the story. It is from this phase of the novel that we receive much of the intellectual value previously

mentioned. Many facts about the country, the manners and customs of the times, events in history, prevailing views and attitudes are almost unconsciously acquired through a careful study of the background.

Adam Bede is a story of Warwickshire, England, in the nineteenth century. We first see Adam and his brother Seth at work in a carpenter shop. This shop is described accurately, as are the various parts of Hall Farm, the different units of the ancestral home of the Donnithornes, the rectory, and the humble home of the schoolmaster. So we become acquainted with many types of homes and the kinds of life lived in them. We are shown the church, the inn, the prison. We see the highways, meadows, and other phases of natural scenery. George Eliot suggests in the first sentence what she is going to do for us in the matter of setting. She says: "With a single drop of ink for a mirror the Egyptian sorcerer undertakes to reveal to any chance comer far-reaching visions of the past. That is what I undertake to do for you, reader. With this drop of ink on the end of my pen, I will show you the roomy workshop of Jonathan Burge, carpenter and builder, in the village of Hayslope, as it appeared on the eighteenth of June, in the year of our Lord 1799."

Then she draws a picture of the room with five men at work, with Adam's dog asleep on a heap of shavings. She gives us the smell of the pine wood they are working on,

of the elderberry blossoms beside the window; she gives the glint of the sunbeams shining through the transparent shavings that fly before the planes of the workmen. We are shown the Burge's home across the way with its "smooth gray thatch and buff walls looking pleasant and mellow in the evening light. The leaded windows were bright and speckless and the doorstone was as clean as a white boulder at ebb-tide."

We are introduced to the characters as they go about their habitual work, and we see them as a part of the background which helps to make them what they are. We first meet Mrs. Burge standing out vividly on her doorstone, dressed in her dark-striped linen gown, red kerchief, and a linen cap, talking to her speckled fowls. We see the Poyser dairy:

"Such coolness, such purity, such fresh fragrance of new-pressed cheese, of firm butter, of wooden vessels perpetually bathed in pure water, such soft colouring of red earthenware and creamy surfaces, brown wood and polished tin, grey limestone and rich orange-red rust on the iron weights and hooks and hinges. . . ." She shows us Martle Massey's home, where, despite the fact that "no woman but his dog Vixen" was allowed to enter, his table was "as clean as if Vixen had been an excellent housewife in a checkered apron; clean also was the quarry floor and the old carved oaken press."

In contrast to this small abode is the rector's home with its "large and lofty dining room with an ample mullioned oriel window at one end, new walls not yet painted, but with old furniture, a thread-bare, crimson cloth over the large dining table upon which stands a massive silver waiter with a coat-of-arms conspicuous on its center, a room which makes you suspect the inhabitants inherited more of blood than wealth."

Through such background details we understand the type of life the

characters lived, for the author fuses the setting with characterization and plot. She describes the church as she presents the activities centering there; such as, regular services or a funeral. She shows us an open-air Methodist service at which the lovable preacher, Dinah Morris, presides. Aside from the interest she creates in the characters of Dinah and her varied listeners, and their responses to her sermon, she gives us many significant facts about the Methodist Church.

Woven with the picture of the festival at Squire Donnithorne's estate, there are many interesting details about various social classes in England—their customs and traditions, significant events of national importance that are before the public; such as, war with France, the activities of Napoleon, the reactions of the people to their times. It is evident, then, that much knowledge may be gained from the setting. Our intellectual horizons are pleasurably widened at the same time that we are enjoying the story. Knowledge gained in this way has, perhaps, even more truth than that acquired in the formal processes of learning; for as someone has said, "History tells us what men have done. Literature in addition tells us how they felt about it, which is of even greater significance."

Characters

There are also ethical values to be gained from a study of the novel. These values are closely tied up with the characters, their ideals, their attitudes, their philosophies of life as they face the realities of their world.

We may know characters in a book better than it is possible to know

people in real life. The author reveals to us their motives, factors of heredity, the influence of environment which help to make them what they are and which cause them to respond to life as they do. We may apply such knowledge of human behavior learned from novels to real characters about us, and so come to know them better. Of the characters in this novel the central one is Adam Bede, a man whose ideals and integrity we admire and long to make our own. He believes that:

"There's the speerit o' God in all things and all times, week day as well as Sunday, and in the great works and inventions; and God helps us with our head pieces and our hands as well as with our souls, and if a man does bits o' jobs out o' working hours—builds a' oven for's wife to save her from going to the bake house, or scratches at his bit o' garden and makes two potatoes grow instead o' one, he's doing more good and he's just as near God as if he was running after some preacher and a praying and a groaning." He also says, however, that "if a man gets religion he'll do his work none the worse for it."

Adam has a passion for work and a great pride in doing his best, no matter what the task. When quitting time comes, the other men in the carpenter shop drop whatever they are doing and prepare to leave. One man throws down his hammer as he is in the act of lifting it; another leaves a screw half driven in.

"Adam alone had gone on with his work as if nothing had happened. He said to the others in a tone of indignation, 'Look there now! I can't abide to see men throw away their tools in that way the minute the clock begins to strike, as if they took no pleasure in their work and was afraid of doing a stroke too much.'"

He has a keen sense of duty toward his parents, although he has no patience with his drinking father.

Once he felt as if he could endure the burden of providing for the family and the disgust of seeing his father come home drunk no longer, and he ran away.

"But he thought of his mother and Seth left behind to endure everything without him, and he came back the next day. Realizing the misery and torture his mother had suffered in his absence, he resolved that that could never happen again. He said, 'If you've got a man's heart and soul you can't be easy making your own bed and leaving the rest to lie on the stones.'"

He is very independent and is not cowed by those above him in social rank. Though he and Arthur Donni-thorne, despite their difference in social status, had been friends for years, and though Arthur had just given him a position which would insure his economic independence and a chance to do the kind of work he liked, when he discovered that Arthur was trifling with Hetty's affections he fearlessly confronted him:

"I don't know what you mean by flirting, but if you mean behaving to a woman as if you loved her and not loving her at all the while, I say that's not the action of an honest man, and what isn't honest comes to harm. . . . It'll not be soon forgot as you've come between her and me; you've robbed me of my happiness while I thought you was my best friend and a noble-minded man I was proud to work for. And you've been kissing her and meaning nothing, have you? And I never kissed her in my life—but I'd ha' worked hard for years for the right to kiss her. And you make light of it. . . . I throw back your favors, for you're not the man I took you for. . . . You don't want to fight me because you think I'm a common as you can injure without answering for it. . . . I tell you you're a double faced man. I won't go away without fighting you. . . . You're a coward and a scoundrel, and I despise you."

Yet, after the duel, Adam cares for

Arthur as he would have done for a brother. His love for Hetty is pathetic. Terrible as her sin is, he stands by her to the end. He says to Dinah after the trial—Hetty's trial for murder when they think she is to be hanged: "If only I could have done anything to save her—if my bearing anything would ha' done any good!" And when he goes to the prison to tell her good-by, and she asks his forgiveness for the wrong she has done him, he says with a half sob, "Yes, I forgive thee Hetty. I forgave thee long ago."

The above quotations indicate but a few points in Adam's admirable character. The book is filled with them. He is not perfect, but he is splendidly human.

It would be interesting, if space permitted, to discuss and illustrate traits of the other characters. Each

one is worthy of special consideration; his philosophy, his visions and struggles give a sense of the fundamental nobility in human nature. In such points lie the ethical values in the study of the novel.

Teaching Helps

1. By which method, direct or indirect, does George Eliot chiefly present her characters? Illustrate.

2. What are Seth's outstanding characteristics? Give some quotations to uphold your views.

3. How may Mrs. Bede's character help mothers to avoid faults in regard to their children and their own happiness?

4. Analyze Hetty's character and discuss the part environment and heredity may have had in making her what she is.

5. Quote some of Mrs. Poyser's trenchant and amusing sayings.

6. The chief problem of the novelist is to create an illusion of reality. Mention some of the means by which George Eliot achieves this illusion.

Social Service

EDUCATION FOR FAMILY LIFE

Family Relationships

Lesson 2

Long-Time Vision of Family Life

(Tuesday, November 26)

WHEN war and rumors of war become prevalent throughout the nations of the world, as is the condition today, hazardous changes come along with such rapidity that habits, mores, and institutions are subjected to a stress and strain that rush them from their moorings and often leave them so modified that millions of men and women must change the routine of their lives and adjust to new conditions of living.

When a nation is faced with the necessity of turning its attention and efforts toward preparedness and defence along military lines, there is a danger that it may, temporarily at least, lose sight of the fundamental importance of its social institutions; this is particularly true with respect to the family.

Many of the changes that are forced upon us prove to be advantageous for our growth and progress;

but, on the other hand, great gains that have been made during past generations are completely lost, or receive a setback that may require generations to overcome. Many of the mores are replaced by hedonistic life adjustments on a short-term basis. This is particularly obvious among the mores that have to do with the family.

The preservation of values, to serve as the social heritage of future generations, can be greatly aided by developing power of vision on the part of individuals and groups, and through the practice of long-time planning for the life of the individual as well as for the life of the group.

During the last half century our attitude toward life has been consistently turning more and more toward the extrovertive philosophy. We have been more concerned with getting things done than with the consequences of what we do. We have been interested in what the family, the church, or other institutions, what life itself has to offer as a reward for today, rather than in the rewards of tomorrow; and the reward that makes the strongest appeal is the one which comes in the nature of immediate pleasures. This attitude toward life in general has penetrated our attitudes toward family life to the extent that it is not uncommon today to find persons who lend a listening ear to that small group who predict no future for the institution of the family.

Any nation that is sincerely concerned with the building up of national defense mechanisms and agencies can well afford to turn attention to its family life, both for the present and for the future.

Does the future of the family, as

our primary social institution, warrant the necessary time and effort required to train and educate for vision and long-time planning? We quote Groves: "If the question, 'What is to be the future of the family?' means whether it is to continue, the answer must be that it is as secure as the human race itself. . . . So long as the generations of mankind come and go, there must be the perpetuation, in some form, of family activities and values, since there is nothing to indicate that the evolutionary process can go into reverse and gradually wipe out the extension of the infancy period which gave man his opportunity and his culture. . . . The destiny of the family and of the human race are inseparably tied together so far as the future is concerned."¹

For members of the Church of Jesus Christ of Latter-day Saints the future of the family means more than it can possibly mean to any other group of people. To those who are united in the holy bonds of matrimony in our temples, it means family life throughout all eternity. With such a belief, the pertinent question before us is not, "Shall we consider the long-time plan?" but rather, "How shall we go forward in our program of long-time planning for the family?"

The source of our greatest hope lies in our ability to offer to every young man and young woman an opportunity for education and training for marriage and parenthood, and also to provide for those who are married every possible means of assistance in solving their problems as

¹Ernest R. Groves, *The Family and Its Social Functions*, pages 597-98.

they arise and in helping them to plan for the future, that the eventide of life may offer the choicest and richest of satisfactions.

Too few parents are conscious of the fact that the ideal or the picture of family life that their children bring to their own marriage represents a mosaic made from the daily experiences and ideals that are part of the everyday life in the parental home. Minor incidents, about which the parents give no thought, often form important parts in the mosaic of the family life of their offspring.

The degree of happiness that one enjoys during the latter years of life does not come accidentally, nor is it a gift of the fates or just good luck, as many say. Rather, it is the result of living a life well planned; of accepting, as they come, the disappointments and tears, the labors and sacrifices, the laughter and joys, the loves and companionships, giving to each its proper weight and consideration. There is no place for the fair-weather type of person or the blue-Monday type in family life. Family living offers little to the person who lives for immediate rewards in the form of fun and good times, because many are the days that are too crowded with family duties and responsibilities to permit the use of time for amusements. Many immediate joys come as a by-product of homely, routine living; but at the same time, deferred payments in happiness are being stored for future years.

A REMARK frequently heard in a certain neighborhood is, "Did you ever know a couple who are more fortunate than Mr. and Mrs. R? Even though they are in their sixties, they enjoy life more than any-

one in the neighborhood, young or old." A little investigation reveals the fact that the R's are enjoying rich dividends from the investment of living a well-planned life.

The R's are living in their own home, the same one in which their five children were born. Their family consists of three daughters and two sons, all of whom are married, and all except one daughter live within a radius of one hundred miles from the parental home.

The outstanding characteristics of this family can be felt as well as seen when they are together. Comradeship and cooperation, harmony and consideration for each other are the most impressive traits of the group. Probably, we should add to the above list the fact that all are specimens of unusual physical well-being.

When Mr. and Mrs. R were asked what particular family practices and customs they thought had contributed most to their success as a family, they agreed that having had specific goals since they were first married, and definitely worked-out plans by which they hoped to reach these goals, had been their most beneficial practice. The goals were: (1) to have a family of strong, healthy children; (2) to own their home; (3) to be able to provide opportunity for the education of their children; (4) to have their children active members of the church; (5) to have their children honorable members of the community; (6) to have their children as happily married as they themselves.

The eldest son, who was present at the interview, said that another factor that had contributed to the success of their family life, and which had impressed each of the children,

was the fact that the mother and father had always put the welfare of the family first; nothing ever seemed as important as the family group.

Mr. R said that almost as soon as each child was born the family "blueprints" were placed before him, so that by the time he reached his teens he was fairly well inculcated with the desires and expectations of the family; and each one was expected to contribute to the success of the aims.

Mrs. R said, "Let me assure you that it has not all been as easy and smooth running as it appears at this stage of our lives. We have had our troubles, disappointments, and sorrows, but we have always tried to meet them together and accept whatever was inevitable without complaining. Every once in a while when the children were small, and it seemed as if Mark (her husband) and I were not getting nearly as much fun out of life as our friends were, we would ask ourselves if we were not too concerned about the future, at the expense of the present. However, at the end of such a discussion, we always agreed that we were on the right road to happiness. And now when we look back on the journey, we wonder how we ever could have felt that we were missing anything of importance." She continued, "Naturally, young children keep their parents away from many clubs, parties, shows, and entertainments of one kind and another, but I think they also keep a lot of married folk out of the divorce courts, and out of other troubles, too! Another thing we have always tried to do is to keep check on our desires and not allow them to get out of bounds, and so in the long run we

have enjoyed a greater degree of contentment."

Undoubtedly, the last statement suggests something of significance in the marital accord of Mr. and Mrs. R. It is difficult to enumerate incidents which contribute to marital happiness because of the subjective nature of happiness. In answer to the question, "What is marital satisfaction?" Nimkoff says: "Clearly it is an individual matter. Some persons are disheartened by the slightest degree of domestic conflict; others would be miserable without it." There is a story by O. Henry, in illustration, of the wife who always required her husband to give her a severe drubbing as evidence of his interest in her. When he was kind to her, she became uneasy, thinking he must be centering his affection on another woman. It is clear that some husbands and wives stay together, satisfied, under circumstances that would drive others apart. Why should this be so?

"The degree of one's satisfaction with one's marriage depends on the relation between two things: (1) what one expects, and (2) what one receives. . . . Satisfaction with marriage may be increased by expecting less, or achieving more. The situation may be represented by the formula:

$$\text{Happiness} = \frac{\text{Achievement}}{\text{Expectation}}$$

"If 'expectations' are given free rein and allowed to run wild, 'achievement' cannot hope to keep pace. Happiness in marriage, therefore, requires the imposition of a self-discipline which keeps desires and their possible realization in proper balance."²

²M. F. Nimkoff, *The Family*, pages 381-82.

This working principle is worthy to be incorporated in every family plan.

A FAMILY of healthy children came first in the R family picture. Need we say more than to call attention to the fact that the functions of parenthood provide the central core about which the institution of the family has developed. To justify the remark of Mrs. R in reference to children and divorce, we refer to the report of the Bureau of the Census, Marriage and Divorce, 1932, Table 8, which shows that about three-fifths of all divorces granted that year were granted to childless couples, and one-fifth involved families of one child only; 1.6 per cent had four children, and 0.1 per cent were couples with eight children. We must not conclude that the number of children was the only factor in determining divorces, but we may assume that it was an important factor.

For a family to own its own home is undoubtedly an asset. We shall consider this matter in a subsequent lesson. The question of religion has likewise been discussed in the preceding lesson. At this time, we merely refer to the findings of Burgess and Cottrell* in their study of 526 families, which were as follows: Both brides and grooms who reported no church connections rated lower than the average in good marriage adjustment. Of more significance than church membership in determining religious interest, was attendance at church services and Sunday School. In this regard, it was found that attendance at Sunday School was corre-

lated with marital success. Mates who never attended Sunday School, or who discontinued going after ten years of age, showed a decidedly lower proportion of highly successful marriages as far as adjustment was the criteria; while those who continued to attend Sunday School until they were nineteen to twenty-five years old, or older, showed a higher proportion of successful marriages, with few failures. From this particular study, we find that religious activity and interest, as demonstrated by attendance at church, is positively correlated with probabilities of marital success.

Mr. and Mrs. R have been active members in the church all their lives, as were their parents before them. With a justified pride, Mr. R said, "Well, one thing Sarah (his wife) and I can truthfully say is that our method of instilling religion into our children has been by example, and we are pretty well satisfied with the results."

It would, indeed, be of great value if a well-trained person could make a detailed study of the R family for the purpose of discovering what influences and practices have been responsible for their success.

Mrs. R says that from childhood she was taught to consider the probable effect of today's actions on tomorrow's living, and she was impressed with the high degree of pride that her mother showed in her work as a homemaker. These two points stand out as important influences in her childhood. Mr. R says that he remembers an outstanding characteristic of father to be the fact that he was always working according to a definite plan and for a specific purpose. As a child, his father was for-

*Burgess and Cottrell, *Predicting Success or Failure in Marriage*, Chapter VIII.

ever asking him two questions; namely, "What are you doing it for?" and "How are you going to do it?" We believe the above factors in the childhood training of Mr. and Mrs. R have contributed much in determining their subsequent plan of family life.

AS a nation, as a state, as a community, as a ward, we must look to the future values of family life. We must lay the foundation of family living according to the fundamentals of religious and moral training, and specific education for marriage and parenthood.

Groves says, "There is much more hope of society's insisting upon better preparation for parenthood. The insight that has been gathered by psychoanalysis, psychological and sociological investigation, and by psychiatric experience gives force to the growing conviction that both the mother and the father need to have, not only for their own good and that of the child but for the welfare of society, an understanding of their responsibilities that can never come without specific preparation. At present, otherwise highly trained individuals can easily be found who as fathers and mothers are not only basically ignorant of their task but mentally closed to any approach of science. The penalties of their unfitness for their responsibilities appear clearly but not, as a rule, until their children have gone so far away from the formative period that little can be done to reconstruct their personalities. The home cannot be left isolated as science goes forward in its understanding of human life. It seems fair to say that nowhere as yet is there such wastage of oppor-

tunity as is found in the home of parents who either neglect or are unprepared to meet the character-needs of their children.

"A well-secured civilization shows its strength through the quality of family life that it has brought forth and protects. At no time in human history were there more resources than at present for the building of wholesome family life or for making it the means of advancing human welfare. The proper functioning of the home, however, demands that parental intelligence improve, since chiefly from the home must come the discipline and motivation necessary for a wide use of the resources provided by our rapid material progress. From no quarter will our political and social leadership get larger returns than from investment of thought and endeavor in matters that concern the family. The social functions that belong to the family give it the key position in the program of social adaptation which decides the survival of each civilization just as the physical and psychic adjustment determines the life career of each individual."

To carefully plan for the utilization of all available resources for the enhancement of family living is not only the mark of a wise and educated couple, but it is also an investment that will return the highest dividends in family happiness. The earlier the "newly-weds" work out their "blueprints" for family living, the greater will be their value, provided the plans are not allowed to lose plasticity and thereby become static. Growth and development call for intelligent modification of plans.

¹Burgess and Cottrell, *Predicting Success or Failure in Marriage*, page 594.

Problems and Questions

1. What is your interpretation of the findings of the Burgess and Cottrell study referred to in the lesson? In general, what are the characteristics of young people who prefer religious rather than civil marriages?

2. In the light of your own experience in a plan for successful family living, what factors would you add to those suggested by Mr. and Mrs. R? Which would you eliminate from their list?

3. If you have a long-time plan for your family, what methods are you using to make your children conscious of the plan? Give examples to show to what extent the children are cooperating for the successful working out of the plan.

4. Mrs. R says that since the first marriage in their family it has been customary for as many members of the family as possible to come for family dinner one Sunday each month. As many as can, arrive Saturday evening. It is seldom that fewer than four of the five families are present for these dinners. Make a list of possible objections to this practice and a list of advantages. Suggest ways and means of overcoming the objectional factors.

References

E. R. Groves, *The Family and Its Social Functions*, Chapter XXI.

Burgess and Cottrell, *Predicting Success or Failure in Marriage*, Chapter VIII.

Mission Lessons

LATTER-DAY SAINT CHURCH HISTORY

(To be used by missions in lieu of Literature, if so desired)

Lesson XI

Happenings in Nauvoo

(Tuesday, November 19)

IN ancient Arabia there was a sacred bird called phenix. Its plumage was red and golden, and it resembled an American eagle. Every five hundred years, so the story goes, this bird left its native country, flew to Heliopolis, in Egypt, burned itself on the altar, and then rose from its ashes younger and more beautiful than ever. The phenix has become a symbol of the resurrection.

The Latter-day Saints of this period were like that.

You remember what happened to them in Missouri. Some of them were killed, others severely wounded, most of them were robbed of their property, and all of them were driven from the state. And then, to make matters worse, their leader, after be-

ing sentenced to be shot, was kept in prison for five and one-half months. Everybody, except the Saints themselves, thought that was the end of Mormonism.

You have seen, also, how the Prophet won his freedom, how he chose Commerce for the new home and changed its name, how he healed the sick on the river banks by the power of God, and how houses went up, a temple was planned, and a government was established.

But there was something back of this planning and building. What was it? It was the spirit of a people, the faith and hope of men and women—a spirit, a faith, a hope that could not be defeated by any adversity. Nauvoo, on its spiritual side,

shows how the Saints, like the phoenix, rose from the ashes stronger and more lusty than ever.

WHAT strikes us most in this Nauvoo period of between five and six years is not the city nor the government nor the Legion nor the university nor the tremendous activity there, but rather the way in which the Church developed and spread. This is shown in two respects:

First, the missionary work was pushed with new vigor.

You may recall that the English mission grew out of the mission to Canada. That was in the Kirtland days. Now, after the expulsion from Missouri, it was decided to push the work in Great Britain. Seven of the Apostles were sent over the Atlantic, to join Willard Richards, who had been left there to preside over the Saints. At the same time, Elder Orson Hyde was sent to Palestine to dedicate the land for the gathering of the Jews. It happened, then, that eight of the Apostles were in England at one time, and one in Palestine.

At this time in England there were thirty-four branches of the Church, with a total membership of sixteen hundred and eighty-six.

Then the eight Apostles went to work there. They met with great success. This was especially true in the part of England where Elder Wilford Woodruff labored. In a few weeks he baptized eighteen hundred persons, which more than doubled the Church membership there. Scores of these were preachers. In other parts of the country the Apostles met with encouragement. Before they returned home, they had increased the membership of the

Church there to four thousand. Also, they had established a periodical, the *Millennial Star*, and published a large edition of the *Book of Mormon*.

Meantime, Orson Hyde had gone to Palestine alone. In October, 1841, he ascended the Mount of Olives and dedicated the land for the gathering of the Jews. Here, and later on Mount Moriah, he erected a pile of stones as a witness to what he had done. About this time, it is interesting to note, the spirit of gathering came upon that people; and now there are more than three hundred thousand Jews in Palestine. The land is under the protectorate of England.

BUT at home, in Nauvoo, a great deal was going on, too. The Prophet made known some important truths to the Saints. Much of this centered in the idea of home—home here and hereafter.

You may know that Christians generally believe that baptism is essential to salvation, just as Jesus said it is. But there have been millions of men and women who, while they lived on earth, did not hear of the Gospel. What was to become of them? If they could be saved without baptism, then baptism was not necessary for salvation; and, on the other hand, if it was necessary, then they would not be saved, no matter how much they deserved to be. Here was a strange dilemma.

Our Prophet, however, showed Christians the way out.

Man consists of a spirit and a body. The body is the house in which the spirit lives. The spirit existed before it entered the body, it exists in the body, and it will continue to exist

after it lays down the body in death. It is the spirit, not the body, that thinks and acts and loves. It can do these things without the body. Hence, when a person dies, his spirit goes into the spirit world, where it goes on thinking and acting and feeling, just as it did in the flesh.

The Prophet said the Gospel is preached in this world of the spirit, just as it is in this world of the flesh. And the spirit is able there to receive or to reject the Gospel, as it is here. But there are certain ordinances, like baptism, that have to be performed in the body, since they cannot be performed in the spirit world. When, therefore, one of the spirits is converted to the Gospel there, someone must be baptized for him here.

This was not a new teaching. It was known to the ancient Saints and practiced by them. Paul says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I Corinthians 15:29)

This work of baptism for the dead was done at first in the Mississippi River, after the doctrine was revealed to the Prophet. Later, when the temple there was finished, it was performed in that house. This is partly why the Latter-day Saints build so many temples.

Doing work for the dead, however, was not the only doctrine taught by the Prophet at this time.

You have probably observed that it is our human relationships that give us the most happiness here. Always we find people to love—parents, wives and husbands, and then children—and always our circle of friendships widen. Love is the great-

est thing in the world. What would we do without our loved ones and our friends?

But these relationships are just as necessary to our happiness in the next world as they are here. That is what Joseph Smith taught. He could not derive any comfort from the notion so commonly accepted as true in other churches, that we shall not know one another in Heaven, nor care to know any one. On the contrary, he knew that our joys here come from our knowing and loving other people.

It was during this period, then, that the Lord revealed the idea of celestial marriage. Celestial marriage is marriage for eternity as well as for time. You may know that in other churches a man and a woman are married till death parts them. That means that they will not be husband and wife in the hereafter. It is as if a ceremony were instituted by which a couple were married for, say, ten years; after the ten years were ended, they would not be married any more. That is the way it is in other churches—they marry only for time. The reason, of course, is that the ministers do not have the authority to perform marriage ceremonies for more than this life.

Joseph Smith had that authority. It was given to him by the ancient Apostles, Peter and James and John, who had received it from Christ himself. And so, when he performed a marriage ceremony for eternity as well as for time, the man and the woman were married for the next world as well as for this world.

But that was not all. The children born of this marriage would be their children in Heaven as well as on the earth. In this way the race would be

united there. And thus, people would find happiness in Heaven, instead of the misery of being alone.

This is what came of having divine Priesthood. The Lord not only gave the Prophet certain knowledge about the next life, but he gave him also the necessary authority to perform the ordinances of salvation for that life. You may remember reading that Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.) These keys Peter gave to Joseph Smith. That is why the Church of Jesus Christ of Latter-day Saints, alone, has the right to perform ordinances for time and eternity.

Questions

1. What was the condition of the Saints

when they entered Illinois? What might be expected to happen to them?

2. What did happen to them? How do you account for this? What had Joseph Smith to do with all this?

3. Tell about the mission to England: first, the one in which the Gospel was introduced there, and then the mission during this Nauvoo period.

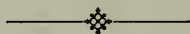
4. What has brought you the greatest happiness in this world? To what extent have other people contributed to your happiness? How can this happiness be continued in the next world?

5. What must you do to be happy in the next world? Why do the Saints build temples? Name them.

6. Explain why there should be baptism for the dead.

In connection with this lesson, read: Section 128, of the *Doctrine and Covenants*, baptism for the dead; Section 131, on celestial marriage; Section 133, on gathering; Section 135, on the martyrdom.

Note: Map printed in July, 1939, issue of the Magazine is to be used in teaching Church History lessons.



HER SHINING HOUSE

By Olive C. Wehr

I'm sure that I have never seen
 A house kept fresh and spotless clean
 As hers. Each surface polished so
 Gives back to it some borrowed glow
 Until the radiant whole but seems
 New fashioned of a housewife's dreams—
 An order only such as she
 Could maintain in reality.
 Such bold perfection greets me there
 To enter in I hardly dare
 For fear of erring in her eyes
 That, tired but anxious, guard her prize.
 She keeps a shining house—but oh,
 The home her loved ones long to know!

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A Lincoln Prayer

From "Abe Lincoln in Illinois," by Robert E. Sherwood*

○ GOD, the Father of all living, I ask you to look with gentle mercy upon this little boy who is here, lying sick in this covered wagon. His people are traveling far to seek a new home in the wilderness, to do your work, God, to make this earth a good place for your children to live in. They can see clearly where they are going, and they're not afraid to face the things that lie along the way. I humbly beg you not to take their child from them. Grant him the freedom of life. Do not condemn him to the imprisonment of death. Do not deny him his birthright. Let him know the sight of great plains and high mountains, of green valleys and wide rivers; for this little boy is an American, and these things belong to him and he to them. Spare him, that he too may strive for the ideals for which his fathers have labored so faithfully and so long. Spare him and give him his father's strength. Give us all strength, O God, to do the work that is before us. I ask you this favor in the name of your Son, J  sus Christ, who died upon the cross to set men free. Amen.

*Courtesy Charles Scribner's Sons.





Liberty Bell

" . . . proclaim liberty throughout the land unto all
the inhabitants thereof."—(Lev. 25:10.)

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"A More Perfect Union"

Vesta P. Crawford

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

ONE hundred and fifty-three years ago this September, the people of the United States of America raised a new standard to the world.

Two words they had in mind—LIBERTY and UNION—two guiding words, which every patriot spoke with hope and reverence. Liberty for each individual, a union of commonwealths to work out mutual problems through the cooperation of a "Parliament of Concord."

The paths of history are long, and the road into the past grows dim when the shadows of the years rest upon it. Yet it is possible for us to journey along the corridors of the long ago and see the great illumination of a beacon set high in the universe of the nations.

It is September in the year 1787. Mellow tints of autumn and the amber patterns of leaves rest upon the two rivers that guard the "City of Brotherly Love." Philadelphia, a city that grew up with the nation, awaits with great anxiety to hear what the delegates to the Constitutional Convention have done. It is

rumored through the city that they have drafted a new "testament of liberty" to guide America, a document that is not yet signed.

Eager crowds throng Chestnut Street in front of Independence Hall where the committee has labored in secret sessions for four months.

The historic walls of the old Pennsylvania State House have seen events that will never be forgotten wherever free men dwell. The walls have heard voices raised in defense of the inalienable rights of men. Here, since 1736, the legislative assemblies of Pennsylvania have convened. Here, in 1775, the Continental Congress appointed George Washington Commander-in-Chief of the Army. Here, the Declaration of Independence was signed with eternal words—"all men are endowed by their Creator with certain inalienable rights . . . that to secure these rights governments are instituted among men." Here, in this "Cradle of Liberty," a name was given to the new nation—"The United States of America." Here, the Star Spangled Banner, in the year 1777, was



INDEPENDENCE HALL, PHILADELPHIA

(Scene of the proclamation of the Declaration of Independence, July 4, 1776 and the meeting place of the Continental Congress and the Constitutional Convention)

acclaimed as the standard of the Union.

LET us enter the room quietly and see the representatives of the people at work; let us see them as they complete the final words of the Constitution of the United States.

If all the deputies are present, there will be fifty-five men here. All the states except Rhode Island are represented.

They sit quietly and thoughtfully in their great carved chairs. Near the

back of the high-ceilinged room Benjamin Franklin stands and looks at his fellow Americans.

Something has bothered him all during this convention—an item of little intrinsic significance, and yet the learned Doctor Franklin believes that it may be an emblem of something. On the back of George Washington's great armchair there is a carving of the sun with a halo of light around it. In spite of all his wisdom, Franklin cannot figure out to his own satisfaction whether this

is a rising or a setting sun. Artists never can distinguish between dawn and sunset. Strange people, artists. A setting sun, or a rising sun . . .

Benjamin Franklin is nearly eighty-two years old. The son of a poor candle-maker, he has known hard work and adversity. He has worn ragged clothes, and many times he has been hungry. But those early days of struggle are long passed. Most prominent of the men of Pennsylvania, Franklin is a figure of dignity and strength. He has been honored for his work as Postmaster General of the new Union; largely through his efforts the Revolution was financed. He is the most learned man in America; he has been honored by foreign scientific societies. He has been called "the greatest philosopher of the present age." He has talked with kings and deported himself as the most kingly man of all. It has been said of him: "The very heavens obey him and the clouds yield up their lightning to be imprisoned in his rod."

The wisdom of years glows upon the face of Benjamin Franklin. His mind is unclouded, his thoughts clear, his words measured, deep and rich.

Again he looks at the carving on the back of Washington's armchair. Then he sees that Washington sits with his head bowed on his hands. He looks tired, weary of the burdens he has borne for his country.

George Washington, the best loved man in America, is fifty-five years old. He has served the colonies as surveyor, as a soldier on the frontier, as a colonel under the British General Braddock. He has long loved his beautiful estate, Mt. Ver-

non, on the banks of the Potomac, and there he has gone for the short intervals of peace and rest his countrymen have allowed him.

He has seen flags waved before him and flowers strewn along his path. He has stood beneath an ancient oak tree and accepted command of the colonial armies. He has felt the bitter winds of Valley Forge, and his boats have plowed through rivers of ice. He has seen his soldiers ragged, hungry, despairing. He has walked among them speaking words of cheer, and he has prayed with them in the darkness of winter nights. He has seen the colonies win their struggle for independence and reach out for larger unity and greater strength.

And now in this convention where the representatives of the states are assembled, George Washington, the presiding officer, is regarded as a man of unselfish principles, unbiased judgment, unfailing loyalty. He does not know, and no man in the assembly can know, the ways of the future — but George Washington will be the first President of the new nation. He will shape American destiny under the very Constitution that he will this day sign. In after years, he shall be remembered for the strength of his manhood and the splendor of his patriotism. It shall be said of him: "The virtues of this man will continue to animate the remotest ages. He shall be called the first citizen of the world."

All this in time to come. Perhaps Benjamin Franklin, more than any man in this assembly, appreciates the austere dignity, the high magnitude of George Washington's unlim-ited service to America.

Franklin reviews again, silently, all that he has learned of liberty, and how it came to the New World. He thinks of the Mayflower Compact. How charged with fate that moment must have been when the Pilgrim Fathers signed a written document in Provincetown Harbor one month before they set foot upon the shores of America . . . "to frame such juste and equall laws . . . as shall be thought most meete . . . for the generall good. . . ."

Franklin thinks of the colonies and their charters and their codes of law. He thinks of the beginnings of union, the meetings of the Continental Congress, the drafting of the Articles of Confederation, the growth and the upward reaching of the men who wished first for liberty and then for union.

THE Articles of Confederation had called for "perpetual union," but they had not supplied the framework for achieving this high degree of cooperation. They had outlined a central government too weak for action, and they had not provided for a real executive.

But this convention of 1787, which at first had met to revise the Articles of Confederation, has now written a new document, a Constitution which shall be "the supreme law of the land."

Not without conflict, not without despair, not without a weighing of values, not without a broad liberality of ideas, has this Constitution been achieved.

Not without prayer. Benjamin Franklin remembers well the long hours of discussion, the ebbing of hope, the writing and re-writing, the changing, the additions and subtrac-

tions, that have been made to perfect the constitutional testament.

He thinks of the young Alexander Hamilton and his work in the convention. Alexander Hamilton, now only thirty years old, early in life was deprived of parental care and forced to make his way alone. He earned his own money for attending King's College and learned the intricacies of the law and the instruments that guide the destinies of individuals, the high resolve of nations. Hamilton became a lieutenant colonel on General Washington's staff and served four years as his aide and confidential secretary. The General became warmly attached to this frail-looking young man whose slender strength was far more dependable than it looked. Hamilton has served in the Continental Congress, and now he represents New York State in this assembly of free people.

He is a small, lean man with deep violet eyes and reddish brown hair. He is young, but his words carry the power of a brilliant mind. Profoundly he shapes the form and purpose of the Constitution.

Hamilton does not know the ways of the future—but he will become Secretary of the Treasury in the cabinet of President Washington; he will lay the basis for the financial structure of the United States.

Young men and old men. It is not a man's age, but the qualities of his mind, the steadfastness of his character, that give him ability and the desire to serve his country.

Once more Benjamin Franklin looks over the assembly of the patriots, and his eyes center on a delegate only six years older than Hamilton. This young man is James Madi-

son. "The Great Little Madison," he is called. He is the "Master Mind" of this convention. One day he shall be called the "Father of the Constitution."

He is a pale, thin man, below average height, but his face bears a great illumination. Once he studied for the ministry but later changed his profession to law and politics. He is the author of the "Virginia Plan," which has been the starting point for the deliberations of the convention.

James Madison will be the fourth President of the United States, and his writings explaining and defending the Constitution will be a guide for generations of Americans.

At the very beginning of the sessions, in May, 1787, Madison declared solemnly: "Now we must decide forever the fate of Republican government."

And James Wilson, the able lawyer delegate from Pennsylvania, announced with all seriousness: "This is the first instance of a people assembled to weigh deliberately and calmly and to decide leisurely and peaceably upon the form of government by which they will bind themselves and their posterity."

THE Constitution has been called "A New Roof for America." There was a long discussion upon the relative rights and duties of the states and the central government. Washington believed in compromise of the conflicting interests. "Let us raise a standard," he declared, "to which the wise and honest can repair."

So it was through the days of that summer. Constant effort, continued self-control, ever an attempt to draft principles of government which would be invincible enough for permanency and yet pliable enough to meet national emergencies.

When the final day came and the document was ready for the signatures, Benjamin Franklin slowly unfolded a paper and read in measured tones: "I doubt whether any Convention we can obtain may be able to make a better Constitution. It . . . astonishes me . . . to find this system approaching so near perfection as it does. . . ."

Then he watched the men as they signed. He walked slowly toward the front of the room and stood behind Washington's chair. He watched the curves of the letters as Washington wrote his name — "George Washington, President and Deputy from Virginia."

It was then that Benjamin Franklin felt that the problem which had been troubling him all summer was solved—that carved sun on the back of the chair. It was a *rising sun*. He knew it. He told the other delegates how sure he was.

"I have the happiness to know that it is a rising, not a setting sun."

A radiance seems to fill the room. The delegates rise from their chairs. George Washington stands with the precious document in his hands. His eyes seem to look forward along the future years when the Constitution shall stand as a beacon for Americans in the ages that shall come.



The Blessing of Constitutional Government

Elder Don B. Colton

AMERICAN people live under the most complex of all forms of government; that is, a federal republic. We are, at once, citizens of a sovereign nation and also of a sovereign state. One English political scientist has said, "There are two loyalties, two patriotisms. There are two governments covering the same ground, commanding with equally direct authority the obedience of the same citizen." Complicated as it seems, it may be simple if studied and understood.

As each "Constitution Day" draws near, we should examine carefully the basic law under which we live. I shall consider in this article more particularly some phases of the Federal Constitution.

England has, and France also until recently, a simple non-federal or centralized government. "The will of the British Parliament is the supreme law of the kingdom."

To understand fully our complex federal government, one must know how the early English colonies developed into American states, and how they were finally welded into a union. A separate charter or grant was given to each of the thirteen colonies settled along the Atlantic seaboard from Canada to Florida. Sometimes the grant was to an individual, sometimes to a company, and again, to a group of people. The governments varied greatly. Not all of the governors were appointed by the Crown. A few of the colonies were almost entirely self-governed.

The Declaration of Independence declared against the mother country and affirmed that, "these united colonies are and of right ought to be free and independent states." The colonies soon learned, however, that they were too weak to stand alone and that the situation demanded union. The states were extremely jealous of their sovereignty. Their problem was to maintain their independence and yet acquire strength by unity. They tried first a government under the Articles of Confederation, but it was entirely inadequate. The Constitution was finally adopted and welded the states into a nation in 1789.

It must always be borne in mind that the state was the original sovereign and was independent. The work of forming a union was the surrender voluntarily of powers which had been exercised by a state completely sovereign within itself. Therefore, the federal government was one of delegated authority. The Constitution provided but one way by which further powers could be delegated to the federal government—by amendment ratified by the people of the several states.

It must be remembered that at the beginning of the trouble with Great Britain there was no intention of breaking away entirely. They did not revolt against law but against the tyranny of being deprived of the blessings guaranteed them by law. Their forefathers had compelled King John at Runnymede to grant

DECLARATION OF INDEPENDENCE
AND THE
CONSTITUTION OF THE
UNITED STATES OF AMERICA



FOUR SHEETS OF SHEEPSKIN PARCHMENT
... containing the Supreme Law of the Land, repose in the glass case in the
Library of Congress. Above hangs the Declaration of Independence.

them certain fundamental rights embodied in the Magna Charta. These guarantees were being violated by a tyrant who had arrogated, gradually, powers unto himself. The colonies were contending for rights under English law, either written or under the Common Law. They petitioned many times for redress, but the petitions were scornfully rejected. The representatives of the people waited until all hope of peace was gone. The people demanded redress. The Congress was compelled to act.

It has been rightfully said, "The Declaration of Independence contains the ideal of American liberty and the conception of the origin and purpose of human government. The Constitution sets up the machinery by which these ideals are to be attained."

The central government—if such it may be called—set up by the colonies was a weak one. In the Congress, each colony had but one vote, irrespective of its size. The government was a mere league where mutual problems could be considered, but with little or no power to enforce its decrees. The states were drifting apart; jealousies arose between them, and chaos seemed inevitable.

IT was not an easy thing to "ordain and establish" the Constitution of the United States. It was the work of many months. Careful and, in many instances, prayerful men worked long and earnestly in drawing up that great document. It required great skill and inspiration to prepare it and secure its ratification. It was one of the world's great accomplishments.

The Constitutional Convention, which assembled in May, 1787, de-

liberated four months. On September 17, 1787, the document was completed and signed by delegates from twelve states. Rhode Island did not participate in the convention.

We are all familiar with Joseph Smith's statement: "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."

The system of checks and balances set up in the Constitution is the only thing which saved it. It never would have been ratified had there not been three *independent, equal, coordinate* branches of government. It was especially designed so that the Executive Department should not arrogate to itself powers never intended to be given.

Until we study recent developments in Europe, we cannot appreciate the inspiration and foresight back of the provisions calling for checks and balances. Lack of security and economic problems troubled the framers of the Constitution and, indeed, the people themselves, just as they have worried the peoples of Europe during the last two decades. It will not be denied that the autocrats now ruling most of Europe arose to power through promises of economic security. Hungry people will do almost anything for food. Men came with alluring promises and asked for temporary power. The result has been that the people have surrendered all that heroes have fought and died for during the last thousand years. Liberty of speech, freedom of the press, and even the

right to worship God have gone from those lands. A few men have turned back the pages of history five hundred years simply for the hideous monster of tyranny and oppression to raise its awful head.

Shall the American people ever be caught off guard and allow the same conditions to be brought about here?

The matter of concentrating power in one man has always been displeasing to the Lord because of the temptation to abuse that power. Read I Samuel, Chapter 8, and you will find the danger of concentrated power clearly pointed out. I quote only a few verses:

"And said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

Now, therefore, hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

. . .

And the Lord said to Samuel, Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city."

Again, the Lord speaking to the Nephites said: "Now I say unto you, that because all men are not just it is not expedient that ye should have a king or kings to rule over you.

For behold, how much iniquity doth one wicked king cause to be committed, yea,

and what great destruction!" (Book of Mormon, Mosiah 29:16-17)

Nor is the danger alone in concentrating power in the Executive. Congress has frequently passed laws which have violated the "inalienable rights" mentioned in the Declaration of Independence and set forth in the first ten amendments to the Constitution. Congress has tried to provide a religious test for holding office; it has attempted to deprive persons accused of crime of the sacred right of trial by jury, and has attempted to deprive citizens of property without just compensation. Many other instances of unconstitutional laws could be cited. The great bulwark of our liberty in times past has been our Supreme Court. It has been necessary, also, at times, through the demands of the people, to check the Courts. Our safety lies in keeping, so far as possible, the powers of government in the hands of thoughtful people.

I can do no better than quote from a statement issued by the Committee on American Citizenship of the American Bar Association:

"Whether you have your citizenship like St. Paul, by right of birth, or acquire it by naturalization, it is not sufficient that you merely obey the law and commit no offense against it. That is important, but the franchise, the right to vote, is the most sacred of all privileges under our Constitution; it is the right protective of all others; armed with it you safeguard all others, because by your vote you freely choose those who rule you and by delegation make your own laws. If you fail to exercise this privilege, you are a recreant to your citizenship. Forty years ago four-fifths of all the voters went to the polls; in 1924 less than one-half of them, forty-nine per cent, exercised their right to vote. As a result, every office holder is chosen by a minority of the voters; in some states as low as five per cent

of all the voters. In the cities the 'better element,' as it calls itself, stays away from the polls, and then rails bitterly at the result. You have no right to criticise your Government or its Agents unless you take your part in choosing them. This is the most sacred duty of citizenship."

THE brilliant Henry W. Grady once said, "The man who kindles the fire on the hearth-stone of an honest and righteous home, burns the best incense to liberty. He does not love mankind less who loves his neighbor more. Exalt the citizen. As the state is the unit of Government, he is the unit of the state. Teach him that his home is his castle, and his sovereignty rests beneath his hat. Make him self-respecting, self-reliant and responsible. Let him lean on the state for nothing that his own arm can do, and on the Government for nothing that his state can do. Let him cultivate independence to the point of sacrifice, and learn that humble things with unbartered liberty are better than splendors bought with its price."

The issues of the cruel and terrible wars now being fought with such ferocity are two-fold: shall the people be subject to a one-man government, or shall the sacred rights of free people be kept in the hands of thoughtful and, I hope, prayerful

citizens? Which do we prefer, for instance, the peaceful judgment of the Supreme Court, civil war, or possible dissolution of the Union? The answer lies with the people. The experience of the ages clearly points to one course as the only safe one. Let there be written laws, understood and obeyed by an enlightened electorate, and men chosen who will execute those laws. The supreme law, the Constitution, carefully studied, understood and obeyed, leads to safety, happiness and prosperity. Let us have a government of laws—not of men. Let this, the American continent, be an ensign to all the world. The people are not going to have one-man rule even though such a government for the time being may be more efficient.

In these days of strife and turmoil, let us hope that every citizen will rededicate himself to the task of securing honest and efficient government, always remembering that "eternal vigilance is the price of liberty." Let us know the basic law of the land. Let September 17 take on a new meaning, that liberty and freedom shall have a new birth. The government given us on that day in 1787 shall be ours forever if we are worthy to possess it in righteousness.

A PRAYER OF THANKS

Wyroa Hansen

For the prairie land and mountain sod,
 For flowers patterned on the hill,
 Where plodding feet of pioneers trod
 The soil their hands did till—
 O God, we offer thanks to Thee
 For everything we share,
 For life and love and liberty
 And homes of free men there.

Home of the Brave

Christie Lund Coles

EULALIE JANSON breathed deeply and braced herself against the porch rail. The really hard thing to do now was to go up these stairs, into the dingy apartment, to meet the eyes of her mother, her father, and younger brother.

At the office, it had been easy to smile, to pretend, to assume an air of "everything's all right." But here, her act was just that—an act. These who loved her could see through her assurance, because there really wasn't any assurance. She knew and they knew how conditions were. There weren't enough jobs to go around. Last year Father had lost his job; Jim had had to quit school. They were both doing odd jobs now wherever they could find them. Oh, the irony of it, when Father was one of the best cabinet makers in the entire city.

She was up the steps now, and once more she sighed deeply, threw back her shoulders and opened the scuffed, ugly door.

There was no opportunity to break the news until after the family had eaten their evening meal and were seated in the living room—her father with the help-wanted section of the evening paper; her mother with some lace she was crocheting.

She had attempted to read the society section, but her thoughts had been far off. She had dropped the paper to the floor and was staring absently into space when her mother said:

"What is it, Lalie? What is the matter?"

"Why . . . nothing," she tried to assure them, "nothing, really."

But her mother was beside her, insisting, "You're sick. You were pale when you came in. Where does it hurt?"

She smiled a little at that, shook her head, "Mother, I'm not ill. I'm just . . . tired."

Her father interposed with, "They've been working you too hard. They're nothing but slave drivers, and you're little more than a child."

She bit her lip, but the words came out almost hysterically, "Well, they won't be working me too hard any longer. I got my notice tonight. I'm fired . . . through."

"But why? Why? Haven't you done good work?" questioned her father.

"I've done the best I could. There was talk that it was a relative of the vice-president who was going to take my place. But I doubt if that's true. They're just cutting down. . . ."

But during the sleepless night it became increasingly easy to believe that a relative was to take her place, and it made a strange and powerful bitterness rise within her. The next day, when she was drying dishes for her mother, she said bitterly, thoughtlessly,

"So this is your America. Land of equality! Everyone equal, humph! It's a land of class distinction, favoritism, snobs, money . . ."

Her mother's thin, lined face flushed, her hands paused half-way out of the soapy water, a look of incredulity crossed her eyes. She said:

"Eulalie, how can you say such things? This is your country! You should be so proud, so proud."

"What do you mean, proud? Not when my country isn't doing right by me. There are things that need changing here, and I'm going to help change them."

"What do you mean?"

"You'll see."

Both women were silent until the dishes had been put carefully in their places and the kitchen tidied up. Then Eulalie started toward her bedroom, and her mother said, "Wait, come with me into the parlor. Let's talk this over, shall we?"

The girl shrugged, "There really isn't anything to say, is there?"

"Yes, I think there is."

When they were seated, Mrs. Jan-son picked at the folds of her gingham dress nervously before she began. She moistened her lips. "You see, my dear, there are many things I've never told you, things that lie deep within my heart. You . . . you modern young people always seem so sure of yourselves, so embarrassed when we speak of sentimental things, but . . ." she paused briefly, sighed, "but I must tell you these things now. When you speak lightly of your country, it is almost as if you struck me. It means so much to me. I gave up my home, my family, my friends, all—to come to America."

"I know that, Mother."

"Yes, but you don't know that my love for this new country and my faith in it had to replace all those things. But here we have had opportunities we would never have had in the Old Country. Here we have made friends with many fine people. We are looked up to at church; we vote; we help say what is best for us.

We have so many conveniences—lights, gas, and warm water. Even the better classes don't have so much there."

"Of course, Mother, but there is so much to have here. Everyone could be free of all worry, could be well-off. . ."

"A little worry doesn't hurt. If everything was easy, we wouldn't appreciate anything."

"Oh, you don't understand."

"Maybe I don't. But I wish you would try to understand how I feel. When you were born, I thought, 'She is an American, not just an adopted child as I am. This is her own country, her heritage!' Don't let anything cheapen that heritage—ever."

Eulalie arose, then bent and kissed the older woman's forehead, "You're terribly sentimental, Mom, but I love you."

NEVERTHELESS, a few nights later, she visited a group of young people who had organized and were meeting in the basement of a lodge hall. Their ideas were similar to hers; they believed in making a better world, a finer America.

She listened intently as several of the young people spoke, told of their constitution, their ambitions. One boy said, "We refuse to be the spawn of a nation that has forgotten us, neglected us, betrayed us. We must go forward and take our heritage—the wealth and security that is rightfully ours."

After the meeting, she walked home with a copy of their constitution under her arm. Perhaps now she could make her folks understand what she meant. America as they had known it had been all right in

their day; but now there were bigger needs, and how were they to come about except through the youth with vision?

She said as much to her family when she arrived home, and her brother, two years younger than she, inquired tartly, "Yes, but are you sure these kids have the vision?"

"Well, at least they don't sit back and say, 'All's right with the world.'"

"I'm not sitting back, my girl, I'm busier than a cat on a tin roof, trying to find work enough to get me to school. And I'm not doing so bad either."

Her father had not said anything but had read the copy of the constitution over carefully. When he had finished, he went over to a lovely desk which he had built, rubbed, carved himself, and took out a volume of United States history. Opening it to a dog-eared page, he handed it to Eulalie, saying,

"I want you to read our Constitution. It isn't as radical as this—this other thing; but then, it was written with all the people in mind. It was written after weeks, yes, months of prayer and thought. Even when it was finished, the Bill of Rights was added. That gives every one an equal chance, a fair trial, the right to achieve and go forward as far as each of us is capable. God himself can give us no more."

Eulalie drew her dark brows together thoughtfully, "But you don't understand. These young people, some of them, have never had a job. Perhaps they never will under the present system. Something has to be done or there will be revolution. The few can't have it all . . ."

"Some things aren't right," agreed her mother, "but America will find

a way. We may have to pray—and pray hard. But the light will come."

Her father nodded, "Yes, we have come a long way in righting social wrongs. We'll come out all right—not through rebellion and revolution, but rather, through faith and courage."

"Oh, but Dad, look . . . you've had faith and courage. Where are you? You're an old man and you're beaten. It isn't because you can't work as good as you ever could. It's just that the system has ruled you out."

An almost visible tremor seemed to pass through her father, and he drew himself to his full height as he said slowly, "I am a thousand times better off right now than I would ever, ever have been in the Old Country. The trouble with you young people is that you want the world handed to you on a silver platter, and you don't want to work for it."

No one answered, and after a moment, he added, "And I'm not beaten. I had promise today of a job—an excellent one. I hadn't meant to tell you—yet."

The controversy was forgotten in the family's sudden elation over his news. But when the others had retired to their beds, Eulalie sat with the volume of history and pored over the three-thousand-word Constitution of the United States. It was lofty and high-sounding, of course; but she was a little tired, and her eyes began to droop. As she lowered the book, a small clipping fell out upon the floor. She picked it up and looked at it. It was titled, *America's Creed*. It was brief, so she began to read the words: "I believe in the United States of America

as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies."

She held it between her fingers a few moments, then put her hands over her eyes, murmuring, "Oh, it isn't that I don't love my country. I do, I do! I'm sure every member of my group does, too."

THE next Friday, she persuaded her brother to go with her to the hall, so that he could better understand what they were doing, what they wanted. He was reluctant and skeptical, but said, "If you say its okay, it must be," and they walked hand in hand under the peaceful stars.

The room smelled close and damp. Jim whispered to her, "Nobody could have a healthy attitude in such a place." She replied, "Hush!"

A sallow-faced youth began a dramatic, intense discourse on "What's Wrong with America?" He began his enumeration of its ills, its weaknesses, its failures. He rose to a loud-pitched climax when he asked, "What chance has the blind, the deaf, the dumb? They're doomed—inextricably doomed. . . ."

Jim whispered to her, "Yeh. Like Helen Keller."

He went on, "How are the Negroes discriminated against? They haven't a chance, except perhaps in the prize ring."

Once more Jim whispered, "Poor Booker T. Washington and Marion Anderson."

And he concluded, "But most of all, what about our own young people—you and I? Can we find work? NO. When there gets to be too many of us, they stir up a war and send us off to be killed so there will be more fat profits for the successful business man."

Before she could stop him, Jim was on his feet, asking in a steely voice, "May I ask if you have looked for work?" When the other young man shrugged the question away as too ridiculous to answer, Jim looked about the group and went on, "I've been watching the want-ads for nearly two years. I've gone wherever I thought there might be a sign of work. I've sat for hours with other young people—waiting. But I might say, I've never seen one of you there. I don't think I ever will. You're content to spout off at the mouth, to discourage other decent, liberty-loving young people, to . . ."

The chairman asked Jim to sit down, and Eulalie lowered her head under the many eyes turned upon them. Her face was flushed, yet she couldn't help feeling proud of Jim's courage and his sound convictions—proud of the strength and power of him. It was as it had always been with them. As children, she had discouraged him to fight; yet when he persisted, she ended by rooting for him. When they were older, she would be on the other side of the issue he was debating; yet always

at the close, she was one hundred per cent with him.

Though she wasn't entirely agreed now, she couldn't help feeling that he was one up on the sallow-faced youth standing defiantly, a little hesitantly now, before them.

After the speech, they grouped about in a round-table discussion. Many crowded around Jim, eager for an argument, anxious to voice their views. One boy said, "I suppose you would contradict him on what he said of war, too?"

Jim nodded, "Perhaps. You see I've got enough loyalty in me to stand back of the President of these United States. I've got enough faith to believe him when he says we aren't going into war unless we have to."

"Yeah," said another, "unless we have to. I, for one, won't go even if we have to."

Jim and Eulalie turned incredulous eyes upon him, simultaneously. Eulalie felt herself go weak. Jim asked, "Even if we were invaded?"

The other youth answered casually, "Why should I? This life is all I've got. I don't intend to be shot down. They'll have to think up something better to do with us."

Another would-be wit said sardonically, "You should regret that you have only one life to lose for your country. Isn't that the accepted tradition?"

She felt Jim's fist clench dangerously, but she held to his arm tightly. Before he could move, she was on her feet talking rapidly, heatedly. "I'm ashamed of you," she said, facing the group, "ashamed. I entered this group thinking we stood for something fine and worthwhile. Perhaps some of the ideals were that.

But you are meeting your problems—your frustrations—with a destructive and vindictive attitude. We're cowardly, all of us. We're failing our country when it needs us most. We speak of our country. What is it if it isn't us—you and I? It takes brave people to make a great country; it isn't only brave to die for one's country, but it is brave to live for it, to believe in it, to preserve it, and to defend it against all enemies."

She realized suddenly that she had ended by quoting from America's Creed. No matter, she was suddenly inexpressibly moved by the words. She closed her eyes, and all in a brief moment she understood what it meant to be an American. She knew what her mother and father had felt when they first saw the stars and stripes floating against the sky. She would never see the flag again without the same pride and joy and humility. She knew what Washington felt when he drove his sick and wearied men through the snow and ice, while he secretly wept for them. She knew what the framers of the Constitution felt when they knelt to pray so that they would make no mistake. She knew what Lincoln felt when he walked the streets at midnight—alone and hated—and knew that America, the preservation and rightness of it, was what mattered. She knew what Francis Scott Key felt when he looked into the first rays of dawn, after a night of fearful waiting and wondering, and saw the flag untrammelled and flying high against the sky.

She wanted to go home and thank her mother and her father for having kept faith and for giving her her heritage.

Later, she and Jim walked home-

ward again under the starlight. whatever happened, the two of them
There were no words said, but each would always, somehow, be going
understood. And she knew that forward with America.



THESE ARE AMERICA

Alice Morrey Bailey

Truth rose in deep indignation
At old-world irreverence to God,
And made her way shining, triumphant
To grow in this choice, virgin sod.

Justice, long blinded, obstructed,
Followed with measured, sure tread,
Planted the seeds of achievement
From which honor and glory are bred.

Freedom, down-trodden and feeble,
Flourished in growth, wide and strong,
Burst into blossoms of beauty,
Of art and of speech and of song.

Liberty, bound and in shackles,
Stepped from the dungeons, the night,
Fed on the fruit of rebellion
And cast off the chains in her might.

These—and all they who love them—
Swept with an unyielding urge,
Driven in sore desperation
Crossed the sea, surge upon surge

These are the roots—deep, unshaking—
Gripped in the mountains, the sand,
Drinking the lakes and the rivers,
Thrust in the soil of this land.



THIS YEAR IT'S THE STRAIGHT *and* NARROW SILHOUETTE

Emily Smith Stewart

FALL . . . Fine Fashions . . . Furs . . . and Fun! Maybe Fun?

Maybe Work? It all depends on the amount of time you yielded to temptation and comfort and spurned your "foundation" during the steaming 90 days at 90°. During your weaker moments you probably used the aged bromide argument that "there's no one home but the children" and "no one will see me." Well, if you did, you are apt to be the owner of a figure greatly in need of control. If such is the case, be honest with yourself and your family. Admit your guilt, dig down deep into your hoarded budget and pry loose enough to buy the best corset you can find—and don't stint. Your foundation is the most important item in your wardrobe. Chalk the expense up to hot weather or weak will, just whichever you choose; but start the business of being well dressed from the foundation out. Your new corset should give you that longer, leaner look; a longer torso; give you that "pulled

taffy" appearance; make your midriff slender and tapering.

Being well dressed is an art; the acquiring of a flattering fashion-right wardrobe is an accomplishment. Haphazard dressing is costly and unattractive.

Fashion is elusive. Your style is the dramatization of your own fine personality. Oh, Lovely Lady, be sure you amplify your own charm, your own good points, and be yourself.

Choose from Fashion's gorgeous offerings a basic wardrobe to suit your needs. Decide on the type of clothes suited to your life. Select a basic color and build around that theme. A good costume—coat, suit or dress—should render valuable service for two seasons and, if well chosen, can be converted into many different costumes with changes of hat and accessories.

This fall the narrow silhouette is back of it all. Any change you will see this season is derived from the movement to make the skirts nar-





rower. No one can dogmatically say that the narrow silhouette alone is going to control the situation, but it is asserted that it is a major influence in bringing forth new aspects of style types. The lay-out of fashion factors that are producing these types are apparent in the fall collections. Factors that produce width above the waist emphasize the narrowing skirt.

Fashion inspiration must come from some definite source: The desire to re-create pictures of past periods—the mode of living, the psychology of the people — in terms of the contemporary scene.

During 1914 to 1920, dresses literally hung on the figure. Little attention was paid to suitability or becomingness. Long, straight lines prevailed; skirts were straight with some fullness. Then pleats were introduced.

In 1924 and 1926, shoulders were uncomfortably narrow, looked pinched and skimpy. Waist lines were still long and skirts quite full. In 1927, skirts dropped nearly to the ankle. In 1930, skirts rose a few inches, ending just below the calf. Dresses became softer, and sleeves carried the trimming.

From 1930 to 1937, the change was gradual. Fashions became more sensible and wearable and, most important of all, more becoming to most women.

The fall of 1939 staged a fashion revolution. Bustle backs made headlines and left just as quickly. Rounded hips and defined bust lines brought back the "hour glass" figure of an outmoded era.

All this has been discarded. Now, fashion is concentrating on beauty and natural lines, producing a subtle sophistication which so aptly expresses the spirit of American women of this day and age. So today the hard impertinence of chic is out. You are to be charming and simply gowned. How wisely and how well depends on your skill in planning a wardrobe to flatter both your personality and ability.

If a coat is to be the major item in your new wardrobe, decide if it is to be sport, untrimmed, casual, dress, fur-trimmed or fur. Mentally picture it with



the clothes you have ready for fall, and be sure its style and color will be fashion right and service right. Your hat, shoes, bag and gloves must match in color exactly; if your coat is black, your shoes, gloves, hat, and bag should also be black to be basically correct. If good fortune can permit you extra accessories, pick up the color of your dress in your gloves, bag or hat. To make one basic wardrobe serve as a background for many variations is a clever trick to have Dame Fashion perform for the talented and gifted woman.

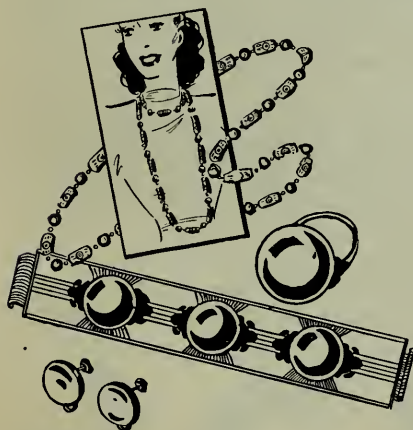
If a dress is to be your most important new acquisition, ponder well the type it should be—meditate on your social and business program, and plan to make your new dress fit your needs. Choose one that you can literally perform Alladin tricks with—one that in a twinkling of an eye will step from the purely business to the utterly feminine. Pack your wardrobe pouch with fashion wiles—a new glamour pin, a set of clips, a necklace, matching earrings and bracelet; costume rings are very new and smart. At a moment's notice be ready to awe your adoring family or astound your devoted husband with the magnitude of your fashion artifices.

Black is top rating the color family for fall. There is renewed interest in brown. The brown family is scheduled as second only to black for town coats and suits, silk dresses, millinery and shoes. Wool dresses, sports coats and suits are all expected to reflect the brown influence. The nutria shade, in particular, is indicated.

A committee of 16 members of the Associated Merchandising Corporation places black first for formal coats and suits, estimating that 75 per cent of early fall clothes will be in black. Browns, represented by mink and nutria shades, rank second and are followed by wine, two greens and blue.

For casual coats and suits — a grouping which includes reefer types — black is expected to account for 40 per cent of early designing appearances. Brown, Indian earth, wine red, two greens, and yarn-dye grey follow in the order mentioned.

For sports coats and suits, naturals, beiges and covert tans are ranked first. The brown to Indian-earth



range comes next, followed by blues, greens, wines and reds, black-and-whites and greys. Tweeds, a fashion committee comments, will often be multi-colored in plaids or stripes, running into colors similar to those indicated on the card for fleeces and monotones.

In dress costumes, the committee places brown first, with blue-black green, and wine following. A note on the card indicates that wine is for better costumes only.

For wool dresses, blue is placed first and is represented by a soldier-blue shade and teal. Next come tan and chicory brown, olive green and a bright green, black, grey, bright red, rose, and a grape tone. In a note, the fashion committee points out that black wool dresses, although high style, will be seen more than they have been in previous seasons, especially in jerseys.



Simplicity Pattern
No. 3412,
Sizes 32 to 42.

Millinery colors are numerous on the 1940 fashion program, in spite of the fact that black is expected to account for 75 per cent of early selections. Colors are expected to come up in importance as the season progresses.

Basic for millinery are black, chicory brown, bright wine, soldier blue, promenade green, wine, and grey. The high fashion shades include berry red, Indian earth, gold, khaki green, beige, teal blue, and bright red.

By way of suggestion, if you personalize your own clothes by self-creation, two patterns are suggested that may be helpful in making the important decision of what to wear.

Leather colors chosen by the style-conscious group for shoes, handbags and gloves emphasize the importance of black suede, with or without colored trims. After black, only two basic colors are shown—brown and wine.

Best fashion authorities, commenting on color correlation of costumes and accessories, point out two major trends: One toward subtle harmonies and monotone costumes, and another toward either subtle or sharp contrasts in ensembles. The "match two" rule prevails for fashion coordination—shoes and bags, gloves and shoes, etc.

If you are still "summery" in your mood, you will create or buy shortish sleeves; if you feel "forward-looking," you will have long ones. In any event, don't let the first cool days catch you "off-base"; make the transition from summer to autumn well groomed with confidence and charm.



McCall Pattern
No. 3818,
Sizes 12 to 42



Some Persian Poets You Will Like

Estelle S. Harris

LIVING in Persia during the last year has given me an opportunity of learning something of the rich literature of this very interesting country, in which every person is something of a poet. I want to share with you a little of the pleasure I have found in becoming acquainted with the writings of a few of the many poets who, during the past thousand years, have built up a literature which is surpassed by that of few countries of the world. Probably in no country does its poetry enter into the lives of all the people more than in Persia. These people may be unlettered in modern science, but they cannot be called unlearned, since they have a much better knowledge of their classics than the average American has of the masterpieces in his own language.

On a recent trip we took, a fellow traveler recited poems by the hour, and he had at his finger-tips the main known facts about scores of poets. Occasionally one meets a person who can recite from memory as many as four thousand passages of poetry. I venture that almost any person you might stop on the street in Persia would be able to tell you something about Ferdowsi, Sa'di or Hafiz.

The poetry of such a long period of time is known because of the fact that the language of Iran, or Persia, as it is more popularly known, has changed but little during a thousand years. This is not true of any other language. Even at present the "Academy" is assigned the task of eliminating foreign words and restoring into general use words of

Persian origin. How different it is with the English language; the poetry of one who wrote as late as Chaucer in the fourteenth century cannot be understood without special study.

One writer has said: "To the Persian, his national poetry is what the Psalms were to Europe in the Middle Ages—an incentive to action, a consolation in trouble." The muleteer driving his mules, the shepherd on the hillside, the digger of a well, or the office worker during his period of rest is fond of reciting popular and classical verse from the poets who have recorded tales of national heroism or expressed the wisdom of the ages and the passions of the human soul.

LET us take a glimpse at some of these poets who are regarded so highly in the affections of all Persians and whose verses add enjoyment to the lives of all classes in this land where beauty is given place above utility.

The first is one of the greatest. His long life was devoted to recording in verse the heroic tales of his country. Most countries, at some time in their history, have produced an epic poem; Persia is no exception. Ferdowsi, who was born just about a thousand years ago, brought together in the great work *Shahnamah* a collection of stories and legends of all the Persian kings up to the Arab conquest in 636 A. D. This covers some 3600 years. Much of the story tells of the conflict between Iran and Turan, or Turkey, having many

things in common with the conflict between Greece and Troy, which is the subject of the better known classics.

In the first part, the main characters are personified powers of good and evil, Urmuzd and Ahriman. The second part is devoted to the Shahs and other kings who are the heroes. One of the most familiar of the stories is that of Sohrab and Rustum which has been known to many of us through the poem of Matthew Arnold. This has been a required reading in some of the schools. Rustum is one of the great legendary national heroes of Persia. Teheran has a modern bronze statue of him killing a dragon. The *Shahnamah* story tells in very touching manner of the conflict of Rustum with his son Sohrab without either knowing the identity of the other. His horse, Rakush, was always a great aid in the contests and battles of his master, who was ever valiant in fighting for the king.

Shah Mahmud was the patron of Ferdowsi during the thirty or more years he spent in writing the great epic; but due to some intrigue at court, he obtained the enmity of the poet, who expressed his feelings in satirical lines from which the following are taken:

"O tree whereof the fruit is bitter, even if thou plantest it in the Garden of Paradise,

And if at the time of watering, thou pourest on its roots nectar and fine honey from the River of Paradise,

It will in the end give effect to its nature, and bring forth that same bitter fruit."

We do not know a great deal about the life of Ferdowsi. He was born about 941 in Tus, a city in the

northeast part of the country. To-day his name is a household word, and his lofty verse is quoted in many homes. It is said that as his corpse was being taken for burial out of one gate of his native Tus a messenger arrived at another gate bringing restitution from the Shah who had been unjust to him.

He is rated as the greatest poet of his age and one of the greatest of all ages according to some. His epic was written somewhat earlier than some of the great epics of other lands, as he finished his in 1010. For example, the Spanish epic of *Cid* dates back to 1140; the French *Song of Roland* back to the eleventh century, and the German *Song of the Nibelungs* was first written about 1200. The stories of all these epics before they were written were told and retold for many generations. If you like epics, you will enjoy *Shahnamah*.

IN the next few centuries after the great epic poet, Persia had a rapid succession of sweet singers. The one who is best known to the western world is Omar Khayyam whose *Rubaiyat*, translated by Fitzgerald, has been available to English readers for a generation. Which one of us has not delighted in these stately quatrains, and who has not tried to repeat the one about "A Book of Verses underneath the Bough." Khayyam, though best known in some foreign lands, is not regarded by Persia as her greatest poet. It was in other fields than poetry, such as mathematics and astronomy, that he made his greatest contribution.

If you are not in too great a hurry, and if you are not looking for a plot but are satisfied with reading each

verse for its own beauty, you will find pleasure in reading the *Rubaiyat*. This book is sold in any book store, a thing not true of the works of the other poets of Iran.

Soon after Khayyam, Jelaluddin Rumi attracted attention by his verse. He claimed descent from Abubekr, father-in-law of Mohammed. He studied in Damascus and Aleppo and became a college teacher, gaining a reputation for his learning as well as for his religious devotion. His interest was in getting people to worship, and he thought they "might be tempted to love God through the bait of sweet sounds addressed to their outward senses." His piety led him to found the order of Dancing Dervishes. Incidentally, the head of this order has been in the same family for over six hundred years.

He wrote the *Mesnevi*, which is to the Mehlevi fathers what the *Acts of the Apostles* is to us. This work contains many hundreds of stories, each giving an account of some miracle or unusual experience. Attached to the stories are moral maxims. Rumi lived between 1207 and 1273.

Coming in between Khayyam and Rumi, we have Nizami (1141-1203), who told in exquisite verse some of the most beautiful stories in all literature. He retold the old Arabian story of *Laili and Majnun*, which is an unsurpassed example of devotion and love, with a tenderness and pathos that stir the reader to the very depths. Nizami is the great Persian romantic poet. Hafiz said of him:

"Not all the treasured lore of ancient days
Can boast the sweetness of Nizami's lays."

Sa'di said of him when he died:

"Gone is Nizami, our exquisite pearl,

which heaven in its kindness formed of
purest dew, as the gem of the world."

His works are: *The Storehouse of Mysteries*, *Koshru and Shirin*, *Diwan*, *Laili and Majnun*, *Book of Alexander*, and *Seven Fair Faces*.

ANOTHER poet greatly beloved in Persia, and by many considered the greatest, is Sa'di (1184-1291), who was born in Shiraz in southern Persia. Although his father died when he was young, he had a patron who sent him to school in Baghdad, where he came under the influence of eminent men. For thirty years he traveled extensively, making at least twelve pilgrimages to Mecca. While traveling, he associated with all kinds of people; observing keenly, he was able to make use of this rich experience in his writings. He returned to Shiraz somewhat of a linguist and started writing. He published his two great works, *Gulistan* or *Rose Garden*, in 1258, and *Bustan* or *Orchard*, in 1257. *Gulistan* is a series of stories written in prose interspersed with verse giving the moral.

Professor Browne said of Sa'di: "His real charm and the secret of his popularity lie not in his consistency but in his catholicity; in his works is matter for every taste, the highest and lowest."

His poems are the first studied in the schools of Iran. Here are some choice bits:

"Green was the gay apparel of the woods,
Like festal robes on happy multitudes.
One with bright-robed tulips all aflame,
One dark with fruits of many a curious
name.
The wind, amid the shadows of its bow-
ers,
Had diapered the jewelled turf with flow-
ers."

One writer said of Sa'di's writings: "The bitter tonic of advice is sweetened with honey of wit." The following are taken from *Gulistan*, which is full of sage sayings:

"If you know of news which will cause pain,
be silent and let others disclose it.
Nightingale bring word of spring,
Leave bad news to the owl."

"I saw a holy man upon the seashore,
who had been torn by a tiger. No drug
could relieve his pain; greatly he endured,
and yet was forever giving thanks to God
most high, saying: 'Praised be Allah that
I have fallen into ill luck, and not into
sin.'"

"Musk is known by its perfume, and
not by the druggist's label. The wise man
is like a vase in an apothecary's shop, silent
but full of virtue, whilst the ignorant man
is loud of voice, like the warrior's drum."

The special field of Sa'di was the moral tale, the maxim and the fable, all of which he does with a certain charm. He said of his own works that "the pearls of salutary counsel are strung on the thread of diction, and the bitter medicine of advice is mingled with the honey of mirthful humor." He wrote late in life, and his works show the mind of a matured philosopher who could wink at the follies of humanity. He was a realist who pictured the life of highway and bazaar. He has been loved by successive generations of Persians for over six hundred years.

SHIRAZ is honored in being the birth and burial place of two of Persia's greatest poets. Hafiz was born there early in the fourteenth century, living his entire life in Persia. By many he is considered their greatest lyric poet. He was born of a rich father whose death left the widow and son in poor circumstances, but somehow he managed to go to school and learn the Koran

by heart. Very early he started to write and recite poetry. Hafiz taught the Koran in a college that had been founded for his benefit. He lived a rather peaceful life, taking no part in politics and hence not interested or worried about who was in power.

All Persians agree that no translation does Hafiz credit, and that if one should really know his worth one must read his poems in the original. No one has done for him what Fitzgerald did for Omar Khayyam. His favorite means of expression was the ghazal, or ode. This is a poem of about sixteen couplets. The first couplet has the double rhyme; but thereafter, the first line of each couplet has no rhyme, and the second line rhymes with the first couplet, making only one rhyme throughout the poem. He wrote about five hundred ghazals besides other lyrics and quatrains. His friends tried to persuade him to put all his poems together as "lustrous pearls on one string, so that they might become a necklace of great price for his contemporaries." Teaching and writing kept him too busy to comply with his friend's wishes, but a pupil collected some of the poems into a volume as the *Diwan of Hafiz*.

Hafiz had a wife and son to whom he was much attached and for whom he wrote some of his finest lines, since both died while he still lived. The following lines were written to his wife:

"Then said my heart, I will sojourn myself
in this city which is perfumed by her
scent;

Her feet were bent upon a longer journey,
but I helpless knew it not."

"Open my grave when I am dead, and thou
shalt see a cloud of smoke rising from
out of it;

Then shalt thou know that the fire still
burns in my dead heart—
Yea, it has set my very winding-sheet
alight."

"If the scent of her hair were to blow across
my dust
When I have been dead a hundred years,
My mouldering bones would rise
And come dancing out of the tomb."

After the death of his son, he wrote:

"The ease of the eye of mine, that fruit
of my heart, ever be his memory!
That went himself an easy journey and
made my journey hard."

One writer said this of Hafiz:
"His verses are full of roses and of
musk, the song of nightingales, the
light of the warm stars, the shade
of cypress and of olives, and all the
balmy odors of the mysterious East."

Some of the clergy refused to
bury him in a Mohammedan ceme-
tery, so it was left to chance; and a
verse was chosen at random from
his works which read:

"Fear not to approach the corpse of Hafiz;
Although stained with sin, he will enter
heaven."

It is needless to say, he was buried
in the cemetery. Even to this day
people open his books to receive
consolation or to get their fortune
told.

Jami (1414 to 1492), who died
the year Columbus discovered
America, is one of the most exqui-
site of the Persian writers. One writer
says of him: "Jami, with his flashes
of sunset glow, ushers in the night of
decadence in the fifteenth century."
His real name was Nuruddin Abdur-
rahman, but he took the name Jami
from the city of Jam, where he
dwelt. He started out as an investi-
gator in science and achieved the

distinction of Doctor of Musselman
Law. He later became a poet, one
of the most celebrated of his time.
He was not only a polished writer
but a prolific one, many of his works
being beautifully illuminated. His
best work is *Yusuf and Zulaikha*, a
story of Joseph and the wife of
Potiphar. The *Baharistan* or *Abode*
of *Spring* is similar to Sa'di's *Gulis-
tan*, being written as a means of in-
struction for his son. It is divided
into eight gardens, each garden deal-
ing with a different subject.

The following examples will give
some idea of his verse:

"I'll hide myself within my song of love,
That I may kiss thee when thou singest
it."

And from *The God Behind the
Veil*:

"'O fairest rose, with rosebud mouth,' I
sighed,
'Why, like coquettes, thy face forever
hide?'"

He smiled, 'Unlike the beauties of the
earth,
Even when veiled I still may be described.

"'Thy face uncovered would be all to
bright;
Without a veil none could endure the
sight.
What eye is strong enough to gaze upon
The dazzling splendor of the fount of
light?"

"'When the sun's banner blazes in the sky,
Its light gives pain by its intensity;
But when 'tis tempered by a veil of
clouds,
That light is soft and pleasant to the
eye.'"

These poets that we have men-
tioned all lived before the discovery
of America. We shall say nothing
of the modern poets of Iran, al-
though there are many of them. The
writings of some of them may not be

translated into English, and many Americans will, therefore, not have an opportunity to become acquainted with them.

This is a land of shrines. Some of the most beloved are those erected to the poets. The city of Shiraz has many more visitors every year because Sa'di and Hafiz are buried there, and the road to Meshed is

all the more popular because on the way one may see the shrines erected to Ferdowsi and Omar Khayyam.

The writings of the poets of Persia have made living in this land more pleasant. I hope that all who read this article may have an opportunity of reading from the gems of Persian poetry so that their lives may be enriched.

Editor's Note: Estelle S. Harris (Mrs. Franklin S. Harris) has spent the past year in Persia in company with her husband, Dr. Harris, who has been investigating all branches of the Department of Agriculture for the Persian Government, making suggestions and recommendations for improvements.



WHO?

Grace M. Candland

Who set the pattern of each bud and leaf,
 Who chose the colors for the phlox and rose
 And made the jeweled night for sweet repose,
 And hid the wheaten kernel in the sheaf,
 The feathered beauty of the pheasant's breast,
 The soft alluring shades of autumn trail,
 The floating music of the nightingale,
 And hung the glorious sunset in the west?

Our eyes may see a world of loveliness
 If we but pause along life's hurried way
 To catch the melody of each new day
 That teems about us with such lavishness.
 Thus life can be a radiant new birth
 To match the thrilling sequence of the earth.



Some Literary Friends

Florence Ivins Hyde

IV

"The Last Lesson"*

FRANCE has always been a land of romance—a land of knights and ladies, of chivalry, of perfume and fine laces. Yet the nation of France has suffered many tragedies from wars and invasions. The little section of Alsace-Lorraine is of such economic importance that it has always been looked upon with envy by conquering nations.

In this short story, "The Last Lesson," Alphonse Daudet, one of the greatest of French writers, uses this section to express his love for his country and for his native tongue. Although a novelist, many critics consider that his finest work may be found in his short stories. His delicacy of expression has led them to speak of these stories as "poems in prose." It has been said that his humor is as "delicate as the quiver of a butterfly's wings."

Daudet does not deal with extraordinary characters nor unusual events. In the life of the average man he finds drama—often tragic drama. This gift is portrayed in this story of his schoolmaster. (It was originally written in the first person but was changed to its present form by Sara Cone Bryant.)

Daudet saw so many fine things that escape the ordinary eye, and could express with unusual tenderness and grace the things he saw. One biographer says of him, "All the graces were present at the cradle of Alphonse Daudet."

In this story we see his gift for seeing drama in the ordinary events

of life—subtle things which escape most men. We see his gift of using words with such exactness that we remember his picture as if it had been left on canvas. He once said, "So many things are lost in that long journey from the brain to the hand." We are surprised that with his great genius he should feel it difficult to translate into words his emotions of laughter and tears.

In the picture of the schoolmaster, we see none of the animosity for the Teuton, but only his pathetic, his noble, his heroic character.

See if you can read it aloud to your family without a lump in your throat.

THE LAST LESSON

Little Franz didn't want to go to school, that morning. He would much rather have played truant. The air was so warm and still,—you could hear the blackbird singing at the edge of the wood, and the sound of the Prussians drilling, down in the meadow behind the old sawmill. He would so much rather have played truant! Besides, this was the day for the lesson in the rule of participles; and the rule of participles in French is very, very long, and very hard, and it has more exceptions than rule. Little Franz did not know it at all. He did not want to go to school.

But, somehow, he went. His legs carried him reluctantly into the village and along the street. As he passed the official bulletin-board be-

fore the town hall, he noticed a little crowd around it, looking at it. That was the place where the news of lost battles, the requisition for more troops, the demands for new taxes were posted. Small as he was, little Franz had seen enough to make him think, "What now, I wonder?" But he could not stop to see; he was afraid of being late.

When he came to the school yard his heart beat very fast; he was afraid he was late, after all, for the windows were all open, and yet he heard no noise,—the schoolroom was perfectly quiet. He had been counting on the noise and confusion before school,—the slamming of desk covers, the banging of books, the tapping of the master's cane and his "A little less noise, please,"—to let him slip quietly into his seat unnoticed. But no; he had to open the door and walk up the long aisle, in the midst of a silent room, with the master looking straight at him. Oh, how hot his cheeks felt, and how hard his heart beat! But to his great surprise the master didn't scold at all. All he said was, "Come quickly to your place, my little Franz; we were just going to begin without you!"

Little Franz could hardly believe his ears; that wasn't at all the way the master was accustomed to speak. It was very strange! Somehow—everything was very strange. The room looked queer. Everybody was sitting so still, so straight—as if it were an exhibition day, or something very particular. And the master—he looked strange, too; why, he had on his fine lace jabot and his best coat, that he wore only on holidays, and his gold snuff-box in his hand. Certainly it was very odd. Little Franz looked all around, wondering. And

there in the back of the room was the oddest thing of all. There, on a bench, sat visitors. Visitors! He could not make it out; people never came except on great occasions,—examination days and such. And it was not a holiday. Yet there were the agent, the old blacksmith, the farmer, sitting quiet and still. It was very, very strange.

Just then the master stood up and opened school. He said, "My children, this is the last time I shall ever teach you. The order has come from Berlin that henceforth nothing but German shall be taught in the schools of Alsace and Lorraine. This is your last lesson in French. I beg you, be very attentive."

His last lesson in French! Little Franz could not believe his ears; his last lesson—ah, *that* was what was on the bulletin board! It flashed across him in an instant. That was it! His last lesson in French—and he scarcely knew how to read and write—why, then, he should never know how! He looked down at his books, all battered and torn at the corners; and suddenly his books seemed quite different to him, they seemed—somehow—like friends. He looked at the master, and he seemed different, too, — like a very good friend. Little Franz began to feel strange himself. Just as he was thinking about it, he heard his name called, and he stood up to recite.

It was the rule of participles.

Oh, what wouldn't he have given to be able to say it off from beginning to end, exceptions and all, without a blunder! But he could only stand and hang his head; he did not know a word of it. Then through the hot pounding in his ears he heard the master's voice; it was quite gen-

tle; not at all the scolding voice he expected. And it said, "I'm not going to punish you, little Franz. Perhaps you are punished enough. And you are not alone in your fault. We all do the same thing,—we all put off our tasks till tomorrow. And — sometimes — tomorrow never comes. That is what it has been with us. We Alsations have been always putting off our education till the morrow; and now they have a right, those people down there, to say to us, 'What! You call yourselves French, and cannot even read and write the French language? Learn German, then!'"

And then the master spoke to them of the French language. He told them how beautiful it was, how clear and musical and reasonable, and he said that no people could be hopelessly conquered so long as it kept its language, for the language was the key to its prison-house. And then he said he was going to tell them a little about that beautiful language, and he explained the rule of participles.

And do you know, it was just as simple as A B C! Little Franz understood every word. It was just the same with the rest of the grammar lesson. I don't know whether little Franz listened harder, or whether the master explained better; but it was all quite clear, and simple.

But as they went on with it, and little Franz listened and looked, it seemed to him that the master was trying to put the whole French language into their heads in that one hour. It seemed as if he wanted to teach them all he knew, before he went,—to give them all he had,—in this last lesson.

From the grammar he went on to

the writing lesson. And for this, quite new copies had been prepared. They were written on clean, new slips of paper, and they were:—

France: Alsace.

France: Alsace.

All up and down the aisles they hung out from the desks like little banners, waving:—

France: Alsace.

France: Alsace.

And everybody worked with all his might,—not a sound could you hear but the scratching of pens on the "France: Alsace."

Even the little ones bent over their up and down strokes with their tongues stuck out to help them work.

After the writing, came the reading lesson, and the little ones sang their *ba, be, bi, bo, bu*.

Right in the midst of it, Franz heard a curious sound, a big deep voice mingling with the children's voices. He turned around, and there, on the bench in the back of the room, the old blacksmith sat with a big A B C book open on his knees. It was his voice Franz had heard. He was saying the sounds with the little children—*ba, be, bi, bo, bu*. His voice sounded so odd, with the little voices,—so very odd,—it made little Franz feel queer. He thought it was funny; he guessed he would laugh; then he guessed he wouldn't laugh; he felt—he felt very queer.

So it went on with the lessons; they had them all. And then, suddenly, the town clock struck noon. And at the same time they heard the tramp of the Prussians' feet, coming back from drill.

It was time to close school.

The master stood up. He was

very pale. Little Franz had never seen him look so tall. He said:

"My children—my children"—but something choked him; he could not go on. Instead he turned and went to the blackboard and took up a piece of chalk. And then he wrote,

high up, in big white letters, "*Vive la France!*"

And he made a little sign to them with his head, "That is all; go away."

*Used by permission of Houghton-Mifflin Company; published in Bryant's *How to Tell Stories to Children*.



MY MOTHER'S CROCHET

They used to say she wasted time,
My mother, with her crochet hook;
That she could better use her mind
In studying some learned book.
But now I'm older I can see
Just what her handwork did for me.

We were too poor for many things:
For famous pictures, antique lace,
Fine furniture, that 'round it flings
A subtle air of ease and grace.
The loveliness that money buys
Was thus withheld from our young eyes.

And yet our lives were not denied
The gentle influence of art;
And in its warm smile, hate and pride
Were melted from each childish heart:
We could do nothing mean or base
While gazing on exquisite lace.

Thus in each character was wrought
The beauty of Venice crochet;
And to our daily lives was brought
The dignity of rare filet;
Self-confidence and poise and grace
Were taught us by her Cluny lace.

Antique, Hungarian, Gros Filet,
Each helped our characters to school;
While sturdiness in work and play
Was taught by garments made of wool;
Self-sacrificing love was hymned
In tiny garments, crochet trimmed.

O patient hands and loving heart,
That planned so wisely how was best
To give each budding life its part
Of beauty, I shall meet Life's test
More strong, courageous, brave and gay
For knowing you and your crochet.

—Olive W. Burt.

We Find America

Mary Ek Knowles

MARTHA TAYLOR looked up from her knitting as her son, Jerry, and Archie, Bill and Wade, young men from his class, came noisily down the stairs and through the hall to the front door. As she caught snatches of their conversation, her gray eyes became troubled. ". . . totalitarian government . . . dictatorship . . . Marxian theory . . ." Somehow, it seemed to Martha that that was all she had heard them talking about for the past six months.

Jerry's voice rose suddenly above the rest. "The totalitarian type of government has advantages the American form of government never could offer, that's a sure thing!" Then there was the sharp bang of the front screen, and all was quiet.

Martha reached over and tugged at her husband's sleeve. "Will, did you hear what Jerry said?"

Will Taylor aroused himself from the depths of the evening paper. "Hm?" he asked, looking at her over his glasses.

"It's Jerry, Will. He worries me. This new society he's joined, the radical talk—we should do something about it!"

"Now Martha . . ." Will opened the newspaper and folded it again at the sports section. "All boys are that way. Get old enough to shave and they look around for a way to cure all the ills of the world." He chuckled. "Me, I belonged to a group when I was Jerry's age. 'Knights of the Morning' we called it."

"But this is different, Will. It frightens me. Can't we. . . ."

"Now, Martha," Will's voice was almost a groan, "I'm tired. Had a hard day at the office. Let me relax now and enjoy my paper. Don't be a calamity howler, making a mountain out of a mole hill." His voice dwindled off, and he lapsed into silence, his attention centered on the paper.

Martha picked up the front section of the paper which had slipped from Will's lap, and her eyes scanned the headlines; then, she looked around her pleasant living room. Evelyn, her twelve-year-old daughter, was lying on the sofa eating an apple and reading a book; Patsy and Lin were playing with their toys by the fireplace. The voice of Harold, the ten-year-old, sounded outside the open window, where he and his playmates were playing a game.

Her eyes returned again to the pictures on the front page. Just so, Martha thought uneasily, they, the people of the nations of Europe, must have spent many a quiet evening at home, smug and contented, lulled to inactivity by a sense of false security, until the enemy of war was pounding at their gates. Martha found herself interpreting the day's events in terms of real people, real homes, real cities. And the sad faces of the refugee women and children that gazed back at her from the paper were suffering no less than her own little family would suffer under the same circumstances.

Jerry's parting remark came back to her. He was wrong, of course. How could any form of government offer more than the democratic form.

Or was he right? Had she trusted too much to memory? Were the privileges and liberties of her country imagined?

Martha placed her knitting and the newspaper on the table at the side of the chair and went to the bookcase at the end of the room.

After a patient search, she found a copy of *The Declaration of Independence* and *The Constitution of the United States* in the back of an American history book.

Long after the family was in bed, Martha sat in her chair beneath the lamp.

"Declaration of Independence," she read. "In Congress, July 4, 1776. When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another. . . . We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness. . . ."

As simply stated as that, yet there was a depth, a ring to the words more impressive than the roll of drums or the shrill of trumpets.

Martha read through to the end of the valuable document; and as she read, she visioned not cold, historical figures in a dim past but a group of struggling colonies persecuted to the limit of human endurance, rising up against a powerful nation, ready to uphold the freedom they held dear. She marveled at their courage and their strength.

She turned the page to the Constitution, and as she read, the fear that had been in her heart vanished. The Constitution was the same as

she had remembered it. It assured "a government of the people, by the people, for the people," so constructively that no one man should rule as dictator. Surely, Jerry and his friends had not studied their Constitution! Because the Constitution had always been theirs, it had faded into the realm of commonplace things, there was about it none of the glamour, the adventure surrounding a new and untried plan.

Three times Martha read through "The Bill of Rights"—a bill guaranteeing certain rights, among which were liberty of speech and press, immunity from arbitrary arrests. . . .

For these high ideals, these inalienable rights, a courageous people had fought and died, and now a new generation had arisen, a generation which had forgotten the bloody footprints in the snow at Valley Forge, a generation which was wondering if, after all, another form of government might not be better.

The thought came to Martha. "We have had freedom and liberty handed to us on a silver platter. It has come too easy. We are like pampered children toying with a priceless jewel the value of which we have no conception."

She had a sudden desire, a great hunger to know more of her country. Not from text-books, but from seeing the people themselves and how they lived under the democratic form of government.

HAMILTON was a representative American city. What better way to know America than to know her own home town. Excitedly, Martha made plans. She could get Amelia Banks to tend the children and prepare the meals. She would

be free to wander where she would for the whole day.

Martha had been born and reared in Hamilton. But she had never known her city—not really. She had been content with her own circle of friends, blind and indifferent to the lives of those about her. At some time or other in her forty years of life she must have been on every street in the city. But she had never seen the houses, and the people, and the children. The streets had been a means of getting somewhere, a distance between stop signs. As Martha drove slowly about the city that late September day, or parked her car and walked leisurely block after block, she saw things she had never seen before. "We hurry too much," she thought almost sadly. "We don't have time to live and enjoy life."

For the first time in her life, Martha found herself interpreting houses in the terms of homes where men, women, and children worked and played, wept and laughed, faced problems much the same as those she and her family faced.

Several things impressed Martha in that day's adventure. One was the wealth of "necessities" which in any other country would be considered "luxuries." Through open doors, she glimpsed stream-lined radios, refrigerators, stoves, washers. In the driveway of even the most humble house was an automobile.

The other things which impressed Martha were the freedom of speech, and the freedom to worship as one pleased. The former showed itself in many ways; the latter, in the many churches she saw as she drove about. She passed two men having a spirited debate on the merits and demerits

of the two candidates in the coming presidential election. At a newsstand, she purchased a paper, read of the expose of the dishonest dealings of a group of politicians. She stood in the city park and listened to a "soap box orator" voice his radical views. As she listened, she wondered, "Is this wise? Shouldn't this be stopped?" Then the thought came to her, "A government cannot legislate against the morals of its people. They must choose for themselves, and only through proper education will they know the right choice."

Parents, Martha decided, had a greater duty toward their children than merely feeding and clothing them. From the cradle, they should be taught love of country.

Her path took her at last to the foreign section of the city. Here she again parked her car and walked slowly down the crowded streets. America, indeed, was the melting pot of the world. People of all nationalities and races lived together under one flag.

She ate a delicious lunch of soup and salad in a friendly little downstairs restaurant and entered into conversation with the swarthy-faced proprietor.

"Are you glad you are an American?" she asked him.

Tony Serpentine placed the bowl of hot soup on the table in front of her. "Am I glad I'm an American, Lady!" he said, holding his plump hands out expressively. "Fifteen years I am American citizen, and I love her! Why shouldn't I? Here I am a free man. Mr. Serpentine I am. Here I come and go as I please. Here I have a say who shall be mayor, who shall be governor, who shall be the Big Boss even. Here

my vote is as good as Mr. Henry Ford's or Mr. J. P. Morgan's. Isn't that wonderful!"

Martha lowered her eyes before such enthusiasm. She, an American-born citizen, whose forefathers had fought for freedom, whose mother had fought for women's right to vote, had not even bothered to go to the poles because she was so busy and the weather had been wet and miserable. Again she thought, "These privileges have come too easy to us; we don't appreciate them."

Toward the end of the day, Martha found herself in the slums of the city. Here indeed were poverty and dirt—and silk stockings and permanents. She pondered over that for a long moment. Poverty and dirt—silk stockings and permanents! Even here were "necessities" that in any other nation would be considered "luxuries."

America had her share of greed, of poverty, of injustice, Martha realized. But she was a young country. Only one hundred and sixty-four years had passed since the signing of The Declaration of Independence. In that comparatively short time, America was accomplishing the greatest experiment of all time—the blending of all races. There was still much to be done before the ideals of the American forefathers became a reality, but there was nothing that was impossible if the energies of the people were bent toward the common good.

A government of the people, by the people, for the people. The government then could be no stronger, no more perfect than the people who composed it. The government was the people!

It was well, then, Martha thought soberly, for America to turn her eyes inward and look to herself. She saw America as a rich nation, a wasteful nation, who needed, as Martha's pioneer grandfather used to say, to "Tighten your belt, and put your shoulder to the wheel."

But first Martha realized, the change must come in the individual families. She remembered how she had coaxed Lin at breakfast that morning, "Eat your cereal, darling, that's a good boy. Come now. Eat so you'll be a big, strong boy." She saw for the first time that her own family was overfed, overpampered. American mothers could well start disciplining their children.

IT was almost dark when Martha arrived home. The family was watching anxiously for her.

"Where have you been?" Will asked.

Martha did not speak for a moment, and her gray eyes lingered lovingly, almost fearfully, on each of the family group.

"Where have I been?" she asked at last. "I've been finding America. I've seen a country where hundreds of religious faiths exist in peace. I've seen a country where people of many nationalities, with all their different customs, ideals, peculiarities, live under one flag, united in the principles of freedom and liberty. I've seen a nation of fine homes, free public schools, free libraries, splendid buildings. I've seen a country where even the poor have 'luxuries.'" She turned to Jerry, "Match that in any other type of government!" A sharp little edge crept into her voice, and Jerry looked up quickly. The feeling of

impatience turned to one of mingled fears and prayer.

"Upon the youth of the land," she said, "depends the future of America, for they are the men and women of tomorrow."

She handed Jerry the history book she had studied the night before. "The Constitution of the United States is in this book," she said. "All I ask is that you and your friends study it as carefully as you have studied the other forms of govern-

ment. I know you will find there are no reforms, no beneficial changes that cannot be accomplished right here in our own country, under our own flag.

"Then after you have studied it, think America, talk America, LOVE AMERICA, lest the cherished birth-right of freedom and liberty be taken from you!"

The solemn quiet of the little group was more impressive than the clapping of a thousand hands.



YOUTH FACES TOMORROW

Alice L. Eddy

The world of tomorrow will be of our making;
The dream of today is tomorrow's bright deed.
War, want, and sorrow we see all around us—
Can aught of value grow from this dark seed?

Harness the waters with reenforced concrete
Future embankments must curb passion's flow.
What of this speed, this proud force beyond measure,
If greed flourish rampant? If avarice grow?

Not engines, not weapons, but well-built concepts,
Not towers but high thoughts will most help mankind.
Truth, virtue, knowledge must set up the beacons
To lighten the uncharted skies of the mind.

Trail blazers, pioneers, builders are needed
The worth and the glory of work to restore.
Tomorrow's horizons are wide as the spirit;
The frontiers of justice are still to explore.

We have apprenticed our powers to the future,
Sounding a keynote courageous and gay.
We are the builders of all the tomorrows;
We are the undaunted youth of today.

The Sunny Side of the Hill

Lella Marler Hoggan

No. 4

Under Skies of Blue

WE all remember the story, "The Old Man of The Sea." We recall how Sinbad the Sailor carried this old man safely across a turbulent stream; and then how the old fellow continued to cling to the sailor's neck, refusing to walk upon his own feet, until Sinbad, becoming jaded, footsore and weary, finally resorted to caprice in order to rid himself of his ungrateful burden.

How many of us today are stumbling along very much like that long-ago traveler, burdened with numberless cares and worthless possessions that might just as well be dropped from our shoulders?

Through the years we gather about us unnecessary belongings. We permit our lives to become crowded with accumulations that have no permanent value. We fill our hands with dead wood that will never know a future blossoming. We become slaves to our things, our habits, our fears.

We are cheating ourselves when we acquire in youth habits that will betray us later in life. We are deserting our ideals when we follow the crowd, letting today's convenience outweigh tomorrow's development. If we drift with the throng, permitting ourselves to be burdened with all of the non-essentials that chance to roll across our path, we shall one day awaken to the fact that many of

the things we had hoped to achieve are not even begun.

Life catches up with us and lays a hand on our shoulder. "Do you remember this unfulfilled dream, and that one?" she asks. "Have you forgotten how we planned thus and so?" Yes, in the frenzied onrush of life we had forgotten.

A great emptiness enters our heart. It is a lonely moment when we come to realize that we have disappointed ourselves. But it need not be a hopeless moment. For tomorrow holds in her magic hand new dreams and bright visions waiting to be fulfilled. Nature is always ready to let us try again, if we are really in earnest. She covers our past errors with a cloak of forgetfulness so that we may start afresh.

IN a measure, our possessions are an index to our lives. We no sooner learn the meaning of mine and thine than we begin to collect personal belongings. Unless we use discretion, our accumulations soon become burdensome. And if we do not early acquire the art of discarding, we fill our lives with gaudy trifles to the exclusion of genuine values.

As we grow in judgment, we learn to discriminate between this and that, to select and to decide what we shall leave and what we shall take. We search for permanent val-

ues, trying to lay hold on the things that will satisfy the soul. "Is there not some key," we ask ourselves, "by which we may be guided?" And out of the wisdom of experience, we gather here a thought and there a

suggestion that helps us to choose more prudently.

Some of these findings are: Life here and now is of little worth to us unless we can have health and strength and a keen sense of appreciation. The promotion of intellectual growth and spiritual development brings its reward. Experience that leaves us with satisfied hearts and happy memories is of real worth. And the good which we can carry with us through the ages has supreme value.

Too often, however, we permit life to become so congested with unimportant things that we fail to recognize real values.

When you arise some morning with your hearts so full of distractions and forebodings that the tension is fairly smothering you, that is the very day you should pause long enough to wash the slate clean and to start over again. Put a cold lunch on the table for the family and go out alone to commune with life. When you pass the last fence, as you approach the mountains or the lake or whatever outpost it may be, hang your last worry on that fence and close your mind against everything of a disturbing nature. Maybe if you offer a little silent prayer or sing a verse of some happy melody or repeat the Twenty-third Psalm, it will put you in harmony with the rhythm about you, the gentle rustle of leaves, the cadence of rippling water, the clear call of a bird's note.

In the solitude of the mountains or the wooded hills you forget your trivial cares. Truth sits with you beside the lilting stream and counsels with you in wisdom's ways. The soft wind brings fragrance of pines and roses. Sorrow and foreboding and



unrest seem to fall away. You view life with a clearer vision, a surer purpose, a deeper understanding. Alone with nature you have found communion with the Most High. You go back to your home renewed in strength and fortified against every emergency.

Let us spend more time under the blue skies. Let us watch for the colors in the mountain shadows and in the shifting clouds at dawn. Let us learn to look long and lovingly at the out-of-doors. Also, let us watch with seeing eyes for hidden spiritual beauty. That old lady next door, in her long dress and shoulder shawl, perhaps has a past filled with romance. Why not spend an hour with her sometime? And that war veteran across the street, who walks with a limp, has seen life in its most tragic reality. Why not talk with him? Looking at trouble sympathetically reveals a new world to us. Sharing the sorrow of others reduces our own grief and helps us to discriminate between fleeting and eternal values.

Careful planning yields leisure hours, and into these we may crowd all of heaven we know how to accept. But so long as we permit ourselves to go on lugging a burden of care about we cannot hope to find courage or stamina with which to meet life heroically. Why should we cling so tenaciously to that which brings only defeat? Why not shed it forthwith?

Remember, the heart has its habits as well as the mind. If we encourage Mirth to sing a little song of joy

under our window each day, we shall come to expect the happy melody and the peaceful comfort that it brings. And if we postpone our happiness too long, we may be surprised to find that we have lost the art of being glad.

Of course, there are many distractions to frustrate even our wisest plans. Duty raps at our door before we are awake in the morning. Love calls us to her bidding with imperative haste. Sorrow enters unannounced. These high loyalties we would not evade. To abandon them would bring us not release, but a deep loss. They are the rich, enduring experiences of life. Too often we neglect these greater values because of preoccupation with less important ones.

We enslave ourselves with a load of non-essentials that demand more time than is recorded on the calendar. And nothing detracts from our efficiency so much as a burden of unfinished things. We shackle ourselves by our own thinking. We build up a wall of obligations that holds us to a beaten course within its bounds. Sometimes we fail to realize that we are the sole guard at the gates, and that we carry the key in our own pocket.

Why not walk out on ourselves? We have as much freedom as we are brave enough to use. Faith is waiting to show us the way out. She will help us to discard our excess baggage and to reroute our course of life to a happier landing.



“OUR Centennial will be not only an appraisal of the past but a dedication to the future.”—President Amy Brown Lyman.

HAPPENINGS

By Annie Wells Cannon

SEPTEMBER — It was a lovely morning when the little fellow started to school. I wonder why my eyes were dimmed with tears?

ELIZABETH BIRD HOWELLS, 94 years old, pioneer of three states—California, Utah, and Idaho—demonstrated the truth of the poet's lines, "Ah, nothing is too late, Till the tired heart shall cease to palpitate," when last month she made a trip by plane from Salt Lake City to San Francisco to attend the dedication of a plaque commemorating the arrival of the first party of American emigrants to land from sea on California shores. A sailing vessel, the ship Brooklyn, carrying 235 Latter-day Saints from Boston, down the Atlantic, around Cape Horn, up the Pacific, after a voyage of six months reached San Francisco Bay, July 31, 1846, and landed her precious cargo. The city was then called Yerba Buena. Mrs. Howell is now the only surviving member of that company. She is an interesting figure anywhere, and greatly enjoyed her trip and the marvelous changes she beheld. She was the honored guest of the San Francisco Camp of Daughters of Utah Pioneers.

LAURA INGALLS, famous woman aviator, believes there is a tremendous future for women in aviation, and she is training women now in order to have them ready to take part in the intensive defense program.

CARRIE C. GANSCHOW, formerly of Chicago, where she was a worker in the Logan Square Relief

Society, was recently awarded a medal and prize of \$25 as the outstanding "good neighbor" in her community. The award, made by the Jefferson Park Times, followed a vote taken in that Chicago suburb of about 10,000 inhabitants.

ALICE MARBLE is now the world's premiere tennis player, since she defeated the brilliant English champion, Mary Hardwick, at the Seabright, New Jersey, tournament.

FORMER Empress Zita of Austria-Hungary, a refugee from Nazi military conquests, has been joined in America by her children—a reunion of great happiness.

THE Ranee of Sarawak, wife of Sir Charles Viner Brook, the white Rajah of Sarawak, a British state in Borneo, is in the United States on a lecture tour in behalf of the evacuation of children from the British Isles.

MARY FIELD GARNER, age 104, of Utah, was an interested spectator of the parade, July 24, depicting pioneer days. What golden memories are hers!

SARAH A. J. CANNON, 80, beloved and faithful Relief Society and temple worker of 30 years' service, died this past summer. Other faithful Utah pioneer mothers who passed on were Anna Boren, 93, of Provo; Martha F. Taylor, 95, of Lehi; and Mary W. Harman, 97, of Salt Lake.

FLEMISH women are now planting potatoes, where the poppies and tulips grew.

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

Motto—Charity Never Faileth
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EDITORIAL

A Land Of Liberty

IN New York harbor stands the colossal Statue of Liberty, proclaiming to all the world that this is a land of freedom and opportunity, a land where liberty reigns, and that its light shall enlighten the world.

One hundred and fifty-three years ago this month (September 17, 1787) the founding fathers brought forth their proposed Constitution of the United States and offered the document for ratification to the thirteen states. The Constitution was planned to perpetuate American liberty, which had been so dearly won by the American Revolution; all other aims were subordinate.

The fifty-five delegates who framed the Constitution were an unusual body of men. Among them were soldiers, planters, lawyers, physicians, merchants and judges. Some of them were rich and others were poor. One of the ablest among them had been a penniless painter. Another, Rodger Sherman, had been a poor shoemaker who had studied at night to become a lawyer. George Washington had been trained in the stern school of war. But they represented

the keenest intellects of the states. They were students of government. They knew history and were familiar with the struggle of the English people toward liberty. They knew the bitter struggle that had won American independence. Most important of all, they knew the worth of liberty for the happiness and well-being of mankind.

Calvin Coolidge truly said, "To live under the Constitution is the greatest political privilege that was ever accorded to the human race." For over one hundred fifty years its blessing and its strength have been proved. Through years of great social and economic change, it has accommodated itself to American life and safeguarded the liberty and happiness of the American people.

The right of mankind to enjoy liberty comes from God. The law of liberty is God's law. In the far-distant past this momentous question was settled in the Council in Heaven when Lucifer's plan of compulsion was rejected and Christ's plan of free agency was accepted.

According to God's prophets,

America is a land of promise, designed to be a land where the inhabitants may enjoy liberty as long as they serve God and keep His commandments. *The Book of Mormon* records the words of Lehi: "... we have obtained a land of promise, a land which is choice above all other lands; ... Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

"... there shall be none come into this land save they shall be brought by the hand of the Lord.

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve Him according to the commandments which he hath given, it shall be a land of liberty unto them. . . ."

How marvelous are the opportunities and benefits derived from living in this land of the free. The American people have the highest standard of living in the world. We are free to voice our opinions, to say

how and by whom we shall be governed. We enjoy a free press. We may worship God in our churches unmolested. America offers free schooling. We have a free public library system with extension service to villages and farms. This is a land where each individual is privileged to develop his gifts and achieve according to his ability; it is a "land where each man and each woman shall be able to attain to the fullest stature of which they are innately capable." America is indeed a land of privilege and opportunity, a choice land, a land of promise.

But even as the prophets have promised the inhabitants of this land great blessings, so also have they told us: "... he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God." (Ether 2:10) In the words of President J. Reuben Clark, Jr. "The price of the promised blessing of freedom has always been and ever will be the serving of Jesus Christ, the God of this land.

Notice to Class Leaders

THE moving picture based on the book, *The Tree of Liberty*, which is to be used in the literature department of the Relief Society for the coming year, 1940-41, will be released in late September and will be shown in local theaters during the fall. The picture will not be given the title of the book, but instead will be called *The Howards of Virginia*. At one time the publishers of *The Tree of Liberty*, Farrar and Rinehart, contemplated issuing a cheaper edition of the book at the time the moving picture was released; but according to very recent information from them, this will not be done. Consequently, this book will be available to class leaders at the regular price, which is \$3.

Some of the lessons in the educational departments of the Relief Society this coming year, 1940-41, have various Church Sections of the Deseret News listed as references. Class leaders may procure these Sections by writing directly to the Deseret News, Salt Lake City, and enclosing five cents for each copy desired.

Cathedral of Peace

Dorothy Clapp Robinson

CHAPTER ELEVEN

WHEN the storm was over, the sun rose on a cold, white earth. As soon as the chores were done, Bob put on his overshoes and turned his face toward the Elkhorn.

"Where is he going?" Turner asked, as standing by the window he saw him start away.

Carolyn came to stand by him.

"I think I know," she said softly.

Turner sighed in deep satisfaction. With a wife like June, Bob would go a long way. Carolyn also sighed, but her sigh was a little envious. She half turned to her husband. Since its resuscitation, her love was growing rapidly in strength and wisdom. Nevertheless, she sighed again, this time with impatience. Her husband turned and went out.

There was a hard crust frozen over the snow. It met Bob's eyes like a thousand shattered jewels. The wind that had carried the snow had whipped it into distorted hills and hollows. He took them in his stride as effortlessly as a bird skims through the air. He crossed the fences as if there were none. He reached the Elkhorn and approached the house by the doorway through which he had, once upon a time, seen a startling canvas.

Mrs. Straughn opened the door in answer to his knock. Hiding her astonishment, she said:

"Come in, Bob. You must be frozen. How could you cross the fields?"

"It wasn't bad." His glance went about the room. "May I see June?"

"I'll call her. Have a chair and take off your wraps."

Bob preferred to wait as he was. There was no time for amenities. He glanced impatiently at the partition door, and Mrs. Straughn left. It was only a moment until June came. Her mother closed the door after her.

"Bob," she came swiftly across the room to him, "has something happened? What is wrong?"

"Nothing is wrong." His eyes feasted on her loveliness. She wore a simple dress of print. Her hair was held back by a narrow band of ribbon. She had been baking, and there was a smear of flour on one cheek; but to the eager boy, she was all the beauty and graciousness that existed. His heart began a heavy pounding. She watched him, puzzled, yet knowing what had brought him there so early.

"I came to tell you . . ." he said at length.

"Tell me? Shall I take your coat?" Then she wondered if she were ready for him to tell her.

Mechanically, he slipped the heavy blazer from his shoulders.

" . . . to tell you everything is all right again. Now we can . . ." He reached out and gathered her hungrily into his strong arms. With a little sigh of acquiescence, she gave him her lips. She had always been ready.

IT was a week before the telephone line was repaired. Before that, the news spread on the radio. Mr. Tay-

lor had been found beside his stalled truck. The animals in the back of it were frozen. When the officials searched the Cross Line, they found nothing. So the dead man carried the sole blame. Carolyn was besieged with calls: How was Carson? Wasn't it wonderful that he had escaped? As for that, it was a marvel that any of the men had lived through the storm. Wasn't it terrible for poor Mrs. Semple to lose her brother in such a manner? Since she was his heir, she was going to sell out in the spring and move from the valley. No wonder she had been so unfriendly.

There had been a small bone broken in Carson's ankle; and even after he could put his foot to the floor, it took several weeks longer to completely heal. Since coming home, though often in pain, he had had no outbursts of temper. His eyes often followed his mother as she went about her work. One day he said:

"Mother, what is different here? I used to feel that I was sitting on a volcano. Now there is, well, there is something different."

That alone, she thought, was pay for all her efforts. She was so thankful to have him safe under the home roof, no price was too great to pay. His words indicated, too, that she was slowly winning. She could still use all the help she could get. It was a gigantic task to lift her home from the rut into which it had fallen. It was a long, long way yet from being on firm ground.

Once she had said she hadn't time for study, but now she found herself making time. The more she persisted, the easier it became. She not only studied lessons, she became alive to things about her. She con-

sidered her husband in all things. She knew she must have him back, not alone for the sake of the children, nor just for the home. Necessary as he was to them, that alone had a hollow sound. She knew she had to have him back because he was hers, because life without him had become unthinkable. Turner noticed her attentions; he accepted them kindly but with an inner indifference. At least, that was the way Carolyn explained it to herself at night when tears could not be stayed and hopes were low. She would almost rather have him impatient and rudely aggressive than to have this indifference, which she could not reach. That must have been the way he had felt when she used to go to the grove.

The children were quick to sense her attitude. To all intent and purposes the family was again united, with the father at the head. One day, he asked her why she did not drive. It was Tuesday, and she had asked for someone to take her to her meeting. She looked up quickly. Her face flushed. "Oh, I couldn't."

"Why not? We shall soon be in the fields, and then no one will have time to take you."

"I would rather have you drive me," she said, and waited for the pleased expression that should follow the implied compliment. Turner looked out of the window for a moment. The snow was nearly gone on the fields. In a week, at least, the roads would be free of hindering mud. That Carolyn was trying to recover what they had lost, he was well aware. He was not sure that he wanted it. He was not sure there was any desire left in him. But for her own sake, the reformation should go all the way, to be effective. There

were so many things the modern woman had that could be of use to her.

"No," he said, shortly. "You learn. I have wished for years that you could handle the car. There are so many times when it would be convenient. I'll have Carson teach you. He isn't able to do much yet." With this new attitude, she was in danger of becoming too much of a leaner.

So Carson drove her to meeting and on the way initiated her into the rudiments of driving. She did not want to learn. She thought back, a little wistfully, of her old life when she had had only herself to think about. Immediately the mood passed.

"Atta girl," Carson praised, when she had successfully passed another car. "You will soon gain confidence. I can't see why you haven't been doing this for years."

She couldn't either. She could not understand now how she had ever allowed herself to get so bogged in a slough of inertia. She had so little time to think of herself now; even some of the old hurts that had gone so deep seemed a little silly. It was hard to understand why she had worked herself up to such a passion over them.

This was a work meeting. A bulb-and-seed exchange was being held, and the talk ran to house cleaning and new things. Always before, spring, for Carolyn, had meant nothing but a renewal of hard work, cooking for men, gardening, chickens, turkeys. The fever of planning and planting caught her. She decided she would like to have the house done over. She would like to make it presentable, so Turner could in-

vite business associates up over the week-ends or for fishing trips. Her fingers moved rapidly over the work given her, but her thoughts went faster. With all the added work involved, she would need help; she could not do it alone. In the past, she had given too much time to routine labor.

"This is a flower I brought with me," she heard little Durnin say, and then she had her answer. She was a widow who had to support herself. Why not have her? It could be worked out to the advantage of both. On the way home, she told Carson her plan.

"Gee, Mom, that would be great. You could use some help." Then in a burst of confidence, he added, "Gee, I must have gone a long way off the deep end. I didn't realize that home could be so . . . so comfortable. I don't even remember you talking much to us until this winter. I must have changed."

ONE day Turner was at the footbridge across West Fork. He was strengthening its braces in preparation for high water that would come later when they were in the fields. The driver of a car coming up the lane saw him and stopped to talk. When he was gone, Turner realized his apathy of the last few months was giving way before a new interest. The driver was the stake president. Turner was wanted for a counselor. For the first time in years he wanted to accept. It might be worked out this time. He was going to try to talk it over with Carolyn.

Then he turned, and there was Carolyn at his elbow, wanting to talk about something of her own.

"What is it?" he asked.

Watching him work, she explained little by little. She wanted Mrs. Durnin to work for her. She wanted the house papered and painted from roof to basement. Did he think they could afford it?

Listening, it came over Turner that this was an almost forgotten pattern, a pattern that had once brought them great joy and satisfaction. He turned slowly. She waited expectantly; it did not occur to her that she no longer waited fearfully.

"Why do you want to do this?" he asked.

Without hesitation, without guile, she answered, "To make a happier home for you, Turner."

His glance came back from the distant hills. His hands clutched hard over the hammer he held. Then he smiled, and his smile was like none other in the world.

"And you?"

"Then I, too, shall be satisfied."

"Does it mean so much?"

"Oh, Turner." Then she saw his eyes which were turned full upon her, and a wild, sweet hope sprang to life. Had the time come? Beneath the hope, she was suddenly very, very frightened. "Nothing else in all the world means so much. I have been trying."

He dropped the hammer and held out his arms. She went into the safety, the sanctity of their shelter. This simple little incident had done what a near tragedy had failed to do; and since life is made up so largely of simple little things, they felt their feet were on solid ground. Turner bent his head and laid his cheek against hers.

"I know you have, my darling, I

know you have. Can you ever forgive me?"

She was crying softly, as if she would never cease. Forgive? What was there to forgive? She could not remember. There was much to forget, but together they could do it.

"Love us, too," the twins cried, drawn from their play in the sand by this strange sight.

"Scram, you angels," Turner laughed—such a throaty, satisfied laugh as they had never heard. "Your mother and I have things to talk about."

They refused to scam; and when Carolyn had ceased to weep, Turner took out his handkerchief and wiped her tears away, though he could scarcely see them because of his own. They clung to each other. It was as if one had been gone on a lonely, perilous journey and had returned. He took a twin by one hand, and she took the other, but neither was allowed to come between them.

Turner's shoulders were straighter. There was a lilt to his voice, a sparkle to his eye, a great humility in his soul. She had come all the way. He must see that she never regretted. He must give and give from his great store of affection. They were once more secure, and in that security lay the power for growth and action.

AS they neared the yard gate, Bob and June came riding up and stopped.

"The young hound," Turner said, "he thinks he owns the earth."

"Doesn't he?"

He looked down at her. "Not my part of it."

Bob stared at them. When before had he seen his parents walking hand in hand? When before had he seen

that look of complete understanding between them? He was glad June was seeing it. His strength was suddenly without bounds. Putting an arm about her, he lifted her bodily from the saddle. Unblushingly, he kept his arm about her while they waited for his parents to come up. Here then was another power born of the same security. Never again would he be afraid to bring June to his home. That something which had given him being was there again to bring grace and beauty and meaning to all their lives.

Carolyn was getting the back room ready for Mrs. Durnin when Turner said, "Sit here with me. I want to talk this thing out." Disregarding the spread, he sat down on the bed and pulled her down beside him. His face was grave.

"I assume," he began, "that we are entering a new life, but that entails a great deal more than just the wish. We have formed habits that will work against us. We must know what we are facing."

She did not answer. It was like Turner to think the thing through. She had trusted to her feeling, and her feeling had brought with it a long view of this thing called love that she had never seen before. It was not appearances. It was not impassioned words or thrilling glances. It was not physical excitation. It was not mental intercourse. It was an integration of all these, welded and buoyed by spiritual unity. It was laughter and song. It was sadness and prostration. It was giving and receiving. It was sacrificing and demanding. It was growth and habit. It was challenge and quiet understanding. It was a way of life that took two people and made them

one, yet demanded they remain two distinct entities. It was the factor that raised life above mere existence. It was flavor and hope eternal. Each ingredient was necessary to the perfection and full expression of the whole.

"If we recognize what brought about this condition, we shall know what to avoid in the future," Turner was saying.

"It was my fault," Carolyn answered, quickly. "I let myself become a mere machine."

He stopped the words on her lips. "The fault lay partly with us and partly with conditions. When a family is young, a woman has little time for outside interests; her great effort should be given to her home. Unless she struggles, she is soon absorbed. Man's nature, his love for his wife, his pride in his children demand that he be a good provider. In being one, he is likely to overemphasize the importance of money. Each resents mental or physical inertia on the part of the other. Boredom is fatal. Interest covers a multitude of sins. Are you listening?" he demanded suddenly.

"Yes. Only I love to look at you."

"I want you to listen." He caught her in his arms and laid his face against her hair. Its whiteness caught at his heart. "Oh, Caro, Caro," he cried. "I don't know after all. I just want you and me and the children against the world." Later he added, "Lest we be disappointed, we must remember we cannot take a flying leap back to our old footing. Years such as we have experienced leave their scars. We shall have to recognize them as scars and build from there."

During the night, Carolyn awoke.

A bright spring moon full of promise was shining through the unblinded window. This was the kind of night she had loved to go to her Cottonwood Cathedral. She wondered now how she could have found comfort there. Nature should be comforting; but she had made of the silence, the peace, a mental sedative dulling her senses to conditions and problems. It had been an avenue by which she had become ingrown.

She turned and looked at the face of her sleeping husband. The bond between them that had been so nearly severed would grow strong again. It would be her pleasure to foster its growth.

"This is my CATHEDRAL OF PEACE," she whispered, snuggling into arms that though heavy with sleep yet reached out to draw her within their protecting strength.

THE END



SONG OF NIGHT

Caravene Gillies

Twilight closes the doors of the world;
Shadows creep, and moonbeams keep
Their silent watch.

As countless lanterns of night appear,
The crickets call to grasses tall
To join their dance.

Then to the muted songs of birds
Flowers sleep, while green trees keep
Nightly vigil.

Great orange moon looks down, serene;
The river's chime keeps rhythmic time
To the night owl's song.

The silvery lake is all at rest;
From a hollow log the croaking frog
Calls to his mate.

The cloak of night is drawn secure;
All sorrows cease; the world's at peace
At the end of day.

Notes FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the stake or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear in the Magazine for April, 1940, page 275.

Messages from the Missions

Netherlands Mission

FRANKLIN J. MURDOCK, Church mission secretary and former president of the Netherlands Mission, sent the following report, under date of June 28, 1940, to the General Board:

"I had the pleasure yesterday of reading a letter direct from the little war-torn country of Holland. It is the first direct information which we have received relative to conditions there since the invasion of that little country by Germany. The letter was written by Sister Zipprow, who is president of the Relief Society.

"Sister Zipprow is a very intelligent and courageous lady, and we are thankful that the work of the Relief Society is in her hands. She is living in Amsterdam, and just as soon as the two armies had concluded to cease firing, she took her bicycle and bicycled from Amsterdam to Rotterdam, a distance of sixty miles. Naturally, the trains were disrupted and there were no buses running, and she had to depend upon her faithful bicycle to carry her on this journey. It took nine hours to make the trip from Amsterdam to Rotterdam, and the sights which she saw along the way, as she stated, could not be described adequately by her pen.

"The terrible destruction of life and property was abundantly exhibited on every hand. She says she has

never seen so many men marching, so many tanks, airplanes, and tractors, which caused a tremendous destruction of life. She left her little family in Amsterdam with her husband and felt the urge to go to Rotterdam to see if there were some unfortunate members whom she could help. This desire seems to me to be the characteristic of a true and noble woman, willing to face the hazards of an invading army in order that the members of our Church might receive some assistance from the Relief Society. She found many families in Rotterdam who had had their homes, furniture, and all earthly belongings completely destroyed and had gone to live with other members temporarily. The old hall in Rotterdam had been completely destroyed, but the new chapel overmass was still intact, and the members were planning to hold Sunday School there.

"She visited the members, found out their needs, and immediately set about to raise a collection throughout the mission to care for the unfortunate members who suffered most through the invasion. She is also planning to visit the other members in all branches of the mission and keep the work of the Relief Society moving along. We can all be thankful that we have such a lady as Sister Zipprow in the mission in charge

of the Relief Society work, and I am sure that she will measure up to every responsibility which comes to her. Her example of bravery and devotion to a cause which is dear to her heart I feel is worthy of commendation, and I thought you would be interested in having this direct word which has just come.

"We have started a collection here among all the Dutch people and have already collected nearly \$400, which will be sent as soon as assurance is given that it will reach there and will be placed in the hands of those for whom it is intended."

New Zealand Mission

ELVA T. COWLEY, supervisor of women's auxiliary organizations in the New Zealand Mission, sent an interesting report of Relief Society activities, dated April 25, 1940, from which the following excerpts are quoted:

"From March 22 to 25, 1940, the Church held its annual conference, or *Hui Tau*, as it is known among the Maori race, at Nuhaka, Hawkes Bay District, which is centrally located on the North Island. The Relief Society was conspicuous for the part it played in this gathering. We held our officers'-and-teachers' meeting at 8:00 a. m. Sunday morning; forty-nine branches were represented with about 200 women present.

"Women came from far-distant places with their husbands and babies. Some of them rode over 450 miles in open trucks and buses up hill and down dale and around numerous curves, taking nineteen hours for the journey. On arrival, they were directed to a large tent or marquee in which had been spread new-

mown hay. Here they selected a place for their families and spread their blankets. This was their sleeping apartment for the duration of the conference.

"In the officers' - and - teachers' meeting, the sisters received instructions for furthering the work in their branches for the coming year, and a vital message on health and cleanliness was given. The spirit of the Lord prevailed in abundance, and at the conclusion of the meeting many expressed the opinion that it was the best meeting of its kind they had attended.

"Sunday night at 7:00 p. m. in the large Church hall, the Society, under my direction, presented a pageant called, 'The Finding of Moses.' With the lighting, costuming, and lovely music from the Singing Mothers, it was acclaimed by all to be very beautiful. One of the Saints who is a splendid musician had previously mimeographed copies of the music for the pageant, which had been sent to the different branches to be learned. When the time came for their combined appearance, the women were able to blend their voices in beautiful harmony.

"On the center of the marae (grounds) was a large marquee for the display of the handwork made throughout the year, at the request of the mission board. Many beautiful applique and patchwork quilts were exhibited, and also made-over clothing for boys and girls. Some of the older Maori sisters whose fingers were not accustomed to pakeha (European) sewing entered their Maori kits, taniko belts, baskets, and mats. These were sold and the money donated to the general fund. Prizes were awarded to



MAORI MAT

(Exhibited at recent *Hui Tau*, New Zealand Mission; now on display in Church Museum Building, Temple Square, Salt Lake City)

branches and individuals who did the finest work.

"Probably the most important work of the conference was done by the sisters of the Mahia District. These women undertook the great task of preparing food for 1500 people three times a day. The organization and dispatch with which this work was accomplished was remarkable. I am sure you would marvel that such delicacies as jello, fruit salad, cakes, pies, cookies, and pickles of several varieties, could be served to such a crowd.

"Since the *Hui Tau*, the sisters have already started to write for quilt patterns and suggestions for next year's project, and some of the quilts

have been started. One sister was so thrilled with the knowledge she gained from helping make a quilt that she intends to make one for herself. She said it was the first quilting she had ever done. Another branch, which had worked under great difficulty, was the first to sell its quilt at the *Hui Tau*; this made the sisters very happy.

"The *Relief Society Magazine* is being appreciated by these women more and more. We are gradually convincing them of the wonderful help it can give them. In one branch, I was told they have an evening study class with their husbands and use the *Magazine* for their study material. One sister told me that

her husband, who is branch president, uses the Magazine for much of his preaching material. One of the husbands, who is a music director, gets many valuable helps from the music department.

"Just now the feeling of patriotism is strong, and the sisters are offering their services, under the name of Relief Society, to help in any way they can. I have suggested that they use part of their Work-and-Business Day and some of their evenings sewing for the soldiers. They are all enthusiastic, and I am sure that the country of New Zealand will know that there is a charitable organization in the Church of Jesus Christ of Latter-day Saints that responds to every call, no matter what creed or color, where human life is concerned."

Samples of hand-made articles exhibited at the recent *Hui Tau* are

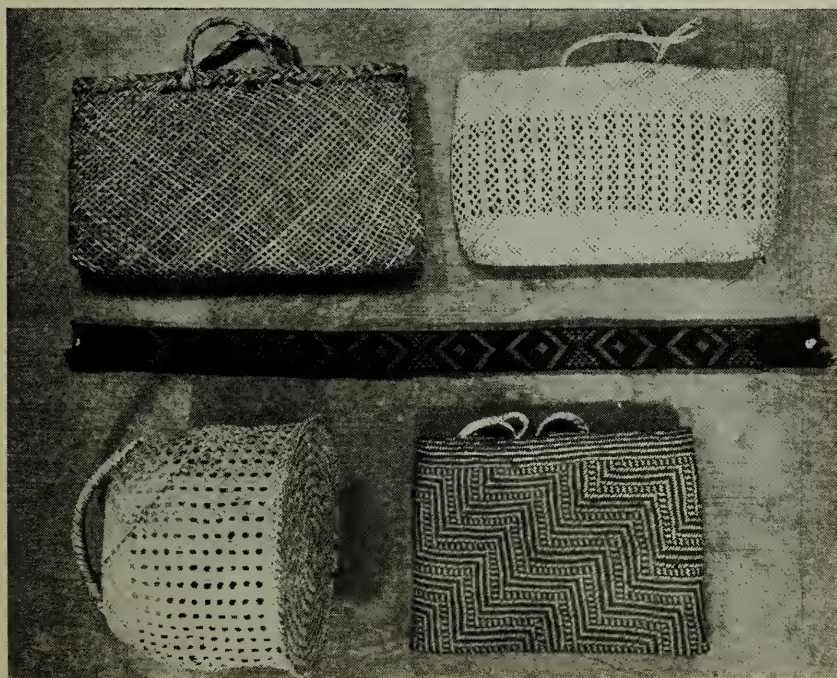
on display in the Church Museum Building, Temple Square, Salt Lake City, Utah: four types of baskets, a small Maori mat, and a taniko. The picture of these accompany this article. The coarse basket is the kind used to carry kumeras and potatoes. Flax grows in abundance in New Zealand. The women prepare it themselves and make their own dyes out of clay and barks—a very long and tedious process. They make very beautiful mats, which are spread on the floor to sleep on. The taniko work is used for belts, head bands, purses, and for decorating costumes.

Sister Cowley is to be commended for her zeal in preserving the art crafts of the Maori sisters and at the same time training the women in the European skills.

Sister Cowley says, "I am very pleased with the work of the women.

MAORI BASKETS AND TANIKO BELT

(Now on display in Church Museum Building, Temple Square, Salt Lake City)





FIRST RELIEF SOCIETY IN JAPANESE MISSION, HAWAII

(Seated, third from left, is Hazel M. Robertson, mission Relief Society president)

They are not as fortunate as the women in Zion, who have everything to work with and plenty of skilled instructors, but they are trying hard and respond willingly to requests made of them."

Japanese Mission

HAZEL M. ROBERTSON, Relief Society president of the Japanese Mission, sent the accompanying picture of the newly organized Relief Society in this mission. She wrote on July 27, 1940, as follows:

"I am very happy to report that we now have a Relief Society in the Japanese Mission with a membership of eighteen women. As you perhaps know, the Japanese Mission in the Hawaiian Islands was organized only three and one-half years ago, and all our efforts were turned first to building fine Sunday Schools, Primaries, and M. I. A. organizations, in order to touch the parents through the children. Our Relief Society has been last but not least

in our hearts, as we realize what it will mean in the Japanese home.

"Our mission is now organized on four of the islands, and we hope to soon have a Relief Society on each. We are carrying out the lessons as outlined and find them interesting. Especially are the members interested in the theology, handicraft, and lessons on the home and children.

"The Japanese women are very devoted to their homes and families, and the beautiful lessons outlined by the General Board will help them to carry out their ideals in the home."

Northwestern States Mission
(Portland, Oregon)

ANN PARKINSON NIBLEY, president of Relief Society in the Northwestern States Mission, wrote on March 17, 1940, a report of progress of Relief Society work in the Northwest, from which the following excerpts are quoted:

"It has been my pleasure to visit many branch organizations and to

hold meetings with all six Relief Society district boards the last few months. I find the branch members anxious to cooperate in every way, and they are doing splendid work. They are holding regular board meetings, traveling many miles to visit branch organizations, holding conferences, and union meetings. These district boards are most assuredly strengthening the branch organizations, which now number sixty-two, with a Relief Society membership of over 1300. Some forty-two of these Societies have been organized within the last two and one-half years. Two hundred of our members were gained in last year's membership drive, and 311 were gained in this year's drive, making our total over 1300 members, the same number as were in our mission before Portland and Seattle Stakes were organized from parts of the mission.

"We are directly supervising fifteen Societies, including Anchorage and Fairbanks in Alaska. These organizations are too far removed from district centers to attend union meetings or conferences or to be visited by board members. Our branch officers seem very loyal and are cooperating and supporting the district board members, many of these sisters traveling as far as 150 miles or more each way to attend conferences and union meetings.

"In our mission Magazine drive, more of our branches went over the top this year than in any previous year, six Societies gaining from 108 percent to 200 percent. We also had a mission essay contest this year in connection with the membership drive which met with splendid success. Awards were given to the sisters sending in the two best essays,

and to membership coordinators and Magazine representatives gaining special recognition in their departments."

Following are interesting items taken from a letter to Sister Nibley from May Oldroyd, Relief Society president of Fairbanks, Alaska:

"I think you will be interested to learn that we have increased our membership from five to eleven members. We hold our meetings every Tuesday afternoon. Four of us live from five to seven miles from Fairbanks, so it is always dark when we return from our meetings, our daylight hours during November, December and January being from three to five hours long. Because of having so few members and being so far apart, we thought best to take only two divisions of the work outlined. We chose theology and literature lessons with a roll-call report of the reading of other outlined lessons, and an occasional work-and-business meeting. This seems very satisfactory, and it is seldom we have a member absent. Our class leaders are efficient, and we have some very interesting meetings.

"Our Church has been asked to broadcast every fifth Sunday over radio station KFAR for a half hour religious service. It is both a thrill and an opportunity for us. Our branch has conducted two successful programs, and we hope to be able to continue these broadcasts.

"It is surprising how many people are becoming interested in our religion. It seems hardly possible that less than two years ago we were only three small families not even organized into a branch. Now we have from thirty to forty persons attending Sunday School each Sunday.

"The branch has rented a hall in which we hold Sunday School, but our Relief Society is not included in this, so we must meet with any lady who will open her home to us. This is a disadvantage, as we do not feel at liberty to advertise and invite others to meet with us in private homes, and eleven or twelve women are all one can entertain in most Alaskan living rooms. We feel like singing continually 'give us room that we may dwell.'"

North Central States Mission
(Minneapolis, Minn.)

MIMA M. BROADBENT, Relief Society president of North Central States Mission, submitted the following report:

"For the first time in the history of our mission, we were honored with a visit from one of the General Presidents of the Relief Society, President Amy Brown Lyman.

"On June 18, a reception and luncheon were given in her honor in the Minneapolis chapel, at which members of the local Relief Societies of St. Paul, Minneapolis, Brainerd, Princeton, and Monticello had the privilege of greeting her personally. Flowers in blue and gold (our Relief Society colors) were used as decorations. At the luncheon which followed the reception, the place cards were small envelopes containing a picture of President Lyman. A feature of the luncheon was 'A Hundred Thousand Strong', rendered as a trumpet solo by Wilma Thorup. The program which followed included a musical number by members of the St. Paul Singing Mothers, and a number by the Minneapolis Singing Mothers. Short reports were given by the various Relief Society presi-

dents, after which Sister Lyman gave an inspiring address. She spoke appreciatively of the work done in the missions, encouraging the sisters in their work and emphasizing the importance of spirituality, kindness, consideration, and loyalty to each other. She encouraged them to live close to our Heavenly Father and to do their best; in her very words, 'Give the best that is in you. Be the best of whatever you are.' As a closing number, the song, 'A Hundred Thousand Strong', was sung by the entire group.

"Elder Richard R. Lyman, of the Council of the Twelve, and President Amy Brown Lyman also attended inspiring conferences at Duluth, Minnesota, and at Winnipeg, Canada. Following the meeting at Duluth, a dinner was served by the Relief Society members for Elder and Sister Lyman, President and Sister Broadbent, for the mission secretary, W. Ashby Robison, and the missionaries."

Argentine Mission

CORRAINE S. WILLIAMS, president of Relief Society in the Argentine Mission, wrote on June 14, 1940, of activities in this mission as follows:

"Our sisters had no opportunity to study music before being contacted by the elders. But in spite of this, we organized a group of Singing Mothers who furnished the music for our two semi-annual conferences in 1939; they had joy in singing.

"We held a Mothers' and Daughters' banquet the 18th of November, at which there were 127 mothers and daughters in attendance. The food was prepared by the mothers, the tables and decorations by the daugh-

ters. The elders served the banquet so that every sister could be seated. A program and toasts were given during the meal.

"All of our Relief Societies hold branch conferences, with the presidents conducting. The Rosario Branch compiled and published a cook book and are selling it throughout the mission. It was an interesting project as well as a means of adding to their funds.

"We feel that the Relief Society organization is truly a blessing to the women of the Argentine. It is a

source of development and enrichment of life to them.

"I should like to express my own appreciation for the Magazine. It is truly a friend and a guiding hand always.

"We are trying to store food and clothing for future use. Prices are raising every day, and most of our Saints have but a meager living at best. There are no adequate facilities for bottling or canning foods. These people eat entirely different from us; spaghetti, macaroni, meat, yerba mate and bread comprise the largest part of their diet."

❖

AUTUMN

Beatrice E. Linford

How I love these autumn days
 With their gorgeous crimson sprays
 Swaying in the breeze,
 With their dim enchanting haze
 And their arrogant displays
 Of color in the trees.

How I love the crispy air,
 The warm sunshine gleaming there
 On my kitchen door.
 These of all the days are rare
 Just before the earth is bare
 And so very poor.

There's a mystic call I feel,
 Through my blood I feel it steal.
 Really I must go
 To the woods—I cannot rest—
 To the fields, upon my quest
 For autumn's beauty.

I shall climb the mountain side,
 I shall tramp my way, not ride,
 Or I shall not see
 Some bright splendor on the way,
 Some last flower or color gay
 That was meant for me.

God, I love Thy lovely earth
 Filled with beauty, joy and mirth;
 Each exquisite design
 Found in leaf, and flower, and vine
 Is but proof to me of Thine
 Omnipotence—divine.

MUSIC DEPARTMENT

Ready For Rehearsal?

IF you are to be the conductor of a singing group this year, you have problems in common with many others, and we may profitably discuss some of them together. Our first consideration might well be a few qualifications that are desirable, as well as ways in which we may increase our ability to fill this position satisfactorily.

Being a chorister presupposes musical knowledge, but with this must go eagerness and ambition that find ways for constant improvement. By being alert and a good listener, one may add much to his knowledge, without any financial obligation. Conducting privately before a mirror may prove helpful; also, beating time to the radio or phonograph may improve technique. Enthusiasm, generous effort, a love for song that is contagious, and a good sense of humor will do much to bring success.

Plan rehearsals well in advance so that definite goals may be reached. Be entirely familiar with compositions to be practiced—as complete numbers and with each separate part. Anticipate difficult passages and be prepared to handle them. Present the message of the song before practicing it; for, “words are jewels made to shine and sparkle through musical tones that enhance their beauty and meaning.” Information concerning the composer adds interest.

Be sure the room is well lighted and ventilated. Be business-like, starting on time, so that members will feel that their time and efforts are not wasted. Because people learn by doing, do a great deal of singing

and not much talking; however, a period for relaxation is necessary, and announcements could be made then.

Know your singers and make the goal within their possibilities, so they may have the satisfaction of success. There is a wide choice of material in *The Relief Society Song Book* that can be used by all. To sing good hymns well is more creditable than to give a poor rendition of an anthem. There is joy in singing familiar songs; however, strive always to enlarge and improve repertoires, keeping standards high, as in the past. Build up to the difficult.

When beginning the study of new music, directors differ in methods of procedure, but the following usually brings good results: “Sing it through with the accompaniment, sink or swim fashion, getting a glimpse of the piece as a whole. Then, take it in sections and concentrate on one thing at a time.” For solo work, when possible, give different members the benefit of experience.

The singing of the chorus is “good or bad, vital or dull, according to the guiding influence of the director.” The stronger she feels the message of the music, the greater the force with which the chorus conveys it to the congregation. In this work, let us remember that we are working with human beings subject to changing conditions and emotions, as we ourselves are. Members come to rehearsal in varying moods; whatever their moods may be, it is within the power of the conductor to clear the atmosphere and send singers away feeling better than when they came. So let us be ready for rehearsals.

EXCERPTS FROM DISCOURSES OF BRIGHAM YOUNG

(Selected by Marianne C. Sharp)

"No earthly argument, no earthly reasoning can open the minds of intelligent beings and show them heavenly things; that can only be done by the Spirit of revelation." (p. 56)

"There is no music in hell, for all good music belongs to heaven." (p. 374)

"I would as soon see a man worshiping a little god made of brass or of wood as to see him worship his property." (p. 485)

"The wicked do not know how to enjoy life, but the closer we live to God the better we know and understand how to enjoy it." (p. 122)

"God has revealed all the truth that is now in the possession of the world, whether it be scientific or religious." (p. 2)

"Of one thing I am sure: God never institutes war; God is not the author of confusion or of war; they are the results of the acts of the children of men. Confusion and war necessarily come as the results of the foolish acts and policy of men; but they do not come because God desires they should come. If the people, generally, would turn to the Lord, there would never be any war." (p. 562)

"I can say with regard to parting with our friends, and going ourselves, that I have been near enough to understand eternity so that I have had to exercise a great deal more faith to desire to live than I ever exercised in my whole life to live. The brightness and glory of the next apartment is inexpressible. It is not encumbered so that when we advance in years we have to be stubbing along and be careful lest we fall down. . . . But yonder, how different! They move with ease and like lightning. . . . If we want to behold Jerusalem as it was in the days of the Savior; or if we want to see the Garden of Eden as it was when created, there we are, and we see it as it existed spiritually, for it was created first spiritually and then temporally, and spiritually it still remains." (pp. 582, 583)

"Thrust a man into prison and bind him with chains, and then let him be filled with the comfort and with the glory of eternity, and that prison is a palace to him. Again, let a man be seated upon a throne with power and dominion in this world, ruling his millions and millions and without that peace which flows from the Lord of Hosts . . . his palace is a prison; his life is a burden to him; he lives in fear, in dread, and in sorrow." (p. 51)

"You cannot give any persons their exaltation unless they know what evil is, what sin, sorrow, and misery are, for no person could comprehend, appreciate and enjoy an exaltation upon any other principle." (pp. 85, 86)

"We can have all the experiences we need, without sinning ourselves; therefore, we will not sin that good may come; we will not transgress the law of God that we may know the opposite." (pp. 118, 119)

"I want to see men and women breathe the Holy Ghost in every breath of their lives, living constantly in the light of God's countenance." (p. 48)



Theology and Testimony

THE RESTORED GOSPEL DISPENSATION

Lesson 3

A Practical Religion—Brigham Young

(Tuesday, December 3)

“What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?” (James 2:14)

OF the seventy-six years that elapsed between the birth of Brigham Young on June 1, 1801, and his death in August, 1877, forty-two were spent in the presiding councils of the Church. For thirty-three years he presided over its destiny, and these years proved to be among the most crucial for the existence of the Restored Church. By nature, experience, and divine endowment he was well fitted as successor to the Prophet Joseph Smith. Being strong physically, he had the stamina to face the vicissitudes of pioneer life. He had the ability to make friends and hold the allegiance of those whom he directed. Close contact with the Prophet had taught him the ways of the Lord and the ultimate destiny of the Church. While the Prophet was incarcerated in Missouri prisons during the winter of 1838-1839, he had managed the exodus of the Saints from Missouri, which served as excellent training for the great trek to the West that was soon to follow. His humility, sincerity and keen spiritual sense made him a worthy successor to receive the inspiration of the Lord for

the welfare of the infant Church.

THE CHURCH IN THE GREAT BASIN. Once settled within the protecting ranges of the Rockies, Brigham Young and those associated with him in the presiding councils of the Church undertook a task that has won the acclaim of the world. Outwardly, it was to conquer the forces of nature and make fruitful fields of the barren wastes. But in the mind of Brigham Young, this practical side was but a means toward an end. Colonization, agricultural success, industrialization, and economic independence were stressed by him. Even the religious services on Sunday were often devoted to the furtherance of these vital phases of existence, until visiting observers sometimes said the Mormon Church was but a business organization. But back of all the stress placed upon success in these worldly pursuits was the concept in the leader's mind of the establishment of the Kingdom of God on earth. The various settlements were naught but the driving of the stakes of the tabernacle of Zion more firmly into the earth. The industries and

agriculture were more than just means of existence. They furnished work which developed Christian character and habits of industry, provided the financial means by which the Church was able to continue its redeeming work for the souls of men, and were the support of the missionary system. Never were success in overcoming the obstacles of nature or the accumulation of wealth lauded for their own sakes. They were only commendable when they enabled the possessor to further "The Kingdom."

THE KINGDOM OF GOD ON EARTH. From the standpoint of Brigham Young, the Kingdom of God was threefold, consisting of the temporal salvation of man, the missionary work to save the world, and the spiritual enrichment of those who had allied themselves with the Kingdom. Hence, religion became an integral part of life in its entirety and not a phase of worship or thinking entirely divorced from the conduct of daily life. He once said, "Monday, Tuesday, Wednesday, Thursday, Friday and Saturday must be spent to the Glory of God, as much as Sunday, or we shall come short of the object of our pursuit." (*Journal of Discourses* 13:261) While pious critics have even said that Brigham Young's admixture of religion and the practical phases of life were sacrilegious, one need only turn to the Old Testament prophets or the Epistle of James to see that true religion is more than a mental assent or a passive attitude. In leading latter-day Israel in its economic, social, and political, as well as its religious advancement, Brigham Young was inspired as God has in-

spired His prophets in all ages of the world.

1. *The Temporal Salvation of Man.* Upon entering the valley of the Great Salt Lake, the Mormon pioneers were faced with a very practical situation. They must make it sustain them or they would perish. They might have set about to conquer the wilderness individually, as pioneers elsewhere so often did. Instead, their inspired leader had a different plan. It consisted of community colonization, whereby the co-operative effort of the group could subdue physical obstacles, afford protection from hostile Indians, provide for its own needy, care for the education of young and old, while spiritual strength was afforded by Church worship. But it is interesting to observe that Brigham Young attributed this plan to the Prophet Joseph. The very city-plan adopted for Salt Lake and most of the Mormon settlements in the Rocky Mountains, followed the plan given by Joseph Smith for use in laying out "Zion" in Missouri.

Having selected colonists for a specific site, so that a variety of occupations and talents were included, they were encouraged to become self-supporting. Cotton, silk-worm, sugar beet, fruit and nut cultures were started, as well as the raising of staple grains and vegetables. Irrigation, of necessity, was developed. Leather, clothing, sugar, silk, cotton, woolen, iron, brick, stone, paper, and other industries were established. Co-operative merchandising was instituted. Education of children was made an obligation of parents and the community, but formal book learning was not enough. Both boys and girls were taught useful occupations

as well as the arts. In all these activities, the education was given under the guidance of the spirit of the Lord. Sensing the psychological principle that recreation is needed for good mental and physical health, the Church fostered the play-life of the community, for the purpose of affording constructive recreation.

2. *Missionary Work.* While building Zion in the tops of the mountains, Brigham Young was not forgetful of the need of increasing the membership of the Church, that it might fulfil its destiny. The missionary work in Europe was extended to include most of the European nations. A more systematic organization of the missions to cover the North American continent and the islands of the sea, as well as those in oriental lands, was effected. The organization of the Perpetual Emigrating Fund Company was designed to facilitate the gathering of the nations to the new Zion.

3. *Spiritual Welfare.* While it is true that Brigham Young placed great emphasis on the practical phases of life, the world has been too prone to forget that he was equally great as a spiritual teacher. The numerous sermons in the *Journals of Discourses* attest a spirituality that was able to reveal divine truths. He pushed to completion the St. George Temple and selected the sites for the Salt Lake, Manti and Logan temples, indicating his great interest in the salvation for the dead as well as the living.

ATTITUDE TOWARD WOMEN. Not only did Brigham Young believe in civil equality for women, but he had some advanced ideas for his day concerning their place in so-

ciety. He thought that women should first of all become good wives and mothers, but before marriage and after the children were grown to maturity there were years in which useful service could be rendered outside the home. So he encouraged them to become bookkeepers, accountants, typesetters, telegraph operators, dressmakers, teachers, storekeepers, nurses, midwives and doctors. Furthermore, not only could they be of service to the community and Church through the Relief Society, but he approved them as members of school boards and leaders in civic affairs.

BRIGHAM YOUNG'S CARDINAL VIRTUES. Abhorring idleness, dishonesty and unethical conduct, the great pioneer leader's characteristics were industry, honesty, thrift, sobriety, temperance, chastity, justice, love of children, compassion for the sufferer, and humility.

CONFESSION OF DEBT TO JOSEPH SMITH. Repeatedly throughout his sermons he attributed what he did to the teachings of the Prophet Joseph Smith. On one occasion he said, "... what I have received from the Lord I have received by Joseph Smith. He was the instrument made use of. If I drop him, I must drop these principles. They have not been revealed, declared, or explained by any other man, since the days of the Apostles."

AN APPRAISAL OF BRIGHAM YOUNG. Summarizing the place of Brigham Young in the settlement of the West, B. H. Roberts gives the following estimate of his greatness: "These achievements

write down Brigham Young as the Greatest Pioneer and Colonizer of modern times—an Empire Founder; and place him easily among the first score of Great Americans.” (*Comprehensive History of the Church*, Vol. V, page 513)

Questions and Problems for Discussion

1. Pioneering on the American Frontier was extremely difficult for the women and resulted in much physical and mental suffering and premature death. Mormon communities, however, were not greatly plagued by these evils. To what extent do you think the Relief Society of the Church was responsible for this? What other factors in Mormon colonization do you think may have helped to prevent these tragedies?

2. What influence did *Doctrine and Covenants* 68:30 and 75:28, 29 have on Brigham Young's attitude toward industriousness?

3. What purpose do you suppose Brigham Young had in mind in establishing numerous settlements throughout the Intermountain Region, rather than in encouraging the settlement of a few large cities?

4. What practical message for today's problems can we learn from Brigham Young's plan of cooperatives?

5. How do you account for Brigham Young's liberal attitude toward the place of women in society?

Topics for Study and Special Reports

1. Comment on this statement of Professor Thomas Nixon Carver of Harvard University: "I have never found more sound and wholesome personal habits than

among the Mormons. I have never mingled with people who showed fewer signs of dissipation. I have never studied groups of people who seemed better nourished and more healthy. I have never known people who took more pains to educate their children. This gives a clue to the success of the Mormons as colonizers and nation builders." (*The Westerner*, April, 1930)

2. Read the quotations from Brigham Young's sermon, printed on pages 264-265 of Nibley's *Brigham Young: The Man and His Work*, and comment on his advice in view of our present-day society.

3. Read chapter 35 of *Discourses of Brigham Young* and report on some of the spiritual instruction given in his sermons.

References

Wm. E. Berrett, *The Restored Church*, pp. 350-454.

Discourses of Brigham Young. Contains numerous quotations from his sermons, topically arranged.

Deseret News, Church Section, "A Contrast in Civilizations," Glynn Bennion, September 9, 1939. Very good on Brigham Young's reason for discouraging the Saints to mine for precious metals.

Improvement Era, "Utah's Pioneer Women Doctors," by Claire Wilcox Noall. A series of articles commencing in the January, 1939, issue, pp. 16 ff.

John Henry Evans, *The Heart of Mormonism*, pp. 369-439.

Susa Y. Gates and Leah D. Widtsoe, *Life Story of Brigham Young*, pp. 114-154; 199-309; 320-380.

Preston Nibley, *Brigham Young: The Man and His Work*, pp. 534-542.

B. H. Roberts, *Comprehensive History of the Church*, Vol. 3, pp. 268-283; 382-498; Vol. 5, pp. 76-131; 216-238; 509-518.

Joseph Fielding Smith, *Essentials in Church History*, pp. 565-574.



"HE (Brigham Young) was always one with the people, and thousands familiarly called him 'Brother Brigham.' He did not set himself up to be great; he set himself up to be a servant of God, and he was one, in word and in deed." (*Brigham Young: The Man and His Work*, Preston Nibley)

Visiting Teacher

MESSAGES TO THE HOME

How We May Honor Priesthood in the Home

No. 3

Divisions of Priesthood—The Melchizedek Priesthood

(Tuesday, December 3)

“An understanding of the power of the Priesthood and its proper use precludes all feeling of any possible jealousy by either men or women.” (*Priesthood and Church Government*, p. 89)

“THERE are, in the Church, two priesthoods; namely, the Melchizedek and Aaronic. . . . Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest.” (*Doc. and Cov.* 107:1-2)

“The Melchizedek Priesthood comprehends the Aaronic and is the grand head and holds the highest authority which pertains to the Priesthood.” (*Teachings of Joseph Smith*, p. 167)

Joseph Smith and Oliver Cowdery were ordained to this Priesthood by Peter, James and John, between May 15 and the end of June, 1829, near Harmony, Pennsylvania. The keys and power of the Melchizedek Priesthood were given to Peter, James and John by the Lord Jesus Christ, when he was upon the earth, and they were commissioned by him to restore them to the earth in the dispensation of the fullness of times. (See *Gospel Doctrine*, p. 242.)

In the *Doctrine and Covenants*

we are told: “The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the Church in all ages of the world, to administer in spiritual things.” (*Doc. and Cov.* 107:8) The offices in this priesthood are elder, seventy, and high priest. In order to understand fully the Priesthood and its offices and power requires study. President Joseph F. Smith said: “The word and the law of God are as important for women who would reach wise conclusions as they are for men; and women should study and consider the problems of this great latter-day work from the standpoint of God’s revelations.” (*Gospel Doctrine*, p. 364)

Home Discussion Helps

A woman shares all the blessings that come to her husband through his priesthood.

The family relationships are formed for eternity by authority and power of the Melchizedek Priesthood.



Work-and-Business NUTRITION

Lesson 3

Your Teeth and Your Bones

(Tuesday, December 10)

TEETH which last a lifetime and bones which are strong and straight depend on good building materials while they are being formed and throughout the entire life span. The same blood stream feeds all the body cells. If this blood stream carries the essential food nutrients for good nutrition, the teeth and bones will have what they need for building and maintenance.

Ninety-five per cent of America's school children have seriously defective teeth. Far too many young adults have lost all of their teeth.

Estimates show about 80 per cent of our adult population with bone deformities due to having had rickets in infancy.

THE TEETH. Teeth begin their formation by the third month of pregnancy. All the teeth are under construction before birth. At birth all of the 20 temporary teeth are inside the jaw and their crowns are almost completely calcified.

Calcium and phosphorus are the most essential building materials for the teeth. Vitamins A, C, and D provide conditions for the utilization of the calcium and phosphorus. The entire tooth structure, including the inside pulp section, the dentine, the enamel, the cementum which holds the teeth in the jaw, and the gums may be damaged if these vitamins are left out of the diet.

A diet which is fully adequate for good general nutrition will insure the teeth the necessary minerals and vita-

mins. Milk and other dairy products, vegetables of the leafy green, and yellow classes, tomatoes and citrus fruits will provide calcium and phosphorus and the A and C vitamins. Cod liver and other fish liver oils are our only rich sources of the D vitamin. These foods are part of a fully adequate food supply.

CAUSES OF TOOTH DECAY.

The two general theories as to causes of tooth decay may be classed as external and internal.

The external theory is the oldest and probably is accepted by the largest number of dentists. According to this theory, bacteria act upon carbohydrates, causing fermentation. This produces an acid which dissolves the enamel so that decay into the tooth structure takes place.

The internal theory holds that tooth decay comes by way of the blood stream. The tooth, from the outside enamel to the inside pulp, is a living organ and needs a constant supply of material to maintain and repair it. Exponents of both theories agree that a good diet goes a long way in preventing tooth decay.

The 1939 American Dental Association convention reported the prevalent American diet, which is high in starch and sugar, is one of the chief causes of tooth decay.

A diet high in starch and sugar is usually low in the protective foods.

CARE OF TEETH. Complete removal of all food particles from

the teeth and between them with dental floss and tooth brush at least twice daily is important in good tooth care. Examination and cleaning of the teeth by the dentist every six months, together with any needed repair, is essential to tooth protection.

THE BONES. Rickets is the most common cause of bone deformities. This disease comes from poor utilization of calcium and phosphorus in the bone tissue. Vitamin D is essential, along with calcium and phosphorus, in the prevention of rickets.

Rickets is most prevalent during the first two years of life. It may develop during any period of rapid bone growth and is quite common during adolescence. Rickets affects the whole body, but its greatest damage comes from the failure of the bones to calcify properly, and results in bone deformities. These deformities may be knock-knees, bowed legs, enlarged ankles and wrists, bulging forehead, chest deformities, narrow space in pelvic and jaw regions. Rickets does damage to the teeth. Teeth are slow to erupt; they frequently are poorly formed, poorly spaced, and poorly calcified. They decay easily.

RECIPES

Cream of Parsley Soup

- 2 cups thin white sauce
- ½ cup fresh parsley, chopped fine

Add parsley to white sauce just before serving so that parsley is hot but not cooked. This protects against loss of vitamin C in the parsley.

Cheese Souffle (Serves six)

- 1 tablespoon flour
- 1 tablespoon butter
- ¼ teaspoon paprika
- ½ cup milk

- ¼ cup grated cheese

Make white sauce from these ingredients

- 3 eggs

Add cheese and slightly beaten egg yolk to white sauce. Beat egg whites until stiff and dry; fold into white sauce mixture. Pour into buttered baking dish. Place dish in pan of hot water and bake in slow oven until a knife inserted comes out dry.

Welsh Rarebit (Serves six)

- 6 tablespoons butter
- 6 tablespoons flour
- 3 cups milk
- 1 teaspoon salt
- 3 eggs
- 1 cup grated cheese

Make a white sauce of butter, flour, milk and salt. Beat eggs slightly. Pour milk mixture over eggs. Cook over water until mixture thickens. Add grated cheese and stir until cheese is melted. Serve over spinach, carrots or other vegetables, or on toast, crackers, brown rice, etc.

Carrot Custard (Serves six)

- 3 eggs
- 1½ cups mashed, cooked carrots
- 3 cups milk
- 1 teaspoon salt
- 3 tablespoons melted butter

Beat the eggs slightly, add the carrot and other ingredients; pour into an oiled baking dish; place on a rack in a pan of hot water. Have the water as high in the pan surrounding the baking dish or custard cups as the custard is on the inside. This insures a more uniform temperature, which will result in a better quality custard. Bake in a moderate oven (300° F.) for about one hour, or until the custard is set in the center. Serve at once.

Tomato Jelly

- 2 level tablespoons gelatine
- ½ cup cold water
- 3½ cups canned tomatoes
- 2 tablespoons onion juice
- ½ bay leaf
- 1 stalk celery
- Few grains cayenne
- 2 tablespoons mild vinegar or
- 2 tablespoons lemon juice
- Few grains salt
- Soak gelatine in cold water about five

minutes. Mix remaining ingredients, except vinegar; bring to boiling point and let boil 10 minutes. Add vinegar and soaked gelatine. When gelatine is dissolved, strain, turn into wet molds and chill. Remove from molds to bed of shredded cabbage. Use dressing as desired. Shredded vegetables may be molded with the jelly.

References

The Foundations of Nutrition, Rose. (See index for references to teeth and bones.)

"Human Nutrition", U. S. D. A. Year Book, chapters on minerals and vitamins.

"Your Child's Teeth", Children's Bureau Folder No. 12, U. S. Department of Labor, Washington, D. C.

Literature

THE MODERN NOVEL

Lesson 3

Adam Bede

(Tuesday, December 17)

Lesson Topics

1. Review
2. Some of the ideals and philosophies found in the novel
3. The author's philosophy

Review

LESSON two considered the setting and characters of the novel, emphasizing the intellectual and ethical values to be found in these two phases of the book. It was shown that a great body of interesting and useful information of a general character may be gained without any conscious effort while reading a novel. In this novel, for instance, the reader learns about 19th century England, not as he would from studying it historically, but as he would by living with the people of that time. He learns of the various institutions—the home, the workshops, the church, and so on — through seeing the activities that go on within them. He becomes acquainted with the geography, history, and sociology of the time, not

as isolated subjects, but as a background for the story, which enables him to live in a past age.

The ethical values to be gained from a study of characterization were suggested in lesson two. The novelist reveals character through actions, speech, attitudes, reactions to others. By so doing, she helps the reader to understand what makes people behave as they do. She shows what circumstances and influences make the characters what they are. Knowing such facts, the reader understands the characters and sympathizes with their struggles. Many details learned through a study of the novel can be carried over into actual life, giving one a greater understanding of his neighbors and of himself. The reader is indirectly warned against attitudes and actions which he has seen bring unhappiness or disintegration. He is inspired to emulate attitudes and actions which he has seen bring happiness and success.

Ideals and Philosophies

One of the greatest needs of any individual is a philosophy of life, a set of standards and principles to guide his daily conduct. It is his philosophy of life which makes him strive toward definite ideals.

The philosophies and ideals of the characters in a book help the reader to formulate his own. We become like that with which we associate. Living for a time very intimately with a man like Adam Bede cannot but make the reader something like him; for truly, we are a part of all that we meet, whether outside of books or within them.

Hetty's wasted life is the result of the lack of a guiding philosophy or ideals. She was vain; she lacked sympathy and affection. She did not understand how anyone could be fond of middle-aged people; and, as for children, they were "as bad as buzzing insects on a hot day, teasing you when you want to be quiet." Her aunt says of her:

"She's no better than a peacock as 'ud strut about on the wall and spread its tail if all the folks in the parish was dying. . . . Ther's nothing seems to give her a turn inside. . . . It's my belief her heart is as hard as a pebble."

There was feeling in Hetty, but it took a great tragedy to find it, and then it was too late; she had ruined her life.

Opposite to her is Dinah, who loves everyone and whose life is guided by definite and high ideals.

"Her eyes seemed rather to be shedding love than making observations; they had the liquid look which tells that the mind is full of what it has to give out, rather than impressed by external objects. . . . They looked so simple, so candid, so gravely loving that no accusing scowl, no light

sneer, could help melting away before their glance. . . . She looked like St. Catherine in a Quaker's dress."

"She said: 'I could sit silent all day long with the thought of God overflowing my soul, as the pebbles lie bathed in the brook. For thoughts are so great. . . . They seem to lie upon us like a deep flood.'"

The book is filled with impressive statements by the different characters, which reveal their philosophies and which could well help to shape our own. Space will permit quoting but a few of them:

Adam—"It's well we should feel as life's a reckoning we can't make twice over; there's no real making amends in this world, any more nor you can mend a wrong subtraction by doing your addition right."

Regarding Seth's love for Dinah—"Love of this sort is hardly distinguishable from religious feeling. All deep and worthy love is so, whether of woman or child, or art or music. . . . our caresses, our tender words, our still rapture under the influence of autumn sunsets or Beethoven symphonies all bring with them a consciousness that they are mere waves and ripples in an unfathomable ocean of love and beauty."

Regarding Adam's feeling after his father's death—"When death, the great Reconciler, has come, it is never our tenderness that we repent of, but our severity."

Dinah—"We can all be servants of God no matter where our lot is cast, but He gives us different sorts of work according as He fits us for it and calls us to it."

Mrs. Poyser—"We shall all on us be dead some time, I reckon—it 'ud be better if folks 'ud make much on us beforehand, istid o' beginnin' when we're gone. It's but little good you'll do watering last year's crop."

She thought of Mr. Craig—"It's a pity he couldn't be hatched o'er again and hatched different."

"I'd sooner ha' brewin' day and washin' day together than one o' these pleasin' days. There's no work so tirin' as dangle about and starin' and not rightly knowin' what you're goin' to do next."

Adam—"Ther's many a good bit o'

work done with a sad heart. . . . Ah, that's a blessed time . . . when the outward light is fading and the body is a little wearied with its work and its labor. Then the inward light shines the brighter, and we have a deeper sense of resting on the Divine strength."

There are numberless such passages revealing the various characters. The philosophy of each is significant in the story and in its influence upon the reader. But more important than any of these is the philosophy of the author herself, who has watched life and has a definite reaction to it.

The Author's Philosophy and Ideals

In the first chapter of Book Second, George Eliot speaks directly to her readers of her own feelings about life and the function of a writer. This self-revelation is intensely interesting and gives us a sense of gratitude that we have made the acquaintance of such a high-minded person. The entire chapter should be read, but a few sentences will show the nature of the whole:

"The highest function of the artist is to reflect life as it is. My strongest effort is to give a faithful account of men and things as they have mirrored themselves upon my mind. . . . I would not, even if I had the choice, be the clever novelist who could create a world so much better that you would turn a colder eye on the real breathing men and women. . . . I am content to tell my simple story without trying to make things seem better than they were, dreading nothing but falsity—falsity is so easy, truth so difficult. . . . Examine your words well. . . . It is very hard to say the exact truth even about your own immediate feelings."

She finds significance in commonplace things. She calls upon art to paint its angels and Madonnas but not to banish from the region of art "those old women scraping carrots with their work-worn hands . . . those stupid, weather-beaten

faces that have bent over the spade and the rough work of the world. . . . In the world there are so many of these common, coarse people! It is so needful that we should remember their existence, else we may happen to leave them out of our religion and philosophy. . . . Therefore, let art always remind us of them. Let us always have men ready to give the loving pause of a life to the faithful representing of commonplace things, and delight in showing how kindly the light of heaven falls on them. . . . There are few prophets in the world; few sublimely beautiful women; few heroes. I can't afford to give all my love and reverence to such rarities. I want a great deal of my feelings for my everyday fellow men."

The philosophy of the author herself, so given, is one of the precious gains from the novel; for, as Philo N. Buck, an eminent critic, says, "It is these vital philosophies of the great writers themselves as they come to us warm and concrete from their own vivid experiences—their ideas on the meaning and value of life—that lend to their work the highest significance. They show us the deeper secrets of human nature and its powers and destinies, and by that vision our lives are made richer."

Study Helps

1. Give a list of definite, interesting facts, independent of the story, that you have learned from Adam Bede.

2. Relate some part of the story which stirred your emotions. Try to analyze your emotional reaction to it. Did it deepen your sympathy or understanding, heighten your admiration for certain traits of character, etc.?

3. Give a character sketch of Adam, Seth, Dinah or any other character who has contributed definitely to you ethically. Illustrate in what way; such as, making you more keenly aware of the need of definite guiding principles in life, of the significance of commonplace people and things.

Social Service

Inasmuch as Christmas occurs during the fourth week in Decem-

ber, no Family Relationship lesson is planned for this month.

Mission Lesson

LATTER-DAY SAINT CHURCH HISTORY

(To be used by missions in lieu of Literature, if so desired)

Lesson 12

The Martyrdom of Joseph Smith .

(Tuesday, December 17)

IN the Doctrine and Covenants is this very striking statement, put there after the death of the Prophet:

“Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of *Doctrine and Covenants*, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and a name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord’s anointed in ancient times, has sealed his mission and his works with his own blood.”

It is too bad that a man who brought happiness and salvation to hundreds of thousands of men and

women, and injury to no one, should have been killed by a mob of angry men.

How was it that feelings of bitterness and hate were so aroused against him?

YOU may remember the reception which the Saints received when they first entered Illinois. There were two reasons for this reception: One was that the hearts of the people were touched at the plight of the Mormons; the other was that the state was in need of taxpayers. In spite of their unhappy lot in Missouri, the Saints had a reputation for industry. The newcomers would, therefore, share the increasing burden of public debt.

The Mormon people did not waste any time in going to work. Almost overnight, they created a town that Illinois might be proud of. People came from all over the nation, and some even from distant lands, to see the miracle of Nauvoo. It was at the time the largest town in the state.

We sometimes think of the Prophet as always despised by his countrymen. This is not quite true. During the early years of the town, when it

was growing so fast and wonderfully, he was famous throughout the country. More than one great newspaper said he was among the great Americans. The truth is, he attracted wide and even favorable attention when people looked at what he had done in Nauvoo.

But this success proved, in part, his undoing. You know how jealous towns can become of one another. Two towns in particular became jealous of Nauvoo—Warsaw and Carthage. They wanted to grow, too, but they did not. They had real estate agents who wanted to make money, and so certain classes of men in these towns did not feel very well toward Nauvoo and its chief builder.

That was one source of ill will toward the Prophet. Another source was politics.

Not only were the mature male members of the Church taxpayers, but they were voters as well. In Illinois, as in every other state, there were two political parties. These were the Democrats and the Whigs. Unfortunately for the Saints, as it turned out, the two parties were about equally divided. In the elections, rivalry was very keen.

As you can easily imagine, each party courted the favor of the Mormons, especially of Joseph Smith, whom the members of the Church thought so much of and who had such influence with them. How would the Mormons vote in the next election? Would they vote in a body, or would they divide into Whigs and Democrats? The candidates for office would have to wait and see. But meantime, they could pay court to the newcomers and their leader.

As time went on, the Mormons voted according to what they believed to be their own best interests. When the Democrats won, the Whigs became angry at the Saints. The same was true if the other side won—the Democrats were angry. At last, both sides came to dislike the Mormons. This was, then, another source of hatred against the Prophet; for, in the end, he got the blame.

A third source of hatred arose within the Church. Some men who wished to be prominent, but could not be, were vexed at the Prophet on that account. Joseph loved his people, and they loved him in return. No man could take his place in their affection. These disappointed men, in 1844, joined forces with his enemies on the outside, and the effect was bad for him.

THE occasion of the difficulty between the Prophet and those who brought about his death was something that happened in Nauvoo.

Some apostates thought they would publish a paper in opposition to the periodicals put out by the Church. They gave it the suggestive name of *The Expositor*. This meant that it would “expose” something that went on in Nauvoo. Only one issue came out, however, because the City Council decided to suppress it as a nuisance—which it undoubtedly was. It was filled with slander against the prominent men in the town, especially Joseph Smith.

Results followed quickly. Two days later, Constable Bettisworth called on the mayor and served a writ on him and the members of the Council. They were jointly charged with having “committed a

riot at and within the county." At the suggestion of a non-Mormon, they were all tried before a non-Mormon judge in Nauvoo, and acquitted.

But this would not satisfy certain persons in the county. They wanted the Prophet tried in Carthage. Joseph appealed to the Governor, Thomas Ford. Would his Excellency come to Nauvoo and investigate? Governor Ford said he would. Instead of going to Nauvoo, however, he went to Carthage, where many of the Prophet's enemies were, who had gathered from various parts of that county and other counties.

From Carthage, the Governor sent word to Joseph that he would like to have a committee come to him from Nauvoo, to consult about the case. The Prophet sent Dr. Bernhisel, John Taylor, and Dr. Willard Richards, all of whom knew the facts about the situation. The Governor then asked the Prophet to come himself to Carthage, and he gave his word that no harm would come to him or anyone with him.

Naturally, Joseph did not want to go to Carthage. Here all his enemies had congregated. He said so to the Governor, but the Governor insisted. Instead of going there, however, Joseph, with two or three others, crossed the river into Iowa, with the intention of going to the West himself and later sending for all his people. They would settle in the Rocky Mountains, where there were no people except Indians.

Some false friends, however, came to him in Iowa and charged him with deserting his people in their need. This was virtually a charge of cowardice on his part—something not in his nature. He said, "If my

life is of no value to my friends, it is of no value to myself." Then he and his companions returned to Nauvoo. Very soon they went to Carthage, Joseph to be tried shortly.

He seemed to know that he would be murdered. On the way there, he said, "I am going like a lamb to the slaughter." To Hyrum, who went with him, he said, "We shall be butchered."

On reaching Carthage, he, his brother Hyrum, and some others were put into the jail. There was no law by which this was done, but it was done anyway. Then the Governor went to Nauvoo, breaking his promise to Joseph in doing so. Thus, the Prophet was left to the mercy of those who had sworn to take his life.

On the afternoon of June 27, 1844, a mob shot Joseph and Hyrum to death and severely wounded John Taylor. Only Dr. Richards escaped.

The cowardly deed was over in two minutes.

Questions

1. How does the Church regard Joseph Smith? What are the things named here that he did?
2. Why did his enemies want to kill the Prophet? Give three reasons.
3. What was the occasion of the trouble?
4. Tell the story of how the Prophet went to Carthage.
5. What is your opinion of the Governor? Why do you hold this opinion?

Hymn to be Read or Sung

"The Seer, Joseph the Seer." This poem was written by John Taylor, who became the third President of the Church. He was born in England, in 1808, went to Canada in his youth, and was converted by Parley P. Pratt, in 1836. In 1839 he was made an apostle. You may remember that he was wounded in Carthage Jail at the time of the Martyrdom. The Seer,

of course, was Joseph Smith. The first stanza tells of the sacredness to the author of the Prophet's memory; the second, of the Seer's work for mankind; the third, of his love for the Saints; the fourth,

of his freedom from the strife and woes of earth.

Note: Map printed in July, 1939, issue of the Magazine is to be used in teaching Church History lessons.

Night

Jane Romney Crawford

WHAT is night? For one it is a time of deep sleep, to be broken by the annoying ring of an alarm clock; for another it is alternating hours of sleep and wakefulness; for still another it is a time when nerves are in rebellion and sleep refuses to be won.

How do you live the night? For you who sleep it through, nothing need be done; but for you who suffer from insomnia there is a way to bring about a night of tranquility and repose.

It is important to form the habit of anticipating bedtime with a calmness that encourages relaxation. Enter your bedroom abounding in grace and kindness; leave the day's burden behind you; let your thoughts be at peace with the world; rather than chide yourself for small failures, inwardly give praise to yourself for the accomplishments of the day; let the evening be as a benediction to you.

Roll back the curtains, that the moon's soft light may fill your room. Lift up your eyes. See the clouds. How they change before you! Let them carry your thoughts to the protecting hand of the Creator. How He blesses us when He causes night to come!

Think how pleasant solitude may be; learn to love still things and silent places. Notice the surrounding houses, how hushed they are, with rarely a stir of life.

As this glory unfolds itself, you can hear night's symphony. The whispering of the winds as they filter through the trees and the pitter-patter of the rain as it taps against the windowpane or softly touches the earth, soothe the soul. A chorus of crickets reminds us of community singing at its best, when all participate whole-heartedly.

You might go on and on, filling in more hours than the night affords for wakefulness, but sleep is prone to creep on unawares when fear and anxiety are banished. In any case, whether you sleep or whether you wake, peace is yours.

Then when morning comes, if you are up to see the dawn breaking through the darkness, your heart will be filled with thanksgiving for the light and warmth of the sun.

The birds are up to greet the morning with songs of joy; the flowers raise their pretty faces to the sun; even the beasts stir themselves at the first streaks of light. But man, who does not understand the meaning of it all, hides behind his window blinds, and sometimes grumbles, not remembering that through all this beauty of the dawn God, who loves us, is telling us, "Good morning!"

O holy Night! from thee I learn to bear
What man has borne before!
Thou layest thy finger on the lips of Care,
And they complain no more.

—Longfellow.

TRANSITION

A Poem Cycle

Alberta H. Christensen

NEW LEAVES

But when I took his trousers from the shelf
And tried to help him put them on in haste,
He said that he could do it by himself—
Could do the buttons even, on the waist.
Again today he closed the bedroom door
And cut the shining ringlets from his head;
He didn't want to have curls anymore—
He wanted hair like Daddy's, so he said.

I held him close and saw him smile with pride,
But when he joined the older boys outside,
Within a box I put the auburn curls
Beside my mother's locket and her pearls.

But later took them out—then put them by,
Then looked at them again—and wondered why.

SPRING TO SUMMER

Now that Spring had laid its tender hand
Upon the waiting garden and the field,
She walked aloof, as if about to yield
Herself to some new force; or she would stand
Quite dreamily a moment on the stair;
Or sit beside her mirror, comb in hand—
Become impatient at some slight command,
And take an hour to rearrange her hair.

Once when I tiptoed softly to her room
At midnight, she was standing strangely still
Beside the casement, watching from the gloom
The moonlit patterns on the window sill.

And then I knew youth's gay caprice was gone—
Her heart was listening to a newer song!

FROST

Because it was a part of him, he dreamed
In terms of land, more land and lifting seed.
Acres reclaimed and furrowed somehow seemed
To quench an inner thirst! it was not greed
Made him accept the challenge of the soil.
And I could not dissuade him, though I tried—
Recalling bitter drought and endless toil,
Or needs which I thought greater—though denied.

But when this year October chill had turned
The summac scarlet, and the barley field
And strip of orchard land he sold, I yearned
To hide the truth his weathered face revealed.

Dim-eyed, I pressed his brave but calloused hand—
And wished that he were dreaming—of more land!

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The RELIEF SOCIETY MAGAZINE



OCTOBER 1940

LESSONS FOR JANUARY

VOL. XXVII NO. 10

The Cover...

THE cover picture this month is a copy of **The Gleaners**, by Jean Francois Millet (1814-75). Noted for his peasant scenes, the one reproduced on the cover is regarded as one of his best.

Himself a peasant in origin, familiar with the toil and privation of farm life, he interpreted peasant life with a truthfulness, simplicity and pathos unequalled in all art. The pose of his figures is superb and there is an extraordinary unity between them and the landscape backgrounds which he handled with the greatest skill.



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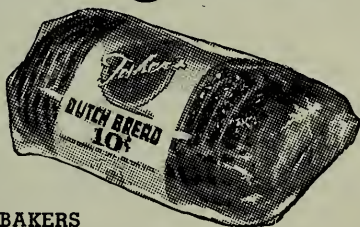
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Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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PIONEERS ALL

Along the trails, afoot, by ox,
A rugged band undaunted came
To find surcease from foes; oppressed
By all the woes of humankind.
They did not question those who led,
But staunchly looked toward the west
And hills, from whence their courage came.

Lead on brave hearts! Your faith in self
And God, from whom all goodness comes,
Shall beckon us to firmer ground.
Not ours the paths of yesterday,
Through foes and wilderness and sand,
But struggles of the heart and mind
O'er problems of a troubled world
Of which we harbor no command.
We shall look up ,and out ,and on,
Where hills reach up to touch the sky.
We shall not falter in our faith
Nor lose our courage by the way;
For lo, we stand undaunted, too.
And though our anxious faces turn
To meet the dawn of rising sun,
We still would pioneer in truth
By keeping faith with you of old
And looking toward the hills, the west,
And God.

—Irene R. Davis.



SALT LAKE REGIONAL GRAIN ELEVATOR

Dedicatory Service, August 27, 1940

The building of this elevator was a project of the Church welfare program. All wards in the Salt Lake Region contributed labor and funds for its construction. Wheat purchased with Relief Society funds will be stored in the elevator. As a part of the dedicatory service, President J. Reuben Clark, Jr., broke the seal on the first car load of Relief Society wheat to be stored in the elevator.

The Relief Society Magazine

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Church Grain Elevator Dedication

Counselor Donna D. Sorensen

HISTORY for the Church of Jesus Christ of Latter-day Saints and for the National Woman's Relief Society was made at the dedication on August 27, 1940, of the great Church grain elevator, located at 751 West Seventh South Street, Salt Lake City, Utah. At the services, which were held at noon, on the platform of the elevator many of the General Authorities, members of the General Board of the Relief Society and the General Church Welfare Committee sat facing carloads of wheat, which were later emptied into the huge compartments of the elevator when President J. Reuben Clark, Jr. broke the seal on the first carload of wheat. Thus did golden grain share the spotlight on this memorable occasion with the new steel and concrete structure that will hold 318,000 bushels of grain "which could be held as a great reservoir against emergency."

The Church built the elevator, using ninety per cent welfare labor. The Relief Society contributed the funds from their Relief Society Wheat Fund, for the purchase of wheat which will be known as Relief Society wheat and will be stored in the elevator.

Several hundred people stood with

bowed heads as President David O. McKay offered the stirring dedicatory prayer. Some in the audience were the workers who had labored on the new structure. Many in the group were Relief Society officers and members, and these women noted with satisfaction and pleasure the reference to the Relief Society when President McKay said: "We are grateful for that spirit which has prompted the organization of the Relief Society, from those early days until the present, to render service to the needy, to comfort the sick and the afflicted, to give blessings to those who are downcast and sorrowful, and whose heartstrings are strained in the presence of death. Truly, Heavenly Father, these our sisters, members of the Relief Society, thy handmaidens, have set an example not only to the Church, but to the entire world in thus losing themselves for the good of others, in sacrificing their own comforts and denying themselves of necessities, if necessary, to bless and bring solace and comfort to those less blessed than they.

"We are grateful that when the time came that the government needed wheat for those who were suffering, who were hungry, the spir-



COUNSELOR DONNA D. SORESEN
AND PRESIDENT AMY BROWN
LYMAN

(At dedicatory service of grain elevator)

it of giving prompted the Church to give the wheat to bless those in need.

"We are grateful for the inspiration that came to the First Presidency to recompense the Relief Society for this wheat, so that the sisters in giving still retained."

As the beautiful prayer of President McKay continued, a feeling of security and thankfulness for the successful culmination of a tremendous project was felt in the hearts of all assembled, and he voiced the appeal of all in his concluding words: "Now, Holy Father, we have met here to dedicate this spot of ground, to dedicate this building for the express purpose of storing the staff of life. Accept it, Holy Father, as one expression of our devotion to Thee. May the spirit of cooperation, the

spirit of service, ever be characteristic of everything which is done in connection with this building. May it remain solid and firm, from the piles under the foundation to the roof of the highest pinnacle.

"May the machinery be kept intact; but above all may it stand as a monument to Thee of the service and devotion of Thy people, and may everybody who has anything to do with it realize that every effort should be impregnated with the spirit of love, devotion, and service. Banish from their hearts, O God, any desire to cheat, or rob, or to take advantage of one another.

"May this be an edifice of service, a contribution of love; and as such, we dedicate it unto Thee and ask Thy blessings to attend all who have contributed to its erection, and all who may contribute to the keeping of these bins filled with the wheat which is considered necessary to be preserved, preparatory for judgments that await the nations of the earth."

THE interest of the women of the Relief Society in wheat dates from the time when the first editorial on wheat or grain-saving appeared in the *Woman's Exponent*, October 15, 1876. Mrs. Emmeline B. Wells wrote the editorial after she had been advised by President Brigham Young that wheat gathering and storing was to be given as a special mission to the women of the Church. After admonishing the women to accept this mission, Sister Wells commented further: "In whatever women undertake they are generally earnest, and our advice would be immediately without any delay (except such as is unavoidable), to commence to carry out President Young's counsel in this matter. Where there is a will there is (almost

invariably) a way, and in this matter there should be a personal and individual as well as a general interest. In order to satisfactorily accomplish any scheme, one great object is to be in earnest; on this earnestness depends much of the success of whatever enterprise is undertaken. If you determine to do anything, of whatever name or nature, first be sure it is the proper thing to do, and then without losing time bring your energies into immediate requisition and you are almost sure to succeed."

As already indicated, because wom-

en of the Church in these early days did take their responsibility seriously and earnestly, a fund was accumulated which will be used to purchase wheat for storage.

An intimation of this action was given by President J. Reuben Clark, Jr. at last April General Conference when he quoted from a letter written in 1918 concerning "the reinvesting of the Relief Society Wheat Fund," which letter was signed by the President of the Church, the Presiding Bishop of the Church and the President of the Relief Society. The last

GROUP IN ATTENDANCE AT DEDICATORY SERVICE OF GRAIN ELEVATOR

(Railroad cars are loaded with wheat purchased with Relief Society funds. The Salt Lake Regional Storehouse is shown in the background of picture.)



two paragraphs said: "The money received for the wheat the government has taken must be kept in the banks and draw interest. In no case should it be loaned out or used for any purpose whatsoever other than the purchase of wheat, as it is a sacred trust fund which can be used only for the purpose for which it is donated.

"When the time comes to again invest this money in the purchase of wheat, you will be advised of it by the Presiding Bishopric and the General Board of Relief Society."

At the dedicatory services, Elder William E. Ryberg of the Church Welfare Committee, who had charge of the construction of the elevator and the installation of equipment to weigh, wash, dry, mix and sort grains, gave the following facts: The grain elevator is one of the most modern in the nation; 15,000 bags of cement were used to make the concrete which was poured in one continuous process with three shifts of men working twenty-four hours a day for eight and one-half days; not a single reportable accident occurred during the construction.

In her inimitable way, General President Amy Brown Lyman, of the National Woman's Relief Society, related the history of grain-storing in the Latter-day Saint Church. She told of the call which Brigham Young made on the women of the Church, through Sister Emmeline B. Wells, whom he asked to lead out in the movement. In speaking of Sister Wells, President Lyman said, "That Mrs. Wells, later the fifth General President of the Relief Society, regarded this unique and unusual assignment as one of the

most important and serious undertakings of her life, can be attested to by her intimate friends. She felt that it was an inspired call . . . and her convincing editorials inspired zeal and earnest effort which were remarkable and which launched successfully this important movement."

President Lyman recounted the various ways by which the Relief Society sisters secured wheat: gleanings in the fields, direct contributions of both cash and wheat by individuals, sale of such items as cheese, jams, quilts, rugs, carpets and Sunday eggs. All these swelled the wheat fund until at the close of the World War, when all the wheat had been converted into money, there was centralized at the Presiding Bishop's Office \$412,000, which became known as the Wheat Fund. The interest on this money has been used for maternity, child welfare and general health purposes throughout the wards of the Church for the past twenty-two years.

President J. Reuben Clark, Jr., the concluding speaker at the dedicatory exercises, informed the people that the wheat which would be put in the elevator would be used for storage and not for the purpose of trading in wheat. He continued:

"There is a good deal of expense incident to the storing of wheat after the building is erected and the wheat is in it. And so it was determined, after consulting the Relief Society, that the Church would undertake to meet the cost of storage. So far as possible, the principle that has already been used in erecting the building will be used in providing the labor necessary and incident to the storage of the wheat; namely, welfare labor. It was also decided

that inasmuch as at times there may be some loss incident to replacing wheat, the Church would bear the cost of the replacement and stand the loss. As a reciprocal principle, it was determined that if at any time any profit is made as an incident of replacing wheat, that shall be used to meet the expenses incident to the storage of the wheat.

"The use of a part of what has been called the Wheat Fund for this purpose of storing wheat, that is, for the buying of the wheat which is to be stored here, will, of course, reduce the funds which are on deposit with the Presiding Bishopric, and upon which they have been paying to the Relief Society an interest charge. You Relief Society sisters will miss that extra money which you have heretofore had, but I am sure you will not begrudge it to the people of the Church who are now the beneficiaries of a part of that fund, the whole Church; for that, of course, was the purpose for which the original contribution was made.

"To me this building represents even more than the things I have already named; it represents a fundamental principle which lies behind all of our work. I have in mind the spirit of cooperation. I wish it were possible for all of us to appreci-

ate what a united effort on the part of the people of this Church would mean. If we could do in all of our activities what had to be done here in order that this building could be erected, if we could subordinate our individual likes, our individual preferences, our individual will, to the will of the one great motive which drives us forward—the spreading of the Gospel and our own salvation, if we could mass the power of the Priesthood and the power of the sisters behind that one great project, which is why the Church is created, in the way in which that was massed by those who worked here for the erection of this building, I am telling you that we and the world would have a different story to tell."

To many Latter-day Saints a feeling of security will come when they realize that the Church is storing wheat in such an elevator, which stands as solid, visible evidence of the wisdom and foresight of those who lead the people of the Church. Members of the Relief Society will echo the words of President Amy Brown Lyman when she said: "The Relief Society women everywhere will approve of this action, feeling that it is fulfilling the original purpose for which wheat was gathered."



FERTILITY

Mabel Jones

Just as the branch that bears good fruit
Draws strength from roots in deep rich sod,
So I my sustenance recruit
From firm and living faith in God.

For he who has no touch with Him,
Who thinks to walk his way alone,
Just like the severed withered limb
Is parched and barren and unknown.

The Church Grain Elevator Tells Its Story

Dr. Royal L. Garff

MY home is now in Chicago. Ten years ago I left Salt Lake City to pursue a program of study at a great mid-western university. I have a deep love for my home state and its people, and my visits to Utah have been as frequent as possible. Two years had elapsed since my last trip, however, so I made it a point to spend my brief vacation there this summer.

Whenever I go West, there is one friend I never fail to see. He was bishop of my ward when I left on a mission to New Zealand. To help me make ready for this great experience, he taught, encouraged, and inspired me. He kept in touch with me during my college career, seeks me out whenever I come home to visit the folks. He is now associated with the men and women who are the forces in the rapidly expanding Church welfare plan.

I speak of him and me by way of introduction to this story, to show how his friendly interest enabled me to behold a great manifestation of how a Church, guided by inspired leaders, can apply true religious principles to the solution of man's material problems. As I was conducted through the various projects, I was given a candid-camera picture of the welfare center with its remarkable new Administration Building, canning and sewing facilities, hog farm, poultry project, root cellar (to mention but a few), and the wonderful new grain elevator, with its capacity of 318,000 bushels. I was lifted up

with pride over the achievements of my Church.

As I was shown the grain elevator and told the story of its construction, it seemed to me that it symbolized the life of a good man. So real was this analogy that the elevator might have been a growing, living thing. It had become great through the application of definite, inexorable laws—just as you and I can grow fine through obedience to the principles of the Gospel.

Buildings and men are both insecure without good foundations. When it was discovered that the site for the elevator was on an old lake bottom, a forty-foot pile was driven into the ground in search of hardpan. The first and then a second pile of the same length failed to reach such an objective. Finally, an idea was hit upon that would make the elevator like a ship afloat, giving it absolute security against earthquake, the flexibility to withstand any shock. Six hundred twenty-six pilings, forty feet long, were driven into that old lake bottom, covered over with a layer of coarse gravel one foot deep, tied together with steel reinforcing, and finally secured with a three-foot slab of cement atop the entire foundation structure. Here were intelligence, knowledge, faith, and works—all employed in preparing a sound beginning for the super-structure.

In this same way, every faithful Latter-day Saint must drive the pilings of his life into fundamental principles, securing himself against

his weaknesses, fortifying himself against the temptations, the doubts, the trials, that eventually beset every individual. As the piles were bound together with gravel, steel, and concrete, so must the true Latter-day Saint bind the principles of the Gospel to his heart with all the intelligence, knowledge, faith, and works that he possesses. He must also use the same principles in binding himself to every other worthy member of the Church, so that the Church as a whole can maintain a united, unbroken front against the ever-increasing pressures of worldliness.

The foundation established, the next step was the construction of the elevator itself. To do this, a wooden tower was built, extending into the air 240 feet. Its function was to carry the large bucket from which cement was to be poured evenly over the entire building as it grew taller and taller. As the elevator went up, the tower went up, section by section, each section being held steadily in place by strong wire cables. With every addition to the height of the tower, length was added to the cables and anchors laid to tie the tower to the building itself. The same short cables could not secure a growing tower against the increasing onslaughts of the wind and the intensification of the pull of gravity. By the time the height of the tower neared 200 feet, the cables required to hold it solidly in place had to be 500 feet long and moored into the earth at a great distance. The anchors, too, had become heavier, thereby providing increasing strength against instability and shakiness.

The symbolism in the erection of the tower suggests that each member of the Church needs strong and fast

anchors in the development of a stable, righteous life, and cables must be lengthened and anchors strengthened as the individual grows into maturity and broadens in experience. When the individual begins life, or first becomes a member of the Church, comparatively short cables and light anchors will be adequate to his spiritual needs; but as responsibilities increase, as new and heavier burdens are shouldered, as one is ordained to the priesthood, called upon a mission, appointed as an officer of the Relief Society, set apart to lead others, marries and rears a family, has more and more opportunities to ennoble his or her nature and shine as a beacon light in guiding others, cables must be lengthened and anchors weighted.

As he extends the liberty and the freedom with which judgment is exercised and free agency used, moving in ever larger and wider spheres of action, the Latter-day Saint must multiply the number of laws to which strict obedience is given. The laws are the cables and anchors with which one builds to the mountaintop of Sainthood and Godhood. One keen thinker has stated it thus:

As man increases the number of laws he obeys, he increases in richness of nature, in wealth, in strength, in influence. Nature loves paradoxes, and this is her chief paradox—that he who stoops to wear the yoke of law becomes the child of liberty, while he who will be free from God's law wears a ball and chain through all his years.

When the elevator was completed, the cables were cut, and the tower fell with a frightful crash, dashing itself into ten thousand splinters. The destruction of the cables, and then of the tower itself,

reminds one of the lives of such distinguished men as Oliver Cowdery and Sidney Rigdon and a score of others, who were once towers of strength, and who attained great heights of privilege and opportunity; but neglect, inactivity, and sin cut the cables that held them in their precious relationships to man and God. Without their moral and spiritual cables and anchors, these men became the weakest and the most ordinary of mortals, shorn of greatness, groping in darkness, bruising their feet against the sharp rocks that lay along the path of a confused earth life.

The bins which were to hold the grain were built to a height of 116 feet. Job forms about four feet high, of the shape the elevator would eventually take, were made. One hundred eight steel rods, one inch in diameter, around which the concrete was to be poured, were inserted into the forms. The forms were raised, as the walls of the bins increased in height, by jacks which worked from above. The forms had to be raised systematically, continuously, uniformly, and exactly one-fourth of an inch at a time by actual measurement. This tedious operation was necessary to insure the pouring of the concrete in one solid block. If the forms had not been raised correctly, the building would have been misshapen, eventually the forms would have frozen, and the work already done would have been partially or entirely lost. In each of the three eight-hour shifts, fourteen men were assigned to the manipulation of the jacks. Guiding the work of this group was a captain who gave a signal every fraction of a minute for the turning of the jacks, so that the

forms could be raised upward. Each man in the crew managed eight jacks. They were his sole responsibility. Perfect cooperation and accurate timing were necessary during the entire period of the pouring. If but one man failed in his duty, the job would have been delayed and probably ruined.

THE young engineer, a specialist in the construction of grain elevators, was astonished when he learned that the elevator was to be built with welfare labor. He frankly said that he was certain that it could not be done. His objections, however, were not taken seriously. He was informed of how the Latter-day Saints had learned to build splendid structures like the Temple and Tabernacle long before he was born. He was assured that they were again on the job, determined to build a grain elevator. He said that the kind of labor he would recommend could build this elevator in fifteen days and gave it as his opinion that if the work could be completed in somewhere near this length of time, it would be satisfactory to use welfare labor. He was astonished when the enthusiasm and intelligence of the workers made it possible to complete the project in eight and one-half days.

Here again is a great lesson to be learned. What this diligent, enthusiastic body of men did through the finest kind of cooperation can be done in any line of religious work and spiritual activity in the ward, stake or Church itself. Cooperation in the ward, which is the fundamental organizational unit in the Church set-up, is of the highest importance. The bishop of the ward may be regarded as the cockswain—

the captain who calls the signals, gives the instructions, keeps everything moving in harmony. Just as the workmen had to heed the captain on the grain elevator when he shouted his orders, if the jacks were to be turned at the right time and the erection of a sound, useful building made possible, so the Latter-day Saints must learn to heed the counsel of their bishops and inspired leaders. Only in this way can we be exalted and accomplish deeds worthy of our high mission and principles.

The construction of the headhouse, sixty feet above the top of the bins, was the most dangerous of all the work. Men actually took their lives in their hands as they erected the forms into which the concrete was to be poured, and again as they tore them down after the concrete had set. By taking two precautions, life was saved and workmen preserved against danger. Each man was examined to make certain that he was physically capable of undertaking such a task, and those entrusted with this work were securely anchored with cables and ropes so that they could not fall.

This part of the work also affords us a worthwhile thought. Young people, and scholars in our Church in particular, are prone to venture into dangerous speculations that are not in harmony with the revealed principles of their religion. Such adventurers often exceed the power of their faith to keep a firm grip on the cables and ropes of spiritual life. They fall from their hazardous, insecure positions, and suffer spiritual death.

Of all the organizations in the world, our Church is the leading ad-

vocate of learning and education. On the basis of population, more of our young people secure advanced training than do the young people of any other church. They are inspired by such Church teachings as, "The glory of God is intelligence", and "No man can be saved in ignorance." In venturing into the fields of higher learning, however, the experience of the men on the grain elevator suggests that these young people and scholars should secure themselves with the cables and ropes of prayer, humility, and constant work in the Church as they take off into the dizzy heights of worldly learning.

THE construction work done, the machinery was installed and the elevator worked perfectly, emphasizing the fact that if we are careful in building a firm foundation, in anchoring our lives to the principles of the Gospel and its abundant activity, we can move forward to perfection, happy in the knowledge that we are following in the footsteps of the Savior of us all.

Our responsibility is illustrated in the experience of President Faunce while he was at Brown University. He was concerned over a wild, reckless boy. One day this youngster was working in the biological laboratory examining a slide containing bacteria. In quick succession, he observed one generation after another of those tiny creatures pass before his eyes. "Suddenly", said President Faunce, "the boy stood up and walked around the room, saying to himself, 'I see it now. I am a single link between the generations before me and those who may come after. I WILL NOT BE A ROT-TEN LINK IN THAT CHAIN!'"

We all have a heritage. We are building links in the chain of the Church and of our families. We must make certain that these links are sound, virile, worthy to become a part of the splendid heritage that is to be passed on to our children.

As each step in the building of the great Church elevator could be taken only by applying fundamental principles of construction, so must each day of our lives be lived in accordance with the wonderful principles of the Gospel. In the words of the Sanskrit, we must—

Look to this day!
For it is life, the very life of life.
In its brief course lie all the verities and realities of our existence:
The bliss of growth,
The glory of action,
The splendor of beauty.
For yesterday is already a dream, and tomorrow is only a vision;
But today, well lived, makes every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well, therefore, to this day!
Such is the salutation of the dawn.

Editor's Note: This article was secured through the cooperation of Elder Roscoe W. Eardley, Church Storehouse Supervisor



THE BIRTH OF IRRIGATION

Celia Anderson Van Cott

In the soil of the sun-parched valley,
Sown by the Pioneer's hand,
Seeds of grain lay cupped within
The dry and wind-swept land.

Hot waves lashed the salty shore,
The water holes burned dry;
Cattle stood in huddled groups,
No rain fell from the sky.

Across the dusty barren plain,
Released from the river's flow,
Water was brought to the arid land
So their withered crops could grow.

Where yesterday was naked soil,
Through toil and inspiration,
Green shoots of grain appulse with life
Are succored by irrigation.

Juvenile Delinquency

Rulon W. Clark

(Judge of the Juvenile Court, Salt Lake City, Utah)

WHEN one speaks of "Juvenile Delinquency," we immediately become interested because we are all intensely concerned about the welfare of young people. It is true that we all dislike to think of our children being delinquent, but because of our desire to prevent delinquency and crime and to see the young people develop into good citizens, we give the subject a great deal of attention.

Youth is the hope of our Church, our state and our nation. In him lies the eternal hope of salvation and the promise of a better world. He is full of hope and ambition to climb to new and better heights and is filled with energy to accomplish big things. It is the proper direction of these divine qualities which gives us the deep concern. From early morning to late at night the child is constantly DOING THINGS. What he does and how he does it plays an important part in his future life—his habit formations and his attitudes toward people and things.

When we think of "Juvenile Delinquency," some of us are inclined to think of children committing crimes. This is not true. The laws of Utah state, "No adjudication upon the status of any child by the Juvenile Court shall operate to impose any of the civil disabilities ordinarily imposed by a conviction in a criminal case, nor shall any child be deemed a criminal by reason of such adjudication, nor shall such adjudication be deemed a conviction." (14-7-31) What then is meant by

"Juvenile Delinquency?" "Juvenile" is used synonymously with "child," and the statutes of Utah define a child as "a person less than eighteen years of age." Webster's dictionary defines delinquency as failure, omission, or violation of duty; the commission of a fault or crime. From a religious point of view, we may think of delinquency as the commission of sin, and sin as defined by Dr. James E. Talmage in his book, *Articles of Faith*, Article 2, Lecture 3, is, "Sin is any condition, whether consisting in omission of things required, or in commission of acts forbidden, which tends to prevent or hinder the development of the human soul." But from a legal point of view, the delinquent child is "a person under eighteen years of age who had violated any state law or any ordinance or regulation of a subdivision of the state; a child who by reason of being wayward or habitually disobedient is uncontrolled by his parents, guardian or custodian; a child who is habitually truant from school or home; a child who so departs himself as to injure or endanger the morals or health of himself or others."

It will be noted that even the statutory definition of delinquency is liberal in its scope, and its aim is to prevent children from becoming criminals. In fact, the legislature in creating Juvenile Courts in Utah said, "The care, custody and discipline of children before said courts shall approximate as nearly as possible that which should be given by

their parents; delinquent children shall not be treated as criminals but as misdirected, misguided children needing aid, encouragement and assistance." But even though the Court is granted broad powers in its jurisdiction, it must first be determined that a child has committed such an act within the meaning of the statute as to make of him a delinquent before making such adjudication.

A GREAT many cases are referred to the Juvenile Court during the course of a year, many of which should never be recorded. It requires a great deal of patience, understanding and wisdom in the caring for children, and simply because they make mistakes, have accidents or are careless is no reason why they should be adjudged to be delinquents. For instance, if the boys in the neighborhood are playing ball in the street or vacant lot and a ball is accidentally batted through a window, there is no reason for referring any or all of the boys to the Juvenile Court. It is true that the owner has sustained a loss and should be compensated for the damage, but the matter should be settled without Court action. In fact, the Court can not enforce the settlement for damages. The child has no paying ability, and the parents are not liable for the torts of their children except under certain conditions which make them so closely related to the offense as to become a part of it.

The seriousness of a case does not depend alone upon the seriousness of the offense, but upon the child's attitude toward the offense, upon his outlook for the future, and upon the circumstances surrounding him

which will direct his activities toward good citizenship. A sixteen-year-old girl was brought before the Court upon a petition alleging that she was ungovernable in that she had run away from home and refused to return. The police had picked up the girl after she had been away from home a few days and brought her to the Court. Her parents were summoned to appear, and at the hearing the girl admitted that on the specified date she ran away from home without the knowledge or consent of her parents, and that she did not want to go back home. When asked why she left home, she said, "I left home Saturday morning, because my mother tells me to get out every day, and I just couldn't stay home any longer. I went to my girl friend's and asked her to run away with me. We went to the freight yard and got in a freight car and slept all night. The next morning we were turned over to the police. I like my dad and would live with him any time, but I never can live with my mother any more. The only reason I ran away is on account of Mother. She has never treated me like a mother should. She does not whip me, but she tells my older sister to do so, and she beats me. A little while ago she hit me over the head with a milk bottle. We quarrel all the time. My sister lives in the same house with us, and she is on relief. Her husband is in California in prison for robbing a bank. My father buys my clothes as Mother will not give me a thing. She says she wishes I were dead or had never been born. I told her I was going to run away, and she said she wished I would and would never come back."

Investigation of the above noted

case revealed that there were nine in the family living in three rooms in the upstairs of an old frame house. It was extremely hot weather. There was but very little furniture, and it was poorly kept and inadequate. There were no rugs on the floor, no curtains or draperies at the windows, and the bedding was dirty. The house was unkempt and infested with bugs. The girl was attractive looking and full of energy. She had very few clothes or personal belongings and had no privacy, which she greatly resented. The mother had not lived a life that was a worthy example for the child. The child resented all of these conditions; she wanted to live as other girls of her acquaintance lived, to wear respectable clothes, to bring her friends into the home and have them treated cordially, but above all she wanted a mother in whom she could impose confidence and respect.

It is evident that the girl referred to did not need punishment because she ran away from home. She needed treatment to help her adjust herself to a situation where she could live without a constant conflict and feeling of defeat, and where she could grow and develop as a normal child should. "Children feed on love, as they do on fresh air", writes D'Alve. "The case book of our Juvenile Courts and Children's Clinics are full of instances of children literally starved for affection. What happens in starvation? Among other things, poisons are generated within the organism. This is exactly what happens in the case of children starving for affection. They develop sulkiness, suspicion, meanness, lying, and thievery. When, for some misdemeanor or other, they are brought

before the bar of justice, they are ostensibly "bad" children. But most of us who know anything at all about psychological processes, know that they are not bad, in the sense of being wilfully vicious children; they are affectionately undernourished. In most cases, when such children are wisely placed in an environment where they receive a normal amount of affection, the entire life-pattern changes. Sulkiness gives way to cheerful response, lying and thievery to honesty; selfish seclusiveness and downright maliciousness to affectionate cooperation. Love, sentimental though this may sound, is like sunshine; it tends to open up, to unfold the organism. That is why the unloved life in adulthood is so often itself unloving. It builds a shell around itself—of bitterness or suspicion or despair. It shrinks, contracts, withdraws."

WE often hear the question asked, "Is a child delinquent who smokes?" The answer is, "Yes." Not only is it unlawful for a child to use tobacco, but it is unlawful for him to buy, accept or have it in his possession. The law is as follows: 103-40-5 "Any person under the age of twenty-one years who buys, accepts or has in his possession any cigar, cigarette or tobacco in any form, or any opium or any other narcotic in any form, is guilty of a misdemeanor, or shall be deemed a delinquent child, as the case may be."

It is also unlawful for any adult to furnish, give or sell tobacco to a minor. The law on this subject is as follows: 93-1-12 "Any person who furnishes to any minor by gift, sale or otherwise any cigarette or cigarette paper or wrapper, or any paper

made or prepared for the purpose of making cigarettes, or any tobacco of any kind whatsoever, is guilt of a misdemeanor, and shall be punished by a fine of not less than \$25 nor more than \$299 or by imprisonment in the county jail not exceeding six months, or by both such fine and imprisonment."

The same question and answer applies to the use of liquor, including beer. The laws says, "Alcoholic beverages shall not be given, sold or otherwise supplied to any person under the age of twenty-one years," and "It shall be unlawful for any person to sell beer to any person under the age of twenty-one years."

As injurious as the use of liquor and tobacco might be on the physical body of the user, it is my opinion that their use has just as harmful, or even more injurious, effect on the user intellectually and morally. The fact that one knows that it is wrong and unlawful to use them and consciously violates the law, creates a conflict within himself that is harmful. It requires him to make a decision whether he will violate the law of health and the law of the state on the one hand or abstain from the unlawful and harmful practice. If he does decide to use them, he then becomes conscious of the fact that he is a law violator and is impairing his health. This creates a disrespect for the law of the state and the law of health. This conflict becomes particularly acute in the minds of members of the Church, since they are taught from their early youth to honor, obey and sustain the law of the land and that the use of tobacco and liquor is in violation of the mind and will of the Lord to his people as revealed

through the Prophet Joseph Smith. The words of the Lord continually come to their minds, "I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, 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. 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."

The conflict thus created becomes an important part of the life of the child. He is conscious of his wrongdoing and has a feeling of guilt which sets him apart from others whom he feels do not have the same feeling and who are not committing the same offenses. He, therefore, withdraws from these persons and seeks the company of those who are doing the same thing he is. He is also conscious that he cannot participate in the ordinances of the Church nor can he perform his duties in Church organizations, and consequently he stops his Church activity. If he attempts to continue in these activities, he tries to justify himself in his wrongdoing and begins to criticize others who do not do as he does. Particularly is this true of those in authority over him and especially those who talk of the harmful effects or the violation of the principles of Church doctrine in his presence. This creates a feeling of dissatisfaction and resentment, and he is forced sooner or later to withdraw from active participation in Church activities. The extent of withdrawal, of course, depends upon the attitude of the person and his willingness to repent.

PSYCHIATRISTS tell us that a child has a mental life far more delicate and complex than his physical body, far more difficult to keep in order, and much more easily put out of adjustment. Unfortunately, however, many parents who would insist on the best medical advice available when the child manifests symptoms of illness may overlook bad habits and behavior problems which are symptoms of serious personality difficulties. Mental distortions and emotional instability develop gradually. The twists in personality which account for failure and unhappiness are not introduced into the life of the individual suddenly and unexpectedly. These traits spring from dissatisfaction with conditions imposed on children or from behavior patterns arising from conflicts gradually acquired.

The matter of delinquency, then, becomes a matter of proper training and treatment rather than punishment. Mental and emotional conflicts should be guarded against. Feelings of fear and insecurity should be kept from the minds of young people, and in their stead should be implanted optimism, courage and obedience to correct principles. Wholesome activity should be supplied in which the child has plenty of oppor-

tunity to experience the joy of right living and of rendering service to others. Parents, teachers, Church leaders and prominent leaders of the community should work unitedly together toward this end; first, by setting the proper examples and second, by furnishing ample opportunity for proper training and experience in worthwhile activities. The Juvenile Court cannot accomplish these ends alone. It requires the cooperation of all agencies and persons in the community working unitedly together for the welfare of youth.

The Church of Jesus Christ of Latter-day Saints furnishes a splendid opportunity for its young people to enjoy the privileges and blessings so essential to the development of good character. It is unfortunate, indeed, that all of the Church members do not appreciate the value of it and participate actively in its program. Young people, especially, have the greatest opportunity of any people in the world by reason of their membership in the Church. We, as members of the Church, should encourage our young people to become and remain active in Church work and take advantage of the rare opportunity afforded them by the splendid Church program.

APPRECIATION

Alice Morrey Bailey

I thank the kind planning that gave me my birth
 In a faith and a land that allows me to meet
 The most exalted of men on the earth—
 The prophet of God as I walk in the street,

In Time of Harvest

Beatrice Knowlton Ekman

THE light buckboard, drawn by two spirited horses, moved smoothly over the desert road. The clip-clop of their hoofs made a hollow sound like going over a bridge. A brackish stream of clear, sparkling water ran across the road or beneath it at frequent distances. It looked good enough to drink, but Clem said the water was full of mineral and sulphur. He showed Janet how it stained the rocks over which it ran. The hollow sound, he explained, was due to the subterranean nature of the country.

"We are probably passing over springs and streams of underground water," he said.

They had been married only a few days and were on their way to Clem's ranch, where he and his mother had lived for all of Clem's life—the place where they would make their home.

The desert road stretched ahead to disappear in the distance over the south ridge. Janet had lived in the city all her life, and this, her first view of the desert, gave her a strange impression, deepened the worry in her dark eyes.

Sagebrush and greasewood reached to the south and west in endless gray, and close to the road on the east a sparse growth of cedar trees etched the slopes of the hills. Whirlwinds of dust and leaves spiralled beside them. Jack-rabbits with long pointed ears sprang up out of the brush and leaped across the road ahead of them. Blue, April sky and white clouds gave a feeling of quiet.

The outlines of the range loomed ahead, and Clem slowed the horses

to a walk. "There it is!" he sang out, "there's our place!"

Janet felt no elation, only a strange loneliness. The distances of the desert made the bare trees and gray outlines look drab and isolated, but she managed a smile for Clem.

How would she fit into this new life? How would she and Clem's mother, in the same house all the time, react? If they wore on each other's nerves, it would be quite terrible.

Speaking of his mother, Clem had said, "She's been mother and father to us. When father died he left her with three children under nine years—myself and two sisters. She never gave up for a minute. She's a wonder, Janet, you'll love her."

But Janet was not so sure. Her own life had been very easy and free. She had no recollection of her father. He had been dead only a year when her mother remarried. She thought of her mother married to Steve. After all, this ought to be a happier life than she had known with them.

She snuggled up to Clem, and he put his arm around her and smiled down into her eyes with a question in his own. They came to the pole fences of the ranch. Soon they would reach the house. It was almost dark and the buildings looked indistinct and ghostly in the shadows. Clem gave her the lines while he opened the big gate that shut in the ranch from the desert. A white fence separated the house and garden from the outer ranch, and soon Clem stopped before the garden gate and lifted Janet down,

He held her close. "I want you to love it so," he said wistfully.

A slim, graceful woman came out of the shadows. Her face was strong and firm, like Clem's. Janet met her with shy uncertainty. Clem held them both together in his arms, and his voice was husky when he spoke.

While he went to feed and water the horses the two women walked along the board path to the house. The place looked large and roomy to Janet. She could see that it spread over a great deal of surface and consisted of a story and one-half.

The combined dining and living room had wide, beautifully-curtained windows. A fire burned in the rock fireplace. The table was spread with a clean white cloth, and plates were set for three. The light shone over whitewashed walls and bright rag carpet.

"How cozy," Janet murmured. Mrs. Garson showed her up the stairs to her room, carrying a lighted candle and the small valise. She showed the girl where to hang her clothes and then hurried back down the stairs to finish preparing supper.

Janet stood alone in the middle of the room watching the soft darts of light from the candle. White ruffled curtains swayed at the gabled windows, bright rugs covered the clean floor. A large, white bed stood between the windows, and opposite there was a bureau with a large mirror, a chest of drawers, a wash-stand with a china pitcher and bowl.

Janet washed her face and hands, powdered her fair skin lightly, rearranged her hair. Slowly she walked down the wide stairs, thinking how wonderful they looked—mother and son standing in front of the gate waiting for her.

IN the following days, Janet had no time to be lonely. She found that the ranch had plenty of work. When it rained the roads became impassable, and Clem mended harnesses and fixed mangers and sheds. Mrs. Garson, never idle, took the whole responsibility of the housework. She mended and darned, cut and sewed carpet rags, put the house in order; when there came a moment for rest, she had her hands busy with crochet patterns or knitting.

Clem had extra help for plowing and planting and for the work on the range. At first Janet rode with Clem across the hills and up into the dark canyons, but as the summer wore on riding became too strenuous.

When the men were away in the hills rounding up the cattle, Mrs. Garson did the milking and the chores. Janet rebelled. She thought of her own dainty mother and the leisurely life they had shared. She thought of her own lovely room with its soft blue carpet, its books and pictures.

"At least it belonged to me," she thought rebelliously, "and I am never sure that my room here does."

Clem's mother, so direct, so efficient, drew down the shades in Janet's room every afternoon and straightened the rugs. She did it very graciously, but Janet resented it. "She treats me like a child. Nothing belongs to me." Janet's thoughts grew dark, but she tried to say nothing that might cause trouble.

Clem was gone every morning before Janet waked, and she saw him for only a few minutes at noon. When he came in after dark for supper, tired and soil-stained, his clothes sweaty, she shrank from him.

In late summer there came several

days of rain. Janet could not go outdoors, and it seemed to her that there was no end to the sweeping up of mud from the floors, no end to the strumming on the roof, the dripping from the windows.

One evening as Janet sat by the window looking miserably out at the dark rivulets in the yard, Clem came in with a great armful of wood and dropped it down into the box. His overalls were soaked with rain, his shoes reeked of the stable.

He walked slowly over to the window and put his arms around Janet. She sprang up and pushed him away. "Don't touch me," she screamed. Then, at his hurt look, she began to defend herself.

"How could you bring me to this place? There is nothing here but hard work. I hate it, I tell you!"

He stared at her, uncomprehending, his eyes filled with pain and surprise. He brushed his hair back.

"What rights do I have here?" Janet stormed. "This is your mother's home, not mine. I want to go back to Mama. I won't stay here any longer!"

Then, without even searching Clem's eyes for an answer, she ran sobbing upstairs.

When she had cried herself into hysterics, she began to feel a little frightened and ashamed. She heard the locust boughs tapping against the windows. The rain had ceased. There was no sound from downstairs, but presently she saw a light flow out from the big room below and slant across the garden.

She heard Clem's step on the stairs. He in came slowly, carrying a tray spread with a steaming, warm supper.

Janet looked at his stricken face

and wondered if he had told his mother about her sudden outburst of temper and resentment.

"It's getting nearly dark," Clem said. He went over to the bureau and lighted a candle. Then he sat down on the bed by Janet and set the tray on her lap. He made no motion to touch her.

Janet began to eat, but sobs still welled up in her throat.

Finally, with a great effort, Clem cleared this throat. "Janet," he said, "I'll take you home if you want to go. Just wait a little longer until after threshing. I'll take you then."

In the long reaches of the night, Janet wondered what it was she wanted. What changes did she really long for? A home of her own, less work, some little luxuries, perhaps. Would these material things make life better? Would she stay on at the ranch even if the changes could be brought about? But she wouldn't think of staying. She wouldn't let Clem and his mother persuade her. Not even with kindness could they persuade her.

She turned restlessly and drew the covers up around her shoulders. Clem lay very still, his dark head pressed deep into the pillow. She wondered if he had gone to sleep. She had a sudden impulse to say in a very small voice, "Clem, dear . . . I'm not going away. I can't go away now . . . our child, Clem, I must be with you when the baby comes. . . ." But she said nothing, not a word, in the darkness. After the threshing, she would go away.

SEPTEMBER faded into the amber shadows of October—the time of harvest. One afternoon when the shadows of the grain stacks lay

long across the yard, Janet stood leaning against the gold wall of a stack, her eyes half closed, late sun upon her face.

Mrs. Garson walked briskly along between the stacks carrying two large buckets of water to the chicken yard.

When she saw Janet, she set the buckets down and came over to the girl. She laid a hand on her shoulder.

"Janet, do you feel it, too? I hoped you would in time?"

"Feel what?"

"The blessed peace of harvest. The comfort and security of grain in stack. Sunlight on the stubble."

Janet looked steadily at the older woman. "I don't feel anything," she said, "except tiredness!"

Then, inwardly amazed at her own words, she stopped short. Was there something real in the insistent spell of the land, earth holding you close, protecting you; earth singing to you?

October days merged into an amber web of time. One morning Janet waked with a start. She stretched luxuriously, then edged herself back into the warm sheets. Yellow leaves drifted past the window.

She heard her mother-in-law's quick step in the kitchen below, heard her giving directions to Nora, the girl who had come to help cook for the threshers.

Janet raised herself on her elbow and looked into the mirror. There were dark shadows under her eyes, and the corners of her mouth drooped. Wearily, she dropped back on to the pillow. If only she could just lie and watch the soft October sky and listen to the pigeons strut-

ting on the roof. "I'm tired before I start," she grumbled.

After she had washed and combed her hair at the stand, she felt a little better. She would not have to endure much more of this desert life with its toil and inconveniences. As she went down the stairs, though, she was not happy at the thought of leaving Clem.

The kitchen was still a little dark with the sun not up, but Mrs. Garson had finished her breakfast. She looked at Janet and smiled. "I didn't wake you. You seemed so tired last night. After you have cooked for threshers as long as I have you will get used to it, and it won't be so hard. Now sit down here and have some milk and cereal. I'll fix you some toast."

"I'll never cook for threshers as you have," Janet thought. But she only said, "Thank you, Mother."

Janet sank into the chair and unfolded her napkin. Nora passed through the room carrying a huge dish pan full of potatoes. "Have the threshers come yet?" Janet asked, but even as she spoke the threshing machine crescendoed to a roar, and the day had begun.

All morning the three women worked, chopping cabbage for slaw, peeling potatoes, making pie and cake, loading the long extension table with mountains of food.

It was a relief to go into the darkened dining room to place dishes of pickles, preserves, and Dutch cheese on the table. The coolness of the room reminded Janet of the bookstore where she had worked when she first met Clem. He came in to get a book, and after she had found it for him, they had talked of books, and he had lingered and

browsed about the book shelves seeming reluctant to leave. When he came in for school the next September, he often bought books of her and walked home with her after work. She liked him more and more. Her mother made him feel at home, and Steve was unusually cordial. Clem talked of the ranch and of his mother. "I never could have made college if it hadn't been for her," he said, "she can move mountains. You'll love my mother, Janet."

Now she was going to leave them, leave Clem and his mother. Suddenly the voracious roar of the thresher died down into a chasm of silence. The men's laughter grew loud as they came to the house for dinner. At the flowing well they began washing, taking their turns at the basin, scrubbing their faces with the roller towel.

Clem sat at the head of his table. Once Janet caught his eyes looking intently at her pale face.

When the men had finished the last vestiges of the pie and cake, they filed out to the grape arbor for a short rest before beginning the afternoon session.

Clem lingered and put his arms around Janet. "Pretty hard on my pet," he said, "but it comes only once a year. Try to get some rest between now and supper."

She heard him speak to his mother, and then the back door banged shut.

She began to clear the table, but Mrs. Garson came in and took the stack of plates out of her arms. "You go upstairs, Janet, and rest a while. You need to lie down each afternoon nowadays. Nora and I can wash the dishes."

But Janet slipped out through the

side door and crossed the bridge to the stackyard. She watched the men hitch the horses to the sweepstakes around the power. There were five sweepstakes and two horses each. Clem was down underneath the center power oiling the great cogwheels. When he climbed back to his place, he saw Janet and smiled down at her.

Clem stood erect on the platform and called and whistled to the horses, and they began to go round and round the circle, Clem's whip cracking above them. The cylinders hummed and the tumbling-rods and fan-belt set the whole threshing apparatus into vibration. It took up a roaring crescendo.

The pitchers on the tall yellow stacks lifted the bundles of grain, and they fell with rhythmic steadiness on to the board. The bandcutter, with a sharp knife, cut the bands. The feeder caught the bundles from the bandcutter and fed them into the teeth of the cylinder, which tore them apart with a greedy roar. It was fascinating to watch.

The bundles rose and fell; the straw and chaff ran up the elevator; the beads of grain poured into the sacks. Wheat—yellow wheat! Staff of life, someone had said. How beautiful it was. How safe and secure it made people. How wonderful that it came from desert fields, pure gold and shining as metal.

The sun dipped down to the blue hills, and the air turned golden as chaff. Clem called to the horses. Some of the men caught the sweeps, pulling them back, and they slowed down. The last sheaf fell into the mouth of the cylinder, and the voice of the machine died down into the evening.

Clem climbed down wearily from the power and walked stiffly to where Janet stood. The sky was a blaze of red and orange and purple.

"You are my lucky piece, Janet," he said. "Ever since you came, things have gone well. Rain came and sunshine, and the wheat grew tall and heavy. We have a good crop."

She looked up into his tired face. Tears streaked down her cheeks. Her mouth quivered.

"Janet," he said, "now I can do for you, get what you want . . . everything for you . . . and for Mother. . . ."

Around them in the golden twilight, the edge of the stackyard merged dimly into the stubble fields, and the fields merged into the arid distance.

These lands wrested from sagebrush and desert were proud lands, a heritage for Clem's children and hers; his mother's heritage, too—undeniably her heritage.

Janet lifted her head high. She moved close to Clem and looked up into his face.

"I love this place," she said, "I want my child to be born here."



THE WEAVER

Della Adams Leitner

October weaves her tapestries,
She proudly hangs them on the hills,
She spreads them on the fields and dales,
The woodlands with her art she fills;
Blending all colors in her craft
From russet shades to sunset hues,
Each grove becomes a gallery
With all the glory she imbues.

Unstinted is the rich display
With lavishness on every hand,
Here beauty-loving hearts may share
The rare creations she has planned.
Too soon she folds them all away.
But oh, we have the memories
To cheer our winter days, because
October weaves her tapestries.

Toning Up the Home—\$37.06

WE had been watching the slow but steady transformation of the little four-room frame cottage around the corner. It was now just six months since the Carter family had bought the place and moved in. But during this last month the home simply radiated the Carter touch.

The new, blue window shutters first caught the eye. No, they were not hinged, just nailed on. A few pieces of 1 by 8 inch native pine, a handful of nails, a saw, hammer, and a little paint did the trick.

Narrow sections of white lattice were at each corner of the house, on which Talisman climbing roses were reaching toward the weathered, blue-gray, shingle roof.

As we came nearer the house, we saw what Mr. Carter had been doing by lantern light the past week. The rickety, wooden platform and four steps at the front entrance had been replaced with a 5 by 8 foot terrace and two wide steps of beautifully-colored flat stones from the near-by ravine. They were set in cement mortar, one part cement to three parts sand, with wide irregular joints. The difference in elevation between the four original steps and the two new ones had been compensated for by raising the ground level about fifteen inches near the house. As a result, the house nestled to the ground and seemed much wider than previously.

Mrs. Carter was genuinely pleased to show us inside. What tone! Nothing else seems to so well describe the simple, colorful utility of the interior. The walls of the living room had been neatly papered—she did it herself—with a two-tone plas-

tic wall paper, ivory and buff. The ceiling was painted white with a cold water casein base paint. A rosy-hued light filtered through the peach-colored silk net curtains at the windows. Braided rag rugs spotted the waxed floor. Under each of the two west windows was a homemade open bookcase about 27 inches high by 45 inches wide, made entirely of 1 by 8 native knotty pine, just nailed together. Three small, white flower-pots of salmon-colored geraniums arranged with military precision on top of the book shelves repeated the note of color. On the east wall, near the entrance, was a built-in closet of well-seasoned tongue and grooved knotty pine. Bookcases and closet woodwork were finished with a single coat of white shellac, which brought out in pleasing contrast the reddish-brown knots against the soft yellowish grain of the surrounding wood. So simple, so effective, so inexpensive.

Then she opened the closet door. I've never seen so much room in so little space. A deep, eighteen-inch shelf for hat boxes was above the half-inch pipe clothes rod. A twelve-inch shelf near the floor, under the coats, held a saxophone and a pile of reference magazines. But the most unique part of the closet was the use of the inside of the door. Eight ordinary spring-type wooden clothes-pegs, previously dipped in Chinese-red enamel, were fastened to the door, one flat-head screw in each. Two hats, a scarf, and a pair of gloves were snapped in place, with four spares waiting for visitors' hats. The bedroom closet was much the same, with the addition of a bedding shelf, shoe racks and a tie rack

—all homemade. The inside of the door had four clothes-peg hat holders, below which was suspended an oiled-silk lingerie bag. The bedroom windows were curtained with marquisette.

Two windows had been recently added to the house, one over the sink in the kitchen and the other in the lean-to storage room at the back. The kitchen window was a pre-fit unit, complete with frame, sash, screen, hardware, and weather-striping. Handyman Carter had made the installation. The other window had been made by simply cutting a 20 by 32 inch opening in the board wall and tacking on from the outside a 24 by 36 inch sheet of Vitapane, trimmed with screen mould. This Vitapane is a relatively new product made particularly for hot beds — quarter-inch mesh string netting covered with a tough, transparent, waterproof material similar to cellophane. The kitchen windows, as well as the one in the bathroom, were curtained with colorful towelling.

Our final questions before leaving were, "Mrs. Carter, did you have any trouble getting your husband to help make these changes? And, if you'd be so kind, what did the materials for these improvements cost?"

"You know, that first question amuses me. You've asked something there. Bill is the grandest man in the world, but by nature he resists change—except with his automobile and his service station. I've found out that the best way to interest him in home improvements is not to argue, but to make some much needed, though inexpensive, improvements myself. I started with those clothes-peg hat holders. They

only cost ten cents a dozen, so there was no budget argument. It was an easy step from there to the clothes rods, shelves and bookcases. Then he got the bug—wants to spend all his spare time toning up the home. Dad was that way, too. He raised an awful fuss when Mother pulled out the old clothes rack consisting of eight twenty-penny nails partially driven into a two-by-four, and installed a broomstick clothes rod, a hat shelf and some two-for-a-nickle hooks. But after a few weeks, he began bringing in the neighbors to see the new improvements WE had made.

"And here's the list of materials:"

Window shutters, 40 BM 1 x 8 com. native pine, @ 3c	\$ 1.20
Lattice material	1.10
Bookcases, 40 BM 1 x 8 com. native pine, @ 3c	1.20
Closet, 120 BM T&G knotty pine, native, @ 6c	7.20
Closet door hinges and latch set	1.85
Cement, 1 sack .....	.85
One Silentite pre-fit window, complete	10.00
Vitapane window, 2 lin. ft. 36 inches wide, @ 18c .....	.36
Screen mould .....	.20
Wooden clothes-pegs, spring type, 1 dozen .....	.10
Wall paper, 18 single rolls, No. 6000, Imperial, @ 15c	2.70
Wall paper paste, 3 lbs. ....	.55
Cold water paint, 5 lbs. Permatite, casein base .....	.80
White shellac, 1 qt. ....	.75
Paint for shutters, 1 pt. outside blue .....	.65
Paint for lattice, 1 pt. outside white .....	.65
Paint for hat holders, ¼ pt. Chinese-red enamel .....	.20
Living room curtains, 12 yds. silk net, @ 25c	3.00
Bedroom curtains, 6 yds. marquisette, @ 25c	1.50
Towelling for kitchen and bathroom windows .....	.90
Nails, screws, thread, etc.	1.30

\$37.06

Highlights in Kitchen Planning

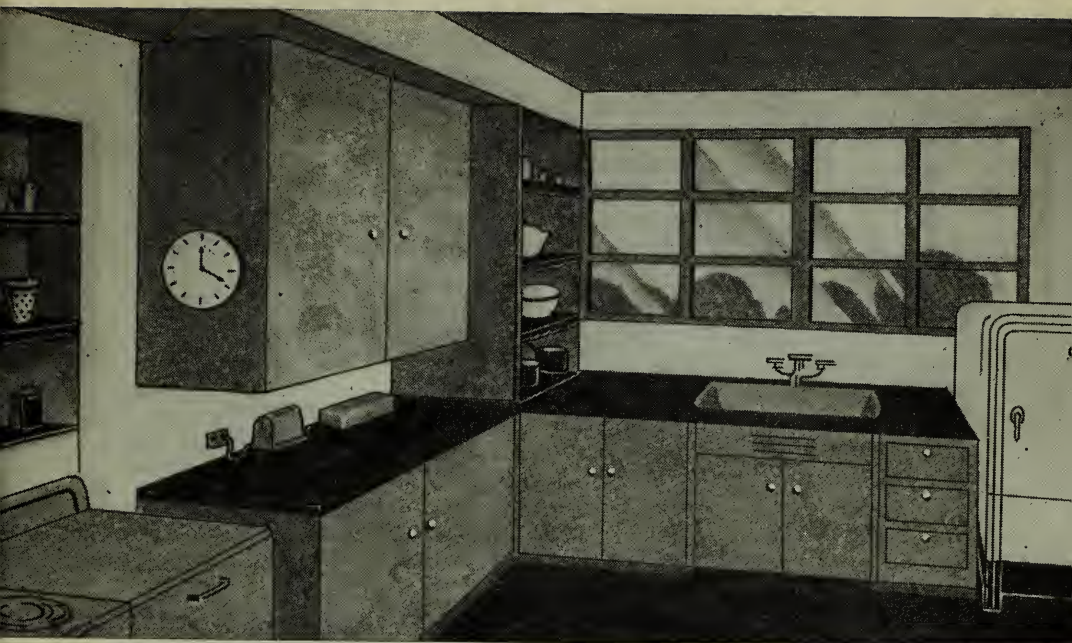
Lalene H. Hart

DURING the past century, industry has taken over one after another of the productive and creative tasks which used to be performed in the home. Although many of these traditional tasks have gone forever, so long as three meals per day (not including the extras) must be prepared in the kitchen for three hundred and sixty-five days each year, the kitchen still remains, in many ways, the most important room in the house. As such, it should reflect the logical thinking and planning of the homemaker and her family.

There is evidence on every hand that kitchens are being planned to meet family needs, and to allow a maximum of work to be done with a minimum expenditure of energy, time, and money. Even so, there are still many drab and uninviting so-called workshops, where women become sordid and discouraged and young people learn to dislike the many interesting and beautiful things in family life. To plan for the efficient workshop, at least two things are necessary: first, there must be a clear idea of all the routine jobs to be done in the kitchen in the order in which they are most likely to come; second, there must be wise choosing and placing of needed equipment. The kitchen has many things in it that are used everyday. To avoid unnecessary handling, all these require orderly and convenient arrangement. Kitchens cannot be so standardized as to make one size suitable for all families. The small one is generally more convenient than a large one. The exact size

should be determined by the number of activities to be carried on, the size of larger pieces of equipment and, to some extent, the kind of fuel used. The chief work in most kitchens is that of food preparation, serving, and clearing up. This usually requires from one hundred to one hundred and twenty square feet. Sometimes, however, the kitchen must be used as a dining room or a laundry; then, more space is required. Even so, efficient arrangement is possible in a large, general-purpose kitchen if work centers are planned for various activities. The other extreme is the kitchenette in which every inch of space must be utilized several times. The large-size kitchen, which requires six to ten times more steps than is necessary in the preparation of a meal, could well be remodeled or rearranged, and the same area made useful for other household conveniences. Full-depth or partial partitions may be utilized to separate such activities as eating or laundry work from food-preparation centers. Ideally, the kitchen should be built around the necessary equipment. Floor space, windows, doors and other stationary features can then be planned to the best advantage, and centers for various kinds of work can be so placed that the space needed for one will not be cluttered by the equipment of another. The rectangular or "U" shape, eight to ten feet in width, is practical and lends itself to the best arrangement for the work to be done.

THE modern kitchen must allow for at least five major functions:



CONVENIENT KITCHEN ARRANGEMENT

(Larger pieces of kitchen equipment, such as refrigerator, sink and stove, with connecting counterboards or tables and cabinets, are arranged within easy reach of one another and so that activities may proceed in regular order from right to left.)

storage of food and utensils, preparation of food, cooking, serving, and clearing up after meals. This necessitates development of at least three areas of activity: first, the receiving, storing, and preparation area; second, the cooking and serving area; third, the area for clearing away, cleaning up, and disposing of garbage. In recent years, another area, which makes for efficiency, has been created to care for planning and business activities.

The tendency now is to locate the kitchen away from the living quarters in order to remove the odors and noise of food preparation and to avoid any interference in this utility room. However, there should be easy access to the front and back doors (without pass-

ing through other rooms), to the dining room, to the telephone, to the stairs, and to the basement. Two doors are all any convenient kitchen needs, and these should be placed to eliminate traffic lanes. Adequate ventilation in all weather and good lighting at all work centers, at night as well as day, may influence its location.

The choice of finishes for floors, walls, and woodwork, should be durable, suitable in color, and easily cleaned. Furnishings should be selected to fit needs, suit the walls and floor space, and should pay for themselves in usefulness.

The method of giving a particular worker the job best fitted to him is not easily applied to the homemaker, for she must do all kinds of work;

but planning and grouping of equipment to save steps and unnecessary motions will speed up her work and save much wasted energy. The placing of the larger pieces of equipment, such as stove, sink and refrigerator, with connecting counterboards or tables and cabinets, can be done in such a way that the activities may proceed in regular order and within easy reach of one another. The refrigerator and receiving table are best placed near the service door and at the right end of the room if the "U" shaped plan is used. Next, the sink and the stove are placed at the left end, nearest the dining room. Studies prove that fewest steps and motions are made in food preparation when work proceeds from right to left. Perishable food is taken from the refrigerator to the preparation counter which is located near a sink with running water and surrounded by cabinets, where all frequently used staples and utensils are conveniently kept. At this point, the food is prepared, taken to the stove, cooked, and then served. Retracing of steps is practically eliminated if this routine is followed. No kitchen, however poor, is so outdated that it will not lend itself, more or less, to a similar arrangement. In some homes, the work may have to proceed in the opposite direction, from left to right. Even so, the step retracing may be greatly reduced by good arrangement.

In the cleaning-up or dishwashing center, the right to left method conserves both time and energy. Dishes are scraped, and all of one kind are neatly stacked together at the right of the sink. They are washed, drained or dried at the left of the sink and placed in convenient cupboards in close proximity to the drain coun-

ter, stove, and serving table. To either right or left of the sink, and accessible without stooping, should be found a drawer containing plenty of clean towels and cloths. Dishwashing is one of the many thrills of housekeeping when there is plenty of hot water, good soap, and absorbent, but not linty, towels. The result is clean, sparkling, sanitary dishes that are a joy to use. A storage shelf or a door rack at the sink holds soap, cleaning preparations, polishes, a roll of soft paper, dish scraper, and brushes. In the ventilated cupboard space beneath the sink may be placed pullrods for drying towels, and hooks for dish pan and drain rack. The sink of today is compact and efficient, with doors for ventilation set back six or eight inches to provide knee space where the worker sits. The back is lower and the basin deeper to eliminate splashing. The swivel type faucet is placed higher to prevent dish breaking and to make vessel filling easier. A spray is valuable for dish rinsing and vegetable cleaning.

THE pros and cons of built-in or movable equipment should be weighed carefully and prices compared. There are many devices on the market which bring cabinets to their maximum efficiency. The sizes of cabinets will vary according to the needs, but the fundamental principles of construction are the same. Whether it be stove, sink, or storage cabinet, at least four to six inches toe space should be provided at its base. Besides giving comfort to the worker, this prevents marring and denting of the surface finishes. Plain, sturdy, well-built types, which exclude molding, decorative panels,

and other dust catchers, are most desirable and economical.

How well the homemaker feels at the close of an ordinary busy day may be attributed to the height of the working centers. She will find that different activities are more easily performed at variable heights. To avoid aches and pains that come from stretching, stooping, and reaching, the working surfaces should be of the right height. No surface should be so high that stretching of arms or shoulders is necessary, or so low as to cause stooping. The old idea that the sink and table should be a standard height, no matter how short or tall the person using them, has long been discarded. If for any reason the proper height cannot be had, various devices may be employed to adjust these surfaces for comfortable usage. A sturdy step-up for surfaces that are too high, or a slatted rack for a sink that is too low will be handy.

Sometimes too much space is wasted between upper and lower cabinets. From twelve to sixteen inches is ample for even tall equipment. Where cupboards are over the sink, the space needs to be increased; and open shelves may be more convenient than doors, especially if they are more than fourteen or sixteen inches in width. Lengthwise or crosswise partitions between widely separated shelves or deep drawers will give more storage space and keep utensils of the same kind grouped together. An extra shelf on four legs, or a graduated, stair-like shelf will serve the same purpose. Adjustable trays, shelves, or racks of wood, metal, or rubber may be used, and are easily removed when cabinets are cleaned. Convenient grouping of

needed utensils at the work centers, with everything visible and reached without moving other articles, not only saves time and effort but preserves and lengthens the life of the equipment.

The finish of the counter or table tops is important. From the standpoint of cost and protection to dishes, hard, well-seasoned wood is recommended. Linoleum is medium in cost and is durable if firmly set with water-proof cement and edged with metal molding that fits tightly. Hot kettles and fruit stains may damage the surface unless care is taken. Various types of composition and glazed tiling, some of which are non-resistant to acids and stains, are also used. Stainless steel and monel metal are more expensive and may not be wholly resistant to stains. No matter what the finish may be, care and common sense in usage will determine its feasibility.

In the workshop, the time element should also be considered. In comparatively few households will regular time tables be found, but it is important that a definite time be set aside for a particular operation, and that this operation be carried out at the allotted time and within definite time limits. It is the simplest and commonest habit to be extremely busy in doing one thing after another without an organized plan and, consequently, to accomplish very little. However, one should not be so bound to a system that it cannot be laid aside if more important things arise.

Wise planning takes hard work out of daily tasks, utilizes the income to greater advantage, and gives hopeful and optimistic attitudes to the homemaker. It also makes pos-

sible better family health and higher standards of living. A place to do this planning may be most convenient in the kitchen. A small table or writing surface, with drawers or pigeonholes for storing things vital to household business operations, and a comfortable chair will meet requirements. Last, but not least,

is the kitchen clock, and surely it is of enough importance to be given a prominent place where it can be seen and heard easily. A small portable radio may not be necessary, but it will give the worker an opportunity to hear the news of the day while doing her regular work.



ACCOMPLISHMENTS

Courtney E. Cottam

Some folks are proud of the funniest things,
And nurture their gifts until they sprout wings;
They labor to polish them to their perfection,
And never a flaw can one find on inspection.

Minnie is proud of her grudge-holding power—
She airs it quite tenderly, hour by hour;
And though she has nothing of peace and contentment,
She has a large portion of bitter resentment.

Katie is proud of the edge on her tongue,
And many a heart with her meanness is wrung;
Although no one loves her, nor calls her a friend,
She's so proud of her art she will never unbend.

May always imparts the truth to her neighbors,
But the truths that she tells are more deadly than sabers;
She self-righteously rings every vanity's knell,
When a pat on the back would serve twice as well.

Etta's charities are like leaves in the fall,
They blow on the breezes and cover us all;
And the wind that blows them is never lagging—
It's made by this person's incessant bragging.

I know it is right to pen this ditty,
As I view their foibles with tenderest pity;
And while of their failings I loudly shout,
It's too much bother to straighten them out!

Sugar and Spice— and Everything Nice

Anna Prince Redd

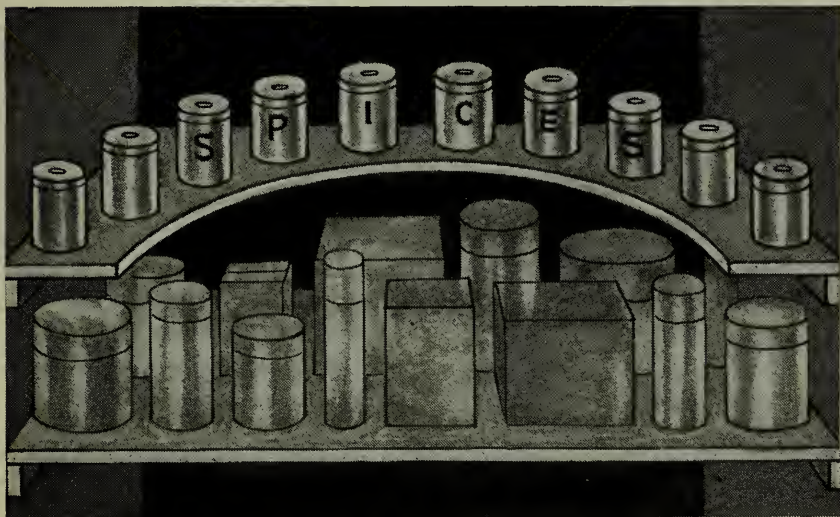
ALL my married life the particular shelf where I kept my spices had defied my most careful efforts to keep it trim. Glaring at the offending shelf—more chaotic than usual since Bud's candy-making spree of the night before—I ran my finger through a zigzag trail of chocolate that had spilled from the can, either found or replaced too hastily. Not a single jar or bottle was in place. The spice cake I'd started to make grew porous while I hunted ineffectually for the cinnamon can. My temper, equally effervescent, rose with the cake. An obese mustard jar bowed apologetically and toppled from its precarious position on top of a slender can. The spice cans, lost in a maze of bottles

and jars, reproached me. Something just had to be done.

Forgetful of the unfinished cake, I began to plan. In the first place, the shelf space was too wide, high, and deep—almost room enough to add another shelf. Mentally, I placed one in, but could see that both shelves would then be too low for the taller bottles and cans. What the spice cans needed was a little shelf of their own—a narrow, little shelf hung midway up and across the back.

Bud came in just then, and I invited him to take a look at the disorderly cupboard. He had a shop in the basement, and he made everything from airplanes to rose trelises; maybe he could help me out.

CIRCULAR SPICE SHELF



"Does look like 'rats and snails and puppy dog tails,' all right. Maybe some day we'll learn to put things back where we find 'em—WHEN we find 'em," he added mischievously.

"How would you like to make a new kind of shelf for me," I invited.

"A new kind?" he questioned. "Where'd you get on to it?"

I began to explain what I had in mind about a special little shelf for the spices.

"Hey, wait—you've got something there!" he yelled, tearing down to his shop like mad. He was back in a minute with his drawing board and pencil and began to sketch.

What he drew was something like the accompanying illustration.

By the next afternoon the shelf was cut, fitted, painted and installed. The alum, curry, turmeric, cinnamon sticks, whole cloves, etc.—things used less frequently—were stowed into the spacious, square corners of the semi-circular shelf; the spice cans in a rainbow of colorful parade, stood along the front. The spaciousness of the main shelf was not only not impaired, but was enhanced by the elimination of all the small articles that clutter and shift so maddeningly. My cupboard is now the personification of "sugar and spice and everything nice."

To make: Measure the space into which the new shelf is to be fitted. Choose a board the exact width of the permanent shelf (if an amateur is to make the new one). So simplified, the process of making can be accomplished easily and quickly, since no gluing of boards is necessary to get the proper width. Cut this

board the length of the measured space, and cut two cleats the exact width of the shelf you already have. These cleats (1 inch by $\frac{3}{4}$ inch), planed well, are nailed to the cupboard ends the desired distance from the shelf below (preferably two-thirds of the way up).

Now take the board that has been measured, planed and cut to fit your new shelf. Draw a semi-circle from front to back of the board, beginning $2\frac{1}{2}$ inches from the front corner and continuing the curve to center back the same distance from rear edge as at the beginning on the front corner. From center back continue exactly as the first half was drawn, to the opposite corner. Cut with a jig saw along curved line. Paint shelf and cleats to match the interior of your cupboard, place shelf on cleats. If the lumber used is well seasoned, no nailing is necessary. Fill up the corners behind the curved brigade of your spice cans and—presto! you have order out of chaos!

If you have a tall, narrow space in your cupboard, or just room enough to build short shelves in your new home, the spice cupboard may be arranged like a miniature stairway, the widest shelf at the bottom, each shelf diminishing in width to the top. From these shallow shelves the cans are orderly and accessible if care is taken not to make the shelf-reach too high. With this arrangement the cupboard can be used for spices only; while with the circular shelf in a larger cupboard space, the entire shelf below may be utilized for containers low enough not to hide the spices.

Rebellion for Alicia

Beatrice Rordame Parsons

ALICIA MOWBREY, as she came in from the sunshine of the wide, front porch of the house on Shelly Avenue, was so small, so delicately lovely with her slim hands and her snowy-white hair, that she looked a little like a Dresden figure.

She had a letter in her hands, and there was a tender smile on her well-formed lips. The letter was from Emma. She could tell by the slanting letters on the envelope: Emma's handwriting was like Emma—big, forceful, yet nice to look at.

It had always amazed Alicia that her sister had grown so tall. Almost as tall as Bart. Bart was Alicia's only son—Doctor Bart, now at a hospital in Kansas, where he was resident physician.

"Dear Bart," whispered Alicia, and her eyes were soft. "I miss you so." But he couldn't be with her, and she mustn't cry. She opened the screen and went inside.

As she came into the living room the clatter of a hammer made her eyes turn toward the dining room. An overalled carpenter, busy with hammer and saw, was building a window seat. Alicia smiled complacently. She had wanted a window seat in that particular window for years. She had known it would be beautiful. Through this window, Mount Olympus loomed against an azure sky like a picture painted by Maxfield Parrish.

"It's purty," said the man with a grin, nodding toward the view. He was rewarded by a quick smile.

"Beautiful!"

Alicia moved into the dining room. Another man, in white coat and overalls, all splashed and dashed with multi-colored paint, looked up, the brush in his hands.

"D'yuh think this'll be what you want, Mrs. Mowbrey?" he questioned, pleasantly.

She nodded, admiring the flat-white coat that was covering the dark, almost black, old-fashioned woodwork. She had disliked that walnut woodwork for years, and had always wanted to paint it. But Emma disapproved. She and Alicia had been born in the old house. When Emma married, she moved to California, leaving Alicia with their father. When he died, he had left the house to Alicia and Will. But to Emma, it was always her mother's home.

"It would be sacrilege!" she had cried, astounded. "What would Mother think?"

Alicia had not argued. There had never been any use arguing with Emma. It was like kicking at a brick wall. Emma never seemed to notice, but went serenely on dictating, having her own way.

Standing there, Emma's letter in her hand, Alicia found herself wishing that Will could see the white paint. But Will was gone—two years, now, rest his soul! She brushed away sudden tears.

In the kitchen, perched on the only chair that wasn't covered with tools, paste, and bits of wall-paper, Alicia tore the flap of Emma's letter. As it ripped under her fingers, she flushed a little guiltily. Emma didn't

like her fine, gray stationery torn. She always cut envelopes with a paper-knife. More than once, watching Alicia slip her finger under the flap, she had spoken words which were annoying.

"I can't see why you insist on tearing envelopes. It always leaves such a ragged, ugly edge."

Remembering Emma's disapproval, Alicia put the envelope hastily into her apron pocket. Then she unfolded the letter and began to read. In spite of herself, a tiny grin tugged at her mouth. How like Emma to begin her letter with, "Poor Alicia! . . ."

Emma had called her "Poor Alicia," when Will died. She had arrived from California and taken everything into her competent hands. Alicia was thankful. Emma was so efficient.

And when everything was over, Emma sat down in the living room and faced her sister.

"Poor Alicia! Whatever will you do now? You can't live in this big, rambling house all by yourself, and I've got to go home. George needs me." She looked swiftly about at the big rooms, the high ceilings, papered in dark, unlovely paper. "I can't leave you here alone. You wouldn't know how to manage. Will always looked after the furnace, the watering, and the ashes." A quick resolve lifted Emma's iron-gray head: "You're coming with me."

Even in her grief, Alicia had protested. "I'll be all right. Bart. . . ."

Emma's lips were tight with disapproval. "Bart can't stay much longer. He's got to go back to his hospital." She got up as though the matter were already decided. "You'll have to come to George and me.

There's no other way. Will was so competent." Her eyes, as they looked upon her tiny sister, were tinged with love and something a little like scorn. "Why, Alicia, you've always been such a child! You'd not have the slightest idea where to turn if something should go wrong with the plumbing."

Alicia trembled. As always, Emma was arranging everything. She had done so when they were children. She had done so every time she arrived from California. Alicia looked about at the old, familiar things, and cried: "But I could learn!"

Emma shrugged. "Poor Alicia, I'll help close the house. George can spare me that long." She was already rolling up her sleeves, girding herself for the battle with boxes and barrels. "Will's partner, Mr. Hackett, will take care of the rest. If you want to rent it, later on, he can take care of that, also."

Alicia protested weakly. "I don't want to rent it, Emma." Then seeing by the stern set of her sister's lips that it was useless to say more, she added: "I'll come for a visit. Until. . . ." her lips trembled, ". . . until I get used to Will's being gone." Then she lifted her small chin, and said stubbornly, "But I'll come back, very soon."

Like a mother soothing a distraught child, Emma promised, "Of course, darling, someday." Then she went to work. She packed furiously. She covered chairs and furniture with clean, white muslin. She supervised Alicia's new wardrobe. She insisted on black. Alicia would have preferred gray, or very dark blue.

"I loved Will," she told her sister, with a sigh, "and I mourn him ter-

ribly, but he liked me in colors. . . ." She dropped the subject, seeing Emma's quick frown.

"I've written all my friends. They know you're a widow." Her eyes were bleakly disapproving. "I'm sure I don't know what they'd think if you arrived looking like a peacock."

She smoothed the soft folds of a black dress and put it into a suitcase. Alicia was silent. After all, she was going only for a little while.

TWO years crept by — pleasant years, but lonely, in spite of Emma and George; different years than those she had known at home. At home there had been so many things to do: her garden to tend, her birds to feed, her plants to water.

Here, in Emma's home, there was so little. Emma saved her all she could. On wash days, Alicia sat in the living room, while Emma and a hired maid operated the big, white washing machine in the basement. Alicia begged, wistfully, to hang the things on the line where the soft, summer wind could tug at them and make them sweet.

But Emma laughed protestingly. "If I didn't look after you, Alicia, you'd wear yourself out. You're just a bundle of nerves."

When Alicia offered to run the vacuum, Emma smiled. "You're scarcely a mite bigger than the machine, darling. I'll do it. I'm big and strong." Alicia remembered that since childhood Emma had clung to the myth that one so tiny must be ill.

"I'm well and strong, too," she remonstrated, and saw Emma's doubtful smile as she tucked a cushion behind Alicia's slim shoulders

and patted her hand. She fluttered about her like a mother hen with a sickly chick. "Are you sure you're comfortable, Alicia?"

George cuddled her too. She must wear her rubbers or take her coat every time she stepped out of the door. He must drive her where she wanted to go and wait for her for hours, whether the weather was hot or cold. She found herself hating to disturb him; and after a while, she stayed at home.

Sometimes she scolded herself as ungrateful. But she couldn't help wondering, wistfully, as spring came on with its burst of pussy-willows and tulips edging the walks, if the chickadees were nesting again in the old birdhouse which Bart had built so long ago, or if the lily-of-the-valley was blooming in the south garden.

Whenever she got a letter from Bart, she was actually homesick, remembering him as a small, grubby little lad, building a hut by the apple tree, playing skin-the-cat over the old shed.

He wrote chatty letters, all about his work at the hospital. "It's lots of fun, darling. Work I'm crazy about. Kids, mostly. These little beggars don't know what mountains are. When I tell them that I used to live in a house where I could look out of the windows and see the Rocky Mountains every day, they just open their eyes and their mouths until they look a little like a Disney cartoon. Just think, Mom, how swell it would be if every one of these kids could live in a house like ours."

Alicia felt sad, thinking about all the room, and the house being shut up and nobody living in it. It was a shame. If only those children. . . .

"If only," she sighed, looking at

the letter with tender eyes, "I could fix up the house. . . ." But the thought was too daring. What would Emma say?

But it kept coming, again and again, and as each day passed it got stronger and stronger.

"I could go back and fix the place up. There are plenty of bedrooms. The children could come. When they went back, they'd be strong and healthy." Her heart ached for those sick little children, but she dared not tell Emma. Emma wouldn't hear of her going back to the old home.

DAYS passed and summer came.

George came home one afternoon, and nothing could conceal the excitement in his tired eyes. "They're giving me a vacation, Emma. It is sort of a business trip, too. I'm to go to Denver and look over a new project there."

Denver! Alicia's heart beat swiftly. That would mean that they would be driving through Salt Lake City. She held her hands tightly together lest she clap them like a child. Oh, if only she could go, too. Emma saw the excitement in her eyes. She smiled.

"I'll arrange everything, George," she promised, and could not hide her own excitement. "Alicia can come, too. She's looked a little peaked these last few days. The trip will do her good."

Alicia scarcely dared put her hopes into words. She did not look at Emma as she said, "I'd like to go." And then, more daringly, "Perhaps I could stop off in Salt Lake City and visit some friends while you go on to Denver. . . ."

She stopped, seeing the look

in Emma's eyes. For a moment she thought perhaps her sister was going to object. But she kissed her on the top of her snowy crown and smiled kindly.

"I think that's just what you need, darling. Perhaps the trip to Denver would be too much for you. You can go as far as Salt Lake, and there you can rest. George's business won't take much more than a week. We'll pick you up on our way back. You'll be so rested, you won't mind the trip home." She beamed and patted Alicia's arm. "You'll be all right."

All right! For the first time in her life Alicia almost hated the word. Why should she be all right when there were so many other people in the world who were not? Why should she be taken care of, coddled, treated like a child. She was fifty years old, and never in her life had she done anything that was worth while—except, perhaps, bear her son.

She was tired to death of sitting around, letting Emma and George take care of her. Her small chin was suddenly stubborn, as stubborn as Emma's. She was going home to stay!

She was going home to her dark, ugly, closed-up house. She was going to write Bart and tell him to send his children there! Ten at a time, if he liked! There was plenty of room!

She scarcely believed she was herself as she went on making plans. She'd paint, and paper, build windows overlooking the mountains. Those children should look upon the Wasatch and Oquirrh mountains until their eyes and souls were content!

She was so excited as she packed

that she didn't mind Emma telling her just what to take. "You'll need your warm coat, darling, and that little hat. It's so much more comfortable wearing a small hat in a car. And don't forget your scarf. It might be drafty."

She did everything Emma said, and did it like one in a dream. Once, not meaning to, but exploding with her silent plans, she said,

"I suppose Mr. Hacket has the keys to the old house."

Emma gasped and looked at George. Almost as though she were talking to someone who had suddenly gone mad, her voice slightly more than a whisper, she said:

"Poor Alicia! you mustn't go there! It would be too much for you! Now, darling, promise you won't go near the house." She looked at her anxiously, and Alicia smiled.

"Please don't worry about me," she begged. "I'll be all right."

Emma tucked her carefully into the back seat of the car and put the scarf about her throat, because George had the front window open. She looked worried.

"If I thought this trip would be too much for you, I'd stay at home."

Alicia was cold with fear. "Oh, no," she cried, "I'm as comfortable as can be. I've written all my friends, and I'll have a wonderful time." She smiled as Emma shut the door. They were off—off through orange groves, and walnut orchards, through cactus-filled desert, and over the mountains.

Then, her friends were clamoring about her, and Emma and George were saying goodbye—Emma with sundry pats and instructions. •

"Be sure and lie down for a little while every afternoon. Mind you don't catch cold. . . ." Her voice

flew away as the car started. Alicia waved her hand.

THAT had been two weeks ago.

The letter in her hand was to tell her that Emma and George were coming back. It had been delivered at a friend's house, and a small boy had brought it to her door. Alicia finished reading:

"I've been so worried about you. I thought George would be through with his business long before this or I'd have insisted that you come with us. However, tomorrow we start back home. We'll call for you at Mrs. Jackson's. I do hope you've had a good time."

Good time! Alicia had a very wicked desire to giggle. She'd had the time of her life! There was bright, new paper in the kitchen and a shining, new stove. There'd be lots of cakes to bake, and cookies.

The bedrooms were done. Pretty, flowered paper adorned the walls, and tiny ruffled dressing tables were ready for the girls. Animals and clowns frolicked over the paper in the boys' rooms. There were bunks against the walls, and she'd seen to it that the pillows were made of firm, strong ticking. She'd selected the slips with an eye to wear. They could have all the pillow fights they wanted.

She found the hammering in the dining room had ceased. When she went in, she saw the carpenter putting away his tools. "All finished, Mrs. Mowbrey," he told her with a proud smile.

She went for the broom. I'll sweep up the shavings," she said, and got quickly to work. She was humming a little as she swept, but she

could not have said just what the tune was.

Bart had written: "I put five little rascals on the train this morning. They ought to get there day-after-tomorrow. . . ."

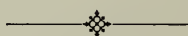
She straightened suddenly, remembering that on the day after tomorrow Emma would arrive. Her heart beat fearfully. What would Emma say? There'd be a scene. She was sure of that!

She stared out of the window, and

her eyes filled with tears. All of a sudden, she thought she saw the mountain smile. It was ridiculous, of course, but it dried her tears. She attacked the shavings with renewed vigor, and her humming began again. She smiled as she realized her song:

"For the strength of the hills, we thank Thee. . . ."

Through the window, Bart's beloved mountain seemed to reach out hands to make her strong.



HANDS

Grace Zenor Pratt

I still remember the grace of my mother's hands—
Slender, well kept and fashioned delicately;
I saw them last when they so quiet lay
Still, beautifully serene upon her breast,
Their work completed. And I now recall
With pleasure, how my childish eyes
Oft followed her at daily tasks—the quiet way
She had of handling silver and old china, too,
And flowers most tenderly. I can see her hands
More clearly than I can recall her face—
They were such lovely hands, so full of grace.

Who has not loved the touch of baby hands—
Like silken petals on a summer wind,
Touching the heart-strings with their light caress;
Exquisite hands, so small, so full of tenderness.

I have loved old hands, roughened and gnarled—
I have felt pathos for their toil-worn drudgery of years;
And yet within those calloused palms
The dignity of toil speaks clearer to my heart
Than majesty of kings . . .
The humble are so blest in many things.

Why Go To Relief Society?

Clarice G. Sloan

(President, Portland Stake Relief Societies)

“**L**IFE is a gift of nature, but beautiful living is a gift of wisdom.” (John A. Widtsoe) Such beautifully expressed truths made me reflect a moment in the busy whirl of life to consider whether they were real and vital to me or merely empty words. I am a young mother, striving to keep pace with an adolescent daughter, a growing boy, and a questioning seven-year-old. I love life, beauty and progress. I appreciate aging treasures, yet also yearn for the new, modern things of today. I am seeking for expression and for the abundant life. Yet, in common with all young mothers, I am faced with the obvious problems. I want to make a home for my family to come to, not go from. I want to share my husband's activities in the Church and the business world, to live my religion, and to serve my country.

To accomplish these things and yet find time to fulfill my own desires for individual living required careful thought and planning. Study clubs, music guilds, civic associations seemed only part of the answer. Then clearly there came to my realization the knowledge that within my own Church was an organization that combined all these objectives—an international woman's organization, founded by inspiration, designed “to raise human life to its highest level; to elevate and enlarge the scope of women's activities and conditions; to foster love for religion, education, culture and refine-

ment; to develop faith; to save souls; to study and teach the Gospel.”

So broad is its scope that I found, as have thousands of other women, that I could satisfy my every desire for development. The monotony of little things need no longer make life seem like a barren desert. Within my reach was an oasis, at which I could quench my spiritual and intellectual thirst. That organization is the Relief Society. That you who do not know it may also drink at its fountains, may I tell you why you should go to Relief Society?

A resume of what Relief Society is and what is gained by attending it is the best answer to this question. It is the key to abundant living, a training school to help cope with life's problems, an opportunity for self-expression, service and growth.

Here the beauty and dignity of the experience of advancing years mingles with the keen enthusiasms and modern viewpoints of youth. Sharing ideas with these women of varying ages enriches life, broadens viewpoints, increases faith, and enlarges understanding.

The organization offers carefully outlined courses of study, including religion, social service, work-and-business (health and nutrition), literature and music. The course in religion is a challenge to mental and spiritual exertion, offering increased knowledge, added testimony, and the privilege of bearing that testimony. Social service trains in the psychology of personal adjustment, aids in harmonious living with our-

selves, families, and neighbors. Work-and-business affords instruction in beautifying the home through decorative art, safeguarding health through proper nutrition, aiding the welfare plan, and serving in national emergencies. Literature enables us to live with authors, to savor the seasoned wisdom of the classics, to enrich our lives through biographies. We are encouraged to write prose and poetry, create pageants, and participate actively in all creative fields. Music affords training in conducting, playing the organ and piano, and the proper singing of our hymns and classical music. That it instills in us a deep appreciation of music is best understood when we can truly say that the chorus of our Singing Mothers echoes around the world.

As further outlets of expression, we may be called to serve as visiting teachers, crossing the thresholds of

homes, sharing Gospel messages and lending aid to those in need.

In the development of initiative and leadership, we have many and varied projects with which we may ally ourselves; for example, community garden work or active participation in the Church welfare program, where we may assist in the food-preparation and sewing centers, or in the care of the sick. In fact, the field of personal endeavor is almost unlimited.

As a crowning glory, we have a unique social opportunity. We play, sing, work and pray together, welding ties of lasting friendship based on deep understanding of each other.

The application of these aids to our lives is a gift of wisdom that will open the gate to beautiful living. Do you think that I have found what I was seeking? I will answer you as the Savior answered John and Andrew: "COME AND SEE".



GALLANT DAY

Fear walks in shrouded nakedness
At that bleak hour before the dawn.
Doom-like his heavy fingers press
With skillful accuracy upon
Some festering thought. A wound of mind
He scalpels to a throbbing ache.
Reason seeks helplessly to find
Peace in that hour before daybreak.

Fear halts—his depredations stopped
By burnished arrows tipped with hope.
Swiftly his veils of gloom are dropped;
Shadows and dread could never cope
With clean sunlight. Gallantly the Day
Has speared the ghosts of night away.

—Reba S. Wetzel.

Some Literary Friends

Florence Ivins Hyde

V

"The Right Thing"

FROM the beginning of time, the question of what is the right thing has been discussed, but perhaps there has never been a time when the subject could be considered to greater advantage than today. The whole world seems to be in confusion about what is right and what is wrong. We in America hold tenaciously to the philosophy of Thomas Jefferson—"Equal rights to all men and special privileges to none." We see some other nations following the teachings of the German philosopher Nietzsche, that "might is right"—that the world holds two classes of people, masters and slaves, the code of the master being right as long as he can enforce it.

We see very little practice of the ancient Golden Rule—do unto others as you would have others do unto you. The Ten Commandments, once accepted as having been written by the hand of God, are looked upon as ideas which were of value thousands of years ago.

Many, many people today refuse to accept moral laws. But it is a very significant thing that if anyone encroaches upon the moral rights of these same people, they are the first to object.

In a small volume, *The Right Thing or How to be Decent Though Modern*, Mr. William Oliver Stevens has written a very valuable and interesting discussion of this subject.

In his own words, his purpose is to "stir up some real thinking on the subject of right and wrong." The book is particularly valuable for adolescents. It is valuable because national problems of right and wrong can never be solved until we have developed in young people a workable philosophy concerning the smaller things. Young people must learn that the question of what is right does not revolve around the thing they want to do, but rather around the thing that is best for the majority of the group.

Mr. Stevens' style is easy. He talks to boys and girls in their own language, and discusses the vital problems of lying, cheating, smoking, drinking, as well as the important problems of their obligations to society; such as, loyalty and fair play. Throughout the volume there is not a "preachy" sentence. The author places before his readers the simple facts and leaves it to them to make their own decisions as to what their conduct should be.

Young people, wherever you go, discuss the problem of right and wrong. Their ideas are not always ours, but their interest indicates that there is a fertile field for the teaching of this most important subject. Our ideal as Latter-day Saints has always been to teach our children to be militant in defense of the right. We would feel well repaid if we found them battling for the right and strik-

ing down the wrong just as Great Heart battled for it in the story, *Pilgrim's Progress*.

But this cannot be done without developing in our youth a conviction that certain ethical laws are important and necessary in a well-organized society. Mr. Stevens suggests that the moral code is a "set of rules of the game of getting along with others." Laws are built up because all along our selfish desires conflict with our obligations to others. We are "honor bound" to live up to moral laws.

The author says the word loyalty is one of the grandest in the language. There is loyalty to our obligation or promise, loyalty to one's country, to one's friends, but the highest type of loyalty and the kind we find least often in our sophisticated society, is loyalty to a principle. "It would be interesting," he says, "to know how many there are in the world today who would actually lay down their lives rather than sacrifice a principle," as has been so often done in past history. "*Loyalty is the touchstone of the gentleman.* The man who welches on his loyalties will get none from anyone else, and life without loyalties is pretty tough going." This quotation is typical of the easy, modern style of the author.

LYING and cheating are so common that they are now looked upon with indifference. "Lying is popular because it is the easy way out for the sneak and the coward, and the world is full of them. Truth-telling takes what is known as intestinal fortitude. It is not for the weakling and the yellow. But in the end it is the easiest way out, for no

one who tells the truth has to worry as the liar does to keep from being found out." Among many students the only humiliation to cheating is in being found out. For some unaccountable reason there is still a strong sentiment among men (and women, too) against cheating at cards. One wonders why?

Every Latter-day Saint should read Mr. Stevens' chapter on stealing. Stealing has become a serious problem. Yet it would be difficult to find a person who thinks it is right for someone to steal from him. That stealing is a common habit is evidenced by the fact that one large steamship company has printed on its linen and silver, "Stolen from the Oceanic Steamship Line."

Lying is another form of dishonesty which is all too common. Mothers, apparently honest in other respects, will lie about their children's ages to save a few cents in car fare. From one subway line in New York, 620,000 slugs were dumped into the sea, which represented \$31,000 in fares of which the line had been defrauded.

A much more serious form of dishonesty is what we call "graft." "Wherever it exists it is a far greater menace to democracy than a whole army of Reds. All grafters are thieves, because they are taking what does not belong to them, and in addition they are cheating on the trust placed in them to administer their duties in the interest of the public.

"No one will admit in principle that lying, cheating and stealing are right. Certainly no one would stand for being lied to, swindled or robbed. Even gangsters insist on honesty to each other, and yet there is an enormous amount of dishon-

esty going on in every walk of life. The guilty people are not merely the gangsters or embezzlers or burglars. They are boys and girls, men and women in the schools, colleges, clubs, churches, and places of public trust. The more one thinks of it, the more out of date the phrase 'common honesty' appears. What quality is more uncommon? A boy 'swipes' a quarter from his mother's bureau; a dress designer steals a fashion model in a rival's window; the banker plays the market with other people's money; and nations repudiate their debts. Again 'everything is all right if you get away with it.' 'Honesty,' says the proverb, 'is the best policy.' It might be well to give it a try."

In many walks of life we see the lack of fair dealing. Theodore Roosevelt used to call it the Square Deal. Franklin Roosevelt calls it the New Deal. Whatever we may choose to call it, we must recognize that the other fellow has rights as important as our own. "The curse of the whole matter in sport or business is the intense urge to win at any cost. The test of fair play is the ability to be fair to one whom you know to be a better man than you, particularly when you are losing. If you can take it then and be a good loser you are a man."

SMOKING, drinking, swearing and gambling are looked upon as conventional vices. They are not taken as serious vices today. All too often smoking is learned at Mother's knee. Yet if it was ever harmful it is still harmful, in spite of the fact that it is almost universal. Mr. Stevens tells of the physical effects of nicotine and ends by saying, "The

non-smoker is just now out of fashion, but he has the satisfaction of knowing he is a free man."

The principal objection to swearing is that it is the profaning of something fine. The thing that has made gambling "rank low on the black list of vices is that the passion to win something for nothing becomes a vice no less gripping than that of morphine. The only man who wins consistently at gambling is the man who deals the deck and spins the wheel. The casino and the palaces at Monte Carlo were built by the money of fools."

In the face of all the claims made by advertisers in favor of wines and liquors, the fact remains that perhaps "not one single thing has done so much to ruin lives as this same old Demon Rum. The notion that it stimulates the brain to wit and gaiety is all bunk," says Mr. Stevens. Under its influence a person's natural restraints of decent behavior are broken down and "he thinks he is being funny when he is only being a fool."

To sum it up, alcohol deadens the senses and breaks down the inhibitions set up by good breeding. It tends to create a habit which, at worst, wrecks a man or woman intellectually, physically, and morally. The simplest answer is to leave it alone.

As to the difficult subject of sex, Mr. Stevens discusses the consequences of immorality very plainly and intelligently, and concludes by saying, "Don't get morbid; remember that while some have made a mess of their lives on account of sex problems, others have licked them as they have licked every other test of their strength. Anyone can follow the crowd, but it takes a real man

to be different." The matter of being honest with one's self is one of the most important but difficult problems of life. Intellectual dishonesty is not uncommon. One of the hardest tests of man's self-discipline is the ability to look at something he wishes to do and see it for exactly what it is. But the man who can do this is not likely to perform an act that he knows is wrong.

This book, *The Right Thing*, starts out with the accepted fact that most young people think they are not interested in religion. The author says: "It all depends on what that poor abused word means. If a man conscientiously holds to certain standards above his own self-interest, for which he would sacrifice the things that other men desire, that man is a religious man. . . . The supreme test of civilization in any people, or any individual, is the point

they have reached in being able to tell right from wrong, and in their strength to embody that distinction in their own lives. Abraham thought God would be pleased to have him offer his choicest possession, his son. But the psalmist later said that the only sacrifice acceptable to God is a 'broken and a contrite heart.' But we have not caught up with that yet."

Then the author concludes: "The answer to the question—right or wrong?—is the most important thing in the life of a nation or an individual. These pages will lead to debate, and you will learn something about your own principles of conduct. The best result this book can achieve will be to start each reader into doing some thinking for himself."

Quotations are used by permission of the publishers, Dodd, Mead and Company.

PETITION

Gertrude Perry Stanton

There is so much that I would ask of Thee,
My Father, when the evening shadows fall—
So many dear ones to remember, all
Of whom I plead for long and tenderly.

So much forgiveness for my unbelief,
So many duties I have failed to see;
The oft-neglected opportunity,
Sufferers for whom I pray for swift relief.

I should lose faith, and by despair be driven
As blindly down my path I seem to grope,
Were it not for that blessed word of hope
Within Thy word—"Ask, and it shall be given!"

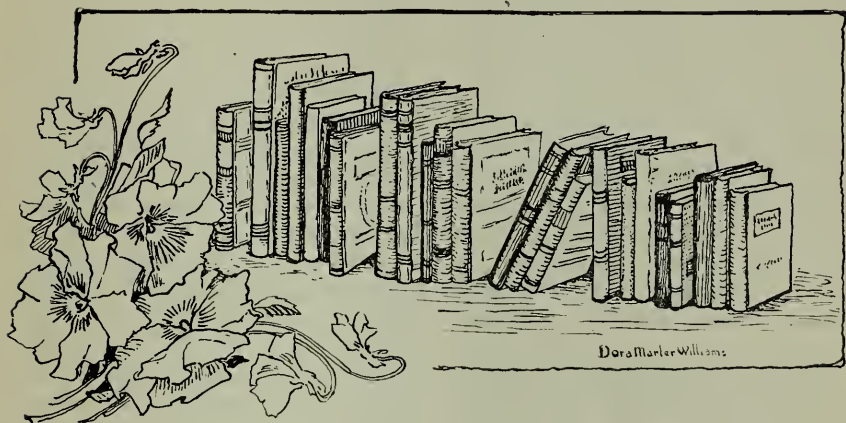
So in Thy strength I journey day by day,
And when night comes, I still may dare to pray.

The Sunny Side of the Hill

Lella Marler Hoggan

No. 5

A Little Shelf of Books



"There is no greater magic in the world than the printed book. Few of us realize how much the course and pattern of our lives are shaped by books."—Gove Hambidge.*

IN primitive times the home served as a shelter from stress and storms and as a safeguard against wild animals and intruders generally. Most of a person's time and energy were required to provide himself and his dependents with the bare necessities of life, and little time was left for the pursuit of occupations that would lead to culture and progress.

With the passing of the years, however, man's ingenious effort has brought to the world comforts and blessings far beyond the imagination of those living in that earlier period. Among the many discoveries and inventions that have revolutionized the world, one of the most important and far-reaching is the invention of

printing. Today books are considered one of the essentials of progressive living.

Whether the home be a palatial mansion or an unpretentious little cottage, few possessions can come into it that will bring as much joy as a little shelf of books. Such a shelf of books is an "open sesame" to life. It is not something that can be purchased outright in the market place, as one might buy a piece of furniture. Like truth and beauty and friendship, it doesn't come to its possessor all at once. It grows with the years.

From year to year, as our horizon enlarges, we come to a fuller realization of truth, and we gather into our magic shelf the precious expressions of our philosophy of life. We seldom find these treasured volumes in uniform size and binding, all set in

*Time To Live, by Gove Hambidge. Used by permission of the publishers, McGraw Hill Book Co., New York.

a straight row. No, they often display a somewhat motley appearance. Leaning against a substantial book of profound wisdom may be found the tenderest, whimsical love story. And nestled close beside it, one may see chubby little books of philosophy or tales of laughter; while near at hand is a slender volume of silver, singing poetry.

Out of the wisdom of the years they come—souvenirs of anniversaries, tokens of remembrance, priceless hallowed volumes; just a little world of truth and beauty, of love and laughter, of wisdom and romance, that many times may hold one to a realization of his highest hopes.

A home without a shelf of books is like a house without windows, a life without hope. It is like a traveler in a strange land groping his way along darkened alleys with no guide posts or lights to direct his stumbling feet.

BOOKS help to pattern our lives.

They are essential to intellectual growth and spiritual development. They carry with them the wisdom of the ages; they beautify the soul. They bring courage, comfort, and peace in hours of turmoil and trial. For sheer enjoyment and wholesome delight, there is no expenditure of time that pays such rich dividends as that spent with books.

Each person interprets life differently. The stories, the poems, the essays that clarify and emphasize our own philosophy hold us in their magic power. These are the books that call to us from the ends of the earth. These are the treasures that sooner or later find us, and bring to us the joy and uplift, the peace and satis-

faction for which we are forever searching.

When we gather these treasures together within the confines of a small space, we are creating for ourselves a cozy corner of comfort, a little haven of rest, a quiet altar of prayer.

In other rooms or in other parts of the same room, may be books of general interest, but let this one little shelf be an expression of your personality, your highest ideals, the inmost desires of your soul. Into this shelf gather all of your choicest books, that their spiritual beauty may shine out like a beacon to guide and direct you through all of the devious ways of life.

You can commune with such books as you would with a true friend, for do they not represent your highest hopes and aspirations? Do they not express the eternal truths that call to you out of the dawn, out of the darkness, out of the years? In times of stress you can find refuge here. These stores of wisdom will help you to reach sane conclusions in the consideration of the problems that confront you.

When torn with indecision you may go to your little shelf of books as you would go to your little room of prayer. Will you not find here the advice of wise men and good? If you have chosen prudently, you will find here books that will sing to you when the day is dull, books that will cheer you when the heart is lonely, books that will bring back hope after the color and romance have faded out of your day, books that will write new sentences into life after sorrow has washed the slate clean, books that will lift you on the wings of the morning and start

the heart singing anew. One should bring to this small shelf only books of distinction, books that are friendly, companionable, and inspirational.

Every member in the home should have his little shelf of books. Even the three-year-old loves his bright, colored picture books and happy jingles. Youth takes a just pride in the possession of a few of his favorite adventure stories or special editions that appeal to his particular interest; while Grandmother's memory clings to old, worn volumes as to true and trusty friends. Let us aim to have the right shelf for each member of the household, and the right books for every shelf; then, see to it that the week's program is so arranged that each person may find a suitable time and opportunity in which to read the books he loves the most.

No greater inheritance has come to humanity through the ages than the gift of books. No person should ever contemplate being without them. There is a book for every need, for every mood, for every mind. There is no substitute for them. Even the thinnest purse should reserve a few coins for the purchase of good books, for they are as necessary to life as food and clothing and shelter. Indeed, we may say they are indispensable to a full and happy life.

The years are forever revealing new truths. If we are to choose wisely the volumes that are to fill the precious space of our small shelves, let us so live that we may always be in tune with the Divine, in harmony with that spirit that will guide us unto all truth.



REALIZATION

Eunice J. Miles

I have a tiny apron
With a pocket and a bow.
My mother made it for me
From a bit of calico.
She fashioned it so faithfully,
The while her smile was cheery.
How could I know her heart was sad,
Or that her feet were weary?

I took the gift so carelessly,
As if it were my due.
That it would prove a parting one,
Alas, I never knew.
For now my mother's hands are still,
They never more will sew
An apron bright with ribbon
From a bit of calico.

HAPPENINGS

By Annie Wells Cannon

OCTOBER—The forest blushed when autumn kissed her.

IT was twenty years last August since the 19th Amendment became a law granting universal suffrage. In these two decades women have forged ahead in commerce, industry, education, and the arts, and have obtained important legislation of a social and cultural nature. However, in public office, with few exceptions, they have attained only minor positions—one woman cabinet member, two ministers to foreign lands, two state governors, one commissioner of customs, twenty-eight congresswomen, and one circuit court judge; that is the record.

DAISY HARRIMAN, United States minister to Norway, came home last month. Crown Princess Martha of Norway, her three children, and eight hundred other refugees from war-stricken Europe were on the same ship. From Norway also came Pearl Buck, the novelist, via Siberia and the Orient; while from Southern Europe came Philanthy Hatzimarkou, telling of starving men and women along the roadsides.

EVA GABOR, Budapest actress, Mme. J. J. Bach, Paris modiste, and Countess Barbara Reventlow have applied for American citizenship.

PRINCESS JULIANA, of the Netherlands, is the guest of Canada's "First Lady," Lady Atholone, Queen Victoria's granddaughter, Princess Alice.

ROSE L. McMULLEN of Washington, D. C., is known from coast to coast as the "woman with the golden blood." Through her generous transfusions she has saved the lives of more than two-score patients, even sending blood to strangers several miles away.

THE Duchess of Windsor exercises no little authority when she cables for the swankiest hairdresser in Manhattan to come to Nassau to give her a hairdo for a reception.

LOUISE CALL of Brigham City, has been awarded the Relief Society Fellowship for graduate study in social work at the University of Utah.

MARY RYAN aged 15, of Kentucky, won the championship of the National A. A. U. swimming tournament, and Marjorie Gestring of California, the springboard diving championship, at Portland, this summer.

ALBERTA L. JACOBS, president of the Utah Federation of Women's Clubs, Jane K. Kimball, and Lula B. Call, are notable Utah women who died this last summer.

EDITH CHERRINGTON, Utah poet, is the prize winner in the Kaleidograph poetry contest, with her collection of fifty poems called "Phantom Caravan."

MAURINE WHIPPLE of Utah, has another pioneer novel in print, *Giant Joshua*. *The Unquiet Field*, by Beatrice K. Seymour, is a saga of three generations of Liverpool shipowners.

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

Motto—Charity Never Faileth

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OCTOBER, 1940

No. 10

EDITORIAL

The Motivating Spirit of Relief Society

THE month of October finds more than 21,000 executive and special Relief Society officers in readiness for the 1940-41 season's work. Many of these are approaching duties and responsibilities entirely new to them, while others are experienced in the positions which they hold. All, however, have accepted their positions in response to the call of the Priesthood of the Church. They are rendering a free-will service to the Church because of an inner conviction of the truth of the Gospel and the importance of contributing to the cause of the Master. Generally speaking, each one is approaching her calling with a sincere desire and a full determination to serve to the best of her ability, hopeful that she will enjoy a full measure of success in her work.

Success in any task is dependent upon many things. One must know the requirements of the work and the obligations involved. A knowledge and an understanding of the governing rules and regulations of the work are important. The knowledge and ability to meet the requirements of the task are essential, while a love for the work and the will to

succeed increase one's chances of success and enhance the joy of the worker.

We are living in an era when efficiency seems to be our watchword. Efficiency in service is greatly in demand. The person who knows his job and who meets the requirements of it in a competent manner, who works with precision and economy, who achieves well-defined goals with accuracy and dispatch, is sought after on every hand.

We are proud of the thousands of efficient women in our organization. We appreciate the opportunities that have come to them to equip them to lead so capably. We are grateful for their willingness to contribute their strength to the strength of Relief Society.

But in our desire to be efficient in the conduct of our work, we must not lose sight of the great truth given us by the Apostle Paul in 2 Cor. 2:6: "... for the letter killeth but the spirit giveth light."

In Relief Society work there is a great underlying spirit, as deep and as broad as the work itself, which motivates all of our activities. It has characterized the work of the Society

for nearly one hundred years. It has been exemplified in the lives of thousands of women who have affiliated with the organization. It has been the unifying, compelling force that has carried us forward and enabled us to succeed. It was this spirit which prompted eighteen women to request the Prophet Joseph Smith to organize them into a society for human betterment.

It was the same spirit which kept the organization alive in the hearts of women when they were unable to attend regular meetings because of the difficulties incident to crossing the plains and establishing the Saints in the valleys of the Rocky Mountains. It is this same spirit which has caused the organization to grow and flourish until today its influence is felt far and wide.

It is the same spirit which so recently caused a Relief Society president living in a war-torn country to travel a distance of 60 miles on a bicycle to succor her sisters whose city had been ravaged and whose homes had been destroyed by war. This Relief Society president did not carry to her stricken sisters baskets of food and new clothing. She was unable to restore the shelters which had been so ruthlessly demolished. She did not carry a purse full of money to purchase material comforts for them. I do not believe she was conscious of her own efficiency in the conduct of her work nor was she concerned about individual or organization credit. Her one concern was the spiritual welfare of her people. She wanted them to know that they were not alone in their time of trouble. She wanted to encourage and bless those whom she loved. She carried to her sisters something of greater worth than food, clothing,

shelter or money; she carried to them the greatest restorative in the world—the true spirit of the Gospel. Her genuine love for her fellow men and the activities which it prompted were motivated by the spirit which underlies and motivates all of our worthy activities.

To the degree that the spirit of the Gospel characterizes our work we will be successful, and we will fail to the degree that it wanes or is found lacking.

The Apostle Paul gives us the key. He says, "No man liveth unto himself," and "... be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessings; knowing that ye are thereunto called that ye should inherit a blessing."

It is the spirit of the Gospel which enables us to render our most effective service. Service thus rendered is a selfless service entirely devoid of any thought of recompense. Personal sacrifice and effort are entirely discounted. All consideration of personal gain is effaced. Recognition and praise for what we are doing are disdained. Everything becomes subservient to the genuine desire to help one another and promote the work of the Lord.

The most important thing in Relief Society is to keep this spirit alive. It should dominate all of our activities. If the work of our capable leaders is animated by the spirit of the Lord the lives of Relief Society women will indeed be enriched, the work of the organization will progress, and those who are called to serve will enjoy the greatest luxury in the world—the luxury of doing good. This is in reality true success.

Notes TO THE FIELD

Mormon Handicraft

THE Mormon Handicraft Shop is now preparing for Christmas. The whole-hearted support of the women of the Church is urged in making this an outstanding season for the Shop. This is your Shop, and your patronage as well as your skill in supplying attractive, well-made articles are essential to its success. It is suggested that those who are planning to make articles for Christmas sales bear in mind gifts which are suitable for Grandfather, Grandmother, Father, Mother and the children.

Good-looking handkerchief cases and cases for stockings and lingerie are saleable, but good material and splendid workmanship are required. Breakfast cloths with four twelve-inch napkins, which can be sold for \$1.00 to \$1.50 per set, as well as linen cloths, forty-five to fifty-four

inches square with four fourteen-inch napkins are in demand.

Clever tea towels and unusual aprons continue to attract buyers. If you have something out of the ordinary send it in.

The Shop would like gifts (not clothing) suitable for boys ranging in age from six to fourteen years.

If articles are to move, it is important that they be well made, unusual in design, and very usable.

Until further notice, do not send in crochet bed spreads or crochet table cloths.

The interest in the Shop and the splendid cooperation of the local organizations are appreciated. Please continue your efforts to have all of your members who possibly can participate and enjoy the benefits of your MORMON HANDICRAFT project.

Importance of a Fall Clean-up in Beautification Program

THE attention of Relief Society workers is called to the following announcement made by the Church Beautification Committee:

“Stake and ward committees should now plan for a fall clean-up of all Church property and encourage ward members to clean up their homes and surroundings.

“During the summer months there has been an accumulation of trash, waste and debris in many places. Weeds and other growths should be removed and burned. All the breeding and hibernating places

of insects should be destroyed before fall and winter storms come. It will be difficult to make any place beautiful until it has been cleaned up.

“While the ultimate aim of the beautification program is more than a general clean-up, the clean-up plays an important part in helping to get our members interested in this work. Periodical clean-up days will assist the committee to get over its message in a way that often brings results when other methods fail.

"Will Protect Our Health"

"There is an important phase of this question that is sometimes overlooked—that is, our health. Clean, sanitary buildings will be a valuable aid to help conserve and protect health. Sickness spells suffering for ourselves and worry, trouble, and extra burdens for our families. Disease is seldom found in clean, well-kept buildings. As a protection for the health of the community, have a thorough clean-up.

"This clean-up program might be taken a step farther than just gathering and destroying rubbish and waste. Let's remember old and dilapidated buildings and barns that have out-lived their usefulness, and see what can be done about having them torn down. If there is one that is owned by a worthy person who cannot afford to remove it, make it a project and have volunteer labor do it. It is surprising what can be accomplished with people who have the right attitude and a desire to assist others.

"Should Inspire Pride"

"Another responsibility that is ours as committee members is to see that in every possible way we inspire pride and greater respect for our Church property, and that we secure greater reverence in our houses of worship. A clean, well-kept place will help to attain these aims.

"To secure the best result for this fall clean-up, a careful survey should first be made to find out what there is to be done in and around your buildings and grounds. Then, the ward beautification committee, working with the ward bishopric, can plan how best to accomplish the desired results. There are some ward

members who think there is little to be done. The reason for this is that they see the chapel so often that it takes a survey or a check-up of conditions for them to understand true conditions.

"We offer a few suggestions that should be considered in the clean-up program:

"Remove Fire Hazards"

"One of the first things to do is to remove fire hazards. In many of our buildings, scenery is used for entertainments and pageants and is not properly taken care of. If you have a stage, it should be put in order; get rid of anything that cannot be used again. Dust rags soaked in oil, sweeping compounds, etc., should have a special place in order to receive proper care. The furnace room should be thoroughly cleaned and made ready for winter use. Ashes ought to be removed—not alone from the boiler room, but any piles that are back of the Church. Clean out the stokers, remove all clinkers, oil all motors.

"Store rooms should be carefully checked. Remove anything that is not useful and put in place only those things that will be of service. In many places there are old books, bulletins, and other papers of little or no value that remain on shelves or in closets for years. They ought to be removed if for no other reason than that they are a fire hazard. Attic and out-of-way storerooms should not be overlooked.

"Toilet rooms should be cleaned and disinfected; where repairs are needed, see that they are made. Saniflush will remove stains, and should be used. Floors should be cleaned and waxed, windows washed, shelves

and storage places cleaned and washed.

"Outside of the buildings, weeds, grass and other rubbish should be removed because of the fire hazard they create and also because their removal makes grounds appear more attractive.

"Outside toilets should have careful attention. Use some chlorid of lime, common lime or other disinfectants; and keep them clean.

"The outside coal shed or wood shed is often neglected. Before winter comes give it a careful checking.

"Value of Appearance

"We do not pretend that these suggestions cover all the details of a thorough clean-up. We hope, however, we have suggested enough to show you some of the many things that should be done. The value of appearance is often underestimated. Our chapels, and their surroundings, and our homes reflect the kind of people who use or live in them. Cleanliness is next to Godliness. How important it is for us not only to have a periodical clean-

up, but to keep our chapels and homes clean and beautiful all the time.

"A tourist, after traveling several thousand miles across several states, made this interesting remark: 'Of all the memories I cherish, and of all the things I saw and enjoyed, none is more outstanding than the homes and farms which lined the highways. I knew not the names of those whose homes I saw; yet I felt that I knew something of the character of the people by the appearance of their homes and surroundings.'

"Hold a Public Meeting

"A public meeting should be held at which time a program emphasizing the value of a clean-up of chapels and homes should be given. It will help to put over the clean-up and beautification program.

"The week of October 13th has been suggested for the fall clean-up. Each ward will have to select their own time. The important thing is to have a thorough clean-up before winter storms come."

NOTICE TO MAGAZINE REPRESENTATIVES

THE Magazine drive ends October 15, 1940. Ward Magazine representatives are requested to have their reports reach their respective stake Magazine representatives not later than October 20. Stake Magazine representatives are requested to submit compiled subscription reports in time to reach the Magazine office by October 25. Reports from stakes which are received later than November 1 cannot be included in the honor roll which is published in the Relief Society Magazine for December.

"THE Relief Society Centennial"—President Amy Brown Lyman.
but a dedication to the future will be not only an appraisal of the past

MUSIC DEPARTMENT

Sing Now More Than Ever

Beatrice F. Stevens

“SERVE the Lord with gladness, Come before His presence with singing.” Thus the psalmist gave joyful expression and fervent exhortation in ancient times, and thus today we give expression to worship and to our desire to serve the Lord. We are indeed grateful for the wondrous gift of music and for the important place it holds in worshiping assemblies throughout our Church; especially do we value this activity in our Relief Society organization. Today, perhaps more than ever, we need the spiritual uplift of song.

We are desirous that those who have the responsibility of carrying forward our music program be given every possible encouragement. Our musical interests have broadened; and with added activity, the amount of time and effort required has greatly increased.

Requests have been made that definite work for the music department be provided each month. Conditions and needs of stakes are so varied that it would not be wise for the General Board to ask that all conform to a uniform monthly program. We can only hope to make suggestions that may be helpful throughout the entire Church in attaining general objectives. The exact method of reaching these objectives must of necessity be worked out by individual stake choristers and organists. Some help may be gleaned from the following suggestions that have come to us from our choristers.

Executive officers may cooperate in the following ways:

1. Checking music program in officers' meeting.
2. Encouraging proper and profitable use of song practice period.
3. Providing Relief Society Song Books and, where there are choruses, other necessary music.
4. Encouraging explanation or story of music numbers.
5. Selecting organists who can give support and be accurate in performance.
6. Taking initiative in suggesting occasions for the chorus to sing.
7. Allowing full time for presentation of music prepared.
8. Taking a definite interest in work of chorus and encouraging members to attend rehearsals.
9. Keeping organist interested in preparing and playing appropriate preliminary music.
10. Using influence to have musical instruments given proper care.

One chorister believes that women sing better when hats and coats are removed.

The learning of new hymns by general Church membership is much needed, and we are desirous of supporting the General Church Music Committee in their splendid efforts in this direction. The October issue of the *Improvement Era* contains an article written by Alexander Schrein-er for organists on the proper rendition of the three hymns to be featured in the Church hymn-singing project during the next three months. The hymns to be sung are:

“The Gospel Standard High Is Raised”
“Before Jehovah’s Glorious Throne”
“From Greenland’s Icy Mountains”

We encourage our choristers and organists to aid and stimulate this hymn-singing project.

Excerpts from "Life of John Taylor"

By B. H. Roberts

(Selected by Marianne C. Sharp)

"If ever there was an exemplary, honest and virtuous man, an embodiment of all that is noble, in the human form, Hyrum Smith was its representative." (page 142)

"Many a time have I listened to the voice of our beloved Prophet, while in council, dwell on this subject [the removal of the Saints to the Rocky Mountains] with delight; his eyes sparkling with animation, and his soul fired with the inspiration of the Spirit of the living God." (page 179)

(France, 1851) "At the very time they [the French people] were voting for their president, we were voting for our president; and building up the kingdom of God; and I prophesied that our cause would stand when theirs is crushed to pieces; and the kingdom of God will roll on and spread from nation to nation, and from kingdom to kingdom." (page 233)

(1879) "Inasmuch as the brethren had been careless and slow to heed the counsel of President Young in relation to storing away wheat, he (President Young) requested the sisters to do it, and some of us 'lords of creation' thought it a very little thing for our sisters to be engaged in. But we find now they are of some use, and that the 'ladies of creation' can do something as well as we 'lords'." (page 336)

"If you find people owing you who are distressed, if you will go to work and try to relieve them as much as you can, under the circumstances, God will relieve you when you get into difficulties. I will tell you that in the name of the Lord." (page 336)

(1882) "As a people or community, we can bide our time, but I will say to you Latter-day Saints, that there is nothing of which you have been despoiled by oppressive acts or mobocratic rule, but that you will again possess, or your children after you. . . . Your possessions, of which you have been fraudulently despoiled in Missouri and Illinois, you will again possess, and that without force, or fraud, or violence. The Lord has a way of His own in regulating such matters." (page 362)

"This is not only my saying, but it is the saying of those ancient prophets which they themselves profess to believe; for God will speedily have a controversy with the nations of the earth, and as I stated before, the destroyer of the Gentiles is on his way to overthrow governments, to destroy dynasties, to lay waste thrones, kingdoms and empires, to spread abroad anarchy and desolation, and to cause war, famine and bloodshed to overspread the earth," (page 364)

*Theology and Testimony*

THE RESTORED GOSPEL DISPENSATION

Lesson 4

The Power of Loyalty—John Taylor and
His Loyalty to Joseph Smith

(Tuesday, January 7, 1941)

“The Seer, the Seer! Joseph the Seer!
Or, how I love his memory dear!
The just and wise, the pure and free,
A father he was and is to me.”

(From “The Seer” by John Taylor)

BACKGROUND OF JOHN TAYLOR'S LIFE. On November 1, 1808, a child was born in Milnethorpe, Westmoreland, England, whose life was destined to be one of great activity until it came to a close at Kaysville, Utah, on July 25, 1887. Born into a Church of England family, he sought diligently for a more vital religion. When about fifteen years of age, he joined the Methodist Church, and two years later he became a local preacher. Emigrating to the New World in 1828, he settled at Toronto, Canada, and became a Methodist local preacher. He was, however, not satisfied with the teachings of his church, for he writes of this period: “My object was to teach what I then considered the leading doctrines of the Christian religion, rather than the dogmas peculiar to Methodism.” As a result of this dissatisfaction, he formed, with a number of kindred spirits, a study group, the purpose of which was to search the Scriptures to discover the biblical

teachings concerning the fundamentals of Christianity. It was at a meeting of this group that Parley P. Pratt preached the Restoration. Ultimately, all members of the group except one joined the Church of Jesus Christ of Latter-day Saints.

JOHN TAYLOR AND THE PROPHET. Journeying to Kirtland, Ohio, he met the Prophet Joseph Smith and at once became his ardent admirer and loyal supporter. These were troublesome times in the new Church. Dissension, jealousy and apostasy were rife in Kirtland. The Prophet and Sidney Rigdon were forced to flee from the city because of threats against their lives. A meeting of the disgruntled Church members convened in the temple, at which Joseph Smith was attacked as a fallen prophet. Brother Taylor went to this meeting and said: “Whence do we get our intelligence, and knowledge of the laws, ordinances, and doctrines of the kingdom of God. Who understood even the

first principles of the doctrines of Christ? Who in the Christian world taught them? If we, with our learning and intelligence, could not find out the first principles . . . how can we find out the mysteries of the kingdom? It was Joseph Smith, under the Almighty, who developed the first principles, and to him we must look for further instructions." This fearless defense of his beloved Prophet was characteristic of the esteem in which he held him.

LOYALTY AT THE MARTYRDOM. When the Governor of Illinois commenced to press the mobocratic charges against Joseph Smith and other Church leaders, in 1844, John Taylor and Dr. Bernhisel went to Carthage, June 21, to see Governor Ford in defense of the Prophet. Later, June 25, when Joseph and Hyrum went to Carthage and voluntarily placed themselves in custody of the Governor, John Taylor and Willard Richards were requested by the Prophet to accompany them—which they did.

The afternoon of the tragic day was a warm, sultry one. The Prophet, Hyrum, Willard Richards and John Taylor were in a room on the second floor of Carthage jail. The Prophet had a foreboding of his doom and feared for the safety of the two apostles who voluntarily had entered the jail and remained with him. He urged them to go, that they might be spared the fate that awaited him. This they both refused to do, stating that they had come because they desired to do so, and that they would remain and would willingly be killed in his stead if it would save him from death.

Elder Taylor, whose love for the Prophet made him desire to see that

his life was preserved no matter what the method of preservation might be, then proposed that he should leave immediately for Nauvoo, get sufficient of the brethren, and return to forcibly release the imprisoned Church leaders. Joseph refused to assent to this plan. The Prophet then requested Brother Taylor to sing the hymn "A Poor Wayfaring Man of Grief." The pleasing voice of Brother Taylor and the expression of pure Christian service embodied in the verses of the song cheered the soul of the Prophet as he saw life's close drawing near.

The story of the Martyrdom is too well known to repeat here. Suffice it to say that when the attack began it was John Taylor who seized a heavy walking stick and with it parried the guns of the murderous attackers as they were thrust into the room and fired. Fighting valiantly in this fashion, in an attempt to shield the Prophet from harm, four musket balls entered his body, some of which remained imbedded in his body throughout the forty-three years he was yet to live.

LABORS IN THE QUORUM OF THE TWELVE. Indefatigable as a preacher of the Restored Gospel, John Taylor spent much of his life in missionary service. During the Nauvoo period, he founded and edited the *Nauvoo Neighbor* and edited the *Times and Seasons*. He opened the missionary work in Ireland, France, and Germany, publishing periodicals and supervising the translation of the *Book of Mormon* into the French and German languages. He also founded, published, and edited a newspaper, *The Mormon*, in New York, from 1855 to 1857. During the Utah period, he traveled

extensively throughout the settlements, organizing the wards and stakes of the Church. Many times he was a member of the territorial legislature, and in 1877, as a reward for his interest in and encouragement of education, he was elected Territorial Superintendent of Schools.

LITERARY ACTIVITIES. He wrote one of the most penetrating expositions of the mission of Jesus Christ that the latter-day Church has produced. It is entitled *Mediation and Atonement*. While on his French-German mission, he wrote his theological masterpiece, *The Government of God*. At the time of his death, he left an unfinished *Book of Mormon* drama. Poetically, he was also gifted. The hymns, "The Secr," "Go Ye Messengers of Glory," and "The Glorious Plan" were from his pen.

AS PRESIDENT OF THE CHURCH. At the death of Brigham Young, in 1877, John Taylor was president of the Quorum of the Twelve. From 1877 to 1880, he directed the Apostolic Presidency; and from 1880 to 1887, he served as President of the Church. This was a trying decade, filled with a severe anti-polygamy crusade and vexatious political troubles. But these hindrances could not dim the vision of the responsibility which rested upon his shoulders, which the Prophet Joseph had impressed upon his mind. In addition to conducting the local affairs of the Church, he directed the opening of the Mexican and Maori (New Zealand) missions, inaugurated the Arizona, Colorado and Nevada settlements of the Saints, determined upon the Mexican colonization venture, and sent missionaries to the Indians of Idaho,

Wyoming, New Mexico and Arizona. Noteworthy, also, is the fact that on October 13, 1882, hereceived a revelation calling Heber J. Grant to the Quorum of the Twelve—the first person born in Utah to be called to the Apostleship.

It was during President Taylor's administrative period that the Golden Jubilee of the Church was celebrated. In addition to the General Church contributions for the economic welfare of the Saints—cancellation of debts due the Perpetual Emigration Fund Company, overdue tithes, distribution of cattle and sheep to the poor and needy—the Relief Society was called upon to make a noteworthy contribution in the Jubilee year. The drought of 1879 had caused a scarcity of seed-wheat in the valleys of the mountains. President Taylor suggested that the Relief Society sisters release their 34,761 bushels of stored wheat as a loan to the farmers, to be repaid without interest at the ensuing harvest. This wheat had been accumulating over a period of years, to be used in a time of scarcity. It was now needed, and the sisters voted to place it at the disposal of the farmers.

INFLUENCE OF JOSEPH SMITH UPON JOHN TAYLOR.

John Taylor was by nature a courageous man, talented, a leader and a lover of liberty. He was broadminded, a man of faith, generous and a true gentleman. When he joined the Mormon movement, he became convinced that Joseph Smith was a true prophet of God. So firm was this conversion that he never argued about it—it had become a matter of absolute knowledge to him. He then consecrated his life to service

in the Church and labored for its welfare the remainder of his days. All that he did throughout his life was actuated by the teachings and ideals of the Prophet. It was the Prophet's teachings that had given direction and purpose to the characteristics and capacities inherent in him, and he never ceased to acknowledge his debt of gratitude to Joseph Smith. His hymn, "The Seer", indicates this devotion and attachment. There was heartfelt sincerity when he wrote, "A father he was and is to me."

Questions and Problems for Discussion

1. What is there about the words of "A Poor Wayfaring Man of Grief" that made such a powerful appeal to the Prophet during the trying hours before his death?
2. What do the titles of President Taylor's most important writings—*The Government of God* and *Mediation and Atonement*—reveal concerning his religious thoughts and feelings?
3. President Taylor once wrote: "I would not be a slave to God! I'd be His servant, friend, His son. I'd go at His behest, but I would not be His slave." What does this statement reveal concerning his character?

Topics for Study and Special Activities

1. Read all four verses of "The Seer." (*L. D. S. Hymn Book*, p. 337)
2. Read the account of John Taylor's search for the true Gospel in England and Canada, as related in Roberts' *Life of John Taylor*.
3. Have someone sing "A Poor Wayfaring Man of Grief" as a special musical number during the class period.
4. Discuss President Taylor's activity in the development of the beet sugar industry in early pioneer times. (*Relief Society Magazine*, July, 1939)

References

- W. E. Berrett, *The Restored Church*, pp. 145-149 and 265-271.
 B. H. Roberts, *Life of John Taylor*.
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 Joseph Fielding Smith, *Essentials in Church History*, pp. 380-384 and 575-602.
 John Taylor, *The Government of God*.
 John Taylor, *Mediation and Atonement*.

Visiting Teacher

MESSAGES TO THE HOME

How We May Honor Priesthood in the Home

No. 4

The Democracy of the Priesthood

(Tuesday, January 7, 1941)

IN a sermon delivered at General Conference in 1904, President Anthon H. Lund said: "Those who contemplate the organization of the Church of Jesus Christ of Latter-

day Saints will be struck with the number who hold the Priesthood. The Priesthood is conferred upon all male members who are worthy to receive it. This is a great blessing

which the members of this Church enjoy, and it makes them a peculiar people, a chosen generation, holding the royal Priesthood. There is no priestly caste in our Church, contrary to the opinion of many; such a thing does not exist with us, unless you will call the whole Church a priestly caste, because all participate in the blessings pertaining to the Priesthood."

The most humble man has the same power and authority as the most prominent or wealthy one who holds the same office of Priesthood. His worldly possessions or position

do not enter into his standing in the Priesthood, but only his faithfulness in living according to the teachings of the Gospel. All men who hold the Priesthood may act in an official capacity when called upon to do so.

The Priesthood brings to the individual man a sense of his true value in the sight of God.

Home Discussion Helps

Priesthood is a blessing that money cannot buy nor poverty take away from those who possess it.

The gift of Priesthood is denied to no worthy man in the Church.

Work-and-Business

NUTRITION

Lesson 4

Good Posture

(Tuesday, January 14, 1941)

WHAT IS GOOD POSTURE?

Good posture is the use of all parts of the body with proper balance. The person with good posture is as tall as possible without stiffness or strain, whether standing, walking, sitting or lying down.

In good standing posture, the hip joints are in a straight line with the ears, shoulders, knees, and ankles. The feet are parallel. The shoulders are even and level. The chest is held high. The abdomen is flat and drawn in.

Good walking posture gives one the same appearance as good standing posture, except that the body swings along in motion.

Good sitting posture is maintained with the lower back touching the

back of the chair. The ears, shoulders, and hips are in a straight line whether the shoulders are back against the chair or bending forward. Forward bending is done from the hip line, not from the waist line.

Good lying-down or sleeping posture means keeping the body in the same straight line as when standing. Good sleeping posture is impossible on a bed which sags.

WHY HAVE GOOD POSTURE?

Good posture gives one a better appearance. It gives a feeling of self-confidence, ease and poise. It makes one look and feel important, which is essential to good mental health. It improves physical health by providing room for all of the

body organs to do their work without crowding. As posture improves, circulation, digestion, and elimination also improve. Good posture keeps the spinal cord and other nerve centers free from pressure, while poor posture often causes backache and headache due to pressure on the nerves.

HOW TO HAVE GOOD POSTURE

The first requisite to good posture is good nutrition. One cannot have good posture without good nutrition. Strong, straight bones are essential to good posture. A good set of bones needs a covering of firm, well-developed muscles. Good muscle tone depends on good nutrition.

Sleep and rest make better posture possible. One cannot "feel tall" and feel tired. Fatigue is one cause of poor posture. Sleep is nature's restorer. The body does its growth and repair work during sleep. The body may starve for rest and sleep just as it may starve for food.

Healthy feet help maintain good posture. Good feet make a strong foundation for the body. Fallen arches cause poor posture. Poor-fitting shoes affect one's posture.

Clothing which fits comfortably and is the right weight permits the body to move freely. Good posture needs freedom for body movement. Tight or heavy clothing prevents this freedom.

Vision and hearing influence posture, especially during childhood. The child who does not hear well or one who needs glasses forms the habit of stretching the head forward in order to see or hear better.

Posture exercises help one get the "feel" of good posture. They help

strengthen groups of muscles which are important in maintaining good body mechanics. Posture exercises cannot help one's posture unless the body is well nourished and well rested.

The following exercises are helpful for persons of any age:

1. **PAPER ON THE WALL.** Stand with heels four inches from the wall, with head, shoulders and hips touching the wall. Flatten the back against the wall by pulling in on the abdominal muscles and rolling down the lower back; repeat ten times. Hold the shoulders and chest still. Let the motion come at and below the waistline. Do not hold your breath. This is one of the most important posture exercises. It gives a conscious control of the two groups of muscles which are most fundamental in maintaining good posture—the abdominal and the buttocks or gluteal muscle groups.
2. **CATCH PENNY.** Same position as No. 1. Hold a penny between the small of the back and the waist line. Breathe easily while the abdominal muscles are drawn in.
3. **RIB RAISING.** Same position as No. 1, with hands back of neck, fingers straight and finger tips touching. Keep the elbows back against the wall. Pull in the abdomen till the back is flattened against the wall. This is more difficult to do than exercise No. 1.
4. **GROW TALL.** Stand against the wall, as in No. 1. Clasp hands on head. Take a deep breath and grow tall, pushing up against the hands with the top of the head.

Hold the abdominal muscles in. Sway forward till you are standing over the center of the feet. While in this position walk across the room and back.

5. CORNER EXERCISES. Stand in good posture facing a corner of the room with the toes about 18 inches from the corner. Place the palms of the hands, with the thumbs pointing down, against the wall at shoulder height. Keep elbows shoulder high. Rise on toes and sway forward from the ankles, keeping the abdomen flat, back straight, head up and chin in. Return to starting position and repeat.

This exercise is good for round shoulders, as it gently stretches the tightened chest muscles.

References

Good Posture in the Little Child, Publication No. 219, 5 cents.

Posture Standards for Girls, 25 cents.

Posture Standards for Boys, 25 cents.

Children's Bureau, U. S. Dept of Labor, Washington, D. C. (A set of six charts, 38x24 inches, showing posture standards for stocky type, intermediate type, and thin type boys and girls.)

Posture from the Ground Up, Metropolitan Life Insurance Co., New York.

How Do You Walk? State Tuberculosis Association. (A small leaflet showing good walking posture. Any state Tuberculosis Assn. can supply these.)

Literature

THE MODERN NOVEL

Lesson 4

The Tree of Liberty

(Tuesday, January 21, 1941)

LESSON TOPICS:

1. The author and the general nature of the book
2. The historical background
3. The plot
4. Literary values
5. Study helps

THE AUTHOR AND GENERAL NATURE OF THE BOOK

Miss Elizabeth Page, author of *The Tree of Liberty*, is a fifty-one year old ex-teacher and social worker now living with her mother in California. She was born in Vermont. Her father, Alfred Rider Page, was a lawyer for many years in his home state; then, after moving to New

York, he was made a judge of the New York Supreme Court, an office he was holding at the time of his death in 1931. From her mother's family, Elizabeth received her gift of writing. Mrs. Page is the niece of E. P. Roe, a very popular moral novelist of the seventies and eighties.

When Elizabeth was eleven years old, her grandmother gave her a package of letters that had been written by a relative who crossed the plains in 1849. At that early date, the girl planned to write a book based upon the material of those letters. This ambition was realized thirty years later in the chronicle, *Wagon West*, published in 1930.

Elizabeth was educated at Vassar College and Columbia University, taking her bachelor's degree from the former in 1912 and her master's degree from the latter in 1914, with a major in history. She taught history in a Massachusetts high school for a year, during which time she had dreams of becoming a college history teacher.

But her patriotism led her to give up teaching and enter the Red Cross service during the World War. She served first in the United States, then in Europe until the end of the war. During that time, she became so much interested in relief work and social service that she continued in it when she returned home, becoming affiliated with Sir Wilfred Grenfell's Mission in Newfoundland. She remained with the mission until 1925, when she established a market in the United States for the handicraft of the fishermen's wives, with whom she had been working in Newfoundland; thus she strengthened the support of the mission.

In 1927, she took a position in Wyoming as a doctor's assistant. It was from a patient at that time that she received the material which she wove into her book, *From Wyoming to Yukon*, published in 1932. Both of these earlier books are almost pure chronicles of real events.

In *The Tree of Liberty* she made her first venture into fiction. But her interest in history continues in this novel. It is said that she spent five years in deliberate historical research preparing to write this book, and its historical significance is fully as great as its significance in the field of fiction.

The book presents in its 1,000 pages a vivid panorama of that pe-

riod of our national life when the processes and traditions which made our country what it is today were in the making. One of its chief values to us is that it helps us to understand this democracy which we prize so much and to understand our own prejudices and ideals.

One critic says: "*The Tree of Liberty* would be a rewarding novel if one read it only as a story of adventure and love. It is the more exciting and convincing in its depiction of men and women whose names are bywords, chief among them the lovable figure of Thomas Jefferson. Both the scope of the book and Miss Page's thoughtful and penetrating use of her material give it the gift of a perspective; whereby, through the past and through the lives of others, one gains illumination on much that is near at hand."

And certain it is that today we need all the "illumination" it is possible to obtain. If we gain from our study only this—a better understanding of our present, together with what that understanding should give us as a directive force for the future, the study will have served a significant purpose.

THE HISTORICAL BACKGROUND

The book deals with perhaps the most significant half century in American history, when the colonies moved from the unrest of our early beginnings, through revolution, into nationhood. To see this slow but thrilling transformation, or growth, with many varied characters playing dramatically upon one another's weaknesses and strengths, is the privilege Miss Page holds out to us in this "double feature" novel.

Her analogy of our national growth to a tree, growing from a seed planted in fertile soil, sending out

divergent roots, nurtured under hot-house conditions, growing for a time into an untrimmed tangle, but finally developing through careful pruning into a strong symmetrical tree, offering a sheltering protection to the ideals of democracy, adds interest to the stylistic charm of the book and helps the reader to grasp more easily the unity of her purpose.

Her narrative begins with events in the year before Braddock's defeat in the French and Indian Wars and ends with developments in the second administration of Jefferson.

She includes almost every political ideal and opinion that clashed and struggled during those fateful years. Her treatment of this material in the detached manner of the dramatist, graphically presenting this half century of history in the lives of a single family as they help to mold that history through three generations, sets her apart as an artist. Though Matthew Howard and Jane Peyton, his wife, and their children and grandchildren are the central figures in the novel, their lives are intimately interwoven with the lives of Washington, Jefferson, Hamilton and other great historic figures, and their actions are a part of significant national events. The seed of liberty, of course, is the spirit of the early settlers, their vision and courage. During the 150 years from the settlement of the first colony in Virginia to the opening of the story in 1754, the soil for the seed had been growing in fertility through the addition of colony after colony of self-governed English communities.

Inevitably England, the mother country of these colonists, was to clash with France who was increasing her explorations and establish-

ing more and more forts in the New World. It was the growing determination of the French to prevent the English from extending westward. The result of this conflict was the French and Indian Wars, extending over a period of 80 years. The termination of this conflict was the turning point in American history. It determined the nationality of the continent, established the representative form of government, removed from the English colonies the former dangers from the frontier, brought them closer together, and prepared them for their later resistance against their mother country.

This part of the history is presented indirectly in the novel, in the light of subsequent events. The incidents leading up to the Revolutionary War, however, are vividly portrayed. We see the various measures aggravating the growing ill-feeling, the actions of Parliament in connection with taxes and trade which ultimately resulted in the Declaration of Independence and the war. We are shown, too, that difficult period following the war, when it seemed that all that had been gained would be lost, as the colonists, with such conflicting views on what should be done, clashed and struggled among themselves. It was at this critical time that Washington and other leaders, divinely inspired, as we believe, saved the country through the creation of the Constitution and their persistent struggle for its adoption.

But all problems were not solved with the adoption of that great document. The two political parties, as they were slowly evolved under the leadership of Hamilton and Jefferson, incited many stirring events.

In the book, we live through the turbulent days of Washington's administrations, with the establishing of many of our present-day traditions. In some of his speeches, Washington might be speaking to us now, urging those ideals, principles, and practices which alone can save a democracy. Finally, we are carried with the sweep of those stirring days to the events occurring during Jefferson's administrations. Among these were the development of the Middle West and the Lewis and Clark Expedition, which opened an amazing vista of possibilities to the new nation.

THE PLOT*

Upon the warp of this historical background is woven the story of the Howard family, through which, the author explains, she proposes "to make vivid the processes at work in the formation of American ideals." In the formally constructed novel or drama there must be a conflict. In this story, the conflict is between individuals and between different groups with divergent views as to what liberty is, what government should be, and the means that should be employed to bring the ideals of liberty and democratic government into realization. The conflicting views in the Howard family represent the larger conflicts of an evolving democracy.

Matthew Howard is introduced to us in the first line of the book, as he chops wood outside his father's frontier cabin in the backwoods of Virginia. His Uncle Reuben returns from a long sojourn, where he has witnessed the Ohio Company extending the boundary line of the New World and subduing the Indians. His thrilling account sets young "Matt" to dreaming. "Matthew's days were filled with secret adventure, and at night he slept to dream of Ohio's great scope of country, that right-down promised land."

*From *The Tree of Liberty*, by Elizabeth Page, copyright 1939 and reprinted by permission of Farrar and Rinehart, Inc., Publishers.

Matthew is sent away to school with a promise from his father that later, "We're going to Ohio, son. Hit's new country and every man has a chance. I've set my heart for you to be a leader, like Colonel Jefferson is in Albemarle. For that ye need schoolin' . . . for to take the part in Ohio that your pappy can't take."

But though Matthew acquitted himself creditably in his new life at school, his father was to know little about it, for the latter (under Colonel Washington) had gone to fight in the French and Indian troubles.

Later, Matt goes to take his father and his uncle supplies and has his first glimpse of Colonel Washington, which results in the beginning of a hero worship that lasts all his years. At that time, also, he receives a commission to take the mother and sisters to the new and better land out in Ohio in case the father does not return. His father says: "It would be a mortal heavy task for some lads, Matt, the care of a woman-person and two little lasses on a far journey, but I have it in my heart you're to be a man and a leader."

"'Twould be a sin were I not a man," he said quietly, "and I your son."

Those were the last words between the father and son. James Howard was killed before the expedition against the French ended.

Changes now come thick and fast to Matthew, chief of which is his marriage to the aristocratic Jane Peyton. This circumstance defers his dream of going west to Ohio; but it persists in the lives of his grandchildren and materializes with them.

Jane Peyton stands for a set of ideals and standards diametrically opposed to those of Matt, the son of a frontiersman. To him, individualism, personal equality, independence are the foundation stones upon which happiness must rest. Jane, on the other hand, worships wealth, refinement and conformity to set standards and old English traditions. It was inevitable that their life together should be one of endless clashes, and that their children should inherit their strong differences. They have two sons, Peyton and James, and a daughter, Mary. Peyton and Mary favor their father's views; James champions his mother's.

James becomes closely associated with

Hamilton, and Peyton with Jefferson. Through the conflicts between the brothers in their ambitions for their country, we realize the greatly divergent ideals of the two outstanding political leaders.

It is what these conflicting elements finally develop in the characters of the third generation that gives the ending and meaning to the antagonism that had almost shattered Matt's and Jane's lives. Fortunately, the children's differences are less fierce, less personal, than those of their parents; and in the third generation, because of tendencies inherited from the opposite side of the family, the grandchildren represent a balance between the two opposing views of government. It is in the lives of his grandchildren that Matt finds something approaching the dream of liberty that he has carried throughout his life.

Two dramatic highlights in the story will serve to show how the conflict persisted, and how Jane, having endured suffering in her own life, was able to help her daughter-in-law to steer her marital boat into less troubled waters.

In the first instance, Matt has decided to go to war. "Jane," he said, "come into the library, lass. I have something to tell you. . . . I have a chance to join General Washington! A group of gentlemen from here are riding next week to offer their swords and services. You could pack and be ready in a week, couldn't you?"

"Pack! . . . And suppose I say I don't care to go to Philadelphia, Matthew?"

"Oh, come Jane, you'll have to come to Philadelphia. . . . Albemarle is not safe."

"Jane laid down the snuffer.

"I'm not angry, Matthew. . . . But I shan't go to Philadelphia. I'll take the children to Elm Hill" (the home of her brother, with whom Matthew had broken).

"Elm Hill!" Matthew got slowly to his feet. "You don't mean that, Jane?"

"I certainly do. It's my home, and—

"Where I am is your home," he broke in sternly, "since it's with me you have married. The war is in the north and will likely be fought out there. In Philadelphia I could see you, and you could know where I am and write to me. But Elm Hill—hit would mean separation, Jane."

"I know it, and that's why—"

"You want to separate?"

"Matthew, please listen to me! Because I love you so, I—"

"I asked you, madam, iffen you wished to separate from me?"

Though he finally gives his consent for her to go, and says, "We won't call it a separation," the incident pushed them farther apart and brought them both deep suffering.

In later years, when Peyton's wife Adrienne feels that she must leave her husband because they, too, see things differently, Jane begs her to stay. After a serious illness, Peyton returns to Philadelphia to assist Jefferson. Adrienne begs him not to go. He answers, "Surely, Adrienne, you understand I have work to do." With a swift motion she rises and leaves the room. Peyton departs. The next day Jane finds Adrienne packing, ready to run away to England. When she understands what her daughter-in-law is intending to do "she felt as if her legs would scarcely carry her across the room to a chair."

"I see—you are going away."

"Yes, madam ma mere."

Jane sees that she is packing the twins' clothing and knows that she is planning to take them with her.

"At the sight, the pounding in Jane's heart became a roaring in her ears. A curtain of blackness blotted out the sunlit room and against it she saw once more a candle smoking badly. She saw her hand reach forward, take the snuffers and delicately clear the wick. She heard her voice ' . . . suppose I say I don't care to do. . . . ' Where was it she would not go? It made no difference now. The refusal was the point of division where Matthew's road led off from hers. . . . If she could have known—if she could have seen, would her decision have been—

"Oh, no!" she cried, and the dark flood of wild emotion held back so long swept down upon her.

"Matthew! Matthew! She closed her eyes and for a moment the mad longing had its way with her. To go back! . . . If only she could stand again where Adrienne stood. . . . Adrienne! 'I think I know why you are going away, Adrienne. . . . But my dear, have you not thought—'"

After the younger woman's outburst of explanation of all she fears from Peyton's actions, all the bitterness of their misunderstanding, Jane says, "Adrienne, you must listen to me. You must see what you are

doing. Look at me. You are very clever, and you have seen always—Matthew and me. Do you want—that for—yourself and Peyton?’

“Slowly the color of excitement ebbed from Adrienne’s face.

“But I said when the war is over, madam, in a little while—’

“So I said—oh, just as sincerely as you—seventeen years ago. . . . You have not thought of what happens in such separations, but you must think of it before you decide to go. You say you act for the boys. You will not be able to keep your sons from danger if their father is there. They will run away from you. Mine did, when James was only fourteen. . . . After separation, Adrienne—the love that was cannot be found again—and life is not life at all.’ She could say no more for the bitter weeping that choked her words. Adrienne rose from her knees and took the older woman in her arms. For a long time she was silent, absently stroking Jane’s hair while she stared through the window at the garden with eyes too dry and hot for tears. . . . She stirred at last and laid her cheek against Jane’s hand. ‘You have made me see, madam. I will stay, and we will fight with fate for our Howard men—together. Don’t cry so, madam, it is not too late. There is still a chance to fight.’”

This novel, taking a family through three generations of conflicts, is so filled with episodes it is impossible to give, in limited space, even a faint idea of the story as a whole. The above excerpts will indicate the kind of incidents employed and something of the pleasing style in which the novel is written. Only through actually reading the novel can one get an adequate vision of the author’s purpose and a realization of how well she has accomplished it.

LITERARY VALUE

A masterpiece of literature has been defined as a record in suitable symbols of a significant experience of the author which has intellectual,

emotional, and ethical values in the experience itself, or in the subject matter, and an independent emotional quality in the style. Minor pieces of literature may offer one or more of these values. It seems to me that *The Tree of Liberty*, despite some obvious faults, has something of all of these values. Certainly, our intellectual horizons are widened by the vast amount of information given as an incidental part of the story. We see how people of a past age lived; we see them molding much that is the foundation of our lives today. The struggles affording the dramatic element in the book stir our emotions. We see love and ideals battling, brotherly devotion pitted against political duty, maternal anxiety and ambition struggling against conjugal loyalty. Dozens of our deepest emotions are appealed to and deepened by reading this novel. Its ethical values are fully as apparent. Lessons of national significance as well as of individual importance may be drawn from it. Furthermore, there are passages of stylistic charm which cause us to pause for the pleasure they give.

Teaching Helps

1. A genealogical chart on a board or large cardboard kept before the class during the lessons would help to keep the many characters and their relations clear.

2. Choose points from such chapters as 12, 29, 39 to illustrate the author’s interesting manner of treating historical events and keeping the theme of liberty constantly in the foreground.

3. Assign definite episodes which bring out highlights in the story and have them given either at intervals during the class leader’s discussion or following it. Some of the best episodes are: the decision of Jane to leave Matthew; the decision of her sons to follow him to war; the meeting of Peyton and Adrienne; Peyton’s trial

and imprisonment, caused by Harriet's betrayal; the courtship of Tom and Margaret; the presidential election which resulted in a tie; Jane's lie to Adrien's sweetheart and its tragic results; Tom's return after the expedition.

4. Make a list of significant facts you

have learned from the story or that have been emphasized by the novel.

5. Discuss the Latter-day Saint belief that divine inspiration guided the work that led to the Declaration of Independence and the Constitution.

Social Service

EDUCATION FOR FAMILY LIFE

Family Relationships

Lesson 3

Am I A Housekeeper or A Homemaker?

(Tuesday, January 28, 1941)

NO more important question can a wife and mother or a husband and father ask herself or himself than, "Am I a housekeeper or a homemaker?" Yes, the husband, too, is classified as one or the other according to the manner in which he functions as a home partner. Maybe we should modify the question somewhat and say, "Am I primarily a housekeeper or a homemaker?" because it is not possible to arbitrarily draw a line and say that everything on one side of the line makes one a housekeeper and everything on the other side of the line makes one a homemaker; in fact, no distinct line can be drawn between the two. An efficient homemaker is certainly a good housekeeper; on the other hand, an expert housekeeper may be a most inefficient homemaker.

The duties of the housekeeper are the care and management of the physical aspects of the home; generally, the husband concerns himself with the outside of the house while the wife is more concerned with the

inside management. The typically good husband housekeeper has an immaculate yard, everything in place, fence in good condition, house freshly painted, flower beds, lawn and trees well "barbered"; there are few, if any, signs of family living outside of the house. And we may add that the male housekeeper usually provides a dwelling as commodious and pretentious-looking as possible. The typically good female housekeeper displays the same degree of immaculateness within the house. Both housekeepers carry on their various activities absolutely according to schedule; the days of the week and the hands of the clock are the most powerful regulators of their lives.

Housekeeping duties can be delegated to any person trained for the job without necessarily resulting in hazards to the family. Therefore, the mother who is a housekeeper may carry on a career outside of the home without undue interference with the management of the house,

provided she is willing to pay for trained help. Without her the house may still be a delight to the eyes of all who enter it; its dustlessness, the precision with which everything, important as well as unimportant, is in its prescribed place fairly startles everyone. However, it makes one feel decidedly uncomfortable and out of place, especially if he is not immaculately dressed.

The housekeeper cannot accompany her husband on a necessary business trip into the country on Monday morning because it is wash-day, and the clothes must be on the line by ten o'clock. Therefore, the husband may go alone on such trips, always wishing his wife were with him; later, for the sheer sake of company, he may invite some one else to accompany him. The housekeeper cannot go with son Charles to participate in Parents' Day at school on Friday because it is the regular cleaning day, and the cleaning must be done. If it were just that Charles were disappointed that one day the results would not be so serious, but the real harm is the attitude which Charles develops as a result of feeling that he is not as important to his mother as his friends are to their mothers and that his mother does not love him in the same manner as other mothers love their sons. Now, if perchance some ten years later Charles gets into trouble, his mother will undoubtedly reproach him for not confiding in her; and most likely, it will be almost impossible to make her understand that this lack of confidence began when Charles was a tiny tot who needed her companionship and guidance. But she had been too busy housekeeping to

devote time to Charles, other than to teach him habits of cleanliness and orderliness of body and house.

Mr. A said that during the ten years he and Mrs. A were saving to build the new house, he constantly pictured himself, filled with pride, walking up to the snowy-white entrance of their colonial-type home, throwing open the door and finding his wife ready to greet him—both of them thrilled with the thought that this was their own home. Instead, never once during the three years they had been living in the new home has he ever entered the front door unless guests were with him. Mrs. A insists that he always tracks in dust on his shoes, and it ruins the appearance of the elegant carpet. So Mr. A always saunters around to the back door and is always greeted by his wife with the same words, "I am so tired I can hardly stand up. The care of this big house is simply killing me. I do nothing but clean from morning till night, except when I am getting your meals ready."

Mr. B said, "Before we moved into our new house we always spent the evening in the living room. I could move the easy chair wherever I wanted it, and sometimes I even went to bed without putting the newspaper in its place. But now we spend all our evenings in the little back room that was intended for my den. Somehow, I felt more at home and at ease in the old house." Mrs. B has the reputation of being the most particular housekeeper in the community; and she does not intend to lose it, even though it is the source of ninety per cent of the nagging which causes misery to every member of the family.

BUT what of the homemaker? Homemaking must represent the cooperative efforts of two mates who are concerned with the physical, mental, moral, religious, and emotional development of the members of the family group. In the ideal home, the social environment would serve as a supplement to the physical environment, so that the total environment would provide for the maximum development of the children.

There is no profession more challenging and more stimulating than homemaking. We are all cognizant of the fact that the actual house-keeping duties, which are an important part of homemaking, have been greatly simplified and lessened as a result of the mechanization of the home. But that very change has added great responsibilities to the other phases of homemaking. Is there a day in which parents are not confronted with many problems; such as, discipline, respect for authority, granting of freedom without allowing license, or other problems involving the happiness of family members. For the homemaker, the home is a laboratory for living, and each experience is a new experiment; hence, the utmost knowledge, sympathetic understanding, faith and prayers, are required in order to avoid disastrous explosions and wastage of human potentialities.

Homemakers are the planners of family living. The foresight and wisdom with which they plan, the interest, thought, time, and energy which they put into their planning largely determine the quality of the home and the future personalities of the children.

The first duty of the homemaker

is the intelligent choice of a standard of living, to which both mates agree. A careful consideration of Hazel Kyrk's statement in regard to the essential ends to be sought and the interests to be realized by a high standard of living will be of great help. She says that wise uses of time and money are those designed to secure in appropriate amounts—

(1) The goods necessary for optimum health and physical vigor and, in the case of children, maximum growth.

(2) Facilities for the formal education and training of children and for the continuing education of adults.

(3) Means for furthering such specific individual interests as painting, drawing,* music, sports, dancing, handicrafts, dramatics, gardening, research, imaginative writing.

(4) Means of enhancing beauty of the surroundings, inside and outside the house, and for improving personal appearance.

(5) Means of securing social intercourse for the sake of friendliness and affection, or for the sake of mental stimulation and experience.

(6) Means for securing fun or amusement—the satisfaction of the play interest.

(7) Means of securing new experience, aesthetic or otherwise, in connection with people, places, things and ideas.

(8) Means of securing rest and relaxation other than the above.

(9) Means of securing order and harmony in the routine of consumptive activities and for reducing the time cost of non-pleasurable activities incident to consumption.

(10) Housing and equipment that will provide facilities for the activities and social intercourse that go on in the home, and that will afford opportunity for individual privacy.¹

To maintain such a standard of living would indeed represent a profession for the homemaker, equally as intriguing, stimulating, and chal-

¹Una Bernard Sait, *New Horizons for the Family*, pp. 644-57.

linging as any profession one could enter.

Parents who are homemakers rather than housekeepers conscientiously ask themselves the question: "What does our home do to the people who live in it?" rather than, "How does our house and yard look to the people who see it?" In establishing their standard of living, real homemakers regard the second consideration a supplement to the first.

If our home does for people what we wish it to do, we must determine what we think a home is for. Ellenwood gives us a valuable suggestion along this line. He says there are three simple, major purposes of a home:

(1) It is a place to provide physical comforts and necessities.

(2) Because it is a place where we have to meet, it must provide fun, pleasure and a good time.

(3) Because of the naturalness of the life in it, it is the ideal place in which to learn to live well.

It should not be looked on as:

(1) In institution to be endured.

(2) An "eternal bulwark," regardless of whether it makes people happy.

(3) A place to perpetuate certain manners, discipline and family traditions.²

If the home meets the above requirements, the homemaker must be a most ingenious person, ever on the alert to devise ways and means whereby the home may represent a combination of the skill of the housekeeper and the skill of the homemaker. Just one example of such a combination of skills: A mother of three small children discovered that she was nagging her children altogether too much. Their normal play activities, such as cutting pic-

tures out of magazines, making scrap books, molding clay, etc., kept the living room—the only place in which the children could play on winter days—always untidy and in a state of confusion. She provided a large square of heavy denim, securely sewed a metal ring to each corner and one on each side. This she placed over the carpet, and the children soon learned to be careful to keep all their play equipment on the square. If an emergency arose which called for an immediate transformation of the room from a play room to a tidy living room, the denim was picked up and hung on a hook in the closet. This practice, she said, saved her not only embarrassing moments but also much wear and tear on her nerves. The children were spared a great deal of nagging and scolding.

The test of whether one is a homemaker or a housekeeper is: "What is my home doing to the people who live in it?" If one is irritated to the point of nagging at the sight of a misplaced book or newspaper, it is an indication that one is primarily a housekeeper rather than a homemaker; probably such a one should consult a doctor, because she most likely belongs to the class known as "The Nervous Housewife."

Questions and Problems

(1) Study each of the factors that constitute Kyrk's standard of living and suggest at least one field of knowledge with which the homemaker must be familiar in order to be able to achieve such a standard.

(2) Give two suggestions or practices that will facilitate the realization of each of the ten factors.

(3) Have each class member give at least one of her homemaking practices.

²James Lee Ellenwood, *There's No Place Like Home*, p. 50.

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Mission

LATTER-DAY SAINT CHURCH HISTORY

(To be used by missions in lieu of Literature, if so desired)

Lesson XIII

Who Shall take the Prophet's Place?

(Tuesday, January 21, 1941)

AFTER the death of Joseph Smith, a great silence fell upon Hancock county, where the City of Nauvoo was situated, and all the counties nearby.

The non-Mormons were afraid. Nauvoo had a body of soldiers trained in the art of war and all armed. It was called the Nauvoo Legion and numbered close to five thousand men. The outsiders were fearful that this army would fall upon them and play havoc. That is what would have happened in any other western community under the circumstances. That is what the Gentiles there would have done if one of their number had been killed.

But the Saints did not take to their guns. They were too much stunned by what had happened to do that, too cast down in their thoughts and feelings. They were not a lawless but a law-abiding people, accustomed to settling their difficulties in peaceful ways; and their leaders counseled peace. They did not take the law into their own

hands. They stayed at home nursing their grief. All Nauvoo had gone out to meet the bodies of the dead leaders; these had been quietly buried at night, where vandals would not know how to reach them. After that, the people had gone about their business as usual, saddened by the recent tragedy.

At the time of the murder of Joseph and Hyrum Smith only two of the Apostles were at home. They were John Taylor and Willard Richards. Elder Taylor had to remain in Carthage for some time on account of his wounds. All the other Apostles were away on missions. One was in Ohio, two were in Boston, and the rest were scattered throughout the East and Middle West. One and all, however, heard of the death of the Prophet and his brother and hastened home to see what might be done.

THE one question uppermost in every mind during these dreadful days was this: Who will lead

the Church now? And an important question it was, too.

You see, Joseph was a young man when he died—only thirty-eight. For fourteen years he had led the Saints through many a strange and difficult scene. They had come to depend on him as children depend on their parents. As Elder John Taylor said once, after the tragedy in Carthage, "In the midst of difficulties he was always the first in motion; in critical positions his counsel was always sought. As our prophet he approached our God, and obtained His will. But now our leader was gone, and amid the fiery ordeal that we then had to pass through, we were left alone without his aid. He had spoken for the last time on earth."

As always on such occasions there were ambitious men who sought to confuse the thought of the Saints. Sidney Rigdon, who had been the first counselor in the First Presidency of the Church, came all the way from Pennsylvania, where he had gone to live, to propose that he be made "guardian" of the organization. But the people did not want a "guardian," least of all did the Apostles. Besides, Sidney Rigdon had not been in the favor of President Smith for some time.

Then there were others, less well known. They, too, would lead the Church. A lawyer by the name of James J. Strang, of Michigan, tried to make the Saints believe that the Prophet had given him authority to take the reins of power in the Church. There were a few others, of even lesser importance, who rose up with their claims to leadership.

One and all of these, however, disappeared gradually from sight into darkness and the night, as President Brigham Young said they

would. The men were cut off from the Church for their evil purposes, some of them for their transgressions, and the Church went on without them. Still the question remained: Who was to take Joseph's place?

ON the return of the Apostles to Nauvoo a great meeting was held in the grove. All the Apostles were there, except John Taylor, whose wounds confined him to his bed. So, too, was Amasa M. Lyman, whom Joseph had chosen to be his counselor instead of Sidney Rigdon, though he had not yet been sustained by the people, nor ordained.

One of the persons at this meeting was a woman, with a baby and a daughter of eight. They were sitting together on one of the rear seats. The baby was playing with a tin cup, which it let fall on the ground. Both the mother and the little girl stooped to pick it up, to restore it to the baby.

All of a sudden the two stopped to listen intently, their heads together not yet raised. Joseph Smith, they believed, was speaking, and Joseph Smith was dead. Had he come to life again? They knew that voice, because they had heard it many times in private and in public. They could not be mistaken.

They raised their heads, turned their eyes to the pulpit, and there, sure enough, was the Prophet standing as he had done many times before his death. They were puzzled, this woman and the girl. Before they had stooped to pick up the tin cup, it was Brigham Young who was speaking, and now it was Joseph Smith—voice and appearance and all. It was very strange.

Presently, however, the voice and

the appearance became those of Brigham Young again. They had witnessed a miracle, so people told them after the meeting. Many others had seen and heard the same thing. The Lord had taken this means, apparently, to let the Saints know whom to look to for guidance.

This little girl lived to be one hundred and three years old. With her mother she came to Utah, married a man named Garner, reared a very large family, and died in 1938, not far from Salt Lake City. Many others who were at this meeting testified to the same transformation of Brigham Young on this occasion.

THERE are, as you probably know, two groups of men in the Church who are in general authority. They are: first, the First Presidency and second, the Quorum of the Twelve Apostles.

At the time of the tragedy of Carthage the First Presidency of the Church consisted of Joseph Smith, Sidney Rigdon, and William Law. Really, however, neither Rigdon nor Law were counselors, for both of them were in disfavor with Joseph and the Saints. In name, of course, they were still counselors, though it was hardly probable that they would retain these positions very long. As a matter of fact, the Prophet had made a choice of Amasa Lyman as one of his counselors; though, as already stated, he had not been set apart or sustained.

At any rate, on the death of the President there would be no counselors in the First Presidency. The Prophet had said as much before his death. "Where I am not, there is no First Presidency." And so, on his death, there was no First Presidency of the Church.

The Quorum of the Twelve Apostles at this time consisted of the following men: Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, William B. Smith, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and Lyman Wight. Amasa Lyman had been in the Quorum but had been taken out to be made counselor to the President of the Church. Of this group of men, Brigham Young was president.

Speaking of the Twelve Apostles, the revelation (Section 107, verse 24) says, "They form a quorum, equal in authority and power to the three presidents previously mentioned."

This clears up the situation as to who was to take the place of Joseph Smith on his death. The Apostles clearly understood the order of the Church in this respect. So the Quorum of the Twelve Apostles became head of the Church, in accordance with the law as expressed in this revelation. They remained its head until another President was chosen three years later.

Questions

1. What question came up at the death of the Prophet? Why was it so important?
2. Had any provision been made for a situation like this? If so, what was it?
3. Give the testimony of Sister Garner about what took place at the meeting mentioned? How generally was this miracle witnessed?
4. State the law in the Church as to the authority of the First Presidency of the Church and that of the Quorum of the Twelve.

Note: Map printed in July, 1939, issue of the Magazine is to be used in teaching Church History lessons.

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Foresight...



Those rugged pioneers of the West, whose memory we delight to honor, left the impress of their solid virtues upon us of the present in many ways.

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NOVEMBER 1940

LESSONS FOR FEBRUARY

VOL. XXVII NO. 11

Our Cover

The MAYFLOWER, its 102 pilgrim passengers, their ideals and purposes come forcibly to our minds at this season of the year. This year we may more fully appreciate the determination that directed this small boat against a comparatively unknown ocean, and the band of men and women who sacrificed the personal comfort and safety possible in the old world for the privileges of freedom in an unknown, savage-inhabited land, where they must needs start with their hands, a few tools, and faith in God—to build AMERICA.

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The Relief Society Magazine

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

Vol. XXVII

NOVEMBER, 1940

No. 11

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Message From President Heber J. Grant

I REJOICE in the wonderful growth of the great Relief Society organization and in the fact that today it has a membership of 86,000 women.

If fell to my lot to address Eliza R. Snow, the president of the Relief Society following Emma Smith, as "Aunt Eliza"; also to address her successor as "Aunt Zina." More than anyone else, except my own mother, Eliza R. Snow told me of the character, the teachings, and the wonderful life of the Prophet Joseph Smith. She told me many important things that I prize very highly indeed regarding the marvelous accomplishments of the Prophet.

My mother was the president of the Relief Society in the Thirteenth Ward for thirty years, resigning only on account of the loss of her hearing. One of her counselors was Bathsheba W. Smith, the successor to "Aunt Zina" as president of the Relief Societies of the Church. The secretary of the Thirteenth Ward Relief Society at the time my mother was president was Aunt Emmeline B. Wells, who succeeded Bathsheba W. Smith as general president of the organization. So I had personal, intimate association, from my childhood until their death, with these women, and they were among the finest women I have ever known in my life.

Mother being a widow, and I her only child, with no one for her to leave me with, I accompanied her to Relief Society from the time I was a little child playing on the floor until I was a young man too big to go. I know of the accomplishments and the wonderful devotion of the officers. Every president of the General Board of the Relief Society has been a devout, intelligent, fine, loyal Latter-day Saint; and I have known most of the members of the Board, and they are among the choicest of our people.

I regret that I am not able to be with you this afternoon, but I hope that I can attend the general conference.

I extend to each and all of the workers and the members of the Relief Society my most earnest and sincere prayers for a continuation of that spirit of love and charity and determination to serve the Lord that has ever been manifested by the officers of the General Board of the Relief Society. I pray most earnestly for the blessings of the Lord to attend them in their very splendid work, and I ask the blessings of the Lord at all times upon them. This I do in the name of our Redeemer, Jesus Christ, Amen.



President Heber J. Grant

The Relief Society Magazine

Vol. XXVII

NOVEMBER, 1940

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Tribute To President Heber J. Grant

Elder Bryant S. Hinckley

PRESIDENT Heber J. Grant comes to his eighty-fourth anniversary [November 22, 1940] enjoying the universal confidence and affection of a great people. The present state of his health is a shining testimony of his faith and of the goodness and mercy of our Heavenly Father.

Few men indeed have achieved so nobly in so many fields of human endeavor. He is well endowed. He has a vigorous and resourceful mind—always able to think faster and clearer than most men. His intrinsic honesty and his transparent frankness win the confidence of all who meet him. His justice, his mercy, his forgiveness, his generosity, are all princely. His friendship is intimate, sparkling, and constant. He has a native dignity that attracts attention in any group, and this is enhanced by a keen sense of humor. He enjoys a good story and always has one to tell.

No other man in this generation has possessed in so high a degree the capacity for making friends and creating good-will for his people. I am well within the mark when I say that the greatest personal tribute ever paid to any living citizen of Utah was paid to President Grant on his eighty-second birthday by five hundred of the leading men of the state and many from beyond its

borders. The great majority of these men were not members of the Church. That tribute was a spontaneous expression of their personal esteem for the President.

We know of no man who has more faithfully devoted himself to the advancement of human betterment through the restored plan of salvation than has he. The Lord has sustained him in his calling. The Church has prospered greatly under his leadership.

The President is a great leader, because he always leads by example. He preaches the Word of Wisdom, but he lives it first; he practises the law of tithing, and then preaches it. His life affords many rare examples of continuity of effort. His personal achievements as a result of persistent effort should be recorded in school books so that generations to come might be inspired by them. You cannot defeat him. Calamities have engulfed him, disaster has swept over him, but he has never remained submerged; he has risen victoriously above every assault.

Rising above all of his noble endowments, permeating all of his high endeavors, is the conviction that work, relentless work, coupled with faith in Jesus Christ, can accomplish wonders. While the dominant concern of his life is the

Church and Kingdom of God, to which he has dedicated his time and his energy, he has in addition to all of this rendered notable public service. He is a man of deep spirituality, at the same time eminently practical. President Grant knows the meaning of poverty and struggle; he also knows the keen joy that comes to those who win through hard and honest endeavor. He is a man of simple habits, approachable and democratic in his ways. It requires an intimate touch to appreciate the promptings of his great heart.

His sympathy for the poor reveals the nobility of his soul. Here are two simple incidents told by his daughter, Mrs. Lucy Grant Cannon, president of the Young Women's Mutual Improvement Association of the Church:

"An artist came to sell Father a picture. He did not have a space on his walls to hang a picture, but the artist needed money. So Father told him he had always been sorry he had let him sell his last picture to him so cheap. He gave him an extra \$50 for the previous picture, and suggested that the artist might sell the picture he had to someone else." How like him!

Another incident: "A sister who was helping in the President's home had been assessed \$50 on a new ward chapel. She made no complaint about it, but this word reached the President, who was then in England. Soon a letter came to this sister with a check enclosed. She was to use the \$25 to help pay her assessment. The letter was written in the President's own handwriting. She felt that she wanted to return the check; however, she did not return it, but gave

it to the ward in addition, making her donation \$75 instead of \$50."

Sister Cannon relates that years later when she visited this sister, who was then nearly ninety years old and almost blind, she went to her drawer and brought the letter for Sister Cannon to read. She had cherished that letter all those years.

Cases of this kind are a part of his daily life. His heart is full of human sympathy, and that sympathy must always find expression in deeds of kindness. The record of his deeds of helpfulness and encouragement would reveal a soul known only to those intimately acquainted with him.

No wonder he has a hold on the affections of the people! He loves people, and his love expresses itself in deeds.

The depth and tenderness of his great heart is best recorded in his love for his family and his mother. His affection for his mother was beautiful—a bright example of filial devotion. His mother, Rachel Ivins Grant, was for more than thirty years president of the Relief Society of the ward in which she lived. She was worthy of the love which he so generously bestowed upon her. Nor is his devotion to his family less tender or less beautiful than that shown to her.

Standing upon the threshold of a new anniversary, the President looks across four score and four years of great living, of full living, of abundant living; years marked with reverses and victories, years filled with trials and triumphs. He comes to this milestone mellowed and sweetened with the ripening years, a shining example of a great leader in a great cause.

Relief Society Conference

October, 1940

Vera White Pohlman, General Secretary-Treasurer

THE educational work of the Relief Society was featured at the semi-annual general conference which convened in Salt Lake City, Wednesday and Thursday, October 2 and 3, 1940. Counselor Donna D. Sorensen, member of the general presidency in charge of educational work for the Society, was chairman of the October conference committee, and was assisted by nine other members of the General Board.

Schedule of Meetings

The conference consisted of four sessions—two officers' meetings on Wednesday for the consideration of the work of the educational departments, a forenoon officers' meeting on Thursday for the consideration of general matters, and a general session on Thursday afternoon. The three officers' meetings were held in the Assembly Hall, and the general session in the Tabernacle on Temple Square.

President Amy Brown Lyman presided at each of the four sessions of the conference. The proceedings of the two officers' meetings on Wednesday which were devoted to educational work were under the immediate direction of Counselor Sorensen, and each of the educational departments was conducted, successively, by the chairman of the committee responsible for each course of study.

Following is a schedule of the meetings which comprised the conference:

OFFICERS' MEETINGS—Wednesday, October 2, 1940, 9:00 a. m. and 1:30 p. m.

(For stake and mission officers and board members)

Departments:

Visiting Teachers, 10:00 a. m.—10:55 a. m.—Achsa E. Paxman, chairman.

Theology, 11:00 a. m.—12:00 noon—Vivian R. McConkie, chairman.

Literature, 1:30 p. m.—2:25 p. m.—Anna B. Hart, chairman.

Social Service, 2:30 p. m.—3:30 p. m.—Anna S. Barlow, chairman.

OFFICERS' MEETING—Thursday, October 3, 1940, 10:00 a. m.—12:00 noon.

(For stake and mission officers and board members)

GENERAL SESSION, Thursday, October 3, 1940, 2:00 p. m.—4:00 p. m.

(For all officers and members and the public)

Messages from General Authorities

A highlight of the conference was the message sent by President Heber J. Grant which was read by President Amy Brown Lyman at the close of the general session in the Tabernacle, and which appears on page 725 of this issue of the Magazine. This message from our beloved leader, who during his lifetime has known personally seven general presidents of the Relief Society—all except Emma Smith, the first president—and whose mother served as a ward Relief Society president for thirty years, came as a blessing and a benediction to the thousands of Relief Society members and workers who were privileged to hear it, and will be extended to thousands of

others in all parts of the Church through the medium of the *Magazine*.

The Tabernacle audience was honored with the presence of President J. Reuben Clark, Jr., throughout the entire general session. The inspiring address, "Our Homes," which he delivered on this occasion, will appear in full in a later issue of the *Relief Society Magazine*. Presented to our readers in full in a later issue will be the address of Elder Joseph Fielding Smith of the Council of the Twelve, entitled "What a Prophet Means to Latter-day Saints," delivered in the Theology Department of the first meeting of the conference.

Representation and Attendance

Members of the General Board, stationed at each of the three entrances to the Assembly Hall, greeted stake and mission officers and board members as they arrived for the three officers' meetings. The Relief Society women who remained in constant attendance at the doors throughout these same three sessions, and who also assisted with the registration of attendance and the distribution of printed programs, were members of the Wells Stake Relief Society Board.

All members of the General Board were present at the conference except Rae B. Barker who was representing the Board at a series of Relief Society annual stake conferences in the East. The two newest members of the Board—Pauline T. Pingree and Alice B. Castleton—appointed since the April conference—both addressed the conference, as did those new Board members appointed at the beginning of the

year, who did not appear as speakers at the April conference.

The official representation of stakes was unusually extensive for an October conference. Of the 132 stakes, 123 sent delegates—all but Alberta and Lethbridge in Canada, Inglewood in California, Kanab in Southern Utah, New York and Washington in the East, St. Johns and St. Joseph in Arizona, and Oahu in Hawaii.

In addition to stake representation, the president of the nearby California mission attended, and there were unofficial delegates, such as branch or district officers, from nine of the missions in the United States.

Registered attendance at the officers' meetings held on Wednesday and devoted to the Society's lesson work numbered 700; at the officers' meeting, Thursday forenoon, the attendance was recorded to be nearly 900. Attendance at the general session in the Tabernacle on Thursday afternoon, which was open to all officers and members and the public, was approximately 6,000, with nearly every seat taken. It is significant to note that of the 500 official stake delegates in attendance at the officers' meetings, more than 350, or 70 per cent, were stake class leaders; whereas, 150, or 30 per cent, were executive or special officers. This distribution of representation was very gratifying in view of the fact that the October conference is devoted largely to the educational work of the Society.

Several of the mission Relief Society presidents who had been released and returned home since the April conference were present, in-

cluding Mary T. Clayson of the Southern States Mission, Ann P. Nibley of the Northwestern States Mission, and Priscilla L. Evans of the Eastern States Mission, who offered the benediction at the close of the first, third and fourth sessions of the conference, respectively. Nellie C. DeGraff, president of the Wasatch Stake Relief Society, closed the second session of the conference with prayer. General officers of other auxiliaries and wives of the General Authorities of the Church also attended sessions of the Relief Society conference, including Mrs. Samuel O. Bennion, Mrs. LeGrand Richards, Mrs. Charles A. Callis, and Mrs. Reed Smoot, who, respectively, offered the invocation at the four sessions. The conference was especially honored by the attendance of the wives of the First Presidency, Mrs. Heber J. Grant, Mrs. J. Reuben Clark, Jr., and Mrs. David O. McKay.

Music at the Conference

Lily Priestley rendered appropriate organ music during the half-hour preceding both the Wednesday and Thursday morning meetings in the Assembly Hall, and accompanied the congregational singing, which was directed by Beatrice F. Stevens, chairman of the General Board's music committee. Alexander Schreiner, Tabernacle organist, played the organ prelude for the afternoon session in the Assembly Hall, and accompanied the two numbers, "Grant us Peace, O Lord," by Stephens, and "The Marv'lous Work" from "The Creation" by Haydn, sung beautifully by the Temple Square Mission Choir under the

direction of H. Frederick Davis. Also appearing at the afternoon session in the Assembly Hall were Margaret Stewart Hewlett and her children. For their first number, Mrs. Hewlett was accompanist for her three daughters, Marlene, Marilyn and Margaret Ann, who rendered "In a Garden" by Miles as a vocal trio. Their second trio was "Liebestraum" by Liszt, with Mrs. Hewlett and her son Charles each playing the violin, and Margaret Ann, the piano.

"Prayer" by Geon, was sung beautifully by Ruth Jensen Clawson, Ensign Stake Relief Society Chorister, at the Thursday morning officers' meeting, and her voice was heard again in solo with the chorus of Singing Mothers at the general session in the Tabernacle. The combined choruses of Singing Mothers, numbering approximately 300 singers, who appeared at this session were from Wells, Bonneville, Emigration-Ensign, Highland, and Cottonwood stakes, and were directed successively in five numbers by their respective stake directors, Josephine Brower, Olive N. Rich, Meryl T. Cardall, Permilla Bean, and Nellie N. Bennion. They were accompanied on the organ by Dr. Frank W. Asper, Tabernacle organist, and on the piano by their stake organists, Wilma Bunker, Rachel Dunn, Ruth Isakson, Ruth Stromness, and Iola Peterson. In response to a special invitation, these combined choruses of Singing Mothers also appeared at the first two sessions of the general conference of the Church, held in the Tabernacle on Thursday, October 4.

Summarized Report of Proceedings

FOLLOWING are condensed accounts of the talks presented by the speakers at the various sessions of the conference, arranged in the order of their appearance. Because of limited space, the entire report of the proceedings cannot appear in the November issue, but those addresses directly related to the educational work of the Society are included in this issue. Addresses of President J. Reuben Clark, Jr., Elder Joseph Fielding Smith of the Council of the Twelve, and General Board members Luella N. Adams, Anna B. Hart, Ethel B. Andrew, and Pauline T. Pingree will appear in later numbers of the Magazine. The programmed talk, "Accelerating Membership Activities," by Belle S. Spafford, was not given at the conference because of lack of time, but this subject will be further developed and presented at the general Relief Society conference in April, 1941; therefore, a summary of this talk will not appear in the pro-

ceedings of the October conference. Arrangements have been made whereby the full text of the address on "Teaching Methods" by Doctor A. C. Lambert, delivered in the opening session of the conference, may be obtained in mimeographed form upon request direct to Doctor A. C. Lambert, Brigham Young University, Provo, Utah. It is therefore unnecessary to print a condensed version of this address in the Magazine.

At the close of the Literature Department meeting of the conference, a list of books and plays studied in Relief Society literature lessons during the period 1914-1941, and of authors considered during this period, was distributed to each stake literature class leader. Those stakes and missions who were not represented at the conference, and any other stakes who failed to obtain a copy, may obtain the list upon request to the office of the General Board of Relief Society, 28 Bishop's Building, Salt Lake City, Utah.

Officers' Meeting

(Wednesday, October 2, 1940)

GREETINGS

President Amy Brown Lyman

IT is with real pleasure that the General Board welcomes you here today—you dear sisters, officers, and class leaders who are largely responsible for the success of the Relief Society work throughout the Church. It gives us joy to see you again after six months, to mingle with you, and to feel the warmth of your spirits.

We hope that your attendance at the conference will be profitable to you, and that you will feel compensated for the effort you have put forth to come.

We want you to know that we appreciate you, that we pray constantly for you and for the work. In our prayer meeting held just prior to

this meeting, we prayed that that which would be received at this conference might be beneficial to all of us in furthering our ever-higher standard of work throughout the stakes, and we prayed also for your homes and their safety during your absence.

I am sure our hearts are heavy today, as they have been for many months, when we realize what many of our dear sisters and their loved ones, and other innocent victims, are suffering in those unfortunate countries which are involved in war. In Europe, we have 5,000 Relief Society members who are in the thick of the disaster. In South Africa, Canada, Australia and New Zealand, combined, are nearly 3,000 Relief Society members who, in this dark hour, are living in constant suspense, dread, and fear for what the next day or even the next hour may bring.

Let us keep them all in mind. Let us pray daily for them and for their loved ones—their husbands, fathers, and sons, and for their little children who are innocent victims of this terrible world conflict.

Through letters to us and through reports to Elder Thomas E. McKay, president of the European Mission, now residing in Salt Lake City, we learn of the courage and bravery of our members in spite of trying conditions. The Relief Society work is being carried on in all of the European missions. Meetings are held in which regular work is taken up and in which members console and comfort one another; all of which is very helpful to their morale. They are also carrying forward welfare work, doing what they can to help those in need and distress. In addition to this, Relief

Society women are helping to conduct regular Church work in the absence of members of the Priesthood who are in government service.

AS we are all aware, our October conference is devoted largely to our educational program. The General Board aims to prepare a course of study that is both profitable and interesting. We are very proud of the record you have made and are making in presenting the lessons. We have attained a high degree of efficiency in our teaching, which is most gratifying. I believe that our teaching and learning are changing and improving our daily lives, which is the great goal of education. I believe that after each yearly course of study we are different, that we have received development.

I am sure our class leaders have gained results of which they are not aware: that they have helped to establish in class members higher ideals; that they have inspired new and broader interests; that they have helped to improve attitudes and even habits. In other words, they are teaching us how to live better lives, which is a great achievement for our educational program. There is surely no higher, nobler, more far-reaching calling than that of the teacher.

There are two suggestions I would like to make to you with respect to class work: First, that it be permeated with the true spirit and philosophy of the Gospel. I believe that in all of our classes, no matter what the subject, there is opportunity to inculcate faith, reverence, testimony. Brother Karl G. Maeser used to tell us that when he was sent to Provo to open up the first Church school,

the Brigham Young Academy, President Young instructed him that the spirit of the Lord should accompany every recitation. "Do not attempt to teach even the multiplication table without the spirit of the Lord," he directed. The whole object of the Church school system is to make intelligent, faithful, true Latter-day Saints, and that is our object also.

Many people in the world today are realizing, as never before, that prayer, faith in God, spirituality, morality, and all the old virtues as taught in the Bible, such as the Ten Commandments and the teachings of the Savior, are worth more than all the modern philosophies of men; and we, as Latter-day Saints, have in addition to all of these our own Gospel teachings, including the Articles of Faith.

Second, I would suggest that in our teaching we include and keep before our classes constantly the ideals of American democracy and human liberty—the ideals set forth in the

Mayflower Compact, the Declaration of Independence, and the Constitution of the United States—all of which are based on Christian principles. Christianity is really the first line of defense for true democracy. Our country needs our help.

Proper teaching methods in Relief Society should help our members to be Latter-day Saints who are willing to live their religion, and citizens who are willing to work for the preservation of the ideals and principles which underlie our national security.

Class leaders are challenged as are all other leaders. The teacher who believes what she teaches and who shows in her daily life that the things she teaches have affected her own behavior for the better, will be more successful than the one who does not. A living personality and a fine character known to all, are more effective in teaching than preparation and training, effective as these latter are. Ideals taught should be first realized in the teacher.

THE SPIRIT GIVETH LIFE

Counselor Donna D. Sorensen

EACH of you here today has chosen to make wise use of life, because you have set yourself a serious work to do and will be seeking in the months to come the end of a task well and skillfully performed. Under your direction, more than 71,000 meetings will go forward in the various Relief Societies of the Church. You are the stake officers, and the ward leadership is looking to you for direction; and the kind of attitude you have as you resume your work this fall will provide the

keynote for their acceptance of their responsibility.

Now, as we begin another year's work in the Relief Society, it is well to recall the objective of this organization in all its work. This has been restated recently for us by President J. Reuben Clark, Jr., when he said, "The sole, ultimate aim and purpose of the auxiliary organizations of the Church is to plant and make grow in every member of the Church a testimony of the Christ and of the Gospel, of the divinity of

the mission of Joseph Smith and of the Church, and to bring the people to order their lives in accordance with the laws and principles of the Restored Gospel and Priesthood."

Much of the value of this organization to the women of the Church will come through adherence to this objective, which should motivate all our actions and teachings as officers in the Relief Society. We may fit ourselves with all the training at our command to do our task well, but if we neglect calling for aid from our Heavenly Father we will not be as successful as we might otherwise be. All women who are members of the Church have had hands laid on them for the gift of the Holy Ghost. Here is a reservoir from which we may draw and from which we may teach our ward leadership to draw in time of need.

The Gospel, with the gift of the Holy Ghost, gives us a basis for decision. This gift gives us, also, a consciousness of unbounded power upon which we may rely when called upon for action and which will "bring things to our remembrance and show us things to come." We should be constantly aware that "we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. . . ." (I Cor. 2:12-13)

THE educational program of this Society stands as a testament to the belief of the leadership of this organization in the truth that "Whatever principle of intelligence we attain unto in this life, it will rise with

us in the resurrection." Such a belief has not only enlarged the scope and range of the educational work offered by this Society, but it has also been a great influence in prompting women to the full discharge of their duties. Most of us are fully acquainted with the work done by missionaries in "opening up" the four corners of the earth to the Gospel message. And yet it is a little difficult to comprehend and realize the magnitude of the additional work which will be done by the ward class leaders this year in acquainting 6,000 additional women with the truths presented in the lessons of the Relief Society.

Of the more than 86,000 women who will come under the direction of the ward class leaders of your stakes, many will be women whom life has touched, and oftentimes not kindly. They will be women whose hearts are sick with the bloodshed and horror in the earth. Others who will come indirectly under your direction will be young women for whom life with its responsibility is just beginning and who need the example and the steadying controls which lessons skillfully handled in a spiritual way engenders.

Other women will be in attendance in ward meetings whose families are of such an age that they are demanding more and more attention—busy mothers whose lives are crowded with multitudinous duties and who find in these lessons a respite from physical activity with a chance for mental stimulation.

Then there will be women there nearing the end of life's road and slowly approaching the "valley of the final shadow." These dear sisters would like to sense a feeling of being

wanted and needed. They are looking for comfort and recognition.

Deeply implanted in each of the souls of the women is that hunger to be fed words of truth and life. A class leader's ability to satisfy that deep-seated hunger for the bread of life will determine her worth as a teacher in this Church auxiliary, where women have the right to expect a lesson which will minister spiritual comfort and faith. All that is fine and uplifting in the world we would like to embody in these lessons, but we should never forget that in this auxiliary the women should expect and should receive lessons which partake of and manifest the spirit of this great Church.

AS stake and General Board leaders, we should encourage the ward class leaders to gain a knowledge of subject matter and a knowledge of the fundamental principles of teaching. Both are extremely necessary and essential factors in good teaching, but in addition to these is the spirit of the Lord which stands ready to aid us. "It is not enough that teaching be intellectual and pedagogical, but it must be impregnated with the spirit of the Lord."

We need to be aware that one can make excellent preparation to the point that probably a feeling of self-sufficiency enters in without our being aware of it. When this occurs, and we stand before the women without the reliance upon the Lord which we should have, we find that the lesson fails to touch the hearts of our listeners and our words are like seeds falling on barren ground. But when we have enriched our educational background and improved our knowledge of teaching principles,

and exercised the gift of the Holy Ghost by reliance upon the Lord in our task, then can we understand with Paul when he said, ". . . and when I am weak, then am I strong." (II Cor. 12:10)

This year in your work as stake leaders, would you possess a powerful spiritual force driving you to the good life? Then be duly appreciative of God's blessings and His goodness to you. This is not difficult for all of us to do when we realize that our lives are cast in pleasant places. We know the trees, the flowers, the birds, the sunsets in our peaceful valleys. But in other parts of the world, thousands of people are seeking dark underground places from the death-filled skies which surround them. In the light of these blessings, should we not expect that our hearts should be turned toward Him, the giver of all good blessings, in humble thankfulness for our existence here, for the blessings of the Gospel and for the great organization of the Relief Society in which women may grow and develop. This year, let us so appreciate God's blessings and goodness that we may render our kind offices to His children as the only return in our power for His continual favors to us. Let our contribution this year be the most perfect we have yet made. Let us mold our thinking and fashion our lives so that we become as a vessel "meet for the Master's use and prepared unto every good work."

And as the year proceeds, how might we know whether we are succeeding in this task we have resolved to do? In Galatians we have a standard of measurement given us whereby we may know whether we are carrying the spirit of the Lord

with us in our work, for we are told, "... the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Ask yourself constantly: "Do I have these gifts within myself to give—peace, love, shelter, encouragement, forgiveness — and am I giving them now in my own home?" If you are, you cannot fail to impart them to this organization. Ask your ward class leaders: "Is your teaching renewing the spiritual strength of the women? Is your teaching stimulating faith within you? Do you radiate sympathy and understanding? Do you encourage class members by your presentation? Does God become more real to all who hear you?"

We might well take as our motto

this year in Relief Society work the words of Paul to the Ephesians (6:10, 13-18): "Be strong in the Lord, and in the power of his might. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the spirit, which is the word of God: praying always with all prayer and supplication in the Spirit. . . ."



Visiting Teachers' Department

HOW WE MAY HONOR PRIESTHOOD IN THE HOME

Leah D. Widtsoe

THE importance of Priesthood cannot be overestimated. As the subject of this year's visiting teachers' messages to the home, it is probably the most far-reaching and enlightening of any subject that we have studied in years. Because of its importance, let us try to understand what Priesthood really is, then we can study our relationship thereto. Our first teachers' lesson outline defines Priesthood in a quotation from President Joseph F. Smith: "It is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of

the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, not borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God." (*Gospel Doctrine*, p. 173)

The important thing to note here is that where Priesthood is rightly used, all acts in the Church are performed with authority restored from our Heavenly Father; they are per-

formed legitimately. None of the great reformers of the past has ever made such a claim. Even Luther never professed any right except that of harmonizing church teaching with the Bible. The modern Prophet, however, claimed that this authority was given to him under the outstretched hands of resurrected beings who had received it from Christ Himself. With the Prophet Joseph were witnesses who testified to this fact until the day of their death. The spirit bears witness to me and to you that this is true.

If we really desire to understand any subject, we must study it, and Priesthood is no exception. Our first source of information is the *Doctrine and Covenants*. Look up the subject in the *Concordance* and study carefully every reference. Read especially Section 107; also 121, verses 34 to the end of the Section. Study the chapters dealing with Priesthood in the *Discourses of Brigham Young* and *Gospel Doctrine* by President Joseph F. Smith. In the book which the Priesthood is using this winter, *Priesthood and Church Government*, the subject is treated in full. Chapter 7 deals especially with the functioning of the Priesthood in the home. Those who have kept the *Relief Society Magazine* will find in the issues of October and November, 1933, a discussion of this subject as it affects women, entitled "Priesthood and Womanhood." This was enlarged somewhat and reprinted in the Church Section of the *Deseret News* for January and February, 1934.

The purpose of Priesthood should be understood. Since Priesthood is the power of God delegated to man, it must be used for the benefit of

the entire human family, especially for those who accept and use its power. President Lorenzo Snow has said: "The Priesthood, or authority in which we stand, is the medium or channel through which our Heavenly Father has purposed to communicate light, intelligence, gifts, powers and spiritual and temporal salvation unto the present generation."

To use a well-known simile, we may liken the Priesthood to electricity which brings light and power unto every home that wills to use it. It may be installed in any and every home to benefit the entire family if they will pay the price and make the proper connections. But the connections must be made correctly and by one who is authorized to do so or the house will remain in darkness.

We should understand further that every office in the Church, whether in the Priesthood quorums or in the auxiliaries, is held by delegated Priesthood authority. To quote our first lesson outline: "The Priesthood is the governing authority of the Church. 'All offices in the Church derive their power, their virtue, their authority from the Priesthood.'" So each office in every auxiliary, from the least responsible to the head thereof, is held by one who has received the right to officiate therein by delegated Priesthood authority.

A universal Priesthood was promised by the ancient prophets. In the Restored Church every righteous man is entitled to hold the Priesthood and administer the duties of each office in its order as he is called and ordained by those having authority.

This universal Priesthood is but

a fulfillment of prophecy. After Moses had led the Children of Israel into the wilderness of Sinai, he told them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:5, 6)

The people refused to listen to these teachings of Moses, and never since the days of the Savior until the restoration of the Gospel in our day has this been possible. All other Christian churches have but a chosen few who hold the priesthood. One need only attend a general conference of our Church to be assured that this is indeed a "kingdom of priests" so-called.

We are told in Lesson 4 of our series, "The most humble man has the same power and authority of the Priesthood which he holds as the most prominent or wealthy one. His worldly possessions or position do not enter into his standing in the Priesthood, but only his faithfulness in living according to the teachings of the Gospel. All men who hold the Priesthood may act in an official capacity when called upon to do so. The Priesthood brings to the individual man a sense of his true value in the sight of God."

WOMEN do not hold the Priesthood directly, but they do share with father or husband in all the blessings which result from honoring this great power.

In *Priesthood and Church Government*, page 83, we read: "The Priesthood is for the benefit of all members of the Church. Men have no greater claim than women upon

the blessings that issue from the Priesthood and accompany its possession.

"Woman does not hold the Priesthood, but she is a partaker of the blessings of the Priesthood. That is, the man holds the Priesthood, performs the priestly duties of the Church, but his wife enjoys with him every other privilege derived from the possession of the Priesthood."

Our present Church Historian, Joseph Fielding Smith, makes this clear in a quotation from *The Teachings of the Prophet Joseph Smith*: "The Prophet Joseph Smith made this relationship clear. He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them with their husbands, that the Saints whose integrity has been tried and who proved faithful, might know how to ask the Lord and receive an answer. He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in, their husbands whom God has appointed for them to honor, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers, for the keys of the Kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season."

Woman's responsibility on earth is to the future of the race as well as to the present generation. Understanding these precious truths, no woman in the Church may say that since she cannot hold the Priest-

hood it is no concern of hers. To use a homely illustration again, it is just as though she were to sit in a dark house refusing to turn on the electricity because she is not an official or an employee of the electric company. She would better rejoice that she can use all the benefits of electric power without carrying any of the burden of administering the electric plants.

Woman's responsibility to the Priesthood is fourfold: to understand fully the meaning as well as the blessings which come from the righteous exercise of this great power; to honor Priesthood in our hearts and by our actions and to value it in our own lives if we are called upon to be an officer or teacher in any auxiliary organization; to assist our husbands (or fathers, brothers or sweethearts) to guard and honor their great privilege of possessing this delegated power; to train our sons (or other women's sons) to be prepared for the exercise of this gift when it shall be bestowed upon them. We should also train our daughters to understand these truths, so that they may choose their boy friends wisely and encourage them to live and merit the blessings which are theirs if they but prove worthy.

Therefore, no home in the Church, even that of a widow and only daughter, is so remote or so placed that the inmates can truthfully say that Priesthood does not concern them.

The rewards are great when Father honors his Priesthood and meets all its requirements. With Mother's help and cooperation, a perfect teamwork results, which always bespeaks a life of peace and understanding. In such a home there is

no sex rivalry, for woman's life work is of equal importance to that of husband and father, and woman may hold her place by the side of her husband — for they two are one. "This is made clear, as an example, in the Temple service of the Church. The ordinances of the Temple are distinctly of Priesthood character, yet women have access to all of them, and the highest blessings of the Temple are conferred only upon a man and his wife jointly." (*Priesthood and Church Government*, p. 83) The Temple ceremonies are the highest expression of the Priesthood power on earth. When we honor them, we honor the Priesthood.

When the women of this Church learn to understand and to magnify their relationship to the Priesthood, greater blessings than any yet dreamed of will be their portion.

I feel that the General Board was inspired when they chose this subject for the visiting teachers' messages. Every home needs the Priesthood, the key to which is found in *Doctrine and Covenants*, 121:34-46: "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 towards him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death."

Priesthood is the power that makes the Gospel of Jesus Christ work.

Theology Department

THE NATURE OF A TESTIMONY

T. Edgar Lyon

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ONE of the objectives of the theology and testimony period of the Relief Society is to give instructions to the sisters of the Relief Society that might be helpful to them in not only formulating and strengthening their own testimonies, but likewise in carrying into their homes, and to those with whom they come in contact, the vital messages of the Gospel of Jesus Christ; that they might aid others in securing and strengthening their testimonies. I feel that Relief Society women are in the key position in the Church, in many respects, to effectively bring to the hearts of people, especially the members of their own families, the meaning of testimony and the understanding of its true nature. The home is the primary center of teaching, and the mother is in the favored position to help the members of the family through the formative years of life to keep their feet firmly planted in the faith of their fathers, and to assist them to grow in understanding and appreciation of the Gospel of Jesus Christ.

I think the young people today should have stronger testimonies than any of the generations of the Church who have gone before them, and I believe they are just as good if not better than any generation the Church has ever produced. They are living in a different world, one in which it is more difficult to secure a testimony or to maintain one. They are surrounded by educational sys-

tems that stimulate them to question, even at times to question experiences that have been vital religious forces in their lives. So they have to struggle against greater odds as they seek to gain their testimonies, and they need help to find expression and to find themselves.

Many of them, it seems to me, have a mistaken concept of a testimony. They have attended fast meetings and other meetings at which people have borne testimonies, and they seem to feel that a testimony is a fixed quantity or a specific amount of something, that it is something that you have or you do not have. They seem to feel that it will suddenly dawn upon one when he has it. They think that if they say they have a testimony they will not be telling the truth unless there has been something happen in their lives that has brought them to a realization of it; and they think, more often than not, that this should be something in the form of a miracle.

I THINK it has been a very common thing for many of our young missionaries in their farewell addresses to state that they do not have a testimony of the Gospel, but that they hope they will have one when they return. Personally, I believe that some of them are not telling the whole truth when they say they do not have a testimony. I think what they mean is that they have not yet been able to think their way through

experiences and teachings so that they have the assurance that this is the Gospel of Jesus Christ. I had that brought forcibly home to me through an experience that occurred during the trans-Atlantic voyage when we were on our way to the European mission field in the years shortly after the first World War. A group of missionaries from the Intermountain States were traveling to the various European missions. One of the missionaries in that party had stated that he had no testimony of the Gospel, but he hoped he would secure one in the mission field. The second night out, as a group of the missionaries were sitting in their deck chairs at the stern of the ship, a lady approached and commenced talking with them. In the two days of the voyage, she had become acquainted with most of them. She was a cultured, refined woman from Richmond, Virginia, a member of one of the Protestant denominations of that city. Her husband was the senior member of the board of wardens that employed the pastors. She was a wealthy woman, and she had lost her only son in the World War. He was buried in France, and she was going over to visit his grave. It so happened that one of the missionaries in the party had a striking resemblance to her son, and it was that which had attracted her to the group. She made a proposition to this young missionary. She said, "I have taken a great liking to you. I had all my hopes centered in my son, who is now dead. We had dreams of him becoming a minister in our church, and now he has been taken away. Our ambitions are about alike, and I do not see why you could not accept my proposition. I would

like you to forego this venture you are going on, and I would like to send you to one of our seminaries to be trained as a minister. When you get through, I will guarantee that you will be employed in one of our finest churches. You may live at my home, and I will take care of you as though you were my own son. This missionary, who did not have a testimony, started telling the woman why he could not accept her offer. For about one and one-half hours he discussed all the doctrines and teachings of Mormonism, and gave some of the finest reasons one could think of as to why it was impossible for a Latter-day Saint to accept the proposition. As the boys were returning to their rooms that evening, one of the missionaries said to him, "I thought you did not have a testimony of the Gospel; why you have been bearing it for one and one-half hours on the deck." "Well, is that what you call a testimony!" Suddenly, there dawned upon this boy the realization that this thing he had been thinking of and milling over in his mind and observing through all his years of study in the auxiliary organizations at home was in reality the stuff of which a testimony is made.

A TESTIMONY is not a static thing. It seems to be able to grow, to become stronger in assurance, more intense in conviction, and more powerful in spirit, or it may disintegrate, decline, depending upon the spirituality of the person who has the testimony. We need to bear in mind the thought that testimonies grow from experience. We find in the discourses of Brigham Young that he stated that he had

come to believe that practically everything that he believed had come to him as a result of experiences. He had gained his testimony because of experience with spiritual values, through study of the Scriptures, through attendance at meetings, through prayer, through his preaching, through his baptism and confirmation, and through the Priesthood he bore; it came into his life through a series of experiences that gave to him the conviction with which he spoke. The testimony he had when he joined the Church was certainly different from the one he bore when the great Tabernacle was completed years later. His testimony was not lost during that time, but it had grown more intense and much broader because of his experiences during the many years he was prophet and leader of the Church.

I believe that our young people, in most cases, who are actively attending our Church services, our auxiliary meetings, our young men who bear the Priesthood as deacons, teachers and priests, are actually, step by step, gaining a testimony of the Gospel of Jesus Christ. What they need, largely, is something to make them realize it. It may be a more intense experience of prayer. They have had the spirit of God conferred upon them by the process of confirmation, but they need to be awakened to the realization of the

spiritual powers and forces that are theirs. Perhaps they need to be faced with some challenging circumstance that will make them realize that they have a testimony and help them to piece together these things. In many respects their testimony is something like a jig-saw puzzle—they have all the parts, but they need to sort them and put them together. When they have done so, they see the Restored Gospel of the Church of Jesus Christ, with its spiritual power, through the Holy Ghost. That is the experience that has come to their parents, their relatives and friends, and especially the prophets of the Church.

I believe as Latter-day Saints we fail to sense the problems our young people are facing. I often think we continue to believe that they must wait until some marvelous thing happens whereby this testimony becomes a reality. We need to teach them that testimonies grow constantly, that they grow step by step; and while the testimony of an eighteen-year-old might not be the same as the Church authorities', nevertheless that testimony can be real as far as his experience and understanding are concerned. Our young people are heirs to these blessings because of membership in the Church, and the spirit of the Holy Ghost is their heritage.



“**H**APPY is the man indeed who can receive this soul-satisfying testimony, and be at rest, and seek for no other road to peace than by the doctrines of Jesus Christ.”—*Gospel Doctrine*, President Joseph F. Smith.

Literature Department

DISCRIMINATION IN READING

Irene Tolton Hammond

Emigration Stake Relief Society Literature Leader

IF I were to ask each of you why you read, I imagine I would get about as many answers as there are types of temperament and varieties of habit, and all might be correct. One would say she reads for information, another for inspiration, another for courage, one for consolation, one for a knowledge of history, another for a knowledge of human nature, one for an escape from the monotony of our every-day living; but I imagine the great majority of us might very properly say we read for pleasure. Art of any kind is art only if it increases our awareness of life, its humor, its beauty, its seriousness, the common fate of humanity. Literature will give us this only if we enjoy it. The prime reason for the survival of literature is its power to give us relaxation and enjoyment.

If that is the case, shall we read only light reading matter, such as the cheap so-called "pulp" magazines, the real romances, true confessions, and that sort of thing? This type of reading is only justified because it is easy. It offers no difficulties to our understanding; it usually ends happily, and it gives us a feeling that success is not very difficult to attain. But these are false standards for judging literature.

Those of you who have been reading *Adam Bede* will recall the chapter in which George Eliot expresses her literary creed. She says, "Perhaps you will say, 'Improve the facts a little. The world is not what we like. Touch it up with a tasteful

pencil.' But, my good friend, . . . that is not life. I must tell my story without making things seem better than they are; falsehood in art is so easy; truth, so difficult."

You might say, then, if literature is to increase our awareness of life, and if it is to tell us the truth of life, shall we not have heavy, serious reading? My answer would be, "Definitely, no, because literature as well as life gives infinite variety to mood and form." Mark Twain could write *A Connecticut Yankee* and *Tom Sawyer* as well as *Joan of Arc*, and Shakespeare could write *The Merry Wives of Windsor* as well as *King Lear*; Dickens, *Pickwick Papers* as well as *Nicholas Nickleby* and *A Tale of Two Cities*.

You might ask, "In my reading, shall I depend upon the suggestions of others who do not respond the same as I, even to the best books?" Any book will make a different appeal to us at a different time and under different circumstances; because someone recommends a book to you as being good, is no indication that it may be good for you at a particular time. If the book does not appeal to you, if it does not stir your emotions and your reactions, leave it and try something else. The test of whether any book is good for you is your emotional reaction, and that depends upon your background, your character, your mood of the moment and perhaps your literary training.

There is need for variety in our

reading, a need for variety in books as in vitamins. We cannot all subsist on the same diet. I should say, discriminate taste in literature is a broad taste in literature, and there is a place for Wodehouse as well as Wordsworth, for Guest as well as Galsworthy, for the *Saturday Evening Post* as well as the *Saturday Review of Literature*.

Teachers in the wards and stakes have a distinct opportunity. There are so many books that, obviously, none of us can read them all, and the unguided reader can wander bewildered through this maze of books. I suggest that occasionally you discuss briefly some of the great books which have not been included in our course of study. Impress upon the members that a book is not necessarily dull because it is great. Occasionally, give a list of great books. Surely, a reading of just a few of these will give us power of discrimination and a basis for appraising books now appearing that have not yet weathered the test of time.

Leaders must keep aware of the contemporary scene; we must occasionally suggest to our people new books that have won the praise of critics. Let our people know that fine books can be obtained in cheap editions; for example, the four novels by George Eliot can be purchased for \$1.25, and there are even twenty-five cent editions of some very fine books.

Leaders must have an intense love for literature, but in expressing our likes and dislikes, let us not assume a "holier than thou" attitude. Let us not make of our reading something heavy and too difficult, let us make it a delightful exploration, a glimpsing of other lands and other places, of many people, and of varied problems.

Discrimination in reading is the weighing of books by their fidelity to life. Let us keep our vision high and clear, but at the same time broad and tolerant.

LITERATURE AND LIVING

Elsie C. Carroll

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ALL good literature has a close bearing upon everyday living. The purpose of our literature lessons is to help the members of the organization to feel this close relationship between life and literature and to gain the most significant values offered by the study of good books. Our literature lessons this year deal with novels, and they contribute richly to life. Let us consider the lessons and how they might be pre-

sented to do what the General Board has planned.

First of all, the literature teacher must have the right attitude. She herself must be enthusiastic about literature. She must see its values to herself and to her group. She must know from definite contact with it that it is the record of the best that has been thought and said in the world, that there is running all through all the great literature of

the world something of the idealism in humanity which (despite periods such as the present which seem to the contrary) keeps humanity striving upward. She must recognize that the chief value we get from a study of literature is a broadening and deepening of our experiences. We are in actual life limited within narrow bounds. Few of us have many great soul-stirring, actual experiences. But it is not so with the vicarious experiences we share with the characters of literature. In this realm, we can share the life of all classes of people in all ages; and so we widen our intellectual horizons by the knowledge we gain, deepen our emotional responses by sharing the joys and sorrows of great characters, learn new ethical principles by recognizing the ideals and dreams which have guided man through the ages. Thus, through these literary experiences, our personalities are developed and our lives are enriched. The teacher will keep in mind not only this constant need in our lives for the enrichment literature can give, but also the fact that there is a special value to be gained from great books at the present time. Now, when the world is in such turmoil, literature can give us the needed relief from the tension of the day's harrowing events. Furthermore, a knowledge of literature which shows us the oneness of life gives us a larger perspective of human events. We see the present in relation to the past and the future. So when we observe that the world has come through other periods of retrogression such as the present, with humanity still retaining that upward drive, we regain a hope for a better

day, for the ultimate triumph of right.

Besides being enthusiastic about literature, recognizing its relation to life, and seeing the great values it can contribute, the teacher should know the members of her group. She should understand their background, how much formal education they have had, how much literature they know. Perhaps, they have little literary background. If so, she must help them to recognize and desire what the lessons have to offer before she presents the material itself. She will want to know their experiences. This will help her to present work which they most need.

There may be, for instance, individuals in her class who have need of some special type of help that literature can give.

I know a college professor who is very much concerned about his sister, who had lived an active life as homemaker, but had never cultivated the habit of reading anything but newspapers and magazines. Now her children are grown and one by one are leaving the home. She has more and more leisure time. Recently her husband died, so she must adjust to a new life without him as well as without the work she has always done for her children. Her brother said, "If only she enjoyed books, what a blessing it would be to her now!" Perhaps there are many such women, and literature teachers can open the magical door to the fascinating world of literature for them.

AFTER considering herself in relation to her work, and analyzing her group, the teacher comes to the definite subject matter of the course.

This year we have three novels, each offering many values to those who study them.

First, we will want to consider the authors, for we need to know something about them to get the most from what they write. These authors become our friends. Their philosophies are significant. They are important individuals; their background, their experiences, their special gifts are worth knowing. This year we have three gifted women writers.

George Eliot (Mary Ann Evans), one of the world's greatest women novelists, gives us significant phases of life in Victorian England. She was the first great psychological novelist, taking her readers into the very minds and souls of her characters, letting them see what influences make her men and women what they are, depicting the far-reaching effects of apparently insignificant causes. Through showing us what makes her created characters do what they do, she helps us to understand all humanity better—our neighbors, our families, even ourselves. Adam Bede not only presents notable and interesting characters, some of whose philosophies enrich our own, but it shows the necessity of conformity to social traditions; it also re-creates a past period—a world new to us. Therefore, we learn much about England of the past in a way history cannot give it.

Elizabeth Page, the author of *The Tree of Liberty*, I believe, is a young woman of great promise. She has a good heritage and has enjoyed unusual educational opportunities. She was always passionately fond of history and both as an undergraduate and as a graduate student did

special work in this field. To her, historical characters became vivid, living men and women. When she visited historical homes and scenes, the past seemed to become more real than the present. She saw people and events of the past in their relation to each other and their period, and also in relation to our time. With this special gift and with writing talent, it seems inevitable that she should give us a historical novel; but that she should have produced so great a book as *The Tree of Liberty* with little previous writing experience is phenomenal.

She spent five years working on the book, reading everything she could find—history, documents, letters, diaries, novels—having to do with the fifty-year period in American history which her novel covers. Furthermore, she visited all places of significance mentioned in the novel and interviewed hundreds of people in order to get all the facts she needed to make her story historically true.

The result is that she has given us an authentic history and a stirring novel in one book. The novel, therefore, should appeal to all classes of readers. It is no accident that it came to us at this time, but it is significantly fortunate; for we need today just what this book gives—a realization of how our democratic way of life came to be and an appreciation of the traditions which produced it. The story, too, has great interest and validity.

Bess Streeter Aldrich is an old friend to many of you. You know *A Lantern in Her Hand*, *White Bird Flying*, and others of her books. She is a woman much like most of us—coming from pioneer stock, valuing

family life above all other things, guided by ideals of simple, wholesome living. Her novel, *Song of Years*, is a story of pioneer life of Iowa during the period of the Civil War. So she, too, restores the past and adds to the historical literature of our country. Her characters are men and women in the humble walks of life, and she shows us how interesting and noble, yet warmly human, such characters can be. She records experiences, emotions and ideals that belong to all of us. So she seems very near to us, almost as if she were writing our own story.

THIS, in brief, is the subject matter of the course. Now, how should we present it in order to make it interesting and significant to the class?

We must challenge the attention by appealing to the interest of most of the class members. If we have a group of women with little or no literary background, busy, tired women who have come to Relief Society meeting to rest and to be entertained, we will likely emphasize the story—at least start with it or some episode in it. We will perhaps need to do most of the work ourselves. We will not be satisfied, however, until we feel that we are giving the class members some of

the more permanent values of literature.

Perhaps we can make them feel the significance of the characters by talking of them as literary friends. We must try to make these great created characters real—our friends.

With some groups, reading some of the philosophy will perhaps give a point of contact on qualities of style, or the pleasure that new information gives. In *Adam Bede*, for instance, we are shown how different classes in Victorian England lived, what kind of home life, religious and social life they had. *The Tree of Liberty* reflects customs of our Colonial day, the manifold duties on the big Southern estates, methods of traveling, the educational practices, politics, social affairs and so on.

No matter what the approach, we must try to relate the particular novel to our lives, here, today.

If we can help our classes to realize that good books are vital in their lives, widening their intellectual horizons, deepening their emotional lives, holding up before them ethical objectives and ideals, if we can create a desire to read good books for their deeper values, then our work will prove a joy and a blessing to our classes.

Social Service Department

THE ECONOMY OF FAMILY-LIFE STUDY

Caroline M. Hendricks

Utah State Agricultural College

THE people of this great nation of ours have a heritage for home-making, according to James Truslow Adams, who says, in writing about

the Colonial life in the 1690-1763 period, "The dominant note in this social life was that of domesticity. In the somewhat romantic atmos-

phere with which Americans clothe this early period, it is perhaps the peace, simplicity, and unity of family life which contribute the elements of greatest charm. . . . It is noteworthy that although American cultural life was woven of many ethnic strands, those which at the end of the seventh century were most effective—English, Dutch, French, and German—were of races in which the solidarity of the family was strongly ingrained. To this homemaking instinct, rooted in the inheritance of the settlers, was added the influence of environment. Under the conditions of frontier existence, the family tended to become greatly strengthened as a social, economic and even military unit.”

The Latter-day Saints have, in addition to the above heritage, the singular doctrine and belief in the eternal life of the family. This, in conjunction with all the emphasis that has been placed on the importance of the home in the teachings and sermons which our prophets and leaders have given to our people throughout all the history of the Church, comprises a homemaking heritage more precious than all the material luxuries that money can buy.

Three factors necessary to the preservation and enhancement of our family-life heritage are: first, to develop a well-balanced attitude in regard to the value and importance of home life as a vital factor in our culture; second, to possess a desire for the highest type of home life, which naturally implies a willingness to sacrifice and work for the fulfillment of our desires; third, to spend time and effort in study and research concerning family life. Let us con-

sider, as far as time will permit, each one of these three factors.

Let us consider first the value of a well-balanced attitude in regard to home life. It is accepted as a fact that the family is our oldest social institution. It has always carried on such fundamental responsibilities as propagation, economic cooperation, and the rearing of children. Home and family is the center of our complete cultural pattern; it occupies the strategic position in the entire social scheme. This is true, largely, because of the fact that the foundation of the structure of human personality is laid in early childhood, and the family is both the architect and the contractor in charge of this construction. It is true, also, because of the fact that the home has social as well as private aspects—it serves society itself in innumerable ways; it serves husband and wife, and it serves children. Unless homemakers, fathers and mothers, appreciate the importance of the position that the home holds in our civilization, we cannot hope to preserve this precious domestic heritage.

The second important factor is to possess a desire for a high-type family life sufficiently strong to carry with it a willingness to sacrifice and work for it. In our desire to build this high-type home, which will serve as the foundation for righteous living, we should be wary of a most common danger—one that causes constant nagging and unhappiness in many homes—the attempt to make one’s home a duplicate of the home built by and for another family group for its particular situation. Let us strive for the type of home which will be ideal for our family group according to our circum-

stances, realizing that if a home provides for the fullest possible development of the personality of each member of the family and brings happiness into the life of each member, that home is relatively an ideal home, regardless of its lack of similarity to some other home which appeals to us as being ideal.

Most students of the family would agree that the criteria by which we might measure the degree of attainment toward an ideal home for any particular family is the effectiveness with which the family adjusts itself to the needs of the members and to the demands of the social environment. The realization of such an achievement is possible only through the intelligent and cooperative expenditure of time, effort and sacrifice on the part of all members of the family. In other words, successful home life does not just happen; it is gained as a result of intelligent study, conscious planning, work and sacrifice.

The third essential factor in the preservation and development of our domestic heritage is the study of family life. Study and investigation is the nearest approach to a short cut for help along this line.

WE do not wish to minimize the value of experience as a guide for home life, rather we would emphasize the fact that those who have developed the ability to profit by the experiences of others, as well as by their own, are indeed fortunate. However, what we can learn from experience is necessarily much more limited than what we can learn through study. It was Coleridge who said, "To most men experience is like the stern lights of a ship, which

illumine only the track it has passed."

However great the value of experience, its value will be enhanced if we are equipped with the necessary knowledge and understanding to intelligently meet, interpret, and evaluate the various experiences which make up our daily living. To depend wholly upon learning from experience to serve as counselors in family life represents an extravagance not to be tolerated by the wise and efficient.

As parents, you would be surprised and shocked if you knew the large number of young folk who seek information and advice concerning marriage and family life from someone outside of their home circle, because of the fact that their own parents take the attitude: "Well, what we know we had to learn from experience, because we had no time or opportunity to study. We have succeeded fairly well; therefore, our children can do the same." Does not that attitude exemplify a shirking of the responsibility of parents to prepare their offspring to function as the parents of the future? It is a major duty of each generation to assume the responsibility of enriching the social heritage of the succeeding generation. This is true with regard to the family more than with any other institution in society. If the family heritage which we pass on to the next generation is not superior to that which we inherited from the past generation, we will be held in great guilt, because no generation of parents has had at its disposal as much excellent material and as many opportunities to study family life.

Let every parent be aware of the fact that as soon as son or daughter comes to think of Dad or Mother as

being old-fashioned, behind the times in his or her ideas and advice, Dad and Mother will be relegated to the position of counselors in name only. On the other hand, the parent who has kept up to date in his knowledge, enjoys a real thrill in seeing the child's reaction when he discovers that Dad or Mother can lead out in up-to-date information; and what is more important, such an experience automatically builds up confidence between parent and child and opens wide the door for future approaches for information and advice. The parent who takes the attitude that there is no longer any need for him to study family life will never enjoy such an experience.

I feel that we cannot emphasize too forcibly the fact that the study of home life is vitally important for the older mothers and fathers as well as the younger ones. With their richer and more varied experiences in life, they are in a position to profit greatly from such study. They should be prepared and willing to stand staunch and firm as the guideposts for future family life. It is they who must serve as the balance-wheel in controlling, as far as possible, the disorganizing influences of the constant social changes with

which we must cope. There is always danger that the younger generation may go too far toward extremes, that they may be too ready to throw overboard many of the things that have been tried and tested and found valuable, and to accept too many of the untried, untested innovations and thus lose some of our cultural values. The older folk, then, must function as the conservative force; and in order to do so, they must keep up to date in their information.

It is encouraging and of great social significance to learn that large numbers of younger mothers and fathers are showing marked interest in the study of family life and are enjoying the fruits of their efforts. On the other hand, where we find parents struggling desperately, without training or preparation for their responsibility, to solve the many problems which arise in every home, we find one of the greatest wastages we have in social life.

The economy involved in the study of family life is the saving of time and energy, the enhancement of health and happiness, and the development of adequately adjusted personalities and family groups.

TEACHING BY DISCUSSING

Dr. Billie Hollingshead

Brigham Young University

I. THE REQUISITES TO TEACHING BY DISCUSSING ARE:

1. Thorough preparation by both the teacher and the class.

Without this preparation by both teacher and class there is present the current evil of "trying to arrive at collective wisdom through combining individual ignorance."

2. A review, summary, or some sort of brief reproduction of the materials to be discussed.

In case the teacher is prepared but the class is not, the teacher should present the materials by lecturing, showing of films, letting the class read, reading with the class, or some other such means, as a background for the ensuing discussion.

3. Consideration of the materials from the viewpoints of its meaning, the correct interpretation, the significance, and application of the principles therein.

An example of a topic that may be successfully discussed from such viewpoints is the subject of tithing; the revelation concerning which, given to Joseph Smith, may be found in Section 119 of the *Doctrine and Covenants*.

4. Certain characteristics as follows:

- a. Intellectual honesty—which may be explained by stating that a person to be intellectually honest, must think according to his best information and judgment concerning a topic, rather than what he would merely like to believe about that subject.
- b. Academic freedom—in other words, one must be free to be not only intellectually honest, but he also must be free to express that honesty without fear of unjust reprisals by any group.
- c. Spirituality—and a desire to help oneself to see everything that is “virtuous, lovely, praiseworthy, and of good report,” as well as to help the other members of the class.

A striking example in which a person demanded the right to be intellectually honest, academically free, and to express his spirituality may be found in the behavior of Joseph Smith with respect to his visions.

5. Participation evoked by the asking of pivotal questions.

- a. Questions that will evoke discussion incorporate such terms as: How, why, explain, apply, compare, contrast, and what are the effects, implications, lessons, meanings, or significances, et cetera.
- b. Such questions must be made out *beforehand*. They also must be definite, clear-cut, and simply worded.
- c. Teacher must carry air of confidence that questions can be answered.
- d. There should be varied participation among the class members. The names of people answering the questions should not be called before the question is posed. The teacher must not dominate the thought nor monopolize the time. A discussion should be a *mutual* learning situation between the class and the teacher.

6. Avoidance of serious digressions.

II. SOME PRACTICAL VARIATIONS OF THE DISCUSSION METHOD ARE:

1. Forum—in which there is a prepared speech; then the audience may ask questions.
2. Interview—in which an expert is questioned by one or more people.
3. Symposium—in which there are several prepared speeches by a group of people; then questions by the audience. There must be no rehearsals, nor must any member of the group know what another is going to say.
4. Panel discussion—This resembles the symposium except that there are no set speeches. There is a chairman who gets things started, keeps them going, passes the questions on to others. There are no rehearsals; but the style is conversational, and each speaker reacts to the thought of the last speaker. At the end, the audience may question the group.
5. Informal debates.

III. SOME CURRENT ABUSES IN THE USE OF THE DISCUSSION METHOD ARE:

1. Lack of preparation—especially in knowing the materials, and the preparing of questions beforehand.
2. Ignoring opportunities not in the plan.
3. Dogmatic, narrow-minded, one-sided attitude of the teacher who rejects all responses not personally approved of.
4. Permitting serious digressions.
5. Employing no variation of method.



Officers' Meeting

(Thursday, October 3, 1940)

PRESIDENT'S REPORT AND OFFICIAL INSTRUCTIONS

President Amy Brown Lyman

WE are emphasizing, especially in this conference, the home and the desirability of building up and strengthening family life. Our theme, as the program indicates, is "The Latter-day Saint Home—a Foundation for Righteous Living."

There are so many activities and attractions today that take women,

and children as well, away from home, that we feel that it might be a good plan to inaugurate a "back to the home" movement. We believe in the stability and solidarity of the family. We believe that homes everywhere would be benefited by members of families spending more time together in the fam-

ily circle. We believe that the home should come first with every Relief Society woman, and work outside the home should come second.

Stake Conference Visits

We are now in the midst of our annual stake Relief Society conferences. The schedule includes 43 two-stake conferences and 45 one-stake conferences, reaching 131 of the 132 stakes—all except Oahu in Hawaii. This is the first time we have adopted a general plan for combining two stakes in one conference. It has been advisable to do this in order to complete the work in the period assigned by the General Authorities. We hope you are liking the plan. We have already heard favorable reports regarding the stimulation that has come through contacts between two stakes participating in the same conference. We are advising that class leaders meet separately in a class leaders' union meeting simultaneously with the meeting for bishops and Relief Society officers. Part of the purpose of the bishops' meeting is lost if it is open to the public. No opportunity is given for a discussion of welfare problems, which should be limited to those workers who are directly concerned.

We want you to know that we appreciate the kindness and courtesy you are extending to us; that we are enjoying our visits to your stakes and that they are a source of inspiration and motivation to us which cannot be measured. Your resourcefulness surprises and intrigues us; your courage bolsters our courage; your faith and devotion build up our faith; your spirituality strengthens our spirituality. I have noticed a new light in

the eyes of our new Board members after their first visit to you, which has brightened with each additional contact. There is a new enthusiasm which is stimulating their efforts.

Project for Work-and-Business Meeting

A new project is being organized to be carried on in the work-and-business meetings in the Salt Lake Welfare Region. This is an experiment which, if successful, may be extended to other regions. The chairman of our educational work, Counselor Donna D. Sorensen, has been trying to devise a plan which would tie up our regular work meeting with the Church welfare program, and this step has been taken as a beginning. Often in the past, we have been at a loss to know how to plan to keep ourselves profitably busy on work day, but now the welfare program is needing our help. Thus, with one regular Relief Society meeting day a month available, and with the whole ward membership in attendance, it would seem that much might be accomplished for the welfare program.

It is not the intention to interfere in any way with the regional sewing centers which have been established, but to supplement their work by making a definite number of articles as assigned by the Region. The heavy work on power machines will continue to be done in the regional sewing center.

The project has the hearty approval of the general and regional welfare committees. The plan is as follows:

The Salt Lake Region will furnish all materials for the articles, the ward Relief Societies will furnish the

sewing service, and the General Board will arrange for an expert to do the cutting on the large tables at the regional center. The cut articles will be segregated into bundles which will be delivered to the stakes of the Region, and by the stakes assigned to their respective wards. The finished articles will, with proper labels on them, and after expert inspection by ward and stake work leaders, be carefully packed and returned to the regional storehouse for distribution on bishops' orders. The charge to bishops drawing on this stock will be for material only. In this particular project, none of the articles will be held in the wards. The articles to be made are as follows: women's house dresses, children's dresses, men's flannel and broadcloth pajamas, children's flannel and broadcloth pajamas, women's flannel and seersucker nightgowns, and women's front aprons. The total number of articles made during the year will be 3,500. Each ward will be assigned approximately 24 articles.

It will readily be seen that the amount of sewing sent to any one ward will not keep the entire ward membership busy. It will probably be done by one section of each work meeting. Other projects already planned will go on as usual. This plan is an indication of what may be accomplished in the future, especially if it is extended to other regions. It is in reality a direct return to the original idea of Relief Society work meetings. (At this point President Lyman demonstrated bundles of cut materials, containing everything needed to complete the respective articles, and the finished articles made from similar bundles.)

Grain-Storing

You have all been vitally interested, I am sure, in the recent investment of a portion of the Relief Society wheat fund into wheat, which is now stored in Church elevators.

When the Relief Society wheat was turned into cash at the close of the World War, it was done with the understanding and unanimous consent of the Relief Society that the fund would be held in trust at the Presiding Bishop's Office until such time as the General Authorities might deem it advisable to again store grain. That time has now come. It is thought expedient by the First Presidency to keep wheat stored and available as a part of the Church welfare plan.

The Church has generously proffered to carry all the expense connected with the storing and proper care of the wheat. This is a comfort to Relief Society women, for it will be remembered by the older sisters that the care of the wheat in earlier days was a real task for them.

For nearly twenty years interest on the wheat trust fund has been used for health and maternity work, and a great amount of good has been accomplished with it. With the conversion of a large portion of the fund into wheat, and with the reduction of interest rates on the remaining fund, the amount of the annual interest to be received by wards next July 1 will necessarily be much less than formerly. As was the case last July (see *Relief Society Magazine*, July, 1940, page 470), interest will be paid by check on all amounts of fifty cents or more, and amounts less than fifty cents will be mailed direct to the Relief Society presi-

dents in the form of postage stamps. The checks are drawn in favor of the ward Relief Societies which have ownership in the fund, but are mailed to the bishops for ward organizations, and to the stake presidents for stakes. All such payments, whether received in the form of checks or postage stamps, are to be entered in the Relief Society record books as interest received on the wheat trust fund.

Charity Fund

In view of our close cooperation with the ward bishops and with the Church welfare plan, and in order to avoid any duplication of effort, it is recommended that the use of the Relief Society charity fund be modified and extended as follows:

1. *For Emergency Relief:* There should always be available in every ward a reserve in the charity fund for emergency relief. A ward president may be called upon any day or night for help for a distressed individual or family, and she should be prepared to give temporary emergency relief until the matter can be taken up with the bishop. Her treasury should never be found empty.

2. *For Health and Child Welfare Purposes:* With the conversion of a large portion of the wheat fund into wheat, resulting in a reduction of wheat interest for health work, presidents will no doubt welcome the idea of using some of their charity fund for health work and child welfare.

3. *For Relief Society Welfare Projects:* In order to be able to initiate any definite Relief Society welfare project, ward presidencies may desire to use a portion of their charity fund for materials or equipment. In extending the use of this

fund for this purpose, however, it should be strictly understood that it is to be limited to such projects as are sponsored by the Society.

Fast Offerings

Relief Society women are encouraged to support the First Presidency in the following recommendations which they have made regarding fast donations: "Fast offerings must be received to an amount equalling \$1.00 per each member per year. This is an amount within the reach of every head of a family and single person in the Church. Those who can give more should do so." Fast offerings are depended upon to provide the real foundation for the welfare plan.

Women's Work Directors

Need has arisen for clarification of the duties of women's work directors in the Church welfare plan in relation to the Relief Society. It is optional with the stake and wards as to whether their respective women's work directors are appointed to serve as Relief Society representatives. Stake women's work directors may or may not be members of the stake board. It is recommended that, insofar as the Relief Society is concerned, the women's work directors are essentially employment representatives who assist unemployed ward members in finding employment, and who assist the Church welfare projects by referring to such projects women who can do the required work. The two functions of finding employment and of making family investigations in cases of need are separate and distinct, and ordinarily the employment representative, or work director, should not be

assigned both functions. The responsibility of visiting families in need of assistance, analyzing their problems, and making recommendations to the bishop as to assistance needed, rests with the ward Relief Society president.

Deseret Industries

The Deseret Industries, begun two years ago as a Church welfare project, has recently expanded its program, and has moved its plant and general offices to a much larger building. This project employs regularly about 60 members of the Church in the collection and salvaging of used clothing, furniture, and discarded articles of all kinds. The re-worked articles are sold to the general public at a number of stores and are also available to stakes wishing to select articles for distribution in their own communities. (All Relief Society workers were invited to attend the official opening of the new plant, at 2234 Highland Drive, Salt Lake City, which occurred Friday, October 4, at 6 p. m.)

Central Bishops' Storehouse

(Relief Society workers and all conference visitors were also invited to visit the Bishops' Central Storehouse, 751 West 7th South Street, Salt Lake City, where the new grain elevators are being filled with Relief Society wheat. Guides were in attendance during all hours of the day and evening to escort visitors through the buildings.)

Mormon Handicraft

The General Board appreciates the support being given to the Mormon Handicraft project. Many wards have taken membership in the Shop

for the benefit of their members who may wish to sell their work through the Shop, and as a means of assisting to continue this project. Individual memberships have also been taken by many interested women and by those who consign their handwork to the Shop for sale. The Shop has just experienced its most successful tourist season. It is advisable to consult the Shop as to articles found to be most saleable. Originality, good workmanship and good material are required if articles are to sell readily.

Stake Board Meetings

Persuant to advice from the General Authorities that we continue to simplify our work and reduce, so far as possible, the number of activities that take us from our wards and from our homes, the General Board recommends that stake board meetings be limited to two meetings a month—these to be held, of course, in addition to the union meeting.

Several stakes who are focusing their attention on building up and strengthening the wards are trying out a plan of holding one board meeting a month and of advising board members to attend their own ward meetings as frequently as possible and to take an active part, as ward members, in the class work there.

We believe that by limiting the number of members on stake boards to bare needs, and by limiting stake board meetings, the wards and the homes will be benefited.

Class Work

It was announced at the April Conference that in the future our educational year would begin uniformly throughout the organization in Oc-

tober. With all preliminary meetings and opening socials held in September, and with carefully made plans and preparation, class work can begin in earnest in October. Eight lessons will be considered in each department during the year, with the exception of the social service department, where a lesson in the course on "Education for Family Life" is not scheduled for Christmas week. It is the hope of the General Board that no lessons will be omitted during the year, and that the full course of study will be given in every ward and branch throughout the organization.

Primary Association to Meet on Wednesdays

The General Board is pleased to announce that the Primary Association of the Church has decided to change its regular meeting day from Tuesday to Wednesday. I am sure this change will be gratefully received by Relief Society workers everywhere. It has been very inconvenient for both the Relief Society and Primary to meet on the same afternoon, and in the same building.

Ward Conferences

Arrangements are no doubt under way for ward conferences to be held early in the season. Fall conferences give excellent opportunity to acquaint the public with the year's program. It is, of course, desirable that these conferences be held on Sunday evenings.

Teachers' Visits

The question has recently arisen regarding the advisability of visiting teachers omitting one or more home visits during the summer months, by

way of a vacation for teachers. It is the desire of the General Board that all Latter-day Saint homes be visited monthly by the teachers during the entire year. Where desirable, however, 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. The regular visiting during the rest of the year should go on as usual with the teachers going in pairs. Latter-day Saint families are accustomed to monthly visits, and, besides, it is their opportunity for making their regular monthly charity contributions. With no topics required for the summer months, opportunity is afforded for more informal, friendly visits, and also for special messages from the officers. Ward teaching gives us a most effective method for maintaining unity and solidarity in our organization.

Funds and Property at Reorganizations

Where a reorganization of a stake takes place, the retiring officers should turn over to their successors, as soon as possible, all funds, record books, circular letters, text-books, and any other property owned by the Society. Although they will arrange to meet all organization expenses already incurred, it is advised that they do not proceed with any new plans or projects which would require the expenditure of Society funds.

Stake Funds and the Budget

Inasmuch as the Relief Society stake boards retain one-half of the annual dues as a general expense

fund, it is unnecessary for any provision to be made in the stake budget for the stake board of Relief Society.

Membership Enlistment

The membership campaign, or the enlistment work, will begin two weeks later this year, the period being from October 1 to December 31. The growth in membership is very gratifying. What a glorious thing it will be when every eligible mature woman in the Church will be enrolled!

Magazine Campaign

From September 15 to October 15, we shall be busy taking subscriptions for the *Relief Society Magazine*. Our August number this year gives details regarding this work. All stake and ward *Magazine* representatives have been supplied with the revised instructions for this work and with new forms and supplies. We appreciate your efforts in helping to build up the *Magazine*.

Notes to the Field

We call the attention of the stake and ward officers to the announcements and official instructions which appear frequently in the "Notes to the Field" department of the *Relief Society Magazine*. Members as well as officers will be interested in reading this section, which will help them to keep in touch with changes and developments in the Society's work.

Blue Bulletins

We call to your attention also the importance of reading carefully the blue bulletins which stake and mission presidents are receiving from time to time. They are sent out as need arises and contain important announcements and instruc-

tions which should be passed on to your local workers. Questions come to the office quite frequently which have already been answered in these bulletins.

Reporting General Conferences

We hope that you who are in attendance at conference will have the opportunity upon your return home to review for other stake and local workers the instructions received in our Relief Society sessions and also in the general conference of the Church. Those who are not able to attend are delighted to hear about the proceedings of the conference.

Relief Society Centennial

Plans are in the making for our centennial observance. They include celebrations in the stakes, and in the wards where desirable, on the 17th of March, 1942. The general celebration will be held in Salt Lake City in connection with our April, 1942, Relief Society conference.

Visits to Missionaries in the Field

We have been asked to call the attention of the mothers to the fact that visits to missionaries while they are in the field are detrimental to them and to the work, and that such visits are contrary to mission regulations. Missionaries themselves are instructed not to receive or entertain parents, relatives, or friends, without first securing the consent of their mission president. In the nearby missions, visits of relatives and friends have become so common as to be disrupting to missionary work. We feel sure you will bear this in mind, and that you will cooperate with the Priesthood in helping to overcome this practise.

Sacrament

In the June issue of the *Progress of the Church*, the Presiding Bishopric stressed the importance of having the deacons who are engaged in passing the sacrament neatly and carefully dressed. We are passing this on to you, the mothers, who more than anyone else can control this matter. Attention is called to the fact that "no uniform style of dress is recommended for the sacrament service, but it is definitely urged that all who are called to administer or pass the sacrament should be neat and clean. It may be necessary at times for boys to wear clothing that is considerably worn, but every member can be neat and clean about both his clothing and his personal appearance. Carelessness in this respect may mar the sacrament service for the entire congregation."

Clean-up Program

It has been suggested by the Church Beautification committee that ward members clean up their home surroundings and do everything possible to beautify their communities. It is a sad thing that in our wonderful country there are ugliness, untidiness, and carelessness everywhere, all of which could be avoided if more interest were taken. There are unsightly billboards, tawdry stands, dirty streets, unpainted buildings and dumps. I am sure the campaign needs the stimulus of the women who have natural instincts for beauty, organization, and cleanliness. It is, therefore, hoped that all Relief Society members will encourage and support the Priesthood in their worthy efforts in this campaign. Following

are some of the tasks outlined: destruction of weeds, gathering and destruction of rubbish and waste, removal of dilapidated buildings, such as old pigpens, chicken coops, and barns too old for use, and the repairing of others which are still of use; also the repairing of fences, gates, and screens.

Sale of Tobacco to Minors

The Relief Society women will be interested in the drive against tobacco sale to minors, and will desire to support it. Although it is contrary to law, minors in many places may purchase cigarettes. It is the plan that all the stakes and wards will take part in a campaign to enforce the law and protect the next generation from becoming addicts to tobacco. Once started, especially in youth, the cigarette habit is most difficult to overcome. We all have a serious responsibility in protecting our youth against tobacco, and liquor as well.

Organizations and Reorganizations in Stakes and Missions

As a result of changes which have occurred during the six-month period since our last conference, April, 1940, we report to you the organization of stake boards of Relief Society in 4 new stakes, the reorganization of stake boards in 14 other stakes, and changes in the personnel of Relief Society mission presidents in 9 missions—resulting in a total of 27 new sets of stake or mission officers. In reporting these changes, we express our deep appreciation for the fine service rendered by the retiring officers, who will continue to be interested and helpful members of the Relief Society, and we welcome the newly appointed officers.

ORGANIZATIONS

Stake	Formerly Part Of	Appointed President	Date
Denver	Western States Mission	Erma A. Rice	July 21, 1940
Emigration	Ensign Stake	Emeline Y. Nebeker	March 10, 1940
Riverside	Salt Lake Stake	Sarah N. Twitchell	April 28, 1940
Washington	Eastern States Mission	Louise C. Bennion	June 30, 1940

REORGANIZATIONS

Stake	Released	Appointed President	Date
Beaver	Kate Jensen	Lacy R. Nowers	August 14, 1940
Boise	Mabel S. Nokes	Josephine G. Anderson	May 12, 1940
Gunnison	Clarice B. Larson	Ila D. Childs	June 30, 1940
Hyrum	Laura L. Christensen	Minnie A. Miller	September 22, 1940
Kanab	Vera L. Swapp	Lillian C. McAllister	March 31, 1940
Lyman	Ellen Rollins	Katherine Blackner	June 16, 1940
Montpelier	Romina Perkins	Louisa Stephens	September 15, 1940
Panguitch	Sarah C. Ipson	Sarah O. Henrie	June 23, 1940
Portneuf	Dicy W. Henderson	Lera C. Maughan	May 26, 1940
Salt Lake	Elizabeth C. Williams	Maude F. Hanks	June 16, 1940
San Juan	Hattie R. Barton	Charity L. Rowley	Sept. 9, 1940
South Davis	Ella M. Williams	Elizabeth H. Hogan	August 18, 1940
Young	L. Nettie Behrmann	Bergetta A. Covington	September 15, 1940

Mission	Released	Appointed President	Date
East Central States	Jennie Tew	Belle C. Jensen	June 28, 1940
Eastern States	Priscilla L. Evans	Mary V. Iverson	September 15, 1940
Japanese	Hazel M. Robertson	Eva B. Jensen	July 3, 1940
North Central Sts.	Mima M. Broadbent	Edith M. Richards	July 27, 1940
Northwestern States	Ann P. Nibley	Florence G. Smith	September 30, 1940
Samoan	Ruth P. Tingey	Hannahbel N. Emery	April 20, 1940
Southern States	Mary T. Clayton	Mary H. Whitaker	June 5, 1940
Spanish-American	Martha W. Williams	Emma Haymore	June 14, 1940
Tahitian	Iona B. Stevens	Edna L. Cannon	April 10, 1940

SELF-REALIZATION THROUGH CREATIVE WORK

Counselor Marcia K. Howells

WOMEN have a natural love of beauty and a persistent desire to create. As this urge finds increasing opportunity for expression, life presents new interests, and women with many wholesome interests find life intriguing; time never hangs heavily on their hands.

The history of creative effort is interesting. Leonardo Da Vinci, the great Italian artist, painted the "Last Supper" and also the "Mona Lisa."

He had one of the keenest minds the world has ever known, yet it is as an artist that he is remembered. The creative urge is in all of us. The power to create varies only in degree. We cannot paint a "Last Supper," but we can make something that is useful and beautiful.

Our pioneer women did handiwork as they came across the plains, knitting, tatting, and even piecing quilts as they jogged along. We, to-

day, have a priceless heritage as a result of that activity.

Seventy years ago, the Twentieth Ward Relief Society in Salt Lake City made the unique "Friendship Quilt." It is an applique quilt made up of fifty-six blocks, each about twelve inches square. Each block

of Eliza R. Snow, with the quotation, "And there shall be nothing to hurt or to destroy in all my holy mountain saith the Lord"; the lamb and the lion are shown peacefully together. On still another block may be seen the words, "The Constitution of Deseret," also, "20



FRIENDSHIP QUILT

(Made by Twentieth Ward Relief Society seventy years ago. Now on display at Utah State Capitol)

is different from the rest, and each has a religious or patriotic theme. The name of the woman who made the block is written on it in very small letters, with indelible ink, and is still to be seen by using a magnifying glass. One block of this interesting quilt bears the name of Zina D. H. Young and the inscription, "Holiness to the Lord." Another, on which the needlework is very fine, bears the cherished name

Ward," and "F. R. S." (Female Relief Society). Artists have come to the Utah State Capitol, where this "Friendship Quilt" is on display, to copy designs from it to exhibit in museums and libraries as samples of fine American art.

When we think of Eliza R. Snow, we think of her inspired writings, but she did other creative work with great skill. She made exquisite, fine, hand-made net curtains that are as

rare as they are beautiful. Excellence in one kind of creative activity does not preclude excellence in other kinds. Using the hands stimulates the brain. Refreshment to body and mind comes with the creation of something useful and beautiful.

We have in our Mormon Handicraft Shop, which is operated by the Relief Society, some beautiful pieces of hand-hammered copper, much in demand. These are made by a Mormon boy, not yet twenty years old. He has originated unique and interesting designs, and his mother says it requires nearly 3500 swings of the hammer to make a copper bowl less than one foot in diameter. The returns from his work have meant much to the boy as well as a degree of economic security for his widowed mother.

One of our women made an exquisite, tatted banquet cloth, which sold from the same shop for nearly one hundred dollars. From a small spool of thread in skilled hands, it grew into a beautiful masterpiece of art and usefulness.

I ADMIRE women who can garden and have a chance to practise their art. I passed a little old house one day, which was surrounded by a very beautiful garden. Long rows of zinnias and asters made the place very lovely. Beautiful blue morning-glories, earlier in the season, had transformed the back fence into a bower of delicate blooms. Photographers had come to get pictures, in color, of the rare specimens. Many saw the blue morning-glories and were happier because of them. The planting of a ten cent package of seed was responsible for this profusion of color.

The story is told of a certain middle-aged man, both lazy and illiterate, who was made president of a whittling club, because he could carve interesting objects from wood. The recognition he received as president so delighted him that he became interested in work and in time learned to read and write.

In the face of some calamity, such as loss of health or the death of a loved one, some people are so bankrupt in interests that they are forced to seek psychiatric or medical aid. Occupational therapy has become an important branch of mental hygiene. Some hospitals are equipped with a wide range of handicraft service aimed to increase or restore mental poise.

I know a little old woman who became suddenly blind with a nerve disease of the eyes. She had been accustomed to many of the good things of life; she had lived in comfortable circumstances and had traveled considerably. I called to visit her the other night. A special phonograph, built for the blind, was reciting one of Tennyson's beautiful poems, and this blind woman was working over a rug. A grandchild was helping her sort the colors. The rug was beautiful; few people, with all their faculties unimpaired, could make such a one. The little old woman was cheerful, happy and occupied. The doctors might cite this as an example in which occupational therapy had been prescribed and had worked out successfully, due to the intelligent cooperation of the patient.

"When people without money produce commodities they can use, they create new material wealth.

Often they bring to themselves satisfactions which even the ability to purchase cannot bring." Whether the object is a painting on canvas, a hand-hammered bowl, or a beautiful afghan, if it serves well the purpose for which it was intended, it is a work of art. Art is simply the best possible way of doing that which needs to be done. The utility of the object is one of the first tests. Any woman who can cook, sew, or garden in a superior way finds happiness, which creative effort brings: The real value obtained from any creative work is what you yourself put into it, not what others think of it.

Relief Society women should become more interested in handicraft. We must utilize our leisure time. Leisure time should be learning time. "Adult education presumes that the creative spark may be kept alive throughout life." "Making things with the hands has been an everyday practise throughout the ages, while learning through books is for the masses of people a comparatively recent achievement." The proper combination of the two—hand work with head work—results in self-realization and a degree of happiness and security which may be obtained in no other way.

LOOKING FORWARD TO '42

Edith S. Elliott

Relief Society General Board Member

WE feel that plans should be under way immediately in each of the stakes of Zion for the centennial celebration of the Latter-day Saint Relief Society. An anniversary is a memorable occasion, but a centennial is a time for supreme rejoicing in past accomplishments, for satisfaction in working out present-day problems and for dedicating ourselves to even greater heights in the future.

This oldest of women's organizations, which has functioned continuously for nearly 100 years, deserves the best and finest of commemorations. It is not one minute too soon for the stakes to make preparations for their local observances on March 17, 1942. Much time, research, preparation, inspiration and, in our case, many prayers, are need-

ed to do justice to so worthy a cause.

A centennial chairman should be appointed in each stake right away. She, preferably, should be one of the present members of the stake board. Choose the best and most talented person you have for the job. Have her form a committee and start working as soon as possible. We encourage you to work out your own programs, because you know your own community and its traditions best. You know what has made your locality unique. We hope each committee will look to the individual membership for assistance, so that each Latter-day Saint Relief Society woman may feel that she has actually contributed to this great occasion.

You may ask, "How can we best celebrate in our own localities?" I

could best answer with another question: "What have we done with our century of opportunity and enlightenment?" In answering this, we can refer to the wealth of Relief Society material found in each little community where our Church is established. Go to your local Relief Society records. Read old diaries. Seek out the older people who have played so colorful a part in the beginning of towns and cities. Look for individual accomplishments made by Relief Society members. Acquaint yourselves with Relief Society group projects. Such interesting accounts can be found of the spiritual, physical, mental and financial aspects of life. An impressive story can be woven around the saving of Sunday eggs for the purchase of wheat. Another could tell of the installation of a water system at the instigation of Relief Society workers. There are faith-promoting incidents, sacred to a given section. One stake already reports that they will have an all-day celebration with

luncheon and dinner as a big feature. Another stake's aim is for a complete scrapbook; another, a roll of honor upon which the names of all members in that stake for the centennial year will be listed. One stake seeks to honor all its past stake Relief Society presidents. Others plan to do honor in song, story, drama, pageantry, tableau, and poetry. One stake will collect literary and musical selections produced by local talent.

In gathering historical facts, let them live and breathe. Combine realism with symbolism. Let each story vibrate with purposeful meaning. To tell a story is one thing, but to tell it in such a way that it will stimulate someone to an appreciation of events and enable them to carry home a wholesome thought, is quite another.

Don't lose sight of the humorous situations that add spice to any undertaking. Let your efforts make for a complete Relief Society symphony.

THE WARD PRESIDENT'S RESPONSIBILITY TO THE VISITING TEACHERS

Alice B. Castleton

Relief Society General Board Member

Christ said, "Let him who is greatest among you, be servant of all."

JESUS, the greatest leader of all men, gave us the finest example of true leadership that has ever been known in the world. Before he finished his work upon the earth, he left with his disciples the power of spiritual leadership.

In a book written by Arthur Jones, called *Education for Youth in Lead-*

ership, he says, "Leadership is the process of securing cooperation of a group, working toward a goal that they accept as desirable." Again, he says, "Leadership is interested in how people can be brought together for a common end, effectively and happily."

There is always a place in every

walk of life for leaders; and in this Church, there is a place for women who have a testimony of the Gospel, women who have the desire and power to love their fellowmen, women who are blessed with the essential qualifications that every real leader should possess.

Maybe some of you are familiar with the story of a great general who called his son to his bedside for advice and counsel. The father had been one of the world's greatest generals. He was about to die, and his son had been chosen as his successor. Anxious for his son's success, he gave him the secret of leadership. He said, "My son, if you expect to become a great general, you must make your men believe that you are the bravest man in the army, that you have greater endurance, and that you know more about military tactics than any other man; that you have broader understanding and greater sympathy than any other man in the army."

The son, bewildered by what the father had told him, asked, "How can I make my men believe this of me?"

The father's answer was unmistakable. He said, "My son, be that man."

Leadership and responsibility go hand in hand. We know that the strength of an organization depends largely upon its leadership. In my opinion, there are four essential qualifications for successful leadership: intelligence, initiative, sympathy, impartiality.

A ward president, too, must have an abiding faith in the cause she represents. She must have faith in the women with whom she is working, and faith in the divine guidance

of God. She will have some knowledge of all phases of the Relief Society and understand its ideals, history and motives.

She will be keenly aware of the importance of the visiting teachers as messengers from the organization to the people of the wards, and as messengers from the people to the Society. She will instruct them that their first duty is to live this glorious Gospel. She will impress them with the fact that the organization was founded and is directed by divine guidance, and that to those who are diligent in the performance of their duties, spiritual, mental and social development is the award awaiting them. A president will inspire her teachers to be kind, tolerant and self-reliant, and she will endeavor to win their love and confidence.

THE activity of the visiting teachers has stood the test of nearly 100 years. Perhaps no other activity in the Relief Society provides greater opportunity for unselfish service. Through this system of monthly, friendly visiting, teachers are privileged to visit people who have no social contacts; they go into broken homes and homes where death reigns; they are privileged to go into homes that are examples of fine living and culture. They are enlistment workers. They find many women in their districts who, through a little personal interest, will become active members. By calling attention to the educational program and also the activities of the work-and-business day, they awaken interest. They also encourage young mothers to become members. "Beautiful friendships tried by sun and wind, durable from the daily dust of

life," are made through this work.

A president should select women as visiting teachers who are endowed with great wisdom and who are faithful to every trust. "And no one can assist in this work except he shall be humble, full of love, having faith, hope, charity, being temperate in all things whatsoever shall be entrusted to his care." (*Doc. and Cov.* 12-8)

Perhaps there is greater need for efficient visiting teaching today than ever before. We are living in a world of trouble and chaos. The problems that are facing us are many, and there is need for spiritual guidance in our work. Our leaders tell us: "The greatest need in the world today is a return to religion and faith in God."

The visiting teachers who have faith in God will inspire confidence in the people whom they visit. Henry Adams once said, "A teacher affects eternity. She can never tell where her influence stops." Great happiness and satisfaction come through service.

We have at present 2,800 visiting

teachers who represent the Relief Society in the homes of the Latter-day Saints. The majority of them are women who are faithful to their duties, women who have a testimony of the Gospel and who are upholding the standards of the Church. President Grant once said, "No man can teach this Gospel who does not live it."

Relief Society presidents are called by the Priesthood of God and are given the divine authority to lead, guide, and instruct the visiting teachers and to inspire them to magnify their calling. They are tireless in their devotion to their responsibilities, and they are exerting a profound influence upon the conduct of their visiting teachers. I am sure these fine women will be richly rewarded for the services they render, and that they will realize the promises made to the faithful by the Lord: "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 our Lord."

PUBLIC WELFARE PROVISIONS

Vera W. Pohlman

General Secretary-Treasurer

WELFARE provisions in general relate to three large groups, classified broadly as dependents, delinquents, and defectives. I shall not attempt, in these few moments, to discuss provisions relating to delinquents and defectives—whose care is largely institutional. Time will permit only a very brief summary of public welfare provisions for the de-

pendents—who are assisted usually in their homes.

In Utah, and in other states where members of the Church represent a fairly large proportion of the total population, the Government and the Church are the two largest distributors of relief to those who are unemployed or otherwise unable to maintain themselves and their fam-

ilies. Because many people in need and distress appeal to both the Government and the Church for assistance, the work of these two agencies often meets and even overlaps, and therefore it is important that each should understand, in general, the objectives, scope, and procedures of the other. In fact, it is doubly important for those engaged in Church welfare work to understand the public welfare provisions and to cooperate with public agencies in their administration, because the members of the Church contribute to the support of both the public and the Church relief systems. They help to support public welfare measures when they pay property, income, and sales taxes; they contribute to the Church welfare plan when they pay fast offerings and tithing, when they make donations to the Relief Society, and when they otherwise further Church welfare by giving their services, commodities, or additional funds. Therefore, members of the Church are vitally interested in the intelligent and efficient administration of both Government and Church welfare funds. They do not want to see their tax-dollar spent to meet the same need in the same family which has already been met by their Church contributions, or vice versa.

According to the 1940 edition of the *Bishop's Handbook*, "faithful members of the Church should receive first consideration by the bishopric of the ward and the Relief Society" in the matter of assistance from the Church, but inactive members are designated as the responsibility of the public relief agencies. The *Bishop's Handbook* also says, "Church members should be coun-

seled against seeking public aid unless they are entitled to it and do not have other means of livelihood. Common honesty and loyalty to the Government demands such a course, in fairness to those who are eligible for this assistance."

In discussing briefly some of the more important nation-wide public welfare provisions, I shall make specific reference, wherever necessary, to their application in the State of Utah, inasmuch as nearly two-thirds of the Relief Society members in the United States live in Utah.

Do not be surprised when I tell you that there are more than a dozen major public welfare provisions for the care of the dependent and for the prevention of dependency. There is some truth in the statement of John Paine that "In the richest land on earth, work begins at 14, unemployment at 16, old age at 35, life at 40, unemployability at 45, and social security at 65."

Inception of Federal Aid

THE Federal Government first became a source of relief in 1932 when federal funds for relief were first made available to the states as an emergency measure during the depression. These federal grants to states were used for both direct relief and work-relief, and were administered by the Federal Emergency Relief Administration (FERA) during a period of three years. In Utah, the federal grants were augmented by the existing county poor funds, and also by the first state funds for relief. State relief funds are derived from the sales tax, first imposed in 1933. Then, in 1935, the Federal Government adopted measures which separated

the two functions of granting direct relief to those unable to work and of operating public works to relieve unemployment. It was recognized that there were among the dependent population large unemployable groups who would continue to be dependent even though employment were available. It was also recognized that a large proportion of the dependent population was employable and needed only the opportunity to earn a livelihood. Farm families on or near relief constituted still another large group in need of consideration. Accordingly, in 1935, Congress enacted measures providing for public work programs, and other measures providing for direct grants of assistance to the needy aged, blind, and children living with widowed mothers.

Public Work Programs

THE three public work programs designed to provide employment for dependent and near-dependent households are the Works Projects Administration (WPA), the National Youth Administration (NYA), and the Civilian Conservation Corps (CCC). The WPA assigns to its projects only those workers who have been certified as being in need of assistance. The NYA provides part-time employment to students in school, and to out-of-school youths. This employment is not restricted to youths from entirely dependent families, but is extended also to those from low-income families. The CCC was initiated in 1933 and was the first of the nation-wide federally operated emergency employment programs. Under this program, unmarried young men are selected from de-

pendent and unemployed households for employment in camps established on public property. The CCC boy is provided with maintenance at the camp and is required to assign most of his small monthly wage to his family.

All three of these federal work programs provide small cash incomes for the families from which the workers are drawn. These earnings should, of course, be taken into consideration by Relief Society presidents when determining the needs of families in which one or more members are thus employed. With respect to Church members employed on federal work programs, the 1940 edition of the *Bishop's Handbook* says, "Those who work on federal projects where a regular wage is offered should continue their employment so long as they have no other means of livelihood, but should be sure to give a full day's work for the wages received."

Aid for Farm Families

THE federal measures designed to help farm families on or near relief to become permanently self-supporting are administered by the Department of Agriculture through the Farm Security Administration (FSA). These measures provide for three distinct but related programs—rural and suburban resettlement, rural rehabilitation, and farm tenancy. The resettlement aspect of the program has two phases—the guidance of individual farmers in finding new and better locations, and the establishment of organized community projects. A typical example in Utah was the purchase by the Government of submarginal lands in

Garfield County and the establishment of the former owners in homes on better land in other parts of the state. Through its rural rehabilitation division, the FSA makes loans to impoverished farmers unable to obtain credit from other agencies, for the purchase of livestock, equipment, repairs, and supplies to enable them to become self-supporting. Under the farm tenancy program, the FSA makes loans to tenants, sharecroppers, and farm laborers to enable them to buy family-size farms. In addition to making loans, the FSA also distributes cash subsistence grants to the farm families under its care. These grants are not subject to repayment and represent a form of direct public relief. Relief Society presidents who are responsible for determining the needs of rural families applying for assistance from the Church should be aware of this type of federal aid which is going into many farm families.

Social Security Act

THE other federal welfare provisions to which I shall refer are all encompassed in the Social Security Act, which was passed by Congress in August, 1935, and amended in some respects in 1939. Six of the titles or sections of this Act provide for grants of funds to the several states for various purposes, but these grants become effective only in those states which comply with their provisions and which participate financially by matching the federal funds with a certain proportion of state funds. The provisions of these titles are administered by the participating states but under the supervision of

the Federal Government. One other title is administered directly by the Federal Government and requires neither acceptance nor financial participation by the states.

Service Provisions

TWO of these titles provide for direct and indirect services to individuals and communities. These services relate to crippled children, maternal and child health, child-welfare services, vocational rehabilitation of the physically handicapped, and public health work. Time will not permit a description of these services, but they are all operative in the State of Utah, and you know them in your own communities as the public-health units serving one or more counties; as the county public-health nurse; the clinics for mothers and children; the traveling dental unit; the specialized child-welfare worker who is interested in the children in your community who have serious behavior problems, who are unadjusted to school, who are orphaned, deserted, neglected, or in danger of becoming delinquent. You also see the evidence of these social security services in the crippled children who are sought out in dependent and low-income families and given the corrective treatment which their families cannot afford, and in the physically-handicapped individuals who are trained or re-trained vocationally so that they will be able to earn a livelihood despite their handicaps. All these services are resources at your disposal to which you can turn for help in meeting and solving some of the health problems, some of the behavior and other problems which confront every Re-

lief Society president in her family welfare work.

Social Insurance

FIVE titles of the Social Security Act provide for direct money payments to individuals. Two of these titles relate to social insurance benefits and three titles provide for direct grants of public assistance to the needy aged, blind, and dependent children. The two social insurance provisions are unemployment compensation and old-age and survivors insurance. The benefits paid under both of these provisions are derived from employment taxes, and go chiefly to low or average wage workers who, ordinarily, are unable to lay away savings for periods of unemployment or for their old age. *The Bishop's Handbook* for 1940 says, with respect to Church members, "Workers who are entitled to unemployment compensation and individuals covered by old-age insurance should be counseled to accept these benefits." Relief Society presidents should be aware of these two sources of cash income when considering applications for assistance from those who are eligible for these benefits. However, there are large groups of workers in the United States who are not covered by either of these forms of social insurance. The uninsured workers are domestic servants in private homes, agricultural labor, and employees of non-profit institutions such as federal, state, and local units of government, churches, and charitable organizations.

The one form of social insurance—unemployment compensation—is a system under which a man or woman who loses employment will,

while unemployed or partially unemployed, be paid unemployment benefits in proportion to previous wages for a limited period of time. In order to accumulate a fund from which these benefits are paid, contributions are required by law of all employers of four or more workers, except in the exempted types of employment already mentioned. The workers themselves do not pay anything into this fund. The purpose of this compensation is to tide workers over between jobs, so that they will have some measure of security during periods of unemployment. Relief Society women will be interested in the fact that unemployed women receive about one-third of the total amount paid as unemployment compensation.

The other social insurance title of the Social Security Act provides for old-age benefits and survivors insurance. This is the one provision of the Social Security Act which is administered directly by the Federal Government throughout the United States, and which does not depend upon some measure of financial participation by the states. This is a form of insurance payable, irrespective of need, to retired workers after they become 65 years of age, or to their survivors. The benefits are payable monthly to the beneficiaries for the rest of their lives. The trust fund from which these insurance benefits are paid is derived from a tax on the wages of workers, and this tax is payable by both the worker and his employer. The amount of these benefits is based on the number of years during which each individual's wages were taxed and the amount of such wages. About 28 million workers in the

United States come under the provisions of this Act, and it is for this purpose that workers throughout the nation are registered and assigned identifying Social Security numbers. Again, you will be interested to know that about one-third of the workers covered by this form of insurance are women. More than three million dollars per month is now being paid throughout the United States to 150,000 retired workers or their aged wives, widows, orphans or dependent parents. The purpose of this type of insurance is to give some measure of security to those individuals and their families who are no longer employable because of old age, and to give it as a matter of right from the trust fund to which they contributed during their earning years.

Public-Assistance Grants

BENEFITS under this plan could not, of course, begin immediately upon passage of the Social Security Act in 1935, but only after a period of time during which credits could accrue to the workers. Therefore, in order to assist those needy individuals already 65 years of age or older, and those not covered by this federal plan of old-age insurance, the Social Security Act also provided for the payment of old-age assistance — a form of direct relief for those 65 years of age and older who are in need. This is one of the three public-assistance titles of the Social Security Act, the other two being for dependent children and for the needy blind. In providing for these three dependent, industrially unemployable groups, it was the purpose of the Social Security Act to extend to them some measure of security

rather than the emergency relief of the three previous years, or the uncertain and inadequate county pensions which, during the preceding twenty-five years, had been paid only by some counties in some states. Hence, even the term "relief" is avoided with reference to these three groups, and the term "assistance" used instead.

THE general provisions of each of these three public-assistance titles of the Social Security Act are very similar. They all specify need as the basis for individual grants, and stipulate that the assistance given must be in the form of cash grants, and that it must be paid direct to eligible individuals in their own homes. Consequently, these public-assistance grants cannot be paid to individuals who are receiving care in institutions—a reversal of the policy in effect for nearly two hundred years under the early poor-relief laws when almshouse care was considered to be the best method of providing for the poor. In each of these three types of aid, the Federal Government pays one-half of the individual cash grants up to a specified maximum, and the state and counties pay the other half. In Utah, the state law stipulates that counties contribute 15 per cent of these grants, and the state sales tax therefore meets 35 per cent. In order for any state to qualify for these federal public-assistance grants, the state's plans for these types of aid must be in effect in all counties of the state and mandatory upon them; the state must be authorized to participate with funds appropriated or made available out of the state treasury; and the grants must be issued

throughout the state under the supervision of a single state agency. In Utah, this single state agency is the Department of Public Welfare, which operates through a Department of Public Welfare in each county. These requirements insure the extension of these types of public assistance to all counties of the state and tend toward uniformity of administration in all counties. Most states, including Utah, impose the maximum residence restrictions permitted by the Social Security Act with respect to individuals applying for these types of aid.

In order to qualify for old-age assistance, an individual must have reached his 65th birthday, and must be in need. Aid to dependent children is granted with respect to children under 16 years of age, and with respect to children between 16 and 18 years of age who are in school, provided all such children are deprived of parental support or care by reason of the death, continued absence from the home, or disability of either parent, and provided they are living with their mother, or with other relatives coming within the twelve degrees of relationship specified in the Social Security Act. Aid to the blind is granted to adults in Utah who are in need and who have a specified degree of blindness as determined by ophthalmic measurement. Under authorization of the 1939 Utah State legislature, the Department of Public Welfare also provides "medical and surgical eye care and other sight conservation work." Old-age assistance plans are in effect in every state and county in the United States, and there are nearly 2 million recipients of old-age grants. Aid to the needy blind

is extended to about 48,000 individuals living in 43 states, and grants are made in 42 states for more than 800,000 children living with widowed mothers or other relatives.

General Relief

IN every state there is a group of dependents not coming under provisions of either the federal Works Program or the public-assistance titles of the Social Security Act, or who are covered by these provisions but do not receive care thereunder because of limited public funds. This group is composed largely of physically handicapped or otherwise unemployable individuals, and also of employable individuals who for various reasons cannot be employed on WPA projects. The public aid extended to these individuals is termed "general assistance," in contra-distinction to the special types of aid for classified groups. Although formerly issued principally in the form of commodities, almost all general relief in Utah is now issued in the form of cash. There have been no federal funds for this type of aid since withdrawal of the emergency relief (FERA) funds at the end of 1935. Therefore, general public relief in Utah is provided from 15 per cent county funds and 85 per cent state sales tax funds.

Surplus Commodities

ALL recipients of public assistance also receive regularly, in addition to their cash allowances, surplus commodities in the form of food, clothing, and household articles such as towels and bedding. These commodities are made available through the Federal Surplus Commodities Corporation which buys surplus

foods and textiles, and distributes them without charge to certified recipients of public relief as a means of removing surpluses from the market and stabilizing farm prices. These surplus commodities are issued as an addition to the family's relief allowance, not as a part of it.

Need Determined

ALL three of the special types of public assistance, as well as general relief, are issued on the basis of need; in Utah need is determined in each instance through an investigation by a case worker in the County Department of Public Welfare. For old-age assistance, the Utah law specifies need as an income of less than \$30 per month; for all other types of aid, need is determined by means of a standard budget which serves as a uniform measure of the minimum requirements of individual families. From this individualized family budget is subtracted the resources and income of the household, and the deficiency thus established represents the amount of public assistance required. In subtracting the resources and income of the household, the public agency must take into account the income from all sources, including relief provided by any other agency, such as the bishop or ward Relief Society president. In other words, the public assistance funds are used to supply that portion of the needs of the individual or family which cannot be provided from private resources.

This means, then, that if the Church puts relief into the same family which also receives assistance from the county, and for the same purposes as those specified in the

public-relief budget, the county is obligated to consider such Church relief as income for the family, and to deduct it from the amount of public relief which would otherwise be given. Wherever the ward supplements public assistance in this way, the Church is actually shouldering a part of the legal responsibility of the public agency. Although such supplementary aid by the Church may decrease the amount of money expended for public relief, it does not decrease the number of individuals actually receiving some measure of public aid. The case counts of the public agency necessarily include those who are partially dependent as well as those who are entirely dependent upon it. Consequently, the effect of Church aid on the public relief rolls would be more evident if that proportion of Church relief which now goes toward supplementation of public relief in a great many families were used, instead, to lift even a few of those families from public relief entirely.

Church Welfare Program

DESPITE the varied and extensive public welfare provisions which I have described briefly, there is vital need of the Church welfare program. Not only does it foster industry, thrift, self-reliance, cooperation, and mutual helpfulness among all members of the Church, but it can serve the dependent and underprivileged in at least four general classifications:

First, it extends aid to its faithful members who are in need but unable to work. Second, it provides employment for those able to work in exchange for their needs, including particularly those who are unemployed in private industry or on

federal work projects, but who can be occupied, according to their abilities, under the Church welfare plan. (By this means, many are sustaining themselves without appealing for public aid.) Third, the Church can render valuable service to those who are receiving public assistance by meeting some of the many needs for which there are no available public funds, provided such supplementary aid is given, as the *Bishop's Handbook* directs, "only with the knowl-

edge and cooperation of the public agency, and with a thorough understanding of the family's needs and requirements."

And finally, there is a wide field for constructive Church assistance in the low-income families who because of small incomes are ineligible for public relief, but who nevertheless are scantily clad, unable to meet medical bills, unable to pay school tuition, and unable to provide for many other aspects of normal life.



General Session

(Thursday, October 3, 1940)

OUR GREATEST NEED

Marianne C. Sharp

Relief Society General Board Member

IN order that any Latter-day Saint home may be a foundation for righteous living, that home must have as one of its foundation stones a belief and practice in prayer. Our greatest need is to keep open at all times the path of communication between Heaven and us. We must pray with a broken heart and a contrite spirit. Sometimes when we kneel to pray, we know that our thoughts wander and our spirits are not one with the spirit of prayer; but before we begin to pray, we must work with ourselves and humble ourselves, so that our prayers will be the outpouring of the desires of our hearts—then we know our prayers are heard, and peace comes to our souls. Such a prayer will not be a set, formal one, neither will it multiply words. Just before the Savior gave us the manner in which we

should pray, "The Lord's Prayer," he warned against vain repetitions such as the heathens use, "For your Father," he said, "knoweth what things ye have need of before ye ask him." (Matt. 6:8.)

Christ also told us to "watch and pray always," and he gave a parable to his disciples "to this end that men ought always to pray, and not to faint." (Luke 18:1) Section 88 of the *Doctrine and Covenants* says, "Pray always that ye may not faint until I come," and Section 33 reads: "Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom—For behold, verily, verily, I say unto you, that I come quickly. Even so, Amen." (33:17)

Through prayer we come to know the things of God; and through

prayer we may also be given the strength to live according to the things of God we have come to know. If the Prophet Joseph Smith had not had a childhood training in prayer, surely it would not have occurred to him to go out into the woods and there offer up his first vocal prayer when he read James' declaration, "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." (James 1:15) The boy prophet prayed for wisdom; and as a result of this prayer, the heavens were opened, and he ushered in this Last Dispensation of the Fulness of Times.

We are met here today as members of the Relief Society, but the members of the Relief Society are also the mothers in Zion. As such, we are not doing our full duty by our children to train them up in the nurture and admonition of the Lord, unless by example and precept we teach them to pray in public and private. Under the direction of the Priesthood in our homes we must gather our children around us night and morning for family prayers. We must teach our children to thank the Lord for his past blessings and pray that they may be worthy to have them continued in the future. Let us teach our children while young to sustain the authorities of our Church by praying each day that they may be guided and upheld by the Lord, and let us at all times and in all conditions acknowledge the hand of the Lord in our affairs. "One peculiarity of our faith and religion," as Brigham Young states, "is never to ask the Lord to do anything without being willing to help Him all that we are able, and

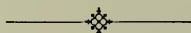
then the Lord will do the rest." I think we should remember this when we ask the Lord to heal the sick in our households. I knew a mother who had a child born with an affliction. The doctor told her it was incurable, but urged her to take the baby to a specialist. This the mother was very unwilling to do, because she felt if she kept her child home she could heal it by faith; but after a short time, the mother remembered this belief of the Latter-day Saints and also that all knowledge has been given of God to his children for their well-being, and so she took her child to the specialist. He promised no cure, but said the condition might improve as the years passed, and he showed her what measures to take for the baby. This did not at all daunt the mother, for she felt her faith would now be more justified. Each day she carried out the doctor's instructions, and she also implored the Lord with faith to heal her baby. In a few months her child was healed of its affliction, and the first doctor, when he again saw the child, called it a miracle.

Never has there been a time when we needed prayer more than now, and nothing will bind a family closer together than family prayers. Ill feelings vanish during a heartfelt prayer, and hatred, envy, and malice disappear before a fervent prayer. Through our prayers, we are reminded of the brotherhood of man and of that larger family of our Heavenly Father to which we belong. Love, that great commandment, increases through prayer. Nowhere do we find more beautiful passages on prayer than in the *Book of Mormon*. We are shown how great and marvelous prayer may be in the ac-

count of Christ's visit to the Nephites recorded in 3rd Nephi. After healing their afflicted, He instructed the Nephites to place their children around Him and then commanded the multitude to kneel. "And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel. And when he had said these words, he himself also knelt upon the earth; and behold, he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father. And no tongue can speak, neither can there be written by any man, neither can

the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." And the multitude was overcome; but when Jesus bade them arise, and they arose, he said to them, "Blessed are ye because of your faith. And now behold, my joy is full."

If we are true and faithful to the principles of the Gospel, we may sometime have the privilege, as the Nephites of old, of being in the presence of our Savior. Our joy will not be full, however, unless our children are there with us. So may we teach them to love the Gospel. May we do all we can do, all we should do, to teach them to pray, that each one may know for himself that Jesus is the Christ, the Son of the Living God.



MY DAILY PRAYER

Luacine Savage Clark

God grant that I may older grow becomingly—
No added years of worry and complaint,
Of peevishness and eccentricities.

God grant that I may mellow with the years
Into full days of gratitude for blessings I enjoy;
May I with growing faith belittle grief and pain.

God grant each setting sun may see some good deed done;
May daily trials be but stepping stones to higher summits,
Where with undimmed eyes I may behold some worthy recompense.

God grant that I may tread the narrow way,
No footstep faltering, nor straying from the path.

God grant that I may live, no matter what my years,
That friends may say at parting I have eased some
aching head, or dried some bitter tears.

God grant this may be so.

HAPPENINGS

Annie Wells Cannon

NOVEMBER—Happiness comes by giving happiness.

HISTORIC buildings sometimes seem to have a personality; then they become shrines in the hearts of people. Greece had her Parthenon, Rome her Coliseum, India her Tajmahal, while here "where the West begins" there once stood a classic fane, dramatically called "A Cathedral in the Desert"—The Salt Lake Theatre. The theatre was a model in architecture; a symbol of the culture and inspirational ideals of a great people, who with sublime faith passed through the furnace of sacrifice and found refuge in an arid desert.

In memory of this beloved temple of art and in order that future generations may have a reminder of its traditions and history, a bronze plaque, on its frieze a mythological story in bas-relief, with a few words below telling that here was the site of the old playhouse, has been placed in a niche of a modern structure. The plaque was unveiled October 4, 1940, with impressive ceremonies.

JOANNA SPRAGUE, 42 years librarian of Salt Lake City public library, was signally honored last month when she received a Distinguished Service Award from the State Library Association.

NAZIMOVA, one of the great stars of the stage, after an absence of 15 years, is soon to appear as the heroine in the picturization of Ethel Vance's dramatic story, "Escape."

NINA FEDEROVA has been awarded the \$10,000 "Atlantic" prize for her novel, "The Family," an odd story in a Tientsin setting.

MRS. GRAFTON BURKE, connected with the Episcopal mission in Alaska, after an absence of 30 years has returned to the United States to live. She helped found a hospital at Ft. Yukon for tubercular sufferers, and she had personal charge of the children's convalescent ward.

CHARLOTTE, Grand Duchess of Luxemburg, has joined her Prince Consort and children in the United States—though refugees, happy to escape war-torn Europe.

MARY MOYLE BOOTH of Alpine, Utah, who died recently, spent most of her life laboring with her husband in the Palestine-Syrian mission teaching Gospel truths in a darkened land where once the Savior walked and taught.

HANNAH M. ALDRICH, handcart pioneer of 1856, was 100 years old last month. On the occasion of her birthday, she related many marvelous experiences of her long and useful life.

ELLEN ALLEN BRIGHTON, 85, Gold Star mother, and Mary Ann L. Burt, 91, are two estimable and devoted Relief Society women who died this late summer.

VIELLA BUTLER, of Utah, has written a novel titled "Re-Creation," which will soon be off the press.

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

Motto—Charity Never Faileth

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Vol. XXVII

NOVEMBER, 1940

No. 11

EDITORIAL

Our Privilege and Blessing

“WE Thank Thee, O God, For a Prophet.” These words ascended as a prayer of gratitude from thousands of hearts at the recent semi-annual general conference of the Church. The privilege of having our Prophet in attendance at the meetings and of partaking of his influence and spirit caused us to thank our Heavenly Father for His blessings unto us. Our prayers went up in behalf of our President; and when he gave us his blessing, our hearts were filled with rejoicing.

The inspired words of President J. Reuben Clark, Jr., and President David O. McKay, as well as those of other Church leaders, were a blessing, a comfort, and a source of wise guidance to the Latter-day Saints.

How blessed are we of the Lord! Twice each year the women of the Church are privileged to assemble in general Relief Society conference to review their work, receive instructions, partake of the spirit of those who have been called to direct the work of this great organization and to renew their faith in its divinity. This year our blessings seemed unusually abundant.

Twice each year we are privileged to meet together in a general Church

conference to receive warning, counsel, and blessings from men holding the Priesthood of God. We are never left in darkness as to the path to take, but are warned and forewarned. The voices of God’s authorized agents on earth direct the course of all who will listen and take heed. There is no excuse for anyone to say, “I know not the road to take,” for it is written and spoken by the prophets of the Lord.

Twice each year we meet that they might interpret for our understanding “the way and the ways and the way.” It is our choice to obey authority and follow counsel or to refuse the light given. Only six months elapse before we again are given opportunity to partake of the conference spirit, to fill our souls with spiritual food and rejoice in the goodness and greatness of our Father. He has, indeed, provided for us in our weakness; He has seen that we are in need of constant spiritual guidance and has provided the way.

Let us show our gratitude unto Him by obedience to the words of His prophets, by heeding warning counsel, by serving in His cause in the way appointed unto each, by “thanking our God for a Prophet,” in actions as well as in song.

EXCERPTS FROM "WILFORD WOODRUFF"

By Matthias F. Cowley

Selected by Marianne C. Sharp

(March, 1844, on leaving for a mission to the Eastern States)

"This was the last mission the Prophet ever gave to the Twelve Apostles in this dispensation. He wished none of us to remain by him except Willard Richards. Apostle John Taylor was later required to remain and take charge of the printings and publications. The Prophet then turned to me and said: 'Brother Woodruff, I want you to go, and if you do not you will die.' His words rested with mighty weight upon me when he spoke, and I have often thought since, in contemplation of the awful tragedy of his and Hyrum's martyrdom, how truly his words would have been verified had I remained. . . . I took the parting hand of Hyrum and Joseph at their own dwellings. Joseph stood in the entry of his door when I took his hand to bid him farewell. . . . As he took me by the hand, he said, 'Brother Woodruff, you are about to start upon your mission.' I answered, 'Yes.' He looked me steadily in the eye for a time without speaking a word; he looked as though he would penetrate my very soul, and at the same time seemed unspeakably sorrowful, as if weighed down by a foreboding of something dreadful. He finally spoke in a mournful voice, 'God bless you, Brother Woodruff; go in peace.' . . . Sad were the last months of the Prophet's life." (Page 205)

"The Lord will not permit me or any other man to lead this people astray. If an Apostle does not magnify his calling, the Lord will remove him and not permit him to lead away the people." (Page 418)

"Twenty-two years ago today, I drove the team which brought President Brigham Young from Emigration Canyon into this city. He lay upon a bed, sick in my carriage. As soon as his eyes rested upon the beautiful yet desert scene of the valley before us, he said: 'This is the place; for the Lord has shown it to me in a vision.'" (Page 460)

"There is one subject I wish to speak

upon, and that is the keeping of a journal with respect to the dealings of God with us . . . but when the Prophet Joseph organized the Quorum of the Twelve, he counseled them to keep a history of their lives, and gave his reasons why they should do so. I have had this spirit and calling upon me since I first entered this Church. I made a record from the first sermon I heard, and from that day until now I have kept a daily journal. Whenever I heard Joseph Smith preach, teach, or prophesy, I always felt it my duty to write it; I felt uneasy and could not eat, drink, or sleep until I did write; and my mind has been so exercised upon this subject that when I heard Joseph Smith teach and had no pencil or paper, I would go home and sit down and write the whole sermon, almost word for word and sentence by sentence, as it was delivered, and when I had written it, it was taken from me; I remembered it no more. This was the gift of God to me." (Page 477)

1869—"Look at him (Joseph F. Smith), children, for he resembles the Prophet Joseph more than any man living. He will become the President of the Church of Jesus Christ of Latter-day Saints. I want you, every one of you, to remember what I have told you this morning." (Page 536) Joseph F. Smith became President of the Church in 1901.

"Bishop Hunter said on several occasions that I would outlive President Taylor and become President of the Church. On these occasions, I rebuked the Bishop and asked him not to prophesy of me such a thing. Each time he answered, 'Nevertheless it is true, and will come to pass.'" (Page 560)

1897—"Live near to God; pray while young; learn to pray; learn to cultivate the Holy Spirit of God; link it to you and it will become a spirit of revelation unto you, inasmuch as you nourish it. I feel thankful myself that I have lived to see this day. I declare unto you that there are many in the flesh who will remain so until the coming of the Son of Man." (Page 603)

*Theology and Testimony*

THE RESTORED GOSPEL DISPENSATION

Lesson 5

Faith—A Power in the Life of Wilford
Woodruff, the Great Evangelist

(Tuesday, February 4, 1941)

“Behold, an Israelite indeed, in whom is no guile!” (John 1:47)

WHEN Wilford Woodruff died in California on September 2, 1898, he had been a member of the Church for sixty-five years, an apostle for sixty years, and had presided over the destiny of the Church for eleven trying years. A study of the life of Wilford Woodruff reveals the extent to which the spirit of God guided, inspired, and protected the early leaders as they sought to establish the Kingdom of God among mortals.

HIS CONVERSION. He first heard of the restoration of the Gospel at a meeting conducted by two Mormon missionaries in a schoolhouse near his farm in New York State. On the way to the meeting, he offered a silent prayer, asking that the Lord would make it known to him in some fashion if these men were really His servants or preachers of man-made doctrines.

He listened attentively and critically to the message of the elders. At the conclusion of the preaching, an opportunity was given to ask questions or make comments concerning the discourses. Wilford arose and

bore testimony to the assembled congregation that the statements of the missionaries were true, and that they were true servants of God. He urged his neighbors and friends to give the men a fair hearing, as the Lord had revealed to him that they were teaching the Gospel. Shortly afterward, on December 31, 1833, he was baptized. This testimony of the divinity of the latter-day work was not the product of an impetuous mind. It was based upon an intense faith in a living God who was able and willing to manifest His will to mortals, the power of fervent prayer, the spirit of discernment, and a keen sensitiveness to the inspiration of God. These characteristics, coupled with that of prophetic vision, moral and physical courage, a sense of historical accuracy, unfeigned humility, kindness, and tolerance were to be outstanding in his life during the ensuing years.

MISSIONARY LABORS. In 1834, Wilford Woodruff had a strong desire to go as a missionary to preach the Gospel. Being of a retiring disposition, he did not make

this wish known to anyone in the Church, but went into a forest and secretly prayed God to open the way for him to realize this desire. Emerging from his place of solitary communion, he met Elias Higbee, a high priest, who said to him, "Brother Woodruff, the spirit of the Lord tells me that you should be ordained to go and preach the Gospel." Within a few days, he commenced a mission to the Southern States. This was but one of a number of missions he performed, all of which were attended by phenomenal success. During thirteen days, while laboring on the North and South Fox Islands off the coast of New England, he converted and baptized every member of two congregations except the ministers, and acquired, thereby, for the Church, the two chapels which the congregations owned. During his first mission to England, he baptized 1,800 souls in Herefordshire in eight months, thereby acquiring one chapel and forty-five licensed houses for preaching. Altogether, he traveled more than 175,000 miles and baptized approximately 2,000 souls during his public ministry. Historians rate him as one of the most successful missionaries of the last dispensation.

A PIONEER. In Missouri, Illinois, and the Great Basin, he was actively engaged in pioneering. During the Utah period, he was active in educational, industrial, legislative, and agricultural work for the welfare of the people. Fundamentally, however, he loved the soil; and until near the end of his life he cultivated and managed a model farm, in the true sense of the word. He loved physical toil and said that to sweat was as much a divine command as to

pray. He drew no distinctions between the temporal, physical, spiritual, and social phases of life. To him, religion and spirituality were inseparably connected with every phase of life. Physical toil he viewed as a boon to mankind and honest labor an essential for the development of character.

HISTORIAN OF THE CHURCH. During sixty-two years of his life in the Church, President Woodruff wrote more than 7,000 pages of daily journals. These writings are more than mere diaries—they are primarily concerned with important events bearing upon the progress of the Restored Church. During his entire life, but especially prior to joining the Church, he was threatened with dangers that brought him near to death. He wrote of these experiences, "My life abounds in incidents which to me surely indicate the direct interposition of God, whom I firmly believe has guided my every step. On 27 distinct occasions I have been saved from dangers which threatened my life." Then he explained why he thought the powers of the adversary had been so set against his destruction and also the reason that he kept such accurate written accounts of contemporary events in these words: "I seem to be a marked victim of the adversary. I can find but one reason for this: the devil knew if I got into the Church of Jesus Christ of Latter-day Saints, I would write a history of that Church and leave on record the works and teachings of the prophets, the apostles and elders. I have recorded nearly all the sermons and teachings that I ever heard from the Prophet Joseph. . . . Another reason I was moved

upon to write in the early days was that nearly all the historians appointed in those times apostatized and took the journals (of Church History) away with them."

In these words is an evidence of his profound testimony of the divinity of the latter-day Restoration. He knew that the Church was based upon the fundamentals of the Gospel of Christ restored through the instrumentality of Joseph Smith, and was kept functioning through continuous revelation and the leadership of the Priesthood. He sensed that contemporary recordings of events would vindicate historically for others what he knew to be true, and he labored untiringly to pass on to posterity this rich literary heritage. Truly has B. H. Roberts written: "The Church is indebted to these *Journals* for a reliable record of discourses and sayings of Joseph Smith—which but for him would have been lost forever."

FAITH: A PRINCIPLE OF POWER AND ACTION IN HIS LIFE. President Woodruff's favorite hymn was "God Moves in a Mysterious Way." This composition had an especial appeal to him, as his life abounded in manifestations of God's guidance to him personally as well as to the Church and the Saints. His unwavering faith kept him attuned to the promptings of the Spirit to a remarkable degree. The well-known incident of his family's escape from death by a falling tree, in Indiana, in 1848, through moving his wagon from its resting place, is an evidence of this type of manifestation. He had great faith in prayer and did not hesitate to ask God to do the seemingly impossible. He records that on February 8, 1886,

he and Erastus Snow had gone to the Historian's office early in the morning for a secret meeting. Suddenly the building was surrounded by deputy marshals searching for the polygamous Church authorities. He observed them search the Gardo house to the east, and the President's office across the street to the north. Then he offered a silent prayer, asking the Lord to blind his enemies. Taking his hat, he left the building, walked past about twenty officers who were looking for him and crossed the street, where he got into a carriage and drove safely away.

He was a man of vision and his journals record numerous dreams that were in the nature of visions. Many years before its completion, he dreamed that he would dedicate the Salt Lake Temple, although at the time his health was such that his life was despaired of and the Temple was far from completed. In 1893, at the age of 86, he was privileged to perform this rite.

The incident of miraculous healings performed through the faith manifested in the silk handkerchief which the Prophet Joseph gave him as a token of authority, and the inspiration that led him to the United Brethren congregations in Herefordshire are further well-known incidents of this character.

His great faith likewise manifested itself in his unwavering physical, mental, and moral courage. His journals record several incidents in which he knowingly walked into the arms of apparent death during his mission to the Southern States, 1834-1836.

Throughout the more than four score and ten years that Wilford

Woodruff lived, his faith in God manifested itself in the complete consecration of his time and talents to the upbuilding of the Kingdom. This devotion to his ideal won for him a place as one of the greatest pioneers of the Intermountain West and of the world in modern times, as well as a place of leadership in the Church.

Questions and Problems for Discussion

1. List the characteristics of Wilford Woodruff's personality that give evidence of his great faith.
2. How do you account for the fact that he was so sensitive to the promptings of the Spirit?
3. How can you explain the fact that Wilford Woodruff bore testimony to the divinity of the message of "Mormonism" at the first meeting he attended?

Topics for Study and Special Reports

1. Have someone give short reports on

the following faith-promoting incidents from the life of Wilford Woodruff:

- a. His experiences with Mr. Akeman. (Printed in *Leaves From My Journal*)
 - b. His escape from death beneath a falling tree.
2. Review the section in Vol. VI, pp. 354-355 of Roberts' *Comprehensive History of the Church* entitled "The Place of President Woodruff's Journals in the Church."
 3. On November 5, 1896, President Woodruff changed the Fast Day from the first Thursday to the first Sunday of the month. Why was this change made?

References

John Henry Evans, *The Heart of Mormonism*, pp. 127-131; 227-230.

B. H. Roberts, *Comprehensive History of the Church*, Vol. VI, pp. 200-241; 346-355.

Joseph Fielding Smith, *Essentials in Church History*, pp. 603-614.

Wilford Woodruff, *Leaves from My Journal*.

Visiting Teacher

MESSAGES TO THE HOME

How We May Honor Priesthood in the Home

No. 5

The Physical Preparation of the Home

(Tuesday, February 4, 1941)

"The Church of Jesus Christ of Latter-day Saints on the earth is a physical organization as well as a spiritual organization." (*Gospel Doctrine*, p. 260)

AS it is in the Church, so it is in the home—the physical plays an important part and is closely connected with the spiritual. Thoughtful planning and careful management of the physical aspects can be an important factor in creating and encouraging the spiritual. Such

things as having meals ready at the proper time, so they will not conflict or interfere with Priesthood activities of husband or sons, having clothing ready on week days as well as on Sundays, lend aid and encouragement to the performance of these duties.

In accepting social engagements or in arranging social affairs, the wife should always consider that the husband's Church duties come first and should not be put aside for other things. The same standard could well be followed by girls and boys in the home.

By her interest in the organization of her home and home activities, a mother may make her sons and daughters attach great importance to the Priesthood and to the responsibility of the family to help sustain and honor it.

President Joseph F. Smith, in

speaking of the duties of wives and children, said that they "should sustain the head of the household and encourage him in the discharge of his duties, and do all in their power to aid him in the exercise of the rights and privileges which God has bestowed upon the head of the home." (*Gospel Doctrine*, p. 360)

Home Discussion Helps

It is important in home planning that the really vital things should be kept foremost. Non-essentials that do not bear directly on the spiritual and physical well-being of the family are the things that should be neglected if anything must be.

Work-and-Business NUTRITION

Lesson 5

Dietary Reinforcements

(Tuesday, February 11, 1941)

YOUR body will make the best use of an adequate food supply if all of its parts are in good working order and if habits are healthful.

The only way to know if your body is functioning correctly is through a health examination from a competent physician. This annual check-up is your best birthday present and may really insure you with "many happy returns of the day." This routine examination will usually discover any organic or functional disorder in its early stages, so that correction or treatment can be made before too serious damage takes place.

Your thyroid gland controls the rate at which your body burns its food. If an examination shows an

over-active thyroid, that may be the cause of an extreme underweight condition, regardless of the quality or quantity of food eaten. An under-active thyroid is one cause of excessive overweight.

Other physiological disturbances will prevent your body from making the most efficient use of the food nutrients with which you supply it. Your doctor's examination will locate such disorders if they are present. Follow his suggestions for correcting any defects which he may find. Such an examination may give you the satisfaction of knowing that all parts of your body are functioning correctly. Your children need regular health examinations also. Protect them against smallpox and other

contagious diseases through vaccinations and inoculations.

Good health habits are important dietary reinforcements. Serve your meals regularly, at the same time each day; allow not more than half an hour's variation from day to day. This regular meal schedule is important from infancy to old age. The babe whose activities come with a rhythmic regularity can develop a high state of nervous stability. The meal schedule for the very young members of the household, and sometimes for the very old ones, will need to come oftener than three times a day. Regardless of the number of meals, have them come at the same hour each day.

An adequate diet served on a regular schedule must be eaten in an atmosphere of calm and leisure if normal digestion is to take place. Any emotional upset during or near the meal hour puts the brakes on the digestive machinery. Anger, fear, worry, hurry, or grief disturbs the appetite and prevents proper digestion of food. This happens to the small child as well as to the adult. Emotional stability increases one's digestive ability. Make the meal hour long enough so that food can be eaten leisurely.

A proper balance between rest and exercise is another aid to good nutrition. Many children, and some adults, come to the table too tired to eat. A rest period just before the meal is good. Some people have too little activity to work up a normal appetite for food. More out-of-door exercise will help these people, provided there is no more serious cause of low appetite.

Just at the time when young people are making their last heavy

growth spurt, when they need more hours of sleep and rest than they did a year or two previously, they frequently get much less. The death rate from tuberculosis is gradually slowing down for the total population. However, its numbers are still on the increase for the late adolescent and early adult years. In 1907 it was the leading cause of death. By 1937, it had moved down to sixth place. It still is the leading cause of death among young persons, especially young women. Poor food habits combined with too little rest make these over-active adolescents an easy prey to this disease.

Your body may starve for sleep and rest just as it may starve for food. Sleep is nature's restorer. Nature repairs worn-out tissues and builds new ones while you sleep. If the sleeping period is too short, normal growth and repair cannot take place.

Have enough sleep with a regular bed-time hour each night, and see that conditions in your home are conducive to good sleep. Serve the heaviest meal of the day at noon, if possible. A heavy evening meal prevents good sleep, especially with children. Sleep on a comfortable bed with springs which do not sag. Sleep under light-weight bed covering. Woolen quilts or blankets are much lighter and warmer than are those made from cotton. Sleep in a dark, quiet room with windows open. Have separate beds for each child, if possible. Their sleep will be much more sound if they sleep alone. Do not let children sleep with adults. Close your tensions and worries out of the bedrooms. Relax and go to sleep.

Relaxing Exercises

Take time out in the early afternoon and get yourself relaxed with some of the following exercises:

1. Lie flat on the back with the arms stretched above the head, hands and feet on the floor. Stretch the body by pushing the heels down and the head and shoulders up.

While the body is stretched, keep the shoulders flat but raise the right hip. Let the right hip down, then raise the left hip. Next keep the hips flat and raise first the right shoulder, then the left shoulder. Rest and relax all over. Repeat each step of the stretching and relaxing four or five times. The alternate stretching and relaxing reduces tension and stiffness.

2. Lie on back with legs stretched straight, heels down, with arms down at side of body. Lift the right arm and let it drop limply with the hand just above the head. Rest a

minute and let it drop down, perfectly relaxed, beside the body. Repeat with left arm. Continue six or eight times until all tension is removed from arms, back of neck, and shoulder joints.

3. Lie flat on back with small pillow under the head, with legs stretched straight. Put the hands back of the head and pull the head gently forward with a slow, steady pull. Release the hands and let the head drop on the pillow, as if it were a heavy weight. Repeat four or five times.

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 Children's Bureau, U. S. Department of Labor, Washington, D. C.
Keeping Fit Through Exercise, Metropolitan Life Insurance Company.
Good Food Habits for Children, Bureau of Home Economics, U. S. Department of Agriculture, Washington, D. C.

Literature

THE MODERN NOVEL

Lesson 5

The Tree of Liberty

(Tuesday, February 18, 1941)

LESSON TOPICS

1. Brief review
2. Historical characters
3. Fictional characters
4. Methods of character revelation
5. Study helps

BRIEF REVIEW

The last lesson considered the author's life and her particular contribution in *The Tree of Liberty*. This

book aims to make us Americans aware of those strains and influences in our past which should help us to face more wisely our critical present and future. The two-fold significance of the book—historical and fictional—was mentioned, with a suggestion of the intellectual values which may be gained from the facts as well as the emotional value from the dramatic situations. A brief

summary of the historical background and of the plot was given.

HISTORICAL CHARACTERS

Every novel has three essential elements: setting, characters and plot. Our chief interest often lies in the characters. Even if the author emphasizes one of the other elements, he ordinarily does it through the characters. We see the setting through its effect upon the characters, or their reaction to it. We realize the plot, of course, through the characters.

The fact that some of the chief figures in *The Tree of Liberty* are historical adds to the interest in the book; for we see these men alive, in the very activities which gave them a place in history. Some one has said that history tells us what people did, but literature tells us how they felt, which is often more important. And so, in her restoration of the past, Miss Page lets us into the secret places of these great men's personalities, and we see the motives behind their actions, the dreams, the visions, and the courage which are a part of our American heritage.

Space will not permit an analysis of these characters, but a few points may help us to see them in their fictionalized roles.

Washington was one who helped to nurture the tree of liberty. Early in the book, we are made aware of the force of his character. He seems to be a man of destiny, for he impressed upon those who knew him, even when he was a young colonel in Braddock's Army, that he "was a great-natured man to hold fast to—a great strong man that sets his face to do a thing and will never give

in, a man to follow to the day you die." It was this characterization of him by Matthew Howard's uncle that made him a life-long hero to Matt. The impression was deepened when he first saw Washington (see Ch. I, pp. 32-35) and on various later occasions during the years that followed the Revolution. Once, when it seemed that the ideals Washington was fighting for were about to be lost, he gave a speech which we might listen to with profit today. The occasion was to consider an anonymous letter which had subtly condemned all that had been done, and suggested a return to subservience to England: "Let me conjure you as you value your honor, as you respect the rights of humanity, as you regard the national character of America, to express your utmost horror and detestation of the man who wishes to overthrow the liberties of our country, and who wickedly attempts to deluge our rising empire with blood. By thus determining you will give one more proof of unexampled patriotism and patient virtue, and you will by the dignity of your conduct afford occasion for posterity to say, 'Had this day been wanting, the world had never seen the last stage of perfection to which human nature is capable of attaining.'"

Others, like Washington, alive and warmly human, move majestically through the pages of the book. There is Patrick Henry, sometimes mistaken as to the rightness of his ideals, but never lacking in earnestness and eloquence. We can feel his magnetic power when a frontier admirer tells of a speech he had heard which shook the hearts of both his foes and friends with terror.

He told them of the calamity that would befall them if they failed to follow the lines he advocated: "Whilst he spoke the air hit hung still," old Zeb declared. "Seemed like he grew beyond the height of mortal man . . . and his eyes they stared beyond the bounds of life." We can picture him standing so, as he uttered his immortal words: "If we wish to be free we must fight. . . . The appeal to arms is all that is left to us. . . . We have no choice; it is too late to retire if we would. . . . Gentlemen cry peace! Peace! when there is no peace. . . . Is life so dear and peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me Liberty or give me death!"

We see Hamilton, handsome, cultured, aristocratic, fighting for what he saw as right. An important figure in national life at twenty-two, he won many by his magnetic personality, his brilliancy of mind, his wit and gallantry. Miss Page tells us that:

"Everything Hamilton did was done with an air. He met the older men who were his seniors in rank with just the right mingling of deference and dignity; he squired the ladies when they came to headquarters with deft gallantry which any fellow would long to copy, and he parried the thrusts of his particular friends on the staff with wit that never failed its mark." Opposite to Jefferson, he mistrusted the common people. According to his view, "They are fools certainly, most of them; but even fools need to be coerced along the path of honor." He admired England and felt that

she was great because she had a governing class of old families and moneyed men; and he felt that to be successful as a nation, America must pattern her government by England's.

Jefferson is the most significant historical character in the novel. As the unwavering champion of democracy, he had such amazingly clear vision that his closest associates sometimes could not follow him. This was true of Matthew Howard, who almost worshipped Tom Jefferson from the day in his youth when Jefferson befriended him, a crude frontier lad fighting his way into a new school, and initiated him into a friendship pact that was broken only by death. A few excerpts from the book will point to some of Jefferson's characteristics. Speaking to Matthew's son, Peyton, who gave him the same loyalty that his father did, he said:

"For men like us there are always two roads to follow. It makes action difficult and understanding easy. Perhaps our first object, then, should be understanding. . . . We are embarked on a tremendous experiment, this of setting up a government truly republican—for all men alike. There are those who say that men cannot be trusted to govern themselves. Far less, then, may they be trusted to govern their neighbors." (*Jefferson's Inaugural Address*, p. 864)

Matthew said of him, "He was always thinking of liberty. I have it in mind he asked our schoolmaster before he was twelve if the right to liberty was not one which could never be taken from man." Once he said, "If we let it be known we are defending liberty wherever we

find it attacked, men of sober sense will flock to us."

We see Jefferson not only as a politician and statesman, but as an affectionate husband and father, a saddened widower, and as one who followed a hobby. Above all, he is revealed as a gentleman of true nobility. Some of the many passages showing Jefferson's character are found on pages 157, 463, 550, 614, 788, and 951.

FICTIONAL CHARACTERS

The fictional characters are just as "real" as the historical ones. The chief objective of the novelist is to create an illusion of reality. He does this largely by making his people the kind we know in actual life. Who doesn't know a Matthew and a Jane Howard, both so strong in their convictions that they destroy their possibilities for happiness because they know no common ground between two extreme views of life. Just as it was fortunate for our nation that there were both a Hamilton and a Jefferson giving their lives to the care of the tree of liberty, each serving as a balance to the other, so it was fortunate for the descendants of Jane and Matthew that each gave allegiance to a different set of ideals. Without Jane's sense of culture, the need for beauty and order, and Matthew's pride in individual nobility wherever found, but particularly in the rough and rugged men and women willing to work and fight for what they thought was right, the second and third generations of Howards would have lacked the strength and charm so well fused to make them the kind of individuals they were. The sons, Peyton and James, are drawn as distinctly as

their parents; and Mary, too, though her early death takes her from the latter half of the story. The loyalty of James and Peyton to each other, to their disagreeing parents, to their different types of leaders is the one characteristic they have in common. The twins of Peyton and Adrienne are interesting from childhood because of their quaint mixture of French and English characteristics. Tom's life, after the tragic death of his brother Adrien, fulfills somewhat the dreams of his grandfather. One interesting phase of the Howards' characters is their family loyalty and affection in spite of divergent political views and ways of life.

Besides the immediate members of this central family, there are many other well-drawn characters: Adrienne's liberty-loving French father; Harriet, the aristocratic wife of James; Charlotte, the sweetheart of Adrien; George Martin, frontier husband of Mary; Zeb, the illiterate friend of Matthew; the servants at Elm Hill and Albemarle Hall. Each gives something to the reality and theme of the story.

METHODS OF CHARACTERIZATION

Novelists reveal their characters directly, by telling their reader what kind of men and women the characters are, or indirectly through what the characters themselves do and say—their attitudes, interests, and the reactions of other characters to them. Miss Page uses both methods. She has the power of the artist to tell much in single strokes of her pen. Peyton's suffering over his deformity is revealed through his habitual drawing of the club foot under his chair. Margaret's inherited sense

of refinement is revealed in her love for the coverlet which had been her mother's and her desire to "fix up" the crude mountain cabin. Adrienne reveals her nationality through her sentence structure and quaint little phrases; such as, "madame, my mother," many of which she passed on to her boys. Matthew's frontier nature is kept strongly before us, too, by little manners of speech to which he reverts, particularly when he is excited.

One of the chief values of a novel lies in the author's delineation of the intangible elements that make up character and personality. When we see what motives and influences make people what they are, we are able to understand our neighbors, our families, even ourselves better; and we have a deeper sympathy for all fellow beings.

Study Helps

1. Give points from the book to show how your understanding of one of the his-

torical characters has been increased by the fictional treatment of the character.

2. Relate some incidents which bring out the chief characteristics of some of the created characters—Jane, Matthew, Peyton, etc.

3. Can you recognize some of your own prejudices or those of your friends in the characters of the novel? Does recognition of those prejudices, with their causes and consequences, help you to understand your own and point to ways of overcoming them?

4. Name the characters who remain unchanged by incidents in the story. Name one that changes during the progress of the story, and indicate the causes of character development.

5. Discuss some present-day situations and characters which are comparable to some of those in the book.

6. Discuss the outstanding characteristics of Jefferson and Hamilton.

7. Point out the contribution of these men to our present-day political systems.

8. Does history repeat itself? Illustrate.

(Note: In case some of the organizations prefer to use but two instead of three books, an additional lesson could be given on the topics in this lesson. Study helps from 4 to 8 could be used.)

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Social Service

EDUCATION FOR FAMILY LIFE

Family Relationships

Lesson 4

Family Life on Twenty-four Hours a Day

(Tuesday, February 25, 1941)

YES, there is some equality in the capital stock with which every human being begins life in this world. Twenty-four hours per day is the allotment of everyone, and not a single minute can be added or sub-

tracted therefrom. The number of days which makes up the life of each one varies widely, but the difference in the degree of success attained by one as compared with another is determined by the quality of life rather

than the quantity. Raise the quality of the life of an individual just a little each day and the sum total of achievement is multiplied many fold. The difference in quality depends more upon the manner in which one uses his margin of time than upon the amount of time used in the routine of living.

The use of a certain amount of time in the routine of living is determined for everyone by definite life needs. Comparatively little freedom is afforded one in the choice of activities involved in these routine phases of living.

The budget based on the twenty-four hour unit conforms to about the following schedule: 8 hours sleep, 8 hours for vocational pursuits, $1\frac{1}{2}$ hours for eating—15 minutes for breakfast, 30 minutes for lunch, and 45 minutes for dinner (this is far more time than many people use for eating, but not more than they should use if they eat healthfully), 30 minutes for personal grooming, and one hour for miscellaneous needs—a total of 19 hours. Therefore, only five hours remain for one to use according to his choice. In so short a period, what can one accomplish that is worthwhile? Now, let us see according to this schedule how many so-called free hours one may have in a year: 5 hours per day for seven days, plus 8 hours released from vocational duties on Sunday, add up to 43 hours; 43 hours per week for 52 weeks add up to 2,236 hours per year, or $93\frac{1}{6}$ days or an average of 3 months. We do have time; but what do we do with it?

One consoling speculation is the difference between time and money in regard to the saving aspect of each. In order to save money, we must put

it away somewhere and keep it; but in order to save time, we must spend it. Merely to "pass the time away" is a wicked use of time. It invites worry, self-pity, imaginary illnesses, general discontent, and many other harmful and vicious forms of mental indulgence. Abraham Cowley said, "There is no saying shocks me so much as that which I hear very often, 'that a man does not know how to pass his time.' It would have been but ill-spoken by Methuselah in the nine hundred and sixty-ninth year of his life."

TO be a member of a successful family group is one of the most powerful safeguards against the misuse of time, because the time, energy, and ingenuity of every member of such a group is called upon to plan for successful family living on twenty-four hours a day.

Training for family living on twenty-four hours a day should begin when the child is born. Those who have had this training and who habitually make use of it according to their ability, are in the best position to train the future generation. Fortunate, indeed, is the child who has been chosen to take up his abode as the offspring of parents who have learned the wise use of time.

Let us turn our attention to some of the requisites for qualitative family living made possible when our daily plan of life is based on twenty-four hours, no more, no less.

Should not our attitude toward the proper evaluation of time come first? Theophrastus, the Greek philosopher, declared that time was the most valuable thing that a man could spend. If this is true, then time is more valuable than money;

and it must be true, since without time there would be no wealth of any sort. It was Plutarch who counseled, "Be ruled by time, the wisest counselor of all."

A healthy attitude is: time is for you—you are not for time; for after all, the person is the ultimate unit of value. One may fritter time away just as one may fritter money away; and all too often, after one has wasted one hour, he continues to waste a good part of the next in regretting what he failed to do during the previous hour. Such a one may be encouraged by the thought that the next hour is waiting for him even though he may have squandered the last one.

The earlier in life that a well-organized system of consistent habits is established for carrying on the numerous routine duties of daily life, the more time will be reserved for other interests. No parent should consider that time wasted which is spent in guiding and assisting his children in the formation of desirable habits. The lack of patience today robs one of time tomorrow.

The lack of sufficient attention to details results in great waste of time. Probably, we should qualify that statement and say *important* details. The ability to differentiate between important and unimportant details in family life is one of the earmarks of a trained person. To make sure that one finds a needle that has been dropped on the rug is an important detail; to see that one finds a piece of thread that has been dropped on the rug is an unimportant detail. To decide whether a detail is important or unimportant, ask the question: "What will be the result?"

IN order to have time for living, one must know how much time is required for the regular routine duties in the home or in the office. It might be wise for the inexperienced homemaker to keep a daily record of the amount of time consumed in such tasks as preparing each meal, clearing away after the meal, telephoning, reading the newspaper, going to market, etc. If guests are invited for dinner, take time after the menu has been decided upon to estimate the amount of time needed for preparing each item, arranging the table, and so forth. Could we but know the quantity of time that is wasted every day because of that vast army of people who are always late for their appointments because they have no conception of the time element! Strange as it seems, we are prone to feel more free to exploit the time of those who are nearest and dearest to us than those who are strangers to us. Those who are nearest to us will understand, we say, and so we impose upon that understanding to the point of precipitating domestic discord.

The husband who knows at four o'clock in the afternoon that it will be impossible for him to arrive home at the expected hour would save much time if only he would spend a few minutes on the telephone to inform his wife of the situation. To merely pass the time away idly waiting for someone or something expected is a common source of time leakage.

The mother of four small children said recently that she could not afford to take time to plan when or how she was going to get things done, she simply had to get in and

do them. That very afternoon she hurried home from an unplanned trip to town only to find that she had forgotten to purchase an article essential to the evening meal, so she immediately used up ten minutes getting her husband on the telephone to ask him to do the errand. This meant ten or fifteen minutes of his time wasted also. If every wife would spend enough time before she goes shopping to carefully plan what she is going for, how much money she can spend for each purchase, where she will be most likely to find what she wants, to make a note of size or measurements concerned, and allow for unexpected purchases, she will save money as well as time. She will not take the attitude that many a woman takes when she goes shopping—that she hopes she needs what she finds. Rather, she will take the attitude that she hopes she can find exactly what she needs.

Now, the larger the family the greater is the need for both father and mother to spend more time organizing and planning family activities. This does not mean that daily living should be carried out always according to plans; plans made by people are for people and must be modified as the need arises to promote the welfare of people.

Another aid to smooth-running family life is to spend a bit of time today in preparation for tomorrow. A half hour spent in the evening in anticipation of tomorrow morning's duties may serve as the oil to make the machinery of another day run without friction. If the machinery of family life starts off smoothly in the morning, the chances are much greater that it will

continue so throughout the entire day.

It seems queer that for ever so many years many families have selected Monday as the weekly laundry day. If any day is made easier as a result of preparation the night before it is "wash day." If Monday is the day selected, then Sunday evening must be spent in preparation for the activity; and there are so many possibilities for spending Sunday evening in a way that adds to the joy of family-group living. Why not experiment with some day other than Monday for laundry work and see if household duties would run more smoothly?

A PERFECT recipe for the use of time is impossible to formulate. The degree of living must depend on the capacity of each individual to live. Therefore, each individual must face the reality of his own situation and decide on a happy medium as far as speed is concerned. He should not move so fast that he exploits his health and energy, nor so slow that he wastes his time. Allow time for the most important things first.

The person who attempts to do more each day than his time and energy will permit is usually rushing about from early morning until night, wasting much time because of a lack of well-worked-out plans and preparation. On the other hand, the person who spends part of his time in organizing the use of his time, who knows his own capacity and his own life well enough to know how much he should accomplish each twenty-four hours, and who functions consistently, is usually the one who exemplifies from

hour to hour and from day to day the wise expenditure of time.

Lin Yutang says in *The Importance of Living*, "Besides the noble art of getting things done there is the noble art of leaving things undone. The wisdom of life consists in the elimination of non-essentials, and of finding contentment in those things closest to us—the enjoyment of the home, of everyday living, and of nature."

The smaller the margin of time a person has in which he may exercise freedom of choice, the more precious and sacred that time is, and the greater is his responsibility to guide the spending of that time.

Every person who admits that he has no time for the family is relegating the family to the group of unimportant things of life.

In the truly democratic family a generous share of the time of each member is actually spent for the welfare of the group. In a family of six, if each member would spend just one of his marginal hours each day for the enrichment of his family-group life, there would be six hours every day spent in promoting the interests of that particular family. If every Latter-day Saint would adopt such a practise, the quality of family life would be so greatly enhanced that our family life would stand out as an example for all the world to follow.

Questions and Problems

1. Make a list of ten habits that children should form which would facilitate the wise spending of time.

2. Keep an accurate record for one week of the time wasted in your family as a result of one member keeping other members waiting. In each case, how might it have been avoided?

3. Consider a family group of five members, consisting of a father, mother, a daughter age 8, one son age 12, and one son age 16, and suggest specific contributions each may make to family living by spending one hour per day for enhancing the joy of family living.

4. Give examples taken from your own observation of families in which the father or mother, or both, spend an undue amount of time in activities outside of the home. State specifically how different members of the family are affected. Do not reveal names of families.

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THE TRUEST GREATNESS

"After all, to do well those things which God ordained to be the common lot of all mankind, is the truest greatness. To be a successful father or a successful mother is greater than to be a successful general or a successful statesman."—*Gospel Doctrine*, President Joseph F. Smith.

Mission

LATTER-DAY SAINT CHURCH HISTORY

(To be used by missions in lieu of Literature, if so desired)

LESSON XIV

The Twelve Apostles Lead the Church

(Tuesday, February 18, 1941)

REALLY, it was not Joseph Smith that the mob wanted when they killed him, but the cause which he stood for and directed. This is clearly shown in what followed the great silence, of which mention was made in a previous lesson.

The murderers were never punished by the law. They were arrested it is true, and tried in a sort of way, for everybody knew who they were. But the trial was a farce. Men who sympathized with the murderers, armed with rifles and pistols, filled the courthouse and threatened the prosecuting attorneys, the witnesses for them, the jury, and even the judge. It was a public scandal. Of course, the verdict was, "Not guilty." Everyone knew what it would be beforehand.

The enemies of the Saints, for that is what they were, lay low for a while. They were waiting to see what would happen. They fully expected that Mormonism would go to pieces, that the members of the Church would leave Illinois forever. Then the state would be rid of the Faith.

But imagine their surprise when they saw what was actually taking place. Nauvoo went on as before. Indeed, more Latter-day Saints came off the boats from down the river. They had arrived from England. Others came from the States and Canada. Instead of getting smaller, Nauvoo was getting larger every month. Then, too, new industries

were starting, to give employment to the newcomers, and the Temple continued to be built—faster, in fact, than when the Prophet was alive.

The non-Mormons in Illinois saw then, for the first time, that in place of the one head they had cut off, twelve heads had taken its place.

Then they got busy again.

FIRST, the Nauvoo Charter was repealed. This left the city without a government other than that of the county, and we know what that was. There was no more Legion, there were no more city courts. It was as if the people of Illinois wanted to leave the citizens of Nauvoo a prey to the lawless.

Later, meetings were held in various parts of the county by "indignant" non-Mormons, to protest against the Saints remaining in the county. And in order to make their protests look better, they actually set fire to places that belonged to themselves and charged the crime to the Mormons. This seems unbelievable, but there is plenty of evidence to show that it was a fact.

In this way, a strong feeling was aroused against the Mormons in Illinois. The Church leaders also called meetings of their own people, to lay the facts before the people of the county. They chose missionaries to lay their case before some of the more reasonable men in the state. It did no good, however, and

so they had to agree to leave Illinois. Such men as Senator Douglas and Governor Ford advised them to go farther west, to Oregon.

MEANTIME, work was hurried on the Temple. In a revelation, through the Prophet, the Saints had been told that they must build this Temple, so that they might receive their endowments. That is, that they might do work for their dead and also do their own sealings among the living. If they did not do this, they should be "rejected" by the Lord. That is why they hurried to finish the Temple before they left Nauvoo. This haste to finish it was misunderstood by the non-Mormons as a determination to remain. But the Saints had decided to go when "grass began to grow and water to run" in the spring.

The leaders knew where they were going. They would go where the Prophet had designed to take his people before his death. The place he had chosen was the Rocky Mountains, fifteen hundred miles to the west. There were no settlers in those valleys, none to "molest or make afraid." Joseph had sent men to Washington, D. C., for the purpose of obtaining the consent of the Congress to make the move. But the Congress was not interested. Then, too, the men sent to the Capitol had also studied books and maps about the West. So the Prophet, and later Brigham Young, knew a good deal about the country to which they were going to lead their people, and also the best route there.

LONG before the grass began to grow and the waters to run the Saints were off. But not before they

had finished the Temple far enough to get their endowments and do much work for their dead. Early in February, their teams and wagons crossed the river on the ice. From that time on until all had left Nauvoo there was an almost steady stream of covered wagons going over the Mississippi—at first on the ice and then in boats and rafts.

The first wagons stayed for a few days on Sugar Creek about nine miles out from Nauvoo. Here there was a grove of trees, where they encamped. It had snowed just before this. Brushing away the snow, they pitched their tents in almost freezing weather. The first night, with a falling thermometer, nine babies were born.

The earlier days of the trek were distressing in the extreme. Snow lay on the earth to the depth of six or eight inches at first. At the camping grounds there was little else than slush and snow. Men, women, and children were often forced to sleep on corn stalks or tree branches laid on the wet earth. Later the rains came, to make matters worse. Teams had to be doubled up. Wagons broke down. Sometimes a double team could not pull a wagon down hill, so heavy was the mud. A fire under these circumstances was all but impossible on the prairie.

At two places between the Mississippi and the Missouri rivers, the men stopped long enough to make a temporary town. At Garden Grove, for instance, they plowed the ground, planted it in wheat, potatoes, and other things, fenced it in, built log houses, and then left it for those who were to follow to take care of and to reap the crops. This was fine teamwork. At Mount Pisgah, far-

ther on, they did the same thing. Only here they established a town of considerable size, since it was nearer their destination for the time being.

When the first companies reached the Missouri River, they camped at Council Bluffs. Here they established another town, the main town in this part of Iowa. Presently, many of them crossed the stream into Nebraska, where they made another town—Winter Quarters. In these two places and smaller places along the river and out a little way from it, the Mormon people lived till they found their new home in the West.

Before making these settlements, however, the Church authorities obtained permission of the governor of Iowa to live there for a time. They had to make peace, also, with the Indians—which was not always an easy thing to do in those times; for the natives were beginning to feel that the white men were their enemies, and they wanted to drive them off their hunting grounds. But the

Saints got along with the red men better than most other people, because of their friendliness for these persecuted folk.

In a little while, a county government was established in western Iowa, mainly for the Saints. They took part in politics, they published a paper, they raised crops, and they lived on good terms with everyone to the east. Meantime, all the Mormons left Nauvoo for the prairie.

QUESTIONS

1. Why were the non-Mormons not satisfied with the death of the Prophet?
2. Why did they want to have the Saints leave Illinois? Where did the Saints propose to go? Why there?
3. Who began the inquiry about the West? Why did he wish to go there?
4. Why did the Saints want to finish the Temple? What benefit did they derive from it?
5. Why did the Saints suffer like this? What had they to gain? To lose? Describe the journey to the Missouri River.

Note: Map printed in July, 1939, issue of the Magazine is to be used in teaching Church History lessons.



ERRATUM

THE Church History lesson, No. XIII, "Who Shall Take the Prophet's Place," published in the October issue of the Magazine, stated that Mrs. Mary Field Garner, who was a witness of the transformation of Brigham Young's voice to that of the voice of the Prophet, had died in 1938, not far from Salt Lake. Sister Garner, now 104 years of age, lives with her daughter-in-law at Roy, Utah. She is in good health, looking much younger than her years. On September 22, 1940, she was among those over 100 years of age who were honored by being presented with a special badge by the Old-Folks Central Committee, of which Presiding Bishop Le Grand Richards is chairman.

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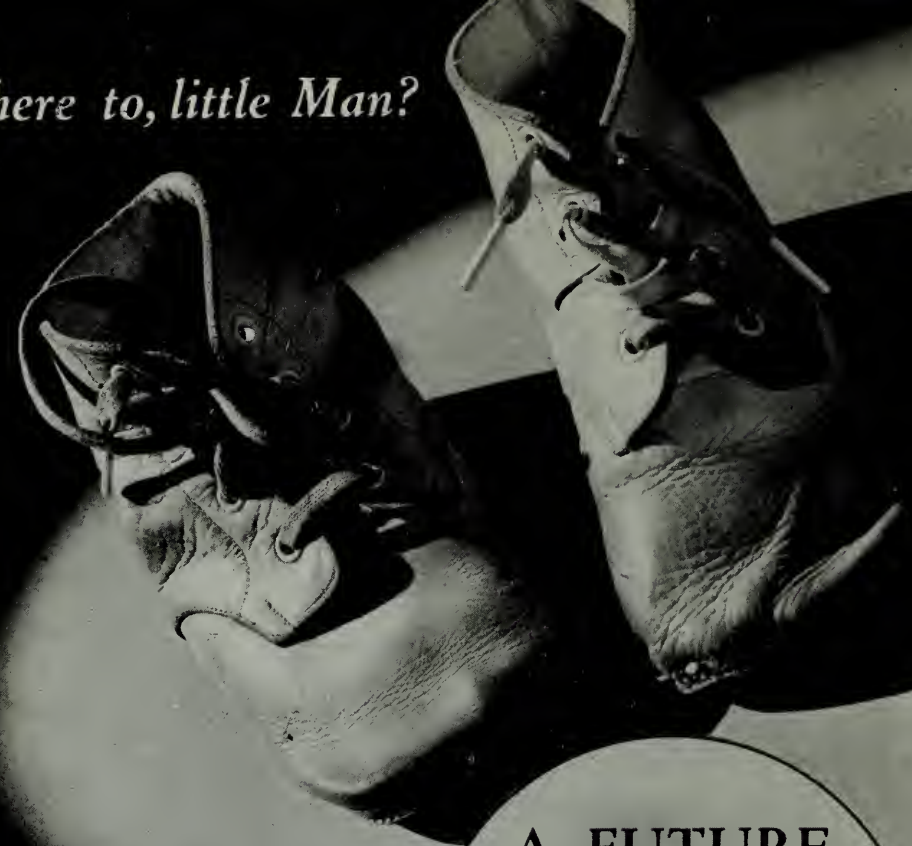
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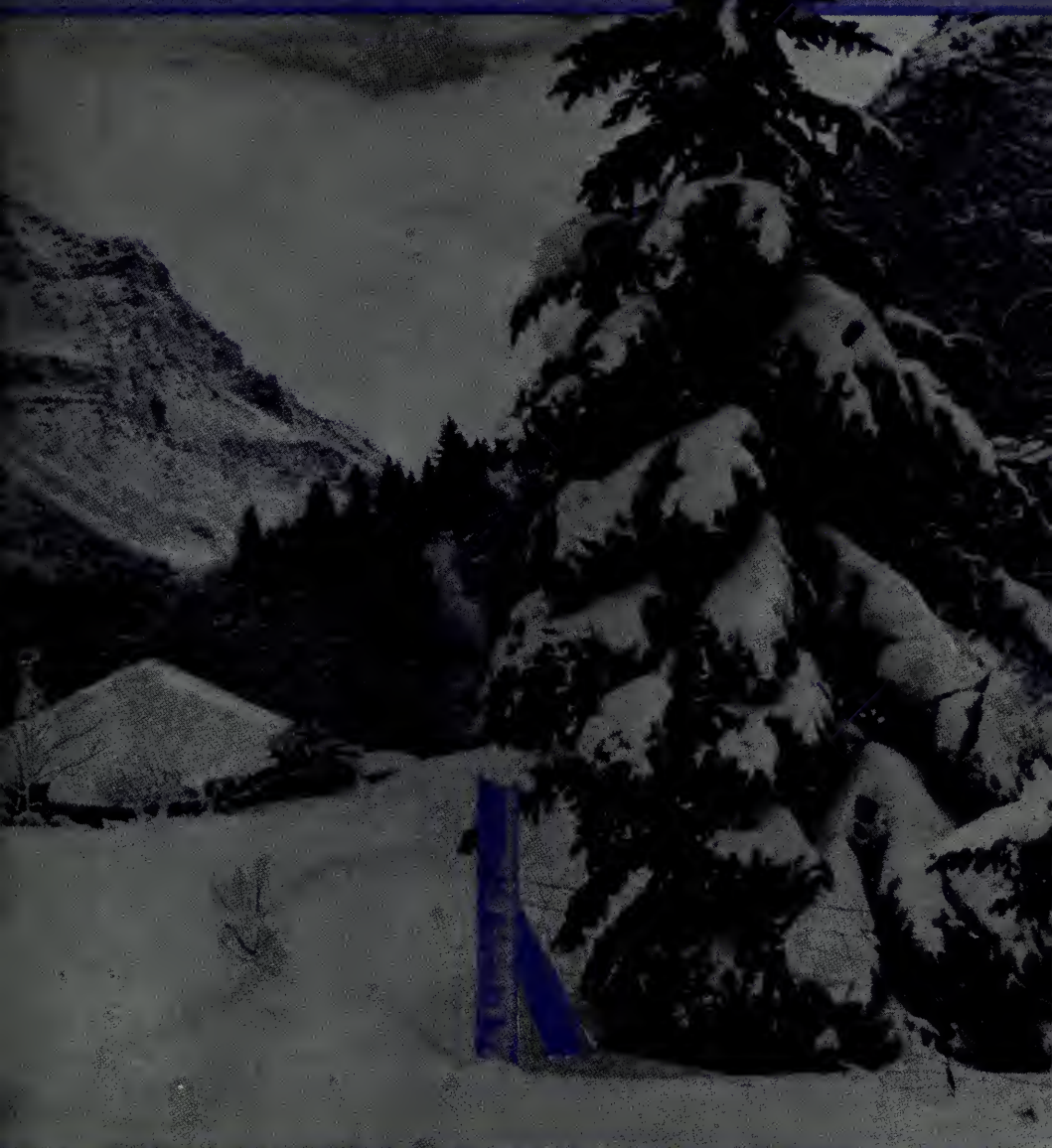
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HEBER J. GRANT, PRESIDENT

The RELIEF SOCIETY MAGAZINE



DECEMBER 1940

LESSONS FOR MARCH

VOL XXVII NO 12

Our Cover

The evergreen—an emblem of undying beauty and strength—is now regarded as the great World Tree, Yggdrasil, to which the Northmen, according to legend, likened the sunrise and the world hundreds of years ago.

To us, the life and beauty of the evergreen are symbolical of the ever living, ennobling philosophies of Jesus, which are as glorious, far-reaching and everlasting as the sun, or world, appeared to be to the Northmen. Today, brightening our Christmas firesides with its tinsel branches, the evergreen stands as a talisman—magic with the quaintness of this old belief and resplendent with the glory of the message, just as old, yet ever new, which is revived in our minds this Christmas season.—R. J.

The Frontispiece

Of Such Is The Kingdom, the frontispiece picture of this issue of the **Magazine**, is a copy of a bas-relief plaque, the work of Alice Morrey Bailey, a local artist who frequently contributes poetry, prose and fiction to the **Magazine**.

This plaque won first prize in the amateur section of the Fine Arts Department at the 1940 Utah State Fair. This is the fourth consecutive year that the work of this gifted young woman has received recognition at the State Fair.

During the month of December, **Of Such Is The Kingdom** will be displayed at the invitational art exhibit to be held at the University of Utah. Prior to that time, it will be on display at the Z. C. M. I. tea room.

Mrs. Bailey feels that there is a pronounced need for artists to portray religious subjects; that religious subjects open the widest field to the present-day artist.

The poem "The Children of Jerusalem" appearing on the back of the frontispiece is also the work of Mrs. Bailey.

*Blessed are the peacemakers;
for they shall be called the
children of God.*

—Matthew 5:9.



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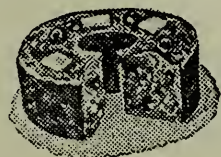
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The Relief Society Magazine

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

Vol. XXVII

DECEMBER, 1940

No. 12

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The Children of Jerusalem

Alice Morrey Bailey

Perhaps Jerusalem's streets rang with the shouts
Of their release from synagogue and school.
Perhaps they were as quick to fight as ours—
As loud in argument—precept and rule
As often broken. Games were in their thought
While Father prayed his long, sonorous prayer,
And Mother's doting pride in manners, speech
And dress as often tempered with despair.
Perhaps behind the plastered walls, ambushed,
They threw ripe figs at Herod's soldiers—grand
In burnished plates and tunics, plumes—or drew
The pictures of their elders in the sand.
If, when they came to Him of Nazareth
Who preached of love at well and market place,
Their hands were grimed with dust, their faces smeared
With dates and honey-cake, He tipped the face
Of one, and, looking deep into the eyes
Of childhood, seeing there the beauty, truth
Of all the world unmarred by creeds of men,
The guilelessness—the wholesome lack of fear,
The eager and implicit faith of youth,
The untouched purity of heart—the freedom
Of a questing mind—He might have said
The same of ours—OF SUCH AS THESE—
THE KINGDOM!



ALICE MORREY '14

Of Such Is The Kingdom

The Relief Society Magazine

Vol. XXVII

DECEMBER, 1940

No. 12

Our Homes

President J. Reuben Clark, Jr.

(Relief Society Conference Address, October 3, 1940)

THE Relief Society Presidency have asked me to speak to you today along the lines of the general theme of this Conference, —The Latter-day Saint Home — a Foundation for Righteous Living.

I am grateful for the confidence which this request carries with it. I shall try to make what I say render obedience to that confidence.

THE RELIEF SOCIETY

May I begin by saying that the Relief Society of the Church is far and away the greatest woman's organization in the world. It is great not alone in its aims and purposes, which are to alleviate the want, misery, and suffering of humanity; not alone in its almost earth-wide reach, for it covers the bulk of the Christian world; not alone in the achievements of its activities, though it has brought to the needy, living where it worked, food, clothing, shelter, fuel; not though it has nursed those who were sick, buried the dead of the poor, comforted those who were downhearted; not though it has sustained those who were weak in spirit, built up righteousness in the hearts of the wayward, and brought the living truth into the homes of all

who give it an abiding place, to their salvation and final exaltation,—the Relief Society is greatest, not alone because of all these, but because its directing head and the great bulk of all those who make up its membership share as of right in the blessings and promises of the priesthood borne by their husbands,—the Holy Priesthood of God; greatest because its leaders and members have the right to the inspiration of the Lord in the carrying on of their work; greatest because in their work of now almost a century they have been richly endowed by that inspiration, they have been constantly directed by the Spirit of the Lord which has never departed from them since the Prophet brought a few (18) of the sisters together and set them about their work. These, Sisters, have been your sacred opportunities, and your glorious, Christ-like achievements.

This unique qualification of priesthood blessing and promise that is yours, that sets you apart from all other organizations, and that gives you a power and authority that no other woman's organization in the world possesses, brings with it certain duties and responsibilities which largely determine and fix your work,

which in this view must follow the pattern of the labors of Jesus,—relieving human woe and ministering to spiritual wants. The Relief Society is the handmaid to the priesthood of God in carrying on His work for the salvation of men. This is the key to every task you undertake, it unlocks the door to your every duty, it opens the gate to all your activities. The merely social, cultural, and educational activity must be left primarily to other agencies.

OUR CELESTIAL HOME

To the Latter-day Saint, the home is a holy place. It has its pattern in the Heavens. In that immortal hymn, "O My Father," which is more instinct with the eternal truths of eternal relationships and of being than any other brief utterance of our time, Sister Eliza R. Snow sang:

I had learned to call Thee Father,
Through Thy Spirit from on high;
But until the Key of Knowledge
Was restored, I knew not why.

In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal
Tells me I've a mother there.

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?

Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

Thus we came from a celestial home to this earth; we shall return to a celestial home when we leave this world. In that home Jesus is our Elder Brother, which shows our dignity, our rights, and our privileges. His words about His mother and

His brethren, when they sought Him as He taught the people, thus take on a tender meaning and lose all tone of rebuke: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:48-50) The vision of Peter that he might go to Cornelius, runs also to the universal brotherhood of men. (Acts 10)

The priesthood-born home is the loftiest spiritual organism of which we know. Only through it can the highest exaltation come. So we may profitably consider briefly the antecedents of those of us who have come to this earth and how and why we came.

OUR INTELLIGENCES

First a few words about our intelligences,—originally uncreated and, it has been declared, co-existent with our Father.

The Lord said to Abraham:

"I came down in the beginning in the midst of all the intelligences thou hast seen.

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:21-23)

The Lord revealed to the Prophet Joseph that:



PRESIDENT J. REUBEN CLARK, JR.
Member of the First Presidency of the Church

"Man was also in the beginnng with God. Intelligence, or the light of truth, was not created or made, neither indeed can be." (D. & C. 93:29)

Thus has the Lord spoken as to the eternal intelligences.

OUR SPIRITUAL BODIES

Next, as to our spirits, our spiritual bodies, for after the event which God showed to Abraham He created our spiritual bodies, for the Lord has declared as to His creations:

"For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air nevertheless, all

things were before created; but spiritually were they created and made according to my word." (Moses 3:5 ff)

THE LORD'S SPIRITUAL BODY

Jesus showing himself to the brother of Jared said:

"Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Ether 3:15-16)

Centuries after this, when in dire extremity for his fellow righteous Nephites, Nephi cried mightily unto the Lord, the voice of the Lord came to him saying:

"Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world. . . ." (3 Nephi 1:13)

THE FIRST AND SECOND ESTATES

In His teachings to Abraham the Lord also said:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abraham 3:24-26)

OUR THREEFOLD PERSONALITY

To begin this Great Design, Adam, the first man, was created. The manner in which the spirit body housing the intelligence came into the mortal body of Adam was told to Abraham in this language:

"And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul." (Abraham 5:7)

Thus, in the setting up of the family unit that God established on this earth there were in its development, first the intelligences—co-existent, it has been declared, with God, and uncreated—which was organized and among whom God came down; then there were created spiritual bodies by the Creator, bodies even as Jesus showed Himself to pos-

sess to the brother of Jared; and then to these spiritual bodies there were given bodies of flesh, just as Jesus took on a fleshly body; so as to each of us today there is an intelligence, a body of the spirit, and a body of flesh; and the end and purpose of all this is, as the Lord told Abraham, that "they (we) might have glory added upon their (our) heads for ever and ever."

Thus in our existence here, we are carrying out the plan which was made for the great celestial family of which we are a part; we are going forward as the children of our God and fitting into the pattern He made for us. The place we shall hold in God's household, in God's family, in our heavenly and eternal home, whether it shall be in the inner family circle, or outside in the halls and ante-rooms, depends wholly upon what we ourselves do here.

HOW FAMILIES ARE BUILT

But the creation of a fleshly tabernacle for the one spirit, Adam, was only the beginning. There were myriads of other spirits to be given bodies. The Great Design provided the method, the eternal method, by which other fleshly tabernacles to house other spirits should be created. It must be done through families, husband and wife. Earth homes must be made in the pattern of the heavenly and eternal home.

So the Creator, no helpmeet being found for man amongst all the then created things, declared:

"It is not good that the man should be alone; I will make him an help meet for him," and "made he a woman, and brought her unto the man.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall

be called Woman, because she was taken out of Man.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:18-24; Moses 3:18 ff; Abraham 5:14 ff)

"And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:27)

Paul who seems to have been not overfond of woman, declared to the Corinthians that man "is the image and glory of God: but the woman is the glory of the man.

"For the man is not of the woman; but the woman of the man.

"Neither was the man created for the woman; but the woman for the man. . . .

"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

"For as the woman is of the man, even so is the man also by the woman; but all things of God." (I Cor. 11:7 ff)

These were the purposes and the principles and thus was declared the significance, that lay behind the establishment of the family on this earth. As Paul said: "man is not without the woman, neither the woman without the man, in the Lord."

PEOPLING THE EARTH

The first commandment given to Adam was "Be fruitful, and multiply, and replenish the earth." (Moses 2:28)

Eve sang her hymn of gladness when she came to understanding after the Fall:

"Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:11)

Lehi teaching his son Jacob said:

"And now, behold, if Adam had not transgressed he would not have fallen . . . and they would have had no children. . . ." (2 Nephi 2:22-23)

But having fallen "they have brought forth children; yea, even the family of all the earth." (id. v. 20)

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy.

"And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

"And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

"And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom." (2 Nephi 2:24-29)

So began the Earth family from which we spring, the first unit organism on this earth that marks the perfect relationship between man and woman.

OUR RETURN TO OUR CELESTIAL HOME

In our probationary period here—for we are on probation to deter-

mine whether we can keep this our second estate—we are working out the family plan of the celestial family, — that family of which Sister Eliza R. Snow has sung. We are proving whether we are worthy to go back into the inner family circle of our heavenly home, whether we can mingle with our Heavenly Father and Mother throughout the eternities to come. Jesus gave us the key to this inner family circle when he said:

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3)

To the grieving Martha, Jesus had earlier said:

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

“And whosoever liveth and believeth in me shall never die.” (John 11:25-26)

ETERNAL PROGRESSION

When the Lord said to the multitude on the Mount: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48) he was; it seems to me, not merely exhorting to righteousness, he was announcing a great principle. It would have been commanding us to do the impossible, and neither God nor the Christ ever does that, to require that we be as perfect here on earth as our Heavenly Father is in Heaven. But this commandment lays down the principle of eternal progression,—the principle that tells us there is no end to our progress, to our achievement, our righteousness, if we will but keep God’s commandments, the principle that tells us that knowledge is infinite in its scope and in its power, and that in

its fullness it may through the eternities become ours.

The full import of this principle of eternal progression is expressed in the formula which is attributed to President Snow: “As man now is, God once was; as God now is, man may become.” And this same principle so formulated finds confirmation in the declaration of the Savior:

“I do nothing of myself; but as my Father hath taught me, I speak these things.” (John 8:28)

After he had healed the man with a thirty years’ infirmity at the Pool of Bethesda, at the Feast of Pentecost, Jesus discoursing to the people, said:

“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.

“For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.” (John 5:19-20)

OUR FAMILY DESTINY

We come now to our earthly family unit and its place in the universes of God’s creations. Here we see there is another purpose for our existence on earth besides so living that we shall go back into the presence of God, to live with him, to take our place at the inner home fireside of the celestial family of our Father. We can now see that just as each mortal family here may be the parent of other mortal families, so God’s celestial family is the parent of other celestial families. Each family unit here, that is created by and under the authority of the priesthood in the House of the Lord, is potentially another celestial family, another Heavenly Home, like to the one of

which we are members,—a family unit that may ultimately do for other intelligences what God did for ours, even to the full eternal plan, for the Great Design is God's perfect plan.

But such a destiny for the family unit is predicated upon the observance of very definite laws. The Prophet Joseph explained certain of them in this way:

"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. . . .

"In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of priesthood, (meaning the new and everlasting covenant of marriage;) and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom: he cannot have an increase."—*History of the Church*, Vol. 5, p. 391. (*Joseph Smith's Teachings*, p. 104)

Thus every earthly family unit, that is properly begun by a marriage in a House of the Lord performed by one having authority thereto has within its reach this infinite opportunity of eventually becoming creators after eternities of schooling and preparation; they have the infinite opportunity of heading another celestial family, which means the power and opportunity of creating worlds and peopling them. This is the supreme work, the very highest glory of which God has told us. Even its appreciative contemplation is almost beyond our finite reach.

The Psalmist sang: "I have said, Ye are gods; and all of you are children of the most High." (Ps. 82:6)

EMBODYING OTHER SPIRITS

But there is a third realm of duty and responsibility, which is also an opportunity, that belongs to every earthly family unit so created, and that is the providing of bodies for other spirits—God's children—who are waiting to come to this earth to live out their period of probation. This is not only a necessary, but an indispensable part of the Great Design; and its carrying out involves both temporal and spiritual considerations.

THE FACTOR OF HEREDITY

I shall not attempt to discuss the relationship that exists between biological man and spiritual man, but I will say it seems to be most intimate. Among many factors, this relationship involves the whole question of heredity about which so much is written and apparently so little really understood. This much may however be said,—a healthy body plus a healthy mind is the very best nursery for a healthy spirit. And this further may be said, that a healthy body is the best guarantee of a healthy mind, provided always that the environment, the home life, is likewise healthy. So the fully developed human being, has a healthy body, a healthy mind, a healthy environment. Barring infrequent exceptions,—healthy bodies and healthy minds, beget healthy bodies and healthy minds. Apparently the law of heredity does sometimes upset this, but only occasionally. Such an eventuality is in our

present knowledge beyond our control; but who shall say it shall always be so, that never shall human knowledge triumph over or learn to avoid this law? No wise man will venture an assertion that this shall never be. But the element of environment is always, as to its healthfulness, almost wholly within the control of the family unit, because a healthy home life is just as attainable—perhaps more so—in a cabin as it is in a mansion.

Now we Latter-day Saints have had given to us all the rules, laws, and commandments necessary to enable us to fulfill the highest requirements in providing healthy bodies for the spirits still waiting in the spirit world to take on their second or probationary estate. The actions of our ancestors have put some restrictions upon this through the operation of heredity, but if we live chastely and righteously, heredity will intervene detrimentally less and less frequently.

THE FAMILY'S THREE GREAT FUNCTIONS

Thus the Latter-day Saint family, in a Latter-day Saint home, has three great functions to perform.

First,—it must bring to its members such lives as will enable them to return to the inner circles of that celestial home from which they came,—a dwelling with the Heavenly Father and Mother throughout the eternities.

Second,—it must so carry out its duties, rights, and functions as to enable it, in turn, to found a celestial home that shall in some eternity hereafter be equal in power, opportunity, and dignity with the celestial

home from which we came and to which we shall return.

Third,—it must so live its life as to provide for the spirits yet waiting to come to this earth for their fleshly tabernacles, both bodies and minds that shall be healthy, for the spirits coming through them are the choice spirits, which have earned the right by their lives in their first estate, to come for their second estate, to the righteous homes—to the families of greatest worth, promise, and opportunity; and this family must provide for this spirit which it invites to come to its hearthstone, an environment that shall meet the strictest requirements of righteousness.

And certainly in one view this last may be considered the highest responsibility of any of the three. For our return to the inner circles of our celestial home and our building our own celestial home, affect most directly ourselves, we “twain who have been made one flesh”; but what body we provide for the spirit we invite to come to us, has intimately to do with whether that spirit returns to the inner circle of its celestial home, and whether it shall build its own celestial home,—the two great ends of our probationary and second estate. God will not hold guiltless parents who fail to do the most they have power to do, to meet these responsibilities, because God will give us the power to do all we should or need do, if we shall live as he has told us to live. Not often will a wayward spirit come to those of us who have from the beginning done all we should do.

Thus the righteous life is not prescribed by a whimsical or capricious Deity. The prescriptions for

such a life have their source deep in the secrets of eternity. They lead men to the highest degrees of glory, to the loftiest pinnacle of celestial achievement.

Latter-day Saints know that these matters are not idle theories, concocted over the ages in the minds of men; they know that these are the basic facts of existence; all doubt and unbelief about it have been thrust out from their minds and souls.

One can stand only in awful and reverent silence at the grandness and glory of this vision of our promised destiny, predicated upon the building of a true home.

THE PERFECT EARTH HOME

Can any young couple, wedded as man and wife, be so dead to progress and to high adventure, that they are not caught up in their spirit to reach out for this prize, these immortal treasures that lie waiting for the righteous, treasures that endure forever and forever.

What must this earthly home of divine destiny be, to become the celestial family of infinity?

True love must be there, true love that blesses and hallows every thought and act. Mere sex passion will not do; that soon burns out and leaves only ashes to be tossed about by the wind. The divorce court, not the divine destiny of a celestial family, waits at the end of that short road.

There must be chastity in this home. An unchaste wife tears out the very heart of home. "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones," says the

Proverb. (Prov. 12:4) The unchaste mother marks her offspring with disgrace. An unchaste father brings to the home a canker that consumes it and leaves only dross behind.

There must be respect in this home, and honor.

Patience in abundance and a full measure of charity must be found there.

Discord must not find therein a resting place and distrust must not cross the threshold.

Loyalty in thought and word and deed must there abide; disloyalty puts out the sacred fire of family life.

Therein must be kindness; loving trust must throw its stalwart arms about them.

High hope must lodge there; despair must be driven from the door.

Children must have a welcome; motherhood and fatherhood bring the highest happiness and are our loftiest destiny.

Modesty must dwell always in the bosoms of the daughters, and respect for womanhood must fill the hearts of the sons.

God's Word of Wisdom must be kept, then health shall fill the air as a sacred incense.

Sloth must not creep over the door sill; industry and thrift must rule there in undisputed sway.

Faith must cover the home as a kindly light; unbelief must be given no shelter.

Righteousness must clothe them as a mantle; their feet must go always along the path of duty.

Prayer shall ascend to our Heavenly Father as from a holy altar; God's peace and blessing will hedge them about against Evil.

Obedience to God's command-

ments must guide and cheer them; Satan must be shut out from their presence.

Wisdom shall stand guard always at the threshold; so shall their outgoings be along paths of eternal progress, and their incomings laden with righteousness.

Honesty must be treasured as a jewel; truth must be worn as a crown.

They must banish worldly pride from their fireside; vanity must be trodden under foot.

They must cast out selfishness through the door, nor let greed and envy ever enter.

The poor must not cry out to them in vain; a hard heart is the herald of destruction.

The virtuous and lovely must be derved for; things of good report and praiseworthy must be sought out.

Honor and respect must be given to the Holy Priesthood of God; no celestial home can be built in any other presence.

THE FAMILY GLORY

Then shall the mortal home here lead us back to the celestial home from which we came. Then shall the family here live and grow into a celestial family there. Then shall the spirits we bring here, themselves go back to their celestial home there, themselves build their own celestial home, themselves bring other noble spirits to mortal homes to work out their destiny. Then shall salvation wait upon us, and exaltation beckon us on. Thus we shall come to the ultimate glory.

All this shall come to those who, obedient to God's law, shall be

united together in the House of the Lord by the authority of the Holy Priesthood of God. All this can come to them through no other cause.

TO YOUTH

You youth of the Church, bow not your necks in defiance, nor stiffen your backs in rebellion. Follow the counsel of your parents; therein is great wisdom. Resolve that the high destiny which God Himself offers you, shall, God willing and helping you,—as He will—be yours.

The father must be the head of the house; but the mother is the queen of the home.

THE PART OF THE RELIEF SOCIETY

Need I point out to you Relief Society sisters, where your high duty lies in all this,—your duty not only but your lofty destiny as well? We fathers cannot do this, we are not so framed; we can only help; the great work is yours, yours by your very natures, which means by divine design and appointment. You shall fail in your mission if you do not do it, and the world will be lost.

God give you strength in the full measure of your need, that man may earn his full reward; that our homes shall be so built here that they shall be bathed always in the saving sunshine of God's blessings; that so built here, these homes of ours shall grow and ripen into celestial homes of eternity; that thus we shall have a part in and not be cast out from, the glorious fruition of God's plans and purposes which cannot be put aside or brought to naught.

The Most Important Aspect of Christmas

Elder Stephen L Richards

Member of the Council of the Twelve

MANY years ago I was privileged to be present at the dedication of the Hawaiian Temple at beautiful Laie. The services were held daily for several days in the Celestial Room. On one occasion there was carried into the services an old Hawaiian woman. She was too feeble to walk, and she was placed by two men in a comfortable chair very near to where I sat.

I observed her carefully. She was very old. Her pallid, wrinkled skin hung loosely on the bones of her face and hands. She was exceedingly thin and wasted. I discovered that she was blind. She lay in the chair, perfectly still and seemed almost lifeless.

She showed no signs of interest in any of the proceedings until the president of the Hawaiian Mission began to speak in her native tongue. It was the practice to have the proceedings interpreted in substance for the benefit of those who could not understand English. I was not familiar with the language of the interpreter but I gathered that he was explaining the purpose of the Temple and its work, setting forth the beautiful blessings of the endowment ceremony, the vicarious work for dead ancestors and the enduring relationships created under the power of the holy Priesthood.

I watched the effect of these explanations on the dear old lady who sat beside me. She seemed, as if by some strange power, to come to life. A light shone in her poor, blind

eyes. Her countenance brightened. A smile was on her lips. She raised her frail body in the chair and sat alert and attentive. I think I have never seen such a quick and complete transformation in a human personality and I think, too, I have never witnessed a more impressive and soulful appreciation of Gospel principle than I did on that occasion.

I have never forgotten the circumstance and whenever a time comes for the expression of deep-seated gratitude and true thanksgiving, as it does this Christmas season, I think back on the old lady in the Temple. If only the understanding, the appreciation and the vision of all men could be opened and stimulated as hers was, what a different world we should have!

BY every measurement the most important aspect of Christmas is the coming of the Christ and His glorious Gospel, the true way of life. It seems very unfortunate that the festivities of the holiday season have so often crowded the central theme out of the popular mind. Santa Claus, gifts and happiness were originally intended to symbolize the Christ, the Savior of the world, the supreme gift of the Father to His children, the benefactions coming from the Master, and the holy joy of the race in contemplation of these blessings. But the symbols, with many, have become the verities and Christmas has lost its meaning.

It is sad that it is so, particularly

at a time when sincere appreciation of the true significance of the day would mean so much to a grief-torn world. Much as I could hope that it might be otherwise, I shall not be surprised to learn that on the natal day of our Lord and Savior, cities and villages and homes will be bombed, ships will be sunk, and war, with all its devastation and horror, will be prosecuted with its usual ferocity, hatred and malice.

How can it be so? How can men so ignore the Author of mercy, kindness, brotherly love and all the finer virtues with which the race has been endowed? I am not sure that I can answer that question to the satisfaction of many people, but I am certain that there are vital and important considerations to which attention must be given before an adequate answer is found.

PERHAPS the foremost need of the world today is the recognition of the Lordship of Jesus, the Christ. When He is accepted for what He said He was, men will not marvel at the miracle of His life nor will they ignore the precepts of His law. The attributes of Jesus are the standards of perfection in human living. Kindliness, sympathy, tolerance, mercy, forbearance, charity in judgment, loyalty, justice, integrity and abiding love are Christian virtues that lie at the foundation of the idealism of the race. These and the incomparable concepts of the good neighbor—doing unto others as you would be done by—and the abundant life, losing one's life in the service of others that he may save it—are the soundest and truest philosophies in the society of man and the way to happiness.

Such inestimable contributions to the human family, coming from the life and works of the Master, however great and beautiful, are, in this recognition of which I speak, to be considered but attributes and derivatives of the outstanding things which really command our veneration and our worship. Unfortunately for the world, too many Christian men have knelt at the shrine of the attributes and denied the authority and sovereignty of the King. As a man endowed with great and superior wisdom and far-reaching insight into the lives and characters of men, He might have given to the world His transcendent philosophies and His incomparable formula for living, but as a man, He could not have power over death, He could not rise from the grave, He could not make resurrection possible for the whole human race. It took a God to do that.

It is this recognition of Christ as God which is indispensable to true Christianity. It is not the indifferent who do not care to take the time and trouble to bother about religion; it is not the humanists who may have a reverent admiration for Jesus as the Great Teacher of all time but deny His divinity; it is not the formalists who stress the form and pageantry in religion, who are effectively advancing the cause of Christianity in the earth. Rather it is those, very often humble folk, who accept literally and unequivocally the fundamental Christian doctrines, who have received in their hearts the testimony of Jesus, who accept the philosophy of faith, who believe that the Kingdom of Christ has been established in the world and that His Kingdom shall ultimately triumph

over all other kingdoms and opposing forces and that Christ, a deified, personal Being is the Head of the Kingdom and will hereafter return to the earth to resume personal supervision thereof—it is these people of genuine faith upon whom the world must rely for the promotion and establishment of the brotherhood of man in the Kingdom of God.

SOMETHING else besides this recognition of the Lordship of Christ is also essential. That something is a knowledge of the true interpretation of the Gospel of the Savior. This true interpretation is also a new interpretation for the great preponderance of the inhabitants of the earth because, unfortunately, they have not become acquainted with it. This new interpretation is a product of latter-day revelation and constitutes a complete restoration in its fullness of the Gospel of the Redeemer. I cannot but think that if men came to know the import and vitality of this new interpretation their appreciation of the Christian faith would be greatly enhanced.

This new interpretation sets forth the dominance of intelligence. I believe I am correct in the assertion that in all Christian literature prior to the advent of Joseph Smith there were to be found no such concepts of the origin, function and place of intelligence in the universe as come from our modern scripture. Here are some excerpts:

"Intelligence or the light of truth was not created or made, neither indeed can be."

"The glory of God is intelligence or in other words light and truth."

"Whatever principle of intelligence we attain to in this life it will rise with us in the resurrection."

These and other scripture convince us that intelligence is the chief investiture of man. Indeed it is man, for it is that part of his constituency that persists, that is eternal. This knowing, conceiving, illuminating principle of existence lies at the base of all our powers and potentialities. This conception of intelligence justifies the eternal quest for knowledge and it does more. It explains the necessity of acquiring knowledge for it makes knowledge essential to progression and progression in the last analysis is salvation. It places a terrific penalty on ignorance. It lays down a new and very definite gospel doctrine that "it is impossible for a man to be saved in ignorance."

The world in general and the modern world in particular, with its science, scholasticism and technology has been prone to scorn and slur religion and the church for an alleged backwardness and retardation in intellectual processes and in the acquisition of knowledge. Whatever justification there may have been in times past for such an imputation, this new interpretation of the Gospel is a complete refutation of such disparaging allegations and inferences of the secular world. The Gospel of Christ offers a stimulus and a reward in the pursuit of knowledge and the development of intelligence that transcend in their appeal and promise anything that the students and philosophers have ever evolved.

But the knowledge and intelligence that it rewards must be true. "Light and truth" are the words of the revelation. It places no prem-

ium upon the acquisition of falsehood and error. It distinguishes very clearly between sophistication and true intelligence. In all the learning of the world there is nothing of higher import for the mind of man to comprehend than the eternal principles and truths that pertain to exaltation in the presence of God and there is no higher order of intelligence than that which enables man to perceive these glorious truths.

In this new interpretation there is a unique and distinctive conception of the family of God. God, the Master Intelligence, is the Creator and veritable Father of His children, the lesser but potentially divine intelligences who make up His family and populate His Kingdom. As a kindly parent, He desires and designs the eternal welfare and happiness of His offspring. In modern revelation His purpose is clarified as never before in recorded scripture. It is the glory of God to "bring to pass the immortality and eternal life of man" and "men are that they might have joy." These are the sublime declarations revealed in latter-days, forever banishing all doubt and uncertain speculation as to the place and purpose of man in the universe. "In what does the joy of man consist? There are two things, first, an eternal progression in intelligence, knowledge and power, that leads to perfection, even as Christ is perfect; and second, companionship with God in His presence and in the presence of His Son."

This pronouncement of the purpose of our being, together with additional revelations, brings a new concept of heaven. By the perfection of our lives we achieve joy and come into the presence of God.

Where is He? He is in His own Kingdom. Are there other kingdoms? Yes. And in that revealed knowledge we learn the truths about heaven. There are other kingdoms referred to but not fully explained by St. Paul and also indicated in "the many mansions of my Father's house" spoken of by the Savior. These scriptures have been fully amplified by the new interpretation. Kingdoms of eternity have been defined. Laws that govern the various kingdoms have been set forth and entrance requirements stipulated. There are preferential places and conditions in the hereafter, as there are here. The highest and most desirable is the Celestial Kingdom of our Father. In that Kingdom and only there do intelligences attain their highest state of perfection. Only there do we have assurance of the reunion of families and the perpetuation of family relationship and eternal increase. In that Kingdom man may ultimately become divine.

The scriptures give us to understand that through the general atonement of the Savior all mankind will be resurrected from the grave and come forth in a life hereafter, but we know that the atonement itself is not adequate to place us in the Celestial Kingdom, in which respect we distinguish between the general salvation of the human family brought about by the Redeemer of the world and the exaltation of the individual accomplished by his own works and faithfulness through the mediation of Christ.

Through the revealed justice of God the sublime blessings of the Celestial Kingdom are extended, not only to all the living, but to the dead as well. It is not designed that

the accident of death shall circumscribe the free agency of man to choose and attain his ultimate destiny. Since, however, it is in the plan that certain ceremonies and ordinances which are requisite for entrance into the highest kingdom shall be performed in mortality, merciful provision has been made whereby the living may vicariously perform these ordinances for the dead. I think of all Christian service, vicarious work for the dead is the most Christ-like. It often entails great sacrifice. The beneficiary is not here, even to give thanks. It is true benevolence.

I SET down these phases of the new interpretation of the Gospel of Christ because I regard them as indispensable to a real appreciation of the love and benevolence of our Savior. They are but a few of the inestimable contributions coming from the revelations given to the Prophet Joseph Smith. The items I have mentioned may furnish some part of the answer to the momentous question: Why has Christianity failed to more effectively influence the conduct of men and nations? If the true Gospel has not been understood, could it reasonably be expected to be very potent?

I like to think of humanity as naturally good, not bad. We know that the spirit of God strives with man for his uplift and advancement. There is justification for merciful judgment on humanity. Our Father will not hold him accountable to the law who does not know the law. Deep in the hearts of the true dis-

ciples of Christ is the enduring conviction that when mankind reaches a true conception of the beautiful, vital, saving principles of the Gospel of Christ there will be eager acceptance on the part of many of our Father's children who are now in darkness.

So, this Christmas time, dark and gloomy as the picture of the world appears, is not an occasion for despair and defeatism. Christ is not dead, although He has been mocked in many lands. His doctrines are not impotent, much as they have been ignored. While Christian hearts must ever grieve for human sufferings, yet they can rejoice in a supreme faith that out of all the will of God will prevail and that truth and righteousness will triumph.

What a benediction it is that the body of the Church of Christ set up to proclaim the glad tidings of great joy throughout the earth and to foster peace and good will among men and lay the foundations for the Kingdom of God should be established in the safest and most protected spot in the most secure and best governed nation in all the wide world. What a depth of gratitude this realization should stir within the heart of every true Latter-day Saint, not so much for mere personal safety as for extended and glorious opportunity from such a point of vantage to spread the Gospel of peace and love among the children of men. In such kindly service only may we find adequate expression for the birth, the life and works of Jesus Christ, our Lord and Savior,

How To Glorify Christmas Gifts

Lucile Wallace Wolf

TO receive a gift nicely wrapped is a compliment.

It would take a large book to show all the lovely packages that folks make at Christmas. You can make yours more interesting if you get acquainted with a few basic tricks in handling materials, and there is practically no limit to the materials you can use in making up a package to suit the individual and to add personality to your gift.

Rules for Simple Box Wrapping

To wrap a box of any size with plain, transparent cellophane or decorated paper, or just plain tissue, make sure your sheet of material is large enough to go around the box with an overlap for sealing, and wide enough to cover the ends. When the sheet is cut, place box upside down in the center of the sheet, fold over ends and seal the seam on the bottom with "Scotch Tape." Fold in the ends smoothly.

An Easy Way to Tie Ribbon Bows

In tying a cellophane or paper-ribbon bow for your gift package, first tie the ribbon around the package in any way that pleases your particular fancy, leaving two loose ends at the knot. To make the bow, form a loop of ribbon, keeping right side up, and pinch together at the point where the knot would come. For the second loop, bring the ribbon around in the opposite direction and pinch again (you can make as many loops as desired to form a rosette), then just place the bow on the package at the knot and tie

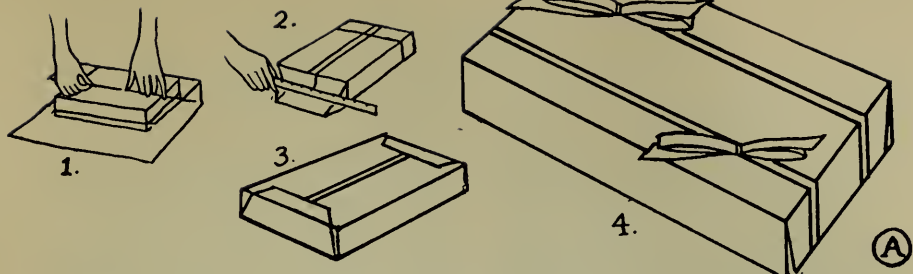
it securely with the two loose ends. This can then be cut, left in the un-cut loops, or cut and curled with a scissor edge, pulling from the knot and toward the end of the material or ribbon.

There Is A Knack to Making "Glassips" Pompoms

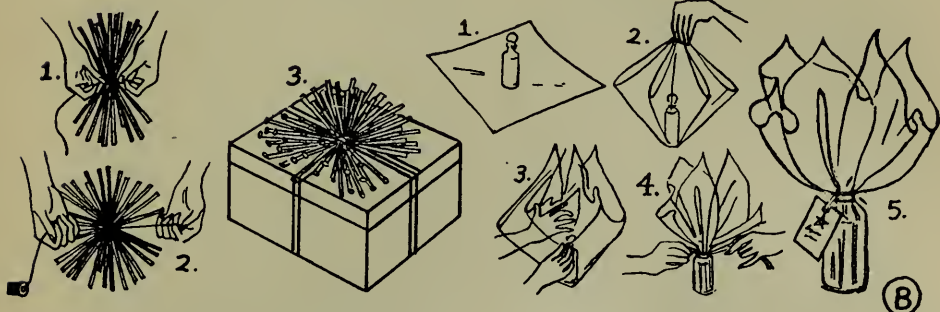
Hold the "Glassips" in one hand with the ends even and wind cotton-covered wire twice around the center. Then pull hard on the wire, fasten with a twist, and knot. The tightening wire spreads the "Glassips" in a pompom effect. Cut off the ends of the wire, leaving long enough ends to attach to a package. These are very effective.

One very interesting way to individualize a package is to use letters and numbers for decorating with monograms, names and dates. These can be purchased for 10 cents a package and are very interesting.

If you do not use a box, wrap your article, after it is carefully folded, just as you wrap a box. In the illustration of a package not in a box, a set of seven tea towels was wrapped with plain tissue paper, tied with ribbon, and decorated with a sprig of sagebrush. So many things can be used as decorations, such as a sprig of juniper, Oregon grapes, rose apples, holly, pine cones, or little handmade decorations that you have a special knack for making. These always add charm and interest. Use care in color combinations. Be careful, and you will be repaid for the effort. (Merry Christmas and beautiful packages!)



Steps in Simple Box Wrapping



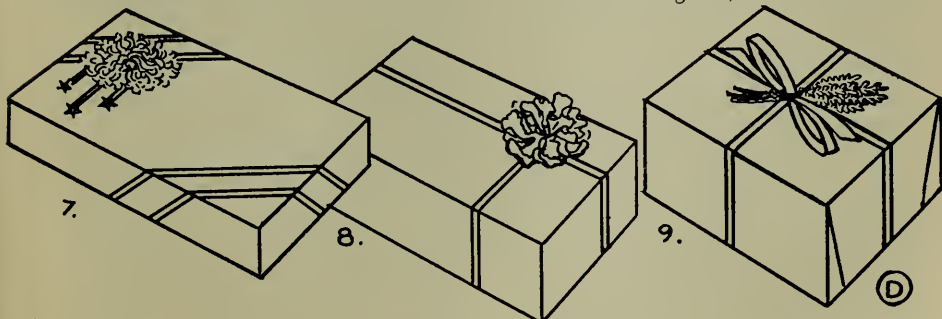
Attractive "Glassips" pompoms can be made by following the steps illustrated above.

Charm is added to the gift of a bottle of perfume or other similarly-shaped article when wrapped as illustrated above.



The above steps are followed in making decorative bows.

Packages are interesting when decorated with monograms, names and dates.



Variety in decorative bows is accomplished by leaving loops uncut, by cutting loops, or by cutting and curling with scissor edge.

Christmas Giving

Dorothy L. Watkiss

Society Editor, *Deseret News*

“IT is not so much in the gifts we give, as it is in the grace of giving.” This thought seemed to be the predominant sentiment of the four people whose expressed views on Christmas giving furnished the material for this article.

President Grant, whose boundless generosity is one of his outstanding characteristics, gives happiness and joy to many hundreds of people each Christmas, with his lavish distribution of books of lasting worth. He considers a good book the ideal gift for people of all ages, and each Christmas every member of his family and many of his innumerable friends are remembered with a carefully-selected book. President Grant is a firm believer in the sentiment expressed in the verse of Horace G. Whitney's poem:

“What though the price be paltry and small,
What though the cover be old and thin,
What though there be no cover at all,
If worth and merit are written therein.”

He feels that it is much more desirable to remember a greater number of people with an inexpensive edition of a good book than to remember just a select few with a more costly volume. While he has undoubtedly given away well over a hundred thousand books, he has also brought lasting joy to many of his friends by his generous distribution of beautiful pictures. The true spirit of giving is manifest in his thoughtfulness in selecting gifts which incidentally give needed help to those from whom the gifts are purchased

and at the same time bring happiness to those to whom they are presented, thereby bestowing dual benefits.

President Grant is an ardent believer in the old maxim, “It is more blessed to give than to receive,” and his genuine joy in bestowing gifts to his relatives and countless friends each Christmas proves that he considers it a great privilege to bring happiness to so many people. The Heber J. Grant Library in Provo contains copies of the many books he has so generously distributed. On one occasion he bought the copyright of a splendid book, “The Power of Truth,” written by William George Jordan. In this widespread distribution of worthwhile literature is expressed his great desire to share, with as many people as possible, the beautiful, stimulating and commendable thoughts and sentiments which he himself treasures so highly.

His love of giving is not confined to his relatives and intimate friends, but needy persons of all classes come within his circle of beneficences, particularly at Christmas time.

EMPHASIZING the thought that the cost of a gift was of secondary importance, Sister Annie Wells Cannon expressed the opinion that it was the good thoughts and wishes that accompanied the gift that really mattered. Like President Grant, she felt that it was much more desirable to remember a greater number of people with relatively inexpensive gifts, than to give to a select few something more costly. Also endorsing President Grant's views,

Sister Cannon feels that nothing is more lovely in the way of a gift than a book, and especially so for children. Nowadays, such a diversified assortment of books on innumerable subjects is available for the mature mind, and such a variety of children's books, all beautifully illustrated, that they undoubtedly solve the constantly recurring gift problem for many people. The wrapping of a gift is quite an important factor to Sister Cannon, and she takes great pride and joy in achieving this as artistically as possible. This definitely conveys an added gesture of esteem to those receiving remembrances.

She also mentioned that since the days when the Wise Men brought their gifts to Jesus Christ in Bethlehem, this spirit of giving at Christmas has been a practical gesture of love and remembrance. In the words of Edmund Vance Cooke, this thought is also expressed:

"It is not the weight of jewel or plate,
Or the fondle of silk or fur,
'Tis the spirit in which the gift is rich,
As the gifts of the Wise Ones were,
And we are not told whose gift was gold,
Or whose was the gift of myrrh."

The main object of a gift is to bring happiness and enjoyment, and at this particular season of the year children should be the first to be remembered. With what supreme joy are we rewarded as we watch their amazed delight and thrilling gladness at the unexpected gifts.

Sister Cannon said that she did not like the idea of inquiring of a person what they would like to have for a gift, as she felt the element of surprise was of major importance in the full enjoyment of the gift.

Gifts for the home, when appro-

priate, are also very desirable, as they invariably bring pleasure to all who share them. These gifts of the lasting kind are a constant reminder of the love and thoughtfulness of the giver.

SOME helpful suggestions were also contributed by Sister Donna Durrant Sorensen on this all-important subject. She laid great stress on gifts of the luxury type, feeling that it was an excellent idea to select gifts that you yourself would be happy to receive. This rule is particularly good to follow when purchasing gifts for one's contemporaries. For example, a small quantity of an exceptionally pleasing perfume would be more acceptable than a larger quantity of an inferior quality. Likewise, a small piece of sterling silver or fine linen would be more likely to bring lasting joy than larger gifts of more doubtful value.

Sister Sorensen feels that the way of wrapping gifts is a splendid manner of expressing one's artistic abilities, and that the same principles of art that prevail in decorative schemes are also applicable here. The wrapping should be in keeping with the gift and should enhance appreciation of it, but should not be too elaborate. For example, if the paper selected is particularly ornate, the material used for tying should be more conservative.

Gifts at this time of the year may be either personal or for the home, depending entirely upon the circumstances of the recipient. For instance, personal gifts are in most cases more appropriate for children and older people, or for those who travel extensively, while gifts for the home make a more direct appeal to

those in the process of establishing a home, or actively maintaining one. Gifts of a lasting nature are usually more appreciated by this group and thus bring pleasure not only to the one receiving the gift but to the entire household.

THE younger viewpoint, as expressed by Miss Elizabeth Hill, a student at the Brigham Young University and daughter of Dr. and Mrs. George R. Hill, finds the selecting of Christmas gifts a fascinating diversion. She also feels that the luxury type of gift—something that one would hesitate to purchase for oneself for practical reasons, but would be very thrilled and happy to possess—is eminently desirable and invariably receives greater appreciation. Miss Hill mentioned that as so many people are making a hobby of collecting certain articles, a contribution to this particular collection is sure to be much appreciated.

The personal touch expressed in monogramming gifts is greatly favored by Miss Hill, as she feels that the personalizing of gifts makes a special appeal to her college friends. For each member of her family, she always encloses a Christmas letter containing a poem of her own composition. This is a charming gesture

for those poetically inclined. She, too, feels that an attractively wrapped gift adds much to the pleasure of the receiver, and she takes particular pains in doing this wrapping in a unique and artistic manner.

For children, particularly the younger ones, she feels that an assortment of smaller gifts is definitely more desirable than one larger one, as most children desire variety and are greatly thrilled by quantity.

For those whom it is impossible to remember with a gift, Miss Hill feels that Christmas cards are a delightful medium of conveying one's good wishes and thoughts.

As there is a decided trend at this time toward arts and crafts and a great revival of handwork of all types, it is a splendid idea for those who have leisure time to make their Christmas gifts themselves. If one is talented along a particular line, such as needlework of any kind, leather or metal work, painting or sketching, pleasing and acceptable gifts of practical value can be made. And nothing is more complimentary than a handmade gift. For those who enjoy cooking, homemade candy or cakes or other novel delicacies make excellent Christmas gifts.

"At Christmas tide the open hand
Scatters its bounty o'er sea and land."



Dreams Are For Christmas

Beatrice Rordame Parsons

JON WAYNE came into the kitchen, a frown hovering between his dark brows. He didn't like the buzz and excitement of the last few days. Everybody in the house was upset. His wife seemed a stranger, distraught, impatient, forever rushing about with great bundles in her arms. The children had been unusually trying. At this moment, Deck was speaking in a loud, excited tone.

"Tomorrow! Christmas!"

Deck was thirteen, a lanky kid with a stub nose and freckles. His hands and feet were too big, and as he took his seat at the breakfast table, his shoes made dark scars against the newly-waxed linoleum. It seemed to Jon that Deck's voice was louder than usual.

"Thank goodness today's the last day of school. Hope Ole Martin doesn't give us an English assignment for the Christmas holidays. I've got a lot o' things to do."

His father frowned. A lot of things! He could imagine. Deck always had a lot of things to do—so many things that he could not chop a little kindling or take out the ashes on ash day. Jon hated to admit it, even to himself, but his son was a trifter. His frown darkened as he thought of it, then disappeared a little as Madge came into the kitchen.

"Hi, Maggie," cried Deck, and the smile that had decorated Madge's pretty face disappeared, and she appealed to her mother.

"Make him quit saying that. He knows I hate it!" She touched her newly-done hair with cool little fin-

gers and tried to look aloof and grown up.

Jon hid a smile behind his morning paper. Madge was eighteen, and still his baby. He couldn't imagine her grown up. But eying her from behind the paper, he had to admit that he didn't like what he saw—too much lipstick, too many curls, a petulant, impatient look about her small, red mouth.

Suddenly, Jon dropped his paper and stared at his children. What had happened to them? Where were the smiling, happy babies he had once known, the babies who had climbed on his knees and begged for candy with kisses? He wondered if he hadn't dreamed it. These children weren't the same. They were hard, selfish little people, disrespectful to each other, and—he had to admit it—to their elders. Even as he thought, Madge leaned across the table and poured herself a glass of milk, entirely ignoring her father's glass. Jon's voice was crisp, disapproving.

"In my day, Madge, children were taught to help their parents first. It was very rude of you. . . ." He stopped. Madge wasn't listening. She had turned to her mother and was speaking eagerly.

"Don't forget my Christmas present." She'd been harping on that same subject for weeks. She wanted a party frock, a pink one. She reiterated the fact loudly: "Pink, Mother!"

Her mother, busy at the stove, nodded a little absent-mindedly, and said: "I must remember cranberries

and yams. The turkey is ready in the refrigerator, and. . . .”

Deck interrupted rudely. “I get that bike, remember. You said I could have it.” He turned to Madge, and added: “I get my bike even if you don’t get that silly dress.”

Like a small child, Madge put out her tongue. Deck guffawed rudely. Jon spoke indignantly.

“In my day, Deck, children didn’t interrupt their mother. And they didn’t put out their tongues, Madge, when they were young ladies.”

His last words were drowned out by the spattering of the eggs, as Mrs. Wayne lifted them from the frying pan onto the hot platter. Jon found himself wondering, impatiently, if either of his offspring would have paid any attention, anyway. Eleanor sat down and poured herself a glass of milk, reaching across Deck’s plate for the pitcher. Jon was loudly indignant.

“If Christmas is going to change this house into a”

Eleanor smiled and put an egg and a crisp slice of bacon on his plate.

“Christmas is exciting, isn’t it, Jon?” she asked, and her eyes were shining. “Christmas is in the heart, Jon. That’s what makes it so wonderful.”

He looked at her in astonishment. Was this what she called the Christmas Spirit—Madge and Deck squabbling all through breakfast, forgetting to pass the milk, growling at each other over their presents? Bah! If this were Christmas, he’d take the Fourth of July!

Eleanor didn’t pay any attention to his surprised look. She was speaking again, still smilingly, but there

was a worried little frown on her forehead.

“I think we can manage Madge’s dress, Jon, and the bike. My permanent. . . .”

Jon knew she had been wanting a permanent for Christmas, and now she was giving it up so that the children. . . . He burst into hot words: “I don’t think. . . .”

She patted his hand. “Everything’s going to work out just right,” she said eagerly, and looked at Madge. The girl’s young eyes were shining.

“Oh, Mother!” she cried. “I’m sure Ken will like it!”

Jon listened, stupefied. Not a word about being sorry that her mother couldn’t have a new permanent; just her own selfish desire that Ken might like her!

IN spite of himself, looking at his daughter’s lovely, flushed face, Jon had to admit that she was beautiful. She was exactly like her mother. He remembered their first Christmas together. Eleanor had worn a pink dress. She had looked like a Christmas angel in it. It had been that dress that had given him the courage to ask her to marry him.

He felt a curious little shock as he thought about Madge and Ken. Would Ken be wanting to marry Madge—Ken who didn’t even have a job?

Jon didn’t quite approve of Ken. He was a tall young man with a rather loud voice and a pair of long legs that stuck out so that people tripped over them. He had just finished college, but he hadn’t found anything to do. He didn’t seem to worry about it. He lived at home, and often said:

"The Old Man is looking after me until I get what I want." That was kids nowadays—choosy, hanging on to their father's coat tails. What if Ken married Madge and came to live with them? The thought made him wince. Why, when he and Eleanor had married, he'd started the little jewelry business on Elm Street.

He remembered how proud he was when he opened the door and showed Eleanor the scanty store of watches, rings and diamonds that went to make up his stock. He had said with all the eagerness, the ambition of a young business man:

"You'll see, darling, we're going to be wealthy. Someday I'm going to give you a diamond as big as a pea." He had kissed the slim hand with the quarter-carat diamond on the fourth finger, and had resolved, then and there, that Eleanor Wayne should wear the finest jewelry in all Millville.

But that had been a dream. Of course, they had lived. He had managed to keep the business through thick and thin, through Depression and Recovery. But they had never grown wealthy. Since the children came, there had been so many places to put the money. He'd done everything he could, but still his children weren't satisfied. Listen, for instance, to Deck!

"Wish there was a real Santa—ole fellow to bring everything a guy wants. . . ."

Yes, that's all children thought of nowadays—getting everything they wanted. Jon got quite a jolt to hear Deck add:

"But Christmas is pretty swell most any way you look at it. I'm

going to trim the tree as soon as I get back. . . ."

Madge's eyes were bright. "Right before dinner, Deck? Then I can help before Ken gets here."

Jon felt as though his eardrums had played him false. Could it really be that those were his children speaking to each other?

A loud tooting of an automobile horn blasted through the clear, frosty air of the garden into the kitchen. Madge jumped to her feet, almost upsetting her chair. Her face was as bright as a Christmas candle, and her arms were eager as they slipped into her coat. She tossed a kiss to her mother and one to Jon, and her voice was filled with excitement.

"Well, darling, be sure to bring home the bacon tonight!"

Then she was gone, her lithe, slender figure flying out of the door and down the snowy, garden path. She smiled as she climbed in at Ken's side, and Jon watched the car disappear with a queer expression in his gray eyes.

"Bring home the bacon!" That's what she had said. There had been nothing like: "I love you, Daddy," or "Good luck!" It was just "bring home the bacon!" He turned the phrase over in his mind. Was that really the way Madge thought of him, the man who worked to earn the money to buy pink frocks for Ken to admire?

He almost groaned. There was the younger generation for you—callous, selfish, parasitical! Great guns, didn't Madge realize that he was her father—not just a machine for turning out dollars! Why hadn't her mother made the girl understand?

He looked at Eleanor. Her pretty face was flushed and rosy. She was making a list of groceries, biting the end of her pencil as she thought. Jon watched the list grow and mentally contemplated the bill. Eleanor was being ridiculous. Surely, no family of four needed all the things that were going on that paper. He watched her smile and write: "Oranges." "Well," he thought, "she'll be worried enough when the bill comes in at the end of the month. Then she'll be sorry."

But he had a strange thought. Somehow Eleanor seemed to enjoy all this—the scheming, the going without. She looked up at him now, and her eyes were glistening with unshed tears.

"I'm making up a basket for Mrs. Hazelton, and one for poor, old Mr. Hansen. I do hope you don't mind, Jon."

Jon felt a queer, breathless pain in his heart as he looked at her. Somehow he felt a little jealous. Yes, Eleanor did get a great deal of pleasure out of her scheming and cutting corners. Giving, she had always said, was the best part of Christmas. He felt a great surge of happiness and leaned across the table to touch her hand. But his moment was spoiled. Deck spoke impatiently.

"Dad, I've been 'talking to you for half an hour. I need a dollar."

Jon felt almost angry. He glanced out of the window at the queer, jagged little holes Madge's galoshes had made down the garden walk, and said loudly: "Didn't I ask you to clean the walks?"

Deck's grin was sheepish. "I forgot. . . ." He looked slightly contrite, and finished with a rush: "I'll

do 'em after I come home." He looked out of the window and saw a group of boys waiting for him. He snatched his jacket from the back of his chair, where he had had it handy, and rushed away. But he came back to ask: "Do I get that dollar, Dad. I've got t' have it to buy your present."

Jon watched him rush down the walk waving the dollar at the eager boys, and again he felt a grave bit of wonder rushing over him. That was the way with children nowadays—taking everything, giving nothing. His eyes sought the great piles of snow against the garage doors, and he groaned, remembering he would have to shovel them away before he could get out the car.

He was almost through when Eleanor came out, a coat hanging loosely over her neat, brown hair, her face still glowing as though someone had lighted candles behind it.

"Be sure to remember the mistletoe, Jon," she said. "It will seem more like Christmas with mistletoe."

Mistletoe! Jon felt his heart stir. He had kissed her first under a tiny sprig of mistletoe that had hung in her father's home. He could remember, even now, the sweetness of her cool, eager lips. He bent his head as though to feel that same sweet eagerness, but she kissed him absent-mindedly, and he let her go with a sigh.

Somehow they seemed so far apart. Somehow the children had formed a wedge between them. He had wanted to talk to Eleanor about the children. He had wanted to ask her if there wasn't something they could do to make them more human,

more understanding. But she was so excited about the mistletoe that he couldn't talk to her now. He got into the car and raised a gloved hand in a little wave. Then he glided through the snow of the driveway out into the street.

THE store seemed unusually dusty and unattractive as he opened the door. His stock was so small. Everything had been picked over. Just a few cheap watches were left, a gold ring or two, and that two-carat diamond he had been idiotic enough to buy because it had seemed such a bargain.

He brought the diamond from the safe and put it on a velvet cushion. It was so lovely, so clear, so sparkling, so bright. All at once he had an idea. It was like the star that had shone over Bethlehem. It should shine alone in his window this day. It might bring him luck. Something nice might happen because of that shining star. He felt almost cheerful as he dusted and put the store to rights. Now he was ready for that unexpected customer.

But it was old Mrs. Carter who opened the door. She had come, for the hundredth time, to look at that cheap wrist watch for her grandson, Hal Carter.

Jon smiled his disapproval. There, if anywhere, was an utterly selfish, thoughtless boy. Mrs. Carter couldn't really afford the watch, even though it was cheap. But she was holding it tenderly, almost reverently, in her worn, old hand.

"Hal would love it," she said wistfully.

Jon hadn't meant to, but he said: "You're lucky, Mrs. Carter. I'm

cutting the price on everything twenty-five percent today, as a Christmas cleanup. That'll make the watch just three dollars." Twenty-five percent! he thought, sardonically. He hoped Mrs. Carter wouldn't realize that for some ridiculous reason he had cut the price almost fifty percent. But Mrs. Carter wasn't thinking about percents. She was eagerly scratching together the dimes and pennies in her worn, old pocketbook.

Tremblingly, she put them into his hand. "Hal has wanted a watch so long," she said, and her voice was a tiny bit shaky. "All the other fellows have one. . . ."

"That's just it," interrupted Jon, "the kids nowadays take so much for granted."

"Oh, I don't think so, Jon," said Mrs. Carter gently. Somehow, she reminded him of Eleanor as she said: "It's only that there is so much nowadays for children to want—so many nice things." Her old eyes grew thoughtful. "I always wanted a chatelaine watch when I was girl, but Father and Mother never seemed able to spare the money." She held out her hand and accepted the package almost anxiously. Then she tucked it into her purse, and said: "Merry Christmas, Jon, and thank you."

Jon stared after her bent, old figure as she went up the street. So she had known about the fifty percent! He smiled a little, and thought: "Her father might have bought her a watch. It's such a little thing, and he was well-off." He turned back to the store, and added gruffly: "Bunk! I must be getting soft! Christmas isn't what it used to be!"

His heart yearned suddenly for the

Christmases he had known when he was a child—the homemade candy, the popcorn balls, the tree that must be cut and brought in from the hills.

"We kids appreciated Christmas," whispered Jon to himself. "We didn't expect the world with a string on it." Anger burned in his heart. He remembered the stories his mother had told him about her first Christmas in Utah. "Christmas was really Christmas then," thought Jon, "it was love and sacrifice—something to be remembered."

JON shivered as a great blast of cold air came upon him, and he turned to see Madge and Ken coming through the door. Something shone in their young eyes that made Jon's suddenly wet. He put the memory of those other Christmases behind him, and greeted them with a quick, glad smile.

"Mr. Wayne," said Ken, manfully, "I want to buy a ring, a diamond ring." His young face was suddenly flushed, and he added: "Madge and I are going to be married in June." He lifted his red head and looked proudly into Jon's eyes. "I've found a job—not a grand one, but a job. It's going to be better later on when I've had experience. I'm going to build a little house, and . . ."

Jon didn't hear the rest. He was remembering with a queer, little shock that just that morning he had expected Madge and Ken to move in on him. And here they were—the two young love-birds—facing him eagerly, explaining how they were going to fend for themselves. Jon felt his legs go a little weak and grasped the counter for support.

Ken was pointing into the case

where the rings were displayed. "I want a small diamond," he said defiantly. "I can't expect to start where my father is now. Madge won't mind a small stone when she knows that someday I'll buy her a bigger one."

Jon's hands trembled as he took out the rings and put them on the counter. Faintly, from a distance, he heard Ken and Madge selecting the ring. Faintly, and from a distance, he heard his own voice saying:

"Someday, Eleanor, I'll bring you a diamond that's worthy of your loveliness."

Good grief! He'd never bought her another one. She still wore the tiny stone they had selected when they were married. She had always been so proud of that tiny stone. His eyes traveled quickly to the shining gem in the window. Why hadn't he thought of it before! That was the present for Eleanor. It belonged to her. It had belonged to her the moment he had bought it. He'd take it home to her tonight, and in the morning he'd put it on her finger. It would always be a token of his love—always the shining token of all Christmases to come, all Christmases that had ever come. He left so exhilarated, so happy, so gay that he found himself saying loudly:

"You're in luck, young man! I'm having a fifty percent sale today." At the startled, denying look that flashed into Madge's eyes, he cried: "Just gave Mrs. Carter fifty percent off on Hal's watch. I aim to do the same for you."

Ken's face was a study in astonishment and joy. He picked up the ring and slipped it on Madge's white

finger. She turned her hand this way and that, watching the facets gleam, and trying not to look too proud and overjoyed. Her grin was flippant, as were her words.

"Sure it's genuine at that price, Daddy? I'd hate, after a while," her eyes teased Ken, "to have to pawn it and find it was paste."

"I'm guaranteeing it, baby," he said, and felt his heart glow. He hadn't called her "baby" for years, but all at once she seemed the same close, sweet baby she had been so long ago. He put his arm about her and kissed her gently. Then he asked: "Does Mother . . . ?"

"We told her first," cried Madge eagerly. "She said it was all right." Her eyes met his with a straight, fearless look, and she added: "About Mother's permanent, Dad. You needn't worry, she's going to get it. I've been walking to work and saving on lunches. I wanted to give her something of my very own."

"I'm glad," said Jon simply, and kissed her again. As he watched her going up the street on Ken's arm, his heart was a mixture of pain and gladness. Madge would come through all right!

IT was late afternoon when Deck came into the store. He opened the door with his usual rush, and shouted: "Say, Dad, if you and Mom can't manage that dress for Madge, I've got some money. I sold my stamp collection, and" He

broke off excitedly and held out a few lean bills.

Jon stared at them. Deck's beloved stamp collection! He felt a lump coming into his throat, and he heard the boy say: "I sold my baseball bat and mitt, too, and got a present for Mom." He searched about in his pocket and dug out a silver dollar. It made a tinkling silver sound as he put it on the counter. "Don't need that, Dad, got your present out of something else I sold."

Jon's voice was gruff, because if it hadn't been it would have been tender. He looked at the dollar, and said: "That's all right, fellow, keep it. I don't need it, and there might be something you'd like to have."

For a moment their eyes met, man to man; and for some unaccountable reason, Jon's hand went out. Deck's grubby little fist tightened about his father's fingers, and Jon felt a great happiness surge into his heart. Deck was all right, too!

They shook hands, and Jon said: "I'm thinking of closing early tonight. Want to close the shutters while I wrap up a last minute gift? Then we'll walk home together."

Deck rushed clatteringly away to close the shutters, and Jon wrapped the ring in a bit of bright paper. The two men were smiling broadly as they left the store. Jon looked down at the top of his son's battered cap, and his voice was eager.

"Christmas isn't Christmas without mistletoe, Deck. We'll have to buy an arm load!"



Mrs. Santa

Mary A. Nickerson

YES, there really is a lady Santa Claus. No, she does not live at the North Pole, but in her modest little home near the Wasatch Mountains.

This short, chubby Mrs. Santa is

dolls with crepe-paper dresses, penny balloons, tempting red apples with marshmallow faces, and many other inexpensive gifts to gladden the hearts of tiny tots. The jingle of the old-fashioned sleigh bells, that hang



"MRS. SANTA" DISTRIBUTES CHRISTMAS GIFTS

wholly convincing dressed in her bright red suit with its white trimmings, and with the saucy little hood coming down to the upper tips of the white beard, and black, shining boots that afford her ample protection for wading through the snow and ice as she shoulders her bag and starts out on her round of home calls each Christmas Eve.

Tucked away in the bag are penny all-day suckers transformed into

from her shoulder, announces her approach—yet there is no sleigh (or automobile) at her command. She walks.

Her visits take her to different parts of the city, and chiefly into the homes where she feels that "Santa" could give the most cheer—where there is an ill or a crippled child, a lonely woman, an elderly couple who might be "remembering" on Christmas Eve, or where sorrowing folk might

be cheered by a comforting word. Then, too, Mrs. Santa has become a tradition in many families, and it would not be Christmas Eve without her brief visits.

To her neighbors and friends she is Mrs. Mary Bennett, a good neighbor, a true friend, and her husband's loyal helpmate. She is a busy housewife, for she is certain that a balanced diet for those four young college lads is quite as important in their lives as is the knowledge which they receive in the classrooms.

For many years Mrs. Bennett had dreamed of the day when she could know the joy of making others happy at Christmas. But the years rolled by, each one much the same as the last. Then, ten years ago, she decided that if she ever expected to do anything about it, now was the time to begin. Little by little her hopes evolved into a plan—not an elaborate plan, such as she would like, but at least one that would enable her to bring smiles of happiness to the faces of small children.

Although it was only a few days before the New Year, and there was yet ample time before the next Christmas, she decided to act upon her plans at once, lest she change her mind. Hurrying to town, she purchased the cloth for her Santa Claus suit. As she cut, stitched, and fitted, other plans came into being. With the suit completed, she turned her attention to the bag and its contents. She resolved that each day, or each week, she would make some little gift to place in the bag.

Out of the sewing box came bits of left-over materials which her deft fingers fashioned into adorable little front aprons for the wee lassies and

comfy bibs for the babies. From small scraps of flowered lawn, white voile, and two-cents-a-yard lace, she created dainty hankies to delight many a small miss. Often the few extra pennies in her purse were spent for tiny, bright trinkets—a china doll, or quacking ducks and croaking frogs that sing the same tune when squeezed between the thumbs and fingers of little chaps who adore noise makers. A few old-fashioned net stockings were filled with candy, nuts, a few small picture books, and topped with an orange—these for the homes where the children might be disappointed on Christmas morning.

Then when those last busy days before Christmas came again, they found her ready and waiting, with only the popcorn balls to make, wrap, and pack into her bag.

EACH year Mrs. Bennett goes through much the same joyous preparations and keen anticipations for the next Christmas. "I enjoy the Christmas spirit every day throughout the year," she remarks, "because I begin making my Christmas gifts in January."

Often Mrs. Bennett is requested to appear as the Santa Claus at various programs for the adults and for the aged, as well as for the children. Sometimes she makes eight or ten appearances during the week before Christmas, yet she has never accepted any recompense for her services. She has no desire to commercialize on her hobby of being a Santa, nor to act as a professional substitute.

For quite some time, the members of her family were not in accord with her Santa Claus activities. They

could not understand why she enjoyed spending time and energy in the service of others. One son was especially concerned over her strenuous Christmas Eve trips, and tried to persuade her to discontinue them.

This humble little lady would scarcely admit being a psychologist, but she cleverly planned to have that son substitute for her as a Santa Claus at a children's program. When he returned home, he said, "Mother, now I understand why you are determined to play 'Santa.' Nothing could be more inspiring than the happy faces of all those little boys and girls as they tell their wants to Santa Claus." Since then the independent little mother and grandmother goes merrily on her way, wishing one and all a "Merry Christmas." Not even family plans can interfere with her own Santa visits on Christmas Eve.

FOR many years, on her birthday anniversary, Mrs. Bennett's friends have called to wish her "many happy returns of the day." This year on that eventful day, July 31, sixty women attended a delightful surprise party given in her honor at the home of a friend.

After refreshments had been served, Mrs. Bennett was puzzled by the strangely familiar ringing of sleigh bells, which proved to be her own "Santa" bells carried by the bearers of a large bag that was filled to the top with parcels. As the guest of honor unwrapped the parcels, she found several lovely per-

sonal gifts. But the parcels that were the most precious to her were those containing gifts for her "Santa" bag.

There were balls of various colors and sizes; dolls, jump ropes, picture books, crayons and paint books; wee tin dishes and pastry sets; tops, marbles, modeling clay, and soap-bubble sets; tiny trucks, and many other gifts to please those youngsters who anxiously await the coming of Mrs. Santa.

"Now, how ever can I wait for Christmas?" questioned Mrs. Bennett.

There is a slight catch in her voice, and her lovely brown eyes are moist, as she tells of her Santa visits. "I have seen much joy, and also sorrow, in my visits," Mrs. Bennett said, "and I have had many touching experiences." And one is very certain that those experiences are just as safe with Mrs. Santa as with a physician who has taken an oath to observe his code of ethics.

A cozy chair by her fireside holds no appeal for Mrs. Bennett, as compared with her own joyous Christmas Eve. Regardless of snow or cold, blocks without number she walks, and countless steps she climbs, in making her home calls to wish entire families a Merry Christmas, and leave her little gifts to reassure the children that there is a Santa Claus.

This very real Mrs. Santa humbly says, "If I can cheer but one person each Christmas, surely that is all the pay anyone could ask—and no one gets more joy out of it than I do."



“WHEN mother-love makes all things bright,
When joy comes with the morning light,
When children gather round their tree,
Thou Christmas Babe, we sing of thee.”

Make Way for Christmas

Barbara Badger Burnett

THE first snow on the foothills should awaken in all of us the first bit of Christmas Spirit and remind us that this happy day of good cheer will soon be here. Year after year most of us go on letting Christmas sneak upon us and find us just about half ready for it. Then we vow that next year we will start our preparations earlier and thus enjoy the day more.

Christmas is the happiest day in the whole year for the children. It is an expected day when longed-for toys are found under glistening Christmas trees, and stockings left hanging by the fireplace are found stuffed. To Father, it is a day free from everyday worries, a day in which he can relax and play with the children's toys, and snooze if he wants to; but for most mothers, it is a day of hard work in hot kitchens, basting the turkey, preparing vegetables, scraping celery, stirring pudding sauce, kneading down rolls and doing dozens of other jobs required in preparation for the Christmas dinner. But it wouldn't be Christmas without the family gathered around a brightly decorated table laden with all that makes the Christmas feast symbolical of good cheer and hospitality.

Wise mothers and cooks will begin the preparation of their Christmas dinner now. With careful planning and thought, most of the dinner can be prepared before Christmas day, giving Mother more time to enjoy the day with the rest of the family.

The first thing to do is to decide upon the menu. Turkey is tradi-

tional, so it is a good idea to start with that. Turkey calls for cranberries in some form. There must be mashed potatoes for the giblet gravy, celery, two vegetables, a cocktail or appetizer, salad, if desired, bread of some form, and a dessert, to complete a simple Christmas feast. Color schemes for special holidays, such as red and green for Christmas, help in deciding on what vegetables, salads, and desserts will be most attractive. During the holiday season, there are many red and green foods to choose from, as well as beautiful blooms and evergreens to dress up our tables. Keep the menu simple to eliminate last minute work and extra dishes. An attractive menu and one easy to prepare consists of:

Stuffed Cinnamon Apple Salad	
Toasted Paprika Crackers	
Roast Turkey with Celery Stuffing	
Mashed Potatoes	Giblet Gravy
Buttered Green Peas	Browned Parsnips
Whole Cranberry Sauce	
Celery	Hot Rolls
Plum Pudding	
Vanilla Dip	Hard Sauce

STUFFED cinnamon apple salad is ideal to begin a Christmas dinner. It is a cocktail salad, and its red and green color make the table gay. It is simple to prepare, and should be made ready the day before and set aside in the ice box ready to be slipped onto the salad plates just before serving.

To make this salad, select medium-sized apples (Jonathans are preferred), peel, core and cook slowly in a syrup flavored with cinnamon candies. It may be necessary to add a few drops of red coloring. It is

best to cook the apples in just enough syrup to half cover them, and turn several times during the cooking. Cool the apples and fill with Philadelphia Cream cheese. In the top, insert a small red candle to be lighted when served. Tuck the apples away in the ice box and forget them until time to place on the table. While you are preparing the salad, wash and separate the lettuce and put it out of the way. To serve with this salad, spread any kind of plain crackers with butter, sprinkle with paprika, put a slice of cherry in the center and toast lightly in the oven. Stack them loosely on a plate until served.

Try stuffing your turkey this year with celery dressing. To your favorite dressing recipe add two cups of finely-diced celery. Be sure to have your turkey ready to stuff and pop into the oven early. The dressing will be lighter if it is not allowed to stand in the turkey but is put into it when the turkey is ready to be put into the oven. It is best not to add the onion to the dressing until ready to use. The onion should be chopped (grinding is apt to make it bitter).

Parsnips were chosen as one vegetable on this menu because they can be cooked beforehand and browned in a few minutes before serving. If you can obtain fresh, frozen peas they will cook in twelve minutes; or canned peas may be warmed up and seasoned.

In making whole cranberry sauce, bring the cranberries and water to the boiling point and add a pinch of soda before adding the sugar. The soda softens the skins, lessens the cooking time, and helps to keep the berries whole.

Hot rolls are no trouble today. Ice-box rolls can be made several days in advance.

When it comes to desserts for a Christmas dinner, plum pudding has been traditional ever since Mrs. Cratchet carried her steaming Christmas pudding into her happy family. These puddings used to be made rich with suet and heavy with fruit. They were anything but the best ending for a big dinner. Today, we serve plum puddings as light and digestible as a piece of cake. Try this recipe. It can be made a week before Christmas, but must be kept in a cool place:

- 1 cup whole wheat bread crumbs
- 1 cup whole wheat flour
- $\frac{1}{4}$ cup butter
- $\frac{1}{2}$ cup brown sugar
- $\frac{1}{2}$ cup blanched almonds
- 1 cup seedless raisins
- 1 cup maraschino cherries
- 1 teaspoon soda
- 1 teaspoon nutmeg
- 1 teaspoon cinnamon
- $\frac{1}{4}$ teaspoon salt
- 1 cup milk

Soak the bread crumbs in the milk. Cream the butter and sugar and add to the bread crumbs. Sift in the dry ingredients and add fruits and nuts. Fill greased pudding mold two-thirds full and steam two hours. Heat again before serving, and do serve this pudding at the table garnished with a sprig of holly on the top. For variation this year, and also to carry out a red and green color scheme, add bits of red and green cherries to your hard sauce.

To sum up the preparation of this dinner, the rolls, cranberry sauce, the pudding, and hard sauce may be prepared several days before Christmas. The day before Christmas make the salad, prepare the lettuce and crackers, make ready the turkey, crumb the bread for the dressing and cook the giblets. Clean

the celery and cook the parsnips. The potatoes can be peeled and covered with cold water. Get the linen, silver and dishes ready. On Christmas day, stuff and roast the turkey, warm up the pudding and make the dip. Cook the potatoes and the peas, brown the parsnips, bake the rolls, make the gravy and set the table.

THE Christmas table can be beautifully and inexpensively decorated. Use a white cloth. For a centerpiece, which is the most important part of the table decoration, select 19 large red apples, cut a small hole in the top of each to insert a small, thin, red candle. Arrange 7 apples in a ring on a large, round, silver plate,

with one more in the center. On top of these, stack 5 apples with one more in the center. On top of these stack a third layer of three with one in the center, and finish with one on top. Insert a long, thin, red candle in each hole that is showing, and bank the bottom with branches of evergreen. The salad with a small, red candle and green lettuce will match the centerpiece.

For place cards use white dinner cards with a holly sticker in the corner.

The Spirit of Christmas reaches its height in the dinner. Let it be happy, full of good cheer, and end with a MERRY CHRISTMAS for all.



TWO BOYS

Patricia Bryson

The Christmas stockings, robbed of all their load,
Hang limp and empty by the fireside.
There's tinsel, paper, ribbon, everywhere;
They've wrecked the tree I trimmed with eager pride.

I'll let the litter stay awhile. I know
When Christmas comes around, boys will be boys.
What fun the two of them are having there!
The house is filled with happiness—and noise.

They've built a track across the living room;
A streamlined train goes flashing past the door.
They've built a windmill on the radio,
An airport in the middle of the floor.

The younger of the two complains, "But, Mom,
I almost never get a chance to play!
It isn't fair!" The older grins, abashed,
"But I was only showing him the way"

And now again the air rings with their shouts;
They laugh together—Christmas is such fun!
I watch them, and my heart is filled with pride
And love for both—my husband and my son!

The Sunny Side of the Hill

Lella Marler Hoggan

No. 6

The Light That Never Fails

Prove all things; hold fast that which is good. (I Thes. 5, 21.)

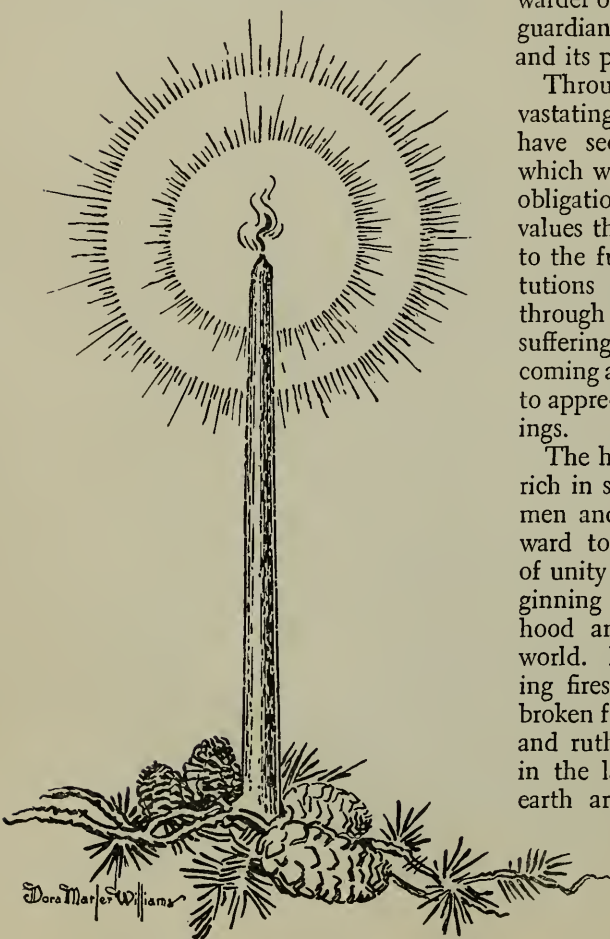
EACH generation receives from the one preceding it the sum total of that predecessor's accumulated experience and achievement—its wisdom, its culture, and its forward-looking thoughts. Also, each generation passes on to the one coming after it, not only its own

strength and wisdom but also its own weakness and folly and the false gods it has come to worship.

This age has reached its present stature only by standing on the shoulders of the past. Nations, as well as individuals, are literally their brothers' keepers. Today is the warder of the gates of tomorrow, the guardian of tomorrow's civilization and its progress.

Through pain and want and devastating trials, those going before have secured for us the heritage which we now enjoy. Is it not our obligation to conserve its priceless values that we may contribute them to the future? Standards and institutions that have been established through long years of sacrifice and suffering should not be lost to those coming after us because of our failure to appreciate and cherish these blessings.

The harvest of the years has been rich in soul values. Only yesterday men and nations were looking forward to international relationships of unity and power. Poets were beginning to sing of universal brotherhood and of a federation of the world. But, lo, today the smouldering fires of greed and hatred have broken forth again. Armed madness and ruthless destruction are abroad in the land. The treasures of the earth are being shattered, ancient



creeds discarded, social standards tossed lightly aside, and the sacred documents of law and order are being torn to bits. It is as if unprincipled hands were plucking up century plants on the very eve of their blossoming.

Tyranny is seeking to warp the souls of men to fit into a crooked mould of brute force. For a portion of humanity today, there is no promise of a harvest after a lifetime of service has been performed. The idealities, the visions, the dreams of men just and good, are being swept away. Many of the victims of this hopeless struggle already face only servitude and despair. The whole world is asking, "What next?"

IN times like these men begin to search for something with which to anchor their lives. They want something stable to tie to, sound principles on which they can depend. They want to be assured that there is purpose and direction back of the shifting scenes of life. They want to know that life is more than a drama of tragic despair.

Just as there have been prophets and teachers down the years who have recognized the truth and been willing to make every necessary sacrifice in order to establish it among men, so, also, there have ever been those who have stoned the prophets and set up their own judgment in defiance of law and order.

Then, too, there have always been the vacillating ones, those who were not sure enough nor brave enough to defend their convictions, and who would wash their hands of all responsibility rather than decide for or against the truth.

But no one has done more mis-

chief, perhaps, in shaping the philosophies of men, than have the cheap charlatans who parade their theories under the guise of science. Confident in their own opinions, though not actually supported by scientific fact, they seek to undermine man's faith in the most fundamental truths of religion and life. Their philosophies are not hopeful nor forward-looking. And in the end, they often find themselves dissatisfied with the very doctrines they have originated. They destroy the ladder under their own feet and then cry out that life is a mockery.

Be wary of those who publish a doctrine of defeat. Be slow to accept any melancholy philosophy that takes hope out of the heart of man; any sorry preachment that belittles the soul and looks toward chaos and utter despair as the ultimate outcome of all our days. Such beliefs will not withstand the light of truth.

FOR nearly two thousand years now men have been stumbling along trying to find something better than the Gospel of the Master. And what has it profited them? The longer they search, the farther they get from the goal. They have hoped to guide humanity to a better way, but their torch is dim and flickering and threatens to be extinguished by each new revelation of truth. Their poor, misguided efforts have brought the world to a sorry crisis.

But the outlook is by no means hopeless. So long as one righteous nation stands, there is assurance that the treasures of the ages shall be held inviolate, and that truth shall not perish from the earth.

The things that make men decent

and self-respecting must be held in trust by the free men of the earth, for generations yet unborn. There must not be a blacking out of these high values because of indifference. There is a tendency today to treat serious matters with a light flippancy. The wisdom of the world is being phrased in a pun and laughed off. The most profound thoughts of the wisest teachers of the past are being caricatured in cheap jokes.

If we permit shoddy pretence to undermine the fundamentals of the present, are we not defeating the purpose of the future? The harvest of the years has fallen onto the threshing floor of our own time. The truth that is being winnowed from the chaff is in our keeping. In passing it on to the next generation, are we going to permit it to lose any of its vitality or beauty because of our lack of vision, our failure to interpret truly, or our cowardice in expressing it? Unless we are attuned to truth, how can we recognize real values?

If some of the rulers of the earth had not wantonly thrown away the key to happiness, vast armed forces would not now be walking in the shamble of death and destruction.

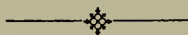
Truth is as old as time. It is a

precious and enduring gift of Divinity to man. Though it is a gift, man may possess it only through earnest desire and vigilant search. Having found it, he must cherish it and use it if he would not lose it.

The Master came to bring the true pattern of life to mankind. It was so precious that He was willing to die for it. In its long journey down the years it has not lost any of its worth or beauty. Its guiding light reaches out across the world. By following that light, men may walk out of the narrow streets of chaos and despair onto the broad highway of law and order, of good fellowship, and of brotherly love.

The Gospel is for every nation, kindred, tongue and people. A universal acceptance of its truths will bring a logical solution to all the problems of life, for it is the key to eternal peace and joy and progress. It brings assurance and comfort and forward-looking hope. It is radiant with the light of truth, the light that never fails. Did not the Master say:

"I am the light of the world . . . I am the way, the truth, and the life. . . . Let not your heart be troubled, neither let it be afraid. . . . Peace I leave with you, my peace I give unto you."



"**W**HAT means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"Today the Prince of Peace is born!"

—James Russell Lowell.

HAPPENINGS

Annie Wells Cannon

DECEMBER—For fullness of delight, walk through the "Land of Make Believe" at Christmas time, holding the hand of a little child.

PRINCESS ELIZABETH, 14 years old and heir to the British throne, broadcast a message of courage to the children of the world. She said, "When peace comes, remember it will be for us children of today to make the world of tomorrow a better and happier place." Brave words from a little girl in exile.

HATTIE W. CARAWAY, Senator from Arkansas, will be joined in the next Congress by seven other women legislators—Senator Margaret Smith of Maine and representatives Mary T. Norton of New Jersey, Caroline O'Day of New York, Jessie Sumner of Illinois, Jeanette Rankin of Montana, Edith Nourse Rogers of Massachusetts, and Frances Bolton of Ohio.

CAROLINE RUUTZ-REES of Connecticut recently celebrated her 50th anniversary as founder and headmistress of Rosemary Hall, an expensive and exclusive school for girls. The college is unique in many particulars. The students call each other (manlike) by last names, wear uniforms, and engage in sports and athletics, as well as light accomplishments and classical instruction.

DOROTHY ARZNER, Hollywood's only woman film director, began her career as a script stenographer.

NAZIMOVA, one of the stage's greatest stars, has returned to the screen after an absence of 15 years

as the heroine in Ethel Vance's intriguing story "Escape."

JOAN CRAWFORD, noted star, engages in relief work for the poor, especially providing medical attention.

MRS. WARREN CREASY for 13 years has been a fine look-out in the forests of Pennsylvania. She spends her days in a tower on a high mountain to notify the rangers if she spots a blaze.

HESTER SIMS SMITH, 82, devoted mother and Relief Society worker, was one of the first women workers in the Deseret News publishing house. We also note with sorrow the recent passing of Mary Ann Burt, 91, an heroic and courageous woman, Luthilla Pratt Kimball, 85, all worthy and estimable mothers.

KATHERINE FOUGERA'S "With Custer's Cavalry," Rebecca Yancey William's "The Vanishing Virginian," Inglis Fletcher's "Raleigh's Eden," and "Mr. and Mrs. Cugat," by Isabel Scott Rosick, are among the new books by women this fall.

HANNAH M. ALDRICH, 100 years old, Anna H. Vincent, 100, Mary Ann Brockbank, 97, Ann C. Miln, 92, and Sarah E. Connell, all Utah pioneers, received honor and homage recently on the occasion of their respective birthdays.

GRETA GARBO has taken out first papers for American citizenship; while every month notables from foreign shores are arriving in America and many, like Garbo, are applying for citizenship.

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

Motto—Charity Never Faileth

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Vol. XXVII

DECEMBER, 1940

No. 12

EDITORIAL

Peace

AT the Christmas season our attention is reverently turned toward Him who was born amid the humblest of circumstances, in an improvised camp in the City of David—Jesus the Christ, the Only Begotten of the Eternal Father in the flesh. For generations men have listened to the sweet, simple, brief account of His birth, and gratitude has filled their hearts and hope burned anew within them. The simple scriptural record tells us that shepherds were 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: You shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with

the angel a multitude of the heavenly hosts praising God, and saying,

“Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:8-14).

This message of peace and good will toward men is the thing which has illuminated the Christmas season for 2000 years. And it is for this that we should take Christmas to our hearts with love and rejoicing.

This year the Master’s message of peace must penetrate the hearts of men through the noise of bursting bombs, the din of marching feet, the hate and bitterness of selfish and Godless men.

But its penetrating power is great. Though for 2,000 years there have been those who would crush it to earth, it rises again and again, touching the hearts of the righteous and leavening the wickedness of the world.

This Christmas Day the rancor and hate of men may set the cannons roaring and the bombs bursting, but the message of the Master will not be silenced. Penetrating the noise, confusion, and bitterness, it

will spring up in the hearts of righteous men and women everywhere bringing comfort and peace, diminishing hate and tempering evil.

The peace which the message of the Master brings to mankind is the only enduring peace; it is a peace which the forces of evil cannot destroy. It is an inner peace, an inner state of tranquility. It is freedom from fear, agitating passions, discordant and conflicting emotions. It is the peace referred to by the ancient prophet, Isaiah, when he said:

"And the work of righteousness shall be peace and the effect of righteousness, quietness and assurance forever." (Isaiah, 32:17)

It is a peace which is available to everyone if he will but open his heart and receive it.

The Savior has told us: "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass; but the end is not yet."

Latter-day Saints, whose testi-

monies are sufficiently strong, know peace. Whether they live in a land where only the shocking tales of death and disaster reach them or in a land where green fields and mighty cities are laid waste by the dispoilment of war, they have at their command a knowledge and a spiritual strength which gives them an inner peace that transcends the most powerful destructive forces.

Those who have within their hearts a testimony of the divinity of the Christ are reminded at this Christmas season of their responsibility to those children of the Father who have not seen the light, even to those who have forgotten that they are children of the Father and who disregard His message and would set at naught His works.

"Peace on earth, good will toward men" is the Christmas message. But who shall be the peacemakers? They must be those who bear the message of the Prince of Peace.

Elder George D. Pyper

NOVEMBER 21, a large circle of admiring friends and relatives paid tribute to Elder George D. Pyper, General Superintendent of the Deseret Sunday School Union, at a public reception held at the Lion House Social Center in honor of his eightieth birthday. Endowed with unusual spiritual and mental vigor, gifted above the average, Elder Pyper's life has been characterized by outstanding service to his Church and community. The large number of Church and civic leaders, friends and relatives attending the reception gave evidence of the high regard and general esteem felt for the venerable Churchman. Members of the Relief Society General Board joined the group in extending birthday felicitations.

Elder Pyper is well known to Relief Society women, having endeared himself to them through the pages of his book, *The Romance of An Old Playhouse*, which was one of the books studied in the 1937-38 Literature course. At that time, Elder Pyper graciously responded to many invitations to visit stakes and wards, interpreting for them the Latter-day Saint culture as expressed in a love of drama and in the erection of a "Cathedral in the Desert" (the Salt Lake Theatre). His long and intimate association with the theatre is unique.

The Relief Society General Board expresses its appreciation to Elder Pyper for his contributions to our organization and extends best wishes for a continuance of health and vitality to perform the many tasks for which he is so well qualified.

EXCERPTS FROM "BIOGRAPHY AND FAMILY RECORD OF LORENZO SNOW"

By Eliza R. Snow Smith

(Selected by Marianne C. Sharp)

"It is a noticeable feature in those who cherish a spirit of apostasy from the light of the Gospel, that they adopt the doctrine of universalism and think none too wicked for a complete and unconditional salvation." (Page 31)

"Early in the spring of 1840, I was appointed to a mission in England. I here record a circumstance which occurred a short time previous—one which has been riveted on my memory never to be erased, so extraordinary was the manifestation. At the time, I was at the house of Elder H. G. Sherwood; he was endeavoring to explain the parable of our Savior, when speaking of the husbandman who hired servants and sent them forth at different hours of the day to labor in his vineyard.

"While attentively listening to his explanation, the Spirit of the Lord rested mightily upon me—the eyes of my understanding were opened, and I saw as clear as the sun at noonday, with wonder and astonishment, the pathway of God and man. I formed the following couplet which expresses the revelation, as it was shown me, and explains Father Smith's dark saying to me at a blessing meeting in the Kirtland Temple, prior to my baptism, as previously mentioned in my first interview with the Patriarch.

As man now is, God once was;
As God now is, man may be.

"I felt this to be a sacred communication, which I related to no one except my sister, Eliza, until I reached England, when in a confidential, private conversation with President Brigham Young, in Manchester, I related to him this extraordinary manifestation." (Pages 46-47)

(Traveling in France in 1852.) "In passing over the country, and searching the mind of the Spirit in reference to its inhabitants, my heart is pained in contemplating the dark, dreary and bloody fate and scourge that await this nation." (Page 202)

(While opening the Italian mission in 1850.) "Our course is often dark and difficult; but I believe that, however slow it

may be for a while, it will ultimately brighten with complete success. Popery, ignorance, and superstition form a three-fold barrier to our efforts. Strange customs, laws and languages surround us" on every side. In a word, we feel that we are in Italy—the polluted fountain which has overspread the earth with her defiling waters." (Page 135)

"Let me say to the brethren . . . that the Priesthood was bestowed upon you, as upon the Son of God, for no other purpose than that through sacrifice you might be proven, that, peradventure at the last day, you might stand approved before the Lord." (Page 376)

"I would say, let this motto be that of every Elder in Israel, and of every person worthy to be called Saint: *Fear not—never stand still—move on.*" (Page 402)

(1872) "Our mission is to the world, and not simply to carry the Gospel to the people, but to establish plans and lay foundations for their temporal salvation. Our object is as much for the temporal as for the spiritual salvation of the people. The time is approaching when the nations will be broken up, on account of their wickedness. The Latter-day Saints are not going to war against them—they will destroy themselves with their immorality and abominations. They will quarrel and contend one with another, state with state, and nation with nation, until they are broken up; and thousands, tens and hundreds of thousands will, undoubtedly, come for protection at the hands of the servants of God, as much so as in the days of Joseph of Egypt, when he was called upon to devise a plan for the salvation of the house of Israel. We have received revelations, and, accordingly, we are here in these mountain vales, and we are going to stay. We shall cultivate our farms and lay a foundation for a time when the nations shall be broken up. Multitudes will then flee to these valleys of the mountains for safety, and we shall extend protection to them. You may say, 'Shall you require them to be baptized and become Latter-day Saints?' Not by any means." (Page 346)

LESSON



DEPARTMENT

Theology and Testimony

THE RESTORED GOSPEL DISPENSATION

Lesson 6

The Lord's Tenth—Lorenzo Snow

(Tuesday, March 4, 1941)

“And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.” (*Doctrine and Covenants* 119:4)

LORENZO SNOW, as a young man, entered Oberlin College at Oberlin, Ohio, which was then an orthodox Presbyterian institution. Although of a religious frame of mind, he was not impressed by the sectarianism of the college environment. During these college years, he wrote, “If there is nothing better than is to be found here in Oberlin College, goodbye to all religions.”

HIS CONVERSION

During his period at college, his beloved sister and confidante, Eliza Roxey Snow, had embraced “Mormonism” and moved to Kirtland. Lorenzo desired to study Hebrew; and as there was then at Kirtland a capable Hebrew scholar teaching this language to some of the brethren, he went there and enrolled in the Hebrew school. The religion of his associates did not interest him at first, but shortly afterwards, due to contacts with the Prophet and other leading brethren, he was baptized in June, 1836, being then in his twenty-

third year. From this time onward until his death, he was identified as one of the vanguard of the Builders of the Kingdom of God on earth.

PUBLIC AND ECCLESIASTICAL SERVICE

In addition to several missions within the United States, he served an extended mission in Great Britain, assisted in the rededication of Palestine, visited Hawaii, opened the missionary work in Italy, and planned for its introduction in Switzerland, Malta, British India, Russia, Austria, and South America. For twenty-nine years, he was a member of the legislative assembly of Utah and was president of its council for ten years. His influence in the establishment and development of industries and cooperative ventures in Utah settlements is monumental.

THEOLOGICAL TEACHING

A consideration of Lorenzo Snow would not be complete without reference to a statement made by

him, but which has been variously attributed to almost all of the early Church leaders. While on his mission to England (1840-1843), he formulated the expression, "As man now is, God once was; as God now is, man may be," and wrote this statement in a letter to his sister, Eliza R. Snow, at Nauvoo. Later it became a current saying among the Latter-day Saints. While the credit for creating this meaningful couplet belongs to Lorenzo Snow, the doctrinal teaching upon which it was based had its origin in the teachings of the Prophet Joseph Smith.

TRAINING IN PRACTICAL LEADERSHIP

In 1847, a year and a half before he was called to be an apostle, he was placed in charge of Mt. Pisgah, one of the temporary settlements of the scattered Saints in Iowa. Poverty and sickness were rampant in the camp. He manifested great ability as an organizer by sending some of the brethren to neighboring non-Mormon settlements to secure work, the payment for their services to be made in food. Others were placed at work manufacturing furniture, churns, barrels, etc., that could be sold to the permanent settlers of the surrounding country. Those capable of making and repairing wagons were set to these tasks, in preparation for the intended journey to the West. In addition, he arranged to keep the morale of the community healthful by fostering recreational and religious activities.

In 1853, Lorenzo Snow was called to settle at Brigham City, which place he considered his home for the following forty years. Here he became the moving power in the

organization and direction of the Brigham City Mercantile and Manufacturing Association — an industrial, agricultural cooperative experiment. The association engaged in merchandising, operated a tannery, a shoe manufacturing establishment, harness and saddle shops, a woolen mill, a cotton factory with a cotton farm in the southern part of the state to supply the raw materials, a dairy, butcher shops, flour mills, a hat factory, etc. The association also owned cattle and sheep. Altogether, there were about forty industrial branches successfully operating during a nine-year period. The products from the experiment during the year 1875 were valued at \$260,000.

AS PRESIDENT OF THE CHURCH

When Lorenzo Snow became President of the Church in October, 1898, he made a statement that was characteristic of his retiring nature. "I do not want this administration to be known as Lorenzo Snow's administration," he said, "but as God's, in and through Lorenzo Snow." With the conviction that he was but the instrument in the hands of the Almighty, he set about to deal with the various problems that were confronting the Church. The most pressing of these was that of Church finances. Due to the escheatment of Church property during the anti-polygamy conflict and various industrial developments which the Church had undertaken for the temporal benefit of the Saints and their communities, the Church was heavily in debt. President Snow now commenced to utilize the wide experience he had gained in temporal affairs.

By issuing \$1,000,000 in short-term bonds, all of which were purchased locally, he was able to meet the most pressing obligations.

REVIVAL OF THE PRINCIPLE OF TITHING

While at St. George, Utah, in the spring of 1899, he received a revelation that the Saints must repent of their indifference to the law of tithing and commence to observe it more faithfully, or they would find that many of their blessings would be withdrawn. During the decades preceding this event, there had been a growing laxity in the observance of this practice. Its revival was essential for the temporal and spiritual welfare of both the people and the Church. As President Snow journeyed northward, he preached the law of tithing at every stopping place, and the remainder of the year 1899 became a year of tithe-preaching and tithe-paying throughout the stakes and missions of the Church.

The Young Men's and Young Women's Mutual Improvement Associations were convened in their annual conference when President Snow reached Salt Lake City. He availed himself of the opportunity, when addressing the officers' meeting of the Young Men's organization on May 30, to appeal to them for their support in sustaining the law of tithing. At the conclusion of his discourse, the following resolution was presented to the representatives of nearly every stake in the Church and unanimously adopted by them: "Resolved: That we accept the doctrine of tithing, as now presented by President Snow, as the present word and will of the Lord unto us, and we accept it with all our hearts; we will

ourselves observe it, and we will do all in our power to get the Latter-day Saints to do likewise."

This ready response of the representatives of the youth of the Church to his appeal to support the tithe system visibly affected the aged president. Arising again, he said: "Brethren, the God of our Fathers bless you. Every man who is here, who has made this promise, will be saved in the Celestial Kingdom. God bless you. Amen."

On July 2 of that year, a special fast meeting and solemn assembly was held in the Salt Lake Temple, at which 623 persons were present, representing every ward and stake in the Church. The meeting had been called by President Snow to present the matter of tithing observance for their consideration. The group unanimously accepted the resolution formerly adopted by the Y. M. M. I. A. officers.

The result of this new emphasis upon an old principle was that everywhere in the Church people became "tithing-conscious" and commenced returning to the Lord that which was justly His. This revival of tithing as a Church-wide practice started the Church on the road toward economic emancipation and enabled the Church to expand its great missionary, ecclesiastical, educational, and social program, which so characterized it in the twentieth century. President Snow did not live to see the Church reap all of the benefits of this renewed interest in tithing, as he died on October 10, 1901, but he saw the first fruits of his divinely inspired reformation and died confident that neither political nor economic obstacles henceforth could crush the Church of God.

ESTIMATE OF HIS ADMINISTRATION

B. H. Roberts evaluates his presidency as follows: "... had he come to his position of chief leadership of the Church earlier in life, there is no question but that his administration would have been far more notable than it was under the limitations of three years, and under the handicap of extreme old age. But even as it was, in his achievements as the prophet leader of modern Israel . . . he set the Church in the way of being delivered from the financial straits into which it had fallen; and had given an impetus to the mission and dignity of the priesthood."

Questions and Problems for Discussion

1. What factors do you think led to the cessation of such cooperative movements as that at Brigham City when they appeared to be beneficial for the participants? (See *Essentials of Church History*, by Joseph Fielding Smith, pp. 543-544.)
2. What do you suppose caused the general non-observance of the law of tithing on the part of the Church membership prior to 1899?
3. Why is it essential that the Saints be

constantly reminded to pay an honest tithing?

4. What lasting benefits have come to the Church and its membership as a result of President Snow's stimulation of tithing?

Topics for Study and Special Reports

1. Relate Lorenzo Snow's account of his spiritual manifestation after he joined the Church, as recorded in the *Biography and Family Record of Lorenzo Snow*, pp. 7 and 8. (Also reprinted in Roberts' *Comprehensive History of the Church*, Vol. VI, pp. 383-384.)
2. Make a report on the view held by President Snow concerning the mission of the Twelve and the Seventy in the Church. (See Roberts' *Comprehensive History of the Church*, Vol. VI, pp. 376-380.)

References

- John Henry Evans, *Joseph Smith—An American Prophet*, pp. 244-245.
- Improvement Era, Vol. II, p. 795.
- B. H. Roberts, *Comprehensive History of the Church*, Vol. V, pp. 217-218; Vol. VI, pp. 356-360 and 375-385.
- Eliza R. Snow Smith, *Biography and Family Record of Lorenzo Snow*.
- Joseph Fielding Smith, *Essentials in Church History*, pp. 614-622.
- Eliza R. and Lorenzo Snow, *The Palestine Tourist*.

NOTE: The following, copied from the private journal of Elder Andrew Jensen, Assistant Church Historian, dated February 8, 1886, is of interest in connection with the account of the miraculous escape of President Wilford Woodruff from the hands of his enemies, referred to in Lesson 5, "Faith—A Power in the Life of Wilford Woodruff, the Great Evangelist," published in the November Magazine, page 783:

"Today (Feb. 8) about twenty deputy marshalls searched the Gardo House, Church offices, Tithing Office and Historian's Office. In the latter place Wilford Woodruff and Erastus Snow were in great danger, but we succeeded in getting Brother Woodruff off by strategy and Erastus Snow likewise got away from the marshalls. Brother Woodruff walked across the street with me unnoticed."



Visiting Teacher

MESSAGES TO THE HOME

How We May Honor Priesthood in the Home

No. 6

Spiritual Preparation of the Home

(Tuesday, March 4, 1941)

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." (I Corinthians 2:12)

THE spirit of the home is the important and lasting element. Its influence goes on long after the physical aspects are forgotten.

The spiritual preparation of the home for honoring the Priesthood depends largely upon the attitudes which are cultivated there and which are unconsciously absorbed by the children. An attitude of cooperation and helpfulness toward the ward bishop and other Church officers, rather than one of criticism, creates confidence and respect for them in the minds of children. The ward teachers visit homes of Church members by authority of the Priesthood, and the spirit with which they are received and the honor shown them will also have its effect on the members of the family. An absence of complaint on the part of the mother

because of Priesthood activities which take the father away from home, and an attitude of encouragement to him in the performance of his duties, cannot fail to impress the children with the importance of the Priesthood.

The ordination of a boy to the Aaronic Priesthood can be made a special event in the home. There could be a program of stories and incidents which show the blessings and powers of this Priesthood, as well as a history of its restoration in our time.

Prayer, both family and individual, is a spiritual power in any home.

Home Discussion Helps

"It is the spirit which leads us to the performance of our duties." Without the spirit of the Gospel, we have only the form, which is without real power for good.



Work-and-Business

NUTRITION

Lesson 6

Food for the Older Woman

(Tuesday, March 11, 1941)

THE wisest time to make plans for the diet of the older woman is during the years before she be-

comes an older woman. Doctors who specialize in diseases of the older age-groups claim that many

disturbances of later life might have been prevented through better food selection during the earlier adult years. Much of the treatment for the ailments of older people is dietary, with special emphasis on the protective foods. Fruits, vegetables, and milk are used extensively. Diet will neither cure nor prevent all disorders, although many of them do come from a lifetime of poor food habits.

An adequate food supply served on a regular meal schedule is just as important in maintaining the body in a state of good health as one grows older as it was in producing a healthy body during childhood. The older woman is less active, her body processes slow down, and she needs fewer calories than during her younger adult years. This means cutting down on starches, sugars, and fats. She still has the same need for minerals, vitamins and proteins as when she was more active.

Because so much attention has been centered on child nutrition during the recent past, many adults have taken the attitude that childhood is the only time when adequate nutrition is important, and consequently are extremely careless with their own food selection. Women who live alone are the greatest offenders against good nutrition for themselves. Frequent comments are, "Oh, that doesn't apply to me. My family is grown. I live alone. It doesn't matter what I eat. Besides, I lost all my teeth years ago."

A few years of nutritional neglect may result in constipation, chronic indigestion, stomach ulcers, colitis and various other ailments of the digestive tract. Overweight is a common result of wrong diet.

Overweight lowers life expectancy. Insurance companies advocate that the normal weight of a person at age thirty is the ideal weight for them when older. Some people store fat more easily as they grow older. When the food intake exceeds the daily energy demands, the surplus is stored as body fat. This is the first principle to consider in weight control, whether the need is for gaining, reducing, or maintaining weight as it is.

Moderate vitamin and mineral deficiency can affect health adversely, not only during childhood but also as the years progress. Recent research points to a higher Vitamin C need as age advances. Many vague symptoms of ill health are probably due to C deficiency. People who have artificial teeth frequently suffer from sore gums and sore mouth tissue underneath their plates. Diets high in Vitamin C help to correct this condition. Adults need liberal supplies of Vitamin B¹ for the health of the digestive tract. As the years advance and the caloric intake is lowered to adjust to lowered physical activity, it is especially important to keep the Vitamin B¹ supply at a high level.

Research studies show a need for increased use of iron foods in the diet of women. One report suggests that women up to the time of the menopause require about four times as much iron as do men. Surveys of women's diets show them to be getting much less iron than do men. The average woman eats about 800 fewer calories than does the average man. On the same type of diet, women would have less iron. Women use less meat. The prevalence of hypo-chronic anemia among

women can be attributed to their lower iron intake. Anemia is a frequent accompaniment of the menopause period.

Roentgenograms show extreme demineralization of the skeletons in many older persons. Three probable explanations are given in the *Journal of the American Medical Association* for February 4, 1939:

1. An inadequate amount of calcium in the diet of the average adult.
2. The diet of some adults contains too little Vitamin D to make the calcium that is in the food effectively available.
3. As the person grows older, his ability to absorb minerals from the intestinal tract becomes less. This may be due to the previously mentioned deficiency of Vitamin D in the diet.

Eggs and meat are high in iron as well as protein. Pork muscle is a good source of Vitamin B¹.

CODDLED EGGS

Anyone can boil an egg, but a good cook never does. Boiling eggs makes them tough and leathery.

The ideal way to cook eggs in the shell is to allow one quart of boiling water for the first egg and one cup for each additional egg. This large amount of water means greater heat penetration and more uniform cooking of the egg. Cover the kettle, and set it on the back of the stove where the water will not boil. Leave the eggs in until they reach the desired degree of doneness. From five to seven minutes of this process makes a desirable soft-cooked egg. Thirty to forty minutes makes a hard-cooked egg.

A hard-cooked egg can be more easily removed from the shell if the egg is removed from the water, the shell cracked, and the egg returned to the water about two minutes. If hard-cooked eggs are to be kept for future use, put them into cold water until the eggs are cold. This helps to prevent the formation of a dark green

substance where the yolk and white of the egg come together.

A supply of hard-cooked eggs may be prepared at one time and kept in the refrigerator for future use.

CREAMED EGGS

Two cups medium white sauce, four hard-cooked eggs. Slice eggs into sauce and serve on toast.

JONQUIL SAUCE

- 6 hard-cooked eggs, diced
- 1 cup cream or whole milk
- 1 tablespoon butter
- $\frac{1}{8}$ teaspoon paprika
- 4 tablespoons finely-chopped parsley

Place the ingredients in top of double boiler, let cook five to ten minutes. Remove from fire, add parsley and pour hot over cauliflower, broccoli, asparagus, peas, or other vegetable.

CUSTARD SAUCE

- 1 $\frac{1}{2}$ cups scalded milk
- $\frac{1}{8}$ teaspoon salt
- $\frac{1}{4}$ cup sugar
- $\frac{1}{2}$ teaspoon vanilla
- Yolks of 4 eggs or 2 whole eggs

Beat eggs slightly. Add sugar and salt. Stir constantly while adding gradually the hot milk. Cook over low heat or in double boiler until mixture thickens. Cool and add vanilla. Serve over gelatin puddings or squares of gingerbread or chocolate cake.

STUFFED RIB PORK CHOPS WITH APPLES

- 6 rib pork chops, 1 $\frac{1}{2}$ inches thick
- 1 cup fine dry bread crumbs
- $\frac{1}{4}$ cup chopped celery
- 1 tablespoon butter
- 1 tablespoon minced onion
- 1 tablespoon chopped parsley
- $\frac{1}{4}$ teaspoon salt
- $\frac{1}{8}$ teaspoon savory seasoning
- Dash of pepper
- $\frac{1}{8}$ teaspoon celery seed
- 3 tart red apples

For the stuffing, cook the celery, onion, and parsley in butter for a few minutes, add the bread crumbs and seasonings, and stir until well mixed. Wipe the chops with a damp cloth. Cut a pocket in each chop. Sprinkle the chops with salt and pepper and rub lightly with flour. Sear the

chops in a heavy, hot skillet, turning the fat edges down at first and then browning both sides. Then fill each chop with stuffing and skewer the edges together with toothpicks. Lay the stuffed chops on a rack in a baking dish or pan with cover. On the top of each, place, cut side down, one-half of apple which has been cored but not pared. Cover closely and bake in a moderate oven (350° to 375° F.) for about 45 minutes, or until the meat is tender. Lift the chops and apples together from the baking dish onto a hot platter and remove

the toothpick skewers. Garnish with parsley and serve at once.

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Literature

THE MODERN NOVEL

Lesson 6

The Tree of Liberty

(Tuesday, March 18, 1941)

LESSON TOPICS:

1. Brief review
2. Some phases of the novel not previously considered
3. A few of the lessons that may be drawn from this novel
4. Significant quotations

BRIEF REVIEW

The last lesson dealt chiefly with characters in the novel and methods used by writers in characterization. A few of the historical characters were considered. The leadership of Washington, the eloquence of Patrick Henry, the culture of Hamilton, and the realism of Jefferson, as these qualities are stressed in the novel, were mentioned. The relationships between some of the fictional characters to these and other historical figures were pointed out. The chief members of the Howard family, together with their main traits, were presented.

PHASES OF THE NOVEL NOT PREVIOUSLY CONSIDERED

A novel is usually considered from the points of theme, setting, characters and plot. Liberty, its beginning and early development in America, the theme of this novel, is kept constantly before the reader. The setting, that is, the time and place of the action, has, of course, a direct bearing on the theme in this particular novel; and the characters and plot are likewise what they are because of the author's theme or purpose. The novel, in all these related aspects, is particularly significant today, when we need to know what the liberty we talk so much about really is, and (if we would preserve it) how it came into being. This book should help us to understand liberty and to comprehend our relationship to it.

But there are many other interest-

ing aspects to a novel besides those already mentioned. *The Tree of Liberty*, like *Adam Bede*, restores the past and gives us an intimate view of a period of time which we can know only through books. Through this one we learn of manners, customs, activities in early American life which are unknown to us today. We see strange methods of transportation, of communication, manufacturing, lawmaking. We are introduced to unfamiliar traditions surrounding marriage, education, etc. The regular daily routine of the old Colonial hall is depicted. We become aware of the prevalence of class distinction that existed. We see the ideals of the aristocrat, for instance, expressed by Fleetwood Peyton when he gave to his sister, Jane, the two-hundred-year-old family jewels which were a sort of symbol of the ideals for which the family stood: "It's a new family you're founding that should have its traditions. . . . Now listen, honey, for there's an obligation goes with these trinkets. The women who have worn them have taught their sons to place honor first, to fight bravely against odds, to play fairly, lose if needs be with a smile, to cultivate beauty and gentle manners . . . to love what is high and noble and despise what is common and mean; to build pride that can sustain and lead."

The chief conflict in the fictional part of the story arises from Jane Peyton's persistent effort to insure those traditions for her children and grandchildren, and her inability to see the equal worthiness of the traditions of Matthew's family—glorification of sturdy individualism, love of the land and of simple ways of life; democracy, in short. From this

aspect of the book we may see how important both ideals are in a well-balanced personality. Tom and Margaret, representing the third generation of Howards, inheriting characteristics from both Jane and Matthew, are well-balanced individuals.

A FEW OF THE LESSONS THAT MAY BE DRAWN FROM THIS NOVEL

An illustration of the destructiveness of wrong attitudes is found in Peyton Howard's reaction to his deformity, and the reaction of his father. Peyton, always conscious of his club foot as a child, drew into himself and brooded over his father's coldness toward him. When Jefferson talked to him with entire disregard for the infirmity, it seemed to the boy "that he had been let out of a strange dark room where he had been living alone." (Page 157) He gains further emancipation from his morbid attitude when he meets Adrienne, and she fails to look upon the foot as a disgrace. That incident alters his whole life. (Page 196ff) His father's feelings change one morning when he learns that even though Peyton looks like an aristocrat, he is a genuine democrat. (Page 210)

The book offers interesting illustrations of the fact that differences of political opinion need not destroy family loyalty and affection. One of the most striking illustrations of this is the relationship between Peyton and James Howard. Even when Peyton is arrested and imprisoned because of something he had written to James, he does not believe that his brother betrayed him; and he is confident that when James learns of

his dilemma, he will come to him. (Chap. 35)

The tragic consequence of words impulsively or maliciously spoken is shown by several incidents in the story. When Jane, distraught over the death of her daughter, accuses the girl's father and husband of being to blame for her untimely death, she deprives herself of the companionship of Mary's children, which would have brought her great happiness. When she lies to her grandson's sweetheart in her effort to save him from forsaking the Peyton traditions, she unwittingly causes the death of both the young lovers and heaps herself with remorse.

Jane's futile efforts to direct her children's lives illustrate a common human frailty, which her sad experiences may help us to avoid.

These are but a few of the many interesting aspects of *The Tree of Liberty* that could be studied with profit.

SIGNIFICANT QUOTATIONS

One of the marks of good literature is the striking manner in which truths are presented. The author's philosophy of life, or the philosophy of significant characters in the book, is often reflected in such passages, and it enriches our own philosophies to give attention to them. There are, in *The Tree of Liberty*, many passages worth careful consideration. A few of them follow:

"A man has the same right to liberty he has to life. A right that can't be taken from him."

"There is a strange idea that labor dishonors a man."

"A man must always want to be a leader."

"When discord had entered their relations, small things unnoticed before came

between them. In trifles the old harmony was gone, and when real issues arose, they were in poor condition to come to an understanding."

"You worship my very shadow, but—you go your own way. And I suppose I wouldn't like you very much if you didn't."

"We who have been long separated from the soil have come to know how much sickness of mind and spirit has come from a loss of that contact."

"I believe so in work for the hands that I think without it we shrivel up our souls."

"These people knew the beauties of life that lifted man above the brute."

"Truth grows only in free discussion. . . . Coercion hardens error. And religion, of all things, should be jealously defended by the government from any hardening effect. Discussion must be kept free that the truth may prevail."

"Truth is the only proper and sufficient antagonist to error. True religion has nothing to fear from free debate, for truth is right and will prevail. But the debate must be kept free."

"We all believe in liberty. It's a question of kinds of liberty."

"We aim to set up a state which shall be for all men equally, none privileged, none greater than his neighbor."

"The thing we have to do now is to preserve our democracy while war goes on. . . . There is no greater responsibility than the responsibility for the lives of the citizens. . . . The right of each man to order his life cannot be sacrificed in any emergency, however dire. War, however disastrous, is temporary and the state remains. We cannot safely for the sake of war, destroy the ideals upon which the state must rest."

"This is the land our sons shall inherit. The valleys shall be their valleys. . . . These mountains shall be their mountains. And it's long enough and wide enough, God knows, so we can always be free if we will it free, to live our lives in our own way."

Study Helps

1. Discuss the strength given to our type of liberty by the different views as to what it should be, held by such men as Hamilton and Jefferson.

2. Enumerate some lessons, illustrated in the book, that our nation learned by the trial and error method.

3. Discuss how these lessons could be applied to situations today.

4. Point out some of the things in the book that you can apply efficiently to your own lives.

5. As a summary, discuss this topic: *The Tree of Liberty* has the characteristics of great literature because it gives the reader intellectual, emotional and ethical values. Illustrate.

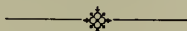
(Note: the above could be divided into three and made the basis, with the one that follows, of an entire lesson, if two

books instead of three are chosen for the course.)

6. Read passages that show beauty of style.

7. Discuss other books or articles in contemporary literature with the same purpose as *The Tree of Liberty*—to make us aware of our type of government and its advantages.

Quotations from *The Tree of Liberty*, by Elizabeth Page, copyright 1939, are reprinted by permission of Farrar and Rinehart, Inc., Publishers.



Social Service

EDUCATION FOR FAMILY LIFE

Family Relationships

Lesson 5

Aesthetic Values in Family Living

(Tuesday, March 25, 1941)

IN our discussion of the aesthetic values in family living, we shall use the dictionary definition of the term "aesthetic," rather than conform to the prescribed meaning as presented by any particular one of the various philosophers who have discussed the term. We shall use the term in its broadest sense; i. e., aesthetic—pertaining to beauty; sensitive to the beautiful; possessing a cultivated, artistic taste; the beauty in harmony and consistency. We shall also include love in our meaning of aesthetic, as the twin sister of beauty.

The world in which we live, both the physical and social aspects of it, is beautiful only to those who see the beautiful in it. One person views a gorgeous sunset and is thereby inspired to strive for a deeper appreciation of other rich things of life; while another person views such a

sunset as just another daily disappearance of the sun. One person may enjoy the privilege of a true and genuine companionship of mate or of friend, which will inspire him to live on his highest level and help him to feel that life is beautiful indeed; while another person may look upon such a companionship merely as his due and for his convenience, never realizing the value, the meaning, or the blessing of such a relationship. True, this is because people look at things differently. But why do they look at things so differently?

The likes and dislikes, the tastes, the standards of value, the degree of appreciation for beauty which people have, come largely as a result of the socialization process.

It may seem somewhat trite to say once more that the family is the most

important socializing agency; but when we pause to consider the extent of family influence, we realize that the triteness of the statement is overpowered by its truth. The family actually does determine, to a large extent, the likes, dislikes, tastes, attitudes, either good or bad, of family members.

Again, at this point, it seems justifiable to emphasize the power of example in comparison with the power of precept in establishing these values. It is impossible to force a child or an adult to appreciate love and beauty. Only guided contact with the beautiful and with those who exemplify a cultivated appreciation for the beautiful will develop this phase of the art of living.

The parent who tells a child to do a certain thing, and at the same time does something himself that is contrary to what he has told the child, is not likely to make much of an impression on that child. It was the English poet, Quarles, who said, "Thou canst rebuke in children what they see practiced in thee. . . . Till reason be ripe, examples direct more than precepts. . . . Such as is thy behavior before thy children's faces, such is theirs behind thy back." One more thought taken from Balguy: "Whatever parent gives his children good instruction and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other."

MR. and Mrs. C, parents of two sons and a daughter, thought of an excellent plan (if it had worked) of stimulating an appreciation for beauty through creating an interest in flowers. The plan was a practical one which included beauty in the

house, the yard, and even affected the community; it afforded an opportunity for development that would be a source of pleasure throughout the life of each member of the family. Mr. C. and each child were given a certain plot of ground in the family's own large yard upon which he was to be responsible for raising flowers. Each was to be free to use his own individuality in the choice of flowers raised and in the arrangement of his garden. After the gardens were planted, a schedule was worked out, according to the kind of flowers grown, whereby each one was to provide flowers for the dining table for a period of one week at a time. Mrs. C cared for house plants and, therefore, did not have an outside garden, but she was to have a plant in bloom appropriate for the table when her turn came. Space does not permit a discussion of the possibilities for aesthetic development inherent in this plan. Unfortunately, only partial success was realized. The sons, Ray and Tom, showed a consistent lack of interest after their father defaulted the second time in his contract to provide flowers for the table. By the first of August, Helen was the only one who had a garden from which she could add beauty to the dining table.

In every family hardly a day passes in which opportunities do not arise for the development of the aesthetic element. Probably one of the most important reasons why the great majority of these opportunities are passed by, is because so many of us do not value highly enough the ability to appreciate beauty. And this, no doubt, is true because we have failed to realize the great happiness

and richness of life enjoyed by those who have cultivated the art of responding to the beauty with which they are surrounded.

Let us consider how two different families handled the problem of redecorating their house. The T family reached the decision that it was necessary to redecorate their house. The idea was first suggested by the two children, Ella and Robert, who were in high school and who felt that the house was too shabby to be attractive to their friends. After Mr. T had agreed that the work should be done, he announced to Mrs. T that there was a certain sum of money available and that he did not expect to have to be bothered about the selection of materials—that was up to Mrs. T. After Mrs. T had spent many, many hours looking at wall paper, paint and draperies, she asked Robert if he would not like to make a trip to town with her to help make final selections. His reply was, "Why no, why should I do that? Dad said that was your work." Then Mrs. T asked Ella the same question and received a similar answer, "Why, I don't know anything about such things, and, besides, I don't want to be blamed if the others aren't pleased." When the job was completed, not one member of the family expressed hearty approval, nor did they hesitate to register disappointment with color or pattern or texture, as the case might be.

In the N family, also, there was a son and daughter of high school age, and they were faced with the problem of redecorating their home with a limited amount of money. Each member of the family was vitally in-

terested in expressing his or her ideas as to possible color schemes, etc., and every idea presented was given due consideration. Finally, at dinner one evening, Mrs. N said, "Lucile, you are taking a course in art, why not ask your teacher for some suggestions?" "Oh! I'd love to," replied Lucile. "Why not invite the teacher and his wife to have dinner with us one evening soon, and then we could all have the advantage of hearing what he might suggest," said Mr. N. The idea was immediately carried out. The evening proved a delightful and profitable one. Suffice it to say, when the redecorating job was completed, everyone was delighted with the results, and each felt that he was at least a contributing factor in its success. This was partly due to the fact that after Mrs. N had spent many hours selecting materials and had eliminated all but two choices in each case, each member of the family was anxious to take part in the final selection. May we add that today Lucile is about to begin her senior year in college, majoring in interior decoration, and she says it was the pleasure she derived from assisting in redecorating their home that decided her choice of a major.

In evaluating the two cases above, aside from the possibilities for developing the aesthetic element, we must not forget that every satisfying activity in which the family engages as a group promotes family unity and stability.

If daughter is to have a new dress or "big brother" a new suit of clothes, why should not the color and style best suited to the particular individual be an interesting subject

of conversation during the dinner hour, thus offering all members of the family an opportunity to derive benefit from the discussion?

WITH grand opera, symphony concerts, and drama in our homes by merely turning a dial, what a pity for one to grow up devoid of an appreciation for the best music and drama, that formerly were accessible only to those living in a great metropolis. How poverty stricken is the soul who has no love for music and other arts, and how rich and full is the life of one who has learned to enjoy all the beauty that surrounds him.

One family made a game of listening to the radio. The mother and father were both musicians—not musicians who could perform on any instrument, but intelligent and appreciative listeners who were anxious to give their five children the same source of pleasure which had meant so much to them. A record was kept of regular radio programs to which all the family wished to listen. When two or more members of the family were present and they wished to turn on the radio, the one whose day it was to exercise the privilege of selecting the program did so. But this privilege carried the responsibility of presenting to the other members of the family, at an opportune time, three well-thought-out reasons why he had chosen these programs. The group was free to criticize the reasons given. The youngest members, six-year-old twins, Jack and Jill, played their part in the game in an amusing manner. Jill always wanted what Mother liked, and Jack followed Daddy's choice. When they were asked for their rea-

sons, they could give almost verbatim the reasons they had heard their parents give. Of course, the game was carried on seriously by each, but, at the same time, in the spirit of fun.

Space does not permit a discussion of all the different arts, but the same principles apply in developing an appreciation and love for each. A sense of the beauty involved in the expression of the finest, highest type of love can be best developed in the child if he is subject to an example of such by his parents. Many parents fail to realize how sensitive children are to the manner in which one mate shows his love for the other. There is, indeed, "beauty all around when there's love at home."

In addition to the spiritual value of prayer, there is also an aesthetic value in the family group engaging in prayer. Prayer appeals to our finer sense and feelings. There is a subtle response of one's aesthetic self to prayer. Beauty, love and prayer are all important cornerstones in the rich life.

Do you belong to the large group of parents who often say, "What can I do to develop the aesthetic element in my child, since I know nothing about music, painting, or literature?" Why not plan this winter to set aside even one hour a week when the family can read together such books as *The Story of World Literature*, by John Macy, Krehbiel's *How To Listen to Music*, Thomas E. Talmage's *The Story of Architecture In America*, or *Art, Artist and Layman* by Arthur Pope. You will be surprised what one hour of such study will do to add wealth, in the form of an appreciation for beauty, to your daily living, and to what a

great extent the so-called “humdrum” of life will be substituted by a vitalized response to the beauties of this world in which we live.

Problems and Questions

1. Give five suggestions as to how the movies might be used as a factor in devel-

oping the aesthetic element. Suggest five ways in which they have a negative effect.

2. Make a list of all the assets in your community that might be utilized for developing an appreciation for any of the arts.

3. Give an example of a case in which family functioning has been responsible for stimulating in a member of the group a specific interest in some form of beauty.



Mission

LATTER-DAY SAINT CHURCH HISTORY

(To be used by missions in lieu of Literature, if so desired)

Lesson XV

The Saints Find a New Home in the West

(Tuesday, March 18, 1941)

WHEN the Mormon people, under the leadership of the Twelve Apostles, left Illinois, in the winter of 1845-46, it was the intention to go direct to the Rocky Mountains. At least, the pioneer group of one hundred or more men would press on to the new home. But an event occurred which prevented this, and so the pioneer company did not leave until the following year.

That event was the call by the Federal Government of a battalion of Mormons, to help in the war with Mexico. This was in the summer of 1846. More than five hundred men volunteered; and in due course, they marched to the West Coast. The work performed by this Mormon Battalion forms one of the most interesting chapters in Western history; but we shall not follow these soldiers, because our concern is with the main body of the Church. However, we shall have occasion to mention them later in our story.

This call for soldiers postponed the journey of the pioneer company.

To take five hundred of the young and able-bodied men from the trekking Saints, meant that some of the teams would be without drivers, or that they would have to be driven by boys or women. It meant, too, that a great many families would be left without a provider, that these would have to be taken care of by others.

No doubt President Polk had been actuated by good motives in calling for this battalion. He thought, as a good many others thought, that the Mormons were bound for the West Coast. But they were not. They were bound for the Rockies. So it worked a hardship on the Saints. If they had been going to the Pacific, the call would have helped them, since it would be taking some five hundred persons west at the expense of the Government.

IT was not, therefore, till April, 1847, that the pioneer company left Winter Quarters for the West.

This group consisted of 148 persons in all—143 men, 3 women, and

2 children. This was the number that left Elkhorn, a few miles distant from the river. The company carried seeds of various kinds and farming implements, so that in the new land they might plant something for reaping in the fall, for no time could be lost. Just before the company started, Elders John Taylor and Parley P. Pratt came from England with a set of surveying and other scientific instruments. These, Elder Orson Pratt, who was in the pioneer company, was able to use, for he was a surveyor as well as a preacher of the Gospel. The company was divided into large and small groups, for convenience, protection, and order in traveling.

The route followed by the pioneers was along the Platte River to Fort Laramie. Here they crossed the stream and continued over the Oregon Trail to Fort Bridger. Leaving the Trail, they struck off to Echo Canyon, over Big and Little Mountain into what is now called Emigration Canyon, and into the valley of the Great Salt Lake. They were on the way from April 5 to July 24, 1847. For measuring distance in crossing the plains, a convert, William Clayton, had made an instrument called the roadameter. This was fastened to a wheel and measured the distance covered by marking the number of rotations of the wheel. The pioneers had covered about eleven hundred miles in 110 days. They did not travel on Sundays.

More than one hundred and forty-eight persons, however, entered the Salt Lake Valley in this first company.

A little beyond Fort Laramie, now in Wyoming, the pioneer group was

joined by seventeen men and women who had not been in Winter Quarters at all. They were Mississippi Saints, who had wintered in Pueblo with some members of the Mormon Battalion who were sick. In five wagons, they had traveled from that Spanish town, trying to overtake the pioneers. This brought the group to 165 persons, less one—Elder Amasa M. Lyman, who had gone to Pueblo to settle a difficulty there. There were other shiftings of the figures. In this group of seventeen Mississippi Saints were six women. Hence, not three women, but nine women, entered the Salt Lake Valley in this pioneer company.

The first man in the company to enter the Valley was Orson Pratt, one of the Apostles, and the second was Erastus Snow.

THIS was no ordinary group of men and women who had entered the valley of the Great Salt Lake in search of a home for tens of thousands of other men and women. The Mormon trek to the West was a religious pilgrimage. We must never forget that, for it gives us a clue to the entire movement, as well as a key to the understanding of what happened in Utah later on, after the Saints began to build their homes.

In Illinois, the Mormon people could have scattered out over the country instead of settling together. If they had done that, they would not have been molested by their neighbors anywhere. But they did not scatter out. Why? Because they had been commanded by the Lord to gather into one place. It was religion, then, that kept them together, and it was religion that

sent them into the Rocky Mountains.

On the way to their new home in the West, the religious spirit was uppermost in the minds of the leaders. However, some members of the camp engaged in frivolity, card playing, and dancing. President Young, on one occasion, said: "I had rather risk myself among the savages with ten men who are men of faith, men of mighty prayer, men of God, than to be with a whole camp when they forget the Lord and turn their hearts to folly and wickedness. Yes, I would rather be alone, and I am resolved not to go any farther with the camp unless you will consent to humble yourselves before the Lord and serve him. . . . How would you look if they should know your conduct and ask you what you did when you went out to seek Zion and find a resting place for the Saints where the Kingdom of God could be reared and her banners unfurled for the nations to gather to?"

After that, there was more sobriety in the camp.

THE new home was anything but attractive to the women in the company. The men were better satisfied.

One of the women, on reaching the Valley and finding that it was the new home, said that she would rather go on for another thousand miles. This sentiment was echoed by other women in the group. This was probably because the place was so desolate. Scarcely a tree was in sight; the ground was dry and dusty, and the sun poured its heat upon everything. The only human figures there were a few cricket-eat-

ing Indians who did not have energy enough to get better food.

The men thought it was a pretty good place to make a home. This was very likely because they saw what could be made of it through hard work and intelligence. Brigham Young, when he first saw it with his natural eyes, had said, "This is the place." Wilford Woodruff wrote in his journal: "I was joyfully disappointed." He had evidently expected an even more dreary scene.

It was Saturday when the last of the company descended into the Valley. The next day, therefore, they held a meeting. With the wide, copper sky overhead, the lake on the west shimmering in the sun, and the tall mountains just east, the first hymns were sung, the first preaching done, and the first resolutions formed for a better life, in that lonely spot.

Early on Monday some exploring was done, to uncover the good and bad features of the place. Already some men had plowed several acres and planted some potatoes. The men still thought it was a good place to make their home. Meanwhile, Orson Pratt surveyed the new city-to-be, with the instruments brought from England. It was officially named Great Salt Lake City.

Then, in August, most of the men, headed by Brigham Young, left on the return trip. They went to get their families. The journey back was a terrible one. Starvation and Indians came nearly wiping out men and animals.

Questions

1. Why did the Saints wish to go farther west than the Missouri? How far did they go?

2. Tell about the journey.
 3. In what spirit did the pioneers make the journey? Tell what President Young said. What did the pioneers think of the new home?

4. Describe it.

5. Why would the returning men have little food?

Read Section 136 of the *Doctrine and Covenants*, for the general plan of travel by the migrating companies.

Hymn to be Sung or Read

It is suggested that the hymn "Come, Come, Ye Saints" be sung or read. This hymn was written by William

Clayton, between the Mississippi and the Missouri rivers on the trek West, and sung frequently on the way to the Salt Lake Valley. Brother William Clayton was English by birth. He was converted by the first missionaries to England, and became secretary to the Prophet. The four stanzas of the song are knit together by a series of thoughts: first, we should be joyful, in spite of our hard lot; second, there is no reason to mourn, if we do our part; third, we shall find our new home in the West; and fourth, if we die, all will be well.

Note: Map printed in July, 1939, issue of the *Magazine* is to be used in teaching Church History lessons.

RECOMPENSE

Glamorous beauty is mine, today,
 If I have eyes to see:
 Filagreed silver on frost-covered hedges,
 Glory of gold on autumn-crowned ledges,
 Faceted jewels in a dew-spangled grove,
 Radiant rapture in the eyes that I love.

Glorious melodies are mine, today,
 If I have ears to hear:
 Symphonies played to the rhythm of woodlands,
 The soft, sleepy murmur of feathering birds,
 The sighing of wind-flutes, the flow of the river,
 Child voices calling in quick, lilting words.

Joyous living is mine, today,
 If I have hands to serve:
 Relieving the pain of a fever-wan wastrel
 Till dark eyes of pain that follow me, know
 A glint of new hope; and all who are weary
 Find surcease from sorrow wherever I go.

Gentle humility is mine, today,
 If I have lips to teach:
 The way of repentance (for I, too, have faltered)
 Of love, and of faith, and humanity's needs;
 To know that God lives, and those in His service
 Shall find life illumined by the light of kind deeds.

—LaRene King Blecker.

The Relief Society Magazine Drive

THE gratifying results of the 1940 Magazine drive are direct evidence of the loyalty of Relief Society women to the Society. The drive this year exceeded all expectations and is the most successful drive yet held, from every point of view. The subscription list is the largest in the history of the Magazine, reports were promptly received and legibly and accurately prepared; the spirit with which the drive was conducted was one of willingness and enthusiasm.

The General Board appreciates the willing acceptance of changes made in the Magazine rulings and the appreciation expressed for the revisions made in receipt books, order and report forms, and for the business-reply envelopes provided.

There are 519 wards and branches appearing on the honor roll, each of which secured Magazine subscriptions equal to 75 percent or more of their total Relief Society membership (active, honorary, inactive). There are 358 Magazine representatives who will receive a one-year subscription to the Magazine as a personal award for securing Magazine subscriptions equal to 75 percent or more of the ward or branch membership with a minimum of at least 25 subscriptions. The names of 42 stakes appear on the honor roll. While only one mission, the Eastern States, is included, the splendid work done by branches in all of the missions, many of which are included on the honor roll, is very gratifying. One or two stakes failed to send in reports of the activity. We trust that the results of this year's drive will stimulate them so that next year their reports will be received on time and they will be among those honored.

Magazine work is a year-around activity. We suggest that representatives now make it a point to keep the subscription list up from month to month, being careful to check when each subscription expires and endeavoring to secure a renewal at once. Magazine representatives who thus proceed find the work of the fall drive greatly reduced.

The General Board sincerely thanks all who have made this year's drive such an outstanding success—Relief Society officers, Magazine representatives, and the thousands of Magazine subscribers. We hope that all will enjoy the Magazine in the months to come.

We publish herewith the honor roll in recognition of those Relief Societies and their Magazine representatives reporting a subscription list equal to 75 percent or more of their total membership. The honor roll is divided into classifications according to the number of Relief Society members enrolled in the various wards or branches. The four wards or branches in each classification securing the highest percentages are especially recognized on the honor roll.

HONOR ROLL

FOUR HIGHEST PERCENTAGES

GROUP A

(Enrollment 100 or Over)

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Utah	Provo Fourth	149	245	164	Flora Buggert
Emigration	Twenty-first	100	145	145	Josephine Affleck
Grant	Hillcrest	104	127	122	Viola Cahoon
Granite	Nibley Park	101	124 1/2	116	Emma Armstrong

GROUP B

(Enrollment 50 to 99 Inclusive)

Emigration	Twelfth	60	152	253	Elon Calderwood
Salt Lake	Fourteenth	83	129	155	Bashua Chapman Davis
Phoenix	Phoenix Third	81	123	152	Grace Whipple
Wells	Columbus	89	128	144	Margaret Allred

GROUP C

(Enrollment 1 to 49 Inclusive)

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Moapa	North Las Vegas	26	59	227	Irene Shillman
Australian Mission	Hurstville Branch	11	24	218	Ethel Parton
Big Horn	Worland Branch	23	48	209	Elizabeth Nielson
Western States Mis.	Gallup Branch	14	29	207	Eulla Davis

WARDS 100 PER CENT OR OVER

GROUP A

(Enrollment 100 or Over)

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Utah	Provo Fourth	149	245	164	Flora Buggert
Emigration	Twenty-first	100	145	145	Josephine Affleck
Grant	Hillcrest	104	127	122	Viola Cahoon
Granite	Nibley Park	101	124 1/2	116	Emima Armstrong
Ensign	Twentieth	111	128	115	Jane Dykes
Granite	Forest Dale	123	136	111	Lucille Bennion
Ogden	Ogden Fourth	120	132	110	Lena Hansen Ella Crandall
Woodruff	Evanston First	117	129	110	Jane Phillips
Wasatch	Heber Third	113	120	106	Annie K. Moulton
Kolob	Springville First	120	126	105	La Vera G. Curtis
Phoenix	Phoenix Second	111	115	104	Minerva Gillette
Granite	Lincoln	130	134	103	Mabel Flandro
Provo	Provo Fifth	116	119	103	Verna J. Black
Salt Lake	Seventeenth	181	186	103	Julia G. Miller
San Juan	Moab	101	103	102	Edna Allen
Weber	Hooper	115	117	102	Florence Naisbitt
Wells	Belvedere	131	134	102	Violet Ostler
Wells	Ivins	103	105	102	Alice Gibson
Granite	Hawthorne	166	168	101	Clela Jorgenson
Pocatello	Pocatello Fifth	146	148	101	Jean B. Hendersen
Uintah	Vernal First	104	105	101	Rosina Stone
Big Horn	Lovell West	167	167	100	Bertha M. Hile
Granite	Richards	132	132	100	Irene Irvine
Liberty	First	140	140	100	Josephine Pett
Palmyra	Salem	114	114	100	Lottie D. Peterson

WARDS 100 PER CENT OR OVER

GROUP B

(Enrollment 50 to 99 Inclusive)

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Emigration	Twelfth	60	152	253	Elon Calderwood
Salt Lake	Fourteenth	83	129	155	Bashua Chapman Davis
Phoenix	Phoenix Third	81	123	152	Grace Whipple
Wells	Columbus	89	128	144	Margaret Allred
Ogden	Ogden Thirteenth	98	137	140	Itha G. Bieler

GROUP B—Continued

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Mount Ogden	Ogden Eighteenth	95	132	139	Lucille Wallwork
Carbon	Price Third	97	131	135	Junie Allred
Box Elder	Brigham Second	85	108½	128	Sarah H. Horsley
North Davis	Layton	98	124	127	Grace R. Forbes
North Weber	Ogden Third	88	111	126	Martha M. Burnett
Weiser	Weiser	55	69	126	Hazel Chandler
North Weber	Ogden Sixteenth	52	65	125	Ellen S. Montierth
So. Los Angeles	Manchester	72	90	125	Arvilla Vogel
Idaho Falls	Idaho Falls Fifth	91	111	123	Ila Sams
Mount Ogden	Mt. Ogden	69	84	122	Ida M. Ferrin
Oakland	Dimond	68	82	121	Grace Hawkins
Wells	McKay	66	79	120	Rebecca Jones
Timpanogos	Pleasant Grove First	77	89	119	Emma Harper
Boise	Boise Third	55	65	118	Florence Pruett
California Mission	Sparks Branch	64	75	117	Helen Piggott
Phoenix	Phoenix First	71	83	117	Leatha A. Marion
So. Los Angeles	Huntington Park	92	108	117	Rosine Bauer
South Los Angeles	Vermont	59	69	117	Claire Selander
Timpanogos	Pleasant Grove Second	59	69	117	Effa Williams
Emigration	Thirteenth	75	87	116	Alma Erickson
Ensign	Ensign	87	101	116	Ellen Smith
Garfield	Antimony	50	58	116	Mary K. Riddle
Grant	Central Park	69	78½	114	Hedy Daves
Highland	Stratford	60	68½	114	Anne Gunney and Florence Clark
Idaho Falls	Idaho Falls Sixth	72	81	113	Phoebe Peterson
Maricopa	Mesa Third	75	85	113	Nina Stapley
West Jordan	Bingham	55	62	113	Jane Spendlove
Moapa	Overton	66	74	112	Jennie Whitty
Big Horn	Burlington	50	55	110	Dorothy Yorgason
Maricopa	Mesa Fourth	84	92	110	Grace Burton
Emigration	Eleventh	97	106	109	May Etta Bekkemellon
Malad	Malad First	65	71	109	Esther Hess
Chicago	Milwaukee	52	56	108	Elise Schuette
No. Central Sts. Mis.	Minneapolis Branch	61	66	108	Barbara Bentson Leota Barrett
So. Los Angeles	South Gate	72	78	108	Naomi Whale
Los Angeles	Arlington	53	56	106	Lueretia S. Davis
Pasadena	Belvedere	72	76	106	Maud R. Ballard
Pocatello	Pocatello Sixth	66	70	106	Lillie Woodland
Bonneville	Emigration	95	100	105	Ida Von Nordeck
Grant	South Gate	60	63	105	Edith Worthington
Weber	Ogden Nineteenth	80	84	105	Elizabeth London
Los Angeles	Wilshire	82	85	104	Myrtle Foulger
West Jordan	Riverton First	53	55	104	Anna M. Sandstrom
Emigration	Twenty-seventh	97	100	103	Isabella R. Price
Ensign	South Eighteenth	98	100½	103	Hannah Watkins
Liberty	Harvard	99	102	103	Dorothy Wright
Ogden	Huntsville	78	80	103	Ellen W. McKay
Star Valley	Afton North	80	82	103	Louise Frame
Washington	Washington	71	73	103	Dena V. Billings
Ensign	North Eighteenth	92	94	102	Verda Kletting

GROUP B—Continued

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Maricopa	Mesa Fifth	88	90	102	Rozella Hancock
Moapa	Logandale	52	53	102	Lillian Adams
Salt Lake	Capitol Hill	65	66	102	Anna S. D. Johnson
Highland	Bryan	81	82	101	Ethel Reed
Long Beach	Long Beach	87	87½	101	Ethel E. Davis
Uintah	Vernal Second	74	75	101	Nora Cook
Weber	Ogden Twenty-second	70	71	101	Martha van Braak
West Jordan	Riverton Second	69	70	101	Blanch Myers
East Jordan	Draper First	62	62	100	Florence Sjoblom
Emigration	University	83	83	100	Ida C. Browning
Franklin	Preston Second	72	72	100	Stella Paton
Idaho Falls	Ammon	98	98	100	Chustie Heath
Juarez	Juarez	51	51	100	Mildred Farnsworth
Long Beach	Wilmington	50	50	100	Ada Pakin
Ogden	Ogden Twentieth	98	98	100	Mattie H. Manning
South Los Angeles	Matthews	65	65	100	Elizabeth Bowen
South Los Angeles	Maywood	59	59	100	Florence Kuffer
Star Valley	Freedom	67	67	100	Martha Brog
Uintah	Maeser	66	66	100	Mable Ashby

WARDS 100 PER CENT OR OVER

GROUP C

(Enrollment 1 to 49 Inclusive)

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Moapa	North Las Vegas	26	59	227	Irene Shillman
Australian Mission	Hurstville Branch	11	24	218	Ethel Parton
Big Horn	Worland Branch	23	48	209	Elizabeth Nielson
Western States Mis.	Gallup Branch	14	29	207	Eulla Davis
Big Horn	Belfry Branch	10	19	190	Mary Youst
Western States Mis.	Carson Branch	7	13	186	Essie Pope
Texas Mission	Kilgore Branch	5	9	180	Mrs. John Dailey
Eastern States Mis.	Albany Branch— Schenectady Section	6	10	167	Elaine Worthen
California Mission	Loyalton Branch	8	13	163	Myrtle Bell
Blaine	Sun Valley	5	8	160	Mrs. Vern McClallan, Mrs. Welch
California Mission	Avenal Branch	16	25	156	Thelma Anderson
Washington	Fairview	16	25	156	Mary Avey
Big Horn	Basin Branch	25	28	152	Lova Kinghorn
Nevada	Ruth	34	50	147	Marjorie Fackrell
Pasadena	Baldwin Park	17	25	147	Ruby A. Robinson
Young	Kirtland	34	50	147	Harriet Foutz
No. Idaho Falls	Highland	37	54	146	Ethel D. Lees
Oakland	Maxwell Park	32	46½	145	Irene Schatz
Uintah	Tridell	38	54	142	Nellie Merkley
Australian Mission	Bankstown Branch	20	28	140	Rose Burnett
N.W. States Mission	Cut Bank Branch	10	14	140	Mary Lawrence
Sacramento	Sacramento	45	63	140	Zella E. DeVault
No. Western Sts. Mis.	Allendale Branch	24	33	138	Ilene Magnussen
Wasatch	Center	21	29	138	Lila Christensen

GROUP C—Continued

Stake or Mission	Ward or Branch	Enroll-ment	Subscriptions No.	Pct.	Magazine Representative
Phoenix	Glendale	19	26	137	Julia S. Kremer
California Mission	Merced Branch	17	23	135	Nora Johnson
Weber	Clinton	43	58	135	Wanda Beus
Woodruff	Hilliard	20	27	135	Naomi Lym
Idaho	Bancroft	38	51	134	Ruby Mabey
Juarez	Pacheco	9	12	133	Mabel A. Cluff
So. Los Angeles	Grant	25	33	132	Marie Jenkins
Mount Ogden	Uintah	20	26	130	Verna Peterson
Taylor	Tyrells Lake Branch	10	13	130	Clara E. Selk
Australian Mission	Melbourne Branch	21	27	129	Katie Hokin
Malad	Holbrook	21	27	129	Letitia T. Willie
Wasatch	Charleston	41	53	129	Mary A. Casper
West Jordan	Herriman	47	60 ½	129	Agnes Dansie
Boise	Boise Second	48	61	127	Irene Hayes
Nevada	Elko	34	43	127	Faun S. Noren
Oakland	Martinez	34	43	127	Lillian Abbot
Pasadena	Monrovia	26	33	127	Martha E. Hanks
Blackfoot	Pingree	27	34	126	Sarah E. Cammach
Blaine	Fairfield	28	36	126	Annie C. Thurber
San Francisco	Redwood City	23	29	126	Charlotte Showers
West Jordan	Lark	27	34	126	Mary Hilda Grabner
Eastern States Mis.	Albany Branch— Albany Section	4	5	125	Emily Brooks
Snowflake	Linden	12	15	125	Rebecca Harris
West Jordan	Copperton	48	60	125	Gwen C. Knudsen
Maricopa	Pine	17	21	124	Ina P. Hunt
California Mission	Reno Branch	32	39 ½	123	Viola Jensen
Long Beach	Fullerton	26	32	123	Francella E. Newman
Lost River	Leslie	23	28	122	Belva Jones
Texas Mission	Port Arthur Branch	9	11	122	Mrs. A. Cunningham
No. Idaho Falls	Milo	24	29	121	Emily Palmer
Seattle	Bellingham	19	23	121	Ella M. Petrie
Mount Ogden	Montello	15	18	120	Nina Cummins
Union	Baker	40	48	120	Nettie Shurtliff
Gridley	Grass Valley	32	38	119	Nora M. Medlyn
Western States Mis.	Paonia	16	19	118	Carroll Martin
Bear Lake	Fish Haven	35	41	117	Rosella Smith
California Mission	Redding Branch	24	28	117	Agnes Dastrup
Long Beach	Huntington Beach	24	28	117	Grace Brown
Sacramento	Roseville	35	41	117	Nellie Boller
Western States Mis.	Hanna Branch	12	14	117	Eva Smith
Box Elder	Evans	20	23	115	Summer Alice A. Buxton
Riverside	Center	40	46	115	Eva Gledhill
Snowflake	McNary	13	15	115	Celia Gardner
Texas Mission	Houston Branch	27	31	115	Viola Stone
San Fernando	Elysian Park	43	49	114	Zelda Shipley
San Francisco	San Francisco	49	56	114	Sarah L. Pomeroy
Texas Mission	Albany Branch	7	8	114	Georgia Murphy

GROUP C—Continued

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Bannock	Lago	24	27	113	Dorothy Steele
Chicago	Racine	16	18	113	Martha Hubert
Eastern States Mis.	Altoona Branch	8	9	113	Blanche Ruggles
San Francisco	Sunset	48	54	113	Millie Johnson
St. Johns	Vernon	15	17	113	Ella L. Grau
Texas Mission	Wichita Falls Branch	8	9	113	Mrs. Henry L. Peterson
Washington	Chevy Chase	47	53	113	Zina W. Thompson
Alpine	Highland	34	38	112	Louella Binns
California Mission	San Diego Branch	33	37	112	Etta M. Alkire
Washington	Arlington	42	47	112	Mina L. Whittle
Australian Mission	Woollahra Branch	9	10	111	Mavis Burroughs
Duchesne	Arcadia	27	30	111	Rose D. Gilbert
St. George	Veyo	18	20	111	Esther Chadburn
San Bernardino	Ontario	19	21	111	Tracie G. Bushey
Southern States Mis.	Tallahassee Branch	9	10	111	Florence Ewing
South Los Angeles	Firestone Park	27	30	111	Billie Winkler
Union	Pendleton	19	21	111	Emily Hart
Box Elder	Harper	20	22	110	Anna May
Lyman	Superior	30	33	110	Leora Hansen
Maricopa	Gilbert	31	34	110	Donnet Fuller
Oakland	Hayward	31	34	110	Leora Ellis
Pasadena	Eastmont	49	54	110	Elsie L. Ashlock
Seattle	University	40	44	110	Elva Rousell
California Mission	Douglas Branch	44	48	109	Gladys Huish
Emery	Rochester	11	12	109	Cleo Olsen
Oakland	Elmhurst	43	47	109	LaVina Smithen
Raft River	Sublett	11	12	109	Sylvia Olsen
So. Los Angeles	Downey	22	24	109	Harriet Rose
Big Horn	Penrose	13	14	108	Delilah Mac Wasdon
California	North Park Branch	36	39	108	Vilate Bradley
No. Western Sts. Mis.	Kellogg Branch	24	26	108	Mrs. Vernon Higbee
San Bernardino	Victorville	12	13	108	Margaret Robison
Western States Mis.	Fruita Branch	12	13	108	Alice Lang
Western States Mis.	Rapid City Branch	12	13	108	Elizabeth Thomas
Moapa	Caliente	45	48	107	Jessie Roper
North Weber	West Warren	14	15	107	May East
Raft River	Moulton	14	15	107	Julia H. Clark
California Mission	Prescott Second Br.	34	36	106	Veda Scott
Carbon	Hiawatha	41	43 1/2	106	Mary Eardley
Moapa	Pioche	34	36	106	Ora Price
Pasadena	Montebello	35	37	106	Josephine Whitaker
Texas Mission	Austin Branch	17	18	106	Gertrude Braswell
Bannock	Thatcher	41	43	105	Hattie Hogan
Burley	Pella	44	46	105	Alice Freer
Burley	Springdale	31	32 1/2	105	Hattie Marchant
California Mission	Chino Branch	19	20	105	Effie May Despain
San Francisco	San Jose	38	40	105	Eliza J. Horsfield
So. Los Angeles	Walnut Park	44	46	105	Irene Jolly

GROUP C—Continued

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Yellowstone	Twin Groves	43	45	105	Selina Richards
Eastern States Mis.	Pittsburg Branch	23	24	104	Virginia Birtcher
Juarez	Chuchupa	23	24	104	Cora Judd
Lost River	Lost River	23	24	104	Evelyn Pearson
Ogden	Pleasant View	46	48	104	Alice W. McLane
Box Elder	Perry	40	41	103	Ida Y. Thorne
Long Beach	North Long Beach	47	48½	103	Alvarda Nielson
Oakland	Richmond	30	31	103	Auguste Morley
San Fernando	North Hollywood	37	38	103	Louisa Phippen
Burley	Unity	43	44	102	Juliana G. Nielson
Long Beach	Santa Ana	47	48	102	Ruby B. Martin
Phoenix	Phoenix Fourth	44	45	102	Belle Herndon
San Francisco	Balboa	46	47	102	Elda Stewart
Bear River	Rosette	12	12	100	Edna Palmer
Big Horn	Cody Branch	22	22	100	Ethel Brailsford
Big Horn	Ionia	17	17	100	Maggie M. Beal
Blaine	Richfield	28	28	100	Uvada Brown
California Mission	Geyserville Branch	6	6	100	Wanafay Sanders
California Mission	Hydesville Branch	12	12	100	Urida Robinson
California Mission	Salinas Branch	14	14	100	Ida L. Jones
California Mission	Santa Barbara Branch	21	21	100	Louise Hoberlitz
California Mission	White Water Branch	31	31	100	Ethel Gardner
Chicago	University	42	42	100	Ingeborg Friberg
Duchesne	Utahn	23	23	100	Ruth Broadhead
Eastern States Mis.	Canandaigua Branch	12	12	100	Nellie Lodge
Eastern States Mis.	Geneva Branch	5	5	100	Helen Williams
Eastern States Mis.	Malone Branch	1	1	100	Mildred Breece
Idaho Falls	Ritchie	25	25	100	Ruby D. Bean
Malad	Daniels	13	13	100	Louise Gilman
Maricopa	Lehi	38	38	100	Lola Williams
Montpelier	Geneva	24	24	100	Rosetta Teuscher
Montpelier	Wardboro	17	17	100	Eva Dalrymple
Nevada	Ely	84	84	100	May Probert
Nevada	Carlin	19	19	100	Charlotte S. Ferguson
North Sanpete	Milburn	16	16	100	Rebecca Stewart
No. Western Sts. Mis.	The Dalles Branch	18	18	100	Frances Palacek
No. Western Sts. Mis.	Havre Branch	5	5	100	Mary Primm
San Francisco	Palo Alto	41	41	100	Myra M. Thulin
Seattle	Tacoma Central	47	47	100	Astrid M. Kennedy
Snowflake	Heber	21	21	100	Elsie Webb
Uintah	Davis	31	31	100	Ida Bowthorp
Weber	Kanesville	24	24	100	Aleen H. Hanson
Weiser	Fruitvale Branch	13	13	100	Sophia Ivie
Western States Mis.	Trinidad Branch	4	4	100	Janet McKeown

WARDS 75 PER CENT TO 99 PER CENT INCLUSIVE

GROUP A

(Enrollment 100 or Over)

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Maricopa	Mesa First	113	107	95	Rachel Johnson
Big Horn	Cowley	120	113	94	Leone Fowler
Cache	Logan Fourth	173	162	94	Rachel Fuhrman
Maricopa	Mesa Second	109	100	92	Lydia Earl
Provo	Provo First	111	100	90	Rosa Ann Jones
Ogden	Ogden Sixth	102	90	88	Gertrude Hayes
Big Horn	Lovell	130	111	85	Dorothy Vaught
Palmyra	Spanish Fork Second	100	85	85	Pearl Cloward
Ogden	Ogden Eighth	109	92	84	Ada V. Taylor
Bonneville	LeGrand	110	91	83	Matilda Hicken
North Sanpete	Spring City	131	109	83	Nell Nyberg
Pocatello	Pocatello Second	102	85	83	Florence Wright
Highland	Highland Park	111	90	82	Effie Chipman
Highland	Edgehill	123	99 ½	81	Gail Clayton
					Amy Cummock
Wasatch	Heber First	111	88	79	Verna Epperson
Wells	McKinley	103	81	79	Melinda Weeks
Ogden	North Ogden	124	97	78	Louise B. Ellis
Burley	Burley Second	120	92	77	Lenora Thompson
Provo	Manavu	144	111	77	Edith Newton
Deseret	Delta First	109	83	76	Phoebe Bills
North Sanpete	Mt. Pleasant South	137	100	76	Phyllis Truscott
Pocatello	Pocatello Third	132	100	76	Louie Richardson
Kolob	Springville Second	102	77	75	Florence W. Simkins

WARDS 75 PER CENT TO 99 PER CENT INCLUSIVE

GROUP B

(Enrollment 50 to 99 Inclusive)

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Bear Lake	St. Charles	73	72	99	Alice B. Rich
Twin Falls	Twin Falls Second	79	78	99	Helma Bailey
Weber	Ogden Eleventh	97	96	99	Catherine Rose
Moapa	Las Vegas	97	95	98	La Prele Fields
Rigby	Menan	95	91	96	Roberta Keller
Utah	Provo Sixth	90	86	96	Jane B. Evans
Mount Ogden	Ogden Fifth	75	71	95	Mary Smith
Hyrum	Hyrum Second	57	53	93	Flossie Peterson
Salt Lake	Twenty-second	75	70	93	Alma Laxman
Cottonwood	Taylorville	68	62	91	Addie Garringer
Twin Falls	Twin Falls First	74	67	91	Lenore Carroll
San Francisco	Mission	52	47	90	Mary A. Young
Taylor	Raymond First	87	78	90	Fannie Litchfield
Twin Falls	Buhl	59	53	90	Ophelia Cox
Wells	Wells	76	68 ½	90	Berdean Grotopas
Kanab	Kanab South	66	59	89	Annie Adams
Shelley	Goshen	64	57	89	Nellie Rose

GROUP B—Continued

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Idaho Falls	Idaho Falls Third	83	73	88	Mary L. Pogge
Montpelier	Montpelier First	73	64	88	Cleone Bagley
Snowflake	Joseph City	58	51	88	Stella Cummins
Idaho Falls	Idaho Falls Second	74	64	87	Sylvia Saben
Mount Ogden	Ogden Seventeenth	95	83	87	Mary Bertagrole
Ogden	Ogden Seventh	98	85	87	Jessie Woods
Palmyra	Spanish Fork Fifth	75	65½	87	Kate Anderson
Liberty	Liberty	98	84	86	Verna Jones
Bear Lake	Laketown	52	44	85	Oreta Satterthwaite
Weber	Ogden Second	98	83	85	Elleneara Hunter
Gunnison	Gunnison	80	67	84	Violet Bond
					Orilla Wilkensen
Malad	Malad Third	97	81	84	Jemima Opperman
Sacramento	Sutter	75	63	84	Ellen Bendit
South Davis	West Bountiful	60	50½	84	Chloe M. Arbuckle
Timpanogos	Lindon	56	47	84	Eda Allred
Franklin	Fairview	80	66	83	Annie Gilbert
Nampa	Nampa Second	76	63	83	Mary E. Dixon
Salt Lake	Nineteenth	53	44	83	Elizabeth Thomas
Sevier	Richfield Third	70	58	83	Everdina C. Winkel
Union	LaGrande Second	53	44	83	Mabel Higgins
Weber	Ogden First	89	74	83	Margaret Vernieuw
Alpine	American Fork First	78	64	82	Laura Dunkley
Alpine	American Fork Fourth	65	53	82	Elizabeth Mills
Wasatch	Midway First	61	50	82	Ada Bonner
Bonneville	Garden Park	89	72	81	Rena Bjorklund
Grant	Grandview	98	79½	81	Zolla Eggers
Moapa	Bunkerville	52	42	81	Tamzen Adams
San Bernardino	San Bernardino	88	71	81	Ruth Irwin
Taylor	Magrath First	77	62	81	Hazel Cook
Tooele	Grantsville Second	79	64	81	Glenna Milward
Wasatch	Midway Second	78	63	81	Susana Probst
Weber	Roy	77	62	81	Jane Hyden
Inglewood	Santa Monica	86	69	80	Bertha Jones
Logan	Logan Eleventh	95	76	80	Amy Affleck
Los Angeles	Hollywood	71	57	80	Charlotte S. O'Connor
Portneuf	McCammon	79	63	80	Gladys Brown
St. George	Santa Clara	50	40	80	Eliza H. Gubler
Union	Union	51	41	80	Clarice Kohler
Wasatch	Heber Second	93	74	80	Esther Carter
Carbon	Green River	58	46	79	Eva Hunt
Logan	Providence First	77	61	79	Clara Astle
Lost River	Salmon	96	76	79	Emma Loyed
					Bacus
Malad	Malad Second	94	74	79	Margaret J. Richards
No. Western Sts. Mis.	Great Falls Branch	63	50	79	Nedra Edmunds
Oakland	Berkeley	82	65	79	Charlotte Cummings
Gridley	Gridley	58	45	78	Florence Jensen

GROUP B—Continued

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Idaho Falls	Lincoln	64	50	78	Mary Pinegar
No. Western Sts. Mis.	Missoula	50	39	78	Ruth Cole
Riverside	Twenty-ninth	89	69	78	Hillier Daniels
St. Joseph	Miami	68	53	78	Ella Sims
Snowflake	Taylor	59	40	78	Mary Palmer
Taylor	Raymond Second	90	70	78	Elsie S. Smith
Wasatch	Daniel	50	39	78	Sarah C. Price
Bear Lake	Paris Second	85	65	77	Sadie Bird
Box Elder	Honeyville	61	47	77	Rose J. Forsgren
Highland	Emerson	95	73 ½	77	Jennie Jones
Inglewood	Inglewood	77	59 ½	77	Grace Angus
North Weber	Ogden Fifteenth	60	46	77	Dorothy Brockbank
Palmyra	Spanish Fork Third	98	75	77	Lena Webb
Snowflake	Lakeside	60	46	77	Louella Burke
Bannock	Grace	86	65	76	Ida Sorenson
Bear Lake	Paris First	74	56	76	Ruth Wilks
Burley	View	50	38	76	Verla Wrigley
No. Western Sts. Mis.	Butte Branch	71	54	76	Alene Summers
Rexburg	Archer	59	45	76	Leah Briggs
Rexburg	Rexburg Third	62	47	76	Margaret Pearson
St. George	St. George Center	89	68	76	Flora Brooks
San Juan	Monticello	66	50	76	Dixie Scorup
Tooele	Grantsville First	76	58	76	Nora Anderson
Yellowstone	Ashton	74	56	76	Juanita Osborne
Carbon	Storrs	64	48	75	Josephine McPhie
Lehi	Lehi First	83	62	75	Inez Peterson
Nampa	Nampa First	65	49	75	Cora Nelson
New York	Queens	60	45	75	Laura Schroeder
Palmyra	Spanish Fork First	70	52 ½	75	Grace Mieling
Rexburg	Hibbard	68	51	75	Hazel H. Morris
Seattle	Queen Anne	54	40 ½	75	Sara A. Nicholson

WARDS 75 PER CENT TO 99 PER CENT INCLUSIVE

GROUP C

(Enrollment 1 to 49 Inclusive)

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Mount Graham	Las Cruces	16	15 ½	97	Marguerite R. Pyper
St. Johns	Alpine	29	28	97	Jessie Jepson
San Francisco	San Rafael	14	13 ½	96	Myrtle E. Lang
Snowflake	Pinedale	22	21	96	Thora W. Peterson
Union	Imbler	22	21	96	Jessie Perry
Taylor	Welling	21	20	95	Elizabeth Bullock
Blaine	Gannett	16	15	94	Luella Stanfield
Minidoka	Acequia	33	31	94	Ella Harrison
Oakland	Vallejo	34	32	94	Ioane Parker
Yellowstone	Farnum	8	17	94	Le Vera Hendrickson

GROUP C—Continued

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Alberta	Taylorville	23	16	93	Jane Lowry
Juarez	Dublan	41	38	93	Glenna Haws
Nevada	Lund	45	42	93	Edith Reid
Nevada	Metropolis	15	14	93	Tressa T. Hyde
Rigby	Garfield	30	28	93	Ethel Groom
Sacramento	Tracy Branch	15	14	93	Carol Greenhalgh
Bannock	Central	26	24	92	Emma Hansen
Carbon	Standardville	13	12	92	Alice Nelson
Eastern States Mis.	Newburgh Branch	12	11	92	Adelaide M. Homing
Eastern States Mis.	Rochester Branch	13	12	92	Addie M. Fose
Lost River	Leodore	13	12	92	Leda Dalby
Minidoka	Hazelton	37	34	92	Delila Wickham
St. George	Ivins	13	12	92	Lula Tobler
South Summit	Marion	26	24	92	Zella B. Johnston
East Jordan	Sandy Second	44	40	91	Mary Smith
North Weber	Marriott	45	41	91	Sarah H. Parry
Star Valley	Turnerville	11	10	91	Myrtle Turner
Western States Mis.	Belle Fourche Branch	11	10	91	Jean Hales
Yellowstone	Chester	45	41	91	Martha Williams
Lost River	Mackay	39	35	90	Retta Kent
Maricopa	Coolidge	20	18	90	Nancy Johns
Mount Graham	Duncan	40	36	90	Iona Packer
Eastern States Mis.	Binghampton Branch	9	8	89	Lettie M. Elliott
No. Western Sts. Mis.	Moscow Branch	18	16	89	Maude E. Anthony
Ogden	Eden	36	32	89	Janet Ferrin
Big Horn	Powell	17	15	88	Bertha Cozzens
Blackfoot	Sterling	16	14	88	Annie R. Nelson
Eastern States Mis.	Reading Branch	8	7	88	Pearl D. Yeager
Nevada	Wells	25	22	88	Nellie Hyde
North Sanpete	Mountainville Br.	16	14	88	Birdella Burnside
Oneida	Glencoe	24	21	88	Gladys Johnson
Western States Mis.	Montrose Branch	16	14	88	Iva Turner
Australian Mission	Adelaide Branch	15	13	87	Gertrude Latter
Bear River	Howell	23	20	87	Veda B. Mason
Blackfoot	Springfield	30	26	87	Minnie Thurston
Portneuf	Woodland	23	20	87	May Cottrel
Uintah	Glines	37	32	87	Vilate Hodgkinson
Boise	Boise Fourth	42	36	86	Lillis Melander
Chicago	Milwaukee Branch	14	12	86	Vivienne I. Hart
Nevada	Callao	7	6	86	Inez Tripp
Sacramento	Ione Branch	7	6	86	Ellen Hyde
Lyman	Manila	26	22	85	Ida M. Schofield
Moapa	Ursine	13	11	85	Zelma Hollinger
Oakland	Alameda	41	35	85	Vina Holdaway
Roosevelt	Ballard	33	28	85	Ellen Bracken
St. Joseph	Globe	41	35	85	Ann R. Shaw
Snowflake	Showlow	35	30	85	Sarah M. Willis
Weiser	Nyssa	33	28	85	Edith Thompson
California Mission	Ventura Branch	25	21	84	Genevieve Robinson
Bear River	Snowville	30	25	83	Neva Larkin
St. George	Mt. Trumbull	12	10	83	Chloe Bundy

GROUP C—Continued

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
St. Joseph	Ashurst	24	20	83	Mamie Geigar
Western States Mis.	Carlsbad Branch	12	10	83	Jean Willis
Western States Mis.	Casper Branch	24	20	83	Jean Drollinger
Woodruff	Dimondville	30	25	83	Neva Querry
Yellowstone	Green Timber	6	5	83	Mrs. Max Marotz
California Mission	Fresno Branch	31	25½	82	Fern Mooney
Idaho	Kelly	17	14	82	Aleda Smith
Texas Mission	Natchitoches Br.	11	9	82	Blanche J. Smith
Yellowstone	Wilford	49	40	82	Margaret Willyerd
Alberta	Hartley	21	17	81	Annie Orr
Beaver	Adamsville	16	13	81	Sarah A. Jones
Bear Lake	Ovid	43	35	81	Marietta Sorenson
Eastern States Mis.	Philadelphia Branch	37	30	81	Doris Bulkley
Eastern States Mis.	Wilson Branch	16	13	81	Maria Taylor
Malad	Pleasant View	32	26	81	Ann M. Bailey
Palmyra	Palmyra	31	25	81	Lois Roach
San Bernardino	Colton	21	17	81	Anna Wildman
Southern States Mis.	Sink Creek Branch	16	13	81	Audrey Peacock
Washington	Greenbelt Branch	16	13	81	Elizabeth H. Pratt
Western States Mis.	Grand Island Br.	21	17	81	Maude O. West
Idaho	Lund	15	12	80	Lillie Elsberry
Malad	Woodruff	20	16	80	Eunice Harris
Northwestern Sts. Mis.	Kalispell Branch	10	8	80	Susie Searle
St. Joseph	Emery	20	16	80	Lucy Chesley
Seattle	Bremerton	20	16	80	Vida R. Canfield
Star Valley	Osmond	25	20	80	Nora Harrison
Weiser	Letha	20	16	80	Nellie Dewey
Western States Mis.	Cortez Branch	10	8	80	Dove Willden
Bear River	Collinston	14	11	79	Delma Saunders
California Mission	Santa Maria	14	11	79	Reta Johnson
California Mission	Tonopah	14	11	79	Daisy Morgan
Franklin	Preston Fifth	34	27	79	Emma Johnson
Morgan	Richville	19	15	79	Lillie Clark
No. Western Sts. Mis.	Hamilton Branch	29	23	79	Ulah Pickrell
San Juan	Bluff	14	11	79	Beatrice Nielson
Teton	Bates	19	15	79	Sadie Furniss
Kanab	Fredonia	23	18	78	Melinda J. Brooksby
Nevada	Eureka Branch	9	7	78	Geneva R. Bay
No. Western Sts. Mis.	Dillon Branch	31	24	78	Lenah Casper
Pasadena	Pasadena	49	38	78	Vilate B. Park
Santaquin-Tintic	Elberta	18	14	78	Harriet Barney
Seattle	Lincoln	32	25	78	Rhoda Avery
West Jordan	Bluffdale	48	37½	78	Ida Hardman
Western States Mis.	Bluewater Branch	23	18	78	Emma Hakes
Western States Mis.	Lincoln Branch	18	14	78	Lucy E. Wright
Blackfoot	Riverside	48	31	77	Christene Kirwin
Chicago	North Shore	39	30	77	Greile Glesen
Portneuf	Swan Lake	35	27	77	Marie Henderson
Rigby	Fidelity	13	10	77	Hattie Jacobson
Rigby	Lorenzo	30	23	77	Mrs. Arnold Smithies
Seattle	Everett	22	17	77	Opal Hudson

GROUP C—Continued

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Taylor	Warner Branch	17	13	77	Helen Babb
Teton	Grovont	13	10	77	Lola May
Timpanogos	Manila	37	28½	77	Adena Swenson
Western States Mis.	Albuquerque	44	34	77	Anna Davis
Bannock	Williams	21	16	76	Martha Kingsford
Bear Lake	Sharon	21	16	76	Hazel Long
Blackfoot	East Thomas	42	32	76	Mrs. Hugh D. Park
Inglewood	Redondo	33	25	76	Essie L. Jensen
Malad	Cherry Creek	21	16	76	Thelma M. Jones
No. Western Sts. Mis.	Bynum Branch	25	19	76	Lucy R. Stott
Palmyra	Leland	41	31	76	Mary Marcusen
Portland	Moreland	45	34	76	Gladys Mullen
Rexburg	Burton	45	34	76	Annie A. Briggs
Snowflake	Flagstaff	45	34	76	Martha Thomas
Star Valley	Grover	41	31	76	Louisa Bee
Alberta	Beazer	24	18	75	Sarah Broadhead
Bannock	Bench	20	15	75	Rose Hansen
Eastern States Mis.	Bradford Branch	8	6	75	Kathryn Kelley
Minidoka	Rupert First	40	30	75	Agnes Davidson
Moapa	Littlefield	16	12	75	Leona M. Corbridge
Montpelier	Bern	24	18	75	Myrtle Steckler
No. Western Sts. Mis.	Sandpoint	12	9	75	Alice M. Horner
Portneuf	Grant	12	9	75	Rachel Anderson
Portneuf	Lava	8	6	75	Margaret N. Symons
Santaquin-Tintic	Mammoth	44	33	75	Nettie Mickelson
Southern States Mis.	Pensacola Branch	4	3	75	Minnie Chesser
Western States Mis.	Clovis	4	3	75	Beatrice Merrill
Yellowstone	Heman	16	12	75	Sarah A. Ball

STAKES 75 PER CENT OR OVER

Stake	Enroll.	No. Sub.	Pct.	Magazine Representative
Emigration	512	671	131	Camille W. Halliday
South Los Angeles	537	602	112	Venice R. Lund
Phoenix	354	392	111	Laurana E. Willis
Ensign	388	423	109	Edith B. Vickers
Nevada	374	405	108	Eva Hendrix
Granite	658	694	106	Pearl H. Crockett
Salt Lake	584	584	100	Veda Kimball Davis
San Francisco	359	356½	99	Louise B. Arntsen
Union	258	255	99	Mildred Snider
Big Horn	728	709	97	Ann E. Gwynn
Washington	232	226	97	Elizabeth T. Bowen
Ogden	995	934	94	Lois D. Smith
Weber	768	722	93	Mabel C. Ellis
Maricopa	714	649	91	Sarah Shumway
Idaho Falls	612	554	91	Della Rowberry
Long Beach	499	445	89	Ethel Spongberg
Oakland	581	515½	89	Vida S. Allen
Mount Ogden	718	637	89	Ida M. Ferrin

STAKES 75 PER CENT OR OVER—Continued

State	Enroll.	No. Sub.	Pct.	Magazine Representative
Wasatch	616	537 ½	87	Lillie L. Duke
Wells	1055	901	85	Leone G. Layton
Woodruff	451	385	85	Della McKinnon
Sacramento	350	298	85	Marie Gibby
West Jordan	593	496	84	Jane G. Morgan
Uintah	569	475	84	Helen Duke
Timpanogos	372	310 ½	84	Marie E. Brown
Pasadena	430	359	84	Fern E. Gorrell
Provo	491	405	83	Elsie Moffitt
Bear Lake	563	460	82	Hattie Findlay
Moapa	678	554	82	Zina C. Smith
Twin Falls	295	236	80	Maud Hutchison
Palmyra	690	547	79	Lenora Gull
San Juan	342	271	79	Clara J. Neilsen
Chicago	254	201	79	Fanny R. Bradley
Los Angeles	394	305	77	Edith Cowan
Lost River	285	220	77	Evelyn Pearson
San Bernardino	257	198	77	Naomi Larsen
Boise	333	254	76	Beatrice Stephenson
Grant	816	616	76	Martha Fagg
Juarez	164	125	76	Jennie Bowman
Utah	642	489	76	Irma M. Mitchell
Malad	563	428	76	Fern A. Willie
Bannock	352	263	75	Hattie Hogan

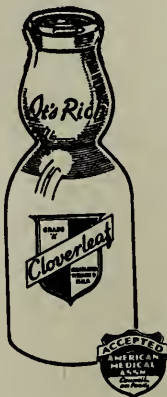
MISSIONS 75 PER CENT OR OVER

Mission	Enroll.	No. Sub.	Pct.	Magazine Representative
Eastern States	282	211	75	Bonna Ashby

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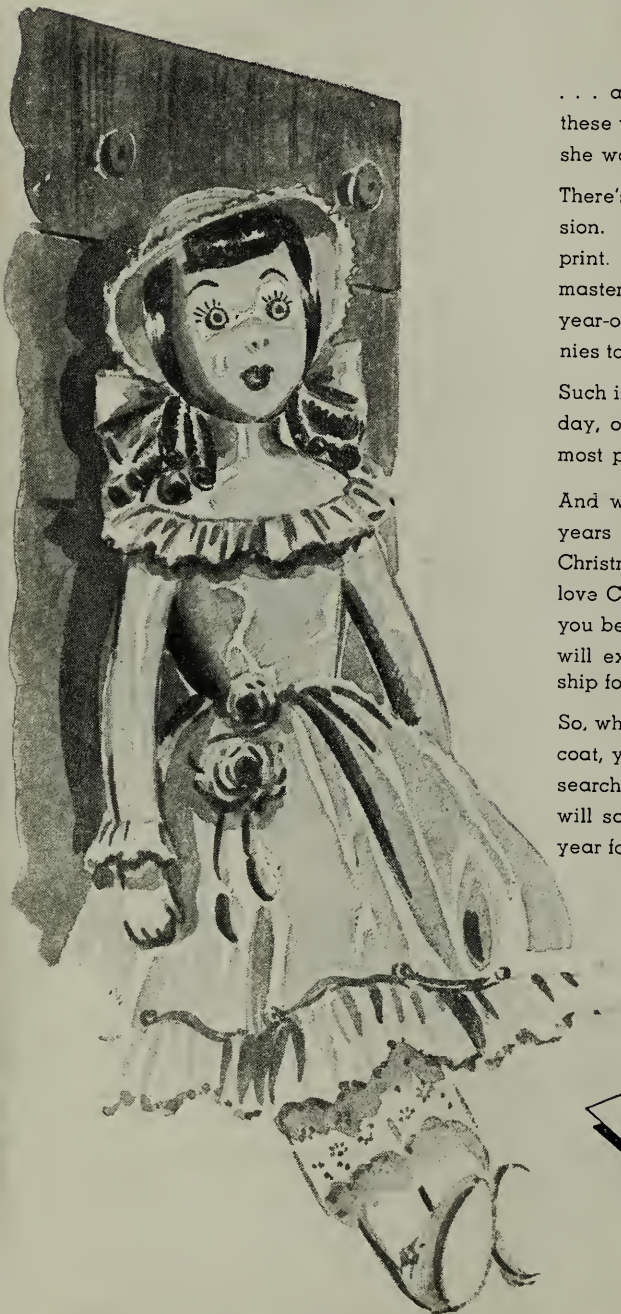
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So, whether you give a greeting card or a mink coat, you can rest assured that we've literally searched the world for your gift . . . and it will say "Merry Christmas" every day in the year for many years to come.

