



THE RELIEF SOCIETY MAGAZINE

JANUARY, 1917

SPECIAL ARTICLES

New Year Greetings

From the Relief Society Presidency.

Isobel's New Year Dinner

Diana Parrish.

Home Science Department

Macaroni as a Substitute for Meat.
Janette A. Hyde.

Relief Society Calendar

Watchman, What of the Year?

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of Jesus Christ of Latter-day Saints
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Vol. IV.

No. 1.

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Sun. Mon. Tue. Wed. Thu. Fri. Sat.
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FEBRUARY 1917

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AUGUST 1917

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NOVEMBER 1917

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DECEMBER 1917

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WATCHMAN! What of the Year?



GENERAL BOARD OF THE RELIEF SOCIETY.

Lower Row: Rebecca N. Nibley, Clarissa S. Williams, Emmeline B. Wells, Juliana L. Smith, Emma A. Empey.
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 Upper Row: Janette A. Hyde, Elizabeth S. Wilcox, Sarah Eddington, Edna May Davis, Susa Young Gates, Emily S. Richards.
 Absent Members: Sarah Jenne Cannon, in St. George; Dr. Romania B. Penrose, Ida Smoot Dusenberry, in Provo; Carrie S. Thomas.

THE Relief Society Magazine

VOL. IV.

JANUARY, 1917.

No. 1.

New Year Epistle

Of the Presidency and General Board of the Relief Society, to Officers and Members Everywhere.

We offer to you our sincere greetings and congratulations at this auspicious season, for the arduous and useful work we have been enabled to perform during the past year; while we render thanks and gratitude to our Father in heaven that he has given us the opportunity, strength and time to accomplish this labor. The ward and stake branches of the Relief Society throughout the Church have been active and diligent. No complaints reach us of indifference and inactivity, while every report received breathes a spirit of good cheer, hope and faith. It therefore behooves us at this time to felicitate ourselves and you upon the peaceful close of the year, 1916, and the hopeful opening of the year 1917.

GENERAL BOARD ACTIVITIES.

The members of the General Board have been very active in visiting the 71 stakes throughout the Church. Like the stake officers who perform a similar task in their own district, our sisters are happy in the sacrifices of time, strength and absence from home, because of the good accomplished and the love and companionship offered to the officers by the members who welcome our general and stake visitors with open arms. We rejoice in the spirit of hospitality which everywhere obtains in this Society, and feel to bless those who open their homes and minister to the general and stake officers at sundry times and places. President Emmeline B. Wells herself visited ten stakes last year and is still able to travel comfortably and profitably. Among

the visits paid by our General Board members was that undertaken by our General Secretary, Mrs. Amy Brown Lyman, our General Treasurer, Mrs. Emma A. Empey, and the Business Manager of our *Magazine*, Mrs. Janette A. Hyde. These sisters were accompanied by the Misses Emily and Edith Smith, the two lovely daughters of President and Mrs. Juliana L. Smith. They visited the Relief Society of the Eastern States Mission and its branches in Philadelphia, Boston, New York, Toronto, and other places; the Northern States Mission Society in Chicago, and branches of the Society of that mission; the Society of the Central States Mission, located at Independence, Mo., and the Society of the Western States Mission, in Denver. These sisters also visited the historic scenes connected with our early Church history, and while they brought home much valuable information and inspiration, they also left with the sisters where they visited, the good spirit of hope, faith and trust in our heavenly Father.

THE MISSIONS.

The organization of the Society is complete, so far as we know. There have been many changes in ward and stake officers, and while we have said good-by reluctantly to those who have passed out and passed on, we welcome the new comers into our official ranks. The missions have never been in such splendid working order as they are today. Particularly active is the Northern and Central States and the California Missions. Here our lesson work, *Magazine*, genealogy and general Relief Society interests have been actively carried forward for a long period. The Eastern States Mission recently reorganized, and the Western and Southern States Society with the Northwestern States, all of them organized in later years, are forging rapidly ahead in every line of Relief endeavor. The growth of the Society in the European Mission has been phenomenal. We are exceedingly proud and grateful for the work done in that war-swept land of Europe, by our sisters, presided over until this summer by Sister Ida B. Smith, wife of President Hyrum M. Smith. The European Relief Society was engaged during the past year principally in the preparation of clothing and food materials for the destitute families of the soldiers in the trenches in the various nations which are at war, and where our branches are located.

SCHOOL OF OBSTETRICS AND NURSING.

Our School of Obstetrics and Nursing is successfully going forward in this city, and a course in invalid cookery has been

added to the other courses. We recommend our stake and ward officers to increase the scope of this work by sending to us properly qualified students each year, so that the wards and towns can be supplied with Relief Society nurses, who are now such a necessary part of our social organization.

PUBLIC HEALTH WORK.

Closely associated with this work has been the activity manifested in our public health department. It was thought advisable to associate our efforts in Salt Lake with the city Board of Health in assisting to supply the milk depots with Relief Society nurses and matrons for these stations. Great good has thus been accomplished.

OUR "MAGAZINE."

Our Relief Society *Magazine* has succeeded beyond our utmost expectations. We thank you for your generous support, and suggest that you increase your efforts to make this *Magazine* the best possible official organ and medium of communication between your general officers, stake and ward Relief Societies. We increased the size of our *Magazine* 16 pages, during the past year, and so rapidly did our subscriptions pour in during the first three months that we were obliged to issue hundreds of copies more than we had at first planned for. The editorial policy of the *Magazine* has been to supply clean, wholesome, cheerful and helpful articles, consisting of the various departments found there, with the addition of the lesson work which occupies the most important part of our *Magazine*. We are greatly encouraged with the good reports which come from all parts of our Relief Society concerning the *Magazine* and feel that it has been a worthy successor to the noble *Woman's Exponent* which was so long and ably conducted and edited by our General President, Emmeline B. Wells. The increased expense of paper for this year, and of all other matters incurred in our publication, has been a serious problem, but we hope to make no changes in our subscription price and the other features of our *Magazine*. By strict economy of the management, and your own generous support, we shall reach the end of the year successfully and satisfactorily.

GENEALOGY AND TEMPLE WORK.

The efforts put forth in the study of genealogy and in the taking of excursions to the various temples by the members of this Society are worthy of the highest commendation. The First

Presidency of the Church and the General Board of the Genealogical Society of Utah, together with the Presidents of the various temples have expressed commendation and appreciation of the work done by the sisters in this matter. We should not slacken our efforts, for this work lies at the foundation of our spiritual life. Other temples are building, and others still will be built, in the near future, provided the Saints continue their activities in this direction. We suggest to you all the motto adopted by the Genealogical Committee of our General Board in regard to every phase of this genealogical and temple work. "Let us provoke the brethren to good works, and not provoke the brethren while we are doing the work." We suggest the continuance of primary genealogical lessons in the various wards, and that each member of the Society shall attend one day in a temple during the year 1917, or arrange for a substitute. Excursions on regular days to the Temples should be undertaken, always with the sanction and approval of the presiding priesthood. We hope you will prepare the index cards which have been partially distributed, and send them back to this office as soon as you have completed your task. More can be furnished on application to this office.

GUIDE WORK.

The Theological lessons will be supplemented this year by suggested chapters for reading the Scriptures. We are very desirous of having our members devote a portion of each day to the reading of the Scriptures. In the rush and hurry of modern life this pleasing pioneer custom has been considerably neglected and we are, therefore, giving a series of chapter readings which will illustrate and supplement our Theological lessons. The Literary lessons will appeal to all of our members, for they will help us to understand the written page and to develop a taste for good literature which otherwise is likely to be swept out of existence, in the flood of cheap papers and magazines which come to our homes. We congratulate ourselves upon this new study, and trust you will find it but a supplementary key added to the splendid lessons on Art and Architecture which have been given during the past two years.

HOME SCIENCE LESSONS.

The General Board have united forces with the President of the Agricultural College of Utah and his associate teachers, in the presentation of our Home Science lessons. The study of Domestic Science and Art with associated studies in Sanitation and the care of children, has become a home necessity everywhere.

We have felt, therefore, the wisdom of taking advantage of the Smith-Lever provision which enables any organized body of women to receive trained help from the Agricultural Colleges, in the United States, through the College Extension Division, in any line of domestic problems. Our lessons which are prepared by experts, under the charge of the Agricultural College of Utah, will provide material, while their teachers can be invited to visit your wards and towns to lecture on these subjects whenever you are disposed to ask for their services. We would suggest that you assist in establishing this work on a firm foundation, and congratulate you on the pleasing results already obtained. Arrangements have been completed so that free scholarships in the District Round-Ups and in the Agricultural College itself are offered to our Relief Society chosen delegates.

PENNY SUBSCRIPTION FUND.

The Penny Subscription Fund which was very modestly undertaken and which was heartily approved by the First Presidency of the Church and the Presiding Bishopric, has resulted in a contribution which already exceeds our fondest hopes. Every woman who thus contributes of her means and teaches her children and grandchildren the beauty of this expression of sweet philanthropic emotions, will both benefit the temples in receiving the funds, and herself and family in the enlarged sympathies and spiritual understanding which will result through the exercise of this voluntary contribution.

CLOTHING FOR THE DEAD.

The department of clothing for the dead, conducted in this city has grown to substantial proportions. The clothing prepared under the supervision of Counselor Juliana L. Smith is of the best materials obtainable, and the workmanship thereof is exquisite in design and beautiful in execution. All prices are arranged to suit the varying needs of individuals whose loved ones are to be clothed and laid away. In due time the labor and advantages of this department will extend in scope into the various stakes. With larger quarters in this city and more extended opportunities for growth, we shall hope to make this department of great value to every member of this Society and this Church.

RELIEF SOCIETY HOME.

Our home for women and girls is crowded all the time and we could wish for larger quarters, but prudence dictates a modest

and economical adjustment of our resources and we, therefore, have not as yet suggested any change in our present admirable and comfortable home.

INSURANCE.

We invite the sisters to investigate and to accept of this excellent means of insuring themselves a decent and modest burial as well as the other forms of domestic insurance opened to us. Capitalized at home, every dollar paid in to this fund builds up our home state and our own people, thus preventing the outflow of money which is now pouring out of this state to eastern insurance centers. This department should be patronized liberally by all, as it is here at headquarters.

GENERAL CONFERENCES.

The two conferences of the year were highly successful and productive of great good. Especially was the Teachers' Convention, during the October conference, full of suggestions and hints to the great body of women who form our teachers' quorums. The topics suggested for the teachers to use will assist them in the furtherance of their good work. The Exchange Bureau, in the Presiding Bishop's Office, should be patronized by all our members who have any need for it. We are always glad to welcome representatives from our stakes at these general conferences, and we feel that all of us need them as a source of mutual assistance and inspiration.

OUR CHARITY.

We rejoice in the continued activity of our charitable works and realize that it is largely through the continuous efforts of our sisters that there is so little poverty and suffering amongst this people. Let this always be the foundation stone of our Relief Society structure.

Again, we would suggest the emphasis which should be placed upon our Testimony Meetings. These are the means of inspiring testimonies in those who have them not, of strengthening the faith in the hearts of those who have already been converted, and of encouraging and blessing the sisters everywhere. Center your efforts and give the best of your loving devotion, after your home duties have been accomplished satisfactorily, to the building up and developing of the Relief Society, not "strewing our ways to strangers," as the Bible phrases it, not giving our first love to wordly pursuits and associations; but let us confine

our labor chiefly within our own ranks and amongst the people of God.

o

THE REFORM MOVEMENT.

The First Presidency have called upon our Society to unite with the Young Ladies and Primary Associations in a reform movement, and the General Committees from these three Boards are actively engaged in the formulation of plans and resolutions which will be key-notes to us all in our conduct for the year 1917. We are in the world, but we should not partake of the evils thereof. Modesty in dress, restraint of appetite, observance of the Sabbath Day, and of the Word of Wisdom, decorum and dignity in our public worship and amusements should characterize the conduct and habits of every member of this Society. We are responsible, in great measure, for the good or bad conduct of our sons and daughters. With our long experience and training, with good words and good work, we feel secure in offering an assurance to the Presiding Authorities of the Church that this Society and all its members will actively engage in carrying out their counsels to the very letter.

We offer to you, dear sisters, the hand of fellowship and blessing for the year 1917, the testimony of the General President, Emmeline B. Wells, her close association with the Prophet Joseph Smith and the founding of this Society, and with all the subsequent leaders thereof, her unquestioned integrity to the truth, her keen intelligence and her wise adaptation to constantly developing conditions, constitute her the leading voice and presence amongst our sex today. The testimony of her Counselors and her Board joins with hers in the happy announcement to you and to the world at large, that as the mothers and wives of the sons of men who hold the Priesthood in this day and generation, we will stand shoulder to shoulder with them in establishing righteousness upon this earth, that peace may come to all men of good will, and to the end that Christ's Kingdom may reign upon earth as it does in heaven.

EMMELINE B. WELLS, President.

CLARISSA S. WILLIAMS, First Counselor.

JULINA L. SMITH, Second Counselor.

Mrs. Alice Merrill Horne.



The officers and members of the Relief Society will be surprised to learn of the release of Sister Alice Merrill Horne, grand-daughter of our late beloved and honored President Bathsheba W. Smith, who felt it best to relax her arduous labors by leaving the General Board, for wise and sufficient reasons. Sister Horne has been a power for good during the long years she has been associated with the General Board of this Society. Particularly efficient has been her labor in the realm of Art, for she is keenly susceptible to the beautiful in nature and to man's expressions of beauty in every form.

Her book *Devotees and Their Shrines* has been widely circulated, and has reached thousands of women who have been lifted up by its teachings into the realm of harmony and loveliness, unable to attend to their board duties.

Mrs. Horne has been equally efficient and active in her labors as chairman of the Public Health committee. She has performed a very unique task during the past summer in the milk stations, which have been under her charge, associated with the city authorities. All forms of sanitation and private and public health are vitally important to this public-spirited worker, and the General Board will miss her labors in this and many other directions.

While we greatly regret parting with Sister Horne, we admire the courage and wisdom of her decision to sever her connection with the Board when she found it impossible to do justice to both her public and private labors. We would commend her example to others of our sisters who occupy positions in our various boards, but who are unable to perform their labors there. An honorable release from such positions would be of advantage to both the individual who had the wisdom to ask for it, and to the organization who would thus be relieved of members who are unable to attend to their board duties.

The General Board tendered to Sister Horne a complimentary luncheon Thursday, November 25, in their own rooms, on which occasion everything was as merry as a marriage bell. The honored guest herself was a beam of sunshine, while the committee on the luncheon and program, consisting of Mrs. Elizabeth C. McCune, Mrs. Emily S. Richards, Mrs. Carrie S. Thomas, and Mrs. Janette A. Hyde, were distinctly joyous, not to say hilarious in the discharge of their immediate functions. President Wells and her counselors laughed and said witty and pleasant things in full

sympathy with the pleasant occasion. The following lines were read by a member of the Board :

LINES TO ALICE MERRILL HORNE.

Whenever there's a meeting, there's a parting by the way,
And so we meet to part again, on this auspicious day.
Of all the meetings and the partings, since ever I was born,
This is the oddest parting with our gifted Alice Horne.

She's helped us with our Guide work ; she's done her active part.
In making every meeting a little work of art.
She's planned, she's worked, she's run about to teach the mothers
how
To get the babies' pure milk right from a healthy cow.

She's helped us see the beauty in a daisy by the brook,
And made the world more lovely in the pages of her book,
She's striven for the bright things, and tried to help us find
That life is not all drudgery, if we have an open mind.

And so we'll miss our Alice, but wherever she may go,
She'll take with her our blessing, and a lot of love also.
We know that she will daily strive to do her fullest duty,
Still bringing to the world a love of Nature and of beauty.

LIFE'S WINTRY WAY.

Hand in hand two lovers wandered
In a storm, one wintry day,
Laughing gaily at the snowflakes
Which were falling every way.
Isn't life, she gaily whispered,
One great day of sweet content?
And if we'd seek for God's own beauty,
We'd rejoice whate'er He sent.

Thus they spoke because there lingered
In their hearts a thrill of love
Given early in life's morning
When they left their home above.
But as years, with trial and crosses,
Came to change and chill their hearts,
They let care drive out the pleasures
Which once seemed of their lives a part.

Once again we find them wandering,
 Aged and bent one wintry day,
 Mid the storms of life together
 Toiling slowly on their way.
 Life is changed for these two lovers,
 They have found it cold and stern.
 O how gladly they would change it,
 If their youth would but return.

Youth comes but once to mortals.
 Old age, with frost and snow,
 Sets seal forever on them
 As they wander here below.
 Though hopes of youth lay blighted,
 Their dead beneath their feet,
 They learned sweet faith from trials
 And the bitter grew more sweet.

To those who now are living
 With sorrow day by day,
 You're learning faith and patience,
 For love points out the way.
 There is beauty in the future,
 There is youth for you again;
 Pray and cling to God's own promise,
 Life's struggle's not in vain.

'Tis the path ordained by Father,
 You are treading here on earth,
 And if you His pathway follow,
 He will test and prove your worth.
 In His furnace He will try you
 Till you soar above life's ill;
 So rejoice in tribulation,
 Bow in meekness to His will.

Tho' your youth has long since vanished,
 Let your hopes be ever young;
 Gladly take what He will send you,
 Sing His praise with heart and tongue.
 Though the future now is hidden
 'Neath the snowflakes falling fast,
 These will vanish with the sunshine
 Which the Lord will send at last.

Basalt, Idaho.

MARIE JENSEN.

A Forced Business Venture.

A YOUNG WIFE'S STORY.

Ida Stewart Peay.

It is a tragedy for a man with a family to be "laid off," or, at least, I felt it so when in the first five years of our married life, my husband was out of work six different times. Once eleven weeks elapsed before he could again secure a job, and such trying times were intensified by the knowledge that three bright, hearty children looked to us for proper care.

I knew my husband was not an unsatisfactory workman. Hundreds of other men, moderately capable, as well as entirely honest and industrious, who also hired out their services by the day at unskilled labor, suffered a like experience. Their engagements depended, apparently, upon the rush periods of the various business concerns of the city.

One day when my companion came home "laid off" again, I bitterly deplored conditions which made it practically impossible for a father, able and anxious to earn a livelihood, to secure continuous employment. It seemed as if I could hardly bear the thought of want and deprivation the words "laid off" conjured. They were a tragedy to me as, no doubt, they were and still are to thousands of others; yet I felt obliged to admit, upon reflection, there was, obviously, no other course for the "day laborer" but to work or idle at the pleasure and convenience of the "managers" of the world's affairs.

Then I asked my husband seriously, if he could not go into business for himself, and be one of the "managers." As he was only a common "day laborer" without a trade or any special training or education, without capital, and moreover involved to the extent of a thousand dollars for our little home, the idea looked preposterous. Nevertheless, because of our desperate predicament, we talked over all the possibilities, finally evolving a plan that actually appeared feasible, and the trial was decided upon.

In our home town, a western city of some ten thousand inhabitants, my husband had worked most of the time at a big foundry and machine shop, where he evidenced considerable native mechanical ability, and acquired a good deal of knowledge and skill in iron work. He was never "fired" from this place, merely being "laid off," from time to time, as were most comparatively new hands in dull seasons. He now approached a fellow workman at the foundry, who was well acquainted with all kinds of iron

welding, and suggested to him that they form a partnership and open a blacksmith and general repair shop. The man had never thought of such a course, but he felt satisfied that with their combined experience they could take care of that kind of business. Also, he, too, was eager to become more independent, and after due consideration, the partnership was effected.

The new firm first found and bought a piece of property, forty feet front by twelve rods back on the center or main street of the city. The price was seven hundred dollars, making a debt of three hundred fifty for each man to shoulder, and each, thereupon, agreed to pay \$5 a month until the principal and interest, which latter was charged at the rate of eight per cent, were paid off.

Next my husband proposed to put up the building, if his associate in the venture would furnish sufficient tools with which to begin work. This being accepted, the shop was built of corrugated iron with rubberoid roofing, the cost reaching something over one hundred dollars. A lumber company furnished the material promising to take shop work for one-half of the amount, and \$2 per month for the other half, until the debt was liquidated. The partner made a similar arrangement to obtain the tools, and thus, within fourteen days after the first inception of the plan, the two laborers, with a neat sign painted on the front of the red building, began to do business for themselves.

Their troubles, however, were by no means over. Several days passed without the appearance of even one customer. A few Job's comforters poked their heads in at the door to sniff and say they didn't know when these fellows had learned the blacksmith trade, but hoped they'd do all right. Those were dark hours fraught with discouraging possibilities. I sought out the wife of my husband's partner, and we made it up between us that our homes should abound with such mottos as, "Never give up," "Keep smiling," "All things come to those who (work and) wait," etc. The men caught the spirit and became more determined to succeed. They studied "blacksmith" magazines and journals at night, built fires in their forges, and hammered on their anvils at practice work all day. They made simple tools, repaired everything about their own premises and appeared to be mighty busy.

At last their patience was rewarded by a few customers, though at the end of the first month only \$15 a piece had been earned. All the same, we women were hopeful, and pointed out the undeniable fact that \$15 was more than they made when "laid off," so we urged them to "keep hammering."

The second month \$30 for each man was secured, which seemed encouraging, even if it wasn't a living wage. To be sure,

we had no luxuries in those days, but we were very happy for all that, finding a wealth of pleasure towards the accomplishment of an end. The partners vied with each other in devising new and economical business methods; while we wives were enthusiastically trying to see which could contrive and serve the cheapest, yet the most wholesome and tasty meals. We ransacked old chests for clothes to remodel, became acquainted with dyes, found the remnant and bargain counters, and tried our hands at millinery. We joked and laughed away many difficulties, and struggled on. Better still, the new "managers" "kept hammering," and became more proficient daily in their chosen vocation.

The end of the first year found them realizing \$50 per month each. This sum was as much as either had received as wages at the Foundry, and being constant, proved quite satisfactory.

But happily their success did not stop at this point. Instead, the business of the little firm continued to grow rapidly and steadily until their respective salaries crept up to \$75 per month and finally after ten years to \$100, and is still on the upward move. All because they dared to venture, risked everything, then sacrificed, schemed and labored diligently and persistently to "make good."

The moderate prosperity that rewarded their honest efforts has brought these two bread-winners a pride and contentment that is inspiring to witness. They now boast a splendid shop equipment, their property has doubled in value, they occupy a place of usefulness in the community, their firm name is known for reliability, and best of all, they can never again be "laid off."

TOO BUSY.

We are busy folks in a busy world, Too busy to take a walk in the
 Madly rushing to and fro. woods
 There are so many things to be With the dear one who longs
 done, to go.
 So many places to go, Too busy to write a letter of love
 That we haven't time to really live, To the mother aged and slow;
 So we put it off, with a sigh Who has almost forgotten to
 And we dream of the wonderful smile;
 things we'll do Too busy to do a thousand things
 In the beautiful by and by. That would be really worth while.

Too busy to think of a cheery word
 To pass to a comrade who's sad.
 Too busy to kiss the face of a child
 That its little heart might be glad.
 Too busy to rest, too busy to pray,
 Too busy to laugh or to smile,
 Too busy doing the lesser things—
 To make life really worth while.

MRS. PARLEY NELSON.

Isobel Gives a New Year's Dinner

And Brings Mother to the Rescue.

By Diana Farrish.

Fate seemed to be against Tom's and Isobel's New Year's Eve dinner party from the start. The very day itself began with a blinding storm, which made one feel disagreeable. It was so dark that she and Tom were half an hour late in getting up. The baby waked and hindered them with a peevish fretting so that Tom was three-quarters of an hour later than usual, when he dashed off the porch to catch a car for the office without kissing Isobel goodbye. Both of them were annoyed that he should be late for work on the very day that he was going to bring his manager and his wife home for dinner. It looked as if he were making extraordinary preparations. Tom wanted the dinner to be without pretense—just the usual sort of dinner that they had every night.

Isobel watched Tom from the door with her lace cap awry. Indeed it came dangerously near covering completely one eye. In her dismay at not being kissed goodbye, she scarcely noticed it. Then suddenly bethinking herself of the task before her she wheeled about. A puff of smoke from the chafing-dish met her eye. Her nose told her that the electric current under it had not been turned off and that the remains of the scrambled eggs from breakfast had been burned into abominable-smelling gas. She switched off the current and carried the blackened pan to the kitchen. The burnt eggs struck her as being a bad omen.

Isobel gathered the dishes into the sink, busily planning the while the best procedure for the day. The pastry must be made immediately after the dishes were finished. The thought of making pastry on the day of company was rather disturbing. Indeed, Isobel was conscious of a feeling of guilt when she recalled that she had spent the two days before in shopping and at parties instead of beginning preparations for the dinner for Mr. Benson and his wife. She wondered if she could not omit the pastry from her menu, but she remembered that Tom had asked especially to have green pea patties, as he had told Mr. Benson about the delicious ones Isobel could make and had promised to let him sample them. No, Tom should not be disappointed, and Isobel splashed into the dishes so that she could make good her promise.

As she dried the first plate she heard a faint sound of crying from the bedroom. In her deep absorption she had forgotten to

feed and dress the baby. She listened again. The cries grew stronger and she hastened in.

"Darling! Did oo's muver forget oo?" she gurgled.

Tommie howled the louder, no doubt to show appreciation of his mother's attention.

"There, there," she soothed with queer little twists of the voice which we like to use on infants. But the infant could not be soothed and while he was being bathed, dressed and fed, he cried fretfully. Poor Isobel was nearly distracted when she finally got him into his little bed asleep.

"Mercy! it's half past eleven," she screamed, glancing at the clock, "and I haven't done one thing!"

Isobel pondered. Better to give up the idea of pastry—but Tom's promise to Mr. Benson. Why, oh why, had the boy promised to give the "boss" a taste of his wife's pastry? Again Isobel resolved that her husband should not be disappointed. Leaving the dishes unfinished, she began on the pastry, in order to get it into the ice-chest to chill properly. Carefully she measured the ingredients for the wonderful paste. A pound of flour, and a pound of butter. Sift the flour, then work in part of the butter. Add sufficient ice-water to make a dough of the right consistency. Isobel proceeded slowly with the intricate folding in of the remaining butter. How queer the butter seemed today. It was impossible to get it right. The flour seemed to stick to it in large lumps. Some of the flour was full of butter and some of it was totally without. She worked the paste round and round. In her anxiety she worked it too long, and the paste formed into a sticky mass, instead of crisp-looking dough. In desperation, she added a little more flour, hoping to get the right results. But it was no use. With disturbing visions beginning to haunt her, she pushed the stuff into the refrigerator. Then she turned hastily to her dishes.

As she put her hands into the dish pan, she glanced nervously at the clock. She was shocked to see the fingers pointing to half-past one. She had spent two hours with the wretched paste! Horrified, she considered again. The mayonnaise must be made that very minute, if they were to have salad. It also must be chilled thoroughly. Isobel brought olive oil from the refrigerator and broke the yolks of two eggs into a bowl. She beat the eggs hurriedly, mentally chiding herself the while for so foolishly leaving her preparation until the last day. She added a pinch of salt to thicken the yolks, and beat on and on. Then a drop of oil into the eggs, beating slowly and carefully. A little more oil, more beating and the dressing was beautifully thick and yellow. Now a spoonful of lemon juice and then the oil again. The rest was easy. The mayonnaise being well started, the oil could be poured in more rapidly. She turned in a thin stream, which

thickened up quickly under the beater. She lifted the can again. A thin stream started slowly out and ended in drops. Isobel sank into a chair in consternation. The oil can was empty. With a sinking heart she realized that it was Wednesday afternoon and the grocery stores were all closed. She also painfully remembered that the Bensons disliked any sort of boiled salad dressing.

Isobel pulled herself together sharply. There was not a minute to be lost. Banishing the disturbing thoughts of the dishes and the untidy house, she brought in the chickens. She cut the string from the parcel and turned out two big, fat chickens in a fresh bed of parsley. Joe, the Italian poultryman, had kept his word very well.

"I clean him very good, madam. I clean him very good."

Encouraged by the appearance of the poultry, Isobel made haste with the stuffing, which was to be made with nothing less delectable than chestnuts. She opened the bag of nuts and after determined and painful effort succeeded in tearing them from their shells. Nothing daunted, she proceeded according to the directions of the cook-book, and poured boiling water over the wonderful nuts. Yes, Isobel was making chestnut stuffing for the first time. She was going against the oldest maxim her mother possessed—"Never try a new dish for company."

It seemed as if the boiling water created an immediate affinity between those nuts and their tough brown skins. Isobel gingerly pulled one of them out and tried to peel off the skin. It stuck like the proverbial paper on the wall. She tried another—and another—and another—she cut her finger with the sharp little knife. Then she tried another—

At that moment the telephone rang frantically. It was a shock to Isobel. It woke Tommie up and started him crying. The bell kept on ringing. Isobel rushed to answer it.

"Hello," she shrieked, "hello!"

"Number please," cooed the cool, honey-sweet voice of the telephone operator.

"Number!" screamed Isobel; "didn't you just ring here?"

"Wrong number," floated over the wire and the telephone switch clicked in Isobel's ear.

She hung up the receiver and started toward the bedroom. Taking up the baby, she walked the floor with him. It was not scientific to do such a thing, but for that matter the latest authorities on baby-raising disapproved of picking the child up at all. He should be left to cry until he stopped. Any way, she was not in a mood for science, so she patted the baby and bounced him about as she fretted over the dinner.

"I was silly to leave all these things until today. And I should have done what Tom told me to—get Bessie to tend the baby. I—"

A dreadful squall from Tommie cut short her reflection. "What ever is the matter with this child?"

She walked hurriedly to and fro swinging and swaying her son. She undid his clothes and made an exhaustive examination for any stray pins which are the terror of the young mother's life. And still the child cried. Isobel was trembling now. She was terrified by the violent screams. Back and forth, back and forth she paced utterly helpless to know what to do. Should she telephone Tom? Tom was probably busy with Mr. Benson. It might mean a disturbance. Should she telephone her mother? She didn't like to bother her mother—anyway who would hold the baby while she did telephone? Back and forth, back and forth. At length she dropped into a chair exhausted by the excitement and worry. Tears rolled down her cheeks and mingled with those of the howling baby.

Just then there was a slight tap at the door, and mother, smiling brightly, pushed in.

"You poor dear," began mother, totally ignoring the appearance of the house, "the baker-boy told me he heard your baby crying, so I came over."

Isobel could not speak. She weakly handed the baby to her mother.

Mother felt the child, examined his clothes and then laying him face downward over her arm, she walked into the kitchen.

"About what I thought," she murmured to herself as she poured boiling water over the powdered catnip leaves which she had ventured to bring along. While the tea steeped, she tried to soothe the child who seemingly affected by her very presence, quieted down to fitful squeaks. A little cream and a little sugar in the tea and then between squeals Tommie was fed his "catnip tea," mother's faithful "cure-all."

"Will he be all right?" asked the frightened daughter, following her mother into the kitchen.

"Quite," answered mother.

The very relief seemed to unnerve Isobel further. She wept unrestrainedly, meanwhile telling mother of her distress.

"I should have done the pastry yesterday, all the things for that matter. Today everything I touched went wrong. The paste is a complete failure, and all my butter is gone except what I need for the table. My oil was gone and I did not know it until too late. And I couldn't skin the horrid chestnuts," spluttered Isobel between sobs.

Mother's eyebrows went up at the word "chestnuts." Wisely she refrained from asking questions. She tip-toed into the bedroom and laid the sleeping baby down.

"Now about dinner."

She came back into the kitchen and glanced at the clock. Three o'clock. Without scruple mother rolled up the sleeves of her best afternoon blouse. She tied an apron round her waist. "How would it be to serve the asparagus hot with butter and serve plain lettuce as a salad with that old Spanish dressing made of cream?" Isobel nodded acquiescence. "You run along and straighten these rooms, and lay the table. I'll get these things started."

In the face of disaster mother was the seasoned soldier—Isobel the raw recruit. The way mother whiped into that dinner was something to glory in. Under her swift fingers, a little flour, lard, salt and water become crisp crinkling patties of a perfect brown. Under her skilful hands, bread crumbs, a little butter, finely minced onion and seasoning became the savory filling that sent a tempting fragrance from the kitchen when the chickens went into the oven. A little whipped cream thinned with a few drops of vinegar, sweetened with sugar and toned up with paprika developed into a salad dressing fit to grace a king's table.

Isobel came into the kitchen and found the transformation. She knew what wizard deeds her mother could do, but it seemed to her they had never been so magical before.

"Now you get into your dinner dress, dear. You will have time for a little rest. I'll take baby home with me and send Beatrice over to help you."

Isobel choked up again.

"How can you be so wonderful, mother? How can I thank you or return the kindness? And however did you know how to manage the baby?"

Mother rolled down her sleeves slowly.

"Wait till you have seven."

And she smiled her knowing little smile.

On the cultivation of the minds of women depends the wisdom of men.

A woman is the equal of man—when she is.—Elbert Hubbard.

Mothers in Israel.

Mary Ann Stearns Winters.

DEPARTURE FROM COMMERCE.

[We give in this number another of the vivid sketches written by that gifted pioneer mother, Mrs. Winters. These articles began in our last volume, and are given exactly as prepared by the author. No historical connecting links have been supplied, as our Church teems with such material. These sketches, fragmentary as they are, cast a flood of light on those past, stormy days.—EDITOR.]

On August 29, 1839, we left Commerce in a covered wagon with two horses, and traveled across the country toward the great lakes. Besides Brother Pratt and my mother there were the two little boys, Parley and Nathan, and myself; and also accompanying us were Brother Orson Pratt and Hyrum Clark, but they soon left us and went preaching through the country as they passed along. The first days of the journey I enjoyed very much as we were traveling over flower-decked prairies, and through beautiful groves. Best of all, we were again free and happy—not afraid of mobs and violence—in a land of friendliness, meeting sympathy on every hand. Brother Pratt was again at liberty—our protector was with us—he had started on a mission and was preaching wherever we stopped, the Saints received us joyfully and with open arms and hearts, asking innumerable questions of our trials and troubles in Missouri, and we little children who had been in the prison received no small share of their attention, love and sympathy. And the little Parley, the child of promise, was caressed and with tearful eyes hugged to the hearts of the motherly sisters who entertained us. And these people were all settled in comfortable homes with plenty around them—and after all that we had suffered and passed through, this journey seemed to me like a triumphal march through the land of promise.

In a few days I took the ague and was very sick. When the fever came on, I suffered greatly with the jolting of the wagon, and thought I could not possibly endure it; but mother would encourage and comfort me, and as the hours rolled on, my fever would get lower and by the time we came to a stopping place, I would be able to get up and join with the other children. In about two weeks the chills left me, and by the time we arrived at Brother Anson Pratt's at Detroit, Michigan, I had fully recovered my health and could enjoy the company of Brother Pratt's children. The friendships then formed between us have continued through all our lives. Sister Pratt was a kind, motherly woman.

and gained the love and respect of her acquaintances; but I never saw her after, and when I again met my little friends they were motherless. After our happy visit with them for two or three weeks, we took a boat to cross the lake, and while on the boat a little incident occurred that made a lasting impression on my mind. Mother had bought some candy before starting—had given some to us children, and we were not to have any more for the present, but the hand-bag was in plain sight, and my love for candy overcame my obedience. I reached and took out a very few pieces. They were coriander seeds coated with sugar, about the size of a pill, and very rough. I walked away a few steps to eat my forbidden fruit, feeling very guilty, then gave a little hop to ease my conscience, when one of the pieces went the wrong way and I choked very badly and thought I would surely die, but someone caught me and began pounding me on the back when out came the candy and rolled across the floor, and I was relieved both in body and mind, for now mother knew about it, and I would not have to worry under a hidden guilt. When all was quiet again, mother drew me to her and talked very seriously to me about the sin of disobedience, and that there was always a penalty for wrong-doing, and that this act of mine might have cost me my life—that things done in secret were always brought to light, and in some cases were to be proclaimed upon the housetop. All this made a very deep impression on my mind, for I felt that I had been very severely punished for what I had done; and in all the long years since then, I have seen her words verified in thousands of incidents. Nothing of importance occurred to me during the remainder of the journey, and we arrived in New York to find a large branch of the Church enjoying the faith of the gospel, and the meeting was a joyous one with the friends we had left two years before, as also with the new converts that flocked to meet us. We soon took up our abode in Mott street, and Sister Eliza Nelson provided the furniture to furnish the house and came to live with us.

Mother

Oh, what more holy than a mother's love,
That which endures all other ties above?
That love which falters not when others fail,
A lamp in life, a lamp o'er death's own vale!
Though to the world we naked are and poor,
Yet there a temple where we dwell secure.
There is the sacred lamp, which burns for aye,
Most steadfast love that dwells in mortal clay.
There is the gift all pure of selfish aim,
The mother's love, the one exhaustless flame!
In mother's love, whatever else our lot,
Oh, there the love which gives and wearies not!
If life's one hope becomes but hope that's been,
Yet on a mother's love the soul may lean.
Though all forsake us, hers a love to save,
Her love is from our cradle to her grave.

Alfred Lambourne.



Home Evening Entertainment.

By Morg.

It was Friday evening, and the Arbor family were gathered around the fire in their comfortable living room. The family consisted of Henry Arbor, who was a successful business man and farmer; his wife Jean; Mara, the eldest, a quiet, gentle home girl; Charlie, the tall son who was his father's right hand; Lottie and Ella, the twins, who were attending the county high school; Harold, aged fourteen; Jemima, usually called "Jim," and the last one dearly loved by all whose name was Lilian.

"Tonight is our home evening," said Lottie, "and it's mother's turn to take charge."

"Goody," said Jim, "we will sure have a dandy time, for mother has been baking something all day. Oh, I nearly told," laughed the happy girl.

A knock sounded at the door, and old Sister McDonald was brought in, followed closely by Brother Sandy McNab, the blacksmith, who lived near by.

"It's a braw nicht the night," said he as he drew up a comfortable chair near the fire.

"I know what we are going to have tonight," cried Ella. "Something Scotch!" she continued. "Mother has had on her far-away look all day."

"Thinking of the bonny heather hills, and the Scotch bluebells, mother?" queried Charlie.

"Yes," answered his mother with a smile, "and as tonight is the 25th of January, and the anniversary of Robert Burns, the poet, we are going to have a 'Burns' nicht' program."

"Ah, now we know why you invited Sister McDonald," said Mara, "she was born near the poet's birthplace, and can tell us all about the Banks and Braes o' Bonny Doon."

"We will have our evening worship first," announced father quietly.

After their scripture reading and hymn, the family knelt for prayer which was offered reverently by brother Charlie.

"We will first sing 'Sweet Afton,'" said mother. "Harold, pass around those copies you made for me yesterday on your typewriter."

The tune was quickly found in the Sunday School book, page 224, and all joined in singing the dear old song. Mara then read a brief sketch of the life of the poet Burns, and Sister McDonald told of the humble cot on the banks of the Doon where the poet was born.

"Now pa, it's your turn," said mother, and father read "The Cotter's Saturday Night."

"It's my turn now," said Lottie. "I'll play my new piece, 'Tam o'Shanter's Ride,'" and the lively girl danced over to the piano and played it vigorously.

"I will tell you about Tam o'Shanter," said Harold. "We had it in our school books," and the boy told something of the ride of Tam o'Shanter and his old mare Meg.

A tub of apples swimming in water was next brought in and they spent a noisy half hour ducking for them.

Brother McNab next took the floor and entertained them with a number of old songs.

"There was a lad was born in Kyle."

"Scots wha hae," etc., piped the quavering old voice.

"Let's all sing 'Comin' Thro' the Rye,'" said Jim, and the jolly crowd gathered around the piano again.

After the song Brother McNab brought out some picture postals, and a pleasant half hour was spent among the Banks and Braes o'Bonny Scotland.

Refreshments were then served by mother assisted by Mara. Dainty squares of gingerbread, shortbread, scones and currant mead were passed around.

The evening's pleasure was brought to an end by singing "Auld Lang Syne." The company formed a circle, crossed and then joined hands, and circled round and round while singing.

"I like that," lisped baby Lilian as she danced round in glee.

"Bobby Burns is all right," echoed the twins and, "we had a fine time. Next month it will be our turn and we will have a patriotic evening for it's Lincoln's and Washington's birthday."

"And Valentine day, too," said Jim sleepily.

"Good night, and God's blessings on ye for your kindly hospitality," said the visitors as they left the happy family group.

RECIPE FOR SWEET MILK SCONES.

Add sugar, nutmeg and currants to any good biscuit dough and bake either on griddle or in the oven.

CURRANT MEAD.

To one quart boiling water, add juice of two lemons, one tumbler of currant jelly, and a little cinnamon or nutmeg. Stir until jelly is well mixed. If not sweet enough add sugar. (Excellent for colds.)

"Morg" will be pleased to help you with your programs for home entertainment parties, socials, etc. Address, Entertainment Editor, RELIEF SOCIETY MAGAZINE. Enclose a stamped, addressed envelope.

Home Science Department.

By Janette A. Hyde.

Macaroni as Meat.

In these times of high cost of living, it is quite necessary for the good housewife to understand the value of foods, so that in serving a meal, she may get good, nourishing foods, without buying the most expensive.

When serving a pound of macaroni, we may be assured of having a much larger amount of nutriment than in a pound of beef steak, and feel also assured that we are saving money as well. We may feel, too, another satisfaction from its use in this, that we are helping to sustain home industry, as we have a splendid grade of macaroni made here at home. A fine variety of spaghetti is also manufactured in Utah, and serves for many useful dishes. Macaroni is a very convenient and easily prepared article of food, and while it is somewhat the same as our bread, it is cooked and served so differently, that it furnishes us a great variety of food.

Macaroni should always be cooked in boiling hot, salt water from 30 to 40 minutes before it is used; and, combined with other articles of food, such as grated or sliced cheese, tomatoes, milk, oysters, fish, corn, etc., it makes a delicious dish.

We give here a few tested macaroni recipes:

Escalloped macaroni with corn.

¼ package macaroni.

1 pt. corn.

1½ cups milk.

2 tablespoons butter.

Break macaroni into one inch lengths. Boil 40 minutes in salt water, throw into cold water and drain. Season the corn with salt and pepper, add milk and butter, mix with macaroni, and bake in oven until brown. Cheese may be added for variety, or a little chopped parsley.

Macaroni Italienne.

2 lbs. beef.

3 strips of salt pork.

2 sliced onions.

½ cup mushrooms.

1 quart tomatoes.

½ lb. macaroni.

4 tablespoons grated cheese.

Dash cayenne pepper and salt.

Cut up beef, salt pork and onions. Place in kettle on the back of stove to cook about $\frac{1}{2}$ hour. Then add tomatoes, mushrooms, and simmer for about two hours. Cook macaroni in boiling water 30 minutes, and drain. Put in buttered baking dish, and add all the other ingredients, then season with salt and pepper, and add a layer of grated cheese on top. This is most excellent; try it.

To spaghetti which has been boiled in salt water twenty minutes, add one can of tomatoes which have been strained. Cut one green pepper, one red pepper, and take three tablepsounfuls of sugar. Salt to taste.

Add spaghetti to juice of tomatoes, then add 4 tablespoons olive oil or sweet butter just before serving.

Boil one-half package of macaroni, drain, and put one layer of macaroni, and alternate with grated cheese in a baking dish, until all the macaroni is used up. Place on top a thick layer of cheese, cover with milk, season with salt and pepper, and bake one-half hour in quick oven.

Cold fish may be used with macaroni, instead of the cheese, thus forming another variety of macaroni dishes to be enjoyed by the family.

Macaroni and oysters.

$\frac{1}{4}$ lb. macaroni.

1 can oysters or about 3 dozen fresh oysters.

$\frac{1}{2}$ cup cream sauce.

$\frac{1}{2}$ cup of cream.

$\frac{1}{2}$ cup grated cheese.

$\frac{1}{2}$ tablespoon chopped green pepper.

Boil macaroni 40 minutes, drain liquor from oysters. Boil and season with salt and pepper. Put in baking dish, placing a layer of macaroni, then oysters; alternate until all has been used. Then sprinkle with chopped pepper, cover with the liquor from the oysters, and cream sauce. Add cheese last, and bake for about 25 minutes.

THE MEDICINAL AND HYGIENIC VIRTUES OF THE LEMON.

If the testimony of the Sicilian Citrus Chamber is given due consideration in determining the status of a lemon, it deserves an important place in the list of first aids. According to the authority mentioned, the lemon aids are chiefly medicinal and hygienic. Its juice is of value in treating diphtheria and gout. For ordinary colds, it is a great specific. It will cure slight wounds and chilblains. The juice of several lemons taken every day will help to

cure rheumatism and prove an antidote for diabetes; small slices applied to corns will ease the pain.

As a cleansing agent and beautifier, the reputation of the lemon soars still higher. The juice whitens the hands, improves the complexion, helps, if anything can, to remove freckles. In the culinary department, it ranks with salt and sugar in general usefulness, and as a furniture polish its oil is beyond reproach.

And yet to be dubbed "a lemon" is considered uncomplimentary!

A Quickly made Silver-Plating Powder.

A good silver-plating power can be made of chloride of silver, 3 oz.; salt of tartar, 6, oz.; prepared chalk, 2 oz.; common salt, 3 oz. Mix well.

NOTES

Science is doing so much for the woman in her house labors that it would seem impossible to offer any new short-cut in time or in domestic work, and yet, this is exactly what has been done through the invention of one of our Utah boys.

He has devised a cold water washer which will take any ordinary clothes, and especially babies soiled napkins and handker-



GATES COLD WATER WASHER

chiefs, and whirling them about, without paddle or heat, cleanse them perfectly. The invention is a simple galvanized tin affair in which the water is forced on a tangent from the water tap and the force thus generated whirls the clothes round and round and round, till they are thoroughly cleansed. Dirty clothing, such as underwear and bed linen, needs boiling, but the young inventor declares, and really proves, that such clothing may be dropped dry into boiling suds, left for 20 minutes and then dipped into this machine without wringing, when the clothing is perfectly cleansed of dirt and suds and comes out immaculately clean and spotless. Only one wringing is needed and that the last-process of all. The clothes are dipped into the boiler without wringing, dipped out without wringing, out of the machine and then wrung once and hung on the line.

Women of long experience who are using the machine and who recommend it heartily, are: Mrs. Julina L. Smith, Mrs. Janette A. Hyde, Mrs. Elizabeth C. McCune, Mrs. Augusta W. Grant, Mrs. Leah D. Widtsoe, who all declare that washing has lost its terrors. A child can use the contrivance, and the whole washing can be done in the bath room over the bath-tub when the clothes are not sufficiently soiled to need boiling.

We are glad to recommend any labor-saving device to our readers, and any one who wishes further information may address The Gates Manufacturing Co., 672 North First West Street, Salt Lake City, Utah.

NOTICE TO AGENTS.

In sending in new lists please write names of old subscribers as they were sent in last year, and as they appear on the margin of their *Magazine*. Also state on lists whether they are old or new subscribers.

Notes from the Field.

By Amy Brown Lyman, General Secretary.



Northwestern States Mission.

This picture of the Spokane Relief Society was taken after a work-day meeting held at the home of Mrs. Amelia Cluff, President of the Society. Mrs. Cluff and her first counselor, Florence Stadelmann, both recently resigned on account of ill health, and Mrs. Julia Miller has been appointed president, with Mrs. Mary Sorenson and Mrs. Pauline Van Cleave as counselors. Mrs. Cora Cluff is the secretary, and Mrs. Nellie Kinrade is treasurer.

Mrs. Mattie J. Ballard, President of the Northwestern States Relief Society, reports a very successful convention held in the Montana Conference at Butte. The following interesting items were among those reported: In the Butte Society there are fourteen members enrolled, all of whom are subscribers to the RELIEF SOCIETY MAGAZINE, which makes a 100% ward in that respect. The average attendance is eight. In Anaconda, 50% of the members are subscribers of the MAGAZINE.

The Great Falls Society, organized on April 24th, has a membership of five and has a good attendance at the weekly meetings.

The Helena Society has a membership of eight, average attendance of five.

The Dillon branch has, during the year, made eleven quilts and eleven articles of clothing.

The Lima Society, just organized, has held only three meetings and has four subscriptions for the *MAGAZINE*.

Eastern States Mission.

Sunday, September 24th, was observed in all the branches of the Eastern States' Mission as Genealogical Day. This observance was greatly appreciated by the Relief Society in the Mission, and gave a new impetus to its work.

The New York and Brooklyn Relief Societies have been combined into one society, with the following officers: President, Mrs. Bertha Eccles Wright; First Counselor, Mrs. Leona Monson; Second Counselor, Carmen Benson; Secretary, Janette Easton.

A branch of the Relief Society has recently been organized in Albany, New York. The members are taking great interest in their Guide work, and are making use of the splendid genealogical library in the Educational Building of that city. This branch is the infant organization of the Mission, and is composed of a mere handful of members, but they are very energetic, and are determined to make a success of their Society.

The Pittsburg, Pa., Relief Society recently held a bazaar, at which they sold quilts, aprons, and art needle work. During the day, two meals were served. The total receipts were \$73.00. After the expenses, which amounted to \$15, were taken out, the Society had a balance of \$58.00. This is an excellent showing, and especially when we take into consideration that this Society was organized last May, and has an organization of only fifteen members.

The West Virginia Society has devoted most of the summer to the making of quilts, and children's dresses for those who suffered the loss of home and property in the spring floods in that locality.

Northern States Mission.

The Detroit Branch of the Northern States Mission reports some interesting items connected with their summer work. During the months of July and August, a special reading course was provided by the eight members, fifteen books and 335 articles being read by them. Most of this reading was done at home, and was reported and discussed at the meetings. Among the books and articles read were *Elias*, by O. F. Whitney; *Rational Theology*, by John A. Widtsoe, and *The Other Wise Man*, by Van Dyke, and such articles as Senator Reed Smoot's article on "Home Economics," Bulletins on Parental Care, Meats,

Canned Fruits, and Jellies, Food for the Young, Infantile Paralysis, etc.

In a letter from this Mission, we learn that a Mrs. Nogle of Grand Rapids, Michigan, has sent in for Temple purposes \$15.00, which she earned picking cucumbers on shares.

Mrs. Flora E. Brinkerhoff, President of the Munsey, Ind., Society, writes of a little plan adopted by her organization to raise funds. Each member donated ten cents, and was asked to take the ten cents and make what she could with it in a given length of time. For example, one woman bought one and one-fourth yards of light calico, made three dust-caps and sold each for ten cents, netting thirty cents. She took ten cents of this money and bought one yard of heavy, unbleached muslin, and made a clothes-pin apron, which she sold for twenty cents. Thus, in a short time, she had made forty cents with the original ten cents as capital.

Mrs. Brinkerhoff states that every page of the MAGAZINE is appreciated, and that the contents meet all their needs.

Mrs. Georgiana Willard, of Peoria, Ill., writes that the MAGAZINE is one of the best papers ever offered for the development of women, adding that the second year is an improvement over the first.

Mrs. Bertha Lynday of Indianapolis, Ind., writes appreciatively of the Theological lessons taken up during the year. She says, "Our own ideals of true womanhood have been elevated by the study of these noble women of the Bible who have only too often been underestimated by the sectarian ministers of today."

Western States Mission.

Mrs. Annie C. Hansen, President of the Boulder, Colorado, Relief Society writes: "We enjoy studying the lessons outlined in the MAGAZINE very much. There is a great deal of valuable matter in them. The MAGAZINE, as a whole, is very interesting—so much so, that men are often seen scanning its pages carefully."

Snowflake Stake. The Wilford Ward Relief Society has recently sustained a severe loss in the death of their Secretary—Mrs. Adeline H. Savage, a faithful and energetic worker in the organization.

Mrs. E. St. Clair Thomas, field secretary of the Congressional Union of the United States, has been in Arizona for some time, soliciting the support of the women of Arizona in the interest of the Susan B. Anthony Amendment.

Benson Stake. From one small ward in the Benson stake, \$25.00 was raised in one month for the Penny Subscription Fund.

Parowan Stake. In some of the wards in the Parowan stake

where it has been impossible to get competent teachers for genealogy; the brethren have assisted with the class work.

Curlew Stake. On July 12th, Curlew stake made an excursion to the Logan Temple, taking 64 Relief Society workers.

Raft River Stake. In one of the wards in this stake, a Relief Society member has taken care of a family of seven for five months. This family had just emigrated to this country, and was without a home. They were given this kind care until they could get located.

Bannock Stake. The hospital at Soda Springs is visited every day by at least one Relief Society member.

In Thatcher First ward, a sister who was sick eleven weeks, was taken care of night and day by Relief Society workers.

Pocatello Stake. In a recent Temple excursion from this far-away stake, 20 members visited the Logan Temple. In addition to this visit, a fund of \$103.00 was left for work to be hired.

Special Donation. Ten dollars was recently sent to the General Board, with the following note attached: "For the Poor." As there was no signature it has been impossible to acknowledge the receipt of the same. The General Board takes this method of expressing gratitude and appreciation for this gift.

Genealogy. Senator Reed Smoot recently wrote us that he had sent for the Director of the Census—Mr. Samuel L. Rogers—and had explained to him the necessity of changing the present census to contain the names of the individual's parents, date, and place of birth, in accordance with suggestions made by Mr. Duncan McAllister, late Chief Recorder of the Salt Lake Temple. Mr. Rogers was much interested, and promised to take the matter up at once, adding that this could be done without much extra expense. Mr. Rogers will write to Dr. Alvin Plummer, of San Francisco, head of the Public Records Committee of the International Genealogical Federation with that end in view. The Senator explained to Mr. Rogers that our people are very much interested in genealogy, and thus won the instant sympathy and interest of the director.

Reports. The report forms of 1916 and the Teachers' Books for 1917, have been sent out to the stake presidents for distribution to the wards. The Stake Secretaries have been asked to return the compiled stake reports to the General Office by January 15th.

Teachers' Books. The Teachers' Books are larger and more complete than they were last year. Because they have been enlarged and because of the increase of the price of paper, the books will cost the wards, delivered—10c each. We especially request the teachers to use the books according to the printed instructions therein.

Current Topics.

James H. Anderson.

RUMAINA, having entered the European war field against the Teutonic allies, has been subjected to the grinding process which crushed Servia.

GERMAN gains in the Balkans, with the exception of those in Macedonia, and about equal German losses on the western front, are the sum of European war progress the past month.

FEDERAL control of railways in the United States is being discussed in Congressional circles, with some prospect that action to that end may become an administration program.

PEACE advocates are becoming urgent for a settlement of the Old World embroilment, but the present outlook is that 1917 will not see the end of the great conflict there.

MORE MASSACRES of Armenians are reported in Turkey. From the accounts given, there would seem to be but few of that class of religionists left in the sultan's dominions.

FRANCIS JOSEPH, emperor of Austria-Hungary for within two weeks of sixty-eight years, died on Nov. 21, and is succeeded by his grand-nephew, Charles Joseph, who takes the title of Charles I. The national policies will be along practically the same lines as heretofore.

SIMON BAMBERGER, a well known Utah citizen of Jewish lineage, was elected governor of the State of Utah. It is generally understood that his ability as a business man and as one of the builders of the State will be directed toward giving the people a strictly business administration.

THREE WOMEN were executed in Mexico, during the last week in November, on the charge of having conspired against officials of the Carranza government; and thousands of other women have met death through the regime inaugurated by that government since it came into power.

THE TAX AMENDMENT proposed to be made to the Utah State constitution was defeated by a decisive vote of the people, who became convinced that its promoters were making a false pretense in the argument that the amendment was directed chiefly at the mining industry.

ARABIA has broken away from Turkish rule and a new kingdom has been established there, under Hussein Ben Ali, with the national capital at Mecca. Thus the children of Ishmael have been freed from the governmental domination of the Turkish descendants of Japheth.

THE CHURCH administration building in Salt Lake City will be ready for occupancy early in the year. For its evident convenience, its beautiful appearance, stability, and the commendable use of Utah-materials as far as practicable in its construction, the edifice is a source of satisfaction to the thousands who visit it.

MRS. INEZ MULHOLLAND BOISSEVAIN, who ranked as one of the great equal suffrage workers, although comparatively a young woman, died at Los Angeles just before Thanksgiving. She had become noted both for her womanly graces and her intelligent and forceful yet gentle and determined activity in the cause of woman's political enfranchisement.

VULGAR displays in picture shows and illegal resorts in Salt Lake City have received a setback through the arousing of public indignation on the part of the moral portion of the community. It is greatly to the discredit of the present municipal and other authorities that they did not act in proper enforcement of law until an outraged public sentiment compelled them to do so. There is in the minds of most people a feeling that even now it is spasmodic and not real nor lasting.

MISS JEANETTE RANKIN has been elected to Congress from Montana—the first woman member of the national House of Representatives. As indicated by her name, the young lady is of Scottish descent, and is said to possess the characteristic persistence and logic in argument of that race, with a very pleasing personality which makes friends of many of the intelligent among her antagonists. Her election is a decided advance toward abolishing unequal suffrage, and if Miss Rankin does as well as may be reasonably expected of her from her exemplary career, further forward steps in that direction cannot be far distant.

TWO "MORMON" MISSIONARIES, one in Germany and the other in New Zealand, have been released from military service in those countries, to return to Utah, after nearly two years; the one in Germany having been in several battles on the Verdun front. For a long time they were unable to get a hearing on their American citizenship.

EDITORIAL

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

Motto—Charity Never Filleth.

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VOL. IV.

JANUARY, 1917.

No. 1.

A CALL TO THE WOMEN OF THE CHURCH

We call upon our officers and members throughout the Church to give serious consideration to the following letter, recently addressed by the Presidency of the Church to the General Boards of Relief Society, Young Ladies' Mutual Improvement Association, and Primary Association.

Dear Sisters:

We feel that there exists a pressing need of improvement and reform among our young people, specifically in the matter of dress and in their social customs and practices. Our women are prone to follow the demoralizing fashions of the world; and some of the daughters of Zion appear to vie with one another in exhibitions of immodesty and of actual indecency in their attire, wholly forgetful of the precepts of the Lord and the counsels of his servants, and seemingly oblivious in this respect to the promptings and duties of true womanhood. Many of our youth of both sexes are fast approaching a state of depravity in dancing, and in their feverish pursuit of frivolous and dissipating pleasures.

We are grateful in knowing that only a fraction of our people are seriously affected by the deadly contagion of Babylon; but those already infected among the Latter-day Saints are all too many. The conditions call for prompt, determined, and per-

sistent action, lest the standard of morality and spiritual health in our community be further impaired.

We call upon you, as the chief officers of a great and influential auxiliary within the Church, to give this matter immediate consideration, and to make it the subject of specific effort and systematic missionary labor among the members of your organization and with the people generally throughout the Church. See that your own officers first, and then that your members show by their own example the sincerity of their efforts toward the accomplishment of the purposes of this special mission to which we call you.

We advise that you work in harmony with the officers of our other auxiliary organizations; and with this co-operative course in mind, we are sending this appointment concurrently to the General Boards of the Relief Society, the Young Ladies' Mutual Improvement Association, and the Primary Association. For the information of the General Boards of the Sunday School, the Y. M. M. I. A., and the Religion Class, a copy of this letter will be sent to each of those Boards with the request that they do all within their power to assist in the correction of the evils herein referred to.

Inasmuch as one of the most important phases of this reformatory labor has to do with our girls and women, we advise that for the present the General Boards that are composed of women work together as a co-operative unit. You are requested therefore to appoint three of your number as members of a committee; and this committee, consisting of nine members, should straightway set about preparing a plan for effective operation. Let the General Board of the Relief Society determine upon and notify the other organizations of the time and place of the first meeting of the committee, at which first meeting the committee may organize itself by electing a chairman and other necessary officers. We desire to be kept informed of your progress in operating under this appointment.

With prayerful wishes that the Lord will give you in full measure the spirit of this ministry, and that joy through success will attend your efforts, we are,

Your Brethren,

JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES W. PENROSE.

In accordance with the instructions given in this letter, a committee was at once appointed, three members from each Board, who should, under the direction of the Boards, put into operation measures leading to improvement along the lines men-

tioned. An organization was effected, a Chairman, Vice-chairman, Secretary, and Assistant Secretary appointed, and a name selected—that of “Social Advisory Committee.”

These sisters first gave their attention to the subject of dress, as one in which the women and girls of our organizations are vitally concerned. Acting upon the suggestion that our “own officers first, and then that our members show by their example the sincerity of their efforts,” a resolution was prepared and unani- mously adopted by the three Women’s Boards. This resolu- tion was to the effect that each member should be willing to live in harmony with the teachings of the Church in the matter of properly clothing the body.

We now earnestly solicit the co-operation of all our women officers and members in this important movement. The responsi- bility for conditions in our midst which make necessary these instructions from the First Presidency rests upon every woman in the Church. No one can evade it. Officers first, and then members should show by example and precept that they gladly join hands with the Authorities of the Church in the endeavor to overcome the evils which exist.

The gospel of Jesus Christ offers so much to its recipients that all Latter-day Saints should delight to conform their lives to its teachings. Its requirements are not harsh and should not be irksome. Our women who have been privileged to enter the House of the Lord have received incomparable blessings—bless- ings which are a source of joy and comfort here on the earth, and which shall endure throughout eternity. Does any woman in Zion undervalue these rich privileges? Will she not gladly make any sacrifice to be worthy of them?

Our young women and girls should strive to understand the teachings of the gospel with regard to dress and conduct, and to live in accordance therewith. In the guise of fashion, many false ideas of beauty have come among us, and the habit of “being in the style” has caught and carried many of us much farther than we realized. Let us remember that the body is a gift from God and that it should be kept sacred. Our girls should be instructed and helped to recognize the value of, and the protection that comes with modesty in dress and conduct. Not one of them can afford to sacrifice such protection for the sake of fashion.

We recommend to stake and local officers that this editorial be read in the meetings of our organizations throughout the Church.

SOCIAL ADVISORY COMMITTEE OF
RELIEF SOCIETY,
YOUNG LADIES’ MUTUAL IMPROVEMENT ASSOCIATION,
PRIMARY ASSOCIATION.

HIGH COST OF LIVING.

How Prices Are Boosted. This high-cost-of-living talk has its limits. When you see women's clubs and men's civic bodies, and even Congress making a tremendous fuss about the price of eggs and flour, while they say nothing whatever about the shoes and gloves, you get a bit angry—if your sympathies run with the farmers, and that is where Utah's sympathies should be. Here starts a man or a firm to raise prices—on paper say; for that was one of the first big interests to deliberately take advantage of the war to raise prices and thus rake in a few millions of money—and that raise made printer's ink get a rise—then oil, gasoline, lumber, leather, rubber, tin, coal, iron, copper, and, in fact, every conceivable commodity was hoisted up in price to meet the original speculation.

The Farmer Trails Behind. Miles behind the other speculators come the food stuffs, meat and farmers' products, and they accommodated themselves to the general rise in prices and lo, everybody gets mad at once. To think that milk and eggs and butter can dare to advance in price—O it's awful. There's a cry about high prices that shakes the foundations of the earth.

The Middleman. Of course, we all know that the middlemen get the big benefits out of this rise in eggs and food stuffs—well so they do from coal and leather. The way society is now organized, the middleman is a necessity, and he has to live and get rich if he can. But the farmer gets better and steadier prices because of the middleman, and the farmer knows it. Of course, the farmer can cut out the middleman, and live on his own produce. But he won't, the modern farmer is too shrewd for that.

What Do Women Do About High Priced Millinery? I don't notice the club women crying out about the rise in feathers and hats. Nor do I see them wearing any cheaper hats because of the unprecedented rise in all fancy goods. No, no! My lady goes more richly clad, and gives more luxurious entertainments than ever before. Then she gets together with her kind and shouts and resolves and gets raving mad in the papers—getting publicity at the same time—and calls the egg man names and raises her hands in horror over the price of flour and sugar. O woman—and O man!

**The Sensible
View of The
Present
Situation.**

Don't we all know enough of the primary principles of political economy to know that when prices are high, wages are correspondingly high and money is easy while prosperity reigns everywhere. That's the law of supply and demand. It's only silly folks who expect wages to rise and prices to fall at one and the same time. The sensible thing for you and me, my dear, is just to institute the severest economy we are capable of, refuse to go in debt, save all we can, wear last year's dresses and hats, use as few eggs as may be, and let the pseudo-reformers go their gait. This talk will all die-down, you know. Congress and clubs will spend uselessly a few dollars of money in investigating, and things will end up just where they began.

It is, after all, purely a personal matter. If we will each economize and be ready for the crash that is sure to follow, at the close of the war, we can afford to forget all the talk and resolutions while we wait quietly upon the god of war and consequent high prices.

CALL FOR HISTORY ITEMS.

Our General Historian desires to secure the names, sketches and pictures of all women who were milliners, dressmakers, school teachers, music teachers or midwives in Kirtland, Missouri or Nauvoo. Descendants who write such sketches will please include the genealogy and pedigrees of the persons described. These sketches will be published in the Deseret News Genealogical Department, while the names will appear in the list of historic women living in the early days of Church history. Kindly address: General Historian, Relief Society Headquarters, Room 29 Bishop's Building, Salt Lake City, Utah.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN FEBRUARY.

THE ABRAHAMIC AGE.

According to Taine, a noted French critic, there are three different things which produce the "elementary moral state" of a people: race, surroundings, and epoch.

By race he means the "internal structure" of a people, that inherent nature and disposition "which man brings with him into the world," and which makes the different kinds of men we see all around us. "There is a natural variety of men, as of oxen and horses, some brave and intelligent, some timid and dependent, some capable of superior conceptions and creations, some reduced to rudimentary ideas and inventions."

By surroundings Taine means whatever goes to influence a people from without. "The profound differences which are manifest between the German races, on the one side, and the Latin and the Greek, on the other side, arise for the most part from the differences between the countries in which they are settled: some in cold, moist lands, deep in rugged, marshy forests or on the shores of a wild ocean, beset by melancholy or violent sensations, prone to drunkenness and gluttony, bent on a fighting, blood-spilling life; others, again, within the loveliest landscapes, on a bright and pleasant sea-coast, enticed to navigation and commerce, exempt from gross cravings of the stomach, inclined from the beginning to social ways, to a settled organization of the state, to feelings and dispositions such as develop the art of oratory, the talent for enjoyment, the inventions, letters, arts." By epochs he means whatever happens to a race in its environment.

Now, in Abraham and Sarah the Lord chose a man and a woman through whom to begin a new people or nation. Abraham, we are told, was one of "the noble and great ones," among the pre-existent intelligences; and, no doubt, Sarah was a helpmate for such a man. The Hebrew race had therefore the "inherent structure" necessary for a great people.

But the Lord did more than choose a worthy foundation for a great people. He took Abraham and Sarah out of their native

home and established them in a new land, a land favorable to the development of their descendants along the lines marked out for them by Jehovah.

Palestine is a tract of extremely fertile land, about four hundred miles long, and from seventy to one hundred miles wide, lying between the Arabian Desert and the eastern coast of the Lavant. "Syria," says Professor George Adam Smith, (in which is Palestine), "lies between two continents—Asia and Africa; between two primeval homes of men—the valley of the Euphrates and the Nile; between two great centers of empire—Western Asia and Egypt; between all these, representing the Eastern and ancient world, and the Mediterranean, which is the gateway to the Western and modern world."

In this central location Palestine became not only the "battle ground of empires," but also and particularly the "highway of nations." In the former respect it resembled the Belgium of modern history, and in the latter respect it was much like our own Salt Lake City, through which people pass from the East to the Pacific coast. By reason of its peculiar position, therefore, the Holy Land was isolated from the other nations, enjoying the consequent opportunity for development along the lines of its own racial possibilities. At the same time there was deposited on its national soil the sediment of civilization of the upper and lower peoples of the ancient world.

Besides all this, Palestine is one of the richest countries of the world in its natural resources. Palestine "reproduces climates and zones which, in other countries, are separated by many hundred miles." "Within the extent of a single landscape, there is every climate, from the cold of northern Europe to the heat of India. The oak, the pine, the walnut, the maple, the juniper, the alder, the poplar, the willow, the ash, the ivy, and the hawthorn, grow luxuriously on the heights of Hermon, Basham, and Galilee. Hence the traveler from the more northerly temperate lands finds himself in some parts, surrounded by the trees and vegetation of his own country. * * * * * The traveler from the more southern countries is no less at home; for from whatever part he come, be it sunny Spain or Western India, he will recognize well-known forms in one or the other of such a list as the carob, the oleander and willow, skirting the streams and water-courses; the sycamore, the fig, the olive, the date-palm, the pride of India, the pistachio, the tamerick, the acacia, and the tall tropical grasses and reeds, or in such fruits as the date, the pomegranate, the vine, the orange, the shaddock, the lime, the banana, the almond, and the prickly pear."

Palestine, at the time of Abraham, was occupied by Caanan-
 itish tribes, barbaric peoples. Abraham and Sarah had come

thither, obeying a command of God, from Chaldea. The people in their old home were idolators and offered up human beings as sacrifices, men, women, and children. In the Book of Abraham we are told that the priest was about to offer up the young man Abraham on the altar. In their new home the chosen pair dwelt from the call to the end of their lives, with the exception of short residences in Egypt.

Whenever we think of Abraham and Sarah in Palestine we must not think of them as we sometimes do, in the midst of modern conditions. They did not live in a vast and wealthy kingdom. The "kings" mentioned in Genesis were but chiefs of tribes. Abraham with his "trained men born in his house, three hundred and eighteen," is represented as pursuing a number of these rebellious kings "as far as Dan," smiting them and their followers right and left. "And he brought back all the goods (which they had stolen from Lot, his brother's son), and also brought again his brother Lot, and his goods, and the women also, and the people." In those days a man's wealth was measured by the things which he possessed. Pharaoh "had sheep, and oxen, and he-asses, and menservants, and maidservants, and she-asses, and camels." Abraham too "was very rich in cattle, in silver, and in gold." Lot "had flocks, and herds, and tents." Sarah's household duties, if we may use the term "house" at all, were confined to the tent. For when the angel appeared to Abraham just before the destruction of the wicked cities, the patriarch was sitting "in his tent door in the heat of the day," under "the oaks of Mamre." Moreover, they did more or less wandering from place to place, after the manner of herdsmen in those remote days. Abraham and Sarah lived a more or less nomadic life.

In this wonderful land, under these conditions, the Hebrew race began its long and splendid career. We shall see in later articles how it was that this environment was used and modified to suit their growing needs.

QUESTIONS.

What has environment to do with the development of a race?
Of an individual?

Show that Palestine is so situated and is of such a character as to contribute to the isolation and development of the Jews.

What may have been the Lord's purposes in establishing the Israelites in Palestine?

Describe Palestine.

Describe customs in the days of Abraham.

What differences do you find in religion, in occupations, and in general manners then and now? Prove your statements.

Either before or after reading this lesson, study carefully the account of the destruction of Sodom and Gomorrah in Genesis, chapters 18 and 19.

HOME BIBLE READING FOR FEBRUARY.

"They received the word with all readiness of mind and searched the Scriptures daily."

1. Pearl of Great Price, Abraham, Chapter 1.
2. Pearl of Great Price, Abraham, Chapter 2.
3. Pearl of Great Price, Abraham, Chapter 3.
4. Pearl of Great Price, Abraham, Chapter 4.
5. Pearl of Great Price, Abraham, Chapter 5.
6. Bible, Genesis, Chapter 11.
7. Bible, Genesis, Chapter 12.
8. Bible, Genesis, Chapter 13.
9. Bible, Genesis, Chapter 14.
10. Bible, Genesis, Chapter 15.
11. Bible, Genesis, Chapter 16.
12. Bible, Genesis, Chapter 17.
13. Bible, Genesis, Chapter 18.
14. Bible, Genesis, Chapter 19.
15. Bible, Genesis, Chapter 20.
16. Bible, Genesis, Chapter 21.
17. Bible, Genesis, Chapter 22.
18. Bible, Genesis, Chapter 23.
19. Bible, Genesis, Chapter 24.
20. Bible, Genesis, Chapter 25.
21. Bible, Hebrews, Chapter 11.
22. Doc. & Cov., Lecture on Faith, Chapter 1.
23. Doc. & Cov., Lecture on Faith, Chapter 2.
24. Doc. & Cov., Lecture on Faith, Chapter 3.
25. Doc. & Cov., Lecture on Faith, Chapter 4.
26. Doc. & Cov., Lecture on Faith, Chapter 5.
27. Doc. & Cov., Lecture on Faith, Chapter 6.
28. Doc. & Cov., Lecture on Faith, Chapter 7.

BOOKS FOR CHRISTMAS.

Suggestive list to guide parents in their buying of books

BOOKS FOR CHILDREN UNDER SIX.

"Baby Days," Century; "Peter Rabbit," Potter; "Merry Animal Tales," Bingham; "New Baby World," Dodge; "Nursery Rhyme Book," Lang.

BOOKS FOR CHILDREN SIX TO EIGHT.

"That's Why Stories," Bryce; "Rhymes and Stories," Lansing; "Classic Fables" (Selected), Chas. E. Merrill; "Each and All," Andrews; "Half a Hundred Stories for Little Folks."

BOOKS FOR CHILDREN EIGHT TO TEN.

"Fifty Famous Stories," Baldwin; "Fifty Famous People," Baldwin; "Story of Roland," Baldwin; "Story of Siegfried," Baldwin; "Stories of Brave Dogs," St. Nicholas; "Stories of Cats," St. Nicholas; "A Child's Garden of Verses," Stevenson.

BOOKS FOR CHILDREN TEN TO TWELVE.

"Some Merry Adventures of Robin Hood," Pyle; "Little Men," Alcott; "Little Women," Alcott; "Under the Lilacs," Alcott; "Wonderful Adventures of Nils," Lagerloef; "King Arthur and His Knights," Radford; "Arabian Nights," "Tom Sawyer," Mark Twain; "Alice's Adventures in Wonderland," Carroll.

BOOKS FOR CHILDREN FROM TWELVE TO FIFTEEN.

"Robinson Crusoe," De Foe; "Swiss Family Robinson," Wyss; "Anne of Green Gables," Montgomery; "Rebecca of Sunnybrook Farm," Wiggin; "Little Shepherd of Kingdom Come," Fox; "Last of the Mohicans," Cooper; "Boy's Life of Lincoln," Nicolay; "Story of My Life," Keller; "Ivanhoe," Scott; "David Copperfield," Dickens; "John Halifax, Gentleman," Craik; "Scottish Chiefs," Porter; "Life of Kit Carson," Abbott; "Book of Golden Deeds," Yonge; "Old Fashioned Girl," Alcott; "Man Without a Country," Hale; "Plutarch's Lives."

We suggest the following books from our own writers as Christmas gifts:

Book of Mormon; "Musings and Memories," Emmeline B. Wells; "Mr. Durant of Salt Lake City, 'That Mormon'," Ben E. Rich; "Added Upon," Nephi Anderson; "Women of the Bible," Willard Done; "History of the Prophet Joseph Smith," revised by Geo. A. Smith and Elias Smith; "Joseph Smith as Scientist," Dr. John A. Widtsoe; "Mother Stories of the Book of Mormon," Wm. A. Morton; "John Stevens' Courtship," "Sketches of Missionary Life," E. F. Parry; "From Kirtland to Salt Lake," Jas. A. Little; "Forty Years Among the Indians," Daniel W. Jones; "Leaves from My Journal," President Wilford Woodruff; "Jacob Hamblin," "Fragments of Experience,"

"President Heber C. Kimball's Journal;" "The Life of Nephi," Geo. Q. Cannon; "The Myth of the Manuscript Found, or The Absurdities of the Spaulding Story," Geo. Reynolds; "Helpful Visions," Thos. A. Shreeve; "Lydia Knight's History," Susa Young Gates; "Heroines of Mormondom," Susa Young Gates; "Works of Josephus;" "Devotees and their Shrines," Alice Merrill Horne; "Book of Mormon Stories" (illustrated),

As a choice reminder of family records: "L. D. S. Family and Individual Record," prepared by D. M. McAllister; "Genealogical Family and Individual Record," prepared by D. M. McAllister.

LESSON II.

Work and Business.

SECOND WEEK IN FEBRUARY.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN FEBRUARY.

SURNAMES FROM THE VILLAGE

When the English people, as they had begun to call themselves, after William the Conqueror's day, really decided to adopt surnames, some of them fell naturally into the habit of calling themselves by their trades, or professions, or offices. This would come natural, as: William the tailor would soon be William Taylor; John the clerk would soon become John Clerk or Clark; and Richard the gardner would soon become Richard Gardner.

It may clarify this lesson if we say a little more about the Domesday Book and the census made by William the Conqueror, in 1086. William found it impossible to decide just who held deeds to certain properties, nor did he know how many men he had under him, nor how much property was in the kingdom. Partly to take a census, and partly to find out how much taxable property there was, and partly to fasten his yoke more securely upon the necks of the conquered Angles, Saxons and Danes, he sent heralds all through the kingdom, and these heralds wrote the results of their census, taken in a very fine hand and, in a very crowded manner, upon a medium-sized manuscript book, which was called The Domesday Book, and which is now in the Hall of Records, under a glass case in London.

Baring-Gould says: "Commissioners were sent into the shires, who took evidence on oath from the sheriffs, the parish priests, the reeves, and the men generally, French and English alike, in every lordship. They were to report who had held the land in the time of Edward the Confessor, and who held it then; also as to how many lived on it, what was their quality and what was the value of the soil, and whether there was any prospect of the value being raised.

"The Chronicle says: 'He sent over all England, into every shire, his men to find out how many hundred hides were in the shire, and what the King himself had of land and cattle in the land. Also what rights he ought to have in the twelve months in the shire. Also he let enquire how much land his Archbishops had, and his Bishops, and his Abbots, and his Earls, and though I tell it at more length, what and how much every man had that was a land-holder in England, in land or in cattle, and how much fee it was worth. So very narrowly did he let the investigation be carried out, that there was not a single hide, nor a yard of land, not so much as—it is a shame to tell it, and he thought it no shame to do it—not an ox nor a cow, nor a swine, was left that was not set in his writ. And all the writs were brought to him.'

"The taking of this inquisition roused great dissatisfaction that broke out in tumults, and some blood was shed. Hitherto the landholders, with a little shuffling and some bribing, had been able to assess their lands lower than their actual value. This would now be impossible, and they looked to the hard hand of the tax-gatherer coming down on them and remorselessly squeezing out the due for every acre, whether in cultivation or fallow. From Domesday we learn what were the several classes among the English who were now under the heel of the Norman.

"The old Thegns, or land-holders, were no longer great men: they had to bow their necks under the yoke, and see their land taken from them and their influence and authority gone. Some, luckily, remained on as tenants on the land where they had been freeholders, and in remembrance of the past still called themselves Thegns, or Theins, and continued to be so called. Hence it comes that we have the surname of Thynne.

"The Freemen, freeholders, held their land after the Conquest no longer as freemen, but subject to military service, and were taxable. Their representatives later were the yeomen. They have contributed to our nomenclature the names Freeman and Free. Freebody signified a freeholder of a little wooden cot. Fry as a surname comes thence as well.

"Radmen were socmen, possessed of a greater amount of freedom than others. Hence the surname Redman.

"Socmen, inferior landowners who held their lands in the

soc, or franchise, of a great lord. Hence Suckerman, Suckman. "Franklyn was much the same as the Freeman."

The surnames which grew out of the offices held by the village proprietors were:

Bonder. The old Norse *bonde* was the man in highest position under the Earl. He was the freeholder, responsible to none save the Earl.

Burs or Geburs were workmen giving a certain number of days' work in the fields, and a small money payment to the Lord of the Manor.

Bordars, a poor but numerous class, tenants of land which their lord kept expressly for the maintenance of his table, the rental being paid in kind.

Cottars and Cottrels, also *Cotmens*, *Coscets*. The cottar could hold nothing of his own, nor acquire anything without the consent of his lord. The Cottrell was in no better position.

Villeins were men in the servitude of the Lord of the Manor, who held the folkland, by which they supported themselves and their families. They stood somewhat higher than the serfs. They were also designated as knaves. The odium attaching to a class so low has stood in the way of the name passing into our family nomenclature, at all events in its Norman-French form. But it remains as *Churl* for *Ceorl*. * * * * *Carl* signifies a man generally. Charles is rarely found as a Christian name in England before the time of Charles I. The surnames Charles, Charley, and Caroll, from the Latin form *Carolus*, remain with us—the last in the United States.

Serf, the poor wretch who owned nothing of his own but his wife and his children, is only recognizable in family names as *Server*, *Sewer*. *Servant* became *Sergeant*, and rose to be an official.

Thrall was given the surname *Thrale*.

Akerman occurs repeatedly in the Hundred Rolls, and seems to mean a plowman. (*Aker-field*, hence man of the field.)

Man, in Latin, *homo*, occurs in almost every page of the Domesday Survey, and included every kind of deutero tenant.

Badger, properly a *Bagger*. "Up to the seventeenth century an ordinary term for one who had a special license to purchase corn from farmers at the provincial markets and fairs, and then dispose of it again elsewhere, without the penalties of engrossing."—(*Bardsley*.)

Barker, the man who barks for the tanner; *Barkis* is "at the Bark-house."

Bercher or Berger, a shepherd. A Norman-French name is little used, yet surviving as a surname.

Beemaster. Occurs in Domesday as *Apium Custos*. An

important man before the introduction of sugar, as honey was employed not only for the making of honey-cakes, but also in the brewing of matheglin or hydromel, and the wax was needed for candles. We have the Beemaster contributing to nomenclature in Beamster and Honeyman, or simply as Honey.

Beecher, a spademan; from the Norman-French *beche*.

Bolter, the bolter of flour, a servant of the miller. Surname Boul.

Bullman, the bull-herdsman. Hence Pullman; also in some cases Buller.

Carpenter, in country and town alike. In Domesday *Carpentarius*.

Carter comes to us in many forms as a surname—e. g., Carter, Cartman.

Cartwright, the maker of carts.

Cramer or Creamer, a huckster; hence Crammer.

Driver, the driftman; on moors the man employed to sweep together colts and horses and cattle and sheep sent out on the commons, to a centre where the owners may claim them, and such as have no rights to send their beasts on the commons are fined.

Farmer remains on the land, and has contributed to our nomenclature. Also Fermor.

Farrer and Farrier, the man who shoes horses. Fearon is a smith; also Ferrier.

Fowler is a common surname, and explains its origin. This is sometimes contracted to Fowles and Fowle; also Vowler.

Hayman or Hayward was the village official whose duty it was to guard the cattle that grazed on the village common, that they did not trespass on the ground where was the grass grown for hay during the winter. Until hedges became common, the hayward had to keep a sharp lookout on the cattle committed to his charge.

Husband, the man who cultivated the portion of soil which derived from him the name of husband-land, a measure known in the Merse and Lothian. Hence the surname *Younghusband*—i. e., (John) Young the Husband (land-holder).

Sawyer, also Sagar and Sayer.

Shepherd, spelled as a surname also Shepherd and Sheppard.

Woodman, Woodreve, as a surname Woodrow, Woodward, Woodyer.

Wright, either a wainwright or a wheelwright—the former synonymous with a Cartwright.

In the castle there were many officials and after the Conqueror's time they were all of foreign blood. Below the upper line of retainers there were villeins, boors, cotters, and churles. The

official class was very large, and many surnames have come down to us from the titles of these foreign Norman office holders. These were:

Assayer, a taster, to assure the lord at table that the food and drink had not been poisoned. The names Sayer, Sayers, Saer, come hence.

Bailiff, the same as reeve or steward. Bower and Bowers, an indoor servant, attendant on the ladies. Also Bowerman and Burman.

Chamberlain, one of the most intimate servants in a seignourial house. The surname from the office is sometimes shortened to Chambers.

Cook or Le Coq, a very important functionary. His name enters into numerous combinations, as Babcock (Bartholomew le coq), Wilcox (Will le coq), Hancock (John le coq). The entry "Robert, fil. Coci" in the Hungred Rolls shows them some Cooks' sons were so designated whose fathers had no recognized surnames. Also Kitchen and Kitchener.

Esquire. The place of shield-bearer and attendant on a noble or knight was much sought after by the sons of men in good position as it was an admirable apprenticeship for war.

Forester, a very important officer charged with the supervision of the royal forests. From these officers, when the offices became hereditary, came the surnames of Forester, Forster, Foster.

Gardener. The name is French. The surname often spelled Gardiner and Gardner, also Jardine.

Gaoler, a French name, showing that no Englishman could be trusted by a Norman with the keys of the prison. The surnames from the office are Gayler, Gale, and Jelly, perhaps.

Granger, one who occupies the grange of the lord, secular or ecclesiastical, in which the corn "grain" was stored.

Harper. Most large castles had in them a harper. Hartman, the officer who looked after the harts in the chase. The surname from it may be Hardman, and sometimes only Hart.

Hind, the man who looked after his master's affairs in the home-farm. Hence the surnames Hynde and Hyne.

Huntsman. As Hunter, the name of the office remains a surname. Shortened also to Hunt.

Knight, by no means invariably, means one who has received knighthood. A knight is a knecht, a servant. The surname Midnight, perhaps, means the mead-knight, the man who peured out the mead.

Jackman, a man-at-arms in a coat of mail, or jacket, and wearing jack-boots.

Marshall, originally the horse-groom. He rose into consideration and became a regulator of ceremonies.

Miller. The Mill belonged to the lord of the manor, and the tenants were not allowed to grind their corn at any other. Hence Milner and Milward (Anglo-Saxon for a miller), Millman.

Page; of this Paget is the diminutive.

Parker, the official in charge of the deerpark. Hence Parkman, Parkes.

Porter, the gatekeeper. The family of Porter of Saltash is one of hereditary gatekeepers of Trematon Castle. The English of Porter is Durward.

Ranger, a keeper.

Reve, from Gerefa. Woodkeepers, whence the surnames Woodward, Woodrow, and Woodruff.

Rider. The Barons maintained German mercenaries as horsemen. These were the Reiter, or, as the English called them. Reuters. They soon, however, changed Reuter into Rider and Ryder.

Sewer is simply a server, a waiter. The "Boke of Servynge" says: "The server must serve, and from the borde convey all manner of pottages, metes, and sauces." As a surname it has become Sour and Shower.

QUESTIONS.

Who were the Celts? (See history).

Describe again the *Domesday Book* and its purpose. (See any encyclopaedia).

What value is this Book to genealogists?

What surnames grew out of professions?

How did officials in castles or manors get surnames?

Give a list of official surnames.

What surnames are there in your class that are of this character?

LITERATURE.

Third Meeting in February.

THE AUTHOR AT WORK.

Literature that lives is born alive. The writer must put his heart into his work, must feel what he says; otherwise, though he "speak with the tongue of men and of angels," his words will be but "sounding brass and tinkling cymbal."

A little story told of Bret Harte, the California writer, illustrates beautifully this point. It is said that one of his poems once found its way into a San Francisco paper. A certain lady

was so charmed with it that she went to the writer and said enthusiastically.

"Why, Mr. Harte, that is the best thing you ever wrote; I actually cried when I read it."

"That is not at all strange," replied he,—“not at all strange. I cried when I wrote it.”

Sincerity is the soul of literature. The author, stirred by an emotion, or burning with some message, expresses himself to share with others, his thoughts and feelings, or to relieve his own soul. If his words ring true, they thrill the hearts that hear or read them.

This message may be given in the form of a sermon, or a song, or a story. Most of our literature can be grouped under these three general types. Different writers choose one or another of these ways of reaching their audiences. A striking illustration of this is found in the literary work of a certain American family.

When the question of slavery was paramount in our nation, the people were naturally very much aroused. Among those who were ardent workers for the freedom of the slaves, were members of the Beecher family. From his famous pulpit in Brooklyn, Henry Ward Beecher was thundering his sermons against the evil; while Harriet Beecher Stowe, his sister, was writing her famous story, *Uncle Tom's Cabin*; and about the same time Julia Ward Howe, their cousin, created that greatest of civil war songs, "The Battle Hymn of the Republic," the last stanza of which reads as follows:

"In the beauty of the lilies, Christ was born across the sea,
With a glory in his bosom that transfigures you and me.—
As he died to make men holy, let us die to make men free,
While God is marching on."

The same end was thus reached by three different literary paths: the sermon, the song, and the story. And these famous authors were splendidly successful because their words rang with sincerity. Indeed, some feel that in their earnestness, they were carried a little beyond the bounds of strict fairness, as is frequently the case when one grows over-zealous for any cause. But, nevertheless, literature, without fire, can hardly light the minds of men and stir them to action.

The sermon and the story may both be written, either in form of verse or prose. The song, being more musical in effect, is written only in verse. This is not to say, however, that prose is necessarily unmusical. Prose has its rhythm as well as does verse. What then is the difference? Mainly this: The rhythm, or musical movement, of verse is measured. It moves with

regular cadence, having regularly accented syllables; one can beat time to it; as,

Life is real, life is earnest,
And the grave is not its goal:
Dust thou art, to dust returnest
Was not spoken of the soul."

—Longfellow.

Prose which is literature or which contains the elements of beauty on the other hand, has a freer rhythm. Its movement is not regular; but it is musical, just the same. Listen to any choice selection in prose; listen to even the freest conversation, and observe that words fall naturally into a kind of musical grouping. The rhythm of prose is more like the music of the mountain stream. Now it leaps, now it eddies, now it babbles, now it flows quietly; one can hardly guess what next it may do. The music of verse may be compared to that of the waves of lake or sea, breaking with rhythmic cadence upon the shore.

Prose, however, in its most eloquent forms, sometimes moves with almost the rhythmic swing of verse. For illustration:

"Union and liberty, now and forever, one and inseparable."

—Webster.

"Peace on earth, good will towards men."

—St. Luke.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

—Kirkham.

Have some good reader voice this touchingly beautiful letter also, and listen to the musical flow of its lines:

Dear Madam:

November 21, 1864.

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

Yours very sincerely and respectfully,

ABRAHAM LINCOLN.

To Mrs. Bixby, Boston, Mass.

Prose may be very formal or very free. Verse likewise may move with stately step, as in Milton's *Paradise Lost*, or it may be trippingly light as in a *Mother Goose Rhyme*. The nature of the verse or prose is always dependent on the kind of thought or emotion to be expressed. Writers try to make the language form in which their thought is clothed fitting, true to the spirit of the message or picture of life they are trying to give.

Most of the literature produced today comes in prose form. In earlier days, practically all of it was in verse. Prose, being freer, expresses best the spirit of freedom of this age. The song, or lyric, of course, must always be written in verse.

It is interesting to know and well to remember that there are three great types of verse: 1. The Classic, or rhymed verse, created by the Greek poets; 2. The Biblical, or parallel verse, given to the world by the Hebrews; 3. The Blank, or unrhymed verse, first produced by the English poets of the time of Queen Elizabeth.

Each of these types comes in a variety of forms; but one can readily recognize to which type a poem belongs, by remembering the chief characteristic of the type. For example: The Classic type is written in rhymes; as,

“As some tall cliff that lifts its awful form
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread
Eternal sunshine settles on its head.”

From “*The Deserted Village*.”—Goldsmith.

Biblical verse does not rhyme, but the thought it expresses is repeated in other words in parallel lines: as,

“Intreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy people shall be my people,
And thy God my God;
Where thou diest, will I die,
And there will I be buried;
The Lord do so to me,
And more also,
If aught but death part thee and me.”

From “*Ruth*” 1:16-17.

Note that every other line might be omitted, and still the full thought would be kept. This is the simplest form of Biblical

verse. Many variations from this simple form are made. The Bible contains a great many poems in parallel verse. We are not so likely to recognize them, however, since in the King James translation these poems are not given in their literary form. But read the Psalms, or many of the Proverbs, and note their parallel structure. It is comparatively easy to write them in verse form, as has been done with the little lyric given from Ruth.

Blank Verse does not rhyme; but it is regularly rhythmic; as,

“The quality of mercy is not strained;
It droppeth as the gentle dew from heaven
Upon the place beneath. It is twice blessed;
It blesseth him that gives and him that takes.”

—From “Merchant of Venice”—Shakespeare.

All of Shakespeare’s plays are done in blank verse; so is “Paradise Lost” by Milton; and Tennyson’s “Idyls of the King,” as well as the poems of many other writers. It is a stately kind of verse, well fitted to express great thoughts, as well as stirring ones.

Yet, as was said in the beginning, it is the life of the selection that counts most, not the form. The soul is more than the body in literature as in life.

In selecting books for the home, mothers should try to choose those that are alive, that are sincere, that have a pure soul. Only such literature gives a spiritual uplift.

LESSON OUTLINE.

1. What do these words from the apostle mean to you?—“Though I speak with the tongue of men and of angels, and have not charity, I am as a sounding brass and tinkling cymbal.” Apply this saying to the work of the author.

2. What three different forms does the literary production generally take?

3. Let each be prepared to give some quotation from the sermon type of literature. Use the Sermon on the Mount, or other sayings of the Savior, or give a choice proverb from the Bible, or some passage from the Book of Mormon or Doctrine and Covenants, or from the speeches from our leaders. The quotation should be only a-line or two in length; as, “Neither do I condemn thee; go and sin no more.”

4. Name some story in verse, in prose.

5. What is the essential difference between verse and prose?

6. Let each class member be prepared to give a choice quotation from some poem in rhymed verse; as,

"'Tis always morning somewhere, and above
The awakening continents, from shore to shore
Somewhere the birds are singing ever more."—Longfellow.

Students may use the hymn book, or any collection of poems for this purpose.

"God moves in a mysterious way, his wonders to perform;
He plants his footsteps in the sea, and rides upon the storm."

7. Find, in one of the Psalms, or elsewhere in the Bible, two or more lines that illustrate parallel verse; as,

"It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O Most High."
—Psalm 92.

8. From the plays of Shakespeare or from some other English poet, give a brief example of unrhymed, or blank verse; as,

"This above all: to thine ownself be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."
—From "Hamlet"—Shakespeare.

9. What second guiding principle for parents in selecting literature for the home would you give?

LESSON IV.

Home Economics

FOURTH WEEK IN FEBRUARY.

II. CORRECT NURSING HABITS

Perhaps a larger percentage of trouble in infants is due to improper nursing habits than from any other cause. It is difficult to impress upon mothers the necessity of regularity in the feeding of their babies. If you will just stop to consider the fact that a baby's digestive apparatus requires rest just as much as does the adult it will help you to realize the necessity for correct habits of nursing. At least one-half of the cases of colic during the first three months of life, with restlessness at night and in many cases imperfect development, are due to a failure upon the

part of the mother to observe regular periods in the nursing of her baby. Doctors vary as to the proper interval. The condition of the child should determine the interval that should be adopted. A baby that is undernourished at birth, that is deficient in its physical development, should be put upon the two hour interval. Very frequently, however, mothers through their over-anxiety for their babies will attempt to do too much for them so that the mother is not always the best judge as to whether a child is poorly nourished or not. The normal child—and by normal I mean the child that averages seven and one-half pounds at birth, and makes a steady gain of from four to six ounces a week—should be put upon the three hour interval. If this is adopted as a rule mothers will save themselves lots of sleepless nights and save their babies a great deal of colic. The four hour interval is of value in cases where there is excessive vomiting or where colic and green stools do not clear up on the three hour interval. Very frequently mothers tell me that they are regular in their nursing intervals, but upon close inquiry I find that they are guessing at the intervals. This should not be attempted. Nursing intervals should be regulated by the clock. The rule for the normal infant is 6, 9, 12 a.m., 3, 6, and 9 p. m. Prior to four months of age only one nursing at night. These nursing hours should be the same for every day—not 6 o'clock one morning and 7 o'clock the next. Train the child early to form regular habits and he will soon awaken regularly at the nursing period and fall off to sleep again immediately after nursing. I cannot be too emphatic in impressing this point upon mothers. Many children are raised successfully on the irregular nursing periods, but that does not necessarily mean that they would not have done better if they had been on the regular periods.

The question often arises in the mind of the mother as to whether or not her baby is getting enough milk. There is only one way to determine this, and that is by the scales. Frequently a mother will call up a doctor with the complaint that her baby is not getting enough to eat. It is the doctor's place to insist on a careful observation of the baby's weight, taken immediately before and after nursing for every nursing period through twenty-four hours. This gives us in ounces the total amount of milk that the baby obtains in that period. If the baby gets sufficient quantity the quality of the milk can be determined only by an observation of the daily gain in weight over a period of from one to two weeks. A normal gain of from four to six ounces per week is pretty conclusive that the quality of the milk is all right, other things being equal. The idea of sending the milk to the doctor for analysis is not reliable for the reason that no doctor is prepared to make a complete analysis of the milk. Only an expert chemist could accomplish that analysis. The fat content of the milk can

be determined approximately by the doctor through a simple test, but to analyze the milk is out of the question, the scales being the only practical method of determining not only the quantity of milk the baby is receiving, but the quality of the milk.

B. Cleanliness.

The mother's nipples should be cleansed at all times before the baby is allowed to nurse. This protects the child against the entrance into the mouth of any infection. The routine washing of the baby's mouth with boric acid solution is a practice that should be condemned for the reason that more or less of that solution enters the child's stomach and without doubt in time will produce digestive disturbances. Plain warm water is practically of as much value as the boric acid when used over long periods of time.

The widespread use of the pacifier to quiet the baby should be condemned because of the danger of infection. It is practically impossible to keep it clean. Germs accumulate around the base of the pacifier that are readily introduced into the mouth of the child. Dysentery, "the great captain of death" in infancy, is frequently due to this. In occasional cases the pacifier does have its uses, but the habit of using it with every baby is to be unqualifiedly condemned.

C. Weaning the Baby.

The average child should be weaned from nine to twelve months of age. Mother's milk is deficient in some of the mineral salts, particularly iron. During the first year of the child's life there is enough of this iron stored up in the baby's tissues to supply the demand of the body. This supply becomes depleted by the end of the first year, and if the baby is nursed beyond that time, although he may be fat; the tissues will be flabby, and his development will be handicapped. The vitality is thus lowered and baby is more susceptible to all of the acute infections. Frequently mothers assume the responsibility of weaning the child prior to the nine months because of their fear that the baby is not getting enough from the breast. No mother should assume this responsibility. The conditions in which mother's milk is deficient as a food for the infant are so rare that they really need not be considered. The mother's milk is the ideal food. We cannot possibly duplicate it, and to deprive your baby of that food prior to the nine months is to interfere with his physical development. Usually the mother's diet can be modified to suit the needs of the developing infant. This should always be attempted under the direction of a competent physician before weaning is ever considered. The baby should be weaned gradually. The appearance of teeth is nature's signal for the introduction of other foods.

Normally the first teeth appear at six months of age. If the mother begins to introduce a crust of dry bread at this time, with later on small amounts of the gruels well cooked, by the time the baby is nine or ten months of age weaning would be a very small matter. A very good plan is to accustom the child to take one bottle of modified milk daily, so that when the breast is withheld the child will take to the bottle without any trouble.

What has been your experience in regulating the intervals of the baby's feedings?

Discuss the advisability of eliminating the night feeding by the time the baby is three months old.

How many mothers have made use of the scales in the raising of their babies?

What do you think about the pacifier?

Does it influence in any way the development of the bones of the face?

Have you in your experience found it difficult to keep the pacifier clean?

Have you noticed the pallor and flabby condition of the babies that have been nursed beyond the first year?

In a previous lesson we learned what the diet of the nursing mother should be. Bearing this in mind, how would you proceed to modify the breast milk through the mother's diet?

FROM OUR FRIEND'S ALBUM.

C. L. McFaul.

Have you gazed on naked grandeur, where there's nothing else
to gaze on,

Set pieces and drop curtain scenes galore,
Big mountains, heaved to heaven, which the blinding sunsets
blazon,

Black canyons where the rapids rip and roar?

Have you seen God in his splendors, heard the text that nature
renders,

You'll never hear it from the family pew,
The simple things, the true things, the silent men who do things,
Then listen to the West, it's calling you.

—*Robert W. Service.*

HOME ECONOMICS IN CLUBS AND IN RELIEF SOCIETY.

We are delighted to give place to the following clear and exact statement by Dr. E. G. Peterson, President of the Agricultural College of Utah, as it outlines our views and defines our own position, with clearness and precision. We heartily agree with Dr. Peterson in the following open letter which he has written:

"It is the policy of the college to avoid forming organizations of women for the study of home economics wherever existing organizations are prepared to go ahead with the work. For that reason it is not recommended by the college that the women form home economic associations if, in the opinion of the women and their leaders, the Relief Society home economics section, meeting once each month, will be sufficient to do the work. It is my opinion that as far as possible extra organizations should be avoided.

"At the same time there are many communities where home economics associations, separate and distinct, will probably be necessary. This is a question for the women to decide among themselves. It is strongly urged, however, that anything in the nature of competitive organizations be avoided. Two organizations with the same purpose in view in the same locality should be avoided. It is strongly suggested that by all means the work should be united.

"The college looks upon the education of women in home economics as one of the greatest educational opportunities of our day. There is more wastage of life and labor and wealth due to lack of understanding of the home and of the family than from any other cause.

"I am told that in America every year 400,000 babies and young children die, and that 200,000 of these deaths are preventable. What an opportunity for enlightened motherhood. What a privilege it is to teach these things of modern science and art, that means so much to the human race. Utah women, already known for their devotion and their high idealism, have an opportunity to develop this great science and art as it is developed nowhere else.

"All Relief Society workers will be interested in the new course in 'mothercraft' being given at the Agricultural College of Utah, for the first time by any educational institution in America. In these courses the girls are definitely trained for the responsibilities of motherhood by caring for children as a part of their work. Many letters of inquiry and congratulation from all parts of the country indicate among other things, the unusual interest in this subject. The 'mothercraft' work is part of the course in home economics, and promises to become one of the most popular fields in our education."

PARADISE LOST.

Hazel Washburn.

What is so sad as the "might have been?"
Fruit of our vanity, folly, and sin,
Heartache and care we might never have known
But for the seed that our hands have sown.
Seeds we have sown at such infinite cost,
Now yearning and pining for "Paradise Lost."

Oft in the stillness and quiet of night,
Sweet angel faces, so happy and bright,
Come to my bedside and whisper to me,
"We are the children who were to be."
Fame, wealth, or pleasure, our once empty boast,
Where are your glories to "Paradise Lost?"

Ye who have babes that have lived and died,
What is your heartache and suff'ring beside
The woe of one who has wasted her life,
Holding alone to the title of "wife,"
Refusing that gift—surpassed by no other—
God's holiest gift—the crown of a mother?

Your beautiful babies will greet you once more
With pleasure untold, at Eternity's door,
But can Time or Eternity ever return
Opportunities lost, hated and spurned?
Shipwrecked sailor, windswept and tossed,
Where is thy salvage for "Paradise Lost?"

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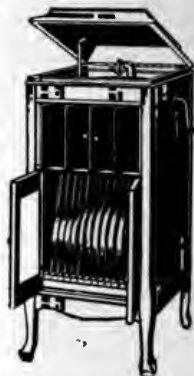
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THE RELIEF SOCIETY MAGAZINE

FEBRUARY, 1917

SPECIAL ARTICLES

Francis Marion Lyman

Heber J. Grant

Alice Louise Reynolds

President Emmeline B. Wells,
Our Lovely Human Heritage

Susa Young Gates

The Relief Society in its Attitude
to Dress and Social Customs

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Vol. IV.

No. 2.

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THINGS WORTH WHILE.

Why are you sad, my friend, today?

Cheer up, the world is bright,
And life is full of pleasant things,
If you look at it right.

The Lord is watching over you,
His prophet points the way.
Get in and nobly do your part,
Too soon will pass the day.

Reach out a helping hand to one
Less fortunate than you;
And get the joy that follows,
If a kindly act you do.
There's nothing gained in brooding, dear;
Of self have not a thought,
You may not think you're gaining much
Until the battle's fought.

But if you make a sacrifice
That seems so hard to do,
Forget not that the Savior gave
His very life for you.
And when you see a look of love
In someone's tear-filled eyes,
You'll then be glad, and you will feel
The power that in you lies.

And oh, be full of sympathy
For those who are in need.
It fills the heart brim full of joy
The hungry poor to feed.
And if you never fail to pray,
Dark clouds will pass you by.
Love and cheer will fill your heart
And bright will be the sky.

This life is full of joy and love;
And if you wish to find
The way to peace and happiness,
Be generous and kind.
Have charity and sympathy,
And always wear a smile,
And then I'm sure you'll say with me,
"These things are all worth while."

JESSIE SUNDWALL.



Upper row: Thos. Higgs, Joseph J. Cannon, Robert L. Anderson. Front row: President Francis M. Lyman, Dr. Alfred Robinson, President Heber J. Grant.

THE Relief Society Magazine

VOL. IV.

FEBRUARY, 1917.

No. 2.

Francis Marion Lyman.

A Tribute from President Heber J. Grant.

Francis M. Lyman, in my opinion, was the greatest individual reformer of men of any of the leading officials of the Church with whom I have ever been acquainted. He was a natural-born teacher. There have been and are hundreds of men in the Church who started on the downward road, around whom, figuratively speaking, he put his arm, and, lifting them out of the broad way into the straight and narrow path, planted their feet firmly in the way which leads to life eternal. Many men who subsequently became prominent among leading stake officials, were on the high road to destruction, and owe their reformation and success in life, after all signs pointed to failure, to the wonderfully inspiring and reforming ability of Francis M. Lyman. He had a capacity to give himself to those who were in need, a service which far exceeds the giving of money.

I learned as a young man presiding over the Tooele stake that his very presence was an inspiration and an encouragement. More than once when the labors of the Stake President seemed difficult because of my youth and lack of experience, and had almost discouraged me. I would ask Brother Lyman on such occasions to remain in Tooele for a week or two at a time and visit the various wards with me. I did not tell him that I was somewhat disheartened, but after two or three weeks' visit to the different wards, and riding day after day with him, I gathered new strength and determination to press on in my labors as well as gaining an added love of my work. I never knew a man who seemed more to love to work without ceasing in the Church than did Francis M. Lyman.

I will relate an incident told by President Frank Y. Taylor:
"I had with me, on one of my missionary trips, a young man who stated that he owed his manhood and spiritual life to Presi-

dent Francis M. Lyman. He said: 'When a boy I was rough, and did nearly everything wrong that a boy could do, and had no desire to do right. Francis M. Lyman came to our settlement, hunted me up, put his arm around me, and did all he could to encourage me to lead a better life. I refused, on his first appeal, and on many subsequent appeals. He visited our settlement during his trips to southern Utah, and I think every time he came, he hunted me up and poured into my soul the oil of gladness. For twenty long years he did this, and finally won my heart. I turned over a new leaf, resolved to do that which was right, was called on a mission, and performed it honorably, all due to the kind and persistent efforts of President Lyman. All that I am in character and in spiritual life, I owe to that man; and I think so much of him for his faith and kindness and goodness to me, that I would go through fire for him or even give my life for him if needed.'"

An influential citizen in one of the stakes of Zion, had made a wreck of his life through drink. Brother Lyman reformed him, and he subsequently became president of the stake and he frequently stated to me that he would give his life for President Lyman.

Such then was and is the character and spirit of President Francis M. Lyman!



Upper row: Levi Edgar Young, Joseph J. Cannon.
Front row: John C. Lyman, President Francis M. Lyman, Willard Cannon.

Francis Marion Lyman.

An Appreciation by Alice Louise Reynolds.

For many years I have lived in the home of one of Francis M. Lyman's relatives. I have met many members of the family, particularly from the south of the state. As often as I have met them I have heard them say, "Uncle Marion says this or thinks that" about a given matter. I often wondered how in his busy life he could come to know their affairs so intimately; but early concluded that God had made him a mighty counselor in Israel.

I was sixteen years of age when I first met President Francis M. Lyman. He looked down at me over his glasses in his kindly, never-to-be-forgotten manner and said some things both appreciative and directive to me, every word of which I remember even to this hour. After that first meeting no matter what the circumstances, President Lyman always had time to say something to me, and nearly always had time to say something genuinely helpful. I fancied that because of very intimate association with members of his family that I was especially favored. I have never relinquished the thought that I was especially favored, only I have grown to know that I was but one of a very large class, and that there were tens of thousands of other persons in that favored group. This certainly is a quality that set him apart from most other men, for it is nothing short of marvelous that any one person could come in contact with such a host of people in the kindly sympathetic and intimate way that Francis M. Lyman did.

To him surely will come that reward promised to those who seek above all else to save the souls of men; for he did strive with all his might early and late for the salvation of mankind. Whatever the offense committed, whether of major or minor character, he would be found nestling close to the offender seeking to have him see the error of his way. Face to face with one who was walking in by ways and crooked paths he did not palliate the offense but sought to have the offender realize the gravity of it; nevertheless he did not leave the offender dismayed, but hopeful and encouraged. Face to face President Lyman made his corrections. It was his wont to correct in private, not in public.

President Lyman did everything in his power to encourage people in well doing; everything to let them know their good deeds were not unnoted. He once said to a young man of my acquaintance, "I hear you have a well ordered home and I am glad to hear it." "How did you hear it?" asked the young man

in astonishment. "I heard it," replied President Lyman, "from a mutual friend; a nurse in my family who has done service in your family."

Duty was once the watchword of society. Francis M. Lyman was of that school. It is part of his life's history that during the thirty-seven years that he was a member of the Council of Twelve, he never missed his quorum meeting, if he could reach the place of meeting in a day's travel.

The one exception to this rule, so far as is known, was the Thursday before his death occurred. Just as he was leaving his office to go home for the last time, Harold G. Reynolds met him with the remark: "I am glad to meet you, Brother Lyman, I have some missionaries in the Seventies office to be set apart." He replied: "I have never before refused to set missionaries apart, but I feel very ill and I must go home and go to bed." This was two days before his demise.

His devotion to his family was one of his marked characteristics. I have often noted with what tenderness he would embrace and kiss his daughters. His genial nature is very largely reflected in his children, for as a rule they are most cheerful in their natures.

The kindest humor possible pervaded President Lyman's conversation in his home and in his general association with people. It relieved tension and serious and embarrassing situations. It was not two-edged but kindly. It is said that the American appreciates the humor in Mark Twain, and that the German appreciates the philosophy lurking there. There was much of philosophy in Brother Lyman's humor. A story in point was told me by a member of his family.

At one time one of his sons went to him considerably wrought up. Somewhat excited he said, "Father, if I had your influence, if I had your position in the Church, I would do so and so, and so and so, and I would do it quickly and with force, I can tell you." Putting his hand quietly upon the young man's knee, his father said, "My son, I am very much afraid, indeed, that if you had my influence you would not keep it long."

President Lyman appreciated the good works of all people no matter who they might be, nor from whence they might come. His interest was in the achievement, in the main, not in the person who had accomplished the task. As he associated with people he gained his own impressions of the worth of men and women, and of their lack of worth. After a conviction had come home to him on a subject, or in relation to people, other persons were usually without influence either to change or modify that conviction.

Especially impressive to me have been President Lyman's

sermons on the Sacrament and at funeral services. It was the practice of his life to partake of the Sacrament each Sabbath day. I doubt if many persons can be found anywhere who have preached as many funeral sermons as did he. It was the way in which he spoke of death that appealed to me. "Death," he would frequently say, "is just as natural as birth." We mourn at the departure of our loved ones and call it death; but doubtless there is rejoicing behind the veil, such rejoicing as we feel at a birth.

I began this article by telling of the host of persons who have felt President Lyman's personal influence in their lives, and of his desire that all men should be righteous and do the works of righteousness. I shall conclude by calling to your mind such a matter as combines both characteristics. For years I have seen missionaries go to him anywhere, everywhere and report that they were keeping the faith. One nearby might hear them say, "You know, President Lyman, you told us, while in the mission field, to come and report to you whenever we see you." Then one would see him look straight into their eyes and catechise them in relation to their lives.

A missionary from Great Britain told me this story with the utmost feeling. A man came into the Liverpool office who was unknown to the other elders. He sat there for a number of hours looking very lonely. Finally President Lyman came in. The elder approached him saying, "My name is Anderson. I come from Grantsville." "What," said President Lyman, "my old friend Anderson of Grantsville who did so much good work among the Indians?" "Yes," said the elder. President Lyman put his arms around the man and hugged him hard, and the man's heart overflowed and he wept. What a father in Israel he was, only the intimate thousands who loved him for just such help may testify! He has gone to his reward—how great it will be!

PRESIDENT HEBER J. GRANT.

The passing of President Francis M. Lyman brings to the Presidency of the Quorum of the Twelve no less an inspirer of youth, a lover of men, and an apostle of purity and probity of character. President Heber J. Grant now enters upon a more extended mission of usefulness. His ringing testimonies, his determined conquest of self, his mastery of business principles, will contribute to his successful leadership and ministry. This Church has much that commands the thoughtful consideration of the world; in nothing is the Church so rich as in the pure and noble character and strong and practical abilities of its leading men. We welcome the administration of President Heber J. Grant.

Birth Control

The articles on birth control printed in the July and August numbers of the *Relief Society Magazine* have attracted national attention to our Society and to the *Magazine*. So widely distributed has been the interest and the inquiries concerning this article that the editor felt it imperative to inquire of the First Presidency of the Church if they approved in full of the statements made by the members of the Quorum of the Twelve Apostles, and especially Elder Joseph F. Smith, Jr., who treated the matter authoritatively, and if all said was in harmony with the views of the First Presidency. We are pleased to present the following answer from them:

OFFICE OF THE FIRST PRESIDENCY OF
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,
SALT LAKE CITY, UTAH, DECEMBER 13, 1916.

Mrs. Susa Young Gates,
Editor *Relief Society Magazine*,
City.

DEAR SISTER: The July and August numbers of the *Relief Society Magazine* contained brief articles by some of the prominent elders of the Church on the subject of birth control, and in view of the importance of the subject and the attention it is receiving throughout the nation, you desire an expression from us in writing in regard to the attitude taken by the writers thereof, together with the soundness of the doctrine contained therein, with special reference to the article by Elder Joseph F. Smith, Jr.

We give our unqualified endorsement to these articles, including that of Elder Joseph F. Smith, Jr., and commend the sentiments contained therein to members and non-members of the Church of Jesus Christ of Latter-day Saints everywhere.

Your Brethern,

(Signed) JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES W. PENROSE,
First Presidency.

Officers, members of the Relief Society, herein you have the word of the Lord, on this subject. Can anything be clearer or more emphatic? It is a very strange thing that people can believe

that the Lord of Life could countenance for one moment, the refusal of his children to comply with the first commandment given to Adam and Eve. It is so easy to avoid parenthood, if people wish to do so, and that, too, innocently, even if selfishly. Men and women can remain unmarried. That is all there is to it.

It may be interesting to our readers to peruse some of the comments made upon these articles by the contemporary press. Here follows the article given in the *Journal of Heredity*:

RELIGION AND BIRTH-CONTROL.

"Antagonism of the Roman Catholic Church toward the 'birth control' movement is well known. This antagonism is based on theological grounds, but it has frequently been pointed out that the result, whether the church has the fact in mind or not, will be to give the church a slowly increasing preponderance in numbers, in any community where the population is made up in part of Catholics and in part of Protestants.

"The Church of Latter-day Saints of Jesus Christ, popularly known as the 'Mormon' Church, has taken a similarly antagonistic stand on birth control. Theological objections are raised against it; but in this case what may be called the eugenic aspect, the problem of altering the relative proportions of different classes in a population, is clearly seen and acknowledged.

"In the July issue of the *Relief Society Magazine*, an official publication issued at Salt Lake City, five of the twelve elders who make up the supreme council of the organization state their views on birth control. Elder Rudger Clawson says that it is sinful to restrict the number of children in a family, continuing:

"'Woman is so constituted that, ordinarily, she is capable of bearing, during the years of her greatest strength and physical vigor, from eight to ten children, and in exceptional cases a larger number than that. The law of her nature so ordered it, and God's command, while it did not specify the exact number of children allotted to woman, simply implied that she should exercise the sacred power of procreation to its utmost limit.'

"Elder George F. Richards writes: 'My wife has borne to me fifteen children. Anything short of this would have been less than her duty and privilege.'

"The eugenic view of the subject is most clearly seen by elder Joseph F. Smith, Jr., who points out:

"'The first great commandment given both to man and beast by the Creator was to be fruitful and multiply and replenish the earth; and I have not learned that this commandment was ever repealed. Those who attempt to pervert the ways of the Lord, and to prevent their offspring from coming into the world in obedience to this great command, are guilty of one of the most heinous crimes in the category. There is no promise of eternal salvation and exaltation for such as they, for by their acts they prove their unworthiness for exaltation and unfitness for a kingdom where the crowning glory is the continuation of the family union and eternal increase which have been promised to all those who obey the law of the Lord. It is just as much murder to destroy life before as it is after birth, although man-made

laws may not so consider it; but there is One who does take notice, and His justice and judgment is sure.

"I feel only the greatest contempt for those who, because of a little worldly learning or a feeling of their own superiority over others, advocate and endeavor to control the so-called "lower classes" from what they are pleased to call "indiscriminate breeding."

"The old Colonial stock that one or two centuries ago laid the foundation of our great nation, is rapidly being replaced by another people, due to the practice of this erroneous doctrine of 'small families.' According to statistics gathered by a leading magazine published in New York, a year or two ago, the average number of children to a family among the descendants of the old American stock in the New England States, is only two and a fraction."

"It is unquestionable that the number of births has been much limited in the economically most efficient sections of the population of the United States, and very little limited in the least efficient sections.

"It is also unquestionable that the spread of the birth control propoganda in the 'lower classes' is at the present time very, very rapid. Whether or not one approve of that spread, it is certain that the birth-rate of those classes is likely to fall, thus checking the very serious differential nature of the present birth-rate.

"If, at the same time, eugenics can succeed to some extent in increasing the birth-rate among the socially most valuable sections of the community, then the present demonstrable deterioration of the American stock, as a whole, will gradually become less menacing."

The *Literary Digest* also commented at some length on the articles. Not long since the editor of this *Magazine* received a letter from the *Medical Journal* of New York asking for copies of our *Magazine*. Very recently the following letter from the *Birth Control Review* came to this office:

THE BIRTH CONTROL REVIEW.

Margaret Sanger, Editor; Frederick A. Blossom, Managing Editor;
Elizabeth Stuyvesant, Secretary-Treasurer.

Dedicated to the principle of intelligent and voluntary motherhood.

December 2, 1916.

The Relief Society Magazine,
Salt Lake City, Utah,

Please send me the copy of your magazine for July, 1916, which opposes Birth Control and what other material you have on the subject.

We respect an honest expression of conviction and want to know your attitude. Any courtesy you may show us will be appreciated.

Sincerely yours,

THE BIRTH CONTROL REVIEW,

By FRANK V. ANDERSON,

Assistant Editor.

We add here some passages taken from that quaint, old, recently discovered *Book of Jasher*, and you will see from this that

the crime of race-suicide, or, as the milder term now has it, birth control, was one of the contributing causes of the flood which swept over the earth in the days of Noah. It is easy to understand how people who do not believe in life before they came to this earth, and in life after death—it is easy to understand how such people can justify themselves in prevention of offspring, but it is incomprehensible that anyone should assume to be a Christian and make of marriage a mockery in this modern fashion.

THE BOOK OF JASHER.

Chapter 2, Pages 3, 4 and 5.

3. And it was in the days of Enosh (or Enoch) that the sons of men continued to rebel and transgress against God, to increase the anger of the Lord against the sons of men.

4. And the sons of men went and they served other gods, and they forgot the Lord who had created them in the earth: and in those days the sons of men made images of brass and iron, wood and stone, and they bowed down and served them.

9. And it was when men continued to rebel and transgress against God, and to corrupt their ways, that the earth also became corrupt.

17. And Lamech, the son of Methusael, became related to Cainan by marriage, and he took his two daughters for his wives, and Adah conceived and bare a son to Lamech, and she called his name Jabel.

18. And she again conceived and bare a son, and called his name Jubal; and Zillah, her sister, was barren in those days and had no offspring.

19. For in those days the sons of men began to trespass against God, and to transgress the commandments which he had commanded to Adam, to be fruitful and multiply in the earth.

20. And some of the sons of men would render them barren, in order that they might retain their figures and *whereby* their beautiful appearance might not fade.

21. And when the sons of men caused some of their wives to drink, Zillah drank with them.

And the child-bearing women appeared abominable in the sight of their husbands, as widows, *whilst their husbands lived*, for to the barren ones only they were attached.

* * * * *

And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth.

Sisters, readers, members of the Relief Society, every where be warned, watch your conversation, guard your lips, and

see that you do not permit our young people to be infected with this dreadful marital heresy through your careless words or thoughtless agreement with this modern evil.

We are happy to close this article with a clear exposition of the case by ELDER GEORGE ALBERT SMITH, of the Council of the Twelve:

"Multiply and replenish the earth and subdue it" was the first great commandment. Since which time the prophets of the Lord have spoken in commendation of the large family. From the beginning until now the women who willingly became the mothers of legitimate children have been respected and honored by good men.

Children are an heritage from the Lord, and those who refuse the responsibility of bringing them into the world and caring for them are usually prompted by selfish motives, and the result is that they suffer the penalty of selfishness throughout eternity. There is no excuse for members of our Church adopting the custom of the world to either limit the size of the family or have none at all. We have been better taught than they. The desire to gain an exaltation in the Celestial Kingdom should prompt us to take advantage of every opportunity, and one opportunity for happiness, there, is the association with the children the Lord offers us to be our eternal companions.

The small families in New England have made it to some extent the home of the alien. The devil deceived many excellent people, causing them to believe they would be happier without children or with only one or two. This resulted in the gradual dwindling of many families until names that were held in honor a century ago now have no living representative. Their talent has been buried. How will they feel when they arise in the morning of the resurrection and learn that they violated the law of the Lord and yielded to the temptation of the evil one and closed the door to eternal happiness? They may plead that they knew no better. But what will be the condition of the Latter-day Saints, for we have been taught the truth? When we refuse to assume the responsibility of parenthood it is with the knowledge that we are displeasing our Creator. What is more beautiful in life than a home in which father and mother are surrounded by a large family of children and grandchildren! Compare it with the wilfully childless home. One typifies the eternal spring time of life, the other the eternal winter of death. One of the tricks of the adversary is to suggest that the fewer children in the home the better the chances for education, etc., and the contribution to society will be more worthy. If the parents had the choosing of the intellects coming into their homes they might successfully

discard the weaklings, but they haven't. If they reduce the number born to them by prevention of conception, etc., they may deprive themselves of the honor and eternal happiness of bringing into the world a genius that will add lustre to their names throughout eternity. Many of the world's greatest characters were born in large families. The small family tends to selfishness, the large family to generosity. One child or two are likely to be pampered and spoiled, but where there are a number of children, each learns to divide with the others the favors bestowed upon him, each learns to serve part of the time instead of always expecting to be waited upon. Each learns the rights of the other and that those rights must be considered.

The gospel teaches that our happiness depends largely upon our posterity which, being true, should inspire us to desire a large and honorable family of children who by reason of being properly born will be heirs of the choicest blessings of the Lord.

When we go from this sphere of existence we will not take any of the wealth of this world that we have been stewards over. It is only loaned to us for our development. But the children born to us under the new and everlasting covenant are ours for eternity, and no one can take them from us. They are a gift of a loving heavenly Father to us, and our happiness here and hereafter will be greatly enhanced by their companionship and love.

Let the Latter-day Saints understand this and not exchange this eternal blessing for the folly and fashion of the world.

(Signed)

GEORGE ALBERT SMITH.

THE CONGRESSLADY.

By Christopher Morley.

We have so many Congressmen
Whose ways are dark and shady—
How joyfully we welcome then
The coming Congresslady!

I wonder, is she old and stout
Or is she young and pretty?
How long the members will stay out
Who are on her committee!

We'll hear no more of shabbiness
Among our legislators—
She'll make them formal in their dress;
They'll wear boiled shirts and gaiters.

Her maiden speeches will be known
For charm and grace of manner;
Buo who on earth will chaperon
The member from Montana?

Our Lovely Human Heritage

President Emmeline B. Wells.

Out of the storm and stress of the pioneer days in Nauvoo, and across the trackless plains—out of the struggle and toil which laid the foundation pillars of Utah—out of the purging force of woman's pioneer achievements, looms the delicate tracery and gentle face and form heaven-preserved to the present generation: Our beloved President Emmeline B. Wells who is among the most precious human possessions of the Relief Society today. Much that moderns think about and wonder about and study about concerning the past, she knows—she is the past; and her slender hands, fashioning each day's link with patient solicitude, have woven about her fragile personality the very essence and inspiration of the Relief Society and of the women of the Church.

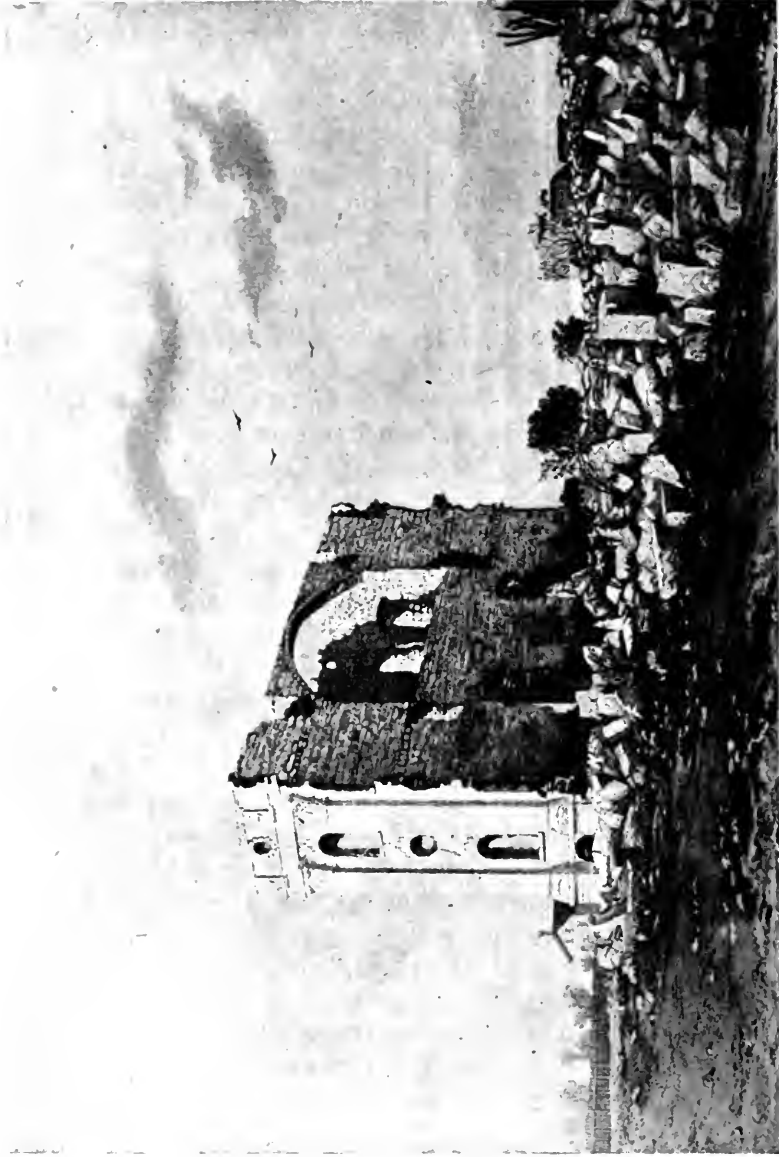
Each morning when the office force at headquarters gather about their duties and daily toils, they watch with deep affection for the Morning Miracle. She comes—our little, delicate, great-minded President, walking softly, yet with fierce independence into the rooms, and the Miracle is born again for the new day. She hears our complaints; she comforts our griefs; she counsels our doubts; and over them all breathes the ineffable spirit of her own fixed integrity to the truth. Her gentle refinement of face and form with its appealing charm is like the gentle, tender innocence of childhood, but it does not make us forget the power and majesty of her spirit which shines from the age-dimmed eyes, or sometimes flames from her passionate denunciation of wrong.

This month is her birth month and once more we joy in the glad Providence which gave us a leap-year day and a baby born on that day, eighty-nine years ago. Her sensitively pure spirit embodies, for us, lovely dignity, while that gracious concourse of women of whom she is the last and lingering relic gather about her in our memory. Her sorrows and her joys have traced upon her sensitive features the image of resignation and trust in God.

Her memory is like a carven casket, for which she wisely keeps the key, unless you are fortunate enough to win a golden hour from her still occupied life, and then she may sit down with you, still erect, and spurning soft-cushions or easy chairs. She balances like a bird upon the brink of a fountain, and slowly, carefully unlocks the cover of her memory-casket. As she withdraws the jeweled strands of fact or faith, you sit entranced, and listen to the clear music of her voice while she visualizes the truths which fall one by one from her precious lips.

Today, tonight, and yet another today—for this little queen is like the lingering sunset on our snow-capped Ensign Peak—the golden glow kisses the snowy crown, and we yearn and yearn to prolong the lingering flame of light. She has known so many of our heroes—she knows so much of the forgotten past—she has done so much for women everywhere—she has suffered so keenly—she has stood like a mountain peak in the midst of her valleys of affliction, that we cry out silently: “O Lord, do Thou let the sunset linger yet a little while around us. Take not Thou away this light, this tender, faithful glow, until we drink our fill of light and of her sweet presence.” This then closes the evening orison.

Susa Young Gates.



From "Liverpool Route."

RUINS OF THE NAUVOO TEMPLE.

Mothers in Israel.

THE NAUVOO BATTLE.

By *Mary Ann Stearns Winters.*

Note.—We give this month a vivid picture of conditions in Nauvoo, at the time of the Exodus, that in striking simplicity and pellucid description might well be a companion piece of Colonel Thomas L. Kane's masterpiece on the same subject.

The main body of the Church had left Nauvoo in February, 1846, and for a time peace and quiet reigned in the city, with a lively hope in the hearts of those still remaining to soon follow the advance company of friends and relatives. Our star of hope was westward bound, and all thoughts were turned in that direction. The Lion of the Lord and his strong ones were in the lead, and like the needle to the pole—every faithful heart was irresistibly drawn that way. We, individually, were waiting for our house to be sold that we might have means to pursue our journey and overtake our friends who had started earlier in the season. During the summer the mob element of Illinois became impatient at the slowness of the "remnant" in vacating their homes in the beautiful and beloved city, and began persecuting, and driving those on the outskirts, the story of which has been told often, and well, in the histories and magazines of the Church. Finally after many threats and annoyances they gathered their forces to besiege the city. They were advancing and constantly giving out reports of what they were going to do, though they seemed quite undecided as to the point of attack.

The brethren had fortified the places most liable for their entrance, and the night before—on the 10th of September, 1846—they had erected breastworks at the head of Mulholland Street, and about sunrise on the morning of the fatal day, Brother Anson Pratt came to *our part* of the town and called for all the cooked food that the sisters were in possession of—saying, the brethren had been working all night, and were tired and hungry and half famished, as many of them had not gone off duty to get their suppers. Our breakfast was just ready and after making a big pot of warm drink my mother packed up every morsel she had, and joyfully sent it to the weary workers. And it was very interesting to hear the experiences of the sisters in the way the cañ found them—many were like us, gave away all their cooked food to the guards, and then went cheerfully to work and soon had another breakfast prepared and eaten. Brother Pratt had

asked the women to bake all the bread they possibly could, to last through the crisis, so mother and sister Charlotte Higbee, our nearest neighbor, set salt rising, and baked two big brick ovens full. Brother Higbee was Bishop and had a little flour on hand, or it could not have been done, for *our* bin contained only a *few* pounds.

Our home was only one block from the Temple and we could hear the reports given out by the sentinel on the tower, to the guards on the grounds below. Day after day we had listened to the words of weal or woe, as they came from the sentinel's lips, and our hope and courage rose and fell accordingly, but oh, for words to tell of the emotions of our hearts as the sound came forth, "The mob are advancing slowly, they are within one block of the breastworks." This was about one o'clock. The mob seemed undecided—they halted—their courage faltered, they seemed to feel the power of the determined force in front of them. Then came the word, "They have retreated a little and are partly under cover." The brave Captain Anderson, Colonels Fulmer and Picket with their spartan band were waiting, if not with open arms, at least with *ready arms*, to receive them. L. O. Littlefield with his company of infantry were stationed in a cornfield, a little south of the blacksmith shop, where many had prepared themselves for the encounter. In Captain Littlefield's company was Oscar Winters, then a young man of 21. The last few nights before the battle, the sisters whose husbands were on guard duty, brought their little children and camped at our house, for we all seemed to feel that under the shadow of the Temple was the safest place. And it was then that my mother said, "It was the first time she could look with *pleasure* on the graves of her little children that were buried in the lot, near the house, for they were safe from all harm—and she knew not what would be the fate of the others." Our Prophet and Patriarch had been martyred, and what could *we* expect from those blood-thirsty creatures. At two o'clock the little group of watchers on the porch of our house were startled by the boom of a cannon, and the sentry on the Temple announced that the enemy had opened fire. Some one remarked, "That is the *first*, but who can tell of the *last*, and what will take place between." We had not long to wait for the second report, and they came at short intervals until I had counted 32, and then the small arms were used and they all came in such rapid succession that I could keep count no longer. The conflict was fierce, but not of very long duration, for it seems that the defenders' weapons carried disaster as well as the enemies', and the mob seemed willing to cease their hostilities and wait for another day.

During that time a treaty was made, that if the "Mormons"

would all leave the city within three days, they would not molest them farther, and they might go in peace. It was also agreed that a committee, and their families, might remain to take charge of the property belonging to the banished citizens. These were Almon W. Babbitt, Joseph L. Heywood and John S. Fullmer. Not long after the firing commenced, a courier came to the Temple and brought the sad tidings that three of our brethren had lost their lives in the conflict, Captain William Anderson and his son Augustus and—.

But while this message brought sorrow to every soul, it also brought relief to the hearts of the waiting sisters whose husbands and sons were at the front, to know that they still lived. But the anguish and suspense of those dreadful hours can never be told in words. And I will never forget the unflinching faith and courage of that devoted band of women. They never thought of fleeing or turning away, but “stand still and see the salvation of the Lord.” As the firing lulled and the strain relaxed, my chills returned, and as the fever rose I became somewhat delirious and, therefore, oblivious to all except my own misery. Through that long night I tossed and moaned, and longed for rest. But when morning came my fever had gone, and I was able to get up, and again realize the situation we were in. The word had gone forth that we were to leave in three days. But how were we to go, and *where*—my mother had three helpless children, for Prother Pratt was at the front and we were without kith or kin to look to for help or aid in any way. The promise had gone out that *all* would be rescued from that hostile band, so we waited patiently, though anxiously for our turn to come.

Hour after hour we watched the teams carrying the families, as they wended their way to the river to be ferried over to Iowa, a place of peace and safety. The end of the second day was drawing to a close—we were nearly alone, but the guards stationed at the Temple gave us a little sense of security, though we passed a lonely night and were truly thankful as the morning of the third day dawned upon us.

About ten o'clock a message came that we would be taken to the river soon after dinner. So, after partaking of an early lunch we prepared to leave our comfortable home with a knowledge in our hearts that we were never to return to it again. The stove on the hearth—the furniture standing round—the pictures on the wall—all were given a parting look, and then my mother, taking her little children repaired to the graves of our loved ones from which we were so soon to be parted forever, till the Resurrection Morn, or till we went to meet them in their happy Home above. I *know* that the fervent prayers she uttered for the preservation of those precious relics have been heard, and answered

up to the present time. Farewell, our loved home, farewell, our cherished dead—farewell, the beautiful Nauvoo. Ere long thy waste places will be built up, and thy beauty shine with renewed thrift and splendor.

After some delay our conveyance arrived. Our things that we could take with us had been packed for many days, and were soon placed in the wagon, and about four o'clock we were deposited on the bank of the Mississippi River opposite Montrose, waiting to cross over. The bank was lined with people, all in the same condition, driven from home, but oh, it was joy to be so closely associated with those faithful ones, and many were the words of cheer and comfort that passed from one to another in that trying hour. The sand in that particular place was quite deep, and would not hold the tent pins, so we piled up the trunks and boxes a little way apart and laid the tent poles across, and by spreading the tent over these, and mother making our bed underneath we were quite comfortable for the night, hoping that on the morrow we would reach a place of friends and safety.

About six o'clock, while we were busy with our preparations for the night we heard a martial band playing, and all stopped to listen. Some one on higher ground reported it to be "a company of the mob marching this way." This was not expected, and as we did not know their purpose it caused another wave of anxiety to pass over the hearts of the people, but it was soon ascertained that the company were about to disband and go home, and they were just coming to take a last look at their victims and see if they were making sufficient haste in leaving the state. They were not soldiers, but dressed, some in citizens' clothes, and some in country garb, but all were volunteers banded together to drive out the "Mormons."

Just as they were opposite our camp they halted, an instant, and the Captain shouted, "You're a d—d pretty looking set, ain't you?" This caused the women to be very indignant. My mother took a step forward and replied, "Gentlemen, it is *your day* now, but it will be *ours* by and by." He called back, "Shut up that, or we will have *you* under guard." She returned, "I do not fear you, sir," just as they were passing on.

Two or three lingered behind to talk to the people, seeming touched in their hearts by what they beheld. One, a well dressed, kindly looking man, stopped near us, and calling my five-year old little sister, Olivia, to him, patted her curly head and asked her many questions. I drew near enough to hear what was said. He inquired what her name was, and her father's, and in reply to where he was now, she said he had gone to California. When asked where she was going, she said, "We are going to California, too."

The man seemed much affected—she said he was crying as he took from his pocket, a bit—twelve and a half cents, and handed it to her. She drew back, unwilling to receive it, but he said, "Yes, take it, it will pay your passage across the river anyhow." He soon arose and passed on—brushing away the tears, and no doubt, conscience-smitten at the part he had taken.

We slept as best we could under the circumstances, that *last night* in our dear Nauvoo. In the morning we crossed the river to Iowa, and made one camp about a mile above Montrose. Here our tent, (that my mother, with her New England forethought, had purchased early in the summer, and had it water-proofed by Brother Arthur Smith) was pitched, and made a very commodious shelter for us with room for four beds, with space for a walk in between.

During the day Brothers Anson and William Pratt, with grandmother Pratt and their families, arrived and took up quarters with us in the tent, for the time being. My chills had not returned—I was feeling well again and enjoying the company of the girls, Sariah and Jane Elizabeth Pratt. The men made their camp on the outside of the tent, and the women and children were very comfortable on the inside.

Our supply of provisions was getting low, but the quails came, and Ami Shumway, son of Sister William Pratt, went out to help capture them, and we girls took them to the river, a few feet distant, and picked and dressed them ready for use. When the good people of St. Louis heard the condition the Saints were in they sent a boat-load of provisions to relieve their wants. The people were counted, and given so many pounds each, according to the number of their family. There was flour and corn meal, from which to take your choice, sugar and coffee, rice, dried apples and bacon.

My baby brother, Moroni, not quite two years old, was sick with chills, so it fell to my lot to go for our share of the supplies. The water was low, and the boat could not get above Montrose, so all had to go there for their rations. I, in company with others, went down and received ours, dealt out from the bow of the boat, and joyfully took it—shall I say *home* with me? Yes, for it is always home where mother is.

The sojourn on the bank of the river was only temporary, and all those whose wagons and teams were nearly ready, soon yoked up their teams and started westward. Of the others, some went down the river to St. Louis, others up the river to Burlington, and intermediate points, and there were some not willing to turn to the right or the left, but wanted someone to haul them a few miles out in the country where they could get work and obtain means to take them still farther on their westward march.

Brother Anson Pratt had helped with the distribution of the

relief supply, and when the boat returned, he and family took passage for St. Louis. He hired two skiffs at Montrose to come up for his family, in which they soon embarked and were floating down the river amid waving of handkerchiefs, and good-bys from those on the shore. As gran'mother Pratt went with them, that took seven from our company, and while we were glad to know they were going to a place of plenty, as well as peace, their going left a lonely feeling in our hearts. And thus the end of the first week found us, and the second was a sorrowful one in our little camp.

Little Martha Pratt, four years old, had suffered with chills for a number of weeks and though her condition did not seem alarming, still she did not get better, and one morning her mother noticed a change—she continued to grow worse all day, and when Sister Pratt took her in her arms to prepare her for the night she could see that the end was near, and in a short time she passed peacefully away. But oh, the agony of that loving mother's heart, to lose her beautiful, blue-eyed darling, in such a place and at such a time, and she cried out, "Oh, I can never leave her in this lonely place." But mother tried to comfort her by telling her that perhaps we could take her over to Nauvoo and lay her by the side of *our* loved ones and then it would not seem so terrible. So in the morning Brother Pratt went over to see if it could be accomplished, and found there was nothing to hinder—the city was as still as death, and the few persons seen on the streets moved around as if at a funeral. A little red pine coffin was procured at Montrose and about one o'clock we started on our mournful journey. Mother could not leave her sick baby, so I was sent to tell them where the graves were, and show them the place mother thought best for their little one to be buried.

During the summer, mother had, in anticipation of our leaving the home, obtained stones from the Temple yard and now she had the initials cut on them, and then after making a chart of the graves from the corner of the house, Brother Silcox dug down at the head of each grave and placed the stones down almost to the coffins, then covered all over and dug up the rose trees we had planted there, and smoothed off the ground, and no stranger could tell where they were.

We did not go by the ferry, but had a large skiff and landed in a secluded place on the other side where a team was waiting and we were soon conveyed to our destination. Three of the brethren accompanied Brother Pratt across the river, and with the driver, the little grave was soon ready, and the little pilgrim was laid to rest till the Resurrection Morn. This made six graves in all, as Brother Orson Pratt had lost an infant daughter, though she was buried on their side of the fence, but she lay in a line with ours. *Requiescat in pace!*

An Incident of Faith.

A touching incident of the faith manifested by converts to the gospel and of the answer to prayer, is related by Sister M. Birdie Langston, a widow, in a letter to President Joseph F. Smith.

This sister speaks of her husband who recently died without having heard the gospel. His passing was peaceful and he bore testimony to his family shortly before his death, that all of the churches were man-made, and he preferred that none of his sons' names should be set down in a church book.

This sister's sons, and she has several, have been trained in the right way, for they never use whiskey, tobacco, tea, coffee, nor bad language. Although none of them are at present converted, their faithful mother hopes that day is not far distant. The circumstance related by Sister Langston is as follows:

For some reason, one of her sons hid her Book of Mormon and Doctrine and Covenants, and although she felt sure he had done it, he refused to tell anything about it. Some weeks after, the mother, while in fervent prayer, was inspired to get up from her bed and go at once to the hiding place of the books. She hastened to her sons to tell them she had found the books, but still they denied having hid them. Weeks later the son acknowledged that he had placed the books where they were, and that his mother had passed them many times without seeing them.

This sister bore her testimony to her friends and a visiting minister, who tried to persuade her that she had been dreaming, but her son himself bore testimony to the fact and its miraculous accomplishment.

Our hearts go out in sympathy and love to our struggling sisters, and in our sheltered life in Zion we often wonder how they bear their trials and afflictions. May God bless Sister Langston.

“Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.”

—Longfellow.

Washington's Vision.

What the Father of His Country Saw of its Weal and Woe, More than a Century Ago.

(Copied from an Old Newspaper.)

The last time I ever saw Anthony Sherman was on the 4th of July, 1849, in Independence Square. He was then ninety-one and becoming very feeble; but though so old, his dimming eyes rekindled as he looked at Independence Hall, which he said he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple and endeavoring to shade the former with a trembling hand.

"What time is it? I can't see so well as I used to."

"Half past three."

"Come, then," he continued, "let us go into the hall; I want to tell you an incident in Washington's life—one which no one alive knows of except myself; and if you live you will before long see it verified. Mark me, I am not superstitious, but you will see it verified."

Reaching the visitor's room, in which the sacred relics of our country are preserved, we sat down upon one of the old-fashioned wooden benches, and my venerable friend related to me the following narrative, which from the peculiarity of our national affairs at the present time, I have been induced to give to the world. I give it as nearly as possible in his own words:

When the bold action of our Congress, in asserting the independence of the colonies, became known in the world, we were laughed at and scoffed at as silly, presumptuous rebels, whom the British grenadier would tame into submission; but, undauntedly, we prepared to make good what we said. The keen encounter came and the world knows the result. It is easy and pleasant for those of the present generation to talk and write of the days of '76, but they little know, neither can they imagine, the trials and sufferings of those fearful days.

And there is one thing I much fear, and that is, that the American people do not properly appreciate the boon of freedom. Party spirit is becoming stronger, and unless it is checked, will, at no distant day, undermine and tumble into ruin the noble spirit of the Republic. But let me hasten to my narrative.

From the opening of the revolution we experienced all phases of fortune—now good and now ill; at one time victorious, at another conquered.

The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge.

where he resolved to pass the winter of '76. Ah! I have often seen the tears coursing down our dear commander's care-worn cheek, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going into the thicket to pray. Well, it is not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose divine providence brought us safely through these dark days of tribulation.

One day—I remember well—the chilly wind whistled and howled through the leafless trees, though the sky was cloudless and the sun shining brightly, he remained in his quarters nearly the whole of the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning just before dark he dispatched an orderly to the quarters of the officer I mentioned, who was presently in attendance.

After a preliminary conversation which lasted some half an hour, Washington, gazing upon his companion with a strange look of dignity, which he alone could command, said to the latter:

"I do not know whether it was owing to the anxiety of my mind or what, but this afternoon as I was sitting at this very table, engaged in preparing a dispatch, something in the apartment seemed to disturb me.

"Looking up, I beheld standing exactly opposite me, a singularly beautiful figure. So astonished was I—for I had given strict orders not to be disturbed—that it was some moments before I found language to enquire the cause of her presence. A second, third, and fourth time did I repeat the question, but received no answer from my mysterious visitor. I began to feel as one dying, or rather to experience the sensation which I have sometimes imagined accompanied dissolution. I did not think, reason, or move; all were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn!' while at the same time my visitor extended her arm and forefinger eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually disappeared, and I looked upon a strange scene. Before me lay stretched out in one vast plain all the countries of the world—Europe, Asia, Africa and America; I saw rolling and tossing between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific.

"'Son of the Republic,' said the same mysterious voice as before, 'look and learn! A century cometh—look and learn!'

At that moment I beheld a dark, shadowy being like an angel, standing, or rather floating in mid air between Europe and America.

"Dipping water out of the ocean in the hollow of his hand he sprinkled some water on America with his right hand, while he cast some upon England with his left. Immediately a dark cloud arose from each of these countries, and joined in mid-ocean. For a while it remained stationary, and then moved to the westward, until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed through it at intervals, and I heard the smothered groan of the American people.

"A second time the angel dipped from the ocean, and sprinkled it out as before. The dark cloud was then drawn to the ocean, into whose heaving waves it sunk from view. A third time I heard the mysterious voice saying, 'Son of the Republic, look and learn.'

"I cast my eyes upon America, and beheld villages, towns and cities springing up one after another, until the whole land from the Atlantic to the Pacific was dotted with them.

"At this the shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly and heavily over every village, town and city of the latter, the inhabitants of which set themselves in battle array, one against the other. As I continued looking I saw a bright angel on whose brow rested a crown of light, on which was traced the word Union bearing the American flag, which he placed between the divided nations, and said, 'Remember! ye are brethren!'

"Instantly the inhabitants, casting forth their weapons, became friends once more and united around the national standard. And again I heard the mysterious voice, 'Son of the Republic, the second part is passed—look and learn!'

"And I beheld the villages and cities of America increase in size and number, till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars in heaven, or the sand upon the sea shore.

"And again I heard the mysterious voice saying, 'Son of the Republic—the end of a century cometh—look and learn.'

"At this the dark and shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and taking water from the ocean, sprinkled it out upon Europe, Asia and Africa.

"Then my eyes looked upon a fearful scene! From each of these countries arose thick black clouds, which soon joined into one; and through this mass gleamed a dark, red light, by which I saw hordes of armed men who, moving with the cloud, marched by land and sailed by the sea to America, which country was presently enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country, and pillage and burn the villages, cities and towns which I had beheld springing up. As my ear listened to the thundering of cannon, clashing of

swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice saying—'Son of the Republic, look and learn.' When the voice ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a long and fearful blast.

"Instantly, light, as from a thousand suns, shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose forehead still shone the word Union, and who bore our national flag in one hand, and a sword in the other, descend from heaven, attended by legions of bright spirits. These immediately joined the inhabitants of America, who seemed to take courage, again closed up their ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard a mysterious voice saying,—'Son of the Republic, look and learn.'

"As the voice ceased, the shadowy angel, for the last time, dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld the villages, towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried in a loud voice to the inhabitants—'While the stars remain and the heavens send down dew upon the earth, so long shall the Republic last.'

"And taking from his brow the crown, on which blazed the word Union, he placed it upon the standard, while all the people, kneeling down, said 'Amen!'

"The scene instantly began to fade and dissolve; and I saw nothing but the rising, curling white vapor I had first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who in the same mysterious voice I had heard before, said:

"'Son of the Republic, what you have seen is thus interpreted: Three perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his land and Union.'

"With these words the figure vanished. I started from my seat, and felt that I had been shown the birth, progress and destiny of the Republic of the United States. Disunion would be her destruction."

Such, my friends, were the words I heard from Washington's own lips, and America will do well to profit by them. Let her remember that in Union she has strength, in disunion is her destruction.

February Entertainment.

By Morag.

"We gladly indite you this note, and invite you
On Washington's birthday to come
And join in a hearty, patriotic party,
With friends who will make you at home."
Signed, *Lottie and Ella Arbor.*

The boys found this note in their mail, on their return from school.

"A jolly invitation," said Ernest Plackett to his chum and room-mate Fred Parker. "Shall we go?" he continued.

"Sure we will," returned Fred. "Mrs. Arbor is the loveliest mother I know, and makes a fellow feel right at home at once. My mother died years ago, and I always think of her whenever I see Ella's mother—while Ella—she is such a jolly girl friend. Lottie suits me O. K.," said Ernest, "so it's settled, we'll go."

The Arbor home was ablaze with light and flags, as the boys left the suburban car and took the short-cut across the fields. Arriving, they were welcomed by the girls and introduced to the assembled company. Each member of the family had invited one friend and they were all busy. Old Major Pursell, a civil war veteran, was relating some of his experiences, while in a corner his wife, and mother Arbor, were reminding each other of the happy days when they were girls.

Mara and her lover John Strange were sitting on the broad window seat. Harold was busy showing his collection of flags to his boy chum, while Jim and baby Lilian romped in the dining room with two of their cousins. Only Charlie seemed alone—his thoughts were far away in the Hawaiian Islands where a fair-haired maiden was engaged in missionary work along with her parents.

"Cheer up, Charl.," said the lively Jim. "Nora will soon come home. You know her father expects his release as soon as school term is over, and then—"

"Ah then—" sighed Charlie.

"Yes, then," returned Jim, "it will be welcome parties, announcement affairs, showers and a wedding. I'm to be her bridesmaid, too." Jim continued, throwing back her curls, "am I not?"

"Now, children," said father, "our entertainment will commence." And in a short fervent prayer Henry Arbor returned

thanks to the gracious Heavenly Father for the glorious privileges they enjoyed in the land of the free, and for the inspired constitution of the country, and for the great men who labored and died to bring freedom and liberty to the people.

The twins then played some patriotic airs, and all present sang the national anthem.

Major Purcell then gave reminiscences of the war, and this was followed by a reading by Mara, of Lincoln's favorite poem, "Oh why should the Spirit of Mortal be Proud?" written by Knox.

"It's Ernest's turn now," said Lottie, with a coaxing glance at the broad-shouldered boy. "Give us a story, Ern., tell us that one you related at devotional last week at school, 'A Perfect Tribute.'"

Thus encouraged the boy told the pathetic story of the great Lincoln and the dying soldier.

"I know that Gettysburg speech, too," remarked Harold when Ernest concluded.

"Tell me a 'tory, muvver," lisped baby Lilian. "There was a little boy, an' his fa'ver had a cherry tree, and he cut it all down wif his little hatchet," she said.

"Bring in the cherry tree," cried Jim, and a large, paper cherry tree was brought in and pinned on the wall. Each one was given a paper hatchet, and, blindfolded, tried in turn to chop it down.

A number of other games followed, interspread with patriotic songs, and then at 10:30 refreshments were served consisting of cherry pie, cake and sherbet.

Raising their water glasses high Mr. Arbor proposed the following toast:

"Here's to the tree and the cherries it bore.
 Here's to the hatchet that smote it full sore.
 Here's to the lad that was honest and true,
 Here's to his colors, the red, white and blue.
 Here's to his sword with the laurel entwined.
 Here's to the hero in all hearts enshrined."

—Washington.

Arthur Guiterman.

Patriotic Salad, No. 1.

Scoop out Jonathan apples, make salad of chopped celery, nuts and apples. Serve on blue plates with small, white paper doilies in the red apple cups.

Patriotic Salad No. 2.

Ripe tomatoes may be used instead of apples.

Entertainment Notes.

Dickens' birthday occurs in February, and a Dickens' evening could be arranged—either a costume character party, a literary evening, or a series of tableaux.

February 27 is Longfellow's birthday, and a similar affair might be arranged from his works, tableaux, readings and songs.

Valentine Dayparties are very popular.

TOO BUSY.

We are busy folks in a busy world,
 Madly rushing to and fro,
 There are so many things to be done,
 So many places to go,
 That we haven't time to really live,
 So we put things off, with a sigh,
 And we dream of the wonderful things we'll do,
 In the beautiful by and by.

Too busy to take a walk in the woods,
 With the dear one who longs to go.
 Too busy to write a letter of love
 To the mother aged and slow;
 Too busy to visit a friend who is ill,
 Who has almost forgotten to smile;
 Too busy to do a thousand things
 That I'm sure would be really worth while.

Too busy to think of a cheery word,
 To pass to a comrade who's sad.
 Too busy to kiss the face of a child
 That its little heart might be glad.
 Too busy to rest, too busy to pray,
 Too busy to laugh, or to smile.
 Too busy doing the lesser things—
 Too busy to make life worth while.

Manti, Utah,

MRS. PARLEY NELSON.

Notes from the Field.

By the General Secretary, Amy Brown Lyman.



ST. PAUL, MINN., RELIEF SOCIETY.

Northern States Mission.

The St. Paul Relief Society is a very flourishing organization composed of energetic and industrious women. There are thirteen members in the Society, every one of whom has a McAllister Record in her home. This Society has sent one hundred and forty-six names to the Temple.

Sunday, September 24, was set apart as Genealogical Day in the Northern States Mission. Meetings have been reported from the following branches: Indianapolis, Evansville, and Bicknell, Indiana; Springfield and Peoria, Illinois; Milwaukee, Wisconsin; Grand Rapids, Michigan; Minneapolis, Minnesota. At these meetings a great deal of enthusiasm was manifested and following are some of the subjects discussed: "History of Genealogy," "Genealogy Explained," "Temple Building," "Temple Work," "Testimonies of Ancient and Modern Prophets," and "Ancient Prophecies Concerning Genealogy."

Nurse School.

The Relief Society School of Nursing and Obstetrics began the school year on Monday, September 19, with an enrollment of twenty-two. At the present time we have twenty-seven students, fourteen taking the Nurse course and thirteen taking both Obstetrics and Nursing. The course in Invalid Cooking was opened on December 4 with Mrs. Anna Grant Midgley as instructor, and much interest is manifested in this department. The school recently purchased a maniken or hospital doll, to be used as a practical substitute for the human subject in teaching nursing and care of the body. The doll is five feet in length, weighs twenty pounds and is built according to the measurements of an adult body. It lends itself admirably to demonstrations of all sorts such as, bandaging, bed-making, bathing, etc., and is thus a very important and valuable piece of apparatus for our school.

Liberty Stake.

In connection with the Teachers' Department, the Liberty stake has done a great deal of what they have termed "Home Bound Work." This work consists of making special visits to those who are confined to their homes on account of sickness or old-age, and are thus unable to attend their meetings or services of any sort. The object of this work is to take good cheer, hope, and spiritual uplift to those who are lonely and weary. A special committee consisting of twelve members has this work in charge, and during the last year, friendly visits have been made to 368 poor sufferers, and in the two months that have just gone, eighty-two persons have thus been cared for—all this in addition to the regular monthly visits of the teachers. During the year the Liberty stake has been very active in genealogical and temple work and has proceeded very systematically in all phases of the same. On the stake days 1,144 visits in all have been made to the Temple. It is reported that one hundred temple workers have been made ready for ordinance work, one hundred and thirty-nine family records have been placed, and forty family organizations have been formed.

REORGANIZATIONS.

Curlew Stake.

The Curlew Stake Relief Society was reorganized November 4th. Mrs. Mary E. Bennett, the President, resigned her position on account of a change of residence, and Sister Rebecca N. Cutler was appointed to take her place. Sister Bennett had held this position only two years, since the new Curlew Stake was organized, and during this short time has exerted herself early and late

to lay the foundation in this new Stake for a vigorous Relief Society. The new Stake officers are as follows:

Mrs. Rebecca M. Cutler, President; Mrs. Annie Daley, First Counselor; Mrs. Mabel Z. Larkin, Second Counselor; Miss Ann Hurd, Secretary; Miss Rhoda B. Larkin, Treasurer; Mrs. Ila Cottam, Organist; Mrs. Mary A. Arbon, Chorister.

Board Members: Mrs. Maggie Bowen, Mrs. Lucy Roe. Mrs. Christina Harris, Mrs. A. M. Seeley, Mrs. Ella Lund, Mrs. Melissa Smith.

Wasatch Stake.

The Wasatch Stake has recently been reorganized. Mrs. Joannah E. Jensen, one of the most capable of our Presidents was forced to resign on account of ill-health. Mrs. Jensen has performed her duties in connection with this office faithfully and efficiently and has always been alert and progressive. At the time the Relief Society Magazine was first launched and the stake presidents were personally obtaining subscriptions, Mrs. Jensen's first subscription list contained 92 names. This is but one instance of the energy and earnestness with which she went about her labors.

Although Mrs. Jensen has seen fit to lay aside her work in the Stake Presidency, we feel sure she will lend her interest and support to Relief Society work in general.

Fanguitch Stake.

Mrs. Hannah A. Crosby has resigned as President of the Fanguitch Stake Relief Society on account of change of residence to St. George where she expects to devote her time to temple work.

Mrs. Crosby has long been a faithful worker in the Relief Society and because of her spirituality, integrity and devotion to duty she has made an enviable record. Mrs. Crosby's sweet personality and unselfishness have made her exceedingly popular throughout her stake and wherever she is known. Following are the new officers in the Panguitch Stake:

Sarah E. Cameron, President; Geske Henrie, First Counselor; Matilda Sargent, Second Counselor; Sarah D. Syrett, Secretary; Sarah A. Houston, Treasurer; Minnie B. Gardener, Organist; Annie M. Houston, Chorister.

Board Members: Martha E. Church, Sarah E. Ipson, Thurza R. Lister, Lavinah E. Allen.

Northwestern States Mission.

During the year of 1916, the Northwestern States Mission has more than doubled its membership, as well as its number of

branches. The report of December, 1915, showed 10 branches. There are now 24 branches, with the prospects of 5 or 6 new ones being added at the beginning of the new year.

The Portland Relief Society has just closed one of the most successful bazaars in its history.

Idaho Stake.

A new stake has been added to our list, to be known as the Idaho Stake. This organization came about as a result of the division of Bannock Stake. Mrs. Sarah M. McClellan of Bancroft, Idaho has been appointed President of this new stake.

St. Joseph Stake.

In the early autumn, the Relief Societies of the St. Joseph Stake were called upon by President Andrew G. Kimball to furnish for the boys of the Arizona National Guard, who were encamped on the Mexican Border, comfort bags, containing toilet articles, socks, towels, pins, needles, thread, and other useful accessories. It is unnecessary to add that this call was responded to in a whole-souled fashion.

"Are Teachers Officers?"

The question often arises among our workers as to whether or not teachers are officers. The question was discussed recently in connection with the plans for the general teachers' convention, and it was decided to continue to abide by the established rule --that teachers be not counted as officers. Teachers have a distinct and unique work of particular importance to perform, and this work puts them in a class by themselves.

Special Donation to Manti Temple.

The Manti Temple recently received a donation of 170 yards of carpet, 80 yards from the North Sanpete stake and 90 yards from the South Sanpete stake

Stake Organization.

The appeal often comes into the office for suggestions on Stake Organization and as the Utah stake is so well organized, we are giving their plan and explanatory notes with the thought that other stakes may take suggestions from it. Officers: President, First Counselor, Second Counselor, Secretary, Assistant Secretary, Corresponding Secretary, Treasurer.

Following are the stake committees, the membership of which is all made up from the stake board:

Associate Committee: Chairman, Assistant Chairman, two other members.

Teachers' Committee: Chairman, Assistant Chairman, six other members.

Genealogical Committee: Chairman, Assistant Chairman, two other members.

Home Economics Committee: Chairman, Assistant Chairman, three other members.

Literary Committee: Chairman, Assistant Chairman, three other members.

"The office of our associate committee is to interest themselves in the moral welfare of our young people; to co-operate with the schools, city officials, and young peoples' auxiliaries, for their good in whatever direction may be necessary.

"Once each month all the committees meet as a board to attend to regular stake work. At this meeting, each committee reports the progress of its special work.

"Immediately following this meeting all ward committees in the stake meet with their respective stake committee who present the lesson as outlined in the *Magazine*, enlarging upon the same and provoking discussion that will be helpful when reproduced.

"On this same day the local-officers and teachers meet with the stake teachers' committee, at which meeting one of the stake presidency of Relief Society presides. In this section one of the local bishops presents the teachers' topic. This same topic is presented again in the ward societies by a society member. In this way the teachers may become familiar with the topic.

"In short all of the outlined work is familiarized and presented by stake committees and reproduced in wards by ward committees.

"This meeting at which the ward officers, teachers, and committees assemble for their instruction and outlined work occurs on Union Sunday when all the quorums and auxiliaries of the stake assemble for their month's work. All committees meet separately."

California Mission.

The Relief Society in San Bernardino, California, has taken up all the lessons outlined in the years' course, but has been especially interested in the Women of the Bible. The members have made and distributed a great deal of childrens' clothing among those in need.

The San Diego Relief Society has a membership of 26, an average attendance of 10, and reports 7 subscribers to the *Relief Society Magazine*.

The Binghampton, Arizona, Relief Society has a membership of 42, and an average attendance of 20. The members are all

devoted to the Society work, and are ready to make personal sacrifices to carry it forward. The Binghampton Relief Society is located a few miles out of Tucson.

Sevier Stake.

In the death of Mrs. Mary Ann Nickerson, of Salina, Utah, the Relief Society loses another of the few remaining women who lived in Nauvoo. Mrs. Nickerson was borne in Pennsylvania in 1822, joined the Church in 1837, and was a resident of Nauvoo at the time of the martyrdom. With her young husband, she left with one of the early companies of pioneers for the west, driving a team herself, the whole distance across the plains to Salt Lake Valley. They arrived in Utah in 1850. Mrs. Nickerson was the mother of six children, twenty-six grandchildren, and fifty-eight great grandchildren.

Suggestions to Officers.

At the last General Officers' meeting, it was recommended that the stakes have official stationery printed for correspondence, and many of the stakes have adopted the suggestion, and are using neat letterheads. This action on the part of the stakes is especially appreciated at the General Office, where letters are classified and filed for reference.

Another valuable suggestion to stake officers is that they invest in a small letter file, in which they may file and preserve all important letters for future reference. Letters of instructions are often sent out from the General Office, and should be kept for reference. Alphabetically arranged letter-files can be had at the book stores for 50 cents each.

NOTE.

The General Board of the Relief Society have established a Home Economics department for the members of the Society, associating their work with the Utah Agricultural College, and thus securing skilled teachers and lecturers from the Government school. We recommend all our members to throw the weight and influence of their presence and numbers into our own departmental work, as we aim to provide them with every up-to-date method and instruction obtainable. We suggest to officers that they invite, not only our own members to join these classes, but any non-members who may desire to participate in the benefits of this department. They will be welcome. Let us be loyal to our own Society first, last and all the time.

Home Science Department.

By Janette A. Hyde.

During the early settlement of Utah, one of the first principles taught the Latter-day Saint women, was the conservation of food by way of drying fruits and vegetables. Many of the sons and daughters of these days will recall, with scented memory, the strings of pumpkin which hung in the kitchen to be dried for winter use, the sacks of dried fruit and corn that were put away to be used very sparingly later in the season. No such luxuries as are found on the tables today were ever dreamed of then. Molasses, peach preserves, honey dew plums and sweet preserved apples, with stick cinnamon for flavoring were used only on company days, birthday parties, or for the family holidays, and other social entertainments. One must be reminded of the past of our own people, and their days of hardship, in order to appreciate and sympathize with the present situation of the countries at war.

We note that Berlin has in operation drying plants to enable the people to conserve the surplus vegetables grown during the productive seasons, that not one atom of food shall be wasted. Such foods as carrots, cabbages, potatoes, and kale are found suitable for drying.

These plants are operated in connection with great gas plants of the City where an abundance of cheap fuel is obtained from the gas retorts and coal cars. This method has proved wonderfully successful inasmuch as it furnishes cheap food for those housed in charitable institutions, as well as creating work for several hundreds of women and children.

We suggest that those of our people who are blessed with facilities to produce food materials, see to it that not one particle of food shall go to waste. We have urged, from time to time, that corn be dried, also apples, peaches, pears, and other fruits, as Salt Lake City affords a splendid market for the disposition of all such products, if properly prepared. Our stores are filled with evaporated fruits, shipped in for sale, while in this inter-mountain country, hundreds of bushels of fruit have at times dried on the trees, or have been left to rot upon the ground. Let us confess to an indifference and departure from the early teachings of our pioneer fathers and mothers, and set about at once to mend our ways, and go back to some of the good, old-fashioned, sensible things, taught to us by those sturdy men and women of worth and good example. And while city housekeepers are pleased that we are blessed and prospered in many ways which makes life easier

for us, and the necessities of life more easily obtained, we still can put into operation, with profit and pleasure, many of the examples of thrift and industry of the great men and women of our Church and state.

We urge upon all our sisters who have received the appointment through the Relief Society for the correspondence extension course, provided by the Agricultural College, to be very prompt with the written work required of them, that it shall be handed in on scheduled time, so that our Home Science Cause may not be retarded in any way. We also recommend that whenever there is a roundup or convention held in the different counties in their respective states, that our teachers and all members attend as far as their time will permit. We feel it is a great privilege to have special instructions and specially outlined courses for all our Relief Society women, with similar blessings to all Utah women and special privileges to none. So let us make the best of this great opportunity by attending whenever possible

MEMORIES.

O they come to me so tenderly,
 Sweet thoughts of long ago;
 When I a maiden merrily
 Tho't all this world aglow.
 Sweet dreams of future happiness
 Were daily, hourly, mine.
 They've come in stern reality,
 But thorns with them I find.

But why should I the roses pluck
 Without the thorn to feel;
 Why should I hope to dream life's dreams,
 Unless I make them real.
 In every joy there is a pain,
 A sigh will follow song;
 God gives us all a cherished life,
 To earth we all belong.

MARIE JENSEN.

Basalt, Idaho.

Current Topics.

By James H. Anderson.

SEVEN DOLLARS a ton for beets in 1917 is good for the growers, but affords no promise of cheaper sugar to the consumer.

WHEAT acreage in the United States is considerably greater for 1917 than it was for 1916—a much needed condition.

RADIUM as a cancer cure has been found to be ineffective, thus shattering the hopes of many sufferers from the terrible malady.

AMERICANS in Turkey are to be permitted to leave, at Germany's request, after a request therefor by the United States had been denied.

THE UTAH STATE FAIR will be held in September this year, thus giving good prospect for fair weather which heretofore usually has been denied at the later season.

IRISH prisoners to the number of nearly 600, who took part in the recent Sein Fein uprising in Ireland, have been released from prison in Great Britain.

MEXICO has added two revolutions the past month, one in the state of Jalisco and the other in Oaxaca. Surely peace is yet far off in our southern neighbor's domain.

UTAH BATTERY A has returned from the Mexican border. A cordial reception was given the returned battery men on their arrival in Salt Lake City.

MILITARY authorities in the United States now declare in favor of universal military training. They have learned that the United States is utterly unprepared for even a defensive war.

RETIRING STATE OFFICERS who have had to do with finances in Utah uniformly recommended ways of increasing the State's income by various methods of further heavy taxation, but none suggested the needed economy in every branch of the State's affairs.

THE FORD MOTOR Co., to relieve the railway car shortage

complained of, closed down for a week in December, at the same time relieving its workmen of \$1,400,000 in wages through the enforced idleness.

ABSOLUTE PROHIBITION of alcoholic liquors in the District of Columbia was defeated in the United States Senate by a vote of 61 to 8. The provision in its favor was introduced by Senator Smoot, of Utah.

THE UNION PACIFIC RAILWAY, at the close of 1916, paid to 22,000 employees whose salary is under \$4,000 each per year, a bonus amounting to \$1,500,000—something surely substantial in that Christmas gift.

FIVE NATIONS engaged in war changed all or part of their cabinet officers the past month—Austria, Russia, Japan, France and Great Britain; each of them with a view to more intense warfare.

JEWISH magnanimity toward the Hebrew race received an illustration at a meeting held in New York the week before Christmas, when nearly \$2,500,000 was raised by those present to aid Jewish sufferers from the European war.

THE NEW 640 ACRE homestead law requires seven months' residence on the land. Under this provision, there yet remains millions of acres of the public domain in the west that must continue in government ownership.

GERMANY has announced a willingness to make peace, but no terms are given. Great Britain also expresses a similar wish, but states no terms. It is understood, however, that each side is so far from the other's view of what should be that peace is impossible for many months to come.

ROUMANIA has been practically overrun by the Teutonic armies. The fighting ability of the Roumanians was greatly overrated, the result being a decided disadvantage to the Entente allies, both from a moral and a military standpoint.

UTAH SCHOOL TEACHERS assembled in convention in Salt Lake City passed a resolution to take the office of State Superintendent of public instruction out of politics by making that official appointive. As there is proportionately more political jugglery connected with appointive than with elective officers, the teachers have something to learn.

EDITORIAL

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Motto—Charity Never Faleth.

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RELIEF SOCIETY MAGAZINE

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VOL. IV.

FEBRUARY, 1917.

No. 2.

THE RELIEF SOCIETY IN ITS ATTITUDE TO DRESS AND SOCIAL CUSTOMS.

The Presidency Issues a Call. The First Presidency of the Church have paid the high compliment of asking this Society to lead out in a general movement looking to a change in some of the prevalent modes of dress, dancing, and of general behavior among the young and old people. Old—for the young will never indulge in unseemly conduct unless their elders wink at it in the initial stages of its development.

We Will Go Carefully. We are not disposed to begin this movement too hastily, nor with overmuch zeal. When individuals or the public are sick, your curative doses must not be too heavy, at first, lest prostration result. But sickness—which is a physical body out of harmony with the laws of nature—needs curative remedies. And the public generally, which includes the majority of persons, is certainly sick. When our girls and women go into public places with their dresses three inches shorter than their shoe-tops, with nothing to cover their bodies from arm-pits and corset rim, to chin, except transparent muslin—when they go in bathing clothed in tiny trunks and shoes only—with

mothers complacently looking on, and fathers and brothers allowing such exposures, and with moral standards gradually lowering to accommodate these lapses—there is something certainly “rotten in Utah.” Mothers who have persistently violated modesty and their own covenants by wearing short sleeves and half-low necks, who have been card-players, breakers of the Word of Wisdom, and of the Sabbath Day—these mothers would naturally view with entire complacency the half naked condition of their daughters in public places. But when these examples spread, and we hear good Latter-day Saint mothers defending such looseness on the ground of expediency, or common custom, it is time for public teachers and watchers upon the towers of Zion to arise and cry out a warning note.

What can we do, then, women and sisters, members and officers in this Relief Society?
Our Great Opportunity. We can guard our own conduct. Any little lapse from the strict rules of modesty in dress, speech, or behavior, of which we may have been guilty must be reformed before we can expect a change in greater lapses on the part of our daughters or grand-daughters.

We can refuse to countenance by word or thought the immodesty shown by our children or grand-children. If they are grown or married, and they will indulge in these things, at least we may not smile at it nor treat it as a light matter. Don't be deceived—Satan fools a good many people with that phrase, “be easy on the young people.” Be as easy as you will on the young person, but never, under any circumstances, be easy on her folly or violation of moral decencies.

We can refuse to read or buy books and magazines that exploit adultery and loose moral standards. We can remain away from theaters and picture shows that portray vice and sin in glittering colors and suggestive references. A play recently produced in this city was so vile in action, word, and reference, that good people who inadvertently attended it, suffered for days from a sense of personal humiliation; yet the play was beautifully staged, and presented by a first-class company. Such evident decadence of public, moral standards fills the mind with disgust, and a horror of the future for this nation and other nations like this one. Mothers and fathers can't afford to be seen at such places. When absent they can consistently advise their children not to attend.

**More
Chances
To Help.**

We can refuse to buy or to make clothing for ourselves and our daughters which exposes the body and is indecently immodest. If girls earn their own money, at least a mother may advise and assist her daughter to choose wisely. If mother's word is insufficient, let father be called into the council. Don't worry over that old gag about the stern parent driving away the wild son or daughter by harshness. Ninety children go wrong from over-indulgence and weakness where ten go wrong from harshness and severity. This is the age of obedient parents, you know.

**The Safe
Preventive.**

Finally, which is the wisest preventive of all, we can devote our days and nights to contriving ways and means to keep our young people constantly engaged and employed in interesting work and clean amusements of all kinds, so that their minds and hands are not left idle. Drive out evil with good.
Here endeth the first lesson!

OUR GENERAL PRESIDENT.

The General Board, the Stake and Ward officers, and every member of the Relief Society join in loving congratulations to our honored President, Emmeline B. Wells, on her birthday. She will be eighty-nine years young on the last day of February. Woe to the wight who calls her old, feeble, or grandmother. She is our lovable and honored President, Emmeline B. Wells.



Guide Lessons.

SECOND WEEK IN MARCH.

BIBLE LESSON.

SEEKING A WIFE—REBECCA.

(Reading: Genesis Twenty-Fourth.)

Seeking a wife in marriage, from the very beginning, has been one of man's chief and most delightful interests: But there are ways and ways of doing this necessary thing. One of these ways we shall discover in the case of Rebecca's winning by Isaac.

This is quite a suggestive romance, when you stop to think of it—that affair of this interesting couple. Getting down under the surface of the details presented to us in Genesis and in Josephus, we disclose some foundational ideas in the affairs of marriage, and also some customs in vogue during those ancient times which it would be by no means to our discredit to imitate.

But let us get some other, and less important, matters off our hands first.

In those days, as in these, people lived in what we call the country and the city. Isaac's home was in the country; Rebecca's in the city. It must be remembered, however, that the city of those ancient times was very different from ours. What Nabor, the town where Rebecca lived, was like can be surmised from the following description:

This pastoral region was to become so distinctively the home of that portion of the race which remained on the far side of the Euphrates, that it became known as the "town of Nabor."

A vast limestone plateau, seamed by deep ravines, extends east and northeast of Corfu, but sinks into an alluvial plain to the south. On the slope of a low hill in the midst of this lies Haran, looking out over a wide and richly fertile level, of more than twenty square miles in extent. A circle of low volcanic hills shuts in the view and marks the character of the landscape towards the Euphrates. Small brooks appear after rains, but they soon disappear, and leave the open expanse to the fierce heat of the sun. In winter the temperature is low, but in summer the heat is intolerable, especially when the wind blows from the Southern Arabian desert. October and November see all traces of vegetation burnt up, except on the edge of any trickle of water; but, as soon as rain falls, all nature revives, though only to be speedily withered by the winter winds. Spring alone covers the soil with a comparatively more abiding carpet of grass, varied by countless flowers of every color, and offering every attraction of form and height. It is, however, as a whole, far from being what we should think a desirable climate. The change to summer is as rapid as that which ushers in the spring. The verdure of

the plains perishes in a day. Hot winds from the desert burn up and carry away the shrubs; flights of locusts, darkening the air, destroy the few patches of cultivation, and complete the havoc begun by the heat of the sun, which soon grows over the face of the country, and can be seen advancing from the desert, carrying with them clouds of sand and dust. Almost utter darkness prevails during their passage, which lasts, generally, about an hour, and nothing can resist their fury. The Arabs strike their black tents and live during these hot months in sheds of reeds and grass, on the banks of the river: if they can find a spot furnishing the materials for such shelters. The thermometer ranges from 112 to 115, or even 117 degrees; and hot winds sweep, like blasts from a furnace, over the desert during the day, while they drive away sleep by night. Compared with such a home Canaan was a paradise.

In the town itself, the ruins of an ancient stronghold, built of large blocks of basalt, still attest the military importance of the position. Nor was it less favorably placed for commerce. Four roads passed through it from the earliest times: to Assyria, on the east; to Babylon and the Persian Gulf on the southeast; towards Asia Minor on the north, and to Syria on the southwest.

At the foot of the slope which is crowned by the ruins of the fortress, are nestled the beehive-shaped huts of the Bedouin population, who thus, like the inhabitants of the many villages of the open plain, still use dwellings exactly similar to those seen on ancient Assyrian slabs; scarcity, or rather want, of timber, forcing them to adopt this singular style of building. Bare stone walls raised without cement into the shape of a sugar loaf, with a hole at the top for light, have in all ages been characteristic of the neighborhood. Everywhere in the plain one meets traces of ancient canals of irrigation, by which the waters of the Belik were utilized to spread fertility throughout the year on all sides. But the traveler is especially attracted by the "Wells of Rebecca," where Eliezer met the future wife of Isaac, and where Sarah had certainly often been, long before her. Even now, the flocks of Haran gather round them each morning, and the women still come to them to draw water for the day's use.

The fullest description of this temporary home of Abraham, which became the permanent center of the eastern branch of his race, is given by Dr. Malan. He approached it from the north, where "the green slopes of the lower hills of Armenia" have sunk into a rolling level as the traveler advances from Edessa, or Corfa, the hills on the right hand and on the left of the plain recede farther and farther, until you find yourself fairly launched on the desert ocean; a boundless plain, strewed at times with patches of the brightest flowers, at other times with rich and green pastures, covered with flocks of sheep and goats feeding together; here and there a few camels, and the son or daughter of their owner tending them. One can quite understand that the sons of this open country, the Bedouin, love it, and cannot leave it; no other soil would suit them. The air is so fresh, the horizon is so far, and man feels so free, that it seems made for those whose life is to roam at pleasure and who owe allegiance to none but themselves. The ruins of the castle surmounting a mound makes Haran a landmark plainly visible from every part of the plain. That same day I walked at even to the well I had passed in the afternoon, coming from Corfu; the well of this, the city of Nahor, "at the time of the evening—the time when women go out to draw water." There was a group of them filling, no longer their pitchers, since the steps down which Rebecca went to fetch the water

are now blocked up—but filling their waterskins, by drawing water at the well's mouth. Everything around that well bears signs of age and of the wear of time; for, as it is the only well of drinkable water there, it is much resorted to. Other wells are only for watering the flocks. There we find the troughs of various height, for camels, for sheep, and for goats, for kids and for lambs; there the women wear nose-rings, and bracelets on their arms, some of gold or of silver, and others of brass, or even of glass. One of these was seen in the distance, bringing to water her flock of fine patriarchal sheep: ere she reached the well, shepherds, more civil than their brethren of Horeb, had filled the troughs with water for her sheep. She was the sheik's daughter, the "beautiful and well-favored Sadhcefeh." As the shadows of the grass and of the low shrubs around the well lengthened and grew dim, and the sun sank below the horizon, the women left in small groups; the shepherds followed them, and I was left alone in this vast solitude."—Geikie, "Hours with the Bible," Vol. I, Chap. 14.

Rebecca was like the Sheik's daughter. When Abraham's servant came to the well at Nahor, he asked more than Laban's sister for a drink, though they all refused, and only Rebecca took down her jug and quenched his thirst and that of his camels. This custom of women doing heavy work is characteristic of all primitive peoples. Indeed, some of the more civilized peoples of Europe today have not entirely gotten over this habit. As a rule, Americans treat their women better than most other peoples.

Oriental travel in those far-away days was accomplished almost altogether by means of the camel. This animal was the most serviceable for the purpose, largely because he could go a long time without water. Those were not the days of the automobile, the steam railway, the electric line, or even the horse-carriage.

It is in the matter of marriage, however, that we see the greatest contrast with our own times.

Marriage with Abraham was a very solemn affair. So it was with his people after him. He and they, as do the Latter-day Saints today, enshrined it in the sanctities of religion. Listen to that well-known conversation between the Patriarch and his servant:

"And Abraham said unto the eldest servant of his house, that ruled over all that he had, 'Put, I pray thee, thy hand under my thigh; and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.'

"And the servant said unto him, 'Peradventure the woman will not be willing to follow me into this land, must I needs bring thy son again unto the land from whence thou camest?'

"And Abraham said unto him, 'Beware thou that thou bring not my son thither again. The Lord God of heaven, which took

me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, "Unto thy seed will I give this land"—he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath. Only, bring not my son thither again.'

"And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter."

From this passage it is clear that Abraham held a marriage between his son and a Canaanitish woman in utter abhorrence. There was only one thing he would not rather see happen—the return of the family to the land from which he had been called by the voice of Jehovah. So he made his most trustworthy servant swear in the most solemn manner and in the name of God that he would do his best to turn aside such an evil chance. Why? Because Abraham had been given a sacred promise by the Lord concerning "the seed." It thus became his duty—there is no higher word—to preserve the purity of this seed. In the marriage of Isaac, therefore, the Patriarch appears to have been thinking of his remote posterity rather than of the personal happiness of his son. In terms of our own day, race was with him the prime consideration in marriage.

Coupled very closely with this idea is the Abrahamic conception of the purpose of marriage. And this conception, as we shall see over and over again, was held to with great tenacity by his descendants. It was, that marriage is chiefly racial, rather than individual, in its aims and purposes. That Sarah was barren appears to have given Abraham more or less concern. Today alas barrenness is often assiduously cultivated in certain quarters of worldly society.

It followed naturally from this ideal of marriage that the contracting parties, being young and inexperienced, should not have the final say in the matter of the mating. Indeed, they appear to have had no say in the matter at all. And this was true at the time of which we are speaking, not only in the case of Isaac, but of others as well. Abraham seems to have taken the initiative; the servant chose the young lady; and Isaac did not see her till she was brought home to him "engaged." Nor does it appear that she was consulted in the matter. For, according to Josephus, she told the servant at the well that her brother Laban was "the guardian of her virginity." Moreover, the question which the Bible account says was put to her in the words, "Wilt thou go with this man?" was really intended to ascertain whether she would go before ten days or abide with her family for a time. How different, this, from the independent attitude of young people today, with their ideas of individual happiness, who look upon

the slightest hint from their parents that so-and-so will not do for them, as an unwarrantable interference with their personal rights and liberty! And yet how reasonable is the thought that God could as easily inspire the wise parents to choose rightly, as He could the immature young people, often guided only by sex-impulses.

There is present in this incident the thought that God directs all matters. "Behold," says the servant, "I stand here by the well of water, and the daughters of the men of the city come out to draw water. And let it come to pass that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and I will give thy camels drink also'—let the same be she that thou hast appointed for thy servant Isaac." And when this very thing happened, he took it for a sign that the hand of the Lord was guiding him. Abraham himself had already promised the servant that the Lord would "send his angel before thee."

Marriage, therefore, among this rising people, whatever it may have been among other peoples of the age, was an institution established for purposes of race perpetuation, which ought to be guided, not by the personal whims, caprices, and fancies of young, inexperienced persons, but rather by the matured wisdom of such elders as have posterity in mind and know what is good for posterity.

There seems to be even in the outside world a veering of sentiments respecting marriage, back, in some respects, to this ancient conception we have been speaking of. It is coming to be more and more believed among wise men of the world that marriage is after all a social or communal institution and that therefore society should have the direction of it in its own hands. Of this fact recent marriage laws in various states are an attestation. Collective man is endeavoring more than ever to say who shall and who shall not marry and to prescribe the conditions that shall obtain in the rearing of children. The Latter-day Saints teach, and have always taught, that those entering the marriage relation should seek divine guidance in the selection of a companion "for time and for eternity."

QUESTIONS.

1. Give some of the conditions under which people lived at the time of Rebecca.
2. How was long-distance travel accomplished in those days?
3. State the substance of the conversation between Abraham and his servant concerning Isaac.
4. Why did Abraham hold in such abhorrence a marriage between his son and a Canaanitish woman?
5. Is there any matrimonial al-

liance which he would avoid for his son today, if he were living here? 6. What do you think of the practice of those times of not consulting the contracting parties in their marriage? Would such an idea work to-day? Why? 7. Why should the state have something to say in the matter of who should marry and the conditions of child-rearing? How much should the state have? 8. What, in your opinion, are some things that should prevent the marriage of certain persons, or classes of persons?

BIBLE LESSON FOR MARCH.

"Oh how I love thy law! It is my meditation all the day."

Bible, Genesis, Chapters 26; 27; 28.

Psalms, Chapters 12; 13; 14; 15; 16; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30.

Doctrine and Covenants, Sections 1; 2; 3; 4; 5; 6; 7; 8; 9; 10; 11; 12; 13; 14; 15; 16; 17; 18.

LESSON II.

Work and Business.

SECOND WEEK IN MARCH.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN MARCH.

TRADE NAMES.

In the middle ages all over Europe people who engaged in trades occupied a very respectable and responsible position in society. Especially was this true in Great Britain and among the Germanic people. The trades united together in guilds much in the same way as we have trades unions amongst us today. There was a guild of tailors, of haberdashers, of shoemakers, of cordwainers, of carpenters, of cartwrights and cobblers. The clerks and the coopers, the turners and the sextons all were bound up into separate guilds. So powerful did these guilds become that the professionals like the musicians or minstrels, the painters and architects, finally joined to each other in separate guilds and became so aggressive that they dictated the policy of the reigning families through their representatives. The Guild Hall in Lon-

don today is one of the most ancient and elaborate public buildings in that great city.

These guilds took great pride in the products of the guild. The council examined specimens of workmanship, passed upon the qualifications necessary for apprentices who aspired to become masters, and in short formulated rules of conduct and by-laws to govern the body.

They held great feasts and had public days when their pageants passed through the streets of the town or city in brilliant array. The survival of these ancient customs is found today in the Fourth of July and other public holiday festivals, such as the Wizard of the Wasatch festival during the past summer in Salt Lake City.

The guilds frequently sent an apprentice who had completed his course, out upon his travels, both in his own country and in foreign lands. Letters of introduction would be given him to fellow guilds in other countries, thus opening the door for him into his own class of society where he traveled.

A singular feature of these guilds was their choice of totems or emblems which represented the guild. The symbol of the trade would be surrounded by a wreath and placed upon a banner. If they had a crown above the emblem it signified that Royalty had acknowledged the guild. Moreover, the crown expressed the high esteem in which the workers held their own trade. The members considered themselves ennobled by their toil and that they merited a coronet as truly as does any baron or earl. In their annual festivities each trade marched its own particular guild, bearing its banner aloft on a wonderfully carved gilt pole, surmounted by a figure of the patron saint of the trade—Crispin for the shoemaker, Blaize for the woolcombers, Barbara for the armourers, and so on—between two flickering tapers.

Almost every guild had its own band, each its chapel in the great church, its guildhall, its special coffer, and its particular symbol of the trade.

To the present day, in many English villages, a man is spoken of by his trade, as Millard, Carpenter, Mason, Cobbler, with the Christian name attached and the surname ignored, as John Millard, Joe Carpenter, Mason Bill, and Cobbler Dick.

LIST OF TRADES FURNISHING NAMES.

Adam, a gaoler ("Comedy of Errors," IV:iii).

Archer, a bowman. Every town, every village, had its archer. And the Butts were outside the town for common practice. The Butts as well as the Archer have provided family names. Baker. The feminine form of Bagster or Baxter. The French Boulanger

furnished the surnames Bullinger and Pullinger. The French word Fournier has also furnished the surname Furner. Banister, the keeper of the bath; from the French bain. Barber. Till the year 1745 every surgeon was a member of the Barbers' Company. The surname Surgeon is not often met with, but that of Barber is very common. Blacksmith. This trade has constituted the surname Black and Smith, Smyth, Smeyt, Smijth, as well as Faber, Fabricius, Ferrier, Ferrers, Fervour, Fearon.

Caird, a tinker. Carpenter needs no explanation. Cartwright, maker of carts. Chandler, candle-maker. Chapman, a traveling merchant. Cheap-Jack takes his name from the word, so does Cheapside. Chaucer, from Chausseur, a shoemaker. Clerk, one who could read, and plead the benefit of the clergy. Hence Clark and Clarke. Cobbler, a mender of boots and shoes. Collier, although originally a charcoal-burner, the name came to be used for the dealer in the town in charcoal and in sea-coal. Cook enters into many combinations, as in Norman-French LeCoc, Badcock (Bartholomew the Cook), Hancock (John the Cook), Wilcox (William le Coq), etc. Cooper, a maker of vats and barrels. Cowper or Couper, a maker of cups. Cryer, a town bellman. Currier, the curer of skins; hence Curry. Cutter, a cutter of cloth for the tailor. Cutler, properly Scutler, a shield-maker, from the Latin Scutum.

Dyer or Dister, also Dexter, Dwyer.

Flaxman, dealer in flax. Fletcher, an arrowsmith; French fleche. Fuller, already described.

Girdler, a maker of girdles.

Holder, an upholsterer, or stuffer of mattresses, bed, and cushions. Hooker, a maker of crooks. Hooper, a maker of hoops for casks.

Launder or Lavender, a washerman. Layman, lagman or lawyer. Lorimer, maker of straps, bits, and girths.

Malster, for Malster. Merchant, also Marchant, from the French, in place of English "monger."

Ostler, hence Oastler and Hostler; but Oseler, as already said, is a birdcatcher.

Packer, a woolpacker; also Pack as a surname. Painter, often as a surname Paynter. Platner, a maker of dishes and plates. Surname Platt. Plumber remains in surname as Plumer and Plummer. Potter, maker of common pots. The name remains both as Potter and Potts.

Quiller, also Keeler, the dresser of quilled ruffs and collars, such as were worn in the reign of Elizabeth.

Salter, also Saltman, as salt-boiler. Sawyer, self-explanatory. Sexton, also as Saxton, for Sacristan. Skinner, one who

prepared skins for the tanyard. As a surname, Skiner. Smith, a general term. There were Whitesmiths, i. e., Tinmen, Goldsmiths, Brownsmiths, Blacksmiths, Arrowsmiths, Spearsmiths, Nailsmiths, etc. Spooner, maker of spoons in wood and horn, Streyner, the maker of steenes, or stone jars, out of white clay. The surname remains as Steyner or Stayner.

Tailor, variously spelled as a surname, in the vain hope to disguise its humble and somewhat despised origin. Tanner needs no explanation. Tapiser, a tapistry worker, contracted to Tapster. Turner, spelled as a surname also Turnour. Tyler, tilemaker; sometimes Tittler.

Walker. Cloth before the introduction of the roller had to be trodden underfoot. In Wyckliffe's version of the transfiguration he describes Christs' raiment as shining so as no "fullers or walkers of cloth" could whiten. Wayte, a watchman (Old French, guet), hence the surnames Wade, Gates, Yates, and Wakeman. Weaver, came as Webber, and Webster. Whittier, a white Tawier; one who prepares the finer skins for gloves.

LITERATURE.

THIRD WEEK IN MARCH.

THE SONG OR LYRIC.

A song or lyric is an expression of emotion in musical words. It usually bursts forth when "the heart is so full that a drop overfills it." At such times, one is most likely to pour out one's feelings in a song of joy or sorrow, according to the emotion that fills the heart.

Most of us depend on others to create for us the songs we sing, but few persons like Bobbie Burns and Stephen Foster, or our own Eliza R. Snow, Chas. W. Penrose, Emily Hill Woodmansee, Emmeline B. Wells, Parley P. Pratt, Orson F. Whitney, Henry W. Naisbitt, John Jacques, and Evan Stephens, have the gift to sing like the meadowlark, their own feelings in their own way. Such gifted persons become a voice for all, expressing the emotions of others, stirring their souls, and shaping their sentiments. It is truly a wonderful gift—this art of song writing, and it is one that may be used for good or for ill.

Three things characterize the best songs: music, feeling, and word beauty. In our choicest lyrics, the words seem to flow like liquid silver.

Read aloud these lines and listen:

"Soft o'er the fountains,
Lingering falls the southern moon,
While o'er the mountains
Breaks the day too soon."

—From Juanita.

And to these:

"O my Father, thou that dwellest
In that high and glorious place,
When shall I regain thy presence
And again behold thy face?"

Voice these songs in full, or take other sweet songs, such as "Annie Laurie," "O awake, my slumbering minstrel," "O ye mountains high," "Down on the Suwanee River," "Love at Home," and observe how the words melt into one another, as the beautiful sentiments and pictures of life are expressed.

The true song does not tell a story. It simply sings. Nevertheless, a story is usually suggested by the song. For example, in "My Old Kentucky Home" are these lines:

"Bimeby hard times comes a knockin' at de door,
Den my old Kentucky Home, goodnight.
Weep no more, my lady,
Oh weep no more today,
We will sing one song for my old Kentucky Home,
For my old Kentucky Home far away."

No story is told here, yet between the lines one can read the tale common to the times of slavery, when the negroes were sold from a happy home and sent far away down the river. In their song, they are trying to console their mistress.

BALLADS.

In some songs the story is even plainer than this. It is sketched for us. Such songs are called ballads. The ballad is a song story, or a story told in song. In earlier times, the ballad was very popular. Many of our old legends like those about Robin Hood have been brought down to us in the form of ballads. A fairly good illustration of the ballad is the old song, "Mistletoe Bough" or "Nellie Gray," beginning, "Oh my darling Nellie Gray, they have taken her away," etc. But whether the story is sketched, as in the ballad, or merely suggested as in other songs, this seems true: *Back of every song there lies a story.* It may be so hidden that one cannot easily find it, nevertheless, it is there. Some incident of life, some train of events, generally leads up to the writing of a song. Instances to illustrate this point are numerous.

We feel the pathos and the pain of renunciation as well as the calm of death expressed in the exquisite hymn of Henry W. Naisbitt—written on the death of his close friend, President Joseph Young:

Rest for the weary soul,
Rest for the aching head,
Rest, on the hillside, rest,
With the great uncounted dead.

When Cardinal Newman was once returning from a visit to the Holy Land, he lay on his cot one night on the deck of the steamer as it was plowing its way through the Mediterranean sea. The good man had been distressed with religious doubt and uncertainty; he was now ill of body. As he lay there tossing in discomfort, he saw off through the gloom a little star towards which the vessel seemed to be going. As he watched it, a feeling of sweet calm came over his soul, and out of it came this beautiful expression:

"Lead, kindly light, lead thou me on,
The night is dark, and I am far from home,
Lead thou me on."

Find the remainder of these two great songs and enjoy them with the story just told to help enrich the meaning of its musical lines.

One gets an added beauty with any song when one knows something of the story that lies back of it. Our appreciation of "Home, Sweet Home" is enhanced when we know that John Howard Payne wrote the song while he was wandering alone in a foreign land. We get a keener thrill from the stirring lines of the "Star Spangled Banner," when we realize that the author, Francis Scott Key, wrote them while he was a prisoner on the deck of a British warship. He had watched all night with anxious heart the fate of the battle that was raging around him. When the morning broke to show the old "red, white and blue" still waving above the ramparts, he drew from his pocket a letter, and on this he penned the words that have thrilled the hearts of true Americans ever since. The beautiful stories that lie back of many of our own hymns give them new light and meaning. "Come, Come, ye Saints" was written by William Clayton, at the request of the great Prophet-leader, President Young, as a song of cheer to shorten the weary stretches of the plains, and to give added courage to those hearts to dare the hardships of that desert march. The soul-stirring history of the Latter-day Saints is easily read in their hymn book, when one learns how to read the story that is between the lines of their songs.

So, too, may we hear the heart beats of the Hebrews of old

in the songs that enspirit the Bible. When Moses, for example, had delivered Israel from bondage, when Pharaoh and his host had been destroyed, the people, under the leadership of Moses, broke into an anthem of praise and rejoicing beginning thus:

“I will sing unto the Lord, for he hath triumphed gloriously,
The horse and the rider hath he thrown into the sea.”

—Exodus.

When Hannah is given a son, in answer to her pleadings with the Lord, she breaks forth into a song of rejoicing and praise. David, too, when Saul and Jonathan are slain, expresses his grief in a great song of sorrow. And Deborah sings her martial strain of victory while Mary voices motherhood for all time in her Magnificat. All through the Holy Book are found other songs that reveal the feelings of the people.

“Our sweetest songs,” says Shelley, “are those that tell of saddest thought.” There is much of truth in what the poet says. Songs like “Old Black Joe,” “Way Down Upon the Suwanee River,” and many others of our most beautiful songs are suggestive of sorrow. We love to sing these sadly sweet songs; but there are many other songs we should also sing that are not at all sorrowful—songs like “The Lord is my Shepherd” and “O my Father” are sublimely beautiful and full of comfort.

We need more pure songs of good cheer. A rollicking song of innocent fun is a tonic to the weary heart. The trouble with our so-called funny songs too often is this: they are suggestive of evil and are sometimes vulgar. Such songs are out of place anywhere; yet, they frequently find their way into our homes, where they sow their poisoned thoughts and false sentiments. There is no more important work before the parents than that of selecting the music that goes into their homes. In these days when the choicest songs are available, there is no excuse for feeding our hearts on any but the purest and the best.

In choosing the songs for our homes, we should always put them to this test: What pictures of life, what sentiments, do they bring to our minds and hearts? Music may lead us to heaven or to evil places; it depends upon the music. “Give me the privilege of writing the songs of a people, and I care not who makes their laws”—a saying of one great philosopher. Let this be our third guiding principle: *The songs that find their way into our homes must suggest pure stories and uplifting sentiments.*

LESSON OUTLINE.

1. What is a song?
2. Why may the song-writer be called “a voice for all?”
3. Who among our own people have earned this title by

creating beautiful songs? Name some of these poets and tell what are their most popular songs.

4. What characterizes the words of a beautiful song? Illustrate by quoting a line or two from some song you love.

5. What is meant by this remark? "Back of the song there lies a story." Illustrate by telling the story that some song suggests to you, or by telling how some author came to write a certain song. For example, what story is suggested by "School thy Feelings," and "Oh, say what is Truth," and "Hail to the Prophet."

6. How does it help a song to know the story that is connected with it?

7. Show how the history of the Latter-day Saints is reflected in some of their hymns.

8. Show how the song is used in the Bible to express the feelings of the people of Israel at certain times.

9. What is the danger in many of the songs that are being sung today? Where do they come from?

10. What practical steps can be taken to get purer, more uplifting songs in our homes?

LESSON IV.

Home Economics.

FOURTH WEEK IN MARCH.

A. Bottle-fed Babies.

In the preceding lesson I emphasized the necessity of maintaining the baby on the breast during the first year of life. In the Great Ormond Street Hospital of London, England, statistics taken over a long period of time show the death rate from dysentery during the hot summer months to be ninety-six per cent in bottle-fed babies. These same statistics will be borne out in all congested districts. The treatment of dysentery in breast-fed babies is a comparatively simple proposition, but with the bottle-fed babies the physician is taxed to his utmost ingenuity. Mother's milk is the natural food. It contains unknown elements which we cannot analyze and, therefore, cannot duplicate in any of our milk modifications. Perhaps the principal source of trouble with bottle babies comes from the frequent contamination of the food. In spite of the most extreme care exercised on the part of the mother in the preparation of the food, bacteria will find their way into the milk and produce subsequent trouble. A bottle of milk allowed to stand in the sun for one hour will develop millions of

organisms which will cause dysentery or other intestinal disorders. Mothers frequently make complaint at the extreme caution enforced by the physician in the preparation of food for the babies if they will just keep in mind this rapid development of bacteria they will realize the necessity for the greatest of care.

In order to avoid contamination as much as possible the food for the entire twenty-four hours should be prepared at one time. Six or seven bottles should be obtained, preferably the narrow neck bottles, for reasons that will be seen later. The food should be prepared and put in the bottles and then placed on ice and kept there until feeding time. They should then be placed in hot water to bring them to the proper temperature, and fed immediately. If these directions are followed there will only be necessity for handling the milk once, thus lessening the danger of contamination. A plug of sterile absorbent cotton should be placed in the neck of the bottle to serve as a cork. This keeps out bacteria but allows the entrance of air. The large neck bottles are easier to be kept clean than the narrow neck but you cannot properly cover them with absorbent cotton and are compelled to pour your food from a large container into the bottle at each feeding. The bottles should be scalded thoroughly each morning before filling with the food and rinsed out with a solution of borax water. Nipples should be scalded every day and kept in boric acid solution. If these directions are followed out carefully in the preparation of the bottles and the nipples the danger of contamination is reduced to a minimum and the death rate from dysentery would be greatly reduced.

R. Modification of Cow's Milk:

When the baby has reached proper age for weaning, or when from any cause your physician deems it necessary to wean from the breast, nothing but a modified cow's milk mixture should be considered. The child's food should contain in proper proportion all of the good elements—carbo-hydrates, fats, salts, proteins and water. If any one of these food elements is neglected, although the child may apparently be well, he will, in time, show signs of trouble to the experienced eye. Fixed formulas for the modification of milk are impossible because every child has to be fed according to its weight and condition of nutrition. Guess work in the feeding of babies is responsible for more deaths than the infectious diseases. A careful estimation should be made by the physician as to the exact number of calories of food the child requires during the twenty-four hours and the formula should be worked out from this basis. The condition of nutrition must be considered carefully, otherwise, one is very apt to include in the formula too much or too little of one of the food

elements—for example, a fat, flabby baby, slow in teething, slow in walking, yet of over-weight for its age, should not receive as much fat in its food as the child that is thin and emaciated and under-weight. The reason why mothers so frequently have difficulty in feeding their babies is because the formula is not worked out along these lines and the result is that they try every food that is recommended. For a delicate babe they modify cow's milk; they try Eskay's, Mellan's, Horlicks and all of the rest of the proprietary infant foods until finally the child reaches a stage where the physician has to take the case in hand, and there is no more difficult case in medicine than the feeding of such a child. Rickets and scurvy, the common diseases of the second year of childhood—the causes of lowered vitality—are the results of these errors in feeding.

A few simple rules will help mothers with normal children. The child should be fed from one to two ounces more than its age in months at each feeding. With the minimum of three ounces and the maximum of eight to the feeding—for example, a child three months old should be given from three and one-half to four ounces of food every three hours; a child six months old should be given from six to eight ounces of food every three hours. The younger the child the greater the dilution of the milk should be. With babies under four months of age I usually begin with the two-thirds milk and one-third water mixture. As the child increases in age the strength of the milk can be increased until at the age of one year the child is getting all milk without any modification. The sugar to be used should be some form of malt, since it is much more easily digested than any other form of sugar. Milk-sugar has been too widely recommended and used. It is very frequently the cause of severe nutritional disorders in childhood. Dextrimaltose is a very excellent form and is most easily assimilated by babies. For the average child from one to one and one-half ounces of sugar should be given in twenty-four hours. Other than these few points no definite rules can be given. A careful record of the weekly gain in weight should be kept with all bottle-fed babies since the scales are the most reliable guide as to when the baby is getting enough or when we are over-feeding.

C. Proprietary Foods:

There is no doubt but that the proprietary foods play a part in infant feeding. By proprietary food, I mean Mellan's, Horlick's Malted Milk, Denno's, Eskay's, Nestles, Eagle Brand Condensed Milk and the numerous other prepared foods on the market. These foods are all standardized to meet the requirements of babies in general. Since each child must be fed in-

dividually according to its actual bodily requirements, the impossibility of successfully feeding all babies on these foods can be readily seen. Babies have a higher tolerance for carbo-hydrate than for any of the other food elements. As a result, these proprietary foods contain in excessive amounts this ingredient at the expense of the others. Occasionally we see a perfectly normal baby that has been fed on one of these foods, but in that case it was just the food that was adapted to that individual condition. Mothers must not feel that because their babies get fat and look well on these foods that they are well. Invariably defects in development can be found. I often have a baby brought to me with the mother boasting that it is a baby reared on proprietary food—careful examination invariably reveals defects of physical development which lower the child's vitality. And I might add here, that the most obstinate cases of dysentery that a doctor is ever called upon to handle are those that have been raised upon the proprietary foods. We get a one-sided development from a one-sided food. In feeding them we shape the baby to meet the requirements of the food instead of shaping the food to meet the requirements of the baby. Look at the pictures of the babies in the literature that you have received from these proprietary food concerns. They are fat babies with large heads, large abdomens, large joints, and almost invariably they have slight deformities of the chest, are slow to walk, slow in teething, and in the second year of life are the first ones to contract the infectious diseases upon exposure. For these reasons the necessity for careful modification of cow's milk can be readily seen, where it is absolutely impossible to secure mother's milk. A wet nurse will often save a child's life.

QUESTIONS.

1. What is the reason for the higher death rate amongst bottle-fed babes than breast-fed babies?
2. How would you proceed to prevent contamination of the food prepared for your baby?
3. Take an imaginary case of a baby six months old, weighing fourteen pounds. Discuss in detail how you would prepare his food.
4. What has been your experience with the proprietary foods?
5. Have you noticed that the teeth decay early in babies that have been fed on the proprietary foods? Have you noticed that they are slow in walking; that their teeth are slow in appearing; that they have large abdomens, with very frequently naval ruptures?

6. Do you not think the proverbial difficulty of getting the baby through the second summer is often due to these mistakes in diet?

7. Let some mother study up the different food ingredients --carbo-hydrates, fats, proteins, salts and water and conduct a discussion.

SOME DAY YOU'LL MEET.

By Miss Leah Brown.

Are you lonely in your cottage,
 Little home so dear to you?
 Are you lonely, as you think of
 How in love 'twas built for two?
 Now, in death, you two have parted
 And have left the cottage here,
 For one alone to love and cherish
 Thinking of her mate elsewhere.

CHORUS.

Lonely heart, some day you'll meet him,
 On a distant silver shore.
 Lonely heart, when you shall meet him,
 He will greet his love once more.
 He will take you to a cottage
 He is building there for you;
 Built of gold and precious jewels,
 Just a cottage built for two.

In the solemn twilight hours,
 When the long day's work is done,
 Do you sit down by the fireside
 Thinking of the days now gone?
 How you stood there, in the doorway,
 Holding out your hand to one
 Who came home so gay and joyous
 When his own day's work was done?

Lonely heart, your days of longing
 For the tender, thoughtful care
 Will be met in fullest measure
 When you meet him over there.
 He is eagerly awaiting
 For that glorious, happy time
 When his arms can close enfold you,
 In that perfect, heavenly clime.

TO GENEALOGICAL STUDENTS.

Finding that the book on Surnames by Baring-Gould is out of print, our Genealogical Committee have decided to print a book on Surnames, under the auspices of the Genealogical Society of Utah. We are working very hard to get this out in a month or six weeks. We ask your patience until then.

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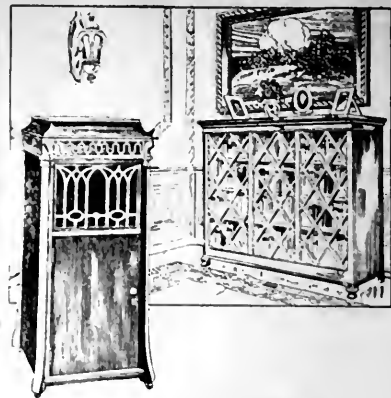
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THE RELIEF SOCIETY MAGAZINE

MARCH, 1917

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THE RELIEF SOCIETY SISTERS.

By Maud Baggarley.

The Call.

The world is thine, O woman,
Fare forth from thy narrow walls,
There are many fields of labor,
Come—for the Master calls.

From thy nest hath flown the fledglings,
So strong and fleet of wing,
Thou cherished and guarded and nourished
And sent them forth to sing.

And now that thy home is empty,
Step without thy door,
See the hands that trembling beckon
Beseeching thee evermore,
To pity and succor, O woman;
Hasten, their need is sore!

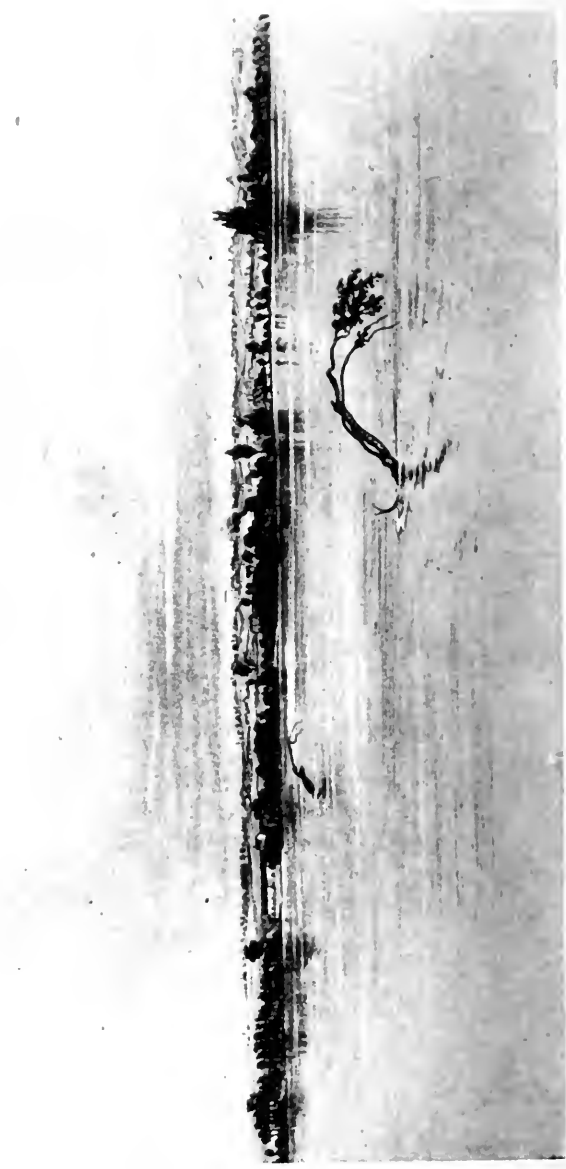
The Answer.

From shack, and cottage, and mansion
The willing workers came—
"God needs us," they softly whispered,
And in His holy name
Went forth on errands of mercy
And asked neither gold nor fame.

Now the stars look down on them toiling
For their work is never done.
But the sick and dying bless them,
And many a soul is now
'Gainst the Lord's triumphant coming.

Silent and unassuming,

Serene and calm of face,
Like the ocean tide in-coming,
Resistless their power and grace.
Tho' they seek no crown of laurel,
When the small and great shall 'rise
Jehovah Himself shall bless them
For their work beneath the skies.



NAUVOO

Painted by Pierccy, in 1853.

THE Relief Society Magazine

VOL. IV.

MARCH, 1917.

No. 3

An Interesting Outgrowth of the Relief Society in Nauvoo.

It is not generally known that there was an organization for young people in the early days of Nauvoo, nor that the organization was an outgrowth of our Relief Society. Our readers will enjoy the following account of that event, and especially the words spoken by our great Prophet-leader, Joseph Smith:

A SHORT SKETCH OF THE RISE OF THE YOUNG GENTLEMEN'S AND LADIES' RELIEF SOCIETY OF NAUVOO.*

One evening in the latter part of January last, a few young people having assembled at the house of Elder H. C. Kimball, the follies of youth, and the temptations to which they are exposed generally, but more especially in our city, became the topic of conversation. The company were lamenting the loose style of their morals—the frivolous manner in which they spent their time—and their too frequent attendance at balls, parties, etc., etc., when Elder Kimball proposed that an appointment should be given out expressly for the young ladies and gentlemen, and he would give them such instruction and advice as the Spirit of the Lord might suggest to him; which, if followed, would doubtless lead to a reformation in the conduct of his young friends. This proposition was received with delight, and acted upon with alacrity.

An appointment having been given out, a number of the young people assembled at the house of Elder Billings, when Elder Kimball addressed them for some time upon the duties of

**Times and Seasons*, Wednesday, April 1, 1843, page 154.

children to their parents, to society, and to their God; exhorting them to lay aside their vanity, light-mindedness, pride, and frivolity; and endeavor to show themselves worthy of the religion which they had embraced; advising them to shun evil company (for by an individual's company is his character estimated), and to be obedient to their parents, for this is the first commandment with promise.

This address was so well received by the assembled congregation, that it was voted, almost by acclamation, that a similar meeting should be held on the ensuing week. An appointment was accordingly circulated for the next Wednesday evening at Brother Farr's schoolroom, as Elder Billings' house was too small to contain the assemblage.

On the appointed evening, the room was filled to overflowing. Elder Kimball addressed the crowded, but silent and attentive congregation, for the space of an hour, in that plain, simple, and affectionate manner, which goes directly to the heart, and which is so natural to the speaker. He first explained the duty which the youth owed to themselves and the manner in which they might obtain honor and respect, viz., by applying their minds with determined perseverance to all the studies commonly deemed necessary to fit them for active life, and polish them for society; also to the study of the Scriptures, the Book of Mormon, the book of Doctrine and Covenants, and the theological work of their most talented elders. By pursuing this course, said he, "you will be enabled to give a reason for the hope and the joy which exists within you—you will always be prepared to explain the doctrine in which you believe—you will ever be ready to prove and defend your religion—you will be well received in company, and will be esteemed by all wise and good men. We who have borne the heat and burden of the day, will soon go the way of all the earth, and give place to you, my young brethren. You will soon come upon the stage of action, and be called upon to carry the glad tidings of the new and everlasting covenant to the remotest parts of the earth, and proclaim the news of gospel grace to a lost and ruined world. Strive, therefore, to show yourselves worthy of your calling; be dutiful, be humble, be faithful, be obedient, and acquit yourselves like men, and women of God." He concluded his interesting discourse with a general exhortation to keep all of the commandments of God, to associate with none but the wise and virtuous, and lastly to keep themselves pure and unspotted from the world. This discourse like the preceding one, was received with delight by all the hearers.

Brother Farr then made a few short but pertinent remarks, when a vote was taken whether the meetings should be continued, which was carried unanimously in the affirmative. This room

being also too small, the next appointment was made for the meeting to be held at the house of President Smith.

Notwithstanding the inclemency of the weather the house was completely filled at an early hour, and numbers were obliged to depart for want of room. The assembly were as usual addressed by Elder Kimball who, in a solemn and impressive manner, warned the young people against the evils to which they were exposed, and the temptations to which they were peculiarly subject; not only from their youth and inexperience, but also from their sanguine and excitable temperament. He exhorted them to be guided by the voice of reason and judgment, and pay strict attention to the advice and command of their parents who, being of maturer years, and a longer experience, are much better calculated to guide the pathway of youth, than they themselves. He warned them against giving heed to their passions, which he said would lead them into many snares, and difficulties. He advised them never to be forward in company, for "a wise head keeps a silent tongue;" to be condescending to their inferiors, kind and conciliating to their equals, and deferential but not slavish to their superiors. He warned them against frequenting balls and such places, which, he said, would generally lead to many evil practices, and would draw away the mind from more innocent amusements, and from their duty to their parents. He said he had not now, nor ever had, any objections to having young people meet together in social parties, or indulging in any rational amusement; but, he strongly opposed carrying it to extremes, as it generally was. He concluded this address by exhorting them to give heed to his advice, for it was according to the holy Scriptures, and "to live by every word that proceedeth out of the mouth of God."

The house being still too small, the next meeting was appointed at the lodge-room over President Smith's store.

At the appointed time this large room was filled to overflowing, and the great number which assembled, testified to the increasing interest, in which these meetings were held by the youth of the city. Again Elder Kimball addressed them and gave them such advice as would be useful to them at the present time and also in their future lives.

At the next meeting President Smith was present and addressed the young gentlemen and ladies for some time. He expressed his gratitude to Elder Kimball in the strongest terms, for having commenced and carried on in so masterly a manner the good and glorious work he had undertaken. He said it would be the means of doing a great deal of good, and of benefiting his young friends more than they were aware of; that the gratitude of all good men, and of the young people whom he had so much

benefited, would follow him through life and "when gray hairs should his temples adorn," he could look back with pleasure upon the winter of 1843, when he was engaged in promoting the cause of benevolence, and preparing his young friends for the glorious career which awaited them.

He said that he stood before them with more embarrassment, than he would before kings, nobles, and great men of the earth, for he knew the crimes of which the latter were guilty, and knew precisely how to address them; but his young friends before whom he now stood were guilty of none of these crimes, and he hardly knew what to say. He said he had never in his life seen such a large company of young people assembled together, pay such strict attention, listen with such profound silence, and keep such good order, as the assembly now before him. He praised their good conduct, and taught them how to behave in all places, explained to them their duty, and advised them to organize themselves into a society for the relief of the poor.

As a commencement to their benevolent efforts, he offered a petition from an English brother by the name of Modesley, who was lame, and who wished them to build him a house, that he might have a home among the Saints. This worthy brother had gathered together a few materials for this purpose, but was unable to use them; and, now, relying upon the active benevolence of the young people of Nauvoo, he sends this petition that this gathering might act upon it as it deems proper. President Smith advised them to choose a committee to collect funds for this purpose, and to perform the charitable work as soon as the weather became suitable. He gave them much good advice, to guide their conduct through life and prepare them for a glorious eternity. He said he was very much pleased with the course Elder Kimball had taken, and hoped he would continue his meetings and that the young people would follow his teachings.

A meeting was appointed for the young men to take these things into consideration, but owing to the appointment not being generally circulated, many of the young gentlemen were not present. The meeting was however called to order. William Cutler was chosen president, and Marcellus L. Bates, clerk, Andrew Cahoon, C. V. Spencer and Stephen Perry were appointed as a committee to draft a constitution for the government of the society. After hearing several speeches the meeting adjourned till the evening of the 23rd of March.

At the next public meeting we were addressed by Elders Kimball and Roundy, and as usual received much good instruction. Elder Kimball advised us to choose our wisest young men, as officers of the society, and appoint a committee to wait upon the young ladies, as well as gentlemen, and obtain their subscrip-

tion; for, said he, "they are as full of benevolence, and as ready to assist in relieving the poor, as are the young gentlemen." He also advised that no one be excluded from the society, of whatever sect or denomination he might be, and that all be given an opportunity of doing all the good in their power.

On this evening the storm was raging tremendously, and the cold north wind was blowing in a most searching manner; yet, contrary to the expectations of every one, the house was almost filled, not only with young men and boys, but with the tender, lovely and beautiful women of our city. They seemed determined to brave every extremity of the weather, rather than be absent from the place where they received such good instructions. This showed the good effects which had already been produced by these meetings, and cheered on the spirits of him who had first begun them, and had since been their chief promoter. Instead of the young people spending their evenings at parties, balls, etc., they would now leave all, and attend their meeting. Instead of hearing about this party and that party, this dance and that dance, in different parts of the city, the Young People's Meetings became the chief topic of conversation.

Pursuant to adjournment, the young men convened together on the 21st of March. The minutes of the last meeting were read and approved, and the same officers appointed to preside as on the former evening. The report of the committee was then called for, which was as follows:

Whereas, The young gentlemen and ladies, citizens of the city of Nauvoo, are desirous of aiding and ameliorating the condition of the poor and of carrying out the principles of charity and benevolence, as taught in the holy Scriptures, therefore, be it

Resolved, That we form ourselves into a society to be styled the "Young Gentlemen and Ladies' Relief Society of Nauvoo," and that we be governed by the following articles, to-wit:

1st. There shall annually be elected by the society, on the last Tuesday in March, a president, vice president, treasurer and secretary.

2nd. It shall be the duty of the president to preside over all meetings of the society.

3rd. It shall be the duty of the vice president to preside over all meetings in the absence of the president.

4th. It shall be the duty of the treasurer to receive all funds of the society, and to keep a correct record of all the receipts and disbursements, also from whom received, and to whose benefit appropriated, and make a report of the same, as often as required by the society.

It shall further be the duty of the said treasurer, before entering into office, to give bonds to the amount of one thousand

dollars to the society, for the faithful discharge of all duties incumbent upon him, which shall be lodged in the hands of the Trustee-in-Trust.

5th. It shall be the duty of the secretary to keep a record of all the proceedings of the society.

6th. There shall annually be chosen a committee of vigilance, consisting of five persons, whose duties it shall be to search out the poor of our city, and make known to the society the wants of those whom they, in their judgment, shall consider most deserving of our assistance.

7th. The society shall meet on the last Tuesday in each month, at 6 o'clock p. m.

8th. A special meeting of the society can be called by a petition of twelve of the members, to the secretary, whose duty it shall be to give notice of the same, by posting up a written notice in at least three of the most public places in the city, at least three days previous to said meeting.

9th. This constitution shall be lodged in the hands of the secretary, whose duty it shall be to present it at each meeting to the society, and receive the names of all persons wishing to be-



RESIDENCE OF HEBER C. KIMBALL, NAUVOO, ILLINOIS.

Where the preliminary meeting of the Young Gentlemen's and Ladies' Relief Society was held.

come members, under thirty years of age, who can sustain a good moral character, and who are willing to support this constitution.

10th. Any person being a member of this society, and being found guilty of any disorderly conduct, or refusing to comply with the rules of the society, can be expelled at any regular meeting of the same, by a vote of the majority of the members present.

11th. In the event of a removal, by death, or prolonged absence of either of the officers, it shall be the prerogative of the society to appoint another in his stead.

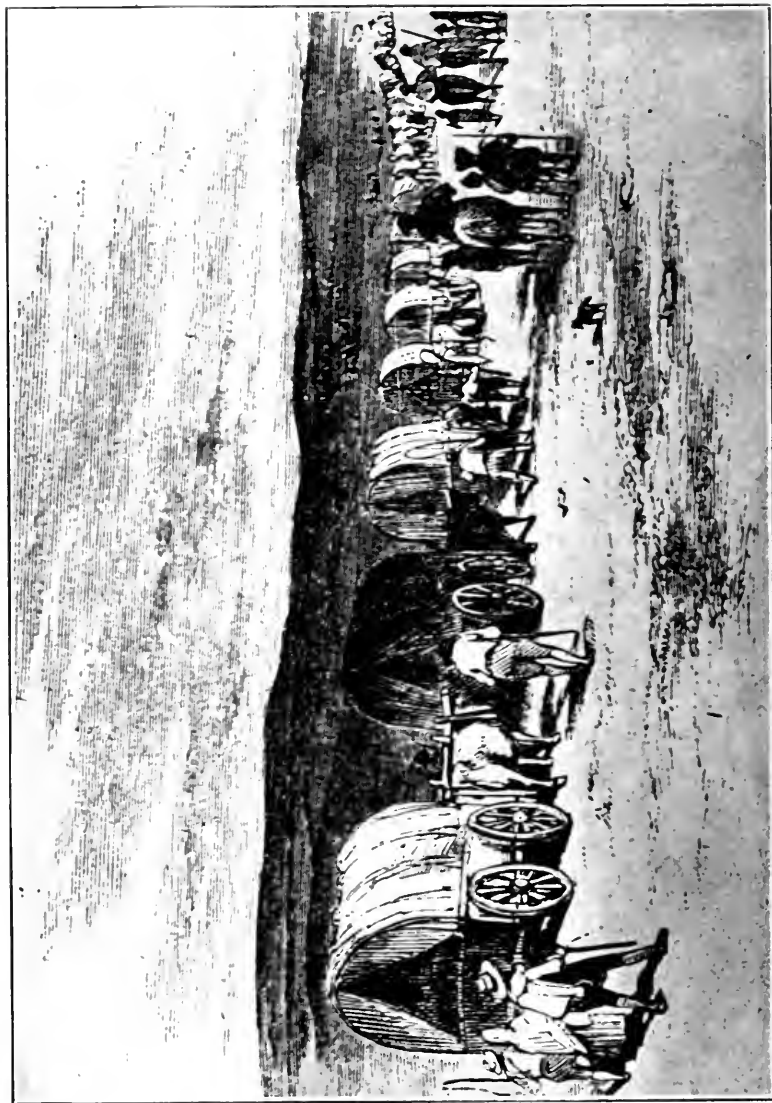
12th. This constitution shall be subject to an amendment at any regular meeting of the society, by the voice of two-thirds of the members present.

This report was unanimously adopted, and the meeting then proceeded to choose their officers. William Walker was chosen president; William Cutler, vice president; Lorin Walker, treasurer, and James M. Monroe, secretary. Stephen Perry, Marcus L. Bates, E. A. Alred, Wm. H. Kimball, and Garrett Ivans, were appointed as a committee of vigilance. After some discussion the meeting adjourned until the next Tuesday evening.

At the next public meeting, the large and crowded assembly were addressed at considerable length, by Elders Jedediah Grant, Brigham Young, and Heber C. Kimball. The addresses were very interesting and highly instructive, as the breathless silence and deep attention of the audience attested.

This is in short, a history of the rise of this society, which bids fair to be one of the most useful and benevolent societies in the Union. Throughout all the meetings, the most profound silence and the best of order was kept continually. If the youth throughout our land would follow this good example and form themselves into such societies, there would be much less sin, iniquity, misery, and degradation among the young people than there is at the present day; there would not be as many suffering poor, neither would there be as much immorality among the people. But on the contrary, peace, good order, happiness, cheerfulness and plenty, would reign in the land, the Lord would look down from His holy habitation and smile upon us, and bless us all.

J. M. MONROE, Secretary.



EMIGRANT TRAIN CROSSING THE PLAINS.

Mothers in Israel.

Mary Ann Stearns Winters.

LEAVING KANESVILLE AND THE JOURNEY ACROSS THE PLAINS.

With the close of January, 1852, all dances, festivities and amusements ceased, and our hearts and labors were turned to the preparation for our journey to the valleys of the Great Salt Lake. We had no idea how we were going to make the journey, but all were told to get ready, with the promise that the Lord would help, when they had done the best for themselves that they could. I think our *hope* must have been even greater than our faith, for there was not the least chance in sight for us to make the journey. What we needed was a wagon, team, provisions to last three months and a driver, and where they were to come from was the mystery before us. We had clothing to carry us through for a year without suffering, but that was a small part in comparison with what was still needed for the outfit.

Early in the spring, as the California emigrants (gold seekers) came along we baked bread for them, sliced it, and dried it in the oven, so they could have something to eat when it was not convenient for them to cook. In this way we earned something to keep up our food supply, and also to buy a few articles, (thread, pins, needles, etc.), that would be so much needed in the new land we were to go to. We also made cotton floursacks for the emigrants to put their provisions in, at 75c a hundred, but sewing by hand was rather slow work. Brother Joseph E. Johnson was taking a company of Indians to Washington to talk with the great White Father, and we made shirts for them, out of orange and blue calico, with ruffles at the neck and wrists. I did not see the Indians, but they must have looked quite stylish when dressed in their new clothes. One bright Monday morning in the early days of May, the Honorable A. W. Babbitt called at our door, and said, "Sister Pratt, I am just starting for the Valley, and shall expect to meet you on my return journey, in some of the companies that are going out this year." After wishing him a safe and prosperous journey she hoped it would be our good fortune to go this season. He then said, "I have put a hundred dollars in the emigration fund with the express purpose that you have a good, substantial, comfortable wagon to make the journey in across the plains, and I want you to be sure that you get it." She thanked him very sincerely for his kind thoughtfulness in our behalf, and he was off, on his long journey to the westward.

We looked at each other in astonishment, mother and I, for this promised help and blessing had seemed to drop right down from heaven in our behalf. There was the wagon in our mental view, but it couldn't move without a team and a driver—still the thought of this home on wheels raised our spirits and hopes many degrees, and oh, how we did work and plan and pray.

A steam-boat had just arrived with a large company of Saints from St. Louis with their goods and wagons, anxious to continue their journey overland to the peaceful valleys of Ephraim. All was bustle and animation, with joys and hopes and fears and anxieties, that none but those who participated in those times can fully understand. Some had sent money ahead of them to purchase their teams, and those who still had to buy were busy looking for bargains to suit their needs. But through it all was a spirit of buoyancy that seemed to lift upward, and press onward all who had put their hands to the task of preparation for the journey. In this company were many of our dear friends of England, Nauvoo and St. Louis, and we all rejoiced together in the fond hope of soon joining the earlier pioneers, and with them, making happy and peaceful homes in the tops of the mountains of the fair valleys of Ephraim. Two days after Brother Babbitt's departure, Brother Joseph A. Kelting called to say good-by, as he was going back east to Philadelphia to visit his old home, and to buy goods for his store, and would not cross the plains for another year or two. He said to mother, "Sister Pratt, I have put one hundred dollars in the emigration fund with the express understanding that you have a suitable and comfortable outfit for the long and tiresome journey that lies between us and our friends in the Salt Lake Valley. It is there for your benefit, and I want you to have it."

While we only got a small portion of *this* hundred dollars, the way was provided for us to have plenty for the journey, and a few days' rations left when we arrived in Salt Lake City. Words failed to express our gratitude to this Nauvoo friend and kind brother, in the help offered in this our time of great need. Brother Kelting went on the returning boat that had brought the company of Saints to Council Bluffs.

We had been living by faith, and now the substance was growing large in our sight, and we marveled at the providences of our Heavenly Father in our favor. During the days of this same week one of the Emigration Committee called to inquire about our prospects for the journey—what we had and what we were still in need of, and he told mother that there was a wagon at one of the shops that was intended for her use that it soon would be finished, and brought to her door. And he also told her that if she would go and get it *herself* she could have ten

dollars' worth of provisions from Mr. Hawks' store, (now this is the same Mr. Hawks that gave my brother the sugar barrels to scrape out). It was explained to mother that when the Committee had solicited subscriptions from the merchants in behalf of the widows and destitute, Mr. Hawks had said, "No, I will not subscribe anything to you, but if widow Pratt is of a mind to come herself, I will give her ten dollars' worth of provisions to help on your cause." Mother replied that she had never been in Mr. Hawks' store as they sold liquor there as well as groceries, but the brother told her she would better go, for it was a gift not to be slighted, and no one could get it but her. He directed further that when she had obtained these groceries, whatever else we lacked of provisions would be made up out of the fund.

Mother and I thought as the brother did, that it was a gift not to be lightly passed by—and we felt that it was another channel of help that the Lord had opened up for our good. So the next day, just after dinner, mother and I went to the store and she explained to Mr. Hawks what she had come for and told him that we had been driven from our home in Illinois or we would not be in such destitute circumstances and needing help of this kind, that she accepted the gift with a grateful heart, and expressed the hope that he would be abundantly rewarded for his kindness and good gifts. I believe that down deep in his heart he was glad to give something to help the poor, persecuted, driven people. Right here I would like to say that I have remembered this good man in our holy temple, and I trust that some one has preached to him in the spirit world and that he will receive the benefit of the ordinances that have been performed in his behalf. The articles we got from the store were corn-meal, bacon, cod-fish, rice and other groceries with soap and some dried fruit, and true they were a great blessing and benefit to us.

We had been buying our butter of Sister Ellison, who lived on the other side of town, and as we were then needing some, mother proposed that we take our sewing and visit Sister Ellison, as she had often asked us to do, for an hour or two and get the butter to bring home with us. After the greetings were over Sister Ellison began to inquire about our prospects for the journey (for that was the main topic among the Saints), and mother told her we had the promise of a wagon and thought we would have plenty of provisions to last us, but she did not know where a team and driver were coming from. Sister Ellison turned from her work and raised up her hands saying, "Well, I can tell you about that right *now*. There is a brother boarding with me who has been working all winter to get his team, and he wants to go in some one's wagon and drive this team. He will furnish his own provisions and would desire to have his washing done in

return for his services. He has a large yoke of oxen and two yoke of cows. Two of the cows are giving a good mess of milk now. At the end of the journey he would want each party to have his own property. He has been yoking them up and training them for a week or two and they are doing fine. He will be up to supper at six o'clock and you must stay and see him, for I believe it is just the right chance for both of you." Accordingly, at supper partial arrangements were made to be continued as preparations were advanced in the matter. All these opportunities had come to us in the short space of about one week.

It was now getting to be the last days of May. One morning we heard a team at the door, and on looking out to see who had come, Brother Hyrum Winters stepped to the door saying, "Good morning, Sister Pratt—I have brought you a good wagon that I think will take you safely to the Valleys of the mountains. It is one of the best that has been made in our shop. It has a good double cover that will keep out the storms—there is a full bucket of tar under the seat; it is all ready to load and hitch onto for your company. May the Lord bless and prosper you and take you safely through." Tears of joy and gratitude filled our eyes as she thanked him in behalf of all who had helped to do this kind work.

In a day or two we commenced loading our wagon and in one week after it stopped at our door, it started on its long journey westward. Just as the team was being hitched to the wagon, Sister Julia Babbitt, who lived on the hill just beyond us, came over to bid us good-by—she looked in the wagon and thought we could make out comfortably in that wagon, "but," said she, "I see you haven't any tent, and you will need one, I have a little one that will be just right for you—it is one that I took out last year when we went and returned. It did me good service, and you will find it very useful, and you are welcome to it, for I shall not need it. The hired man is coming with it and the table board. If you will send the little boys for the tent poles these can go right in the bows of the wagon and will not take up any extra room, and the table board will slip right in by the side of the wagon box." The dear soul, had them all neatly arranged by the time she was telling it. She had crossed the plains twice and she knew what to do. As she kissed mother good-by, she slipped a pretty ring from her hand and placed it on mother's finger saying, "Accept this as a token of my love and friendship for you, and I will remember you and pray for you on your journey." That was the last time we ever saw the dear, loving woman. She was good to everybody—white people and Indians—every want that she saw had her sympathy and help. Her trials have been great, but her reward is sure.

An Interesting Occurrence in Canada.

The following remarkable story was Related by Edward J. Wood,
President of the Alberta Stake, at Conference in
Salt Lake, October 3, 1915.

The story is of today, an event which happened recently. A tribe of Indians came to our country, called the Kree Indians. They were headed by a man named "Yellow Face." He said that he was a member of a council of five who lived in the eastern part of Saskatchewan, the province to the east of Alberta. They spend their time in winter in hunting and fishing. They roam around the country for that purpose and then go back again in the spring. They are the wards of the British Government and are a superior tribe. This man and his one hundred twenty-eight families came into our country, and camped in the woods by a river, right where the road led from two of our wards. We did not know anything of their business. They went about hunting and fishing. One day this man, "Yellow Face," sent to a ward for the "high chief" of that ward, as he called him (we call them bishops), and wanted him to come to his tent and have a visit with him. Their people had visited us, we had asked them into our meetings. They had come to our entertainments and we had become interested in them. They are a very well educated people, are the Kree nation,—not like the Indians here. They dress as we do and are educated. They have a written language of their own, not made by white men, according to signs and sounds, but composed of hieroglyphics, which appear to be a scientific alphabet.

This man sent for our bishop and when he came he found a large tent with the heads of these one hundred twenty-eight families there, sitting in a circle, and "Yellow Face" was sitting right in front with one Indian woman. "Yellow Face" said to this bishop, "We want you to talk to us. We have been to your meetings. We have been to your parties. You have asked us to dine with you. Now we return the compliment. We want you to come and visit us." He was led to the center of the circle.

Bishop Parker did not know what to say. He had never been on a mission, wasn't prepared to preach the gospel, but he was struck with the sincerity he saw in the people's faces as they sat in the circle. They were pleased to see him, so he told them about the restoration of the gospel and about our work of colonizing in that country. They did not seem much interested in that. After he got through they said, "Is that all you know about

your gospel?" He thought and said, "Well, I believe I have told you all I know." "Well," "Yellow Face" said, "don't you have any books that you talk about?" "O yes," and Brother Parker then thought of the Book of Mormon. "Well, tell us about that book." Brother Parker told all he could. It did not take very long and when he got through the chief said, "That is all," and Brother Parker went home.

About a week later the chief sent for the bishop again. Brother Parker did not know this time what would be expected of him. But he went and found the same crowd there. This time "Yellow Face" said to Brother Parker, "When you were here before, I sat there and you stood here. This time I'll stand here and you sit there," and so he related the following story to Brother Parker:

"Two years ago the High Chief of our council had a vision," (mind you, this man never knew anything about our gospel, never knew there was such a thing as visions or heavenly manifestations). "Our High Chief, the great chief of the Kree Nation had a messenger come to him that he never knew, and he told this chief, you are going to die, but you won't die all over. When you die I do not want you to be buried until you get cold all over. So the chief said, all right; and later he went with this messenger, so that they all thought he died. All the other chiefs thought he was dead, but he had told his nearest associates previously to watch his body when he went cold, from the extremities of his fingers to his toes, and to bury him if his body was cold all over, but if they found a warm spot over his heart not to bury him. So he was watched for five days and only above his heart was there a small warm place. On the end of the fifth day he came to, and he called all his council together and told them he had been into a country where he saw his forefathers, walked with them, talked with them; and they told him he would not yet die, for he would come back to the earth and that he was to send all over the country until he found a people who had a book in which was recorded the history of the many people he had been with in the spirit world; and he said I will give unto you four signs by which you may know the people. First, they will not drive you out of their country. Second, you can turn your horses loose, they won't steal them. Third, they will go through your village and they won't rob the virtue of your maiden women. Fourth, they will let you hunt and fish on their domain." So he said to Brother Parker, "With my family for two years we have hunted for such a people. You invited us into your meetings. We sat at the table with you in your picnic parties. You have come through our village; you have not molested our women. We are fishing and hunting today on your Church land. So I tried

you, I watched you ; we have watched your old men, your young men ; we have watched every action of all your people. When I heard you speak it sounded like good music to me and when you said that that was all, you had to tell I thought again, I am disappointed. So I asked you if you had a book. You told me you had and told me of your Book of Mormon. That is our book. That is our history, not yours. We want it."

So Brother Parker went and got the Book of Mormon and brought it back to the Indians. The Indians took it, gave it to the interpreter and had him sit down and read it by the hour, and when he got through the Indian Chief kept the book—to take back to the High Chief who was waiting for them—he did not think he had to buy it. He had said, "It is our book, our history," and drew out a beautifully embroidered envelope of leather and wrapped it up and took it away. They have visited us several times since, telling us other wonderful things. They are a very fine people, and only the Lord knows what this visit may portend. Not all that was related can be related here as it pertains to a sacred prophecy. It will come true in due time.

ALICE.

So young, so gentle, so exceeding fair,
With pleasant ways almost beyond compare,
No wonder you have gone where angels dwell.
But oh, your absence is so hard to bear,
Sweet girl, dear Alice, you were loved so well!

You were so wanted, here and everywhere ;
And Heaven gained you ; you are radiant there.
Come often, then, and cheer your friends below
With your sweet influence—heed this longing prayer,
Ask God to send you—Mother loves you so!

L. LULA GREENE RICHARDS.

A Morning Reverie.

By Annie D. S. Palmer.

I awoke early this morning, but I did not arise early. I needs must think this morning of my friend, of my Relief Society President, of Tena Jensen.

Thinking of Sister Jensen took me in spirit into the homes where Relief Society work is done, the homes where sickness and pain are found, where want and hunger dwell, where sin has entered, where the hush of death has fallen. Into these homes she and her noble associates go bravely, seeking to know the aid that may be given, administering the relief that human power can bestow.

Thinking of Sister Jensen led me into the assemblies of earnest, busy women—the aged, where beautiful song and story are appreciated, where faith grows, where motherhood is honored.

Thinking of her revealed to me the embodiment of devotion, of hope, of courage, of energy, of charity that never faileth.

Thinking thus, I dreamed, and in my mind hurried; and, with almost the quickness of thought, I was carried some seventy-five or a hundred years into the sunlight of future joy. Seeking, I found Sister Jensen, silent and unknown, and followed her to note what she was doing. As she paused and knocked at a door that was closed, the thought of sickness and sorrow came to me—it was at such places she used most to visit. Not so at this home. The door was opened by a beautiful woman, white appareled, who threw her arms about Sister Jensen with such a cry of gladness that the whole household came to see and extend their welcome.

“See,” the woman said, indicating the family group and their surroundings, “this glorious, heavenly home is ours because of the help you gave to us while we were upon the earth. You encouraged us in the hour of temptation, you succored us in the moment of despair. And now, ah, there is no want, and sorrow is unknown. Yes, all our children are here, ten of them. How lonely we should feel in this great home with only two or three!”

Sister Jensen freed herself from the loving embrace and went on. As we drew near to another mansion, a grim, gaunt figure approached whom I knew as Death. From the splendid house came two sisters hurrying down the path and laughing as they ran. These, too, clasped Sister Jensen in fond embrace.

"We feared yon apparition once," said the younger woman, "and well we might. Do you remember the night he carried sister away? I shudder even now as I think of the cruel poverty, and the agonizing pain. But you comforted sister for the lonely journey and cared for me when she was gone. He has no power here; we laugh at his weakness. 'Oh grave, where is thy victory; oh death, where is thy sting?'"

Sister Jensen seemed to be looking for something special to do, so she hurried on. In the cool shade of a grove of palm trees a group of women sat in council. These espied the well-known figure afar off and sent a messenger to bring her.

"Noble Tena," the messenger said approaching, "we hold converse concerning the greatness of God's love, and how we may best show appreciation and let your voice be heard in the council of heaven's priestesses and queens."

For a time she whom I followed was lost to me amid the throng of happy, whiterobed women who surrounded her; but I knew she was worthy of the honor they gave and that she would bear her part in the discussions of heavenly love even as she had shown wisdom in the affairs of earth.

I now began to feel a great desire to draw near to her, to speak to her, to have her tell me of her life and of the full measure of her joy. With this desire I waited a full hour for her to quit the queenly council.

She met me with the same glad smile, the same cheery welcome that I had always known. I had opportunity now to note the brightness of her eyes, the silky coils of hair, the smoothness of her skin, and the exquisite texture of her snowy robe.

"I am so perfectly happy," she said. "There is always something to do, just as there used to be, but I never get tired now, and Father's work is so grand! There is so much joy in it! I often wonder why we ever thought it hard when on the earth. I am going now to meet a sweet old sister who is dreading to die. The dear old soul has suffered so much and is so weary of life—oh, she will be so glad when it is over!"

Then I awoke to a realization of the fact that Sister Jensen, our Relief Society President, is still with us, that it was meeting day, and that I, too, had my part of the work to perform.

Suggestive Programs for Anniversary Day.

RELIEF SOCIETY DAY, MARCH 17, 1917.

Darkness, hymn. "Dark is the Human Mind when Bound,"
Psalmody No. 2.

Prayer.

Restoration, hymn. "An Angel from on High," Psalmody No. 187.

The Open Door, reading. "Instructions of the Prophet Joseph,"
March, 1915. *Relief Society Magazine*.

Poem. "The Relief Society," March, 1915, *Young Woman's Journal*.

Solo. "The Lord is My Light."

Reading. Doctrine and Covenants, Section 25.

Hymn. "We Thank Thee, O God, for a Prophet."

Hymn. "Ye Simple Souls Who Stray," Psalmody No. 186.

Prayer.

Hymn. "The Happy Day has Rolled On," Psalmody No. 1.

Bible Reading, Isaiah, chapter 60.

Recitation. "The Genesis of the Relief Society," March, 1915,
Relief Society Magazine.

Solo. "The Seer," Psalmody No. 314.

Reading. "Report of Nauvoo Relief Society," March, 1915, *Relief Society Magazine*.

Address. "The Objects of the Relief Society."

Hymn. "How Blest was the Day," Psalmody No. 429.

"AUNT EM."

Hymn. "Our Mountain Home so Dear."

Prayer.

Roll Call, Sentiments from "Aunt Em."

Bible Reading. "The Virtuous Woman," Proverbs, chapter 31.

Reading. "Mothers in Israel," February, 1916, *R. S. Magazine*.

Sing or read "Sing we of a Home Immortal," Hymn Book, 423.

Reading. "Aunt Em," March, 1915, *Young Woman's Journal*.

Read Selections from *Musings and Memories*.

Poem. "At Evening," March, 1915, *Young Woman's Journal*;
September, 1916, *R. S. Magazine*.

A TESTIMONY MEETING.

Hymn. "'Mid Scenes of Confusion," Psalmody 286.

Prayer.

Hymn. "Welcome, Best of all Good Meetings," Psalmody 225.

- Reading, "My Testimony Concerning Temple Work," February, 1916, *R. S. Magazine*.
 Solo, "My Faith in Thee."
 Reading, "A Testimony," February, 1916, *R. S. Magazine*.
 Subject of Testimonies, "How being a Relief Society worker has made me a better Latter-day Saint."
 Hymn, "O Jesus, the Giver of All We Enjoy," Hymn Book, 22.
 Reading, Editorial in March, 1916, *Relief Society Magazine*.
 "Doxology."

STAKE CELEBRATION.

- Singing, "Oh, Blessed was the Day," Psalmody 429.
 Prayer.
 Story of the First Organization, Stake Officer.
 Tableau, 1. Charity in Act, Ward 1.
 2. Charity in Word, Ward 2.
 3. To gain Knowledge (higher development), Ward 3.
 Song, "Hymn of Praise," S. S. Song Book, page 186, Stake Officer.
 Story of Wheat Saving, March, 1915, *Relief Society Magazine*, Stake Officer.
 Tableau, "Harvest Scene," Ward.
 Tableau, Genealogy, Ward.
 Song, "Make the World Brighter," S. S. Song Book, page 197, Choir.
 Story, "Relief Society Nurse Work," with demonstrations.
 Tableau, "Women of the Bible," Ward presiding; Ma'lonna, Ruth, Rebecca, Esther, Dorcas and others.
 Tableau, "A Modern Relief Society at Work, or The Work Meeting," Ward.
 Musical Tableau, "The Teachers," Stake Choir.
 Dramatize the Song, "The Relief Society," October, 1915, *R. S. Magazine*.
 Art Tableau, "The Three Graces."
 Song, "Scatter Sunshine."
 Refreshments to be served by the Home Economics Section.

STAKE BANQUET.

Decorations to be green and white, as the 17th of March is also St. Patrick's Day.

The menu may be simple or elaborate, but keep the color scheme in mind. Meats may be garnished with watercress, celery tops, and green peas. Cakes may be iced in white and green, and the ices and candy must also be in keeping.

Toast Program.

Silent Toast, "Our Prophet." (All standing.)

"Hail to the Prophet ascended to heaven,
Traitors and tyrants now fight him in vain;
Mingling with Gods he can plan for his brethren,
Death cannot conquer that hero again."

"The Relief Society."

"Here's to the virtue that directs our action with respect
to ourselves; justice to those with whom we deal; mercy,
love and charity to all mankind."

Response.

"Our Husbands."

"Creatures not too bright or good
For human nature's simple food,
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and smiles."

—*Wordsworth.*

Response.

"Wives."

"As the bow unto the cord is
So unto the man is woman.
Tho' she bends him, she obeys him;
Tho' she draws him, yet she follows;
Useless each without the other."

—*Longfellow.*

Response.

"Charity."

"A link from the chain that angels wear."

Response.

"Smiles."

"Smile awhile; when you smile, another smiles
And soon there's miles, and miles of smiles.
And life's worth while, because you smile."

Response.

"To All of Us."

"Here's to all of us, for there's so much good in the
worst of us, and so much bad in the best of us, that it hardly
behoves any of us, to talk about the rest of us."

Response.

The banquet may be followed by dancing.

AN AFTERNOON WITH OUR WOMEN HYMN WRITERS.

Suggestive Program for Stake Choir.

1. Eliza R. Snow, Brief Biography.
Song, "Tho' Deepening Trails," "O, My Father."
2. Emily Hill Woodmansee, Biography.
Song, "Providence is Over All."
3. Lulu Greene Richards, Read "Similitude," December, 1916,
R. S. Magazine.
Song, "My Friend," September, 1916, *R. S. Magazine*.
Song, "Let Us Treat Each Other Kindly," S. S. Song Book,
page 146.
4. Lillie T. Freeze, Read from old copies of *Young Woman's
Journal*.
Song, "Hymn of Praise," S. S. Song Book, page 186.
5. Hannah Cornaby.
Song, "Who's on the Lord's Side, Who?"
6. Emmeline B. Wells.
Read, "Sing We of a Home Immortal."
Song, "Our Mountain Home so Dear."
Subject of Address, "Latter-day Saint Hymnology."

A BIBLE SUPPER.

For the Home Evening. (Use Bibles and Concordances.)
"Seek and ye shall find."

Preparing the Supper:

1. "And upon the table * * they shall spread a cloth of blue
and put thereon the dishes, and the spoons, and the
bowls and the continual bread shall be thereon."
2. "Salt without proscribing how much."
3. "The bright shining of a candle doth give thee light."
4. "Behold I have prepared my dinner. Come."

The Blessing:

Oh give thanks unto the Lord, for He is good, for His mercy
endureth forever.

Soup:

5. "Pour out the broth."
6. "Eat what thou findest, eat this roll."

Fish:

7. "We remember the fish."
8. "And they gave him a piece of broiled fish."

Meats:

9. "Two young pigeons."
10. "Fowls ye may eat."
11. "Chickens."

Vegetables :

12. "Beans and Lentils."
 13. "The cucumbers * * and the leeks and the onions and the garlic."
 14. "Olives."
 15. "The full corn in the ear."
- Dessert :
16. "Cheese."
 17. "A basket of summer fruit."
 18. "A cluster of grapes * * pomegranates, and of the figs."
 19. "And the melons."
 20. "Give me, I pray thee, a little water to drink, for I am thirsty. And she opened a bottle of drink, and gave him drink."
 21. "Thou shalt drink also water * * from time to time shalt thou drink."
 22. After dinner "Sing unto the Lord, Oh ye Saints of His, and give thanks."

References.

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|------------------------|---------------------|
| 1. Numbers 4:7. | 12. Ezekiel 4:9. |
| 2. Ezra 7:22. | 13. Numbers 11:5. |
| 3. Luke 11:36. | 14. Micah 6:15. |
| 4. Matthew 22:4. | 15. Mark 4:28. |
| Blessing, Psalm 107:1. | 16. I Samuel 17:18. |
| 5. Judges 6:20. | 17. Amos 8:1. |
| 6. Ezekiel 3:1. | 18. Numbers 13:23. |
| 7. Numbers 11:5. | 19. Numbers 11:5. |
| 8. Luke 24:42. | 20. Judges 4:19. |
| 9. Leviticus 5:7. | 21. Ezekiel 4:11. |
| 10. Deuteronomy 14:20. | 22. Psalms 30:4. |
| 11. Matthew 23:37. | |

ORANGE MARMALADE.

Select perfect fruit. One dozen oranges, 2 large lemons. Wash in hot water, then throw in cold water for a few minutes. Do not peel, but cut the fruit in very thin slices. Cut the slices across two or three times, discarding nothing but the seeds and cores. Measure fruit, adding 3 cups of water to one cup of fruit. Stand over night in an earthenware vessel. Next morning boil ten minutes only. Stand over another night. On the second morning add pint for pint of sugar and boil steadily till the juice jells.

Note: This is the best season of the year for making this delicious dainty.

Home Evening Entertainment.

ST. PATRICK'S DAY PARTY.

By Morag.

The March hostess often observes the "Seventeenth of Ireland," as it is often called, by giving an Irish party. Here is the invitation:

"The favor of yer prisince is riquisted at a party in honour of St. Patrick, to be held at the home of Mrs. Blank, on the seventeenth of Ireland. Please wear a thrifle o' grane to ixtinguish yerself from the others."

This request will be taken literally, of course, and much merriment will result, for the boys will wear green ties, bows, garters, sox, etc., and the girls will wear green waists, caps, bows, etc.

Decorate the rooms with paper shamrocks, harps, and emblems of Ireland.

Partners may be found by matching halves of paper harps which have been cut into two and drawn from a basket.

Sing some of the old Irish songs: "Last Rose of Summer," "Bendermeer's Stream," "Believe Me," "Minstrel Boy," "The Harp that once through Tara's halls."

A jolly game is as follows:

Prepare a sheet of paper for each guest present. Draw the outline of a large snake, and inside the snake write words such as, snakes, toads, bogs, drove, St. Patrick, banished, varmint, etc.

The guests will then fill in a story in a given time, using the words already written as they appear in the various lines.

The stories are then read aloud and a prize awarded to the funniest story.

Irish jokes and witticisms may be indulged in, and some of John McCormack's songs may be put on the victrola.

Other songs: "Mother Machree," "When Irish Eyes are Smiling," "Where the River Shannon Flows," may be sung and a merry dance finish the evening.

Refreshments may be:

Murphy Salad:

(Potato salad served in potato skins.)

Tipperary Sandwiches:

(Minced ham and watercress.)

Shamrocks:

(Small cakes cut in shamrock form and iced green.)

Irish Sherbet:

(Fruit sherbet, colored green with vegetable coloring.)

The Music Page.

Question—How shall we arrange a Stake Relief Society Choir?—H. L.

First. Be sure you have made a good selection in choosing your stake chorister and organist. They should be women of strong personality, full of enthusiasm, tact, perseverance, and patience, as well as being women of musical ability. This also applies to the sisters who act in these positions in the various wards.

The stake chorister after her appointment should call together her local choristers, and organists, ward choir members, and any others who care to join.

A regular day each month should be chosen for rehearsals, and some simple music adapted to the ability of the women's voices should be selected. Do not attempt to sing grand opera choruses, but choose some of the simple and beautiful music written by our home authors, music full of the spirit and genius of our work. What is lacking in musical ability in our Relief choir work may be made up in love, devotion, and enthusiasm.

We need quality, of course, and we also need quantity, singers with influence, and enthusiasm.

Get all the trained singers that are available, those sweet, true voices which have had some cultivation as well as those of good native ability, who are able to sing a solo if needed or to take the lead in duet or quartet singing.

Of quantity—these make up the rank and file of a choir of no great talent, but whose hearts are in the work and who love to do their part in the service of praise.

Be sure and include those rare souls whose sweet influence will bring others along, whose quiet assistance will do much to bring new members and keep up the interest of the others, even though they be not extra good singers.

In stakes where wards are scattered, the stake chorister might select a few hymns or songs and give them to her local choristers to be learned between conferences; then an hour's practice of the combined choirs before the stake conference opens would result in a good stake choir.

Sing the songs of Zion, and those of our gifted women writers. Where you have few opportunities to sing as a stake choir, arrange to sing for the old folks and the "shut-ins;" also have an occasional social with a concert program at least once a year.

Admiral George Dewey and Homer Davenport.

By Alice Louise Reynolds.

Homer Davenport, the cartoonist, greatly enriched one of his public addresses with the following story of Mr. Dewey:

In gratitude to Admiral Dewey for his services at Manila Bay, the people of the United States presented him with a home in Washington, D. C. He very promptly put the deeds of the home in his wife's name.

This seemed to displease many Americans and the press was not slow in voicing this displeasure. About this time Mr. Davenport had a chance meeting with Richard Harding Davis. Mr. Davis said to him, "Davenport, what do you think of all this 'hubbub' that is going on over Dewey's deeding his home to his wife?"

"I think it is a great shame," replied Davenport.

"Then why don't you say so with a cartoon?" responded Mr. Davis.

Davenport argued the point with Mr. Davis, insisting that he should say the thing that needed to be said in a short story.

"No," said the novelist, "it must be done at once with a cartoon in one of our great daily newspapers; clearly that is your job, Davenport."

On Mr. Davis' suggestion, said Mr. Davenport, I made a cartoon. I placed Dewey standing on a Man-of-war in Manila Bay. At a distance I placed Uncle Sam peering through field glasses at him, his very expression bespeaking pride and satisfaction. Into Uncle Sam's mouth I put the following words: "If he'd give his old shoes away, he's still the hero of Manila Bay."

Sometime after, I visited Washington. In my mail I found a most urgent invitation from Admiral and Mrs. Dewey to call on them. I did so and was amazed on entering their drawing room to find hanging on the wall, in a frame, my cartoon. The old Admiral noted the look of surprise on my face, and said: "Mr. Davenport, that is just why we urged this visit. Do you know that in a nation where the men are noted for their gallantry as they are in the United States, I fancied that the thing I did would meet with popular approval. I was astonished beyond measure at the abuse it brought forth. Indeed, Mrs. Dewey and myself were so disheartened that we seriously contemplated mov-

ing to some remote village in France until the storm blew over. In the garret at this moment there is a trunk partly packed for that purpose.

"You turned the tide. For days the most abusive letters had been coming to us from all parts of the United States. One morning we opened an envelope containing your cartoon. Attached to it was a note saying: 'These are our sentiments.' Day after day the mail brought letters of approval pinned to your cartoon. Then we began to know what the other half thought. So we gave up the contemplated trip abroad, and Mrs. Dewey ceased packing trunks."

BE YE ALSO READY.

By Lucy May Green.

Dedicated to President Emmeline B. Wells on her Eighty-ninth birthday.

For many years our President's voice has sounded:
 Into the storehouse, bring the golden grain,
 Soon famine dire, and sorrow will o'ertake you,
 Prepare! be ready for these days of pain,
 Prepare, Prepare!
 Garner the golden harvest,
 The summer is nearly done,
 Bring in the grain to the storehouse,
 The night will surely come.

Throughout the world the voice of God is speaking
 In earthquake's violence, with fire and sword,
 Dread war's alarm, and oceans' bondage breaking.
 Prepare! oh, nations, soon to meet your Lord.
 Prepare, Prepare!
 Now is the time accepted,
 Soon will your day be done;
 Repent, receive the gospel
 Through Jesus Christ, the Son.

"Now is the time," the still small voice is pleading,
 "My Saints, be faithful, hear the living Word,
 Your dead redeem, Salvation's message heeding—
 Be ready to receive your coming Lord.
 Prepare, Prepare!
 Send forth the glorious gospel,
 Pray for the happy day
 When Jesus with His people
 Shall reign eternally."

The Relief Society Ward President.

By Annie Wells Cannon.

There is, in my opinion, no Church officer to whom I would prefer to render tribute than that kind, forceful, and generous woman who has the task and the privilege to preside over a ward Relief Society.

It is quite interesting to note the inspiration that seems to be given those in authority in the selection of women to hold this arduous position. Inspiration it certainly has to be, when one knows the many qualifications and requirements the office demands.

How can a bishop and stake officer tell, even though they may have intimate acquaintance with the woman they select, that she will prove equal to the test!

A successful president must combine many graces, besides the devotion of much time and energy. Therefore, one would fancy that the choice would fall upon an educated, capable woman, so well provided with earthly goods that she could afford to give time and means and thought to her position. On the contrary, the majority of ward Relief Society presidents—and they number nearly a thousand—are the busiest women in the community, known perhaps more for the capable way they are serving their large families than anything else. And why not? When one finds a successful Latter-day Saint mother, immediately may one know that such a woman has ability for other things, and will so manage her time that she can perform any task allotted her.

The requirements for a Relief Society president combine many virtues—executive ability, faith, wisdom, patience, sincerity, and most of all charity, in its very broadest sense. Virtues which adorn any woman, not alone in the home, but any place she may happen to be, either socially or officially. King Solomon said, "Find me a virtuous woman for her price is far above rubies." Among our Relief Society workers such women are numerous and their value is beyond calculation. Where can be found greater problems than come before the social service worker? How to provide for the needy; how to comfort the sorrowful; how to raise the poor in heart; how to serve and wait upon the sick; how to enter the house of mourning and prepare the dead for burial, at the same time comfort and cheer the mourners; how to seek out the poor, and the sorrowful, and provide for their wants; the task, too, to help the erring one, both by gentle admonition and a

needed lift along the way. These are a few of the problems that come in the way of the ward president and her duty is to solve them all. That she is successful in her mission the thousands whom she has served will testify.

Relief Society work, like all good things, carries with it a beautiful blessing, and though one may feel sometimes the strain of the work, at the same time one cannot help but recognize the wonderful help the work gives the worker. It is an education in the biggest, broadest sense. Not only development of mind, and strength of purpose, but that finer, richer education of the heart, which broadens the powers for good, which brings discernment, judgment and the most beautiful graces to the human soul. I have seen uncultivated, uneducated women of the poorer, hard-working class, develop all these graces under the work of the Relief Society and become most efficient and capable ward presidents. The woman may make the office splendid, but at the same time, the office makes the woman splendid. While we give a tribute of praise and love to those great women, the ward presidents of the Relief Society, let us also praise our Heavenly Father for the opportunities of Relief Society work.

NOTICE TO AGENTS.

Only duly appointed agents for the *Relief Society Magazine* are entitled to the agents' discount of 10%. Agents are furnished with subscription blanks and receipt books from the *Magazine* office. They will please deduct discount before sending in subscription lists—otherwise the discount will not be allowed.

We are sorry to announce that the January number of the *Magazine* is exhausted. All late subscribers will necessarily begin with the February number.

The heavy storms have so greatly interfered with traffic that the February number was late in reaching subscribers, a matter which is greatly regretted at the General Office.

Notes from the Field.

Amy Brown Lyman, General Secretary.

CHRISTMAS GIFTS AND CHEER.

The stakes in and about Salt Lake City make a feature of special charity work at Christmas time. Following are some details of their labors:

Pioneer Stake.

According to the usual custom, the different wards of Pioneer stake sent out a large number of Christmas baskets, besides small presents of money, soft slippers, handkerchiefs, comforts, etc., to the aged. There were 284 baskets sent out, ranging in value from \$3 to \$6 each. The Relief Society also distributed several tons of coal.

Cottonwood Stake.

In the Cottonwood stake \$318.07 in cash and produce and 300 pounds of sugar were distributed on Christmas day to the poor. Each member of the Stake Board donated one quilt for distribution, making 18 quilts in all.

Liberty Stake.

In this stake, the following donations were given: Liberty ward sent 20 baskets, value \$4 each; the Eighth ward, six baskets, value \$3 each, and also \$36 in cash; LeGrande ward, 46 baskets, value \$4 to \$5 each; Thirty-third ward, one ton of coal to each widow and needy family; Ninth ward, 12 families were each given \$1 in cash; Second ward, 46 baskets. In the Tenth and Thirty-third wards, the bishoprics took full charge of the charity work.

Salt Lake Stake.

The Fourteenth ward distributed 27 baskets containing merchandise and \$1 in cash; Fifteenth ward Relief Society assisted the bishop in sending out 36 baskets. The Relief Society donated the following articles to be added to the baskets: 3 quilts, 30 aprons, 2 kimonoas, 2 underskirts, 12 pairs of ladies' hose, 6 pairs men's socks, 4 union suits, 1 pair slippers, 3 rag rugs three yards long, and \$15 in cash.

In the Seventeenth ward \$350 was collected by the Relief Society in cash and merchandise. Sixty baskets were sent out

containing meat, potatoes, sugar, butter, fruit, and canned vegetables. From \$1 to \$5 was added to the baskets, according to the needs of the families. To the sick and aged, a plant or a bunch of cut flowers was sent.

The bishop of the Nineteenth ward took charge of the Christmas donations. The Relief Society prepared a hot dinner, and entertained about twenty of the needy and aged.

In the Twenty-second ward 24 baskets containing merchandise were distributed. Cash was collected and used to buy coal which was sent to those in need. Thirteen baskets were distributed, each containing merchandise and \$1.50 in cash.

The Twenty-fourth ward M. I. A. boy scouts assisted the sisters in the ward to distribute 30 baskets containing cash and merchandise.

In the Twenty-eighth ward, the bishop took full charge of the charity work. The Relief Society sent ten old ladies \$1 each, and on the first Tuesday in January, they entertained their ward teachers and the old folks.

The Twenty-ninth ward Relief Society sisters assisted the bishop in sending out 16 baskets of merchandise; \$2 in cash was sent each widow; \$48.50 in all were distributed.

The Center ward distributed \$14.80 in cash and merchandise, most of this going to four families.

In the North Point ward there is no needy, and the Relief Society donated \$5 to a ward entertainment for the children.

Ensign Stake.

The Eleventh ward distributed 70 baskets filled with groceries which consisted of sugar, canned peas, tomatoes, corn, meat, etc., and from 50 cents to \$1 in cash; \$40 in cash was sent out in this ward.

The Twelfth-Thirteenth ward sent out 68 boxes. These boxes each contained a chicken, potatoes, groceries of all kinds, including one can of cocoa for each family and a bag of candy, and cash from \$1.50 to \$2.50, according to the size of the family; \$50 in cash was distributed in this ward. Money was collected for the groceries and they were purchased wholesale by the bishop. The potatoes were brought in by members of the Relief Society, each one bringing three. In addition to this, flour and potatoes were given to many other families. The Ensign ward collected and distributed \$27.46.

In the Twenty-first ward, the officers of the Relief Society visited every home and received \$221 in donations. They sent baskets to forty-two families, a sack of potatoes, a sack of apples

and \$1.50 to \$2 in cash to each of them. Thirteen sacks of flour were also sent out.

In the Twentieth ward, forty-seven baskets, at a value of from \$1.50 to \$2 each, were distributed. One of the residents of the ward donated \$15, with which to buy toys for poor children. The Twenty-seventh ward distributed twelve baskets and several tons of coal.

In the Eighteenth ward the bishopric and Relief Society worked together in collecting and distributing charity funds. On Christmas day, \$401.75 was distributed to the worthy poor and widows; \$100 was sent to the missionaries, making a total disbursement for Christmas of \$501.75.

Granite Stake.

The Granite stake Relief Society, in September and October, 1916, inaugurated a Food Preparedness Campaign, when Relief Society teachers visited the homes of the people—both Latter-day Saints and non-members—in the various wards of the stake, and solicited a special “free will donation,” consisting of one pound of flour, sugar, rice, beans, peas, etc., which could be stored away for a time of emergency or special need among the working poor. On October 27, entertainments were given in the ward meeting houses, in the afternoon for the children, who paid for admission in coal and potatoes, and in the evening for adults, who paid admission in pounds, if they so desired. The movement was attended with gratifying success, as is attested by the following figures: Collected in cash, \$680.86; pounds, 6,160½; bottled fruit, 91 quarts; canned goods, 426; packages, 116; coal, 12 sacks; potatoes, 8 sacks; soap, 36 bars.

The people, generally, entered into the spirit of the campaign with such manifest enthusiasm that it is hoped to make it an annual affair.

President Lorilla L. Horne, of the Granite stake Primary Association, with her officers and the workers of the several wards, pleasantly surprised the Relief Society sisters in their various January work and business meetings. These Primary workers assisted in the sewing, and afterwards served delicious refreshments. In one of the wards a complete layette was made for an expectant mother.

The old folks of the County Infirmary were given the customary musical and dramatic treat during the Christmas holidays. Stake Chorister Lucy M. Green, and the Relief Society choir, paid them a visit and discoursed sweet music, and the members of the Miller ward Relief Society presented a play for their amusement and pleasure. Both of the entertainments were greatly enjoyed and highly appreciated.

Swiss and German Mission.

Mrs. Rose Ellen Bywater Valentine, who with her husband Mr. H. W. Valentine, late President of the Swiss and German Mission, has just returned from Europe, and was a recent visitor at Relief Society headquarters. We were delighted to receive Mrs. Valentine and to hear her interesting account concerning the people with whom she has been associated, in the old world.

Mrs. Valentine was for three and one-half years president of the Relief Societies in Germany and Switzerland. She was set apart for this special work in March, 1913, by Elder Rudger Clawson, who was at that time President of the European Mission, and she continued in this position until her release in the late fall of 1916.

There are at present 17 branches of the Relief Society in this mission, 13 in Germany and four in Switzerland, and a total membership of 600. The German societies are located in Berlin, Dresden, Chemnitz, Hamburg, Konigsburg, Stettin, Karlsruhe, Zwickau, Gerlitz, Frankfurt, Nurnberg, Breslau, and Spandau; and the Swiss branches are located in Berne, Basle, St. Gallen, and Zurich.

Mrs. Valentine reports that weekly meetings are held in most of these societies, and that the average attendance throughout the Mission is 75%.

For class work, outlines were prepared and printed in German at the Mission headquarters, consisting of lessons on the life of Joseph Smith and on the subject "Salvation possible for all mankind," the latter subject being studied with the special object of leading up to the study of Genealogy.

The Swiss branches, all recently visited by the President, were found to be in good working condition, half of the meeting days being given up to study and the other half to sewing and hand work.

Mrs. Valentine was not able to visit the German societies after the outbreak of the war in 1914; but from the excellent reports sent her, she learned that the faithful sisters in these branches are more earnest than ever before in their Relief Society work, and in all the duties connected with it. Many of them have sustained severe losses, and their tender and aching hearts are filled with only one desire—that of doing good.

Many Germans who were living in Switzerland at the outbreak of the war, enlisted immediately for service in Germany—the city of Basle, furnishing 1,500 men at the outset. Fourteen of the members of the Relief Society in this city were thus left without support of any kind while their husbands were hurriedly taken off to the German front.

The Swiss government has also called many of its citizens

into service on the border, and, as a result of their continued absence from home, there is much suffering among their families in Switzerland and much opportunity is afforded for relief work.

Of the donation sent to the European Mission by our Church for relief work, \$340 or \$20 for each Society in the Swiss and German Mission, was sent to President Valentine for distribution. This money was joyfully received by the organizations and, with their wonderful thrift and economy, the members were able to make turns that furnished relief to many who were in need.

The Swiss and German women are such careful planners and are so economical that very few families were found to be in need of clothing. Mrs. Valentine says it is invariably the case that they are found with sufficient clothing and sufficient bed and table linen on hand to last them for several years. She says American housewives might, with profit, go to these foreign sisters to learn economy.

Cassia Stake.

At the January stake and local officers' meeting of the Cassia stake, the entire time was devoted to an introduction of the new literary lessons, and it proved to be one of the most profitable and enjoyable sessions ever held.

The first lesson in the course was given by a capable teacher, and was thoroughly discussed. Attention was drawn to the literary productions of our own authors. At the close of the lesson, "My Dear Old Garden," by "Aunt Em" Wells, was read by one of the most gifted readers, and "O Ye Mountains High," by President Charles W. Penrose, was sung in an impressive way by one of the most talented singers.

The stake and ward officers of the Y. L. M. I. A. attended the session as special guests of the Relief Society.

During the holiday season, President Emmeline B. Wells received dozens of letters and cards from Relief Society workers throughout the Church—all expressing love and good wishes for the coming year.

For these messages of greeting and for the loving thoughts that prompted them, our beloved President desires to express, through the *Magazine*, her gratitude and appreciation.

California Mission.

Late in December a Relief Society was organized at Sparks, Nevada, with the following officers: Artie E. Vanderhoof, President; Linnie C. Rossiter, First Counselor; Bertha M. Anderson, Second Counselor; Gladys Huyke, Secretary and Treasurer.

Home Science Department.

By Janette A. Hyde.

In the Bible bread is called the "staff of life." It has been used so long that no one can tell exactly who the first bread eaters were. We have record of its use in ancient times. When the city of Pompeii was uncovered, mills for grinding wheat, and ovens containing loaves of bread were found. We also find on the pyramids and tombs in Egypt, hieroglyphics showing men reaping and crushing wheat. From this we know that the raising of wheat was an occupation on the Nile. Among the Chinese there is a tradition that wheat originally came from heaven. It has been grown for thousands of years in China. The Greeks and Romans worshiped Ceres, the goddess of the grain and of the harvest. From this ancient goddess we have derived the word "cereal," which applies to varieties of grain, among which are the following important ones: wheat, corn, oats, rye, barley and rice.

No more important food stuff exists than wheat, for it furnishes the principal food product for civilized man. It is gratifying to know that this nation raises more wheat than any other nation, and more corn than all the rest of the world put together. In order to fully appreciate the flour industry, one should go to Minneapolis, the chief flour-making city in the world, though by no means the only milling center in our country.

Wheat is of many varieties, each of which requires certain climatic conditions for perfect development. Among the most important kinds are spring and winter wheat. Spring wheat is excellent for bread-making, producing more bread to the barrel of flour than winter wheat. Winter wheat contains more starch. It makes good bread and is particularly desirable for pastry.

In order to produce the best flour wheat must pass through several processes in the grinding. If flour is used which has not been thus treated, the difference would soon be discovered. Whole wheat flour is much like graham except that in this flour the outer skin or husk is removed before grinding, leaving it not as coarse as graham. Standard patent is the flour most used in the United States. It makes the most digestible bread, whole wheat comes second, and graham last. The patent process was first used about 1865.

There are two general methods of bread-making in vogue, one producing unleavened and the other leavened bread. Because of the lack of knowledge of elements that would leaven bread, the unleavened bread was mainly used by ancient people.

It is made by mixing flour and water into a hard dough and baking it. The bread used by the Jews at their Passover, and also the English crackers, are unleavened bread. Both are hard to masticate, but nevertheless, healthful and nutritious. Leavened bread is made of flour, with yeast, baking-soda or baking-powder as leavening agencies, and with sufficient liquid to form a dough.

Bread is a great heat and energy producing food. It produces also a moderate amount of muscle mineral, but little fat.

Corn, a native product of America and Mexico, is used very extensively for bread in some parts of the United States. Columbus found the Indians using for bread, corn meal crushed by means of rocks. They made it into a batter with water and baked it on hot rocks. The Indians called it "mahiz," from which our word "maize" is derived. They not only made corn meal into plain bread, but also combined it with nut meats, pumpkins, berries, corn and beans. Corn is a typically American food.

Many varieties of bread are made from corn meal. For instance, the corn bread, hoe cake, Boston brown bread, griddle cakes, Johnny cake, corn muffins and corn meal gems. All these varieties are found on the American table. The people of the South consume more corn bread than those of the North, for the reason that the flavor of the meal made in the South is more appetizing and delicious than that made in the North. This flavor is due to the fact that it is made from ground corn, from which the indigestible hulls only have been removed by bolting. In the North the mills remove, in addition to the hulls, a portion of the kernel which contains the fat and mineral—this process taking away most of the flavor of the corn. The food value of the corn is thus reduced. Americans have meekly submitted to this because the facts are not generally known. However, it is to be hoped that they will refuse to buy corn meal from which most of the flour has been eliminated. Personally, I think corn bread more tasty than wheat bread. The only advantage wheat bread has over corn bread is the fact that it can be made into a lighter loaf. But this difference can be overcome by baking corn bread in thin cakes.

CORN BREAD.

Two cups of milk, two eggs, two tablespoonsful butter fat, one tablespoonful sugar, one molasses, one saltspoon of salt, one tablespoon baking powder, two cups of corn meal (yellow or white), and one cup of flour.

Put all dry ingredients together. Mix thoroughly, add melted butter fat to milk and eggs, make into a soft batter, and bake in moderate oven.

Ground up cracklings may be used instead of the butter fat.

Current Topics.

James H. Anderson.

AMERICAN troops have been withdrawn from Mexico; but Villa is not yet captured or killed.

A GERMAN war vessel sank fifteen freight ships in the South Atlantic in December, whereupon a British squadron was sent in search of the raider.

GERMAN war successes continued in Rumania during the past month. On the other war fronts there was little change in the situation from the previous month.

SWITZERLAND fears being forced into actual war in the great European conflict, and has mobilized all her available military strength.

UTAH GUARDSMEN were withdrawn from the Mexican border the last week in January. All the Utah troops are back home, and glad of it.

A TEMPLE for the Latter-day Saints is being talked of for Mesa, Arizona, and may be an assured fact within a few years.

A SUGAR FACTORY has been decided upon for Cornish, in Cache county, Utah, and the West Cache Sugar Company organized to build it.

NUDITY in moving picture shows has been condemned by the National board of censors, and none too soon to restrict the coarseness which produced such exhibitions.

PRESIDENT WILSON addressed the United States Senate on a universal peace plan on January 22; but the United States could not display sufficient strength to enforce such a plan, and universal peace is not in sight by any human means yet devised.

COLD AND STORMY weather for the longest period Utah has experienced in more than thirty years has been the record for December and January. After such a winter, spring is doubly welcome.

A MORMON BATTALION monument to cost \$200,000 is proposed, and the State has been asked to contribute half the sum necessary, upon the other half being raised by popular subscription.

TWO AVIATORS of the United States army lost their way on a flight eastward from California in January, and landed in Lower California, whence they were rescued when almost dead from exhaustion. They claim the compass went wrong.

THE WORD "SEX," as an addition in the fifteenth amendment to the National Constitution, has been proposed in Congress. Its adoption would admit women to the elective franchise all over the Union.

ADMIRAL GEORGE DEWEY, who won lasting fame by his brilliant exploit at Manila Bay on May 1, 1898, during the Spanish-American war, died 16th January, in the eightieth year of his age. The great western scout, William F. Cody, popularly known as "Buffalo Bill," died on January 10.

PEACE TERMS were named by the Entente Allies in reply to the German note stating a willingness to conclude peace; but Germany made no counter-proposition further than to declare for a more vigorous war policy.

COAL SHORTAGE in Utah became very acute during the month of January. The public blames the railway, because of its failure to deliver shipments of coal earlier in the season, when partial storage of a winter supply could have been made.

THE UTAH LEGISLATURE has an abundance of legislation before it at the present session, some good and some bad.

INCREASED REVENUES for the State is the call of many officeholders' schemes before the Utah Legislature; but it is notable that there is no scheme of increased revenue for or a saving of expense to the common taxpayer.

THE MANN WHITE SLAVE act has been held by the United States Supreme Court to cover all interstate transportation of women for immoral purposes. As might be expected, men who justify personal immorality are not pleased with the broad scope of the decision.

EDITORIAL

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Motto—Charity Never Filleth.

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OUR ANNUAL DAY.

A Happy Thought.

It was a happy thought, that of commemorating the organization of the Relief Society by celebration, in speech, in retrospect and in general rejoicing. This day is so full of wonders and possibilities; and yet, our human memories are so treacherous—human life is so transient—that we would forget friends, teachers, parents, prophets, leaders, and all great world events, were it not for memorial days, history books, portraits or statues. Out of our lives these would fade and out of the world's great hall of fame they would all pass away but for some natural and human devised methods of preserving their memory for posterity. The results of great events and lives would live—true—but not the human recollection of them. And so, it is good to meet on this day and to remind ourselves of the organization of this, the first duly organized body of women in modern times. Let us hear about it, read about it, think about it, with gratitude and with much of awe and reverence.

The Pioneer and Pathmaker.

There have been groups of Catholic women shut up in convents for nearly two thousand years, but these were under the control of the priests; there was no effort at self-expression nor self-government among the women. They were doing

violence to every call and demand of nature, but one—benevolence. The bishop or priests made the rules of their order and controlled the property of the order. The women were—in short—recluses, living without any human ties, most of them forever forbidden intercourse with friends or family. Many devoted women thus immolated themselves on the altar of sacrifice—they left the world in order to escape the snares of the world.

Here and there in modern times a woman had risen—a Mary Wollstonecroft, an Abigail Adams, a Mary Lyon, crying out the need for greater freedom of thought and action for women; but not until that day in March, 1842, had women gathered to organize or to be organized into an independent self-governing body for cultural and benevolent purposes. Six years after that, in 1848, at Seneca Falls, there gathered that brave group of three women who named themselves, "The Woman's Rights Association." Others and still others followed in quick and bewildering succession. But the Relief Society, organized by the Prophet Joseph Smith, was the pioneer, the pathmaker, the foundation-stone of woman's modern evolution.

**Benefits
Resulting.**

What vast interests for the betterment of women, children, of humanity in general have grown out of that meeting seventy-five years ago. The Society itself has developed its charitable and benevolent functions, into mammoth proportions. Nursing the sick as a neighborhood activity, training nurses and midwives, co-operative enterprises, the raising and manufacture of silk, equal suffrage, Young Ladies and Young Men's Improvement Associations, Primary Associations for the children, a Home for Women, a magazine owned, managed and edited by women, books written and printed for women and children, correspondence courses in literature, art, home science, in genealogy, with great genealogical conventions, libraries, commodious offices as headquarters for all three of the women's organizations, elaborate and effective organization houses, great stores of grain for times of famine, lands, stocks, bonds, properties—all these are among the many blessings and benefits which have resulted directly and indirectly to the "Mormon" women as the outgrowth of that meeting seventy-five years ago.

**Light and
Privilege
for Women.**

Great organizations and councils of women have developed among the women of the world until these club and council movements well-nigh cover the earth as the waters cover the mighty deep. Truth—once revealed to the world, may and often does become—the common property of men in various parts of the earth. So when the Prophet "turned the key for women," in that wondrous March

meeting, the door was opened, and an increasing flood of light and privilege for women issued therefrom. The light of sex-freedom was in the world and it was freely offered to the women of this Church while the women of the world found and still do find it necessary to strive and struggle and sacrifice to obtain that which is our free gift.

A Wondrous Day. Did the Prophet see all this with the sure vision? No doubt he did; his words presage that. And above all—dear and earnest sisters and readers—this has all been done without one shadow of sex-antagonism.

The Savior asked the Father for His disciples in His last earthly prayer, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). So indeed, has it been with the women of this Society. They have not set aside nor neglected their daily toils, nor precious home duties; but, through enlargement of soul and sphere, they have found time and opportunity to mother the ward, the town, the community. They are still women and wives and mothers—they are also human, and world movers. What a wondrous day was that—the seventeenth of March, 1842. Let us recall it in song and story, while we rejoice that we are women and members of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

STEPHEN L. RICHARDS.

Elder Stephen L. Richards has been chosen and ordained an Apostle to fill the vacancy in the quorum which was caused by the death of President Francis M. Lyman.

Elder Richards is a young man of intellectual and physical vigor, and is not only a power for good in his own community, but in every quarter where his influence is felt. He was born June 18, 1879, and is the son of Dr. Stephen Longstroth and Louise Stayner Richards. He is the grandson of Willard Richards who was a prisoner in Carthage jail with the Prophet and Patriarch when these two were murdered by a mob. He received his early education in the public schools of Salt Lake City and later attended the University of Utah and the University of Chicago, being graduated from the law department of the latter institution in 1904. Since that time he has been successfully engaged in the practice of law in Salt Lake City.

Elder Richards has held many positions of importance in the various auxilliary organizations of the Church, and in 1907 was appointed a member of the General Board of the Deseret Sunday School Union. Two years later he was made Second Assistant to the General Superintendent of Sunday Schools, President

Joseph F. Smith. He is also a member of the General Board of the Religion Class and a member of the General Priesthood Committee.

In February, 1900, Elder Richards was married to Irene W. Merrill, a granddaughter of the late beloved President of the Relief Society, Bathsheba W. Smith. There are six beautiful children in the Richards home.

CONSOLATION.

By Lena C. Stephens.

Dear little sad-hearted mother,
 Your heart is broken today;
 For one you have loved and cherished
 Has gone from your earth-home away.

One of the flowers God sent you
 To bloom in your garden of love
 Has finished its measure of earth-life,
 And gone to His garden above.

How lonely you feel little mother,
 How dreary and broken and sad,
 Because you are given this trial—
 The hardest one you've ever had.

Don't you see, dear—life's pathway is thorny,
 It has brambles and briars and stones;
 How often we're hurt on life's journey;
 How often there are tears, cries, and moans.

But look! all around us are blessings,
 There are joys, if we seek, we shall find,
 Great gifts from our Father's rich storehouse,
 Gifts of spirit and wisdom of mind.

There is always a kind hand to help us,
 There are friends and companions who care;
 And God watching ever above us,
 His wisdom will bring us safe there.

Cheer up, little mother, find comfort,
 You have blessings still left in rich store;
 Let them fill your whole soul with thanksgiving,
 Let your spirit rejoice evermore.

You have many to love and to cheer you,
 Be consoled and love one another;
 For beyond in the home that awaits you,
 There's an angel who calls you dear mother.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN APRIL.

SEEKING A WIFE—RACHEL.

(Reading: Chapters 37-47 of Genesis, omitting Chapter 38.)

Marriage cuts a very wide swath in all primitive society, but it cuts an especially wide one in the early days of Israelitish history, on account of the promises made to Abraham concerning "the seed." This is why so much of the biblical account of the first patriarchs is occupied with the matrimonial affairs of those who comprise the direct line to Christ, like Isaac and Jacob. But the wooing of Rebecca and that of Rachel were essentially different, although each is characteristic of the times in which it took place.

Jacob, like his father, was a shepherd. But his brother Esau was a hunter. These were the principal occupations in those early times. And, if we may judge by the characters of the two men, they chose their callings wisely. Indeed, Rachael herself, and perhaps Leah, may be called a shepherdess, for when Jacob came to the home of his ancestors first he found his future wife taking care of sheep. Josephus notes that he met "with shepherds in the suburbs" of Haran, "boys grown up, and maidens sitting about a certain well," Rachel being apparently among the number.

Isaac, seemingly, and Rebecca were imbued with the same idea which Abraham had—that no marriages should be contracted between the Chosen People and their Canaanitish neighbors. This pair, especially Isaac with whom the hairy Edomite was a favorite, found great offense in Esau's marriage with two Canaanitish women, one of whom was the daughter of "a great lord," such as lords went in those days. Esau realized this, for he afterward took another wife who he thought would please his father. And Jacob might not have done any better if it had not been for the forethought of his shrewd mother. It was she who suggested, when the rupture over the mess of pottage occurred between the two sons, that Jacob should go to the land of her nativity to marry him a wife—a suggestion to which Isaac readily agreed.

As in the days of Abraham, so in those of Jacob, children were something like property in the hands of their parents, as long as the parents were living. We do not read of the slightest objection on the part of Jacob, although he was past forty, to the proposal that he go to Mesopotamia for a wife. Josephus has a curious passage in this connection as affecting Esau. He tells us that Esau, "now come to the age of forty," when he married the Canaanitish women already referred to, did so "without so much as asking the advice of his father; for had Isaac been the arbitrator, he had not given him leave to marry thus, for he was not pleased with contracting any alliance with the people of that country; but not caring to be uneasy to his son, by commanding him to put away these wives, he resolved to be silent." The same unquestioning obedience to parental advice is observed also in the case of Leah and Rachel. Although Rachel must have known of Jacob's love for her and of the request he had made her father for her hand and although she must therefore have looked forward for seven long years to the union, she nevertheless had nothing to say apparently when her father unceremoniously substituted her sister for her on the night of the marriage. Implicit obedience was exacted by parents in ancient times, not only of children but of grown sons and daughters as well.

Whatever view we take of this marriage of Jacob, much depended upon it. Jacob, by reason of his purchase of the birth-right, was heir to the family promises. Moreover, he had received the blessing belonging to the heir. When Isaac's sight had failed him to the point where he could no longer attend properly to the customary sacrifice, he asked Esau to prepare him some venison. This was not, most likely, an ordinary meal. Rather it was a sacrificial feast of some sort. The aged patriarch expected on this occasion, it would seem, a manifestation from heaven which would enable him to give his son an inspired blessing. This blessing, however, Jacob received by anticipating his brothers' offering. It was through him, therefore, that the promised Seed should come. Hence the importance that attached to his marriage.

There are two customs connected with marriage in those days which are thrown into sight in the biblical narrative of the events we have been considering. One of these is that the daughters were married off according to their age, the eldest first, instead of according to their success in attracting the attention of the male. Or was this merely a ruse to deceive the unwary Jacob into remaining another seven years? For Laban was a tricky man by nature. When he saw that in his proposed son-in-law he had an exceptional person, he professed to be absolutely opposed to having Rachel go to the strange land which had lured

his sister Rebecca. At all events, Jacob seems not to have known anything about this custom—if such it was. Another custom, it appears, was to veil the bride on entering the bridal chamber. This fact—if we reject the explanation of Josephus that Jacob was “in drink as well as in the dark”—would account for Jacob’s not recognizing Leah till next morning.

Polygamy, it would appear, was common in those times, not only in the chosen family but also among the nations surrounding them. Isaac, it seems, had but one wife, although his father Abraham had more than one. Jacob was a polygamist by compulsion. He was forced into plural marriage first by his crafty father-in-law and afterward by the rivalry of Leah and Rachel. If he had had his own way, doubtless, he would have been content with his first love. But then the course of history would have taken a different direction, so that, after all, the Lord may have been using Laban and his two daughters to bring about His great purposes. Esau, as we have already seen, took two Canaanitish women to be his wives. We are told all these details in such a way as to leave us the inevitable inference that this custom was a common practice in that age.

Religion appears to have figured very largely in the daily lives of the group of persons we are considering. Rebecca, as we have seen, sought the Lord just prior to the birth of her famous “twin sons.” Josephus tells us that Isaac appealed to Him for guidance in this important event—whether in connection with his wife or alone, we do not know. Visions and dreams play an important part in the daily lives of these people. Jacob, while on his way from the home of his father, saw that famous ladder “reaching up into heaven, on which the angels were ascending and descending.” Even Laban was warned in a dream, or vision, that if he attacked Jacob, when the latter was fleeing from his father-in-law, the Lord would fight Israel’s battles for him. And again, just before Jacob met his brother Esau, the angel of the Lord appeared to him and told him not to fear the Edomite. Joseph also was “a dreamer.” Before he was sold into Egypt, he had his two dreams of the sheaves of grain and the sun and the moon, which symbolized the relation he would sustain to his father and his brothers in the dim future. And then there are the dreams he interpreted in Egypt, through which he was elevated to the second place in that great nation.

It was doubtless religion that gave these people such a high ideal of chastity. When Dinah, Jacob’s daughter, was violated, as the family was on its way back to the Promised Land, we are informed just how virtue was looked upon in woman. Although the defiler was the son of a “king” and although it appears that the act was performed in order to bring about a marriage between

the pair, still, when Jacob's sons learned of the affair, they fell upon the whole town where the offense had been committed, and slaughtered every grown male therein. As to how virtue was looked upon in the man in those days, perhaps the best example is to be found in Joseph, the son of Rachel and Jacob. After his arrival in the valley of the Nile, he entered the household of Potiphar. He was an unusually handsome young man, it seems, and the lady of the house fell in love with him. Now, in those days immorality was extremely prevalent in Egypt; society was corrupt. And most likely Joseph came in contact with this form of corruption. But he preferred to keep his virtue, even though in doing so he ran the risk of imprisonment or death.

Rachel and Leah, it appears from the biblical narrative, were accustomed to a species of idolatry in their father's house. There were household gods in the family, which had been handed down from generation to generation. Josephus represents Laban as saying, on the occasion that he follows Jacob in search of the gods which Rachel had stolen: "Thou hast treated me as an enemy, by driving away my cattle; and by persuading my daughters to run away from their father; and by carrying home those sacred paternal images which were worshiped by my forefathers, and have been honored with the like worship which they paid them, by myself." Jacob, we are told by this same historian, "had taught Rachel to despise the worship of those gods."

QUESTIONS.

1. Why is marriage given so much prominence in the account of the patriarchs Abraham, Isaac, and Jacob? 2. What were the chief occupations in those times? 3. What did Rachel and Isaac think of a marriage between their children and the Canaanites? 4. Show from actual citations what was the relation between children and parents. Is that condition preferable to ours? Why do you think so? 5. Why did such importance attach to the marriage of Jacob? 6. Tell of some customs connected with marriage then. 7. Show that plural marriage was common at that time. 8. Explain the importance of religion in those days. 9. How was chastity looked upon by the Israelites of that day? By the Egyptians? Did the Israelites have a single or a double standard of morality? Justify your views.

BIBLE READINGS FOR APRIL.

"And take * * * the Sword of the Spirit which is the Word of God."

1. Bible, Genesis, Chapter 37.
2. Bible, Genesis, Chapter 38.
3. Bible, Exodus, Chapter 2.
4. Bible, Exodus, Chapter 3.
5. Bible, Exodus, Chapter 6.
6. Doctrine and Covenants, Section 20.
7. Doctrine and Covenants, Section 21.
8. Doctrine and Covenants, Section 22.
9. Doctrine and Covenants, Section 23.
10. Doctrine and Covenants, Section 24.
11. Doctrine and Covenants, Section 19.
12. Doctrine and Covenants, Section 18.
13. Doctrine and Covenants, Sections 15, 16, 17.
14. Doctrine and Covenants, Sections 13, 14.
15. Doctrine and Covenants, Sections 11, 12.
16. Doctrine and Covenants, Section 10.
17. Doctrine and Covenants, Sections 8, 9.
18. Doctrine and Covenants, Sections 6, 7.
19. Doctrine and Covenants, Sections 4, 5.
20. Doctrine and Covenants, Sections 2, 3.
21. Doctrine and Covenants, Section 1.
22. Bible, Exodus, Chapter 15.
23. Bible, Exodus, Chapter 18.
24. Bible, Exodus, Chapter 19.
25. Bible, Exodus, Chapter 20.
26. Bible, Psalm 30.
27. Bible, Psalm 31.
28. Bible, Psalm 32.
29. Bible, Psalm 33.
30. Bible, Psalm 34.

LESSON II.

Work and Business.

SECOND WEEK IN APRIL.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN APRIL.

PLACE NAMES.

It is not surprising that many people all over Europe adopted the easy custom of surnaming themselves after states, or farms, or towns, or any dwelling place where they resided permanently,

The Frenchman retains to this day, the little preposition "de" which means *of* attached to his surname and even to his title. For instance, D'Arcy, and DeVesci are still famous French names. DeRudeville is another. DePomeroy is still another name which was transplanted to England. These names simply meant that William DePomeroy or John D'Arcy once lived or owned estates which bore the name Arcy and Pomeroy. In England these names were very quickly Englishized. It soon came about that men who owned large estates would be spoken of as John of Dean. If he lived near a church he might be called William of Eccles. If he was a toll-gate keeper he might be called Gates or Yates, the Gate-keeper. On the other hand if he lived near a hill or boundary, he might be called Lynch, the Anglo-Saxon spelling of which was Hlinch.

Mr. Lower who wrote a book about surnames tells us:

"The Saxons and Angles called places after their names. Wright, in his *History of Ludlow*, says: "Many of the names are compounded of those of Anglo-Saxon possessors, or cultivators, and the original forms of such words are readily discovered by a reference to Domesday Book. * * * Names of places having *ing* in the middle are generally formed from patronymics, which in Anglo-Saxon had this termination. Thus, a son of Alfred was Ælfreding; his descendants in general were Ælfredings or Ælfredingas. These patronymics are generally compounded with *ham*, *tun*, etc., and whenever we can find the name of a place in pure Saxon documents, we have the patronymic in the genitive case plural. Thus, Birmingham was Boerm-ingham, the home or residence of the sons and descendants of Beorm."

In the old Anglo-Saxon "hus" was house; cot is well known; "burh" was a fortified place from which came Canterbury, Salisbury, Amesbury, Shaftesbury.

Acre always meant the cornland, ploughed or sown. It enters into many combinations: *Goodacre*, *Oldacre*, *Longacre*, *Witacre*.

Angle, a corner. Atten-Angle has given us *Nangle*. John de Angulo, was in the 1273 (Hundred Rolls).

Barrow (A. S., *Bearw*), a wooded hill fit for pasturing swine.

Beck is an Old English name for a high pasture or shelving piece of moorland; thence the names *Broadbend* and *Bentley*.

Both (A. S.), a booth or wooden house. Also Celtic *bodd*, a settlement, as Bodmin, the monastic settlement; *Frecbody*, and other names ending in *bod* and *body*.

Bottle (A. S. *Boll*), a diminutive of *both*. In the Highlands a bothie is so used; in German we have *Wolfen-buttel*. It

occurs in *Harbottle* (the highly-situated bottle), *Newbottle*, *Bolton* is the *tun* containing a bottle; *Bothwell* and *Claypole*, the bottle in the clay.

Bottom (A. S. *botn*), the head of a valley.

Burg (A. S. *burh*, in O. N. *bjorg*, D. *borg*, G. *burg*).

Brook, originally a morass, then a stream, was a very common name. It occurs over and over again in the Hundred Rolls.

By (O. N. *baer*, *byr*; Danish *by*, a farm), originally a single house, then came to be employed of a group of houses.

Cot (A. S.), a thatched cottage, with mud walls. Draycott is the dry cottage.

Dingle, a depth of wood.

Eccles (German), was a church: Egloskerry, Egloshayle, Eccles in Norfolk and Lancashire, Ecclesfield in Yorkshire, and Eccleston.

Field is properly a clearing, where trees have been felled.

Ford (Celtic *fordd*; Anglo-Saxon *ford*), a way; only in a secondary sense signifies a ford across a river.

Garth (A. S.), an enclosed place; hence garden, yard.

Gate may mean a road, as Bishopsgate; but also a barrier. Sometimes corrupted to *yat*: Ramsgate, Margate, Westgate; surnames Gates and *Yates*, *Yeatman* (the gatekeeper).

Hatch and Hacket, a gate or bar thrown across a gap.

Hall and Heal (A. S.), a slope.

Ham (A. S.), has two significations—with the *a* long it signifies home; with the *a* short it signifies a field enclosed. Burnham is the enclosure by the brook.

Hay, a hedge to an enclosure; often a small park. From this simple root we have the surnames *Hay*, *Hayes*, *Haigh*, and *Hawis* and *Haves*, and in combination *Haywood*, *Harworth*, *Haughton*.

Holm (O. N.), a flat island.

Holt is the same as the German *Holz*, a wood or copse.

House (A. S., and O. N.), often contracted in *us*, as *Alus* (the old house), *Malthus* (the malt-house), *Loftus* (the house with a loft).

Hurst (A. S.), a wood, very common in Sussex.

Ing (O. N. eng), a meadow by the river.

Lane. On the Hundred Rolls are numerous entries such as these: Cecilia in the Lane, Emma a la Lane, John de la Lane, Philippa atte Lane, Thomas super Lane; so that, although a Norman family of L'Ane came over with the Conqueror, we cannot set down all the *Lanes* as his descendants.

Lee, Legh, Leigh, Ley, Lea (A. S. *leah*, m.), a fallow pasture.

Pitt, a sawpit, coalpit, or pitfall.

Platt, low-lying ground.

Ros (C. *rhos*), a heath: *Roskelly, Penrose, Rosedue*.

Royd (O. N.), a clearing in a wood.

Shaw (O. N. *skog*) is—(1) A small wood or coppice; (2) a flat at the foot of a hill; (3) a boggy place by a river.

Stead (A. S.), a home.

Thrope (A. S.; Danish *torp*; German *dorf*), a hamlet.

Tun (O. N.), the enclosure about a farm, enters into many combinations, as *ton* and *town*. Brighton is Brighthelmstron, Wolverhampton is Wolfardes-home-field.

Wick, Wyke, Week (Lat. *vicus*), a settlement: Warwick, Greenwich, Berwick, Germansweek, Week St. Mary, Hardwick, Norwich, and many others come from this root.

With (O. N. *vioi*), a wood: *Beckwith, Skipwith*.

Wood becomes sometimes in combination Hood, sometimes Good.

Yat, for *Gate*, a still common pronunciation; hence the surname Yates.

LITERATURE

THIRD WEEK IN APRIL.

POETRY FOR CHILDREN

Most of the poetry we have for children has been written during very recent times. Before about fifty years ago, indeed, authors paid little attention to child life. In Shakespeare's plays, for example, there are almost no child characters. But within the last half century much poetry has been written for children. It should be our effort to study this literature and make choice selections from it for reading in our homes.

In saying that children's poetry is of very recent origin, we must not overlook our *Mother Goose melodies*, which are really about as old as the race. No one knows exactly when such nonsense jingles as "This little pig went to market," "Hey diddle diddle," "Sing a song of sixpence," "Rockaby baby up in the tree top," and the other nursery rhymes were first sung to amuse the little folk. These harmless nonsense songs have been heard by babes of every generation for hundreds of years, and they will probably continue to be sung as long as there are babies to play with and rock to sleep. These are the child's first poetry.

Some of the Mother Goose rhymes, such as "King William was King James's son," "London's bridge is falling down," and the old counting out rhymes used in "hide-and-seek," were created for plays and games. In earlier times, young and old would romp together over the village green, making up their own music for their folk games and dances.

The nursery jingles were followed years afterward by rhymes written to teach morals and manners. These seem to have sprung chiefly from Puritan sources. Parents and preachers then were rightly very anxious to "train up the child in the way he should go; "They therefore gave him little lessons of life in rhymes, which made them easy to get and hard to forget. For illustration:

"Let dogs delight to bark and bite,
 For 'tis their nature to;
 But, children, you should never let
 Your angry passions rise,
 Your little hands were never made
 To tear each other's eyes."

"Little drops of water,
 Little grains of sand,
 Make the mighty ocean
 And the pleasant land.

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

Such wholesome rhymes serve a very good purpose. Strictly speaking, however, they are hardly child rhymes; because the child does not naturally moralize. He simply enjoys life. Nevertheless, these little life lessons, done up in easy-to-carry packages, are good for him to take with his Mother Goose melodies.

When the poets of later days, chiefly of our own time, began to pay attention to children, they wrote of them from an adult viewpoint. Their poems were *about* children, not *for* them. Whittier's "Barefoot Boy," pictures the poet remembering the joys of his own boyhood. It is an old man patting a boy on the head—a beautiful picture, but not so much for boys as grownups. Longfellow's "Children's Hour," and Lowell's "First Snowfall" are likewise poems for older folk. Such poems may bring some enjoyment to children; but truly speaking, they are not child poetry.

Among the earliest poets who really made an effort to write from the child's viewpoint are Alice and Phoebe Cary. These sisters produced a good many little poems that are wholesome and childlike. Among them are "The Leak in the Dike," "An' Order for a Picture," "Three Little Bugs in a Basket," and "Suppose." The last named begins as follows:

"Suppose, my little lady,
Your doll should break its head,
Could you make it well by crying
Till your eyes and nose were red?"

The poems by the Cary sisters, always teach a moral.

Charles and Mary Lamb also wrote a few little poems for little folk. They were very prim little English rhymes, intended to help children to act very properly.

From this type of poetry, there has been a gradual development into the real child rhymes of today. Among the first of the poems that really reflect the child spirit was

MARY AND HER LITTLE LAMB.

"Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went,
The lamb was sure to go.

"It followed her to school one day,
Which was against the rule,
It made the children laugh and play
To see a lamb in school.

"And then the teacher turned it out,
But still it lingered near,
And waited patiently about
Till Mary did appear.

"What makes the lamb love Mary so?
The eager children cry,
'Why, Mary loves the lamb, you know,'
The teacher did reply."

There has been some doubt as to the authorship of this poem: but recent investigations have practically proved that it was written by a Mr. Coulson, and that the incident on which the poem is based is true. It happened one day when this gentleman was visiting a country school. On returning home, he wrote the poem.

"Mary and Her Lamb" is a true type of child's poetry. It reflects child-life from the child's viewpoint. A sweet little lesson is suggested in the last stanza; but there is no moralizing nor preaching about it.

"Twinkle, Twinkle, Little Star" is another beautiful poem, produced in earlier days for children.

From these beginnings toward the right kind of verse for little folk, we have developed rather rapidly until now we have a good many beautiful poems for children. Among those who have helped to produce such literature is Mary Mapes Dodge, for many years editor of the *St. Nicholas Magazine*. She deserves first mention, not because she wrote much children's literature herself—though she did write some very good stories and poems—but because she inspired a host of others to write; and she gave them opportunity to publish their writings in her magazine. Mary Mapes Dodge may be called the mother of writers for children.

Other special names that should be remembered here are Lucy Larcom, Jane Taylor, Celia Thaxter, Eliza Follen, Edward Lear, Frank D. Sherman, Christina Rossetti, and Emilie Poulson. These all have given us bright and beautiful verse for children. As an illustration, take this first stanza of Sir Robin, a delightful bird lyric, from the pen of Lucy Larcom:

“Rollicking robin is here again,
 What does he care for the April rain?
 Care for it! Glad of it! Doesn't he know
 That the April rain carries off the snow
 And coaxes out leaves to shelter his nest,
 And washes his pretty red Easter vest,
 And makes the juice of the cherry sweet,
 For the hungry little robins to eat!
 ‘Ha, ha, ha,’ hear the jolly bird laugh,
 That isn't the best of the story, by half.”

Among all our children's poets, however, these three names stand out: Robert Louis Stevenson, Eugene Field, and James Whitcomb Riley.

Stevenson has given us a charming little volume called *A Child's Garden of Verses*, filled with poems that reflect the heart of the children. This great writer never forgot his childhood days in bonnie Scotland. “The Shadow,” “Foreign Children,” “Windy Nights,” “The Swing,” all of his child poems show clearly that he was a child at heart.

Eugene Field, likewise, kept the rollicking spirit of youth. His *Love Songs of Childhood* and *With Trumpet and Drum* are two little volumes full of choice lyrics of child life.

Of James W. Riley a volume might be written. On his seventieth birthday the children of his birthtown strewed his way with roses as he rode along its streets in an automobile with the “happy little cripple boy,” whom he has immortalized in one of his poems. Riley's verse is written artistically in child dialect.

It is full of sweet humor and pathos, and always reflects truly the spirit of the little folk. Space forbids our giving further illustrations; but the following books containing these and other child verse can be readily obtained. We commend them to our mothers for the home library:

Nursing Rhymes, Welsh, D. C. Heath & Co.

Rhymes and Stories, Lansing, Ginn & Co.

Pinafore Palace, Wiggin, McClure Co.

The Posy Ring, Wiggin, McClure Co.

Child's Calendar Beautiful, Beeson, Scribner's.

Little Folk Lyrics, Sherman, Houghton Mifflin Co.

Child's Garden of Verses, Stevenson, Rand McNally.

The Eugene Field Book, Field, Scribners.

Child Rhymes, Riley, Bobbs-Merrill.

The Riley Reader, Riley, Bobbs-Merrill.

Mothers may also find in the readers used in school much beautiful poetry for children.

LESSON OUTLINE.

1. During what time has most of the poetry we have for children been created?
2. What kind of verse for little folks has come from very early times?
3. For what purpose mainly were the *Mother Goose* melodies created? Illustrate.
4. Let each class member be ready to give a little "moral rhyme" intended to teach a lesson to children.
5. What characterizes the poetry that Longfellow, Whittier and other poets of their time wrote concerning children. Illustrate by reading "The Village Blacksmith," or some other poem.
6. Find some child poem written by Alice or Phoebe Cary, or by the other children's poets named herein and read it to class.
7. What qualities does the true child's poem possess?
8. What three children's poets have gained greatest prominence? Let poems from each of these be read.
9. Find in *The Juvenile Instructor*, *The Children's Friend*, and other Church magazines; or in our song book, some poem that you feel is true to the spirit of child life.

LESSON IV.

Home Economics

INTRODUCTION OF SOLID FOODS.

FOURTH WEEK IN APRIL.

The weaning of the child with the subsequent introduction of solid foods is one of the most difficult problems in medicine. Up to the time of weaning, the child has been receiving the perfect food, the mother's milk. Our problem now is to introduce in their proper proportion the different food ingredients in a form that can be easily handled by the child. The same care must be exercised here in the selection of foods that we would exercise in the modification of cow's milk. The proprietary foods have been condemned because they did not contain a proper proportion of all of the food ingredients. We must exercise care that we are not guilty of the same fault in the feeding of the child during the second year of life. It has been said that 40 per cent of all children in their second year are anemic, by that, I mean that there is a deficiency of iron and other mineral salts in the blood. This is entirely due to mistakes in diet. A common saying amongst mothers is that the second summer is the most difficult for the child to pass through. This is clearly due to the fact that we do not make a proper choice of foods for the child. During the first year of life babies are peculiarly immune to the infectious diseases. Only where the mother's health is poor with the subsequent production of poor milk do we find babies that contract the infectious diseases. If the problem of diet could be carefully worked out I feel certain that the reason for this immunity would be found to be due to the fact that the child is getting perfect food. This immunity then could be prolonged through the second year of life and throughout life if we could properly nourish the body. Within the human organism are all the possibilities for developing substances that protect us against the inroads of disease. Perfect physical health which would follow the proper nourishment of the body would give to us abundance of all of these protective forces and our fear of contagious diseases would be very much lessened. Disease can only make headway where the vitality is lowered, and in the vast majority of cases our vitality is lowered through mistakes in diet and errors in hygiene.

The baby's teeth should appear at six months of age, this is nature's signal to begin the introduction of outside foods. A crust of stale bread given at this time serves to satisfy the child's

craving for other foods as well as to assist in breaking the way of the teeth through the gums. As the child gets older the cereals, oat meal, cream of wheat or other cereals cooked three hours in a double boiler so as to thoroughly dissolve the starch granules, with a little cream or milk, and sugar in small quantities, should be also introduced at this time. Sugar, however, is usually a dangerous food because the child forms a liking for the sugar and will not take any food unless it is sweetened excessively. Sugar plays an important part in the diet of the child, but in cases where there are any indications of indigestion or malnutrition the cereal foods should be given without sugar. I have found no difficulty in getting babies to take the cereals without sugar. Their liking for sugar comes only as the result of its long continued use. If the baby's teeth are slow in appearing it is sometimes necessary towards the end of the first year to allow half of a soft-boiled egg, some fruit in the form of orange juice, stewed or baked apples, stewed prunes and some of the vegetables; puree of peas, string beans, asparagus tips and carrots cooked until they mash readily with a fork, prepared preferably in milk gravy. Occasionally the mother may notice that particles of vegetables come through the intestine apparently undigested. Unless these food particles set up an irritation with the subsequent diarrhea no attention should be paid to this since the mineral salts are absorbed even though nature does not extract all of the food value from them. Cow's milk should be allowed with a normal child in a dilution of two-thirds milk and one-third water. If the child begins to vomit or there is trouble with the bowels the milk can be diluted still more. Gradually, however, the milk should be increased in amount until by the end of the first year the child should be getting the whole milk. As the time for weaning approaches, the mother can introduce one bottle a day of this modified cow's milk, gradually increasing the number of feedings with cow's milk and decreasing the breast feedings. In this way the child will be made to wean itself within a very short time and with no trouble whatever. Only in exceptional cases should the child be weaned suddenly. There is generally no necessity for this sudden breaking away from the breast feedings.

In introducing new foods to the child one important point should always be born in mind, that every food introduced is new to the child's digestive apparatus. It is necessary, therefore, to adopt these foods gradually. A tolerance must be formed for every food that is given. In other words educate the digestive tract to handle these foods. Beginning with small quantities increase the amounts until a normal diet is reached.

Very frequently mothers ask why it is that their children are unhealthy in spite of the fact that they exercise every precaution

of diet within their power, whereas, Mrs. Smith's babies are never sick and yet are allowed to eat everything that is on the table. The reason for this is apparent, the careful mother goes to the extreme in depriving her child of foods that it should have while the careless mother permits the child's appetite to be its own guide. As a result it gets those foods that nature calls for. The instinct for self-preservation manifests itself here very clearly. Animals will go for miles and lick up the dirt in their search for certain of the minerals. The same is true with children, guided by nature they take those foods that their system is demanding. Often I am consulted to know why children eat dirt. In some cases babies have picked large holes in the plaster in the wall and eaten it. This illustrates the necessity for a well balanced diet since nature will go to the extreme of leading the child to eat dirt and plaster in its efforts to obtain mineral salts.

The points then to be remembered in the introduction of solid foods, is to be sure to get that variety of foods that will insure an abundant supply of all of the food elements. The following diet is merely suggestive but will give mothers an idea of what children should have during the second year.

Cereals:

- Oat meal.
- Cream of wheat.
- Corn meal.
- Farina.

Cooked three hours. They should be cooked the evening before serving and warmed up for breakfast in the morning.

Eggs:

- Soft boiled or Poached.

In some cases this should be given daily particularly if the child is poorly nourished, slow in walking and slow in teething.

Meat:

- Scraped rare beef.

This is an extremely valuable food at this period, in all cases where there is malnutrition or any symptoms of rickets. It is best prepared by broiling a thick steak over red hot coals until thoroughly heated through, then sliced longitudinally with a sharp knife and the juice and pulp scraped out with a table spoon. Spread this on bread or on a cracker with a little salt and allow the child to eat the rare beef.

Broths:

- Chicken.
- Beef.
- Vegetable.

These may be allowed at this time.

Vegetables:

Spinach.
 Asparagus.
 Squash.
 Strained stewed tomatoes.
 Carrots.
 Mashed cauliflower.
 String beans.
 Peas.
 Baked potato, may be permitted.

All of these vegetables with the exception of the potato are rich in the mineral salts and should not be neglected.

Fruits:

Oranges.
 Scraped apple.
 Stewed or baked apple.
 Stewed prunes.
 Stewed figs.
 Fresh bottled fruits are permissible.

*Milk.**Desserts:*

Rice.
 Tapioca.
 Custards.
 Junket.
 Jello.
 Small amounts of ice cream.

Bread:

Graham.
 White.
 Crackers.

If the child is constipated, graham bread should be used exclusively. A small dish of stewed figs given before breakfast and before going to bed will usually suffice to overcome this constipation. Where the diet is well balanced constipation will not result.

QUESTIONS.

1. When should the first teeth appear?
2. What is the appearance of the teeth the signal for?
3. Why should so much care be exercised in the choice of foods during the second year?

4. Why does the child experience difficulty in getting through the second summer?
5. What care should be exercised in the introduction of the solid foods?
6. What are the symptoms of an exclusive milk diet during the second year? (This can be found in the previous lesson).
7. What foods should be emphasized in a child that shows symptoms of rickets or scurvy?
8. How would you proceed to overcome constipation?

HISTORY OF UTAH.

The painstaking historian, Orson F. Whitney, and the Desert News Publishing house, have united in contributing one of the most useful and handsome books ever put upon the local market, in the new one volume, *Popular History of Utah*. The history itself has practically every important fact treated briefly and vividly, yet without bias or prejudice. The information is tabulated and arranged in the best modern style which makes it a handy reference work to keep at the student's elbow. The mechanical part is unquestionably superior and pleasing to the eye. We congratulate both author and publisher.

As women we might have wished a chapter devoted to the very noble humanitarian work performed by the first Relief Society, the Young Ladies' Association, and the Primary Association of this Church. The club movement has also helped make Utah history in various directions. There is a little mention of woman's suffrage which movement was but one of the many utilitarian efforts put forth by the intelligent organizers and state builders amongst the women of this state. However, it may be expecting too much for women to ask recognition at the hands of our men writers. Notwithstanding this little defect, we cheerfully recommend the book to all our societies and suggest that all ward societies should come into possession of one.

To Genealogical Class Leaders.

Finding it impossible to secure the Baring-Gould Surname book, a Committee was appointed to prepare a Surname book of our own. It was hoped that this book could be published this winter, but the task is too great, the results too important for a hasty preparation. We therefore ask our students to do the best they can with our Guide lessons, and we hope to have the book all ready for next season's fuller and more complete study.

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To President Emmeline B. Wells

On Her Eighty-Ninth Birthday and Her Recovery From a Grave
Illness.

By Kate Thomas.

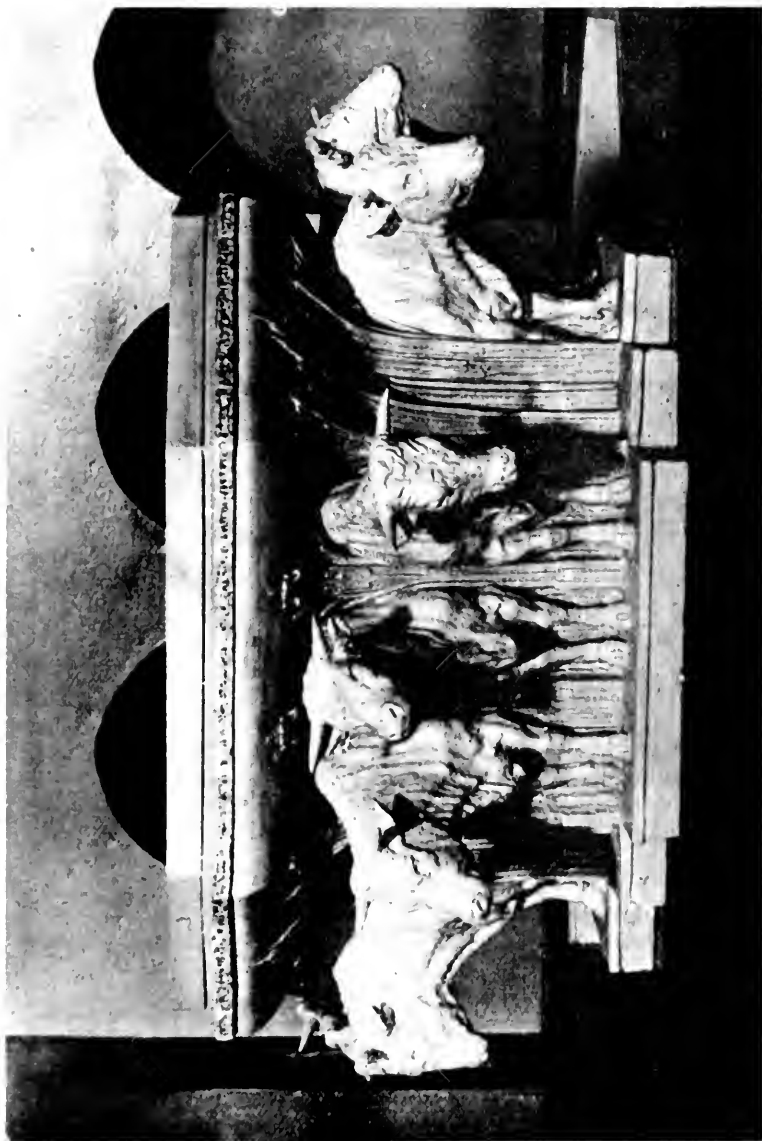
LITTLE SILVER MOTHER.

Little silver mother, don't you hear the call o' spring
Coaxing you and teasing you to come out in the sun
That's splashing down its color on the budding crocus bed
And gilding new the glad hearts of the daisies one by one?

Little silver mother, don't you hear the blackbird trill?
It says, "Come out, come out, come out and play at tag with
me!"
The wide brown fields are greening and the ladyslipper's red,
And I saw a bluebird flashing in the old bark-maple tree.

Little silver mother with your heart so full of spring,
'Tis God has been the wondrous sun that made yon garden
grow.
Life's tempests could not drown the sweet forgetmenots outspread
Because His warmth gold-tipped them with a never-fading
glow.

Little silver mother, you're a flower of His own,
A flower full of flowers that has made the world more fair,
That has made the fresh breeze sweeter by the perfumes it has
shed,
And your conquest is: His blessing and our prayer.



FONT FOR THE HAWAIIAN TEMPLE. DESIGNED BY AVARD FAIRBANKS.

THE Relief Society Magazine

VOL. IV.

APRIL, 1917.

No. 4.

Latter-day Temples

History discloses somewhat freely the underlying reasons for temple building among the ancients. Both the Hebrews from their earliest history as well as the Egyptians, Babylonians, Assyrians, Hindus and Chinese built temples in which to perform sacrificial rites and to administer ritual services to neophytes, and to store the records and sacred works of the various peoples who built these sacred houses to their gods. The Hebrews alone tolerated no images and accepted no human sacrifices. The rituals or ceremonies of initiation for the priestly candidates were all performed in that sacred secrecy which guarded the rites by penalties of destruction and divine wrath. For this reason only vague tradition and veiled allusions in the Scriptures, permit the modern student a glimpse of the hidden mysteries of the temples.

The pagan temples were similar in ideals and in some cases similar in construction to the great original Hebrew and Semitic holy houses. Indeed, all of the great original structures and ceremonies are but a corrupted remnant of the great original and divine plan which was revealed to the ancient prophets from Adam down to Noah, from Noah to Moses, to David and to the Savior Himself. These mysteries and sacrifices had for their root or foundation, the great atonement of our Lord and Savior. With the destruction of the temple in Jerusalem these things passed away and went with the Bride into the Wilderness, where they were hidden from the memory of man. Only the Masonic ceremonies remained as a fragment of the truth bequeathed from an alien source from the days of Solomon down through the ages.

When the Prophet Joseph Smith was commissioned of God the Father and His Son Jesus Christ to restore the everlasting gospel to the inhabitants of the earth, the revelations which were given him included as the final crown the ceremonies and rituals of baptism for the living and the dead and those keys and bless-

ings which alone unlock the door to the Kingdom of God for such candidates as are privileged to enter there.



THE KIRTLAND TEMPLE. (Still standing.)

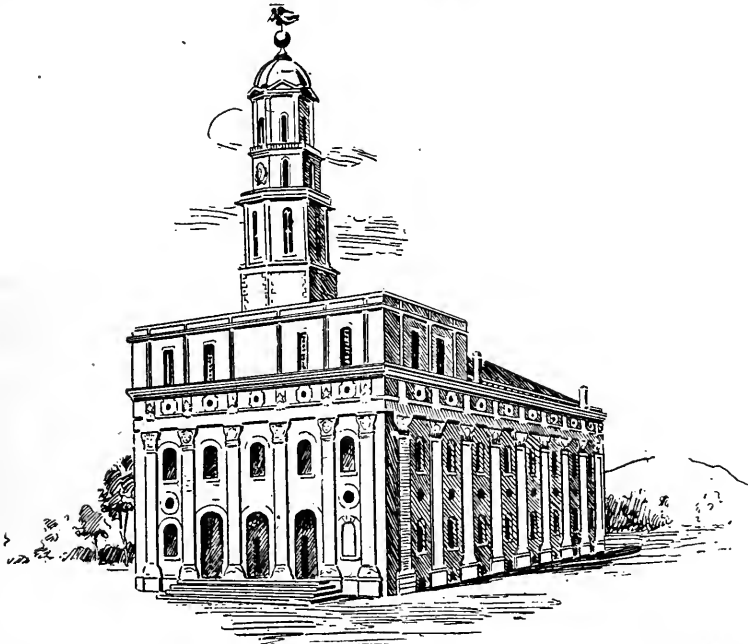
The first temple built by the Prophet Joseph Smith, the corner stones of which were laid July 23, 1833, was accepted by our Father in a series of glorious manifestations and revelations which are thrilling in their intensity and power on the printed pages of the Doctrine and Covenants, Section 109.

Here Elijah visited the Prophet as Malachi prophesied he would do and committed, through Joseph, the keys of salvation for the dead which turned the hearts of the fathers to the children and the hearts of the children to the fathers. The ceremonies administered in this temple, however, were but preliminary to the final blessings which were to be revealed and instituted in the temple at Nauvoo.

On the banks of the Mississippi River, April 30, 1846, the Nauvoo Temple was dedicated privately and later publicly on

May 2 and 3, and the Saints received their endowments before leaving there. The corner stones of this temple were laid by the Prophet Joseph Smith April 6, 1841. Built under the most strenuous circumstances, the glass and nails costing over \$2,000 was contributed by the sisters of Nauvoo in that donation known as the Sisters' Penny Subscription Fund. The font was dedicated by the Prophet himself for baptisms for the living and the dead on November 8, 1841, and the main structure sufficiently completed, in 1846, for the full ceremonies of the endowment. These were to be given after the pattern laid down by the Prophet Joseph Smith who had revealed and taught them to the Twelve and their wives with other leading brethren and sisters. These ceremonies were given under his direction in the upper room or hall over the Nauvoo store. The temple at Nauvoo saw the entrance of thousands of eager Saints after the martyrdom, who knew that they were about to be driven into the trackless west, away from their city and temple. Many baptisms for the dead were also performed.

The writer has often heard President Bathsheba W. Smith refer to her experiences at this period, and she related how she herself and other women with her received their preliminary blessings under the hands of the Prophet's wife, Emma Hale Smith :

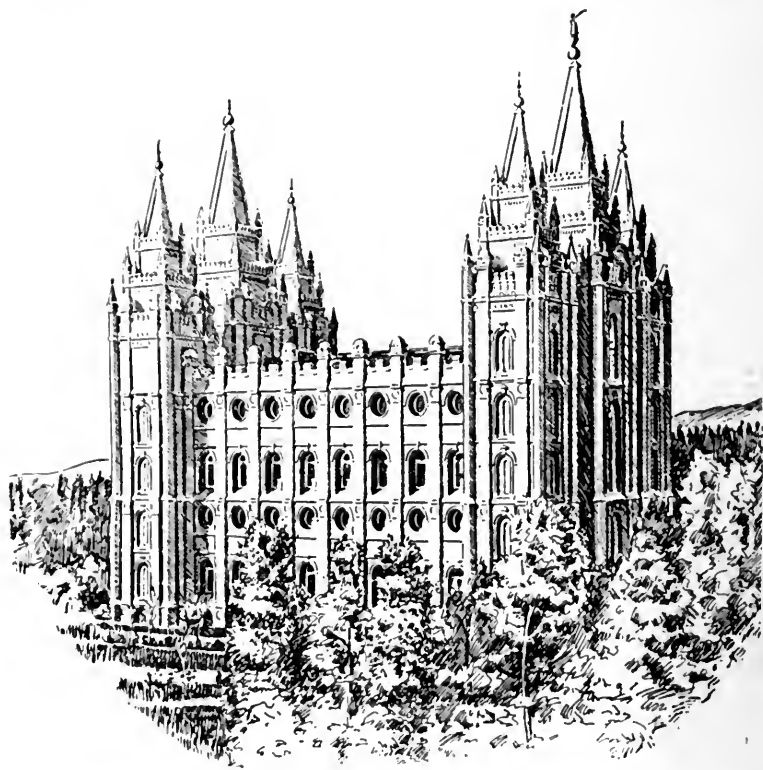


THE NAUVOO TEMPLE. (Destroyed in 1846. Cost \$1,000,000.)

and then how they joined with their husbands in the completion of the ceremonies, led and taught as the company was by the Prophet himself who explained and enlarged wonderfully upon every point as they passed along the way. The testimony of our present President, Emmeline B. Wells, will also be interesting and valuable at this point. She has recorded in the pages of one of the old numbers of the *Exponent* the names of the men and women who had their endowments under the hands of the Prophet Joseph Smith.

The Nauvoo Temple ceremonies were presided over, after the death of the Prophet, by Brigham Young, President of the Twelve Apostles. He was assisted by Heber C. Kimball and Willard Richards and others of the Twelve, while some of the sisters who labored in that temple were: Mary Fielding Smith, Eliza R. Snow, Elizabeth Ann Whitney, Mercy R. Thompson, Desdamona Fulmer, Leonora Taylor, and Bathsheba W. Smith.

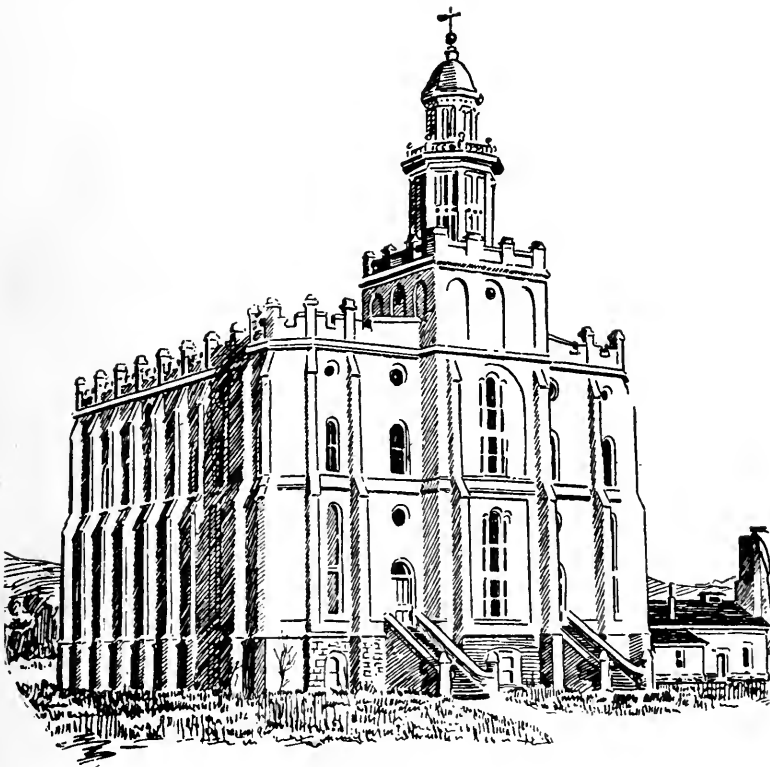
The Temple was destroyed on the evacuation of Nauvoo, in 1846.



SALT LAKE TEMPLE.

After the Saints arrived in Salt Lake City, the first official act of President Brigham Young was to indicate by the voice of inspiration the spot where the temple of the Lord should be erected. Forty years were consumed in the building of a \$4,000,000 structure which is the wonder and admiration of every visitor and tourist, while it is the object of love and veneration in the hearts of all Latter-day Saints. Unique in its architecture, supremely grand in its simplicity, it is the symbol of the eternal faith and hope of a people who believe in God and in the mission of the Savior of the world. This temple was completed and dedicated April 6, 1893, and has seen the redemption of hundreds of thousands of the dead kindred of the Saints as well as the marriage of tens of thousands of the children of this people. Beautiful without and within, it is a shrine for which the people strive.

Long before the completion of the Salt Lake Temple the St. George Temple rose white and stainless in its embrasure of green



ST. GEORGE TEMPLE.

shrubbery and its background of the black and red-gold hills which rim the picture. The St. George Temple was costly in the extreme because of the care which went into its construction. Exquisitely simple in all its appointments, it is still a retreat for the weary and an open door to the imprisoned dead. It was completed and dedicated by President Brigham Young, January 1, 1877, and its doors have never closed since that day.

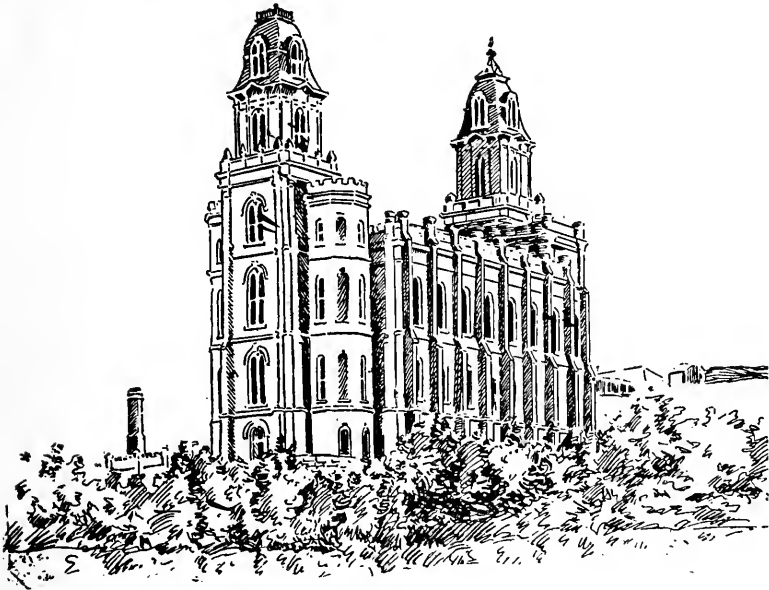


LOGAN TEMPLE.

The Logan Temple was begun on September 17, 1877. Situated upon a commanding hillside, the Logan Temple looks out upon a valley of verdure and exceeding richness. Seen from every point of that valley it is a stately, white sentinel of guardianship and peace. It is the mecca for all the Saints dwelling in the northern portion of the Church and has been always filled with the spirit of tender sympathy and companionship for those who enter its doors.

The Manti Temple, the ground for which was broken by President Brigham Young April 30, 1877, was dedicated by President Wilford Woodruff, May 21, 1888. Cost, \$1,000,000.

In this temple has been witnessed many glorious manifestations, both at its dedication and at subsequent periods. The benign influence of President Daniel H. Wells, and, later, President Anthon H. Lund, and now President Lewis Anderson permeates these sacred courts and enfolds all who enter with the benediction of peace.



MANTI TEMPLE.

It is not too much to say that the women of the Latter-day Saints during the last ten years have done a great deal through their labors and their writings to renew the spirit of temple work in the midst of this people. Classes have been established and conventions held in many of the stakes of Zion for the study and practice of genealogy. During the last two years every member of the 41,000 women of the Relief Society has been required to attend the temple in her district once a year in person, or to send a substitute. It is really impossible to estimate the force and power which the women of the Relief Society through their united efforts have set in operation. It is like a stone cast into the sea—small though it may be, the waves set in motion thereby will never cease until their circles reach the shores of eternity.

A new phase of their labor in this connection was inaugurated last September in what is known as the Sisters' Penny Subscription Fund, and the readers of this article will be interested to learn that through the modest and quiet efforts of this fund

considerably over \$3,000 has been sent in to the General Board Office for the six months' term ending with January 1, 1917. It seems almost unbelievable that such a thing could be when so little has been said and almost no preaching has been done on the subject. It creates a feeling of awe to contemplate the power possessed by this organization known as the Relief Society.

The Prophet Joseph Smith was the pioneer temple builder. He laid down the pattern, he revealed the principle, he established the covenant. Two temples were built under his direction. The ceremonies of marriage and endowment, of baptism for the dead, and ordinance work for the dead, were revealed and established by him and taught to the people in Kirtland and Nauvoo. His last labors and teachings centered in the temple work, and he told the people that this was the most important responsibility resting upon their shoulders. He said that those Saints who neglect this work in behalf of their deceased relatives, do it at the peril of their own salvation.

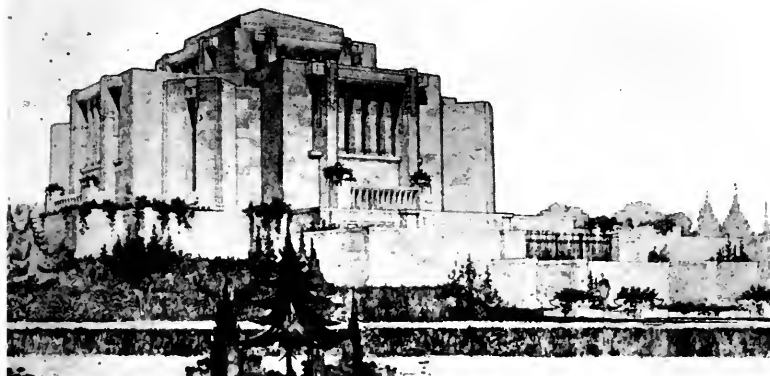
Following him came President Brigham Young who also was a temple builder. He planned and built the temple in St. George, planned and laid the foundations of the temples in Logan, Manti, and Salt Lake City. Like his file leader, the Prophet Joseph Smith, his thoughts dwelt solemnly upon the necessity of this work, and his last years were dedicated to the preparation of the people for a millennium of temple building and temple work.

With his death and the subsequent persecutions and prosecutions of the leaders of this people by their enemies, the work was somewhat delayed and hindered. President John Taylor dedicated the temple in Logan, and President Wilford Woodruff the temples in Manti and Salt Lake City, while President Lorenzo Snow was president of the Salt Lake Temple during his brief presidency.

President Joseph F. Smith is our third great temple builder. He has dedicated the ground for the temples in Canada and Hawaii, and will under the blessing of the Lord, dedicate them both, and, we hope, break ground and dedicate other temples in other parts of Zion. It is under his administration and through his sympathetic leadership that temple work has grown and developed until every town and hamlet in this Church feels the stirring impetus of this crowning labor of the Latter-day Saints. We may well offer up our prayers that he shall be with us to lay the foundation of the temple in Jackson County.

No more cheering news could be given to the Latter-day Saints than the announcement that a temple would be erected in Canada for the Saints living in that portion of this land. The active labors of President Edward J. Wood in encouraging gen-

ealogical activities, and the pleasant situation of Cardston, determined the choice, no doubt, of the sightly hill upon which the Canadian temple is now being erected. The cost of this temple has far exceeded the estimates, as native stone has been chosen with which to build it, and war times have necessarily increased greatly the cost of material and labor which is going into this



CANADIAN TEMPLE.

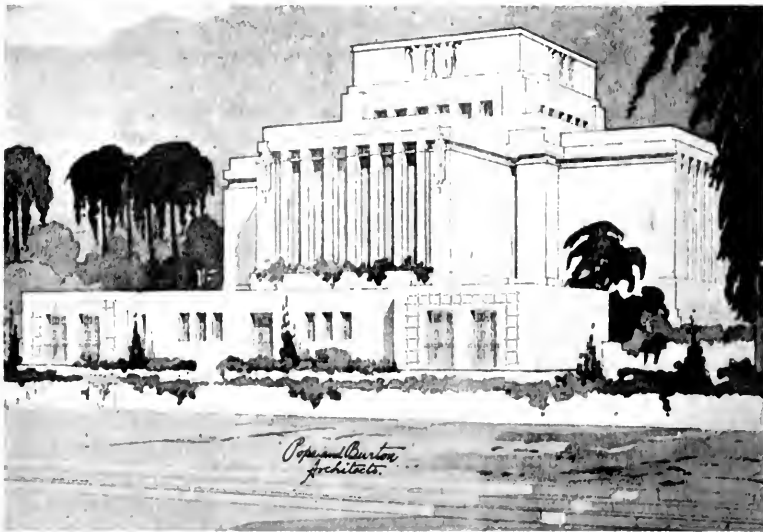
beautiful edifice. It is a comforting thought that every penny contributed by the sisters of the Relief Society may help to buy the glass and nails for this temple in far-off Canada, even as their pennies purchased the glass and nails for the temple in Nauvoo. We shall have a claim upon the blessings which will be given in this temple at its completion. It is an interesting phase of the situation here to know that President John Taylor and the martyred Patriarch Hyrum Smith's wife, Mary Fielding Smith, mother of President Joseph F. Smith, accepted the gospel in eastern Canada along with Elder Joseph Horne and his wife, M. Isabella Horne, Lydia Goldthwaite Knight, Amos Fielding and other noted pioneers in the Church.

The last temple site chosen and dedicated by President Joseph F. Smith is that situated at Laie on the island of Oahu, Sandwich Islands on the Church plantation. President Samuel E. Woolley has long maintained the fact that the Lord inspired his servants to build a temple for the ocean-girt isolated people of Hawaii. President Joseph F. Smith dedicated this ground on June 1, 1915, and that temple is nearly completed. It will be a small temple, comparatively speaking, accommodating but fifty in a company, but beautiful for situation and comely within and without. The singular prophecy made by President Brigham

Young at the laying of the corner stone of the Salt Lake Temple, when he told the people that temples would be built in the future



UNFINISHED HAWAIIAN TEMPLE.



HAWAIIAN TEMPLE.

containing flower gardens and fish ponds upon the roof thereof, seems likely to be fulfilled in the plans made by President Wool-

ley for such adornments on the Hawaiian temple. This temple will, no doubt, be ready for dedication during the early summer months, and it is anticipated that 10,000 Hawaiian Saints will be in attendance at this service, thus disappointing somewhat the hopes of some of our Saints in Utah who have been attracted by the thought of a possible excursion at the dedication time, to this "paradise of the Pacific." All in good time these things will come, and when the Hawaiians themselves measurably satisfy their own righteous desires in temple labors we may hope to have an opportunity of some future visit and labor in this beautiful temple.

In connection with the labors of the Saints to redeem their dead in the temples, the study and practice of genealogy is an absolute necessity. We are a kingdom of priests and priestesses and among the wonderful privileges and responsibilities that accompany the priestly office is the art and science of recording the genealogy of the living and the dead. The Levitical Priesthood in Moses' time and the Priesthood long before his time were trained in this science. It is given now as a great honor to every member of this Church to become his own genealogist and the genealogist of his or her family. It will be impossible—it has been and ever will be impossible—to perform work for our dead kindred unless we have their records, and these records properly prepared in books suited to temple purposes, so that the preparation of genealogies lies at the root of all temple labor.

We have been furnished with an account of the pioneer gen-



MISSION HOUSE AT LAIE.

eological class held in Hawaii by Mrs. Leah D. Widdsoe on a recent visit to those islands. She says:

“THE FIRST CLASS IN GENEALOGY AT HAWAII.”

“The Temple in Hawaii is fast nearing completion. It is planned to accomodate fifty people, and it is hoped that drawing as it will from all the Polynesian group of islands, it will be occupied most of the time.

“The question often asked is: ‘Will the people have their genealogies in such shape that they can make full use of the temple when it is dedicated?’ To one who never sees beyond the mere accomplishment of man’s power, the question must be answered decidedly in the negative, because, while the people themselves have kept their family records only by tradition, even the ruling families have been very remiss in this respect.

“During a recent visit there, I was much impressed with the necessity of the Hawaiian Saints, generally and individually making a systematic beginning in this great field, so that there will be work for them to do from the beginning. In conversation with President S. E. Woolley I asked if he had any objection to my urging this upon the Saints publicly, if I had a chance. He gave his consent, so when the Relief Society of Hon-



PRESIDENT SAMUEL WOOLLEY, ELDERS AND SAINTS AT LAIE.

olulu asked me to be present at their meeting and speak to them, I chose as my theme, the necessity of gathering genealogy.

About a week later at a meeting of the Relief Society, at Laie, the same theme was chosen, and the sisters became every much interested—so much so that they insisted upon having a class formed for study upon this subject.

“I talked with President Woolley and assured him of my willingness to help them make the right start in this direction. But since I had not come with any special commission from the genealogical authorities and also, of course, because I was not familiar with their language, I could not take them very far.

“I explained to the Saints in general that inasmuch as the Lord never required His children to perform any task unless the way was made clear, nevertheless, His children had to put forth their own effort and use their own intelligence or the Lord’s help would be useless. And while the gathering of genealogy in Hawaii may seem hopeless to many, there was a very simple beginning to make—and we could never climb any mountain, be it high or low, except by taking one step at a time. The first step in gathering genealogy is to start with the living.

“I had with me the guide book of the Relief Society and used the simple instructions there for beginners, adding some things from my own experience.



GENEALOGICAL CLASS IN HAWAII.

"The first class met at Laie in June, 1916, in the large mission home, Lani Huli, and consisted of the following: President Samuel E. Woolly; Sisters Ivy K. Apuakehau, Violet Meyer, Kanoe Kekauoha, Kapili Luahiua, Makanoe Makakao, Rebecca Bridges, Lilia Cummings, Ellen C. Cole.



LAIE PLANTATION.

"President Woolley was invited to be present and a very good start was made. Another class was called for one week later and the sisters were asked to come with the names and dates of their own families, as far as they were able to gather them in one week. One of the best lessons learned from the entire course was that it is no light thing to gather the records of one's own immediate family, unless careful records have been kept, and that it is a vital thing to keep these records for the future.

"The points that were brought out in these classes was the sacredness of these records, and that some place in the home should be chosen, even though a box or a drawer, where these records would be safe; and that as far as possible no record should be taken on loose leaves. A few of these preliminary instructions were emphasized and the Saints urged to make the work as near correct as possible from the beginning, thus saving much time and the many mistakes made by our home people before we knew how to do this work correctly.

"The system of numbering the individual names was taught, as also the grouping of the names into families. Also some general instructions regarding the keeping of the note book and the copying and care of the larger Family Temple Records.

"They were urged to use some form of family record book

for their own living families, so that records may be correctly kept now for future generations.

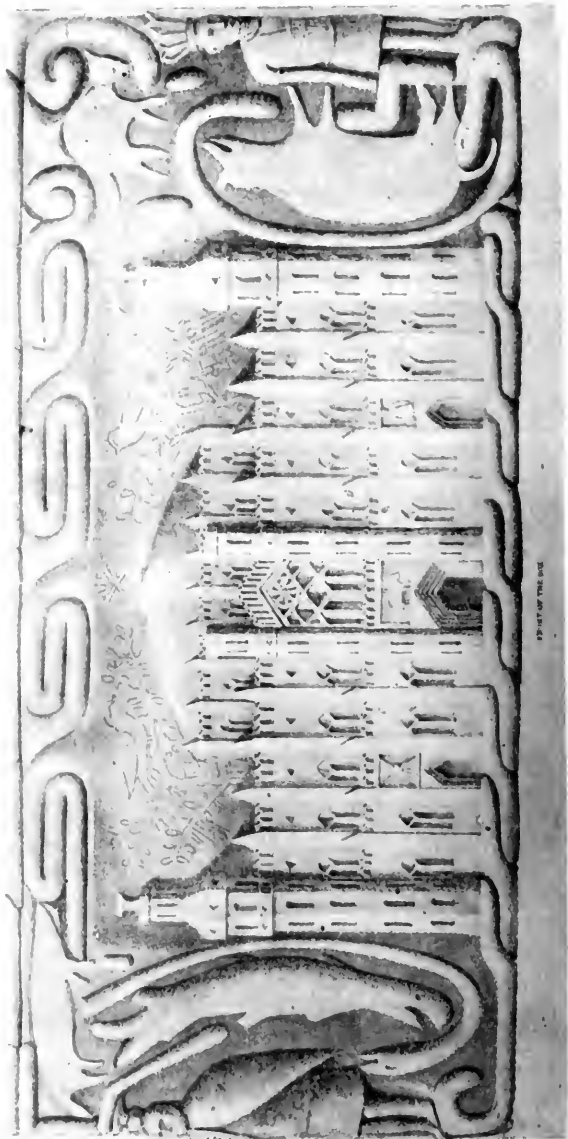
"Sister Ivy Kekuku, President Laie Primary Association, arranged a picnic party for the Primary officers and a few friends on the 24th of July. We were glad to be in the party. One of the most beautiful summer resorts on the islands, belonging to a wealthy family of Hawaiians, is not far from Laie and permission was obtained to spend the day there. While resting and enjoying the beauties of the place, some one suggested that a picture be taken of the first genealogical class in Hawaii. All of the sisters of the class were not present at the picnic, but a snap shot was taken of the few who were present and a copy of the result illustrates these notes.

"The Hawaiians are truly a branch of the House of Israel and the Lord certainly is mindful of them. President Woolley's remark must come to pass: 'The Lord has made it possible to build a temple here. And will the Saints be able to gather enough genealogies to keep it busy? Of course they will. The Lord has never yet required anything impossible of His children. He will open the way.'



CHURCH AT LAIE.

"He surely will; but, dear Saints, we will have to 'walk in the way.' The Lord has never yet done for his children what they may do for themselves. We must be up and doing, fill our lamps, trim our wicks so that when the cry goes forth, 'Lo, the



PICTURE TAKEN FROM LORD KINGSBOROUGH'S WORK, "MEXICAN ANTIQUITIES," PUBLISHED IN 1831.

Temple is finished,' we may not be kept on the outside because we preferred ease to effort, and let our lamps burn too low.

"May the Lord bless the efforts of his children in this far off land!"

In connection with temple building amongst this people there is a very remarkable circumstance to which we call attention as the closing thought in this article. We have read in the Book of Mormon of the temples built by the descendants of Lehi and Nephi. Ruins have been scattered here and there, especially in South and Central America. The Central American ruins have been described and illustrated by a number of discoverers. Over eighty years ago a gentleman by the name of Lord Kingsborough published in a costly set of books, the result of his discoveries in Yucatan and other parts of Central America. Apostle Orson Pratt paid \$500 for this set of books and these are now stored in the Historian's Office of this city. One of these large volumes contains beautiful engravings of the ruins there discovered; among them is the picture of a building found engraved upon a large box lid, and we reproduce it here as a most curious illustration of the temple built by the Nephites. If such a thing were possible one would think that the Prophet Joseph Smith might have chosen this design upon which to pattern the temples in Kirtland and Nauvoo, and more particularly does it resemble the outlines of our Salt Lake Temple. We commend this similarity of temple design and structure to the skeptically minded who need confirmation, as well as to the sacred and serious contemplation of those who love the work of the Lord.

How wonderful are Thy works, oh Lord—how perfect are Thy designs—how harmonious are Thy laws! Under the shadow of the Temple walls we dedicate to Thee anew, our best efforts to save the living and to redeem the dead.

NOTICE TO GENEALOGICAL WORKERS.

There will be a meeting held at 4:30, April 7th, 1917, in the beautiful new class room of the Genealogical Library quarters of the palatial Church offices. All invited. Topics to be treated: Reports and Problems.

SUBSCRIBERS:

All subscriptions to magazines must begin with the March number. Other numbers exhausted.

Birthday Celebration of our Honored President

President Emmeline B. Wells was eighty-nine years old somewhere between the striking of midnight on the 28th of February and the 1st of March, and as the first of March was the anniversary of her baptism seventy-five years ago, the General Board of the Relief Society celebrated both days appropriately.

On Wednesday, the 28th, the Board tendered her a beautiful complimentary luncheon in the Hotel Utah. The menu included roast turkey, for Aunt Em relates the story of her first real birthday anniversary, when she was four years old. She was sent to bring her grandfather to the dinner and she trotted along by his side until they reached the old home. He spent the time at the party in reminiscences of his Revolutionary experiences. The principal item of the feast was a turkey, roasted on a spit before the open fire.

At the luncheon various wise and otherwise remarks were made by the members of the Board in honor of the occasion. Our President herself responded to these gracious sentiments of love and appreciation in her usual happy way.

The next day a public reception was given in the Bishop's Building where a program was given as follows:

Mrs. Elizabeth S. Wilcox read one of Aunt Em's poems; Prof. Willard Wiehe, accompanied by Prof. J. J. McClellan rendered two exquisite solos; Mrs. Nellie Druce Pugsley sang, "The Last Rose of Summer," and Horace S. Ensign sang, "Give Me the Sunshine of Your Smile," in his best voice; our Chorister, Lizzie Thomas Edward rendered "The Swallows," in a delightful manner. The meeting was opened by Elder Hyrum M. Smith and remarks were made by President Heber J. Grant.

Other leaders who were present were: Elder Rudger Clawson, Orson F. Whitney, Elder J. Golden Kimball, Bishops O. P. Miller and David A. Smith.

One of the delightful features of the occasion was the charming tribute paid by Mr. H. G. Whitney to the guest of honor which was both touching and witty.

Counselor Clarissa Smith Williams presided on the occasion with dignity and grace.

In her response President Wells said she was glad her ancestors had been soldiers in the Revolution and in the French and Indian wars, and that her mother had danced with Lafayette. She herself had known many great men, but the greatest of them all was the Prophet Joseph Smith. She bore a strong testimony to his life and mission and to the many stirring events associated

with Nauvoo and the martyrdom. She remembered when the Temple was built in Nauvoo, how honored she felt to assist in preparing dinner every day, in the upper floor of Parley P. Pratt's partially finished house, for nine of the twelve apostles. She thought and still thinks that no greater earthly honor could be given socially to any person, and it seemed almost as remarkable as dining with the Savior. Now-a-days it seemed to her that our young people dine with the Presidency and Twelve Apostles without any sense of reverence or real appreciation of the honor they enjoy. She closed with her blessing upon all and a strong testimony to the truth.

The meeting was dismissed by Elder Rüdger Clawson, and a beautiful souvenir card was given to all present.

Our New Board Member

MISS LILLIAN CAMERON.



The members of the Relief Society will be interested to know that we have a talented young worker added to our General Board.

Miss Lillian Cameron is the daughter of David and Sarah A. Childs Cameron. She is of the third generation in the Church on her father's and the fourth on her mother's side. Her father was born in Scotland and her mother in England. She was born in Utah. She has been a teacher in the Sunday Schools, in all the grades, and in the Y. L. M. I. A., having acted as First and Second Counselor in the Eleventh Ward Mutual. Her best public work, however, has been done in the Genealogical Office. She went into the Historian's Office in 1908, and in 1909 she went into the Genealogical Office. Very shortly thereafter she became Assistant Librarian, which position she still occupies. She is one of the most expert workers in the Scandinavian pedigrees in the Church, that is, she is able to follow out the intricate tables and reduce them to the standardized American form for temple purposes.

She has acted as stake chairman of the Temple work in the Ensign Stake Board Relief Society, giving splendid satisfaction by her labors.

She is naturally refined, intellectual, and her expert knowledge of genealogy, as well as other educational topics, makes her an invaluable help to the General Board. We welcome her to our circle.

Winning the Man's Mother.

By Ida Ipswich.

"Did you order that chicken for tomorrow, Jim?" Lucy Mackson imprisoned her big-boy husband in the corner of the kitchen by the baking table, where he had slipped to playfully pitter some of the cake dough she was assiduously stirring.

"Tastes just like it used to when mother would turn her back, and I was barely tall enough to jab a spoon into the jar or gouge out a mouthful with my dirty finger," laughed the man, evading her question and teasingly smacking his lips over another sip of the golden mixture.

"Here!" cried the wife with mock severity, "you'll eat it all up so I won't have any angel food for tomorrow. But you did not answer my question, now confess your sins—did you forget the chicken?" There was the tender light of young love in her eyes but she held an egg-beater over his head menacingly.

The youthful husband pretended to quake under such a deadly weapon and hastened to declare that he had remembered the pesky fowl—the troubled look did not come into his eyes until the happy little wife turned away.

"Lucky thing for you that you did as you were told for once," she chimed sweetly. "You know—" turning to the neighbor woman and close friend who had just dropped in for a moment's chat—"I've invited Jim's mother up for dinner tomorrow—hence all this pastry. Oh, I'm going to have a fancy spread, all right. Here, laddie," she ordered with naive charm, "you may crack the nuts for the salad."

Standing behind his wife the man's expression was one of dejection and anxiety. Her jolly enthusiasm smote him to the heart, but he affected a careless note, as, not being able to let her chatter on this way, he burst out.

"Oh, ah,—a—by—the—way, Louie, I forgot to tell you, I went around to see mother and—and, by George, as luck will have it she'd just put a quilt on the frames—right in the living room where it couldn't be left, you know—and it will take her all day tomorrow to get it off—she's doing it alone and its fine, she told me. So, you see, it will be quite impossible for her to—a—get here. But we'll have the spread just the same," he worked himself into a lively manner—"and invite your mother over."

"Not coming!" there was painful disappointment in the amateur cook's ejaculation and heedless of his last suggestion she

cried again with incredulous astonishment, "your mother isn't coming!"

"Why no, you see, Louie, she couldn't leave the quilt that way—"

"But"—a gravely puzzled look through which the gleam of a new discovery was slowly struggling, showed plainly in the mobile face of the slender matron, "but—a—" she protested recalling something—"your mother had just put a quilt on the last time I sent for her and also, now I come to think of it, the time before and the time before that it was, let me see, something she couldn't leave—I forget now. And, really, she hasn't been here since—a—why, since you went into business for yourself, Jim—" Lucy Mackson searched her husband's face with awakening perception—"I wonder if she's—" then remembering the guest in the room and that this was a family affair she ended vaguely—"if anything's wrong," though her eyes kept on questioning.

"O no, of course not," Jim assured her, a quality of positiveness in his tone that was clearly forced. "Everything is all right, and say, I'll scamper over and engage your mother for the morrow's guest of honor, what do you say?" but without waiting for her assent or the contrary, he took the kitchen steps at a bound and fled through the garden to the next house. His wife gazed absently after him, a deepening suspicion gradually replacing her mystified amazement.

The unwitting caller, to relieve the tension and having jumped at an obvious conclusion, vouchsafed a little sympathy.

"It's a good thing your mother lives near you, if your husband's people are going to treat you so coldly."

Lucy Mackson's fresh flushed face showed no sign of having heard this remark. She seemed lost in curious speculation. Her friend threw out another line.

"I'm sure you've been splendid to Jim's folks. You've had dinners and dinners for them and entertained them royally"—she warmed to her subject—"especially his mother. And now for her to act like this! I've noticed none of them have been near you for ages." She waited a moment but as her hostess still ignored the bait to unburden her wrongs, persisted, "Oh, I know these mother's-in-law—had one myself. I was like you, I took Harry's folks right into my arms, you know, and for a time we got along famously. But Harry's mother wanted to manage our affairs and when we deliberately started on a course she did not approve she began to act queer. I didn't pay any attention to it for a long time. At last she wouldn't come to our house any more and treated me cooler than frost when I went to see her. To cap the climax she turned all the family against me, then my patience gave out and I broke diplomatic relations with the

pack of them." She gurgled amusedly at the recollection then added. "We haven't visited with Harry's mother for three years, and after all those strivings, snubs, disappointments and heart-aches, I tell you, it seems good."

Mrs. Mackson was listening intently, now, astonishment and wonder in her sensitive face.

"But doesn't Harry miss his mother awfully?" she marveled in a calamity stricken tone.

"Well, maybe he does, but it can't be helped. We've got to live our lives in our own way, and if it doesn't suit her why we can't be blamed. She cannot expect to direct me nor Harry either. Then we have my mother."

"Yes, that is lovely for you—but what must it mean to a man to be estranged from the old home with its memories and associations and particularly from the love of his dear, faithful mother? And she must be dreadfully unhappy never to see her boy!" Lucy Mackson seemed pondering aloud, her face a study in sympathetic abstraction.

"It's her own fault," sighed the neighbor woman. "I did my best. And my advice to you is the sooner you give up trying to get along with them now they are set against you—which is plain to everybody—the better for your peace of mind."

They talked on for a few minutes then the visitor took her leave and Mrs. Mackson, her joyous preparation at a standstill, stood in perturbed, puzzled, idleness for a long time. Presently there was a faint sound somewhere in the interior of the little bungalow that roused her. She hastily washed her hands and tripped out of the kitchen, her young face illuminated by such a smile of glorious anticipation one would have thought her going to meet a lover—except that she did not stop before the mirror to smooth her hair. In a trice she was bending over a daintily draped basket from which now issued the soft, velvety cooing of a little babe.

"Mother's idol!" breathed the woman rapturously, lifting the pink and white morsel lovingly to her breast. "Mother's precious idol!"

"That's a new one," laughed the husband over her shoulder having tiptoed in to surprise her. "Mary calls her infant 'lamb-kin'; Allie says 'honey'; Vera, 'love'; Eva, 'pet'; and oh, I've heard many others but 'precious idol' is a new one. Trust my Louie for being original," he laughed softly and put his arm protectingly around the new mother and their first born.

"But isn't he precious!" cried the wife as the baby just old enough to recognize them held out his chubby arms and jumped gaily from one adoring parent to the other, claiming their whole attention. "Just think, dearest," there was a touch of sentiment

in the woman's voice, "you were once a little baby—love like this—your mother's joy! Think of all you have been to her—and she to you. And now you have left her—"

"It's life," defended the man philosophically, but his memory flew back with a sense of pleasure to the old home and the never-to-be-forgotten companionship of his devoted mother.

"But you can be all in all to her still, a wonderful comfort in her riper year if—oh, I don't ever want any woman to take my son away from me," emotionalized the new mother almost tearfully as she clasped her baby boy tightly to her.

"You want him to marry, don't you?" asked Jim still on the defensive.

"Certainly, but I want to make room in my heart for a daughter, if she will come in, and so keep my boy."

"Sure," murmured young Mackson, but with no assurance and the depressed look stole over his face again.

"Now, Jim," began Lucy, when the husband ensconced in the big rocker had pulled both mother and babe tenderly down upon his knee, "Tell me—what is the matter with your mother? And what is wrong with your sisters? Now I come to go over things in my mind, I realize not one in your family have been here for ever such a long time. What is the matter?"

"O, nothing, nothing is wrong, Louie, that I know of," he replied rather lamely while the dejection in his face deepened. Lucy questioned and questioned but Jim would not admit any trouble. He just could not bring himself to tell his loving little wife about the storm of protest that was brewing among his people over their financial ventures. He was well aware that the whole family blamed Lucy for the initiative or for having driven their own favorite lad into debt and its burdens. He also knew they had determined to have nothing more to do with her.

"Let me see, if I remember correctly, none of your folks have been here since before Arbor Day, right after that you went into business for yourself," Lucy began to formulate a theory detective-wise, "I wonder if your mother is worrying about us not accomplishing what we have undertaken," she guessed with womanlike intuition pinning Jim down.

"Well, she may be—some," the husband admitted slowly.

"Poor dear!"

"But, of course," the man meditated aloud a trifle sorrowfully, "we have to plan for ourselves, now, mother can't expect to—"

"N-no, not exactly—" interrupted the wife, also meditating.

"She really hasn't any right—"

"She has a right to be happy and comfortable about her boy," Mrs. Mackson broke in again this time spiritedly while she pressed

her own child closer. "O, Jim, it's a shame to have your dear mother fretting about you and thinking you are going to fail." Then springing to her feet with sudden decision she exclaimed, "I have a plan—er—did mother say she would come over?"

"No, she wasn't at home."

"Then we'll have her some other time. Tomorrow you must get your mother over here."

"Dearie," Jim spoke sadly, "I don't see how it is—why it is—I don't understand—but I know for a certainty that she positively will not come."

"Not under ordinary circumstances," allowed the wife, "but you must bring her, anyway. Use strategy, anything, but bring her. Now I'll leave that part with you, so prove your resourcefulness. I'll take care of the rest."

Thus put upon his mettle the young husband determined to carry out his commission if such a thing were possible. He began to rack his brains for a feasible device to kidnap his apostatizing parent for he knew, having tried sympathetically for three months, he could never overcome her prejudice sufficiently to get her to willingly visit the daughter-in-law who was held in such gross disfavor.

It was twelve o'clock the next day, just a half an hour in advance of the time set for the dinner, before he really hit upon an acceptable course, even then he was in serious doubt. However, as the whistles shrilled for noon he rushed out of his new grocery store—the innocent cause of such offense—hired a taxi and dashed up to his mother's door in tremendous haste.

The elder Mrs. Mackson was sitting before the fire in the living room thoughtfully knitting—there was no quilt on the frames. Her son burst in breathlessly. It did not require any acting for him to appear agitated for it was with real trepidation that he began,

"Mother, I wonder if I can get you to do me a favor?" Throwing an arm about her shoulders he kissed her with genuine emotion.

"Why, my son," exclaimed the devoted and anxious parent in tremulous concern, "whatever is it?" The question was superfluous. As a matter of fact she *knew* the crisis had arrived, the crisis she had been dreading and fully anticipating. James had come to ask her to help him some way to save his credit, or home, or business, or all three. His striving wife with her million dollar ideas had brought him to ruin this soon. Poor boy!

"Whatever is it, James, my son? You know I will do anything on earth for you," she cried returning his embrace with the tenderest sympathy.

Jim felt like a cad. But, was it not to keep this loved one in his life that he was practicing such deception?

"Why, mother dear, it isn't anything serious," he assured her looking the picture of anxiety and glancing hastily around as though hunting for something—"I—I haven't time to explain now but will you get on your wraps and come with me? Here"—his searching eye discovered her old grey shawl, the old grey shawl of childhood memories he held out—"this and a fascinator will do—no one will see you, I have a closed car outside. Will you come?"

"Of course, I'll come," vowed the dear soul, trembling like an aspen leaf, while her son—kicking himself for a scoundrel—hustled her into the closed conveyance. The chauffeur drove like mad and before there was time for the exchange of a dozen words the short distance was covered and they stopped in front of the little bungalow. Expecting some crushing shock the lady followed her son into the very presence of the vexatious daughter-in-law.

That dainty little creature was in the act of putting the last of a steaming and savory meal on the dining table.

"Ah, we're just in time," cried Jim while his wife ran up and embraced the elder woman heartily.

"Oh, how good it is to have you here again, Mother Mackson. We haven't seen you for so long we are starving for a visit with you. Now sit right up and have dinner with us."

"But James," the deluded woman had a notion to act outraged and to decline ungraciously. She even thought of speaking her mind on the spot.

"Mother, will you do me the favor to eat with us?" Jim coaxed, a boyish mother-hunger in his eyes that was responsible for a reluctant capitulation. With unsmiling face she permitted Lucy to take the old grey shawl and scarf while Jim put her lovingly down at the head of the table. During the meal the man and wife kept up a steady flow of light conversation. They were jolly and mischievous and told such funny little jokes that the elder Mrs. Mackson could not possibly freeze up but instead actually indulged in a few unwilling chuckles.

Jim persuaded her to acknowledge his wife a remarkable hand at roasting fowl and Lucy reminisced about the good things Jim's "mother to used to make" and of which she had partaken with such pleasure when visiting at Jim's old home.

When the repast was over the man hustled around evidently preparing to go back to work. His mother stiffened slightly and looked about for her things.

"Well, James," she said in the manner of one announcing readiness for some solemn procedure.

Jim looked at her in enquiring surprise.

"You said you wished me to do you a favor, I'm ready—"

"Oh," said her son as though suddenly enlightened, "sure, sure I did—I wanted you to break bread with my wife and me, and you can not imagine how much good it has done us. Now I'm going to leave you to visit with Louie and Jim Junior this afternoon and after a while I'm coming around with an automobile to take you home. You musn't leave on any account until I get back." With this rapid-fire explanation he gained the door and in another second dashed out, shaking his head doubtfully when out of sight over the greater task to be undertaken by the little unapproved helpmate.

Yes, it was the wife's turn now and her heart, too, sauk with misgivings as she preceived the renewed uncompromising manner of her mother-in-law. The elder Mrs. Mackson was, indeed, dumb-founded and stood angrily staring first at the door which had closed behind her son and then at the flushed face of his young wife. At last she managed to speak.

"If you'll get my shawl—James wouldn't wait for me to find anything else—I'll be going. I can't stay today," her tone was frigid.

Lucy had to think quick. "Oh, please don't hurry, Mother Mackson," she pleaded, "I had a bit of news I wanted to tell you. You remember Vira Grey, don't you? Here, have this rocker, baby and I will sit on this stool beside you. You know Vira married Jack Neiber—well, they've just had the worst luck."

"Gone to the wall—I knew they would," was the mother-in-law's mental comment but she said nothing aloud, just premitted Lucy to put her into the easy chair where she sat interestedly listening in spite of herself but maintaining a very stern countenance.

"Yes, they have failed utterly—everything is gone," the hostess hastened on. "You know, he had as much as ten thousand dollars worth of property from his uncle when he married Vira but they have gone through it." The mother-in-law's ire and indignation rose almost to the point of boiling water over this revelation, but she was thinking of her own extravagant daughter-in-law instead of Vira Neiber. She winked hard to keep back the angry tears. Lucy proceeded.

"I know just how it happened, Vira and I have been life long friends, you know—" At this remark Mrs. Mackson, the elder, unconsciously nodded (these two girls had been friends, also the town belles and were alike in that both had been reared in considerable luxury). "You see"—Lucy chattered on—"after Vira and Jack were married they went right in for pleasure and

social leadership. First they spent three idle months on a honey moon trip. Then, Vira would have a much finer home than their means warranted. Next they went to the Exposition and squandered a lot of money. Since then they have entertained lavishly, they have a car, a box at the theater, and Vira has dressed exquisitely. Jack told us that from the first they had spent a good deal more every month than he earned and he had to borrow and so had mortgaged all his possessions. He was working for a salary, a large one, to be sure, but last week he lost his position because of neglecting his duties for auto trips, hunting excursions and other society calls, and now they haven't anything—not even a baby,” the new mother's voice was gentle with compassion as she tenderly hugged her little one. “Another sad thing about it is that they cannot be comforted by the love and sympathy of Jack's mother as they have become estranged from her, that leaves her, too, to grieve over her boy's failure alone and disconsolate. Isn't it all too bad?”

This last deliberate parallel of her case with Jack Neiber's mother was almost too much for the abducted guest, she allowed herself no comment but her face was convulsed with the pain of self pity.

“Now Jim and I—” Lucy began her real plea—“are trying to lay a foundation for sound financial strength.” The first Mrs. Mackson gasped at such audacity then swallowed the very gall of bitterness, her nose turned up, the corners of her mouth down, and her eyes burned with contemptuous unbelief. The younger woman went on. “When we were first married we didn't take a trip but reserved Jim's savings to buy our furniture. Then as Jim was making \$90.00 per month we decided we could build this little house. It costs us \$22.00 a month to live here and having borrowed from a building society the place will be paid for in the next eight years. That left us \$68.00 each month for living expenses and by being economical we have managed nicely.” Mrs. Mackson senior's lip curled more scornfully but with sweet oblivion Lucy continued, “But Jim's position at Baker & Co. was precarious. As their trade expanded Jim's work doubled, he was really being imposed upon, and if he complained he would be fired. Anyway, Baker's son-in-law was qualifying for the place and Jim knew it was only a matter of time until he would be hunting another job. The poor boy was just sick to be more independent! Well, since he had worked for Baker's eight years and had held every position from delivery boy to head bookkeeper he felt that he knew the grocery business pretty thoroughly and when he talked of starting a store of his own I encouraged him—I tell you, I believe in Jim. To be sure, we hadn't any capital and were in debt for our home but because he was ac-

quainted with the methods of that particular business and because he's a pusher and able to save, I knew he'd make good. I told him to go ahead and borrow the money to start on and I would not spend a cent above necessities until it was all paid."

In spite of the mother-in-law's fortified prejudice Lucy's common sense talk and earnest manner had mollified her considerably.

"But borrowed capital—" she muttered ominously.

"Mother Mackson, do you remember the Hudson boys?" said the little wife. "Emery Hudson made a fortune by understanding the economic exactions of a certain trade. Then not realizing himself what was at the bottom of his success he spent his entire savings setting his three sons up in business. Having such a good start he expected they would far exceed what he had done. They everyone failed. Why? Perhaps, from two primary causes. First, they had not been schooled in the various intricacies of the business they elected; second, the capital or money that comes easy goes easy. In other words a 'foot of climb is worth a mile of boost.'

"Jim and I are working to a plan. From what he makes we pay the \$22.00 on our home, a certain amount of the principal and interest of our debt and live on the rest, be it much or little. Isn't that a safe basis? I've been wanting to tell you our intentions and working management for ever so long and get your approval and blessing. The fact is we need you. We want you to enter with us into our schemes and enjoy with us the expectations and realizations of all our hopes. If disaster should come, by some evil chance, how much easier we could all face it with our love and confidence in each other unshaken. But of course we expect to succeed. We believe in ourselves. We are going to make good, Mother Mackson, now you watch us!" The fire, determination and faith of the youthful helpmate penetrated the armor of the mother-in-law, hope came into her eyes and with it good will and—tears.

"Well, I believe you will, Lucy," she breathed, startled at her own words but determined to be game when fairly won.

When Jim returned he found the two women he loved best on earth talking and laughing and crying together and Jim Junior crowing happily over the victory.

SONGS FOR RELIEF SOCIETY CHOIRS.

We have extra copies—ten cents a dozen—of "Spring," "Hushed was the Evening Hymn," and the "Hawaiian Temple Song." Address Amy Brown Lyman, General Secretary.

April Entertainment.

By Morag.

FOR THE RELIEF SOCIETY, FIFTH TUESDAY IN APRIL.

Now that Annual Day is over, it would be a good thing to recruit some new members for the local Relief Societies, and on the fifth Tuesday in April an "Acquaintance meeting" might be held. At the Sunday meetings during the month, a committee might greet all the strangers and hand them an invitation to attend the Acquaintance Social. Each member of the Society failing to bring a stranger or non-member to the meeting should be fined five cents. This feature will induce members to hunt up strangers. A folded sheet of notepaper is handed to each member to be filled with autographs of those present. These may be kept as souvenirs. Have a short, breezy program with demonstrations from the various departments of Relief Society activities, some music, and some light refreshments. Try this, and see if good will not result from your effort.

This same idea might be used as a ward affair and held in the evening. At this party, sealed envelopes might be handed to the guests. These to contain the following, or similar requests: "See that no one near you is left alone without a word of welcome."

"See that all are properly seated."

"See that each speaker is properly thanked."

"Introduce strangers to bishop and ward officers."

"See that the room is well ventilated."

"If the room is too warm or too cold, speak to the janitor."

"Talk to people who seem timid and lonely."

"Dance with the chaperons and wall-flowers."

Commence dancing with a Spiral Hand-shake. All present form in one spiral line; this may extend several times around the hall. The bishop may be stationed at the inside end of the line. At a given signal he starts to shake hands all along the line. The one next to him follows, and so on until no one is left in line. When this is over every one present will have shaken hands with every one else, the ice will be broken and all will feel at home. Try this, and see if it is not worth while.

A SEED EXCHANGE SOCIAL.

For the rural communities, a seed exchange may prove a good idea for a social. Each guest is to bring a bulb, slip, root, or seeds, each to be done up in a quaint package with full direc-

tions for the growing of the contents and the disposal of the harvest. Curiosity will be aroused from this, first as the people try to find what the various packages contain. At a given signal the parcels are exchanged and opened secretly. Then rewrapped and exchanged again. Five minutes may be allowed for each transfer.

The seed exchange social should open and close with singing and prayer, and the following hymns from the S. S. Book are suggested:

"We are Sowing. Daily Sowing."

"What Shall the Harvest be?"

"Scatter Seeds of Kindness."

Refreshments suggested are: Seed cake (caraway), and buttermilk.

The tenth exchange is to be announced as the last one, the package then becomes the property of the one who has just received it. Packages of flower seeds may have the direction, "To be used to decorate the church in August," or, "To be used for the hospital."

With vegetable seeds. "To market and give the proceeds to the bishop for ward fund."

With a bundle of tomato plants, "Grow, sell, and use for your Church magazine subscriptions."

Try this seed social, and see if it does not create a friendly feeling in your community.

Spring music for Relief Society meetings:

"The Opening Buds of Springtime," No. 72, S. S. Book.

"God is Love," No. 75, S. S. Book.

"There is Beauty all Around," No. 46, S. S. Book.

"The World is Full of Beauty," No. 123, S. S. Book.

"Easter Morning," No. 250, S. S. Book.

"Arbor Morning Bright and Fair," No. 129, S. S. Book.

"Seeds of Kindness," No. 195, S. S. Book.

-"Spring," *Relief Society Magazine*, April, 1915.

SOME APRIL SHOWERS.

Here is a Kitchen shower.

A merry crowd of young matrons made a shower for one of their girl friends as follows:

They made the funniest figure they could think of out of the articles contributed. When all had assembled, the quaint figure was divested of her clothes while the following rhyme was read:

"I am a bride, not bride to be,
 And that I'm useful you'll agree.
 Of kitchen utensils I am made,
 From the ten-cent store, the highest grade.
 Behold my face, 'tis but a fake,
 But comes in fine for making cake.
 My hair you'll think an ugly crop,
 In fact 'tis only a nice dish mop.
 Last and not least, my draperies white
 For drying dishes will prove right;
 Therefore, as bride I come to you,
 I'll prove your faithful servant too."

Other showers are, Spoon, Pin, Handkerchief, Basket, Hosiery, Cap, Bag, Pansy, Flower.

Another idea for the shower party would be for each guest present to bring a potted plant, (pots of hyacinths, daffodils are cheap at this time). After spending a happy hour with music and floral games the plants could be delivered by the guests to the shut-ins of the neighborhoods or to the hospital wards.

Missionary showers should be popular with us when books, handkerchiefs, bags, etc., might be given.

For literary people, a Shakespeare evening may be arranged on April 23, which is the natal day of the great bard of Avon.

The Easter time brings many social affairs, and lilies, rabbits and eggs are used for decorations.

FOR THE HOME EVENING.

The sixth of April is an important date in the history of the world. Many will be at conference, but for those who desire a program for home evening, the following is suggested:

Hymn, "Far, Far Away on Judea's Plains."

Reading of Section 20, Doctrine and Covenants.

Story of the Birth of Christ (Luke 1, 2, 3).

Important events which occurred in April.

Coming of Spring Typical of The Resurrection.

The Gospel Restored and the Organization of the Church of Christ. Preparatory to the Second Coming of Christ and the Great Resurrection.

Hymn, "We Thank Thee, O God, for a Prophet."

Remember and observe Arbor Day. Plant trees, shrubs and flowers, and don't forget to make one or two bird boxes.

The Entertainment Editor will gladly help you with your programs, social affairs, if you will write her enclosing stamped addressed envelope. Address care *Relief Society Magazine*.

Home Science Department.

By *Janette A. Hyde.*

PREPAREDNESS IN THE VEGETABLE GARDEN.

Now, with war, food shortage, high prices and possible famine staring us in the face, let every Relief Society woman plant a vegetable garden and grow potatoes and onions in every available foot of ground. No danger but what all will be needed and used. Altogether now, one, two, three, dig! Dig early and late and all the spring. Aunt Em has been warning us about the times of famine—let us be *prepared!*

With stormy March just ushered in, and the ground still covered with snow, and badly frozen, we may still be in order if we suggest preparations for this season's kitchen garden. Probably many of you already have your gardens laid out or planned on paper—at least this is what we have been coaxing our sisters to do for the last three years. We hope you have sent for reliable catalogues and seed books. They are free and contain a store of useful information.

Just when the gardening should begin, depends upon the part of the country in which you live. The first step in gardening is to get the ground in proper condition. If it has been fertilized in the fall, the fertilizer should be turned under, and the ground thoroughly spaded and raked. The boys or men should do this heavy work, after which, the women will be able to plant the seeds, and when the time comes, transplant such slips as have been raised in the kitchen windows, or hot beds, outside. That women are capable of even making their own hot beds, was demonstrated to us at Shoshone Idaho by one of our sisters, who showed us a fine bed of lettuce, onions and radishes, produced under a glass frame in her back yard, during the early spring months, when it was impossible for vegetables to grow in the open ground.

Now a word as to what to plant: Many of the most useful vegetables are neglected and forgotten in the selection of kitchen gardening. A few roots of English chives, okara, summer chard, Brussels sprouts, and Scotch kale, are little known, and yet are easy to grow, and these, with the usual varieties, furnish us a great many changes for salads, decorations, and table vegetables.

There are the standard varieties, such as carrots, cabbage, corn, potatoes, tomatoes, onions, celery, peas, radishes, turnips, beets, etc. These should find a prominent place in every home

garden. Do not confine yourselves to one or two kinds, because they bring a good price, but choose a variety, from the fact that a variety stands a better chance of not over-doing the market in any one or two kinds of food. Plan to raise more than you can use, thus creating a market, and supplying those who are not in a position to raise their own garden truck. Interest the boys and girls so that they will be anxious to become producers, helping them to earn enough to begin a bank account and buy clothes and books to commence the winter's school. Call their attention to the price of potatoes and onions, this year, and by so doing, they may be induced to plant a few bushels in some of the vacant lots or pieces of ground in the cities and towns where they live, thereby doing good to themselves, and helping to clean up and beautify the city, creating an atmosphere of thrift and industry among their friends, besides starting a career of usefulness, which, after all, is the foundation of permanent manhood and strength.

With all of our Relief Society mothers co-operating in this one movement, alone, we will be able to assist, in greatly reducing the high cost of vegetables which should form the greater portion of our family meal.

For seed circular, ask the Utah Agricultural College to mail you No. 16, of 1916, which is very useful in helping you to determine the best kind of seeds.

WATER CRESS, SALADS AND SANDWICHES.

Nuts and Cress Salad.

- 1 tb. minced cress.
- 1 tb. minced nuts.
- 3 tb. creamed cheese.
- 4 tb. French dressing.

Moisten to a paste with the French dressing and spread on thin slices of buttered bread.

Cress with Lemon Juice.

Cleanse thoroughly freshly picked cress leaves, put in cold place, or on the ice. When ready to serve, sprinkle with salt, lemon juice, a little paprika, and powdered sugar. Very delicious, served with chops, steak, or game. If the sprays are pulled apart, they make an excellent nest for birds' nest salad.

Cheese and Cress Sandwiches.

- 1 cup mild cheese grated.
- $\frac{1}{2}$ cup cream:
- 4 tb. French dressing.
- 1 cup shredded cress leaves.

Whip cream to stiff froth, add cheese, season with salt and pepper, moisten cress with dressing, put all together, and spread on thinly buttered slices of bread. Crackers may be used instead of bread, which, sometimes, is more convenient and really furnishes a very crisp sandwich.

Tomato and Cress Salad:

Select firm, ripe tomatoes, plunge into boiling hot water, and then into cold, skin off the outside, put on the ice until ready to use. Take a sharp knife and cut a thin slice from the end of each tomato, scoop out the inside, filling the cavity with minced cress, cover with fluffy French dressing, and serve on beds of cress. All ingredients should be thoroughly chilled.

Cress is about the only product of food, the price of which has not been affected by the war.

Those who live in the country, may go to the near-by streams and brooks, and gather, free of charge, this delicious cress, which furnishes us a foundation for many excellent salads, sandwiches, etc. Those who live in cities can purchase it on the markets at a very reasonable price, usually two bunches for five cents. It is a real tonic for the liver, and very appetizing when properly served.

French Dressing.

3 tablespoons of weak vinegar or lemon juice.

2 tablespoons of sugar.

1 teaspoon of salt.

1 teaspoon of paprika (sweet red pepper) stirred well together. Add slowly 5 tablespoons of olive oil, and beat hard. This can be mixed at the table—it is always offered in hotels for table mixing—and it also keeps in a cool place after mixing; beat hard before serving, if it has stood over.

DEMONSTRATIONS.

The Home Science Department have arranged three demonstrations during the Relief Society Conference days for the benefit and interest of our members and visitors:

Fireless Cooking by electric stove. Wednesday, April 4th, 4:30 p. m. Fourth Floor, Bishop's Building.

Fireless Cooking by gas stove: Thursday, April 5th, 4:30 p. m. Fourth Floor, Bishop's Building.

Milk Demonstration. Food for babes and young children: 5:30 p. m. Fourth Floor. Bishop's Building.

Notes from the Field.

By the General Secretary, Amy Brown Lyman.

Relief Society Conference.

The Annual Conference of the Relief Society will be held on Wednesday and Thursday, April 4th and 5th, 1917. Two general sessions will be held in the Assembly Hall, on Wednesday, April 4th, at 10:00 A. M., and 2:00 P. M.

All officers and Relief Society workers are invited to be in attendance.

Two officers' meetings will be held on Thursday at 10 00 A. M., and 2:00 P. M., in the Auditorium on the fourth floor of the Bishop's Building.

The officers' meetings will be limited to stake officers, stake board members, and stake representatives.

REORGANIZATIONS.

Woodruff Stake. The Woodruff stake Relief Society was reorganized on January 28th, 1917. Mrs. Phebe A. Brough and her counselors who have labored faithfully for so many years, were honorably released, and the following sisters were selected to take their places: President, Zina Taggart; 1st Counselor, Evelyn Starkey, 2nd Counselor, Ida Fowkes.

Boise Stake. In a letter from Heber Q. Hale, we learn of the reorganization of the Boise stake Relief Society. On account of the failing health of Mrs. Mary A. Rawson, it was deemed advisable to relieve her of her duties as stake president. Mrs. Rawson has labored zealously during the three years that she has held this position, traveling on an average of 5,000 miles a year to visit the numerous branches in this large and scattered stake. From a beginning of 7 societies, she had built up 17 active organizations in the stake. Mrs. Rawson is, at present, in California, where she has gone in the hope of regaining her health.

Mrs. Laura J. Adamson, who has been one of the most capable and intelligent stake secretaries in the Relief Society, has been chosen to take the place of Mrs. Rawson. Following is a complete list of the new stake officers: President, Laura J. Adamson; 1st Counselor, Mrs. E. Pearl Adamson; 2nd Counselor, Mrs. Charlotte B. Smith; Secretary, Jennie Thomas; Asst. Secretary, Mrs. Minnie Rowe; Treasurer, Mrs. Elna L. Stanford; Genealogical Committee, Mrs. Bessie G. Hale and Mrs. Ida Fleming; other Board members, Mrs. Hariette Sparks, Mrs.

Mary A. Hellewell, Mrs. Helena Jensen, and Mrs. Matilda Ingebretsen.

Bingham Stake. At Idaho Falls, Sunday, February 25th, a reorganization of the stake Relief Society took place. Mrs. Elvira C. Steel was honorably released as president of the Relief Society in this stake, and Mrs. Mamie Harris Laird of Idaho Falls was selected to fill the vacancy. The reports from Bingham stake, have acquainted us with the splendid work done by Sister Steele and her officers. They have been always ready and willing to respond to any call that has been made upon the society. During the year of 1915, the Relief Society collected and donated \$513.30 for electric light fixtures for the new Latter-day Saint Auditorium at Idaho Falls.

Southern States. In the report recently received from the Southern States, we learn that during the year, five new branches have been organized, with the following officers: Catauba, S. C., Mrs. Lucy J. Starnes, President; Lamison, Ala., Lila Sealy, President; Raytown, Miss., Dora Ray, President; Society Hill, N. C., Evalene Wenberg, President; Xenia, Ohio, Lydia A. Schultz, President.

The Lamanite sisters in Catauba Indian nation, have been organized into a society, and are very diligent in visiting the sick and caring for the poor.

In many of the branches, the Relief Society members have raised funds through the sale of quilts and other articles with which they have purchased sacrament sets for the Church.

Western States Mission.

An interesting letter has come to us from Mrs. Jane W. Herrick, who was recently appointed President of the Relief Society in the Western States Mission. Two societies have lately been organized—one at Trinidad, Colorado, and the other at Omaha, Nebraska. This makes five societies, in all, in this mission, the other three being located at Denver, Pueblo, and Alamosa. Mrs. Herrick has visited all the branches during the last year.

From the size of the subscription list sent in, we judge that our Colorado members are very much interested in the *Magazine*.

In Memoriam.

Provo City, Utah: At the close of the last year Mrs. Joanna Holister Patten of Provo City, Utah, was called to the great beyond. Mrs. Patten was born March 18, 1833, in Caroline, Tompkins Co., N. Y. Her life has been full of interesting experiences as she has been closely identified with the Church since

her family settled in Kirtland, Ohio, in 1835. She attended the dedication of the Kirtland Temple as a child with her parents in 1836. In 1842 she removed with her family to Nauvoo where she remained for ten years, witnessing the rapid growth of this city. She was present at the dedication of the Nauvoo Temple in 1846, and in 1852 she came to Utah. Mrs. Patten was personally acquainted with the Prophet Joseph Smith. She was the mother of ten children.

Providence, Utah: In the death of Mrs. Elizabeth Matthews of Providence, Cache Co., Utah, we lose another of the sturdy pioneer women who played such an important part in the development of the great West. Mrs. Matthews was the daughter of a pioneer and was a pioneer herself, crossing the plains as a little girl with the handcart company and suffering with others, untold hardships. She was one of the early settlers of Cache Valley and understood from experience what it means to overcome the barren and stubborn soil of a new country. These hardships born of patience, courage and fortitude developed a strength of character which made Mrs. Matthews a leader among her associates, and because of her perennial smile, her sterling honesty, her unselfish devotion to friends and duty, she was beloved by all with whom she came in contact.

Mesa, Arizona: Mrs. Rachel Noble of Mesa, Arizona, died very suddenly on January 20, 1917. She was 63 years of age and was born in Salt Lake City, Utah, where she was married to Benjamin Noble. Thirty-two years ago with her husband she left Utah and was one of the pioneers of Arizona, settling in Mesa where she has resided continuously since that time. She was greatly beloved by all her acquaintances for her many admirable qualities. She was broad-minded and sympathetic and was especially devoted to the charitable and philanthropic work of the Relief Society. Mrs. Noble was the mother of a large family. One of her daughters, Mrs. Mamie Clark is, at the present time, President of the Mesa Stake Relief Society.

Provo: Sister Agnes Strong Farrar passed from this life 22 Feb., 1917, at her home in Provo. Her youthful spirit, and the sweet contagion of her sympathetic nature endeared her to all, friends and strangers alike. She was a typical pioneer, walking across the plains and wading every river but one. She was the mother of eight children, eighteen grandchildren, and three great-grandchildren. From 1870 she was a faithful R. S. Worker, especially gifted in song and choir leading. May her work go singing on its way through the eternities.

Current Topics.

By James H. Anderson.

FORTY PERSONS, mostly children, were killed by a gas main explosion in Chicago in February.

PROHIBITION by legislative enactment is now accomplished in Utah; the next move is to secure it by constitutional provision.

A CUBAN rebellion in February threatened to require American intervention, but finally was suppressed without this becoming necessary.

AN OGDEN BOY, Leroy Leishman, has invented a process for transmitting photographic reproductions over telegraph lines.

FOODSTUFFS continue to go up in price, potatoes reaching the figure of six cents a pound, in Salt Lake City, in March.

INTERMOUNTAIN railway traffic was effectually blocked for several days in February in and around Salt Lake City, steam and electric roads being tied up by snowdrifts.

ARMENIA has lost by death one-third of its population during the present war, and the remaining two-thirds have been reduced to the verge of starvation.

UTAH TROOPERS near Arivaca, Arizona, were attacked by Mexican bandits in February, but drove them off after a sharp fight lasting several hours. None of the troopers were injured.

TWO STATES out of Idaho is a question to be put up to the voters there at the next election. West Virginia voters have a similar proposition to deal with.

A LABOR AGITATOR named Mooney has been convicted in San Francisco, in connection with the bomb explosion at a preparedness parade there last summer, when ten persons were killed and forty injured.

MUNITION FACTORY explosions occurred in England and Germany in February. The heaviest loss of life was at a German factory, where over 1,000 women and girls were killed.

GERMAN OFFICIALS are now denouncing America as, next to England, the worst enemy of Germany. Evidently there is some irritation there at the patience of this country in having its rights trampled on.

NEUTRAL NATIONS have been aroused to an intense feeling against what they unanimously term Germany's barbarism in unrestricted submarine war in attacking and sinking without warning unarmed passenger ships, and destroying the lives of men, women and children of nations not at war with the Teutons.

MORMON COLONISTS in Mexico have chiefly left that country, abandoning their homes there to Mexican bandits. Three Mormon colonists were seized at Hachita, New Mexico, carried over into Mexico and murdered, by Mexicans.

KING ALFONSO of Spain was the victim of an attempted assassination in February, by an effort to wreck the train on which he was traveling. The obstruction placed on the track was discovered, however, in time to prevent disaster.

FOOD-RIOTS, owing to high prices which many people were unable to pay, occurred in New York, Philadelphia and Chicago in February. This is a beginning of troubles, as the food question in America promises to overshadow the war problem.

TURKISH troops at Kut-El-Amara, Mesopotamia, suffered a disastrous defeat at the hands of the British during the last days of February. This, with the assembling of large English and French forces in Greece, foreshadows an attempted grinding process about to begin for Turkey.

THREE HUNDRED AMERICAN SAILORS, taken from various ships by German raiders, are held as prisoners in Germany, despite the requests of this country for their release. This, under international law, is an act of war against the United States.

THE "LACONIA," one of the largest ocean-going steamships, was sunk without warning on the night of February 26, while en route from New York to Great Britain, by a German submarine. Thirteen lives were lost, among them being ten Americans, two of these being women passengers. This inexcusable breach of international law is an act of war on the part of Germany against the United States, and hastened the request of President Wilson that Congress give him the power to protect the lives of Americans on the high seas.

Social Work.

DRESS

To All Women Officers and Teachers in the Church.

Dear Sisters: Some months ago the Presidency of the Church addressed a letter to the General Boards of the Relief Society, Young Ladies' Mutual Improvement Association, and Primary Association, calling attention to present conditions of immodesty in dress and social conduct, and asking that these organizations take up the matter with the women of the Church. The communication of the Presidency on these subjects was published in the editorials of the January (1917) issue of the *Relief Society Magazine*, the *Young Woman's Journal*, and *The Children's Friend*. We trust that if you have not already done so, you will give these editorials careful consideration. We call your attention, also, to the editorial on this subject, by President Joseph F. Smith, in the *Improvement Era* for December, 1916.

Acting in accordance with the instructions therein given the General Boards of the three women's organizations prepared and adopted a resolution on dress.

This resolution was sent to the Priesthood authorities in each stake, and to all women stake officers. The latter have signified their willingness to adopt the same.

The first part of the resolution applies to our sisters who have been through the Temple. These sisters have received special instructions from those in authority; therefore, they know their duty in regard to the proper wearing of their clothing.

The last clause of the resolution applies to those of our girls and women who have not been through the Temple, many of whom feel that they are under no restrictions in the matter of dress. They thoughtlessly follow the "fads" of fashion. Many of them wear sleeveless gowns and such extremely low-cut bodices and short skirts at evening parties as to bring the blush of embarrassment to the cheek of the truly modest man or woman. While the custom of wearing such gowns may be thought proper in some circles of fashionable society, it is unfitting that the daughters of the Latter-day Saints should be thus attired.

An evening' dress may be beautiful and becoming to the wearer and yet be free from objectionable features. The dress should be made to cover the shoulder and upper arm; the round or V neck should not be extreme; and the skirt not immodestly

short. Very sheer material, while beautiful in itself, is not in good taste unless worn with underclothing which properly covers the body.

Inappropriate street and afternoon costumes are frequently worn. Extremely short skirts and blouses with low-cut V's are manifestations of poor taste and indicate a lack of modesty on the part of the wearer. Blouses made of georgette crepe or other transparent materials are not considered in good form by the best authorities on dress unless worn with a suitable underslip. It is pleasing to note that many of the latest under bodices are made with a prettily-designed short sleeve.

The desired result in these matters will be difficult to accomplish without the co-operation of the dress-maker and home seamstress who have much influence in determining the styles to be worn in any community. Their assistance should therefore be sought in bringing about these necessary improvements.

It is surprising that many young women adopt extreme methods of dressing, under the mistaken impression that such will add to their attractiveness. Good men the world over admire the decently dressed girl or woman. At the officers' meeting of the Y. L. M. I. A. June conference, 1916, President Joseph F. Smith made the following statement: "I do not think there is a decent man in this city nor in the world who would not give his decision unqualifiedly in favor of the lady who was modestly and neatly dressed in apparel designed to shield rather than to expose herself to public gaze, as against those who go about the streets half clad. I give that as my belief. I judge men by myself, to some extent, at least."

Thinking men and women everywhere are giving the matter of dress serious consideration. Ideals of true modesty are being revived. At a recent gathering of women in New York City, dress was one of the principal topics treated. Among others these sentiments were expressed: "Are you—a woman—willing to go before your Maker and be judged in the clothes you have on? Do the fathomless V of your blouse, and the little girl skirt, most important symbol in the shorthand fashions of the hour, express your character? Do the gown and the hat you wear at this moment indicate your thoughtful intelligence? * * * * * Good women should have fashions of their own. (We) don't believe in appearing dowdy or queer, but (we) do insist that a woman's clothes should express her character—not her lack of character."

Latter-day Saint women should be leaders in this movement. Officers, especially, should set the example. Upon each officer and teacher rests an individual responsibility to manifest

her willingness to dress according to proper ideals. Each one should ask herself: Am I measuring up, in this respect, to the highest standards of modesty and to my professions as a member of the Church of Christ.

INSTRUCTIONS ON SOCIAL WORK.

By request of the General Authorities of the Church, the General Boards of the auxiliary organizations have unitedly prepared the following instructions on social work. These have been approved by the First Presidency and are now submitted to Presidents of Stakes, Bishops of Wards, and auxiliary organizations, with the request that they be adopted in the stakes and wards throughout the Church.

SOCIAL COMMITTEES.

1. ORGANIZATION.—In stakes and wards social committees composed of men and women shall be appointed by presidents of stakes and bishops of wards to take charge of all social activities. The members of these committees should be selected with a view to their particular fitness for social work, it being suggested for the consideration of the authorities in the appointment of stake and ward committees that it might be well to have the auxiliary organizations represented on such committees. These committees should act in harmony with the Priesthood and carry out their wishes. All social gatherings should be under their direct supervision.

2. MEETINGS AND ORDER OF BUSINESS.—All committees having social work in charge shall have definite times of meetings. The following order of business for these meetings is suggested:

- (a) Prayer.
- (b) Roll call.
- (c) Reports of work previously assigned.
- (d) Consideration of general regulatory suggestions received.
- (e) Consideration of local social problems, and determination upon definite ways and means of their solution.
- (f) Definite assignments of members of the committee to the execution and supervision of the plans agreed upon.
- (g) Benediction.

PRIESTHOOD APPROVAL AND PUBLIC SENTIMENT.

All decisions reached by the social committees should be approved by the presiding authorities in the stakes and wards. The

co-operation of all Priesthood and auxiliary organizations, and of all other helpful sources, should be earnestly sought.

The decisions should then be brought before the general public with a view to creating sentiment in their favor. It must always be understood that no plan of action can be successful unless supported by public sentiment. Therefore, opportunity must be sought to present the work of the committee in the public gatherings with a view to enlisting support.

INSTRUCTIONS ON DANCING AND BALL ROOM MANAGEMENT.

1. THE HALL.—The committee shall see that the hall is clean, comfortable, well lighted, and ventilated. Where possible, separate cloak rooms for ladies and gentlemen should be provided.

2. TIME OF OPENING AND CLOSING.—All parties should begin not later than 8:30 and close not later than 11:30 p. m. The frequent practice of playing the "Home, Sweet Home" medley should be dispensed with.

3. PRAYERS.—All parties should be opened and closed by brief, appropriate prayers.

4. DIRECTOR OF THE DANCE.—A competent man, who is tactful, and has influence among the young people, shall be selected by the committee as director of the dance; if not already a member of the committee, he shall be made a member. During the dance the director shall have supervision of the hall, orchestra and program, and shall be the constituted judge as to what is proper and improper in dancing and deportment. When deemed advisable, he may be compensated for his service, such compensation to be charged as part of the expense of the dance. Where conditions require, the director of the dance should have such assistants as may be necessary. It is suggested that these assistants be young men congenial with the young people, and familiar with dances and dancing.

5. DUTIES OF DIRECTOR.—Among the duties of the director are these:

(a) To consult with the musicians prior to the evening of the dance upon the fitness of the music for the dances determined upon, and arrange that only proper music shall be played. High class music is conducive to good deportment and refined dancing. Great care should be exercised in the choice of music for the dance, and the orchestra should not be permitted to play objectionable selections.

(b) To be on hand promptly in order that the dance may begin at the appointed time; also to see that the musicians and reception committee are present on time.

(c) To follow the program, preserving the identity of the dance. Dances should be announced by placard, program, or otherwise. Allowance should be made for some variety in methods of dancing, provided the different interpretations are similar enough not to be objectionable.

(d) To insist upon correct position.

(e) To exclude, tactfully but courageously, undesirable persons, and to see that the use of tobacco, liquor, and bad language is not permitted in or about the building.

(f) To see that all present receive proper introductions. Great care should be exercised in introducing young people to strangers. No young man or young woman should be introduced unless the person making the introduction can stand sponsor for his or her worthiness. Much harm has resulted from indiscriminate introductions.

6. PATRONS AND CHAPERONES.—Patrons and chaperones lend "tone" and an atmosphere of conservatism much to be desired, and also add an element of real safety. Young people should be instructed that chaperonage is rather for protection than for restraint.

Social committees should make it their special duty to see that bishops and other leading members of the Priesthood, as well as parents, receive personal invitations to, and are encouraged to attend, the dances of the young people. Arrangements should be made to insure the attendance at each dance of at least three parent couples, free of charge. Frequent changes in the personnel of patrons are desirable. Attention to these details will solve many of the problems connected with social life.

7. CHILDREN UNDER AGE.—Boys and girls under fourteen years of age, unaccompanied by parents, should be discouraged from attending evening parties.

8. ESCORTS.—Young ladies may attend without gentlemen escorts, if properly chaperoned, but should not accept company home other than that with which they came.

9. PARTNERS.—Young men should bring partners, and their coming without should be strongly discouraged if not forbidden.

10. POSITION.—Dancers should take such free and open position as will permit them to execute the dance gracefully, presenting a pleasing appearance. Most of the recent criticism of dancing is occasioned by the improper positions assumed in the modern dance. Any position which encroaches in the slightest degree upon modesty and refinement should not be permitted.

11. SQUARE DANCES.—Square and line dances give variety and develop the spirit of sociability. Many have the idea that these dances are to be engaged in with much noise and stamping

and at a whirlwind rate. This is not so. As much grace and dignity are required in square as in round dances.

12. NO SPECIAL DANCES APPROVED.—The Church authorities do not express approval of any particular dance. They expect all dances to be characterized by modesty and refinement.

13. SPECIAL ATTENTION.—In putting the foregoing instructions into effect, special emphasis should be laid upon the following:

- (a) Organization of committees.
- (b) Appointment of director of the dance.
- (c) Chaperonage.
- (d) Proper position.

Contiguous stakes may unite in formulating plans for carrying out these regulations, and for perfecting other details to suit local conditions.

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 THE GENERAL BOARD PRIMARY ASSOCIATIONS.
 THE GENERAL BOARD OF RELIGION CLASSES.
 THE GENERAL CHURCH BOARD OF EDUCATION.

ON THE WAY.

Spring is comin'.
 Think I hear the bees a hummin';
 Caught a glimpse of bluebird's wing,
 Heard a speckled med'lark sing,
 Felt a touch of balmy breeze,
 Heard it whisperin' to the trees,
 "Spring is comin'."

Spring is comin'.
 Hear the wood-pecker drummin';
 See the green blades peepin' thru,
 And a blue-eyed violet too!
 Hark, I hear a robin's song!
 Makes me happy all day long,
 Spring is comin'.

MANTI, UTAH.

MRS. PARLEY NELSON.

EDITORIAL

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Motto—Charity Never Filleth.

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RELIEF SOCIETY MAGAZINE

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VOL. IV.

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No. 4.

SPIRITUAL MANIFESTATIONS.

Getting Away From Daily Cares. There is a great longing in the human heart to get out and away from the sordid and sorrowful cares and burdens of daily life—out into the green fields of nature, into the halls of pleasure or into the fascinating vistas of the imagination. Worldly people seek diversion in theaters, auto rides, or social festivities. Religious people reach out rather for the green fields of spiritual desire, and enter longingly into the golden promises of the spirit as portrayed by dreams, visions, prophecies and other spiritual gifts. This longing is natural, is human. It is right for us to gratify it—in reason and sanity. But—there is a danger lurking near—always the danger of excess.

The Law of Equilibrium. The use of any gift, power or force rests upon law. Any person who seeks after pleasure—in excess—pays the price of that excess. Unless he complies with the law which balances up his life-forces, he will be destroyed by the law. So, too, people who seek after spiritual gifts and manifestations—in excess—will pay the price of that broken law.

The Danger of Pinning Faith to Unauthorized Sayings. The recent publication of a so-called vision of Washington in these pages—which was printed solely as a curious old document—has brought forcibly to us the existence of this eager longing of the human heart for spiritual dreams and visions with which to vary the usual monotony of life—and the attendant danger of placing reliance on anything but the standard revelations and visions contained in the Bible and the other books of the Church and those that may be given as revelation by the living oracles of God. We have a wealth of prophecy and vision given us in the ancient and modern Scripture, and commandments many by the living servants of the Lord. Why not search the Scriptures and the counsels of the authorized servants of God for our enlightenment? Why put excessive stress on the dreams and prophecies of unauthorized individuals while we neglect the study of the revealed word and the counsels of the Priesthood? Even then, wisdom must guide our course. One of the brightest women of the Church became so carried away with the prophecies of Daniel and St. John, with the confusing estimates of “times, times, and half-times,” that she finally drifted out of the Church altogether, because people would not sympathize with her and partake of her excessive enthusiasm.

Cultivate Poise. Balance, poise—these are the keynotes of sanity and wisdom. Our heads must not soar so far in the clouds that we cannot find our feet firmly fixed on the earth. While we are here we must observe the laws of spiritual as well as material gravitation, or we will be destroyed.

Be Sane. Our condition, today, in the nation and in the world, is sufficiently serious, and the approach of the world’s end is sufficiently near to demand our supreme effort at self-control and self-poise. Sisters, do not be deceived by over-zealous people who have this direful dream to relate or that hazy vision to whisper in your ear. Just keep your eye on your file-leader—be prudent—attend to your daily duty better and more faithfully than ever before—read the Scriptures, attend your Relief Society and Sacrament meetings, look well after the children, redeem your dead, take sufficient time off for regular recreation, don’t be excited nor over-zealous, but be wise, be poised, be Relief Society women in whom your husbands, sons, and the angels can trust to all eternity.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN MAY.

THE DAYS OF THE JUDGES.

(Readings: Judges, Chapters 4 and 5.)

Two periods are involved in this lesson—the sojourn in the wilderness and the conquest of Canaan by the Israelites. We shall deal with each separately.

After the death of Rachel, and probably of Leah also, came the famine in the land of Palestine and the relief of his father's family by Joseph, who had been sold to the Ishmaelites. Jacob then went to Egypt with his household to the number of seventy persons, counting Joseph and his two sons. Here Israel died.

Then his descendants, till a ruler arose "who knew not Joseph," entered upon their four hundred years of "bondage" to the Egyptians. Towards the end of this period their burdens became unbearable, so much so that they cried to the God of their fathers for deliverance. Jehovah heard their prayers and set them free. Through a rapid succession of events—the birth and rise of Moses, the revelations of the Lord to him, the plagues upon their oppressors, and their flight from the Nile banks—the children of Israel escaped beyond the power of the enemy into the wilderness.

Their wanderings in the wilderness continued till almost every man died, who had come out of Egypt, and a new generation had grown up. Moses, "the most exalted figure in the ancient world," was their leader in both temporal and spiritual matters. Meantime they had dissensions within their ranks and fierce battles with their enemies without. The generation of Israelites that came out of Egypt is often characterized in the biblical narrative as "stiff-necked." And they were—if we are to judge by their actions. Even Moses, one of the meekest of men, at times became impatient with them, and gave them the rebukes they richly deserved. This stiff-neckedness it was that impelled the Lord to "cut off" the generation that crossed the Red sea. As for the opposition the Israelites encountered from the tribes along the way, the chosen people were generally successful in battle. On the death of Moses, Joshua took command of the

Israelites, and led them presently into the land of Canaan, which he conquered for their "inheritance and possession" and which he divided off for them.

After Joshua had "taken the Promised Land" and given it to the children of Israel, there were still many Canaanites left in cities here and there in the "inheritance" of certain tribes. These were "left by the Lord," we are told, "to prove Israel by them." The tribe of Benjamin, for instance, "did not drive out the Jebusites, nor Manasseh the inhabitants of Beth-shean and her towns;" and this same statement is made by the sacred historian concerning the tribes of Ephraim, Zebulun, Asher, and Naphtali. And hereby hangs a tale. For whenever the Israelites left off serving the Lord for a time, as they did at frequent intervals during these years, these Canaanitish people became a source of great trouble to them. "I will not drive them out from before you," said the Lord, referring to the first inhabitants of the land, "but they shall be as thorns in your sides, and their gods shall be a snare unto you."

During the leadership of Joshua, the Israelites "served the Lord all his days." But when that generation "were gathered unto their fathers" and when another arose "which knew not the Lord nor yet the works which he had done for Israel," they "did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, the gods of the people that were round about them."

They were brought back to the service of the Lord only through suffering and bondage—as who is not? Sometimes their deliverance was wrought through the treachery of one of their number, as in the case of Ehud, who "made him a dagger which had two edges, of a cubit length," who "did gird it under his raiment upon his right thigh," who thereupon went on a personal visit to Eglon, "a very fat man" and the king of Israel's oppressors, and who "put forth his left hand and took the dagger from his right thigh and thrust it into the king," blade and haft and all, till the king was dead. Sometimes this deliverance was wrought out by means of the direct valor of such persons as Barak and Deborah, who with ten thousand men of war wrested the freedom of their people from the hands of those who oppressed them.

Josephus has a passage concerning this very time which allows us to look at the general condition of the Israelites during one of these lapses. "The Israelites grew so indolent and unready of taking pains," he says, "that misfortunes came heavier upon them, which also proceeded in part from their contempt of the divine worship; for when they had once fallen off from the regularity of their political government, they indulged themselves

further in living according to their own pleasure, and according to their own will, till they were full of the evil doings that were common among the Canaanites. God therefore was angry with them and they lost that happy state which they had obtained by their innumerable labors, by their luxury; for when Chusan, king of the Assyrians, had made war against them, they lost many of their soldiers in the battle, and when they were besieged, they were taken by force; nay, there were some who, out of fear, voluntarily submitted to him, and though the tribute laid upon them was more than they could bear, yet did they pay it, and underwent all sort of oppression for eight years."

The plain truth, however, is that the temptation to forsake the worship of the true God for that of the gods served all around them was very great, considering that human nature is as it is. The religious rites of the Israelites were extremely strict, and there were many of them. The command respecting the observance of the Sabbath, for instance, allowed, if not directed, the stoning of any one who broke this law. Jehovah was "a jealous God." On the other hand, the worship of the heathen nations in Palestine, although strict in some of its requirements, made a powerful appeal to the natural indolence of human nature. And this appeal to the Israelites was the greater because they had no king and the splendors of kingship, while the heathen nations had both. Then, too, whereas the Israelites were apparently "intolerant," these other peoples' worship permitted other gods than their own.

QUESTIONS.

1. What two periods are involved in this lesson?
2. What happened to Israel after the death of Rachel?
3. Who was Joseph? What did he do for his father's family?
4. What difference existed between the Israelites and their neighbors? What is the significance of these?
5. What happened to Israel after the death of Joshua? How do you account for the success of Joshua in keeping his people true?
6. Why did the Israelites so often fall away from the true worship? In this respect compare them with the Nephites on this continent.
7. What conditions do we have today, if any, that are similar to those of the Israelites at this time?

Note: We recommend our students to buy Smith's *Old Testament History*, \$1.50, Deseret Sunday School Book Store or Deseret News.

LESSON II.

Work and Business.

SECOND WEEK IN MAY.

LESSON III.

Genealogy and Literature

THIRD WEEK IN MAY.

NICK AND DESCRIPTIVE NAMES.

One of the earliest forms of surnames was that known as a nick name. The custom of shortening a child's name has remained to this day. Margaret as Maggie, Mary as May, Elizabeth as Betty, or Lizzie, and Catherine as Kate. William is contracted to Bill, Harry to Hal, Richard to Dick, and Robert to Bob. Not only are Christian names thus changed, but children receive such nick names as Tug, Bud, Tag, Punk, Nab, Carrots, Ginger, Dot, Bunchy, Nosey, Goggles, and Bat. It is almost impossible for a child thus nick-named to lose the pretty or ugly addition; and these nick names sometimes became surnames for the descendants of the individual.

Baring-Gould says:

"Among the English kings nicknames were common, as Ethelred, 'the Unready,' Edmund 'Ironside,' Harold 'Harefoot,' Henry 'Beauclerk,' Richard 'Cœur de Lion,' John 'Lackland,' Edward 'Longshanks,' and Richard 'Crookback.' The Welsh princes sometimes had descriptive epithets attached to their names, as Calcfyredd 'the Whitewasher,' Leuahir 'Longhand,' Mynfaur 'the Courteous.' Sometimes a nickname displaced a baptismal name. Thus, Brendon the Coyager was christened 'Mobi;' but, because there was an auroral display at his birth, he was known through life as 'Brenain.' St. Patrick had four names, of which Succat, Cothraigh, and Magonius were the others. Cadoc's real name was Cathmael.

"When and how nicknames as well as other names became hereditary is decided by Baring-Gould to be about 1538 but Lower and Cadman give the date as the twelfth century. The word "alias" was often slipped in between the Christian name and the nickname as—Jones alias Ballence, and Gilbert alias Webber.

Again we quote from Baring-Gould:

"That the term 'Bastard' should have been accepted without censure as a surname is not so surprising as might appear. William the Conqueror in his charters did not shrink from describing himself as William 'the Bastard.' The name Bastard has been borne by an ancient and honorable family in the West of England. 'Liefchild' is a love-child, a provincialism for one that is illegitimate. 'Parish' was a name often given to a child that was a foundling, and brought up by the community in a village. 'Parsons' may designate the child of the parish priest before the marriage of the clergy was suffered, or even when it was a new thing, and not relished by the people. But in most cases it is a corruption of Pierson, or Peter's son. The name Burrell comes from the Old English word employed by Chaucer for a layman. But why one layman out of all the parish should assume this title to himself is due to this: that Burrell is a contraction for Boreclerk, a lay clerk in a cathedral or collegiate church."

As an instance of nicknames, one will find persons named summer, winter, day, Monday, Sunday, Noal, Paschal, and Easter. We have in this state of Utah a gentleman by the name of Bytheway; another by the name of Startup—which gentleman, by-the-way, married a Miss Startin.

The few nicknames that exist in the Essex record are Coup-george, Besta (that is doubtful), Djseudome, Foot, Fox, Gambon, Kene, Maidgood, Maloyssel, Merrey, Peticrue, Rake, Short, Swift, Tryst, Whitehead, Wolf, and Young.

Others were Barfoot, Crookshanks, Sheepshanks, Half-penny, etc.; but many were French sobriquets applied by French men-at-arms and domestics to Englishmen with whom they were brought in contact, and accepted without any comprehension as to the meaning. Thus we have the surname of Bunker from Boncœur, Bunting from Bonnetin, Pettifer is Pied-de-fer, and Firebrace is Ferrebras. Joseph Centlivre was cook to Queen Anne; but the name, translated into Hundredpounds, occurs in 1417, when a William of that name was Mayor of Lynn. Possibly enough the original name Centlivre was a mistake for St. Livaire, who is venerated at Metz. We should look to every other source for the interpretation of a grotesque surname before accepting it as a genuine nickname."

QUESTIONS.

1. What is a nickname?
2. What can you say about nicknames in general?
3. How many in this class are called by a nickname?
4. Are there any here whose surname is a nickname?

LITERATURE.

THIRD WEEK IN MAY.

TRUE STORIES.

Once there was a little boy, who, like all the little boys, was very fond of play. He liked mischief, too; indeed, he was so full of it that his mother could hardly do her work for watching him. Finally, to keep him within bounds, she made a long apron string and tied him to it.

Tommy did not mind this so much at first. But after a while he became very tired of tagging his mother about the house while she did her work; and once when she was not looking, he seized the scissors, clipped the apron string, and slipped out of doors.

Oh, how good it seemed to feel free again! He skipped and chased about through the lot and out into the open fields. He began to pluck the flowers and chase the butterflies. Away and away he went until he came to the hillside. And up the slope he climbed after more wild flowers. Finally he came to a cliff. On the edge of it was the most beautiful cluster of blossoms he had ever seen. He must have them, so he climbed out towards the tempting flowers. but just as he got near enough to reach and pluck them, his foot slipped and he went tumbling down to the edge of the cliff. Suddenly something caught and held him. He lay a moment on the dizzy brink and then clambered slowly back to safety. He had been saved by his mother's apron string.

Is this story true?

This question is constantly coming from our children. With respect to the story just given, how shall we answer them? It is not a true-to-fact story; it was created for us by Laura E. Richards; but is the story not true? Does it not carry a great lesson of life? How many wayward boys and girls have been held from being plunged over a precipice by some golden string of love tied to their young lives by an anxious mother?

A story, as we learned in our first study, may be true to life and true to truth without being true to fact. Such stories, if they are wholesome, as this one certainly is, may do great good to one who hears it. To be limited to only such tales as those that really happened, would be to deny ourselves some of the best literature the world has produced.

Hawthorne's "Great Stone Face" is another good example of a story that is true to truth. The little boy, Ernest, in this tale, sees a great face of stone on the mountainside. His mother tells him that there will one day come a man who will be like

the Great Stone Face. This starts the thoughtful boy wondering what kind of man will come. He studies the noble features of the face on the mountain. He dreams about the splendid attributes he reads in it. He admires the character that he pictures the Great Stone Face to represent.

A great general comes to live in the town; the people hail this warrior as the image of the Great Stone Face; but Ernest can see no likeness between this man of blood and the noble face on the mountain. Then a great financier comes, and he is welcomed as the man of prophecy, but the boy shakes his head. The great one who is to be like the Great Stone Face must be more than a miserly money-maker. Ernest dreams on and lives the noble things he dreams until he himself, becomes the man that the people have said would come.

This is a created story, of course; but it brings home to the reader's heart the great truth that we unconsciously acquire those qualities that we admire—a life lesson that should be impressed on every soul.

Another story that carries a fine lesson is this: A certain man was about to die. Just before he passed away he called to his side his three sons and said to them:

"My boys, I am going to meet my Maker. I have nothing to leave to you but my blessing, my good name, and the old farm. The land is not very valuable, but there is hidden in it a pot of gold. You may have this treasure if you can find it."

When the father had died and was buried honorably, his sons began to dig in the old field to find the pot of gold. They upturned every bit of the soil a foot deep. No gold was found. Again they went over the ground, this time digging two feet deep; but no money was unearthed. Discouraged, but not disheartened they tried again, going down three feet. And still they failed to find the treasure.

"Father must have deceived us," suggested one of the boys; "but it is very unlike him to do so."

"Well, it is no use to dig any more," said another, "but we might plant the field to corn, and not lose all our labor."

This suggestion was followed. The result was that they raised three times as much corn as ever they had produced.

"I see now," remarked one of the brothers, "what father meant by the 'pot of gold.'"

Stories of this kind are certainly worth while even though they may not be true to fact.

Fairy tales often symbolize life. They may be compared with a trellis of blossoming roses. The flowers running over the latticework are in themselves beautiful; but they get an added

beauty as one looks through the openings in the bushes and sees the sky beyond.

Our effort should be to find stories that are true and wholesome, stories that carry sweet lessons of life, that give not only pleasure, but a spiritual viewpoint. Such stories may be true to fact like those of Nephi and Alma, of David and Moses, of the child Jesus and his cousin John. Also of Washington, of Lincoln, of our own Pioneers; or they may be only true to life and truth as those herein suggested, and many others that have been created for us. If they leave us nobler and better for having read them, if they make us love the good and beautiful and the true, they are surely worth while. We can hardly give ourselves and our children too much of such wholesome mental and spiritual food. Yet let Latter-day Saint mothers spend most of their story-telling time in relating the beautiful and inspiring stories from the Bible, the Book of Mormon, and the faith-promoting books of our Church. Other stories will do occasionally, but true stories are always the best and most desirable.

LESSON OUTLINE.

1. In what three senses may a story be true? Explain.
2. What story, not true-to-fact but true-to-truth, has impressed you? Be ready to give some such good short story.
3. What was the chief purpose of the Savior in creating his wonderful parables? What truth has one of these brought strongly to your life? Relate a parable.
4. What fairy tale have you read that teaches some great lesson?
5. The following created stories are suggested as good examples of true and wholesome stories to supplement occasionally the sacred stories for the home library. It will be well to have one appointed to read one or more of them and give a brief sketch of the story:
 - Moni the Great Boy* (Spyri), Ginn & Company.
 - Birds' Christmas Carol* (Wiggin), Houghton, Mifflin Co.
 - Little Women* (Alcott), Little, Brown Co.
 - King of Golden River*.
 - Pilgrim's Progress*.
 - The Other Wise man*.
6. Give some good true-to-fact story about one of our pioneers or some other of the heroes of our country.

LESSON IV.

Home Economics.

FOURTH WEEK IN MAY.

FOOD FOR SCHOOL BOYS AND GIRLS.

Care of the diet should not cease with the first few years of a child's life. The boys and girls trooping off to school every morning have not progressed so very far along the path of physical development which extends through a period of nearly a quarter of a century. It is true that the years when the rate of growth is most rapid and the digestive tract most sensitive have passed, but it is a grave mistake to relax the vigilant care of the child's food, leaving him more or less to his own devices in regard to the food he selects.

Building materials of many kinds are needed, the most important elements being nitrogen, phosphorus, iron and calcium. Nitrogen is obtained exclusively from protein, a kind of foodstuff found in large amounts in milk, eggs, meat, fish, dried peas, beans, and lentils. Milk is rich in all kinds of building material but iron, and contains these substances for growth in the most readily used form. It should constitute the chief part of the diet throughout childhood, and in the later years of growth should still be freely supplied. Egg yolks are rich in iron which milk lacks, and also in nitrogen and phosphorus. Green vegetables, dried peas and beans, cereals (especially from the whole grain) are very valuable for their building materials and some of these foods should be included in every day's menu.

The first consideration in the school child's program is his breakfast. He should never be permitted to go off without it as no reserve of fuel is carried in the tissues as we find in the case of adults. A grown man can go three or four days without food and no important tissue or organ will suffer harm, but a growing child needs his proper amount of food at proper intervals every day or he runs the risk of malnutrition. Too much emphasis cannot be put upon the importance of establishing a regular meal schedule. Irregularity is one of the commonest errors in child feeding. The precise form of this meal will depend somewhat upon the age of the child, for those from five to eight years of age it will consist of the following in the homes of the well-to-do:

A mild fruit, as orange, baked apple, stewed prunes.

A well cooked cereal (oatmeal and cornmeal having the pref-

erence). Wheatena, cream of wheat to give variety, a ready to eat cereal occasionally. All of these served with a liberal supply of milk but not with rich cream or sugar, will satisfy and not satiate the children.

Some form of dry, hard bread. This helps to develop chewing habits and also to bring blood and exercise to the jaws and lay the foundation for strong teeth.

Milk to drink, either whole or skimmed.

A certain amount of native fat, butter and cream.

For the older children there may be more variety in fruits, choosing the more mildly acid ones. To increase the amount of fuel, an egg or some meat may be added. The main changes in the meal will be in amount, not in kind.

Dinners, served at noon rather than at night, for children from five to eight years will serve with little modification as luncheon or dinner for the older ones. It may consist of: 1. A soup, made with milk, a vegetable juice or pulp. 2. An egg, dropped or poached, made into an omelet, or scrambled, never fried. 3. A green vegetable. 4. Baked potatoes or boiled rice. 5. A very simple dessert, as junket, baked custard, blanc mange, rice, or other cereal pudding.

Milk to drink. This may be omitted if a milk soup is served.

When the noon meal cannot be taken at home the problem of a suitable school lunch must be met. If the lunch is carried from home the advantages of warm food in promoting easy digestion is lost and their minds are not so clear for the afternoon work. They are also more likely to bolt their food when not eating at a table with other people. Consequently special care needs to be taken that the foods are suitable in kind and amount and appetizing when the box is opened. Three or four foods are enough to provide at a time.

1. Sandwiches, which form the best staple, made of bread twenty-four hours old and filled with finely chopped boiled eggs; a nut paste; chopped dates or figs; for the older children, chopped meats, cheese, jellies, and jams.

2. Fruit, is appetizing and carries well. Not only fresh fruit but apple sauce, sliced peaches, pears. Tomatoes may take the place of other fruit when liked.

3. A sweet, baked custard, plain cookies, dates rolled in sugar.

4. Milk or fruit juice, if it can be carried.

The evening meal should be simple for the younger children and not taken later than six o'clock. Bread and milk, milk toast, cereals with milk, or thick soup with bread, and stewed fruit accompanied by a plain cookie or sponge cake will make an adequate

meal. For the older children, the evening meal should be about as substantial as the noon meal including a small serving of meat and simple salad, fresh fruit or vegetable, preferably with French dressing. There should be plenty of bread and butter; a variety of breadstuff will increase the attractiveness of the modest menus of the period of growth. There may be changes in shape as in bread sticks and twists; of flavoring, as in sprinkling cinnamon and sugar on top of the loaf; or baking nuts, dates or raisins in it; and by the use of different kinds of flour. No fried food, pastries, tea or coffee, rich sauces and gravies, should be permitted. Always remember that only a free out-of-door life can tone up the system so as to enable it to dispose of food without harm.

QUESTIONS.

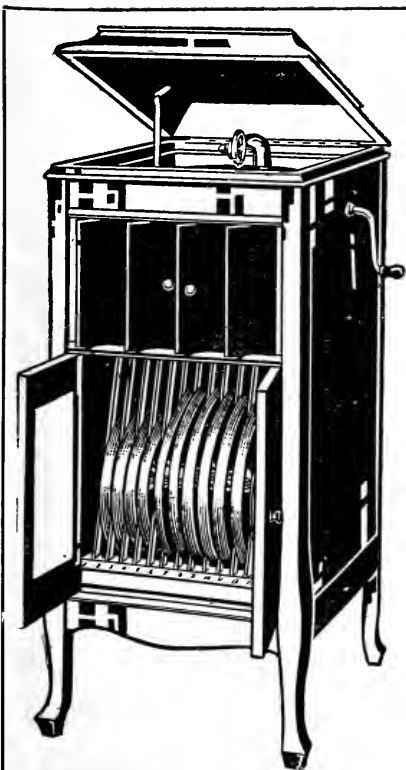
1. What can you say about food for growing children?
2. When can children be permitted to eat meat?
3. What may be a wise breakfast menu for children under ten years of age?
4. What do your children eat for dinner?
5. What about school lunches?

IN REMEMBRANCE.

Salt Lake City. We are pained to record the death of Mrs. Laura Hyde Merrill, a very active member of the Granite Stake Relief Society. Mrs. Merrill was the daughter of the late Alonzo E. and Annie Taylor Hyde, the latter serving for many years as First Counselor to our late beloved President, Bathsheba W. Smith. Mrs. Merrill was the grand-daughter of President John Taylor and also the grand-daughter of Apostle Orson Hyde. Eighteen years ago she was married to Dr. Joseph F. Merrill, Director of the School of Mines of the University of Utah, and son of the late Apostle Mariner W. Merrill. Seven beautiful children have blessed this union.

Mrs. Merrill was a woman of broad education and rare gifts and was always ready and willing to use her knowledge for the benefit of others. She has been an active worker in the Sunday School, Y. L. M. I. A., Relief Society, and in the Society of the Daughters of the Pioneers, serving the latter organization very ably as President. She has also been interested in civic work and in organizations which have for their object, the betterment of mankind.

Mrs. Merrill was optimistic and courageous throughout her long illness and her sweet resignation to God's will was a lesson in faith to all of her associates.



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O oft through my soul there comes fleeting
Dreamy visions of consummate art ;
A statue, a picture, a poem,—
And there wakes somewhere in my heart
A longing to carve the fair image,
To color the picture sublime,
To sing for the world the sweet poem,
To create a great masterpiece, *mine*.

But e'en as I reach for my chisel
Or palette and brush, or my pen,
And open the door to fancy,
I'm brought to the present again.
An echoing laugh may recall me ;
A shrill cry of pain or of fear ;
A small grimy hand on my elbow ;
A sweet lisped word in my ear.

And away go my visions awinging
Back to the fount whence they sprung ;
Before me untouched is my marble ;
My canvas is white ; my song is unsung.
And I turn to the needs of my baby ;
And, gazing into his dear eyes,
I sense with a sweet thrill of wonder :
In *his* future, *my* masterpiece lies.



COUNCIL BLUFFS FERRY
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MAY, 1917.

No. 5.

Mothers in Israel.

(Continuation of M. A. Stearns-Winters Narrative.)

Mother had hired a boy with a steady yoke of oxen to hitch on the lead of our team to help us up to the ferry on the Missouri river, about eight miles distant, so just before two o'clock on the 5th of June, 1852, we started on our long journey toward the new Zion of the Saints. The wagon with four yoke of cattle and two drivers—the little boy on the lead, and Brother Murie, with a long rope attached to the wheel team, gave an appearance of strength suitable to any occasion. Then came the passengers—foot passengers, of course—mother, Olivia, Roney and Jimmie Murie, with myself bringing up the rear, thus our outfit making quite a long train of itself. Mother kept as near to the wagon as safety would permit, to look after the numerous things that were tied to the outside.



CAMP AT KEOKUK, 1853.

We were all the travelers on the road at that time, as the others had started out earlier in the day, so we had the right of way all to ourselves. When we had gone two or three miles we came to Pigeon Hollow where some of the Saints had built houses and were striving to get means to take them the rest of their journey. They all came out to see who the travelers were, and among them was grandma Johnson, Sister Babbitt's mother. She had been our next door neighbor at Kanesville, but was up here visiting some of her children. They had been gathering wild strawberries that day and she brought out a few for us to taste, with some bread and butter and a drink of milk and said, "You will need it before you get to the camp ground;" and she also said, "I have been drying some of the seeds to plant, and I will give you some to take with you. If you will plant them when you get to the Valley you will have all the strawberries you need." Here was another friendly surprise to cheer us on our way.

Some of the experienced brethren of the settlement gave an opinion that our load was too heavy and that we would hardly be able to get through without lightening it up a little, but Brother Murie was more optimistic, and thought we could go on all right. As we proceeded on our way, however, we all began to take notice, and by the time we reached the first camp ground five miles from Kanesville we were all fully convinced that our load was too heavy—and visions of breaking down on the way or losing our cattle were anything but encouraging. Something must be left and what would it be. Brother Murie had just needful clothing, a light feather bed and his provisions—nothing could be spared from these. Our clothing we must have, our provisions must go, and our bedding we could not do without. There was a stove, a nice No. 2 step stove that mother had brought from St. Louis on purpose to take with us to the Valley—we could live without that, and that must be the sacrifice; but to leave it by the roadside when we would need it so much at the end of our journey was not very pleasant to think of. If we had only sold it before we started it wouldn't have seemed so bad. There was a company of Welsh Saints, of fifty wagons, camped near us. They were an independent company and reported to be quite well off, so mother went over there to see if any of them wanted to buy a stove. She found a young family that were not heavily loaded, and were just regretting that they had not taken a stove along with them, and they bought our stove with all the furniture, and paid ten dollars in money for it. It would be worth one hundred dollars to them when they arrived in the Valley with it. Then we were left without anything to cook in or a boiler to do washing with.

The next day I went back to Kanesville, with a buggy that

MISSOURI RIVER AND COUNCIL BLUFFS



MISSOURI RIVER AND COUNCIL BLUFFS

was going that way—to get us a sheet iron camp stove, and a big brass kettle to do our washing with. At the tin shop they had been so busy filling orders that they didn't have a stove finished, but thought they would have one ready by the next day, and as the buggy was going back again, I had the opportunity of going back the second time, and oh, how I did appreciate the privilege of seeing our neighbors and friends once again after bidding them goodby for the second time. The stove was ready, but the brass kettles had not arrived and I was under the necessity of going back the third time before I could get all we were in need of. As those three journeys to Kanessville were in the company of Brother Oscar Winters and were the beginning of the friendship and love that lasted through life and to be renewed in Eternity, I cannot pass it by unmentioned.

We had joined Bishop Cutler's fifty and were the twelfth company organized for that year's journey. Part of them had crossed the river—some of them were at the ferry—and our ten still at the first camp ground, but all ready to start on the next morning. Our team was considered too light for the journey, and another yoke of oxen was furnished us from the company's cattle, but they were young and had not been worked much and there was still the problem of managing an unruly team. Brother Murie proposed that we get a very early start the next morning, and trust to those following us for any help we might be in need of—and we did not fail to be ready. He let three teams lead out to be encouragement for ours, and then he drove into line and the team walked up quite straight and lively and our hopes rose accordingly till we could seem to hear the greetings of our friends at the other end of the journey, but presently they stopped still in the road as if their eyes plainly told that they didn't want to go any farther. The team behind had to stop too, and the driver, a stranger, enquired what was the matter; his team was quiet and gentle. His wife and children sat in the front of the wagon looking contented and happy, but all anxious to continue on their way.

Soon our team gave a start, went a few rods and turned clear out of the road. This was a good chance—and three teams passed us without comment, but the fourth man came and helped us drive back into the road again and the team went on for a longer distance than at any time previous. We were now coming to the open ground and the cattle saw the opportunity, started on the run and made a big circle like a race track and looked as though they were bound to take the prize. Brother Murie was still holding on to the long rope and running to keep up with them, with mother following as best she could to look after the things that kept dropping from the wagon in its wild flight, and I fol-

lowing her, for fear she would be hurt or that she would get sick from her long walk, and the hot rays of the sun. O, the agony of those hours, words would fail me to depict. Sometimes mother would hold the rope and Brother Murie try to get the oxen back into the road again, and once in wheeling, they wheeled around and came near crushing her between their bodies and the wagon, Brother Murie all the while trying to send us far away from the dangers of the situation. But which way should we turn? We had left the place we called home, and were adrift with strong head winds to encounter, but I will not say we were blown back. For with every lunge of the cattle we made a little progress and the next move they wheeled into the road as if by magic and just missed by a hair's breadth, running off a little bridge over a ravine. After going a few lengths they stopped stock still right in the middle of the road, and refused to stir another foot. Mother advised that we stop right where we were till some one should come along and we would hire them to help us into camp, and then we would have to make some other arrangements before we tried to go any further. It was then about two o'clock in the afternoon—we had been on the move since early morning, were very tired, and glad of a little relaxation from our strenuous exertions. Brother Murie still stood at his post of duty near the head of the team while the rest of us sought a little shelter from the sun at the back of the wagon, all watching the road in both directions, for signs of the help we were so much in need of.

After a time mother decried a horseman coming toward us—and while this did not portend very promising help, still we waited hopefully to see. The traveler proved to be Brother Winters, and after enquiring what the difficulty was, he dismounted, asked Brother Murie for the whip, and with a gentle whoa-haw, the team started up, and with a little toss of the horns bent their necks to the yoke and walked off in quite a respectable manner. This last stop was about a mile and a quarter from the river, and after the team had gone about three-quarters of a mile in this peaceful manner, mother said to Brother Winters, "I believe we can get to the camp now, and will not detain you from your journey any longer." He replied, "I am not going any farther today, and can just as well drive as not." We were soon at the edge of camp, when he returned the whip to Brother Murie and said, "Now, I think they will go all right, and you can drive your wagon to a place that suits you best for camping." It was four o'clock p. m. when we halted on the bank. Of course, being so late we had to take our place at the foot of the line and be the last to cross the ferry, but we were glad to reach there at all, and thankful for the needful rest we could now have.

It was the afternoon of the next day when it came our turn



ENTRANCE TO KANESVILLE

to cross the river, and as they had gentle teams to place the wagons on the boat we got along as well as other people at the ferry and we camped a few rods from the landing, that night, on the west side of the Mississippi river. The next day was Saturday and all were counseled to move to the higher land a few miles west, to camp over Sunday. It was cholera times and great caution was needed to protect the health of the emigrants. Our company moved onto a beautiful grassy bluff with trees sufficient for shade, and there passed a peaceful, quiet, restful Sabbath day. Here was to take place the final organization of the company, and after we left this point it would not be safe to travel except in large companies. Mother's strength was failing, she felt that she could not go on as we were doing. Our team had sobered down a little, and with the help of those back and in front of us, managed to get the road some way, but mother could not ride and she was not able to walk and, therefore, decided to hire a team to take us back and try and make a new start under more favorable circumstances. There were several buggies, one horse, and light wagons in the company, and mother tried to hire one to ride in till our team would become steady so she could ride in the wagons, but all were needed by the people who owned them, and could not be spared upon any consideration, but just at the last minute before the start Monday morning, through the intercession of a friend, we obtained the hire of a horse and buggy to take us on the way. We had walked thus far, some of the time in a steady rain, but now the sun was shining, the day was fair and bright, and the thought of going onward filled our hearts with joy supreme, and our souls with gratitude to the Father who had again opened the way before us, and smoothed our pathway. Our team behaved a little better every day, following in the train, and we will not condemn them, nor yet find fault with the driver, for all were unused to the labor they had to perform. Brother Murie being a native of Scotland, was not used to oxen from his boyhood up as were most of the other men in our company, and as the team were to be our companions on the journey, perhaps it will not be out of place to introduce them by name. Dic and Darby were their names when they were purchased—Buck and Bright were handed over with their love for the journey. And Brother Murie called the cows Lady Blackie, Lady Milky, and Cherry, and the one that was so very vicious he said Lady Lucifer was the proper name for her, and those were the names they were called by everybody all the way over. It took us two days to reach the ferry at the Elk Horn river, and as we were going up the bank on the west side we saw two graves, one was little Henry Beers about five years old who was drowned on the pioneer journey three years previous, and

the other a young man of 19 who lost his life trying to save the little boy.

We had been intimately acquainted with Sister Beers in Nauvoo and Winter Quarters, and the sight of the graves caused a wave of sadness in our hearts, and also caused us to keep watch over my little brother Moroni. We made a nice camp that night—pitched the tent which Brother Murie and James had all to themselves and we retired with the prospect of a good night's rest, but in the night a thunderstorm arose and it rained and lightning and blew a small hurricane, and as the storm increased

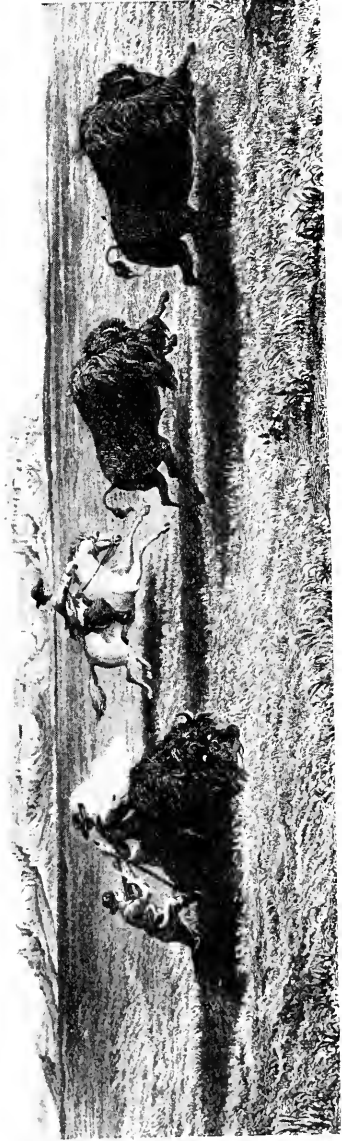


LOUP FORK FERRY

mother proposed that we should be ready for any emergency. Our wagon stood broadside to the wind and with every fresh gust it seemed as if the bows would snap in spite of us. We tried to hold against the wind, but our strength was puny. Brother Murie had taken the same precaution that we had—was up and dressed and holding on to the tent to keep it to its fastenings. Jimmie, covered up in bed, was still asleep as were our children in the wagon. As the ground was sandy some of the pins pulled loose, and the tent collapsed and buried them in its wet folds. This aroused Jimmie and he scrambled round but could not find his clothes, and it was with difficulty they could get out from under the heavy, wet tent. Mother handed out a big shawl to wrap Jimmie in and they climbed into the wagon, and with our united efforts we pressed against the bows till the storm subsided. Mother fixed a place on the foot of the bed for

Jimmie and covered him with some extra bedding and the rest of us sat and nodded until daylight, thankful that the Lord had preserved us from the destroying power of the elements. The sun came out warm and smiling as if nothing had ever happened to disturb our peace. The things in the wagon were comparatively dry, and the dripping tent and bedding were ready for the next night's use, not much the worse for their drenching. We moved on up to the Loup Fork and crossed with the rope ferry. In the afternoon we had a chance to straighten and arrange our things a little better, and do some cooking. It took all the next day for the wagons to cross over and as there were not many in camp that were used to working a rope ferry, those who did know had to work very hard. Brother Robison and Brother Winters had worked all day and drank freely of the warm river water, and at night Brother Robison became very sick with cholera, and Brother Winters was the first to call for a dose of the medicine. Before leaving Kanessville, Brother Winters had gone to the drug store and handed the druggist five dollars and told him he wanted some of his best cholera remedies to take with him on the plains—all had been advised to provide themselves with cholera medicine, and mother had a good portion along with her, among other things a quantity of pulverized, sifted charcoal. The day before we arrived at Loup Fork, Brother Winters brought his box of medicine to mother and said she would know how to use it better than he did. She told him we had brought plenty with us and he had better keep it himself, but he said, "No, you take it and deal it out to whoever needs it first as long as it lasts." And that night Brother Winters was the first to call for a dose of the medicine he had so recently handed to mother. He knocked at our wagon in the early part of the night and in response to the question, what is wanted, said, "Brother Robison is very sick with cholera, and if you will prepare something I will take it to him for he is in great need and I am going to stay with him through the night." Mother's preparation consisted of charcoal and molasses, laudanum or paregoric, camphor and a little cayenne pepper, with as much raw flour as charcoal—and it proved to be a good remedy, for all that took it recovered except Brother Robison, and he passed away after two days' suffering, and was buried near the banks of the Loup Fork where he had so faithfully labored to help assist his brethren and sisters to cross that river. Soon after the first call for medicine we heard groaning in a wagon near by, and as there were voices on the outside, mother called to them to know what was the matter and if she could be of any help to them. A young man came over and said, "Sister Pratt, for God's sake, if you have got anything that will help my mother I wish you would

let me have it—she is very sick and I am afraid she will die.” She was a widow and he her only child. The medicine was soon ready and it had good effect on her, for she got easy before morning and soon recovered. Just after midnight two more calls came, they were strangers, but soon found out where there was a prospect of help for their sick ones. All were supplied and got well. Just before daylight Brother Winters made another call for medicine and said, “This time it is for myself. I have been sick for several hours and keep getting worse all the time.” He took his portion to his wagon, and by afternoon was much better. There had been quite a scare at the sudden breaking out of the disease in camp but we were relieved that it was checked up so favorably, with all but Brother Robison. The heavy rains had made it very wet and swampy near the river, and many thought that the cause of the sickness and were anxious to move on to higher ground, so twenty wagons including ours started on that afternoon, and camped in a beautiful place to wait for the rest to come up. About two o’clock the next day some of the horses broke from the herd and ran off and the herdsman could not get them, and Brother Winters and some others whose horses were still there took them and started after the others. Brother Winters was repeatedly cautioned not to go, but thought they would soon overtake the horses, but instead they went many miles and did not get back till dark with the runaways. The exertion caused a relapse and Brother Winters was much worse than when he had the first attack. A number of others in camp were ailing, but not so severe as the first that were stricken, and many predicted that if we did not move on all would be sick. Brother Murie was of that opinion, so we with the twenty wagons proceeded on the next day, and at night camped where there was sufficient water, bounteous grass, but no fuel. Mother had a few pieces of kindling in the wagon and a piece or two of wood she had picked up on the road and when we stopped she told me to look around and see if I could find anything to help make a fire and she would make a large kettle of porridge—we could have some for our supper and there would be enough for all the sick folks at night and morning to have a warm drink. I searched faithfully, but could not find even a twig or a straw or a dry blade of grass, and from that day to this if there is anything burnable to be had I can find it, no matter how small it is. This was a very discouraging time. The prospect was for the whole camp to go to bed with a cold supper if they were so fortunate as to have anything cooked. But the sick folks—it was too bad for them not to have something warm after the long drive, so we brought out the sheet iron camp stove, determined to do what we could in the cause. Just then a sister came along and ques-



SCOTCH BLUFF—ON THE PLAINS

tioned, "Where did you find anything to make a fire of in this barren place?" And when mother told her she replied, "Well, I've got a few pieces in my wagon—not enough to do anything with, but added to yours will help some." This was quite encouraging, so we got everything ready, the thickening stirred and placed on the back of the stove to warm a little, set the kettle of water on the stove, hung something around to save the heat, and touched a match to the kindlings, then oh, how we watched and waited and prayed that the kettle would boil, and there would be heat enough to cook the porridge. As soon as a drop or two of the thickening would swim around in the water we put it all in, stirred it up good, put the cover on, threw something over it to keep the heat in and left it for a few minutes, with a hope that it would cook "done." Mother called round to speak to the sick ones, and see how many there were, and found many of them very weak and dejected and discouraged. When we opened up the porridge it had stopped boiling, but proved to be well done, was piping hot, and after adding sufficient milk we started on our rounds of distribution. There were seven that accepted it joyfully, and I believe the surprise, under the discouraging circumstances, did them as much good as the refreshment. And others that we took it to said, "Oh, don't give it to us for I guess there is some in camp that need it more than we do," but mother assured them there was plenty for all of them that were ailing. We had a little of the porridge or gruel and with bread and butter made us a very comfortable supper. And right here I will say that the little sheet iron stove proved the greatest blessing to us on this night of any time on the journey.

The next morning mother was awake early—she had saved a portion of the gruel and covered it away carefully, but now it was cold so she took our little fish oil lamp and began the task of warming it for the sick ones. She had taken a table cloth folded inside a larger one and placed it on the projections of the wagon and placed the cups of gruel in the folds, not in cold storage, but in warm storage as it were, as fast as she got them warm till they were all ready. Then she roused me up to take them to the people—these were mostly sisters—only two of the men folks of this camp had been taken sick. This was a greater surprise than the night before, and tears filled some of their eyes as they enquired how it had happened, and some of them afterwards told mother that they believed that those warm drinks were the means of helping to save their lives. Now this had been a sick, a sad and a sorry time in our little camp, but I am glad to say that all recovered, and after that there was not a day's sickness of that kind during the rest of the journey.

(To be concluded.)

(Note: The illustrations used are taken from 'The Route from Liverpool to Salt Lake City, printed in 1853.)

Departed Spirits.

By Laura Moench Jenkins.

Softly the vesper bells, ringing at eve,
Call'd the fair spirit daughters to prayer.
Silently glided each form to its place,
Joining sweetly the requiem there.

"Stay daughter Magdalena! Why art thou downcast?" inquired Mother Barbara as they two followed the retiring throng from the vesper hall. Tears sprang to Magdalena's eyes at the sympathetic words of the aged matron.

"Nay, speak out, daughter. Dost thou yearn for freedom from this prison home, or cravest thou the companionship of thy husband and sons?"

"O Mother Barbara!" sighed the unhappy woman. "How many many years we have been incarcerated here; waiting, watching, and pleading with our heavenly Father for deliverance. While upon earth, observed we not the laws of God to the best of the knowledge we had received?"

"At my knee, my little ones I taught to lisp their tiny prayers. They grew up to be Christian men and women, devout and just. One of my descendants, I have been told, has entered into the waters of baptism and become a member of the Church of Jesus Christ of Latter-day Saints, which is now established upon the earth. He is a learned man and has accomplished a great work among that people. He has also labored in the holy Temples of earth for his departed kindred, and now that he has been gathered to his fathers, he is teaching them the gospel of Christ. Many have accepted his teachings and, as the work is done for them by proxy in the temples of earth, they were liberated from their prisons and are waiting for their wives and daughters to join them. Oh, when shall this opportunity come to us, Mother Barbara? I long to be clasped to the bosom of my husband and meet my noble sons and have my family reunited."

In her hands, Magdalena buried her face and wept.

"Weep not, daughter," comfortingly spoke the motherly voice at her side. "Today, I have received good tidings for our race. This night, a woman is to be called from the World of Mortality, to teach this same gospel to her kindred womenfolk in this prison home.

"I, too, have heard of the descendant of whom you have been speaking. His earthly name is Louis Frederick Hess and he is a Patriarch to our race. This woman is his daughter. Her

earthly career has prepared her for the mission she is to fill in the World of Spirits. Tonight thou mayst join the party earthward bound to meet our returning kinswoman. Make ready quickly, the hour of departure draws nigh.

"Patriarch Hess, by authority of the holy Priesthood which he holds, is commissioned to release the spirit of his daughter and guide her safely to the land of Paradise.

"Louise Hess Arlyn is the name by which this woman has been known on earth.

"The western gate leading earthward is appointed as the place of meeting, and the time, the third bell of the night."

Then softly whispering pass words in her ear, she bade her Godspeed and the two women separated.

Down the long corridor slowly glided Mother Barbara until she stood at the door of her own chamber; silently she passed within and closed the door behind her. That she also carried a grief she would fain conceal, her tightly pressed lips and hands clasped over her heart gave evidence.

Long years she had spent in this prison home breathing comfort to the daughters of her race, but hiding ever from all the grief of her own heart.

A tale was sometimes told, among the more confidential spirits, of how, in the far back ages of the dimly remembered past, her faithful husband—while in the prime of his early manhood—had died a martyr for Christianity.

Alone she had struggled through these terrible days to rear their family and train them to be God-fearing men and women. When her life on earth was finished she had come to dwell in this haven of spirits. In time her daughters had followed her, but from the husband of her choice she was separated; death had annulled their marriage vows and "they neither marry nor are given in marriage" in the Land of Spirits.

A moment she stood lost in meditation. Through the long period of her waiting she had learned, when her burden of sorrow became greater than she could bear, to carry it to the Mercy Seat. Slowly she bowed her knees and silently appealed to her Creator. When she arose a calm tranquility o'erspread her patient countenance—she had received the comfort she desired.

Magdalena hastened to her apartments and prepared herself for her journey. At the gate she was joined by Patriarch Hess and his wife Esther, the faithful parents of the woman whose spirit they were permitted to guide to the land of Paradise.

Traveling at a velocity incomprehensible to mortality, they quickly arrived at their place of destination. Silently they hovered over the bed on which Louise Hess Arlyn lay, racked with

pain and burning with fever. By her bedside sat her husband, worn with sorrow and anxiety. Her husband bent above her and a nurse gently smoothed her pillow, then both drew back to permit two elders to place their hands upon her head and plead with God in her behalf. Her husband joined in the ordinance. But their mortal eyes beheld not the personages in that room and they saw not the hands of the departed Patriarch placed also on his daughter's head. They only knew they could not ask God to give her life, and they prayed that her spirit might depart in peace.

Their prayers were quickly answered. The flushed face of the sufferer became pale and still and the calmness of death fell over her.

Around her lifeless form gathered the grief-stricken family.

Not theirs to behold her beautiful spirit take its natural form, freed from all bodily pains; not theirs to behold the loved ones and the happy meeting taking place so near them. Could their eyes for one moment have penetrated the veil—death would have lost its victory.

"O my father and mother! Am I really with you? How happy I am! My suffering is gone and I am as free as the zephyrs of a gladsome day."

Fondly both parents embraced their daughter and with the joy brought only by long separation, she returned their caresses.

"This is a grandmother in our ancestral line, my daughter," explained the father as the wondering eyes of Louise fell on Magdalena. "She, too, has come to welcome you to your home in Paradise."

Lovingly the two women greeted each other.

"Our time is limited and our stay must be short," cautioned the Patriarch.

The words caused Louise to turn a farewell glance at her body lying quiet and motionless on her bed. Her gaze was instantly riveted on the group of loved ones gathered around it.

"O my husband and my precious children!" she cried. "They are grieving for me. Stay, father! I cannot leave them—I must return to life—I am needed on the earth."

Gently Esther placed her arm around her daughter. "We must all pass through such scenes as this," she whispered.

"Louise, thy mission on earth is finished and the Father hath called thy spirit home," calmly spoke the voice of Patriarch Hess. "The God who heareth the raven's cry will provide for those you are leaving behind; He will bind up their wounds and comfort their hearts.

"Thy going before shall be as a light set afar in the darkness, guiding their wandering feet to the land in which you await their

coming. This parting will be of short duration. Thou wert given to thy husband by one having authority to bind on earth and in heaven. Death doth not annul thy marriage vows and thy children will be thine throughout the countless ages of eternity. Thy sudden demise will arouse other members of our family to greater diligence in this work of redemption of our departed kindred. It is necessary that they be awakened from their lethargy, they are spending too much time at that which pertains to mortality only. Any house whose duty to its dead remains undone shall be smitten with a curse, for God will not accept us without our dead.

"Thou art called to teach the gospel of Christ to the women of thy race, who, for centuries past, have been praying for deliverance. Their families are separated and they cannot advance, until they receive the gospel in the spirit and the work is done for them by proxy in the holy temples of earth.

"The dead, must be judged according to men in the flesh, but live according to God in the spirit. In their prison home thousands are awaiting thy coming with joyful anticipation."

Louise turned from the weeping group beneath her and met the silent, appealing look in Magdalena's wistful countenance. A longing filled her heart for power to speak and explain to her loved ones why she was leaving them, but she found herself no longer able to commune with those of the material world. Her mother's voice aroused her from her reverie.

"Daughter, we can no longer delay. The family are already leaving this room and the sisters of the Relief Society are here to care for your body."

Louise saw the door of the death chamber close on those she loved most on earth. Then she turned for one last look at the body which the years of mortality had so endeared to her, with a sigh—almost a sob—she whispered: "I am ready."

Unobserved by mortal eyes, the little party had entered the room and unobserved they took their departure.

Onward they sped o'er waves of ethereal blue until once more they stood before the ancient gates of Paradise.

Passwords were exchanged with its aged keeper, and the Great White Gates swung open to admit them to the Land of Departed Spirits.

Little three-year-old Lucy sat upon her grandfather's knee in the late spring twilight.

"Do you hear the crickets, Lucy?" said grandfather. "They say, go to bed, Lucy, go to bed, go to bed."

"Let them talk," calmly replied Lucy.

Children's Problems.

WHAT TO SAY IN TELLING THE STORY OF LIFE'S RENEWAL.

By Lucy Wright Snow.

The subject of what to say to children in telling the story of life's renewal, is so big and of such vast importance, that the only way to do justice to it, is to treat it religiously. Let the eternal Father of all our spirits be as he is the great Cause, and this mortal body, one of the effects of that great Cause.

A noted educator once said: "If you have a big problem in mathematics that you can't work out, think of a little one just like it. The principle of the greater will be made plain by the solving of the lesser problem." By this method, great principles may be brought before even a child mind, and his reasoning power gradually developed.

There can be no definite time given as to when the story of life should be told. The mother must consider conditions and be guided by the child's degree of intelligence and needs; his questions are the best guide to his mental capacity. There probably will be no two children that can be approached on this subject in just the same manner, or at a given age. A very opportune time for the mother to tell the story of life is just previous to the birth of another child, as the final consummation of her prophetic words will inspire a lasting confidence in the child to whom this great truth is being unfolded, and also impress him with the sacredness of the subject, for sacred indeed it is. The study of the origin of our mortal body leads us to the very foundation of the plan of salvation, and if parents have a proper knowledge of the subject, Jesus' great plan can be presented in a simple way to a child of tender years and be understood by him. It requires a clear knowledge of the subject, to tell it in simple story form, but the child will be so impressed with its truth that there will be no place in his mind for untruths or imperfect guidance, and his whole after-life will be infused with the joy of living.

Many mothers shrink from talking on this subject, fearing to fill the child's mind with substance unfit for him. The truth is the child's inheritance: he came here with God-given craving for it, and he had better be told life's origin truthfully by his mother who knows something of it, and who has the privilege of being inspired by God, than to be told shocking or distorted things by one who knows neither the truth nor the child.

Mothers fear to reveal something shocking to the child that he should not know, but in reality, he should know the story of his existence at the earliest age that he is able to understand it. The danger lies, not in telling, but in withholding, this important truth from him.

Of course, there are as many ways to tell the story of life as there are mothers to tell it. It would not be wise to tell this story in glaring, ordinary language. The Savior offered some of his most important teachings in parable, but remember, a parable embraces a truth and in this subject as in all other subjects pertaining to proper guidance of children, truth should be our motto: avoid such stories as the stork or the doctor stories. You will later be called to account for telling an untruth, and your child will have lost some of his confidence in you. It must be remembered that a child just approaching the age of reasoning (about four years) can not receive whole truths, no matter how plainly they may be told; he must, at this age, call upon his imagination to complete his stories, therefore, this story should be told at first not as a glaring fact, but as a truth veiled.

To the mothers who ask, "How shall I begin?" here follows one pretty way based on Andrea Proudfoot's story of life, but it may be revised as the mother may see fit.

Choose a quiet time when you are not likely to be interrupted, preferably when the child has asked for a story. Lead him to ask for a true story and then introduce the subject by saying:

"I will tell you the story of YOU, but before I tell it, you must know that every mother loves to tell this story to her own children. Therefore, you must never repeat it to any other child; besides, it is sacred, and even when you speak about it to your own mother, just whisper."

Then begin:

"A few months before you were born, I dreamed a wonderful dream; I dreamed that you were coming. I awoke and told your father and we together knew that the dream was true and that you were coming. Soon I could feel you under my heart and you began to grow, and as you grew my mother heart leaped for joy in the knowledge that you were coming. And so, you lived and grew under my heart, just as we all live and grow in the hearts of our Heavenly Parents.

"How your father loved me! And how I longed for the time to come when I might see you and hold you in my arms; and how he longed to see and to hold you.

"The Father in heaven knew that at last the time had come when I was able to take care of you, and so you were born, and I cried tears of joy as I held you in my arms the first time on that

beautiful June morning, and your father gave us both a blessing. You had no teeth and could not eat such food as you need now, and so the Lord in his wisdom, caused sweet mother milk to come into my breasts for you, and you grew and grew; and the most wonderful thing of it all is, that while I now have you in my arms, you are still in my heart too."

A five-year-old boy once asked his mother, "How did the bones come inside of me?"

The mother took him to the door and showed him the workmen building a house, opposite their home.

"The Lord made a little chamber in a mother's body, where her children grow. The blood carries little tiny, tiny bricks or bone-bits or atoms, we call them, and the bone atoms are laid one on top of another, by the blood, which is the master-workman; and then the eyes are made, like those windows over there; and the mouth is like the door, and the bones are covered with flesh, and finally God says the word, and the chamber door opens and out you came—right out into the world. And that's our sacred secret, son. See?"

The story will make a life-long impression upon the child, if told in this way, for the mother will, before the end, be shedding glorious tears that will add to the sacredness of the moment. And when it is finished, let the child understand that it is finished, and that it is so sacred as to be not a subject for common conversation.

If this story be told with earnestness and the sacredness that belongs to it, there need be no fear that it will ever be counteracted or discounted by distorted or incorrect stories on the subject, that might later be brought to the child's attention, therefore, we cannot emphasize too strongly the importance of the mother or guardian telling it early enough, before any other person might plant seeds of doubt or distrust in the innocent mind of the child.

The implanting of a truth has already taken place; the child's mind is content on the greatest subject in the world and misinformation will find no place in his mind.

Books to read on the subject:

Learn and be able to tell in pretty words, the story of the *Council in Heaven; Book of Moses, Pearl of Great Price.*

Elias, an Epic of the Ages, by O. F. Whitney.

Sermon on the Origin of Woman, by John Taylor, found in *Sacredness of Parenthood.*

Mothers' Ideals, by Andrea Proudfoot.

Story of Life's Renewal, by Margaret Morely.

May Entertainments.

By Morag.

MAY DAY.

In most of the countries of the world the first day of May is celebrated as a holiday, to welcome the returning spring, and is especially enjoyed by the children. The feature of the day is the wreathing of the Maypole, and the choosing of the May Queen. Some of our towns observe this as a community holiday, and when the weather permits, it is a practice to be commended. The spring hostess may use this as a suggestion for a children's party, and a Maypole may be set up on the lawn.

Have Tennyson's poem, "The May Queen," read.

Outdoor games and dances are in order, and for refreshments serve sandwiches, lemonade, cookies, fruit, and stick candy.

Another of our holidays is Decoration Day. At one of your home evenings, talk over the significance of the day, and how it originated. Take every opportunity to instil into the hearts of the youth the lessons of patriotism. On the day itself visit the cemeteries, decorate the graves of the loved ones, attend the patriotic exercises whenever it is possible; display "Old Glory" and hold family reunions.

PROGRAMS FOR MOTHER'S DAY.

Opening hymn, "Love at Home."

Prayer.

Sing or read hymn, page 417 L. D. S. Hymn Book.

Song, "The White Carnation."

Recitation, "Give Them the Flowers Now," *Heart Throbs*, page 40.

Address, "Motherhood."

Lullaby, "Sweet and Low" (Tennyson), Ladies' Quartette.

Reading, "Mother's Boys," *Heart Throbs*, page 243.

Song, "Mother Machree."

Read, "My Mother's Bible," *Heart Throbs*, page 136 or 102.

Song, "Songs My Mother Used to Sing."

Song, "The White Carnation." (Tune, 258 Psalmody.)

Oh white carnation chosen

For purity, for light.

For sweetness, for endurance

Of love beyond our sight.

Oh white carnation blessed,
 When worn on loyal breast
 Of son or daughter telling
 Of love the highest, best.

FOR SUNDAY MEETING.

- Song, "Come Dearest Lord, Descend and Dwell," Psalmody
 No. 22.
 Prayer.
 Hymn, " 'Mid Scenes of Confusion."
 Scripture Reading, I Samuel 2:1-10; 3:1-21.
 Solo, "Hushed was the Evening Hymn."
 Address, "Mothers in Israel." (Ancient Days.)
 Read Story, "Mother's Day," July, 1916, *R. S. Magazine*.
 Organ Solo, "Andantino," (to my wife), Lemare.
 Song, "Mother o' Mine."
 Address, "Modern Mothers in Israel."
 Collection of flowers.
 Doxology.

It may be requested that all bring bouquets of flowers to the service. These may later be sent to the hospital or infirmaries, or to the shut-ins.

SENTIMENTS.

To Mother, at Set of Sun.

As once you stroked my thin and silver hair,
 So I stroke yours now at the set of sun.
 I watch your tottering mind, its day's work done,
 As once you watched, with forward looking care,
 My tottering feet. I love you as I should,
 Stay with me, lean on me, I'll make no sign
 I was your child, now time makes you mine,
 Stay with me yet a while at home and do me good.

L. J. Dickenson.

I love old mothers—mothers with white hair
 And kindly eyes, and lips grown softly sweet
 With murmured blessings over sleeping babes.
 There is something in their quiet grace
 That speaks the calm of Sabbath afternoons;
 A knowledge in their deep, unfaltering eyes
 That far outreaches all philosophy.
 Time, with caressing touch, about them weaves
 The silver-threaded fairy shawl of age,
 While all the echoes of forgotten songs

Seem joined to lend a sweetness to their speech.
 Old mothers! As they pass with slow-timed step,
 Their trembling hands cling gently to youth's strength.
 Sweet mothers! As they pass, one sees again
 Old garden walks, old roses and old loves.

Charles S. Ross.

A NEW CHARACTER DANCE FOR MAY.

Let each lady costume as a flower, looking her prettiest, while each partner on the evening of the entertainment pays twenty-five cents to purchase a posy. This entitles him to the first and tenth dances with his chosen flower. Or, if a comic plan is preferred, let each lady represent a different item from the seedman's catalogue. Each man buys a packet of seed (an envelope with name of seed enclosed). He then must search for his flower or vegetable, and recognize her by her costume; the vegetables inspire very novel and pretty dresses, by the way. To further add to the proceeds of the evening appetizing suppers packed in new flower pots or May baskets may be sold for twenty-five cents each.

Sentiment (for odd corner): "Mine own happiness is something to desire, and yet I know that I must win it, by forgetting it in ministry to others."

MOTHER'S DAY IN ARBORVILLE.

An air of mystery had pervaded the little town all the week, following the announcement of "Mother's Day" exercises for the following Sunday afternoon. It had been rumored that there would be something special this year, and it was well known that the local florist had received a large order for crimson carnations, a departure from the usual custom. None of the men were anxious to go to the meeting, but deep in his heart every one of them knew that they would be present. The Sabbath dawned bright and sunny, and a large congregation wended their way to the little church. A surprise awaited the men, for as they entered the vestibule they were received by a group of happy matrons, each wearing the white carnation badge of motherhood, who pinned on each black coat a beautiful crimson carnation and escorted the wearer to a seat of honor in the center of the building. The meeting commenced with "Home, Sweet Home," sung by the congregation. After the usual opening exercises the presiding officer introduced the speaker of the day, a charming elderly woman whose earnest efforts in the cause of

charitable work were well known throughout the country. She commenced her address with the following sentiment from Kate Douglass Wiggin, "Most of the beautiful things in life come by twos and threes, by dozens and hundreds, plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the world." Stepping over to a large flag-draped easel, and pulling a cord she revealed to view the benign features of the Prophet Joseph Smith.

"Everybody named but father," she continued. Then the audience knew. The mothers had turned the tables and were keeping Father's Day. In an earnest, forceful address the speaker reverently spoke of the Fatherhood of God and the brotherhood of man, and related incidents from the lives of many of the great fathers who have lived in the various ages of the world, closing her address with an eloquent tribute to the Pioneer fathers of our State who had conquered the desert and made possible the many blessings enjoyed today.

This was followed by the anthem, "Praise ye the Father," and the inspired hymn, "O My Father," after which the beautiful story of the Father love was read, "The Prodigal Son," Luke 15.

A recitation followed, "Tell Her so," *Heart Throbs*.

In a few concluding remarks the presiding officer paid an eloquent tribute to the loving, faithful devotion of the fathers and mothers of this people and urged the congregation to unite as one in raising the standard of higher ideals of parenthood and home life.

The congregation then repeated the Lord's prayer, and the singing of the Doxology brought to an end one of the most memorable gatherings ever held in Arborville.

AN APPLE BLOSSOM WEDDING.

For an Apple Blossom wedding party, decorate the rooms with a profusion of the lovely pink and white blossoms. The bride in her soft plain silk gown can carry a shower bouquet of ferns and cherry blossoms. Her bridesmaids may wear white mulle or organdy over pink slips, and carry bouquets of peach or crabapple blossoms.

The refreshments may be served from a table with white lace cloth over pink, and may consist of chicken sandwiches or tiny chicken pies, a fruit salad, small cakes iced pink and white, with strawberry ice cream. Pink lemonade or sherbet may be served during the evening.

Try this if you would like a very beautiful and inexpensive affair.

A Brave Friend

It is not often that a distinguished publicist, an international educator and an editor of a powerful publication takes his life and reputation in hand to speak up in meeting in defense of Utah's misunderstood and often maligned people. When such a famous man does speak, all "Mormondom" owes him a debt of gratitude and reverence.

Read what Dr. A. E. Winship, editor of the *Journal of Education*, of Boston, one of America's most popular writers and lecturers, has to say—not only of Utah's people as a whole, but of our beloved Relief Society in particular.

(From October 26, 1911, Journal of Education.)

"INDECENT EXPLOITATION.

"Any one who knows Utah, even though he has no disposition to regard the Saints as uniformly saintly, can but feel outraged at the style of treatment of this people in magazines that should have some regard for decency. We have known Utah for thirty-six years; we knew it in the days of Brigham Young and Orson Pratt. We knew it when the Gentile element was of no account, and we knew it when the Federal government was enforcing its laws. We have known Salt Lake City and Provo, and a score of lesser places, far and near. We knew Utah and its people when there was no fear of outside interference, and we know the state as it is today, and we know how outrageous it is to hold up to the present generation the people of that section in such a way as to have the truth lie, and to have lies pass for truth. We hold no brief from them, but we believe that the way in which this people is sensationally exploited in the magazines is as indefensible as anything that has ever been launched upon the public."

(Journal of Education, March 1st.)

"WOMEN'S NOBLE WORK FOR WOMEN.

"One of the most brilliant achievements in women's work for women has, strangely enough, had all too little recognition. We refer to a women's organization known as the General Relief Society, with headquarters in Salt Lake City, organized seventy-five years ago in Illinois. There are a thousand local branches scattered over various states and countries with a total membership of 40,000, each member paying the slight membership fee of twenty-five cents a year. The members are classified in small groups of about twelve families each. Two members in each district are designated as visitors and every month of the year these two women make a call together upon each of the families of the group. The special object of these calls is to make sure that no family is in need of any aid in case of sickness or adversity or is in any trouble that cheer and assistance will relieve.

"The second object is to receive from them in case of prosperity any contribution for those in need among the 40,000 members. One of the weekly meetings each month is devoted to hearing reports of each family from the visitors. Absolute want is thus impossible, as is neglect in case of sickness, and no one can feel that she personally is friendless in the world. Relief is always at hand.

"All collections are local, all relief is local, and the collections are retained locally, and not one penny of these contributions is used in the distribution. Every penny given in charity goes to charity.

"An exact and audited account is kept of all receipts and reliefs. An annual report is made in detail to the general office in Salt Lake City, and when surpluses are created locally they may be, and frequently are, sent to the general office for emergencies on a large scale which may arise.

"This Women's Relief Society is always among the first organizations to come to the relief of the needy in case of a great catastrophe of any kind. They have money in abundance, and there is no annoying red tape to hinder prompt action. In the case of San Francisco in 1906, of the Galveston flood, of the Indianapolis flood, the Belgian sufferers, et al., this society was the first, or near the first, in supplying urgent needs. The aid is as abundant as it is prompt. In the case of the San Francisco conflagration their aid was literally the first, and in the case of Belgium one little branch of thirty members at Bear Lake promptly raised \$137 for the relief fund.

"Last year the 'Women's Mites' collected from 40,000 members, without a penny being taken therefrom for expenses, \$70,125. Of this, \$56,967 was paid out for genuine local relief, and \$13,158 was the surplus. This relief went to 6,516 different families, and was always paid out locally upon the recommendation of the local visitors and was reported upon each month and reported also to the general office at the end of the year, so that both the local books and headquarters show the exact status.

"The local branches, in looking after their own sick last year made 78,500 calls, of which 22,797 were full days or nights in attendance, watching by night or nursing by day.

"All administration expense is borne from the twenty-five cent membership fee and much of this fee-fund goes to the charity fund or its surplus, which in the seventy-five years, mostly from recent years, is now half a million dollars. What other Women's Relief Society has any such record, either of service or of accumulated surplus?

"Such an achievement of women for women would ordinarily be heralded far and wide by a publicity agency of great efficiency, but so far as we know this is the first general recognition it has received."

Current Topics.

By James H. Anderson.

COUNT ZEPPELIN, German inventor of the dirigible airship, died in March, in Germany.

THE AMERICAN NAVY, by call of President Wilson, is to be recruited to its full strength, for war.

FRANCISCO VILLA, Mexican bandit and revolutionist, has begun a new campaign for 1917. More trouble for Americans.

A SNOW AVALANCHE near Hailey, Idaho, in the latter part of February, killed 15 men and injured 15 others.

THE JEWS in Russia have been granted the privilege of free speech and other reforms, by the new government there.

CHINA has broken diplomatic relations with Germany, and is arrayed on the side of the Entente Allies, so far as sympathy is concerned.

OIL FIELDS in Wyoming are reported to have yielded 60,000,000 barrels of oil during the past twelve months.

WINTER, long and severe, has exacted a heavy toll in losses of animals in the intermountain region, this year, through lack of food.

THE "MOEWE," a German auxiliary cruiser, has made another successful raid in the Atlantic, returning home after destroying 27 merchant ships.

GERMAN SUBMARINES sank 368 ships at sea during February. In March they were less successful, and a number of the submersibles were sunk or captured.

INFANTILE PARALYSIS is said to be checked materially by washing the throat and nostrils with warm water in which a little table salt has been dissolved, according to a recent discovery.

POISONOUS belladonna plant, cooked and eaten in mistake with spinach, caused the death of Samuel P. Richards, his wife and three children, and a hired man, at Carey, Idaho, in March

CUBA suffers by the recent revolution there to the extent that the sugar production of the island for 1917 will be less than two-thirds of that for 1916.

WHEAT found in the cliff dwellings in Utah and planted at Hagerman, Idaho, is said to have been grown successfully, and to produce kernels about double the size of the ordinary grain.

RUSSIA changed its form of government in a single day, in March, and with the loss of only a few hundred lives. Emperor Nicholas was deposed, the Grand Duke Michael appointed a regent, and a republic put under way.

CARRANZA, the Mexican president, sent a note to the United States, advising this government how to stop the war in Europe. The advice was declined with thanks—a suggestion that the Mexican president might try his hand at home.

SUBMARINE CHASERS, light and swiftly-moving craft, are being used with good effect against the heretofore successful submarines, and the United States has ordered the building of a large fleet of those little vessels, for defense.

THE UNITED STATES is at war with Germany by the latter's action in killing American citizens on the high seas. The Teutonic operations caused President Wilson to change the date of the special session of Congress from April 16 to April 2.

A DISASTROUS STORM at Newcastlle, Ind., on March 10, caused the death of 23 persons and injured more than 150 others. A similar storm at New Albany, in the same State, on March 23, resulted in the death of 33 persons and the injury of 100 others.

A RAILROAD STRIKE of the four brotherhoods of trainmen was called for March 17, then deferred to March 19. On the latter date the United States Supreme Court declared the Adamson law valid, giving the trainmen all they asked, hence there was no strike.

MEXICO at war with the United States is rendered possible in the near future by the presence in that nation of more than 10,000 Germans who have seen military service, and who are said to have been connected with the German spy system in the United States for two years past.

VETERANS of Indian wars in Utah have been recognized by the United States government, in being granted pensions. The

Utah delegation in Congress has worked diligently for this the past twelve years, at last being rewarded with success.

MECCA and Medina having been taken from Turkey by the new kingdom of Arabia, and Bagdad having been captured by the British army, all the great cities of Islam in Asia, except Constantinople, have been wrested from Turkey.

DANGER to industrial plants, railway tunnels and bridges, etc., in the United States, from German plots and spies, was considered by President Wilson with being so great that on March 24 and 26 he called out the national guards of the several states to afford necessary protection.

THE EUROPEAN WAR lines underwent considerable change in March, the Germans being compelled to retire from about 1,000 square miles of French territory on the west front, which they had occupied for two and a half years; while in Asia the Turks were defeated and driven back long distances by both British and Russian forces.

ABDICATION OF KAISER WILHELM as a possibility has brought out, in discussion, the statement from German sources that the crown prince of Germany, and not the kaiser, actually is responsible for Germany engaging in the great war, and is especially chargeable with having caused the adoption of the ruthless submarine warfare which brought the break with the United States.

A BRITISH ARMY captured the city of Bagdad from the Turks in March, and made a considerable advance northward in Mesopotamia, while in Western Palestine another British army advanced to within 40 miles of Jerusalem. There now remains to be made a connection between these two forces and the English naval and land forces at Cyprus, and the Turkish coast there, upon the accomplishment of which the Turk will be no longer in control of any part of the Holy Land or country adjacent thereto; while Britain will have a great overland route from the Mediterranean coast to India, as well as the route via the Suez canal—which seems to be the object of the Mesopotamian and Syrian expeditions, and may have still other and more far-reaching consequences.

Home Science Department.

By *Janette A. Hyde.*

Rice.

A large proportion of the inhabitants of the earth use rice as their staple food. The Chinese and Japanese use no other grain for ordinary diet purposes. They use rice with fish or with a little meat and bamboo shoots made into chop suey or as a straight vegetable. It is incredible to witness the feats performed by husky rice-eating Chinese laborers. Chinamen can lift four times the weight that the ordinary white man could lift and run for miles with such weights on their shoulders. The Chinese acrobats, and the Japanese soldiers acquire a wonderful physique through their simple rice diet and rigid physical culture methods. It is true, however, that the grains which are indigenous to the country in which people live usually form the best and most logical food stuffs for the inhabitants. Rice is an ideal food for tropical countries and it is a very fine substitute for bread and vegetables in temperate climates under certain conditions; while it is delicious as a variant of the ordinary diet. Just now rice is cheaper in proportion to its nutritive qualities than potatoes and many other vegetables. As a summer substitute for breakfast mushes it is invaluable. Children soon love rice which should be served without sugar and with the whole milk only.

Grocers offer rice at different prices, but housekeepers should beware of rice that has been too vigorously cleansed from the outer coating for much of the nutriment lies next to the covering as it does in wheat. The cheaper grades of rice are, therefore, more desirable for ordinary use than the more highly cleansed varieties.

It is better where possible to purchase rice in quantities as there is very little deterioration and the difference in price is worth while.

Rice keeps well indefinitely, if closely covered so that insects cannot reach it. Rice has the least fat in it of any of the grains. It is good as a heat giver and, therefore, can be used by working people advantageously.

Preparation.

Much of the unpopularity of rice is the result of extremely poor methods of cooking. Where rice is put on the stove in warm water and stirred all the time it is boiling, it comes out a sticky mass that is unpleasant to the eye and to the taste. There are two ways of cooking rice perfectly:

Chinese method: Wash rice thoroughly; put one pint of rice into one gallon of boiling salted water; boil vigorously one-half an hour without stirring; pour the rice in a colander and rinse it thoroughly in the colander from the hot-water tap; put the rice in the colander back over boiling water; cover the colander and let it dry and steam a little.

Second method: To one pint of washed rice add two pints of cold water; set in a covered vessel on a moderate heat and leave it there for one hour and a half, being careful that the last half hour the rice does not stick and burn from too hot a stove.

Ways of Serving.

Rice may be served as a vegetable—plain—and when covered with meat gravy it is very delicious.

Rice or Hominy Drop Cakes.

One cup of boiling hominy or rice, and one egg. If the hominy be cold, heat in a farina kettle with one tablespoonful of water, and stir till it is softened. Beat yolk and white separately; add one saltspoonful of salt. Drop in tablespoonfuls on a well-buttered pan, and bake brown in a hot oven.

Plain Rice Pudding.

Half a cup of well-washed rice, half a cup of sugar, a little salt, and one quart of milk. Soak half an hour. Bake about two hours, slowly at first till the rice has softened and thickened the milk; then let it brown slightly. This is creamy and delicious, though it is often called *Poor Man's Pudding*. Serve hot or cold.

No. 2. Three tablespoonfuls of rice, a little salt, three tablespoonfuls of sugar, one quart of milk, and three sour apples, pared and quartered, or one cup of small, whole raisins. Put all into a deep pudding-dish, well buttered. Cover, and bake slowly four or five hours, till the milk is all absorbed and the rice is red or colored. Serve hot with butter.

Rice and Fruit Pudding.

Steam one scant cup of rice in two cups of boiling water, in the double boiler, thirty minutes. Add, while hot, one tablespoonful of butter, one scant teaspoonful of salt, one beaten egg, and half a cup of sugar. Cook five minutes. Butter a plain pudding-mould, sprinkle it with bread crumbs, or line with macaroons. Put in a layer of rice half an inch thick, then a layer of apricots or peaches or pineapple, then rice, fruit, etc., till the mould is full, having crumbs on the top. Bake twenty minutes in a moderate oven. Turn out on a platter and serve with boiled custard flavored with vanilla, or with an apricot sauce.

Rice Custard.

Soak half a cup of cold cooked rice in one pint of hot milk till every grain is distinct. Add the yolks of two eggs, beaten with a quarter of a cup of sugar and a pinch of salt, and cook like soft custard. While still hot, stir in the whites, beaten stiff, and set away to cool. Or turn the hot custard into a dish, and when cool cover with a meringue of the whites. Brown slightly, and serve cold.

Curry Sauce (for Curried Eggs, Chicken, etc).

Cook one tablespoonful of chopped onion in one tablespoonful of butter five minutes. Be careful not to burn it. Mix one tablespoonful of curry powder with two tablespoonfuls of flour and stir it into the butter. Add one pint of hot milk gradually, or one pint of gravy from meat or chicken. Bits of cold chicken or of cold veal may be cut up and added to this gravy. This is served over rice and with the addition of a teaspoonful of paprika forms the East Indian favorite dish, Curried Rice.

Rice as a Diet for Pregnant Women.

Dr. Alice B. Stockham, in *Tokology*, recommends strongly an exclusive diet of rice, vegetables and fruits with a little lean meat for pregnant women. No bread, no grain food of any kind is allowed in this dietry. The results of this diet have been most remarkable. Women who have suffered with varicose veins and other billious affections have found almost instant relief from this rice diet. Babies born, after the rice diet, have been vigorous, healthy and large of frame.

Rice for Reducing Flesh.

It is absurd in this day of enlightened dietries for fat women to remain over-fat. There are many healthy ways of reducing flesh. A certain woman in this city who weighed over 200 pounds and was given but six months to live by the doctors because of heart trouble and other serious ailments, tried the rice diet. She ate all the rice and skim milk she wanted for three months, eating a little fruit occasionally. At the end of that time her figure was trim and her diseases had practically left her. That is five years ago, and she is still healthy and happy.

Rice Crusts. (Miss Ward.)

Cook one cup of cold boiled rice in the double boiler in milk enough to make a thin mixture, and until the rice is very soft. Add one tablespoonful of sugar, a little salt, one egg, and flour enough to make it hold together. Spread on the pan, having the mixture one-third of an inch thick. Bake in a hot oven. Split and eat with syrup.

Notes from the Field.

By General Secretary Amy Brown Lyman.

RELIEF SOCIETY STAKE CONFERENCE FOR 1917.

The Relief Society stake conferences appointed for May, June and July will be held in connection with the stake quarterly conferences; those appointed for November will be held independently.

Conference Dates.

May 5th and 6th—Curlew, Alberta, San Luis, Boise, St. Johns, South Sanpete, Wayne.

May 12th and 13th—Emery, Millard, Juab, Taylor, Snowflake.

May 19th and 20th—Young, Shelley, Bannock, Teton, Big-horn, Maricopa, Malad, Blackfoot.

May 26th and 27th—Bingham, Portneuf, St. Joseph, Pocatello, Rigby, Panguitch.

June 2nd and 3rd—Uintah, Kanab, Morgan, Oneida, San Juan.

June 16th and 17th—St. George, North Sanpete, Moapa, Star Valley, Union, Parowan.

June 23rd and 24th—Sevier, Fremont, Bear Lake, Deseret, Duchesne.

June 30th and July 1st—Tooele.

July 21st and 22nd—Benson, Beaver, Hyrum, Raft River.

July 28th and 29th—Wasatch, Woodruff, Idaho, Cassia, Yellowstone.

November (dates to be arranged later)—Alpine, Bear River, Box Elder, Cache, Carbon, Cottonwood, South Davis, Ensign, Granite, Jordan, Liberty, Nebo, North Davis, North Weber, Ogden, Pioneer, Salt Lake, Summit, Utah, Weber.

PROGRAM

For stakes holding conferences in connection with quarterly conferences:

First Session. *Officers' Meeting.* Saturday, 4:00 p.m.

Report by Stake President.

Guide Work. Member of the General Board.

Second Session. *Officers' Meeting.* Sunday, 9 to 10:30 a.m.

Relief Society Activities—Member of General Board.

Third Session. *Public Session.* Sunday, 10:30 a.m.

Under direction of Stake Authorities.

Remarks by Member of General Board.

ITEMS FROM RELIEF SOCIETY ANNUAL REPORT FOR THE YEAR CLOSING DECEMBER, 1916.

The annual report shows a growth in all departments and an increase in the resources of the Society. With the exception of the membership dues, all the funds and property of the Society are held and controlled in the various local or ward branches. The means are collected and distributed without commission or salary. Every cent donated is used for the purpose for which it was given. The membership dues are sent to the general offices for the maintenance of Relief Society headquarters, for traveling expenses, and for printing and clerical hire.

RESOURCES AND LIABILITIES.

Resources:

Balance on hand Dec. 31, 1916, all funds	\$119,129.83	
Value of wheat on hand.....	216,397.81	
Value of real estate, buildings, furniture	241,452.84	
Value of invested funds	23,407.67	
Other resources	8,361.97	
Total.....		\$608,750.12

Liabilities:

Indebtedness	\$ 2,722.53	
Balance net resources	606,027.59	
Total.....		\$608,750.12

WHEAT RECEIVED AND DISBURSED.

Receipts:

Wheat on hand Jan. 1, 1916....	12,201,004 lbs.	
Wheat donated during 1916....	218,774 "	
Wheat purchased	309,932 "	
Other wheat receipts.....	193,887 "	
Total.....		12,923,597 lbs.
Or.....		215,393¹⁷/₆₀ bus.

Disbursements:

Wheat on deposit with Presiding		
Bishop's Office	5,532,292 lbs.	
Wheat in local R. S. granaries..	4,616,216 "	
Wheat in other granaries	1,385,817 "	
Other wheat deposits	279,704 "	
Wheat sold	1,045,652 "	
Shrinkage, waste and loss.....	63,916 "	
Total.....		12,923,597 lbs.
Or.....		215,393¹⁷/₆₀ bus.

STATISTICAL REPORT.

Membership January 1, 1916:	
Officers	6,436
Teachers	12,706
Members	23,150
Admitted to membership	5,816
Total	48,108
Removed or resigned	3,670
Died	544
Membership December 31, 1916:	
Officers	6,430
Teachers	13,392
Members	24,072
<i>(Present Membership)</i>	<i>(43,894)</i>
Total	48,108
Number of meetings held	35,375
Average attendance at meetings	13,786
Number of Relief Society organizations	1,191
Number of <i>Relief Society Magazines</i> taken	9,926
Number of Relief Society ward organizations taking <i>Magazine</i>	42
Number of books in libraries	5,456

ACTIVITIES.

Paid for charitable purposes	\$56,162.25
Days spent with sick	21,985
Special visits to sick	88,140
Families helped	6,803
Bodies prepared for burial	2,193
Burial clothing prepared	1,516
Number of visits by stake officers	9,682
Number of days spent in temple work	26,201
Assistance to missionaries or their families	\$ 2,735.35
Funds raised for special work	\$15,041.04

COMPARATIVE ITEMS FOR 1914, 1915 AND 1916.

	1914	1915	1916
Balance net resources	\$510,536.05	\$534,041.88	\$606,027.59
Wheat on hand (bushels)	193,805	210,050 ¹ / ₃	215,393 ¹⁷ / ₁₀₀
Paid for charitable purposes	48,482.12	56,967.31	56,162.25
Membership	37,826	41,274	43,894
Days spent with sick		22,797	21,985
Special visits to sick		78,500	88,140
No. of visits by stake officers		4,722	9,682
No. of days spent in Temple work		16,889	26,201

Tahitian Mission.

The following very unique and interesting report and letter with the accompanying picture has just been received by the General Board from the distant Society Islands:

REPORT OF THE RELIEF SOCIETIES OF THE TAHITIAN MISSION FOR THE YEAR ENDING DEC. 31, 1916.

Paid for charitable purposes.....	\$ 78.37
Days spent with the sick.....	135
Special visits to the sick.....	217
Families helped	2
Bodies prepared for burial.....	2
Burial clothes prepared.....	4
Number of visits of Mission Officers.....	40
Assistance to Missionaries.....	\$ 36.00
Funds raised for special work.....	\$ 102.37
Membership:	
Officers	14
Members	71
	—
Total	85
Admitted to membership during the year.....	18
Died	1
Number of meetings held.....	173
Average attendance	67
Percentage attendance	80
Number of Relief Society organizations.....	4

Papeete, Tahiti, Jan. 3, 1917.

DEAR SISTERS: A report of the Relief Society work done in the Tahitian Mission has never before been compiled, but after reading the annual report for the year 1915, in the *Relief Society Magazine*, I determined I would collect what material I could, so that the small part of the work done by us would help swell the report for the year 1916.

It is a very difficult matter to get a report of the work done by the organizations in this field, due to the fact that many of the members are unable to keep a record and also on account of the scattered condition of the people of the islands and the very uncertain boat service here. A boat calls at some of these islands perhaps once or twice during the year.

The lady missionaries of this field have never before visited the islands of the Tuamotu Group, where most of our branches are, on account of these conditions, and consequently have never really become acquainted with the work being done there, excepting what they have learned from the Elders.



Mrs. Venus R. Rossiter and the Relief Society members in attendance at October Conference in Hikuere, S. I.

I have made it a point since coming to this mission to attend all of the semi-annual conferences in order that I might meet all of the sisters personally and instruct them in the nature of their work. And I assure you it has been with no small effort and personal discomfort. However, the experiences I have had besides being unique and intensely interesting which could not have been gained in any other way, have been extremely beneficial to me and are such that I shall never forget them. For instance, in going a distance of three hundred and fifty miles to our last April conference, we were twenty days at sea on a tiny trading schooner that had no accommodations for passengers, and we were obliged to lie on the deck floor, night and day unsheltered either from the burning tropical sun or downpour of rain; we had the alternative of crowding down in the small, dark, ill-smelling hold with as many natives and Chinese as the place could contain. Many times Sister Margaret Compton, the only other lady missionary in this field, and I have lain all night on the deck floor unsheltered in a downpour of rain, and in several inches of water. We also ate the coarse ship food we were able to get with our fingers from the tin plates off the dirty deck floor.

Although the accompanying report is small and not entirely complete it will give you an idea of the work being done in the Tahitian mission and the difficult circumstances under which we have to labor.

At Papeete which is our headquarters we have no organized Society as there are very few Saints here, but Sister Compton

and I have become members of a sewing circle conducted by the chief Mayor's wife, and we devote one day a week sewing articles of clothing for the Tahitian soldiers' families.

I am sending you a picture of myself and part of our Relief Society sisters, taken at our October conference in Hikuere, thinking perhaps it would interest you.

Thanking you kindly for remembering us each month with a copy of the *Relief Society Magazine*,

I remain sincerely,

Your sister in the Gospel.

VENUS R. ROSSITER.

Hawaiian Mission.

We are delighted to receive the following information from President Samuel E. Wooley, regarding the work of the Relief Society in the Hawaiian Mission:

"I hope that you will pardon me for not writing to you before as I promised I would, but I have had so many things on hand that I have not had time to write to my own folks as I ought to have done. This has been a very busy year and there have been so many things that have required my personal attention, that I have just about run down at times, but I have not forgotten that I ought to tell you that we are alive here in the mission and that the Relief Societies are doing something. I have not been able to get out in the conferences as I hoped that I would, neither have I been able to write to them; we have been so short-handed in the office. I have to plug along with my writing in the old fashioned way, and do the most of it after others have finished for the day. No one can quite appreciate this unless he has been in the same position or has been here and has seen things as they are. I may be slow and incompetent, but I am at it for all that is in me. Now, dear sister, I will call your attention to a few items from our report ending 1916:

Number of branches in Hawaiian Mission.....	28
Membership	964
Donations, 1916	\$1,095.45
Paid for charitable purposes.....	642.33
Resources	2,818.32
No indebtedness.	
Days spent with sick.....	439
Special visits to sick.....	396

"To raise the funds they have donated, the Relief Society members have made quilts and mats, fans, and all kinds of handy work, and have taken up a subscription among their own members. Besides what they are doing in a financial way, they are

doing a lot of good for the cause, and they look after the sick and the poor, as well as take an active part in the general work of the Church. They are interested in Temple work now that it is at their very door. They are studying the principles of the gospel and what it takes to become good Latter-day Saints. We are getting along very well with the building, but have been held up of late on account of the strike at the coast cities, and now that it is settled there is so much freight piled up on the wharfs at San Francisco that the steamers take that most needed for food and feed for animals, so that we may be delayed a little from time to time on things that we cannot help. We feel happy in our work and hope to go on faithfully to the end.

"Oh yes, by the way, it is twenty-one years since I landed at Honolulu with my wife and four children to take charge of this Mission under the direction of the First Presidency. I am just as willing and happy over it as I was then; true, I wish conditions were so that I could have my family with me, but that seems out



Relief Society of Honolulu Marching in Parade on Kamahaha Day.

of the question at present. I have never asked, nor do I want to, "How much longer, oh Lord?" for I know that the Lord does things well if we are willing—we have been that so far, thank the Lord. What little has been accomplished during these twenty-one years I give the praise to the Lord in whose hands we all are.

"May the Lord bless Zion, for we on Hawaii are a part of it. I feel that the next great step will be to make this one of the Stakes of Zion. Truly Zion is growing.

"Peace be with you in your good work, I am,

"Your brother in the gospel,

"SAMUEL E. WOOLEY."



Honolulu Relief Society Laying Floral Wreaths or Leis on Kamehameha's Monument.

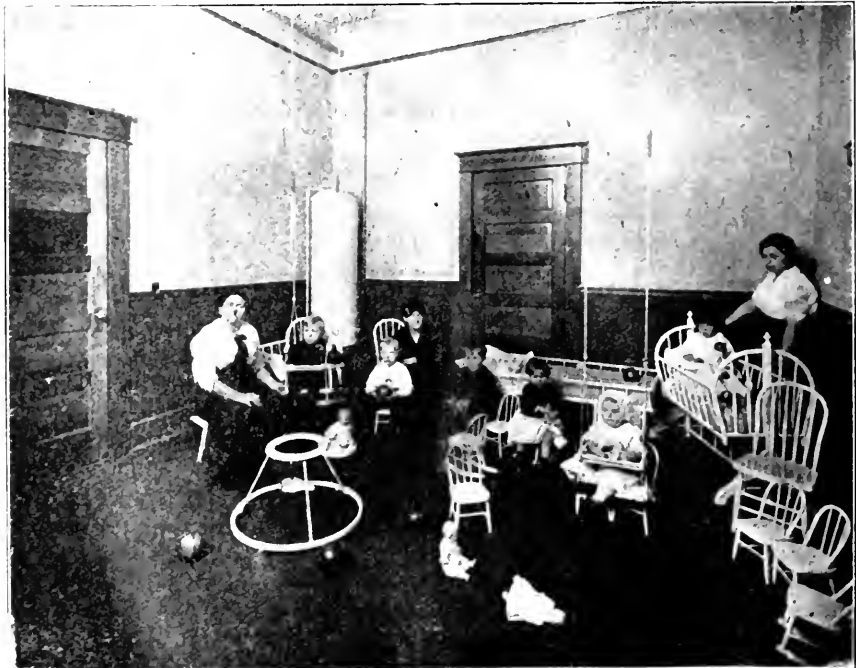
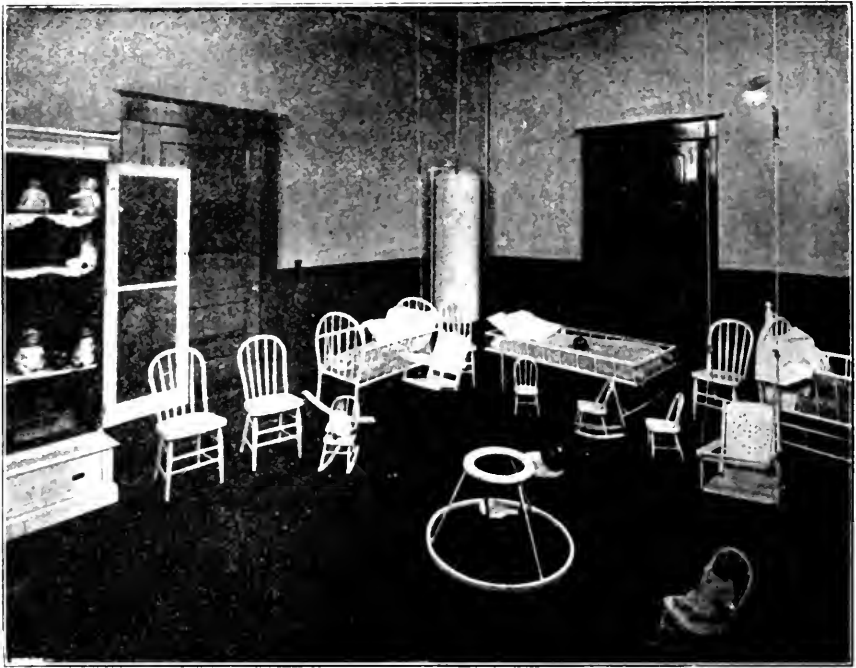
Sunday School Nursery Department.

The Sunday School of the Second ward of the Liberty stake, Salt Lake City, has introduced an innovation in the form of a Nursery Department.

The object of this department is to care for babies in arms and to furnish entertainment for children up to the time they are able to enter the Kindergarten Department, thus leaving the parents free to attend the Parents' Class and to take an active part in the Sunday School in general.

These babies and young children are cared for by competent nurses and assistants and they enjoy the hours spent in their own comfortable little department as much as their parents enjoy the profitable discussions in the Parents' Class.

It will be seen by the illustrations accompanying that the nursery room is large and airy and well equipped for the entertainment and amusement of children.



Sunday School Nursery Department of the Second Ward, Liberty Stake, Sunday School

The equipment consists of small beds and cradles, walking chairs, swings, dolls, balls, story books, small rocking and straight back chairs, etc. Pillow slips and bed linen are changed weekly, and everything is kept strictly sanitary. All furniture is painted with white enamel and a suitable carpet covers the floor—all appointments tending to make it an inviting playroom where the children feel at home.

The Superintendency of the Sunday School make it a special point to invite the mothers of babes and young children to attend the Parents' Class and to place their children for care in this cozy nursery—and it must be gratifying to these officers to see how many there are who take advantage of this opportunity.

The Bishop of this enterprising ward is Elder Heber C. Iverson and the members of the Sunday School Superintendency are: Charles E. Rose, Superintendent; David Athay, First Assistant; H. B. Elder, Second Assistant.

This original and progressive idea, we feel sure, will appeal to the officers of our ward Relief Societies and to the members who are mothers of small children, as very practical, and it opens to view a new field of possibilities in the way of increasing our Relief Society membership. We need the young women in the Relief Society work and the young women need the Relief Society work. Is it not possible that this plan, which works so successfully in a Sunday School might be introduced into ward Relief Societies?

In the event of this or a similar scheme being adopted in a ward organization, and in case young girls could not be procured to care for the children, the mothers themselves might, with profit to all concerned, alternate in performing this service. Two members could easily attend to a dozen or more children and leave the rest of the members free to enjoy the meeting.

Think this over, ward workers.

Change of Address.

The mission headquarters of the Eastern States Mission has been removed from 33 West 126th Street, New York City, to 1140 Bedford Avenue, Brooklyn, New York.

All correspondence and Relief Society matters connected with this mission will please take notice of this change.

MISS MARGARET EDWARD,
President Eastern States Mission
Relief Society.

EDITORIAL

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

Motto—Charity Never Faieth.

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RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah.

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MAY, 1917.

No. 5.

WAR IS UPON US.

War.

Out of the East came a cloud and spread upward and noonward. We were all so busy with eating and drinking, marrying and giving in marriage that we did not remember that as it was in the days of Noah so shall it be in the days of the coming of the Son of Man. We knew there were fierce storms raging over there in the far eastern horizon beyond the waters of the great deep, but the sun had shone for us from childhood and clouds were but temporary matters. So the cloud spread. Out there in the far-away lands darkness is covering the earth, but having the Light we are inclined to waste our hours in play. Men have been wasting life and treasure out there in pungent streams—who can tell, women may yet join in active conflict side by side with these blood-crazed, blind-folded men, as they did in the days of Mormon and Moroni. Why not? Life is counted cheap, parenthood is scorned, virtue a weakness of the poor, and faith a superstition. How naturally the war clouds have settled—spread—and are even now covering the whole earth.

In Utah.

Here we face war's indirect problems. This time next year we may be too war-stricken to talk about it. Twisted heartstrings give forth no sound. Death is dumb. Our present problems—yes

--just the same old questions of daily duties. Add a pinch of economy, a fresh sprinkling of prayer, a dash of humor, and there you are.

**War
Preparation
For Women.**

Have you a bit of ground around your house, five hundred or not more than fifty feet? Plant it into vegetables. Put in succulent roots, all kinds of growing things that will contribute life to yourselves and your families. No spot of ground which can be made to yield should be left vacant this war-year. Not an hour of time, an ounce of strength, or a crust of bread should be wasted during this critical period.

**The Laws
of God.**

The clouds are gathering—have we a right to shelter in the pavilion of Infinite Love and Divine Law? God loves His warring sons under the European war clouds; but even He must let them reap the harvest of hate, disobedience and corruption which most of them have sown. If we would be protected by the Divine Law we must set our lives in tune with its mandates. And as the strength of a chain is its weakest link, so do this people rise and fall together—each lifted a little by the law-keepers or pulled down a little by the law-breakers.

**We Shall
Be Loyal.**

War may exact its toll from your household and mine—but when this Government calls on Utah mothers and daughters, we shall know no allegiance except to God and the United States of America, and we will fling our starry banners to the breeze, and if need be fashion and clothe our sons for war, and with our last kiss whisper the trenchant words of Brigham Young to the boys he sent out into the borderland of conflict in pioneer days,—“Say your prayes, and keep your powder dry.” Come, sisters, let us get our own powder in readiness.

**All Are
Americans.**

We are all Latter-day Saints, we wives and mothers of the Relief Society, all American citizens. We know no English, Dutch, Scandinavian, nor German—we are voting units of Utah and of the United States of America. Therefore, we will work together, we English—Dutch—Scandinavian—German women patriots, born or adopted American, as we will all kneel together, whispering prayers for our loved ones, and yet asking God to abolish autocracy all over this sad earth, giving liberty to the people and hastening the day when He shall come to rule whose right it is to reign over the whole earth.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN APRIL.

GLEANNING IN ALIEN FIELDS.

Reading: *The Book of Ruth*. References: Kitta's *Palestine*. Part III, and McCurdy's *History, Prophecy, and the Monuments*, Chapter II, Smith's *Old Testament History*, Geikie's *Hours With the Bible*.

The general conditions that prevailed in Palestine at the time of Ruth, the Moabitish maiden, are what we shall be concerned with in this lesson.

Israel was then ruled by judges. There was therefore no centralized political government, with a single recognized head. If we may accept the statement of Josephus on this point, Eli was the religious head of the Israelites at the time of Ruth. Later, this part of their being kingless whereas all the surrounding nations had kings, was a source of an unworthy embarrassment to the people, and as Samuel, who came after Eli, gave them a king. But in the prophet, who constituted their religious head, the descendants of Jacob had a strong centralized religious power to which they all looked for guidance. We have something like this in our day in the fact that, looking at the matter in a religious light merely, Latter-day Saints who live in the various states of the Union, the European countries, and the ocean isles all look to President Joseph F. Smith for spiritual direction.

The Children of Israel were not alone in Palestine. It is true that on the west of the Jordan river they occupied the greater part of the country from Dan on the north to Beersheba on the south—a territory of about one hundred and seventy-five miles long by about fifty miles wide. Even here, however, there were Canaanitish towns the inhabitants of which they either could not or did not expel. But on the east of Jordan were the Moabites and the Ammonites, descendants of Lot and his two daughters. Before and after the time of Ruth, it seems, there existed considerable bitterness of feeling between these peoples and the Jews. But at the time of which we are now speaking it would appear that the two were on friendly relations.

Palestinean towns do not appear to have been large during this period, although they are called "cities." "Cities" in those

days were like the early Bible "kings"—small and of little consequence. Canaanitish towns, which were later occupied by the conquering Israelites, were walled, and this fact accounts for the difficulty the latter had in taking them. These walled towns alone were secure in those troublous times of war. "The streets of Eastern towns are always exceedingly narrow, that the shadow of the houses may keep them cool; and the appearance of these streets is dull and uninviting, as the houses do not front the road." None of the streets in Jewish towns at this time were paved. The towns of this period, from an absence of public buildings, must have been rather mean in appearance. Public transactions often took place at the gates of towns.

In Abrahamic times tents were the only habitations we read of as permanent dwellings. There is an occasional reference, however, to huts, or booths, "small dwellings made of green or dry branches of trees intertwined, and sometimes plastered with mud." On entering the Land of Canaan, the Israelites almost of necessity occupied the houses from which they had driven out their inhabitants. "These appear for a long time to have been poor and low, and built either of sun-dried mud or unhewn stones; timber for building being scarce in that country; and hence the employment of it in large quantities, as in some of Solomon's buildings, was a sign of costliness and magnificence." There was no glass in the windows; they were latticed to give free passage to air and a degree of light, at the same time excluding birds and bats. "In winter the cold was kept out by thin veils over the windows, or by shutters with holes in them sufficient to admit the light. No ancient houses had chimneys." Articles of furniture were few and simple, because of the fact that the people in Palestine spent much of their time out of doors. They sat mainly on mats, crosslegged, although raised seats were not unknown. "The beds consisted of mattresses and quilted coverlets, laid upon the floor at night, and stowed away in a recess by day. Sheets, blankets, and bedsteads are not known in the East." Every family ground its own corn, using for this purpose two stones, the upper of which was turned round and had a hold to allow the grain to be put through.

Like most Eastern people, the Israelites were plain and simple in their food, which consisted chiefly of bread, vegetables, fruits (green and preserved), honey, milk, curds, cream, butter, and cheese. Meat could hardly be called an ordinary article of food, except among the higher classes of the people dwelling in towns. The use of animal food was, indeed, restricted in some degree by the law, which allowed the flesh of no beasts to be eaten but such as chewed the cud and parted the hoof, nor any fish but such as had both fins and gills. These restrictions rendered it difficult for a strict Jew to eat with a heathen. The hog

was not forbidden more especially than many other animals; but being the only unclean beast the flesh of which was usually and commonly eaten, its absence from the diet of the Jews attracted more attention than any other prohibition. Poultry was but sparingly used. The only domestic birds kept were pigeons and the common fowl. Bread was baked, not in loaves as with us, but in rolls or flat cakes. There were no knives or forks used in those days, the food being conveyed from the dish to the mouth by the right hand. This is why the hands had to be washed before eating. The principal meal was after the labors of the day were over, although "a kind of lunch, consisting of bread, milk, cheese, etc., was taken in the forenoon." When the Hebrews "ate from a table, they used seats; but when they sat on the ground, the meal was laid on a cloth spread on the floor, with a large piece of leather under it, to prevent mats or carpets from being soiled." It was only after the captivity that the Jews learned from the Persians the art of reclining at the dining table. Wine, though greatly diluted, was commonly drunk during meals, as the cistern water often became polluted and unfit to drink. Feasts and entertainments were frequent, at which the guests were anointed with precious, perfumed oil while jests, riddles, singing, music, dancing, and story-telling were indulged in.

On account of the divine prohibition against painting, drawing, or carving the image of anything, we have less accurate information concerning the dress of the Israelites than of anything else in their social life. But "we may conceive the figure of a Jew, viewed externally, as that of a fullbearded man, clad in a long and loose garment with large sleeves, which was confined to the person by a girdle about the loins; the neck bare, the feet protected by a piece of leather strapped to the sole, and the head either bare (as it seems very often to have been), or covered, among the higher classes, by a kind of turban, and among the common people, by a piece of cloth thrown over the head, and confined by a fillet around the brows." In action, the "arm was made bare," and "the loins were girded" by drawing up the skirts. The appearance of the Jew, however, varied with circumstances, "as when a large, loose, shapeless garment was thrown, like a cloak, over the dress which has been described." On the four corners of this article of clothing it was common to have "a fringe with a piece of blue tape," to remind them that they were a peculiar people. All these dresses, excepting this outer garment, were of linen or cotton, this latter being of wool and hair. Stockings and socks were not in use. Most persons went entirely bare-foot, except in winter or upon a journey. The wealthier classes wore sandals out of doors, except during mourning. The Israelites allowed the hair and beard to grow. "Baldness in men not

old was rare. The hair was dressed and anointed with much care, especially at festivals.

"Women appear to have enjoyed considerably more freedom among the Jews than is now allowed them in Western Asia, although in other respects their condition and employment seem to have been dissimilar." In *Ruth* we read of women eating with men—the only instance of this kind in the Bible. Daughters, in Abrahamic times, as we have seen, tended their father's flocks. The first task of the day usually was to grind corn and to bake. Peasant women gathered fuel and carried water from the wells, which were usually on the outskirts of town. The clothes used by the family were made by the women members, as also were the tapestries for bed-coverings. Among the women of the poorer classes the dress "was probably coarse and simple, and not materially different from that which we now see among the Bedouin women, and the female peasantry of Syria. This consists of drawers, and a long and loose gown of coarse blue linen, with some ornamental bordering wrought with the needle, in another color, about the neck and bosom. The head is covered with a kind of turban, connected with which behind, is a veil which covers the neck, back, and bosom. We may presume, with still greater certainty, that women of superior condition wore, over their inner dress, a frock or tunic like that of the men, but more closely fitting the person, with a girdle formed by an unfolded kerchief. The hair was worn long and, as at present, braided into numerous tresses, with trinkets and ribbons." Ear-rings were also worn, and nose-jewels of gold or silver, and bracelets and armlets.

Marriage and the rearing of children were extremely important among the Israelites. Engagements were contracted by the fathers. If a man died, his widow was given to his brother or nearest of kin, and the firstborn son belonged to the deceased. Divorce was not allowed by Moses except for adultery, which sin was to be punished by stoning the offender to death. Plural marriage, despite the assertions of some Biblical scholars to the contrary, was not only permitted but enjoyed by the divine law. To be barren was "a reproach." Children were "the heritage of the Lord," and "blessed" was he who had his "quiver full." The child remained with the mother till it was five years old, when it was delivered over to the care of the father to be taught the Law. Often the well-to-do employed the services of a private tutor.

The Israelites, like all Orientals, were marked in the expression of their varying moods by outer signs. The men when equals, kissed one another's beards. The kiss of respect or homage was on the brow. Kissing the feet of the person rev-

erenced was common. "The Lord bless thee," was a familiar greeting, as in *Ruth*. The Jewish modes of showing insult appear to us childish, as for instance, spitting upon the beard, or plucking off the hair, or putting a man to do a woman's work, or clapping the hands, kissing, thrusting out the tongue and making a wry mouth, or crunching the teeth and wagging the head. The most intolerable insult, however, was to cast contempt upon a man's mother.

QUESTIONS.

1. What kind of political government did Israel have at the time of Ruth?
2. Were there any other people in Palestine besides Israelites? Explain.
3. Tell about Israelitish towns.
4. Describe the houses of the people in those days.
5. What and how did they eat?
6. Why do we not know more about the dress of those people? Describe their dress.
7. Describe some of their marriage customs; the care of children.
8. Tell of some of the ways the Israelites had of expressing contempt.

BIBLE LESSON FOR JUNE.

"Sanctify them through thy truth. Thy word is truth."
 Doctrine and Covenants, Section 21—57.

LESSON II.

Work and Business.

SECOND WEEK IN JUNE.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN JUNE.

PREFIXES AND SUFFIXES.

COMPOUND SURNAMES—CHANGED SURNAMES.

Many surnames were formed with the addition of the little preposition which preceded place names or followed place names in a qualifying sense.

A prefix means something added before and a suffix means

something added after. For instance, *atte* is an Anglo-Saxon prefix meaning *at the*; Atte-Oak would mean *at the oak*. The Anglo-Saxon *den* or *denn* meant a *cave* or *hole*; so Oak-Den would mean *a cave near an oak*.

Norman prefixes often consisted of the French *de* or *le*, *de* meaning *of*; *de* always preceded the name of a place whence the Norman came, and where he had a castle or an earthwork crowned by a wooden structure, in which he and his family lived. At the time of the Conquest very few nobles and knights had stone dwellings. It sufficed him to throw up a trench—in French *motte*—and to crown it with a house built of wood, reached by a ladder, little better than a hen-roost. In instances where a place-name began with a vowel, the middle *e* would be dropped and the *de* would be fastened right on to the name like, Danvers (D'Anvers), Deveux, Daubigny, Darcy, and Dawney. The German used *von* with the same meaning.

The *Le* introduced by the Normans was the prefix before a descriptive name of a trade or else of a functionary, or expressing some personal characteristic: Le Roux, he of the ruddy complexion or with red hair; Le Portier, the doorward. L'Estranger had become *Stranger*. With its tail cut off it is *Strange*. *Le* also preceded the designation of a man from foreign parts, as Le Brabazon, Le Breton or the man from Breton. The prefix *de* was changed later to *the* and with the lapse of centuries the Saxon *the* and the Norman *de* were both dropped by Englishmen. Adam the page and Phillip the cook became, with the incoming Normans, Adam le Page and Phillip le Cook. Then the articles were dropped altogether and the surname would simply be Page and Cook. The same thing happened with *de*: Richard de Berry and Elias de Oxbridge meant Richard of Berry and Elias of Oxbridge. Both *de* and *le* totally disappeared from the English records after 1535. Richard le Spicer and William de Dean were simply known as Richard Spicer and William Dean. In the same manner the Anglo-Saxon *atte* was dropped and men who had been called John Atte Ford, William Atte Hay and David Atte Stone found themselves after that time called simply John Ford, William Hay and David Stone. In a few instances, however, the *atte* remained as in Atwell, Atwood and Aston. A man might be called William the Long, or le Long; John le Young, or John the Young; Richard le Barber, or Richard the Barber; Robert the Cook, Adam the Page, Thomas the Spencer, or Henry le Walleys (the Welshman).

The Welsh have *ap*, as a prefix; in the course of surname changes *ap* Rice has become Price, *ap* Einion has become Bunyan, *ap* Ewan has become Bevan, and *ap* Owen has become Bowen.

Among the prefixes and suffixes which indicated place names are:

Prefixes

- de* (of)
- le* (the)
- atte* (at the)

Suffixes

- ing* (son of)
- heah* (high) Hemstead
- hus* (house) etc.
- cot* (cottage)
- bothy* (log-hut)
- ham* (home, an enclosure)
- burh* (a fortified place) bury
- kin* or *kyn*, as a suffix is a diminutive
- cock* (diminutive)
- et* (diminutive)
- ell* (a measure)
- y* or *e*, *ye*, same as the
- lin*, *linn*, *lyn*, a waterfall, precipice or ravine
- by* (from, near, beside)
- thorp* or *torp*, a cottage, a little farm or field

Compound Names.

Sometimes surnames are a compound, not so often in America as in England and on the continent. Especially is this true of noble families who keep several surnames to indicate their various lines. The author of "The Story of Family Names," Barrington-Gould is an illustration of a compound name. It is thought to be very fine and cultured in England for people to have these double surnames. An amusing instance occurred in recent years when Mr. Ernest Seton-Thompson came over to America to lecture. His name was simply Ernest Seton, but his managers persuaded him that a compound name would sound more enticing to American ears, so he thoughtlessly assumed the name of Thompson, calling himself Ernest Seton-Thompson, and Ernest Seton-Thompson he was to people on the eastern coast; but when he started on his American travels the breezy, hurried westerner hailed him simply as Mr. Thompson. They had no time nor inclination to spend breath on two names. The consequent irritation to this gentleman's sensitive nerves was so great that he appealed to the press everywhere to change his name about and call him Thompson-Seton or to leave the Thompson out altogether as nature had done and make him simply Ernest Seton. It was no use—reporters juggled with the name, tossing it up one way to have it fall back in a bewildering variety of contortions. He was Tom Seton and Se Thompson, and now you see, and now you

don't see Tom. Mr. Seton finally decided that it was much easier to take a name than to get rid of it and resigned himself doggedly to endure the burden he had himself prepared. Lord Bolton is an Orde-Powlett; Viscount Boyne is a Hamilton-Russel, and Baron Brabourne a Knatchbull-Hugessen. The Duke of Portland is a Cavendish-Bentinck. The Sarl of Ilchester's family name is Fox-Strangeways. Viscount Canterbury is a Manners-Sutton, Lord Londonderry a Vance-Tempest, Lord Eversley a Shaw-Lefevre, Lord Sudeley a Hanbury-Leigh, Lord Wentworth a Noel-Milbanke.

Changed Names.

It happens not infrequently that men wish to change their names, sometimes because they dislike the name itself, sometimes because some odium is attached to it, sometimes because they wish to hide their identity, and sometimes adopted children have their names changed. All of these changes are confusing and misleading to genealogists. It is much better to keep the surname evils we may have than to flee to those we know not of.

A very famous Welshman named Morgan, in 1500, married the only daughter and heiress of William Young. He assumed the name of Young as did many other Englishmen under similar circumstances. Any one who was searching for either Youngs or Morgans would be entirely lost unless they received some information concerning this change. Several families in Utah have changed their surnames while many deliberately changed the spelling thereof. The changing of a surname is regulated by law, in all civilized countries, so vital a matter is it considered to be by governments. Few genealogists go back any distance on family lines without finding instances of these changed names.

Note.—This lesson closes the season's study in Genealogy. We regret the fact that we were unable to secure enough surname books to supply our students. However, the results may be very advantageous to us. We hope to have our own surname book ready for use when we open our classes in September, and we shall take our lessons from that book. It has been a difficult task for the genealogical class teachers to prepare the lessons this year, and all will, no doubt be glad to cover the same ground again next year with very much better facilities and a lesson book of our own to work with. We congratulate all who have made any sort of success this year and feel to sympathize with those who have failed in any sense; but we are all working together with the best wisdom we have and our mistakes and failures will but teach us the better way.

QUESTIONS.

What can you say of prefixes?

What is the meaning of a suffix?

Give instances of both suffixes and prefixes.

What is a compound name?

Why have they been used?

What would you think of a compound name, especially for married women?

Why should governments object to people changing their surnames?

Will you explain to the class by what process of law a person could change his name? (Consult a lawyer for an answer to this question.)

LITERATURE.

THIRD WEEK IN MAY.

OLD TIME TALES.

From the great cliffs that make our craggy canyon walls, rough pieces of stone are constantly being broken by the frost and other elements. These rock fragments, falling down the mountain side, frequently reach the stream below. Such as do are washed and tumbled along by the water, and ground against other stones in the creek bed until they become smoothed and polished boulders, which are often scattered over the valley floor.

In some such way as this, have old tales been carried down the stream of time to us. In days of long ago people used to sit around their campfires and hearthstones and tell stories to entertain one another. These stories, no doubt, were at first crude—rough-hewn in style; but many of them were interesting enough to be remembered and passed from father to son, and son to grandson down the ages. In being thus told and retold, they were often changed and polished into charming tales.

Literature is full of these old stories. No one knows who first told them; but such story-tellers as Æsop and the Grimm Brothers have made collections of them; authors like Shakespeare, Scott, Irving, Tennyson, and many others have woven them into their choicest tales. In most of our writings are allusions to them. It is, therefore, quite impossible to understand literature fully without knowing something about this literary heritage of the past.

Old time tales come to us in many different forms; but for purpose of study they may be classified as follows:

1. Nursery Tales; 2. Fairy Tales; 3. Fables; 4. Parables; 5. Myths; 6. Legends.

The Nursery Tale is familiar to most mothers. Such stories as "The Three Little Pigs," "The Little Red Hen," "The Ginger-

bread Man," and "Three Billy Goats Gruff." belong to this group. They might be called "repetition tales," since certain parts in them are constantly repeated. The nursery tale is a simple little tale created mainly to amuse children, generally it is harmless and usually very interesting for little folk.

Fairy tales are also well known. These are fanciful creations, having in them fairies, elves, and other supernatural characters that work in magic ways to help or harm human folk. Cinderella is one of the best illustrations. "Jack and the Beanstalk" is another fairy tale. The fairy in this story represents the boy's ambition. The giant, whom Jack outwits and finally overcomes, typifies brute force. Many a lad like Jack has conquered by skill and intelligence some such giant.

The fairy tale generally carries some hidden meaning; but its chief appeal to the young lies in the charm of the story itself.

The fable is a story told to point a moral. Its chief characters are usually animals personified. A good example of this sort of tale is found in

THE HARE AND THE TORTOISE.

A conceited hare, as you remember, once challenged a tortoise to a race. The tortoise accepted and they started. Of course, the swift hare bounded easily ahead of his slow rival; but when half way to the goal, the hare, thinking that the race was easily his, lay down to rest. He fell asleep, while the tortoise, plodding steadily on, finally overtook and passed the foolish hare. When the sleeper awoke, he found the old tortoise at the goal. The moral is plain: *Slow and steady wins the race.*

Usually the meaning of the fable can be put like this, in the form of a proverb.

The parable differs from the fable in that it seldom, if ever, has animal characters; and its meaning cannot so readily be given as a maxim. Some spiritual truth, some lesson of life, is illuminated or explained by the parable. The illustration at the beginning of this lesson, wherein the stones in the stream are compared with old time tales, is a kind of parable.

The following interesting parable is one which Benjamin Franklin was very fond of telling to his friends. It is called

THE PARABLE OF ABRAHAM.

"And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

"And behold, a man, bowed with age, came from the way of the wilderness, leaning on a staff.

"And Abraham arose and met him, and said unto him, 'Turn

in I pray thee, and wash thy feet, and tarry the night, and thou shalt arise early on the morrow, and go on thy way.'

"But the man said, 'Nay, for I will abide under this tree.'

"And Abraham pressed him greatly: so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat.

"And when Abraham blessed not God, he said unto him, 'Wherefore dost thou not worship the most high God?'

"And the man answered and said, 'I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a god, which abideth in my house, and provideth me with all things.'

"And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth into the wilderness.

"And at midnight God called unto Abraham, saying, 'Abraham, where is the stranger?'

"And Abraham answered and said, 'Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out.'

"And God said, 'Have I borne with him these hundred ninety and eight years, and nourished him and clothed him notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night?'

Where Franklin obtained this interesting parable is not known. It sounds very much like a Biblical story, but it is not found in the Bible.

The myth is a fanciful story dealing with nature, which is often personified in the form of gods and goddesses, and other supernatural beings. A good illustration of this story is

THE STORY OF CYLTIE.

Cyلتie was a little sea nymph who would often come to the top of the waves and ride over them in her sea-shell chariot.

One day Cyلتie saw Apollo, the sun god, coming out of his beautiful home, curtained by clouds, to make his daily trip across the sky.

Clytie was so charmed with the sun god that she stood on the shore gazing all day in admiration.

When the sun sank behind the clouds in the west, Clytie turned to go back to her sea-cave home; but she could not move. Her little toes had turned into tiny brown rootlets, her dress was changed to green leaves, her pretty round face was sunburnt from gazing at the sun so long; and her golden curls were changed to the golden petals of the sunflower.

Clytie's sunflower children, may still be seen gazing upward

at Apollo the sun god, as he drives his fiery chariot across the sky.

Such fanciful old tales seem strange or even foolish to us today; yet they often have a charm about them, especially when one sees the beauties of nature through them.

In days of long ago, before the Bible came with its higher truths, these myths were believed. People worshiped Apollo, the sun god, Diana, the moon goddess, and the other deities about which such myths were told.

It is necessary to know something of the myths in order to interpret clearly many Bible sayings, such as, "Thou shalt have no other gods before me."

The legend is a traditional tale in which fact is mixed with fancy. It often deals with historical characters. The story of Robert Bruce and the spider, and of Washington and his hatchet, are good examples of the legendary story. The "Tales of the Wayside Inn," by Longfellow, is made up largely of legends. One of the stories to be found there is called

THE LEGEND BEAUTIFUL.

It tells of a monk who went to the top of the church tower to pray. In the midst of his fervent devotions he was blessed with a vision of the Savior. As he was gazing in adoration on the heavenly personage, the poor and the sick people began to knock and call down at the convent gate for the monk to come and minister to their needs.

He hesitated a moment, undecided whether to go and do his daily work, or remain and worship his Lord. But his sense of duty made him forego the blessed privilege, and he rose and went to help the needy. When he returned, the Savior, still there awaiting his return, said to him, "Hadst thou stayed I must have fled."

The poet reinforced the lesson of the legend by adding these lines:

"Do thy duty, that is best,
Leave unto the Lord the rest."

Out of these old time tales comes many a beautiful truth. They are often charming in their interest. The best of them should find place in our lives.

LESSON OUTLINE.

1. Explain how the old time tales have been produced and brought down to us.
2. Name six different kinds of folk tales.
3. Read in some primary book used by school children, a nursery tale, a fairy tale, and a fable.

4. Be ready to tell some parable from the Bible.
5. Find, if you can, the myth of Persephone the Goddess of spring, and show how it reflects nature.
6. In Baldwin's "Fifty Famous Stones" are some charming legends. Read from it the tale of "Androches and the Lion," or "Damocles and His Sword," "The Bell of Atri," and be ready to tell one of them.

LESSON IV.

Home Economics

FOURTH WEEK IN JUNE.

VARIOUS FACTORS AFFECTING THE USE OF FOODS.

One of the most important factors in digestion is the condition of the nervous system. Change of scene, open-air life, dropping the little frets and worries, taking time to look over the day's work before plunging into it, remembering that nothing matters greatly after all, making time for recreation and during that time letting go of work, working steadily but avoiding hurry, and finally sleeping enough, are all aids in keeping the nerves toned. The acme of good digestion is to provide plain, well-cooked, palatable fare, eat with appetite born of fresh air and exercise, and forget that there are such things as organs of digestion. With the very young the main idea is to start good eating habits to such an extent that they will become fixed. Your April lesson shows plainly how to form these habits and will have additional force if the book by Dr. Mary L. Rose of Clumbia, entitled "Feeding the Family" is used; (publishers, Macmillan Company, Chicago, \$2 by mail; order from Sunday School Book Store, or Deseret News Book Store). In this book diets according to age and occupation are worked out in such manner as to be of practical use to every mother. Another source of information is the recent bulletin No. 808 put out by the Department of Agriculture, Washington, D. C. This is the first of a series giving suggestions on how to select foods so as to obtain the most nutrition for the money expended.

Elimination plays an important part in nutrition. Foods have certain waste matters such as seed coats of cereals, and there are certain products of digestion that finally collect in the large intestine. There is in the normal individual an automatic call for the removal of these waste matters, which if not attended to results in constipation. Young children should be taught to form

regular habits and as they grow older should be constantly reminded and educated by parents and warned of the dangers which result in neglecting this important duty. Waste matters in the intestine are attacked by bacteria and finally putrefy and cause a poisoning of the blood. Headache, heaviness, sallowness and lowered vitality constitute a condition open to taking cold and disease is the result. Tell your girls that no matter how fair the exterior, neglect of this function makes the body like a town with a clogged sewer. I would add also that the inconvenience of the outdoor toilet and the uncleanly condition in which it is often kept, are sometimes factors in forming careless habits. Work then to obtain indoor conveniences as a matter of health and comfort.

Dress and carriage influence digestion of food. A stooping position while eating is not good, while tight dress, impeding the circulation, is a serious factor. Insufficient clothing causing chill will impede digestion.

Regularity of service of meals, especially in the case of children, is a necessity. The body is mechanical in action and too long a wait for a meal may result in their getting too hungry and overeating, and is productive of headache and nervousness. Plenty of time for the partaking of a meal should be allowed. It is good training for children to understand that they cannot leave the table until all are through. Time between school sessions should be of sufficient length to allow for an unhurried noon lunch. Education consists of something more than books, and the care of the body should be a big factor in that education.

Mastication largely depends upon an absence of a rushed feeling and the formation of the deliberate eating habit. Parents are often to blame by saying at table "Now hurry, don't be all day eating." A difference should be made between a child playing with his food or starting to eat when everyone else is through, and the time required for thorough mastication of each mouthful. The old country custom of not allowing any child to leave the table until the meal was really through, seemed a hardship at times but had good results. Perhaps a better suggestion would be the plan adopted by a family who at the principal meal of the day made it a rule that each member of the family should contribute something of interest to the conversation, shop talk of course being prohibited. The hurried, silent "feeding time" which our family meal too often suggests gave way to easy interchange of thought, and made the meal a time of pleasure.

Palatability of foods is another factor depending somewhat upon individual taste, preparation of food and service. There are children to whom some foods will always be distasteful and it is a foolish thing to try to force them to partake thereof. However,

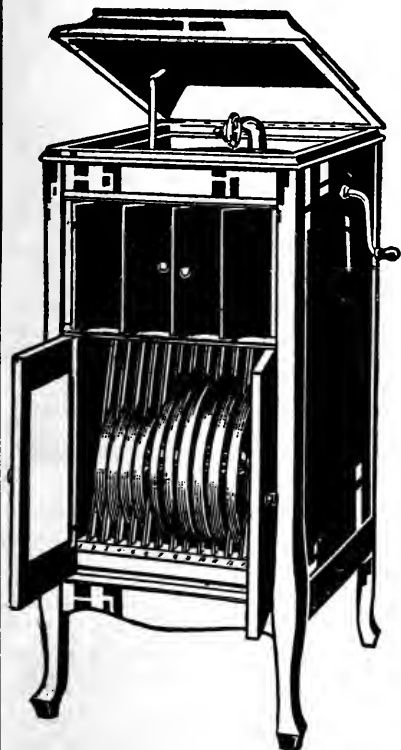
children are very imitative and the making of adverse remarks regarding the food does a great deal towards shaping a child's likes and dislikes. Often the dislike of greens, salads, and vegetables begins with the feeling aroused by hearing father say "No, thanks, I don't care for any fodder. I'm a man, not stock." Again, some of the food points in child nutrition taught in this year's lessons will be entirely lost unless there is co-operation between parents on this subject. Both must realize the importance of not only providing the right kind of food for growth, but also of avoiding such foods as will retard growth, and must get over the idea that to refuse what the child asks for is stingy or unkind. I remember well the case of a little girl who had her own way in regard to everything but the question of what she should eat. The wonder was that the extreme docility with which she accepted her parents' decisions in such matters did not give them the key to the best method of dealing with her in other things, namely, a firm, unchanging but kind refusal.

The mental condition of the individual has much to do with ease of digestion. The digestive juices are affected by worry, overwork, fear, anger, and similarly by joy, in the absence of undue excitement, happiness and a feeling of rest and good cheer are serious factors to be considered. The meal time is no occasion for scolding, complaining or airing of troubles.

But the crux of the whole matter, young mothers, lies in beginning as you mean to go on and that beginning must be made first with the father himself who may have been poorly trained in food habits. Do not say as so many young home-makers do, "It is no use cooking any green vegetables for I have to eat them alone. John does not like any vegetable but potatoes." Just go right on preparing all vegetables in various palatable ways and he will join you by and by, and even if he doesn't you will insure their presence at your table when your first child is ready to eat with you. A little thought in these matters when starting a new home avoids trouble in the future.

QUESTIONS.

1. Give suggestions of methods for insuring good habits in elimination in children from one year up to school age.
2. Discuss how this may be controlled in children of school age.
3. Discuss the possibility of arranging farm work so as to allow of better meals in relation to time and regularity.
4. Name some foods that your children will not eat. Discuss different ways in which they may be prepared or methods used to induce them to try same.



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O say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars through the perilous fight,
O'er the ramparts we watched were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof, through the night, that our flag was still there.

CHORUS.

O say, does that Star-spangled Banner yet wave
O'er the land of the free and the home of the brave?

On the shore, dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, now conceals, now discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines on the stream;

CHORUS.

'Tis the Star-spangled Banner: O long may it wave
O'er the land of the free and the home of the brave!

And where is that band who so vauntingly swore
That the havoc of war and the battle's confusion
A home and a country should leave us no more?
Their blood has washed out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave;

CHORUS.

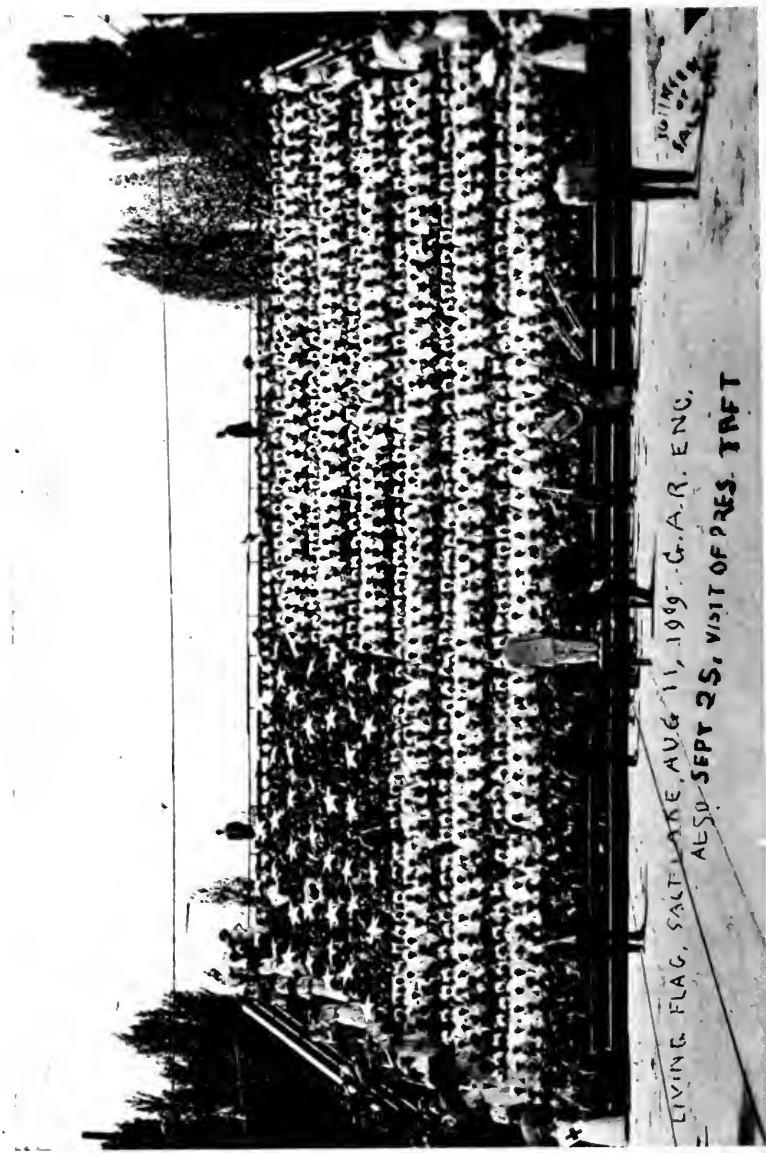
And the Star-spangled Banner in triumph doth wave
O'er the land of the free and the home of the brave.

O thus be it ever, when freemen shall stand
Between their loved homes and the war's desolation!
Blest with vict'ry and peace, may the heav'n-rescued land
Praise the Power that hath made and preserved us a nation!
Then conquer we must, when our cause it is just;
And this be our motto: "In God is our trust!"

CHORUS.

And the Star-spangled Banner in triumph shall wave
O'er the land of the free and the home of the brave.

FRANCIS SCOTT KEY.



LIVING FLAG, SALT LAKE, AUG 11, 1909. G. A. R. ENG.
ALSO SEPT 25, VISIT OF PRES. TRIFT

TO THE SALE OF THE

THE
Relief Society Magazine

VOL. IV.

JUNE, 1917.

No. 6

A Widow Mother to Her Son

When He Told Her He Would Enlist

(A True Incident)

My son, O listen to these words I speak—
Nor shame is mine that tears bedew my cheek—
Tho' deep the anguish in thy mother's heart,
She knows that duty bids us now to part.

Ah! fathomless that love a mother feels,
Divine, unselfish, soul to soul it seals;
My son, thou art my One, thou art my All,
Yet through my love I hear our country call.

A prayer for thee shall be my every breath—
O spare my son, and give him not to death—
Yet must thou die that man be not a slave,
Still go, be true, and fill a hero's grave!

Alfred Lambourne.

Another Widowed Mother:

(Note) The exquisitely beautiful poem which opens this *Magazine* was already in the hands of the printers, when the following letter was received by Prof. Richard R. Lyman, husband of Amy Brown Lyman, written by one of our faithful Relief Society presidents --Mrs. Mary M. Lyman, of Deseret Stake.

While in attendance at the recent Relief Society conference, she stated that she felt that she would be unpatriotic if she refused to allow her sons to enlist in the army, adding, "If my country needs my sons, it will have them, and it will get them as volunteers."

The son referred to in the letter, a bright and vigorous boy of 19, is now at Fort Scott in San Francisco, in the country's service.



MARY M. LYMAN.

Delta, Utah, April 14, 1917.

My Darling Loved Richard, Salt Lake City, Utah.

My boasted patriotism is now put to the severest test. I have been weighed in the balance, but not found wanting, although the tears will come and the pain in my heart is all that I can bear.

Rich has enlisted and will start for Salt Lake at 11:19 Sunday night. But through all the smart and tears I thank the Lord I have not raised a coward.

You told me once what an ordeal it was to you when Jean Driggs requested you to arrange his affairs before going to the Border. You can imagine the feelings of a poor widowed mother going through the same ordeal.

Love to Amy and the children.

Richard, pray for your sorrow-burdened aunt,

MARY M. LYMAN.

General Conference of the Relief Society.

Amy Brown Lyman

The Annual Conference of the Relief Society was held in Salt Lake City, Wednesday and Thursday, April 4 and 5, 1917. Two public sessions were held, Wednesday, April 4, in the Salt Lake Assembly Hall, and two sessions for stake officers were held Thursday, April 5, in the Assembly Hall of the Bishop's building.

The Home Economics Department held two demonstrations during the conference at which gas and electric stoves with fireless ovens were demonstrated. This department also held a special meeting in the interest of pure milk, with Prof. Fred W. Merrill, of Minneapolis, Minnesota, as the speaker.

A special meeting was held for secretaries and treasurers during the noon recess, on April 5, at which time methods for compiling reports, were discussed.

A genealogical meeting was held Saturday, at the Salt Lake Assembly Hall at 4:30 p. m. This meeting was held in connection with and under the direction of the Genealogical Society of Utah.

On Thursday evening a brilliant reception was held at the home of Counselor Julina L. Smith—Bee-hive House—at which the members of the General Board of the Relief Society were hostesses to the General Boards of the Y. L. M. I. A. and Primary Associations and the official representatives of the Relief Society; 350 women called during the hours from eight to eleven.

Thursday noon, luncheon was served to the 390 stake officers who were in attendance at the officers' meeting.

The attendance at the conference was larger than ever before. At the morning session of the public meeting 1,545 were in attendance, and at the afternoon meeting the number was swelled to 1,946.

At the two officers' meetings which were limited to stake officers there were present 390.

The representation at the officers' meetings was as follows: General Board members, 19; stake representatives, 58—42 by stake presidents and 16 by other officers; missions represented, 1. Total number of officers present, 390.

The mission represented was the Western States, by the President, Mrs. Jane W. Herrick.

The attendance of stake presidents was larger than ever before in the history of the Relief Society, the number, 42, being the largest so far recorded. There were 51 stake counselors present, 12 stake secretaries, and 5 stake treasurers.

There was a large attendance of stake board members, in some of the near-by stakes the per cent of attendance being 100.

The Relief Society choir, under the able direction of Mrs. Lizzie Thomas Edward, furnished the singing for the general session of the conference, and our General Organist, Miss Edna Coray, furnished artistic accompaniments and voluntaries. Two special numbers were given, one by the male quartette—Samuel D. Winters, Charles Parsons, Vernie Arnold and Frank Parsons—and the other, a tenor solo, by Dr. W. R. Worley.

At the officers' meetings, Mrs. Edward led in congregational singing.

President Emmeline B. Wells presided at the meetings of the conference. In her opening address, she extended cordial greet-



ZURICH RELIEF SOCIETY.

ings to the large assemblage. She expressed her appreciation to her heavenly Father that her life had been spared and that she was permitted to enjoy another General Conference of the Relief Society. Referring to the national crisis, President Wells said that perilous times have come among us, probably sooner than most of us imagined they would. Our hearts are filled with grief and sorrow over the loss of life incident to the great world war, and our sympathy and love go out to those who are so sorely af-

flicted and bereft. The prophecies are being fulfilled which declare that it will hardly be possible to endure the things that are to come in the last days, that the hearts of men will tremble with fear and that men and women will come to Zion to be fed. Mrs. Wells urged her hearers to prepare themselves for the tests that are to come, by being frugal and saving, prayerful and faithful, and by cultivating a spirit of love and charity for all mankind. She emphasized the importance of conservation of all resources and the need of being provident not only in the matter of



OFFICERS OF BERLIN RELIEF SOCIETY.
Taken at celebration, March 17th.

storing grain, but all other food supplies as well. Mrs. Wells spoke of the early days of the Church, at Nauvoo, and of her own testimony that the Prophet Joseph Smith had been sent to build up a Church that would endure till the coming of Christ. She closed by asking God's blessings on our country and all her people. She prayed especially for the youth of Zion, that they might turn to God for guidance and protection that their hearts might be stimulated with the desire to do deeds of valor and honor, of kindness and of charity and love.

Mrs. Aggie Herrick Stevens, President of the Weber stake Relief Society, in a response to the welcome extended by President Wells, spoke with appreciation of the work of the General Board. She stated that the great body of workers in the Relief Society

look to the General Board for spiritual refreshment and practical instruction as the weary traveler in the desert looks to the oasis. She felt that the General Board is composed of women of faith, charity, efficiency and refinement, and that they are instrumental in aiding the Relief Society women to become better home managers, better mothers, and more loyal wives. She spoke very feelingly of her love, and of the love of every member of our great Society, for our beloved president, whom she characterized as a woman of gifts and graces and of the highest spiritual nature and moral strength. Mrs. Stevens referred to the *Relief Society*



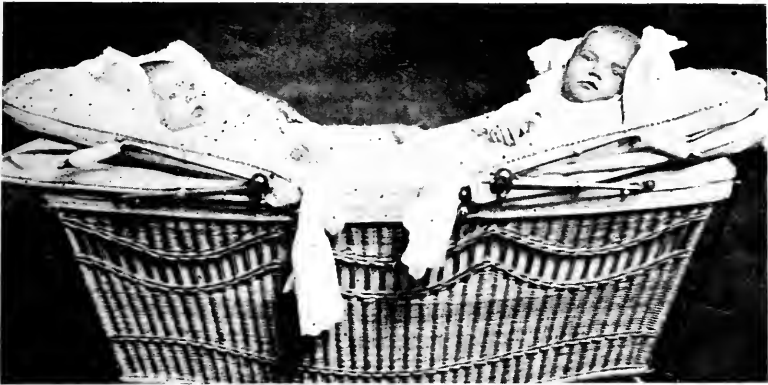
AT THE L. D. S. HEADQUARTERS, ZURICH, SWITZERLAND.

Magazine as a messenger of light, which is filled with inspiration and instruction, and goes over land and over sea, bearing tidings of joy and love to the remotest branches of the Society and uniting them all in a strong bond of common interest. Mrs. Stevens reviewed the work of the organization along lines of theology, genealogy, literature and home economics, and said that it is only after severe mental discipline, study and prayer that we can obtain success along these lines.

She spoke of the beautiful charity work of the organization, stating that other things are more important than ourselves, and if we forget ourselves in service to others our lives will be enriched beyond measure. The three laws of Christ are, love, service, and sacrifice, and our observance of these laws will bring rich reward and supreme happiness.

Mrs. Jane W. Herrick, president of the Relief Society in the

Western States Mission, reported the work in her field of labor. She expressed her delight in looking into the honest faces before her—faces of women who are looking to another life, and contrasted them with the vain masses of women who are wasting their efforts in fighting for lost youth. Mrs. Herrick spoke of the co-operation of the Denver Society with the charity organizations of that city. The twenty-one charity societies there are accomplishing a wonderful work, and not a little assistance has been given by the local "Mormon" women. She contrasted the salaried charity workers of other organizations with the unpaid Relief Society workers, and explained a few details of the work. The Denver branch recently raised \$84.18 for their own purposes



Twins born several weeks after the father had fallen in the battlefield. The mother is Mrs. Elizabeth Hofer, president of the Relief Society, Frankfurt, Germany.

and collected \$400.00 for the United Charity Organization of Denver. One year ago there was not a Relief Society in the whole Western States Mission, two having been disorganized several years ago. At the present time there are five societies with two more ready for organization. The branches are located in Denver, Alamosa, Omaha, Trinidad and Pueblo. The total membership in the mission is 127. They report 100 per cent subscription to the *Magazine*, and 100 per cent membership dues.

Glimpses of Relief Society mission work abroad were vividly pictured by Mrs. Rose B. Valentine—until recently president of the Swiss-German Mission. With her husband, Mrs. Valentine entered this mission in 1911. She found that during the last twenty-five years there have been sporadic Relief Society organizations at various places. In 1911 there were only two in actual operation—those in Zurich and Konigsberg. At present there are

seventeen branches, all of them doing regular work at the outbreak of the war. Mrs. Valentine held the deepest interest of her audience as she related pathetic incidents of the war, and she stated that while the routine work of the mission had been interfered with, the hearts of the masses are being turned from the passing things of the world to the higher spiritual truths. Four hundred members of the Church, Mrs. Valentine stated, had gone to the war, and their places had been taken bravely by the women left behind. These soldiers had taken with them to the trenches



Three Women from Budapest; the only Members of the Church there.

their missionary work, and the mission paper forwarded them by those at home free of charge had been read to comrades on the battle-field. She described one church service on the battle-field, conducted by a member of the Church in a little chapel in a forest when his audience, the soldiers at the front, listened with intense interest to the young "Mormon." Pleas for missionaries had been received from Russia, and Mrs. Valentine entertained the hope that the present freeing of the 200,000,000 people there might mean the opening of the country for the gospel. The speaker explained the outline work taken up by the societies and the deep interest of the Swiss and German women in their study. She

told of the humble beginnings of the charity work of these women, of their small contributions of 8 cents and 10 cents a month, of their great joy on receiving from Utah \$20 for each Society for relief work. These women are not only carrying on their usual duties in their homes and for the Church, but are working evenings patching and knitting for the aid of those more needy than themselves. The speaker closed by making a strong plea for economy as practiced throughout Europe. She deprecated American waste and extravagance, and declared it to be a reproach on the people of the whole country.

Mrs. Rebecca N. Nibley, of the General Board, spoke on the importance of testimony bearing, and of our regular testimony

meetings; of the strength that comes to those who, having been helped and sustained through sore trials, sickness and death, are ready and willing to testify of God's blessings and mercies to them. Such testimony gives encouragement and hope to others, and spiritual development and growth to those who glorify God by testifying of his goodness to them.

Intellectual and spiritual adjustment was the subject spoken upon by Mrs. Ida Smoot Dusenberry. Mrs. Dusenberry said that many vital things are overlooked and unappreciated in our scheme of education—that the real experiences of life are more valuable

educationally than mere mental application, and those who have passed through rich experiences and have made these experiences a part of their development are the truly educated. Jesus said: "Love one another," "Judge not that ye be not judged," "Forgive that ye may be forgiven." These are simple teachings, yet they embody the noblest thoughts of God.

The humble beginning of the "great latter-day work by a young boy of 14, who had plenty to do but no chance for education, grows more astonishing as time goes on. It was his spiritual craving that led to his spiritual enlightenment, and his faith in the passage: "If any of you lack wisdom, let him ask of God," which brought the rich



L. D. S. Church Headquarters at Basel, Switzerland.

reward. The times are such now that we go to bed at night praying to God and wake up to find in the morning some wonderful fulfilment of prophecy made by the boy the world thought so ignorant. Mrs. Dusenberry called attention to the great efforts of the "Mormon" people along educational lines, with the early beginnings in Utah, when a schoolhouse was among the first buildings erected in the territory. She felt that their struggle for education, together with their rich experiences in temporal and spiritual things had developed them into a sane, a practical and a helpful people. There are, however, with us, as with all the world, some vital things which have been overlooked. The fact of the existence of cripples, blind people, imbeciles and prisons

containing people who have no purpose in life, prove that a systematic effort should be made all over the world for enlightenment along these lines. The mothers who would bring into the world healthy and normal children must themselves have health and strength, and brain power, the latter of which comes through health and strength.

We meet daily on the streets people with set faces, tense bodies, and strained eyes, who are living on a nervous strain, burning the candle at both ends—people who are being undermined with the poison of fatigue.

Mrs. Dusenberry urged the women to take care of their health—for it is the nervous, tired women who become the mothers of deficient children, imbeciles and feeble-minded. The industrial world is studying this problem today. It proclaims that fatigue and nervous exhaustion are the root of ill-health and are responsible for the tragic disease of helplessness.

Mrs. Dusenberry also made a plea for more sensible dress among women and girls, and heavily scored the free-lom of the movies in picturing stories that would have no place in the ordinary home. She declared there should be a state censorship over moving pictures. Some 50,000,000 adolescent boys over the country are in daily attendance at the film theatres, and the dollars spent at such shows if placed side by side would stretch around the world, she said. All the school children of the United States going to the film theatres daily, if marching in single file, would take nineteen days to pass a given point. The picture-show has come to stay, she maintained, and it can be made a factor in education—a factor for good if it can be properly controlled.

At the Wednesday afternoon meeting remarks were made by Miss Lillian Cameron, and addresses were given by Counselors Clarissa S. Williams, Julina L. Smith, by President Joseph F. Smith and Bishop Charles W. Nibley.

Miss Cameron was introduced as the newest member of the General Board of the Relief Society, her appointment to this position having been made since the last regular conference. Miss Cameron expressed herself as feeling highly honored in being chosen to serve on the Board and asked for the sympathy and support of the members in her behalf. She spoke especially on the charity work of the organization, stating that all men and women need help and support, and that we should seek to cover up the faults and failings of each other rather than to expose them.

Counselor Clarissa S. Williams expressed her appreciation for the splendid addresses that had been given during the sessions of the conference. She stated that it is a wondrous mission to save souls and that a mother should begin at her own fireside by setting an example to her own children and to the neighborhood.

The mission of the Relief Society woman is so broad and so

elastic that it embraces every good thing in the world, and rich rewards are in store for those faithful ones who have lived lives of devotion to this cause. More than often the woman who has given the greatest service is the woman with the largest family, and because she does one line of work well she is the better prepared to accomplish other labors.

Mrs. Williams stated that the Relief Society is always ready to take up new thoughts and new work and that in connection with the other auxiliary organizations, we are now called upon to work for improvement in dress and social work. She urged that all Relief Society women stand as a unit in carrying out the instructions of the First Presidency in this matter, and in following closely the recommendations which have been sent out to the various stakes and wards. The general and stake officers have pledged themselves to show by their own example their sincerity in this matter, and to use their efforts toward the accomplishment of the purposes of this special mission. The speaker held that the love of dress is an inherent quality in women and it is right that they should love beautiful things provided they are modest and not extravagant, but she felt that the women of America are going dress and fashion crazy. She urged the mothers to teach modesty and the sacredness of the human body to their children, and stated that mothers themselves are often to blame for the immodest dress of their daughters.

In the old days Brigham Young called upon the women of the Church to retrench and reform in the matter of dress, and if the people had in all these years lived up to this teaching there would be no need now for President Smith to make this special call on the women of today.

Mrs. Williams said that no other thing that we have compares with the sacred heritage of children, and that parents should set the right example, should be companions to their boys and girls, if they would have proper influence with them. She asked God's blessings on the mothers in Israel, that they may have faith, courage and enlightenment and that they may be inspired to carry on the work they are from time to time called upon to do.

Counselor Julina L. Smith spoke of the work of the old Retrenchment Society, in the days of Brigham Young, of the success of that organization along the lines of improvement in dress. She denounced vigorously the prevailing immodesty in dress, and asked the mothers to carry out the instructions of the First Presidency by working unitedly for reform and improvement. Mrs. Smith also condemned race suicide—speaking of it as one of the great curses of the age. She stated that if girls do not desire to take up the burden of motherhood they should not marry. The lack of wealth is no excuse for limiting the family. She declared that if the women of the Church desire to endure faithful

to the end they must live up to their knowledge of the things of God. She said we have received the word of the Lord from the head of the Church, and there is only one man on earth at a time qualified to give that authoritative word; women need not run to any man or listen to old woman's dreams and revelations, for the word of the Lord comes only through His authorized servant.

President Joseph F. Smith then addressed the congregation as follows:

PRESIDENT JOSEPH F. SMITH.

I would very much prefer to listen to some of the good sisters talk to the sisters, and I hardly know what the spirit of the meeting calls for, or what necessities there are for me to say anything. I am very grateful for the privilege of being here with you. I think it is a great privilege for me to live in these last days, and I exceedingly enjoy the multiplicity of blessings that the Lord has mercifully bestowed upon me and mine throughout all my life. And yet I cannot say, nor boast, that the experiences of my life have all been just what I would have liked them to be; and I have been required, a portion of my time at least, to pass through some of the "narrows" incident to the early settlement in the valleys of the Great Salt Lake. I had the experience in my youth of traversing the plains. I had an experience as a herd boy and as a farmer, a sheep man and a stock grower, on a small scale. We never entered into these matters of business extensively, but to a degree necessary to keep the wolf from the door, and to provide for the necessities of a considerable family. I have had experience in all of these things, which I appreciate more than I can tell. In my travels in later years I have seen conditions which existed among our communities that needed correction and advice; and through the experiences that I had gained in early life I was enabled to give advice and counsel many times to our people that I think was beneficial to them. I remember on one occasion I visited one of our new settlements in the northern part of our country, where the valley was high and the warm season of the year was extremely short, and all the heat and moisture that could be had was necessary to produce crops. I witnessed the fact that the whole valley was extremely well watered. This was in the month of August, I believe, and I observed that the water in large streams was running through the farms, and the grain was looking green and beautiful. I spoke at the conference meeting that convened, and took the liberty to advise the good people of that valley to turn the water from their crops and give them a chance to dry out a little and to ripen, to gather a little warmth. That was quite a number of years ago. The Bishop, who was a much

older man than I was, announced after my advice, that "Brother Joseph might know something about preaching the gospel, but he did not know very much about farming." I stayed with a kinsman of mine that evening, and I advised him to go at once and turn the water away from his crops. I said if that is not done they will be green when the frost comes and you will lose your grain. He accepted my counsel, and did as I said, and he was about the only man in the settlement that had ripened grain that fall, or that harvested good crops at least. So, I gained that experience in my youth. It is a good thing today. But what has that to do with the sisters? Why, bless your soul, I have taken a great deal of pleasure in reading the report of the Relief Society's collection of grain, the storing of grain throughout the country, amounting to millions of pounds, and to hundreds and thousands of bushels of grain. Now frost is still in the ground this the fourth day of April, and in some parts of our country there is a foot of snow yet lying all over the farms. How long it may take the sun to melt this snow and put the ground in condition to be cultivated I do not know; but it is possible that we will have an early fall after a very short season this year, and if our grain crop is extremely light it may be that the sisters will not be able to lay up as much grain as they would like to. And I want to say to you that we approve very heartily the idea of having a little breadstuff on hand which, if we do not need ourselves, we can impart to those who do need or will need it in the future. It may be very highly necessary for us to help our neighbors to live, and I think we ought to be careful, industrious, frugal and saving with the materials that the Lord has so bountifully blessed us with hitherto, and we sincerely hope that we will be worthy of his continued blessings.

Now, my sisters, as I have expressed my feelings many times, I will again say that I think the Relief Society organization of the Church of Jesus Christ of Latter-day Saints is one of the most important and necessary and blessed organizations that has been devised since the organization of the Church itself. It is a helpful organization, not only in those things that help to make up the material life, but essential in those things which are of more importance really to the immortal soul than those things which perish and which are confined solely to the necessities of mortal life. I believe that the authority and the influence of this organization should be exerted in behalf of the spiritual welfare and upbuilding of the daughters of Zion and of your sisters throughout all the world, so far as your influence can possibly extend. I think that no women in all the world should be better qualified to live aright than the women who have membership in the Church of Jesus Christ of Latter-day Saints, and who have the privilege of being associated with this Woman's Relief Society.

I think that the best mothers in the world should be found, and consistently found, among the Latter-day Saints. I believe the best wives in all the world are found among the Latter-day Saints. I do not know of any other women in the world that have the same conception of wifehood and motherhood that the Latter-day Saints possess. Our associations are not exclusively intended for this life, for time, as we distinguish it from eternity. We live for time and for eternity. We form associations and relations for time and all eternity. Our affections and our desires are found fitted and prepared to endure not only throughout the temporal or, mortal life, but through all eternity. Women in the world do not contemplate such a thing as this; they do not believe in it. They long for it, no doubt; they hope that such things do or may exist. But who, aside from the Latter-day Saints, have an established religion revealed from God which is intended to so fix these principles in the minds and in the hearts of the sons and daughters of God in a manner that will help them to shape their lives now so that they will be prepared to continue the ties they form here in the eternities that are to come? I do not believe that a woman or man who has not the same conception that we have with reference to the object of life and with reference to the future of our lives, can possibly value life as we do. I do not think any one other than those who possess the faith and the doctrines that we do can entertain the same affection for one another that we do, or that will strive so diligently and so earnestly to make things pleasant for ourselves and for those who are associated with us in life, with a view that we may continue our desirable relations together in time and in all eternity. Who are there besides the Latter-day Saints who contemplate the thought that beyond the grave we will continue in the family organization? the father, the mother, the children recognizing each other in the relations which they owe to each other and in which they stand to each other? this family organization being a unit in the great and perfect organization of God's work, and all destined to continue throughout time and eternity?

My sisters, we have something to hope for, something to live for, something to awaken our desire for that which is better and nobler and more exalting. We are living for eternity and not merely for the moment. Death does not part us from one another, if we have entered into sacred relationships with each other by virtue of the authority that God has revealed to the children of men. Our relationships are formed for eternity. We are immortal beings, and we are looking forward to the growth that is to be attained in an exalted life after we have proved ourselves faithful and true to the covenants that we have entered into here, and then we will receive a fulness of joy. I most sincerely hope that the mothers of Israel will guard very zealously

and very carefully the lives of their daughters and of their sons. I would if I had it in my power make it possible for all mothers to have the joy and the unspeakable satisfaction of rearing their sons and their daughters above the reproach of men and above the power of sin. I would that all Latter-day Saints could live so that their example would be so potent in the lives of their families that forever after their children would rise up and call them blessed, and thank God for their relationship to their parents, and honor their parents for their worthy example and for the lives that they gave them, and for the virtues and purity of life that were inculcated in their being. I would like to see our young people honor the aged. I would like to see children honor their parents and respect and love them, and be obedient to their counsel. Who can counsel a child with greater solicitude for the benefit and wellbeing and happiness of that child better than can the father and the mother? No one. No one can love our children just as we love them, if we are possessed of our talents, if we understand our destiny aright and the calling to which we are called as we should understand it. No one can understand our children better than we. No one can have greater solicitude for their happiness than we have. And so the children ought to honor their parents and hearken to their counsel. And a man and woman who have embraced the gospel of Jesus Christ and who have begun life together, should be able by their power, example and influence to cause their children to emulate them in lives of virtue, honor and in integrity to the kingdom of God which will redound to their own interest and salvation. No one can advise my children with greater earnestness and solicitude for their happiness and salvation than I can do myself. Nobody has more interest in the welfare of my own children than I have. I cannot be satisfied without them. They are part of me. They are mine; God has given them to me, and I want them to live, and I want them to be honorable. I want them to be humble and submissive to the requirements of the gospel. I want them to do right, and to be right in every particular so that they will be worthy of the distinction that the Lord has given them in being numbered among his covenant people who are choice above all other people, because they have made sacrifice for their own salvation in the truth.

Speaking of the fashions of the world, I do not care to say very much on the subject, but I do think that we live in an age the very trend of which is to vice and wickedness. I believe that to a very large extent the fashions of the day, and especially the fashions of women, have a tendency to evil and not to virtue or modesty, and I deplore that evident fact, for you see it on every hand. I deplore the fact that our young women as well as some of our young men—and I don't know whether I would be justi-

fied in making any distinction between the young men and the young women with reference to this matter—are loath to enter into the relationships of husband and wife until they get to be a great deal older than I was when I began life in that way, and considerably older than my wives were when they entered into that relationship with me. Young men want to get homes that are palatial, that are as fine in all their appointments and as modern as anybody else's before they will get married. I think it is a mistake. I think that young men and young women, too, should be willing, even at this day and in the present condition of things, to enter the sacred bonds of marriage together and fight their way together to success, meet their obstacles and their difficulties, and cleave together and co-operate in their temporal affairs, so that they shall succeed. Then they will learn to love one another better, and will be more united throughout their lives, and the Lord will bless them more abundantly. I regret, I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice.

Now, I would rather some of the sisters would talk about these things. They can do it better than I can, for they understand them quite as well as I do, although I am a man of some little experience in family matters; the Lord has given me some forty-five children of my own, and I have had the pleasure and joy of rearing most of them to manhood and womanhood, and some of them are still growing in that direction. The mothers of my children who have been the most blessed with a multiplicity of children are the healthiest, strongest and most able bodied women that I know of. They have never deteriorated through the observance of the principles of life and of natural increase. Now I think I ought to let the sisters talk about these things to you, my sisters; but I am mighty thankful that the mothers of my children have borne me all the way from seven to eleven or twelve children apiece, and they are not sorry for it either. We have not had any too many; in fact, we had to take other people's children, because we did not feel that we had done our duty altogether, and we have raised other children besides our own, and adopted them, and have been for long years grandfathers and grandmothers, and great grandfathers and great grandmothers to their children. But I have no occasion to boast

particularly of that. I am thankful for the blessings of life which we enjoy; and, sisters, let me say to you, that one of the great things that should be looked into carefully by all mothers to whom is entrusted the care and the rearing of their children, is the great and glorious truth that the Lord Almighty is doing this work, and not man. God is at the helm. The Lord has laid the foundation of this work through the instrumentality of His servants whom He has raised up for that purpose, and He has never submitted to the dictation of man since the first revelation to the Prophet Joseph Smith to this day. The Lord Almighty has never left the dictation of His work, nor the personal guidance and direction of His work, to any man that has ever stood at the head, or ever will stand at the head of this great work. I believe that those who have stood at the head of this work have invariably and without exception been guided in all their lives in relation to the advancement of the cause of Zion, by the power of God in them and not by their own wisdom and strength. If we could teach our children this; if we could get this principle embodied in their hearts, it would be well. All our children ought to know that it is the Lord's work, that it is not Joseph F. Smith's, it is not President Anthon H. Lund's, nor President Charles W. Penrose's; it is not the work of John Taylor, nor Wilford Woodruff, nor Lorenzo Snow, nor Brigham Young, nor Joseph Smith the Prophet. We honor these men in the positions that they have occupied; we love them for their integrity and their stability in their calling and their faithfulness. We love them for it, and we will always hold them in veneration for the faithfulness and trust that were imposed in them. But when we take into consideration the cause of the work, the purposes of the work, its progress, its increase in the midst of the earth against all the oppositions that have been arrayed against it in the world, we must consider that the work is God's and not man's. If we could only get that into our hearts and into the hearts of our children, they would not be easily led into by-paths, they would not easily be deceived, they would not easily turn away from the right path, because they would realize that they would be turning away from God, not from President Smith or President Young. Some men have apostatized because they got into a little difference with President Young, or with President Taylor, or perhaps with President Smith or whoever it may have been as the head of the Church, or perhaps the Bishop. Some people I have known, have denied the faith, and have gone away from the gospel of Jesus Christ because they got angry at the Bishop, or thought the Bishop was not doing his duty. What foolishness! Can you conceive of anything more nonsensical than that a man or a woman whose salvation depends upon his or her own fidelity in the cause of Zion turning away from his or her hopes of hap-

piness because somebody else fails to do right, or they think somebody else fails to do the right thing. I never heard of anything more foolish in my life than that a man should be offended before God and should turn away from the love of God in whom there is no shadow of variableness nor turning, because he gets offended at some of his brethren. Now I have made up my mind long years ago that it doesn't make any difference, or would not make any difference to me, who did right or who did wrong in the Church of Jesus Christ of Latter-day Saints. That is not my business. My business is to see to it that I do right, that I maintain my standing in the Church, that I am devoted to principle myself, and I have no determination, nor wish, nor thought, that is not and may not be seconded by the blessing of the Lord. I know that I could not do anything without His blessing, without His favor, without His mercy. I do not expect to be able to stand, any more than I have ever been able to stand, in the Church of Jesus Christ of Latter-day Saints without the help of the Lord, and I do not like to see men nor women get so strong within themselves that they think that they could stand by themselves and of themselves. They cannot do it. We must have the Spirit of the Lord with us, mothers and sisters, in order that we may be enabled to endure the temptation and trials and anxieties of life and stand the test to the end.

Now I am infringing upon your time. I am pleased to see so many of us here. I certainly feel that my whole soul goes out in love, in appreciation and blessing to the mothers in Israel, those who are associated with this glorious, great organization, the Womens' Relief Society. I feel in my heart to bless you, mothers and sisters, with all my heart and with all the power and right that I possess in the priesthood which is after the order of the Son of God. I hold the power and the right to pronounce patriarchal blessings. I have the right and the authority in the priesthood to bless Israel, and to bless those who are faithful, especially; and I feel in my heart to say I bless you. May God bless you, which is greater than all. But if I bless you in the spirit of righteousness and in the Spirit of God and in the true love of the gospel of Jesus Christ, and of the doctrines of Zion, God will bless you, too, for He will recognize and acknowledge the blessing that is pronounced by His faithful servants when those blessings are given in the spirit of the gospel and in the love of the people of God. The Lord bless you. Here is our dear Aunt Em, who has the honor to stand as the President of the board of directors of this great organization in Zion. The Lord has preserved her life till she is past eighty-nine years, still possessing her faculties, her memory and her intellect, and a wonderful amount of physical energy for one of her extreme age. I am proud and thankful that the Lord is so merciful to her and to

those who are associated with her in this great organization, and I pray that the same blessings may be extended unto all those who are called to presiding positions in the various organizations of the Relief Society throughout the Church in all lands, which may God grant, I humbly pray in the name of Jesus. Amen.

At the close of the address of President Smith, Bishop Charles W. Nibley made the following remarks:

BISHOP CHARLES W. NIBLEY.

I will detain you, my dear sisters, but a moment or two, as the time has already expired for closing your meeting. I endorse heartily the words that have been spoken by our President. They are the words of eternal life. They are given by the same spirit that the Savior enjoyed when Peter said, "Lord, if we turn from thee, to whom shall we go? Thou hast the words of eternal life." There is salvation in the counsel and advice of the servants of the Lord who give their best efforts,—the best efforts of their lives—to their labors in the ministry.

I am proud of this organization. I speak of it wherever I go among strangers. It is my chief theme, I may say, in connection with the gospel work. I refer to the wonderful service that these sisters, these organizations are giving to the Church, and the wonderful and magnificent examples that they are showing to the world. They are as a city set upon a hill, whose light cannot be hid. Men note it, marvel at it, and thoughtful men say at once, "Well, there is something wonderful in it!"

As has been stated, we are living in the most wonderful age of all the history of this world. Things are transpiring, matters are coming to pass, not only with respect to this little handful of people, but with respect to the millions of people in the world. Events are transpiring, in such a way and in such rapid succession, that we see clearly that the Lord is cutting his great work short in righteousness. He will not do that which is unrighteous, but so far as He can cut it short in righteousness, that is, do it in a righteous, just manner, He will do it. He said He would cut it short in righteousness. Now we see these things are coming to pass. You are custodians, in a way, of some of His purposes and a certain amount of His work. You have in charge, certainly, the greatest work given to any women in all the history of the world. I believe I am perfectly safe in saying that, to you is given the leadership among the women of all the world. Is not that worth something? "Though the great and the wise," as Brother Penrose's song has it, "all thy beauties despise, to the humble and pure thou art dear." The principles that you have are grand, the lives that you are permitted to lead, the blessings that you

bestow, the helpfulness that you give, the service that you render to the Church and to the world are magnificent. Your work is glorious. I believe with all my heart and soul that it is approved of the Lord. I feel sure it is. That being so, the blessing of the Lord will follow you. The blessing of the President of the high priesthood of His Church is upon you and upon your work. Is not that a great and splendid thing in every way? I do not see how you could be more blessed.

I endorse most thoroughly the expression of President Smith in that the Lord can use me or you, every one of us, if we allow Him to do it, and if we will keep humble. He cannot use the haughty. He cannot use the person who sets himself or herself up to be a great big something above everybody else; but the humble, the meek, the lowly of heart, the strong also, the resolute and determined—these He can use and He will make them the leading spirits in His Church. He is doing it, and has done it. The Lord is blessing you wonderfully. The work that you have done, the work that you are doing, I say again, is marvelous, it is grand. Continue in it, my dear sisters. Be faithful in it. Be devoted to it. Persevere, have courage, fear not, and God will be with you. You will be blessed more abundantly than ever, and you will be set even upon a higher hill, so to speak, before all the world, and all the world will yet glorify the name of our God because of your good works. Amen.

At the close of the afternoon session, Mrs. Susa Young Gates presented the following resolutions on Birth Control and moved their adoption. Mrs. Julia P. M. Farnsworth seconded the motion, and it was enthusiastically carried by the vast assemblage:

RESOLUTIONS CONCERNING BIRTH CONTROL
OR RACE SUICIDE
PRESENTED TO THE RELIEF SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,
IN CONFERENCE ASSEMBLED
APRIL 5, 1917,
SALT LAKE CITY, UTAH.

Whereas, Many of the men and women, clubs and papers of the United States are uniting in an effort to violate the laws of God and nature by urging the use of the contraceptive devices to prevent child-bearing, thus giving greater license to abandoned men and women, while making of marriage a mockery in the sight of God, and

Whereas, This birth-prevention movement has become nation-wide with a "Birth Control League" which publishes a paper

and which has affiliated with similar organizations in England, Holland, Germany, France, Spain, Belgium, Switzerland, Bohemia, Austria, Portugal, Brazil, Cuba, Sweden, Italy and Africa; with United States branches in Ann Arbor, Michigan; Boston, Massachusetts; Cleveland, Ohio; Denver, Colorado; Detroit, Michigan; Indianapolis, Indiana; Los Angeles, California; Minneapolis, Minnesota; New York: The Birth Control League of New York; The Committee of One Thousand; The Mother's Birth Control League of Brownsville, Brooklyn; The National Birth Control League; The Woman's Committee of One Hundred; Painesville, Ohio; Paterson, New Jersey; Pittsburg, Pennsylvania; Portland, Oregon; Rochester, New York; St. Louis, Missouri; St. Paul, Minnesota; The Minnesota State Birth Control League; The Birth Control League of San Francisco; The Seattle Birth Control League; Spokane, Washington; Washington, D. C., The Birth Control League of Washington.

Whereas, Clubs such as the New York City Club and similar clubs in other cities are actively engaged in petitioning legislatures to pass laws protecting these nefarious practices by demanding the repeal of anti-birth-control laws, supported in part by the medical and journalistic profession, and

Whereas, We desire to manifest our faith in God's laws by a movement for better babies and as many of them as virtuous marriage, and the decrees of a just and merciful Father will permit the parents of this people to bear;

Therefore be it Resolved: That we call upon the Latter-day Saint women everywhere to repel this pernicious doctrine both in private conversation, in public talks, in our own homes and families; and to pass similar resolutions in all our stake and ward organizations, and then to live up to them.

Resolved: That we sever all connections with any club, society, or associates who advocate and practice birth-control or race suicide. That we refuse to sustain papers, magazines, publishers and writers who teach this doctrine.

Resolved: That we sustain by our voice and vote all laws and law-makers who advocate and maintain laws prohibiting every unnatural and immoral birth-control propaganda. And be it

Resolved, in conclusion, that we invite the co-operation and support of the Priesthood quorums and auxiliary organizations of the Church in this effort to maintain our high and holy ideals and principles.

OFFICERS' MEETING.

Morning Session.—At the opening of the officers' meeting, Counselor Clarissa S. Williams explained that the two officers' meetings had been limited to stake officers because the room

would not accommodate both stake and ward officers. She recommended that the stake officers pay the strictest attention to all matters of business, taking notes of the important items in order that they might take back to the societies the instructions that were given.

After the roll call the annual financial and statistical general report of the Society was read by the General Secretary, Amy Brown Lyman, and was listened to with the closest attention by all officers present. The stake officers all being familiar with their own respective reports listened with the greatest of interest for the final totals of the general report.

The report showed the Society to be growing in all departments of its work. The balance net resources at the present time are \$606,087.57, and the wheat on hand 215,393 $\frac{1}{3}$ bushels—all property being held in the respective wards. The shrinkage and waste in wheat is less this year than any previous year, due to the fact that better wheat is being stored and better methods of storing are being employed. Comment was made on the fact that wheat had reached a very high market price and satisfaction was felt over the priceless value of grain so patiently stored by the Relief Society women. The report showed the present membership of the Society to be 43,894 and the number of branches, 1,191. These figures include the various missions of the Church. The amount paid for charitable purposes for the year 1916 was \$55,162.25.

Mrs. Lyman praised the work of the stake secretaries in compiling the stake reports, stating that their work had shown remarkable intelligence and ability on their part. The reports from the following stakes were pronounced perfect: Alpine, Blackfoot, Boise, Box Elder, Cottonwood, No. Weber, Ogden, Salt Lake, Shelley, Snowflake, Young, Central States Mission, European Mission, Hawaiian Mission and Southern States Mission. The following stakes had very slight errors: Bingham, Cache, Granite, Jordan, Liberty, Maricopa, Pioneer, St. Joseph, Sevier, So. Davis, So. Sanpete; Western States Mission, Eastern States Mission, California Mission. The following reports were pronounced as good reports: Alberta, Bear Lake, Deseret, Ensign, Hyrum, Malad, No. Davis, No. Sanpete, Oneida, Panguitch, Raft River, St. George, St. Johns, San Juan, San Luis, Tooele, Union, Yellowstone.

Mrs. Lyman reported the following changes in stake organizations: Bannock Stake, President Gwen H. Redford in place of Julia A. Pond, resigned.

Bingham Stake, Mayme H. Laird, President, in place of Elvira C. Steele, resigned.

Boise Stake, Laura J. Adamson, President, in place of Mary A. Rawson, resigned.

Curlew Stake, Rebecca N. Cutler, President, in place of Mary E. Bennett, resigned.

No. Weber Stake, Lucy A. Steers, President, in place of Georgina G. Marriott, resigned.

Oneida Stake, Nellie P. Head, President, in place of Lousia B. Benson, resigned.

Panguitch Stake, Sarah E. Cameron, President, in place of Hannah A. Crosby, resigned.

Wasatch stake, Sophia G. Luke, President, in place of Johannah Jensen, resigned.

Woodruff Stake, Zina Taggart, President in place of Phoebe Brough, resigned.

One new stake has been reported organized during the year—the Idaho stake, Sarah M. McClellan, president.

Attention was called to the fact that there are now in the Society three Lamanite branches located as follows: Wolf Point, Northwestern States Mission, membership, 35; Catawba, Southern States Mission, membership, 16; Papago Ward, Maricopa Stake, membership, 22. The women in these Societies are especially interested in visiting and caring for the sick. Attention was also called to the report that a Relief Society has been organized in the Tahitian Mission, with a membership of 84.

The remainder of the morning session was turned over to a discussion of Relief Society problems. The discussion was led by Counselor Clarissa S. Williams and participated in by the whole body of officers.

Afternoon Session. At the afternoon session remarks were made by Mrs. Susa Young Gates, Mrs. Lucy May Green, Mrs. Emily S. Richards and Mrs. Janette A. Hyde.

Mrs. Gates gave a brief report of the Genealogical work and made some suggestions for the future. She felt gratified with the results of the Society in their work on living record sheets, index cards, and in the numerous excursions to the temple. The annual report shows that 26,201 days have been spent in temple work, an increase of 9,312 over the number of days reported for last year. Mrs. Gates regretted that it had been impossible to furnish the books that were suggested at the beginning of the year, and because of the great disappointment in this matter the Genealogical Society of Utah decided to compile a book on surnames for the use of all organizations interested in Genealogical research. Material for this book is now ready for the printers, and the book will be out in time for our fall work. The speaker stated that all genealogical questions in the wards should be referred to the stake president.

Mrs. Emily S. Richards, who had just returned from an ex-

ecutive session of the National Woman's Suffrage Association, where she went as a delegate from the Utah Suffrage Association, reported that preparedness was the watchword throughout the women's organization of the East. This meeting which she had just attended was called to devise some plan of assistance to the Nation during the present war crisis.

Mrs. Carrie Chapman Catt, president of the association, said it is not enough in the face of the present situation for women to make mere protestations of loyalty to the Government, but that they should devise some plan of assisting which would be definite in scope and practical in character and which the women should guarantee to perform.

Practically the whole country was represented at that meeting, and the women assembled pledged themselves to wage a campaign for increasing the food supply by encouraging thrift and economy and by the elimination of waste.

Mrs. Richards reported that one thousand women have enrolled themselves in a national service school at Washington, D. C., for a course of five weeks' encampment, during which time they will live under military discipline and receive instructions from men—commissioned officers of the Army and Navy. The uniform for the women taking this course is an olive drab coat and skirt, one army blouse, olive necktie, high laced tan boots and campaign hat and olive cord. Personal baggage is limited to one suit case and a hand bag. Jewelry and vanity boxes are absolutely barred. Stringent health regulations are to be observed, and no one will be admitted without a health certificate showing that the applicant can endure camp routine.

While it is not intended to place women aboard ships they may be utilized for shore duty as stenographers, book-keepers, general clerks, etc., and it is felt that the discipline and training received in this camp will make them more efficient for service.

Mrs. Richards stated that in connection with the National Council, to which the Relief Society belongs, the Suffrage Association expects to register the powers and resources of the women of the organization.

Mrs. Lucy May Green, Chorister of the Granite stake Relief Society choir read a paper on "Music in the Relief Society." This paper contained many practical hints and suggestions. We give the following excerpts:

"In the brief glimpses given us in the scriptures of our pre-existent state, we learn that music has formed a part of the worship of God since before the dawn of creation. The first account we have on record is 'when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy.' Music is the only art which is mentioned

in the scriptures as a part of heaven itself. We read of the music of the angels, also of the song of the redeemed, of the new song which will be sung by them, songs of everlasting joy. In Section 84 of the Doctrine and Covenants, we have the words given of a beautiful anthem which will be sung by the Saints at the redemption of Zion. While the Israelites were in captivity in Babylon, they were often required, by the Chaldeans, to 'sing the songs of Zion.' The Prophet Joseph dearly loved music, and made it a part of all the gatherings of this Church. His successors in office have encouraged this art, and the fame of our great organ and Tabernacle Choir has gone abroad throughout the world. The Lord set the seal of his divine approval on the song of praise when he commanded that Emma Smith should make a selection of sacred hymns to be used in the Church.

"One of the objects of the organization of the Relief Society was for women to gain knowledge and to develop along higher lines. We have progressed rapidly in many directions: in charitable work, in storing wheat, in the fields of home nursing, in theology, literature, and art. Until recent years, however, we have paid very little attention to music in this Society. We have been quite content to sing without instrumental support, often without a leader, and still more often without books. The time has come when we should wake up musically and do our part in this department of the service of the Lord. It is an inspiration and will lift the soul above the trials of life and bring comfort and hope. Hand in hand with the preaching of the gospel should go the music of the gospel. The success of the great evangelist Moody was largely due to the sweet singing of his wonderful musical companion, Ira D. Sankey.

"The hymn sung by John Taylor, 'A Poor Wayfaring Man of Grief,' gave the Prophet Joseph the courage and strength to bear the last hours in Carthage Jail, and the song 'Come, Come, Ye Saints' cheered the Pioneers on their weary march across the plains.

"Let us make music an important part of our gatherings. First in every stake and ward we should choose a good chorister and organist. Wherever it is possible to do so, stake and ward choirs should be organized. Relief Society choirs should lead the singing in all of our Relief Society gatherings. It would be a good thing if the presidents would allow the chorister a half hour occasionally to practice with the Society, that new hymns and songs might be learned. This might be possible on Home Economics day.

"Membership in stake Relief Society choirs should consist of all ward choristers, assistants, organists and local choir members. There are many who used to sing in girlhood days who

would be glad to sing again; and others, especially those from foreign lands, deem it a privilege to take an active part in the worship of praise. In stakes where the wards are scattered it might be advisable to meet before the regular monthly officers' meeting. Other practices might be announced aside from the regular monthly practice. It is not wise to confine your choir to all young people; there are many good voices among the elderly women, who with a little experience will do really good work.

"A competent organist is a necessity, and where it is possible to use the piano as well as the organ, so much the better. Be sure and have plenty of alto. It is rarely possible to sing four part music owing to the inability of getting good second sopranos, and second altos but there are many beautiful duets and trios which can be sung. Have plenty of congregational singing; learn some of the hymns that are rarely sung, and sing them often. You will find many of them in the *Sunday School Song Book*, *The Psalms*, and some of our earlier anthem books, and there are many beautiful songs in *Parks' Concert Quartets*. New hymns often appear in our various Church magazines.

"In choosing soloists and members of quartets, use judgment and change your singers at times; have no favorites. The secret of success is work. Set your standard as high as possible, but remember that what a Relief Society choir may lack in musical ability, may be more than made up in love of the work, in faithfulness and willing service.

"In conclusion let me express the hope that sometime soon the General Board will publish for us a Relief Society song book, a collection of songs, hymns, duets, trios and choruses set to music especially arranged for women's voices. Until that time arrives, let us choose the best music available, and use all that expresses the spirit and genius of the Relief Society work."

Mrs. Janette A. Hyde, business manager of the *Relief Society Magazine*, gave some instructions to officers and *Magazine* agents with regard to proper methods of carrying on business in connection with the General Office. Mrs. Hyde made the following suggestions:

1. All *Magazine* agents should use for subscriptions the proper printed forms that are supplied by the General Office. All lists sent in by agents are filed for future reference, and when names come in on papers of all shapes and sizes great inconvenience is encountered in looking up and checking names. All lists should contain the date when sent.

2. Agents should keep duplicate copies of all lists sent to the General Office so that when questions arise as to names and addresses the agent may refer to her own copy. Agents should give individual receipts to subscribers, using the receipt books

furnished by the General Office. All receipts should contain the date when issued.

3. All names should be written plainly with addresses complete. In many instances *Magazines* have been lost because the box number or the R. F. D. has been left off by agents in sending in addresses, and the mistake is not discovered until several *Magazines* have miscarried.

4. All *Magazine* letters and subscription lists should be addressed to the *Relief Society Magazine*, except articles and material for the editor, and not to any individual. All money orders and checks sent in for *Magazine* subscriptions should be made payable to the *Relief Society Magazine*, and not to any individual.

5. Nothing but *Magazine* orders and letters pertaining to *Magazine* work should come to the *Relief Society Magazine*. All other communications should be addressed to the General Secretary, Amy Brown Lyman.

Mrs. Hyde expressed her great interest in the business end of the *Magazine* work, and asked for the co-operation of all *Magazine* agents in working for greater efficiency along business lines. She took the opportunity to thank all the stake officers present for their hearty support of the *Magazine* which has been greatly appreciated in the General Office.

Counselor Clarissa S. Williams reported that the National Council of Women has recently held an executive session in Washington, D. C., to consider the advisability of offering the help of the women of the Council to the Government in connection with the war. She stated that Miss Margaret Edward, President of the Relief Society in the Eastern States Mission, had represented very ably the General Board of the Relief Society at this meeting where it was decided to register and tabulate the powers and resources of the women of all organizations belonging to the Council. Mrs. Williams further explained that the Relief Society itself felt that a tabulation of the powers and resources of the women of the organization would be excellent information for our own files, and to this end letters on this subject with proper blank forms will soon be sent to all stake presidents with instructions as to the information to be tabulated.

The Baby Week campaign was explained by the speaker. She stated that the General Boards of the auxiliary organizations of the Church, in connection with other organizations are doing what they can to further the work of saving the babies. Baby Week this year has been set for May 1st to May 6th. The purpose of the campaign in general is educational, the desire being to give the parents of the community the opportunity of learning the facts with regard to the care of their babies and the need of constant effort and permanent work for their welfare and protection. Stake officers were instructed to ask their ward officers to join

with other auxiliary organizations to co-operate in making plans for this week. It is recommended that in arranging for meetings the local officers should secure capable and enthusiastic speakers who will be able to give intelligent and authentic advice with regard to the care of children. Mrs. Williams said that letters on this subject would be sent out immediately to stake presidents.

Mrs. Williams reported a very successful year for the Relief Society School of Obstetrics and Nursing. Seven students from the Obstetrics class took the State Medical Board examination and all passed successfully and will receive certificates from the Utah Medical Board which will entitle them to practice Obstetrics in Utah.

The School of Obstetrics and Nursing for next year will open in September, 1917, to continue for eight months. It was explained that an effort will be made during the next year to give the students in this school opportunity for some practical experience in nursing by having each one spend a few hours a week in the sick room.

Mrs. Amy Brown Lyman announced that circulars on Dress and Dancing would be sent to all the women officers in the Church in a very short time, that those going to stake officers would be sent to stake presidents, and those going to ward officers would be sent through the Presiding Bishop's Office to the ward bishops for delivery to ward officers. Mrs. Lyman announced that the Relief Society stake conferences which are held in connection with the quarterly conferences would begin in May and continue throughout May, June and July. Such conferences as are held independent of stake conferences, (in the near-by stakes) would be held in November. She stated that conference dates with suggestive programs would be mailed out immediately to stake presidents.

Mrs. W. W. Riter was given a few minutes to speak upon the work of the Red Cross. She urged all members to assist the movement by joining the Society, and explained that the following day had been set apart by the Red Cross for soliciting memberships on the street.

President Emmeline B. Wells made a few closing remarks asking God's blessing on the work of the Relief Society, that all the members might be prospered in the work which they were called to do, and that if any should be called to the other side before another conference, they would die in the Lord.

After the benediction by Mrs. Elizabeth C. Wilcox, the conference was adjourned for six months.

The General Board of the Relief Society is very grateful for the splendid services of the very capable ushers from the Liberty stake who were instrumental in making everybody comfortable, and in handling the large crowds so efficiently.

The Disease Germ in Utah.

Dr. Ellen W. Osler had spent an hour lecturing to our Relief Society on "disease germs." Indeed, she had explained every phase of the subject so vividly that every woman in the room felt a creepy sensation up and down her spinal column.

We now know better than to use cream with our breakfast cereals, unless we are certain the milk has been placed on the stove and heated to 60 degrees C. for twenty minutes before setting away. In fact we feel that milk, cream and butter should henceforth be cancelled from our menus. It seems hard, however, to discard good, cool, fresh water, and use only the sickly stuff previously boiled, but, if we are to live to the age of a tree, we know we shall be obliged to do so.

We had learned that it is positively unsafe to breathe the air with any other person in the room. To tell the truth, we were all somewhat anxious to get out of meeting, for, we feared even then we were inhaling millions of tiny bugs that would multiply and increase in our internal mechanisms and cut short our mortal careers.

You should have seen the look of terror in Myra Fehringer's eyes, and how she drew the shawl right over her baby's face when old Sister Bently gave an influenzical sneeze.

Well, Dr. Osler finished her enlightening discourse, excused herself on the plea of another appointment and rustled out.

When the door had closed on her retreating figure, Aunt Matilda Peterson rose slowly to her feet.

"Sisters," she said, "I am happy to say that I arrived in Utah before the disease germ. That is why, I suppose, I have enjoyed more than seventy years of good health. I have been permitted to bring into this world eleven robust sons and daughters, all of whom also arrived in Utah before the deadly disease germ. Consequently they have all had need of appendixes and tonsils and have never found it necessary to dispense with either.

"As you know, I was one of the number who walked across the plains to Utah and helped draw a handcart most of the way, in which was stored our clothing, bedding and eatables. This miscellaneous freight would now be considered unsanitary, but being before the disease germ day, we suffered no harm.

"I was young in Utah when girls could chew each other's gum with no premonition of danger. It was customary to borrow or loan a delectable chew until recess, in my school days; but remember, there were then no disease germs in these beautiful mountain vales.

"But gum as well as flour was scarce in those days.

"Our lecture this afternoon has brought to my mind an incident I should like to relate.

"Among the articles of wearing apparel stored away in one of the handcars our family drew across the plains, was a pair of rubbers belonging to myself.

"These proved quite a luxury, the winter following our arrival in Utah, for they were the only pair in the settlement in which we lived.

"One stormy morning I wore them to school. On entering the building I took them off and placed them near the door. At the noon intermission, when I went to get my rubbers, one was missing. I looked all around but was unable to find it and so wore only one rubber home to dinner.

"Of course, my mother felt somewhat annoyed at my loss as mothers usually do, especially under our circumstances. But I promised to make a thorough search through the afternoon and hurriedly ate my dinner and rushed back to school.

"I looked through our little schoolroom inside and out, but found no trace of the missing rubber.

"At length the noon bell summoned us all to our places again and I was obliged to relinquish the search. Through the afternoon I noticed all the boys and girls around me chewing something that had the appearance of gum; had I been less miserable over my loss, I might have observed the merry side-glances being cast in my direction.

"At recess I enquired where the supply of gum had come from.

"A big, awkward fellow, who was in the habit of showing me extra courtesies, answered my question by slipping his hand into his pocket and drawing out a piece of rubber, which he generously offered to me.

"It flashed across my mind in a moment, my schoolmates were chewing my rubber!

"Yes, it was true! My precious rubber had been cut in pieces and was now serving my companions for gum.

"I have been thinking this afternoon, had this occurred in this enlightened age, all the lads and lasses would certainly have suffered from some fatal epidemic.

"But, fortunately it happened before the arrival of the disease germ in Utah, and no one suffered any inconvenience."

MOTTOES ADOPTED BY THE CORRELATION COMMITTEE.

1. Modesty in Dress and Dancing.
2. Thrift and Economy for Home and Country.
3. Spirituality in Teaching.

June Entertainment.

By Morag.

BEAUTIFUL JUNE. SUNSHINY JUNE.

"The earth and the air are in perfect attune
Singing to welcome thee, beautiful June."

June is the month of brides, roses, strawberries, and many other beautiful things, and one of the prettiest functions imaginable is a rose luncheon and musical.

Decorate the rooms with the lovely flowers, and for a table centerpiece use a basket of roses, with a longstemmed rose with name card attached at each place. The lunch menu may consist of:

Spring salad	Creamed chicken in pastry shells	
Green peas	New potatoes	Tiny biscuits
Strawberries and cream with lady fingers, macaroons or wafers.		

Have a program of "rose" music. Some songs may be "My Love is Like a Red, Red Rose," "My Wild Irish Rose," "Garden of Roses," "Roses and Lilies," "Last Rose of Summer," "My Rosary," "To a Wild Rose," etc.

A ROSE GAME.

Prepare a list for each guest. Answers are names of roses.

- | | |
|--|---------------------------|
| 1. Never seen on a rolling stone. | 8. A vegetable. |
| 2. Blooms on a girl's cheek. | 9. A country. |
| 3. An aspiring rose. | 10. One American's honor. |
| 4. A wanderer. | 11. A spicy rose. |
| 5. A beverage. | 12. A beautiful linen. |
| 6. Like a popular book. | 13. A perfume. |
| 7. What you would do if you burned yourself. | 14. A brave general. |
| | 15. An Irish Rose. |

ANSWERS.

- | | |
|---------------------|----------------------|
| 1. Moss. | 8. Cabbage. |
| 2. Maiden Blush. | 9. La France. |
| 3. Climbing. | 10. American Beauty. |
| 4. Rambler. | 11. Cinnamon. |
| 5. Tea. | 12. Damask. |
| 6. Red. | 13. Musk. |
| 7. Yellow (Yellow). | 14. Marechal Neil. |
| | 15. Killarney. |

FLAG DAY.

One of our newer holidays occurs on June 14, and is celebrated as Flag Day. On this day Old Glory is displayed on all public buildings and schools, and in many places patriotic exercises are held. The hostess who entertains on this occasion can use a red, white and blue color scheme with our beloved stars and stripes in evidence among the decorations. Flower combinations are red, white and blue sweet peas or scarlet geraniums, with blue and white larkspur. It is a good time to hold a children's party. It may be held on a flag decorated porch, or on the lawn. Make the children realize what the flag means to them. Let some one tell the story of Betsy Ross and the first American Flag, and of Barbara Fritchie.

A good story to relate is "The Man Without a Country," by Edward Everett Hale. Have a program of patriotic songs, children love to sing them. Have a flag race. This is like the old potato race, using flags instead of potatoes. The prize may be a silk flag to be hung in the room of the winner.

Serve ice cream with a flag stuck in the center and small cakes.

Here is the oath or pledge of allegiance used in the public schools. Stand at salute and repeat:

"I pledge allegiance to the flag and to the Republic for which it stands, one nation indivisible—with liberty and justice for all."

In this month the great outdoor beckons us, and lawn parties, picnics, auto rides, canyon and lake trips are in order. Remember to have these affairs properly chaperoned, or, better still, go in family groups. For a change try a sunrise party, meet at five a. m., watch the sunrise, listen to the song of the early birds, then serve a dainty breakfast on the screened porch.

For the Home Evening there are two special events which may be celebrated. One occurs on June 1st when the great leader of modern Israel, Brigham Young, was born.

An evening might be spent in considering his wonderful life and achievements.

On June 27 the anniversary of the martyrdom of the Prophet Joseph and his brother Hyrum. On this evening a program devoted to the lives and labors of these great leaders may be arranged.

Pin Money Suggestions.

By Morag.

A woman who wishes to make money at home should first consider her aptitude for certain lines of work, her strength, the amount of time she can spare from her home duties, also her surroundings and the needs and purses of her neighbors. In these days, when living expenses are so high, many of our women would gladly earn a little pin money and supplement the family income or make possible a course of study, a much desired trip, or do some of the many little things which bring so much pleasure into our daily lives. To the woman who lives in the city or large town there are many ways of adding to the family expense fund. Home cooking always pays and the woman who likes to cook has the path to success open before her. Among the things which would find a ready market are whole wheat bread, nut brown bread, raisin bread, doughnuts, cakes of various kinds, potato chips, orange marmalade, and many others.

If you live near a factory or large office building, fifteen and twenty-five cent lunches might be served.

A really good cook can usually find a ready market for cooking, if she will let it be known that it is for sale. Home made candy and confectionery are also in demand. Many women who are fond of fancy work do not care for plain sewing, and a woman with a genius for plain sewing could earn a good living by making tailored shirt waists, large aprons, rompers for children and plain dresses and aprons for school girls, also middy waists.

Materials must be purchased wholesale and several garments cut at one time.

A nice little sum may be earned in making complete infants layettes. Making sunbonnets, and boudoir and sweeping caps is another practical suggestion.

If you own a good vacuum cleaner you can rent it to your neighbors at so much per day.

Shopping on commission for one's friends in the country might bring in a little. You can take advantage of all special sales, etc. A holiday sale of Christmas presents would be successful if you make practical things, such as dainty corset covers, kimonas, bags of various kinds, bureau scarfs and trimmings, also handkerchiefs. Invite your friends, serve chocolate and small cakes; arrange your things to the best possible advantage and you will find a ready sale. The women of rural communities have

many opportunities for earning some pin money. Some farm women make a good living by supplying their city friends with vegetables, fruit, and eggs sent by parcel post. Dried fruit and corn is in great demand, also home made jams, jellies, and pickles. There is also quite a demand in early spring for day old chicks; many people in town prefer to buy them that way, and if you are successful in running an incubator and are careful in packing and shipping the chicks you can earn a reasonable profit. If you are the fortunate owner of a small greenhouse or a few good hotbeds, raise tomato, cabbage and celery plants, also some flowers such as stocks, asters, verbenas, snapdragons, and others. Among the cut flowers which find a quick sale, are peonies and Iris (for Decoration day), asters, gladioli, and sweet peas. These should all be picked overnight and kept in water before they are sold or packed for shipment. If you are successful in raising house plants you might root cuttings of geranium, begonia and others in small pots in the late fall. These will sell readily in the early spring for fifteen cents each. Other choice varieties may be raised from seed as asparagus, plumose, cineraria, coleus and primroses.

If you have a good warm cellar start a number of bulbs, hyacinths, narcissus, Easter lilies, tulips and daffodils.

These are planted during October and November and are kept in the cellar from eight to twelve weeks, then brought gradually to the light. They will find a ready sale in early spring. A large number of dry bulbs may be sold in early fall among your friends and a small profit made.

Christmas greens find a good market in the city and these may be gathered and kept for some weeks beforehand. There are many other ways of earning money on the farm which will readily suggest themselves, as raising chickens, squabs, turkeys, ducks and geese as well as home cured meat and honey.

We all like to earn and spend our own money, and as we need so much extra at some times of the year when our *Magazine* and *Journal* subscriptions fall due, with Christmas coming and lots of extra things to buy, so the writer hopes that among these suggestions you may find one which will prove a benefit to you, and wishes you all success in whatever you undertake.

BIBLE LESSONS FOR JULY.

"I will mediate in thy precepts. I will not forget thy word."

For the thirty-one days read: Doctrine and Covenants, Sections 58-98.

Evolution of the American Flag

By A. B. L.

The idea of a national flag is, by no means, a modern one. The primitive peoples of the earth all had symbols or emblems of some sort, which they chose for sentimental reasons, and which they raised aloft in time of festivity, and in times of war. Each tribe had its own emblem, just as each nation of today has its own flag; and before the manufacture of cloth, these standards consisted of carved wooden objects attached to poles or staves.

America was colonized under several flags. Each group of settlers used the flag of its mother country, and from the various colonies might have been seen, waving in the breeze, the English, Swedish, Dutch and Spanish flags, respectively.

The majority of the early settlers of America were English, and for many years, the English flag (a red flag with the union jack in the corner) was used by them. However, as the colonists grew apart from the mother country, modifications of the English flag appeared here and there, and when the Stamp Act was passed by the English government, in 1765, there was a general outbreak of special flags.

These special flags were patterned after the British flag. They were red and white in color, and most of them contained the cross of St. George, but special devices or features were added to them. The New England colonists used a pine tree, the Southern colonists a rattle snake, and Rhode Island, an anchor. Many of the flags contained mottoes expressing the indignation of the colonists.

There was no attempt in the very beginning of the Revolutionary war to adopt a uniform flag, and these various devices were used; but after a few months of the war, it was decided that a uniform flag was not only desirable, but was also necessary.

In December, 1775, a committee was appointed, with Benjamin Franklin as chairman, to look after several matters pertaining to the war, among which was the consideration of the adoption of a uniform flag. In the report from this committee, no mention was made of the flag, but there must have been some recommendation with regard to it, for in January, 1776, General Washington hoisted over his headquarters, in Cambridge, the new continental flag. This new flag was very much like the British ensign; it had the union jack in the corner, but instead of the solid red of the English flag, red and white stripes were used. The thirteen stripes represented the thirteen colonies, but the union jack recognized the sovereignty of England.

The origin of the stripes is not agreed upon—there are two theories: First, that the idea was borrowed from the Dutch flag; second, that it was taken from the coat of arms of the Washington family. The continental flag was used about one and one-half years.

In June, 1776, six months after the Continental flag was first used, it was decided that in view of the impending Declaration of Independence, a change should be made in the flag. The resolution which was passed, making the change possible, was as follows:

Resolved: That the flag of the United States be thirteen stripes, alternated red and white, that the union be thirteen stars—white, in a blue field, representing the new constellation.

In June, 1777, this flag was adopted by the Continental congress.

The credit of making the first American flag, combining the stars and stripes, is uniformly given to Mrs. Betsey Ross, of Philadelphia. Mrs. Ross was a young widow, whose husband had been killed in an accidental explosion of military stores. She was a fine seamstress, and when it was learned by her friends that she had decided to take up sewing as a vocation, she was eagerly sought after by those who desired to have expert needle work done. Mrs. Ross sewed for the Washington family, and for George Washington, personally, making his fine shirts and embroidered ruffles. It was, therefore, only natural that when General Washington was looking for some one to put together the first flag, he should turn to Betsey Ross.

According to the story, General Washington rode up to Mrs. Ross's modest little house, on horseback, and presented to her a rough drawing of the flag, which he explained to her. Mrs. Ross objected to the six pointed star in the design, and suggested that it be changed to five pointed star. She folded up a piece of paper, and with a single clip of her scissors, produced a perfect five pointed star. Her suggestion was accepted, and the sketch was redrawn by Washington.

Mrs. Ross was employed a number of years making flags for the government, and after her death, her daughter continued in the business.

The little house in Philadelphia, where the first flag was made, has been purchased by an association known as the Betsey Ross Memorial Association. Funds were raised for the purpose by soliciting from donors—only ten cents each. Subscriptions came in from every state in the Union, and from many foreign countries. The building has been turned over to the Federal Government, as a historical shrine, and all visitors to Philadelphia make it a point to call at this very interesting house, and to sit

in the dingy back room where it is supposed that Betsey Ross sat while doing this piece of very important work.

The stars in the first flag were placed in a circle, but as the number of states increased, they were placed in rows. At the present time, there are six rows of stars, with eight in each row—forty-eight in all, to represent the forty-eight states of our great republic.

Thus, we see that the American flag of today is a growth rather than a creation.

In a toast on the American flag, given by George Washington, at the time of its adoption, he said: "We take the stars from Heaven, the red from our Mother Country, separating it by white stripes; thus showing that we have separated from her, and the white stripes shall go down to posterity, representing liberty."

Salute to the Flag: *I pledge my allegiance to the flag and to the Republic for which it stands—one Nation indivisible, with liberty and justice for all.*

COMMON SENSE.

Longfellow could take a worthless piece of paper, write a poem on it and make it worth sixty-five dollars—that's genius.

There are some men who could write a few words on a piece of paper and make it worth eight million dollars—that's capital.

The United States can take an ounce and a quarter of gold and can make it worthy twenty dollars—that's money.

A mechanic can take material worth five dollars, and make it into watch-springs worth one thousand dollars—that's skill.

There is a man in Boston who can take a fifty-cent piece of canvas, paint a picture on it and make it worth one thousand dollars—that's art.

A tinsmith can take an article worth seventy-five cents and sell it for one dollar—that's business.

A woman could purchase a hat for seventy-five cents, but prefers one worth twenty-seven dollars—that's foolishness.

A ditch-digger handles several tons of earth for one dollar and fifty cents a day—that's labor.

The author of this can write a check for nine million dollars but it wouldn't be worth a dime—that's rough.

There are people who will tell you that other magazines are as good as this—that's nerve.

You can take a sheet of paper, sign your name and send it to us for a subscription—that's common sense.

Home Science Department.

By *Janette A. Hyde.*

UP-TO-DATE COOKERY.

Women have been chained so long to kitchen stoves with ball attachment to the pantry and dining room, half a mile distant, that habit and tradition have made slaves of them in very deed to cooking and cleaning; but here and there a woman rises up in meeting and asks science and discovery to free her from her age-long shackles. The answer has been a long while in coming, but it is arriving on the electric train.

With a view of ascertaining the availability and desirability of the new methods of cookery now devised by both the electric companies and the gas companies of this region, the editor and business manager of the *Magazine* agreed to test the new electric stove with a fireless cooker oven attachment, and the gas stove also with a fireless cooker attachment, in their own homes. Moreover, the Home Science department arranged demonstrations at the late conference where the representatives of this Society might see for themselves what could be done when men set their wits to work for women. The result was highly satisfactory in both cases.

THE ELECTRIC STOVE.

The editor of the *Magazine* replaced an excellent gas stove for an electric stove, about two months ago. She had used for over eight years the fireless cooker with the iron discs for supplementary cooking, and found it very excellent indeed; only the discs had always to be heated up; so that the electric stove which carried a fireless cooker made an instant appeal to her. With a sincere desire to persuade all women that their time and strength are financial assets in the business of home making, the editor has undertaken many tests with her new electric stove. She reports:

1. Extreme simplicity of arrangement.
2. Cleanliness.
 - Frying.
 - Boiling.
 - Baking.
 - Roasting.
3. Fireless Cooker Oven.
4. The cost.

Simplicity.—The ease with which the switch is turned and the heat generated does away even with the slight labor of strik-

ing a match. All of the surface burners which are used for boiling or frying have three heat degrees: hot, medium and low heats. The central disc which has extra coils, fries meat perfectly—indeed too rapidly, unless watched very carefully. A turn of the switch, however, reduces the heat. The clock attachment for the ovens is most admirable in its simplicity. Meat, bread, puddings and cereals can be set in the oven hours before needed, and the clock set at the hour when the food is to begin cooking. The clock starts the oven to heating at the proper time and then when the heat of the oven has reached a certain point it is at once turned off automatically and the heat is retained in the oven for hours, through the fireless cooker principle.

Cleanliness.—The cleanliness of the stove is beyond re-



ELECTRIC STOVE, WITH FIRELESS COOKER OVEN.

proach,—no soot, grease nor black accumulations; sauce pans are as clean outside as inside after two months' use; no soot accumulates on the walls, and the stove is always clean, unless food is spilled over it.

Frying.—Frying may be done rapidly either in the oven or on top of the stove. Fish and griddle-cakes which require a lower temperature can be cooked with the medium heat without burning at all.

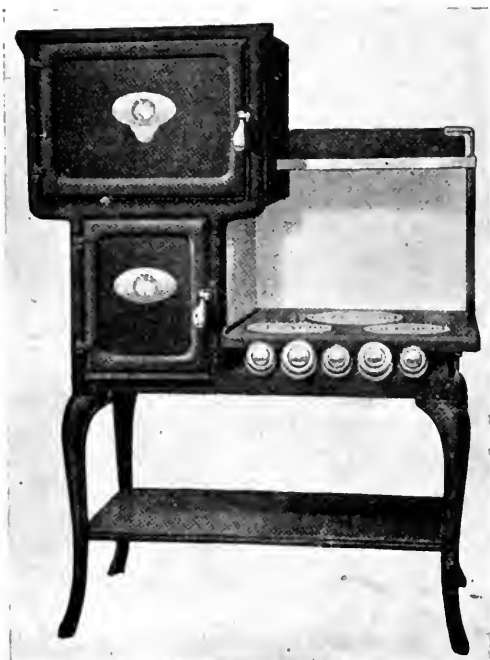
Boiling.—You can boil rapidly, or stew, or keep things just nicely hot on these upper discs. A steam cooker can be placed on the disc and the water kept at boiling point all day without watching or replenishing through regulation of the switch.

Baking and Roasting.—The baking oven is as near perfect

as human ingenuity can devise. A thermometer regulates the exact heat to be attained for the baking of bread or the baking of roast meat or the baking of biscuits, and if directions are followed each article comes out absolutely perfect as to crust and quality. Meat baked in this way loses none of its juice and flavor and the crisp, brown crust formed over the meat is attractive to the eye and delicious to the taste. So long does the oven retain heat that you can roast your meat and potatoes, then put in your bread; with one extra degree of heat added your bread will bake and when that comes out you can put in cereal with the same heat which will be found cooked in the morning and still warm.

The Fireless Cooker Oven.—Some of the stoves—the editor's in particular—have small ovens which are designed for slow boiling. All kinds of vegetables can be cooked perfectly in these ovens. Meat can be stewed, and dried fruit is cooked to a mellow consistency without breaking the fruit or losing the flavor.

The Cost.—Special wires are put into the house for the stove and to this can be attached the flatiron and toaster and thus the cost of lighting the house and cooking is considerably less than lighting the house and cooking with gas. Of course, in most of



ELECTRIC HEATER AND QUICK OVENS.

homes cooking is done on a range which heats the water jacket and warms the kitchen, but with a small stove which can be purchased for about \$12 to heat the water jacket and warm the kitchen, the electric stove can be used perfectly all winter long, for the little kitchen stove will do most of the boiling and the electric stove can be set up in the pantry, thus making a kitchenette and then turn the dreaded kitchen into the family sitting room. All in all, the electric stove is an absolute necessity to the woman who would save time and strength to spend in acquiring knowledge, working in the temple, and in preparing herself for larger usefulness at home and abroad.

I have found in the newly constructed gas cooker, the very thing for which I have been searching for the past ten years—namely, a device self-heated, without the ordeal of creating some kind of extra heat for making ready the discs used in the ordinary fireless cooker. Every one knows the value of a good gas stove. The new stove has a fireless cooker oven and it is of this feature that I speak.



GAS BROILER AND QUICK OVEN.

The oven is one of the most economical labor saving devices used in the kitchen, today. The Gas Fireless Oven, with its asbestos and mineral wool-lined walls covered with enameled metal surface is practically rust proof as well as holding the heat for from 9 to 15 hours, sufficiently long to cook the toughest meat, and render it delicious and tender.

The range is beautifully constructed and very easy to keep clean, and is as ornamental as it is useful. On account of the thickness of the walls and the lining, it may require a greater amount of time for heating than the thin sheet metal, old style gas

stoves, but it also has the great advantage of holding the heat to almost a triple amount of time that the thinner grades of ranges do.

Time-Saver.—The greatest advantage to be gained by the use of the Gas Fireless Cooker is the time, as well as the extra heat saved in the preparation of a meal. For instance, if you wish to bake bread at the noon hour, while getting your lunch, it may be placed in the oven with the meat, vegetables, pudding or any



GAS STOVE WITH FIRELESS HEAT-HOLDER, WITH QUICK OVEN.

desert desired for the noon meal, and all is cooked with the same heat that would be required to bake the bread or cook any one article of food which is used in the ordinary lunch course.

Heat Conserved.—The heat is turned on and left to reach the point of about 450 degrees, which is indicated on the oven by a heat dial on the outside. The food, having been prepared, is placed in the oven; at the same time, the heat is turned off, and the food is left to cook itself without burning or being spoiled in any way. It is so simple to operate that after a child has been instructed how to use this Fireless Cooker, she can do so without the least bit of danger or fear.

On one occasion, I baked five loaves of bread, a nice pan of potato *au gratin*, a bread pudding, and creamed cabbage all with the same heat. After the gas was turned off, I went down town

and stayed for four hours, and returned home to find everything perfectly cooked—not over-cooked—and steaming hot—just ready to be served. It seems to me that the great problem of the house-wife has been solved; she can go and do her errands, do her shopping, and attend to Relief Society meeting, while her meal cooks perfectly at home; and she can feel upon her arrival, just about meal time, that all of the hungry mouths waiting at home to be fed can be just as well taken care of and supplied with properly cooked food, as if she had been there stirring, mixing, shoveling coal, and watching over things, as must be done with the ordinary coal stove or range.

I hope the day will come, when the women of our Church and nation will seize the opportunity to use the new inventions and appliances, such as electric and gas stoves and irons, that they may have more time for educational and cultural purposes. Wherever there is gas in a community, we trust that the sisters will seize the opportunity to have the same installed in their homes, that they may receive the benefit of this perfect heat and light system. After all, it serves another purpose, it is much cleaner and not so expensive as a coal range. We find it so in our locality here in Salt Lake City.

Hence, we recommend a thorough investigation, as well as a liberal trial of this quicker, cleaner, cheaper heat and light fuel.

RECIPES.

DISHES PREPARED FOR DEMONSTRATION ON GAS RANGE BEFORE
WOMAN'S RELIEF SOCIETY.

Cream of Corn Soup.

By Louise Palmer Weber.

- 1 cup corn.
- 1 tablespoon butter.
- 1 teaspoon salt.
- 1 teaspoon sugar.
- 1 tablespoon minced onion.
- $\frac{1}{8}$ teaspoon pepper.
- 1 quart of milk.

Place butter in steaw pan—aluminum or enameled, and when melted, add onion, then corn and seasonings. When well heated, add milk. Serve when the boiling point is reached.

Escalloped potatoes.

- 6 medium-sized potatoes.
- 3 onions.
- 2 tablespoons flour, salt, pepper or paprika, enough milk to cover.

Slice the potatoes and onions, then butter a baking dish or a casserole well. Place a layer of sliced potatoes, a layer of sliced

onion, sprinkle a little flour, salt, pepper, then the potatoes, etc., again, until all are used. Pour milk over and bake in a hot oven about 45 minutes or an hour.

Broiled Steak.

Select a T-bone steak or a "3rd cut" sirloin. Turn on both burners of gas range oven and place steak in broiler. When a light "gray" in color, turn, and when this side is "gray" turn again; lower the steak in broiler and turn from time to time. Lower the flame after the first six minutes. A three pound steak will broil perfectly in 18 minutes.

Cabbage Salad.

Cream dressing—shred cabbage and a small onion. Place both cabbage and onion in a large bowl, add 2 tablespoons sugar, 1 teaspoon salt, one-eighth teaspoon paprika, 1 teaspoon celery seed. Combine well and add the following dressing: 1 cup cream, 1 tablespoon sugar, 1 tablespoon vinegar, yolk of one egg.

Beat the egg yolk until thick and lemon colored. Add sugar then cream and vinegar last. Combine with cabbage. Serve in green pepper "cases" or orange baskets, or with a slice of orange as a garnish.

Tea Biscuits.

Cream one-eighth pound butter, add 1 tablespoon sugar, 1 tablespoon salt, and alternately 3-4 cup of milk and 3 cups of flour, having sifted 2 teaspoons of baking powder with the flour. Mix well; turn on a floured board, pat, and cut with a small biscuit cutter. Brush the top of each biscuit with milk or place a small piece of butter on each one—a little salt may be added to the top of each biscuit. Bake in a hot oven. These biscuits may be cut in squares or in "fingers," and may be used as a basis for any of the fruit short cakes.

W'onder Pudding.

Whites of 6 eggs beaten stiff and dry, add one and one-fourth cups granulated sugar. Continue beating with dover beater, add one tablespoon gelatine, dissolved first in cold water, then liquified over hot water. Separate into three parts—flavor each and color—add chopped pecan meats to one candied fruit chopped to another—and sprinkle chopped nuts over the top of pudding. Mold in a well buttered mold, and cut with a knife when ready to serve. The coloring, nuts, and candied fruits may be omitted if desired.

Toad in the Hole.

Place carrots, well scraped and quartered, in the bottom of a large casserole, place a layer of parsnips on the carrots, then turnips, then onions, lastly cakes of Hamburg steak, well seasoned. Add salt, pepper, and sprig of water cress. Cover tightly and bake in medium oven about two hours.

Current Topics.

James H. Anderson.

IN RUSSIA, under the new form of government; women and men are to have equal elective franchise privileges.

119 SHIPS in American ports were taken over by the United States at the breaking off of relations with Germany and Austria, in April.

ALIENS from either Germany, Austria, Bulgaria or Turkey, in the United States, have been required to surrender all war weapons until peace is declared.

CONGRESS passed a law for a seven-billion dollar bond issue, and the same week the U. S. Government loaned Great Britain two hundred million dollars to aid in the war.

AUSTRIA, THEN TURKEY, broke with the United States when the latter announced a state of war with Germany, though there was no real necessity therefor except to comply with German wishes.

SPECIAL COMMISSIONS of high dignitaries came from Great Britain, France and Italy to the United States, during April, to confer with the administration here relative to the conduct of the war.

THE FIRST U-SUBMARINE sunk by an American boat was that to which one shot from the *Mongolia*, an armed freight ship, brought final disaster, while the submarine was maneuvering to torpedo the great liner.

THE U. S. AGRICULTURAL department has issued a series of bulletins on "how to grow potatoes," while numbers of farmers have replied, asking the experts to demonstrate their theories by actual farm work.

BREAD prices in Salt Lake City in April reached fifteen cents per pound-and-a-quarter loaf, or twelve cents per pound; in London, England, it was 11d. per four-pound loaf, or five and one-half cents per pound—both loaves made from American flour.

MEXICO might have been a good base for Germany to make an advance into the United States, if it were not the fact that the British fleet prevents the Germans from getting into Mexico with any considerable force.

AN INCENDIARY FIRE and explosion at Eddystone, Pa., caused the destruction of a big munitions plant there, the loss of 112 lives and the injury of 121 other persons, in April, as the first serious event in this country following the declaration of war with Germany.

NORWAY fears to cease selling nickel to Germany lest the latter will make an attack on the basis of Norway's being unneutral. At the same time, the nickel is used in making torpedoes with which 420 Norwegian ships already have been sunk and 450 Norwegian sailors killed.

CONSCRIPTION of youths between 19 and 25, for the U. S. army, has been the great war question in Congress. The objection to the system is that it takes for army training mere youths, at a time when their moral character is more liable to injury from the associations there than at any other period in life.

EQUAL SUFFRAGE for women with men in Great Britain, has been promised by the British premier, David Lloyd George. He assumes this attitude on the question by reason of the patriotic services of the women there during the great war, and not because of any suffragist agitation.

THE U-BOAT POLICY of Germany has been a success in at least one respect—that of bringing a declaration of war from the U. S. on the morning of April 6, this being followed by similar action on the part of Brazil, Cuba, and other heretofore neutral nations.

IN PALESTINE the British forces have made notable advances west of Jerusalem; and the Mesopotamian expedition has advanced 100 miles beyond Bagdad. This makes it appear that the redemption of the Holy Land from Turkish rule may be an event of 1917.

THE EUROPEAN war has undergone considerable change on the western front, by British and French successes in great battles during April. But the Germans have an even stronger line than now, along the Meuse in France and Belgium, if they should be driven back to it; therefore these successes by no means indicate a near ending of the war.

EDITORIAL

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Motto—Charity Never Filleth.

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VOL. IV.

JUNE, 1917.

No. 6

OUR CONFERENCE.

President

**Joseph F. Smith
Speaks.**

The Annual Conference of the Relief Society, in April, 1917, was blessed with the presence and teachings of our beloved leader and president, Joseph F. Smith; and no less important were his exhortations and blessings pronounced in our own conference than those wondrous texts he delivered at the opening session of the General Conference. Read his remarks in these pages; note how practically he deals with our wheat and conservation questions; his tender solicitude for the youth and the necessity of parents training them in the spiritual things of the kingdom; and withal, reverence for the aged and parents should develop with the growth of youth.

Modesty In Dress.

The fashions of the day received careful attention—not only by his inspired utterances but also in the addresses of our counselors, Clarissa S. Williams and Julina L. Smith.

The folly of youth needs checking in these extreme times. Early marriages were advocated by the President, and he gave leaves from his own rich experiences to garnish this advice.

Our Own President Wells on Loyalty.

The remarks of our general president, Emmeline B. Wells, were remarkable in clearness and pertinency. She dwelt on the loyal attitude of the members of this Society to the Church and to our Country. She again

lifted up her voice in testimony of the Prophet Joseph's mission, and referred in moving tones to her commission to urge the sisters to store grain as given by President Brigham Young. Strange, is it not, that this solitary historic figure should be left on the earth to see the actual fulfilment of her divinely appointed mission! How rarely Moses enters the promised land.

**Birth Control
Denounced.**

The practice of so-called birth-control or race-suicide was pronounced a crime by President Smith and Counselor Julina L. Smith. Latter-day Saints who indulge in this will not be blood-guiltless. The resolutions afterwards presented to the conference were sustained by the hearty vote of the President and the Presiding Bishop as well as by the whole conference. Ceasing to bear children or limiting offspring would not make right wrong, nor cleanse the earth from sin. To make of marriage a licensed debauchery could never eliminate criminals nor the feeble-minded; rather would it tend to increase all the fruits of selfishness and sin.

**Christ Stands
at the Head of
His Church.**

The concluding thought given by President Smith is one that we shall do well to ponder: God, not man, is at the head of this work. Not the President, nor any of his predecessors in office—not the Prophet himself is at the head of this work—but God stands at the head; Christ is the possessor of all authority, power, honor and glory.

**Give Glory
to God.**

When men and women seek glory, fame, and honors, when their feet hurry after the flattery of men and their souls are unsatisfied with the meek gifts of silent service, then should they pause and consider well this parting exhortation. For it applies to our Relief Society in supreme measure. Not Joseph Smith who organized this Society, in 1842; not Brigham Young who reorganized it, in 1866; not Joseph F. Smith who regulated and gave life and the spirit and genius of growth and progress to its weakened and debilitated forces, in 1911; no, nor Eliza R. Snow, Mary Fielding Smith, Zina D. Young, Bathsheba W. Smith, Sarah M. Kimball, M. Isabella Horne, nor Emmeline B. Wells—not any nor all of these have imparted the creative life and inspired development of this great original Relief Society. It is the Relief Society of the Church of Jesus Christ of Latter-day Saints of which Christ stands at the head. His is the work, the spirit, the power and the inspiration. Men and women who have sought to follow His guidance, all give Him the honor and the glory. How good it is to serve Him and how sweet are His teachings!

Guide Lessons.

JUNE.

Home Economics

LESSON I.

NOTE.—These lessons may be subdivided and arranged for four meetings.

PRESERVATION OF FRUITS AND VEGETABLES.

It is the patriotic duty of every American citizen to help in every way possible in the production and conservation of our food products. One of the very best ways of doing this is to economize in food waste. To waste anything is a crime. Women and girls can help in this important matter by canning and putting up for next winter fruits, vegetables, meats, soups, anything and everything that will have a food value. The high cost of living, the shortage of food supplies, have made it necessary to urge this matter very earnestly.

Not only can fruits be canned successfully and economically in glass and tin, but so also can all kinds of fresh vegetables, all kinds of meats and soup stocks. This will enable us to have on hand at a moment's notice any and all of the necessaries of life.

Since canning is a means of preserving food from bacteria, it is well to know something of their characteristics. First, they are so small that they are invisible except under a powerful lens. On this account, people either don't believe in them, or forget about them.

Second, the air, the dust and all objects are covered with them.

Third, temperature affects them. Cold, even to freezing point, does not kill them, but only prevents their growth. Sunshine and scalding heat applied a certain length of time, destroys them. Moderate heat or normal body temperature is the best possible medium for their growth.

Fourth, some bacteria form a spore or small seed which is covered with a hard coat. When the seed bursts through the covering, another germ is formed. These spores are not easily killed even by intense heat. Fifth, meats, sugars and starches are spoiled when exposed to the germ-laden air and dust. Excess

of sugar, as in preserving fruits, kills germ life. Acid fruits are not readily attacked, and an excess, as in pickling vegetables or meats, destroys them.

STERILIZATION.

To render an article sterile is to treat it in such a manner that germ life is entirely killed, and to keep the article under such conditions that germs cannot gain access to it.

The first is accomplished by exposing articles to direct sunlight, heat, wet or dry, and the application of acids, salts or spices; the second by sealing the articles in air-tight sterile containers.

GENERAL RULES FOR CANNING.

(1) Cleanliness of person, equipment and surroundings is necessary to insure success.

(2) Small utensils such as forks, knives and spoons should be kept in a pan of boiling water when not in use. Rubbers should be dipped in boiling water. Jars and lids should be placed in cool water, allowed to come to a boil and kept boiling until needed for use.

(3) Vegetables and fruits should be gathered as soon before canning as possible. Peas are particularly liable to infection.

(4) Seal jars while hot. If necessary to steam the second day on account of the possible presence of spores, do not loosen the lid. If it is desired to add anything to a jar that has been sealed and cooled, steam again as a precaution.

(5) Handle materials and utensils as little as possible. Do not touch the interior of jars with the fingers. Use a long-handled fork or spoon to remove them from the boiling water.

(6) Label, giving date, variety of vegetable and fruit, method and time used in process. This will add in standardizing the work.

(7) Never use chemical powders to preserve food. If they are strong enough to destroy germs and spores, they are likely to have an injurious effect on human beings sooner or later.

METHODS OF FOOD PRESERVATION.

Sun-Drying.

Place fruit or vegetable to be dried in a dripper and set in a moderately hot oven. Allow to steam for an hour. Put on racks made of fine screening, cover with a cloth to protect from flies and other dirt and allow to remain in direct sunlight for a day, turning often.

Heat-Smoking or Curing (applied to meat).

Make a brine solution as follows: To each 100 lbs. meat, 8 to 12 lbs. common salt, 3 lbs. brown sugar, 3 ounces salt petre, 6 gallons water. Boil all together gently for one hour in a clean vessel. Cook before using.

Trim meat to proper shape and size. Lay in barrel, meat side up, placing heavy weights on top of pieces. Cover with cold brine at least two inches above the top piece. Keep meat continually covered with brine. Time for keeping meat in the brine: small pieces, three to four weeks; large pieces, about eight weeks.

The meat should be smoked after it is taken from the brine or it is liable to spoil in warm weather. Time for smoking meat: three to four days.

Sacking the meat: After the meat is cooled, protect it by placing in strong flour sacks, tied tightly and painted on the outside with the following:

For 100 pounds ham or bacon—3.0 pounds of bartyes (barium sulphate), .06 pounds of glue, .08 pounds of chrome yellow (lead chromate), .40 pounds of flour. Fill a 3- to 4-gallon bucket one-half full of water. Mix in flour. Dissolve the lead chromate in one quart water in a separate vessel. Add this solution and the glue to the flour and water. Bring to a boil, and while boiling, add the barium sulphate slowly, stirring constantly.

The painting of the sack keeps the meat moist by rendering it impervious to the air.

Pickling is accomplished by the use of salt, vinegar, spice and oil.

METHODS OF CANNING.

Open Kettle.

The food is cooked completely and then poured into jars previously sterilized. In order to avoid possible infection, it is safest to place the filled jars in a boiler and steam for at least twenty minutes.

Cold Pack.

The food is packed into sterilized jars, with or without liquid, and capped loosely. The jars are placed in a receptacle containing water, and steamed. For length of process see table. The receptacles that may be used are as follows:

(a) *Wash Boiler.* The boiler should be fitted with a piece of wood, wire screening or some device to keep the bottles from touching the bottom. A cloth should be placed over the top and the lid pressed tightly down to keep in the steam.

(b) *The Oven.* A number of jars can be handled at once. An asbestos mat or a pan containing water in which to set the

jars is necessary. The oven should be hot at first. Allow at least one hour additional time for this method.

The Pressure Cooker.

The use of the pressure cooker is recommended wherever it is possible to secure one, as it saves time, energy and fuel. The same methods exactly are used as with other outfits such as the wash boiler, excepting that only one-third to one-fourth of the time is required to perfectly sterilize the products.

If the tin cans are used, secure the enameled or lacquered sanitary cans. It would be well also to secure a small self-sealing outfit so that the cans can be sealed without solder and acid. One of those outfits costs but little and can be used by the entire community.

I would suggest that a number of families unite and form a canning club, buy a steam pressure outfit and also a self-sealer outfit. The total cost of these outfits need not exceed \$35. If seven families unite on this it will be \$5 for each family, which amount can be saved three or four times over by the use of them, in time, energy, fuel and kindly feelings or disposition.

All of the fruits and vegetables may be divided into two great classes as follows:

Protein Foods. Corn, beans, peas and other vegetables with a large protein content are best canned with a water seal or steam outfit. Protein is a favorable medium for the growth of bacteria, and such vegetables require a high degree of heat and a longer period of sterilization.

Moisture also is favorable to the growth of bacteria, and free water serves as a medium to carry the developing spores to other parts of the can. It is therefore believed that the drier these foods are packed the less likely they are to spoil.

Acid Products. Tomatoes, rhubarb, gooseberries, and other fruits or vegetables with a high percentage of acid keep most easily. Such fruits and vegetables shrink most in canning.

Blackberries, red raspberries, and some other of the more acid products should be canned in glass or lacquered tin, as they lose color easily.

Pumpkin and squash should always be canned in glass or in lacquered tin.

Rhubarb should always be canned in glass.

Apples and blackberries deteriorate with keeping and should not be kept over from year to year. It is best to market these products soon after canning.

RECIPES FOR CANNING.

For convenience the fruits may be classified into four distinct groups, or classes, such as soft fruits, sour berry fruits, hard fruits, and citrus fruits.

1. Soft fruits, such as strawberries, blackberries, dewberries, sweet cherries, blueberries, peaches, apricots, etc.

Recipe for canning soft fruits. Can the same day fruit is picked. Grade and rinse the fruit by pouring water over it through a strainer. Cull, seed, and stem. Pack immediately in glass jars or tincans. Add boiling hot syrup of 18 per cent density (thin). Place rubber and top in place. Partially tighten. (Seal tin cans.) Sterilize in hot water bath outfit 20 minutes; in water-seal outfit, 15 minutes; steam pressure outfit under 5 pounds steam, 10 minutes; in aluminum pressure cooker, with 10 pounds of steam, 7 minutes. Remove. Tighten covers. Invert to cool and test joints. Wrap glass jars in paper to prevent bleaching; then store.

2. Sour berry fruits, such as currants, gooseberries, cranberries, and sour cherries.

Recipe for canning sour berry fruits. Can same day picked. Stem, hull, and clean. Blanch in hot water one minute. Remove and dip quickly in cold water. Pack berries closely in container. Add hot syrup of 28 per cent density until full. Place rubber and cap in place. Seal partially, not tight. (Seal tin cans.) Sterilize in hot-water bath outfit 20 minutes; in water-seal outfit, 15 minutes; in 5-pound steam pressure outfit, 12 minutes; in aluminum pressure-cooker outfit under 15 pounds of steam, 8 minutes. Remove jars. Tighten covers and invert to cool and test joints. Wrap in paper and store.

3. Hard fruits, such as apples, pears, quinces, etc.

Recipe for canning hard fruits. Grade, blanch $1\frac{1}{2}$ minutes, and plunge quickly in cold water. Core, pit, or remove skins, if necessary. Pack whole, quartered, or sliced as desired. Add boiling-hot syrup of from 18 to 28 per cent density (medium thin). Place rubbers and tops in position. Partially tighten. (Seal tin cans.) Sterilize 25 minutes in hot water bath outfit; 18 minutes in water-seal outfit; 12 minutes under 5 pounds steam in steam-pressure outfit; 9 minutes in aluminum pressure-cooker under 15 pounds pressure. Remove jars. Tighten covers and invert to cool and test joints. Wrap glass jars in paper to prevent bleaching, and store.

We are presenting to our readers, the signed statements verifying an egg preservative which is sold by Mrs. Sarah Reynolds, No. 976 Belmont Ave., Salt Lake City, Utah, which we take pleasure in recommending to our sisters, or those desiring to preserve eggs whenever the time presents itself for so-doing. We hope the sisters will study carefully the lesson prepared for the proper canning of vegetables and fruits, as they are thoroughly reliable. We also recommend the pressure cooker,

which is so frequently mentioned in the lesson on canning, etc., and feel that the suggestions offered for forming community clubs is one of the best ways possible to obtain a cooker for use during the strenuous time of putting up the winter's supply of food.

The following are names and addresses where the above mentioned articles may be obtained. We hope at least you will accept the recommendation for sending for catalogue, etc.

The National Home Outfit, the Northwestern Steel and Iron Works, Eau Claire, Wisconsin—price \$10.00 will handle over one hundred quarts a day. Send for circular and recipe book. Invaluable for use in community canning and for large amounts.

The Denver Pressure Cooker Company, Denver, Colorado, aluminum cooker, the fifteen dollar size holds six quarts. Good for use of small families.

The steam cookers have great advantages for canning purposes. They save fuel, time, and, all things being equal, insure success and therefore safety. They are also economical in cookery, since the food value is retained. Green beans requiring four hours steaming, may be bottled in forty minutes. Dried beans requiring eight to ten hours' cooking, may be prepared in fifty minutes. If requiring three hours' cooking, may be prepared in one hour. Pot roast, requiring one to two hours, may be ready to serve in one hour's time.

TESTIMONIALS WITH REGARD TO THE EGG PRESERVATIVE.

Last winter I started to use eggs preserved by Mrs. Reynolds and I have continued to use them since because they taste just as fresh as fresh eggs, and are much cheaper. With me it is a question of good business in housekeeping economy.

Mrs. M. J. Pickering,
319 K Street, Salt Lake City.

April 12, 1917.

To whom it may concern: This is to testify that I had occasion during the past winter to use some of the eggs preserved by a process used by Mrs. Sarah Reynolds, which conserves the natural flavor of the egg and prevents the usual stale taste found in storage eggs.

Yours very truly,
Mrs. A. S. Worswick.

In February, 1917, I bought and used some eggs preserved by Mrs. Reynolds. During May of the preceding year, I found the eggs to be strictly fresh and can highly recommend this method of preserving eggs.

Mrs. Jessie L. Maxwell,
1126 Fourth Avenue.

LESSON II.

VEGETABLES.

Vegetable greens, both wild and cultivated.

Recipe for canning vegetable greens.

Prepare and can the day picked. Sort and clean. Blanch in a vessel with a little water under false bottom or in a regular steamer, 15 to 20 minutes. Remove. Plunge quickly into cold water. Cut in convenient lengths. Pack tight in jar or container and season to taste; add a little chipped beef, olive oil, etc. Add hot water to fill crevices, and a level teaspoonful of salt to each quart. If using glass jars place rubber and top in position, partially seal; if using tin cans, cap and tip completely. Sterilize 110 minutes in hot-water bath outfit; 75 minutes in water-seal; 60 minutes in steam-pressure outfit under 5 pounds of steam; 30 minutes in aluminum pressure-cooker outfit at 15 pounds of steam. Remove from canner. Tighten covers. Invert to cool and test joints. Wrap in paper to prevent bleaching and store.

For greens use any of the following:

Cabbage sprouts, turnip tops, spinach, beet tops, pepper cress, dandelion, wild mustard, milkweed (tender sprouts and young leaves).

2. Root and tuber vegetables, such as carrots, parsnips, beets, turnips, sweet potatoes, etc.

Recipe for canning root and tuber vegetables.

Grade for size, color, and degree of ripeness. Wash thoroughly. Use vegetable brush. Scald in boiling hot water sufficiently to loosen skin. Plunge quickly in cold water. Scrape or pare to remove skin. Pack whole or cut in sections or cubes, as required by the home or market standard. Add boiling hot water and one level teaspoonful of salt to the quart. Place rubbers and tops in position. Partially seal, but not tight. (Seal tin cans.) Sterilize 110 minutes in hot-water bath outfit; 20 minutes in water-seal outfit; 75 minutes in steam-pressure outfit under 5 pounds of steam; 45 minutes in aluminum pressure-cooker under 20 pounds of steam.

Special vegetables. Tomatoes and corn.

Recipe for canning tomatoes.—Grade for size, ripeness, and color. Scald in hot water enough to loosen skins. Plunge quickly in cold water. Remove. Core and skin. Pack whole. Fill container with whole tomatoes only. Add one level teaspoonful of salt to each quart. Place rubber and cap in position. Partially seal, but not tight. (Tin cans should be sealed.) Sterilize

25 minutes in hot-water bath outfit; 22 minutes in water-seal outfit; 18 minutes in steam-pressure outfit under 5 pounds steam; 12 minutes in aluminum pressure cooker under 20 pounds steam. Remove jars. Tighten covers. Invert to cool and test joints. Wrap jars. Tighten covers. Invert to cool and test joints. Wrap jars in paper and store.

Recipe for canning sweet corn on the cob.—Can corn the same day picked. Remove husks, silks, and grade for size. Blanch on the cob in boiling water 5 to 15 minutes. Plunge quickly in cold water. Pack ears, alternating butts and tips, in half gallon glass jars or golden tin cans. Pour over boiling hot water and add 2 level teaspoonfuls of salt to each gallon. Place rubbers and tops in position. Seal partially but not tight. (Seal tin cans.) Sterilize in hot water bath outfit 220 minutes, one period; 40 minutes in water-seal outfit; 75 minutes in steam-pressure outfit under 5 pounds steam; 45 minutes in aluminum pressure cooker under 20 pounds steam. Remove jars. Tighten covers. Invert to cool and test joints. Wrap glass jars with paper and store.

Note.—When sweet corn is taken from jar or tin can for table use, remove ears as soon as jar or can is opened. Heat corn, slightly buttered, in steamer. Do not allow ears to stand in water or to be boiled in water the second time.

Recipe for canning sweet corn cut from cob.—Can the same day as picked. Remove husks and silks. Blanch on the cob in boiling hot water 5 to 15 minutes. Plunge quickly in cold water. Cut the corn from the cob with a thin, sharp-bladed knife. Pack corn in jar tightly until full. Add one level teaspoonful of salt to each quart and sufficient hot water to fill. Place rubber and top in position; seal partially but not tight. (Seal tin cans.) Sterilize 220 minutes in hot-water outfit; 110 minutes in water-seal outfit; 75 minutes in steam-pressure outfit under 5 pounds of steam; 45 minutes in aluminum pressure cooker under 20 pounds of steam. Remove jars. Tighten covers. Invert to cool and test joints. Wrap with paper and store.

Other vegetables, such as Lima beans, string beans, peas, okra, etc.

Recipe for canning.—Can same day vegetables are picked. Cull, string, and grade. Blanch in boiling hot water for 2 to 5 minutes. Remove and plunge quickly in cold water. Pack in container until full. Add boiling hot water to fill crevices. Add one level teaspoonful of salt to each quart. Place rubbers and tops in position. Partially seal, but not tight. (Seal tin cans.) Sterilize in hot-water bath outfit one period of 145 minutes; 110 minutes in water-seal outfit; 75 minutes in steam-pressure outfit under 5 pounds steam; 50 minutes in aluminum pressure cooker

under 20 pounds of steam. Remove jars. Tighten covers and invert to cool. Wrap jars in paper and store.

Pumpkin and squash.

Recipe for canning pie filling.—Cut up into convenient sections. Core and remove skins. Cook for 30 minutes to reduce to pulp. Pack in glass jars or tin cans. Add 1 cup of sugar and 1 teaspoonful of salt to each quart of pulp. Place rubber and top in position. Partially seal, but not tight. Sterilize 75 minutes in hot-water bath outfit; 60 minutes in water-seal outfit; 50 minutes in steam-pressure outfit under 5 pounds of steam; 40 minutes in aluminum pressure cooker under 20 pounds of steam. Remove. Tighten covers. Invert to cool and test joints. Wrap in paper and store.

Recipe for canning for special dishes fried, creamed, baked.—Cut pumpkin or squash into small, uniform size cubes. Blanch in boiling water for 10 minutes. Plunge quickly in cold water. Pack in jar until full. Add boiling hot water and 1 level teaspoonful of salt to the quart. Place rubbers and caps in position, but not tight. Sterilize 75 minutes in hot-water bath outfit; 55 minutes in water-seal outfit; 40 minutes in steam-pressure outfit under 5 pounds steam; 30 minutes in aluminum pressure cooker under 15 pounds of steam.

Eggplant.

Remove the skin of the eggplant and slice across the fruit. Make slices about one-half or three-fourths of an inch thick. Blanch 3 minutes in boiling water to which has been added a tablespoonful of salt per quart. Plunge into cold water and pack in glass jars. Fill with boiling hot water and add a level teaspoonful of salt per quart. Put rubber and cap in position, not tight. (Cap and tip if using enameled tin cans.) If using a hot-water bath outfit, sterilize 60 minutes; if using a water-seal outfit or a 5 pound steam-pressure outfit, sterilize 45 minutes; or if using an aluminum pressure-cooker outfit, sterilize 30 minutes. Remove jars. Tighten covers. Invert to cool and test the joints. Wrap jars with paper to prevent bleaching and store.

Cauliflower.

Use the flowered portion. Blanch 3 minutes. Plunge into cold brine (one-half salt to 12 quarts water.) Allow cauliflower to remain in this brine for 12 hours. Pack in glass jars or enameled tin cans. Fill with boiling water and level teaspoonful of salt per quart. Put rubber and cap in position, not tight. (Cap and tip if using enameled tin cans.) If using a hot-water bath

outfit, sterilize 45 minutes; if using a water-seal outfit, sterilize 35 minutes; if using a 5-pound steam-pressure outfit, sterilize 30 minutes; or if using an aluminum pressure-cooker outfit, sterilize 20 minutes. Remove jars. Tighten covers. Invert to cool and test the joints. Wrap jars with paper to prevent bleaching and store.

The use of tin cans.

The use of tin cans is regarded as entirely practical for the home canning of surplus fruits and vegetables of the farm. Their use for this purpose is recommended because it simplifies the canning operation. The use of tin cans for the canning of surplus fruit and vegetables has the further advantage that products so packed are easily handled in transportation and storage.

In the canning of green vegetables, meats, fish, rhubarb, berries, pumpkins, squash, beets, etc., however, the lacquered (enameled) can should be used because these products may contain substances which dissolve the tin of the ordinary cans, and thus the food may be rendered harmful to health.

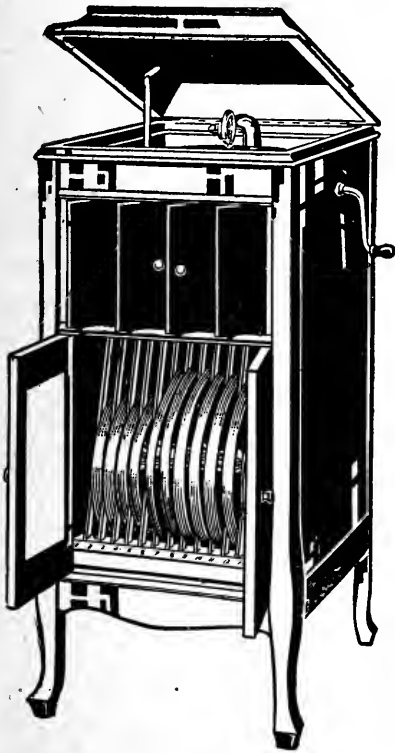
Canning fruit juices.

In order to can fruit juices, the first important thing to provide is a fruit press, cider mill, or some kind of contrivance or device which will make it easy and practicable to press the juice from the fruit.

In most cases the canning of fruit juices or sterilization can be accomplished in very much the same way as the canning of the fruit itself, except in preliminary steps and in the methods of rinsing, scalding, and peeling the fruit before pressing and in a slight difference in the amount of time required. Fruit juices as a rule will not stand as much cooking or as high a temperature during the sterilization period without the danger of destroying the natural fruit flavor.

Rhubarb.

Wash stalks clean. Cut into pieces three-fourths of an inch in length. (Do not remove skin.) Blanch 2 minutes. Cold dip. Pack in glass jars. (Do not use tin cans.) Pour on thick syrup, boiling. Put rubber and cap in position, not tight. (Cap and tip if using enameled tin cans.) If using a hot-water bath outfit, sterilize 20 minutes; if using a water-seal outfit or a 5-pound steam-pressure outfit, sterilize 10 minutes. Remove jars. Tighten covers. Invert to cool and test the joints. Wrap jars with paper to prevent bleaching and store.



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No. 7.

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IN MEMORY OF 1847.

O come with me a little way—
We'll turn time's pages back again,
And gaze as at a long lost scroll.
(Tis scarcely three-score years and ten).

Dost see that stretch of sage-brush land?
How grim, forbidding it appears;
How dead and changeless it must be,
Deserted lain, for countless years.

And note the soil, the hard backed clay,
"Twas never done, 'twill never be."
"It can't be done," the doubters say.
Their leaders answer, "Wait and see."

Now look again, the scene is changed,
And far and near on every side
The valley teeming with full life
Where Israel's chosen ones reside.

Gone are those dauntless pioneers
Who builded better than they knew.
Their children reap with love and tears,
Yet, let us hope, with hearts as true.

HAZEL WASHBURN.



Route from Liverpool to Salt Lake City.
GREAT SALT LAKE CITY, IN 1853.
(See Mrs. Winters' Autobiography.)

THE

Relief Society Magazine

VOL. IV.

JULY, 1917.

No. 7.

Epistle to the Relief Society Concerning these War Times.

Dear Sisters: It is natural that our hearts and emotions are stirred to the utmost in this crucial time of the world's history.

At present our country is at war with another great and powerful nation. We would invite your strict attention to the remarks made by President Joseph F. Smith in our last conference:

"THE SPIRIT WHICH THE LATTER-DAY SAINTS SHOULD MANIFEST
IN WAR.

"Speaking of the possibility of conflict, of war, I exhort my friends, the people of our country, especially in this intermountain region, to maintain above all other things the spirit of humanity, of love, and of peace-making, that even though they may be called into action they will not demolish, override and destroy the principles which we believe in, which we have tried to inculcate, and which we are exhorted to maintain; peace and good will toward all mankind, though we may be brought into action with the enemy. I want to say to the Latter-day Saints who may enlist, and whose services the country may require, that when they become soldiers of the State and of the Nation that they will not forget that they are also soldiers of the Cross, that they are ministers of life and not of death; and when they go forth, they may go forth in the spirit of defending the liberties of mankind rather than for the purpose of destroying the enemy. If we could convert them to peaceful ways and to the love of peace without destroying them, we would become saviors of men. And it is abominable that men who engage in the great and grand and necessary duty of protecting and guarding our Nation from the encroachments of wicked enemies, cruel and destructive foes, should not maintain among themselves lives of honor, virtue, purity and of immunity from sin and crime of every kind. It is a disgraceful thought that a man to become a soldier should become a rake and abandon himself to crime and wickedness. Let

the soldiers that go out from Utah be and remain men of honor. And when they are called obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do; but to do it with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with the blood-thirsty desire to kill and destroy."

If our sons are called to go to the front, it is in this spirit that we want them to accept the call, and we shall remain at home in faith and with courage that they shall be preserved in life or in death in the faith of the gospel."

We urgently advise all our sisters to keep the even tenor of their ways, making homes clean, comfortable and peaceful; administer in the spirit of love and patience to your husbands and to your children; guard the little ones; do not permit them to imbibes the spirit of intolerance or hatred to any nation or to any people; keep firearms out of their hands; do not allow them to play at war nor to find amusement in imitating death in battle; inculcate the spirit of loyalty to country and flag, but help them to feel that they are soldiers of the Cross and that if they must needs take up arms in the defense of liberty, of country and homes they shall do so without rancor or bitterness.

Avoid all discussions of a political and war-time nature in your meetings and in the homes. Instruct teachers not to enter into discussions concerning the war, especially in homes where naturalized foreigners live. Teach the peaceable things of the kingdom. Keep cool; cultivate the spirit of calmness, love and peace. Do not lose your head, for a distracted person has neither sense nor sanity.

Look after the needy more diligently than ever. In these times of raised prices and inflated food values we fear that there are those who may suffer in silence for want of a helping hand. Your duty lies first to these in your locality. Remember the aged and care for the orphans and widows. So long have the women of this Society been trained in the kindly virtues of generosity and noble charity that we have little fear concerning your attitude in this crisis. Our only fear is lest some of our more generous members allow themselves to become over-zealous and over-enthusiastic, thus wasting strength, time and means.

Many questions come to us concerning our attitude towards national and local patriotic organizations. The General Board have appointed a War Relief Committee, with Mrs. Clarissa Smith-Williams as chairman of that Committee. All of our efforts to assist with means, with clothing, or food supplies, indeed any and every phase of loyal assistance to our government, will be placed under the direct charge of this committee. Proper instructions, with all necessary details will be forwarded in good time to our stake presidents. Meanwhile, the important thing is to be patient

and calm. We don't want to knit up quantities of wristers and socks which may prove unsatisfactory or unnecessary, because of haste and lack of concerted action. When we move, we want to move as a solid unit. This is our greatest world opportunity to prove the superiority of our methods, our ideals and our long training. We have long been told we should lead the world—let us not forget that leaders are wise—leaders are never stampered, leaders are obedient to law. Above all, we want to so clarify our plans and unify our action that whatever we accomplish shall glorify this Society and the Church through supreme efficiency and concerted action.

Be assured that the woman who plants and reaps this year, who saves and economizes, is rendering her country her greatest possible service. An army travels on its stomach. Potatoes are needed more than wristers, beans more than socks. Millions of city women can and will knit for the soldiers and sailors, but only women in agricultural districts may help to avert the famine and want which is likely to sweep the whole world.

We are gratified to notice in the telegraphic dispatches that the Woman's National Defense Committee, appointed by President Wilson, of which Dr. Anna Howard Shaw is president, and which organization stands at the head of all the societies, clubs, and associations of women in the United States, named Mrs. Clarissa S. Williams as Utah chairman. We rejoice in the enlarged opportunity this offers, and feel sure that results will prove to the headquarters in Washington, as well as to our own members, the wisdom of this choice.

Mrs. Janette A. Hyde has also been chosen by the Governor to act upon the Utah State Food Conservation Committee. This action permits the wider scope of our associations with the Agricultural College at Logan and with the food question generally throughout the State. Our Committee have all plans matured for demonstrations in canning and drying vegetables and fruits, to be held in every stake during the summer season.

In all our labors, however, we desire to keep closely together, under the banner of the Relief Society, not diverting our resources or scattering our energies by joining with this and that movement and organization. There is plenty of scope and opportunity for every gift, talent, and effort of the women of this people in the Relief Society, and we would always invite your loyal devotion to the interests and objects of this great organization.

OUR MISSION IS TO HELP THE OPPRESSED AND NEEDY.

Prest. Smith said further:

"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 ameli-

orate the condition of mankind, it is our mission to do it, it is an essential part of our religion to do it. And I say to our friends present that we have an organization in the Church of Jesus Christ of Latter-day Saints that is perfect in its operation, by which we may call today to almost the whole Church, for aid, and tomorrow we will receive returns with the generous contributions that are freely given for a good cause, and it will cost nobody a cent. Every dime contributed for the benefit of the poor goes to the poor, and is not consumed by charitable organizations, who collect and handle means intended for the poor, and are paid for their services, thus absorbing a large percentage of the means contributed for the benefit of the poor, by those who are not poor. I wish to announce *that* to our friends. The Latter-day Saints know this, they understand it. They have recollection of recent events in which, within twenty-four hours or thereabouts, the people of the Church of Jesus Christ of Latter-day Saints contributed somewhere near \$35,000, and it was sent to the afflicted people of Europe that were suffering in consequence of war, and it was put into hands who would distribute it wisely to those who needed, without cost to anybody; and a portion of that fund, which was not distributed, remains to be dealt out to those who are really in need as their circumstances require."

We close this epistle with another extract from the inspired discourse of President Smith, at our last conference. Let this be our watchword and let these sentiments animate every woman in the Relief Society:

"We admonish, we beseech our brothers and sisters in the gospel of Jesus Christ, not only to honor themselves by a proper course of living, but also to honor and love and be charitable to your neighbors, every one of you. We admonish you not only to keep the greatest of all the commandments that has ever been given of God to man, to love the Lord your God, with all your heart and mind and strength, but we exhort you also to observe that second law, next unto it, to love your neighbors as yourselves; return good for evil, do not revile others because you are or may be reviled. We have no need to tear down the houses of other people (using this expression as a symbol). We are perfectly willing that they should live in the homes they have erected for themselves, and we will try to show them a better way. While we will not condemn that which they love and cherish above all other things in the world, we will endeavor to show them a better way and build them a better home and then invite them kindly, in the spirit of Christ, of true Christianity, to enter the better dwelling. That is the principle, and I wish to impress it upon you."

EMMELINE B. WELLS, President,
 CLARISSA S. WILLIAMS, 1st counselor,
 JULINA L. SMITH, 2nd counselor

First Winter in Salt Lake City, 1847

By Diantha Lowry Reid.

Conditions of the Pioneers in Salt Lake Valley during the winter of '47 were anything but pleasant. The fort which they had built was surrounded on the north, west, and south sides by an adobe wall, while log-houses formed the south side. These houses were built with the front facing the inside of the fort, but each one had a look-out in the east side from which to watch—Lorenzo D. Young's house being the only one built outside the fort. It stood where the Beehive house was afterwards built.

The first part of the winter was somewhat mild, still there was rain and snow which, however, melted and came through the roofs of the houses much the same as if there had been no roof at all, and the women would often have to do their work while holding an umbrella over them.

Mice of a large size gave them much trouble; also bed-bugs, which had been brought from the mountains in the green timber. The Indians were numerous, though they did not give the pioneers much trouble, other than begging, but they fought among themselves.

The year 1847 had been such an eventful year to this little band of Pioneers; they had left their comfortable homes, crossed the trackless plains, reached this region inhabited only by the red man and wild animals, to make their new homes. Arriving in July, they had some little time to build before the winter came upon them; but the year was swiftly drawing to its close, it was New-Year's eve; Christmas day was not celebrated in the early Pioneer days. The arduous work of the day was done—for they were a busy people—they had laid their tired bodies down to rest with their minds filled with the events of the past year—the comfortable homes, the pleasant scenes they had been compelled to leave, with doubts and fears and hopes for the coming year. But in their hearts was peace, for they knew that the hand of God was over all, and had led them here, and could still protect them.

Snow had fallen during the day, but in the evening the clouds disappeared, and the stars shone forth. Darkness silently spread her shroud over the earth, and night in her glory reigned supreme. There in the midst of that broad valley, by the side of the frozen stream, stood that humble little fort, like a speck upon a vast plain. To the north and east were the towering mountains, like sentinels still, as the ages past and gone—true to their vigils over all that nestled at their feet. The valley stretched

away to the south in an even, unbroken plain, while far to the west—spreading itself over miles and miles, lay that wonderful salt sea, its waters shimmering, sparkling in the pale light of the new moon as it slowly settled itself to rest behind the western horizon; and over all this scene lay the soft mantle of newly fallen snow. We may imagine that from the flag staff on Ensign peak, hung the emblem of peace, and ever and anon unfolded itself to the breezes, as a silent reminder to that little band that the Stars and Stripes still waved over the homes of the brave. In their dreams, they heard the church-bells tolling a solemn dirge as they bade farewell to the parting year, gone, gone forever, to add one more scene to old Father Time. Now they peel forth their welcome to the birth of the New Year; they hear the merry jests of the dancers as their feet keep time to the music that floats out upon the night air, as they dance the old year out, and the New Year in. This is a dream of the past, for in reality the scenes that surrounded our pioneers were far different. In the distance, along the creek, to the east, scattered here and there, is the wigwam of the red man, and as their fires, which are never allowed to go out, burn low, a dusky form appears to replenish their store of fuel. The blaze casts its fitful glare out over the snow-covered earth, causing the shadows of root-bound objects to rise and fall like the forms of some marauder trying to escape in the darkness.

The silence is suddenly disturbed by a succession of quick, sharp barks, with a prolonged, weird howl of some lonesome wolf; its mate some distance off catches up the note, and passes it on to the next of its kind, until there are hundreds chanting their hideous yells, which make the hills and valley echo, and re-echo with their unwanted discord. Night wanes, and the morning dawns bright and clear. Within that little fort, there is the hustle of life as friend greets friend with the old familiar wish,—“Happy New Year.” During the day, they gather together in worship, and praise their God from whom all blessings flow. Another year has sprung into existence, and they wonder what its harvest will bring.

COVER YOUR VALISES.

A suit case or valise that is allowed to be knocked about in automobiles and stages soon becomes shabby if not disreputable. Buy a couple of yards of duck or linen, or some strong, dark-colored material; set in two pieces at each end of the folded pieces; bind and sew buttons on to fasten over valise.

What Women Can Do in Canning.

A HOME IN ST. JOSEPH CITY, ARIZONA.

When on a recent visit to the St. Johns and Snowflake stakes of Zion, Sister Empey and the Editor were filled with sympathy for the struggles of the people there, and with admiration for the courage and initiative with which the women of those stakes have met the terrible reverses and losses through alternate flood and drought which have afflicted them in the last three years.

While in St. Johns we were entertained at the home of Sister Udall and, notwithstanding the many trials these worthy people have endured, we found that brave and resourceful woman with a beautifully furnished home and a comfortable larder. The canned vegetables, especially the canned string-beans served at her table, filled our minds with admiration and our inner man with satisfying suppers. The name of the string-beans which she and others of this town had put up we give here so that all our readers may know the name of the very best string-beans we have ever eaten. They were the Kentucky Wonder and we scoured the town for seed beans to bring home and plant in our city gardens.

What can be done by a woman of brains and resource was demonstrated fully to us in our last dinner eaten in St. Joseph City. The President of the Relief Society, Sister Porter, took all of our party out to her new home on the outskirts of the tiny city in her son's automobile. Here we found a small farm only three years old, but enclosed by a good fence, with a neat two-story house on it. The father and mother lived in half of the house while the son and his wife occupied the other portion of the house. The young married Mrs. Porter, we were happy to learn, is one of our Relief Society nurses, and she is certainly a woman of superior intelligence. Her generous mother-in-law gave her the credit for the many admirable and wonderful things which we found in this home. Here we found a cellar, very small, but very clean, cement lined and filled even now with canned vegetables and fruit. There were beans, peas, corn, tomatoes, cabbage, asparagus, eggplant, squash, cauliflower, and bottles and bottles of canned beef and mutton; while the fruits, such as peaches, apricots, etc., helped to line the shelves with delicious food stuffs.

Talk about war times or food shortage! These people had grown every one of the vegetables and fruits we saw, and instead

of letting anything go to waste they bottled it. Full of resources, this young woman could have found it possible to have put these vegetables into five-gallon cans if she could not have obtained sufficient bottles, as we used to do in the old times; opening the cans in the middle of the winter, rescalding the contents and putting them into quart bottles, which had by that time been emptied.

This was not all—outside the door was a canvas home-made refrigerator, kept wet from a pan of water on top. The milk and butter inside were cool and fresh as if they were in the cellar. Not only that, but beside this stood a home-made fireless cooker which served its purpose just as well as an expensive one bought from the stores. And again,—inside the sitting-room was an incubator and brooder where both eggs and chicks attracted the interested gaze of the visitors.

What has been done by one woman can be done by any other woman. Every article of food which we had on our loaded dinner table, except the sugar, was raised on this small, new Arizona farm. Rest assured we got far more than our dinner in this progressive, up-to-date and lovely home. We came away filled with resolves, new motives and heavenly inspiration to “go and do likewise.” What about you dear reader? Can’t you join this up-to-date club of Relief Society workers and grow and bottle all your food stuffs for next winter?

OBSTINATE INK STAINS.

When ink has been allowed to dry into cloth, it is often difficult to remove. The following method can be relied on to take out every trace of stain and will not hurt the goods if care is taken. A careless worker, however, can leave the material so poorly rinsed that it will soon become full of holes. First, apply a strong solution of bichloride of lime to the stain and wash out immediately in soft, cold water. The spot will have turned a brownish yellow; repeat the process two or three times if necessary, to remove all the black from the stain. Then apply a strong solution of oxalic acid. The druggist will tell you the proper proportion of water to use in this bleach. Immediately after dipping in the acid, rinse well, which means time after time, till every trace of the acid is gone. The rinse water should be soft and cold.

Mothers in Israel.

(Continuation of M. D. Stearns-Winters Narrative.)

ENTERING THE VALLEY.

The camp we left never caught up with us, and we traveled on day after day making good progress and prospering as well as people on that journey could do. The teams had all settled down to good work, had become used to traveling, were easy to handle, there was an abundance of grass and we went on our way rejoicing that all was so well with us. I think there were twenty teams besides the buggy we had. Brother Joseph Russell had five wagons, a carriage and a buggy. Part of the wagons were loaded with the machinery for the first Utah sugar factory that Brother Russell had largely helped to purchase. And he was also bringing material to help in building a home in the far off valleys of Ephraim. He and his wife were aged, and rather infirm and not used to the rough life they were experiencing. Their son Archie, a young man of twenty-two years, was an invalid, with consumption, and died one month after reaching Salt Lake City. Brother Winters had charge of all their teams and drivers and was termed, in the parlance of the plains, their wagon master. He had a horse of his own and could go here and there to help wherever it was needed. Brother Bradshaw, the one who drove their carriage, was also cook for the teamsters at camping time. There was a young girl with them to help Sister Russell, and their numbers were about one-third of our little train.

Others of our company were Brother Milliam, wife, daughter and son. Brother Frodsham, wife and three children, another family with four children and two wagons; the others were couples without children. We had no captain or special organization, but moved along peacefully and harmoniously, each striving to do his best for speed and progress. We were just beginning to enjoy the journey. Mother's health had improved greatly, she was gaining strength every day. Our team had become steady, we could get in the wagon whenever we needed to, the strain we had been under so long had given way to peace and comparative rest. We now began to find messages quite frequently from the companies ahead of us and found we were not far behind some of the later ones. They were large companies and often delayed for different reasons, and before many days we caught up with the eleventh company and traveled a few days near them, but our teamsters found that the larger the company the more obstacles there were to encounter, to make camp at night or to get started in the morning. The only trouble we were liable

to encounter in that mode of traveling was the Indians, and as Brother Murie said, "We will go in faith that they will not trouble us," and I know that the blessing of the Lord was with us, for we saw very few Indians on the way, and nothing to harm or molest us. There was not an accident happened to any that were with us, nor a serious break of any kind. We never traveled on Sundays, but improved the rest of the time to the best advantage. We could now knit or sew comfortably, as the teams were jogging along on the level ground, and I made us some heavy skirts to use when the cool weather should come, and knit some cotton stockings to wear as we were going along. We had a new wooden tub and we would put some cold water in it in the morning and set out butter and other things in it, cover it thickly and it answered quite a good purpose as a refrigerator—not making the butter exactly ice cold, but better than melted butter. Our morning's milk we put in our new tea kettle, placed a cloth under the cover, put a cork in the spout and tied a cloth over that and tied it to the reach under the wagon; and no matter how hot the day was, the draft under the wagon made it very comfortable too for our dinner, for there was a piece of butter the size of a teaspoon bowl, which was very fresh and sweet and the children took turns having it on bread.

And so we plodded on day after day, sometimes making a fifteen-mile drive, but oftener twenty—no hurry—you could not change the gait of the oxen, but had to wait patiently their motion. No danger of getting left—most anyone can walk as fast as a yoke of oxen can travel.

One day after a long forenoon drive our company concluded to camp for the night, and rest the teams for the longer journey of the next day. There were some little repairs to be attended to and mother and I thought this a good opportunity for us to clean house, or more correctly speaking, straighten up our wagon. Brother Murie and Brother Jones had gone with the herd, it being their turn to attend to that duty. Olivia and Moroni were there to help and we proceeded with much energy to the task before us. Mother handed out the things, the children and I carried them into the tent and we soon had the wagon cleaned to our entire satisfaction. The things were nearly all replaced, in order and convenience. The sky had clouded over, but the shade was so agreeable to us that we had failed to note how near the storm was approaching till a vivid flash of lightning and a tremendous clap of thunder told it had come. The children scamp-ered into the wagon, I ran into the tent to get another armful, but mother called, "Don't bring them out in the rain," so I was shut in the tent by myself. That terrible clap had seemed to rend the heavens asunder, and the water poured down in torrents and for hours we remained in that situation—we could not hear each

other speak or know what condition either was in. It thundered and it lightened till the flashes were hot in my face. And oh, how I did wish I was in with the others that we might all share the same fate. Mother had her watch, and the storm lasted just two hours, and stopped about as suddenly as it started and was much like the one at Loup Fork, except the wind. Our things were not much wet. The sun soon came out bright and warm and we were soon as well off as usual.

I was about the first one out from shelter and I stepped to a nearby wagon to inquire how they had fared in the storm, and when they spoke I raised the corner of the cover and the man said, harshly, 'Here, put that down, you will let the water in!'

I did put it down quickly and ran into the tent and cried and cried and cried—it nearly broke my heart, for I was not used to being spoken to in that way, but I forgave him long ago and do not think of him as Mr. Crosspatch any longer, for I thought if his folks had to endure that kind of temper all the time I could surely put up with it for once; but I did not go near that wagon again the whole journey though the women folks and I were very good friends.

The next day we made a long drive and came to Wood River which was quite high on account of recent storm, and all hoped the river would be lower by morning. We went to sleep that night wishing we were on the other side and wondering how we would succeed in getting there. Three teams had crossed over and reported that the water had run into their wagon boxes,



CAMP AT WOOD RIVER.

so the rest put blocks under their boxes and raised them up a few inches. The first wagons were loaded with machinery and wetting would not hurt as they would soon dry again, but the provisions would be spoiled by getting wet. Brother Winters on horse back rode at the lower side of the teams to keep them from turning down stream, and with help on either shore the teamsters waded in and landed safely on the other side. Our team was the fourth to cross, and mother with the two children, drove in with the buggy; right behind them, she preferring to go that way, and they made the voyage in safety. I went over in the carriage, and in the deepest place it floated a few feet, but the wheels soon struck the gravel again and we reached the other shore without harm. Each profited by the other's experience and the rest made the crossing with but little difficulty. The only article we lost on the journey was our flatiron at this place. We had been using it and left it to cool till the last minute. Mother put it on the projections in the front of the wagon, thinking to go in and place it farther back, but they were ready to start and there was not time. The banks were steep and when they went down the iron slipped into the water. We heard the splash and Brother Murie tried to find it, but it was "gone beyond recall" and we had to borrow for the rest of the journey.

We went on much the same till we came to the Platte River, where we traveled along the north banks for over three weeks. Grass up to the wagon tracks, and each camp ground seemed the same as the night before, with the hot sun pouring down upon us all day, but we knew we were gaining miles on our journey and that made up for the discomforts attending it. That surely was "Plains" part of the journey, level as a field all the way, and if one lay down in the wagon for a sleep they never knew when to wake up for the jogging of the wagon would keep them sleeping all day. Our hands were so tanned that if we held them up at night one could count the white nails without a light.

There was one thing that we enjoyed very much, and that was a bath in the river. The men of the camp found a convenient place down the river and had their swim in the day time. We could always tell, when they came into camp looking so fresh and clean, for most of the time they were a dusty looking lot. And the sisters each procured a bathing suit of some kind and we took *our* baths by starlight. We were afraid to go far from the shore on account of the quicksands. We would make a line from the nearest to the shore and the farthest ones out could get a good ducking without much danger. We were very still about it all, for we never could tell when Indians might be lurking around, and we slipped into our beds as quiet as kittens, greatly refreshed and thankful for the opportunity.

One night there came up a big wind storm, not rain, but a dry, hard wind, and it seemed to me that it blew harder and harder with every gust all night. Our wagon was just a few feet from the top of the bank and it was twenty feet down to the water, and I was on the side next to the river, and oh, how I did suffer with fear that night. I thought I could feel the wagon tipping many times. Mother tried to comfort me, telling me of the many times the Lord had brought us through trying scenes in the past, and that His hand was still over us to protect and save. About daylight the wind began to abate and by sunrise it was a calm, still day again and we traveled on as usual.

In a day or two some one discovered that there was some nice timber on the other side of the river—saplings that would make good whip stocks, and for some other things useful in camp, and a number started to go over and see what was to be found. My little brother with other little boys were down at the river having a swim and he wanted to go over the river too, so one of the teamster boys told him if he would carry his clothes for him he might swim over on his back, but my brother did not take his own clothes and was there in the hot sun for several hours and when he got back his face looked very red and had a peculiar expression. He told mother he had been over the river, but as he was safely back again she did not censure him, but thought she would talk to him another time. She gave him something to eat and still the distressed look was on his face. She asked him if he was sick, but he said, "No," then she asked him if he had been hurt in any way and he said, "No," to that also. She told him he had better lie down and rest, but he said he couldn't for his back hurt him, and when she looked, his back was as red as his face with numerous blisters all over it. She undressed him and applied a generous dose of cream and sweet oil and covered it with cotton batting, and he had to lie on his face to rest, for a number of days, and always remembered that the sun could make blisters.

We had overtaken and passed several other companies, and one day we came up with a company of Oregon emigrants and camped with them. They seemed quite well-to-do people and our company bought some provisions of them—some got flour and some dried fruit or whatever they had a surplus of. In the evening one came over to talk with mother and she inquired if there was anyone that had some asafoetida that she could get. She had been in the habit of using it before she left home and had brought a quantity with her, but it was all gone and she was very miserable without it. Mother told her we had a piece somewhere, but she didn't know whether she could find it. She replied, "O you *must* find it, I cannot be this near to it and not get some." She was over early the next morning, and mother

hunted until she found it. (It was some we had at Kanesville in the small-pox epidemic and the children had little bags with some of it hung round their necks), and it was strange the effect it had on her, for she said, "Now I will be all right," and she took it so caressingly in her hands saying, "Oh, I am so glad to get it and will pay you anything you ask." Mother told her she was perfectly welcome to it and was glad if it would do her so much good, and she went back to her wagon a very happy looking woman. In a little while she came over again bringing a basin of beans and asked if we liked beans and could make use of them, remarking that they were tired of them and had more than they could use anyway. As we were Yankees we were as glad of the beans as she was of the asafoetida, and we had used what we had brought with us and were glad to have some more. Then mother told her we would be glad to buy whatever she had to spare, so she bought back a peck, charging fifty cents which she thought a very good price, as they were very cheap where she had lived, and their load would be that much lighter. They were just getting ready to leave camp, but as it was Sunday we were going to rest over, and when they commenced hitching on their teams the swearing began, and of all the oaths ever poured from mortal throats that beat all—for it was impossible to be any worse, and the nineteen year old step-son of the woman I have mentioned seemed to be past master of all the bad language in the universe, and it was said that all the company were about alike in that respect. We were awe-struck and silent and felt like holding our breath till they got out of our hearing. And mother remarked that if that young man's requests were heard and answered they would not be likely to get very far on their journey. The father had died just before starting, but as there were other relatives in the company the family had desired to go along.

And now an event occurred which changed the current of life for me.

Note. Here ends the clear and lovely recital penned by the hand of Mrs. Mary Ann Stearns Winters. The embodiment of modesty she ended her narrative where her marriage brought herself into the limelight. She could write of others and of childish falls and incidents—but not about her deepest mature emotions and experiences. The event she refers to was her marriage to the brave young teamster and pioneer, Oscar Winters, referred to in her story. On the 16 Aug., 1852, just before entering the Valley the young couple were married by President Lorenzo Snow, who was on his return voyage from his mission to Italy.

(TO BE CONCLUDED.)

Object, Origin and Destiny of Women

The following is taken from *The Mormon*, published in New York City by the late President John Taylor, of August 29, 1857, the paper containing it being furnished us by Robert Mann, of Plain City:

The Latter-day Saints have often been ridiculed on account of their belief in the pre-existence of spirits and in marrying for time and for all eternity, both being Bible doctrines. We have often been requested to give our views in relation to these principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore, not meet to give them to those without.

But being very politely requested by a lady a few days since (a member of the Church) to answer the following questions, we could not consistently refuse;—viz., “Where did I come from? What is my origin? What am I doing here? Whither am I going? and, What is my destiny, after having obeyed the truth, if faithful to the end?”

For her benefit and all others concerned we will endeavor to answer the questions in brief, as we understand them.

The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and for all eternity.

Lady—whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not, that thou art a spark of Deity, struck from the fire of His eternal blaze, and brought forth in the midst of eternal burnings?

Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in His presence, and with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits in the spirit world, among the gods? That as thy spirit beheld the scenes transpiring there, and thou growing in intelligence, thou sawest worlds organized and peopled with thy kindred spirits, took upon them tabernacles, died, were resurrected, and received their exaltation on the redeemed worlds they once dwelt upon. Thou being willing and anxious to imitate them, waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission, thou made a covenant with one of thy kindred spirits to be thy guardian angel while in mortality, also with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. Thou also chose a kin-

dred spirit whom you loved in the spirit world, (and had permission to come to this planet and take a tabernacle) to be your head, stay, husband and protection on the earth and to exalt you in the eternal worlds. All these were arranged, likewise the spirit that should tabernacle through lineage. Thou longed, thou sighed, and thou prayed to the Heavenly Father for the time to arrive when thou couldst come to this earth, which had fled and fallen from where it was first organized, near the planet Kolob; leave thy father and mother's bosoms and all thy kindred spirits, come to earth, take a tabernacle, and imitate the deeds of those you had seen exalted before you.

At length the time arrived and thou heard the voice of thy Father, saying, go daughter to yonder lower world, and take upon thee a tabernacle and work out thy probation with fear and trembling and rise to exaltation. But daughter, remember you go on this condition, that is, that you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same that you have seen transpire here; but you must go and become one of the most helpless of all beings that I have created, while in your infancy; subject to sickness, pain, tears, mourning, sorrow and death. But when truth shall touch the cords of your heart they will vibrate; intelligence shall illumine your mind, and shed its lustre in your soul, and you shall begin to understand the things you once knew, but which had gone from you; you shall then begin to understand and know the object of your creation. Daughter, go, and be faithful in your second estate, keep it as faithful as thou hast thy first estate.

Thy spirit filled with joy and thanksgiving, rejoiced in thy Father, and rendered praise to his holy name, and the spirit world resounded in anthems of praise and rejoicing to the Father of spirits.

Thou bade father and mother and all farewell, and along with thy guardian angel, thou came on this terraqueous globe. The spirits thou had chosen to come and tabernacle through their lineage, and your head having left the spirit world some years previous, thou came a spirit pure and holy; thou hast taken upon thyself a tabernacle, thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee.

Thou hast chosen him who loved thee in the spirit to be thy companion. Now crowns, thrones, exaltations and dominions are in reserve for thee in eternal worlds, and the way is opened for thee to return back into the presence of thy Heavenly Father, if thou wilt only abide by and walk in a celestial law, fill the designs of thy creation and hold out to the end.

That when mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your everlasting

ing reward in the resurrection of the just, along with thy head and husband. Thou wilt be permitted to pass by the gods and angels who guard the gates, and onward, upward to thy exaltation in a celestial world among the gods. To be a priestess queen unto thy Heavenly Father, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds, (as thou didst bear their tabernacles in mortality) while eternity goes and eternity comes; and if you will receive it, lady, this is eternal life. And herein is the saying of the Apostle Paul fulfilled, "that man is not without the woman in the Lord, neither is the woman without the man in the Lord." "That man is the head of the woman, and the glory of the man is the woman." Hence thine origin, the object of thy creation, and thy ultimate destiny, if faithful. Lady, the cup is within thy reach, drink then the heavenly draught, and live.

ARE WE WISE?

By Mrs. Grace Jacobsen.

Are we loving and kind to each other?

Do we speak of each virtue and good

That every one has in a measure?

Do we treat every one as we should?

Do we magnify details, and clamor

About the mistakes others make?

Sit in judgment of others' intentions?

If we do, then our love's a mistake.

Do I watch for a chance at my neighbor

To give him a cut, or a rap

With my tongue, when I envy his praises?

If I do, my love's not worth a snap.

The love that is true will not wound me,

Nor harpoon my name at my back,

And then when I meet you, how pleasant!

For loving and peace there's no lack.

We should try, as we travel life's upland,

To separate gold from the dross,

And hold to the sunlight of true love

The glittering dew in the moss.

Mother Entertains

By Diana Parrish.

Isobel read in a flutter the letter which mother handed to her.

“Wellington, New Zealand, July 3rd, 1915.

“*My Dear Mrs. Hartley*:—Your friend Mrs. Wilson, whom I had the honor of meeting recently, has kindly given me your address. She assures me that you will not think it too great burden to show me about your city when I visit the United States. I am looking forward to my visit in your quaint city and trust that my presumption in asking to meet you and your family will not in any way discommode you. I expect to arrive there on the morning of August 1st.

“Faithfully yours,

“EDMUND BENTON, Bart.”

“Think of receiving a letter from a real baronet and in his own handwriting!” burst from the girl as she finished. “And look at the coat of arms embossed in colors. How lovely. ‘*Facta Non Verba*.’ I’ve forgotten all my Latin, but I believe it means ‘Deeds, Not Words.’ Isn’t it wonderful, mother? We’re going to entertain nobility.”

Mother smiled at her daughter’s excitability and at the recollection of her own romantic ideas in her younger days.

“My dear child, do you realize that we must have Sir Edmund for dinner? My chief worry at the present moment is that he arrives on the first of August, the worst of the ‘dog days.’ What in the world can we have that will be nice and cool?”

Isobel looked up sharply from her close scrutiny of the baronet’s letter.

“Mother! You don’t mean—you don’t mean to say you are going to serve a *cold* dinner! Why, everybody knows that the proper English dinner always includes soup, prime roast beef with Yorkshire pudding, with plum pudding as the dessert.

Mother paused. This difficulty had flashed through her own mind.

“Our customs are not English, Isobel,” said mother, finally, “I have decided that we will serve our usual dinner and put on no frills or fine feathers which would prove unbecoming. We don’t want to be caught like jays with borrowed plumage.”

“Very well, if you feel that way about it. After all, it’s your dinner. But I’d do it differently for a baronet—it’s the

chance of a life-time, and our ways are so awfully plain compared to things they are used to."

"Can't you and Tom come around this evening? We'll talk it over then."

"Yes, we can come. We'll be over early." Isobel rose and started home, brightening at the thought that perhaps she could persuade her mother to change her decision and give a dinner worthy of the occasion.

Evening found the Hartley household seated around the library table earnestly discussing the entertainment of Sir Edmund.

"We'll have to say 'cawn't' and 'shawn't,' won't we, mother? There's an English girl in my class at school and she always pronounces that way. She says that it isn't proper to speak with a yankee twang." Viola gravely made this important comment. While doing so, however, she could not resist the temptation of watching herself in the mirror and fluffing up her hair.

"Oh, yes, and Beatrice must wear her hair down in curls with a big bow of ribbon at the back. A lot of English girls wear their hair down until they are seventeen. I've seen pictures of them," volunteered Mignon, eager that no detail likely to add to the glory of the occasion should pass unnoticed.

"And we'll have to call mother 'mater' and father 'pater.' I see it that way in a lot of English stories I read," urged Viola. "We'd better begin to practice for there's only five days before his lordship or whatever he is, comes. Pater, you'll have to have your mustache cut short in the middle with long ends and then wax the ends into stiff points like spears. The Sunday paper fashion notes say that's the latest English style for men."

"Yes, and get out that gray suit you put away, because it was too tight for you. All the skin-tight clothes the dudes are wearing about town are called the 'latest English styles'." laughed Bea.

Father lost his serene countenance quickly at the mention of his petted moustache. He frowned in recollection of the discarded suit which had proved so irritating to a man whose motto was first and last "solid comfort."

"What's this, what's this?" he cried, affecting a fierce growl. "Is my liberty to be interfered with for this Sir Somebody? I'm a plain man used to plain ways and I must not be disturbed." Father glared in mock ferocity at each member of the family and then resumed his reading.

"Let's quit joking and get down to business. What shall we have for dinner? I thought I would begin with sliced fruit in place of soup—"

Isobel interrupted mother. "Can't I persuade you, mother, to serve a proper English dinner? Look, here's what I would sug-

gest. I've written out a menu from an English cook book I found at the library—I just *had* to run down there and hunt for something after I left you, for we do want this dinner to be a grand affair. Think what it means? You, Mrs. Hartley, are going to entertain Sir Edmund Benton!" The girl thrust the written menu into her mother's hands.

Even father put down his paper as mother read:

Soup—Mulligatawny

Fish—Fried snapper

Entrée—Scrambled calves' brains

Joint—Prime roast beef with Yorkshire pudding

Vegetables—Baked potatoes, cauliflower and French beans

Fowl—Roast chicken with bread sauce

Sweets—Raspberry tart

Savory—Grilled sardines

Biscuits and cheese—Fruits—Nuts

Cafe Noir

As mother finished, the family sat aghast. Isobel hastened to explain her plan.

"We'll hire a waitress for the day and can easily manage everything then. Before hand one of the girls must act as the waitress and we must all practice being served from the lefthand side. Father must brush up on his carving, and mother must practice serving the vegetables when the maid brings her the plates on which father has put the meat. Sir Edmund will never know but what we do this all the time. To make the thing complete, before dinner, father must ask Sir Edmund if he wishes a whisky and soda and we must have wine for the dinner."

Isobel's suggestions of coffee, of whisky and soda and wine came as quite a shock to the Hartleys, even though she assured them that her reference book had declared the liquor necessary.

"I think it would make my head swim," confided Viola, "and I wouldn't know what I was doing."

"Nonsense," argued Isobel; "you can't afford to be a little green-horn all your life. All the society people do it, and I'm sure Sir Edmund will expect it. I dare say he'd be insulted if you offered him water."

"The wine wouldn't be so bad because we could mix water with it, like they do in France," Bea commented. To her romantic young mind the idea of a fashionable dinner such as she read of in the "best sellers" was most fascinating. At last the family was to depart from the simple home dining which she considered most prosaic. They were to wine and dine somewhat after the fashion of royalty.

"What do you think, father? Shall we lay aside our tem-

perance rules this time in honor of our guest?" asked mother, slowly.

"I'll leave the decision to you, mother, since it's in your department, so to speak. I'm quite willing to abide your conclusion."

Mother glanced again over the astonishing menu. Then she spoke.

"Well, since it's left to me, I shall decide to stay with our usual ways. We have never used stimulants because we consider them harmful. In my opinion it would be foolish to forsake our principles for fear of being thought queer. We ought to be willing to stay by them in spite of any one, be he prince or pauper. As to the *English* dinner, that, too, seems to me to be in poor taste, since it is summer, and the foods included are much too hot. You must not be offended, Isobel, because I do not follow your suggestions. You understand my position, don't you, dear?"

"It's quite all right, mother. No doubt you know best," replied the daughter huskily. Deep down in her heart, however, she thought her mother was making a great mistake and would suffer the consequent disgrace before the noble and elegant personage of Sir Edmund Benton, Bart.

The day of Sir Edmund's arrival "dawned bright and clear" as the story books say. Judging from the red rays of the sun which blazed up behind the mountains at five in the morning, it would indeed be a "dog day." At six o'clock the family was astir. Mother came down stairs and spent an hour watering the flowers while she mentally reviewed her preparations. Father was down half an hour before her, putting the finishing touches to the newly-cut lawn and edges which were his pride and joy. Beatrice was bustling about to get a seven o'clock breakfast in order to have the kitchen cleared so that there would be no flurry over the dinner preparations. Mignon was cutting exquisite roses still glowing under their pearls of dew. As she put them in the bowls she indulged in dreams of modern knights and lords who come to America in search of wives, and boldly snatch away lovely American girls, the same acts being heralded as international alliances. The particular knight on whom her mind focused was named "Sir Edmund" and the beautiful American's name was "Mignon."

By eleven o'clock the house was in order and the dinner well under way. Bob drove round in his car to take father to the station and Isobel arrived to lay the table.

"How many places, mother?" she asked brightly.

"Fourteen."

Isobel's face doubled in length. "Mother! surely you're not going to have the entire family! It's too many. It looks funny."

"You surprise me, my dear," said mother, gently.

"But it's such a crowd! The boys have to work, so why not let them, and don't ask their wives. That way we'll only have seven sit down. Then have the others come later in the afternoon and introduce them gradually one by one and it won't be such a shock. I told Tom not to come until late. A big family excites so much comment and especially with a nobleman. It's simply not being done, nowadays, mother, it's simply not being done!"

"I won't take offense at what you say, my dear," said mother, after a long pause. "I know you often speak before you think. Lay the table for the entire family, and telephone Tom to be here by one o'clock for dinner."

Mother went up-stairs to dress.

As the time wore on the girls became more and more excited over the coming guest.

"What do you think he will be like, Bea?" questioned Viola.

"I hardly know, but I imagine he will be tall and slim, with wavy hair and face that looks as if it had been cut in ivory by a master hand." Bea let slip a love-sick sigh.

"Yes, I think he will be tall, too," chipped in Mignon, "but he will have rosy cheeks and black hair and glorious eyes, more like the Irish."

She gazed dreamily out the window.

"How do you think he will be dressed?" demanded Bea.

"A Prince Albert broadcloth suit," urged Isobel.

"A satin cut-a-way coat and knee breeches with diamond garters. I saw a picture of one in the *Telegraph*," interposed Viola breathlessly.

"Like Lord Byron, with an open collar to show his beautiful throat," argued Mignon.

Fanny and Geraldine appearing at that moment could not quite decide how they thought he would be dressed.

"I rather think—"

"Here he is now," whispered Bea, wildly. All rushed to the window to peck through the curtains.

From the machine stepped a man of seventy. He was a trifle more than six feet tall, and to the surprised girls at the curtains appeared to be almost as many feet broad. His red face was covered with a scraggly gray beard above which his merry blue eyes roved and twinkled. Instead of the black satin court suit fancied by Bea, he luxuriated in a baggy tweed suit of the most conservative style, which loosely hung to his gigantic frame. A battered felt hat set off his gray hair, which could not even by the wildest fancy, have been called Byronic locks. As if to make the picture more grotesque the noble visitor carried in one hand a dusty steamer rug rolled up firmly with great mysterious knobs poking out, knobs which no amount of firm rolling could disguise. In the other hand he clutched a huge, round, tin hat box painted yel-

low, which looked so much like the tin cake box in the pantry that the girls plainly saw C-A-K-E printed across the front in bold letters.

Behind Sir Edmund, father, looking astonishingly fashionable, heaved at a big wicker telescope-basket, extended to the last possible notch. Bob struggled smilingly under a brown canvas sea bag stuffed so full that it threatened to burst off the staunch padlock that held the steel rings around the top together.

The girls never could remember how they greeted Sir Edmund when mother introduced them. The hour before dinner was always a trifle hazy. To Isobel, however, the sitting down at the table was painfully engraved in her memory. The noble visitor found himself face to face with fourteen, all one family.

After grace was said the family began cautiously on the sliced fruit which stood at each place. Isobel fairly held her breath as Sir Edmund tasted his. She was dumbfounded to note that he appeared to eat it with pleasure. She watched his face as the girls brought in the chicken and the vegetables. If he missed his soup, he was too well-bred to show it. And he ate his salad with positive relish. Not only that, but he drank two glasses of water without making a face. As he accepted a second serving of ice cream (quite as if he had never heard of plum pudding) he chatted in a fascinating manner of his work for the British government which carried him to every quarter of the globe.

"The after-dinner coffee is the test," worried Isobel. "Mother might have given in on that score and saved the dinner." She was miserable as mother and father folded their napkins and their guest, watching them, laid his on the table.

Suddenly Sir Edmund spoke again:

"Mrs. Hartley, as my hostess, I am going to take the liberty of congratulating you on your dinner, even at the risk of appearing rude. From my point of view it was ideal, for I have been a seeker after health for years and have had to abide by certain rules, none of which have I had to break today in order not to offend my hosts. I could not begin to fill my state responsibilities and social obligations, if I did not live simply. We are bringing up our eight sons in the same way."

Mother blushed in happy confusion. "Thank you, Sir Edmund."

Isobel wilted into her chair.

How to Make a Homemade Fireless Cooker

The materials needed are a box, or some other outside container, some good packing material, a kettle for holding the food, a container for the kettle or a lining for the nest in which the kettle is to be placed, and a cushion or pad of insulating material to cover the top of the kettle.

For the outside container a tightly built wooden box, an old trunk or small barrel may be used. The box should have a hinged cover, and at the front side a hook and staple or some device for holding the cover down. The container must be large enough for at least 4 inches of packing material all around the nest in which the kettle is placed.

Kettle used for cooking should be durable and free from seams or crevices; should have perpendicular sides, and the covers should be as flat as possible and provided with a deep rim shutting well down into the kettle to retain the steam. The size of the kettle should be determined by the quantity of food to be cooked.

As an extra source of heat a piece of soapstone, brick, or a stove lid may be used. This is heated and placed in the nest under the cooking vessel. In case these are used there must be a metal lining to the nest to prevent fire.

For the packing and insulating material, asbestos and mineral wool are the best. Ground cork, hay, excelsior, wool, and crumpled paper, are satisfactory. Crumpled paper is probably the best of the last named materials.

To pack the container with paper, crush single sheets of newspaper between the hands. Pack a layer at least 4 inches deep over the bottom of the outside container, tramping or pounding it in. Stand the container for the cooking vessel, or the lining for the nest, in the center of this layer and pack more crushed paper about it as solidly as possible. When an extra source of heat is to be used, it is much safer to pack the fireless cooker with some non inflammable material. If fireproof packing is not used line the nest with asbestos paper. Packing material should come to the top of the container for the kettle, and the box should lack about 4 inches of being full. Make a cushion or pad to fill completely the space between the top of the packing and the cover of the box after the hot kettles are put in place. Make this of heavy goods, such as denim, and stuffed with cotton, crumpled paper, or excelsior.

The Iceless Refrigerator.

Prepared by U. S. Department of Agriculture.

This refrigerator consists of a wooden frame covered with Canton flannel, burlap, or heavy duck. It is desirable that the frame be screened, although this is not necessary. Wicks, made of the same material as the covering, resting in a pan of water on top of the cooler conduct the water over the sides and ends of the pan and allow it to seep down the sides of the box. The evaporation from this moistened covering causes a lower temperature inside. On dry, hot days a temperature of 50 degrees has been known to be obtained in the cooler. This is the way to build it:

Make a screened case $3\frac{1}{2}$ feet high with the other dimensions 12 by 15 inches. If a solid top is used, simply place the water pan on this. Otherwise fit the pan closely into the opening of the top frame and support it by 1-inch cleats fastened to the inside of the frame. Place two movable shelves in the frame 12 to 15 inches apart. Use a biscuit pan 12 by 14 inches on the top to hold the water, and where the refrigerator is to be used indoors have the whole thing standing in a large pan to catch any drip. The pans and case may be painted white, allowed to dry, and then enameled. A covering of white Canton flannel should be made to fit the frame. Have the smooth side out and button the covering on the frame with buggy or automobile curtain hooks and eyes arranged so that the door may be opened without unfastening these hooks. Two double strips one-half the width of each side should be sewed on the top of each side covering and allowed to extend over about $2\frac{1}{2}$ or 3 inches in the pan of water. The bottom of the covering should extend into the lower pan.

TO SWEETEN BUTTER.

Rancid butter is unfit for use, even for cooking purposes. But one can restore it to some degree of its original sweetness, and thereby render it fit for cooking, at least. Melt the butter, and stir into it a pinch of baking soda; remove from the fire and drop into it a piece of toasted bread. Keep the butter for ten or fifteen minutes where it will not harden, remove the bread and you will be surprised at the difference in the taste of the butter.

July Entertainment

By Morag.

The Fourth of July should be observed as a community holiday and patriotic exercises held.

Every home should display "Old Glory." In view of the existing conditions in the country, this must be strictly a sane Fourth. Organize a community choir and sing the national songs.

If a parade is held, let each organization represent some historical event in the history of our nation. If your ward or community desire to make some money, nothing would be prettier than to hold an army fair, with its tents, flags, and aides in brilliant costume.

Tents may be pitched on the lawn or park. The tents take the place of booths or stalls. In front of each tent is a placard which gives in military parlance the name of the stall.

The articles sold are appropriate to the name found at the door.

In the commissariat all kinds of food supplies are sold. The refreshment tent is the mess room, and soft drinks and ice cream may be sold in the canteen.

In the hospital tent, which is decorated with the Red Cross, all kinds of toilet supplies, home remedies and various articles for the sick room may be found. The aides may be dressed as Red Cross nurses. Here during the day practical demonstrations of first aid to the injured may be given.

Devote one booth or tent to the sale of flags. Let the boy scouts patrol the grounds, and during the day, have some drills and a program of national songs, by the community choir and band.

Pop corn balls may be sold by the young ladies dressed in the national colors. Conclude with band concert and dancing on the green.

RECIPE FOR POPCORN BALLS.

Put 1 cup brown sugar, 1 cup white, $\frac{1}{2}$ cup molasses, 1 cup water, 1 tablespoon vinegar into well buttered pan. Cook without stirring until a hard ball will form when tried in water. Then add 1 tablespoon butter. Remove from fire, add pinch of soda and pour quickly over four quarts of freshly popped corn. Chill the hands in cold water and shape the balls quickly. These

may be wrapped in waxed paper and will sell readily for five cents each.

PIONEER DAY.

This, also, is a community holiday and should be celebrated by all of our people. Pageantry, parades, patriotic exercises are in order here. Be sure and sing our state song, "Utah We Love Thee." A similar affair as that suggested for the Fourth might be held, only have a country fair instead of an army one.

Many of our people will spend the day in the mountains, and this is a very nice way to enjoy the day. Go as family parties, as neighbors, or in ward groups, old and young together and a very happy day may be spent.

Many of the worlds' greatest events have taken place on or near the mountains, and the thought suggested itself for a home evening exercise.

PROGRAM FOR HOME EVENING.

The Mountains of the Scriptures.

Assign to each member of the family one or more of these mountains; let them search the scriptures, and read from the Bible, or relate the incidents connected with Mount Ararat, Sinai, Nebo, Horeb, Lebanon, Moriah, Hermon, Mount of Olives, Calvary, Mountain of the Lord's House. Book of Mormon, "High Mountain" Ramah, (Cumorah), Zerin. Songs: "Flee as a Bird," "Home to our Mountains," "Lift Thine Eyes," "For the Strength of the Hills," etc. In some of Ruskin's books there are many wonderful word pictures of mountains. See *Modern Painters*. For Nebo, read "The Burial of Moses."

Sister Angela Packer, of Riverdale, Oneida stake, writes that she enjoyed the Bible menu recently published and has sent us a recipe for Scripture cake. Thanks. I am sure we will all enjoy trying it:

Take 4½ cups of I Kings 4:22, 1 cup of Judges, 5:25, 2 cups Jeremiah 6:2, 2 cups of I Samuel 30:12, 2 cups of Nahum 3:12, 2 cups of Numbers 17:8, pinch of Lev. 2:13, 3 teaspoons of I Samuel 14:25, of Jeremiah 17:11, ½ cup of Judges 4:19, 2 teaspoons of Amos 4:56. Season to taste with 2 Chronicles 9:9.

BIBLE LESSONS FOR AUGUST.

"His delight is in the law of the Lord, and in His law doth he meditate day and night."

Doctrine and Covenants, Sections 99-131.

Bible, Ruth, Chapters 1-4.

President Joseph F. Smith on Card Playing.

(From the *Improvement Era*.)

A correspondent has sent a request that we say something of the position we take on card-playing. Heretofore, I have written upon it, both in this magazine and others, and spoken of it many times before the congregations of the Saints. Personally, and always I am positively and insistently opposed to the Latter-day Saints playing cards, either at home, in private circles, in public, at socials or at any other gathering of the people. Our correspondent further states that he wishes to know how to meet the argument of a number of young ladies in his settlement who are or should be workers in the Sunday School and other organizations of the ward, who insist on playing cards "in their private parties or gatherings, of three or four, and so on, when they get together for an evening's visit." They argue that they just play among themselves and enjoy it; they do not play for money; they play in their own homes, so they are not, as they claim, setting anyone else an example outside of their own circle of friends, and for that reason cannot see where they are doing any harm. They feel, also, and have so expressed it, that "anyone who opposes them is interfering with their personal liberty." They say further "that certain persons in high standing in the community have their card parties; they nevertheless, go to meeting, and are treated as the best of people;" so that, "if it is right for these people to play cards in social parties, it can not be wrong for us in our private parties."

Our correspondent further states that he has even heard of "certain high priests who play cards when they ought to be in meeting on Sunday." He wishes us to tell him how to meet the arguments of the young ladies. If there is any truth in what he says he has heard about "certain high priests," they should be dealt with for their fellowship.

It appears to me a very simple matter to meet such arguments. It is just as sinful in the sight of the Lord to do an evil secretly or in the home, as it is to do one publicly, and it has practically the same effect upon the person who does the evil act, although the evil results may not be so far-reaching as if done in public. No person can play cards, or smoke, or drink, or do any other forbidden thing, in his home, by himself or among his personal friends, without being guilty of wrong doing just as

much as if he did all these things in public. We cannot be hypocrites, and whatever we do should be worthy, of course, of being done openly and above board, if we would be effective teachers. No young lady can teach children in the Sabbath School the evils of card-playing, who plays cards in her home society, or with her personal friends. The teachings of such will have no good effect, because her heart will not be in it, and example and habit are stronger than words. The same may be said of every other person including "high priests," and "certain persons in high standing."

I have stated heretofore why I hold that card-playing is wrong. In the first place, it results in the useless waste of valuable time; secondly, the practice leads to the public card table, thence to the saloon, to gambling, and to ruin and shame. These facts can be easily demonstrated by the history of men who have time and pleasure in their private homes: but who have gradually become infatuated—crazed—with it, and left the home, and taken up with companions who have easily led them from card-playing for fun or amusement, to playing cards for money and intoxicating drink, which, of course, most certainly leads to destruction. I am absolutely opposed to playing cards in homes, in social gatherings, privately or publicly, and this applies as much to those our correspondent calls "certain persons in high standing," as it does to the young lady or the young man who is or should be teaching in the Sabbath Schools even in the remotest village or community in the Church.

SOCIAL FAMILY MEETINGS.

By Morag.

Here is a hint I should like to pass on. The sisters of one of our large families have set aside one day a week on which they meet at the home of one of their number and sew. In this way a great deal is accomplished, for one has a talent for plain sewing, another a knack in embroidery and fancy work while another is a genius for making over, and one has that dainty milliner's touch.

The hostess of the day furnishes the refreshments and the work, and as many hands make light work, very happy results follow. The sisters keep in close, loving touch with each other, are well dressed, avoid large dressmakers' bills, help one another, and keep alive that interest in each other's welfare that should exist amongst us. A group of friends or schoolmates, or as in one group I know, of cousins, or even neighbors, might try this plan to good advantage.

Current Topics.

By James H. Anderson.

RUSSIA, under its new form of government, is yet in a condition bordering on anarchy.

FIRE at Atlanta, Ga., in May, destroyed 3,000 houses and made 100,000 people homeless, temporarily.

FIFTY-ONE NATIONS are represented in the foreign legion fighting in France against the Teutonic armies.

CROP reports for 1917 look well in figures, but disastrous storms make the prospect appear different.

OVER ONE HUNDRED THOUSAND prisoners were taken by the French, British and Italian armies during the month of May.

AT MAINZ, Germany, in a food riot early in May, eight persons were killed and 500 others arrested and imprisoned.

THIRTEEN German and Austrian submarines were sunk by Italian war vessels during the third week in May.

COAL MINERS to the number of 120 were killed by a mine explosion at Hastings, Colo., in May.

THE TURKISH campaign of Great Britain continues to record successes for the British in Palestine.

THE JEWS are being driven from Palestine by the Turks, but the latter's turn for retirement is nearing fast.

AMERICAN WAR VESSELS already are rendering effective service in European waters, in coping with German submarines.

ECONOMY is being urged upon the people generally; but extravagance and oppression yet seem to be the watchword with the tax-gatherer.

GREAT BRITAIN proposes to enfranchise all women over 30 years of age. The high limit is objectionable in that unmarried females will be slow to confess to such advanced experience.

THE TEMPLE being built by the Latter-day Saints in the

Hawaiian Islands is practically completed so far as the outside work is concerned, but will not be ready for dedication until October, and there will not be a general excursion as rumored from Utah to the Islands on the occasion of the dedication.

"THE KAISER MUST GO," is a demand sent by Socialists in America to Germany. But the German people have the right to choose their own form of government.

IN GREECE, a large portion of the people have voted to depose the king; but Constantine still holds on in Athens, the capital.

KING GEORGE of England is said to be cultivating a garden patch at Windsor Castle. He did that same thing when he was a boy. Will he ever be in the Czar's position?

FRANCE wants Col. Roosevelt on the fighting line there. Undoubtedly the ex-president has a magic for enthusing courageous and skilful fighters. But some are jealous of that popularity.

RELIABLE STATISTICS show that in the present European war at least seven million soldiers have been killed and that forty-five million people have lost their lives.

ITALY, as well as France and Great Britain, has registered considerable headway against the Teutonic allies during the month of May.

THE FIRST U-BOAT sunk by Americans in the war with Germany was the submarine destroyed by the armed merchant vessel Mongolia, when the enemy approached the latter.

MOTHERS wearing high-heeled shoes is given as a more prolific cause of physical deformities in young Americans rejected for military service than is any other source of difficulty.

COAL PRICES are mounting higher and higher in Utah, and at the same time the coal is being shipped out of the State to the great inconvenience and even injury of the people.

100,000 people are said to be starving in northern Syria, yet no aid can be given them because of the German submarine menace, which prevents the transportation thither of food supplies.

UTAH did well her part in buying Liberty bonds, in the registration of her youths for selective conscription, and in answering the call of the Red Cross.

GREAT BRITAIN, FRANCE AND ITALY sent missions of distinguished diplomats to the United States in May. They were well received, and made partial arrangements for harmonious participation of the United States in the war in Europe.

AMERICAN TROOPS are being sent to the front in France. It is stated that, with the 25,000 regulars now ordered there, at least 100,000 Americans soon will be on the battle line.

AUSTRIA appears to have been selected by the Entente allies as the place through which to pierce the Teutonic lines, now that the Germans are being held in check in France.

TORNADOES in Illinois, Kansas, Indiana, Kentucky, Georgia, and other States, during the last week in May, took a toll of over 300 lives, with five times that number of people injured and millions of dollars in damage.

WAR REVENUE taxes are being protested in all parts of the country on the basis that the amount sought to be raised in the United States is beyond that necessary at the present time, and will promote official extravagance and waste.

SUBMARINES sank a number of troop and hospital ships during May, as well as many merchant vessels. Yet the loss in this line is decreasing, and shows that the Entente allies are meeting successfully the German submarine menace.

FOOD CONTROL is urged upon the national Congress. If this means actual government distribution, the American people soon will find it both costly and unsatisfactory. Regulation of the traffic in food stuffs is necessary and sufficient, without an official army of grocers and butchers.

CANNING vegetables and fruits is being taught in the ladies' clubs in the intermountain country. This is not so great an innovation as may seem to some, since most of the womenfolk in this part of the country, young and the more mature, have had practical home experience in that line. The Relief Society, always in the lead, instituted such courses, with home gardening, years ago.

Home Science Department.

By Janette A. Hyde.

In the lesson work prepared for the summer months, we have given very simple and practical methods for the preparation and care of vegetables and fruit. We recommend these suggestions to the careful consideration of all our readers, as we feel assured of successful results from carrying out these ideas.

In Ogden stake, we saw the practical demonstration of the winter possibilities of bottled chicken, asparagus tips, beans, peas, and strawberries. Even the homely dandelion had been bottled for table use, and looked as edible and delicious as any of the other vegetables, and by far, the cheapest of any on display. (Let the children gather the dandelions from the lawns, fields, and sidewalks, and clean them thoroughly for mother to put up in jars). Dandelions contain more iron than spinach.

We feel that in these times of real need of conservation, that our sisters will not be found wanting in their duty; it is a national call for us, now, to help in every way possible. The eyes of the whole world are turned toward the women of this nation, with anxious waiting, to see if we will measure up to the high standard which the American women have always held. We will be compared to the brave and resourceful, courageous women of Belgium, France, and England, who have given so much to assist their countries at war, and who have so far proved equal to every emergency and task. Not only have they given up husbands and sons, but many have gone into the battle field, as nurses, cooks, helpers in real army life, beside assaying the civic and public duties, hitherto undertaken by men only. If called upon, are we prepared to meet such demands, with as much honor as these women have done? We feel in our hearts, that we can hear you all answer, "Yes," and know that in this hour of need, we are preparing for the great emergencies which await us. The first duty, then, for our women, is to study the food problems, conserve food resources, and get every ounce of nutriment from the food prepared. Make the study of food your sacred duty, that you may understand a properly balanced meal. Prepare the food in such a way, that there shall be no waste; serve only the amount necessary for each individual. Make all left-overs into appetizing and nutritious dishes. Put the word *save* on everybody's lips—not miserly saving, but wise and discreet economy. We must see to it that more food is produced, as well as saved, that those countries depending upon us, shall be supplied, and not want because of our neglect or waste.

We are told by those who know, that millions of children have been underfed, and are slowly starving, that the tables of many moderately well-to-do, and successful people have been lacking in the varieties of food that growing children need, in order that they may properly develop. Medical experts are sending out these words of warning, and the people must give heed, and render every assistance possible. This is the first duty of every woman, and those who refuse to accept this call are lacking in patriotism, just as much as the man who refuses to enlist and serve his country's cause. We hear the questions asked, "What does it all mean?" and "How shall we begin?" Professor O. S. Morgan, chairman of food and agriculture in Columbia University, tells us in a professional way, just what to do. He says that under the present milling standard, that seventy-two per cent of wheat grained is contained in the flour, the rest is wasted. That if the women would all agree that their families should eat nothing but bread made of whole-wheat flour, instead of the high-patent flour, the percentage of grain contained in flour, would be increased ninety per cent; and four bushels of wheat would produce as much flour as is now produced with five bushels. That if the housewife will cook the potatoes with their skins on, instead of paring away the best part of them, from twelve to fifteen per cent of the food value will be saved. Then, too, if the American housewife will can more fruit and vegetables at home, instead of buying from the stores, they would save twenty-five per cent of the cost of living. Especially does he ask this of the farmer's wife, who could produce on plots of ground now vacant and idle, thus supplying the home with the necessary provisions to be stored for future use, as well as producing for those who cannot do so. This is the time to correct the unpardonable fault of wasting food. Suggest also to your farmer husbands that they take care of their farm implements.

A few hints for gardening:

Don't try to grow too much in a small space.

You may be assured of a steady supply of vegetables in such crops as peas, beans, and lettuce, if planted every three or four weeks, whenever the space is available.

The quickest crops to mature are turnips, lettuce, peas, beets, and beans—these usually require from six to nine weeks.

Blossom time of peaches and plums, etc., is a guide time for sowing in the open ground.

Spinach heads the list of prolific greens. It is the most popular of all garden plants grown for greens. It requires cool, damp weather. Spinach planted for fall use, does not interfere with garden space for summer gardens. It supplies an abundance of

greens for the average family for early autumn. Spinach is a good body builder—it contains iron.

Planting sweet corn.

Begin as soon as the soil is warm—successive plantings may be made every two or three weeks until late summer. Another method of prolonging the supply, is to plant early, medium and late varieties. The seed should be planted about two inches deep in rows three feet apart, and thinned to a single stalk, every ten to fourteen inches. Don't plant poor varieties.

Salsify or Oyster Plant.

This is a splendid vegetable for winter use. Don't forget to plant some for this season. It is an all season crop; it grows slowly and is ready for use in late fall and winter.

Keep posted on insects, and be prepared to fight them. Get an early start, it is very important.

Tomato Plants.

In setting out tomato plants, do not crowd them, give plenty of room.

Beans.

It is still time and always time to plant beans; no garden soil is too rich. Good drainage is also necessary.

The scarcity of potash puts wood-ashes to the fore. The potash found in wood-ashes, is one of the best forms for the use of plants. The unleached is better than the leached, as it contains from four to seven per cent more potash than the leached. Beside containing potash, wood-ashes contain about two per cent of nitrogen and twenty per cent lime.

Blight.

Plants most affected by certain forms of blight are potatoes, cucumbers, celery, egg-plant, and tomatoes. Bordeaux mixture sprayed on these plants will help to prevent or check the development of this disease.

CONSERVATION NOTES.

The Conservation and Home Economics Committee of the General Board have arranged for enough A. C. teachers to visit every stake Relief Society in Utah during the fruit and vegetable season to give a public demonstration on canning and drying. In connection with this, we have secured a wholesale price on pressure cookers, \$1.00 laid dow at your town, on a cooker of 200 or 400 quart capacity a day, that retails for \$18.00. Each

ward should take one of these for community use, and to loan about to members. The Consolidated Wagon & Machine Company of this city have opened their warerooms to store them. Details have been furnished stake presidents in the circular letter already sent out.

ATTENTION.

We urgently request the chairman of the Home Economics to keep in touch with the condition and development of the vegetables and fruits in her own district, that she may be prepared to telegraph or telephone to the Agricultural College about ten days or a week before maturing all such crops—the expense of telegram to be borne by the Agricultural College, notifying them when the women of her section will be ready for a demonstration.

FRUIT PRESSERS.

We also recommend the Home Economic leaders to investigate the desire of the women in their societies, for the ownership of the fruit pressers which can be purchased at from \$2.00 to \$2.50, at any of the hardware stores.

FRUIT EVAPORATORS.

The Agricultural College is demonstrating the practicability of fruit and vegetable evaporators and dryers which we hope to be able to recommend to our societies in our next issue.

NEED OF GLASS JARS OR ENAMELED TIN CANS.

We ask the presidents to make a survey of their societies and ascertain how many fruit jars and enameled tin cans may be needed for use in the putting up of vegetables and fruits in the coming season. Wire Dr. E. G. Peterson, Agricultural College, Logan, the number needed. By so doing, we think we can also get a great reduction on the price of these two articles by ordering in carload lots.

Notes from the Field.

By *Amy Brown Lyman, General Secretary.*

Cottonwood Stake.

In the interest of production, conservation and preservation of food supplies, and following the example of the Presiding Bishopric of the Church, the Cottonwood stake Relief Society is offering to its wards prizes for the greatest amount of canned and dried fruits and vegetables; \$70 is the amount of money set apart for this purpose and it is to be given in prizes as follows: To the wards drying the greatest amount of fruit; 1st prize, \$10; 2nd prize, \$5; and 3rd prize, \$2.50. The same amounts will be given in prizes for the greatest amounts of dried vegetables and canned corn.

Bear River Stake.

The Relief Society of Bear River Stake observed Baby Day in a very interesting way. At the Garland tabernacle, on May 23, demonstrations were given on "Preparation of Milk for the Bottle-fed Baby;" "The Baby's Bed and Bath," with an exhibit of a line of the "most approved clothing for infants." Devices for the care and clothing of children, were also presented in comparison. Lectures were given on "The Care of Children and Instructions to Fathers." Professor C. E. Smith, principal of the Garland High School, gave a talk on "Play and Playgrounds." Appropriate musical selections were also given.

As a special feature of food production, the individual members of the Bear River stake Relief Society have been requested by President Margaret W. Manning to plant beans in order that each member may donate one pound of dried beans to the Stake Relief Society. To those who cannot produce beans, the equivalent in money is asked for. These beans will be stored for a time of need.

Salt Lake Stake.—Reorganization.

The Salt Lake Stake was reorganized May 5, 1917. Mrs. Harriet C. Jensen who has for many years been counselor, then president of this organization found it necessary to tender her resignation on account of her change of residence from Salt Lake

City to Los Angeles. Mrs. Jensen, who is especially fitted both by nature and educational training for the position which she has occupied, has been zealous, devoted and energetic in her labors in the Relief Society cause and will be greatly missed by her associates in the work as well as by the general organization as a whole.

The First Counselor, Mrs. Nettie D. Bradford, equally able and equally energetic, was chosen president. The Second Counselor, Mrs. Jessie Penrose Jones was made first counselor. Miss Vilate N. Bennion, Supervisor of Home Economics, was made second counselor.

Mrs. Bradford is a woman of education and broad experience. She is the wife of Professor Robert Bradford, of the University of Utah.

The other stake officers are: Mrs. Amy Ball Davis, secretary; and Mrs. Rachel L. Folland, treasurer.

North Weber Stake.

The Metropolis, Nevada, Relief Society had a very successful entertainment on the 17th of March when the initial meeting of the Relief Society was dramatized. The setting and costumes were all in keeping with the spirit of the occasion.

Pioneer Stake.

The Stake Board of the Pioneer stake Relief Society, always forehanded, have some time since inaugurated public demonstrations in canning and fruit preserving, assisted by the expert from the A. C. Many of the wards have put in small and large plots of ground to beans or grain, thus showing what even city people can do when the women take a hand in conservation.

Centerville.

As a means of raising funds the Centerville Relief Society recently presented a one-act play, "How a Woman Keeps a Secret." The play was supplemented with a minstrel show and a colonial dance by eight ladies in colonial costumes. So interested was the community in this entertainment that the house was packed, and many were unable to gain entrance. It was necessary, therefore, to repeat the performance. After all expenses were paid, \$70 was cleared.

Cassia Stake.

Six wards in the Cassia stake are entering the potato contest and three the wheat contest. Other wards that were unable to enter the contest are planting beans.

Duchesne Stake.

The Relief Society of Duchesne stake has decided to put forth efforts to raise a large crop of beans. Each member will be expected to plant one quart of seed and harvest them. The beans thus raised will be given to the Relief Society to be used for the benefit of the wives and children of our men who have enlisted for service in the Army. The Stake Board has offered a prize of \$5 to be given to the Society whose members will dry the most peas, corn and beans for their own families.

Malad Stake.

The Anniversary Day of the Relief Society of Malad stake was celebrated with a meeting which was held at the Malad First Ward tabernacle, on March 17. The program consisted of an address of welcome given by Pres. Eliza A. Hall, a brief sketch of the Relief Society, by Bishop Conley, of Portage, and several musical numbers. A delightful luncheon was served to 400 guests at the close of the meeting.

Yellowstone Stake.

Mrs. Mary J. Miller of Parker, Idaho, first counselor to Julia E. Miller, was released early in the year from her position in the stake Relief Society, on account of being called, with her husband, to do missionary work in Australia. Before leaving for her new field of work, the Stake Board gave a complimentary luncheon to Mrs. Miller, and presented her with a token of remembrance. Mrs. Miller who has before this, arrived in Australia, is no doubt taking up, actively, the Relief Society work in that distant mission.

Bear River Stake.

From the Bear River stake comes the announcement of the death of Sarah Ann Nish, a devoted Relief Society worker, of Plymouth, Utah. Mrs. Nish was borne May 4, 1862, in Wellsville, Utah. Her many noble qualities and faithful work in the Relief Society have endeared her to her friends and co-workers, and they all join in expressions of sorrow and regret that she has been called from their midst.

North Davis Stake.

A Relief Society was recently organized at Sunset, Utah. Mrs. Mary Bowman who was appointed President is only twenty-four years of age, and is probably the youngest ward president in the organization.

Alpine Stake.

The four wards of American Fork celebrated the 17th of March at the Stake tabernacle, the program consisting of songs

and tableaux. The tableaux were arranged to represent the different activities of Relief Society work. One interesting feature was the representation of President Emmeline B. Wells, by Mrs. Sarah B. Chipman. The makeup of Sister Chipman so resembled our President, that many thought it was Mrs. Wells.

St. George Stake.

The women of St. George, Santa Clara and Washington Relief Societies, celebrated the organization of the Relief Society on the 17th of March, by going to the St. George temple to do ordinance work. This was the largest number of women in the temple in one day, in thirty-five years.

Biographical Outline.

To promote interest in genealogy, and to aid those who desire to make biographical and autobiographical sketches, the St. George stake has arranged the following plan or biographical outline: The English Department in the St. George Academy is using this plan as a basis for theme writing:

- I. Ancestor's Nationality.
 - a—(Father) 1—Political Affiliation.
 - b—(Mother) 2—Religious Affiliations.
- II. Joining the Church.
 - 1—First members of the family to join.
 - 2—Were you born before your parents joined?
- III. Journey to Utah (Parents or self, date, company, impressions.)
- IV. Your Childhood.
 - 1—Birthplace.
 - 2—Environment.
 - 3—Childhood memories—reminiscences.
- V. Education.
- VI. Religious life.
 - 1—First church joined. Dates.
 - 2—Later church affiliation. Dates.
- VII. Residences—places—length of time.
 - 1—Circumstance of journey to Utah and early life in Dixie.
- VIII. Life's work.
 - 1—What it has been?
 - 2—Has it satisfied the ideal of your childhood?
 - 3—What things have most influenced your life?
 - 4—Public positions held.
 - 5—Occupation.
- IX. Present work, if living.
 - 1—Work engaged in at time of death, if desired.
- X. Personal impression of biographer.

California Mission—San Bernardino and Bisbee.

The Relief Society of San Bernardino was reorganized early in May. Mrs. M. E. Patterson resigned her position as president on account of changing her residence from California to Arizona. Mrs. Louisa Nickerson was appointed president. The change was made at a meeting which was attended by President and Mrs. Joseph E. Robinson, Mrs. Emily S. Richards, and Mrs. Elizabeth C. Wilcox, of the General Board. During the same month a new Relief Society was organized at Bisbee with Mrs. Harriet Maxwell as president and Mrs. Edna Sessions as secretary.

Utah Stake.

In a little pamphlet *The Teacher* published by the Priesthood Presidency of the Utah stake, we find the following article on Relief Society work, signed by Mrs. Martha A. Keeler, Inez K. Allen, Susie Poulson, Relief Society presidency. It contains helpful suggestions on Relief Society work that may be suggested to other organizations:

“The Relief Society organization is for all women of the Latter-day Saints who desire to become members and for others who are friendly, and certainly any woman who lets the opportunity of becoming a member pass will lose much that is enjoyable and uplifting.

“We hope the teachers of the Priesthood will explain the advantage of this organization in the homes of the Saints, and some of the things which over one thousand women are doing weekly in each of their respective wards.

“Tuesday of each week throughout the year a regular session is held, carrying out a definite plan and program. The first Tuesday of the month is devoted to the study of literature and some of the best books extant have been read and reviewed. Besides the literary work the teachers monthly topic is discussed, so that when our lady teachers go into the homes of the Saints they are more or less prepared to talk on some special line and present-hour subject. Our teachers have a message of love and good will to all. When these visits are made contributions are received for the poor.

“The second Tuesday session is a meeting for work, sewing and other handwork; as, making articles of clothing, bedding, etc., for the needy, or making articles to sell, and the proceeds of sales to go to the poor. Business matters that may need attention are also attended to at the work meeting; and not least of importance are the social benefits enjoyed.

"Theology, religion, and genealogical subjects claim attention on the third Tuesday. Religion, and the exercise of the mind in spiritual things, make life more full, and such things give zest to our relief work. Studying the lives of women of the Bible is just now the theme before us. We love and care for the living; we also remember our dead. Genealogy and home-record making keep us happily engaged in these sessions.

"The fourth Tuesday is set apart for home economics—home keeping, home making, home adornment, helpful, satisfying.

"When a fifth Tuesday comes around, the members meet, then divide into groups, and go where love and charity leads to visit the sick, the aged, the lonely, and others who, because of controlling circumstances cannot leave their homes—not forgetting, either, the new-comer into the ward.

"We also have committees of public service women who are ready and most willing to act as chaperones to young girls, who have no other partners, and want to attend parties or other places of wholesome entertainment.

"And there are many, many other things—little and great—which are among the activities of this organization. Come, then, mothers and daughters and be one of our happy band."

NOTE.

It is interesting to know that the activities of our "Mormon" women are appreciated in various parts of the world.

Mrs. Leah D. Widtsoe, wife of Dr. John A. Widtsoe, is known nationally as a trained worker in domestic economics. Her lesson which was used in the February, 1916, number of the *Relief Society Magazine*, has been copied in the *Journal of Home Economics*, for January, 1917. She published, while associated with the Agricultural College of Utah, a bulletin on "Better Household Equipment," and not long since a letter came clear from Upper Egypt where the bulletin had gone. The correspondent writes:

"West Engineering Office,
"Minia, Upper Egypt,
"July 25, 1916.

"A very good American has recently presented me with a copy of a booklet entitled *Labor Saving Devices for the Farm Home*, by Mrs. Leah D. Widtsoe, and published by your company.

"Indeed, I found it a very useful booklet.

"I regret that at present I have not U. S. stamps to send you for reply.

"Please send me a full catalogue of your publications for reference.

"Yours truly,

(Signed)

"LABID BARSUM."

EDITORIAL

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

Motto—Charity Never Fails.

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No. 7

War. The great war that is upon the face of the whole earth has long been predicted. The Savior was very explicit in his delineation of the events in the last days to his disciples as recorded in the twenty-fourth chapter of Matthew, and in the twenty-first chapter of Luke. In the forty-fifth section of the Doctrine and Covenants the same things are treated at length. Let us quote from this wonderful revelation:

“Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations; but they shall be gathered again but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light and they turn their hearts from me because of the precepts of men;

* * * And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another."

The Lord then indicates the events that are today transpiring in Jerusalem. The British forces are marching steadily and surely towards the city of David. Bagdad has fallen—the Turks are retreating from stronghold to stronghold. The American Jews are holding a great convention as we go to press demanding liberty and autonomy for the Jews in Jerusalem. Listen to what the Savior says:

"Then shall the arm of the Lord fall upon the nations. And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake. And the Lord shall utter his voice, and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly. And calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King. And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them:

"And Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day. And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation. For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their Lawgiver."

**A Nation Born
in a Day.**

Russia—that land where many of the descendants of the Ten Tribes are found—has put the key of revolution in the door of liberty. Mme. Mountford's declarations con-

cerning the secret groups of Ephraimites in the terror-ridden land will now have opportunity for public demonstration, and the way will no doubt be opened to preach the gospel in this hitherto hermetically sealed kingdom.

The Pagan Nations.

The heathen is astir. Note the unbelievable changes in China since the recent astounding revolution there. Many of our people wonder if all the pagans must be preached to before the coming of the Savior. Read what the Lord says in this section: "And then shall the heathen nations be redeemed, and they that knew no law shall be tolerable for them."

What the Lord Says About These Wars.

Again, we call your studious attention to the panorama of events prophesied of in this revelation written 86 years ago: "For verily I say unto you, that great things await you; Ye hear of wars in foreign lands, but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands. Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase inheritance which shall hereafter be appointed unto you. And it shall be called the New Jerusalem, a land of peace, a city of refuge, and a place of safety for the saints of the most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come into it, and it shall be called Zion. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."

When?

Now, the question arises: When are these events to take place. Note these words of the same revelation: "And there shall be men standing in that generation, that shall not pass, until they see an overflowing scourge; for a desolating sickness shall cover the land."

"Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem,

"Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others with whom the Lord was well pleased. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation: for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

**Where Shall
We Be Safe?**

What then will be our condition? Hear what the Lord says: "But my disciples shall stand in holy places and shall not be moved; but among the wicked, men shall lift up their voices, curse God and die."

We may safely conclude that we are in the midst of the most stirring scenes ever enacted upon this earth, and that every effort we put forth to build up righteousness and to keep our feet fixed on the rock of revelation will help the Savior that much in this final upheaval of world events. This war may quiet down for a time, but the events prophesied will just as surely all be fulfilled as have been those already taking place. Those who stand in holy places will have the spirit of calm reliance upon God, and peace shall be in their souls. No matter how the storms rage about us. When our sons go to war they will go with our blessings and prayers. Should they give up their lives in defense of God and country, we shall still praise God and wait calmly the happy reunion on the other side. Meanwhile we will study the Scriptures, take care of our homes, attend to Relief Society duties, and visit the temples—those holy places—whenever we can. Thus fortified we shall take our own places in the world's history and do our modest "bit," to further the fulfilment of prophecy.

Guide Lessons.

AUGUST.

Home Economics

LESSON I.

CANNING SOUPS.

The canning of vegetable soups, purees, and consommés is thoroughly practical, and should be a part of our economy work. It will be a delight next winter to be able to reach to a shelf for a home-canned jar of soup, open it, heat it, and serve within a few minutes' time.

We are accused of being a wasteful people, wasting much of the products of garden and farm. The bones that are often discarded when meat is being packed for winter use contain valuable food. Let us develop, through soup making and soup canning, habits of economy and education in thrift. The bones from beef and chicken are by far the most common, though others can be used.

SOUP CANNING RECIPES.

Soup Stock.

Secure twenty-five pounds of beef hocks, joints, and bones containing marrow. Strip off the fat and meat and crack bones with a hatchet or cleaver. Put the broken bones in a thin cloth sack and place them in a large kettle containing five gallons of cold water. Simmer (do not boil) for six or seven hours. Do not salt while simmering. Skim off all fat. This should make about five gallons of stock. Pack hot in glass jars, bottles, or enamel or lacquered tin cans. Partially seal glass jars. (Seal tin cans.) Sterilize fifty minutes if using a hot-water bath outfit; forty minutes if using a water-seal or a five pound steam-pressure outfit; thirty minutes if using a pressure-cooker outfit.

(Check list of supplies to be provided before beginning work.)

25 pounds of beef bones.

5 gallons of water.

Vegetable Soup.

Soak $\frac{1}{4}$ pound lima or navy beans and 1 pound rice for 12 hours. Cook $\frac{1}{2}$ pound pearl barley for 2 hours. Blanch 1 pound carrots, 1 pound onions, 1 medium-sized potato, and 1 red pepper for 3 minutes and blanch. Prepare the vegetables and cut into small cubes. Mix thoroughly lima or navy beans, rice, barley, carrots, onions, potatoes, red pepper. Fill glass jars or the en-

ameled tin cans three-fourths full of the above mixture of vegetables and cereals. Make a smooth paste of one-half pound of wheat flour and blend in 5 gallons of soup stock. Boil 3 minutes and add 4 ounces salt. Pour this stock over vegetables and fill cans. Partially seal glass jars. (Seal tin cans.) Sterilize 110 minutes if using the hot-water bath outfit; 90 minutes if using a water-seal or a 5-pound steam pressure outfit; 55 minutes if using a pressure-cooker outfit.

(Check list of necessary supplies.)

- 1/4 pound lima or navy beans.
- 1 pound rice.
- 1/2 pound pearl barley.
- 1 pound carrots.
- 1 pound onions.
- 1 medium-sized potato.
- 1 red pepper.
- 1/2 pound flour.
- 4 ounces salt.
- 5 gallons soup stock.

Bean Soup.

Soak 3 pounds of beans 12 hours in cold water. Cut 2 pounds of ham meat into $\frac{1}{4}$ inch cubes and place in a small sack. Place the beans, ham, and 4 gallons of water in a kettle and boil slowly until the beans are very soft. Remove the ham and beans from the liquor and mash the beans fine. Return the ham and mashed beans to the liquor and add 5 gallons of soup stock and seasoning, and bring to boil. Fill into glass jars and tin cans while hot. Partially seal glass jars. (Seal tin cans.) Process—2 hours if using a hot-water bath outfit; 110 minutes if using a water-seal outfit; 90 minutes if using a 5-pound steam-pressure outfit; 70 minutes if using a pressure-cooker outfit.

(Check list.)

- 5 gallons stock.
- 3 pounds beans.
- 2 pounds lean ham.
- 4 gallons water.
- Salt and pepper to taste.

Tomato Pulp for Cream of Tomato Soup.

Place tomatoes in a wire basket or piece of cheesecloth and plunge into boiling water from 1 to 3 minutes. Plunge into cold water. Remove the skin and core. Place tomatoes in a kettle and boil 30 minutes. Pass the tomato pulp through a sieve. Pack in glass jars and tin cans while hot, and add a level teaspoonful

of salt per quart. Partially seal the glass jars. (Seal tin cans.) Sterilize 25 minutes if using a hot-water bath outfit; 20 minutes if using a water-seal or a 5-pound steam-pressure outfit; 18 minutes if using a pressure-cooker outfit.

Cream of Tomato Soup from Canned Tomato Pulp.

Place 1 quart of tomato pulp in a kettle. Add one-eighth teaspoonful of baking soda, pepper and salt to taste, 2 tablespoonfuls of granulated sugar. Boil for 7 minutes. Place 1 quart of milk and 2 tablespoonfuls of butter in another kettle and simmer for 7 minutes. Add the contents of the tomato kettle to the contents of the milk kettle and boil for 5 minutes. The product is then ready to serve.

(Check list.)

- 1 quart can tomato pulp.
- $\frac{1}{8}$ teaspoonful baking soda.
- 2 teaspoonfuls granulated sugar.
- 1 quart milk.
- 2 tablespoonfuls butter.
- Salt and pepper to taste.

Chicken-Soup Stock.

Place 30 pounds chicken in 10 gallons of cold water and simmer for 5 hours. Remove meat and bones, then strain. Add sufficient water to make 10 gallons of stock. Fill glass jars or tin cans with the hot stock. Partially seal glass jars. (Seal tin cans.) Process—110 minutes if using a hot-water bath outfit; 90 minutes if using a water-seal outfit; 70 minutes if using a 5-pound steam-pressure outfit; 55 minutes if using a pressure-cooker outfit. This stock is used to make soup where the term "chicken-soup stock" is employed.

(Check list.)

- 30 pounds chicken.
- 10 gallons water.

Vegetables (Mixed) without Stock.

Many people would like vegetable soup during the winter season, but find it impracticable to secure the soup stock during the summer season when the vegetables are so abundant that they are rotting in the garden. It is suggested that the vegetable portion of the soup be canned during the summer and made available when the soup stock is prepared during the winter. It makes the preparation of the soup a simple matter whenever the stock is available.

Soak 6 pounds of lima or navy beans and 4 pounds of dry peas over night. Boil each $\frac{1}{2}$ hour. Blanch 16 pounds of carrots, 6 pounds of cabbage, 3 pounds of celery, 6 pounds of

turnips, 4 pounds of okra, 1 pound of onions, and 4 pounds of parsley for 3 minutes and dip in cold water quickly. Prepare the vegetables and chop them into small cubes. Chop the onions and celery extra fine. Mix all of the vegetables together thoroughly and season to taste. Pack in glass jars or tin cans. Fill with boiling water. Partially seal glass jars. (Seal tin cans.) Process—110 minutes if using a hot-water bath outfit; 75 minutes if using a water-seal outfit or a 5-pound steam-pressure outfit; 55 minutes if using a pressure-cooker outfit.

(Check list.)

16 pounds carrots (small.)
 6 pounds cabbage.
 3 pounds celery (stems and leaves.)
 6 pounds turnips.
 6 pounds lima or navy beans.
 4 pounds okra.
 1 pound onions.
 4 pounds parsley.
 4 pounds dry peas.
 Salt and pepper to taste.

MEAT CANNING RECIPES.

Poultry and Game.

Recipe No. 1—Kill fowl and draw at once; wash carefully and cool; cut into convenient sections. Place in wire basket or cheesecloth and boil until meat can be removed from bones. Remove from boiling liquid and remove meat from bones; pack closely into glass jars; fill jars with pot liquid, after it has been concentrated one-half; add level teaspoonful of salt per quart of meat, for seasoning; put rubber and cap in position, not tight; sterilize the length of time given below for the one particular type of outfit you are using:

Water bath, homemade or commercial.....	4¼ hrs.
Water seal, 214°.....	4 "
5 pounds steam pressure.....	3 "
10-15 pounds steam pressure.....	1¼ "

Remove jars; tighten covers; invert to cool and test the joint; wrap jars with paper to prevent bleaching.

Recipe No. 2—Kill fowl and draw at once; wash carefully and cool; cut into convenient sections and pack at once into glass jars; fill with boiling water; add level teaspoonful of salt per quart; put rubber and cap in position, not tight, and sterilize the length of time given below for the one particular type of outfit you are using:

Water bath, homemade or commercial.....	4½ hrs.
Water seal, 214°.....	4¼ "
5 pounds steam pressure.....	4 "
10-15 pounds steam pressure.....	1¼ "

Remove jars; tighten covers; invert to cool and test the joint; wrap with paper to prevent bleaching.

Fresh Beef.

As soon as beef has been killed, cook quickly and keep cool for about 24 hours. Cut the beef into convenient pieces for handling, about three-fourths pound in weight, and roast or boil slowly for one-half hour. Cut into small pieces, remove gristle, bone, and excessive fat, and pack directly into glass jars; fill with gravy from the roasting pan, or pot liquid, concentrated to one-half its volume; put rubber and cap in position, not tight, and sterilize the length of time given below for the one particular type of outfit you are using:

Water bath, homemade or commercial.....	4½ hrs.
Water seal, 214°.....	4½ "
5 pounds steam pressure.....	4¼ "
10-15 pounds steam pressure.....	2 "

Remove jars; tighten covers; invert to cool and test the joint; wrap jars with paper to prevent bleaching.

LESSON II.

REMODELING CLOTHING.

The points to consider in all remodeling and remaking are: (1) Is the article worth remodeling? (It does not always pay to make over old clothes). (2) If so, how can it be done with the least expenditure of time and money?

If an article is not very much out of date it can often be rendered wearable by the addition of a new yoke, new sleeves, fresh collar and cuffs, or the lengthening of a skirt. Nothing in styles changes more rapidly than the sleeve, and often altering sleeves or adding new ones is all that is necessary to bring a dress up to date.

Common alterations are:

(1) Changing style of sleeve. To make sleeves smaller, use a smaller pattern and cut over. To make larger add an underarm or a piece under a tuck, or put a piece of trimming lengthwise over the seam. If you do the latter, bring the seam in upper part of sleeve near back of arm. At the present time sleeves are often

made of a different material than the rest of the dress and so new sleeves may easily be added.

Sleeves may be lengthened by the addition of a cuff, or the lower part of sleeve may be joined to the upper just below elbow with a tuck or band of trimming.

(2) Lengthening skirt. Put a false hem on, or if more length is desired baste a tuck in bottom of skirt and set lower part under, stitching tuck and piece to skirt at the same time. Very often a hem of different material may be added, serving as a trimming as well as lengthening the skirt. Garments of wash material may be lengthened by bands of insertion or bra'ed.

(3) Narrowing a skirt. Decide how many inches are to be taken out and at what places it can best be done. Take from the back edge of gores running off to seam (if skirt is fitted at hips) six inches below hip line. Full skirts may be recut into narrow ones.

(4) Altering waists. A waist may be lengthened by adding a belt between waist and skirt. Wash waists which have become worn about collar or wrists and are not worth a new collar or cuffs can be utilized by cutting away torn parts and wearing with a Dutch collar in summer. Sleeves can be cut short if desired and finished with a suitable edge. When waists are worn underneath the arm and are worth it, rip the sleeves at armhole and underarm seams and replace with new pieces.

GARMENTS DECIDEDLY OUT-OF-DATE.

If a garment is decidedly out of style, the best thing to do is to rip it, mend if necessary, clean and press thoroughly and remake. When overskirts are popular and dresses are made of a combination of materials as at present, old dresses can readily be made into up-to-date ones. Half worn clothing can very often be made into dresses, suits and coats for small boys and girls. Very often the materials in such garments will be much better grade than one can afford to buy for children. It is important that all materials be thoroughly cleaned before being remade. Discarded clothing of no other value can be washed, cut in strips and woven into rugs, or given to the war! Relief Society.

CARE AND REPAIR OF CLOTHING AND MILLINERY.

Ruskin says, "Clothes carefully cared for and rightly worn, show a balance of mind and self-respect."

The girl who wishes to appear well dressed and properly gowned will not neglect the little things that add to the freshness and durability of her clothing. The little attentions, such as replacing a hook, fastening a button, removing spots, brushing care-

fully, pressing, hanging on hangers adapted to the article, replacing soiled collars and cuffs by fresh ones, airing and folding along seams as near as possible, take but a few minutes if done promptly, and keep the wardrobe in good order.

SUGGESTIONS.

Keep coats, waists, and dresses, on coat hangers, and skirts on the kind that will keep the bands straight. Air clothing when it is removed at night, and wear a different set to sleep in. If moist clothing is thrown around in heaps or tossed into a dark corner of a closet or trunk, it can never appear fresh again unless it can be laundered. The wearing of clothes is not what tells so sadly upon them, but the manner in which they are cared for. A few garments nicely made, well fitted and properly cared for are preferable to twice the number of inferior quality and make. Waists in reserve may be kept in bureau drawers or boxes. They should first be carefully folded and if fancy, the sleeves and bows stuffed with tissue paper. Good gowns if hung in closets should have cover bags slipped over them. Skirts and coats with bias seams are not improved by hanging, as the bias part are apt to stretch out of place. All steel pins should be removed from clothing, even if it is put away for just one night, as the least dampness may cause rust spots. Pressing adds much to the appearance and durability of a suit or skirt, as well as to the comfort of the wearer. Press with a hot iron and damp cloth on the right side over a thick pad until nearly dry; then turn the garment on the wrong side and press dry. Woolen goods will mark or shine if pressed without a cloth, and the texture of silk materials will be injured if the iron is permitted to get too hot.

FOOTWEAR.

Care of shoes and rubbers.—It is better to have two pairs of shoes and alternate in wearing them. The pair not in use should be kept on shoe trees or something improvised to keep them stretched. A good polish keeps the shoes looking neat and preserves the leather. When shoes get wet the thread rots and soles separate; rubbers will protect them. These will last a long time with a little care. Wash them promptly after wearing. Do not let mud dry on them nor leave them in direct sunlight or near heaters, as heat spoils and mud rots them. Soft paper stuffed into heels and toes keeps them in good shape. Adhesive plaster or a few stitches will help if they become torn or split at the sides.

PACKING AWAY.

Care of clothing between seasons.—All clothing for the season should be carefully brushed, cleaned, repaired and put away

in tight cotton bags, boxes or packages. If these are plainly labeled with their contents, time will be saved when they are needed. Woolen articles should receive a good sun bath and careful inspection for possible traces of moths. Gum camphor, black pepper, tobacco leaves and tar paper are some of the moth preventatives that can be used in packing clothes away. Garments that are outgrown should be disposed of. In folding lay the articles on a flat, large surface and fold on the seams if possible, paying particular attention to sleeves and collars. Coat lapels should be turned to lie flat, collars turned up, and the coat folded through the center seam. Summer clothing should be clean and smoothly folded. Blue tissue paper is said to prevent white materials from turning yellow.

COLORED MATERIALS.

Care of Colored Clothes Before Washing.—It pays to set colors before laundering. For blue, use one-half cup of vinegar and one tablespoonful of salt to a pail of cold water. Lavenders may be set with a tablespoonful of sugar of lead to a pail of cold water. Pinks and blacks may be treated with salt, two cups to a pail of cold water. Pinks, lavenders, reds, creams, yellows, in fact nearly all colored materials should be allowed to soak several hours before washing.

Renovating and Cleaning of Clothing.—Never attempt to make over and clean clothes unless the material is good enough to make it worth while to do the work well. Faded materials may be freshened by cleaning and dyeing, but directions should be carefully followed in the selection of dyes and the process involved.

STAINS.

Stains may be removed easily while fresh. Fruit stains may be removed by pouring boiling water from a height of a foot or two through the fabric stretched over a basin. Ink stains may be removed by squeezing the cloth out of milk, treating with javal water, or with a paste of uncooked starch and milk. Iron rust may be removed from linen and cotton by using lemon juice and salt. Grease spots may be removed with a good soap and hot water, or if the material will not stand laundering, it may be treated with absorbents such as French chalk, magnesia powder, or blotting paper and a hot iron. If the iron affects the goods, it should be held above it, not permitted to come in direct contact. Blood stains may be removed by making a paste of starch and applying it to the spot. It may be necessary to repeat the process several times. When solvents are used they should be the purest and best. Use enough to thoroughly cleanse the article. Benzine, gasoline, naphtha and the explosive solvents should be kept away

from the fire. Turpentine is good for removing grass and paint stains.

MENDING.

Since materials can be produced so cheap, mending is becoming a lost art. However, no one disputes the utility of mending. A well made garment should not be discarded when a patch neatly put in will prolong its usefulness. Children, especially, should not be allowed to wear garments out of repair for it has a demoralizing influence upon their characters. "A stitch in time saves nine." This is particularly true of knitted materials that frequently come to pieces before you are aware. Darning the thin places before the hole comes through is true economy of time and effort. Net may be helpful in repairing large holes. The size of the thread used in darning should correspond to that of the material.

In mending the knees of boys' trousers, set in a piece large enough to be taken into the seams and the patch will not be so noticeable. Bodices worn out under the arm may be best mended by setting in a new underarm piece. To lengthen garments, let down the hem of the skirt and face it, or apply a false hem or let cut tucks. Facings may be applied to neck and sleeves.

RENOVATION OF MILLINERY MATERIALS.

Velvet.—Velvet may be freshened and wrinkles removed by steaming. To steam, put a wet cloth over a hot iron and draw the velvet back and forth through the steam, having the wrong side of the velvet next to cloth. Brush with a soft bristle brush to raise the pile.

Spots may be removed from velvet and plush by sponging with chloroform (never use in a closed room.) Chloroform will often restore color to faded materials.

Felt.—Felt of any color may be cleaned with sandpaper. Cover a small wooden block with No. 00 sandpaper and use the block as a brush. Begin at center top of hat and proceed in a circular direction until the whole hat has been cleaned. Remove the sandpaper, cover the block with velvet and go over the hat as before. The velvet will smooth down the felt. If the velvet block is rubbed on a hot iron and then on a block of paraffin wax it will be still more effective.

White felts may be cleaned by rubbing with French chalk, powdered borax, or cornmeal.

Natural Colored Straw.—Hats of milan, leghorn, etc., in natural color may be cleaned with a paste of the juice of one lemon and two tablespoonfuls of sulphur. Rub the hat thoroughly with this paste and when dry brush off the powder.

White Straw.—White straw hats including panamas may be cleaned with a weak solution of oxalic acid water. Dissolve a tablespoon of oxalic acid in one pint of water. Scrub the hat quickly with the solution using a stiff brush. (Do not put the hands in the acid.) After the hat has been cleaned rinse the acid off by going over the hat with a cloth wet in clear water. Avoid getting the straw too wet as this causes the hat to lose its shape. When nearly dry the hat may be pressed lightly under a damp cloth. Prepared cleaners for white straw may be purchased at the drug stores.

Panama.—Panamas may also be cleaned by washing in soap and water.

Colored Straws.—Colored straws, if not faded, may be freshened by washing with a sponge wet in wood alcohol. This method is very good for black straws. Wood alcohol being poisonous should be kept away from children.

To Renew Faded Straw Hats.—Badly faded or soiled shapes can be dyed the same or a darker shade with one of the several reliable hat dyes for sale at drug stores. When carefully applied the hat may be made to look like new.

To Stiffen Straw.—Shapes which have lost their stiffness may be stiffened by pressing lightly under a damp cloth. Never press directly on any straw; have a cloth between the straw and the iron.

To Change the Shape.—To change the shape of a straw hat dampen the hat and while soft and pliable, bend into desired shape. Catch up brim where desired with strong thread. Leave until dry.

To Make a Brim Droop.—Hold the hat up and press a bit of the under brim at a time. The movement should be sideways from the crown outward.

Lace.—Silk laces should be dry cleaned or washed in gasoline. Cotton laces can be washed in soap and water. Fill a fruit jar half full of warm soap suds or borax water. Put lace in jar and fasten top securely. Shake well until lace is thoroughly washed. Refill jar with rinse water and rinse by shaking the lace in the jar. Take out the lace and spread it on a dry cloth pulling the scallops into shape. When dry, the lace may be pressed lightly. In washing any kind of lace the main point to remember is to avoid rubbing.

Ribbon.—Ribbons may be cleaned by sponging with denatured alcohol. Good ribbons may be washed in soap and water. Always press between cloths or paper.

Feathers.—White or colored feathers may be washed in a thin paste of gasoline and flour, or gasoline and plaster of paris. To one pint of gasoline add two tablespoons of flour or plaster of paris. Clean the feather by putting it in the paste and rubbing it from the stem to the tips of the flues. Do not rub the flues back

and forth but move the fingers always in the same direction. When the feather is clean, draw it through the tightly closed hand to squeeze out the gasoline. Shake a few minutes; then finish drying in cornstarch. Spread the cornstarch on a piece of tissue paper and rub the feather lightly in the starch until dry. Shake the starch out and the feather will be found to be clean and fluffy.

Washing a White Plume.—When a white or light plume becomes badly soiled it can be washed with soap and water, the disadvantage of this method being that the feather must be recurled. Make a suds of ivory soap and warm water. Let the feather soak in this an hour or two. Then wash by drawing through the hand. When clean rinse the feather first in clear water and then in wood alcohol. After squeezing out the alcohol dry the feather in cornstarch. Recurl, using a silver knife.

Black or Dark Colored Feathers.—Black or dark feathers may be cleaned by washing in wood alcohol. Shake the feather until dry.

Fur.—Fur may be cleaned by brushing thoroughly with very hot bran. Use a stiff brush. Have the fur stretched firmly to the ironing board. After brushing, shake the fur to remove the bran. This not only cleans the fur but also makes it glossy.

Flowers.—Soiled flowers become freshened and stiffened by shaking them over a steaming cloth. Faded flowers can be dipped into a tinting preparation or they can be touched up with a small paint brush and usually look like new. To make the tinting preparation, dissolve oil paint in gasoline. The oil paint can be bought in small tubes in a great variety of colors. Such things as chiffons, thin silks, malines and feathers can also be tinted in gasoline and oil paint. Tinting is different from dyeing, and only light shades can be produced,—red paint tinting pink, etc. Tinting should never be done near a fire or in a closed room. Always test a sample before putting in the article to be colored.

A HANDY TABLE.

The kitchen table is made very handy by covering the top with zinc. Have that part of the table which extends out from the frame sawed off to within one inch of the frame, then cover with zinc, using small nails to fasten the edges neatly under the top of the table. Hot dishes from the oven can be set on this without harm to the table, and for various other purposes it will be found very useful.

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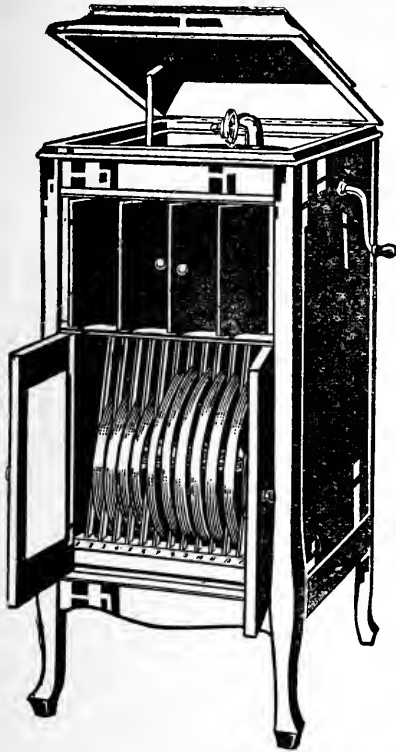
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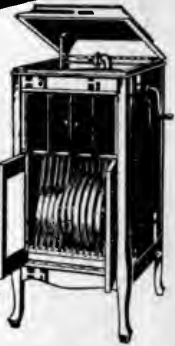
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No. 8.

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Mrs. Carrie S. Thomas.

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And all Thy works revere Thy Name.
O Israel's God! Thine arm is strong,
To Thee all earth and skies belong,
And with one voice in one glad chord,
With myriad echoes, praise their Lord.

(Hymn Universal)

Tune: "Old Hundred."



MRS. PRISCILLA PAUL JENNINGS, GENERAL R. S. BOARD MEMBER.

THE

Relief Society Magazine

Vol. IV.

AUGUST, 1917.

No. 8

Mrs. Priscilla Paul Jennings.

The recent resignation of Mrs. Priscilla Paul Jennings as Chairman of the School of Obstetrics and Nursing on the General Board of the Relief Society gives rise to many sad and pleasurable comments. It is a sorrow to part with the efficient labors of one so enthusiastic and devoted to the cause which is represented by this School of Nursing.

Mrs. Jennings has been a devoted friend and inspirer of young girls all her life. When but a mere girl she organized a sewing club and gave work to many in the early days who were in destitute circumstances. Along in the seventies her active mind conceived the value of industrial education for women and the beautiful home of her husband, Devereaux House, was the scene of many classes of sewing girls who were thus taught independence and the art of needlework at the same time. She personally solicited work from the stores and gave her services free to the girls in the lesson work. The small factory which grew up from this enterprise became a wonderful help to the young community.

Mrs. Jennings was born March 25, 1838, in Truro, Parish of Kenwyn, Cornwall, England. Her father, William Paul, was born May 3, 1803, in the same shire. Her parents joined the Church in the year 1845 when Mrs. Jennings was but seven years old. Their home was made open house for the elders until their emigration to Utah in 1854. July 28, 1855, she was married to the popular and prosperous merchant William Jennings. On the death of his first wife she reared the children (one of them a babe scarcely a month old which, however, died in infancy) to manhood and womanhood. Mrs. Jennings was and is one of our best types of the English gentlewoman. Elegant in her manners, dignified in her deportment, charming in her taste, her very atmosphere breathes refinement and poise. Endowed with the most generous impulses she has been wonderfully helpful in all public and philanthropic enterprises where women's taste, activities and

faithfulness are necessary factors. She has assisted in the decoration and choice of the interior furnishings of our public buildings, and in her earlier years served on many public committees where her love of the beautiful could find ample expression. Hospitable to the last degree, her home has been the scene of unnumbered beautiful and successful social functions. Of her it can be said that wealth has but been an added opportunity for deeper devotion to the gospel and more active service in its promulgation. She has been a wise steward over the things which have been assigned to her care.

Mrs. Jennings was chosen to act on the General Board of the Relief Society in Oct., 1901, and since that time she has faithfully acquitted all the duties which have been imposed upon her. Prevented by her health from traveling very much, she has given more attention to the work of detail in committees and in general service at headquarters. For many years she labored as a temple worker in the Salt Lake Temple and greatly enjoyed her activities in that sacred house.

Mrs. Jennings' retirement from the committee caused a feeling of sadness in the General Board, but the place vacated was filled by Mrs. Clarissa Smith Williams who was already Chairman of the Public Health Committee. The action of the Board combined the activities of the two committees under the able chairmanship of Mrs. Williams and we may confidently expect no diminution of service or activity from the new committee which will now be formed. It is true that the work is greater than any individual and yet how true it is likewise that as with the head so with the body. "Show me a bishop," said Brigham Young, "and I will tell you the condition of his ward."

The General Board are fortunate in the active association of such faithful women as these and we are happy to present to our members throughout the Society the portrait of our beloved General Board member, Mrs. Priscilla Paul Jennings.

RELIEF SOCIETY CANTATA.

We are proud and grateful to announce to our readers the publication of the charming Cantata *The Open Door* which was so beautifully presented by the Granite Stake Relief Society, at our recent General Relief Society conference. The music was composed by our active musician and choir leader, Mrs. Lucy May Green, "Morag," in our *Magazine*. The text is by Mrs. Ida Horne White, while the story which is given as a running comment is by Mrs. Louise Yates Robison. We recommend this pioneer work to all our choirs. It is easy to sing, delightful to hear, and inspiring from start to finish. Price, 60 cents.

Mothers in Israel.

MARY A. STEARNS WINTERS' NARRATIVE.
(Concluded)

At Deer Creek there occurred the always interesting event of marriage for Mary Ann Stearns Winters. Her daughter, Mrs. Augusta W. Grant recently found, in searching among her mother's papers, a few fragments full of the same charming touches which characterized the previous chapters, and, lest our words might mar the impressions made, we record them here in her own words:

"It was early in the afternoon of a sultry day in August that we made our camp at Deer Creek, in the state of Wyoming, county of Converse. There were repairs to be made on the broken wagons, washing and cobbling to be done and all were glad of this opportunity to stop and prepare for the Sabbath. It was an ideal camping place, plenty of green grass, pure water and shady trees—a delight to the sun-scorched travelers. Some who had preceded us had cut down some of the tall trees, trimmed them and laid them in place for seats—and had erected a rude stand by placing two or three logs together for a platform and raising one still higher for a seat with a pole tied across to a tree at each end for a back and a split pole nailed on two posts in the front completed the rude temple in the wilderness—but the sight of it was inspiring to the emigrants for it did really look like going to meeting again as they were used to doing in groves and boweries before they had started on their journey—and all moved around with cheerful quietness and reverence for it seemed a visible testimony that God was with us and leading us on to salvation. There was a sacredness about it that subdued all sounds and strengthened and encouraged to renewed diligence. All labors were hastened to prepare for the Sabbath; the tires were wedged and tightened, the repairs completed, washing and cooking done and all retired to rest, but with the early dawn all were stirring again for the birds were singing a Sabbath chorus of praise.

"In the groves every heart was light and joyous for we had now passed the sickly portion of the journey and were nearing the goal of our hopes and desires. The sun arose on a scene of calmness and beauty. After a quiet breakfast and at a given signal all repaired to the grove with happy hearts to listen to the word of inspiration that might be given there. The men in their clean hickory shirts and the women and children in their clean

starched sunbonnets and dresses looked pure and neat though humble and primitive.

"That familiar hymn, 'How Firm a Foundat'on' was sung and after prayer by one of the aged brethren and another hymn, testimonies were borne and counsel and instructions were given by the Captain and all felt to renew their diligence in serving the Lord, and with fresh hope in their hearts to soon meet with the faithful in the Valley. After the close of meeting and the noon luncheon had been partaken of they enjoyed a season of quiet rest till the lowering sun admonished them to prepare for the night. And just as the evening meal was about ready a carriage was espied coming from the East. Some going out to meet them, word was soon sent back that it was Apostle Lorenzo Snow just returning from his mission to Italy. He was making a rapid journey across the plains with a carriage and horses, stopping with the camps over night and traveling on to the next in the day time. He camped with us that night. The people met and received instruction and counsel from him for their future guidance and encouragement and he told them some of his experiences of his mission." * * * *

Mrs. Winters tells us that she wore a green gingham dress to be married in and she refers quaintly to the important bridal fact that her own husband gave her some money with which to buy a few necessities when they reached Salt Lake City.

President Lorenzo Snow was returning from his mission to Italy and he was, no doubt, pleased to unite in matrimony the stalwart young plainsman and pioneer with the gentle little maiden who added so much to the peace and comfort of the whole camp. They were married that evening, 16 August, 1852.

From another fragment we learn that their wedding meal was bread baked on a bake skillet, a piece of meat, a little lump of fresh butter with a cup of cold water. She laments even in the long years after the marriage date that she had no looking-glass and this was a trial as the hair must be arranged smoothly, every hair exactly in place, and she was anxious to please her young husband; but it was great fun, she says, using Oscar's money after reaching the Valley, to buy things at Kinkaid's store, trembling a little inwardly lest the clerk should discover what a very new housekeeper she was. The marriage occurred on August 16, 1862, at Deer Creek. On reaching Salt Lake City the young couple determined to settle quietly down to pioneer life and conditions.

Almost immediately, however, they removed to Pleasant Grove and were pioneers in that village. The young wife suffered terribly from fear of Indian depredations. The men of the village built a stone fort wall and stood guard at night, so great was the danger of occasional attack.

Two children, Delia I. and Augusta, were born in Pleasant Grove to the young couple.

In 1859, they moved to Mt. Pleasant, stopping at Payson for a few months where the third daughter Susan Marion was born.

Located temporarily in Mt. Pleasant, a fourth daughter Mary Ann was born.

They returned to Pleasant Grove in 1864 where the rest of their lives was spent and where three sons and one daughter were born.

Gifted with keen mental and spiritual apperceptions, Mrs. Winters loved knowledge and spent every spare moment in cultivating mental and spiritual gifts. She taught school many years. Especially was she successful in gaining the confidence and love of her pupils. Big, unruly boys who usually bade defiance to most forms of authority, paid the tribute of willing obedience to the little, fragile, refined school teacher. In after years bearded men would often approach her with happy remembrances and gratitude for their pioneer schooling under her tactful management.

The following is an extract of a letter from one of her pupils :

“Ogden, January 26, 1917.

“*Dear Friends Delia, Augusta and Susie:* I just want to tell you how much I have enjoyed those autobiographical articles of your dear mother's in the *Relief Society Magazine*. They are just like her, simple, quiet, forceful and beautiful. And the pictures of her and your grandmother, what old-time treasures they are. I've turned to them a dozen times to study them again! She was my first school teacher, you know, a bond of memory and interest time will never weaken. Among my earliest recollections is a remark of Grandma Hawley's as I was starting off for one of my first school days, she said: 'I like to have you go to school to Mary Ann Winters; she is such a little lady you can copy after her in everything.'

“I had not seen her for many, many years until I met her one day in the Temple not very long before her passing away. She knew me at once which rather surprised me as sickness and trouble had changed me so much I hardly knew myself. I did not see her again that day nor at all, but I would have liked to have seen her later and told her of my testimony, she was so full of quiet zeal and faith and would so readily have sympathized and understood. Her passing occurred somewhere near Decoration Day, did it not? I remember when Decoration Day came that year. I wanted so much to write and tell you of her coming to our house one morning in early spring long before Decoration Day was inaugurated, when I was about 14 years old, for Eva and me to go with her and gather wild flowers for our graves.

saying she thought it a shame the graves of all our dead were so neglected and that it would be a fine thing if there were a special day set apart for everybody to go and fix up the graves and plant them with flowers. This was some time before Decoration Day was adopted as a holiday here, so you see her's was the pioneer idea in this as in many other advanced things. But I couldn't write you then when your loss was new and your hearts sore even though I knew how much you would appreciate the estimate of her value from the pen of a friend.

"Yours with interest and affection.

"SARAH E. HAWLEY PEARSON."

"P. S.—One thing surprised me, I was so sure her birthplace was Bangor, Maine, instead of Bethel. In one of my first geography lessons she pointed Bangor out, but she must have said she was born near there. I've never seen Bangor on the map since, that it hasn't recalled that circumstance, our early memories are so keen.
S. E. H. P."

Mrs. Winters was interested in the silk industry. She spent some months on the Forest farm with Mrs. Zina D. H. Young, working assiduously in the care of the silk worms and so relentless were her activities that she had a nervous breakdown and was obliged to leave it all.

After the death of her husband in 1903 she spent almost her whole time in temple work. She had a very wonderful manifestation regarding the importance of each person having his and her own temple robes—the wedding garment—always in readiness to pick up on a moment's notice when the "call" went forth. Her life's mission, she felt during later years, was to urge upon all the sisters to purchase material and make these sacred robes. She bought goods by the bolt and made by hand with the most delicate of stitches, a robe for each of her daughters.

She loathed ostentations and gaudy show, nor would she permit herself or her loved ones, where she had the power, to waste one cent in useless finery or extravagant clothing. Materials might be of the finest, but so simply were they made that truly the beauty thereof was the beauty only of the dainty workmanship which went into their construction.

During her later years she spent practically all of her pin-money for postage and sent out missionary literature to relatives, friends and to people whose addresses she obtained from various sources. One cousin wrote recently "that she thought so much of cousin Mary Ann Stearns Winters' letters that she kept them in her Testament and read them often."

On the 4th of April, 1912, the spirit of Mary Ann Stearns Winters took its quiet, peaceful flight to another sphere of activ-

ity and gentle usefulness, and she was buried in Pleasant Grove on April 6, her 89th birthday.

Mrs. Winters has had a large family of modest, refined and intelligent children. Inheriting the quiet reserve and delicate shrinking from public notice which was so pronounced a feature of their mother's life, they are also like her, industrious, intelligent, noble and high-minded. Two of the daughters, beautiful and highly educated girls married apostles, Augusta, wife of President Heber J. Grant, and Helen the wife of the late lamented Apostle Owen Woodruff, both of whom laid down their lives in Mexico. Delia, who married Judge J. E. Booth is a prominent and popular Relief Society worker in Provo, herself instrumental in communistic plans and ideals. Susie who married Heber Rennon, Sr., possesses the same lovely and conscientious spirit which marks her gracious sisters. She is fragile in body, but strong in her constant devotion to duty and righteousness. She is now a member of the stake board of the Cottonwood Relief Society and has worked on the stake Primary board.

The genealogy of the family is as follows:

Oscar Winters, b. 7 Feb., 1825, Alexandria, Ohio.

Mary Ann Stearns Winters, b. 6 April, 1833, Bethel, Me.

Children:

Delia I., md. John E. Booth of Provo.

Huldah Augusta, md. Heber J. Grant, Salt Lake City.

Susan Marion, md. Heber Bennion, Taylorsville.

Mary Ann, md. Wm. H. Freeman, of Riverton: she died in 1900, leaving eight children.

Oscar L., md. Ella Smith, Pleasant Grove.

Nathan S., died young.

Arthur Ray, md. Elizabeth Wadleigh.

Helen M. and Owen Woodruff.

Mrs. Winters' grandmother, Susan Gray, married Aaron Frost, who comes of an old distinguished New England family, the emigrant Nicholas Frost settling in York county, Maine, as early as 1636. His eldest son, Charles (Major), born in Tiverton, England, 30 July, 1631, married Mary Bowles. He rose to great military rank, and was slain by the Indians in the most tragic manner, 4 July, 1697. The family are now scattered, but Kittery, Maine, is still the home place.

Aaron Frost, one of the descendants, b. 14 July, 1799, d. 19 Oct., 1860, married Susan Gray, b. 13 January, 1780, d. 13 March, 1861. Their daughter Mary Ann married (1) Nathan Stearns; (2) Parley P. Pratt. Mary Ann Stearns' daughter, Mary Ann, is the subject of this sketch.

Her father, Nathan Stearns, was the son of Jonathan Stearns and Thankful Bartlett Stearns.

Few there are in this life of modern self-assertiveness and

personal dominance who retain in any degree the exquisite simplicity and selfless devotion to righteousness which marked the life and character of this godly woman. She was very truthful; so exact were her statements that it caused her positive pain to hear others misquote or misstate anything however small concerning herself or facts with which she was familiar. She could not look upon sin with the least degree of allowance in herself nor in others. And yet so tender were her sympathies, so quick was her appreciation of human frailties that she could bear lovingly and patiently with the sinner to the bitter end of life, leaving the great eternity to complete the problem of human redemption while she waited hopefully for the future. She loved everything beautiful, modest and refined. Her spirit was a pure, white flame, never stained by insincere lip-service nor unclean thoughts or aspirations. Her association was a benediction to those who knew her, leaving always the faint fragrance of quiet peace to linger after her departure as the scent of the vase which is broken but clings to it still. Oh, that there were many like her! perhaps that would be too much like heaven, too little like this sad and faulty world.

Her children truly exemplify the rigid honesty of the father and the delicate sincerity and purity of the mother, Mary Ann Stearns Winters. May her life prove a blessing to those who read as it was in living it before her associates.

RED CROSS WORK IN THE RELIEF SOCIETY.

A circular letter has just been sent out to the stakes making recommendations to those who desire to take up Red Cross work.

Many of the country wards are working extensively along conservation lines while others are making plans to assist with Red Cross work.

A plan of co-operation has been outlined whereby Relief Society members who desire to assist the Red Cross may do so in Relief Society groups and be known as Relief Society Red Cross workers. By this arrangement the identity of the Relief Society will be maintained.

The General Board advises that while rendering this additional service Relief Society workers do not neglect in any way the regular relief work of the Society.

Early Amusements in Utah.

By Sarah Jane Rich Miller.

The first winter in the Old Fort was a busy time, as hauling wool from the canyons, feeding and taking care of the stock, such as horses, sheep, cows, oxen and even goats, kept the men at work all day. Amusements were not much indulged in—sometimes a dance would be given in some home that had a “puncheon floor,” if the lady of the house would consent to let it be used for that purpose, as dirt floors were the fashion in those days. Visiting was more indulged in, as the lady of the house would generally get up a good meal and the men would come to supper, and the evening would be spent in innocent games.

In the early 50's President Young, as Trustee-in-Trust, had a bath house built for the Church, and in the front of this, was a dwelling for the care-taker, as well as place for amusement. There was a large dancing hall, also a long dining room. This was fitted up for public entertainments, and Brother Hendricks and family, of *Hann's Mill fame*, were placed in charge, and here the “swell” dances of that time were given. Tickets were sent out, and reasonable prices charged the invited guests. This was to pay the expenses of lights, music and supper. These parties generally commenced in the afternoon at two o'clock.

At these parties, a program would sometimes be given at intermission, usually singing, recitations and fancy dancing.

I remember going to a wedding party when William Hendricks and Jane Andrews were married. A dance was given and supper was served. President Young was in a happy mood and full of fun. He called on Thomas Bullock and wife to sing the comic duet, “I Won't be Made, I Swear I Won't, To Keep Time Like a Watch.” This was a quarrel between man and wife, because the man had staid out late, but did not want to tell where. It was a great hit and brought down the house. President Young always remembered the wives of those on missions and sent them invitations to attend these entertainments. I sometimes went with my mother.

This house was afterwards used as a hotel, with Jesse C. Little in charge.

The first house built in Utah which stood at the corner of First North and West Temple streets, was used for dancing and belonged to Sister Carrington. She would move her furniture and beds out into the garden and let the room to the young folks for a dance, and after the dance was over the young men would place the things back in the room, and thus all went home satisfied.

Mrs. Alfred Lampson also allowed her house to be used for dances. At these home dances only one cotillion could be danced at once, but they kept things going and did not allow the floor to get cold until intermission.

The music at these small parties was usually two violins, and sometimes an accordeon would accompany them. When larger parties were wanted the schoolhouses were obtained, and later the Social Hall was built for both dancing and theatricals.

In this hall many happy hours were spent; here, in the early 50's, the Polysophical Society used to hold its meetings and also its dances. This was the first of any organized social work in Utah, and was inaugurated by Lorenzo Snow, Claudius V. Spencer, Henry W. Naisbitt, William Eddington, and others, and was for instruction as well as our amusements. The Polysophical was patronized by the best society in Utah, and many happy hours were spent at these meetings and entertainments.

Zion.

Maud Dobson.

The Wasatch mountains proudly stand
 Enrobed in snow and pine,—
 Their mighty peaks on every hand
 Crowned with a light divine,
 As first appeared to Moses' band
 The hills of Palestine.

Safe sheltered at the mountain's feet
 The busy city lies,
 Nature drowns in soft heat,
 Nor heeds how swift time flies;
 Man fills the busy marts with noise
 And barter's merchandise.

And to and fro with mystic ways
 Flit guides we can not see,
 They keep a vigil on our days
 And guard us silently,
 That all who dwell here by His grace,
 May nobler, purer be.

O ancient hills! O inland sea!
 O town, fair as a bride!
 O temple, where shall never be
 Deceit nor hate nor pride.
 Dearer to me one stone of thee
 Than all the world beside.

August Entertainment.

By Morag.

"The changes for autumn already appear,
A harvest of plenty has crowned the glad year,
While soft smiling zephyrs from orchards and bowers
Bring odors of joy from the fruit and the flowers."

The long days of August are usually filled with work for our women, with bottling fruit, making preserves, canning vegetables, drying corn, and the like, and there is very little time for social affairs; still, there are occasions when we can meet together and enjoy each other's society and help. How about an early morning fruit picking bee, followed by a dainty breakfast on the screened porch? This might be a prelude to a

CANNING PARTY.

Invitation:

Come to our canning party
Come when you can,
Stay as long as you can,
Bring a can of something.

The fruit or vegetables gathered in the morning may now be prepared and canned.

Here is a canning game:

A can that gives light, a can that is sweet,
A can that is truthful, and one you can eat,
A can that's a city, a can to erase,
One spanning a river, and one that's a pace,
A can that's a savage, a way for a boat,
A can that's a country, and one that will float,
One useful in warfare, a dreadful disease,
And one that can warble with sweetness and ease.

Answers: Candle, Candy, Candid, Cantaloupe, Canton, Cancell, Cantilever, Canter, Cannibal, Canal, Canada, Canoe, Cannon, Cancer, Canary.

Refreshments may be served from canned Utah products.

A CORN SOCIAL.

Here is a unique church entertainment for autumn:
Decorate with corn in its various forms, popcorn in strings, corn stalks and ears, etc.

A program of harvest time music may be given.

Readings suggested: "The Corn Song," "The Huskers," by John G. Whittier, "Blessing the Cornfields," by Longfellow.

A novel Biblical menu is given:

Corn mush, Joshua 5:2; corn bread, 1 Kings 21:7; corn beef, Genesis 18:8; corn cake, Numbers 9:8; corn starch pudding, Deuteronomy 18:4; popcorn, Ruth 2:14; corn coffee, Leviticus 9:9.

During the summer months don't forget the old folks and the shut-ins. Old folks' reunions should be held in every community. The younger people in one ward have set aside a certain time in each week to entertain the old people and widows, and during this time they gather with their carriages and autos and take the old folks for a ride. Those who are home-bound are cheered with flowers and a song or two, and much good results to all concerned. For the home evening take an imaginary trip over some of the seas and lakes mentioned in Scripture.

Follow the Jaredites across the sea to the Promised Land. Take a sail in the ship built by Nephi, or one of the ships of Hagoth. Go with Alma to the waters of Mormon. Join with John on the river Jordan and the Dead Sea. Spend a few moments by Siloam's shady rill, or journey with Jesus on the Sea of Galilee. Sing "Galilee," "Peace be Still," "Down by the River's Verdant Side."

A report has been sent in of a very successful entertainment recently held in Wilford, Granite stake. The program was given by the members of the Relief Society, under the able leadership of Mrs. M. Dott White. The opening numbers were by the ward bishopric and consisted of a humorous song, Dutch reading in costume, and a funny dialogue. This was followed by the play, "The Old Peabody Pew," by Kate Douglass Wiggin, (found in February *Ladies' Home Journal*).

A series of living movies with song accompaniment followed. The tableaux were enacted in a large picture frame. The music was sung by solo voices, male, mixed, and ladies' quartets. The songs illustrated follow: "When the Little Ones Say Goodnight," "Juanita," "Annie Laurie," "Kentucky Babe," "Sweet and Low," "Mother Machree," "Fit for Tat," "Missionary's Parting," "Star Spangled Banner."

Cones of home made ice cream were served and the program was given two evenings to capacity houses and a very substantial sum was realized. I can recommend this as a typical program, easily arranged by Relief Society talent and one which will be greatly enjoyed. Try it.

LIGHT REFRESHMENTS.

Marguerites made of long salted wafer crackers, spread with a filling made of white of egg, walnut meats chopped very fine, and enough pulverized sugar to spread easily and put together like sandwiches. Serve with chocolate or grape juice.

Dainty brown bread sandwiches are made with a filling made of one-third raisin, two-thirds walnuts; run through a meat chopper and moisten with enough grape juice to spread easily.

Whipped cream with chopped nuts stirred into it, and chilled and served in sherbet glasses, with sandwiches or cake, is delicious.

Baked or steamed apples with the cores filled with chopped nuts, with whipped cream poured over, and a bit of currant jelly on top, and served with angel food.

Junket made with different flavors served with cream and nut cake.

Fruit salad served with cheese straws or cheese wafers are most appetizing.

Bouillon and cream soups are often served in cups with bread sticks or sandwiches.

Almond custard, which is ordinary custard with chopped almonds in it, can be served with salted wafers.

For an orange party: Frozen custard in orange cups, orange jelly with whipped cream, cake with orange icing, orangeade.

A good menu for a children's party: Cocoa with whipped cream, minced chicken and tongue sandwiches, rose pudding, pink and white popcorn.

Rose pudding is made by boiling a quart of milk, a bit of lemon rind, and sugar enough to sweeten. Color a pretty rose pink, thicken with cornstarch and flavor with vanilla. Line a glass dish with lady fingers or small cakes and pour in the cream when cool. Ornament the top with marshmallows.

For a lemon party: Chicken salad served in lemon baskets, corn bread, lemon cream tarts and lemon sherbet.

For lemon cream take six eggs, one-half pound butter, one pound sugar, grated rind and juice of three large lemons. Put sugar, butter and lemon juice and rind in double boiler. Beat eggs well, and add when sugar is thoroughly dissolved. Cook until mixture thickens. This makes one quart. If put in jelly glasses with wax on top will keep for a long time. It is fine for cake filling, for tarts, spread on crackers, for sandwiches, etc. Try some.

Industrial Education in the Brigham Young University.

While all the world is at war and while every statesman, teacher and philosopher is crying out from the housetops the necessity for economy and conservation of resources, the authorities of that greatest and noblest of educational institutions, the Brigham Young University, go right on holding to the sane theory that ignorance is waste and that trained intelligence is certain economy.

In the field of woman's activities as in man's business affairs is the matter of extravagance and waste both a needless crime and a preventable mistake. The girl who knows nothing of food values or clothing possibilities is the most dangerous economic element in society.

When the Brigham Young University, or Academy as it was called then, was organized by President Brigham Young, in 1874, the deed of trust with which he endowed the institution stated that every pupil was to be taught some branch of mechanism. The first principal of the Academy, that master-builder of schools, Karl G. Maeser, early put forth his endeavor to carry out the spirit and meaning of that behest.

The first step in that direction made by Brother Maeser was the opening of what would be called today a "*domestic art department*," in 1879. It was known then as the Ladies' Work Department. The famous and gifted daughter of Brigham Young, Sister Zina Williams-Card was engaged as teacher for this department. So far as is known this was the first attempt at introducing industrial education into any school in the United States. Sister Williams-Card organized classes in darning, stitching, in embroidery and in fancy work which at first recited after the regular school hours, for in that day school opened at a certain hour and was dismissed at a certain hour. Classes did not go on all day as they do now.

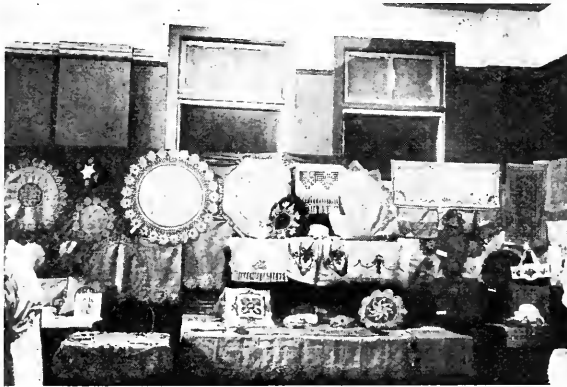
So successful was the work done by that teacher that pupils flocked in from every county in the territory and from the adjoining states and availed themselves of the helpful if somewhat primitive teaching thus given. Sister Card gave lectures on moral or hygienic subjects to the girls while they worked; and she acted as the first matron of the institution. From that day to this the practical teaching of domestic art has been a continuous feature of the Brigham Young University.

Perhaps the most artistic and original teacher in this depart-

ment was Mrs. Christine Young, who began her work in 1892 and for many years thereafter; she evolved and developed a practical course which combined useful training with the love of the beautiful in form, design and colors, the results of which stamped her as an artist of high degree.

After her came a graduate of the Pratt Institute, Brooklyn, New York, Miss Vilate Elliott. Miss Elliott is thoroughly competent in the latest and best methods and standards of teaching the subject, while she is also full of the same unselfish ideals and devotion to the gospel truths which has marked all her predecessors in this position.

This spring the exhibit of this department was remarkable for originality of conception, for finish in detail, for elaborate beauty of development and for the unity of its purposes and conception. Those who have attended such exhibitions in the Columbia University, in the Boston High Schools, in the Chicago University, in the Pratt Institute of Brooklyn, in the Drexel Institute of Philadelphia, etc., unite in declaring that this Utah exhibition was equal in essential quality and finish to anything shown in the larger institutions of the world.



ART EXHIBIT, B. Y. U.

TODAY'S DOMESTIC ART DEPARTMENT.

Miss Vilate Elliott says:

"The following is an outline of what we teach in the domestic art department today. Many of our girls come to us without knowing how to use a thimble or hardly a needle and are very ignorant of a sewing machine.

"Our first course, domestic art A takes up the darning and mending and plain stitches in hand sewing after which the girls

make one or two articles applying these stitches. Then comes the study and care of the sewing machine, study of cotton materials, making of underwear and middies. One-half unit credit is given for the year.



FINE NEEDLEWORK, B. Y. U.

"After the above course which is the foundation work for all courses in the department, the girl is ready for dressmaking and art-needle work; she may take one or both the second year.

Dressmaking A or No. I includes the making of shirt-waists, middies, house dresses, cotton and silk underskirts, tailor-made wool and silk skirts and simple afternoon dresses. Three-fourths unit credit for the year.

"Dressmaking B or No. II takes up the fine handwork, models in faggoting stitches, lace trimming, shaping lace yokes. These lessons are applied in making fine white waists, infants' lace hoods, baby dresses, etc. The latter part of the year is spent in making afternoon and street dresses. Three-fourths unit credit is given for the year.

"In addition to this we have two years' college work where our students make very fine coats, tailor-made dresses, also very fine afternoon and party dresses. This work fits our girls for trade work if they so desire it, or if a girl is adapted especially to this line of work and desires to teach, we give her educational courses and normal training. But primarily the domestic art division of the home economics course is to make our girls more capable in the home, to develop proper ideals in dress, to create daintiness and a keen sense for choosing the thing best adapted to her natural figure, her complexion and her purse.

"The courses in art needlework take up almost every line of

fancy work. Along with most of these courses original design is emphasized. Indeed some of the courses cannot be taken and credit given without the design is original. In this way the girl develops the power to put into each article her individuality that it would otherwise lack.



LADIES' GOWNS EXHIBIT, B. Y. U.

"For the first time a course in 'Textiles' was given this year. We have taken up the study of the animal and vegetable fibers both in the raw state and in the manufactured article. We have procured samples of different materials, have studied the many kinds of weaves, the difference between a woolen and a worsted. the dyes and the finishing. Have gone over cotton, linen and laces. The proper care of clothing, cleaning and pressing, cleansing from grease spots and stains. We have spent some time in discussing the best kinds of materials for each part of our clothing; in short we have made the course very practical, the girls have enjoyed it and have asked that the course might be enlarged.

"We have also a course in 'Shop Work' where our girls may do work and bring it in for inspection, receiving credit for the same.

"The exhibit we had this spring represented about three-fourths of one semester's work.

"We have had about two hundred and twenty-five students

enrolled this year in the department. The work is all elective. If the girl is majoring in domestic art she has to have about one-fourth of her credits in our department."

DOMESTIC SCIENCE DEPARTMENT.

By Miss Lottie Harris, Head of Department.

The work in the domestic science department was instituted some years after the domestic art department was started but it was even then one of the pioneer institutions in the West. The Agricultural College of Logan had organized its cooking school in 1894, but no other school in the West had this innovation at that time. In September, 1896, the domestic science or cooking school department was started by a daughter of President Brigham Young, Mrs. Susa Young Gates. A basement room was all that could be spared by the crowded school forces at that time, but those interested were not daunted. The teacher secured the interest of a couple of dozen prospective pupils, gave a party, with the proceeds of which the room was plastered and whitewashed. The girls themselves painted the floor and woodwork. Here was installed a stove, donated by one Provo merchant, and some simple utensils and furniture donated by other merchants. The teacher of Chemistry, Professor Stanley, was persuaded to give lectures twice a week and the teacher in physics likewise. The girls were given regular hours and the course that year was eclectic and utilitarian to a degree. No credits were given for this course and it was necessarily crude in its simple beginnings, but lectures and incidental talks gave to it life, and inspired in the pupils an ardent desire to get more and better training. Perhaps the table of studies given will prove the practical help given.

DEMONSTRATIONS IN DOMESTIC ECONOMY AND COOKERY.

FIRST SEMESTER.

Bread.

Mrs. Gates.—Wednesday, Sept. 2, 1896, Introduction. Friday, Sept. 11, 1896, Brown bread, unleavened bread. Wednesday, Sept. 9, White bread, soda biscuit. Monday, Sept. 14, Gems, pancakes and buns. Wednesday, Sept. 16, Salt rising bread, toast. Monday, Sept. 21, Cornmeal bread, and mushes. Wednesday, Sept. 23, The management of a fire. *Vegetables:* Monday, Sept. 28, Potatoes, boiled, baked and fried. Wednesday, Sept. 30, Cabbages, cauliflowers, turnips. Wednesday, Oct. 7, Summer vegetables. Monday, Oct. 12, Onions and tomatoes. Wednesday, Oct. 14, Beans and squash. Monday, Oct. 16, Hom-



FIRST DOMESTIC SCIENCE DEPARTMENT IN THE CHURCH SCHOOLS. B. Y. U., PROVO, 1896.

iny, and macaroni. *Milk*: Wednesday, Oct. 21, Milk, butter, and homemade cheese. Monday, Oct. 26, Sterilized milk, porridge, etc. *Fruits*: Wednesday, Oct. 28, Raw, stewed and baked fruits. Friday, Oct. 30, Dried fruits. Monday, Nov. 2, Canned fruits. Wednesday, Nov. 4, Preserves and jellies. Monday, Nov. 9, Pickles. Wednesday, Nov. 11, Catsups and relishes. *Eggs*: Monday, Nov. 16, Raw, boiled, and poached eggs. Wednesday, Nov. 18, Fried, baked and scrambled eggs. *Soups*: Monday, Nov. 23, Soup stock and broths. Wednesday, Nov. 25, Vegetables and tomato soups. Monday, Nov. 30, Noodles, vermicelli, macaroni soups. Wednesday, Dec. 2, Dried peas and bean soups, Fish soups. *Fish*: Monday, Dec. 14, Fried, boiled and steamed fish. Wednesday, Dec. 16, Baked fresh fish and salted fish. Friday, Dec. 18, Oysters. *Salads*: Monday, Dec. 21, Salad dressings. Wednesday, Dec. 23, Vegetable and meat salads.

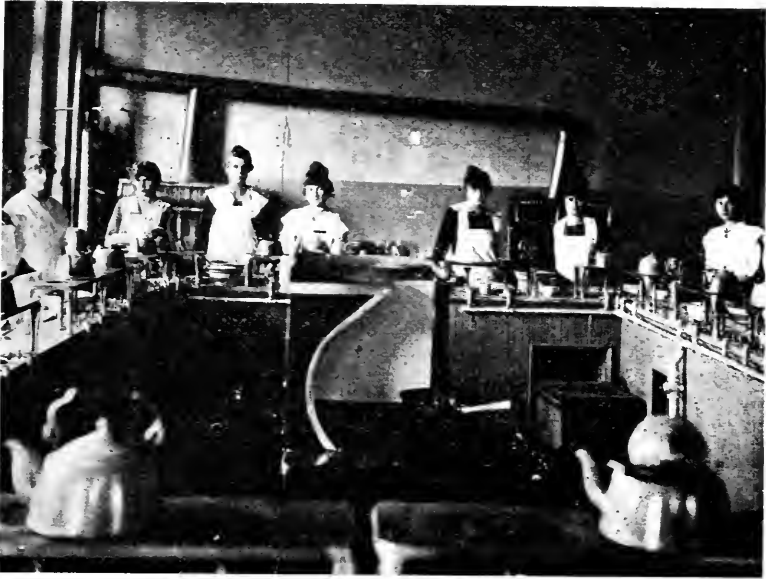
The next year Mrs. Leah D. Widsoc, daughter of Mrs. Gates who was Utah's first student in domestic science and who had taken honors at Pratt Institute, assumed charge of the department. With her trained powers, her charming personality and her youthful enthusiasm she laid a deep and sure foundation for future growth and development in this essential study. When Mrs. Widsoc married, the next spring, her class prepared and served her wedding supper. Several teachers followed her, as she removed to Logan where her husband was head of the extension department in the Agricultural College.

"Louise Whittaker had charge of the Domestic Science department from 1899 to 1901, offering a two year course.

"The department was closed during 1902 as Miss Whittaker had married and Miss May Ward was East preparing to teach. Miss Ward reopened the department in 1903, giving first year cooking. The next year she gave in addition, a course in invalid cookery; she brought to it all the resources of a keen mind and well trained faculties.

"About this time Emma Lucy Gates returned from Europe and was delighting thousands of people with her beautiful voice. She offered to give the proceeds of a concert to the school to add another story to a proposed building. This floor was to be devoted to woman's work. The students under the leadership of Prof. N. L. Nelson got vigorously behind the movement and sold hundreds of tickets. Miss Gates handed to Pres. Brimhall a check for \$1,000 amid deafening applause.

"This made it possible for the Domestic Science department to have a large laboratory which contained individual desks, two donated coal ranges and 20 double disced gas stoves—these gas stoves were the result of the efforts of Sister Alice Reynolds with



CLASS IN COOKERY, B. Y. U.

the women of the city. The department also consisted of two pantries, a class room and a small dining room.

"The Domestic Arts department had 3 sewing rooms. In consideration of the health of the girls it was deemed advisable in 1914 to connect the 3rd floor of the Arts Building with the Library floor. It was necessary to sacrifice one of the Domestic Art rooms. Since then they have had a room on the 2nd floor.

"College courses were first given in 1910, with Miss Lottie Harris as head of the department. Special training was introduced. A course of Domestic Science was given to the 7th and 8th grades of the Training school. Juanita Johnson, Zina Taylor, Mrs. Emily Woodward and Susie Johnson were assistants in the course.

"Miss Ward was head of the Domestic Science department from 1903-1913 inclusive and it grew from one year High School course to a three year High School and a 2 year college course.

"Now three years are offered in the High School and eight courses in the college, two of which are for girls who have not had the opportunity of studying this subject in the High School.

"This year it was made possible to fit up the class room as an electrical laboratory with 12 double disced stoves, one range, and a separate oven. Money for this, painting walls of the enlarged dining room and covering the dining room floor with in-



NEW ELECTRICAL EQUIPMENT, B. Y. U.

laid linoleum, has been raised in small amounts by the girls giving club luncheons, small banquets and a gift of \$75 from Emma Lucy Gates, the receipts of a concert given in College Halls under the auspices of the women of the school.

"The department has grown from an unplastered basement room to one of the finest in the country.

"So while war alarms continue to sound, the wise daughters of Zion gather in these hallowed educational halls and prepare themselves for higher domestic service, better home ideals and more complete fulfilment of womanly hopes and ambitions."

NOTICE.

All communications for the editor should be addressed to Mrs. Susa Young Gates, 29 Bishop's Building; *Magazine* business letters should be addressed to the *Relief Society Magazine*. All matters pertaining to general Relief Society affairs should be addressed to the General Secretary, Mrs. Amy B. Lyman, 29 Bishop's Building, Salt Lake City, Utah.

The New Freedom Song

Loyally dedicated to Col. Richard W. Young

LUCY A. R. CLARK

EVAN STEPHENS

For Ladies' Voices. March time

1. O Thou, the God of truth and right; Be now thine armies
2. O Thou who ruleth hosts that fight In freedom's ho - ly
3. Prepare the way, O Power-ful One, We bring our lives, our

blest; We raise the Flag of Lib - er - ty To
cause, Give power to break the ty-rant's yoke. Es-
all, To lift the struggling na - tions up, Hear

suc - cor the op - prest. *CHORUS.*
tab - lish righteous laws. We come, we come, in
us, O hear our call.

mighty throngs, To do the Christian's part: The hun - gry

rit.
feed, the na - ked clothe, Bind up the brok - en heart.

Does It Pay?

Marie Jensen.

It seems to me, I once did say, that you are always spending
So much good time—if you were home you might do lots of
mending.

If I spent half the time you do at meeting every day,
I'd go behind with all my work, I'm sure it does not pay.

Religion I have never found a paying proposition:
It's meeting or it's giving gifts without much compensation.
I want religion to be light: if it were easy work,
I'd take a hand in everything and not hang back and shirk.

Thus I found fault with these dear sisters who always were
attending
Their duties in a quiet way; to me it was offending.
I thought they ought to stay at home and mind their children;
there
They'd find enough to do, with all their household care.

But as I grew in years, I found those sisters who were trying
To help the work of God along, to cheer the sick and dying,
Were just the humblest of them all, the best ones in the ward,
Denying self and home, at times, to labor for the Lord.

And while I pity them at times, no more I'm found fault-finding.
If they help in a public way, myself I will be minding,
And see if there is not a place that's suited for me there,
And I will work both night and day and others' burdens share.

So, sisters, stay not always home. Come forward, join the ranks
Of those who labor in our Church for nothing but our thanks.
They are the chosen and the true; they wave their banner high.
R. S. floats over every home, its name will never die.

'Tis the path ordained by Father you are treading here on earth,
And if you His pathway follow He will test and prove your worth.
In His furnace He will try you, till you soar above life's ill;
So, rejoice in tribulation, bow in meekness to His will.

Though your youth has long since vanished, let your hopes be very
young;
Gladly take what He will send you, sing His praise with heart
and tongue.

Though the future now is hidden 'neath the rain-drops, falling
fast,
These will vanish by the sunshine which the Lord will send at last

Mother Love.

By Sophy Valentine.

I am a lawyer by profession. A short time ago I was called by distant relatives of a dear old client of mine, who had just died, to be administrator of her small estate.

I had only known her about four or five years and not very intimately; but the few times I had had occasion to speak with her I had been impressed by the sweet, patient face, particularly by her eyes, that seemed to have something unearthly in them. I saw her almost daily, as I used to pass her house on the way to my office. She would sit by the window among a few potted flowers and look as if she were always waiting for someone. Her hair was white and her face was colorless; but I do not know why I thought her so very old, unless it was that she never seemed to be doing anything; but always sat looking as if waiting for someone.

I found, in looking over her papers, that she was only sixty-five years old when she died, and among some documents, neatly put away, I found a diary which I read with much interest. I give here a few extracts from its pages, for they seemed even to me, a busy man, particularly pathetic.

April 19.—It is springtime, the birds are singing; the trees are sprouting; the flowers are budding, and here within my heart is glorious springtime, too, and gladness—oh, such joy; for I, who was barren for twelve years, have been blessed above all that I dared to hope.

A child is coming to our home: a son, perhaps, whom we can train to walk in the footsteps of his father—dear, good man—he is almost as happy as I am. Or—I whisper it softly, sweetly to myself and to God—a little girl! A little girl, with all the weaknesses of her poor, foolish mother; but still a woman like unto me; my very own flesh, that I can train to walk in the path that she should go. A little girl that I can love and cherish and cuddle and spoil and sing to and dress like the dearest little doll and—
But I must stop. And then I begin and say it all over; and I sing from morning till night.

August.—Full, ripe summer. My joy, my bliss is complete. Words fail me: for here in my arms, here at my heart, even while I write, is nestling an angel so sweet, so white, so beautiful! A little girl, so fresh from heaven that I feel the heavenly atmosphere about her. Oh, how can I tell those who do not know, the joy, the wonderful experience of motherhood!

I am no longer an ordinary woman. I am a mother! I beam and smile on everybody and everything that comes near me. I kneel by my baby's cradle and look at her, and worship God through her. I devour her with kisses when she wakes. I sing to her the most beautiful songs. I never was a poetess before. I

sing to her of the wonderful life she is to have; the joy she is to bring to others; I sing of the joy she has brought me and her father; I sing of the glorious world she has come to in which she has only given me the greatest happiness. Whatever has come of trials or disappointments, she was my comfort, my solace.

May.—I am a widow now, but she fills the empty place, she soothes all aches and pains. For me ten years of such bliss—should I not be the most grateful being? Should I not take what comes of sorrow uncomplainingly? Yet, a few months ago, when she was so ill and the doctors gave no hope, when she lay there burning with fever, I would not say, 'Thy will be done, oh, Father!' I cried, I pleaded and begged that he would be merciful and let me keep her, my flower, my heartsease! and now I rejoice and sing again in the gladness of my heart, for God was merciful and let me keep her.

October.—The leaves are falling; the flowers are gone; the trees stand empty and forlorn-looking, stretching their naked arms heavenward, as if beseeching for help against the coming storms. I, too, stand alone, stretching my arms toward heaven, pleading for help against the storm that I know is coming. For my child has gone—gone where her beauty and her love of flattery and finery led her into the whirlpool of worldly folly, and vanity. And the worms are gnawing at the roots of my white rose, and the winds of vice are tarnishing the delicate leaves. And I hold my arms out and beseech my sweet flower to come and nestle once more here at my heart, where it belongs. But my child laughs me to scorn, and she turns her listening ear to those who whisper idle, empty, flattering words that bemean her sweet womanhood.

I see her each day drifting farther away from me and from God, and in the anguish of my heart, I lift my voice to God and beg Him to be merciful and take her.

January.—Winter has spread her white winding sheet over the dark and ugly places and has made the world look so fair and white.

They have laid my darling in a beautiful cradle once more; with silken covers and lace trimmed cushions. They have folded her hands on her breast; and her eyes are closed and her lips are cold. And on the white round cheeks rest the silken lashes so softly. And I nestle my head close to hers and whisper the same sweet names I called her twenty years ago. I kiss the lips that no more shall be tarnished by unholy and ungodly words. And I throw my arms over her cradle, and once more she is close to the heart whose every beat was for her. And I weep for the long and lonely years that must be mine, when winter shall come and go while I wait for my rosebud's kiss once more. And I whisper my thanks to God, who was merciful and took her before she lost her womanly pearl of great price; she was vain and forgot God, but He has not forgotten her. I can still praise Him!



PITTSBURGH RELIEF SOCIETY.

Notes from the Field.

By Amy Brown Lyman, General Secretary.

Eastern States Mission.

Pittsburg. Mrs. Rebecca N. Nibley and Mrs. Amy B. Lyman have just returned from attending the National Council of Charities and Corrections at Pittsburg, Pa. While in Pittsburg, they had the privilege of visiting the local Relief Society, which they found to be in splendid working condition, with capable officers and wide-awake members. The President of this organization is Mrs. Annie H. Rhinehart, a sympathetic and charming woman who acts in the capacity of a real mother to the members of the branch, and to the missionary boys and girls.

It will be interesting to Relief Society workers to learn something of the methods used in the Eastern and Northern States missions for the purpose of stimulating Relief Society work, and of raising funds for the maintenance of the local branches.

Eastern States Mission.

Following are some extracts from a letter recently received

from Miss Margaret Edward, President of the Relief Societies in the Eastern States mission:

"In Philadelphia, a bazaar was given in a rented hall, where supper was served at 25c a plate. Quilts, domestic articles, and needle work were sold, the proceeds amounting to \$100.81. After paying expenses, there was a net gain of \$25.

In Pittsburg, a similar affair was given, at which \$50 was cleared. This is the second bazaar given within a year, the two clearing over \$100.

At Charleston, West Virginia, the first bazaar ever attempted was held, and \$25 cleared.

At Toronto, Canada, the Society also held its first bazaar, netting \$15 therefrom.

I certainly feel that the women of our mission deserve great credit for the efforts they are putting forth in Relief Society work. Each branch consists of only a mere handful of people, and I doubt if the members in Utah would accomplish as much as these do, under the circumstances. In most of the branches, the Relief Society is attempting to purchase individual sacrament sets.

I wish to quote from a letter of Mrs. Harriet Westmancotte, regarding the *Magazine*. Mrs. Westmancotte is president of the Relief Society at Toronto, Canada.

"The *Magazine* seems as a friend to me, who is telling me of the good news of our Society and Church, so we should not like to be without it. The General Board gives us so many good things that we each and all should gain much knowledge that we could put into practice in our daily duties, if carefully considered."

Northern States Mission.

Mrs. Ellsworth, of the Northern States mission, sends the following notes:

Detroit—The Latter-day Saints are all working hard to own a chapel of their own. A most successful bazaar and social was given recently. One very pleasing and profitable feature of the program was their sending out postal cards to friends outside of the city, asking for a donation of a package that could be sold for 15c, with the results that over two hundred articles were received,—the majority coming from Utah and Idaho. It made our local members very happy to receive the love and good wishes that each parcel seemed to carry. The local members all contributed liberally and everyone worked hard to make the evening a success. A splendid program was carried out. Refreshments sold; \$62 was realized.

Indianapolis—A bazaar and social were recently held with attractive booths decorated in St. Patrick attire. A program was rendered. Games were played and a general good time had by all. Over one hundred were in attendance, perhaps one-half of those being strangers, friends and investigators.

Milwaukee—The two societies joined together and gave a box social. Each sister prepared luncheon for two. The boxes were sold to the gentlemen. A pleasant social time was enjoyed and \$12 was realized.

La Crosse—This society is a Mothers' Class, which meets at the home of members. A social evening was given recently; a program was rendered and a delicious luncheon was served.

Waterloo—Here we have another Mother's Class and the evening's entertainment was held at the home of one of the saints. The room was decorated and a program was carried out, after which parlor games were played and refreshments served.

Peru and Kokomo—These two cities are located near each other. At each place a program with parlor games and refreshments furnished the evening's entertainment. Many friends and investigators were present. At Peru, a male quartette of investigators, directed by one of the elders, furnished several musical numbers.

Evansville—Here we have a pretty little church. This was divided off into booths representing each day of the week and a calendar party was given. Monday (washday.) All in this booth was material that would be used in washing. Tuesday (ironing day). The booth was filled with laundried towels, napkins, wax, ironing sheets, pads, handles, etc., which were sold. Wednesday (baking day). This booth looked like a delicatessen shop, being filled with home cooked articles donated by the members. Thursday (entertaining day). Here were found fancy articles for sale, comfortable chairs were placed for the mothers with little ones, and light refreshments were served. Friday (sweeping and cleaning day). Caps, aprons, brooms, brushes, mops, chamois skins, etc., were sold. Saturday (preparing for Sunday). This booth was filled with church literature which was given away and sold, and many tracts and pamphlets were distributed. This was one of the best little socials this branch has ever enjoyed. \$52 was cleared.

Minneapolis—The Society of Minneapolis gave a very successful bazaar in a hall which was rented for this purpose; \$50 was cleared, and a meeting was held in connection with the bazaar, and the president of the conference spoke of the Relief Society and its work. Others of the elders spoke on the mission of saving wheat, and temple work. The hall was well filled with investigators, strangers and members. \$50 was cleared.

Roseland—(South Chicago) Here a box social was enjoyed by the branch and Relief Society combined. This social was given for the purpose of raising means to renovate the church.

Springfield—Here an entertainment was given which the president reports was a success in every way; \$18 was realized.

Logan Square—The Chicago saints and their friends gave a most successful supper and musical program in the basement of the Logan Square chapel, which was beautifully decorated for the occasion. Supper was served to about one hundred and fifty people. The financial success of the undertaking was largely due to Mr. J. Frank Pickering who acted as chairman of the publicity committee. He arranged a four-page three column herald, containing the history of the Relief Society and of the wheat saving mission. Five thousand copies were distributed. A very pleasing feature was the hearty response given us by the merchants and business men of Logan Square, who responded unanimously to the solicitation for advertisements for the paper. About \$50 was realized from this source. The Mutual Improvement Association had charge of the program, and also contributed home-made candy which was sold at a good price. The serving at the tables was done by our lady missionaries. We were especially pleased with the number of strangers who came in for supper. About \$125 was cleared.

Carbon Stake.

A very enjoyable and successful entertainment was given at Sunnyside, Utah, on Wednesday evening, May 2, in honor of Mrs. Martha Bennett, President of the Sunnyside ward, who has severed her connections with the Relief Society in Sunnyside, on account of changing her residence to Salt Lake City.

An elaborate banquet was given in her honor, which was followed by a program and dancing. The program consisted, principally, of eulogies on Mrs. Bennett, her unselfish devotion to Relief Society work, her loyalty to the cause, her integrity, her sunny disposition, her untiring efforts, and her many charitable deeds. To emphasize her noble qualities, one of the workers applied to her the following quotation from Elbert Hubbard:

“And so I sing the praises of such a woman; the woman who does her work, who is willing to be unknown, who is modest and unaffected, who tries to lessen the pains of earth and to add to its happiness. She is the true guardian angel of mankind.”

Reorganization.

St. Joseph Stake. The St. Joseph stake Relief Society has recently been reorganized. Mrs. Elizabeth W. Layton, who has so faithfully and efficiently filled the office of Stake President, has found it necessary, on account of poor health, to resign her posi-

tion. The General Board and the whole Relief Society regret the loss of such a progressive and helpful worker as Mrs. Layton has been, and join in the hope that, with her labors lightened, she will regain her health.

Mrs. Sarah B. Moody is the new persident of the stake, and her counselors are Mrs. Josephine C. Kimball and Mrs. Annie H. Layton; Miss Inez H. Lee is the stake secretary and Mrs. Emma Haywood is the treasurer.

Juarez Stake. Since the exodus of the "Mormons" from Mexico, the Juarez stake Relief Society has not been in active operation. With a desire to reunite the ward societies, and in spite of the unfavorable conditions prevailing in Mexico at the present time, President Bentley, on May 22, reorganized the stake. Following are the new stake officers: President, Fannie C. Harper; 1st Counselor, Agnes B. Whetten; 2nd Counselor, Laura Mecham.

Tintic Stake. On April 2 the Tintic stake was organized. This new division was taken from the Nebo stake, and consists of the following wards: Eureka, Goshen, Knightsville, Silver. The Relief Society stake officers appointed were President, Elizabeth Boswell, 1st counselor; Roseltha Birch, 2nd counselor; Ada Robinson, Secretary; Mrs. A. H. Sorenson, Treasurer; Mrs. Bertha Lewis.

RELIEF SOCIETY NURSE SCHOOL.

The Relief Society School of Obstetrics and Nursing has just closed one of its most successful years.

The total enrollment of students for the year was 33. Thirty-two members of the class were graduated, seven students from the course in Obstetrics, and twenty-five from the course in Practical Nursing. The students in Obstetrics took the State Board examinaion, and having passed successfully, received certificates which will entitle them to practice Obstetrics in the State of Utah. The students in Nursing took an examination under the Instructor, and received a certificate from the School, stating that they had successfully passed the examination and are prepared to do practical nursing. Following is a list of the graduates:

Obstetrics: Miss Helen Ellerbeck, Salt Lake City; Miss Aurelia Frost, Oakley, Utah; Mrs. Caroline Llewellyn, Fountain Green, Utah; Miss Mary Richards, Paris, Idaho; Miss Audrey Rynhart, Cardston, Alberta, Canada; Mrs. Rhoda Taylor, Loa, Utah; and Miss Lulu Yorgesen, Shelly, Idaho.

Nursing: Mrs. Florence Bates, Mrs. Elizabeth Campbell, Salt Lake City; Miss Nora Christensen, Central, Utah; Miss May E. Davis, Brigham City, Utah; Miss Lovinia Day, Hunter,

Utah; Miss Aurelia Frost, Oakley, Utah; Mrs. Pauline P. Golden, Salt Lake City; Mrs. Hazel E. Graham, Salt Lake City; Miss Emily Griffin, Clarkston, Utah; Miss Ina Hall, Pocatello, Idaho; Mrs. Blenda Hampshire, Salt Lake City; Mrs. Mary Ann Hicks, Salt Lake City; Miss Evarta Jensen, Aetna, Alberta, Canada; Miss Grace Johnson, Mesa, Arizona; Miss Erma Madsen, Salt Lake City; Miss Ivy Nielson, Mrs. Vivian Proband, Salt Lake City; Miss Helen Spencer, Salt Lake City; Miss Mary Richards, Paris, Idaho; Mrs. Hilda S. Reysor, Salt Lake City; Miss Audrey Rynhart, Cardston, Alberta, Canada; Miss Rhea Taylor, City, Miss Ethel Udy, Riverside, Utah; Miss Anna Wilcox, Enterprise, Utah; Miss Lulu Yorgesen, Shelley, Idaho.

Nursing and Obstetrics: Miss Aurelia Frost, Oakley, Utah; Miss Audrey Rynhart, Cardston, Alberta, Canada; Miss Lulu Yorgesen, Shelley, Idaho.

Commencement exercises were held on May 23, in the auditorium, fourth floor of the Bishop's Building. Following is the program:

Hymn	<i>Mrs. Sarah Jenne Cannon</i>
Opening Prayer	
Address to Graduates.....	<i>Mrs. Amy Brown Lyman</i>
Introduction of Nurses and Graduates in Obstetrics.	
Reminiscences and Prophecies	<i>Miss Helen Spencer</i>
Conferring of Certificates to Graduates	<i>Prest. Emmeline B. Wells</i>
Closing Address	<i>Mrs. Ida Smoot Dusenberry</i>
Benediction	
Musical Director.	<i>Mrs. Lizzie Thomas Edward</i>

NEW TERM.

The new term for the School of Obstetrics and Nursing will open on September 17, 1917, Fourth Floor, Bishop's Building.

Two courses will be offered as usual in Obstetrics and Nursing, but several new lecture courses have been added to the curriculum, and new features introduced in the way of practical demonstrations, the latter including bed-making, care of the patient in bed, first aid work, etc.

For further information address Mrs. Amy Brown Lyman, 28 Bishop's Building, Salt Lake City, Utah.

Current Topics.

By James H. Anderson.

EQUAL SUFFRAGE to men and women has been granted by the new government in Russia.

BY A MINE DISASTER near Butte, in June, more than 150 miners lost their lives through suffocation.

THE ARMY DRAFT was instituted on July 2. Utah must furnish over 3,500 troops on the first call.

ITALY made a considerable advance in June, in the war with Austria, the Italian army reaching to within ten miles of Trieste.

MEXICO is more peaceful now than for many months past—a sort of summer vacation for the warring factions.

BRAZIL is the last of the larger nations in America to break off friendly relations with Germany. This was done in June.

SAN SALVADOR, the capital of Salvador, Central America, was partially destroyed by an earthquake and volcano in June. The loss of life and property was heavy.

BRITISH ATTACKS on the western war front during June forced the Germans back a considerable distance in France, with heavy losses to the Teutons.

REGISTRATION of young men in the United States, on June 5, showed more than 9,000,000 between the ages of 21 and 31. Utah has upwards of 40,000.

GERMAN PRISONERS to the number of several hundred are interned at Fort Douglas, Utah, where they are well treated and are much safer and better off than in the trenches in Europe.

SWEDEN AND NORWAY are now among the proportionately heaviest sufferers from Germany's destructive submarine warfare on shipping, although these nations are not officially at war.

FROM AUTHENTIC SOURCES comes the tidings that many

American nurses close to the fighting line in France and Belgium are becoming mothers. Comment is painful.

MUNITION FACTORY explosions with considerable loss of life and property are reported from England, France, Germany, Austria, Russia, and France, during June.

MARMALADE and preserves for bread, instead of butter and other fats, is the official restriction just adopted in Germany for nine months of the coming year, and indicates a further diminution of the food supply there.

PROHIBITION during the war has been placed within the reach of President Wilson. Prohibition for a longer period comes to Utah on August 1.

A STATE DICTATOR of food, with a big corps of official assistants, is aimed at for Utah in the near future. One of the present afflictions of the State now is the excessive number of public employes for the amount of work done.

COAL MEN of the East have agreed to furnish the Government with coal at reduced prices, at the mines. What is worrying many of the people of Utah is getting coal at any price.

RED CROSS funds to the amount of \$114,000,000 were subscribed in the United States in one week in June, Utah being one of the States giving considerably more than its allotted share according to population, and one loyal citizen, Mr. A. W. McCune, subscribing \$25,000.

STATE EXPENSES in Utah for the six months ended May 31, 1917, were more than a million dollars in excess of the expenses for the same period the previous year, as shown by the auditor's report.

THE COAL FAMINE in Utah is being accentuated by the heavy shipments of coal to outside of the State, which could be and should be checked by State officials in the interest of public safety here.

OVER A BILLION DOLLARS, or more than half of the loan raised by the United States Government in June, had been loaned to Great Britain and her European allies, prior to July 1.

SPAIN is having serious internal troubles as an effect of the war. Severe measures have been adopted to suppress the attempted revolution there, which is liable to break out anew at any time.

FLYING MACHINES armed with machine guns are becoming a dominating feature in the war in Europe, and the United States is making extensive provision for this arm of the military service.

SUBMARINES sent out by Germany are still exacting a heavy toll in ships destroyed, but the destruction of German submarines now is making effective headway in overcoming this undersea menace.

FOOD EXPERTS in Utah early announced "bumper crops," but have been forced to revise and reduce their estimated figures as they learn more of actual conditions. The food production will be none too much at best.

A JEWISH REPUBLIC in Palestine was urged by the Jewish convention at Baltimore on June 24. The Jews now are recognizing the near release of Palestine from Turkish rule, as was foreshadowed in the *Relief Society Magazine* more than two years ago.

CITY BOYS out in the beet fields and gardens for a time this summer is a condition not without its compensation in teaching those boys the necessity and dignity of labor, if they would be worthy citizens.

ELIHU ROOT, one of America's greatest statesmen, is proving an influential factor in Russia in holding that nation in line for effective actual service in the war on the side of the United States and its allies.

PUTTING CLOCKS AHEAD one hour from the last Sunday in April to the last Sunday in September of each year has been adopted by Congress, to commence in 1918. Like many other fads, a little experience with this is the best cure therefor.

AIR RAIDS over England, by German aviators, during June, caused the death of more than 200 persons and the wounding of over 500 others, mostly civilians. This manner of warfare intensifies the feeling against Germany, with no war advantages to the latter.

GERMAN ATTACKS on the French on the western battle line in Europe show that the Teutonic forces are far from being beaten, and indicate that the war may continue as much longer as it has existed to date.

THE FIRST WAR LOAN of \$2,000,000,000 asked by the United States was oversubscribed more than 50 per cent, Utah being one of the States which contributed in excess of its required proportion. There will be other loans called for.

WOMEN SUFFRAGE pickets have been given three days in jail for their offending conduct in displaying banners at the White House grounds in Washington.

RICHARD W. YOUNG of Salt Lake City, grandson of President Brigham Young, has been appointed colonel of the Utah artillery, to proceed to France with the American army. Col. Young is one of the ablest artillery officers in the United States, and served in the Spanish-American war.

MAMMOTH reservoir dam, the property of the Price River Irrigation Company, in Gooseberry Canyon, Carbon County, Utah, went out in the latter part of June, doing nearly two million dollars damage, chiefly to the Denver & Rio Grande railroad tracks. There was one fatality, Miss Hattie Peacock being drowned in the flood.

GREECE now has a new king, and has broken off relations with the German government and its allies. Alexander, the present ruler, is second son of King Constantine, who was compelled by France and Great Britain to abdicate. This purpose of the western nations of Europe to get rid of an enemy was indicated in this *Magazine* more than a year ago, but it took that time to accomplish the result by diplomacy rather than by warfare.

YOUNG WOMEN to the number of more than 800 have disappeared mysteriously from New York within the past year, probably to be carried into white slavery or murdered, and the police there have ignored the calls of relatives for search so persistently that an official investigation of the police department has been ordered.

NATIONAL FOOD CONTROL, both of production and export, has been placed in the hands of President Wilson, by act of Congress. An army of officials and employes will be needed to carry on the work.

Home Science Department.

Janette A. Hyde.

SAVE EVERY OUNCE OF BREAD.

Who has been guilty of wasting bread? Let him take heed, lest the coming season find him wanting. It doesn't seem much of a waste to feed to the chickens and house pets, a few ends or crusts of bread, yet those same crusts and bread ends could be browned and ground up for family use.

In conversation with a very thorough business man, he related the following story: Living next door to him was a family of five, the bread winner, or father, getting \$75 per month, and the mother working two days a week to help maintain the family; and yet, said he, they send to us at the week end, a large pan of left-over crusts and bread to be fed to our chickens.

Then he remarked, "No wonder people are sometimes in want when they throw into the garbage can food made from the most expensive farm products, and especially in such serious times as these." He also told of a lady whom he knows very well who gives away a fifty-pound flour sack of stale bread every week to her laundress. And think of it, these people are paying from \$5 to \$6 per hundred for the flour, besides the other ingredients contained in the composition of the bread, to say nothing of the energy required in its preparation, and the expense of the heat required to bake it. Raw material would answer the purpose of food for the chickens better than the stale bread. Another well-known gentleman told of a family renting from him, who was found entirely without flour. He gave them a fifty-pound sack of flour; the mother accepted it very graciously, and seemed wonderfully pleased, but to his surprise he later found a pan of doughy biscuits placed in the chicken pen, made from the flour he had given her.

We give these positive instances, that they may cause our women to think of the waste indulged in by some who need to be helped by way of a few lessons in home economy and cookery, and by timely suggestions in our Home Economic meetings. Let us suggest that the subject of bread and bread-making be given special attention, calling upon those for help who have had success as bread-makers and bread-bakers. For, let it be remembered that the baking is as essential to the value of good bread as the making. Let the women exchange recipes for yeast-making, for flour used, for the way bread should be handled, etc. This will stimulate an interest in the class, and many points will be brought out for the benefit of all present. Let a lesson be given on stale bread and its uses, also on recipes for puddings, cakes, croquets,

breaded meats, oysters, egg-plants and dressing for meat and fish, etc. The utmost waste of bread is in the failure to make and to bake it properly.

To answer the call of the Allies for 600,000,000 bushels of wheat, beside the amount necessary to feed our own nation, will require the utmost care and conservation of wheat and its by-products. The nation's food situation may become very serious before the war ends. Let each housewife consider it her special duty to be a party to saving, that the nation may not be handicapped for food with which to maintain the strength of its people.

RECIPES FOR THE USE OF STALE BREAD.

All left-over slices of bread, crusts, etc., should be browned and dried in the oven, and put into fruit jars for future use.

Bread Crisps.—Cut stale slices of buttered bread into cubes or stripes, and place in the oven to brown. Use with soup instead of crackers.

Brown Betty Pudding.—Place alternate layers of bread crumbs and apple sauce in baking dish, using crumbs for the last covering. Place in oven to brown for 30 minutes. Serve with the following sauce: One tablespoon of butter melted in saucepan; one scant tablespoon of flour added to butter; stir in pan until lightly browned; add sufficient water to make a thin sauce, flavor with juice of one-half lemon, one-eighth teaspoon nutmeg, and one-half cup sugar. Serve on pudding while hot. If you have a few spoonfuls of jelly, you may add this to the sauce, which makes it very delicious.

Stale Bread as Dressing for Meat, Fish, or Fowl.—Moisten stale bread with hot milk, add a lump of butter, two well beaten eggs, season with salt, pepper, sage, and a little grated onion, also one tablespoonful lemon juice. This is an excellent dressing, and suits most any taste. The onions and sage may be omitted.

Cakes from Stale Bread.—Almost any cake batter for fruit or nut cakes, would be much improved by using stale bread crumbs in proportion of about one-half bread crumbs to one-half flour. Mrs. Gates makes her delicious fruit and wedding cakes entirely with bread crumbs.

Chicken or Meat Croquettes.—Mix chopped meat or chicken with moistened bread crumbs, instead of using all white sauce for chicken or meat croquettes—both saving and delicious.

Salmon Loaf, Beef and Veal Loaf.—One cup shredded meat, one cup stale bread crumbs moistened with milk, season with salt, pepper, and grated onion. Mix all together with one beaten egg. Place in oven from 20 to 30 minutes. Serve with white parsley sauce. This sauce is made the same as Betty Pudding sauce, leaving out all flavoring, using the chopped parsley instead.

EDITORIAL

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Motto—Charity Never Fails

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THE BATTLE IS ON.

O Dread,
O Fear!

The heart of a mother is a sensitive container in which all elements meet, mix, or separate in bewildering complexity and with lightning changes. Now that war is actually upon us, and our sons—our splendid, half-matured, carefully guarded and prayerfully reared sons—must needs answer their country's call, we mothers swim in a sea of faith, fear, doubt, loyalty, anxiety and invincible courage, which deadens the senses to the common-place and which frames every trifle in the halo of uncertain divinities.

They Will Go!

It is no use for calm and serious fathers, for sonless mothers, nor for philosophical unmarried women to advance logic and to expound theoretical possibilities of safety and security. Our sons will be called, and many of them will go: the flower of our fields and farms, our schools and colleges, of our homes and our state. The incorrigibles, the cowardly, the idle, the vicious—these will elude and escape the call by strategy and by unfair methods. But our boys—our clean, pure, brave, true young "Mormon" boys—these will be chosen by the thousands. True, we mothers may well comfort the lonely, sonless

wives and unmarried maids whose deepest sorrow is that they have no son to send. But you and I—well, our hearts are strung on the quivering harp of death in life or life in death. Where is our help?

The Dangers. When they go, my mothers, these sons of ours, O let us pray that they go as on a mission, as soldiers of the Cross. It is not death we fear—we Latter-day Saint mothers—death is a clean sorrow. But we know—for we see daily—the temptations that crowd the tents of the soldier boys. The filthy weed, the glass of vile intoxication, the unclean camp followers, the long absence from pure home surroundings—the veiled temptation of word and sneer—ah, these are the substance of our fears. These, our young sons, are still so young!

Who Calls? Yet, shall we falter? No, never. Not while the banner of liberty is unfurled, nor while oppression and tyranny seek to destroy this Nation. We women cannot fight—and yet who may tell? Women may yet fight as they did in the ancient days. But we have done our part, we have made our sacrifice. When our boys go, let them find us willing and brave, glad to be the mothers of soldiers. Our Country calls!

Our Help Is God! Unto Him who has permitted all these things to come to pass we will offer our daily prayers. We will find Him, for He is always on our way, and He will take from us the sting, the fear, the doubt, leaving with us that beautiful courage which trusts in the ultimate Good. Calmly we may then go about our tasks, daily ministering to the poor, the dependent and the discouraged. If you are depressed, cheer up a sadder heart. If you are lonely, visit the sick and despondent. Forget self! Pray for our boys—not yours alone—but mine and all of ours. Let us link around these soldier boys a chain of loving, daily prayer that shall guard them from ignoble death, unnecessary suffering, and from all uncleanness. Thus guerdoned they shall go forth as did Helaman's sons, two thousand of them, who went into that righteous war against the wicked Lamanites and returned, because of their mother's prayers, unscathed, unharmed.

Come, Let Us Be At Rest. The Master, who counts the hairs of our heads and who watches the sparrow's fall, will not leave us nor our sons. They have been born under the covenant of the priest-

hood and they have a clear right to the protecting care of that priesthood. We have nothing to fear but our fears. Our sons will carry the gospel message into lands and climes never before visited by our elders. They will preach the gospel of

Christ by their clean habits, their devotion to duty, and by their occasional spoken testimonies. Ah, that brings light to our eyes, comfort to our souls. These thousands of choice young men will be sources of inspiration and hope to whole battalions. We do not fear death for them—why should we. It is but going from this earth-room to heaven's halls. They will return, most of them, as clean and pure as when they left, and will be like gold seven times purified.

Up With
The Flag.

Sisters, Let us sing Zion!

WHAT OF OUR ARMY BOYS?

We are glad to give place to the following communication sent to Mrs. Emily S. Richards from the National Suffrage Headquarters in New York:

Columbus, Ohio, 182 Tenth Ave., June 5, 1917.

President Utah Suffrage Council of Women,

DEAR MADAM—All the women of the world are this day confronted by the same vital question. Are we willing to give our sons to the Army unless we have assurance that they shall not pass through temptations and conditions worse than death before reaching the field of conflict, shall not lie in training camps that train the souls for the bottomless pit before they reach the trenches?

At a meeting of 2,000 persons, called together by the Chamber of Commerce of Columbus, Ohio, on the eve of registration, to listen to speeches arousing enthusiasm, the enclosed resolutions were passed unanimously.

Let the voice of the women all over the country be heard demanding that, as far as possible, the portion of their sons returned to them may be fit to enter the pure homes they are leaving. Then will our loyalty be the greatest.

Will you move in this matter in your own way in your state, and will you immediately send a copy of these resolutions to Hon. Newton D. Baker, Secretary of War.

Yours respectfully,

A. W. SABINE,

Chairman Resolutions Committee.

RESOLUTIONS.

Whereas, We, mothers of men, are called on to furnish our country's fighting force, and

Whereas, It has been clearly shown in the experience of the troops on the Mexican border through the repressive measures in one camp, that prostitution was not necessary to the contentment or well-being of the men in the camp, but that, on the other

hand, its complete prohibition resulted in greater efficiency, discipline, contentment, and loyalty, and

Whereas, It was also shown that segregation and prophylaxis do not minimize the evil, but only the results, and also, that regulation cannot be left to the discretion of the individual commanders for satisfactory solution, but must be made effective in uniform procedure through military order from headquarters.

Therefore, Be it Resolved, That we will not consent that our boys be sent to camps where they will meet an evil greater than death; that we will not give up their bodies and souls to the demon of impurity and to the horrors of sni that surround camp life, and to a disease that blights the life of coming generations,

Unless our government, through its Secretary of War, establishes and enforces a clearly defined policy of moral sanitation, making prostitution inaccessible and punishing illicit indulgences on the part of all offenders regardless of rank.

Enlist Now.

Verona Banks Peterson.

"Enlist now! Help your Country!"

Comes the cry all o'er the land.

Enlist now! Help the needy!

Come join our valiant band.

For the Lord has "White Cross Sisters"

For those wounded in life's fight.

They need your help, or you need theirs

To make lifes' burden light.

They aid in want, in dire distress,

They feed the mind, help souls progress.

Enlist now! Join this order of the Army of the Lord!

Help spread the gospel message to the homes that need His word.

Help clothe the needy children of the armies of the poor.

Help drive the demon "Ignorance" away from every door

Where children dwell. In Zion, or abroad throughout the world,

May we find recruiting stations,

May we see our flag unfurled!

The Relief Society needs you!

Can't you hear your conscience call?

There is work for every sister.

Come, enroll now, one and all,

Be a member of this order of the Army of the Lord.

Learn yourself the gospel message,

Help the Lord to spread His word!

NEW YORK, N. Y.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN SEPTEMBER.

ISRAEL IN EXILE—ESTHER.

(Reading: The Story of Esther, in the Old Testament.)

In the story of Esther, that masterpiece of court intrigue, we are given a glimpse of the life not only of an ancient Persian monarch and of his people but also of what is commonly known in biblical literature as the Dispersion and the loyalty of the Jewish people to their race and faith, no matter where they were or under what conditions they might be found.

About six hundred years before Christ the tribe of Judah was carried away from Jerusalem and Palestine by Nebuchadnezzar, "the greatest of the Babylonian kings." Already the other tribes of Israel had been taken captive by Shalmaneser, king of Assyria. Thus the land of the Jews became emptied of the Children of Promise, with the exception of a few vine-dressers. The reason for this scattering of the Chosen People was that they had transgressed the laws of Jehovah, obedience to which was a condition of their residence in the land to which God had led them under Joshua. This is how it came about that at the time we are now considering there was scarcely any part of the vast Assyrian Empire, and after that the Empire of Persia, where there were not to be found Israelites who had been taken captive thither from their home land.

In the year 536 B. C., Cyrus the Great issued a decree permitting the Jews to return to their native land to rebuild Jerusalem and the temple. Thousands of them availed themselves of the privilege and opportunity, but other thousands of them remained in their scattered condition. Among those who remained in the Dispersion was Esther, with her uncle Mordecai. This, however, was some fifty years after Cyrus had issued his decree concerning the Jews.

Such were the general conditions in which the people of God found themselves at the time of Esther.

Susa (the biblical Shushan), the scene of the story of Esther, was one of the two residences of the Persian kings. Its name signifies "City of Lilies."

The capital was famous for its palace fortress, in the fast-

ness among the uplands of Susiana, a mountainous region east of the Tigris at the head of the Persian Gulf. The main building stood on a great platform measuring a thousand feet square. The pillars on which rested the porticoes, thirty-six in number, varied in height from sixty to seventy-five feet. "Spreading far on every side from this amazing structure were gardens, well called a 'paradise.' Huge four-footed colossai, with wings and human heads, flanked all the gates and doors; and flights of marble steps, the stones of which were of gigantic size, supplied the arches worthy of such a building."

It was at this place that, in the days of Esther, the voluptuous Ahasuerus, or Xerxes, as he was known to the Greeks, idled away his time "among the cool mountain breezes of the metropolitan province, while his generals and soldiers were fighting and dying for him in the East and the West."

His clothes were the most costly and gorgeous. "The richest and most brilliant silk was the material. The royal garment was a robe with ample folds and hanging sleeves. The color was purple and the embroidery was of gold. Around the waist was a girdle, and the skirts fell to the ankles. Under this robe was a tunic, also purple in color, but striped with white. On the monarch's feet were high, yellow shoes, buttoned at the front and tapering towards the toe." His head-dress consisted "of a tiara or miter, tall and cylindrical, swelling at the top and ending in a circle broader than the diameter of the cap. * * * * * Besides the tiara the monarch was also distinguished by the golden scepter and the parasol, the latter being carried either by himself or an attendant. The scepter was a tapering rod about five feet in length and finished at the smaller end with a bulb in the shape of an apple or pomegranate. When the king appeared in public he bore the scepter in his right hand, perpendicularly in front of his person." Also he was on all occasions adorned with gold ornaments and jewels.

The Persian monarch was supreme in everything. He was an absolute dictator. "Being the representative of the Ormazd, the Persian deity, on earth, his dignity had a celestial flavor. His right to be king might not be questioned. To look askance at royalty was to be guilty of both treason and impiety. The king's wrath was but a reflex of the anger of heaven and his smile was the sunshine of the world. Everything pertaining to the person and life of the sovereign must, therefore, be on a scale of magnificence proportionate to his exaltation." This is why he dressed with such ostentation and splendor.

As for the Persian people whom this monarch ruled, they had at least one trait in which they might serve as a model for our own civilization. That was their love of truth. It was their national trait, known and praised by the historians of their own

times. "To ride, to draw the bow, and to speak the truth," says Herodotus, were the three principal precepts of Persian education. Their national god was worshiped as the Father of Truth. "This element of character," says Ridpath, "was all the more conspicuous in the Persian race when contrasted with the lying and treacherous habits which were shamelessly illustrated in the career of most of the oriental nations. It was only in the later times of the Empire, when the effects of luxury had told disastrously on the moral character of the race, that the Persians imbibed the habit of intrigue and treachery, and even then, perhaps, only as employing the same weapons as their enemies. In the early times a rigid adherence to truth was practiced in the affairs of life, from the dealings of peasants and masons to the treaties of the king. Even a promise obtained on false information or under false pledges was faithfully observed. It is said that the Persian love of truth was so marked as to lead the people to the avoidance of debt. It was conceived that the debtor was frequently placed in such relations of dependence as to encourage in him the practice of equivocation and falsehood. Therefore, it was better to avoid the obligation. Therefore, in the marketplace it was better to use few words and plain. Therefore, it was better, in all manner of communication, to be straightforward in speech, so that human conduct might be easily and sincerely fathomed to its bottom motives and impulses."

The status of women in ancient Persia, on the whole, was below that which prevailed among the Jews.

Polygamy was practiced, not only by the king but also by the nobles. It was a lower type, too, than had prevailed among the Egyptians at an earlier period. For on the Nile, "long before the advent of Christianity," as we are told by Mr. Gallichan in his recent book, *Women Under Polygamy*, "society had raised women to dignity and almost to adoration." And he goes on to say that "before we speak of the inevitable degradation of women under a system of polygamy, it would be well to reflect upon the feminism of the ancient Egyptians." But, as I say, the system in vogue among the Persians of the time of which we are speaking was inferior to this.

"After the manner of the East," says Ridpath, "the kings adopted the harem as part of their domestic economy. * * * With the early kings a seraglio of three or four wives and a moderate retinue of concubines was deemed sufficient. Of these wives one only held the supreme place, and in contradistinction to the rest was called the queen. She only was permitted to wear the crown, and before her all the rest stood abashed or actually prostrated themselves as to royalty. * * * The Persian queen, however, never shared her husband's authority; she had *influence*, but no *power*. The other wives—who must always be se-

lected from noble families—had the title of consort, and were thus in some measure superior to the miserable group of concubines below them. It was, however, a sad and dubious pre-eminence, which in its nature could bring neither honor nor happiness to those who possessed it.”

In the story of Esther we are told how absolute was the power of the Persian emperor over his wives and concubines. For at the great feast, which continued for one hundred eighty days and at which he discussed with representatives from every part of the empire the plans of the campaign against Egypt, he ordered his queen to expose her beauty to the assembled lords, and, when she refused, he cast her aside as an example of the punishment meted out to the disobedient wife, and a year or two later after his defeat at the hands of the Greeks, at Salamis, he chose the beautiful Jewish maiden in her place.

Into this life of oriental pomp and splendor, of royalty and strange ways, was the modest Esther thrust by her own and her uncle's scheme for saving their people. And here doubtless she lived till the vengeful former queen, as it is believed, succeeded in her designs upon the life of the licentious monarch. For he died a tragic death in the midst of jealousy and intrigue.

QUESTIONS.

1. How was it that Esther was among the Persians when her people had lived in Palestine?
2. Describe the palace at Susa; describe Susa.
3. Describe the king's dress.
4. What is the significance of this?
5. What kind of life did the king live?
6. What trait of character was principal in the Persian character?
7. Does any one trait of character stand out in the American character?
8. Tell of the status of woman in Persian society at the time of Esther.
9. To what extent does revenge enter into the story of Esther?
10. Is revenge ever justifiable? Why?

BIBLE LESSON FOR SEPTEMBER.

“Oh how I love thy law! It is my meditation all the day.”

1st, Bible, Esther, Chap. 1; 2nd, Chap. 2; 3rd, Chap. 3; 4th, Chap. 4; 5th, Chap. 5; 6th, Chap. 6; 7th, Chap. 7; 8th, Chap. 8; 9th, Chap. 9-10; 10th, Nehemiah, Chap. 1; 11th, Chap. 2; 12th, D. & C. Section 132; 13th, Section 133; 14th, Section 134; 15th, Section 135; 16th, Section 136; 17th, Bible, Daniel, Chap. 1; 18th, Chap. 2; 19th, Chap. 3; 20th, Chap. 4; 21st, Chap. 5; 22nd, Chap. 6; 23rd, Chap. 7; 24th, Chap. 8; 25th, Chap. 9; 26th, Chap. 10; 27th, Chap. 11; 28th, Chap. 12; 29th, Joel, Chap. 1; 30th, Chap. 2.

LESSON II.

Work and Business.

SECOND WEEK IN SEPTEMBER.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN SEPTEMBER.

Note.—We are presenting the first lesson in our new course in Surname History. We have met many delays in getting out our book but hope to have it ready later. We suggest that class leaders consult any good general history for this and the succeeding lessons.

**THE HISTORICAL FATHERLAND AND MIGRATIONS
OF OUR ANCESTRY.**

The student of genealogy is interested in all the peoples of the world. But his interest centers first in his own ancestors. The heart of genealogical work to him consists of linking himself up with his progenitors. Since the Latter-day Saints have a great mission in this work, the question naturally arises, Who are in the main the historical ancestors of the "Mormon" people? Where was their fatherland when they first became a people of history?

When the apostles of our Savior in the meridian of times were preaching the gospel among the Jews and other people of the Roman empire, a Roman, of commanding genius, by the name of Tacitus, made a visit among an interesting barbarian people east of the Rhine and north of the Danube. He describes them as of "giant size, fierce blue eyes and blond or ruddy hair," he tells of "their love of warfare, the fury of their onset in battle, the contempt which they had for wounds and for death itself. When not fighting, they passed much of their time in the chase, and still more time in idleness, giving themselves up to sleep and gluttonous feasts. They were deep drinkers, too, and so passionately fond of gambling that, when a man's wealth was gone, he would even 'stake his liberty on a single game.' In some respects we see similar traits in our American Indians. "On the other hand, they had certain attractive qualities not always found even among civilized peoples. They were hospitable to the stranger, they respected their sworn word, they loved liberty and hated restraint. Above all they had a pure family life. No one of

them laughs at vice, nor is it the fashion to corrupt and be corrupted. Good habits are here more effectual than good laws elsewhere."

The religion of these people was a kind of polytheism. Woden, which still lives in our name Wednesday, Wodensday, was their chief god, the war god, Thor (Thursday) god of thunder storms and air. Freya (Friday) was the deity of joy and fruitfulness.

Concerning their government Tacitus says, "In the election of their kings they have regard to birth; in that of generals to valor. Their kings have not an absolute or unlimited power; and their generals command less through the force of authority than of example. If they are daring, adventurous, and conspicuous in action, they procure obedience from the admiration they inspire."—*Germani III.*, Tacitus.

"On affairs of smaller moment, the chiefs consult; on those of greater importance, the whole community, yet with this circumstance, that what is referred to the decision of the people is first discussed by the chiefs. They assemble, unless upon some sudden emergency, on stated days, either at the new or the full moon. When they all think fit, they sit down armed. Silence is proclaimed by the priests, who have on this occasion coercive power. Then the king, or chief, and such others as are conspicuous for age, birth, military renown, or eloquence, are heard, and gain attention rather from their ability to persuade, than their authority to command. If a proposal displease, the assembly reject it by an inarticulate murmur; if it prove agreeable, they clash their javelins; for the most honorable expression of assent among them is the sound of arms."—*Germania XI, XII.*

While Julius Cæsar gives a brief account of these people in the latter half of the first century B. C., the above extract characterizes the ancestors of whom the "Mormon" people generally are descendants when historians first write about them. These people were called Germans (*Wehr mann*, meaning war men according to some scholars), or Teutons by the Romans. Their fatherland was bounded in the west by the Rhine and the western shores of Norway, on the south by the Danube, and on the north by the Arctic regions of Norway and Sweden, the Baltic Sea and on the east by the Vistula. Their eastern neighbors were the Slavs now of Russia and other kindred Slavic peoples, and, of course, on the south and west the Romans.

Julius Cæsar's proconsulship of ten years in Gaul (now France), brought him in conflict at different times with the Germans for he wanted to make the Elbe the eastern boundary. But he was unsuccessful in conquering them as he had the Gauls. By 400 A. D., "the Sunny South (or territory of the Roman Empire) with the wonders and riches of its strange civilization,

fascinated these savages with a potent spell. For five hundred years they had been striving to enter in and possess it. The pressure of fiercer barbarians behind them and of their own increasing population had produced certain periods of special effort, and sometimes they had burst in for brief periods of plunder. Always hitherto they had been driven out again by some Marius, Cæsar, Aurelian, Diocletian, or Julian. About the year 400, in the exhaustion of the Empire, they began at last to come in to stay."

The migrations and expansion over the earth of these Teutonic peoples is one of the most interesting of its kind in the world's history. Beginning in the latter part of the fourth century the Visigoths located in southern Gaul and Spain, the Vandals in northern Africa, the Ostrogoths and Lombards in Italy, the Burgundians in southeastern France, the west Franks in northern France, the Frisicians in Holland and Belgium, the Jutes, Angles and Saxons in Britain. West Franks, Saxons and other tribes later expanded their territory eastward till they established themselves in the northeastern territory of Prussia and southeastern Austria first as Mark states against the heathen Slavonic peoples.

In the tenth and eleventh centuries the Norsemen (Scandinavians) began their migrations going into England, France, Southern Italy, Russia, Iceland and Greenland, and even discovering America in 1,000 A. D. Hence we are as in Nebuchadnezzar's dream of the great image, the Teutonic peoples like the miry clay mingling with the iron (Roman government) in the feet of the image. Out of the intermingling have sprung up the modern nations of Europe. Some of them, Italy, Spain, and France, being dominated more by the influence of the Roman government than England and the other northern European peoples. But the Teutons have given shape to the course of events as we shall see more definitely in the next lesson.

Furthermore, when the discovery of America took place they were the principle immigrants to that land. Until 1890 eighty-five per cent of the immigrant population to the United States was of the northern Teutonic stock and likewise, in Canada. South Africa and Australia have also been colonized by these Teutons. The Anglo-Saxons of England, of course, has sent out most of the colonies to these countries in the great European expansion, and we must not forget that in South America is also some Teutonic blood.

With this view we can say with George Burton Adams, "the settlement of the Teutonic tribes was not merely the introduction of a new set of ideas and institutions, it was also the introduc-

tion of fresh blood and youthful mind—the muscle and brain which in the future were to do the larger share of the world's work.”

In our next lesson we shall consider who the Teutons are.

QUESTIONS.

Who were the Teutons?

What were their characteristics?

Relate some of their customs.

Who were the Scandinavians?

What do you know of the Anglo-Saxons?

Literature.

THIRD WEEK IN AUGUST.

CHILDREN'S STORIES AND STORY WRITERS.

Most of our stories for young folk have been produced within very recent years. Before the middle of the last century, there was almost no stories for children except fairy tales. Even *Robinson Crusoe* and *Gulliver's Travels* which are now commonly classed among the juvenile stories, were written for grownups. During the past seventy-five years, however, so many children's stories have been written that parents find great difficulty to select those that are most interesting and wholesome. The chief purpose of this lesson is to introduce our mothers to some of the best book companions for their children.

Louisa M. Alcott deserves first place among the story writers for children. She was the first to devote her life to this work and the tales she produced have won her first place in the hearts of young people everywhere. The child's library education can hardly be counted complete unless he knows *Little Women*, *Jo's Boys*, *Little Men*, *The Old Fashioned Girl*, *Eight Cousins*, and the other charming young characters created by this gifted writer. Her stories are always home-like, natural, true to life. They radiate a sweet, wholesome atmosphere, giving an uplifting effect without preaching about it.

Louisa Alcott was born in 1833, in New England. Her father, Bronson Alcott, was a man of letters, and a close associate of Emerson, Hawthorne, and other noted writers of the day. It is interesting in these days to know that Louisa became a nurse during the Civil War. Her *Hospital Sketches* gives her experiences during that conflict. She died in 1888.

Kate Douglas Wiggin is another woman whose fame has been won by her literary work for the young. She was born in

Philadelphia, but spent most of her life in California in kindergarten work. It was as a teacher of the little folk that she learned the art of telling stories for children. Among her choicest tales are *The Birds' Christmas Carol*, and *Rebecca of Sunnybrook Farm*. She wrote also *The Story of Patsy*, *Polly Oliver's Problem*, and others. Her tales are full of sunshine, blended with a little sadness that makes them all the truer. They present sweet-wholesome pictures of life that are good for young and old to dwell upon.

Laura E. Richards is another writer who deserves special mention. Her stories are not of the same kind as those just suggested. She writes mostly short stories for little folk; *Five Minute Stories*, she calls them, and *More Five Minute Stories*. They are just such little tales mothers and grandmothers need to charm the children off to dreamland, when they "cuddle doon at night." *The Golden Windows*, and *Mother's Apron String*, are two of Laura E. Richards' stories.

Mark Twain can hardly be called a children's story writer, but some of his stories for young people have gained him great fame. *The Prince and the Pauper* is an intensely interesting tale for boys and girls, too, who are just entering their "teens." *Tom Sawyer* is full of fun and a very true picture of boy life. It reflects Mark's boyhood days when he lived along the Missouri in Hannibal, Missouri.

The Story of a Bad Boy, by Thomas Bailey Aldrich is another interesting book. The boy pictured in it is not at all a bad boy. He is just a natural, wholesome-minded lad, whom it is good for other boys and girls to know.

In *The Page Story Book*, by Thomas Nelson Page may be found some other charming tales from the sunny south, of the ups and downs of boys and girls during the Civil War struggle. These stories are true to the times that they picture, and uplifting.

Mary Mapes Dodge, whose name was mentioned in connection with children's poetry, deserves double notice again here, because she has given us some excellent stories for children, and as editor of *St. Nicholas*, she has inspired hundreds of others to create such stories as *Hans Brinker*; *A Story of Holland*, is her best known juvenile tale.

To sketch all of the other stories and story writers for children would require a volume; we add only a list of the choicest tales, and give a few suggestions which, we hope, will tempt those who study this lesson to get better acquainted with the book companions of their children; we have not named our home authors, yet advise our students to use the *Juvenile Instructor* stories and those in the *Primary* magazine.

TEN OTHER CHOICE TALES.

1. *Hoosier School Boy*—Edward Eggleston, a tale of school-boys of pioneer times in the middle West. The late Supt. B. W. Ashton, of Granite District, used to say that this book had the greatest influence for good on his pupils of all he ever recommended to them.

2. *Moin the Goat Boy*—Spyri. A model, moral tale from Switzerland. This and its companion book *Heidi*, by the same writer, are much enjoyed by boys and girls of about eight to ten.

3. *Helen's Babies*—John Habberton. One of the sunniest and truest pictures of childhood ever written. Budge and Toddie are two very real children, who are taken care of by their Uncle Harry, while their mother is away on a visit. Both children and older people enjoy immensely what happens.

4. *Little Shepherd of Kingdom Come*—John Fox. One of the best recent stories for boys and girls. A tale of Kentucky during the Civil war, interesting and wholesome. It makes for manliness.

5. *Little Colonel Stories*—Annie F. Johnston. The *Little Colonel* is a little girl of the south who wins the heart of her grandfather who has become estranged to his daughter because she married against his will. *The Two Little Knights of Old Kentucky* and *The Giant Scissors* are two of the stories that continue to tell the fortunes of the *Little Colonel*.

6. *Old Pipes and the Dryad*—Frank R. Stockton. A fanciful tale, but sweet and wholesome and charming for children of about eight to ten.

7. *A Christmas Carol*—Charles Dickens. This story, though very imaginative, is wonderfully true and impressive. It breathes the spirit of a Christian Christmas.

8. *The Perfect Tribute*—Mary Shipman Andrews. A historical tale, based on fact, partly fanciful. It gives Lincoln's Gettysburg Speech in its setting.

9. *The Ugly Duckling*—Hans Christian Anderson. A strikingly true tale of fancy, wholesome and beautiful. Children of primary grades enjoy it greatly.

10. *Story of My Life*—Helen Keller. A really true story of a remarkable girl who has surmounted superhuman difficulties and won an honored place among the world's best women.

All of the books just named can be readily obtained at the public libraries. They can be purchased for a small amount and they make most interesting reading for any home. We commend these as a good beginning for a closer acquaintance of our mothers with the stories and story-writers of the young.

LESSON OUTLINE.

1. About when did authors begin to write stories for the young? What stories, suitable for children were produced before this time?

2. Give a brief sketch of the life of Louisa M. Alcott, naming some of her best stories. Why does she deserve first place among the story writers for the young?

3. Tell briefly of the work of Kate Douglas Wiggin, of Mary Mapes Dodge.

4. Give a choice story from one of the books by Laura E. Richards.

5. Let five of the class members be appointed to give a two-minute report each, on five of the ten choice books named in this article.

6. Discuss this suggestion: It is almost as important that mothers know the book companions of their children, as that they know their real companions.

7. What stories created by our home authors have you found excellent for children? What can mothers do best to encourage our writers to create more of such stories reflecting our life and ideals?

Note: It may be well to write the public librarian to join in this discussion.

LESSON IV.

Home Economics.

FOURTH WEEK IN SEPTEMBER.

THE CHILD'S RECREATION AND THE PARENTS' CO-OPERATION.

Recreation is the refreshment of body or mind after toil, or any diverting or pleasurable exercise or employment.

Recreation is absolutely necessary for the proper growth and development of every normal child and the parent who does not recognize this part of the child's training and provide for it is losing valuable time.

The time for recreation, the place, the companionship and the kinds are all important. Beginning with the infant, he is trained to regular habits by giving him his little exercise and play at stated intervals and as he grows older it is still best to have play hours. If a child is allowed to play continuously,

he soon becomes tired and cross. The wise mother does not allow this, but by giving him simple tasks, not by way of punishment, she diverts his energies in another direction and joy and contentment are the results.

In many happy homes immediately following the evening meal is a favorite time for a romp. One evening each week may be spent by the family when every kind of work is forgotten and play is indulged in freely during the early hours.

Place. There is no other place for recreation that can possibly equal the home. Home is where father, mother and all the children are united in making each other happy and in learning those things that will fit them to meet the stern realities of this life. The home that fails to prepare the child to take his part in the community has failed to that extent in its great mission and the hours of recreation are the times when the very best lessons may be taught.

Companionship. Parents cannot afford to let the days and months pass and not have time to play with the children. We must be companions to them while they are small or we never can gain that coveted place at all, and in order to do this we must be with them. Many fathers are of necessity away from home a great deal and that places an added burden on mothers but in such cases if father is present with his family only at meal time he ought to make it possible to spend five minutes in play with the little ones before leaving them. Fathers and mothers must not grow too old to play; the old idea was that mother should play with baby, and there all ended; the modern idea is that father and mother must play with all their babies no matter what age if they would keep their love, sympathy and confidence.

Kinds of Recreation. There is no recreation or sport that is good legitimate pastime but we can afford to enjoy it with our children. When they are small teach them to play games. There are marbles, ten pins and others for the floor, and tiddledy winks, dominoes, checkers, flinch, carrum and many others for the table. In all games the child must be taught to play for the pleasure of the game and the training he gets but never for what he wins. Playing marbles for "keeps," as the boys call it, should be forbidden by the Latter-day Saint parents, because it is the first step towards gambling. For a boy to keep the marble he wins in a game may seem of little consequence at the time, but watch him as he grows to love the game merely for *what he wins* and we need not be surprised when in later years he plays for money. Tiddledy winks is enjoyed by parents and children at the same time. The baby soon learns how hard to press the tiddledy on the wink and the proper position of each in order to gain his point. He uses judgment and he also trains his sense of touch, which

are two good lessons: but the greatest things accomplished are teaching him to use only his own color in winks, also to wait his turn to play. In this way he learns to respect the rights of others. There is no better time or way to teach honesty than in gaming. The boy who will play a good clean game no matter who wins or loses will be strong enough in character to deal honestly in examinations at school and in every act of life. How often in social gatherings, where games were indulged in, have we seen grown ups who were not satisfied to follow the rules but would cheat or play unfair in order to gain points. I think one is safe in concluding that the person who allows himself to do such a thing even in a game would take advantage of his neighbor and would not be honest in business.

Parents who play with their children have a chance to teach them the games according to rules, and the children who play them correctly for years will find no pleasure in doing otherwise. When such children enter the public school they will not feel that the rules are hard to follow, and when grown up they are not apt to be the law breakers in the community. Parents, we cannot be impressed too seriously with the importance of the first lessons we teach our children. Their characters are formed under our immediate care and we are responsible for their conduct.

Going back to the games. With tiddledy winks, we may class—crocinole, carrum, marbles, etc., in which the hand and eye are trained. For number work, finch cards on which the figures from 1 to 15 are found are useful, and dominoes are good in the hands of the little folks. They soon learn that 5-10-15 and 20 are the numbers that score, and that these are formed by adding the numbers at each end of the line, for example: 2 and 3 equal 5, 4 and 1 equal 5, 5 and blank equal 5, 1 and double 2 equal 5. Then quickly learn that double 6 and double 4 equal 20 the highest score at one play. Children who learn these things in play before they reach school age are a step in advance of one whose first acquaintance with numbers is in the public school where they are given as a task.

In selecting play things care and thought must be exercised to gain the best results. One good desirable toy or useful game is better than a number of poor ones. Toys that are easily broken are not suitable for children because they teach a child to be destructive and careless, or in some instances cause the shedding of tears. Examples: Tin toys instead of iron, china and glass dishes instead of enamel, paper books for tiny tots instead of muslin, and so on all along the line. Good playthings—kindergarten balls in colors. Kindergarten beads in colors and formed in cubes, cylinders, and spheres, these and a shoe lace will amuse a tiny tot for hours. Large wooden cubes are splendid because

the little unsteady hands can stack them while small ones fall and cause a child to become disagreeable. Blunt scissors, paper and paste with box of non-poisonous paints will bring joy to any child because dolls, wagons, animals, trains, valentines or any other thing wanted can be made by him. Black board and crayons are good; swing in the basement for winter and out in the open air for summer, sand box in the basement for winter, and to these may be added "erector toys"—carpenter's bench and a set of tools and many other things, as the parents study the needs of their children. Good books are indispensable in every home.

Indoor recreation is not all we must consider, as the children grow, the open air calls them and we must go too. When baseball, tennis, croquet and other sports are indulged in it is well for father to match his skill with his sons. The long walks in the fields and woods; the hunting and fishing trips are all of double value if parents and children enjoy them together. Our sons and daughters will enjoy our company if we show them that we are interested in the sport that is fascinating them at any particular age or at any season of the year. The writer is acquainted with a father and mother who accompanied their sons to the highest peak on the mountain just for the joy of all being together. The swimming hole or pool is a place where father and sons should go together, or better if a suitable pool is available the whole family should go. Perhaps we do not swim but we can learn. Groups of boys who go swimming unaccompanied by older people often learn things that are very detrimental to them when, if guided aright, much good would result from the exercise. Our public dances would never have reached their present standard had the parents continued to attend and take part in them. We must keep with our boys and girls as nearly as possible.

I realize what many are saying, "We haven't time to do all this." If co-operation in the home and on the farm is practiced and all work together, then all share equally in the hours for recreation, much good might be accomplished.

QUESTIONS.

What is the true meaning of recreation?

How can a child, who plays all the time get recreation?

Where should children play?

What is the ideal companionship for children's play hours?

Suggest other forms of innocent amusement.

How can you interest children, innocently and wisely, on Sunday afternoons?

We a ld this from U. S. Department of Labor, Children's Bureau, Washington.

CHILDREN'S PLAY—A PATRIOTIC CALL.

Washington, June 29.—“Public provision for recreation is not a luxury to be cut off but a necessity to be conserved.” Miss Julia C. Lathrop, Chief of the Children's Bureau of the U. S. Department of Labor, in discussing the report on Facilities for Children's Play in the District of Columbia which has just been issued by the Bureau, said to-day:

“An English authority has lately pointed out the demoralization to boys and girls caused by the breaking down of clubs and the withdrawal to the army of recreation leaders, and he has traced much of the increase in juvenile delinquency in England to the chaos in recreation activities which has prevailed since the war.

“This is a good time to remind ourselves that the continuance and development of all types of innocent and healthful recreation in every community offer a call to patriotic service for many who can not go to the front. The strain and anxiety which are certain to grow in this country for an indefinite period ahead of us need to be counterbalanced by greater community effort to provide opportunity for wholesome play.”

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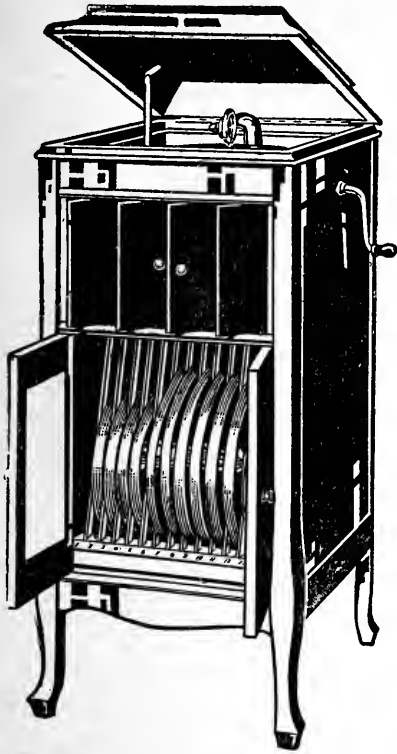
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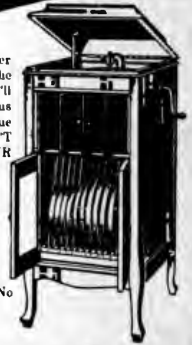
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Vol. IV.

No. 9.

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This sweet, old-fashioned bouquet
Of simple, quiet hue,
Dear Sister Ann, because I can,
I pluck today for you.
Not for its costly raiment
Nor for its fragrance rare,
But that it draws for certain cause
My thoughts with you to share.

We've sung and worked in meetings,
Have ranged our districts o'er,
Have sowed good seeds and banished weeds
For forty years and more.
Your hands for work were suited,
Mine never could excel,
Yet willing each to learn or teach,
We trust we've both done well.

When differences I've settled,
You've sometimes said my part
Was oil to pour on feelings sore
And soothe the wounded heart.
Thus we have walked together
With joyful piety;
We love the aim, the noble name,
"Relief Society."

Life scenes are swiftly changing,
Still, ever and anon,
With work and song we'll help along
The good cause, on and on.
And may we all be thoughtful
In this broad field of ours,
To find and pluck and "for good luck"
Take time to "scatter flowers."



ART GLASS WINDOW IN THE SALT LAKE TEMPLE.
Visit of the Father and the Son to the Prophet Joseph Smith.

THE

Relief Society Magazine

VOL. IV.

SEPTEMBER, 1917.

No. 9.

A Friend of the Helpless Dead.

While we are calling to mind the generous and tenderly sympathetic labors of such world-famous women as Florence Nightingale and Clara Barton, let us not forget that we have women amongst us, consecrated women, who have not only reared large families and ministered in the Relief Society, but also have labored as priestesses in the temples of the living God, and thus brought hope and cheer to the helpless, imprisoned spirits behind the veil. We may well weep over the sufferings of the soldiers in the trenches and the desolate of their loved ones left behind. But the death of the body is not so hopeless or helpless as the age-long imprisonment of the spirit. Be assured that the name and memory of those who labor in our temples will be held up before the altar of prayer and remembrance in the long ages to come by those spirits who are liberated through such labors.

From the earliest days women have occupied an equally exalted and important position in temple work with that of their associated brethren. Among those who have officiated as high priestesses in the Nauvoo Temple and in the Endowment House were those modern prophetesses Eliza R. Snow, Elizabeth Ann Whitney, Mary and Mercy Fielding Smith, Bathsheba W. Smith, Juliana L. Smith, and Edna Lampson Smith, wife of President Joseph F. Smith (the latter two working in the Endowment House).

EDNA L. SMITH.

Sister Edna L. Smith, wife of President Joseph F. Smith, who at present presides over the sisters in the Salt Lake Temple, is the most unique and faithful living woman associated with temple work. When a girl of 22, and the mother of a little babe, her husband, who was already a worker in the Endowment House, came to her one day with a message from President Brigham Young: "The President wishes you to go to the Endowment House to take charge of the kitchen and dining-room work." The quick retort of her nimble tongue was: "Why doesn't he ask one of his own wives to be the cook?" This was silenced not only by the look of reproof on the husband's face, but by her own

obedient spirit and natural good sense. She took her baby in her arms, and never from that day to this, except when sickness or pressing duties have demanded her absence, has she been away from duties and labors in the House of the Lord. When the Salt Lake Temple was dedicated she was chosen as a worker there. She had been invited by Sister Eliza R. Snow to assist in the ordinance work of the Endowment House, and to alternate her



MRS. EDNA L. SMITH, WHO PRESIDES OVER THE SISTER WORKERS
IN THE SALT LAKE TEMPLE.

labors so as to combine both the heavy toil entailed in the kitchen and the lighter duty involved in the ordinance.

Her elder sister, Julina L. Smith, also the beloved wife of President Joseph F. Smith, alternated with Edna, in preparing and serving meals in the Endowment House, and she, too, was called as one of the first workers in the Salt Lake Temple, where she remained until her husband became President of the Church, and her presence was required in the Bee Hive House with her husband and family.

Sister Edna L. Smith has labored in season and out of season, faithfully and cheerfully in the Salt Lake Temple. During the Presidency of Sister Bathsheba W. Smith, Edna assisted in the pressing duties resting upon her aged Aunt Bathsheba. On the death of Sister Bathsheba W. Smith, September 20, 1910, Edna L. Smith was put in charge of the sister workers in the Salt Lake Temple. Not only was she given that exalted position, but owing

to her exquisite cleanliness, shrewd disciplinary powers, and her devotion to details, she was invited by President John R. Winder to accept the responsibility of maintaining cleanliness in all of the internal affairs of the Temple. This duty, too, she has carried forward, and only those who are privileged to enter the sacred courts of this temple know, or are able to estimate, the value of the services rendered by Sister Edna L. Smith in the discharge of her energetic duties in that sacred house. Cleanliness, order, system and comfort have followed in her wake. She has accomplished marvels in the regulation and inner arrangements of the temple. Recently she was given a responsible opportunity to assist President William Budge in the renovation and improvement of the Logan Temple. Sister Smith is a woman of deep, spiritual insight, with an abounding love of the higher things of the kingdom. She is a natural student and possesses a keen mind. Comely, nervously active in all her movements, and gifted with piercing eyes, she is sometimes abrupt and vigorous in her expressions and with her quick word of counsel; but those who know her best, forget the thrust of the two-edged sword in contemplating the mercy of the wound, which was made only that righteousness might increase and obedience be enforced. She has a gift of maintaining the strictest discipline, but those who come closest to her, love her for her integrity, her genuineness, her nobility, and her pure, upright spirit. She is a friend of those who love God, who honor His prophets, and who are willing to take counsel.

Among other excellent things accomplished by this indefatigable worker was the institution of a War Charity, which she established directly among the sister temple workers, in 1914, wherein hundreds of dollars were collected and sent to President Hyrum M. Smith for distribution amongst the European war orphans and widows of our own Church. There is no question but that this movement was the forerunner of the magnificent donation undertaken a few months later, under the direction of the First Presidency, wherein nearly \$40,000 was collected in one day and distributed throughout the European Mission by President Hyrum M. Smith and his associates in the British Mission.

It may be interesting to record here the significant dream which was given to Mrs. Smith about seven years ago. She dreamed she was going into the Temple and as she entered the enclosure, she saw every spot of earth filled with the rarest and most beautiful flowers imaginable. There were lilies of all hues and kinds, but all were luxuriant in growth and beautiful in texture. The leaves had this peculiarity to her vision: they were translucent, even transparent. She could see through them as if the inner fibre were spirit rather than vegetable matter. Surprised into speech, she asked the guide who stood by her:

“What are these flowers?”

"These are flowers that have been planted by the Genealogical Society of Utah," answered her guide.

It is comforting to all Latter-day Saints to realize that the gifts and blessings and manifestations of the Holy Spirit are with us today as much as at any time in the Church. Moreover, those who are interested in their dead and who are doing temple work, will rejoice to hear the following recital:

"During the last week's session of the Salt Lake Temple, about July, 1915, a young girl whose mother had died a number of years ago, came to be married at the altar of that sacred house. Her grandmother was with her and a number of official brethren and sisters were in the room where the ceremony was being performed. Just as the final blessing was pronounced upon the young couple, the young girl raised her hand and spoke the name of her mother. 'There's my mother, don't you see her? can't you see her? Oh, my mother!' cried the weeping bride who melted with exquisite sorrow at the vision of her noble mother."

So profound was the impression, so pure was the manifestation, that nearly every one present in the room wept in sympathy with this lovely and blessed bride.

How beautiful to know that she was approved by those behind the veil as well as blessed and loved by her relatives and friends who were here on earth.

This work of redeeming the dead has begun, but it will never cease until all the dead who will accept the gospel have been redeemed. By them the 21st of September will ever be held in honorable remembrance.

Reclaimed.

Coral J. Black.

I stood beside the casket where she lay
 Robed for her last long sleep in snowy white—
 My only child, my hope for future years,
 The center of all dreams, my soul's delight.
 For me the sun of joy would shine no more,
 Nor would the songbird pipe one happy note;
 Their sweetest melodies would only seem to me
 Echoes of tones thrilled from her slim, white throat.

Her fair face wore a look of peace divine,
 A smile did part the lips once proudly curved;
 It only made my anguish more acute
 And fed the flame of wrath against my Lord:
 "O do they tell me Thou art good and just,
 That Thou dost heed the widow's tears and prayers?
 If that were true, Thou wouldst have left her here
 To share my joys and lighten all my cares."

Alone, Alone! Ah ye who have not been alone
 Can never know the anguish of that word;
 The aching void within—the dull despair,
 The bitter pangs with which the heart is stirred!
 I was alone. My lips refused to pray,
 And from my heart dark, vengeful feelings rose,
 I could not murmur, "Lord, Thy will be done,"
 Nor see the hidden blessing in my woes.

Then a deep brooding calm slow settled down
 Over my aching head and broken heart—
 Thick, soft and warm like velvet o'er me piled,
 And from my burning eyes the cool tears start;
 And then, while still my tired senses clung
 To things most earthy, tangible and real—
 A vision of surpassing loveliness
 Enwrapping and entrancing me did steal.

It seemed I sat beside my cottage door,
 Before me stretched a highway broad and clean,
 Whose vista showed an ever narrowing way
 Lined on each side with lindens fresh and green.
 And down the street, not very far away,
 I saw my child in dainty garments dressed
 Walking away from me with sprightly steps.
 What throbs of joy pulsed through my aching breast!

A stranger stood beside me. Thus He spoke:
 "Behold thy child—and life she would have led,
 They are thus shown to thee that thou mayest say,
 'Thy will, O Lord, be done.'" I bowed my head
 And gazed intently on the picture there,
 A fair youth met the maid with fond embrace
 And arm in arm they slowly wandered on—
 My child with such a happy, beaming face.

And then it seemed, though distance dimmed the view,
 Some trouble or dispute had marred the day.
 With vain endeavor did he seek to lead
 My gentle darling from the peaceful way
 Into a by-path rocky, weed-o'ergrown,
 With thorns and thistles hidden in the sand.
 She pleads with him—she points the better way,
 And clings with love and fervor to his hand.

But see! She hesitates—which way, which way!
 "The one who hesitates is ever lost."
 She gazes back at me and then at him,
 And seems within her soul to count the cost,

Then turns and follows him. I strove to speak,
 But swift the scene has changed. I see my girl,
 Not 'mid the vales of home, a happy child,
 But in the vortex of a city's whirl.

She stood before me in her robes of shame
 With downcast eyes and humble attitude
 A faded lily—a poor blemished pearl,
 I looked upon her and I understood;
 The bitterness of death was sweet to this—
 To witness thus the downfall of my child,
 I cried in anguish, "Lord, why took you not
 My Bonnie Bird while pure and undefiled!"

The Stranger spoke again: "Be not dismayed,
 'Tis but the future as it would have been.
 Canst thou not see how in His tender love
 Thy child He saved from endless pain and sin?
 Question not more the mercy of thy Lord
 Nor anger Him with lamentations wild.
 Remember, woman, God Omnipotent
 Hath kindly dealt with thee—Behold thy child!"

I turned my head and gazed through open door
 Out upon myriad flowers, buds and trees,
 Where brooklets flowed and gentle zepthers played,
 I heard the song of birds, the hum of bees,
 And saw within a bower of emerald green
 My daughter, clad in robes of spotless white,
 Sporting with other maids—so happy they.
 Her angel face was radiant with delight.

She pointed Heavenward where the lingering day
 Had touched the clouds with opalescent hue.
 She smiled at me and cried in merry voice
 "Be happy, mama: I'll wait here for you."
 Ah, skeptic, do not read with scorn, I pray,
 My vision or my dream, which e'er you will,
 I may have slept and dreamed, it matters not,
 The blessing and the comfort are there still.

And ye who mourn for loved ones gone before,
 Seek for the blessing—you will find it there.
 For He who heeds the tiny sparrows fall
 Doth guide and guard each child with tender care,
 Let not your hearts be prey to hopelessness,
 To keen fierce anger or to sullen dread,
 "For just as life unto the living is,
 Assuredly is death unto the dead."



CLARA BARTON
Founder of the American Red Cross Association.

The Red Cross.

Susa Young Gates.

Just now the story of the origin and early development of the Red Cross movement will be interesting to our readers. Especially will they be gratified to know something concerning the life-labor of one of America's greatest women, Miss Clara Barton. Her name is linked forever with that other great woman, Florence Nightingale who did for England what Miss Barton did for this country.

Let us quote first the story of Florence Nightingale as her work preceded and inspired the formation of the Red Cross **movement.**

"Nightingale, Florence (1820-1910) younger daughter of William Edward Nightingale of Embley Park, Hampshire, and Lea Hurst, Derbyshire, was born at Florence on the 15th of May.

1820, and named after that city, but her childhood was spent in England, chiefly in Derbyshire. From her earliest years her strong love of nature and animals manifested itself. Her games, too, were characteristic, for her great delight was to nurse and bandage her dolls. Her first living patient was a shepherd's dog. From tending animals she passed to human beings, and wherever there was sorrow or suffering she was sure to be found. Her most ardent desire was to use her talents for the benefit of humanity. She had a natural shrinking from society; and though her social position necessitated her presentation at Court, her first season in town was spent in examining into the working of hospitals, reformatories and other charitable institutions. This was followed by a tour of inspection of foreign hospitals. At that time England was sadly behind-hand in matters of nursing and sanitation, and Miss Nightingale, who desired to obtain the best possible teaching for herself, went through a course of training in the Institute of Protestant Deaconesses at Kaiserwerth. She remained there six months, learning every detail of hospital management with a thoroughness rarely equalled. Miss Nightingale neglected nothing that could make her proficient in her self-chosen task. From Kaiserwerth she went to Paris, where she studied the system of nursing and management in the hospitals under the charge of the sisters of St. Vincent de Paul. After her return to England she devoted herself to reorganizing the Governesses' Sanitorium in Harley Street (now the Home for Gentlewomen during Temporary Illness), which was at that time badly managed and in great need of funds. Miss Nightingale grudged neither time nor money to this, and she had the satisfaction of placing it on a thoroughly satisfactory basis.

"In the year 1854 England was stirred to its depths by the report of the sufferings of the sick and wounded in the Crimea. There was an utter absence of the commonest preparations to carry out the first and simplest demands in a place set apart to receive the sick and wounded of a large army. The condition of the large barrack-hospital at Scutari was deplorable. A royal commission of inquiry was appointed, a patriotic fund opened, and money flowed in fast. To Miss Nightingale this proved the trumpet-call of duty. She wrote to Sidney Herbert, secretary at war, and offered her services. Her letter crossed with one from him inviting her to proceed to the Crimea. She set out on the 24th of October with a staff of thirty-seven nurses, partly volunteers, partly professionals trained in hospitals. They reached Scutari on the 4th of November, in time to receive the Balaklava wounded. A day or two later these were joined by 600 from Inkerman. The story of Miss Nightingale's labors at Scutari is one of the brightest pages in English annals. She gave her-

self, body and soul, to the work. She would stand at twenty hours at a stretch to see the wounded accommodated. She regularly took her place in the operation-room, to hearten the sufferers by her presence and sympathy, and at night she would make her solitary round of the wards, lamp in hand, stopping here and there to speak a kindly word to some patient. Soon she had 10,000 men under her charge, and the general superintendence of all the hospitals on the Bosphorus. Gradually the effects of the measures adopted were seen in a lowered death-rate. In February, in 1855, it was as high as 45 per cent, before many months it had sunk to 2. For a time Miss Nightingale was herself prostrated with fever, but she refused to leave her post, and remained at Scutari till Turkey was evacuated by the British in July, 1856. The enthusiasm aroused in England by Miss Nightingale's labors was indescribable. A man-of-war was ordered to bring her home, and London prepared to give her a triumphant reception: but she returned in a French ship, crossed to England, and escaped to her country home before the news of her return could leak out. The experiences of those terrible months permanently affected Miss Nightingale's health, but the quiet life she afterwards led was full of usefulness. With the £50,000 raised in recognition of her services she founded the Nightingale Home for training nurses at St. Thomas's and Kings' College Hospitals. She also turned her attention to the question of army sanitary reform and army hospitals, and to the work of the Army Medical College at Chatham. In 1858 she published her *Notes on Nursing*, which gave an enormous stimulus to the study of this subject in England. According to Miss Nightingale nursing ought to signify the proper use of fresh air, light, warmth, cleanliness, quiet, and the selection and administration of diet—all at the least expense of vital force to the patient.

"* * * She died in London on the 13th of August, 1910. She is the subject of a beautiful poem by Longfellow, 'Santa Filomena,' and the popular estimate of her character and mission was summed up in a particularly felicitous anagram, *Flit on, cheering angel.*"

Perhaps it would be well to repeat here the story of the origin of the Red Cross work in America as given by Miss Clara Barton in 1883:

THE RED CROSS—1895.

When the English armies set out for the Crimea the newspaper correspondent went with them. And when, after the first battle, he poured upon Britain the story of the sufferings of her army, the kingdom from end to end was roused to sudden and fierce indignation. The war was mighty and desperate, the cli-

mate deadly, to men just from the humid lowlands of England and the wind-swept highlands of Scotland and Wales. Accounts continued to come thick and fast of the awful condition of the troops. One regiment was reduced from 1,100 to 20 men able for duty. Another had but 10. Men wounded in battle lay in the trenches, or in pools of water, or in the mud just where dropped by their comrades as they dragged them from the front—untended and unfed, their wounds rankling and festering. Pestilence and disease of all kinds had their way unhindered, for the hospitals, through over-crowding, were little better than dens of death. And this monstrous condition of things ensued because government had failed to provide an efficient sanitary service. The army had gone out with only a half supply of physicians, nurses, medicines and hospital stores. The heart of England was stirred to its depths, and government woke as if from a dream.

The story of the great system then inaugurated and successfully carried out of voluntary civil care, supplementary to that of the military, of the sick and wounded in time of war, is well known. The truth was accepted then and has not been disputed since, that the military power never did and probably never could provide and keep in operation an adequate medical service through a long and severe campaign.

Lord Sidney Herbert, Minister of War, appalled like the rest by the awful distress in the Crimea, with great courage and resolution—against the weight, deep almost as life, of ancient military precedent and prejudice—wrote Miss Florence Nightingale, then in charge of a hospital in London, asking for help. A letter from her to the Minister begging permission to help was on its way at the same moment. A few days later she, with forty devoted women companions, set out for the scene of war. Here we have the beginning of a movement which has grown in comparatively few years to a system by which the miseries of the soldiers in the field are reduced to the lowest degree possible in the present condition of human knowledge. The history of Miss Nightingale and her three hundred companions in the Crimea—for the number was increased to that—we will not repeat. The whole world is familiar with it; how order was brought out of chaos in the hospitals, how new ones were established, how hope and returning health followed in the footsteps of those self-sacrificing women, how men snatched from quick-coming death would raise their feeble hands in blessing, and even kiss the shadow of their benefactress as she passed, and how she had become one of the world's highest and most beloved ideals of character.

The Red Cross Society had its inception in the mind of Monsieur Henri Dunant, a Swiss gentleman, who was ably seconded in

his views by Monsieur Gustave Moynier and Dr. Louis Appia, of Geneva. Monsieur Dunant, being present at the battle of Solferino, was deeply impressed with a conviction of the need of more extended and efficient means than any which yet existed for ameliorating conditions consequent on war, and subsequently published a work entitled, "A Souvenir of Solferino," in which he strongly advocated more humane and extensive appliances of aid to wounded soldiers. As a result of their thoughts and consultations, M. Moynier, who was at that time president of the Society of Public Utility of Switzerland, called a meeting of this society to consider "A proposition relative to the formation of permanent societies for the relief of wounded soldiers." This meeting took place on the 9th of February, 1863. The matter was laid fully before the society: was heartily received and acted upon, and a committee appointed, with M. Moynier at its head, to examine into methods by which the desired results might be obtained.

So fully did this committee realize its responsibility and the magnitude, grandeur, and labor of the undertaking, that its first steps were made even with timidity. But, overcoming all obstacles, it decided upon a plan which seemed possible, and announced for the 26th of the following October a reunion, to which were invited, from all countries, men sympathizing with its views or able to assist in its discussions. This international conference was held at the appointed time, continuing four days. The resolutions adopted contain the fundamental principles of the work since accomplished. Upon this basis was commenced and wrought out the Geneva treaty, and the plan of all the national permanent relief societies. Upon this the Red Cross was founded.

1895.—We come now to the events which led to the formation of the American society. In the Old World all the societies are offered by men, except those of Germany and Baden. But our American society had for its founder a woman, Miss Clara Barton.

To understand the history of the Red Cross in America, we must first understand something of the history of Miss Barton. For with such quietness, such singleminded devotion to duty alone, has her work been done that, astonishing as it may be to those who know her well and love her, there is little doubt that multitudes even in our own land are familiar only with her name. At the outbreak of the Civil War, Miss Barton, then a young woman, was spending some time in Washington. When news came that northern troops *en route* to the Capital had been fired upon and wounded in Baltimore, she, with several others, volunteered to go and care for them. Her life-work opened before her that day. Thereafter she was in the hospitals, and

wherever our soldiers were sick and in need of attention. She came soon to be recognized as a woman of no common ability and discretion. She could go in her quiet, self-contained way among hospitals and camps, anywhere in Washington, unchallenged by the closest stickler for routine and red tape. She met the wounded as they poured in from Virginia, and she attended them upon the field. Military trains were at her service. She was present at the battles of Cedar Mountain, Second Bull Run, Antietam, and Fredericksburg; was eight months at the siege of Charleston, at Fort Wagner, in front of Petersburg, and at the Wilderness. She was also at the hospitals near Richmond, and on Morris Island. Her labors were not over even when the war ended; for in obedience to the most tender of human sentiments, she remained at Andersonville six weeks in order to mark as many as possible of the graves of the thirteen thousand Union prisoners there buried. The labor involved can hardly be imagined.

When this sacred and self-imposed duty was over, Miss Barton was utterly broken in health. Her physicians ordered her to Europe to recuperate. Health was still unsettled when, during the Franco-Prussian War, she was asked to join the relief corps of the Red Cross in the field, for her splendid work during the war at home was well known in Europe. She did heroic service on most of the battle-fields of France during that war, her experience and her knowledge being eagerly sought.

When in 1869 it became known that Miss Barton had arrived in Geneva, she was at once called upon by the President and members of the International Committee of the Red Cross. They came to ask an explanation of the anomalous fact that the United States, which had shown the most scrupulous and tender care for its own wounded, organizing a sanitary service on a scale hitherto unthought of the world over, had not allooed from and given the cold shoulder to the Red Cross.

Miss Barton assured these gentlemen that she had never heard of the Society, nor of the treaty of Geneva. After the nature, objects, and history of the great organization had been set out to her, she told her visitors that she could assure them that the United States—the *people* of the United States—were totally ignorant that proposals such as they alluded to had ever been submitted to our Government; that probably they had been referred to some department, or perhaps to some single official, who did not see fit to present them to our people, and that therefore the United States, as a nation, had never heard of them.

Miss Barton's great, tender, humanity-embracing heart became at once absorbed in studying the Geneva treaty and the societies under it. Of course she was aflame with enthusiasm and

love for it; aflame also with shame that the United States was not a party to the treaty, not a member of the world's society having for its object "the amelioration of the condition of wounded soldiers in campaign on land or sea," the maritime provision being added subsequent to the original treaty.

She resolved that if she lived to see her native land again she would give herself no rest until she had made our people acquainted with the treaty of Geneva.

Miss Barton came home after the war in Europe was over, a suffering invalid. She lay for years upon a bed of weakness, and when at last nature rallied, she had to begin life almost like a little child, and acquire everything anew, even the power to walk. As soon as she was able, she went to Washington and presented the subject of the Geneva treaty to the Administration of President Hayes. This was in 1877. To give form and definiteness, the cause was bodied forth in a committee consisting of three women and one man. Two of these were Miss Barton and Mr. John Hitz, a gentleman long resident at the Capital as the representative of the Swiss Government in our country, of large brain, superior executive talent, and the kindest and tenderest heart.

The efforts of 1877 were fruitless, winning no response. Not until four years later, when another soldier-president—the martyred Garfield—was in the chair, did the little society, brave and faith-sustained, receive assurances of sympathy from the Government. The lamented Secretary Windom laid the subject before the Cabinet. The President and all his secretaries were at once cordially interested. Secretary of State Blaine, whose heart beat always in sympathy with the heart of humanity, with a mind quick to perceive, and a hand swift to do the thing demanded to be done, wrote a warm letter of approval, and the President recommended in his first message to Congress our accession to the treaty.

This was seventeen years after the first presentation of the subject to our Government. The society of 1877 reorganized and became incorporated as the American Association of the Red Cross.

But the time was not quite yet. President Garfield was denied the happiness of signing the Geneva treaty. This was reserved for his successor, President Arthur, who nobly and promptly took up the work, incorporating a plea for it in his first message to Congress. The Honorable Committee on Foreign Affairs in the Senate, of whom were Senators Edmunds, Morgan and Lapham, all strong, true friends of the cause, received it favorably. The accession of the United States to the articles of the Geneva convention was agreed upon by Congress,

and the treaty received the signature of President Arthur on the first of March, 1882.

Fourteen great national calamities have claimed the services of the Red Cross. Next after the Michigan fires, came the Ohio and Mississippi floods of 1882; then the Mississippi cyclone; again the floods of 1884; the Virginia epidemic; the Texas drought; the Charleston earthquake; the Mount Vernon (Illinois) cyclone; the great Johnstown disaster; the Galveston flood and the San Francisco earthquake. In addition to these, it ministered also to the peasants of Russia during the great famine. Time would fail should one attempt to describe the work of the Society in these times of distress. When the great floods in the Ohio and Mississippi valleys occurred, and it was ascertained that widespread suffering existed, Miss Barton sent a notice to the Associated Press that the Red Cross would go to the rescue. Immediately supplies and money by thousands poured in. She with her staff, including Dr. Hubbell, who, as field agent, was her right hand, and Mr. Hiltz, her trusted and efficient assistant, started for St. Louis. Her boats were chartered and loaded with every description of supplies, including forage for cattle. Down the Ohio and interminable Mississippi they steamed, stopping all along at villages and cities where want was known to prevail. Quickly the citizens were called together and a committee organized to distribute the supplies. Native insight and life-long experience enabled Miss Barton to choose safely among these strangers. Everything was bestowed which was needed and the boat steamed on. The first that the inhabitants of these places knew of relief, or of the Red Cross, was when the boat with the magical emblem drew up to their shores, and Miss Barton—the same blazon upon her arm—stepped ashore and began to assemble the people to inquire what was most wanted. Truly, she must have seemed to these stricken people, dazed by sudden calamity, like a being from another planet.

When a group of Utah women were in Washington, D. C., attending a meeting of the National Council of Women, in 1902, they became acquainted with Miss Barton and she had many conversations with the writer concerning the history of our people and the principles of the gospel. Miss Barton was a great admirer of Brigham Young and she wrote a beautiful tribute in her friend's autograph album, concerning him.

During that Council time Miss Barton invited the Utah women among whom were: Mrs. Emmeline B. Wells, Mrs. Maria Y. Dougall, Mrs. Phebe Y. Beatie, Mrs. Josephine Beatie Barton, and Mrs. Susa Young Gates, to visit her in her historic home of "Glen Echo." The party were entertained with viewing

the wonderful and historic contents of that home, while they were privileged to examine the many gifts and trophies sent and bestowed by crowned heads or nobles upon America's uncrowned queen.

After the visit of the Utah women to her home she wrote the following verse, a *fac-simile* of her handwriting :

Adieu to my beloved friends of Utah.
 To the friends that are loving and loyal,
 To the hearts that are tender and true,
 To souls that are honest and royal,
 Must one bid, at last, an adieu:
 Then toke friends this little memento,
 Away to your blossoming land
 To remind that there ever awaits you
 A prayer and a clasp of the hand.

From Clara Barton.

Washington D.C.

February 27, 1902

Miss Barton herself was extremely diffident, modest and even shrank from public notice on every possible occasion. Her voice was delicately attuned to sweet harmonies, while her spirit

was so tenderly sympathetic that it enfolded all who came near her with a mantle of understanding and affection. Her manners were elegant, her movements were serene, her brow was placid, and her eyes only betrayed the unquenchable fire and purpose which burned ever upon the altar of her soul.

She wrote a little book of the beginning of her life, but confessed to her Utah friend that she found it impossible to complete it. She sent a copy of her book with the following inscription:

"Who shall measure the love of the human heart; who then shall measure mine for you, dear Susa Young Gates?"

"I would not have it measured, but be as the fathomless ocean that holds earth's choicest treasure, unmeasured, uncounted, and unrevealed.

"Always yours,

"CLARA BARTON."

In later years Miss Barton's health failed, and she found it impossible to continue at the head of the Red Cross Association; consequently, the Government of the United States assumed all responsibility and control of the Red Cross Association about the year 1909. Since that time the Society has been comparatively active, but today its scope reaches into every town and hamlet of the United States. The American people recognize the fact that where generous donors desire to give succor and aid to the armies in our present conflict, this Society assumes the burden of administering as honestly and carefully as may be, such donations and funds. At the present the Society is very active and our own Relief Society women have taken up, more or less actively, the work of this great national organization.

TAKING STAINS FROM A WAXED TABLE.

When hot dishes have spoiled the waxed top of the dining table, the surface may be renewed by wetting a cloth with wood alcohol, shake the cloth in the air and then rub the spot briskly. Afterwards rub and polish with a soft cloth and a furniture polish. A good mixture can be made by using one-third boiled oil, two-thirds turpentine and a gill of vinegar to the mixture. The fourth ingredient is elbow-grease.—A. C., California.

The Widow's Mite.

By Laura Moench Jenkins.

With a shriek and a roar the evening train rolled into Cloverville station. A young man with a suit case in his hand jumped lightly off.

"Hello Tom!" called the agent, as the young fellow strode rapidly down the plank platform.

"Home for a while?"

"Just to spend Sunday with mother," the new comer replied, stopping long enough for a hearty hand shake with his old friend.

"Well, I won't keep ye; I know how anxious mothers are to see their boys when they've been away from home fer awhile. 'Spect she's at the window now a watchin' fer ye. So long!"

"So long," laughed Tom, and away went the agent, dragging the heavy mail bags behind him.

Tom Burbank walked rapidly down the village street until he stood before the cottage that had been his boyhood home.

As he unlatched the gate and started up the graveled walk, the cottage door opened and a matronly woman stepped onto the porch.

A couple of long strides and a leap brought the young fellow to her side, then a glad cry of "My boy! my precious boy!" and the two were in each other's embrace.

"How good it seems to be home!" he exclaimed as together they passed into the little front room.

"You don't know how good it seems to have you here," replied the mother.

Tom placed the suitcase in the corner by the organ and popped his hat on the center table almost upsetting a glass of tea roses in his haste.

"Smell supper," he sniffed turning his steps toward the kitchen, where sure enough stood a table daintily spread for two.

"Are you hungry?" the mother enquired.

"Should say I am! Feel like I hadn't eaten a bite for a week."

"Well, you'll not have to wait a minute, it's all ready but setting on the table."

"I'll just take a wash first; traveling makes a fellow feel so dusty," and Tom threw off his coat and stalked over to the kitchen bench where he had been accustomed to perform this operation as a boy.

"Just think, mother," he reminiscently remarked, splashing the water over his face and hands, then reaching for the roller towel, "when I first washed here I had to stand on my tiptoes to reach the wash basin, now I have to bend double to reach it." At this both laughed and Mrs. Burbank announced that supper was ready.

Tom stooped before the little mirror to give his pompadour an extra brush, then seated himself at the table where his mother already occupied her accustomed place.

Such a merry little meal followed.

"Nobody makes strawberry jam like you, mother," the boy remarked helping himself the third time to the rich red contents of a jelly glass near his plate.

"I knew you liked it, so I saved that glass for you," the mother smilingly replied.

"Trust a fellow's mother to spoil him."

"A mother should have the privilege of spoiling her only boy once in a while. Have another one of these seed cakes? I made them expressly for you because they were always your favorite cake."

"No, thank you, mother, I couldn't eat another bite. This supper was immense. Nobody caters to a fellow's whims like his mother."

"If you'll excuse me I'll just look around a bit. It seems so good to be home for awhile that I want to see everything."

So saying Tom pushed back his chair and sauntered to the door.

"I'll be back and help you wash the dishes," he laughed as he passed out into the yard.

There's something attractive to the back yard of his old home even for a boy grown tall, especially after he has been away to school all winter, and when Tom Burbank returned, he found the kitchen all tidied up and his mother resting in her favorite rocking chair.

"Guess you thought I wasn't coming back," he remarked as he glanced around the tidy room.

"It didn't take long to do those few dishes," was the reply.

"By the way, mother, where are your chickens? Don't you keep any now?"

"No, I sold them. Grain is high and I am away from home so much, I decided to let them go."

Widow Burbank might have added that it required the money they brought to finish paying for his graduating suit, but she spared her son the humiliation.

"You've always worked hard mother and now that my

schooling's finished I'm afraid—I am going to disappoint you. But—I shall be able to help you a little."

Something in the tone of his voice caused his mother to look sharply at him and ask, "Are you not going back to Salt Lake to work for Uncle Josh as you intended?"

The young man shuffled uneasily in his chair as if approaching a subject he somewhat dreaded, glanced absently out of the window a moment and then replied:

"No, I'm not going back to Salt Lake. I am going to San Francisco, on Monday morning. To tell you the truth, mother—I've—well, I've enlisted."

That his words would strike his mother like a Zeppelin bomb he knew only too well, and he vouchsafed her not a single glance, just sat staring out of the window.

That she expected him to take a position in the bank, of which his Uncle Joshua Barton was president, he knew only too well. They had planned this together and his uncle had promised him the position when his commercial course in the university was completed. How she would take to this sudden change in their plans he hardly knew.

As she remained silent and thinking an explanation necessary he presently continued:

"You see, mother, the other boys were enlisting—we'll all have to go in the end. We didn't want to be drafted. I preferred not to wait for conscription."

Another silence followed; at length the mother commenced brokenly:

"Thomas, you are my only boy, I have struggled alone for eighteen years to get you to where you now are. Your father died before you were a year old, leaving me with three helpless children to support. Bessie, the eldest, just turned eight. I washed and sewed until I could endure that sort of work no longer, then the Relief Society loaned me the money to go to Salt Lake City and study obstetrics. From the day I returned home to this very evening, there has never a baby come to Cloverville that I have not assisted into the world.

"I gave both girls a fair education and kept a roof over their heads until they found companions in life and went to homes of their own.

"But you, my only boy, I have worked and scraped and saved, to give you a university education, that you might have a better opportunity in the world. I have never been able to lay by anything for my declining years, thinking you might—perhaps—help me.

"Thomas, I could give you to the service of the Lord. Had

you told me that on Monday you were to start for Africa to labor in the missionary field, I could let you go with my blessing and work my finger ends off for your support while you were gone. But to give my only son to this ruthless human slaughter, how can I?"

Tears welled to the young man's eyes, but the mother's were dry, and an expression of hopeless stolidity overspread her pale face.

"Mother, you always said you wanted me to be worthy to fill a mission, and you say now you could give me to the service of the Lord. Uncle Josh says the gospel can be taught and preached on the battlefield. Don't you think the Lord is permitting this war that His purposes may be accomplished? How could there ever be a Millennium with the world in the condition it has been? The yoke of tyranny must be broken, autocracy must end and the people of this world be made free to grow and develop as God designed they should. Here in Utah we have enjoyed so many blessings we haven't realized the terrible conditions existing in other parts of the world. Uncle Josh says our people must not only teach the gospel to mankind, but we must help give them their freedom that they may have the opportunity to learn and live it. Mother, when I was only a small boy you told me of the great war in heaven and the way you told it, you created in my mind such an aversion for the neutral spirits that I can never be a neutral—never—never!"

Tom Burbank's mother arose slowly from her rocking chair and walked quietly to his side. Tears were coursing down her faded cheeks. Lovingly she placed her arm around him and drew his head to her bosom.

"My son! My dear, brave son!" she sobbed. "I thank God you are not a coward. No, I wouldn't be the mother of a neutral spirit. Go where you feel your duty lies; far be it from me to stand between my boy and what he feels is his duty. I was somewhat unprepared for this tonight. It is late; let us retire. I think by Monday, with the help of our Father in heaven, I can consecrate my only son, to his country and his God."

From Widow Burbank life had exacted much, but its lesson had developed within her the womanhood that could cast its all in the treasury and of such our Savior said:

"Verily, I say unto you, that this poor widow hath cast more in than all they which hath cast into the treasury. For they all did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Real Economy in the Home.

By Clara Fagargren.

Mrs. Tobbs ran over to her neighbor, Mrs. Snobbs, to see if she could use the telephone (her own having been taken out for economical reasons). She stumbled and almost fell over the full garbage can outside the kitchen door, and could not but take a casual look at its contents; bits of bread, the tough ends of steak, stalks of celery, even half eaten pieces of cake confronted her eye.

The door was opened by a half-clad youngster, (although it was well after nine o'clock in the morning) eating, having a pancake in one hand and a piece of candy in the other.

"Come right in," he said, "mother is in the dining room, writin' her lecture for the Ladies' Club this afternoon."

The neat and scrupulously clean Mrs. Tobbs crossed the untidy kitchen with its sink piled high with unwashed dishes, into the equally untidy dining room, where Mrs. Snobbs, attired in a soiled and frilly silk kimona and an elaborate boudoir-cap on her tousled head, was busily engaged in the task of writing out her speech on home economics, she being a prominent member of the leading women's clubs in the city.

"Sit down," she said cordially to her friend, "do tell me how you manage to live with your large family these times when everything is so high; it's all we can do to meet our bills with only two children to support, while you have a family of eight!"

Mrs. Tobbs seated herself on the only chair in the room which was not streaked with grease or jelly. Folding her hands on her freshly ironed apron, she contemplated the other woman thoughtfully.

"That is getting to be quite a problem," she admitted, "my husband is not getting any more money now than he did when things cost half what they do now, and it seems that the children's appetites are increasing every day; but thank the Lord for that, it's cheaper to buy bread than medicine."

"But," Mrs. Snobbs persisted, "you must have variety in the diet. Here we are tired to death of roast and steaks, salads and cake, I wish I could think of something unusual. Yesterday I bought a lobster, it cost me forty cents a pound and two hours' work to prepare it and then we didn't seem to relish it."

"Perhaps you have the habit of eating between meals," vouchsafed Mrs. Tobbs, who knew the Snobbs children were seldom seen without candy of some kind in their hands. She had

also been informed that their mother frequented the downtown cafes in the afternoons and evenings. "I let my family get good and hungry for their meals and they find they are only too glad to sit down to the plainest of fare, just so there is plenty of it. Now, for breakfast we always have either cornmeal or oatmeal mush, and if eggs are cheap, say twenty-five cents a dozen, we have them also. If not, I cook dried prunes or peaches to be eaten with good home made all-wheat bread. Mr. Tobbs comes home in the middle of the day so we have our dinner then. The meat question doesn't bother me much since I made up my mind not to spend more than twenty cents for meat a day."

"What!" cried Mrs. Snobbs aghast, "tell me that you can get meat for a family of your size for twenty cents? Our meat bill must be twenty dollars a month. Mr. Snobbs claims it is extravagant, but one must eat."

"I'll tell you," Mrs. Tobbs answered, "one day we have round steak cooked tender with an onion and potatoes. This makes a big meat pie; enough for us all. Sometimes the beefsteak is cooked potroast fashion. I make brown gravy and dumplings to make it reach; then for a change I get hamburger steak, add as many bread crumbs as there is meat, with an egg, a chopped onion, half a cup of milk and seasoning. Fried in cakes, this makes a dish fit for a king. Another way to cook this meat is to mix it the same way and put it in a deep greased pan, cover with a package of cooked spaghetti and bake in the oven. Still another economical way is to drop spoonfuls of the meat and parboiled cabbage leaves and bake in the oven thirty minutes. This way we have a change every day. I stopped baking pies and cake; we eat our fruit plain and find it much more wholesome. Where I used to buy three pounds of butter I get two; our income hasn't increased with the high cost of everything, so the only thing to do is to figure on the cheapest and most nourishing food."

Mrs. Snobbs mentally added her expenditures; it dawned on her mind that she must have been extravagant, as she always ordered fruit and vegetables out of season, and the best cuts of meat because they were the most easily prepared. Her husband had double the income of Mr. Tobbs, still they never saved a dollar, while here were the Tobbs with their large family, living within their income and actually thriving.

"I'm glad you came in," she said, "I've learned a lesson this morning. After this I'll consult you about marketing. Run over again, you are welcome to use our phone any time, for your visits are profitable. Good morning!"

Home Entertainment.

Morag.

GENEALOGICAL SUNDAY.

The third Sunday in September is celebrated throughout the Church as Genealogical Sunday. On September 21, 1823, an angel appeared to the Prophet Joseph Smith and instructed him in regard to the work for the dead and announced a speedy restoration of the keys of this work, which promises were realized on April 3, 1836, in the Kirtland temple.

Friday, September 21, would be a fitting time to hold an Ancestors' Reunion.

This must be a family party. Let each guest be costumed as an ancestor, or represent in some way one of their progenitors. The first game may be a guessing contest. When all the guests are properly classified, an hour may be spent in reminiscences of the past. The genealogist of the family should have her pencil and note book handy and record any facts or traditions of importance.

The following games by Clara B. Baker will prove entertaining and instructive:

Each guest was first given two sheets of stiff paper cut in the form of an irregular tree-trunk and tied together with green ribbon. The first page bore the title "Some people I would like to find on my family tree." On the inside of this sheet was a list of twenty famous names arranged at random. On the opposite page the aspirants for family honors were asked to write the names in chronological order. The list given was as follows:

1, Moses; 2, Longfellow; 3, Napoleon; 4, Gladstone; 5, Socrates; 6, Solomon; 7, Abraham; 8, Columbus; 9, Dickens; 10, Dante; 11, Shakespeare; 16, St. Peter; 17, Queen Elizabeth; 18, Lincoln; 19, Milton, and 20, Charlemagne.

The person whose list was most nearly correct was awarded a home-made booklet, humorously labelled, "Our Family Photographs," and containing small pictures of famous people.

The guests were then told to ascertain by mental arithmetic how many direct ancestors each could claim in the ten generations immediately preceding her own. It will be doubted whether any person who first announced the correct answer, 2046, stood greatly in need of the figuring pad and pencil awarded her.

Cards were now passed bearing the words, "What relations are they to you?" The hostess read aloud a series of com-

plex relationships like those given below, allowing the guests a few moments each time to write the simple form:

1. Your father's uncle's brother's sister? Great-aunt.
2. Your aunt's mother's father's wife? Great-grandmother.
3. Your mother's nephew's daughter's son? Third cousin.
4. Your brother's son's sister's mother? Sister-in-law.
5. Your sister-in-law's father-in-law's grandson? Nephew.
6. Your sister's father's stepson's mother? Stepmother.
7. Your uncle's father's only granddaughter? Yourself.
8. Your brother-in-law's wife's grandmother's husband?
Grandfather.
9. Your father's father's daughter's daughter? First
cousin.
10. The granddaughter of the only son of your mother's
mother-in-law? Niece.

It was finally announced that each guest might secure a family tree for herself and that the leaves for it would be found scattered about the rooms. The guests suddenly became conscious that leaf-shaped cards bearing family names were peering forth from every possible hiding place. A scramble followed, in which the participants managed to secure from six to twelve leaves a piece. Each leaf bore one of the following names: Thompson, Adam, Andrews, Brown, Johnson, James, Davidson, Phillips, Peterson or Matthews. The guests were told that the winner of the contest was to be, not the person holding the most cards, but the one possessing the most complete family tree, and that they might have ten minutes in which to exchange leaves if they desired. The leaves must be treated one at a time, and nobody must see the name until the leaf became his own. Of course, it immediately became the object of everybody to secure as many cards as possible bearing one particular name and rid themselves of all other names. When time was called it was announced that the person holding the name "Adam" was the winner. Only one card had been labeled "Adam," and in the effort to trade off all odd names, they had all been trying to get rid of it.

Serve simple refreshments of autumn fruits, grape juice punch, popcorn and nuts.

MONEY-MAKING ENTERTAINMENTS, FAIRS, ETC.

The old-fashioned bazaar or fair means a great deal of work for small returns. A much better plan is to have a sale of some everyday article which everyone needs. An apron and cap sale will prove popular. Everyone will be willing to donate an apron or materials and nearly everybody will buy.

Make aprons of all kinds, for children and grownups,

dainty, ruffled and embroidered ones for afternoon wear and the big kitchen aprons needed by all home-makers.

Serve light refreshments cafeteria style at so much per portion and have a little music, and a successful sale will be assured.

Calico Carnival.—A variation from the usual fair would be a calico carnival. The invitation follows:

"Consider yourself cordially constrained to be present at the correctly constructed calico carnival to be held at the ——— Hall, September —, 1917, at — p. m. Admission 15 cents.

Supper Menu.—One conglomerated circle (sandwich), one cup communicative chocolate, or one cup churned cream, one cider cured cucumber, one cup cold custard.

"Ladies requested to wear calico gowns, gentlemen calico ties.

"There will be for sale cheap, cunning, calico conveniences that will be a constant comfort. Carnival will conclude with a calico ball."

A Fall Food Sale would prove popular. There should be tables or boards for canned goods, bottled fruit, pickles, cake and bread, winter vegetables and fruit. This should prove a winner if well advertised.

A Peddlers' Parade is a strong rival of fair booths on account of its novelty and because it permits the workers to circulate among the audience and seek out purchasers.

Let the peddlers be dressed in different costumes. These may represent nationalities, or the days of the week, the various holidays, months of the year, or the flowers. Provide each with a large basket to carry their wares. Some may be sold at auction. If you desire a floral fair, a morning glory, poppy, sweet pea or rose scheme of decoration may be used with the attendants in floral costumes.

A Rainbow Fair would be pretty, with the booths trimmed with the colors of the rainbow. At its end if well planned and successfully carried out the workers might find the proverbial pot of gold.

A Chinese Laundry is novel as a variation of the fishpond. Tickets at 10c or 5c are sold by a "Chinaman," who circulates among the people. If the right one is chosen for this job he will be very popular with the little folks. A booth is fixed up as a Chinese laundry, where the children present their tickets and receive their prize package, which is wrapped up as a laundry bundle.

Try a Walking Grab Bag.—This may be represented by a lady or man who is witty and original. The costume should contain pockets in all kinds of funny places high for the older children and low for the little folks.

If the fair is held in a large hall, two people costumed differently, one a 5c and the other a 10c grab.

The articles chosen to fill the pockets should be of a uniform value and as far as possible should be worth the money invested.

A box table containing articles of 25c value is another suggestion. Articles are collected from friends and are useful and fancy articles of value. These are wrapped in boxes of all sizes and sold. The fact that the articles cannot be seen until purchased lends an element of mystery which warrants quick sales and the quarters count up rapidly with the right person behind the table.

A Lemon or Orange Tree is another suggestion. Tie up gifts to represent the fruit chosen. Provide a short stepladder and a pair of blunt-pointed scissors and allow each child to mount and cut down the desired fruit.

Here is a novel way to raise money by donation. Select someone to represent the year, who, for the honor conferred, will contribute \$1.00 to \$5.00. This person must agree to find twelve people to represent the months, each to pay for that privilege 50c. Each month will find four people to represent the weeks; these pay 25c each. Each week will find seven people or days, each day to subscribe 10c. If each day will find twenty-four children to give one penny each and the chain is unbroken, a neat sum will be realized.

TO PATCH WALL PAPER.

Wall paper should never be patched in a square, rectangular shape and must not be *cut* with knife or scissors, no matter how neatly or correctly the pattern is matched. If done in this way the patch will stare one out of countenance from the first. Professional paper hangers select a piece of paper considerably larger than the spot to be patched and, taking care that the pattern is accurately superimposed, *tear* out the patch in an irregular oval or circular shape. The edges must be torn off from the front backwards, so that the edge of the patch all around will be bevelled toward the pattern perfectly matched. The irregular zigzag border will fade away into the rest of the design, and will not be noticed when dry.

Notes from the Field.

By Amy Brown Lyman, General Secretary.

National Service.

Opportunities for varied service in connection with the present national emergency present themselves to the women of the Relief Society. In addition to the regular relief work of the organization which is always of paramount importance, new duties and responsibilities have come. There will be many ways in which helpful service may be given. Each Relief Society woman will understand best her own possibilities and limitations and will choose to do her part, in this crisis, in the most economic and helpful way.

Some societies, particularly those in the farming districts, have been devoting themselves to food conservation, others located differently have been making, remodeling and laying away clothing, while still others have devoted their sewing meetings to Red Cross work. All of this work is important and commendable. Conservation work along all lines and social service work seem especially fitted for women.

Relief Society women have from the beginning seemed to understand the seriousness of the national food problem and have worked individually as well as in connection with the Society, to produce and conserve food for future needs. They have planted beans, corn, potatoes and grain and in some instances have done virtually all of the field labor connected with the production of these crops. They are preserving, drying and canning fruits and vegetables and are practicing the strictest economy in the general management of their homes. The work of food production and preservation is just as important in connection with the war as any other work to be done. The boy who works energetically on a farm is doing as much for his country as is the boy at the front and the woman who produces and conserves food is doing a work as worthy as any work her husband or brother may do in the country's service.

Those Societies who desire to take up Red Cross work will find in the following letter, which has been sent out to stake presidents, a plan for co-operating with the Red Cross.

Red Cross Work.

To Stake Presidents of the Relief Society. DEAR SISTERS: In the present national crisis there are many serious problems confronting the people of our country, among these are the conservation of food and the preparation for relief work as done by the American Red Cross.

The Relief Society has already taken steps toward the production, conservation and preservation of food, and from reports that have reached the office, we feel sure that through the efforts of its members the food supply will be greatly increased and very carefully conserved.

Some of our members are desirous of assisting with Red Cross work and inquiries have come to the office with regard to it. The General Board has delayed making definite recommendations in this matter until a plan could be devised whereby Relief Society women who desire to take up Red Cross work may do so in Relief Society groups and be known as Relief Society Red Cross workers, thus maintaining the identity of the Relief Society organization.

Red Cross Plan.

The plan of the Red Cross organization is to form a Red Cross Chapter in each county and to have the work in the county done under the direction of the Chapter. For convenience, Auxiliaries to the Chapter are formed for the purpose of doing specific work. An Auxiliary must have at least ten paid-up members, including a chairman, secretary and treasurer. It is a temporary local organization.

Where there is no county Chapter an Auxiliary at Large may be formed. An Auxiliary at Large must have ten paid-up members, and chairman, secretary and treasurer. In this case, the work is done under the immediate supervision of headquarters at Washington instead of under the supervision of the county Chapter. When a Chapter is formed within a county in which an Auxiliary at Large is located, the Auxiliary at Large may become an Auxiliary to the new Chapter.

How the Relief Society May Co-operate With the Red Cross.

It has been deemed best for the Relief Society stake boards to work directly with the county Chapter, where there is one. Accordingly, each stake Relief Society may, if it desires to do Red Cross work, form an Auxiliary under the direction of its county Chapter. Such an organization must have at least ten paid-up members, including a chairman, secretary and treasurer.

Where there is no county organization the Relief Society may form an Auxiliary at Large. This organization must have at least ten paid-up members and a chairman, secretary and treasurer. In this case, the work will be under the immediate supervision of the headquarters at Washington, instead of under the supervision of the county Chapter, until such a Chapter is formed within the county in which the Auxiliary at Large is formed. When such a Chapter is formed the Auxiliary at Large becomes an Auxiliary of the new Chapter.

In using either of the above plans the General Board sug-

gests that it might be a good thing to have the Auxiliary consist of members of the stake board and a member from each of the wards. A unit thus formed by the Relief Society would be entitled to draw from the Red Cross whatever materials the Society might be able to work up, and the work thus done returned to the Red Cross through the unit. In this way the Relief Society will get credit for all work done by its members and will also be able to make a complete and accurate itemized report of the work done by the Relief Society. Duplicate copies of all reports sent to the Red Cross headquarters should be retained in the stake files. Stake secretaries will be asked to furnish this information for the General Office.

The Relief Society units should bear the name "----- Stake Relief Society Auxiliary."

The General Board suggests that where Red Cross work is taken up, it be done at the work and business meetings. Any woman desiring to join the Red Cross may do so by paying \$1.00 annually, but any woman, whether a member or not, may do work under the direction of the Red Cross Auxiliary. All of the members in attendance at the work and business meetings may, therefore, be allowed to assist with the work.

The General Board would advise that while rendering this additional service, the Relief Society workers do not neglect the regular relief work of the organization, nor lessen their efforts toward maintaining its standard of efficiency.

Very sincerely yours,

EMMELINE B. WELLS,
CLARISSA S. WILLIAMS,
JULINA L. SMITH,

Presidency.

AMY BROWN LYMAN,
General Secretary,
28 Bishop's Building.

It is suggested that the stake president of the Relief Society act as chairman of the Relief Society Auxiliary, the stake secretary, as secretary, and the stake treasurer, as treasurer; also that the ward Relief Society president be the ward representative on the Auxiliary. As a great deal of the work of an Auxiliary devolves upon the chairman of supplies, it is suggested that the stake president select for this position one of the stake officers or board members. With this arrangement the stake president will be relieved of much of the detail work. The duty of the chairman of supplies will be to go to the Red Cross Chapter, procure bundles of cut-up and prepared material and distribute it to the wards through the official ward representative on the Auxiliary. The ward representative will then be respon-

sible for the material and will return the finished articles to the chairman of supplies, who will then forward it to the County Chapter of the Red Cross.

THE STORY OF A RELIEF SOCIETY BED QUILT.

Tooele Stake.

It will be remembered by most of our readers that at the time of the earthquake and fire in San Francisco the Relief Society of the "Mormon" Church was among the first charitable organizations in the country to send aid to the stricken city. Large quantities of flour and non-perishable foodstuffs were sent and also many articles of bedding and clothing.

The Tooele Relief Society, among other things, sent a warm bed quilt, with the hope that it might be given to someone who was bereft of home and comforts.

Mrs. C. R. McBride, the president of the Society, a daughter of the late President Francis M. Lyman and a woman of originality, as well as broad sympathies, conceived the idea of writing a comforting and cheering letter to be pinned inside the rolled quilt. In this letter she asked that the receiver of the gift send a return message to the Tooele Society, that a thread of sympathy might unite the hearts of those who willingly served with those who gratefully received.

In the middle of June, 1916, eleven years later, Mrs. McBride received the following letter from England, which completes the story of the Tooele Relief Society bed quilt. It appears that the quilt was not needed in the San Francisco disaster and was turned over to the Red Cross, and through the efforts of this Society it was placed in a home of need in England.

"May 20, 1916.

123 Roan St.
London St,
Greenwich,
London, S. E. 10.

"Mrs. Alice R. McBride,
Tooele, Utah.

"DEAR MADAM: As I received the nice quilt you speak of I thought it my duty to write you at once and express my thanks to you. It came in very useful, as I lost my husband at the front in March, 1916, which came as a great blow to me and my children. I have eight children and three working, but with the state of things now I find I can hardly exist; it is as much as I can do to keep going. I cannot go to work myself, as I have a baby of three, and four going to school.

"Hoping you will receive my thanks.

"Yours truly,
"MRS. COLEY."

ANOTHER RED CROSS STORY.

Taylor Stake.

This cake was made by Mrs. Georgina O'Brien, president of the Taylor Stake Relief Society, and sent as a complimentary gift from the stake to the Lethbridge Society, one of the newest branches in the stake. Being filled with patriotic zeal, the Lethbridge organization presented the cake to the Red Cross Society.



with the hope that it might be sold with profit by the Society.

The cake was placed by the Red Cross Society in the window of a jewelry store, where it was raffled at 10c per chance, netting the Red Cross \$203.35. The winner in the contest sent the cake on to Glengary, where it was raffled a second time, bringing \$200.00. The total amount received for the cake was \$403.35.

While the Relief Society does not raise funds through the method of raffling, still this incident will be interesting to our readers.

Oneida Stake Annual Report.

Through an oversight at our general officers' meeting in April, the General Secretary failed to mention among the best reports for 1916, that of the Oneida stake. The Oneida stake has always been foremost in Relief Society work, and under the careful guidance of Mrs. Nellie P. Head, the new stake president,

it is not only living up to the old ideals, but is forging ahead along all lines of progress. We are pleased to make this public apology and to record good wishes for the future welfare of this energetic stake society.

A Welcome Visitor.

Miss Margaret Edward, who has just been released from the Eastern States Mission, was a most welcome visitor recently at Relief Society headquarters. Miss Edward was President of the Relief Society in the Eastern States. She was one of our most energetic and capable officers, and left her branches in splendid working condition.

Another interesting visitor was Mrs. Henrietta W. Calvin of Washington, D. C. Mrs. Calvin is a specialist in home economics for the National Bureau of Education, with headquarters in Washington, D. C. This bureau is an advisory for the colleges and universities in the United States. It is interesting to note that Mrs. Calvin receives a salary of \$3,500. Her services are paid for at the same rate as those of the men in the department. It is always a source of gratification when a woman who does the same work as that done by a man receives the same remuneration.

Relief Society Nurse School.

The Relief Society School of Obstetrics and Nursing will be open for instruction on September 17, 1917. From the number of inquiries which are coming into the office it is expected that the attendance will be larger than usual.

In addition to the regular courses that have been offered in the past, the School this year has added short courses in the following subjects: Drugs and solutions, contagious diseases, sterilization, first aid work, and practical demonstrations in nursing. This latter course will include the care of the patient in bed, bed-making, etc.

Arrangements will also be made for students to have an opportunity to be responsible for a number of hours of actual nursing during the term, under the direction of the School. Practical experience is one of the most important features in connection with the work of a young physician or a nurse, and the wise and up-to-date physician or nurse will make almost any sacrifice in order to have the early opportunity to put into practice the theories gained through study. Many of the modern medical schools are considering the matter of requiring the young physician who has completed the medical course to give one year's free hospital service as interne or house doctor before a diploma is granted him.

The tuition for the Nurse course will consist of a cash payment of \$25 and thirty days' service in charity nursing; the tuition

for the course in Obstetrics will consist of a cash payment of \$50 and service at five charity obstetrical cases or thirty days' service in charity nursing. The charity service required will be given in the respective wards under the direction of ward presidents. In case a student changes her residence her services will be transferred to her new place of residence.

It is hoped that the Relief Society as a whole will show a keen interest in the School and that the various ward organizations will help the School and help themselves by making an effort to increase the attendance.

The Ensign Relief Society,

During the early spring, had special lectures given in Home Gardening and Canning and Bottling of Fruits and Vegetables. These lectures have already borne good fruit.

The stake officers recently sent out a call to all of the wards to collect worn and cast-off clothing and all surplus materials, whether new or old. The old clothes will be ripped up, cleaned and pressed, and with the remnants and odd materials, will be made into new articles of clothing. As a result of this special effort, many families will be helped during the coming winter.

Alpine Stake.

The Alpine Stake Relief Society and Y. L. M. I. A. joined together in an effort to increase food supply. As a stimulus, they offered prizes as follows: \$5 for the largest quantity and best quality of dried fruit, dried corn or beans; \$4 for second prize, \$3 for the third prize; \$2 for the 4th prize; and \$1 for the 5th prize. They also asked each individual member in the stake to be prepared to donate to the Society 3 pounds and upwards of the following: dried fruit, dried corn, squash, beans and peas. This Society is also collecting old clothing to clean, remodel and lay away for future need.

Wasatch Stake.

The Wasatch Stake Society has planted one-half acre of potatoes and from present indications a good crop will be produced.

This Society has purchased, with Sunday eggs, 200 fruit jars which the members are filling with fruit and vegetables. They have purchased a pressure cooker, and are renting it to individuals at 10c per day.

Each member of the Society who has a kitchen garden is, according to agreement, sharing her garden supplies with those who are in need.

St. George Stake.

The Toquerville Relief Society is co-operating with the canning company in the matter of putting up fruit. In return for

a number of days' service given to the cannery by Relief Society members, these same members are privileged to bring their fruit to the cannery where they do their own canning under the direction of the manager.

Benson Stake.

At the recent conference of the Benson stake held in Lewiston, one of the striking features was the music furnished by the stake choir under the direction of Mrs. Emma Thornley. In addition to good voices there was evidence of careful training and painstaking effort. During the few weeks immediately preceding the conference Mrs. Thornley visited each of the wards and there held practices with the ward singers.

From the Lewiston Third ward of the Benson stake comes the report that the teachers' visits in this ward during the last year were up to the standard of 100 per cent.

Bingham Stake.

It is interesting to record that two Relief Society teachers of the Beaver ward traveled thirty miles in an automobile to visit three families.

Mrs. Peter Kelly of Iona ward has been a Relief Society teacher for fourteen years, and in that time she has missed making her monthly district visits only twice.

DELICIOUS IDAHO POTATO CAKE.

2-3 cup butter	3½ teaspoons baking powder
2 cups sugar	1 teaspoon cinnamon
Yokes of 4 eggs	1 teaspoon nutmeg
1 cup hot mashed potatoes	1 cup chopped walnuts
½ cake chocolate (melted)	Whites of 4 eggs.
½ cup milk	2 cups flour

Bake slowly in moderate oven.

—Zina E. White, Thatcher, Ida.

Current Topics.

By James H. Anderson.

ANOTHER GOVERNMENT LOAN, this time for \$5,000,000,000, is to be asked from the American people in September or October.

THE DROUTH of 1917, following a long, hard winter, has had a damaging effect on crops in the United States, especially on grain.

GERMAN INSURANCE companies have been forbidden to do business in the United States for the period of the war, as a precaution against American government secrets reaching the kaiser.

TWO THOUSAND AEROPLANES, to be built in the United States during the next twelvemonth, are expected to be an important factor in deciding the war against Germany.

THE DRAFT for drawing American troops for compulsory service was held on July 20. It is anticipated that thereunder an army of at least 5,000,000 men, if necessary, may be obtained in a short time.

AUTOMOBILE ACCIDENTS have shown a considerable increase in number in Utah during July, chiefly the result of reckless driving, and this not always on the part of the victims.

AN EMBARGO on the shipment of practically everything except cotton that can be of value to the enemy governments has been declared by President Wilson, under the new law.

THE JEWS in Russia are to be given equal rights with other citizens there, by the new government, when the latter gets into real control of the situation.

THE EUROPEAN WAR developed much severe fighting on the western battle front during July, with little change in the relative positions of the combatants.

THE GERMAN CHANCELLOR, Von Bethmann-Hollweg, who termed the treaty with Belgium merely a "scrap of paper," resigned in July because of the peace agitation against him; but his successor, Dr. Michaelis, is as much of a war advocate as was the retired premier.

TWO AMERICAN WIVES of German war prisoners confined at Fort Douglas, Utah, Mrs. I. von Elpens and Mrs. Eleanor Gebhardt, are in Salt Lake City, where they may visit their husbands occasionally.

PROHIBITION went into effect in Utah on August 1, with practically little change in the outward aspect of affairs further than the commendable disappearance of "drunks" on the streets of the larger cities.

SIAM is the last of the nations to recognize a state of war with Germany. Now the nations are all in, in one form or another, even to those ostensibly remaining neutral, who suffer more than some of the active war participants.

GREAT BRITAIN has an ample food supply for the present year, according to official announcement, notwithstanding the German submarine campaign. The supply for 1918, owing to crop shortage, now is the cause of worry.

THE BELGIAN war commission to the United States, which made a trip to the Pacific coast in July and stopped at Salt Lake City en route homeward, was both pleased and encouraged by the evidences of practical friendship received in America.

FOOD CONTROL in the United States, by the national government, is now to be demonstrated as to its practicability. The first step is a new army of government officials and employes to be paid by the people who remain in the fast-depleting ranks of the producers.

AMERICAN TROOPSHIPS crossing to France were attacked by a fleet of seven German submarines, and some of the vessels narrowly escaped destruction. Six of the submarines were destroyed and the seventh disappeared.

THE RUSSIAN CZAR was accused of favoring a separate peace with Germany. The new Russian government, by its factionalism, seems to favor the transfer of a large portion of Russia to German domination.

LABOR STRIKES, where the strikers resort to violence and require control by military force, have had a serious development in Arizona, Washington, California, Montana, and other States in the United States, in July; coming at a time of war, they indicate a regrettable lack of patriotism among their promoters.

WOMEN in the British army, as carpenters, chauffeurs, and mechanics generally, are being utilized to such an extent that many thousands of men thereby are released for active duty on the firing line.

SUFFRAGIST PICKETS at the White House in Washington were sentenced in July to sixty days in jail, although they had not created any real disturbance. The severity of the punishment was such an outrage that President Wilson was impelled to pardon the sixteen women thus sentenced.

AT OGDEN, Utah, the county farm board advocated the training of the city school teachers there, by giving them six weeks of real farming, under pay, for the practical benefit of the pupils. The teachers objected, and there will be no such training.

GERMANY may be short of food, as alleged by her antagonists, but the almost overwhelming defeat of the Russians by the Teutons in the last week of July shows that Germany is not yet on the verge of collapse or defeat, and that the war is likely to go on a long time yet.

RACE RIOTS at East St. Louis, Ill., in the early part of July resulted in the death of a considerable number of persons, both of negroes and white people. The action of both men and women in the white mob was quite as brutal as anything of that kind charged against the negroes.

MANY AMERICAN TROOPS, particularly those from the Pacific States, have been sent over the Pacific Ocean to Honolulu, which probably means that ultimately they will reach the fighting line on the Egyptian front, that is, in battle with the Turks in Syria.

A SOLDIER'S BRIDE, Mrs. Hazel Blauser Carer, donned an army suit and succeeded in accompanying her husband from Douglas, Arizona, to France, from where she was returned to the United States. The chief effect of her exploit was to have her husband reduced from a corporal to a private.

PREMIER A. F. KERENSKY was made dictator in Russia in the latter part of July, in the hope that he could restore order and unity there. The Muscovite revolution has developed the fact that, whatever may be the theories of the social democracy there, practical demonstration of the system shows the weakness of "too many bell-wethers."

Home Science Department.

By Junette A. Hyde.

The Relief Society is pleased to co-operate with the Utah-Idaho Sugar Company in offering prizes for the best display of preserves and dried fruits. We are very sure our sisters will profit by the opportunity afforded for placing their "toothsome" goodies on display. Not only are they given the privilege of exhibiting their fruits in their own county fairs, and receiving the prize which is offered by the Utah-Idaho Sugar Company, but they may also place the same exhibit with the State Fair, and receive the prize offered by the State Fair Association. In order that there may be no misunderstandings in the matter, please read very carefully all rules that regulate the prizes given through the Sugar Company. If you are in doubt as to any questions, you may write Bishop H. S. Cutler, Vermont Building, Room 410, Salt Lake City.

UTAH-IDAHO SUGAR COMPANY OFFERS PRIZES.

The Utah-Idaho Sugar Company aims to stimulate interest in the campaign for food conservation.

To encourage a wider activity in the conservation of the Utah fruit crop, during the 1917 season, and also to stimulate a greater appreciation for the work of Utah artists, the Utah-Idaho Sugar Company has just announced a competitive contest of an unusual sort to run from June 15 to September 25.

The contest is open to individuals and members of various societies, organizations, schools, and clubs, throughout the state, and handsome and appropriate prizes will be awarded for the best and most artistic display of fruits, jellies, preserves, etc., all of which are to be exhibited at the Utah State Fair.

It is planned to include in the contest a large number of women's organizations, such as the various Relief Societies of the Church, all of the patriotic clubs and societies of the state, the Young Ladies' Mutual Improvement Association, the Sabbath schools, and Primary associations, as well as the universities, colleges, normal schools and public schools. The canning factories of Utah are also invited to enter the contest and the one putting up the most fruit will receive a handsome painting by a well known Utah artist.

The prizes include many gems of original art from the brush and pen of Utahus. In every case the prize has been carefully

selected, with the object of stimulating a greater love for the fine arts.

It is pointed out that many Utah artists have won wide recognition wherever their work has been shown, at national and international art exhibitions.

All successful competitors must submit to the Utah-Idaho Sugar Company their recipes followed in the fruit preserving. The recipes are to become the property of the sugar company.

The prizes offered are as follows:

RELIEF SOCIETY.

A.—To the stake Relief Society which preserves the largest amount of fruit for charitable purposes, a painting, "Still Life, Fruits," by Mary Teasdel.

B.—To the stake Relief Society which dries the greatest amount of fruit, a painting by Lee Greene Richards.

C.—To the Relief Society member making the largest amount of: (1) Dried fruit, (2) Jam and jellies, (3) Fresh fruits, (4) Fruit juices, one copy of E. B. Wells' book of poems in each class.

D.—To the Relief Society member in Salt Lake county making the best display of preserved fruits, a leather hand bag, designed and executed by Ruth Harwood.

DRYING FRUIT.

We suggest the following method to those who possess drying frames: Use a drying frame which may be made at home, constructed of very inexpensive materials, the size of the same to be determined by the size of space you wish it to occupy. Take four pieces of two by four, fasten them together very securely, tacking on the surface the chicken netting No. 2 over which place a piece of white mosquito netting. This sort of a frame gives a perfect ventilation from the bottom surface, as well as from the top from which place the fruit and vegetables do not require so much care as the fruit that is dried on boards or tables. It is well to have a piece of muslin or netting to cover the fruit on the upper surface in order that it may be protected from flies and insects.

We suggest to those who have not the facilities for canning fresh corn, to dry it according to pioneer methods, as there will be a great market for the same. It is easily handled and shipped and less expensive and keeps indefinitely if kept in closed bottles or tin cans away from moths. Some seal the bottles.

EDITORIAL

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Motto—*Charity Never Filleth*

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RELIEF SOCIETY MAGAZINE

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SEPTEMBER TWENTY-FIRST, EIGHTEEN TWENTY-THREE.

Losing One's Self in Christ Jesus. There is an old phrase which was often on the lips of the Pilgrim Fathers, and Mothers—those stern non-conformists and religious enthusiasts who trained themselves and their children in the school of self-repression, hard work and rigid spiritual discipline. It was the advice to “lose yourself in Christ Jesus!” To forget self and selfish pleasures, self-aggrandizement, while constantly seeking the welfare and happiness of others. The phrase lost much of its original genuineness as the drift of religion lost its savor and integrity; and it finally became, as it were, a stock-worn religious platitude.

Modern Individualism. At no time in the world's history has the worship of Self attained more prodigious proportions than exists all around us today. The self-made man is the modern god. I, me, mine, these are the shibboleths of the present. Enlarged somewhat, the worship includes my father, my wife, my child. Societies for the extolling of parents who have in any way distinguished themselves, multiply in the land. Sons and daughters of every conceivable character rise up and flatter themselves by telling about their won-

drous forebears. The beauty and value of the germinal principle in all this ancestor worship—that of shaping youthful character by proper pride in honest ancestry—is too often lost under the verbiage of cheap oratory and the tawdry social climbing begotten of class distinctions and exclusive social groups. Imagine, if you can, the consternation of our Pilgrim fore-parents if they could behold some of their fashionable descendants of today.

The social ideal of the true Latter-day Saint is a happy combination of the best there is in individualism and communism. To respect **The Whole** is self enough to live on the highest plane, and **Greater than** individualism and communism. To respect **any Part.** self enough to live on the highest plane, and to love all men enough to seek the good of the whole community rather than the pleasures of the individual is the aim of every Saint. Add to this practical ideal the spiritual parallel, and you have fertile ground for the planting of the principles of redemption for the dead. There is no visible reward, no outer commendation, for the man or the woman who seeks after his or her dead. No one rises up to bless, none voice their gratitude, and no earthly gifts repay the zealous toiler for the dead.

What a day for Saints to remember; what a vision for Saints to recall. The open door for **The 21st of** the prisoner, the eyesight for the blind; the **Sept., 1823.** the procession of devout readers had read Malachi for centuries and never knew 'till the Angel Moroni taught the youthful Prophet to read understandingly, the promise made to the fathers. The hearts of the children shall turn to the fathers, said the angel. Who can doubt its fulfilment!

If we would know the joy, the bliss of the true follower of Christ Jesus, we must respect self, family, living friends, and still love our ancestors sufficiently to lose ourselves in the work and mission of our Savior. He gave His whole life living, and His body on the tree, to save others. All the words we speak, all the acts we perform, that tend to save souls are Christ-like. When we are actually the means of converting some loved one, how supreme is our joy! Then how great is the labor that opens the prison door for hundreds—nay thousands, of spirits, which are helpless without that vicarious assistance. Beautiful day in a beautiful month that brought so beautiful an opportunity to mortals to lose themselves in Christ Jesus while finding themselves at life's close safe in His ineffable companionship. We honor thee, the twenty-first day of September, 1823-1917.

Guide Lessons.

LESSON II.

Theology and Testimony.

FIRST WEEK IN OCTOBER.

ISRAEL IN JUDITH'S TIME.

(Reading: The Story of Judith, in the Apochrypha. Reference: Smith's "Old Testament History," chapter 27, page 226.)

The previous lesson—on Israel in Exile—took us on a brief excursion from the Promised Land into the domains of the Persian Empire; this lesson brings us back to Palestine, the home of the Chosen People of God. But here we shall find a very different land from that which we have known in other days.

About six hundred years before Christ the House of Judah was taken captive to Babylon. Some years prior to this the other tribes had been taken captive by Shalmaneser. So that for the period of about seventy years the land of Palestine contained but a few "remnants" of the favored people. But about 336 B. C., fifty thousand and more of the scattered Israelites returned, by permission of Cyrus the Great, and began to build Jerusalem and the Temple. And so at least some of the Jews once again "sat under their own vine and fig tree" in the land of their inheritance.

Of the conditions that prevailed in Palestine at this period, Dr. Smith says: "The people again presented, as in the wilderness, the outward aspect of the Church of the living God. Owing their revived political existence to the will of Persia, they could not at first establish a new monarchy; nor was the attempt ever made, till the usurpation of an alien—Herod the Idumæan—seemed to challenge their true King, the Christ, to assert His rights. The people seemed to have learned to wait for His kingdom.

"Our admiration for the magnificence of Solomon's Temple is not unmingled with a misgiving of some loss of spirituality, and its destruction broke through a tradition which leaned toward an undue reliance upon ceremonies. The second Temple, so strikingly inferior in outward splendor, nay, even the visible sign of Jehovah's presence in the Shekinah, became the centre of a more spiritual worship.

"While the great festivals, like the other Mosaic institutions, were for the first time punctually observed, the experience of the Captivity, and the examples of such men as Daniel, had taught

the people that God might be worshipped not in Jerusalem only; and their local meetings in the synagogues, which some suppose to have begun during the Captivity, became a regular institution. The Scriptures, collected into a "canon" soon after the return, superseded the prophetic office; their regular reading in the synagogues prevented that ignorance which had been so fatal under the monarchy; and the "scribes," who devoted themselves to their exposition, shared the respect paid to the priests and Levites. Prayer, private as well as public, regained that supreme place in God's worship which had been usurped by rites and ceremonies. The Sabbath, which the prophets never cease to represent as the keystone both of religion and of the charities of social life, was firmly established, after a sharp contest with worldly selfishness. Idolatry was henceforth unknown; and the attempt of the Syrian kings to impose its practice adorned the Jewish Church with a cloud of martyrs, whose constancy confirms the many other proofs that the people had attained more spiritual faith.

"The shades of this fair picture were as yet in the background, and the current of the history brings them into prominence soon enough. They are the vices which our corrupt nature distils from these very virtues; spiritual pride, perverting the uses of God's worship; oppression and immorality, excused by the privileges of God's people."

This spirituality is confirmed by the details of the Book of Judith. Suffering, deprivation, and persecution generally has the effect of reducing pride to the dust. It often did so with the Nephites and the Jews. It did so on this occasion. For seventy years the people of Israel had lived among strangers who despised and pillaged them. And now they were back again in their native land with none to molest them except from the outside. No wonder they turned gratefully to serving God all the day. When, therefore, a foreign army once more threatened their peace and security, instead of making alliances with the broken reed of heathen princes, they looked to Jehovah for succor. "Every man of Israel," we are told by the author of Judith, "cried to God with great fervency, and with great vehemence did they humble their souls. Both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins. Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth about the altar, and cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at."

The heroic deed of Judith and the circumstances attending it

furnish an interesting illustration of how the Lord answers prayers as compared with the manner in which men sometimes expect Him to do.

It will be remembered that, when the army of the great king marched up against the town of Bethulia, in Samaria, the people gathered in that stronghold to withstand the invading forces. It will also be remembered that Holofernes, the leader of those forces, believed that the Israelites there trusted to their defenses for protection against defeat, and so he suddenly decided to lay siege to the fortified town. Thus he unwittingly fell a prey to the Nemesis that lay in wait for him. The siege continued till the Jews were reduced to the extremities of thirst. Whereupon, the local authorities, urged by the women and children to do something to relieve the situation, consented to surrender to the enemy—if God did not deliver them within five days.

That God would so deliver them these men believed without question. No doubt the words of Achior to Holofernes himself fully expressed their sentiments in the matter: "Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world." And the elders of the people knew they had not sinned before the Lord. So there could be nothing else but a deliverance by Him. "Be of good cheer," said Ozias, one of these rulers, "let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly."

Judith evidently had more trust even than the leading men in Bethulia that God would bring about a deliverance of the people. "Hear me now, O ye governors," she reproached them, "for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. And now who are ye that have tempted God this day, and stand instead of God among the children of men? For if he will not help us within these five days, he hath power to defend us when he will, even every day. Therefore, let us wait for salvation of him, and call upon him to help us."

But how was the Lord to deliver the people? The obvious way, in the judgment of the governors, was for the Lord to furnish a supply of water. This would be easy for the Lord to do by means of rain. That this is precisely what they thought is evident from what they said to Edith: "Therefore, now pray thou for us, because thou art a goodly woman, and the Lord will

send us rain to fill our cisterns, and we shall faint no more." The Lord, however, had a simpler and more effective way of relieving the situation. He used the faith, intelligence, and courage of this woman through whom to accomplish what they had prayed for, but what they had expected would be done in quite a different way. It is much to their credit, however, that they did not try to explain the matter on natural principles, and say: "Oh, that was not an answer to prayer at all. It would have happened anyhow. Our deliverance came about in a perfectly natural manner, and God had nothing to do with it." Perhaps they would have done so had they lived in our scientific age.

The fact that the governors of Bethulia took this whole event in such good part would argue a high degree of respect for woman. They do not appear to have deemed it offensive at all or out of the way in the least. Perhaps it was due to the commanding personality of Judith, for she was not only a pious woman, but a woman of great independence, intelligence, and leadership.

Three other points are worthy of notice. On her journey she wore sandals on her feet, bracelets on her arms, chains on her neck, and rings on her fingers. In fact, she "decked herself bravely," we are told, "to allure the eyes of all men that should see her." Her fare consisted of a bottle of wine, some parched corn, lumps of figs, and fine bread. Also she carried a cruse of oil for ointment purposes. At midnight, while she was away, she went to the valley of Bethunia to wash herself in the fountain. On her return to Bethunia, "the women of Israel ran together to see her, and blessed her, and made a dance among them for her; and she took branches in her hand, and gave also to the women that were with her. And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women; and all the men of Israel followed in their armor with garlands, and with songs in their mouths."

QUESTIONS.

1. Describe the conditions that prevailed in Palestine at the time of Judith. 2. What is said of the spiritual condition of the people in Palestine at the time? 3. Compare the faith of Judith with that of the people generally. 4. How did the governors seem to think their prayers for deliverance would be answered? 5. Was their prayer the less divinely answered that it was done in a "natural" way? Explain. How are prayers answered? 6. What did Judith eat? How was she dressed? Describe the manner in which she was received on her return.

BIBLE LESSON FOR OCTOBER.

"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding."

Bible, Joel, Chapter 3.

Book of Mormon, Ether, Chapters 1-15.

Psalms, Chapters 45-68.

LESSON 11.

Work and Business.

SECOND WEEK IN OCTOBER.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN OCTOBER.

GENEALOGY.

THE ANCESTRY OF THE TEUTONS.

Before about 50 B. C. historical knowledge of the Teutons is lacking. For approximately the 1,000 years prior to the birth of Christ, present day historians' interest centers about the decline of the Tigris-Euphrates and the Nile river valleys' civilization and the rise of the Greco-Roman about the Mediterranean as a center. But we know very little about their neighbors, the Teutons, north of the Alps and the Balkans. Our problem is, whom are they descendants of? This question is of comparative little interest to the historian who writes from the biological point of view of life. But to the Latter-day Saint whose belief is "the earth will be smitten with a curse, unless there is a welding link of one kind or other between the fathers and the children—and that "we without them cannot be made perfect, or they without us cannot be made perfect." to such, we repeat, the question is all-important.

In the absence of history we have to go to other means of identification. In the preceding lesson we quoted the historian Tacitus on these characteristic institutions, namely, religion, the family life, and government. Historians of political science acknowledge that popular, representative government is a contribu-

tion of the Teutonic people. Greece and Rome had democratic government, but the classes, deprived of democratic rights, were much larger, and they did not know representative government.

In the folk mob, or meeting of the freemen of the Teutons, to consent to or reject matters of importance in government, we have the popular element and witanagemot, or meeting of the wise men, of the tribe to counsel the king, we have a nucleus for the representative element of government. Out of these practices have been developed our present democratic representative government.

These checks on their officials are evidence of their love of freedom. Tacitus says: "They chose their kings by birth, their generals for merit. These kings have not unlimited or arbitrary power, and the generals do more by example than by authority. To reprimand, to imprison, even to flog, is permitted to the priests alone, and that not as a punishment, or at the general's bidding, but, as it were, by the mandate of the god whom they believe to inspire the warrior."

About the time of the birth of our Savior they were under the government of the half-constituted provinces of Rome beyond the Rhine. It was military and oppressive. In 9 A. D. Germany, under the leadership of Arminius, the German chieftain, and a most likely progenitor of the Anglo-Saxons of England, took up arms for her independence against Roman government. Arminius knew well the gigantic powers of the oppressor. He was no rude savage, fighting out of mere animal instinct, or in ignorance of the might of his adversary. He was familiar with the Roman language and civilization; he had served in the Roman armies; he had been admitted to the Roman citizenship, and raised to the dignity of the equestrian order. It was part of the subtle policy of Rome to confer rank and privileges on the youth of the leading families in the nations which she wished to enslave. Among other young German chieftains, Arminius and his brother, who were the heads of the noblest houses in the tribe of the Cherusci, had been selected as fit objects for the exercise of this insidious system. Roman refinements and dignities succeeded in denationalizing the brother, who assumed the Roman name of Flavius, and adhered to Rome throughout all her wars against his country. Arminius remained unbought by honors of wealth, uncorrupted by refinement or luxury. He aspired to and obtained from Roman enmity a higher title than ever could have been given him by Roman favor. It is in the page of Rome's greatest historian, that his name has come down to us with the proud addition of the real German liberator. (Creasy, "Decisive Battles of the World," p. 130.)

Ranke, the foremost of our universal historians, says concerning the situation Arminius had to meet that "the self-govern-

ing powers, that had filled the old world, had bent one after another before the rising power of Rome, and had vanished. The earth seemed left void of independent nations." "If," says Creasy, "Arminius had been unsuccessful, our Germanic ancestors would have been enslaved or exterminated in their original seats along the Eyden and the Elbe. The island would never have borne the name England and 'we, this great English nation, whose race and language are now overrunning the earth from one end of it to the other,' would have been utterly cut off from existence" (p. 129).

In the above event we see a spirit which reminds us of the spirit manifested in II Chronicles 10:1-16.

Concerning their family life, Tacitus says:

"Their marriage code, however, is strict, and indeed no part of their manners is more praiseworthy. Almost alone among barbarians they are content with one wife, except a very few among them, and these not for sensuality, but because their noble birth procures for them many offers of alliances. The wife does not bring a dowry to her husband, but the husband to the wife. The parents and relatives are present, and pass judgment on the marriage gifts, gifts not meant to suit a woman's taste, nor such as a bride would deck herself with, but oxen, a caparisoned steed, a shield, a lance and a sword. With these presents the wife is espoused, and she herself in turn brings her husband a gift of arms. This they count their strongest bond of union, these their sacred mysteries, these their gods of marriage. Lest the woman should think herself to stand apart from aspirations after noble deeds and from the perils of war, she is reminded by the ceremony which inaugurates marriage that she is her husband's partner in toil and danger, destined to suffer and to dare with him alike both in peace and in war. The yoked oxen, the harnessed steed, the gift of arms, proclaim this fact. She must live and die with the feeling that she is receiving what she must hand down to her children neither tarnished nor depreciated, what future daughters-in-law may receive and may be so passed on to her children. This with their virtue protected they live incorrupted by the allurements of public shows or the stimulant of feasting. Clandestine correspondence is equally unknown to men and women. Very rare for so numerous a population is adultery, the punishment for which is prompt, and in the husband's power.

"* * * The loss of chastity meets with no indulgence; neither beauty, youth, nor wealth will procure the culprit a husband. * * * Still better is the condition of those states in which only maidens are given in marriage, and where the hopes and expectations of a bride are then finally terminated. They receive one husband, as having one body and one life, that they may have no thoughts beyond, no further reaching desires, that

they may love not so much the husband as the married state. To limit the number of their children or to destroy any of their subsequent offspring is accounted infamous, and good habits are here more effectual than good laws elsewhere." (Tacitus, "Germany and Its Tribes," pp. 100-102.)

"Tradition says that armies already wavering and giving way have been rallied by women who, with earnest entreaties and bosoms laid bare, have vividly represented the horrors of captivity, which the Germans fear with such extreme dread in behalf of their women, that the strongest tie by which a state can be bound is the being required to give, among the number of hostages, maidens of noble birth. They even believe that the sex has a certain sanctity and prescience, and they do not despise their counsels, or make light of their answers. In *Vespasian's* day we saw *Xeleda*, long regarded by many as a divinity. In former times, too, they venerated *Aurinia*, and many other women, but not with servile flatteries, or with sham deification." (Tacitus, p. 93.)

The characteristic in the Teutons to which we wish to draw attention in religion is expressed by Rogers in "A Student's History of Philosophy." There is a fourth element which enters into modern life—the Teutonic. The contribution which it makes is the human material in which the Roman, Greek and Christian contributions were to be brought together and realized.

Conceivably, the Roman world might have had within it the power to make a fresh start, and assume their new task. But historically this was not what happened. If civilization was to be carried on at all, it could only be by the assimilation of this new (Teutonic) material.

Hopeless as the task appeared, in reality the Teutons, though barbarians, had in them the possibilities of a higher development than any that had preceded. Their most striking characteristic was a pronounced sense of individuality and love of freedom; but along with this there went a simplicity of character and a ruggedness of moral nature and a clearness of life which furnished admirable soil for Christianity." (pp. 212, 213.)

Tacitus tells us that the Teutons preserved their race purity to a remarkable degree. In this respect they were like the Jews. And on somewhat the same principles as the Jews. Dr. *Vorsaeuger*, a prominent rabbi of San Francisco, in reviewing the causes of this race preservation among the Jews, attributes it to the school, home and church.

From the traits we have noted in the above institutions of the Germans, we can say with Professor West, head of the department of history in the University of Minnesota, that "the Germans resemble the Hebrews in a serious, earnest, imaginative temperament, which has made their Christianity differ widely

from that of the clear-minded, sunnier peoples of southern Europe. They felt the solemn mystery of life, with its shortness of days, its sorrows, and unsatisfied longings." (West's "Ancient World," p. 573.) Life to them, according to Green, "was built * * * on the proud self-consciousness of noble souls."

The above traits and institutions point strongly to the Teutons, the ancestry of the "Mormon" people, being a part of the lost Ten Tribes of Israel.

In our next we shall consider the neighbors of the Teutons.

QUESTIONS.

By what institutions do we try to determine the ancestry of the Teutonic people.

What are the chief characteristics of the government of the Teutons?

Of the family life of the Teutons?

In what respect is the Teutonic people a fertile soil for Christianity?

With whom, genealogically, do these institutions most probably link the Teutonic people?

AUTUMN LEAVES IN LITERATURE.

Fall time with its wealth of color and bounties of the harvest home, has inspired almost as many songs and stories as has the blossoming spring. These autumn leaves of literature give an added charm when read in the season thereof. The enjoyment of them may be increased by sharing them with one another. For these reasons we suggest that an hour be spent in class, and many hours in the home, reading the songs and stories appropriate for the autumn time.

One poem especially that should be read and re-read is James Whitcomb Riley's—"When the Frost is on the Pumpkin and the Fodder's in the Shock." It breathes the spirit of Thanksgiving as expressed from the heart of an old farmer, and suggests pictures of the fall time in such artistic lines as these:

"The husky-rusty rustle of the tassels of the corn
And the raspin' of their tangled leaves as golden as the morn.

"The stubble in the furries, kindo' lonesome like, but still
A preachin' sermons to us of the barns they growed to fill."

The whole poem may be easily obtained and read in class.

Helen Hunt Jackson, the author of "Ramona," has also given us several delicate little lyrics of autumn. The following lines are taken from one of them:

SEPTEMBER.

"The golden rod is yellow.
 The corn is turning brown;
 And trees in apple orchards
 With fruit are bending down.
 * * * * *

"The sedges flaunt their harvest,
 In every meadow nook,
 And asters by the brookside
 Make asters in the brook."

She sings also in another poem of "October's bright blue weather," and in still another of November as the time "when a! wild things lie down to sleep."

John Greenleaf Whittier is another poet who expresses the spirit of autumn in several poems. His "Corn Song," which closes the poem called "The Huskers," rings with lusty lines like these:

"Heap high the farmer's wintry hoard,
 Heap high the golden corn,
 No richer gift has autumn poured
 From out her lavish horn."

In "Mabel Martin," Whittier also pictures the husking bee and tells us an interesting story of a girl whose mother has been killed as a witch by the Puritans of New England.

Another of his poems, "The Pumpkin," is in a lighter vein. The following stanza is taken from it:

"Oh, on Thanksgiving day, when from east and from west,
 From north and from south comes the pilgrim and guest,
 When the gray-haired New Englander sees round his board
 The old broken links of friendship restored,
 What cheers up the heart, what moistens the eye,
 What brings back the past like a rich pumpkin pie?"

But of all the songs of thanksgiving none breathe the spirit of gratitude so truly as do the songs of praise found among the Psalms, the following of which is illustrative:

"Make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness; come before his presence with singing.

"Know ye that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

"Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him, and bless his name.

"For the Lord is good, his mercy is everlasting: and his truth endureth to all generations" (Ps. 100).

One of the sweetest stories of the autumn time also comes from the Bible—the Story of Ruth, who gleaned in the fields of Bethlehem. This simple pastoral pictures in a beautiful way the life of the common folk of Israel, showing them at work in the field and at their homely daily duties.

Many other stories have been set in the autumn time. The old Greek tale of Persephone is one of them. It tells us about Mother Ceres, the goddess of the harvest, who had one beautiful daughter Persephone.

One day Persephone was playing with the sea nymphs when Pluto, the god of the underworld, suddenly appeared in his chariot drawn by four coal black steeds. He seized Persephone and bore her away to his home under the earth.

When Mother Ceres found that her daughter had been stolen, she grieved so much that she could not work. The harvests were neglected; the plants drooped and died, the leaves fell and winter covered the earth.

Mother Ceres meanwhile went searching everywhere for her lost child. When she finally learned from Apollo where Persephone had been taken, she appealed to Jupiter, the great All Father. Jupiter commanded Pluto to release the girl, and Persephone was returned to her mother. The earth immediately grew glad again. The birds returned, the blossoms and leaves came back to the trees and the world became fruitful once more.

Another interesting old-time tale suggestive of the harvest season, comes to us from the American Indians. This story "Mondamin," which is an Indian name for corn, tells how this grain came as a gift from the Great Spirit to the poor Indians. In the legends of the Redmen, the corn plays an important part. Edna Dean Proctor, in a stirring poem, suggests that America's emblems be "the bounteous golden corn."

Besides these old time tales suggestive of the harvest time, there are many modern stories set in the autumn time, particularly in connection with Thanksgiving. This holiday, given to us by the Pilgrims, has clustered much romance about it.

Among the most interesting of the stories that rightly belong to this time is "The Courtship of Miles Standish," by Longfellow. This is a most artistic poem picturing the Pilgrim life and thought and telling of the courtship of Priscilla, the Puritan maiden by the captain of the Pilgrim army. Instead of going himself, Standish sends John Alden, Priscilla's lover. John crushes his own feelings to do the bidding of his friend, but Priscilla who reads her lover's heart turns the proposal towards John. Standish is rejected; he denounces John as a traitor, and leaves on an expedi-

tion against the Indians. News comes that the Captain is slain. Priscilla and John are united, and just as the ceremony is being performed, Standish reappears. Forgiveness and reconciliation follow and all ends well.

This story, to be fully enjoyed, should be read in its poetic form by Longfellow. Its pictures of Pilgrim life and its Biblical allusions are splendid.

Another story that breathes the spirit of true Thanksgiving is that of our Pioneers. The tale of the Crickets and the Seagulls has come to be a nationalized story of God's goodness and man's gratitude. It is like the tale of the manna sent to the Children of Israel.

In these days of stress and trial, of struggle against want and famine, it is surely meet that we should retell these and other tales and sing anew the songs of praise and thanksgiving.

LESSON OUTLINE.

1. Find a copy of Rileys' "When the Frost is on the Pumpkin,"—study it, and have some good reader read it to the class.
2. Have Helen Hunt Jackson's three poems, "September," "October," and "November" likewise read in class.
3. What other autumn poems or songs do you know? Be ready to give them.
4. Tell briefly the story of Ruth. What verse from it has particularly pleased you?
5. What is the significance in nature of the story of Persephone?
6. Tell the story of the First Thanksgiving. (It may be found in "The Story Hour" by Kate Douglas Wiggin, and in other books that tell of the Pilgrims.)
7. Tell the story of "The First Thanksgiving in Utah,"—the tale of the Gulls and the Crickets. If any pioneer mother or father can be brought to class to give this story first hand have this done.

LESSON IV.

Home Economics

FOURTH WEEK IN SEPTEMBER.

CHILDREN'S CLOTHING.

Since the beginning of time man has had problems to meet. Perhaps the greatest has been the procuring of food for sustaining life; next to that comes the covering of the body for protection and adornment.

Why is it that man wears clothing and other animals do not? Miss Ballin in the science of Dress says, "Animals living in the water have a layer of fat next the skin through which water cannot pass, and which resists the passage of heat. The skin, being to a certain extent, non-conducting partially prevents excessive loss of heat, and in this duty it is supplemented in the animals by feathers or fur, and in man by clothes.

"Clothes are worn to keep us warm, but not all seem to know that they do not communicate warmth to us, but effect their purpose simply by preventing the excessive loss of that heat which is manufactured in our own bodies. Hence, we are warm in proportion as our clothes are non-conductors of heat."

Almost from the first people have tried to make their clothes attractive as well as useful. Most any one can make some kind of covering for the body but it takes thought, a good idea of form and color, and a good seamstress to make clothes that are warm, comfortable, economical, as well as artistic. The first clothing was made by Adam and Eve of fig leaves. From this simple apron has developed our complex clothing.

The first requisite of clothing is to cover the body in order to retain the heat during cold weather and to offer protection from excessive heat in warm weather. What materials do we have that most nearly fill this requirement? It is generally agreed that wool is better than any of the other materials; loosely woven being better than closely woven because there is more air space, and two thicknesses of light weight are warmer than one heavy weight.

One difficulty with wool is its shrinking property which makes care in washing necessary. Underclothes made entirely of wool irritate the skin of some people while a combination of part wool and silk, or wool and cotton, effects no inconvenience. Next to wool as a non-conductor comes silk and then cotton. Silk comes highest in price, wool second, and cotton third. The covering should be distributed evenly over the body with as little weight as will meet the requirements for protection.

In taking up clothing for infants the uppermost thoughts should be comfort and neatness. Even people who have made a special study of the subject disagree as to how much clothing and what kind should be worn. One satisfactory combination is woolen shirt band, stockings, petticoat with sleeves, cotton diaper and a slip of some sheer material as batiste or flaxon. The first few weeks of a baby's life it can be dressed in short, diaper band, stockings and kimona night gown tied down the front. One of the main things in an infant's clothing is to have it dressed warmly with clothing made in such a way that it can be put on with very little handling and turning of the baby. The first few weeks a

child should not be placed in a sitting posture as the bones of the spine are likely to be injured and curvature of the spine may result.

There are a number of different tradebrands of children's clothes each having its devotees. Most people find it more satisfactory to make the first clothes quite short twenty-four inches in length. These clothes can be used until the baby begins to crawl. In some of the German hospitals the baby is dressed in a sweater with the first layer as stated. The normal baby usually sleeps most of the time and should be dressed for comfort in sleeping.

Care in keeping the diapers clean by thorough rinsing in plenty of water after each using cannot be too strongly urged. When thoroughly dried the diaper should be folded for use and kept in a convenient place. The shirts and stockings retain their form if dried on the wooden or steel frames sold by most department stores.

A baby's skin is so tender that the softest of materials should be employed and no starch used in laundering them. Very narrow tatting or crocheted edges make a dainty finish for the neck and sleeves which should be finished with a neat, narrow band. A baby needs no adornment; hence its clothes should be plain, comfortable and clean. Nothing looks worse than too many ruffles and unnecessary trimming.

After a babe begins to move about, the creepers or Koveralls are very good, saving the underclothing from becoming so soiled and allowing more freedom to the lower limbs than skirts. Nothing is better for children to play in than the Koveralls. For boys' Sunday clothing, little suits made of white mercerized poplin, costing about 35c a yard, launders beautifully, wears well, and does not wrinkle like linen. For girls, the simple white dresses or pongee give satisfaction.

It is much easier to keep small children clean in the winter if a knit under dress is worn with a gingham dress. Children to be happy and to develop normally, need exercise; most of this exercise comes through play. Sometimes their play is of such a nature that it would be impossible for them to keep a woolen dress clean many days, therefore, the wash dress over the warm knitted woolen one can be used to good advantage.

For the school boy the light wash waist or shirt and knee trousers are decidedly neat, combined with union suit, woolen stockings, and heavy shoes. Supporters are better coming from the shoulder if too narrow a band is not used over the shoulder. The supporter waist is warmer and less likely to leave bad results.

The middy seems to be quite a favorite mode of dress for school girls. While it is economical and practical some tell us

it is not artistic. A child's body is too short to be divided into separate pieces—the white middy and dark skirt. The one piece dress is more artistic but much harder to keep in good condition. Middies are easily laundered and allow free movement of the body.

Encourage the girls to be neat in their dress. Expensive material is not necessary but neatness and a little thought at least should be given to combination of colors. Too many clothes for growing girls are to be discouraged as they are soon outgrown. A few good dresses neatly made with a little new collar or change of trimming occasionally are very satisfactory. Study your child so you will better know what good lines can be used effectively. The following are adequate for winter: union suits, knit petticoat, black bloomers, woolen stockings, wash dress, and heavy soled shoes. Emphasis should be placed on girls wearing bloomers instead of umbrella drawers where the lower limbs are exposed. In running, riding, jumping, or any kind of play, the legs are left exposed. The shoes are an important part of the clothing. They should be broad and comfortable to prevent deformity.

There should be at least three suits of underclothes for each child, more are desirable in some cases. If only two are provided difficulty is often experienced when a child is ill and the laundry is not done and clean clothes are needed. One way found practical by some mothers to keep the clothes worn evenly is to number them one, two and three, wearing them in their order. If there are several children of about the same size, the initial helps solve some of the trouble in identifying clothes.

Herbert Spencer, said years ago, "What father, I ask, would think it salutary to go about with bare legs, bare arms, and bare neck?"

There is danger of a child becoming chilled by wearing the German socks, and this disturbs the circulation and may result in digestive troubles or other illness. A child's health should be more important than adopting some fad.

Care should be exercised in putting colored clothing next a child's skin as sometimes the dye is poisonous and at first causes irritation of the skin with a possibility of later poisoning.

After a child's wardrobe is made, it is quite as important that it should receive proper care. Half the expense in many cases is due to neglect. To have buttons or hooks and eyes off and pins, sometimes safety pins, used, mars the most artistic dress. Children can, with little effort, learn to take care of their clothes by brushing and putting them in their place. The cheapness of coat hangers now makes it possible to use them extensively and they certainly help to keep the clothes in shape.

Ruskin says, "Clothes carefully cared for and rightly worn, show a balance of mind and self respect."

QUESTIONS.

- What is the purpose of clothing?
 Can clothes be both useful and beautiful?
 What material wears best?
 How should infants be dressed?
 Describe suitable clothing for school children.

DOMESTIC ODDS AND ENDS.

QUICK METHOD OF DARNING.

Darning stockings often becomes a problem when the holes are large. It is sometimes better to patch them as follows: Place over the darning egg a piece of discarded stocking and hold it firmly with your left hand. Now slip the torn stocking over this, let the weave of the stocking run in the same direction as the part you hold over the wooden egg, cut the raw edges from the hole and sew to the covered egg.

Use silk, as this does not cut the weave. Now remove, turn and trim away the patch all but one-half to one inch. Slip over the egg again and sew the edges firmly to the stocking. A little pressing will quickly finish this otherwise tedious job, and the patch will not hurt even a tender foot.

An "onion breath" may be gotten rid of by eating a small piece of charcoal after the meal. This is also an old-fashioned remedy for purifying the blood. For this purpose the bulk charcoal is far better than that which comes mixed with sugar and put up in packages.

Charcoal is also an excellent deoderizer for the refrigerator, and a saucer full of small pieces should be kept on one of the shelves. It absorbs all impurities and prevents a musty smell.

A teaspoonful of boiling vinegar on the stove will counteract the smell of strong food.

A teaspoonful of ground cloves on a few hot coals will have the same effect.

A crust of stale bread boiled with cabbage will absorb the disagreeable odor.

A pound of sal soda dissolved in boiling water should be poured in drain pipes at frequent intervals. This dissolves the grease and other impurities.

A sponge placed in a saucer of hot water, to which has been added a teaspoonful of oil of lavender, will give forth a delicious

fragrance of violets in a room. This is especially useful in the sick room, as flies will not remain where the odor of oil of lavender is. It has the added merit of being cheap, and a few cents worth will last a long time.

A generous lump of cooking soda placed in pots and pans in which fish, cabbage or onions have been cooked will thoroughly cleanse them and entirely remove the strong odor.

Turpentine will soften hardened shoe polish.

The perfect preserve closet is cool and dark.

Cold beefsteak makes a very good hash on toast.

Pastry that has been standing in the ice box will be soggy.

Raisins added to the nut salad will make it taste better.

Soiled candles can be cleaned with a cloth dipped in spirits of wine.

Bone meal is an excellent fertilizer for the tops of flower pots.

Spinach should be cooked so tender that a fork will not hold it.

Heavy hats and over-heated houses will cause the hair to fall out.

Always let the boiled ham cook in the liquor in which it has boiled.

Relief Society School of Obstetrics and Nursing, 1917-18

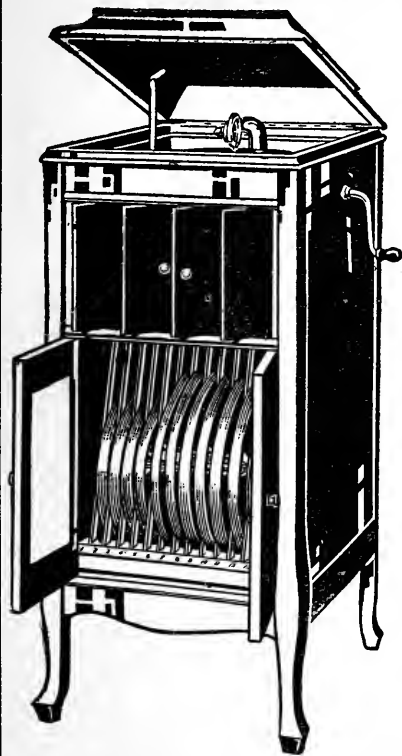
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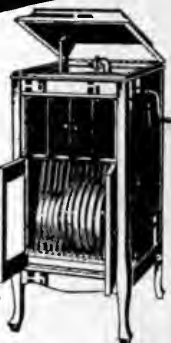
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OCTOBER, 1917.

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The Relief Society Magazine

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I OUGHT TO KNOW.

Annie D. Palmer.

I ought to know the Heavenly Father's will,
To understand salvation's wondrous plan;
His written word a thousand doubts may still,
A thousand precious truths reveal to man.
If I would know, I need but study well
The way of light and life the scriptures tell.

I ought to know my faith's most vital creed,
With prophets heaven-inspired the law to teach;
I ought to know and carefully to heed
Each sacred ordinance within my reach.
When prophets live who know the Lord's command,
The fault is mine, should I not understand.

I ought to know what God would have me do—
The Holy Spirit is by right my guide;
And in the darkest doubt I struggle through,
It cannot fail while prayer and faith abide.
If so I heed its promptings as I go,
By that small voice I surely ought to know.

Should I then fail to do what is my best,
The plea of ignorance will not avail,
Shall I be crowned among the loved and blessed,
Who slothfully my right of power curtail?
The fault is mine, should I not understand,
For truth awaits my grasp on every hand.



THE WOMAN WITH THE HOE.

THE

Relief Society Magazine

VOL. IV.

OCTOBER, 1917.

No. 10.

Conservation as Practiced by the Women of the Relief Society.

While it is true that any organization or institution may accomplish marvelous results, such achievements will be the actual work of individuals who compose that body. We are hearing a great deal now about conservation—that word which spells closer economies, more rigid activity, and a keener application of preservative measures for home and national honor; so that it will be interesting to the readers of the *Magazine* to recall in some detail the labors in conservation undertaken and carried to successful issue by individual women on farms, in the wilderness, and in the confines of the crowded city centers; as well as those greater endeavors of ward and stake Relief Societies,—not only such labors as have been called forth by the war, but those long carried on by this Society and its individual members in building up homes and towns, beautifying them, and in conserving all the resources granted us by a beneficent heavenly Provider.

The public press is full of glowing reports from this and that official concerning what Utah has done for this great war charity. and in that fine conservation movement. But we fail to find any credit given to the Relief Society through whose splendid and complete machinery of organized human effort, much of this war work has been undertaken. Men have subscribed money for the Liberty Loan, and our sons have enlisted and have entered the army at our country's call. We are glad to recognize and honor all these public-spirited men in their place and calling; so have most of the women of the state answered the call of the Red Cross and the State Food Conservation committee. But let us sift the facts somewhat. It is said by the best women's club authority that the club membership in the state amounts to about 3,000 women. Most of these, nearly all, are located in Salt Lake City

and Ogden, with a few in Logan and Provo, and a sprinkling in smaller towns. Their state organization is necessarily imperfect and weak. The Relief Society, whose organization is so complete and unified that it excites the admiration and wonder of all who know anything about it, numbers close to 44,000; 26,000 in this state, with 18,000 scattered through every western state and territory, reaching into Europe, Mexico and Canada. It is these women who have been called upon by Mrs. Clarissa Smith Williams, chairman of our own War Relief committee, and appointed by Washington authority as chairman of the Utah Defense Council, and by Mrs. Janette A. Hyde, chairman of our own Home Science and Conservation committee, and appointed by Dr. E. G. Peterson as chairman of the Woman's Department of Food Conservation to fill out the Hoover cards, to dry and preserve foods, to make up the classes taught everywhere by the Agricultural College experts, to join and to do the work of the Red Cross, and indeed to furnish the labor, economy, money and organized effort which characterizes Utah's output.

It will not be just nor tolerable for paid officers of the Red Cross, Agricultural College, Defense Council, or indeed any person or persons to assume the credit, collect the money, and draw down the salaries contributed by the women of this or other organizations, without giving due credit, and without permitting this Society, as well as our sister organization, the Y. L. M. I. A., to give and receive money and service as a body and not as individuals. It is well that we see this principle clearly. Never was there a time in the history of the Church nor of this Society when we needed to grasp the fundamental principles of unity, solidarity and loyalty to God and to the Relief Society as we do today. Let us help, let us conserve, but let us not lose our identity as Relief Society women nor as women of the Church of Jesus Christ of Latter-day Saints. These are momentous times—be not deceived. Wait for the word of direction, listen for the voice of inspired counsel. Do not permit this Society to be exploited for the honor of any man, woman, or official. Let us forget personal ambition, set aside selfish vanity and labor only for the cause of truth and righteousness.

And now, let us give ear to the vivid and telling recital of one young widow's experiences in taking up 320 acres of land, bringing it under cultivation, virtually alone and unaided, except for the financial assistance of her struggling boy of fifteen, who worked in the summers to earn what money was absolutely essential to their plans, while his busy mother plowed, sowed and reaped: She took our Relief Society Nurse Course some years since, which doubled her citizenship values and added much to her own native pluck and intelligence. Left a widow in May, 1899, with a babe twenty months old, she has supported herself

through many trying years and scenes, as other noble widows have done and are doing:

With one hundred dollars in her pocket Mrs. Nellie Allen made homestead entry of 320 acres, on November 4, 1912, in Dry Lake, near Holbrook, Snowflake stake, Arizona.

Through drought and other conditions she was unable to start actual work until ten months later, when with the help of a man for one day to get the frame work up she built a lumber room 16x16, without windows, and with a bed tarp hung up for a door, in which she and her fifteen-year-old son lived. The son went into the hills alone and burned the native cement and hauled sand and wood which he brought to make blocks for the



MRS. ALLEN OUT HUNTING.

house. While the blocks were being made in the daytime the widow's son measured, sawed and made the doors and window frames. At night they kept fires on all sides of the blocks to keep them from freezing. When the fires went low one or the other got up and rebuilt them. While the house was building the mother planed the lumber for doors and window casings and mop-boards. They moved into the house on the 1st of March, 1914, although there were no shingles on the roof, for they had no money to buy them, and did not like to go in debt. So here

again they used wagon covers and bed tarps. The widow's father helped put them on. He had in mind the keeping out of the wind and sand, so started in at the top and lapped the canvas over as he came down. This worked fine until the heavy rains came. Then there was only a small place in the center that did not leak. Every drop that lit on the roof ran down under the lap below and into the house. Several times the water was four inches deep, with the widow sweeping as fast as she could to keep it out. She put the table in the center, piled the bedding onto it, then things that should not be wet on top of the bedding. The trunk and a couple of boxes of books went under the table. The box couch rolled as near as it would go, so that the oilcloth on the table would reach over part way. Then all the pans she had were put along the rest of the way. Once she tried shingling the



CONCRETE HOUSE BUILT BY MRS. ALLEN.

bed with newspapers and catalogue leaves, but it was not much of a success. She went to Holbrook on the last of August, and got the shingles (Holbrook is twenty-six miles away). Her father showed her how to put them on, and her brother, fifteen years old, came and helped her. That was her first experience in that line of work, but the roof has not leaked since.

WATER IS FOUND.

Until they started to work on the homestead, there was a part of each year that everyone had to move away from the valley because there was no water. The mail carrier, who was compelled to pass through, had to haul water twenty miles. On the homestead is a low clay flat; an old sink hole, it is supposed, where many head of cattle have died when the water dried up. She thought by scraping a deep hole at the lowest part of the pond, she could have water for a much longer time. The pond



ARIZONA DESERT AS IT LOOKED WHEN MRS. ALLEN
TOOK UP HER FARM.

had been dry and dusty virtually for over a year, and there had been one well bored seventy-five feet deep two and one-half miles south, without a sign of water. So one can imagine their surprise and delight, when about eighteen inches of dirt had been scraped off, to see one of the horses bog (sink) down to his body. They took the horses and scraper out to one side and started in with a shovel, and in half an hour had a well that could not be dipped dry. Later when they were making blocks they dug a well that filled a 500-gallon tank. This water has been the greatest blessing Dry Lake has known, for no one has had to move away on that account since.

The spring the house was made the widow set out 36 fruit trees, 16 currant bushes, 10 gooseberry bushes and 10 shade trees. She drew water alone from the well and carried to them, often drawing one hundred and twenty-five gallons in an evening. Because of the extreme drought she raised only a small patch of beans and corn that year, and after the rains began, a little garden.

Most of the time she was alone, except when a little niece would come and stay at night. Her nearest neighbors were a brother and sister and their family, who lived one-half mile away on their homesteads. They were compelled to move away to school, so that left the widow all alone.

On the 4th of January, 1915, she went over to Holbrook and started cooking in her brother's hotel. Here she stayed three months. This helped to get seed for planting and a little left to go on with. She tried raising chickens and had the finest kind of luck until she was called away by sickness for a few days; when she got back the bob-cats had left her three hens, some wings and a lot of feathers. She has not given up, but expects to have a poultry farm yet.

HOME-MADE MACHINERY.

Outside of about ten acres, planted with a two-row planter or lister, the widow planted all her crop with an invention of her father's and her own. She called it a digger. It had a small steel nose, to act as a subsoiler, fastened on to an old beam of a potato digger. There was a piece of pipe running down from a cement sack funnel, which was fastened to the beam. The pipe had a small triangular piece cut out at the back, to keep it from clogging. The father drove the team while she walked behind holding the digger with one hand and dropping seed with the other. She had a seed bucket fastened to the digger handles.



MRS. ALLEN AND FATHER PLANTING.

They planted eighty acres for themselves and others in this way, averaging a row fifteen miles long or about five acres a day. Next she started the weeder, invented and made by her brother, when through planting. The first day she had her father's team for half a day, then her pony team which was given her by her father for the other half. In this way she weeded eleven acres in that one day. The rest of the summer she used her own three ponies, working two at a time, averaging about five acres a day. She brought the horses from the pasture and harnessed and unharnessed them herself most of the time. Beside thirty acres which she weeded for herself, she weeded one hundred

acres for other people. Some of it she weeded twice during the summer. A larger part of the homestead was not touched from planting till harvest except what she did. Most of the crop was beans and corn. She raised a few squash, one thousand pounds of beans and ten tons of corn and fodder. The next winter her sister and family built at the other end of the valley to be near school, and her brother moved away. So in February, 1916, she went off to Woodruff to nurse, as nursing was her profession, and stayed till the 1st of May, when she came back and started planting again.

DISCOURAGEMENTS THICKEN.

The oats and corn were as pretty and green as anything ever grown. The beans were just ready to peep out of the ground when, on the 7th and 8th of June, a wind came which brought the beans down like mushrooms. It blew the loose dirt away from them



MRS. ALLEN'S FATHER PLOWING.

and left the white bean on long, slender stems which wilted as soon as the sun struck them. The oats made one think of grass on the edge of a pond, only, instead of reflection, it was the real white roots about six inches out of the ground. The corn looked like a fire had passed over it. The wind ended in a rain. But since she had to stay on the homestead seven months out of the year, crop or no crop, the plucky woman felt she must not give up; so with the help of her little nephew, and an old hand corn-planter, she replanted to corn. The rains kept coming, and with the hot days quite a number of beans that had not sprouted before now came up, and with the replanted corn she had promise of quite a crop. The corn was about a foot high and some of the beans were fixing for bloom when she noticed some cattle were in the field, at the north end, a mile away. She was terribly afraid

of strange cattle, so she got her nephew to go with her, taking staples and hammer to fix the wire. The boy drove the cattle out while she went on out to the line. The wind which had ruined their crop had piled Russian thistles against the fence which had caught the sand until the wire was covered up for half a mile; and part of the way, just the tip of the seven foot posts could be seen. When the brave homesteader saw that fence she sat right down there and cried, for she knew what it meant. In two days she counted 200 head of cattle inside her field. She tried to dig the wire out, but found it too much of a job, so took a day off at mother's so she would not have to watch things eaten. Think of it, you full-fed, well-protected city dwellers!

Last winter she went away again for four months nursing. This spring the widow fenced off thirty acres by itself, so she hopes the crop is safe from cattle. She has only a few acres in, for her team died last winter. So she has not run the weeder this year. She has taken out the weeds with another of her brother's inventions which they call a shove-hoe; they push it under the weed instead of hacking the weeds off in the old way. With this she can weed as much as two men the other way.

SICKNESS ASSAILS.

For nearly two years her nearest neighbors have lived three and one-half miles away and she was alone most of the time. For weeks at a time she would see no one, except once a week, when some one would come for water, for they haul all the water for house use from there except in the spring when the tanks nearer by are fresh. Other times men who were farming there, but who did not live there, would bring their horses to water every day. They would always call to the cheery homesteader to know if she was all right.

Once she took suddenly ill. She went out and put up a white apron on a quilting frame, which she tied to a fence post. Her sister who had lived half a mile away had formed the habit of looking for the widow's light every evening, so she hoped the sister would see her flag of distress; but it happened that she was not at home. Her mother and other sisters were busy, so did not look down that way. She had no thermometer, but took her own pulse late in the afternoon. It was 108. Mexican sheep herders were always camped not far from the place, at times as many as five herds—on every side a camp fire. They hardly ever came near the homestead, except to ask where some ranch was or some other herd. They quite often visited from one camp to another. It so happened one had passed the house in the morning of this day, going to see a friend on the other side of the section. Always before she had felt more at ease the farther away they stayed, but this time the sick woman watched and waited for that

Mexican to come back. She spoke no Spanish, but hoped to be able to get the man to take a note and get help, but he did not come back that way. Finally dark came. She had tried putting a wet towel on her head and around her wrists, but would chill so that she could not stand it. So a while after dark, when she was getting no better and felt like she was burning up, she took her pulse again. This time it was 127 to the minute. She began to think she might make mouse and rat food before anyone found her, so she got up and started for the other end of the prairie. The horses were out in the pasture, so it was out of the question to get one of them. On she stumbled, not daring to stop for fear she would not make it. She reached her people between ten and eleven o'clock that night. Several times she had walked from their home after dark, and alone, but not when she was sick. Who may describe her feelings? The illness resembled the new plague, spinal meningitis, and was an epidemic which was very severe while it lasted. She, being a nurse herself, was called out to children three times the week before she took sick; the patients seemed to be on the verge of convulsions when their temperature was highest. Also she went to a sister who seemed near death for one whole night. They were all up walking around in three or four days; and it was the same with the widow, who returned home again before a week. The spine in each case was affected from the waist down for several weeks after the attack and felt like there was something missing in the back when moving around.

When the widow wanted anything from town, twenty-six miles away, she would hitch up her team and go after it, always letting her people know where she had gone, and when she expected to get back. Once, when everyone else had left the valley, she brought home quite a load, so did not get back till long after dark. Some of her men folks were coming by another road and did not expect to reach the valley that night. While she was unhitching she looked around at the camp-fires and thought if anything should happen to her she would make for a certain fire which was two miles away. There was a fire on each side of this one, just a little distance away. The next morning the boys' horses were here at the corral and when they came for them they told her she had picked the right fire.

People often ask if it is not lonesome for the homesteader. She replies: "Yes: sometimes the quiet just rings in my ears, and at night a mouse scampering across the floor wakes me with a start. I am a light sleeper, and have depended much on that fact and on a Winchester which I always have within easy reach, for my protection. I thank the Lord each morning for daylight, when I am alone."

She is always blessed with plenty to do and a love for books in spare time, which has helped a great deal. Then when she

likes to take her gun, she goes for a rabbit hunt. The rabbits have been such pests that the settlers have tried every means of killing them off. A few old jack rabbits will do as much damage in the corn in a night as a yearling calf, especially after the corn is shocked. They have found the jack rabbits good chicken feed, and some people like the little bush rabbits, although the widow cannot eat them. She killed five hundred rabbits the first winter she was homesteading. A few times she has gone too close to an old rattle-snake for comfort. Once she was taking out the ash-pan and did not notice where she was stepping till she was all tangled up with one. Two other times one has been right up to the step before she saw it, and once she stepped over one, half under the step. One she stepped over one in a corn row. Many times she has just seen them in time to avoid stepping on them, but they always let you know if they are unfriendly.

She offered final proof on her homestead May 29, 1917, and thus ended the first act in her domestic drama. But who may tell the courage, resourcefulness, will-power and self-control begotten of these experiences? The results on all who know or hear, and especially upon her own son, will prove the value and importance of Sister Allen's labors and sacrifices. These are the pioneer labors that have made this people what they are. When women sit down to mourn or cast their burdens on relatives and friends, tell them of Nellie Allen and her homesteading experiences in Dry Lake, Snowflake stake, Arizona.

THE MAGIC OF SONG.

Mrs. Parley Nelson.

When the heart is sad and lonely,
 And the day seems long,
 Did you ever try the magic
 Of a lilting song?
 Eyes begin to sparkle
 And lips smile e'er long
 For they can't resist the magic
 Of a lilting song.

When life seems to have no bright side,
 And you fret and sigh,
 And you only see the shadows
 As the clouds sail by,
 Sing a joyful stanza,
 Sing it clear and strong,
 For the heart forgets its burden
 In a lilting song.

Manti, Utah.



DELWYN THOMAS.

Our Boys in France.

One of our brave and faithful sons has written home concerning his experiences in the War Zone. Delwyn Thomas won the Oxford scholarship three years ago, and left his parents, Elder and Mrs. David P. Thomas of this city to take up his residence in England at that famous University. Modest and unassuming, he possesses a fine mind, sterling integrity and invincible courage. Fired with the love of liberty and truth, as exemplified by the struggle of the Allies, he left England one year ago, turning away from his comfortable quarters, his new friends, and his adored studies, to offer himself on the field of battle in France. His letters breathe a spirit of loyalty to his religion and his home, while the clear, vivid simplicity of the pictures he paints are models of brevity and manliness.

Many a mother will read these lines with tear-dimmed eyes, but will find also much comfort in the homely atmosphere of divine trust and peace which animate every line. We commend this recital to all our readers:

Feb. 27, 1917.

Dear Folks: Mother's letter and also Gladys' and Peggy's have been received. I am very sorry I have been so slack about writing, but I don't see what I can do about it. I had every intention of writing mother on the 22nd, but it happened that I was on duty that day and there was so much to do that I did not get to

bed until 2:30 a. m. I was very glad to know that everything was going so well with you all at home, and I hope that that condition still prevails. The prospect of mother and father taking a holiday in Southern California appeals to me most strongly, and I am eagerly waiting for the news that the proposed trip has actually materialized, and an account of a very pleasant time spent in a warmer climate. This holiday has certainly been due them, and I do hope they have had it.

There is nothing of importance to signal from here. Our sector is still very quiet, and we have very little work to do. On the other hand, the breaking up of the cold weather was not without its unpleasant features, because quite a number of the fellows have been ill—nothing serious—and they have had to be evacuated to Bar le Duc or Paris. We have two in the former place and three in Paris. The trouble is that when a man gets under the weather out here it is almost impossible to get well under the conditions in which we live. The barracks are large and windy, and we have oceans of mud to wade through before we reach the road, so that if one goes down on his back he usually stays there. Those of us who are well, however, are happy and contented in spite of the fact that we are short-handed. One reason for this contentment may well be said to be the "cook." Did I tell you about him? He is the first French chef whose preparations I have had the pleasure of eating. For the last eight years before the war he was "chef de la cuisine" for the French Ambassador at Vienna, which fact should be enough to establish his sterling ability. I don't see how I will be able to enjoy the handiwork of Mr. Coburn, of Lincoln College, after the wonderful cooking of our present cuisine.

My plans have not been changed at all. I believe I wrote a few words before about how I thought war between the United States and Germany would affect me. I have no intention of entering any branch of combatant service, and I could hardly go back to Oxford under the circumstances. Therefore, only two courses would be open to me: either to stay here in the American Ambulance or some other branch of the Red Cross, or go home. Much as I should like to take the latter course, I don't think I should, because I should consider myself bound to do as much as I could in a non-combatant way, and this can only be done here in France. My present enlistment finishes on April 5. Would you be very much disappointed if I did not go back to Oxford then, but stayed on in the Ambulance through the summer? It is not likely that I will do this because it is not certain what Germany will do. You will be able to know from this what I shall do. The mails now are extremely irregular, so you may not get this letter before April.

We hear a great deal of talk of a general offensive by the

Allies on all the fronts at one time which, if successful, it is hoped, will bring about a speedy termination of the war. An army chaplain had supper at this post with us last night and told us many things of considerable interest. This offensive, he said, would come off some time in March. He gave some interesting "dope" on the Germans: the civilians in Germany are allowed per week: 2 lbs. bread, $\frac{1}{2}$ lb. meat, 1 lb. of something else; the soldiers frequently took only half of their permissions because their people could not get enough to eat at home; that letters found on captured Germans indicate an alarming condition of starvation in the homes of poor people. I wonder how much truth there is in this talk! The medicine man of this post says the chaplain is "bavard," and of course it is this chaplain's business to hearten up the "poilus" as much as possible. Very likely he succeeds in bolstering up some men with his stories. Personally, I am still optimistic enough to hope for peace before the end of the year, though opinions range from two months to three years more.

I must close now. I send you all my love and prayers for your welfare. I hope you will not be alarmed if I delay somewhat about writing—perhaps I had better send post cards when it is impossible to write more.

Affectionately,

DEL.

May 25, 1917.

Dear Folks: Some time in the dim past I heard from you and answered but that is so long ago that I do not even remember when it was; perhaps from "somewhere in the Champagne." Now I am "somewhere else in the Champagne," and tomorrow we leave this place to go "*en repos*." Not, you understand, that we need a rest, but the division to which we are attached certainly does, and we must go with it. We have had some very interesting work during the last two or three weeks—very interesting, indeed—but we have not done much work in spite of the fact that this sector is very active and there have been several attacks and counter attacks. Our division made what was supposed to be a surprise attack a few days ago, following a brilliant advance on its right. But the Germans were very much on the job, and since there had been no artillery preparation the attack fizzled out; several units were not even sent in; and the losses were pretty heavy—considering the small size of the operation—though we carried very few wounded. Three poor beggars had to be left out in "no-man's-land" with no chance of recovering them. *C'est la guerre*. We had the wonderful good luck, the evening before, of witnessing the brilliant operation alluded to above. There was a hill to be taken, that dominated this valley for many miles around. It is really only a little knoll, a scant 300 or 400 feet higher than the valley, but it has been the scene of a gigantic con-

flict since the French offensive began on April 16. The French had taken it two or three times before we came, and had lost it as many times; once because one part of the line could not advance; another time because the Germans prepared several great tunnels and put several regiments in them. Then when the French had passed, they came out and took the French in the rear! Now for three weeks the French have been bombarding that hill with "big stuff," 150's, 220's, 270's, 310's and even 400 mm. shells. Any time of day you could go out and see great clouds of black smoke going up from that hill, sometimes a dozen explosions at once. Thousands of shells must have been expended this way. Then came the day of the attack. Soon the bombardment began in real earnest. Every battery in the sector opened up with the most ear-splitting din imaginable. Happily the country is level, so that the sound was not concentrated. We were out there in that sea of batteries three or four kilometers from



DELWYN THOMAS IN MARSEILLES.

the hill. The Boches held their fire—I don't suppose I heard half a dozen "*arrives*" during the afternoon. For four hours and a half this sort of thing kept up until I thought my head would split, and at no time was the top of that hill visible. At 4:30 the French eased off a little and the Boches began. In two minutes our side of the hill was covered with smoke; the attack had begun, and the Germans were executing a "*tir de barrage*." We got some glasses and watched! Through the folds of the smoke we could see the men going up the hill in short rushes. by the lines of the "*barrage fire*" we could make out the three *saves* of the attackers. They were the Zouaves and Morroicans, with whom a few nights before we had been joking on the road as they were going up to the trenches. They had been in high spirits then and had made great fun of picking out the ambu-

lance which was to carry them back. Half way up the French "75's" began to talk. When shall I ever forget that sharp, spiteful bang of explosives and the crackling of the air like dry grass burning as the shell swept on its mission of death! Heaven help any poor Germans in the trenches on that hill! We saw those khaki-clad "*Tirailleurs*" go over the brow of that hill, then for a moment come running back in confusion—after meeting some machine guns, probably—then a quick re-formation and re-enforcement and on again out of sight. They had gained their objective and held it. As the official *communiqué* said, "All the observatories in this sector are now in our hands." How anyone could have gone up that hill is more than I can understand, yet the losses were comparatively small! The tunnels were not entirely destroyed and the Germans in them refused to surrender.

June 4, 1917.

Dear Sister: Yours of a month ago received. No need to say how glad I was to learn that all is well at home. I don't wonder that you are interested in what I intend to do, but I can't enlighten you much now, because I have received nothing from England in the way of information to go on. However, there is still a month in which something may happen. I have considered pretty seriously your suggestion about staying in the ambulance—as a matter of fact the subject is a most important one for conversation and argument in the section. To sum the matter up, it seems to me that this job is only tenable if the war ends this autumn, and the conviction is growing on me daily that there will be another winter's campaign. The Germans can keep up the fight almost indefinitely; it would seem that the time when Germany will be in the condition of the Southern Confederacy, in 1864, is more than a year in the future, to put it mildly. The idea of a young, strong, healthy fellow like myself holding a job like this which could be performed by a broken-down crook of a man of 60 is not pleasant to contemplate, when you consider the number of men of 40 or 45 who are enduring the real hardships of the trenches—due to the shortage of men. I am not implying that ambulance is not an important branch of the service which cannot be called "*ambusque*," but there are other jobs harder which we can fill well and ease the terrible load that France has endured for so long. On the other hand, speaking for myself, my scientific training ought to be more valuable than if I went as a soldier. If that job does not come my way I frankly don't know what I shall do. Heaven knows I don't want to go into any combatant force, but I don't know!

Our country has entered the war for reasons which I so entirely approve that the whole face of the matter has been changed. As long as the war was essentially a clash of economic and com-

mercial interests founded on a mediæval idea of nationalism and balance of power, I could not feel called upon to take a combatant part, though I felt that a case against Germany was pretty strong from the first. Now President Wilson has seized upon the submarine issue to raise the greater and more important questions of a league of peace and the essential menace of an autocracy in the midst of Democratic nations. For the "League of Peace" requires Democratic nations, or it has little chance of success. Moreover, it is plain that now that we have abandoned our policy of "splendid isolation" which is now impractical, we have got to assume a tremendous responsibility in launching the plan which will make possible saner interrelations of nations. This responsibility will entail the formation of a large American army, for it is obvious that there will be so much distrust between the European nations after the war that they will never consent to reducing armaments and war preparations unless they have some real assurance that the other nations will respect the agreements of the League. The forces of our country can be reasonably trusted to be used according to requirements of the League, and not to yield to the dictates of any factor which tends to oppose the common agreement. Thus the idea may become practical and successful. Certain it is that the old system is a complete failure! If Germany is democratized there will then be only one disturbing factor in the program: Japan. Under the League this may be kept in its place until it, too, throws off its despotic government. At any rate, we must face a conflict of interests with Japan eventually; let us be well prepared! If we are really entrenched in a community of nations our position will be invincible. Hope you won't think me a fire-eater for talking like this, but it seems very good sense to me. Why are we always dodging realities! As the selfish and organized aggressiveness of the nations—especially the autocratic nations—does not seem to hesitate before a state of war is created, something must be done in a general way to check it. Unfortunately, the ultimate appeal in international quarrels, is war, and we must be prepared to do our share if some member in the League breaks his pledges. This does not mean that we will be a martial nation like Germany at all! I was very much interested in news from home; wish you would always keep me posted. Congratulations to Gwyn! Love to you all. Wish I could have seen Gladys at commencement. Has she got a job yet? Thanks for suggesting that you will finance me. I am not in great need at the moment. Again love,

DEL.

June 22, 1917.

My Dear Aunt Susa: I am fully conscious of the fact that it is nearly two years since I last wrote to you, and I realize how

useless it would be for me to try to explain away this deplorable condition of things. It simply couldn't be done. I find in my letter files, the beginning of a letter dated Feb. 2, 1917, which for some reason was never finished. I trust you will accept this fact as proof of my good will even though the accomplishment was delayed.

Until July of last year I was so absorbed in my examination at Oxford that all my correspondence suffered terribly. I wonder if my folks showed you the letter in which I described "Degree Day" at the University? I rather hope not, because I am afraid I wrote in too jocular a way. On that day I could only see the ludicrous side of the event. But all that seems so far away and of such little moment now! Since August I have been out on the French front driving an ambulance. Until February we worked in a very active sector, when we were transferred to a very quiet sector for three months. Since the first of May we have moved about considerably. In the course of these wanderings we have done nearly three weeks of real work in a real sector; the rest of the time has been spent "twiddling our thumbs" on rest behind the lines. Therefore it is plain that I have no excuse for not having written months ago, at least. Now we are feeling the lull that precedes the storm, and I feel certain without having any direct evidence to go on, that if this letter is not finished by tomorrow, it won't be finished for at least a month.

I hope you will not find what I write uninteresting, because I refuse to sacrifice veracity to imaginative journalistic blandishments. One is too often inclined to think of war as a feverish round of excitement, when, as a matter of fact, except at isolated moments, it is a dull round of more or less unpleasant "waiting." We ambulance drivers are much more fortunate than almost anyone else because our work is more varied and less dangerous. But whenever we are sent back "*en repos*"—an ambulance section moves with the army division to which it is attached—there is always great discontent. This is not due to any love of the front, but simply to the fact that it is so irksome to take an enforced rest when you neither need nor want one; especially when you are sent to a village of fifty inhabitants for this purpose. The division is pretty certain not to be sent back until it is thoroughly tired out, but we ambulance drivers under exceptional circumstances are able to stay in camp at least every other night, and get a good night's sleep away from the noise of the guns, and thus are able to go on much longer.

Our work is not without a great deal of fascination. The real game is being played when one is piloting a car containing three badly wounded men (*grande blesses conchegar*, the French say) on a dark, moonless night, without lights of any sort, over roads badly torn up by night-traffic, and shell fire, but which could

not be properly repaired under the watchful eyes of the German observers. One knows that the slightest jar is keenly felt by the wounded men inside the car, and that a heavy jolt may kill them, consequently it is a delicate art indeed—this night driving at the front, and a highly fascinating one as well. For when the surfaces of certain roads are continually changing from day to day and even from trip to trip, it is impossible to know where all the rough places and shell holes are, and one frequently has to stop the car and explore the road ahead, if one fancies one sees anything on the path darker than the road itself. Great zest is added to the game by the fact that these roads always carry a larger volume of traffic after dark, and it is by no means easy to tell whether a wagon is coming or going until you are within a few feet of it. It is really terrifying to pass a convoy of light artillery. The caissons and pieces (75 of them) are drawn by six horse teams and they go rattling down the road at a gallop. Ditches, fields and holes do not make them hesitate in their break-neck speed and they make so much noise you can't expect them to hear a horn or a clarion. All one can do is to pull upon the right of the road and make all the noise one can and *pray!*

But it is not my intention to discuss this phase of the matter. I would much rather give you a few of the impressions of the French "poilu" (the French soldier) which I have gathered during the past ten months of fairly intimate contact with him. I think it can safely be said that our people—especially in the western part of the United States—do not really understand the average Frenchman. I am afraid too many of us think of him as a morally loose and decadent person steeped in the excesses of Parisian night life. As a matter of fact, the contrary is much nearer the truth. It is true that he seldom drinks water except as soup. He is given wine and coffee as regular rations and in time of peace these were his regular beverages. But drunkenness was never prevalent, I am told, because the wine is always used in moderation. Even the children drink it; it is undoubtedly an acquired taste and I suppose that when one has drunk it regularly from childhood, one can take a considerable amount without showing any bad effects. In point of fact the water of rural France is not fit to drink; nearly all the wells and streams are labeled "*Eau Dangeruse*," so it is only the part of wisdom not to drink it. It is true also that the Frenchman has a different idea from ours of what is proper in certain matters, particularly those touching sex relations.

But the big essential qualities of his makeup, outside of that one moral looseness, are of the finest, and he is very attractive to Americans. He is sociable and fraternalistic to a degree. One almost never passes a "poilu" without an exchange of salutes

and the time of day "*Bon jour!*" I like to engage him in conversation to the extent of my limited knowledge of his language. He is generally a willing and fluent talker. Touching the war he invariably asks two questions: "When will American troops come?" and "When will the war end?" And just as invariably he expresses his extreme weariness of the whole thing by saying, "*Ah, mon vieux, trois ans de la guerre!*" (It is altogether too long). This sentiment is accompanied by the very expressive gesture of shaking the right hand. Without doubt he is thoroughly "fed up" on the war. When you consider that the whole army, old men of forty-five as well as the young men, has been in the field since the very beginning, this condition is not to be wondered at. That first year must have been terrible; the issues were always so uncertain and the Germans so strong, that the army had to be kept up to full strength all the time. Consequently it was not until the summer and autumn of 1915, that the practice of granting short leaves of absence could be inaugurated. As you may imagine seven days' "permission" after every four months at the front is not too long a period of recuperation. Obviously he has some more than his share in the war and now that our country has taken a hand in the business, it is for us to relieve him of his awful burden as quickly as possible. For, to express my own opinion, I don't see how anything short of a revolution in Germany can end the war this year, and I can see no reason to justify hoping for a revolution this year.

As poilu or officer the Frenchman is a jolly good "comrade" and it is a pleasure to work with him. Take the following incident which illustrates in a slightly exaggerated way what I mean. Last winter a shell broke the surface of the road in a swampy place. The hole could not be filled up because everything that was put in sank out of sight. Consequently for two or three weeks it was a sore spot indeed! We always had to unload our "*bleses*" and carry them across, then wade about in this watery mud half way up to the knees to find the best way through. Then it was a gamble whether we would get through under our own power or not. One night I got beautifully stuck and as there was no one about to help me except the American who was with me as orderly, we could only unload the car and struggle with it. Presently a cavalcade of six men came along, a colonel and his staff, and even in the dark it was obvious that they were swankily dressed. They paused a moment to take in the situation, then they all went down into the mud and the "Ford" was fairly lifted bodily out of the hole. Then they helped us load up again, joked a little about the incident, shook hands with us cordially and went on.

We have frequent opportunities for seeing and talking to the

German prisoners. When they are first taken they are almost invariably so glad to be out of the fight that they are happy to be prisoners. In the majority of cases this point of view persists for months, when they are made to sit on a rock pile and break stone under the watchful eye of a man with a big gun and a long shiny bayonet. They are not given too much to eat either, though I believe their rations contain more than the calculated amount of food values. It would be difficult to imagine a working man getting fat on two meals a day which consist of half a pound of bread and a mess-can full of beans or lentils or macaroni, with meat only three times a week.

Unfortunately, I cannot speak German fluently, but I have managed laboriously to glean several statements which, if true, are very interesting. One chap told me that the soldiers in the trenches do not get the newspapers until they (the newspapers) are old and consequently they know little of what is going on in their country. Another told me that the Socialist party in Germany, which comprises the majority of the people, had grown away from the idea that the Kaiser is necessary to the German people and would welcome a revolution. He seemed to think that the revolution would come soon if the war should continue much longer. There is no doubt about the fact that the Germans are as "fed up" with the war as are the French. But they have by no means stopped fighting. The other day they brought in a couple of men who had escaped from a prison camp thirty miles behind the lines, and who had worked their way for four days without food, until they were out in "no-man's-land" within a hundred yards of their lines, where they were caught in a shell hole by a French patrol.

I must stop now. I send you my best wishes, and my kindest regards to all my friends in the 24th Ward. It seems such a long time since I was there, and I am afraid it will be a long time before I get back. I trust this letter will make up a little for my gross negligence in the past.

Very sincerely yours,

DELWIN THOMAS.

Lincoln College.
Oxford.

Oxford, July 26, 1917.

Dear Folks: I really haven't a thing to add to my last letter from Southampton, but I have no end of time on my hands, and I must do something. As a matter of fact, since I left the front I have received no word from home at all, and I am beginning to wonder if you have all stopped writing.

I spent a few days in London before coming here, in making

inquiries about the possibility of getting something to do, and also in taking in a few theatres. I was more successful in the latter task than in the former. The Ministry of Munitions, the War Office and the Medical Department, all gave me very little satisfaction. Indeed Mr. Ledgwick tells me that the tendency of the moment in munition making is to cut down on the output of chemicals, which seems to be able to be made more rapidly than they can be used! If I could afford to wait I might be able to get something to do with our army, but at present there is nothing doing in that direction. Unfortunately, perhaps, for me, my work with the French has pretty well destroyed my pacifist ideas, and not being either a conscientious objector or a "physical unfit," I suppose I must do something. I went around to "Deseret" to attend meeting and Sunday school—how I enjoyed getting back among our people!—and the President of the conference suggested my letting him call me on a mission! I can't think of anything I would rather do, unless it be to go back into a chemical laboratory, if only my overpowering sense of duty were not dragging me in the other direction.

But to come to the point, I have made application for admission into an artillery cadet battalion with the idea of eventually obtaining a commission in the British Army! There! the thing is said! I don't know what will come of the application, but it is possible that it will go through. Whether I shall make good as an officer is another matter. If I don't, I suppose I shall go into the ranks. It is not outside the bounds of possibility that after I have been trained by the British I may be transferred to the American Army. But at present this transference is impossible!

That's all I know about the matter as yet. Meanwhile I am staying in Oxford enjoying an idle existence. The place is wonderfully alluring at this season, and the river is indescribably beautiful. All the Americans have gone away from Oxford—most of them having gone home.

I do hope you are all well at home. I send my love to you all. I was going through my stuff at College yesterday and I ran on to several pictures and letters from home that made me regret having applied to get into the army. Who knows when the war will be over and I can come home? I hope it may be soon.

Again much love to you all,

DEL.

Somewhere.

By Annie P. Roberts.

Somewhere, safe with the angels of light,
Is the baby who left us here;
Dear little life that ne'er knew a cross,
And eyes undimmed by a tear.
Somewhere, safe in our Father's home,
Did our little one awake,
When her untried soul through the great unknown
Did its heavenward passage take.

Our dreams are filled with the touch of her hands,
The pattering sound of her feet;
And like the low notes of the song-bird's call
Her voice so gentle and sweet.
Waking, we stretch forth our empty arms,
And question in sad refrain,
"Shall we come to you there, someday, somewhere,
And know you, and have you again?"

Have her again? Ah love Divine!
Once ours she is ours for aye;
The two worlds touch and but veil of sense
Hides our little girl's form away.
Somewhere, we know, in the realms of God,
Our darling our coming waits,
And, mayhap, for us her baby hands
Shall open the beautiful gates.

Somewhere, safe in the fold of Christ,
Is the lamb who left us here,
Dear little life, so pure and white,
And eyes undimmed by a tear.
And to hearts that mourn comes the old sweet words,
By our blessed Savior given,
"Suffer them all to come unto me,
For of such is the Kingdom of Heaven."

Notes from the Field.

By Amy Broxton Lyman, General Secretary.

CONSERVATION.

When it is taken into consideration that the women of the Relief Society are as a general rule the mothers of large families, that they do practically all their own sewing and housework, and in many instances cook for farm hands, that they attend faithfully to their Relief Society duties, by administering to the sick and needy, and in addition attend regularly their weekly Society meetings where courses of study are pursued, that they take an active part in all public movements for civic betterment, it is gratifying as well as surprising that they have managed to go so extensively into war food production and conservation, and have found time to take up additional work for the Red Cross. It is very evident that they have learned to conserve time as well as food, and that they have wasted no effort during the last year. We only hope our members will not overdo, but conserve themselves as well as the food and material resources.

North Sanpete.

The North Sanpete stake has secured and distributed a large number of bulletins and pamphlets on food conservation. The members are working individually as well as collectively to economize in all matters and to conserve large quantities of fruit and vegetables for the coming winter's use.

South Sanpete.

The Relief Society members of the Stirling ward made good use of a donation of $9\frac{1}{4}$ bushels of apples. These apples were quarts of jelly were made. This same ward has just finished 4 pealed and dried. Of the peelings and cores of the apples 16 quilts for a needy family.

Bannock Stake.

The women of Bannock stake have for many years been successfully canning vegetables of all kinds. They have also dried for their own use large quantities of sweet corn. It has therefore required little or no effort to enlist their services in a general campaign for food preservation. Not all varieties of fruit can be grown in this locality and as a result of this, all that is grown is well cared for. Some of the women of this stake have been eminently successful in the canning of fish—salmon trout—which is most delicious and palatable. In some families this canned fish is taking the place of meat.

Deseret Stake.

The women in Deseret stake have been very active in food production. Many of the wards have planted wheat and potatoes. At a recent meeting held in Deseret ward, it was noted that in the minutes of the previous meeting the women of the ward were



LEAMINGTON RELIEF SOCIETY WHEAT FIELD, GROWN ON THE TOWN
BASEBALL FIELD.

invited to appear at the potato field on a certain day to weed the Relief Society potato patch. A great deal of the labor on the various wheat and potato patches has been done by these good women personally.

One of the best looking wheat fields in Millard county is that of the Leamington Relief Society, a branch of 37 members.

After a fruitless effort to secure a portion of farm land upon which to produce wheat, these energetic women secured a lease on the town baseball field, where they now have a fine stand of wheat. It is estimated that the yield will be 40 bushels per acre. The grain will be cut by a self-binder and gathered by the women themselves for threshing.

Jordan Stake.

The women of Jordan have been very much interested in the demonstrations in the canning of fruits, meats and vegetables which have been held in their stake, and as a result of these demonstrations they are busily engaged in preserving food. Some of the wards have planted wheat while others have planted potatoes and beans.

Salt Lake Stake.

The Salt Lake stake is making every effort to be well prepared in the various wards for the care of the needy during the coming winter. The aim is to store provisions sufficient to carry on the regular charity work in the most efficient manner. Each ward is storing away canned fruit, jellies and jams, as well as sugar, flour and other groceries. One ward has already a supply of 60 quarts of fresh fruit, three dozen glasses of jelly and a dozen pint jars of jam. In addition this ward has purchased 100 bottles to be filled with peaches and tomatoes. Another ward has on hand 144 bottles to be filled with peaches and tomatoes. All of the wards in the stake are collecting fruit for the State Fair Exhibit. The Salt Lake stake board has put up 96 cups of jelly and 6 gallons of apple butter.

One ward has made a special effort to collect old clothing, which after it is cleaned and repaired will be folded away for future use.

After the public exhibit made by this stake is over, all the food supplies will be held for distribution to the needy in the coming hard winter season.

North Weber Stake.

The North Weber stake Society early in the season appointed a conservation committee with the leader of the Home Economics Society as chairman to oversee the canning of fruit and vegetables. This energetic chairman, Mrs. Florence M. Caine, secured from the U. S. Bureau of Agriculture, for distribution among the wards, 1000 copies each of the bulletins on home canning and home drying. Long before the fruit was ripe, talks were given in all the wards on the subjects of canning and drying fruits and vegetables, and samples of canned and dried fruits and vegetables were shown. Each ward purchased sugar, bottles

and glasses, and was ready for the fruit as soon as it was in season. The stake committee made an effort to provide fruit for all the wards. Societies located where fruit and vegetables were abundant divided with others who had little or no fruit, the collection and distribution being made by the stake committee. The fruit put up by each society is the property of the individual society. The stake board was also energetic in the work and has succeeded in conserving 3,500 quarts for its emergency cupboard. Mrs. Caine is securing from the Government for fall helps, bulletins on the food value of fruits and vegetables and other varieties of foods.

Weber Stake.

The Weber stake Relief Society board is working in connection with the ward Societies in the matter of conserving food. Large quantities of fresh fruit have been canned and made into jam and jelly, and many quarts of corn and beans have been preserved. A special effort will be made to can tomatoes and to dry apples and peaches as soon as they are ready.

Portneuf Stake.

The Portneuf stake in Idaho reports that every family has planted a large kitchen garden and that eight out of ten of the wards have planted and are caring for from one to five acres of wheat or potatoes. In order to conserve all the products raised, each society has purchased a pressure cooker.

St. Joseph Stake.

During the food campaign the Relief Societies of the St. Joseph stake have received a great deal of assistance from the University of Arizona. Special lecturers from the University have given lectures and demonstrations in the various wards on the methods of canning, drying and preserving fruits under the direction of the stake board. Committees were appointed in each town whose duty it has been to look after the fallen and surplus fruit and the surplus vegetables and to see that nothing has been wasted. Careful records are being kept by the ward presidents, through the teachers, of the amount of food that is being preserved. Many of the members of this stake have raised spring gardens and are now planting winter gardens.

One of the members of the Relief Society organization has invented a fruit and vegetable dryer that has been highly commended by the State Conservation Committee and its use has been recommended throughout the State by this committee.

Thirteen of the seventeen wards of the St. Joseph stake have collected and sent through the stake board to the Red Cross war fund of Arizona \$1,980.20. Appreciation for this large collection

was very gratefully expressed by the secretary of the Red Cross war fund.

Raft River Stake.

In the Raft River stake the women have been especially active in the growing of wheat. The following is a report of their activities along this line.

Stake Board	5 acres of wheat
Alma	5 acres of wheat, 1 acre of potatoes
Albion	5 acres of wheat
Grouse Creek	5 acres of wheat
Molton	5 acres of wheat

In the Albion ward the ground was plowed by the bishop and one of his counselors. It was harrowed by Relief Society officers, who also furnished a dinner for the brethren who had assisted them.

Fremont Stake.

The Lyman Relief Society of this stake collected under the direction of the stake officers 100% of their allotment for the Red Cross war fund.

Panguitch Stake.

The Centerville Relief Society has planted 1½ acres of corn, beans and squash, products of which will be dried.

Box Elder Stake.

During the summer, the Box Elder stake Relief Societies have been engaged in varied activities. There have been demonstrations and lectures in each ward on food and clothing conservation. Public canning days have been held. Each member of the Relief Society has been asked to furnish one or more bottles of fruit or vegetables for an emergency cupboard in each ward. Fruit drying parties are being held. Several Relief Society gardens of potatoes and beans have been planted. Each ward has had sewing meetings and made quilts, rugs, carpets and children's clothing, the material donated by the members. Forty-one quilts are now on hand. All the clean scraps of cloth too small for any other use have been saved to be made into mattresses.

Besides this work the soldier boys of the Box Elder Troop, Battery "C," and all those from the stake enlisted in other branches of war service have been fitted out with home-knitte l stockings, mufflers, wristlets, etc. Each ward has done this work for its own boys. The yarn was spun especially in the home

Baron Woolen Mills at the reduced price of one dollar and thirty-five cents per pound and the sisters volunteered the knitting. Fruit is also being dried to send to the soldiers.

Alpine Stake.

American Fork. Under the direction of the stake president, Mrs. Annie C. Hindley, several of the wards in the Alpine stake have made a collection of shoes to be sent to France and Belgium. The shoes were repaired, polished and fitted up with new laces and buttons. Old tires from automobiles were utilized for new soles for the shoes. American Fork wards gathered 612 pairs, Lehi, 500 pairs, and Pleasant Grove, 200 pairs.

The Alpine stake is offering a \$10 prize to the ward having the most dried fruit and vegetables and a \$10 prize to the ward having the most fresh fruit and jam.

Pleasant Grove. The women of Pleasant Grove are very energetic in the matter of canning fruit. It is reported that many of the members in this locality will can from 500 to 900 quarts of fruit.

Union Stake.

The Relief Society women of the LaGrand ward are assisting the Red Cross in the making of surgical dressings. Twice a week one dozen members are to be found at the Red Cross headquarters and in connection with the young Mutual girls are busily engaged in this division of the work. In addition to this the Relief Societies are donating knitted goods, bed socks, towels, handkerchiefs, pajamas, etc.

The stake has called for 100 quarts of preserves, jams and jellies to be placed in the stake emergency cabinet.

North Davis Stake.

The women of North Davis stake have made a special effort to establish an exchange system, whereby all surplus fruits and vegetables might be cared for. Those who have offered fruit for the use of the stake have reported to the officers and announcements have been made in the public meetings. In many instances fruit was to be had for the picking. The county agent has given food demonstrations, of which the demonstration on cottage cheese is probably the most interesting.

South Davis Stake.

The Relief Society members of the South Davis stake have indicated their willingness to swell the wheat fund by making a donation for this purpose of all Sunday eggs. In addition

to the canning of fruit and vegetables this stake is drying large quantities of sweet corn.

Reorganizations.

Raft River Stake. At the Relief Society conference held in Raft River stake, September 18th and 19th, a reorganization took place. Mrs. Lucy Ames who acted as stake president since this stake was first organized several years ago, resigned her position on account of change of residence. Mrs. Ames has worked very diligently and conscientiously in this new stake and has laid a good foundation for future growth. The following are the new stake officers: President, Mrs. Celia Harper, Albion, Idaho; 1st counselor, Mrs. Ida J. Romans; 2nd counselor, Mrs. Helen A. Broadhead; Secretary and Treasurer, Mrs. Maud L. Jones.

Millard Stake. The Millard stake Relief Society was reorganized at the recent stake conference. Mrs. Adeline B. Smith, who had handed in her resignation was honorably released. Mrs. Smith and her officers were praised for their faithfulness and for the efforts they had put forth for improvement in Relief Society work. Mrs. Susan Thompson, of Scipio, was appointed to fill the vacancy caused by the resignation of Mrs. Smith. She chose for her counselors, Mrs. Edna Poulson and Mrs. Flora Fisher. Mrs. Thompson has for a number of years had charge of the genealogical work in Millard stake Relief Society and is known to Relief Society workers as being most capable and energetic.

THE NEW AMERICAN WAR SONG

By Mrs. Lucy A. Clark is arranged for both women's and boys' voices. It is very popular and can be used in our Relief Society choirs.

LINES

Maud Baggarley.

Say thou thy kindest words every day!
 See but the blue beyond the clouds of gray!
 Be not a hireling on the earth,
 But dignify thy place
 And justify thy birth.
 Dream dreams, but make them come true;
 Reach out for thy heart's desire,
 It is waiting for you!

Home Science Department.

Janette A. Hyde.

CONSERVATION AND CITY WAR GARDENS.

The war garden movement not only affects the people of Utah, but it is very far-reaching in its scope, as we feel that in every state where our Latter-day Saint women are organized into Relief Societies, our method of home-gardening, introduced four years ago, in this department, has laid the strong foundation for this work. We had the right inspiration.

It did not require the declaration of war in the United States, however, to interest our sisters in economy and conservation. Since 1913 especially, the Relief Society has operated this department for the encouragement of this very practical and economic side of home-life. We know, before the United States Government asked the people to take up this question, that there was too much waste land in every city and village, that the people were not producing enough, that families as individuals, were depending upon someone else to supply them with the foodstuffs which they, themselves, should be producing.



MRS. HYDE'S GARDEN ON THE CITY STREET.

We opened up a department in the first issue of the Relief Society Bulletin, known as Home Garden Work, and have kept this department, in connection with the Home Economic Work, ever since, having lessons written on the methods of fertilizing, seasons for planting, kinds of seeds to plant, etc. In fact, we specialized on every necessary detail for the success of carrying out these garden suggestions. The only difference in the projects undertaken by the Relief Society and the projects undertaken by the Government is that we not only utilized the space of the home garden hitherto uncultivated, but in many instances have encroached upon the spaces used by the city for parking.

I have been asked by the Editor to write an account of my own experiences. In the early spring of the past season, the curb-



MRS. HYDE'S GARDEN.

ing around my home, which is on a sloping hillside, and is 15 feet wide, had just been finished by the city. We, therefore, decided that the parking property could be used to good advantage, and we decided to plant such vegetables as we felt would mature in a rather shady place, and would help to feed our family during the winter. We began immediately saving the eyes from the potatoes which were used by the family in the kitchen, thus conserving all of the potato. We, however, were not fortunate in using enough potatoes to furnish the seed for planting this particular piece of ground which is 2 by 5 rods. We purchased from the city seed department \$2.10 worth of extra potato seed. This was planted, leaving a small space of 2 rods square on this same curbing for string beans. Our potatoes, from all indications, will yield about 15 bushels. The beans produced proved enough for our summer use.

This land would have been put into lawn, which would have required extra water and care, with no results as to conservation of food. As it is, we will have sufficient potatoes for our winter use, and already have had sufficient beans for our table for the summer season.

In the little back kitchen garden, size $2\frac{1}{4}$ rods by 2 rods, (which we have always cultivated, but not with the success we have had this year) we have been able to raise enough fresh early vegetables for our family of five, besides giving us 10 quarts of very delicious young beets which have been put up for our winter use; also three quarts of carrots, besides having all the early carrots and beets we could possibly consume.

We planted a very fine variety of peas, turnips, radishes, onions, which was ample for our consumption during their productive season. As soon as the radishes were exhausted, the



MRS. HYDE'S GARDEN.

ground was fertilized, and sugar beets were put in their place. These will furnish later beets for table use, as well as supplying more for winter use.

We have, always, in the kitchen garden, a bed of mint under the water tap near the foundation of the house, a nice bed of parsley, which not only supplies us for our use in cookery, but furnishes three other families as well. We have planted several bunches of English chives, which are so delicious for soup and gravies; five bunches of rhubarb, one row of sweet dill for pickles and flavorings, as well as several nice bunches of horse radish. Then, too, we keep a number of bunches of sage and summer savory. Five of these are permanently grown in our kitchen garden.

After the general planting in the form of early vegetables was completed, we still desired a space for cucumbers, but owing

to the obstruction of the rays of the sun, we found the space we had left was very unfavorable. Hence we devised cucumber boxes which were set upon rocks and filled with sandy fertilized soil. In these we planted our seed, which later developed into wonderfully productive plants. From the box, we transplanted several vines in the space that had been occupied by onions, one of which grew and contain at one time, twenty small cucumbers. We will have all of the pickling cucumbers for our winter's supply of pickles from the producing vines in the open boxes. We really feel that this project was worth while.

We gave our young son, who is eleven years of age, the task of watering and caring for the garden, allowing him the proceeds from the same, and up to date, in his own method of accounting, he has sold the family \$8.00 worth of garden supplies. This does not include the potatoes, as the potatoes have not yet been harvested, and we are leaving them for the winter's use.

In addition to our regular garden which was maintained this year, we keep four laying hens, using the parings and refuse from the vegetables as part of their regular food. Then, too, we have one row in the kitchen garden of the old-fashioned marigolds which has kept our dining-room table supplied for the summer with flowers, and will furnish packages of seeds for friends and replanting next year.

The illustrations and cuts, as shown in this article, are reproduced from the garden in its growing season. We feel that the results obtained from this small space are worth enumerating for the benefit of those who feel that city kitchen gardening is not worth while.

The benefit to be derived from such a project is, in the first place, educational to the family, it is productive of thrift, and in a measure uses up the surplus energy of young children. It also creates a very pleasant addition for the family table; it stimulates a desire in children to want to be producers. It furnishes the family with plenty of fresh garden vegetables; it uses up the waste space that would otherwise be unsightly and filled with weeds; and above all, it creates a desire to give to the world something that would otherwise be waste and destruction. It creates a desire to conserve that which is so necessary to sustain life.

Current Topics.

By James H. Anderson.

AMERICAN TROOPS being trained in France are practically ready to take a place on the fighting line.

GERMAN air raids over England continued during August, and early September with serious results.

THE STATE of Utah has bought an expensive automobile for its Governor to ride in.

MOSCOW is to be the new capital of Russia, or of at least that portion of it which may remain intact after the war.

DRAFTING of young married men for the army has raised a serious question in the United States, by reason of its effect on the future population.

CHINA has declared war against Germany. This is favorable to the United States, as China's resources affect the Asiatic campaign.

JAMES ROWAN, district secretary of the I. W. W., called a general strike in several Northwestern States, in August, to hamper the government; he was arrested, and the strike failed to materialize.

AERIAL ATTACKS by the Entente Allies upon German troops and bases are becoming more and more an important item of the active warfare now in progress in Europe.

THE FRENCH at last have succeeded in driving the Germans back to the line where the latter were before they began the great drive against Verdun, in February, 1916.

THE GERMANS made great headway against the Russians in August, the Russian soldiers retiring precipitately in many places, without an effort at defending their country. In early September the Germans took Riga, the Baltic port.

WOMEN in Turkey are being called to office positions and as telephone operators. The world moves, even in Turkey, when war compels.

ARMED RESISTANCE IN OKLAHOMA, against the workings of the draft law was suppressed quickly by the government, through the arrest of about 250 of the objectors; several were killed in making the arrests.

THE NATIONAL GUARD of the several States was mustered into the Federal service on August 5, making an immense army.

ITALY gained notable victories over the Austrians in the last week of August, securing that part of Austria where the chief population is Italian.

EMPRESS EUGENIE, though past 90 years of age, takes an intense interest in the great war in France, and anticipates that she will see her country again in possession of Alsace and Lorraine, lost when her husband was overthrown as emperor of France.

AUSTRIA is now the weakest of the Teutonic powers in the way of desiring peace and willingness to make concessions therefor, but is held back by Germany's inflexible desire to fight to a finish.

LIBERIA, though a small nation, is important in its declaration of war against Germany, as this will eliminate the little republic as a base of supplies for the Teutons, which it has been for some time.

MINISTER A. F. KERENSKY, though made ostensible dictator in Russia, yet is unable to command the adherence of the various factions to the extent of a virile unification of the nation, hence the latter continually faces crises threatening the national existence.

LIQUOR to the amount of \$25,000 in value was hidden in a garden in Salt Lake City, and was unearthed by the police after the prohibition law went into effect. Verily the way of the lawbreaker sometimes is expensive.

"LOOT JERUSALEM" is the motto of the present Turkish regime in Syria, which also is driving the Jews from Palestine. This will aid in hastening the overthrow of the "terrible Turk" in that land.

MATELESS WOMEN is a situation after the war which is greatly agitating some sections of society. The Prophet Isaiah had something to say on that subject concerning these times.

THE FASHION ART LEAGUE in Chicago has decreed that hereafter half-hose shall be the style for ladies' silk hose, with no ribbons or laces for certain undergarments, which are to be of bright colors.

RUSSIA has become a negative factor in the war, so far as the Entente Allies are concerned, and seems destined to disintegration. The Socialism in control there is proving incapable of the task of unifying the people even for successful self-defense against German aggression.

ON THE WESTERN FRONT in the great war in Europe, France, Great Britain and Italy scored notable successes during August, against their Teutonic foes, but the battle-lines still are tensely drawn for another year's campaign.

GERMANY'S food supply is alternately reported to be sufficient and exhausted. It probably is neither, for the kaiser had laid in a good supply of grain as well as of munitions of war, but the conflict is lasting longer than he anticipated.

THE SUBMARINE menace from Germany grows less in magnitude with each succeeding month, owing to the efficiency of the destroyer service from the British, French and American fleets.

TROUSERS are now officially authenticated as a proper costume for women, according to fashion authorities. It is to be hoped the garment worn will not be the inelegant pair of parallel cylinders with peg-top variation as worn by men of fashion.

TWENTY-ONE of the forty-two nations of the world are formally at war, seven others have broken off relations with Germany, and the remaining fourteen are sufferers from the war, as this affects foodstuffs and other necessary supplies that are articles of commerce.

NEGRO TROOPS of the 24th U. S. infantry engaged in a race riot at Houston, Texas, in August, in which 17 persons, mostly white people, were killed. The quartering of negro troops where there is any considerable colored population, especially in the South, always has proved a costly mistake.

PRUSSIANIZING AMERICA to democratize Germany is a fear which is being expressed frequently in the United States as a result of the unusual powers of control which Congress is placing in the hands of a few prominent men. Time must tell whether these powers are exercised righteously.

WASHINGTON officials now admit that for a long time previous to January, 1917, this government knew of Germany's purpose to attack the United States if successful in defeating France and Great Britain. Yet 1917 found this country in a state of absolute unpreparedness for such an event.

GASOLINE conservation is to be effected by reducing the amount of automobile "joyriding," if government has its way; conservation of human life and safety also would be effected thereby, since many "accidents" are due to recklessness of the "joyriders."

MESOPOTAMIA, the great overland route to central Asia in the Old World until after Vasco da Gama rounded the Cape, is likely to be revived, this time as the route for Great Britain from Alexandria to India; hence the political and commercial importance of relieving it from Turkish or German domination as revealed since the war began.

CONTROL of the great material interests of the United States such as transportation, fuel, food, and important manufactures, is now centered in the national administration at Washington—a condition which, as a virtual substitution of autocracy for democracy in this country, would have shocked and even appalled the entire nation if seriously proposed half-a-dozen years since.

THE PEACE PROPOSAL of the Pope was decidedly adverse to France and England in that it would establish a virtual Teutonic empire from the Rhine to the Persian Gulf, and leave the way open for another aggressive war by Germany, to crush France and menace or destroy Great Britain. This fact made certain the rejection of the proposal by the Entente Allies.

IN SALT LAKE CITY, the street railway asked for an increase of practically 25% to 50% in fares, owing to the increased cost of operation. The people objected on the ground that their expenses, too, had advanced, and to increase the carfare would be putting the whole burden on the class which could least afford it. Thus the question was submitted to the State public utilities commission to determine.

PRESIDENT WILSON'S REPLY declining the terms of peace proposed by the Pope, on the ground that the word of the present German government without the expressed covenant of the whole German people could not be trusted, is probably the strongest and most pointedly worded document yet issued by the President, and goes to the heart of the matter.

EDITORIAL

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Motto—Charity Never Fails

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ARE YOU CONSERVING YOURSELF?

The most valuable piece of property this nation possesses today is You, yourself. The most costly sacrifice which could be made would be your loss of health or life. The most precious gift you can turn over at your country's call is your vigorous service in your home, first; in the Relief Society, and Temple, next; and then in ways of conservation and what public service you can render, after the demands made upon you by home and Relief Society are satisfied. No woman will help the war cause if she neglect her children or her home. No woman will aid the nation by neglecting her regular contributions to the needy in this Society, nor by attending war charity meetings when she has to stay away from Relief Society meetings to do it. And over and above all these—no woman will be justified before God, angels, or men, who crowds herself daily to the breaking point and beyond it, no matter how good her motive, nor how unselfish the labor she may be engaged in. The Father of our spirits is also custodian of our bodies, and He will hold us to strict account if we knowingly and deliberately shorten our days or make invalids of ourselves for others to nurse. We have just so much time, strength, and nerve force; it is our duty to wisely administer those resources.

Do What You Can, and What You Can't Do, Don't Do! "Yes, but," says one, "I am a leading officer in the Relief Society, and Mr. Hoover tells us we must do this, the State Council wants us to do that, and what am I to do?" Bless your soul, the great cities of this nation are crowded with childless women, women of means and ability for everything but real wifehood and real motherhood. Take it from me, the woman who has a home to keep, a husband, and a family of children on her hands, is doing quite all that the heavens and the earth ought to require of her. True, she may possess rare executive ability—she has to if she is a successful home-maker—and would enjoy using it in public office, and her heart may be torn with sympathy and longing to help when she reads the harrowing calls from the press, but, be at peace, Mother, you will do your full duty if you guard and guide your little ones and make home a haven of rest for husband and family. Let the army of childless women do the work for the army of hungry soldiers. There's enough of them. It was said in Washington that a man was not to be exempted who had been married three years and was still childless. What a Daniel came to judgment there!

Fool Advice! The floods of advice that are loosed upon our helpless heads, by writers who are paid to say things but whose experience is limited to a ten-foot flat-bedroom, would make a farmer's cat laugh. The farmers are harranged, belabored and appealed to, to save the nation in this hour of stress. As a matter of cold facts, the farmer's boys and hired men are drafted into the army, his wife and daughters are working twenty hours a day to can vegetables, fruit, or to dry it, while they are trotted to meetings and exhibits and demonstrations till their minds and bodies are in the same state of collapse which hovers over the over-worked farmer's head. No one need worry. High prices make us all economize. Meanwhile, the flat-dwellers in the city—non-producers every one of them, howl hysterically for the farmer to save the nation. Oh, that Mr. Hoover would send the space-writers to can the beans, and the clerks to hoe the corn!

Extravagant Economy. Another amusing phase of this serious conservation question is the reams of recipes just out by popular magazines to "save bread" and other things. A late popular magazine gives a page of stale-bread recipes which call for eggs at 55c doz., molasses at 75c qt., sugar at 12c lb., milk at 15c qt., cream at 60c qt., and jelly at 40c a glass, butter at 60c lb., with which to use up a cup or more of stale bread crumbs. Nice economical advice that! While nuts, cracked pecans, at \$1.00 lb., in various ways are suggested to take the place of 15c worth

of hamburger steak. This is the day of the faddist and theorist. Still another piece of senseless advice to us out here in Utah is to have meatless days. Why, we have meatless months! Then they talk of breadless days! Gracious, don't they know that rice and potatoes, as well as corn meal, are twice as expensive when it comes to satisfying hungry men and children! How can you get people to buy rice when they grow flour twice as cheaply? The magazines give pages of economy menus that make plain livers gasp because of their gross extravagance. When one observes the wicked waste of cafeterias, hotels, and eating-houses, one wonders why Hoover does not tackle the real source of waste. Hotels throw out and burn more than would feed the people of all the homes in the city. It is to laugh!

Our Duty to God, to Home, to the Relief Society, to our Country and to Ourselves. What shall we do about all these matters, mothers and grandmothers? Try to have every one eat all that is taken on the plate. Be careful to use every possible bit of food material. Don't burn bread or any foods in cooking them—this is the worst economical sin in the dietician's decalogue. Do a little more patching. Make the old clothes last a little longer. Teach the children true economy. Don't serve too much variety at any one meal. Where you have to buy milk, make gruel for children, to cut down expense. But don't rob yourself nor your family of plenty of good, nourishing food. People who work hard need to eat well. Comfort and cheer your husbands in this difficult period. Be quiet and calm in your feelings, and do a little temple or genealogical work each week. Attend faithfully to your prayers, pay your tithing and keep the Word of Wisdom. When you can get out to assist in all this war work without overtaxing yourself or neglecting your home, do so. But above all things, cultivate poise, balance, peace and calmness. This is our highest duty to God, to our loved ones to our country and to ourselves.

BOOK REVIEW.

THE SHELLEYS OF GEORGIA.

Old timers in Utah will recall the name of James A. McKnight, or, as he was known among the pioneer boys, "Jim McKnight." Mr. McKnight, who is a nephew of President Brigham Young, drifted away from the Church and his people in early manhood. He settled in Georgia, where he has married

twice and raised a vigorous family of children. One of his sons is now in the war.

In collaboration with his cousin, Beatrice York Houghton, he has written a remarkable story of modern conditions in the South. While there is no startling episode and the plot is conventional, yet the reader's attention is held closely and many vivid pen pictures enliven its pages. "The Shelleys of Georgia" is a strong novel of the South, by the South, through Southern aid and inspiration, but for every reader who enjoys a story of real men and women. It is dominated by "Captain Gabe" Shelley, representing the best of the Southern progressive element, and centers in the love affairs of his beautiful daughter, Rose, a very human heroine, and correspondingly loveable in every one of her many moods. Through the love story, with many conflicting elements in which varying moral standards are fearlessly held up for inspection, there runs a thread of fine philanthropy which culminates unexpectedly. No latter-day problem is dwelt upon as such, yet there is scarcely one that cannot be regarded in a clearer and fairer light after reading this thoroughly human story in which healthy and often really humorous optimism is ever present, even in situations that would leave weaker natures hopeless. Something worth while is said or done in every chapter, and the whole story passes swiftly to a climax of intense dramatic power.

The remarkable feature of the book is indeed the fact that the single standard of virtue is held up with constant strength and deliberate purpose. Associated with this is the modern method of treating villains by reforming them. The manner of that reformation constitutes the plot of the book. It is indeed a pleasure to find a modern novel which can be whole-heartedly recommended for reading in the family circle, and we cheerfully advise our readers who are fond of a good story and a thoroughly good moral to read this book. The author himself says in a private letter to his Utah friends that his convictions on the point of a single standard of morals are due to some of the early teachings which he imbibed among the "Mormons."

CHURCH SCHOOLS.

There was never a time in which our young people more needed good educational advantages than in this period of flux and change. But give that education in the Church schools, parents, where the spirit is electrified by gospel teachings, while the mind is taught useful knowledge. Learn all you can, but learn it from the sources of truth and righteousness.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN NOVEMBER.

THE NEW TESTAMENT TIMES.

(Readings: Luke 1:46-56; John 12:1-19.)

From the fact that Jesus lived a mortal life in the flesh during the first years of the Christian era, the New Testament times will always have a fascination for those who believe in Him and accept His teachings. Thus far in these lessons we have studied the lives of the two women who lived in those days—Elizabeth, the mother of John the Baptist, and Mary, the mother of our Savior. To give anything of a clear and entertaining, not to speak of a complete, account of those times and conditions requires considerable space. We shall therefore devote this and the following lesson to the one topic, taking different aspects in each.

Let us suppose, for the sake of clearness and interest, that you are living at the time of these women in the land of Palestine. What would be the manner of your birth? Into what kind of home would you make your appearance? What things would you see from then till you died? what education receive? what religious training given? what occupations have?

Months before you came into the world you would, of course, be "expected". And a great deal would be made by your friends as well as by yourself of that expectation. Very likely your mother would have been exceedingly anxious on the question of her having children. For was not the last thing said to her by her mother before all the wedding guests, "May you be the mother of thousands!" And was she not taught to believe that to be "barren" was to experience the disfavor of the Lord? Maybe she would have "wrestled in prayer" over the matter so as to remove that possible disfavor. Not improbably she fasted as well as prayed. Your mother would be no more inclined to hide the signs of the approaching event than a young woman nowadays is to conceal her engagement ring. Indeed, some of her friends might have seriously consulted the stars in order to determine whether you were to be a boy or a girl.

If you had been a "man-child," you would have been accounted by every one, especially by your father, as more desirable,

and troops of friends would have come into the house, even on the day of your birth, bringing presents for you and congratulations for your parents on account of the divine gift to them. But being only a girl not so much fuss would be made over your arrival.

The first treatment accorded you would be to swaddle you, not in swaddling "clothes," as our version of the Bible improperly puts it. As a preliminary, however, you would be washed by the mid-wife in tepid water and rubbed with pulverized salt. Then you would be sprinkled with *rehan*, "a powder made of dried myrtle leaves." After that the swaddling bands would be applied. "The swaddle," says one who himself was swaddled, "is a piece of stout cloth a yard square, to one corner of which is attached a long narrow band. The infant, with its arms pressed close to its sides, and its feet stretched full length and laid close together, is wrapped in the swaddle, and the narrow band wound around the little body, from the shoulders to the ankles, giving the little one the exact appearance of an Egyptian mummy." And this writer goes on to say that "only a few of the good things of this mortal life were more pleasant to me when I was a boy than to carry in my arms a swaddled babe. The 'salted' and 'peppered' little creature felt so soft and so light, and was so appealingly helpless, that to cuddle it was to me an unspeakable benediction." To say of you that you had not been "salted" would be the same as to say that no one knew who your father was. This is why it was such a terrible thing for the ancient prophet to say of apostate Israel, "Thou wast not salted at all, nor swaddled at all."

Having been thus safely born and "salted," your next task would be to grow up.

You would not even think of disobeying your parents, as American children so often do. With us obedience to parents is merely a social obligation, if it is proper to call it an obligation at all. But with the Jews it was not only a social grace, but a religious duty as well. You would be carefully impressed with the fact that God commands you to obey your father and mother. The displeasure of your parents you would fear as much as you would the wrath of God. Such unquestioned filial obedience as this may have put a damper on the spirit of progress among Oriental peoples, but at least it has conserved the primitive virtues among them and preserved the cohesion of the social group.

You would be reared in a religious atmosphere of which Americans do not even dream. The main idea in your life would be not the shop or the factory or even dress, but God and your own soul. Your mother when she made bread would ask God to bless what she did. Your very speech every day would be a reminder of the religious life. Instead of saying, in answer to a

question, "I am doing well at present," you would say rather, "God is giving bounteously." When you were about to go on a journey your friends would not say, "Take good care of yourself," but "Go, in the keeping and protection of God." You would salute your friends with "God grant you good morning" or "The peace of God come upon you." Your father would say to the day laborer, "God give you health and strength," and to those who gathered the increase of the vineyard, "The Lord be with you." Even if you wished to know the nature of anything, you would ask, "What is its religion?" Sometimes you would even speak of water as an "infidel." Thus religion would be your daily speech, not as in other countries and other times a Sunday speech.

Most of your life you would spend out of doors. Not that your parents would not have a house. But the house would be used merely as a shelter or refuge from storms. The phrase that spoke of God as a "shelter" or "refuge" would be very significant to you in your Oriental home. Your real home would be on the house-top. This was made for the purpose of being lived on. It would consist of strong beams laid across from one side to the other at a distance of about two or three feet apart, with poles close together over them. These poles would be covered with branches and about twelve inches of earth, rolled hard so as to shed the rain. On this you would sleep, on this you would do much of your eating, on this your father and mother would often pray, and on this the trader would cry out his wares, the "town-crier" shout out his message, and the neighbors call to one another. You would not need to have Christ's words explained to you in which he spoke of the suddenness of his second coming, "Let not those who are on the house-top come down," nor those other words in which he declared that our secret sins would be proclaimed from the house-top.

Doubtless you would take great delight in watching the process by which flour was turned into bread. You would see your mother get the flour from the bottom of the earthen barrel in which it was kept, place the flour on one side of the kneading board, with the kneading bowl filled with warm water in which salt had been dissolved. You would watch her as with a "God bless you!" she took out the leaven, a lump of dough which she had kept from the former baking and which she had preserved by burying in flour, dissolve it in the salt water, and literally "hid" it in the measure of flour. After the dough had risen it was made into small loaves, and these your mother took to the public baker's, you probably accompanying her to see what happened. The "oven," as it is called in our English Bible, is "a huge earthen tube about three feet in diameter and about five feet long; it is sunk in the ground within a small, roughly con-

structed hut. Not a dozen loaves would your mother bake, but a hundred or two. For a large baking is a matter of pride as well as a means of security. It may be that your mother has the oven all to herself for a whole day. You would readily understand the passage in Leviticus, "When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight." For not to be able to have a large baking, or to have such a small baking that ten women could use the oven the same day, would be a positive curse. You would also get the full significance, as you looked upon the "billows of black smoke, pierced at intervals by tongues of flame issuing from the deep hole" of the chimneyless hut, of those words of Malachi, "Behold, the day cometh that shall burn as an oven," and those other words of Jesus about "the grass which today is in the field and tomorrow is cast into the oven." For the fire was fed with large quantities of tree branches, thistles, and straw.

You would know what it is to be hospitable in a way that has never dawned upon the mind of the average Westerner. All invitations would be given in your father's name, or, in case your father was dead, in the name of some other connected male. Instead of your father saying to a stranger merely, "I should like to have you dine with me," as an American would be apt to do, you would perhaps hear a conversation something like the following:

Father: Ennoble me with your presence.

Stranger: I would be ennobled, but I cannot accept.

Father: That cannot be.

Stranger: Yea, yea, it must be.

Father: No, I swear against you by our friendship and by the life of God. I love to acquaint you with my bread and salt.

Stranger: I swear also that I find it impossible to accept. Your bread and salt are known to all.

Father: Yea, do it just for our own good. By coming to us you come to your own house. Let us repay your bounty to us.

Stranger: By the mercy of God, I have not bestowed any bounty upon you worth mentioning.

And the conversation would most likely end by your father seizing the stranger and literally pulling him into the house, with the words, "I will not let you go!"

Thus the parable in the New Testament would not be a dark saying to you: "A certain man made a great supper, and bade many * * * And the Lord said unto the servant, Go out into the highways and hedges, and *compel* them to come in, that my house may be filled."

QUESTIONS.

1. Why is it necessary to know something about the customs of the Israelites before we can understand the Bible?
2. What is meant by swaddling an infant?
3. What was done as a preliminary to swaddling?
4. Contrast obedience to parents then and now. Do you think the custom of the Israelites in this respect or ours the better? Why?
5. Tell about the religious atmosphere of those days.
6. Give the significance of the house-top in New Testament times. Describe the process of baking then.

LESSON II.

Work and Business.

SECOND WEEK IN NOVEMBER.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN NOVEMBER.

COLONIZATION FROM BABEL.

(Note.—Our modern geographies and histories group the human family according to physical features, such as a cross-section shape of the hair, complexion, and shape of the skull, as to whether it is relatively long or broad. But the ethnologists' classification is unsuited to our genealogical work (e. g. see I Nephi 2:23 and II Nephi 5:21, 22 for Indian's complexion). We generally look up our lineage. For that reason we need to seek out those histories which treat of peoples from a genealogical point of view. Of all historians those who have understood, more or less, the purposes of the God of Israel have given best place to the lineal historical account. We therefore are compelled to hold somewhat close to the standard church works.)

In our last lesson we pointed to traits and institutions of the Teutonic peoples which strongly indicate that they are of the lost tribes of Israel. This places us in a position by which we can identify them with their ancestors in the house of Noah, namely, Shem (See Genesis 11:10-26 and Matt. 1:2).

Let us bear in mind that modern revelation teaches us that antediluvian civilization, which was the heritage of the family of

Noah was developed upon what we now call the American continent (See Doc. and Cov. 116 and 107:53).

For the ancestry of Noah see Doc. and Cov. 107:41-52; Genesis 5:1-32.

It is with the descendants of Noah that our brief historical introduction is principally concerned, and for this we begin with the period from the Flood to the confusion of tongues at the Tower of Babel. This latter event took place about 2200 B. C., and about 150 years (some say 300 years) after the Flood. In Ether 1:33 we read, "Jared came forth with his brethren and their families, with some others and their families, from the great Tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered (See Gen. 11:1-9).

The central fact here is that the people were scattered from the locality of the valley of the Tigris-Euphrates river valley. And when they begin to write their own histories we find them, generally speaking, in somewhat independent city-states. Then follows a period of conquest and growth into kingdoms, and empires, and here and there a nation.

The important question for this lesson is, To what part of the earth did the descendants of the three sons of Noah migrate? The reasons for the migrations and the directions of colonization are interestingly told by Josephus in his *Antiquities of the Jews*, chapters IV and V, Book I:

"The sons of Noah were three, Shem, Japhet, and Ham, born one hundred years before the deluge. These first of all descended from the mountains into the plains, and fixed their habitation there and persuaded others, who were greatly afraid of the lower grounds on account of the flood, and so were very loth to come down from the higher places, to venture to follow their example. Now the plain in which they first dwelt was called Sh'nar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner; but they were so ill-instructed, that they did not obey God, for which reason they fell into calamities, and were made sensible by experience of what sin they had been guilty of; for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining that the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this disobedience to the divine will, the suspicion that they were ordered to send out separate

colonies, that, being divided asunder, they might the more easily be oppressed.

“Now it was Nimrod who excited them to such an affront and contempt of God; he was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it were through his means that they were happy, but to believe that it was their own courage that procured that happiness. He also gradually changed the government into tyranny, seeing no other method turning men from the fear of God, but to bring them into a constant dependence on his own power. He also said, “He would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach, and that he would avenge himself on God for destroying their forefathers.

“Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being at any degree negligent about the work; and by reason of the multitude of hands employed in it, it grew very high sooner than any one could expect, but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw them acting so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners, but he caused a tumult among them by producing in them divers languages, and causing that through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before, for the Hebrew means by the word Babel, confusion. The Sibyl* also makes mention of the tower, and of the confusion of the language, when she says thus: ‘When all men were of one language, some of them built an high tower, as if they would thereby ascend to heaven, but the gods sent storms of wind, and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon.’ But as to the plain of Shinar, in the country of Babylonia, Hestiacus mentions it when he says, ‘Such of the priests as were saved took the sacred vessels of Jupiter Euyalius, and came to Shinar or Babylonia.’

“After this they were dispersed abroad on account of the difference of their language, and went out by colonies every-

*The Sibylline books were a sort of bible of the Romans.

where; and each colony took possession of that land unto which God led them, so that the whole continent was filled with them, both the inland and the maritime countries. There were some also who passed over the sea in ships, and inhabited the islands; and some of those nations still retain the denominations which were given them by their first founders, but some have lost them, and some have only admitted certain changes in them, that they might be more intelligible to the inhabitants; and they were the Greeks who became the authors of such mutations; for when, in after ages they grew potent, they claimed to themselves the story of antiquity, giving names to the nations that sounded well in Greek, that they might be better understood among themselves. and setting agreeable forms of government over them, as if they were a people derived from themselves."

For the colonization of America, we read in Ether 1:40-43: "And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female of every kind; and also the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends, and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth. And there will I bless thee and thy seed and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me."

The Lord brought this colony upon the western coast of North America.

For the colonization of Europe, Asia, and Africa, from Babel, in a general, loose way, for mental classification, we may say Japheth's descendants colonize Europe; Shem's, Asia; and Ham's, Africa. But there are noteworthy exceptions. The basis for this classification in colonization is the Bible and Josephus (See Gen. 10, and Josephus *Antiquities of the Jews*, Book I, Chapter VI.

In a general way Europe was colonized from the northern shores of the Mediterranean sea by the descendants of Japheth, and the expansion was towards the north and northwest. Their chief exceptions referred to above are that Asia Minor (excepting Lydia and Armenia) Media and the land of the Scythians were peopled by Japhetic lineage. Shem's descendants located in the Tigris-Euphrates valleys, Syria, Lydia, Armenia, Persia, and Bactria. The children of Ham in the Nile river valley (see Book of Abraham 1:21-23) and northern Africa, the chief exception to

these being that they were also located on the eastern shore of the Mediterranean in Phoenicia, Palestine, and at Babel.

We must not entertain the thought that there were great walls separating these peoples, for there was constant intermingling as we see in Rebekah's complaint later on, to Isaac concerning Jacob and the daughters of Heth (Gen. 27:46 and 1:15). Our aim is to acquire a general classified view, though indefinitely defined.

In the discussion of this lesson there should be a map of the world before the members of the organization.

QUESTIONS.

Where was the antediluvian civilization, which was the social inheritance of the family of Noah, developed?

During what period of time? (See Doc. and Cov. Lectures on Faith II).

In a general way, who colonized the American and the Old World continents from Babel?

About when did this period of colonization begin?

Who first moved into the plains?

Why were the people scattered abroad?

(Cite authorities in answering the above questions.)

LITERATURE

THIRD WEEK IN SEPTEMBER.

STORIES FROM SCRIPTURE.

"Back to the Bible" is one of the stirring calls in these trying days. Why? Because the Bible is the Book of books. Within its pages are found the truths of life plainly told and vividly pictured with the choicest of stories. Every home should know the Bible; every father should make it a companion, a binding link between him and his children, and every mother should make its stories a means of inculcating the gospel in the hearts of her little ones. It is not enough to trust this work to the Sabbath school or other organizations. We should have a scripture story hour frequently in every home.

This does not mean that every story in the good book should be given indiscriminately to children. Some stories from scripture cannot be understood by the immature child. But there are many stories which are within his grasp. Such tales should be read for his delight and his development.

The story of Joseph has been referred to in these lessons before as one of the master stories in all literature. It may be read again and again with never failing charm. Its pictures of the Patriarch Jacob, with his family in their nomadic life, and its following of the fortunes of the pure-minded boy Joseph in his

rise from the position of servant to that of prime minister of the great nation of Egypt, wherein he fulfills the dreams of his boyhood, all make a story so dramatic in its appeal as to hold both young and old.

The story of Moses is likewise full of interest. Think of the stirring situation that makes the beginning of this tale: The babes of the Israelites are to be slain. To save her boy, the mother of Moses is inspired to set him afloat in an ark of rushes on the Nile where the princess is wont to bathe. This queenly woman comes, and sees the child. Her heart is touched. She takes the dimpled babe for her own; the little maid in waiting is sent to find a Hebrew nurse, and the child's own mother is brought to rear her own son in the palace of the Pharaoh. Moses is brought up as an Egyptian prince, schooled in all the learning of that people; but his heart is trained by his mother. She holds him in the path of righteousness against all the allurements and the teachings of the worldly-minded Egypt. He rises to be the great leader of his oppressed people, the mighty law-giver to chosen Israel, delivering them from bondage and restoring them to the Land of Promise.

This is a story which should be heard often in our homes. It ought to be a constant source of sweet comfort and inspiration to our Latter-day Saint mothers. Their teachings born of love are often far more powerful to hold the hearts of their children true to the faith than they may imagine.

The story of Abraham and Isaac carries also a deep and abiding lesson to those whose souls are ready to receive it—a lesson of trust in God and the blessings that come from the spirit of sacrifice.

In the story of the expulsion of our first parents from the Garden of Eden is also a lesson of profound significance. How many men and women every day are being driven from their Garden of Eden because of their disobedience to the commandments of the Lord?

As has been pointed out before, the Bible story is not only charming in its interest as a literary tale, but it is always true to life and true to truth. Between its lines may ever be found some lesson of vital importance to mankind. The child may not catch this message at first hearing, nor at second. It is not necessary that he does. Let him enjoy the story as a story. Read it in its sweet simple language from the Bible or tell it plainly. The day will come when its deeper meanings will come to give new joy to his heart.

The wooing of Rebecca, the story of Ruth, the birth of Samuel and his boyhood in the temple, are tales that reflect the gentler side of Hebrew life. They breathe an atmosphere of the patriarchal times and customs, of innocence and purity in court-

ship and marriage, and the rearing of children. Stories of this kind are too little heard in our homes in these days. We need more of this kind of tales.

Another type of story, that challenges the interest of our boys especially, is that which breathes the martial spirit of Israel. The stories of Joshua, of Gideon, and of Samson, of David and Saul, all have a thrilling interest for the martial-minded boy, even as has that other martial scriptural story, the two thousand young Lamanites who followed Helaman as related in the Book of Mormon. Such war stories are wholesome. They bring before him heroes whose lives are worth emulating and when they make mistakes, these heroes feel God's swift reproof and punishment.

Another class of Bible stories that leaves the right feeling in the hearts of boys and girls is that typified by the story of Daniel the boy who learned to live in Babylon and yet partake not of her sins. If any tale is needed among our people today it is such as this.

The story of Daniel is in a measure the Word of Wisdom verified. "Daniel," the story tells us, "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank, therefore he requested of the prince of the eunuchs that he might not defile himself.

"Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

"And the prince of the eunuchs said unto Daniel, I fear my Lord the King, who hath appointed your meat and drink. . . Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

"Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. And he assented and proved them ten days.

"And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

"Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

"As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams" (Daniel 1:8-17).

In these days when physical vigor and clearness of mind and strength of spirit are all so vital, the story of Daniel, and the Word of Wisdom which his ways of life exemplified should come to us with added force.

The New Testament stories also are ever new. From the sweet story of the angels and the shepherds to the tragic tales of

Calvary, there is a never failing interest for all earnest, pure-minded people, old and young. Turn to any part of the New Testament and you will find some story breathing the gentle spirit of the Master. Every one carries a divine lesson in the clearest, simplest language.

The adoration of the magi, the boy Jesus in the temple, the miracle at Cana, the stilling of the tempest, the raising of Lazarus, the woman at the well, the anguish in Gethsemane, the crucifixion and the resurrection, with the other stories that are there woven together make the greatest story ever told, and each and every one is like a prayer and a benediction.

The parables of Christ, too—those of the talents, the sower, the prodigal son, and others are also filled with truth and wisdom.

In addition to all these stories from the Old and the New Testaments, the Latter-day Saints have a wealth of scriptural stories in the Book of Mormon. This gift to the people in the last dispensation is filled with wholesome and intensely interesting tales which are holding the attention of readers everywhere. The Book of Mormon quietly through its stories is preaching the gospel to all nations and peoples.

The story of the wanderings of Lehi and his sons, the struggles between the Nephites and the Lamanites in this land, and the tragic close of it all at Cumorah make many tales of dramatic interest. These may yet be the basis for expression through music, art, and literature.

A scripture story hour in every home frequently or at least every Sabbath day might do much to stir in the hearts of both parents and children a clearer understanding and a deeper appreciation of these stories, and it would certainly be a means of creating a greater love for the sacred books God has given to us.

LESSON OUTLINE.

1. Give a reason why the stories of the Bible are ever new.
2. Be ready to tell one of these stories from scripture and point out the lesson of life that it carries.
3. What great consolation for mothers may come from the story of Moses?
4. What pictures of Hebrew life are brought out in the story of Ruth?
5. Why are the Bible heroes generally good for boys to emulate?
6. What lesson of especial force is emphasized in the story of Daniel?
7. Tell some story from the New Testament that has especially comforted or impressed you.
8. What Book of Mormon story do you best remember?

LESSON IV.

Home Economics.

FOURTH WEEK IN OCTOBER.

THE FORMATION OF CHILDREN'S CHARACTER.

We have studied much in our previous lessons this year concerning different phases of "child welfare." But most of our attention has been centered upon the child's physical needs. This is as it should be, since the child is first of all a human animal, and a firm foundation of physical strength should be the basis of every life. Weakness or physical inefficiency is the cause of many a life's failures.

The Keynote of Existence.

Still while it is difficult to overestimate the importance of a well-fed body, we must not lose sight of the fact that the parent's greatest responsibility to his Maker and his child is his share in the shaping and building of a strong, noble character. Strength of body or of mind does not assure one of becoming a useful citizen. The greatest criminals living are possessed of strong bodies and keen, well-trained minds. The greatest duty of the Latter-day Saint parent is to develop and train the character and soul of his child.

Heredity vs. Environment.

It is not profitable to speculate upon which has the greatest influence on character, heredity or environment. Undoubtedly each is a very strong factor and must be given due consideration by those who are interested in child welfare. It is to be hoped that each son or daughter of Israel has been "born of goodly parents," for no bitter spring can give forth sweet water nor may we hope to "gather figs from thistles." The most prayerful concern must be exercised that each one shall choose wisely the mate who is to share in the making of another family. The exact traits that the great law of heredity passes on to our offspring may be beyond our control; but we are to a large extent the masters of the environment with which we surround them. Not so much as to material wealth but certainly as to the moral atmosphere in which they are reared to maturity. We may decide whether we shall teach them to be honest or dishonest; we may, by controlling our own tempers and tendencies to weakness, help them to control the tongue, the passions, and to place the personal will under the control of the divine Will; or by carelessness, teach

them the reverse. We may encourage industry and love of useful labor, or by lack of effort on our part, rear them to idleness. And all necessary traits of human character may be taught regardless of the location of our homes or the condition of our purse. Indeed it is nearly always more difficult to bring out the best of human character if the family has an abundance of money. Adversity and struggle seem to be the conditions which make for the finest and strongest characters. However, if the parent is determined by the help of God to bring to maturity the best in his child's nature, he may do so no matter what his financial condition may be.

The Parent or Guardian's Key.

The first requisite one must have in influencing the character of the child is love—a love deep and unfeigned—and an understanding of the child's nature. This may be difficult to achieve, but it must be accomplished, or our efforts will be vain. Don't be afraid of loving your child or your grandchild (or your neighbor's child, if you are attempting to help him), and don't hesitate to let him know that you love him. Love is to the child what the sun is to the flower—it brings out all the beauty, the perfume, the perfection that might otherwise be stifled or remain hidden forever. No child was ever loved too much, but oh the hundreds that have starved for the most essential thing in life! But do not confuse love with indulgence—they are not synonymous in any sense. Unwise indulgence may undo in one hour all that loving restraint and guidance has built up in years.

Another requisite the parent must possess, if he is to help bring out the best in his child, is a firm belief in the child's goodness and ability. No child can overcome wrong tendencies if he is surrounded by those who are always looking for and magnifying his faults. If you don't believe in your child, play you do, make him think you do—until the child's efforts have a chance to bear fruit and you will be surprised at the result. This may take constant and prayerful effort but there is no other way for you to succeed. Yet even here avoid gross flattery and cheap sentimentality. Let vigorous yet loving truth garnish your words and acts. Correct the evil tendency, but don't forget to encourage the worthy effort.

The Importance of Comradeship.

Take the average child of today. From whom has he learned the most of life's lessons? You may teach him abstractly to love truth, but if you allow him to associate with a child who has learned that by stealing or cheating he may obtain candy or forbidden pleasures, how long will it take your child to practice the same methods?

Froebel, the founder of the great Kindergarten system, says, "Come, let us live with our children." And that is the only way to teach them. The parent who remains on a pedestal and is too busy to come down to the child's level and play with him occasionally, and make his child feel that father and mother are his best friends and pals, may rest assured that his teachings, no matter how good, are going to fall on infertile soil. All of us are most liable to learn from and emulate those whom we love best and with whom we most associate.

The Essentials of Character.

The essential traits of a strong character may be enumerated as: First, love of truth; second, obedience; third, integrity. These three traits (with many minor ones that are outgrowths of them), the parent or teacher should constantly strive to build into the fibre of the child. Every parent will agree with this, but few know instinctively how to practice these virtues, and it is not within the scope of this lesson to go into details.

The child's father and mother should understand that they must first possess the traits they are striving to implant, or the lesson is not successful. They must realize that they have undertaken a job whose magnitude and difficulty makes the building of the Panama Canal sink into insignificance. Yet love and the results obtained when the family are grown to a useful maturity make it the most desirable work that man could undertake to do. The parents must be united in the methods used in teaching these valuable lessons, and must understand that it will require much forethought and actual study of the subject as well as prayer concerning it to be in any measure successful. There are many good books on the subject of child culture; a list of a few of the best will be given at the end of this lesson.

Our Country's Need.

General Pershing, when he first took command of the American troops, is said to have remarked that the American lad of today would have to learn two things: to hold a gun, and to obey. The success or failure of the stupendous undertaking of our nation today will depend as always upon the character of the men and women of our country.

Have they learned first to love the truth? If so, they are eager to do all in their power even to giving the last drop of their blood to prevent the continuation on earth of a great social human error.

Have they learned in their youth that obedience to law, to order, to those who hold righteous authority, is the means of securing the greatest peace and happiness? If so, then it will be no task to be one of a great unit fighting for human liberty.

Have they learned the full meaning of integrity to their religion, to a cause, to their nation, to their family or friends?—then in this great national crisis will our boys be found loyal and true to the first and last call of duty.

QUESTIONS.

1. What is meant by a man's character?
2. What is your opinion of a woman who thinks her mother's duty done if her child is clean and well fed?
3. What is the greatest duty a parent owes to his child?
4. In your opinion, which traits of character are strongest, those the child inherits, or those he has acquired through his environment?
5. In what way may a child's home influence counteract the tendencies he has inherited?
6. What is your opinion regarding wealth as a factor in the formation of character?
7. Tell why love, appreciation, and comradeship, are the necessary foundation stones each parent must use in character building.
8. What are the essential traits of a perfect character and why are they so?
9. How may parent or guardian train a child to the best possibilities of his nature? How may this great lesson be learned?

 BIBLE LESSON FOR NOVEMBER.

"Seek ye out of the best books words of wisdom. Seek learning by study, and also by faith."

Bible, 1st, Luke, chap. 1; 2nd, Luke, chap. 2; 3rd, John, chap. 1; 4th, John, chap. 2; 5th, John, chap. 3; 6th, John, chap. 4; 7th, John, chap. 8; 8th, John, chap. 11; 9th, John, chap. 12; 10th, John, chap. 19; 11th, John, chap. 20; 12th, Matthew, chap. 25; 13th, Acts, chap. 1; 14th, Acts, chap. 2; 15th, Acts, chap. 3; 16th, Acts, chap. 4; 17th, Acts, chap. 5; 18th, Acts, chap. 6; 19th, Acts, chap. 7; 20th, Acts, chap. 9; 21st, Acts, chap. 10; 22nd, Acts, chap. 16; 23rd, I John, chap. 1; 24th, I John, chap. 2; 25th, I John, chap. 3; 26th, I John, chap. 4; 27th, I John, chap. 5; 28th, II John, chap. 1; 30th, III John, chap. 1.

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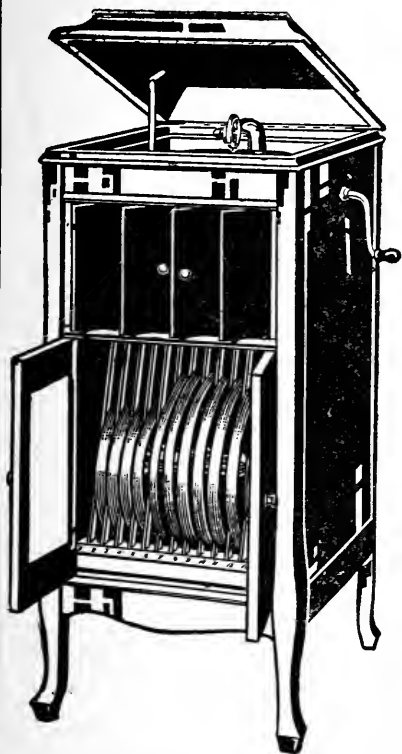
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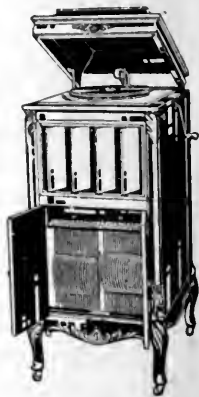
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The primrose plant is bright with flowers
That you shall never see ;
In Heaven now you spend your hours,
Away from me.

Your joyous laughter Death hath stilled,
Your lips eternal silence keep ;
My aching heart with woe is filled—
Oh, I must weep !

Dust years for dust that knows decay—
The living spirit never dies,
But throws its mortal garb away
To watch beneath celestial skies.

Perhaps, O loved, you linger near
And look upon the primrose gay ;
And smooth the rugged path for us,
And for our future pray.

For this I know, though thou art gone,
Thy influence is potent yet,
And God shall watch between us twain
Who never shall forget.



SUSAN WEST SMITH
Wife of President George A. Smith.

THE

Relief Society Magazine

VOL. IV.

NOVEMBER, 1917.

No. 11

Mothers in Israel.

UNsung HEROINES.

Not all the great and remarkable women of this Church are known publicly. Indeed one sometimes wonders why public honors and responsibilities are given to certain ones and withheld from others equally deserving and equally capable. Greatness of soul sometimes manifests itself in sweet retirement and in that true nobility which hesitates always to acclaim its own worth. The noisy heroines who are ever eager to betray their valiant sacrifices are too often accorded all honors and given all the praise. This Church has been founded by a race of heroes and heroines, by men and women possessed of the courage and fortitude to accept truth though martyrdom be the price which is paid. Not all the pillars support the lintels of the gate beautiful. Some linger in the shadowy recess of the peristyle, yet each was cut with the same chisel, polished by the same attrition and moulded by the same artist-designer. So at times we love to render affectionate reverence to the unsung heroines who constitute our own modest order of nobility among this people.

SUSAN WEST SMITH.

There lived and loved, suffered and strove, many families of the leading men in the early days of Utah's history. Opposite the Lion House was erected the famous Historian's Office, planned by President George A. Smith as a joint home for his family and for the receptacle of the priceless records and manuscripts of this people and of the Church. In this house lived our honored and well-known late President Bathsheba W. Smith, the first wife of this famous Church historian and leader, with "Aunt" Susan West Smith and her family of little girls. The open porch-way of the basement story where was the roomy and pleasant

kitchen where Aunt Susan worked, contained the stone coffin of Aunt Bathsheba's only son who was slain by the Indians in the very early days. The grim suggestiveness of the tragedy enclosed within those stone lids did not sadden the life nor mar the genial sweetness of Aunt Susan and her merry-hearted brood of little girls; but it was difficult for me as a child to run past the porchway, if the shades of night had overtaken me, yet the warmth and welcome of Aunt Susan's kitchen-living room made me forget in an instant the shadow outside.

Susan Elizabeth West Smith was a heroine in her own right. She was born Dec. 4, 1833, at Chalk Level P. O., Benton county, Tennessee. She was the daughter of Samuel and Margaret Cooper West, old American stock. The family joined the Church in Tennessee when Susan was a baby. Learning of the terrible mobbings and other troubles in Clay county, Missouri, they remained in Kentucky for a number of years, finally reaching Nauvoo, Ill., in 1842.

Although a small girl at the time she vividly remembers the Prophet and the Patriarch, having seen them together many times riding on thier big white horses; and she listened often to the Prophet's inspiring teachings at the religious gatherings. She remembers very well the martyrdom and recalls painfully the awful gloom which spread like a pall over all the people at that time.

She left Nauvoo in the spring of 1846, and that same summer came to Mount Pisgah for a few months, then moved on to Kaneshville, where the family remained until the spring of 1851, when they continued their journey westward, reaching the Valley in October. While in Salt Lake City the family camped on the Jordan, and after the October conference they went on to Parowan, Iron county, being among the pioneers of that section. Their community life was happy with pioneer entertainments, theatricals, with numerous young beaux and old beaux, until finally Susan was married to George A. Smith on October 26, 1857, and moved immediately to Salt Lake City. She has a family of five daughters, all born in the Historian's Office.

At the opening of the Salt Lake Temple, in 1893, she was appointed an ordinance worker and continued in that work for twenty years when she was honorably released. She is now in good health in her eighty-fourth year.

This modest recital of trials borne, of labor accomplished, and of sacrifices made, is but the skeleton of a life which has been noble and devoted to the last degree. No complaint ever passed the lips of this faithful wife and mother, no acrid criticism stained the memory of her children. Those who were privileged to labor with her in the temple loved her for her tenderness and consideration, while the discerning saw the elements of leadership within

her of a quiet masterful power which needed only opportunity to flower and fruit into perfection before the public eye. Wanting opportunity, this gracious noblewoman filled to the last drop the measure of her opportunities with service, sweet and ungrudged. She is the mother of our First Counselor, Clarissa S. Williams. Her daughter, Elizabeth S. Cartwright, is the president of the Seventeenth Ward Relief Society and for many years was in the presidency of the Salt Lake Stake Y. L. M. I. A. Sister Smith's daughters, Margaret S. Parry, mother of the well-known Edwin F. Parry, Jr., the up-to-date Superintendent of the Salt Lake Stake Sunday School, wife of Bishop Edwin F. Parry of the Sixteenth Ward, Priscilla, wife of George S. Taylor of Provo, and Emma Pearl Smith are now deceased.

The life of Sister Smith is an unwritten drama. Her labors are fruitful beyond discovery, while her fame rests upon the brows of her daughters and grand-children with ever increasing lustre and beauty.

MEDICAL COLLEGES OPEN DOORS TO WOMEN.

After 106 years as an institution for men only, the College of Physicians and Surgeons, which is now the Medical Department of Columbia University, New York City, has upset old traditions and has decided to admit women in the medical course on an equal standing with men. This action has been brought about by the changes that have taken place since the beginning of the war. It has been found that women are particularly successful in hospital laboratories and are very clever with the work connected with the regular medical course. Several influential women in university circles have also taken an active part in broadening the scope for higher education for women. This departure in Columbia Medical School is made possible by a gift of \$50,000 by George W. Breckenbridge, of San Antonio, Texas.

Harvard University has also decided to enroll in its Medical Department women who are registered at Radcliff College. The requirements for women will be the same as those for men. Radcliff College will, therefore confer the degree of M. D. on women candidates who have finished the proscribed medical course in Harvard University, and who are recommended by the Harvard Medical School for the degree of doctor of medicine. May we not hope that women physicians and midwives for women and children will become again popular as they should be and as the God of nature intended them to be.

The Historical Office of the First Presidency

And the New Relief Society Department Headquarters.

We present to our readers some pictures of the interior of the famous old office known as the President's Office, the east rooms of which are now occupied by our Wedding and Burial Clothes Department, presided over by Counselor Juliana L. Smith. It is both unique and gratifying that this sacred department of work associated with the General Board of the Relief Society should be housed in the rooms hallowed and sanctified by the presence and work of every president of this Church since the days of the Prophet Joseph. In these rooms gathered President Brigham Young, surrounded as he was by the stalwarts of the Church—giants most of them in character and intellect.

These walls echoed to the genial voice of Willard Richards, the prophecies of Heber C. Kimball, the wise counsels of John Taylor, the simple testimonies of Wilford Woodruff, the



THE HISTORIC OLD OFFICE OF THE FIRST PRESIDENCY.

brief words of wisdom uttered by George A. Smith, with the scintillating brilliancy of Orson Pratt and his brother Parley P. Pratt, the statesmanlike counsels of Erastus Snow, the fiery eloquence of Jediah M. Grant, and the brave utterances of Daniel H. Wells. Here also presided that upright scholar and prophet, Lorenzo Snow, and his no less remarkable counselors, the erudite and polished statesman, George Q. Cannon, with the kingly and powerful Joseph F. Smith who succeeded President Snow in the leadership of the Church. All these were great and special witnesses of the Lord. Among the later ones are the masterful Francis M. Lyman, genial John Henry Smith, the alert, business-like John R. Winder, the scholarly and wise Anthon H. Lund, who



INTERIOR OF THE FRONT OFFICE NOW USED BY THE RELIEF SOCIETY.

discussed and decided the fate of policies connected with the Church of Christ in these latter days. A great empire was builded in spirit beneath this sacred roof, before it took subsequent form throughout the length and breadth of Zion seated upon the western hills. Here, too, lived and labored the faithful secretaries and clerks whose modest fame will live in the hearts of the Latter-day Saints as men who were true to their trust, instant in service and tireless in integrity. Who will ever forget these men in their time and place? George Reynolds, himself later in the First Council of Seventy; James Jack, faithful accountant; David McKenzie, artist and actor as well as clerk and scribe; Horace

K. Whitney, gifted, artistic and diligent; A. Milton Musser, Assistant Church Historian, who established, under Brigham Young, Utah's telegraphic system; William B. Dougall, telegrapher and office wit; independent George Gibbs; L. John Nuttall, clerical and faithful. Here, too, Rudger Clawson began his official career as private clerk, and made history in the regulation and modernization of Church records. William C. Spence, almost as historic as the railroad itself. These and many more pass in review before the mind's eye of one who enters these portals and pauses to recall the days of old. Here hangs a quaint old picture of some of our early leaders which we reproduce.

Temple Clothing Department.—Here now are established Sister Julina L. Smith and her committee and assistants in these historic rooms. She has preserved, with a fine sense of fitness, the quaint pioneer atmosphere which has always marked this modest place; and, far better, she has gathered about her work the same sacred atmosphere which has always lingered there like a benediction. The hush of memory, no less than the quiet repose of the work done here, is felt at once. The clothing which is prepared is exquisite beyond description. Simple, as befits sacred things, modest yet lovely in form and substance. The clothes prepared here are models for all Israel.

The history of the movement is briefly given. In October, 1911, Sister Julina L. Smith first suggested to the Board the necessity for such a department. On January 4, 1912, she was appointed chairman and chose for her committee Julia P. M. Farnsworth, Sarah McLelland and Edna May Davis. Sister Farnsworth resigned on February 15, of the same year. In March following, Sister Julina chose Janette A. Hyde to fill the vacancy on her committee, and Sister Hyde was chosen a missionary for the General Board. At that same time a small sum of money was appropriated by the Board for Sister Smith to purchase material and begin her work. A number of members of the Board contributed clothing to assist in this laudable undertaking. By October, Sister Julina gave a report of her work, and she returned the small appropriation to the Board from the receipts of her venture. On November 12, 1912, the following letter was sent out from the First Presidency to all the stake presidents:

"Dear Brother: We desire to inform you that the General Board of the Relief Society has been instructed by us to take charge of the business of supplying temple clothing to all members of the Church coming to the temple from time to time in need of it, also for burial purposes; and that the Society has appointed a responsible committee to attend to this business who is prepared to furnish suits or parts of suits at its headquarters in the Bishop's Building, 49 North Main Street, this city.

"The committee referred to will take this matter up with the Stake President of the Relief Societies of your Stake, and impart to her all the information necessary in regard to this matter.



INTERIOR OF INNER ROOM USED FOR THE RELIEF SOCIETY.

"And we would thank you also to inform your Bishops of it, and at the same time request them to instruct all those coming to the temple from their respective wards to supply themselves with temple clothing before leaving home, if they can do so conveniently, otherwise to call at the office of the Relief Society in the Bishop's Building where it may be purchased or rented.

"On account of the sacredness of the character of our temple clothing we have felt for some time past that a safeguard ought to be thrown around it with a view to preventing it from being loosely handled or unnecessarily exposed, and it has occurred to us that the duty of handling the clothing may very properly be imposed upon and intrusted to our Relief Society, under the supervision of the proper authority.

"We are, with kindest regards,

"Your Brethren,

(Signed)

"JOSEPH F. SMITH,

"ANTHON H. LUND,

"CHARLES W. PENROSE."

"P. S. Parties wishing to reach the committee by telephone may do so by calling up Wasatch 207, or Wasatch 3455.

"In order to obtain temple clothing it will be necessary to present a letter of recommendation from the Bishop."

The work has grown steadily and surely. Sister Smith has accomodated the growing enterprise, first in a portion of one of her rooms, and then she gave two rooms in her home for the service, but so important and extensive was her enterprise that it was impossible longer to house it in the limits of her home. Consequently, when the First Presidency vacated the old offices to occupy the new Church Building, Sister Smith applied for the east half of the offices and her request was complied with. It is impossible to estimate the value of this splendid work or to properly forecast its future. Instead of having these sacred and beautiful bridal and burial clothes prepared by outside sextons or by unsympathetic commercial agencies, we have now an opportunity of securing the best and most beautiful clothing prepared after models suited sacredly to their uses. Sister Smith and her daughters have served the people night and day, in season and out of season. No trouble is too great, no place is too distant for her to reach and serve. The General Board feel a profound debt of gratitude and affection to this committee for the wonderful work accomplished; united with this is a feeling of grateful appreciation to the First Presidency and Presiding Bishopric for the constant encouragement and support which this committee have received in their work.

A beautiful reception and dinner was tendered the General Board by this committee at the Bee Hive House, with President Joseph F. Smith as host and Sister Julina L. Smith and her counselors as hostesses on Friday, September 21. An inspiring and happy time was enjoyed by all who were privileged to be present, and many congratulations and expressions of delight and pleasure were heard concerning the charming new quarters as well as the prosperous financial condition shown by this department.

The future may hold even greater things for this work. It may be that in some future day, not too far distant, branches of this work will be established in the Relief Societies of every stake in the Church. Be that as it may, the work in its present state is a blessing to all concerned, and we feel that we have cause for congratulations to all who have in any way brought this desirable condition to pass.

Making a Husband out of a Man.

We reproduce the following witty and excellent advice from the May number of *The Vogue*.

Making a living, making a career, making a fortune, or making fame is not the forte of a woman; it is making a husband out of a mere man.

By Helen Rowland.

ARE YOU GETTING MARRIED THIS SEASON?

If so, this is the most vital hour of your life. It is the rosy hour "before taking," in which a foolish virgin has nothing on her mind but her wedding-veil, and when nothing seems to stand between her and heaven but a vast wedding-bell of marguerites and a black-and-white robed clergyman, with a prayer book in his hands. But it is also the magic hour in which a wise virgin sorrowfully takes her last look at her lover, and prayerfully prepares for the stupendous life work of turning him into a husband.

WHAT A YOUNG BRIDE SHOULD KNOW.

For husbands are made, not born; and the Lord seems to have sent Eve into the world for the divinely appointed task of putting the finishing touches on Adam. If you fancy that the clergyman is a necromancer, who can murmur a few mysterious words over a wild bachelor, slip the bridle over his neck, and thereby transform him into a tame domesticated creature, warranted to trot peacefully along in double-harness, you are going to meet with some startling surprises. More, you are deliberately placing your happiness on the bumpy end of a see-saw. It is a wise bride who takes herself aside, before the wedding-day, and calmly and solemnly asks herself:

"Could I love him, though he lost his front hair and insisted on eating with a knife?"

"Could I trust him, even though I knew he were lying?"

"Am I prepared to be a mother, a guardian, a backbone, and a rib to him—and at the same time to permit him to treat me like a kitten?"

"Am I reconciled to giving up my family, my privacy, my preferences, nine out of ten of my opinions, and every vestige of my individuality—except my tooth-brush?"

If you fail to ask yourself all this, you are practically setting sail on the sea of matrimony in a gasoline launch.

Of course, if you are a prospective bride, you have sweetly affirmed to him, and to all whom it may not concern, that, in your opinion, "marriage is a woman's life work." Every girl goes about expounding this exalted sentiment to her unengaged friends,

at least once in a lifetime. It is such a gentle way of rubbing salt into their vanity. But don't, even subconsciously, delude yourself with the rosy hope that the "work" will end at the altar; or that the recipe for making a success of marriage goes no farther than the primary injunction, "First catch your husband." A fiance is just raw material. Man, in his crude, unrefined, bachelor state, is nothing but clay—just a lump of unformed clay. And making a husband out of a mere man is one of the highest plastic arts known to civilization. In short, wifehood should be classed high among the "arts and crafts," considering how much art it takes to get a husband, and how much craft it takes to hold him.

THE MARTYRDOM OF MAN.

But do not infer from all this that you are going to be the only self-constructed martyr on the matrimonial altar. In these days, when an ordinary human man asks an ordinary human girl to be his wife, she ought to go humbly down on her knees and thank heaven, not only because marrying men are becoming rarer than the well-known day in June, and proposals are scarce as solid mahogany or genuine Chippendale, but because she has had a revelation of human unselfishness which stands without a rival as the Eighth Wonder of the World. From his point of view, he is staking his immortal soul on a long chance. He has everything to lose, and nothing to gain—except the girl. He is deliberately giving up his care-free existence, two-thirds of his income, most of his pet habits, all of his playmates, and the devoted attentions of all other women—for the possible inattention of one. He is taking off his shield, his buckler, and his halo, and calmly handing them over in exchange for a promise that he will be loved, honored, and obeyed—whenever it's convenient. The love of a woman who marries for love alone may be unselfish; but the love of a man who marries for love alone must be unselfish. And some dark, dismal morning, when the milliner's bill has just arrived, and steel has dropped thirty points, and the only woman he has ever married is weeping her nose pink because she can't have another Rolls-Royce,—then he will remember these things, and it will set him thinking.

DON'T ACCEPT SUBSTITUTES.

Of course, the world is full to capacity of a number of things, and there is something in the world for a girl besides a husband. And yet, though I say it softly, there never was a woman so closely wedded to a career that she would not divorce it in a twinkling in order to marry the right man. Some few women have tried being wedded to both, but just as marriage is its own reward, bigamy is its own punishment. Nothing has ever been found equal to a man's shoulder for crying on. Art is thrilling, but you can't run your fingers through its hair. A career is

absorbing, but you can't tie pink ribbons round the curls of your brain children. Work is beautiful and ennobling, but it never calls you sweetly foolish names, takes you out to dinner, admires your latest hat, or tells you how different you are from all other women. In short, the most radical self-ordained bachelor girl will admit that she is making no great human sacrifice when she elects to give up her freedom, her wild ways, and her dances, in order to make herself worthy of a pure, sweet man.

Every normal girl wants a home,—and what is home without a husband? He is as necessary to this domestic charm as a negligee, a samovar, or a cat. He gives the house that home-like feeling. Without him, it lacks a "finished" look. He suggests ready money like a door-plate, an assortment of liveried footmen or a *porte cochere*. He is more of an adornment at your dinner parties than orchids or the latest lion. In the eyes of society, he is better than a certificate of character. The moment you are married, women almost stop gossiping and speculating about you, and men feel that they can come to your parties with perfect safety, knowing that you can have no ulterior matrimonial designs upon them. The family speaks of you as "settled;" and nobody ever again calls you "poor thing." Verily, verily, what profiteth it a woman though she have every luxury in all the world, and have not a little husband in her home?

THE GIFT OF A HUSBAND.

If a husband were like a hat or a frock, I should say that half the success in the delicate task of "making a husband out of a mere man" depended upon a woman's careful choice and wise selection. But husbands are very much more like valentines or Christmas gifts. You can't choose them. You must simply wait until they arrive and then try to appear perfectly delighted with what you receive. However, having accepted him, it is always assumed that a girl has gotten what she wanted—or, at least, the best that she could get. If he is not all that her fancy painted—well, when it comes home from the shop, what in this life is all that her fancy painted it? When you discover that the hat which the milliner wished on you was a "mistake," do you bestow it upon the laundress, and sit down and repine? Not at all. You try wearing it at another angle; you give it a turn here, a twist there, a new curve somewhere; you add an extra feather or remove a superfluous flower—and behold! the hat gradually begins to look fairly smart. You may even grow to love it in time. And so there are few husbands who, with a little taking in and letting out, polishing up and trimming down, can not be transformed into fairly satisfactory life-mates. There are few utterly impossible

men;—although I will admit that some of them are highly improbable.

ASSORTED HUSBANDS.

Husbands come in assorted materials. There are wooden husbands, husbands of steel, husbands of iron, husbands of putty, and a few husbands that are all wool and a yard wide. Given your materials, it is up to you to build the finished product. You can not transform your wooden husband into an idealist or a sentimentalist; but you may be able to make a very serviceable, satisfactory, decorative bit of household furniture out of him. You can not twist your iron husband around your finger, but you can take a great deal of sweet and comforting satisfaction in his durable substantial qualities. You can not make a hero of your putty husband, but perhaps you can model him into a very beautiful *objet d'art*. Once you have made up your mind to look for them, you will be astonished to discover what a number and variety of attractive and interesting possibilities a normal man possesses. And when you have brought these out and developed them to their highest degree, perhaps you will find that the average married man does not make the worst husband, after all.

A HUSBAND IS AN OPPORTUNITY.

But do not assume that your task is going to be a pleasant sinecure. For the stupendous job of making a husband out of a man, a woman needs faith, hope, and charity—and the greatest of these is charity. She needs faith, first, in herself and in her ability to hold and mold the particular lump of clay she has chosen,—or drawn; second, faith in her ideals; and last, faith in her clay,—in her husband's ability to do or be. When a man knows that a woman has an exalted ideal of him, he will strain every nerve in his soul and body to live up to it. All she needs to do is to keep a living picture of himself as a combination hero-gentleman-lover-and-provider constantly before his eye, and he'll think it's his own reflection, and make it the aim of his existence to resemble it in every detail. You can't bully a man into heaven, but you can flatter him into anything, from salvation to perdition. And the sole difference between nagging and flattery is the difference between informing him that he looks perfectly hideous in a low collar, and telling him that he looks particularly handsome in a high collar. You will discover that every man does just about what is expected of him in this world; and it's because most wives expect so little of their husbands that they get so little. For it is a melancholy fact that the average man can rise no higher than his wife's ideal of him. A husband is not a dispensation of Providence; he is an opportunity. And any woman who sits calmly by, and accepts him, just "as is," is not making good on the job of matrimony.

When you have done your utmost to adjust your husband to your ideal, it is not at all a bad plan to turn around and adjust yourself to your husband—precisely as you would adjust your hair to your hat, or your figure to the new silhouette. Remember that he, too, has some rosy dreams and illusions as he steps tremblingly and blushing beside you to the altar. He has that radiant masculine vision of the sunny home, the smiling wife perfectly coiffed and set in the midst of a billowy pink negligee, sitting by his side, gazing worshipfully into his eyes, and agreeing with every blessed word he utters. There are going to be days when you won't feel at all like doing any of those things,—and days when they just simply can't be done. Everything will go wrong; stubbornly, sickeningly wrong. So, if some dim, cold, dark, misty morning, he overlooks the matutinal kiss, and seems to forget that you are there, just remember that, at your very best, you can only manage to approximate his prenuptial vision of you, as a combination siren-saint-soul-mate-and-light-running-domestic.

THE ETERNAL MYSTERY.

Do not lay down your task at the first word of impatience, the first hint of neglect, the first sign that you are married to a human being instead of to a stained-glass saint. Do not sit down and mope at the thought that you are a "misunderstood woman." Of course, you are. So am I. So is every woman. That is why men marry us. If any man ever suspected that he "understood" a woman, it would break his heart, for then she would lose her greater charm, fascinating mystery, to him. Above all, do not begin to wonder dreamily if, somewhere out in the vast luminous void, there is not a "twin soul" calling to you,—one who could "appreciate" you. Providence did not make souls in pairs; and exchanging one husband for another is like changing a bundle from one hand to another. It merely affords you a temporary relief. Any woman who has tried that will tell you that one man's moods are as inexplicable as another's, one man's excuses are as weak as another's, and, when he is tired, one man's kisses are as perfunctory as another's. You don't know anything about any man in all the wide world until you have had to share the same house, the same dinner-table, the same servants, and the same relations with him. A wise old millionaire once sagely remarked to a group of young business men, "Stick to one thing until you have made a success of it." If he had been addressing a group of prospective brides, he might have added, "Stick to your husband until you have made a success of him."

After all, making a living, or making a career, or making fame, or making a fortune, or making trouble is not the real forte of a normal woman. It is making a husband out of a man.

Her Prophecy and its Fulfilment.

By Lucy May Green.

When the postman brought that long official looking envelope addressed to Lieut. Paul Brown, the mother knew intuitively that these were his marching orders.

"You will join your regiment at once, and thence proceed to the front." There were only four days left of his furlough.

Could she let him go, her first born, her hope and pride? Since the death of his father, two years before, all her thoughts had been centered on her only son. He was the child of many prayers. His seven sisters were all his willing subjects, and they had so willingly sacrificed most of their own pleasures that he might finish college and then specialize in medicine. The weeks he had spent last summer at the officers' training camp were just "for fun, mother dear," he had said laughingly, "and to gain a little military experience." Now war was declared, and she must give her son to her country, for the noble work of saving the wounded.

"I must be brave and cheerful," she thought, as she struggled with her tears, bowing in humility in her secret chamber for strength according to her day.

Some of the promises of Paul's patriarchal blessing rang through his mother's mind, as she packed his grips, and arranged his books and clothing.

"You shall do a wonderful missionary work in the world and you shall obtain a great record of your ancestors many of whom shall be redeemed through your faithful labors." So the blessing ran. Now he would go to the front and might be killed—might never return! Oh, she was breaking down again.

"Why, mother dear, alone and in tears," said a cheery voice, as a step sounded on the porch. Paul came into the room. His broad shoulders and deep grey eyes were full of purpose.

"I go on the 6th. Won't it be a great experience for me? I shall return a famous surgeon," he said calmly.

"Yes," she replied "if"—

"If what?" asked Paul, "why, of course, I shall return. You know I have a mission to perform, and, mother dear, I know I have a mission to perform, and, mother dear, I know I shall be all right, for I have tried to do right, and I believe my promised blessings will be realized."

"My son," said Mary, rising with a strange sense of exalta-

tion in her heart, "I feel that you will go in peace, that our prayers shall be answered and you shall return in safety, bringing with you"—

"Bringing what, mother?"

"Honor, and perhaps you will find souls to save as well as bodies to heal—and—and—perhaps a wife"—

"Why, mother, what a prophecy," laughed the boy. "You—you forget, I am going to war, if not to fight, still I shall be near the battle front."

"God moves in a mysterious way, Paul," she answered, "and His purposes will be fulfilled if you will keep humble before Him. Remember your prayers, cherish your virtues as your life, keep the Word of Wisdom, and live from day to day as His servant."

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Extract of letter from Paul Brown to his mother: S. S. *Cumberwell*. "We embarked this morning and shall sail at high tide this afternoon. Words can scarcely express my feelings as I think over the events of the last few days. First my call, then your strange prophecy (I wonder if it will be fulfilled?), then the happy day spent in the House of the Lord and the many blessings received there. I know I will be all right, mother dear. I feel so safe with such wonderful promises sealed on my head. I am proud, proud of the bravest little mother in the world.

"Yours,

"PAUL."

The sea voyage was uneventful. Paul's kindly manners endeared him to the nurses and orderlies of the hospital unit to which he was attached. Arriving at Portsmouth, they received orders to entrain at once for Liverpool, and proceed for the front Somewhere In France, their real destination known only to the commanding officer in charge.

Rain, rain, leaden skies, and fog. Paul wondered if this were indeed England, his father's home country, as the train rushed along through the midlands, through smoky factory towns and sodden country villages. As they reached Welton, a small country town of some twenty thousand inhabitants, a short stop occurred while some trifling repairs were made to the engine, and the soldiers gladly accepted the brief break in their journey as an excuse for a walk and a meal. Paul visited a small tavern near by, where light refreshments were served free to the soldiers, by some of the local workers of the Ambulance Corps, girls and young women who were gladly doing "their bit" to help their country in its hour of need.

A tiny American flag worn as a brooch by one of the work-

ers attracted Paul's attention, and he found himself gazing into the dark blue eyes and sweet flushed face of an English girl wearing the white cap, apron and insignia of a Red Cross nurse. Her face had a familiar look.

"Are you from America, sir?" she enquired.

"Yes," returned Paul smiling, "that is my home. Pardon me, but why are you, an English girl, wearing our flag?"

"Because, some day when the war is over, I have a hope, a great desire that it may be my flag, too," she replied, simply, flushing deeply as the young American's eyes looked deep into her own.

The signal for return was sounded; but in the days which followed, Paul's thoughts often strayed to the little tavern, and the face of the English nurse came to him in dreams wound around with an American flag, always with a feeling that he had known her in the long ago.

* * * * *

Somewhere in France! For two long months the battle had raged incessantly. In their little hospital established in the ruins of an old monastery at the rear of the battle front the doctors had toiled unceasingly for uncounted weeks with no rest and scarcely any food. Paul had been at the operating table for many hours, centuries it had seemed. Wearily he stumbled into his tiny cell, and there fell upon the straw.

"Oh Father, give me courage and strength," he murmured as his eyes closed and he sank into fitful slumber. A light tap awakened him, and he opened his door to find a private soldier standing at salute.

"Excuse me for coming at such a late hour, sir," the soldier explained, "but you see we have been in the front trenches for two days. Now we are sent to the rear for a little rest and I and three of my mates thought"—

"Thought what?" asked Paul, dazedly; "come in and sit while you tell your story," he said kindly as he closed the door.

"Well," continued the soldier, "we have been watching you and we have decided that you are one of our faith, that you belong to our people. You don't use tobacco nor liquor, you let all this camp deviltry alone—and we—are not you a Latter-day Saint, sir?"

"Yes," said Paul with a smile. "I am, and am proud to meet you, my brother, but how on earth you guessed it is more than I can imagine."

The soldier's eyes glistened as he proffered his next request.

"We are going to hold a little meeting in one of the dug-outs tomorrow morning and we want you to come and join us, as we go back to the danger of the trenches tomorrow. We

would like to bear our testimony and partake of the Sacrament together."

Paul arose and quietly followed his companion and joined the three who were so anxiously waiting in the dugout and there was a time of rejoicing that night. For three hours the next day the voice of testimony was heard. One other officer was present, a young aviator from Canada, who related many wonderful experiences he had undergone in the air, and how he had been preserved from death. After partaking of the Sacrament the brothers separated with a firm handclasp. That afternoon a service had been appointed to be held by a neighboring cure in the little chapel attached to the monastery.

The soldiers gathered at the appointed hour and waited, but no priest came. Eagerly they watched for his arrival, but in vain. Paul looking over the audience, caught the pleading eyes of one of his brethren. A sudden strength came to him, and he walked down the aisle and mounted the pulpit. Words of comfort and encouragement fell from his lips, as for over an hour he pleaded with his hearers to live clean lives, keep their honor bright, and be worthy of their dear ones at home who were so anxiously awaiting their return.

A bursting shell brought the gathering to an abrupt close and for hours Dr. Brown was busy alleviating suffering and later officiated as chaplain at the burial of the dead. The months fiercely passed, time was unmeasured. One day, or month, or year, an exploding shell sent a fragment into the skull of the young surgeon and he fell forward mercifully unconscious.

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The throb, throb, of an engine, then the tossing of a boat, afterwards oblivion.

* * * * *

When Paul awakened, a voice was singing, a sweet contralto voice. Did it belong to a blue eyed girl with rosy cheeks, wrapped in an American flag? It was strangely familiar and so was the song she was singing,

"O Zion, dear Zion, home of the free,
My own mountain home, unto thee I have come,
All my fond hopes are centered in thee."

As Paul opened his eyes the singer was leaving the room.

"Where am I, and who was singing?" he asked the nurse who bent over his bed.

"You are safe with your friends in England," replied the nurse. "The singer is one of the relief nurses from the town nearby. She is about to leave for America."

Paul struggled to rise and dropped back into oblivion as he learned thus for the first time of his fractured skull. His strength came gradually with nourishing food and thoughtful attention. He found that he was quartered at Knoston Hall, the home of the Arkwright family for many generations which had now been turned over by its patriotic owner to the country to be used as a home for wounded soldiers.

It was now June, and the beauties of nature in England were at their best. In the hedgerows the pink and white hawthorn was fast fading, its place being taken by the wild roses and honeysuckle. In the meadows the clover was in bloom and the bees gathered the honey from the many flowers. A sense of peace and rest hung over all in sharp contrast to the cruel inferno, Dr. Paul had witnessed "Somewhere In France."

Shattered health relieved him for a time of military duty; he was advised to return to America as soon as his health would permit. Honor he had won, and before returning he resolved to fulfil his patriarchal prophecy. Sometimes he recalled that blue-eyed girl. Her voice called him. Her eyes looking deep into his. Her words, "If the Lord wills," spoken under her breath, had been caught by him and he determined to find her. It was his last day in the private hospital.

"Honorable discharge," echoed a voice, and turning his bandaged head, Paul found himself looking into the sweet face of the subject of his thoughts.

"Who are you?" he inquired eagerly. "Haven't I met you before? I seem to know you well."

"My name is Mavis Averil," she replied quietly, "and what is yours?"

"I am Major Paul Brown of Utah, U. S. A."

"Utah," she said, catching her breath. "Why, that is where my mother and I are going in a month."

"Sing for me, Miss Averil, that song of Zion. It was the first thing I heard in England, and I thought I was in heaven and heard an angel singing."

"A very earthly angel, I am afraid," said the happy girl as she lifted her voice in response, to his appeal.

The next week a carriage called at Knoston Hall and Major Brown bade farewell to his kind host and many friends and he left for Liverpool. But he did not go alone. He had written to the Church offices there to see if berths could be engaged for the Averil family, for Paul resolved to take Mavis home with him.

That afternoon before leaving, the lovers took a long walk through the fields and rested in a little churchyard.

Paul's attention was attracted to a large tombstone with a

Greek Cross and a bunch of keys inscribed above, and the name *Brown* in large letters. He read the inscription, Grafton Brown, born 1701. Died 1786.

"Why, Mavis," he explained, "my grandfather's name was Grafton Brown, but he came from a place called Harrowden."

"This is Harrowden Parish," replied Mavis, "and father's old aunt lives here. Come, we will visit her." And they hastened thither.

As they left the little parish that evening they were both strangely silent. Paul was almost overcome with the priceless value of the clue which the old relative of Mavis that afternoon had placed in his hands. He alone knew of the fulfilment of the patriarchal blessing sealed on his head, and of the wonderful blessings in store for his departed ancestors through his ministrations and those of Mavis, for he knew that she would help him in that beautiful vicarious work. The search for his ancestors, begun so strangely, might well continue through his whole life. He had secured the first key to that knowledge.

Dr Paul Brown's voice had been heard in the trenches spreading gospel truths, in the chapel, in the forest, in the hospitals and convalescent home, also in the meeting of the church in Welton, his testimony had led many to investigate the truth. Today he had received in such wonderful manner, record of his dead, and he had won his beautiful Mavis. All that remained was his journey home, and his wedding day.

With the morning dawn came the news that berths could be obtained for the Averils on the *Carania*, and in a few days the little party sailed for home, for home it seemed indeed to all of them.

* * * * *

A happy commotion filled the air at the Brown home in Eston; brothers and sisters were gathered together at the old place, for Paul was coming home. A telegram had been received a few days before stating that Major Paul Brown had been granted an honorable discharge from the army and had been specially mentioned in the dispatches for bravery.

Mother Brown, a little grayer than of yore, went about with a smiling, expectant air. Her boy was coming, that was enough. She would be content just to have him home again safely. Her reverie was disturbed by a gay burst of music from the piano, where her oldest grandson was pounding out, "See the Conquering Hero Comes."

A wild rush up the steps and her boy was enfolded in her arms. Smiling through her tears she turned to greet a sweet, blue-eyed girl who accompanied him.

"My future wife, and my mother, the two sweetest and dearest women in the world," Paul said.

"Mother, dear, your prayers are answered. I am safely home again. I have filled my mission, obtained a portion of the desired records of our forefathers, and soon at the Holy Temple I will receive my darling wife. I have brought her for I know you will welcome us all home and her family as well."

What a joyful reunion was held at the Brown home that evening as the story was unfolded bit by bit and the Averils were welcomed and taken care of by the various members of the family.

Before retiring for the night the united family joined in singing the beautiful song of Zion, now doubly dear to Paul and Mavis; and, as she kissed her children goodnight, Mother Brown solemnly said truly,

"God moves in a mysterious way
His wonders to perform."

"Father, I thank Thee for all Thy mercies."

Mark Twain Observations.

These wisdoms are for the luring of youth toward high moral altitudes. The author did not gather them from practice, but from observation. To be good is noble, but to show others how to be good is nobler and no trouble.

When in doubt, tell the truth.

It is easier to stay out than get out.

Hunger is the handmaid of genius.

Man is the only animal that blushes or needs to.

It is your human environment that makes climate.

Wrinkles should merely indicate where smiles have been.

We ought never to do wrong when people are looking.

Nothing is so ignorant as a man's left hand, except a lady's watch.

Every one is a moon, and has a dark side which he never shows to anybody.



Parents' Problems.

Lucy Wright Snow.

HOW TO TEACH SCRIPTURE TO THE CHILD OF ALL AGES.

What is there in the Holy Scriptures that my children can understand? Is the study of Holy Scriptures necessary to the child's proper guidance? If so, how can I make the Scriptures plain and interesting to my children?

These are some of the questions that thoughtful mothers are asking daily.

There was once a humble mother who had reared her children in poverty and without the aid of a kind husband, and who was so successful that people marveled. At length a friend made so bold as to ask her what was the secret of her great success, saying, "We have wondered about your success, knowing that you have never been able to purchase any books, even of the classics." Her reply was quickly given, "Why, my dear woman, I have had books, indeed the classic of classics—the Bible, and the Book of Mormon." She had found what few mothers find—

how to interpret the Holy Scriptures and how to apply them to the every-day needs of her family.

Let us consider the literary needs of a child from the first to the twenty-fifth year of his life by steps, and find what scriptural study will fit into each step or year, according to such needs.

FIRST TO THIRD YEAR.

There can be little formal religious training till the third year, the child is not able to absorb it before that time except as flowers absorb sunshine, mother-love in his religion. He should be subject, however, to sweet and harmonious sounds such as a mother's lullaby or hymns and other sweet music, as their soothing and quieting influence upon the nervous system plays an important part in preparing his mind for the dawn of a reasoning which may begin to develop as he reaches the fourth year; it has been said that a normal child begins to philosophize at about four years, and his philosophy is his religion.

THIRD YEAR.

Physical needs—12 hours sleep, 4 hours rest. About the third year the child is developing so rapidly in mentality that imagination is born. He has learned a language and has accomplished much mentally. He should be educated by play and stories. Care must be taken at this age to teach him poise and muscle control. The body, especially the fingers and feet, should be kept active so that the brain will not develop too rapidly, and produce nervousness or stammering. He has by this time, developed great interest in stories, principally wonder or fairy stories. The mother should tell the stories in an interesting way, always careful that so small a child shall not become excited. The story teller should keep vividly in mind the fact that fear is born with imagination, and if she be not mindful, she might cultivate fear while stimulating interest.

He may be told that God is our Father who lives in heaven, and be taught to pray formally, for though he may be as yet unable to grasp the object of this teaching, some of it will be absorbed and have its moral effect, and that which is not absorbed, will do no harm. He has no doubt formed the baby habit of crossing tiny hands at mother's knee since his second year; but now he will begin to reason about it and to ask questions.

It will give a child of this age a feeling of protection, to be told that angels are near him. Tell him in simple words about the Creation; about God controlling the elements—it is like a fairy story to a child to hear of God saying, "Let there be light; and there was light." Tell the story of the Tower of Babel in

very simple words, e. g., Once upon a time, many people built a high tower (illustrate with blocks), they wanted to climb into heaven and live with God, etc., etc. Story of Baby Boy Moses.

FOURTH TO SIXTH YEAR.

The body and brain are growing very rapidly now, and thirteen hours sleep are required, with one to three hours additional rest.

Imagination is still enjoyed. The dramatic instinct develops and curiosity is strong.

Now is the mother's opportunity to impart to the child some of life's most valuable lessons by playing "pretend" with him. Dramatize such stories as David Slaying the Lion, Daniel in the Lion's Den, Joseph Sold into Egypt, and Moses on the River. Emphasize David's faith and reliance upon the Lord; Daniel's prayer and wonderful delivery through faith and prayer. Inspire interest in the story of Joseph beginning with the significance of the coat of many colors, e. g., Joseph's father made for him a coat of many colors, which was the custom at that time for fathers to do for one who was an appointed ruler. When Joseph appeared before his brothers wearing the garment of distinction, they were jealous and wished to do away with him. After some discussion, as to what they should do with him they decided to sell him to some merchants who chanced to be passing, but first they robbed him of the coat of many colors, for had they allowed him to wear it, the merchants would have recognized him as an appointed ruler and bowed down and worshipped him instead of buying him as a slave. Teach how Moses was protected for a wise purpose. As this is also an age of memorizing, the child may find great pleasure in memorizing such passages as Luke 2:8-14: "And there were in the same country, shepherds abiding in the field"—and in connection with this passage tell him all about swaddling clothes. There is some interesting history given about this subject in Mme. Lydia Mountford's *Christ in His Homeland*. She tells that the first of the swaddling clothes was of pure white silk striped with blue; that shows that he was a royal child. Besides the royal house of David, He comes from the house of Boaz through Ruth and they must bring the sign of the mother's family, a swaddling garment of red. What else is the child Jesus to be? He is to be a king and a ruler of the world, so he has to have a swaddling garment of many colors. It will be readily seen that the Christ child could be easily recognized by the wise men from these very symbols.

The child may also memorize the Lord's Prayer and be told the story of how Christ taught it to His disciples in America (Book of Mormon).

SEVENTH TO NINTH YEAR.

Slow bodily development. Increasing muscular activity. Child easily fatigued and needs twelve or thirteen hours sleep.

He is now especially fond of myths and folk lore, narrative and nature study. He will enjoy a real study of Adam and Eve in the Garden of Eden. Tell where the garden was (Genesis; also revelation given to Joseph Smith; see Pearl of Great Price, chapter 2) and about God giving Adam the care of this beautiful and wonderful garden. Let him make an imaginary garden of Eden, locating the rivers and other interesting points. Mention that God told Adam to give all the animals a name.

He will be interested in manual training and may hear much of the flood and the building of the ark. Other ancient ship-building, Book of Ether, chap. 2.

He will be much interested in learning the origin of the American Indian, found in the Book of Mormon. Point out scripture showing where the Indian was cursed with a dark skin, II Nephi 5:21. While the Book of Mormon stories have always been told him, now is the time to tell him how the book came into existence, etc.

He is now capable of understanding the story of Christ. As this is the year for Baptism a most valuable lesson is brought to bear in the temptations of Christ, after his forty days' fast. In this lesson there is an excellent opportunity to teach the child to fast, as there is no better way to teach self-control, and a child as young as four years can be taught to fast, if tactfully guided. The mother should be careful, however, in this lesson, that she does not overtax him. The fast should be of short duration, and great care taken that he is victorious in the first two or three attempts, and he should be led to do it pleasantly and without teasing or crying. The spirit of the fast is self-denial and that can often be taught by having only bread and water for a day.

TENTH TO TWELFTH YEAR.

These are the years of storing up energy; a sort of physical lull; eleven hours sleep needed.

The child of this age will have a craze for reading and he may read the Scriptures through by himself. As he will be influenced now by ideals in books, he should be especially well directed in his selection of literature. He loves stories of heroes and may study the story of David and Goliath, pointing out David's reliance upon the Lord; also David before Saul. Tell of Elijah; his personal appearance, his mission and then the great fulfillment of the prophecy uttered hundreds of years ago by the

prophet Malachi (Malachi 4:5, 6). Show that this prophecy has been fulfilled (Doc. and Cov. Sec. 128). Elijah came to earth and visited the Kirtland Temple in 1836.

Give him the study of Moroni, the great general of Book of Mormon fame. A child of this age will be especially interested in Moroni's strategic proceedings in war. A wonderful hero story is that of the 2,000 young Lamanites (Alma 53rd chap.), who went up to battle to save their country, and through their faith and reliance upon the Lord won the battle without the loss of a single man.

The story of Sampson is interesting, but the hero should be brought to light more as a victim of disobedience than anything else, for while he received a gift of wonderful strength from the Lord, he lost many blessings through unwisdom and disobedience.

THIRTEENTH TO FIFTEENTH YEAR.

This is the period of unrest, and parents have the difficult task of understanding a child who does not understand himself. It is the dime novel period, and the time for parents to surround the child with the finest moral and religious influences available. Children of this age are idealistic and will often form strong attachments for people whom they know or read about.

Parents need not feel hurt or disheartened if the child puts them aside for the time being, and chooses other ideals, but let them be happy if the object of the new ideal be a worthy one, and join with him in his adoration; that ideal can do much toward moulding the future man's life by power of suggestion. After a time the child will return to the parents with all the love and interest that has perhaps been made possible by their efforts and those of the new ideal combined.

He will enjoy Paul's missionary journeys, studying them carefully, from the map. He will recognize Paul as a great hero and be influenced by his teachings. He should study his Bible with some person who can bring out different points of interest from time to time and carry on interesting discussion. In this way the child will absorb what he reads and develop a respect and reverence for scripture that will afford him everlasting joy.

FIFTEENTH TO SEVENTEENTH YEAR (ADOLESCENCE).

During these years the nervous system is undergoing almost a metamorphosis. The brain is trying to adapt itself to the bodily functions, and the bodily functions to the direction of the brain. No matter how well the child has been guided, he now finds it difficult to get control of himself; he finds himself unable

to control his emotions and gain further mastery of himself, and consequently suffers self-consciousness. He is now in need of the most careful guidance. A vivid picture of what idleness and dissipation will lead to, is shown by the history of the Lamanites (Book of Mormon).

The youth will be impressed with the prophecies now and can follow many of them to their fulfilment, *e.g.*, Malachi, 4th chapter, 5, 6, the prophecy of Samuel the Lamanite—Book of Mormon, page 464, the prophecies concerning the world wars, given through Joseph Smith, December 25th, 1832, Doc. and Cov., Sec. 87.

He should be with his father as much as possible, and the wise father will stimulate his desire to study scripture by introducing interesting stories and subjects for discussion, *e.g.*,: Story of the brother of Jared seeing the full form of Jesus in the pre-existent state (Book of Mormon, page 577), Story of the Christ speaking to Nephi on the American continent, the day before he was born in the flesh on the eastern continent (III Nephi 1:11-14).

He is less susceptible to the advice of his parents than he has been heretofore, and must, therefore, be guided with greater wisdom, tact and patience than at any previous time of his life. It would be well if his elders were able to overlook many of his follies and imperfections and not expect too much of him for a time. If he has been properly guided till he reaches adolescence, patience and endurance linked with good companionship, will insure a safe conduct over this anxious period of his life.

When the boy is in his best mood, introduce the study of the Prodigal Son, also the story of Lehi and his family, emphasizing the difference in character of the sons of Lehi (Book of Mormon). Story of Joseph and Potiphar's wife, with underlying principle of chastity.

EIGHTEENTH TO TWENTY-FIFTH YEAR (MATURITY).

We now find our child deeply plunged into the philosophy of human existence. He will study pre-existence, the present and the future; where we came from, why we are here, and what will become of us after death. He will learn that there is no joy known equal to that of teaching and living the Gospel of Jesus Christ, and that in order to do either one successfully, he must get very close to the Lord, and live for the good that he can do.

How happy he will be now if he has been guided through all the years to a correct understanding of the scriptures, and how much more able to go out and meet the world in its darkness!

How many times will he be thankful that he knows how to pray, and he will now begin to be grateful that mother and father

were superior people, superior in knowledge to many of the people among whom he walks.

He will rejoice in teaching the Gospel at this missionary period and will be valuable in doing the Lord's work if he has been prepared for such by a wholesome home environment.

BOOKS FOR STUDY OF THIS SUBJECT

Bible—History of Judah.

Book of Mormon—History of God's dealings with the people of this continent.

Doctrine and Covenants—Modern revelation.

Pearl of Great Price—Story of creation—Book of Abraham.

Jesus the Christ, by James E. Talmage.

Articles of Faith, by James E. Talmage.

New Witnesses for God, by B. H. Roberts.

Added Upon (celestial marriage), by Nephi Anderson.

Key to Theology, by P. Pratt.

All the old Faith-Promoting Series.

Tell Me a True Story. (Bible stories simplified by Mary Stewart).

BALM

By Maud Baggarley.

There's healing balm
 For the aching heart;
 For the weary soul,
 A heavenly calm;
 Peace shines like a star o'er all,
 When the long, long day is done.

Fret and grief and dark despair
 Each shall last but a brief, brief day.
 Ere the hand of God, the Comforter,
 Shall sweep them all away.

Home Entertainment.

Morag.

THANKSGIVING DAY.

While Thanksgiving day in its present form is a distinctly American holiday, it may be of interest to trace it back to its original source.

Like many other modern customs it had a divine origin. The Lord, in speaking to the children of Israel through Moses, said: "Thou shalt keep * * * the feast of the harvest, the first fruits of thy labors, which thou hast sown in thy fields, and the feast of ingathering, which is at the end of the year, when thou hast gathered in thy labors out of the field" (Exodus 23). In Leviticus the command is given, "When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord, and ye shall rejoice before the Lord your God seven days." In Deuteronomy, Moses gave these instructions: "Thou shalt keep the feast of tabernacles seven days * * * thou shalt rejoice in thy feast because the Lord thy God shall bless thee in thine increase, and in all the work of thine hands."

In the book of Nehemiah the Lord commanded, "Go forth into the mount, and fetch olive branches, and branches of wild olive, and myrtle branches and palm branches, and branches of thick trees, to make booths. So the people went forth and brought them and made themselves booths every one upon the roof of his house, and in their courts and in the courts of the house of God * * * and there was very great gladness." This great Feast of Tabernacles was kept by ancient Israel. It commenced on the Sabbath day, and concluded on the following Sabbath. During the festival the people lived in booths or arbors, out of doors. They carried palm branches in their hands and sang Hosannahs. The psalms sung in their worship were 113 to 118. Numerous sacrifices were offered, and many wonderful ceremonies performed. This great feast was kept to remind the Israelites of their travels in the desert, and also of the time when the tabernacle of the Lord stood in their midst, and also to remind them of the future advent of the Messiah, their Lord and King. They were also commanded to share the feast with the stranger, the widow and the fatherless. The Ancient Greeks held a festival called the Thesmophoria. It was the feast of Demeter, the goddess of the harvest and agriculture. It was celebrated in Athens, in November, by married women only. A week was spent in

feasting and sacrifice to the gods. The symbols of the goddess were poppies, and ears of corn, fruit, and a small pig. The Romans worshiped Ceres as their harvest deity. Her annual festival occurred on October 4. The first fruits of the harvest were given to the goddess. There were processions, music, and rustic sports and the usual feast of thanksgiving. In England the autumnal festival is called the "harvest home," and may be traced back to the Saxons in time of Egbert. In many of the rural districts the last load of wheat is carried home with great rejoicing and a feast is held to celebrate the "Harvest Home." In many of the churches a harvest thanksgiving service is held. The building is beautifully decorated with autumn fruit and flowers, sheaves of wheat and vegetables. These are later given to the poor.

We are all familiar with the origin of Thanksgiving day in America when the Pilgrim Fathers held their first Thanksgiving, in 1621, sharing their feast with Chief Massasoit and some ninety Indians. For three days they rejoiced and feasted. Little by little the custom has spread until it has become a national holiday proclaimed by the President, and kept by every loyal and true American.

In our celebration this year, let us go back in spirit at least to the ancient religious order of the feast. We have been abundantly blessed with a bounteous harvest and have conserved, preserved and taken care of, a good deal of our crops. Let us go to our houses of worship with grateful hearts to our Father in heaven. We should share with our less fortunate brothers and sisters, and see to it that no one in our neighborhood is in want. With one voice we can lift up our hearts to the bounteous Giver of all Good. "Oh give thanks unto the Lord for he is good, for his mercy endureth for ever!"

THANKSGIVING ENTERTAINMENTS.

The month of November brings us those wonderful days of nature that we call Indian Summer. Days of bright, golden sunshine are followed by clear, sharp, frosty nights. The corn is stacked in the field; the leaves, tanned and brown, play under the naked storm-stripped trees. In the hardy flower-border glows the rich yellows and browns of that queen of autumn flowers, the chrysanthemum. There comes a time when the heart of man joins with nature and says,—“Let us give thanks to the God of the harvest.”

The President's proclamation for a day of prayer and thanksgiving comes at this time, and it is fitting, indeed, to meet together in the churches and homes of the people to give thanks to the bounteous Giver of all good. Thanksgiving day is an oppor-

tune time to hold family reunions, and to remember the poor, for of "all the joys of holiday time sharing is the best."

For table decorations use chrysanthemums. If these are not available, a large pumpkin hollowed out to form a basket, and filled with fruit, will make a pretty center piece.

The menu will consist of the national bird, turkey, with the usual trimmings. Here is a typical menu:

Cream of Corn Soup	Celery
Roast Turkey	Cranberry Jelly
Mashed Potatoes	Baked Sweet Potatoes
Brown Bread	Squash Pie
Fruit	Nuts

After the blessing, let each one present tell one or more reasons for being thankful. Here are some turkey conundrums which may be asked during the meal, or they may be used as a game after dinner:

1. Give five reasons why the turkey should be sad.
2. What part of the turkey is used on milady's toilet?
3. What part opens the door?
4. What is part of a sentence?
5. Which part is used for cleaning purposes?
6. What does the farmer watch with anxiety?
7. Why is a man who eats too fast like a turkey?
8. When cooking, in what country is he?
9. Which part is a story?
10. What appears in the battlefield?

Answers to turkey game: 1. He got it in the neck; he was bled; got a roasting; terribly cut up; in the soup. 2. Comb. 3. Last Part Key. 4. Clause (claws). 5. Wings. 6. Crop. 7. Both gobblers. 8. Greece. 9. Tail. 10. Drumstick.

Another jolly game is Thanksgiving Shadow Pictures. Arrange large sheet in archway with powerful light behind (use reflector). Here are some good points to illustrate:

Landing of Pilgrims on Plymouth Rock. Friendly Indians greet new arrivals. Going to meeting armed. Hostile Indians attack Pilgrim. Mother, teaching Indian maid to do housework, lets baby fall in tub, falls over furniture, and is chased out with broom. John Alden and Priscilla. First thanksgiving. Miles Standish drills raw recruits. Capture of a witch and her escape. Witch steps over candle while a toy witch is drawn up the curtain very slowly. Other subjects will suggest themselves.

Home Science Department.

Janette A. Hyde.

CONSERVATION OF HUMAN LIFE.

With the beginning of war in America, and the youth and flower of our nation called to the front, we who are left to assist in the management of civic and national affairs, must begin now to adopt measures for the preservation of infants. The future strength of our nation depends upon the children and youth of today. The expectant mother and the young bride must all share in our extreme care for health measures. We want to assist in the reduction of infant mortality by organizing groups of women who will devise means and plans whereby such measures as are necessary to produce health and strength will be put into active operation.

Public health nurses should be kept at home instead of so many being sent to the front, and the young women who remain at home and are not trained nurses should consider it absolutely loyal to America to begin at once the preparation for a nurse course.

Let America not make the mistake that has been made in European countries by allowing weak and expectant mothers to overwork themselves. Measures should be adopted at once to eliminate the placing of laborious tasks upon the weak and fragile expectant mother.

It is too late to regulate matters after necessity finds and requires places to be filled in factories, etc. Let us organize and be prepared to meet the exigencies and demands of this terrible war. Let the middle-aged and the older women of the communities take the brunt of labor and care, thus leaving those free from great burden and strain upon whose life-work depends the bringing into the world and the rearing of the children of the future.

Then, too, there is the great problem of food and milk supply which so directly affects the infants. This should be gone into very thoroughly by the national and civic authorities, to maintain a high standard of quality for the supply of baby milk.

In our conservation methods, we should seek the best and most nutritious foods for growing children. Let us insist upon the women of the Relief Society studying very systematically this phase of food and its preparation, that every ounce of nutritive value may be secured for the growing child, that we may not be handicapped as is Poland. On account of improper health laws

and regulations with regard to the food supply, we find that Poland is depopulated, as far as youth is concerned, it not having a child under seven years. The milk supply is threatened in the United States on account of food prices; also on account of the slaughtering of young calves, and the great demand for meat to be sent to our allies, etc. All these factors, together, have reduced the milk supply of the United States, until the agriculturalists or dairymen are looking forward to the prices of milk and butter rising beyond the reach of the ordinary family. We suggest that the matured people who are in the habit of drinking milk and using it very freely, substitute other beverages. We also wish to recommend extreme care in the use of butter-fats and cheese. Save as much milk as possible for the growing child and infant. The milk supply, too, should be guarded with every care possible. Thoroughly examine all output with regard to cleanliness, see that it is free from disease germs.

Sober thoughts with regard to the wastage of human life in this world-war, may help us to realize what the American nation is facing. Let us conserve the young mother of this community and her infant.

WEANED BABIES.

Before commencing the weaning of a child, it is well to begin with modified cow's milk as the simplest kind of diet. It is impossible to fix a formula for the modification of milk, as every child has to be fed according to its weight and conditions of nutrition. The feeding of infants should be carefully studied out, and we recommend that it be done under the direction of a physician. Some doctors recommend that mothers begin by introducing dry crusts, and later small amounts of well cooked gruel.

In some families, children get too many eggs and too much meat, and in other families, they are deprived of the necessary amount of nutrition contained in both eggs and meat. A good rule to follow is to give a child two years old or over, an egg every other day, and about the same amount of meat, fish, or poultry equal to two ounces on the days that come between. If, for any reason, meat is omitted from the child's diet, special care should be taken to see that other things are given to take its place—preferably an extra amount of milk or eggs.

The following are recipes recommended by the Government for children's diet:

Boiled Custard.

3 egg yolks.	½ teaspoonful of salt.
2 cupfuls of milk.	Flavoring.
¼ cupful of sugar, honey, or syrup.	

Heat the milk in a double boiler. Thoroughly mix the eggs

and sugar and pour the milk over them. Return the mixture to the double boiler and heat it until it thickens, stirring constantly. Cool and flavor. If the custard curdles, remove it from the fire and beat with a Dover egg beater. This custard may be served in place of cream on many kinds of dessert.

Floating Island.

In this dish the whites of eggs left over from boiled custard can be used to serve with it. Beat the whites until stiff; sweeten them a little; and cook them in a covered dish over water which is hot but not boiling; or cook them on top of the hot milk which is to be used in making custard. Lift them out with a wire egg beater or split spoon, and place on top of the custard. Decorate with small bits of jelly.

Tapioca Custard.

Tapioca custards may be made as follows: Add to the list of ingredients for boiled custard one-fourth cupful of pearl tapioca. Soak the tapioca in water for an hour or two, drain it, and cook in the milk until it is transparent. Proceed as for boiled custard.

Frozen custards are usually called "ice cream" by housekeepers. They are very nutritious and may be served to invalids and children, if served in small quantities.

A good ice cream may be made as follows: Allow one-fourth cupful of sugar to each cupful of thin cream (half milk and half cream); flavor and freeze.

French ice-cream usually contains eggs as well as milk and cream, and may be made as follows: For each half cupful of milk allow one-fourth cupful of sugar, one or two egg yolks or one white egg, and a half cupful of cream. Make a custard out of all the ingredients except the cream. When it is cool, flavor, add the cream, and freeze.

Junket.

Junket is very nutritious.

2 cupfuls of milk.

$\frac{1}{4}$ cupful of sugar, honey, or syrup.

1 junket tablet.

$\frac{1}{8}$ teaspoonful of salt.

A few grains of nutmeg or cinnamon.

Warm the milk to about the temperature of the body, crush the tablet, and add it with the other ingredients to the milk. Pour into one large or several small dishes and place in a warm (not hot) place to harden. Cool before serving.

Milk toast served with the grated yolk of a hard boiled egg sprinkled over, makes a very attractive and nutritious dish.

The whites of eggs when hard-boiled are not suitable for children unless finely chopped and the child is able to chew them well.

Current Topics.

By James H. Anderson.

MANY GERMAN PAPERS in the United States have been barred from the mails here, owing to their utterances against the United States government.

WHISKY MANUFACTURE by government approval was stopped by law in the United States on September 8, as was also its interstate transportation.

RUSSIA has been declared a republic. It has not been determined yet that Russians will agree on any kind of government until aided by other nations.

ITALY achieved considerable further military success against Austria, in the direction of Trieste, during September, but the Austrian lines were not broken.

"MORMON" SETTLERS of Mexico are to return to their homes, according to the present prospect, peaceful conditions having been restored, at least temporarily.

SWEDEN has been getting into international trouble by German abuse of the privilege of sending code messages through Swedish officials in neutral nations.

AIR RAIDS over England, by German aviators, took a total of nearly 200 lives during September. In one of these raids 107 persons were killed at Chatham, on the Thames.

TUBERCULOSIS has increased materially in Europe since the war began, and it is not unlikely that America will suffer in a degree through its participation in the great conflict.

"THE LIBERTY MOTOR" is the designation given to a new motor for airplanes which United States government officials say is superior to any gasoline motor heretofore known.

THE UNITED STATES had more than a million men in its military service on September 5, and since then nearly three-quarters of a million have been added by the draft law.

THE WAR TAX BILL, providing for about eight billion dollars, has been passed by Congress. The people of the United States soon will realize the meaning of heavy war taxation.

FINANCIAL AID by the United States practically saved the Entente allies in the present war, according to Lord Balfour of Great Britain—a result of the German blunder in provoking “Uncle Sam.”

FRENCH TROOPS on the western battle front in Europe had some hard battles with the Germans in September, in which the latter were pushed back at some points, but no decisive results were obtained.

POPE BENEDICT'S PEACE PROPOSAL received general approval by Austria, while Germany* was in part favorable. This was to be expected, since the proposal really was to the decided advantage of the Teutons.

JAPAN'S SPECIAL ENVOY to the United States, Viscount Ishii, on his visit in September, seems to have dispelled many of the “yellow peril” vagaries which foreshadowed Japanese invasion of the United States.

GOV. JAMES E. FERGUSON, twice elected governor of Texas, has been impeached in that State for using public funds for private gain. If the rule were applied in all the States, there would be lots of removals from office.

AUTO SPEEDSTERS in Salt Lake City were sent to jail for terms of one to fifteen days, in September, the court giving as a reason for jail sentences that fines did not seem to work reform among reckless chaffeurs.

THE PEACE MOVEMENT is said to be growing in Germany; but the German terms are so unacceptable to the others concerned that it seems certain the war will be carried to a military determination, which is a long way off.

PRICES of certain food-stuffs, fuel, and metals have been fixed by the government at practically the market prices prevailing in August, with the view that there may be a measure of stability in the cost of living during the war.

AT CARDSTON, CANADA, the temple being erected by the Latter-day Saints is so far advanced in construction that it is ready for the laying of the capstone; the time for that ceremony is to be determined by the First Presidency of the Church.

ARGENTINA has been brought on the verge of war with Germany through the German minister at Buenos Aires advising the sinking of Argentine vessels "without a trace," and applying an opprobrious epithet to the Argentine foreign minister.

FOOLISH FADS in alleged food conservation are arousing the antagonism of sensible housewives in practically every State in the Union. The RELIEF SOCIETY MAGAZINE already has given to its thousands of readers timely advice along this line.

WOMAN SUFFRAGE was defeated in Massachusetts at the election in September; yet the vote in its favor was proportionately so much larger than could have been polled in the Bay State ten years ago that the equal suffrage workers are greatly encouraged.

OIL PRODUCTION is being largely increased in Wyoming, owing to the discovery of new oil fields. The crop of oiled schemes to get the money of the too-trusting investor without a return therefore in kind, also is increasing, and includes the Utah field.

MORE WHEAT RAISING is asked of Utah by the national food administrator. It is noted that even in the more thickly populated farming districts of the State many thousands of acres of cultivable land that might be used for the purpose lies untilled year after year.

I. W. W. LITERATURE was seized on September 5 by a general raid of United States officers on the association's headquarters in the larger cities of the country. Much evidence was obtained, showing an active propaganda against the government in the present war.

BRITISH TROOPS fought two of the greatest battles of the present war in September, on the Belgian and western France battle-line, forcing the Germans back a considerable distance and inflicting heavy losses on the Teutons; but the latter still are making a determined resistance.

Notes from the Field.

By Amy Brown Lyman, General Secretary.

ANNUAL REPORTS

It is hoped that the ward secretaries and treasurers have kept all books up to date, transferring monthly accounts to the general summary regularly at the end of each month. If the books have been kept according to instructions the yearly reports are already virtually compiled.

The reports last year were a source of joy and satisfaction. Too much cannot be said in praise of them.

Blank stake and ward report forms will be sent from the General Office the middle of November with the request that reports be sent in early in January. Much depends upon ward secretaries in this matter. It is impossible for the stake secretary to get her report compiled and in the General Office at the appointed time if the ward secretaries delay their part of the work and do not get the ward reports in the hands of the stake secretary on time.

In many instances last year stake reports were delayed for many days, and in a few instances for several weeks, because some ward secretaries did not understand the importance of doing their work promptly and early. One ward secretary in delaying her work delays not only the report of her own stake, but also the General Report of the whole Society. It should, therefore, be a matter of serious duty as well as a matter of personal pride to each ward secretary to see that her part of this important work is attended to promptly.

Northern States Mission.

Council Bluffs Relief Society recently held a bazaar for the purpose of raising a wheat fund. The missionaries of the West Iowa conference supported them and assisted them in their undertaking. As a result \$100 was raised above all expenses.

South Sanpete Stake.

Mrs. Eliza R. Bartholomew, president of the Fayette ward Relief Society, has resigned her position, as she has been called to be a worker in the Manti temple. She has been a devoted Relief Society worker for 58 years. Mrs. Bartholomew is the mother of eleven children.

North Weber Stake.

The North Weber stake Relief Society distributed throughout the stake 3,240 quart fruit jars which will be filled with vegetables

and fruit by the close of September. This stake also has an abundance of dried fruit, dried corn and beans.

In Memoriam. Mrs. Susanna Richardson of the Plain City Relief Society passed away in July. She had been a member of the Plain City Relief Society for 22 years, and was the secretary for eight years. She was born and reared in Switzerland where she received her education, and she later became a very successful teacher of French and German. Before settling in America she travelled very extensively. Mrs. Richardson was a tower of strength in her Society because of her faithfulness, energy, and her intellectual capabilities.

Alberta Stake.

Mrs. Emily Hopewell of Cardston, Alberta, Canada, since the war began, has knitted 90 pairs of socks for the Canadian soldiers. Mrs. Hopewell is 59 years of age.

Ogden Stake.

Under the direction of the Stake Board demonstrations were given Thursday of each week in August, in the canning of fruits and vegetables, at the Weber Academy, by Mrs. Lydia M. Tanner. The Stake Board and representatives from the Relief Society of the city wards attended each week and the following is the result of their labor:

Fresh apricots, bottled	109 quarts
Apricot jam, bottled	96 quarts
Apricot butter, bottled	86 quarts
Fresh apples, bottled	27 quarts
Apple butter, bottled	17 quarts
Cherries, bottled	24 quarts
Beets, bottled	46 quarts
Corn, bottled	36 quarts
Beans, bottled	105 quarts

Total 546 quarts

Jelly	75 glasses
Apricots, dried	41 pounds
Corn, dried	46 pounds

In addition to this, 51 bushels of peaches were picked and distributed to those in need of them.

The Stake Board consists of nine members. Among these members we have the following report:

Number of enlarged gardens	4
Number of new gardens	7
Number of vacant lots utilized	3
Number of members storing eggs	4
Number of eggs stored	70 doz.

The ward members are also accomplishing remarkable results along these same lines.

The Ogden stake Relief Society shipped in June to the Red Cross headquarters in Denver, a box of articles which were made by their members, the material of which was furnished by the Society. The articles included: 43 pajama suits, 37 bed shirts, 26 bath robes and 60 pairs of socks.

Cassia Stake.

One of the members of the Buhl Relief Society, who had an abundance of fruit, offered it to the ward Relief Society for the picking. The members went in a body to the orchard, picked the fruit, canned part of it, and prepared the rest for drying. The women took their picnic and made a gala day of the occasion.

Each member of the Cassia Stake Relief Society is donating one jar of fruit for a reserve supply.

Ten of the ward Relief Societies of this stake planted potatoes in the spring and expect to reap a good crop.

In this stake, officers' meetings for the Stake Board are held weekly, while stake and local meetings are held once a month.

Utah Stake.

From Utah Stake we learn that 1,435 quarts of fruit and 475 quarts of beans have been canned at the Relief Society canning center. Several local companies as well as individuals gave generous assistance to the work. One of the members of the Stake Board donated the price of 2 pressure cookers. Another donated 3 sacks of sugar, and still another donated 16 dozen fruit jars. The gas company donated 3 jet gas plates; members of the Board donated utensils for working; the stake gave the use of the store house, the basement of which is used for canning and the attic for drying purposes; the Electric Company paid the expenses of 13 demonstrations and hired a demonstrator; the lumber companies of the city donated trays for drying; the packing houses are sending to the center their surplus fruit. The Boyer Canning Co., of Springville, has canned, free of charge, for the wards surrounding the cannery, both vegetables and fruit.

Tintic Stake.

Demonstrations in canning food have been held in each of the wards of the Tintic stake, and as a result two pressure cookers have been purchased and the women have been stimulated to greater activity in food preservation. As a means of raising funds to assist with the general work the stake Board gave a party on the night of the 24th of July at Eureka when they cleared \$141.20.

EDITORIAL

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Motto—Charity Never Fails

THE GENERAL BOARD

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RELIEF SOCIETY MAGAZINE

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OUR THANKSGIVING DEBTS.

Public Thanksgiving. Once a year we set ourselves the task of being publicly grateful to our heavenly Father for his bounteous gifts of orchard and field. The Lord loves a grateful soul. Yet our gratitude is so often mixed with a feeling that we deserve all the good things we have, and then a few more, that the spoken thanks sound hollow and the Thanksgiving service rings a little untrue.

What Is Gratitude? Don't you know people who accept gifts without a "thank you," and who look bored as they receive your generous offering? Carlyle says that "gratitude is a lively sense of favors to come." President Heber J. Grant tells of an old couple who had received yearly from him a Christmas box. One season some accident delayed the delivery of the box at Christmas time. Immediately there came a stinging letter of reproach and a wailing rebuke which proved the true spirit in which the gifts had been received.

We are apt to fancy that the world owes us a better living, that our husbands owe us more love and consideration, that friends owe us more social attention, that children owe

us more gratitude, that the political party owes us a better position, that our country owes us protection, that the Church owes us better official recognition. And so on down the lines of our grievance.

Our Debts. What about our debt to all of these? What do we owe husbands for their tireless labors, their courageous championship of ourselves and our little ones? Our friends for their patience with our faults, their affection for our unworthy selves? What an enormous debt of gratitude do we not owe our children for the opportunities they have given us for spiritual growth, for earth-experiences and for the best of soul-culture? We owe much to our political leaders whose characters are assassinated, whose homes are sometimes wrecked, and whose friends are forever turned into foes because of the bitter warfare which strews all political arenas with the crucified hearts of leaders who possess the vital spark of human kindness and sympathy. What then can we say of our debt to our country, to the brave battalions of lusty young American soldiers? Our country whose flag protects us from every insult and injury from every other nation and foreign power? To our brave soldier boys who adventure death freely that we may walk safely and sleep securely at home? Above all, what profound obligations are ours towards that heavenly Parent who gave us breath and being, who permits the sun to shine upon us, and life to offer pain and pleasure as our divine development requires!

Be Thankful. Come, let us thank all these for unnumbered favors and then when that is done, we may retire into the secret recesses of the soul and be grateful to ourselves that we have left undone some things and accomplished a few others. This, lest we become abased and disillusioned as our debts of love and gratitude to others weigh down the balances and leave us altogether poor and shorn. Dear Savior, all we have is thine, make us grateful to thee and to all, in truth, and not alone in seeming.

LIBERTY BONDS.

Liberty Bonds The second installment of Liberty bonds, just now offered to the American people, should be patronized by those who are able and patriotic, and certainly every Latter-day Saint, both man and woman, is patriotic. The bonds have a two-fold mission, one part of which is to provide the government with money with which to prosecute this righteous war, the other to

allow the burden of that war to fall rather on the shoulders of those who have means to invest than upon the poor. Were it not for these bonds our taxes would be increased so heavily that many of us who are not of the moneyed class would be forced to abandon our homes, and in many instances to suffer extreme poverty. Our Church has been most loyal in the recent conference and will purchase a quarter of a million dollars worth of these bonds.

**Invest in
Liberty
Bonds.**

Every man and woman who can do so without too much personal sacrifice should follow this excellent example. If you have money to save, put it in a bond. It is safer than any business or other investment which can be named and the interest is as good as that offered by savingsbanks. The Liberty Bond is a safe and patriotic investment and we recommend to all our readers who can do so to take one or more of these bonds. We would not think it wise to borrow money to invest in these bonds, nor should the special funds of this Society be used for any such purpose as they have been collected for specified uses, such as annual dues, charity, wheat, and temple work, and cannot rightly be diverted into other channels. Where a Society has money in the general fund and desires to invest such money, it is quite proper to use it for the purchase of the bonds. We trust, and indeed feel sure, that the people of Utah, and the states surrounding, as always, will prove themselves loyal and patriotic in this matter.

L. D. S. U. SCHOOL OF MUSIC.

The mothers of gifted musical children may not know of the new arrangement for reduced student fees now introduced into the L. D. S. University School of Music. With ten of Utah's leading musicians, lessons are being given at 75 cents and \$1.00 per lesson. It is not necessary for the student to be in other classes at the L. D. S. High School as these rates are available to outside pupils and for children of any age. It is simply an arrangement for mothers of modest means to get the best teachers at moderate prices through the new music school. The artist teachers are: Emma Lucy Gates, B. Cecil Gates, Edwin P. Kimball, Florence Jepperson, Tracy Y. Cannon, Romania Hyde, Owen Sweeten, Marian Cannon, Margaret Summerhays, Irving Snow.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN DECEMBER.

NEW TESTAMENT TIMES.

(Reading: Matthew, Chapters 5, 6, 7.)

If you were an inmate of your Eastern home, you would become familiar with the domestic work of your mother.

"With willing hands," as they said in those days, she wielded the distaff and the spindle. The spindle, which she might carry about with her, was a small instrument. "It consisted of a smooth, wooden pin, or stem, about the size and shape of a long wooden pen holder. This was inserted at its thick end into a hole of a hemispherical 'top' or whorl, which was the exact shape of the crown of a small mushroom. It was this top which the English translation calls 'distaff.' A small brass hook, fastened to the end of the stem which protruded slightly above the whorl, completed the spindle." You watched her interestedly as she wound some wool on a small wooden frame, into which she inserted her left hand, holding it with her palm next the thumb, so that all her fingers would be left free; as she fastened the hook of the spindle to the bunch of wool, and twirled the spindle swiftly at its lower end, between the thumb and the middle finger of the right hand, drawing the thread deftly with the fingers of both hands; as, when the twisted thread was about the length of her arm, she unhooked it without breaking it off, wound it on the stem of the spindle just below the whorl, and then fastened it to the hook close to the raw material—continuing these operations till the bunch of wool was converted into a spindle of thread.

You would know also that all the clothes worn by your father, not to speak of your own and your mother's, were made at home. You would be aware, doubtless, that your mother's reputation for diligence and loving care as a wife would be made by the men, including your father, who sat in the market-place or "at the gates of the city among the elders of the land," telling tales and parables, and discussing matters of public interest; and that your father, if his clothes were neat in appearance, would praise his wife "as a costly jewel."

Nor would you be ignorant of the fact that all the grinding

of meal and flour was done at home by your mother. The jaroosh, or grinder, which was most probably shared by one or two other families related to you, consisted "of two round stones—an upper and a nether—from eighteen to twenty inches in diameter, and about four inches in thickness. It was a portable article. The two stones were held together by a wooden pin which was securely fastened in the center of the nether stone, and passed through a funnel-shaped hole in the center of the upper stone. A wooden handle was inserted near the outer edge of the upper stone." When your mother had only a small quantity of wheat to grind, she operated this mill alone, but when she had a large quantity to grind or when she wished to turn drudgery into pleasant work, she invited another woman to join her at the task.

Perhaps you would not have been very much worried over the fact, but it would be a fact none the less, that your being a girl instead of a boy made a great difference so far as your education was concerned.

Your brother, as already stated, would not only have been a little better received than you on coming into the world, but would receive mental and cultural education to the extent of the family purse. You on your part would receive little of this, other than what you might absorb in your associations with the members of your family and the neighbors. Your brother, if the family could afford it, might even have a private tutor. But, after all, you would not be very likely to miss it, not knowing what it was for a girl to be educated. The saying of Shakespeare would apply in your case, "Where ignorance is bliss, 'tis folly to be wise."

At eleven or twelve years of age you would begin to wear a heavy veil—such a one as would completely hide your face. Without this veil you would never, after marriage, appear in public. You would probably be married, if you were married at all, before twenty. After this age you would be everywhere accounted an old maid.

The man you married you might never have seen before, let alone met him. The engagement and all the preliminaries for marriage would have been attended to by your parents, most likely by your father. Prior to the nuptials there would have been nothing in the form of a courtship, therefore, as with us modern Westerners. In the East, to this very day, there is no "going out with a fellow." Your parents and the parents of the young man whom you were expected to marry would meet for the arrangements. Most likely your father, instead of giving a dowery with you, as is often the case today, would ask one. If he did not, like Jacob's father-in-law, you would be considered highly honored. The engagement might last a whole year, during which you would not meet your affianced. And what is more, the engagement

would be as binding as a marriage, and could be annulled only by the formalities of a divorce.

"But suppose you did not like each other?"

That would not matter. The probability is as great that you would be happy as it is under our own system where the young people not only know each other but have the matter of choice in their own hands. "In both the East and the West the perfectly happy and the perfectly unhappy marriages are rare. In both hemispheres the large majority of married people soon learn that domestic happiness depends in no small measure on adherence to the well-known rule: 'In essentials unity: in non-essentials liberty: in all things charity.'"

On the whole the reason for this arrangement of marriage which prevailed in the Hebrew commonwealth and in the East generally arose out of the lack of education in the woman and the unstable conditions of the people, socially and politically. "These limitations were especially narrow in the case of 'maidens,' or 'virgins,' that is, unmarried women. They were not supposed to participate in social functions as their mothers did, nor to form friendships with young men, even among their own relatives. The contracting of marriage was not so much an individual as a community affair."

The whole purpose in your marriage would be, not to have a "soul-mate" nor yet to secure for you a provider, but to give you the right properly to become a mother of children, or, strictly speaking, a "mother of men." The Jewish woman was known only as a wife and mother, the home-builder. The controversy implied in the phrase, "Woman's place is the home," could excite no dispute in the East. That place was settled once for all by the general sentiment of the community. "Marriage was a religious union. The highest and most sacred duty of the husband and wife was to beget many children, bring them up 'in the fear of the Lord,' and be such a good example to them, as to enable them to live a pious life, and to transmit their good heritage to the unborn generations."

As a married woman you would have a sort of emancipation. You would assume a place of honor in the community.

Contrary to the impression that prevails pretty generally to-day with respect to the status of woman among the ancient Hebrews, you would, in the home, be the equal of your husband in every respect. "God created man in his own image, in the image of God created he him: male and female created he them"—would be understood to apply to you as well as to your husband. So, too, would the sayings of Paul the apostle, which he obtained as much from his Old Testament training as from Christianity, although they were uttered later than the time of Elizabeth and Mary: "There is neither male nor female: for ye are all one in

Christ," and "The wife hath not power over her own body, but the husband; and likewise also the husband hath not power over his own body, but the wife."

The same single standard of morality would be required of both. Infidelity to the marriage vow would be punished in the husband as in the wife. So they were equal there. Then again the children would be required to obey you as well as their father. The law of Moses is explicit in this respect, in the case of the rebellious son who will not "obey the voice of father or the voice of his mother."

To be sure there would be some restrictions on you. You would be bound down to the veil, for instance, you would not be expected to talk much in the presence of men, and the field of your endeavor would be confined to the home. But these and other like limitations would be imposed upon you not because men wished to make a slave of you but because they wished to protect you. For we must remember that these restrictions arose out of conditions of insecurity, social and political, when it was more or less common to steal women. And "the duty to protect always carries with it the right to discipline," as when the strong men of a clan protect, and in some respect subject, the weaker men who need protection.

In a word, finally, if you were living in Palestine at the time of Elizabeth and Mary, you would be expected to try to reach the ideal embodied in the following description in Proverbs:

"Who can find a virtuous woman? For her price is above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. She is like the merchant's ships: she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night."

QUESTIONS.

1. Describe the work of the spindle in those days. 2. Who made the men's clothes? Why was this the case? 3. Tell of the education of children. 4. How did a young girl marry then? 5. How do you account for this arrangement of the marriage problem? Which is the better, theirs or ours? Why? 6. What was the purpose of marriage then? What is the purpose now? 7. What was the status of the married woman then? Were there any restrictions on her? What were they? Is there any justification

for these? 8. Judging by the passage quoted from Proverbs, what was the ideal woman of the ancient Hebrews? Give details one by one. 9. What is the ideal woman today among the Latter-day Saints? Among the world? Compare and contrast the three ideals.

LESSON II.

Work and Business.

SECOND WEEK IN DECEMBER.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN DECEMBER.

OUTLINES OF ANCIENT HISTORY.

It is necessary for the student who wishes to become acquainted with the tribes of the earth, as they descended from Father Adam, to review succinctly the historical chronology as given in the Bible, with a little reference to the Book of Mormon and Pearl of Great Price. It is our purpose to frame an historical and genealogical ladder which shall reach from our present times back to Father Adam. We have given only the tables and outlines of sacred history in this lesson. The student and teacher should refer to the Bible to substantiate and further illustrate the matter provided in this lesson. Such of our Societies as purchased *Smith's Old Testament History* will find much assistance briefly prepared in that excellent book. We suggest, however, that too much time be not spent upon this lesson, unless the students care to meet once a week in the evening, as they already do in some of our stakes and wards, to supplement the study which we offer here as a monthly lesson.

HISTORICAL OUTLINES OF SACRED HISTORY.

Introductory.

(a) Malachi 4:5. "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."

(b) "And he shall plant in the hearts of the children the promises made to the fathers; if it were not so, the whole earth would be utterly wasted at his coming." (As quoted by the Angel Moroni to the Prophet Joseph Smith.)

Importance of this Work.

- (a) Doc. and Cov. 110:127, 128.
- (b) An unbroken chain made by saviors upon Mt. Zion who labor in temples.
- (c) St. John 20:12. "The books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works."
- (d) Importance of keeping records accurately. (Doc. and Cov. Sec. 128:8.
- (e) Vicarious work. Not a modern work.

History. Adamic Dispensation.

- (a) Adam—inspired to read and write—taught children.
- (b) Enoch—seventh century—called to preach—vision—genealogies. (Slow of speech.) (See Pearl of Great Price.)
- (c) Methuselah—Enoch's son left on earth to fulfil promise.
- (d) Noah—flood—three sons and families saved.
- (e) Peleg—earth divided to the families of the sons of Noah after their generations, in their nations.
- (f) Tower of Babel—confusion of tongues. (See Genesis, chapter eleven.)
- (g) Jared and those with him not confused, led to a promised land—barges—record made. (See Book of Ether, B. of M.)

Hebrew Dispensation.

- (a) Abram or Abraham; promise to him.
- (b) Isaac (Rebecca). Ishmael (Hagar). Descendants: Hebrews from Isaac; Arabs and Edomites from Ishmael.
- (c) Midian, son of Keturah. Father of Midianites.
- (d) Lot, father of Moabites and Ammonites.
- (e) Jacob (Israel): Leah and Rachel, twelve sons.
- (f) Esau, father of Edomites.
- (g) Joseph; his two sons, Ephraim and Manasseh.

Israel in Egypt.

Seventy persons went down to Egypt in Joseph's day; nearly three million returned 400 years after under Moses.

Retained their own manners, language, religion and patriarchal government, but were in bondage.

Religions of the Ancient World.

1. Monotheism—belief in one God.
2. Polytheism—belief in many gods.
3. Pantheism—nature as the supreme being. (A circle.)

Mosaic Dispensation.

(a) Moses the law-giver, slow of speech. Tablets of stone. Gave genealogies of people in Numbers.

(b) Deliverance—Land of Canaan.

(c) Joshua governed 25 years. Inheritance by lot.

(d) Levites.

(e) Fifteen judges. Samuel the last.

(f) Three kings—Saul, David and Solomon.

(g) Kingdom of Israel divided, B. C. 975: Judah (Rhehoboam), Judah and Benjamin; Israel (Jeroboam), ten tribes.

(h) Revolt of the Ten Tribes.

(i) Kingdom of Israel; nine different dynasties; nineteen kings; 225 years.

(j) Shalmanezar, king of Assyria, took Israel captive (200,000), ending the national history of the Ten Tribes. 722 B. C.

(k) Kingdom of Judah survived Israel 135 years, having but one dynasty and 20 kings.

The Jewish Captivity.

(a) King Zedekiah, the last king of Judah, ascended the throne 581 B. C.

(b) Zedekiah carried captive to Babylon, 589 B. C. Sons slain; eyes put out. Jerusalem taken. Temple burned. People taken to Babylon. Lehi left Jerusalem during Zedekiah's reign before captivity.

(c) Colony in Chaldea; comforted in captivity by the prophets; chastised for their disobedience and transgressions.

(d) During captivity Babylonian Empire overthrown by Medo-Persian Empire, 538 B. C. Media, descendants of Madai, son of Japheth; Persia, Aryans, akin to the Medes.

(e) Cyrus found Jews an oppressed race in whose religion he discovered a considerable resemblance to his own. (Zoroaster) (Daniel 43:36). Permitted Ezra and Nehemiah to return to Jerusalem with a large concourse.

(f) Temple rebuilt, 521-516-515; dedicated.

(g) Samaritans, descendants of the original Ten Tribes, mixed later by frequent intermarriage with the heathen nations.

(h) Ahasuerus (Xerxes), a Persian, married Esther 473 B. C.

(i) Ezra led back another colony to Jerusalem 458 B. C. Stopped all intermarriages with other nations.

(j) Ezra and Nehemiah arranged books of the Old Testament; rebuilt walls of city and fortified it under arms.

Note: "Babylonian captivity thoroughly cured Jews of idolatry. Henceforth avoided mingling with idolatrous nations."

Semitic idolatrous polytheism vanished. Pure spiritual monotheism advanced.

The Ten Tribes in the North Country.

(a) Ten Tribes started for Canaan but traveled north. In one and one-half years achieved 2,800 miles. Burdened with their flocks and herds, and the old and infirm.

(b) Led by the Lord to a land in the north. Were they the ancestors of the Teutons?

(c) Danish mounds were graves with jewels and trinkets. Danish manner of burying dead similar to habits of Israelites.

(d) Legends (Scandinavian). Heaps of stone as landmarks should they wish to return.

(e) Israelitish colonies and parts of families left behind; rebellious, infirm, and young.

(f) From these remnants it is affirmed sprang the Norsemen and Teutons generally. Old Testament prophecies that Israel, especially Ephraim, should be scattered among the people.

Conclusion.

European history begins in Greece. "Much of the life we live today, with its political, social and intellectual advantages, its music, painting, oratory and sculpture, its thirst for knowledge and its free institution, was transmitted from the Greek to the Roman, by him to the Teutons, and so handed on to us." (Greece was conquered by the Romans.)

Medo-Persian Empire was conquered by the Romans who ruled all the country around the Mediterranean. "As at Rome all ancient history converges, so from Rome all modern history begins."

QUESTIONS.

What can you say of the mission and immediate descent from Father Adam through Seth? (Read Genesis, chapter 5.)

How did Adam learn to write and keep records? (See Pearl of Great Price. Moses 6:5-8; 6:46.)

What can you tell of Enoch?

How did Noah's three sons settle up the earth? (Genesis, chapter 10.)

Who was Peleg? (Genesis 10:25.)

When did Jared and his brother go out of the Promised Land?

Who are Jacob's twelve sons?

When did the Ten Tribes go into the North country?

What especial service did Ezra and Nehemiah render to the Jew?

What does tradition say about the Danish mounds?

Tell what you can of Grecian learning.

LITERATURE.

THE FIRST CHRISTMAS DAY.

"And there were in the same country, shepherds abiding in the field, keeping watch over their flocks 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 Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:8-14).

Around the name of Christmas is a halo of sweet songs and stories, but none can ever be dearer to the hearts of true Christians than this simple first tale of the birth of the Christ child. In these troublous, tragic times, the words of the heavenly host seem more sanctified than ever. A prayer must be in every God-fearing heart to hasten the day when there will be peace on earth, good will toward men.

Read the story aloud and listen to the melting music of its lines. Think of the picture it suggests; read *Ben Hur*, with its fanciful story, and see how Lew Wallace has brought these pictures out for use in vivid intensity. The following paragraph of the first Christmas eve is taken from his chapter on the coming of the angels to the shepherds:

"That night, like most nights in the winter season in the hill country, was clear, crisp, and sparkling with stars. There was no wind; the atmosphere seemed never so pure. And the stillness was more than silence; it was a holy hush, a warning that heaven was stooping low to whisper some good thing to the listening earth."

Following this he gives in dramatic form the story of the coming of the angel to the shepherds, of the singing of the heavenly host, and the visit of the shepherds to see the babe in the manger. *Ben Hur* is one of the greatest of stories based on the life of the Savior. Yet nothing compares with the Bible itself.

Another tale that has won great fame is *The Story of the Other Wise Man*, by Henry Van Dyke. The spirit of the true Christian is portrayed in a remarkable way in this story. It deals with an imagined fourth wise man who failed to meet the other

three magi at the appointed time and place, and spent his life in search of the Savior—a life of sacrifice, sorrow and noble deeds. His quest seemed unfruitful till at the last in his dying moments he was given the vision of his Master, and he passed to his rest, knowing he had found the Savior whom he had so faithfully followed all his days.

A simpler Christmas story—on which children of all ages from ninety to nine enjoy—is *The Birds' Christmas Carol*, by Kate Douglas Wiggin. It pictures the two extremes of city life. Carol Bird, a rich little girl but an invalid, becomes interested in the ragged little Ruggleses, who live in a kind of "poverty flat" near the Bird mansion. Mrs. Ruggles is a hard-working widow with a large family on her hands.

Christmas is coming, and Carol decides to invite the Ruggles children to dinner. The excitement caused by this unexpected honor, the preparations made for them to appear "in style," the drills that Mrs. Ruggles gives her unruly youngsters in "manners"—are very amusing; yet underneath it all is a sweet pathos, and a life lesson on which the reader loves to linger.

Another *Christmas Carol* is that written by Charles Dickens. This has become a classic, and is usually studied in our schools. The theme is the redemption of Scrooge, a miserly old business man and a bachelor, whose love of the dollar has driven every natural instinct out of his life and left him sordid and lonely. His partner, Jacob Marley, appears to Scrooge in a dream. Marley has been dead for some years and he returns to warn Scrooge of the fate that awaits him if he does not change his life. Then appear in turn three ghosts—the ghosts of the Christmas Past, the Christmas Present, and the Christmas of the Future. Scrooge is taken by the ghost of the past over the scenes of his boyhood; the ghost of the Christmas present asks him to see the joys of the Christmas time which he has long ceased to share; and the ghost of the future shows him the end towards which his selfish life is leading.

In his terror Scrooge wakes from the dream strongly resolved to mend his ways, and he keeps his resolve in a most generous way thereafter.

The charming pictures of Christmas, the sweet wholesomeness of the holiday spirit that the story reveals make this a tale that continues to give delight to all. It should be read every year in our schools and homes.

The spirit of Christmas is reflected also by many delightful songs and poems of various kinds. Among the earliest of these are the quaint old carols still sung on Christmas morning in

merry England and elsewhere. The following stanzas are typical of these:

As Joseph was a walking
 He heard the angel sing,
 "This shall be the birth-night,
 Of Christ our heavenly king.

"His birth bed shall be neither
 In housen nor in hall,
 Nor in the place of paradise,
 But in the oxen's stall.

From *As Joseph Was a Walking*.

God rest you merry, gentlemen,
 Let nothing you dismay,
 For Jesus Christ our Savior,
 Was born upon this day,
 To save us all from Satan's power,
 When we were gone astray.

From "*God Rest You Merry, Gentlemen*."

Among the other time-honored Christmas songs are "The Cradle Hymn," by Martin Luther, and "Silent Night, Holy Night," by Von Weber, which are perhaps best known. The sweet simplicity of their soulful lines make them live forever with us. Following is the opening stanza of the last named song:

Holy night, silent night,
 All is calm, all is bright,
 Round yon Virg'in mother and child,
 Holy infant, so tender and mild,
 Sleep in heavenly peace,
 Sleep in heavenly peace.

Luther's "Cradle Hymn" is to be found in the Deseret Sunday School Song Book, No. 214. These and other sweet Christmas hymns should often be heard in our homes.

Other delightful Christmas poems for children—and grown folks too—are "The Very Best Kind of Christmas Tree," by Henry Van Dyke; "Piccola," Celia Thaxter; "A Real Santa Claus," Frank D. Sherman; "The Fool's Christmas," Florence May Alt.

As a final word to close this pleasant task of outlining these few lessons on "Literature for the Home," the writer of these

lessons would express appreciation for the kindly spirit with which the lessons have been received, and offer the hope that the seeds sown through them may find constant expression in better books, choicer stories and songs in our homes, and the sharing of these riches constantly around the family fireside.

LESSON OUTLINE.

1. Name the ten subjects that have been taken up in the course on "Literature for the Home," during the year.

2. What choice thought has come from this study to you? What practical result has come from the course and found expression in your life or home?

3. For this last lesson of the series, we suggest that a program be planned on "Christmas in Song and Story." Some such outline as the following might well be followed:

(a) Christmas Song, "Holy Night," or another.

(b) Reading of St. Luke 2:8-14. The First Christmas Story, or have selections from *Ben Hur*—(two or three pages) taken from the chapter of the Angel and the Shepherds.

(c) Telling of the story of *The Other Wise Man*.

(d) Luther's Cradle Hymn, or another suggestive of Christmas.

(e) *Birds' Christmas Carol*, readings from this story.

(f) Solo, "The Children's Friend," or some other story appropriate to the occasion.

(g) Reading of one or two poems named in this article.

(h) Closing song.

LESSON IV.

Home Economics.

SPIRITUAL CHARACTER BUILDING IN CHILDHOOD.

Introductory. Ethics is the relationship of man to man; religion is the relationship of man to his God. With this definition we pass to our discussion of this subject.

Latter-day Saint mothers realize the importance of teaching their children faith and of developing the spiritual character of their children. But how shall it be done, when shall it be done, and by whom shall it be done? "The time to begin training a child," as Oliver Wendell Holmes once remarked, "is one hundred years before the child is born," which implies the necessity for righteous marriage, and wise choice, that we may give our children good spiritual beginnings. Some mothers who are not born

in the Church, and others who realize that teaching is, after all, something more than book learning or formal advice, and who inquire eagerly for methods to impart faith and the other spiritual virtues to their children. This lesson concerns itself in answering these questions.

When to Begin Teaching. As soon as the baby is born the atmosphere of piety, love and faith, or of indifference, and utter disregard of heavenly things affects the childish mind and spirit. If baby sees father and mother upon their knees, with the older children about the hearthstone repeating earnest prayers before retiring or upon awakening, instinctively the baby climbs down from its mother's lap, puts up its hands, and thus begins his spiritual training. If baby hears mother tell polite lies, or listens to father using violent or unclean language, baby's bad ethical training has begun.

By Whom Shall the Training Be Given? First by the righteous father and the wise mother, for these two personify and represent to the baby's mind all that he may know or grasp for some years to come concerning his heavenly parents. Not only these, but older brothers and sisters, grandparents, all relatives and friends of the family take part in this direct and indirect spiritual teaching.

Habit. The strongest force in making and unmaking character is habit. If children are taught through habit to pray, to speak reverently, to repent and be forgiven generously, to exercise faith in the healing ordinances of the Priesthood, to ask for heavenly favors as they do for earthly favors, they will be assisted by the most powerful factor in their future spiritual development.

Faith Development. When baby is sick, use the consecrated oil, pray over him, and let him pray for you when you are sick. Teach him through little stories, from the Scriptures and from your own life experiences, about our Father who lives in heaven and who sends his angels to protect and guide us upon this earth. Draw word pictures culled from scriptural sources of the glories and beauties of heaven. How much easier and better to fill the craving of the awakening mind for wonder stories, with true pictures of the wonders of God both in heaven and on earth, than to repeat the degenerate myths and legends of Pagan nations. Foolish mothers who try to feed their children with husks of false tradition called "Folk Stories," are poisoning the spiritual development of their children at its fount. An occasional fairy story may be told a child who is old enough to understand that it is simply a fairy story, but the ancient and modern scriptures are too full of true and wonderful stories to allow Latter-day Saint mothers to dip in the muddy stream of folk lore for such material.

Repentance. Quick, generous forgiveness must be offered the child who repents, lest he become hardened and repent no more. When children are at their play is the most fruitful time for spiritual lessons to be given and teachings to sink into their souls. After quarreling, with your arms about them, persuade them to repent and to forgive each other. Side by side with this comes mercy and justice. Justice is taught by parents being just, and mercy should be shown when little ones inadvertently destroy or make other mistakes.

Inculcating Reverence. Bow yourself with reverent head at prayer time and baby will instinctively imitate you. Some naturally ultra-independent spirits, even in babyhood, refuse to respond to this reverent spirit. Brigham Young once picked up a saucy, noisy baby of two years, in the midst of his own family prayers, spanked the child soundly and sat her down in her mother's chair. That was the end of confusion at prayer time in his family. When baby is taken to the meetinghouse, take the Sacrament yourself with reverence without hurry; and, with the look of your eye, as you gaze seriously at the baby, inculcate a reverent spirit in your child. It may be necessary at times to tell baby, before you go into the meeting or after you come out, about the house being the Lord's house, and about the angels who are there and who are disturbed when children play or are noisy therein; sometimes sound chastisement may be needed by the child if he refuses to respond to this sympathetic teaching.

The Love of God. The love of God can be instilled into the hearts of the smallest child if the voice of the mother and her own full heart conveys to his receptive mind the impression of her own exquisite adoration of the Savior and our Father in heaven. Too much of our religious explanation is made to children, with indifferent voices and flippant tones. The eye and the lip are better teachers many times than the word or even the thought. Love God yourself, mother, cultivate worship and reverence, through prayer and striving, and through the intimate daily contact with his spirit, and it will be much easier for your children to receive that heavenly influence into their own lives. Teach the baby to love his father by refraining from one word of criticism of that father in the presence of the baby, at least. It is as necessary for a child to have a love for his father instilled as it is for him to imbibe the love of God within his soul. If he reveres and loves his earthly father, it will be easy to reverence and worship God. All of the attributes of our Father can be dwelt upon as occasion may arise for that lesson to be taught.

Reliance and Trust in God. Older children should acquire a reliance and trust in our heavenly Father through answer to prayer, and, as always, through the consciously exerted influence

of a wise mother. In teaching this trust to children awaken also their reasoning power to understand that all prayers could not be answered—some desires might be unwise—and children must learn as they grow older to let the issue of their prayer remain in our Father's hands. This lesson is even more important than the lesson of simple faith.

Indirect Teaching. The best lessons come to the human heart through indirect teaching. This does not mean that the wise parents must never give direct counsel or instruction. The difficulty too often is that they give too much. The indirect method consists of hints picked up from example and unstudied talk, and in answering questions rather than in preaching sermons. When a child asks a question, the parents should answer that question though the heavens fall. No matter how busy or how tired or overtaxed the mother may be, the childish mind is then open to receive direct that inspiration or information which would be too often rejected or not understood if the occasion were forced upon the child at some other time. Another form of indirect teaching is the conversation in the family at meal times, in the evening, or at hurried moments when we are off our guard. Indeed, a mother and grandmother must never be off guard in the presence of children. That is the price they pay for successful parenthood.

Sabbath Day Teaching. Always set aside a few hours on the Sabbath Day in which to give direct spiritual teaching to your children of all ages. Let the older ones, or yourself read Bible and Book of Mormon stories; persuade grandfather or grandmother to tell the children stories of how they received the gospel; of their pioneer trials and travels; of instances of healing and other faith-promoting stories. Purchase a Royal Chart, which is a collection of Bible pictures, and Reynolds' *Story of the Book of Mormon*, and use these and similar helps, especially for Sunday use. For the little children, arrange a sand-table, and with toothpicks, tips of trees, etc., show them the plan of the temple in Jerusalem, or of the temple in your district. Make the Sabbath the children's visiting day with father and mother and grandfather and grandmother, with the distinct purpose of making the children better acquainted with their heavenly Parents and our heavenly Home.

Comfort in Trials. Babies have their trials, and wise comfort should be administered to babies and children. Teach them by example to go at once to Father in heaven with their little trials and requirements. Yourself kneel down with them and word a prayer with them that the Lord may help them in ordinary affairs, for instance, to get a new pair of shoes, or be healed of a toothache, or to win the love of a playmate, or to go upon a picnic.

If you have kept open this blessed channel between yourself and your little ones and heaven, it will be easy for them after they are married and settled in life to come to mother or father in times of stress and struggle for a united word of prayer for heavenly help. If your children have learned faith in God and something of the beauty of heaven, when death clutches the heartstrings you may hear your baby ask over and over, as I did, "Tell the Lord to come, take me up a star shine." What greater joy can be a mother's than to know as her children emerge from the pitfalls of childhood that heaven is a reality, that the Savior is an ever-present help in time of need, and that our earthly homes with their imperfect conditions are, after all, types of the heavenly haven which will some day be ours. Let teachers frame their own questions for this lesson.

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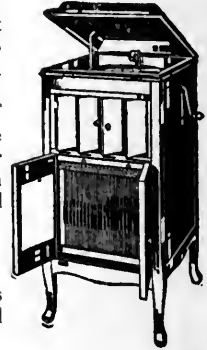
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Christmas



Ah! as the world awakens to the morn,
The risen sun illumes the mountain domes,
As comes the day on which the Christ was born,
What prayer will rise from out now saddened homes?
What from the sweetheart in the spring of life,
With streaming eyes and words all sobbing wild?
And from the trembling lips of some fond wife,
To look this day upon her new-born child?
Or from that one who hides her bitter woe,
Who mourns her last-born son, now far away.
The widowed mother with her locks of snow,
Who all subdued doth bow her head to pray?
Ah, Christ, in tenderness all ones above,
Heal these three hearts with Thy eternal love!

Alfred Lambourne.





OUR PICTURE GALLERY.

Top Row: Mrs. Nettie D. Bradford, President Salt Lake Stake R. S.;
 Mrs. Leonoar T. Harrington, President Granite Stake R. S.; Mrs.
 Lottie Paul Baxter, President Liberty Stake R. S.
 Center: Mrs. Annie Wells Cannon, President Pioneer Stake R. S.
 Bottom Row: Mrs. Elsie B. Alder, President Ensign Stake R. S.;
 Mrs. Hilda H. Larson, President Jordan Stake R. S.; Mrs. Orland
 Bagley, President Cottonwood Stake R. S.

THE
Relief Society Magazine

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**A Tribute to the Birthday of the
Prophet Joseph Smith.**^s

An Unpublished poem by Eliza R. Snow Smith.

In genial fellowship we hail this day,
And our commemorative service pay—
Entwine fresh garlands for th' auspicious morn
Of that blest day when Joseph Smith was born.

Long centuries of Time had come and gone,
With prophets of the living God unknown;
From heaven's high courts no voice or sound was heard—
From realms of light no angel form appear'd;
The people "heap'd up teachers false" and vain,
"With itching ears" and thirst for worldly gain,
And Christendom with all it's boasted lore
And hireling priests, ignored the gifts and power
Of the pure Gospel which our Savior brought,
And which, in fulness, his apostles taught.

To check the swelling tide of wickedness—
The noble and the pure in heart to bless,
And God's unchanging purpose to fulfil,
Required a prophet to reveal his will.
The prophet came, and early in his youth
He held the mighty keys of light and truth—
Of wisdom, knowledge, and to usher in
A Dispensation, and its work begin.
Harmoniously in him at once combined
Goodness of heart and strength of master mind,
Embodying childlike, sweet simplicity
With superhuman, God-like majesty.

He, with the keys that old Elijah held,
 Thick clouds of darkness from the grave dispell'd,
 Unlock'd the prison doors, as Jesus did,
 Which long had bound the spirits of the dead.
 Thro' him, the Priesthood of th' Almighty God
 Has been restor'd to earth—"the iron rod,"
 Which o'er all nations shall extend its sway
 In righteousness, to crown the latter day.
 Bold as a lion, none but God he feared,
 And yet, as humble as a child appeared
 When he approached his Maker, to implore
 Strength to endure the weight of wrongs he bore,
 And when he intercession made with God
 For aid to spread the Gospel light abroad,
 To bless and save mankind from guilty strife
 Though men, in blindness sought his precious life.

We celebrate our glorious era's morn,
 The day the prophet Joseph Smith was born;
 A mighty destiny hangs on that birth,
 That yet will revolutionize the earth;
 Not only earth, the worlds beneath 't will move,
 It has already stirred the world above:
 The heav'ns were opened and at once came down
 The Father, God, and his beloved Son
 To the great prophet, then a humble youth,
 And lighted up th' eternal lamp of Truth.
 "The gates ajar"—now angels come and go
 From heav'n to earth, and spirits from below.
 Where'er the gospel Jesus taught has spread
 The nations tremble with foreboding dread,
 All Christendom is filled with rage and fear,
 While "broken reed" to broken reed draws near.
 To war with God, the wicked now combine,
 And hostile sects in mutual efforts join.

Here in St. George, Jehovah's temple stands,
 A monument of faith in God's commands;
 Emblem of purity and holiness,
 The worthy living and the dead to bless.
 It speaks in strains of more than mortal speech,
 And more than human thought has power to reach,
 That *God is with us*. And it testifies
 That Joseph Smith, the great and good and wise,

Is *God's true prophet*, and his memory dear
 The hosts above, and Saints on earth, revere.
 He chang'd the current of life's ebbing tide,
 And forced the ship of Life to upward ride;
 In plainness mark'd the "narrow way" to God,
 And sealed his testimony with his blood.

The poetess was 76 years old when this exquisite poem was composed and read by her, at a memorial meeting in St. George, Dec. 23, 1880.

General Conference of Relief Society

By Amy Brown Lyman.

The semi-annual conference of the Relief Society was held Wednesday and Thursday, October 3 and 4, 1917.

A change was made in the order of conference meetings, the two officers' meetings being held the first day of the conference, and the regular sessions the second day. The officers' meetings were held in the Bishop's Building on October 3, and the general sessions were held in the Assembly Hall October 4. Four special genealogical meetings were held at 4:30 p. m. on Wednesday, Thursday, Friday and Saturday.

A reception for all stake officers and delegates was held in the Hotel Utah, on Wednesday, October 4, when the members of the General Board acted as hostesses.

All of the regular and special meetings were well attended. On Wednesday and Thursday, a cafeteria luncheon was served to the out-of-town representatives, by the General Board.

At the opening officers' meeting, there were 296 representatives in attendance and in the afternoon 294. At the general session on Wednesday morning, in the Assembly Hall, there were 1,256 in attendance; in the afternoon of the same day the number reached 1,450. Roll call at the officers' meeting showed the following official representation: General Board members, 20; stakes represented, 61—40 by stake presidents and 23 by other officers; there were beside these 47 stake counselors, two mission presidents, 19 stake secretaries and 12 stake treasurers in attendance while 12 stakes were not represented.

The missions represented were the Central States, Eastern States, Northwestern States, California, and Western States.

The music of the conference was under the direction of the General Chorister Mrs. Lizzie Thomas Edward, with Miss Edna Coray at the organ. At the officers' meetings, there was congre-

gational singing. In the general sessions, the Relief Society choir furnished all the numbers excepting one. A special feature was the singing by the choir of the New Freedom song, the words of which were composed by one of our Relief Society women, Mrs. Lucy A. Clark, and the music by Prof. Evan Stephens. Dr. Worley sang a tenor solo, "Comfort Ye," from the "Messiah." As the audience was leaving the Assembly Hall, at the last session, the choir sang "The Star Spangled Banner."

GENERAL OFFICERS' MEETINGS.

Morning Session.

President Wells was absent on the opening day of the conference, due to a slight cold, but was in attendance at the general meetings on the second day.

In the absence of President Wells, Counselor Clarissa Smith Williams presided at the officers' meetings. She expressed regret over the illness of the President, and in behalf of the President and the General Board extended a hearty welcome to those in attendance.

The first speaker was Counselor Juliana L. Smith who gave an account of the Burial Clothes Department of the Relief Society. She stated that the department has been enlarged and now occupies the suite of rooms formerly used by the First Presidency and known as the President's Office. Mrs. Smith invited the stake officers present to visit the department between the hours of four and six of each day of the general conference.

Reports were given by representatives from the North-Western States Mission, the Eastern States Mission, and the following stakes: Maricopa, Bear River and St. George.

Mrs. Melvin J. Ballard, President of the Relief Societies in the Northwestern States, with headquarters at Portland, reported the Societies in her mission as being in a flourishing condition. There are in all 26 branches, with a membership of 838. Some of the officers are new converts to the "Mormon" Church, but are rapidly becoming acquainted with the methods of conducting the work of the Relief Society. Mrs. Ballard spoke very highly of the RELIEF SOCIETY MAGAZINE, stating that it is a real inspiration to those who are away from home. She expressed an appreciation for the visits of the General Board members to her mission. She urged the mothers to strive diligently to teach the gospel to the boys and girls so that when they are called to go upon missions they will be well prepared for the work.

Miss Margaret Edward, who was until her release, president of the Eastern States Relief Societies, gave a very inter-

esting account of conditions on the Atlantic coast. Miss Edward made a plea for the arrangement of a special course of study for the missions. Conditions are very different in the mission field from what they are at home and a set of outlines particularly fitted to the missions would be greatly appreciated. One of the interesting features of Miss Edward's report was that the charity work in the Eastern States is done on the unit plan. There is one general charity fund which is used wherever there is need for it, thus the branches who have no needy assist those which are less fortunate.

The subject of genealogy has been taken up with a great deal of interest and the missionary girls have made it a point to visit the genealogical libraries to do research work. Miss Edward suggested that an exchange be established between the Societies in the East and those at home, that the women in the East might do research work for Western women in exchange for temple service.

Mrs. Bertha E. Wright, President of the New York City Society, stated that the cramped flat life of the big Eastern cities keeps the women from a practical knowledge of real home life with all its variations, and being so far away from the Church itself they do not enjoy the many advantages offered for Church work. Many difficulties beset the Relief Society president in a city so large as New York. One of the most inconvenient things is the great distance to be traveled by the members in attending meetings, and the cost of carfare, the latter usually amounting to twenty cents. Mrs. Wright herself spends one and one-half hours each way on street cars in attending a Relief Society meeting. For these reasons meetings are held only once in two weeks. Another difficulty is that members are largely transient, and still another is the adapting of the regular course of study to the classes. Mrs. Wright felt that if the members in the mission field had as good an opportunity as the members at home the results might be as satisfactory. She expressed an earnest desire to be of service in the Relief Society cause.

Mrs. Emma Rollins, Secretary of the Maricopa stake Relief Society, told of the work in her district. She said that as a rule the summer work of the Society is not as intensive as that of the cooler months, but during the past summer, not only the regular work has been done but a good deal of additional work for the Red Cross. One emergency hospital was equipped by the combined women of Mesa, in addition to the doings of a great deal of hand work. Mrs. Rollins spoke of the benefits of the cotton industry recently established near Mesa, that one company alone has 10,000 acres of cotton under cultivation. Some interesting information was given with regard to the Papago

Indian Relief Society of the Maricopa stake. The work in this branch is mainly along practical lines. Cooking and sewing are taught and as a result the women are making comfortable clothing, quilts, etc. All material for practice work is furnished by the stake board and whenever possible the young Indian women, who have been educated at the Indian school at Phoenix, are secured for teachers.

Margaret W. Manning, President of the Bear River stake Relief Society, reported that during the last season the attendance in her stake has been a little over one-half of the membership. She spoke of the "old folks" socials given by the Relief Society when all those in the stake over 60 and the widows and widowers were guests of the Relief Society. Conservation work has received a great deal of attention in the stake; gleaning parties have been very popular. Each woman in the stake has promised to donate to the Relief Society one pound of beans or its equivalent, and also dried vegetables and fruits.

The St. George stake was reported by the President, Emily C. Brooks. She expressed her appreciation for the educational value of the Relief Society work, stating that the work does more for the individual than the individual does for the work. Mrs. Brooks reported that the women in her Society have worked incessantly all summer in the interest of production and preservation of food, and as a result a large quantity of fruit and vegetables has been stored. Mrs. Brooks spoke very enthusiastically of the benefits derived from the RELIEF SOCIETY MAGAZINE.

"How to Increase membership in the Relief Society," was the subject of an address by Miss Sarah Eddington. Miss Eddington urged a membership campaign for the coming winter. She stated that out of the 75,000 adult women in the various stakes, irrespective of those of the missions, 43,894 only are members of the Relief Society. The membership should be increased, she declared, in order that the work might be made a part of the lives of all the women in the Church. She stated that the first requirement for successful work is leadership. In order to attain this the officers must have spiritual preparation and a practical knowledge of the affairs of the Society. Officers should seek first the kingdom of God and ask for wisdom and enlightenment. They should adopt the advice of Dr. Karl G. Maeser: "I will be what I would have my followers be. No one will be more exacting of me than I will be exacting of myself." No officer can give inspiration unless she is on the firing line. When an officer fails in her duty, part of the illumination is turned off. There is plenty of material for increased membership

and plenty of interesting work outlined for study, two factors which should increase the organization fully 100%.

With a view of increasing the membership, Miss Eddington suggested that an enlistment committee be appointed whose duty it should be to work actively to secure new members for the Society.

All women residing in the ward who are not members of the Relief Society should be visited personally. They should be invited to join the Society, and it should be explained to them that their services are needed in the work. The Relief Society needs every mature woman in the Church to help carry on the work, and the women themselves need the help and inspiration that is attained through association in the Relief Society. A personal appeal is often very effective. The courses of study for the guide work should be made attractive. In the first place teachers should be selected who are specially interested in the various lines of work, and who are willing to make the necessary preparation to present the lessons intelligently. It is impossible for the best teacher, even a professional teacher, to get good results from presenting a lesson with which he is not familiar. It is, therefore, highly important that our teachers should be thoroughly prepared. An effort should be made to secure for class work the services of educated women where possible as they understand teaching methods. The charity work in the Relief Society is one of the most important features and is very attractive to the large majority of women.

Counselor Clarissa S. Williams spoke on the subject of "Relief Society work and war problems in the Relief Society." She stated that although it is only six months since war was declared there is hardly a home in Utah which has not opened its doors to send some member to take part in the conflict, and conditions now face us which we once thought were impossible. The greatest factor for practical help in this world emergency is the Red Cross organized by the Government for war service. The speaker called attention to the fact that Ex-president Taft, Chairman of the Red Cross Central Committee, reports that thousands of sheets, pillow-cases, mufflers, sweaters and helmets are badly needed by the Red Cross, to say nothing of bandages and surgical dressings. Mrs. Williams declared that the women of the Relief Society will be privileged to give and to work to their utmost capacity.

Two branches of relief work taken up by the Red Cross are military Relief and civilian relief. The department of military relief is designed to furnish aid to the sick and wounded of the army and navy. The department of civilian relief is designed to carry on a system of relief among the families and dependents

of soldiers and sailors and other non-combatants during the war, and to mitigate suffering caused by national calamities, such a pestilence famine, fire, floods, etc.

The Relief Society has already done much work along lines of military relief, and as the war progresses the Society will, no doubt, become active in civilian relief work.

All work that is taken up by the Red Cross must be done according to the official plans. Therefore, the women who direct the civilian relief work must receive special training. In all probability the mountain division will establish an institute for study of home service work at the University, where representatives will be sent from the county Chapters to take the course. Relief Society women being long experienced in neighborhood relief work will make very good helpers in the civilian relief department. They have been trained in charitable work since 1842, and have reached a great degree of efficiency. These women should stand solidly behind this movement, as in such service even more than any other war work they may prove the value of their previous training.

Mrs. Williams commended the work of the Relief Society along the lines of conservation during the summer months, and stated that the call would still be sounded for the saving of every morsel of bread, fats and other foods. The suffering in the world, she declared is not all talk, and she closed by urging the women to donate both their time and their means to assist the nation in the great struggle for liberty.

WEDNESDAY, OCT. 4, 1917.

Afternoon Session.

After the devotional exercises, the following announcements were made by the General Secretary, Mrs. Amy Brown Lyman: *Stake Reorganizations.*

Salt Lake Stake, reorganized May 5, 1917, with Mrs. Nettie D. Bradford as president, to fill the vacancy made by the resignation of Mrs. Hattie C. Jensen.

St. Joseph Stake, reorganized June 6, 1917, with Mrs. Sarah P. Moody as president, to fill the vacancy made by the resignation of Mrs. Elizabeth W. Layton.

Raft River Stake, reorganized September 18, 1917, with Mrs. Celia Harper as president, to fill the vacancy made by the resignation of Mrs. Lucy Eames.

Millard Stake, reorganized August 11, 1917, with Mrs. Susan Thompson as president, to fill the vacancy made by the resignation of Mrs. Adeline B. Smith.

Juarez Stake, reorganized May 22, 1917, with Mrs. Fanny C. Harper as president.

New Stake Organized.

Tintic Stake, organized April 22, 1917, with Mrs. Elizabeth Boswell as president.

Stake Conferences.

Mrs. Lyman announced that the conferences for the near by stakes which are held independently of the quarterly conferences, would occur in November. The presidents of these stakes were asked to set their own dates for conferences during this month and to report the same immediately to the General Office.

Annual Reports.

Attention was called to the fact that report forms will be sent out to the stakes on November 15. Stake presidents were urged to see that the ward report forms are in the hands of the ward secretaries as early as possible, and to impress upon the ward secretaries the importance of attending to their work promptly.

Teachers' Books.

The stake presidents were asked to see that the organization of teachers' districts is completed in order that they might be able to report, upon request, the number of teachers' books required for 1918.

Mrs. Lyman spoke on the subject of Liberty Bonds, stating that the nation is in need of men, munitions and money, but at the present moment the greatest need is *money*. She enumerated the many things that have already been accomplished since war was declared, and stated that much additional work must be done. Of the two methods of raising money, national borrowing is the most satisfactory to the majority of the people, rather than by direct taxation. Mrs. Lyman emphasized the fact that it is a loan the Government is asking for, and not a gift, and that plans are arranged whereby small wage-earners may take bonds. The money invested is absolutely safe and the market value of the bonds is always good. The Government plan and the installment plan were explained and the women were invited to make an effort to assist in this undertaking by the nation to raise funds.

According to the announcement in the program, this session of the conference was devoted to a general discussion on Relief Society problems, led by Counselor Clarissa S. Williams. The officers had been asked in the morning meeting to hand in questions for discussion, and these, with impromptu questions, were profitably discussed.

GENERAL MEETINGS.

Morning Session.

President Emmeline B. Wells presided at the general ses-

sions of the conference. The time of these sessions was devoted to short addresses by members of the General Board.

In her opening remarks, President Wells expressed her gratitude in being permitted to be in attendance at the general meetings of the conference. She spoke of the wonderful events happening in the world today, not dreamed of by the majority of mankind, and of the tears of sorrow which are being shed in all countries. She urged the Relief Society women to pray and work, and to strive to live up to their highest ideals, in order to be able to endure the trials which are to come.

Counselor Clarissa S. Williams commented on the wonderful work of the women of the Society during the last six months, along the line of food production and conservation, and predicted that there is still much work to be done. Mrs. Williams spoke of the Temple Penny Fund collected by the women of the Relief Society to assist in the completion of the Hawaiian and Canadian temples, and recently presented to the First Presidency of the Church. The fund was suggested a little over a year ago, by Mrs. Susa Young Gates, and arranged for by the Genealogical Committee under the direction of the General Board. It was raised by subscription of a penny a week by Relief Society women, and amounted to the astounding total of \$12,072.33. Mrs. Williams read the following letter from the First Presidency, acknowledging the gift and expressing heartfelt appreciation for it:

Salt Lake City, Utah, Oct. 1, 1917.

The Presidency and General Board of the National
Woman's Relief Society, Salt Lake City, Utah.

Dear Sisters: It is with more than ordinary pleasure that we acknowledge in writing the receipt of your check for \$12,072.33, representing donations from the Relief Societies in all the stakes of Zion for the benefit of the Canadian and Hawaiian Temples, collected through what is designated as the "Penny Temple Fund," and you will find enclosed a formal receipt for the same.

In accepting this good gift we desire to express our high appreciation of it and to thank the donors, one and all. Our thanks are also tendered to those who conceived the happy idea, as well as to those who carried it out, and achieved such splendid results.

Your Brethren,

JOSEPH F. SMITH,
ANTHON H. LUND,
CHARLES W. PENROSE,
First Presidency.

Counselor Julina L. Smith spoke of the great responsibility resting on mothers in the matter of rearing children and directing their courses in life. She deprecated the fact that young girls are allowed to go about unprotected and unchaperoned, and stated that Latter-day Saint women who are careless in this fact are failing in their duties. She referred to the sad conditions existing on account of the war, and spoke words of comfort to the mothers, whose sons have gone to the front, expressing the hope that their boys will return unharmed from the ordeal.

Mrs. Amy Brown Lyman attributed the marvelous amount of work accomplished by the Relief Society to the fact that the women are absolutely loyal, that they are united in their efforts, and that they forget themselves in the work for a cause. The regular work of the organization has all been well done, nothing has been neglected, and in addition, much creditable work has been done for the war. Mrs. Lyman stated that war work for the organization for the coming year, would probably include civilian relief work. She urged that the women learn to conserve their own strength in order to accomplish big things, watching out for three signals of overwork—worry, nagging, and bossing.

Mrs. Susa Young Gates endorsed the suggestions of the Presidency to pray and work and to take care of the boys and girls. She elaborated on the thought of conserving strength and the avoidance of unnecessary worry. She appealed to the mothers to write letters to their own sons and to the sons of other mothers; not to preach too much to them; not to worry or nag them; but to influence them by kindly sympathy. She felt that everybody should strive for that broad sympathy and generous love, that spiritual insight, all of which help people to appreciate and understand each other.

Mrs. Emma A. Empey spoke of the Relief Society Nurse School, and the part the Relief Society nurse will necessarily play under the present conditions when the supply of nurses for home purposes is depleted by the sending of the most efficient women to the front.

Dr. Romania B Penrose urged her hearers to take the greatest care of their daughters, to preserve them, for they are to be the women of tomorrow. She made a plea for girls to have the opportunity to take up studies which have for their object the preservation of life and health. In order to develop properly, girls need responsibility, and should be taught to share the responsibility of the mother in the home. She asked everybody to unite in prayer for the safety of the boys who have gone to war, that they may be preserved from wickedness and sin.

Mrs. Emily S. Richards stated that in the present national

crisis, women must learn to be brave and to stand all tribulation with the courage of soldiers. She made a plea for the young people who falter by the wayside and urged Relief Society women to help them up and to be an inspiration toward advancement.

Mrs. Ida S. Dusenberry said the shadow of war must presuppose a glorious light: that the women present must remember that every boy going to the war would go with his mother's prayer for his safe return, and that faith and prayer would count even in the height of conflict. She quoted Charles Frohman's characterization of death as life's greatest adventure, and said that it is not the end, and the boys carrying the standard of their faith to the field are serving under the banner of glory. She asked the mothers to put their faith in the Lord, emphasizing the fact that the Lord will never desert any mother who appeals to him.

Afternoon Session.

Mrs. Carrie S. Thomas was the first speaker at the afternoon session. She spoke of the value of time, saying that there will come a day when every idle moment must be accounted for. Those who improve their time and talents in righteous doing will be added upon and glorified before the great Maker.

Mrs. Rebecca N. Nibley was very emphatic in urging upon the audience the importance of prayer—both secret prayer and family prayer. She felt that when the family unite in bowing before the Lord to ask for his assistance, the children will be strengthened in their faith and protected from harm. Mrs. Nibley spoke briefly on the subject of charity and forgiveness; no man is great in his own strength and he has no right to judge others. She asked that we sympathize with those who are tempted beyond endurance, and be merciful to them. If the Lord in his superior greatness and perfection can forgive the sinner, how necessary it is that man in his weakness and ignorance should forgive his fellowmen. If we would heed the advice of the Son when he said, "Let him who is without sin among you, cast the first stone," much of the sorrow and suffering in the world would be done away with.

Miss Edna May Davis spoke on the qualification of the Relief Society visitor, emphasizing the importance of optimism and good cheer. The Relief Society workers should look after the large and important things in life: they should seek good in others and strive to uphold character.

Miss Sarah M. McLelland paid a tribute to the Prophet Joseph Smith, declaring that women of the nation are indebted to him for his stand with regard to her equal rights with men. She cited the fact that 100 years ago, not a college of the country

would open its doors to women, and declared it to be a common belief in the Orient that woman's only hope lay in the fact that she might be reincarnated a man. She also paid tribute to the wonderful influence of women in the homes of the nation, and declared that mothers sending their sons into military service should be proud of the fact that they had boys sufficiently valiant to stand up for the right.

Mrs. Elizabeth C. Crismon spoke on the unconscious radiation of personality; the honest, sincere, kindly, helpful individual creates an atmosphere for good wherever she goes and is unconsciously an inspiration to all with whom she comes in contact. She asked the women to cultivate trust, simplicity, loyalty, sympathy and honesty, that through these traits they might be a power for good in the world.

Mrs. Janette A. Hyde declared that mothers are not alone responsible for the conduct of their children, but that on the father rests equal responsibility. Parents are by no means always to blame for their children's waywardness, for human beings reared under exactly the same conditions with equal opportunity do not all benefit equally by such privileges. Mrs. Hyde thanked the women for their hearty support of the *Relief Society Magazine*, and asked for continued support during the coming year.

Miss Sarah Eddington stated that the hours of Gethsemane that come to human beings but help them to understand more clearly the Savior's hour in the garden.

Miss Lillian Cameron spoke of the blessings derived from the unselfish work done by the Relief Society, and urged the utilization of the younger women of the Church in the organization work.

Dr. Margaret C. Roberts, teacher of the Relief Society Nurse School, made a plea for generosity and a helping hand for the wayward. She stated that the most glorious principle of the gospel is forgiveness.

A feature of the afternoon session was the presentation by the choir members of a handsome bouquet of chrysanthemums to President Emmeline B. Wells. Mrs. Wells acknowledged the gift with appropriate words of gratitude.

In her closing remarks, Mrs. Wells stated that the Saints had passed through all sorts of tribulations and that the present war crisis was no harder to endure than were the sad hours at Nauvoo. She urged her hearers to be faithful and true to their religion which she characterized as being more precious than jewels and all of the riches in the world.

RELIEF SOCIETY GENEALOGICAL MEETINGS.

The opening meeting of the four genealogical sessions held during the October conference by the Genealogical Committee of the Relief Society and the representatives from all the stakes of Zion, was carried forward as a discussion and problem meeting. The subject of stake problems was dealt with by Mrs. Lottie Paul Baxter, President of the Liberty stake Relief Society, who took the negative side of the question, giving a clear, definite resume of the difficulties met by the genealogical class leaders in the wards. She was followed by Mrs. Jessie Penrose Jones, first counselor of the Salt Lake Stake Relief Society, who gave an excellent talk on the affirmative side of this problem. She made a number of valuable suggestions in the handling of the difficult subject of study.

Mrs. Nellie T. Taylor spoke interestingly and enthusiastically of the ward problems, taking as her subject, "How the Study of Genealogy can be made Profitable and Pleasant by Ward Class Leaders."

The services were conducted by Mrs. Susa Young Gates, chairman of the Genealogical Committee of the General Board, and the general discussion which followed was lively and profitable.

Thursday afternoon the meeting was conducted by Mrs. Susa Young Gates.

Miss Lillian Cameron opened with prayer.

The lesson was given by Mrs. Donnette Smith Kesler on "Race History in Ancient Times." The speaker followed the line of descent from Adam through Seth, Abraham and Israel. The Ten Tribes in their migrations were dwelt upon, with the breaking off of the people of Jared, of Lehi and of Zarahemla.

This lesson is given in the November number of the *Relief Society Magazine*, as a part of the course.

President Emmeline B. Wells came into the meeting and listened attentively, and with keen appreciation, to all that was said. Within six months of her 90th birthday this remarkable woman set an example to all the women of the Relief Society, of the possibilities of continued growth and acquisition of knowledge as long as life lasts in the human frame. She dismissed the meeting in clear, ringing tones, and pronounced beautiful blessings upon those present and upon the cause of genealogy and its study by all the Relief Society members. She was present at all the succeeding meetings and gave close attention to the lesson work which was given.

Friday afternoon the meeting was conducted by Miss Lillian

Cameron, and it was opened by President Emmeline B. Wells with prayer.

The lesson on "Race Beginnings in Europe," was given by Mrs. Amy Brown Lyman who dwelt upon the incursions of the Teutonic hordes, following them down through their various sub-tribes to the time of William the Conqueror and his conquest of Great Britain.

At this meeting the splendid Granite Stake Relief Society choir was in attendance, under the baton of Mrs. Lucy May Green, accompanied by Mrs. Ida Horne White. The choir gave two charming selections from the cantata, "The Open Door," written by Mrs. Lucy May Green and Mrs. Ida Horne White, in collaboration, both music and words, under the suggestive inspiration of the Granite Stake Relief Society president, Mrs. Leonora T. Harrington. This choir also furnished music for the following day at the same time and place.

Saturday afternoon the convention was conducted by Mrs. Donnette Smith Kesler and the opening number was a duet from the cantata, sung by Sisters Green and White.

Prayer was offered by Sister Melissa Summerhays.

"Surname Beginnings" was the title of the lecture given by Mrs. Susa Young Gates, placing the origin of surnames in the Domesday Book and Battle Abbey Rolls, through the various developments into surnames, place-names, trade-names, occupative names, and nick names.

A roll of the stakes was called at this meeting by the General Secretary, Mrs. Amy Brown Lyman, which showed a representative present from twenty-eight stakes.

The Granite Stake choir sang another extract from the cantata, "Blessed is he that Considereth the Poor," after which the congregation joined in singing the "Doxology."

The benediction was offered by President Emmeline B. Wells.

The attendance was excellent, the attention was good, and great benefit was derived from these meetings.

OUR PICTURE GALLERY

We present to our readers, as our frontispiece, the seven presidents of the Salt Lake valley stakes: Salt Lake, Pioneer, Liberty, Ensign, Granite, Cottonwood and Jordan. These are truly mothers in Israel, who have not only given faithful and untiring service in the Relief Society, but who have been successful wives and mothers. Each is a beacon light to the women in her stake, and we congratulate the sisters of this valley in having the leadership of these noble women.

Mother's Christmas.

By Diana Parrish.

Mother's chief hope for Christmas was that Sid could get a furlough and come home for the week-end, or even for the day itself. Wesley was not due to leave for his camp until January 5, so if Sid came it meant that the whole family would be present—the first time since the circle had begun to be broken by mis-sions and marriages. In the middle of November mother wrote Sid to try to come. Sid replied that it was doubtful if he could—he would if he could—but “in the meantime don't count on me, and go ahead with your plans without me.” Mother sat a long time over that answer, understanding with a mother's instinct the thoughts in Sid's mind and knowing that he was planning to spend his holiday in some livelier way than by attending a “family dinner.” She sat a long time over the letter and she thought about it all day and most of the night and during the days that followed. She wondered if Sid were getting weaned away from home and its influences.

However, there was nothing to be done but to go ahead with the plans without Sid just as he had said. Mother took good care that the family did not know of her worry about Sid. Her pride made her take even greater pains not to show how hurt she felt that her son should refuse her invitation. And meanwhile she went on working and hoping—which is a habit that many mothers have been forced to acquire. She finished her mincemeat, made plum puddings, cranberry jelly, and generally “wound up” her winter preparations. She surveyed with pleasure the results of the season's work. Every available inch of the cellar was filled with canned and preserved fruits and vegetables. The flour bins were full, the wheat bins were overflowing, in the garden pits there were enough potatoes, carrots and parsnips to last until next spring, and the coal bins held enough for two months. The satisfactory thing about the whole situation was that many other women had been helped and urged by mother to similar accomplishments and could now look on the same results in their own homes.

For Christmas the family had decided on a simple dinner “cooked to measure,” as Viola called it. That is, everything was to be carefully estimated according to the number to sit down. All were opposed to the usual “groaning table” seen at Christmas, on which appeared twice too much of everything from turkey down to pie.

"When millions in Europe are starving, or for that matter going hungry in our own country, we can't afford to use that wasteful method of being 'plentiful and thankful,'" explained Mignon, who was now studying domestic science and felt it her duty to keep the family from slipping into antedated customs.

"It's positively criminal how much we Americans waste. And it has an immoral effect, too—at least, that's what our teacher says. She says the food we throw away every day would save thousands." Bea had just begun high school economics and sociology, so she was naturally carrying the cares of the entire universe on her slim young shoulders.

It was decided to divide up the labor and the expense. Isobel was to make fresh cranberry sauce, Geraldine should bring the corn from her stock put up in the summer and Fannie should make the salad. Of course, no one but Mother could be thought of in connection with the turkey, mince and pumpkin pie.

On Monday evening before the great day Mrs. Tillotsen, living next door, called Mother up.

"Sam's going to Camp Mereton Wednesday morning at six. Do you want to send anything to Sid?"

"Could he take some mince pies for Christmas if I packed them in a small box?" asked Mother, rather breathless at the thought.

"I think so. He's only got one hand bag to carry on the train. He'll call over to say goodbye tomorrow night and get them then."

Mother came back from the telephone to find Mandy Marsh paying a little evening call for gossip as she often did.

"There's a list of marriage licenses a mile long in the paper tonight," Mandy was saying. "These war times do stir 'em up, don't they? An' did you hear that Jess Benton broke her engagement to Captain Channing an' has married Jack Walsh, an' him only a private in Channing's company—that's fate for you—I'd like to be around when he takes it out on Jack. An' her father's so blame mad he says she'll never get a penny of his money, but Jess says she don't care, she'll marry the man she wants to, no matter what. They—"

"Did—" began Bea, but she was swept aside by Mandy's virulent stream.

"An' guess what. Jane Brown's sent back her engagement ring to Harry Crane because he won't enlist—big diamond in a platinum ring—sendin' back a diamond platinum ring, can you imagine it? An' Vera's got married and is goin' to teach school here even though her hubby's an officer an' everybody's wonderin' why she don't go with him. Oh, an' did you hear that Elsie Van had gone to Los Angeles to visit "friends"—so she says—

but I'm thinkin' she's gone to be near the soldiers' camp—it's only five miles away. Say, she's dippy over your Sid, ain't she? Don't blame 'er, neither. Well, I must be gettin' on or someone else will beat me to the Joneses with the news."

In Mandy's hurried and babbling departure the pallor that spread over Mother's face at the mention of Elsie and Sid went unnoticed. The girls were too angry to make any comment on her insinuations and father merely stared straight ahead over his newspaper. When Mandy was out of the door no one mentioned the subject, though all were thinking of the dreaded happening—Elsie was on Sid's trail.

Early next morning Mother started on the pies. After a sleepless night of maddening helplessness and inactivity it was a relief to begin work—down cellar for the mince and pumpkin, back to the kitchen, cutting up the pumpkin for steaming and then beginning the crust. Try as she would she could not get away from worrying about Sid. It seemed as if everything he had ever done passed before her mind. All his treasured little baby sayings, his cunning baby actions, his kindergarten antics, his primary school deeds, his high school escapades, his departure for his mission, his return and his drifting off carelessly with "the boys." Mother could remember the first time Sid walked across the floor as well as if it had been yesterday. Father held him on one side of the room and she stood at the other. As she held out her arms and said "Come to mama," Sid stood up straight and with a smiling confidence came across the floor with his baby toddle. She recalled the time he was learning to sit down on a chair—his little red chair which he approached backwards and missed five out of every six times that he tried to sit on it. She remembered how he used to play about her when she was cooking, hanging to her apron strings. "They pull the apron strings when they are young," she reflected, "but when they grow up they pull the heart strings."

Then there was Sid's first valentine. He painted it himself for Jennie Hall. Two rather misshapen hearts pierced by a wobbly arrow and "I love you" printed underneath in bashful-looking letters. Somehow that valentine stuck before Mother's eyes. The "girls" Sid had had came up one by one—Jennie, Ruth, Edith, Maude and Pauline—good girls but frivolous—extremely pretty but equally scatterbrained. And now Elsie Van—pretty, clever, crafty and not "good." Mother mashed the pumpkin through the strainer with the hopeless wish that she could arrange her children's destinies as definitely. "Elsie may be there at this very moment," she thought desperately. With great agitation she beat up the eggs, put in the sugar, cinnamon, nutmeg and allspice—after all, this bringing up children was like

making pumpkin custards—you can do no more than put in the right ingredients and make conditions favorable, then leave the rest to Providence.

An extra dash of cinnamon went in, two heaping teaspoonfuls of ginger and a little vanilla just to suit Sid's taste. "Elsie's gone down there for the holidays and that's why Sid won't come home. If she were only a decent—" The thought was more than Mother could bear. She stopped stirring and let the egg beater hang idly in the bowl. "My little son," she cried, then fell on her knees on the pantry floor. "Oh, God, be merciful. Guard him from temptation!" In her agony she breathed the mother prayer of the ages. Then she returned to the domestic task in hand, making pies, just as many another mother has done.

A heavy fall of snow fell Christmas eve and made a new world for the wonderful day. All the unsightly places were covered with entrancing white as if all the old scars and troubles were to be painted over—forgotten. The grandchildren arrived early, sniffing about for dinner before they had been half an hour from the breakfast table.

"Lay a place for Sid, Bea," mother directed as the girls started on the table.

"What for, mother? He's not coming, and we need all the space as it is."

"I'm hoping he will come in spite of everything, so please do as I ask."

It was not long before the rush began—rush is the only word to describe the coming of a family party. Children running in and running out again, children standing impatiently at windows with their noses flattened against the glass. Big brothers, big sisters—hurrying here, hurrying there. Isobel came with the cranberry sauce done in wonderful molds. Fannie followed her soon to arrange the salad and Geraldine scurried down the snowy path and bounded into the side door with a quart bottle of green corn under each arm. Bob was close behind her and before he even said good morning he announced that "My wife planted, tended, harvested and bottled the corn herself," at which everyone was polite enough to exhibit a gratifying amazement, although they had heard the same news only fifty times already. The married boys sauntered out into the kitchen as they loved to do whenever they came to Mother's for dinner—nosing into all the cupboards, stealing a slice of cake here, an olive or a pickle there, and a few salted nuts between times.

Mother gave the final basting to the turkey, then went upstairs to change her dress. It was glorious to have the family together again. If dear old Sid—Mother occupied herself with a difficult hook in order not to feel too much emotion or show her

sad yearning on such a happy day. She rearranged her hair, tied on a soft white apron and opened her bedroom door.

"Mother!"

Two strong arms in soldier brown caught her up to a stalwart chest. Sid's pink cheek came close to hers.

"Why, Siddie!" Mother's voice was shaky when she was released from his caress. "I—"

"Yes, I know it seems funny for me to come after I said all along I wouldn't. But I had an experience, mother, and I came through it on the right side. You know I broke it off with Elsie when I left," Sid hesitated. "She could not give up her old ways"—another pause. "Then she came up to the camp looking prettier than ever and she was so gay and lively and we were so sick of the everlasting drudgery! I fought off wanting to be with her and tried to toe the mark. But night before last, she came to my room—got there somehow—and invited me to go with her and some friends to dinner, then to the theatre and then to motor out to the Country Club on a big bust. She fairly bewitched me. I couldn't have refused at that moment if my life had depended on it. I told her I'd go and just then a knock came at the door and in bounced Sam Tillotsen with a box from you.

"Open it up, Sid. I've carried these mince pies by hand all the way and I charge toll!"

"I opened the box and lifted out those pies and looked at them, brown and shiny and spicy, and somehow I felt like I was a little kid again trailing round behind you and pulling your apron and begging to scrape the bowl. I just couldn't say anything to old Sam, for fear of showing how I felt, but he didn't need any invitations to begin when I cut the pie. After a while I came to my senses and told Elsie I'd changed my mind about going and was going home for Christmas dinner—and here I am!"

Mother took her son gently in her arms. She patted him on the back, not saying a word, but feeling what only a mother can feel when she comprehends her son's temptations.

"You've no idea how happy you have made me by coming," she finally whispered. "But, come, we must go down to dinner."

The family gathered round the table while the girls brought in the dinner—turkey, golden brown—downy mashed potatoes and enticing corn—but best of all the whole family home to eat it. When all were seated there was a little hush. The boys in uniform and the thoughts of the suffering millions "over there" gave a solemnity to the occasion which is not often felt.

"We will return thanks," said father, simply.

To which Mother added a little private prayer all her own.

"Thou hearest the mother's prayers, oh Lord, praise be to Thy name!"

Unusual Mothers.

The Church of Jesus Christ of Latter-day Saints has produced some of the best and noblest mothers known to the ages. The constant reiteration by present-day writers that frequent childbirth entails weakness and deterioration upon both mother and children is so false in itself, and so misleading in its effects upon the rising generation, that we have decided to present in our pages some illustrated sketches of mothers who have given birth to large families of children. We would like our readers to study the faces of these women carefully and to observe the brief data which accompany the pictures, drawing their own conclusions as to the potency and value of righteous motherhood for both women and their children. We commend this series to our eugenic friends in the East, and feel sure that our sermon of facts will be more potent than any broadside of words with which we might offer arguments for unrestricted families. We are proud of these women, and very proud indeed to know that one and all of those who appear in this series are not only unusual mothers, but remarkable women, intelligent citizens of this commonwealth, and faithful Latter-day Saints.

MARGARET ANN WHITLOCK.

MOTHER OF SIXTEEN CHILDREN.

Margaret Ann Whitlock was born December 25, 1842, in Morley Settlement, Hancock county, Illinois.

In the year 1851 she came to Utah with her parents and settled in Manti, Sanpete county. Here she was married to Mr. J. H. Whitlock, in 1857. Shortly after marriage they were called by Apostle Orson Hyde to go to southern Utah to help build up the Dixie country. Prior to this time they had been living in a small log house, but had just completed a new house ready to move into at the time of their call.

They soon made ready and started on the journey. Sister Whitlock labored for six years in rearing children and helping materially to build up the country. Her chief occupation outside of rearing her family and doing the housework, was carding, spinning, weaving, and making all their clothes.

The family left Dixie and came to Sanpete county, and settled in a little place called Mayfield. Here Sister Whitlock added the profession of obstetrics to her other activities and acted as



MARGARET ANN WHITLOCK

midwife and nurse for forty years, waiting on about five hundred mothers.

For twenty years she served as head teacher in the Relief Society. She is the mother of sixteen children and has reared five orphan children beside her own healthy family.

She was near unto death several times, but by the help of the Lord, and the prayers of her brethren and sisters, she is still living and her health is fairly good. At the time of this writing she is able to do her own housework and attends her Relief Society meetings regularly.

She says: "I know that the Lord has blessed me in many ways, and feel thankful for his blessings."

HETTIE FROST ALLRED.

MOTHER OF SIXTEEN CHILDREN.

Hattie Frost Allred was born Nov. 13, 1845, in Hancock county, Illinois. In 1845 she and her parents went with the Saints to Iowa, where they lived until 1861, coming to Utah that year by ox team. They first settled at Draper, later moving to Spring City, Sanpete county, where she married Stephen H. Allred, Feb. 12, 1867. Sister Allred is the mother of ten sons



HETTIE FROST ALLRED.

and six daughters, fourteen living to mature manhood and womanhood. She has always had good health and her children and children's children are strong, healthy men and women.

Sister Allred was stake president of the Y. L. M. I. A. for years. She has two daughters who have taken out degrees. She has taken care of her farm for years, and was the pioneer in flower and kitchen gardennig in Sevier county. She has also been an arduous temple worker and is devoted to that work still.

JULIA A. TAYLOR DABELL.

MOTHER OF SIXTEEN CHILDREN.

Julia Taylor Dabell was born May 10, 1857, at Ogden, Utah. She is the daughter of Pleasant G. and Clara Lake Taylor.

While a small child she moved to Harrisville with her parents, where the early part of her life was spent.

She was married April 28, 1873, in Salt Lake City, to Alfred K. Dabell. She has given birth to sixteen living children, three of whom died between the ages of one to four years.

She has thirteen living, grown children who are proud to call her mother. There are thirty-three grand children.

The mother of this large family has not only been a mother

to her own family, but has been a blessing in hundreds of homes for years in caring for the sick. She has had no fear in quarantine herself, in contagious diseases, and in helping others in time of sorrow; she is now sixty years of age, but continues to work among the sick.

Sister Dabell has two boys who were among the first to respond to Uncle Sam's call. So she has raised her family, helped her neighbors and friends, and is now helping her nation!

THE CLOSE OF THE YEAR.

Edith McClenden.

The year is drawing to its close,

With all its hopes and fears;

It brought us many sorrows,

It brought us many tears.

It brought us many pleasures;

It brought us joys as well;

It brought unnumbered blessings,

Yes, more than we can tell.

And now that it is ending

Let each one try to see

How very kind and thankful

For all this, we can be.

And as each year is passing,

Let's count our blessing o'er;

We'll find they've brought us greater joys

Than we ever knew before.

The Red Cross Conference in Denver.

Amy Brown Lyman.

An executive conference of the Mountain division of the American Red Cross was held in Denver, October 24, 25, and 26. The Mountain division includes Utah, Wyoming, Colorado and New Mexico. Counselor Clarissa S. Williams and Mrs. Amy B. Lyman were invited by the Salt Lake Chapter of the Red Cross to attend as delegates. Both Mrs. Williams and Mrs. Lyman are members of the Civilian Relief Committee of the Salt Lake Chapter.

A public meeting was held on Wednesday evening, October 24. On Thursday morning a general session was held for delegates. Thursday afternoon and Friday were devoted to section meetings. At the Wednesday evening meeting, with five thousand people in attendance, the speakers were: Mr. Henry B. Davison, chairman of the Red Cross War Council of America; Mr. Harvey D. Gibson, general manager of the Red Cross, and the Rev. Mr. Davis, member of the Red Cross Commission, recently returned from the front in France. These men made a patriotic call for the assistance of the whole American people in carrying on the great work of the Red Cross, emphasizing the point that the American Red Cross will help to shorten the war no less than will American arms.

Miss Gertrude Vaile, chairman of the Bureau of the Civilian Relief, held two important sessions. She outlined in detail the work to be taken up throughout the division along the lines of home service for the families of soldiers and sailors. It was explained that nearly three quarters of a million of men are now enlisted in the various branches of the army and navy and that the number is increasing daily. In spite of the fact that great care is being taken to select for national service, men without dependents, and in spite of the fact that the Government is planning to grant separation allowances and to secure the assignment of pay, there will be many homes where additional assistance will be necessary, and it is the plan of the Red Cross to give this assistance through the department of Civilian Relief, in the form of home service. The work of civilian relief is not to be considered as charity, but as legitimate aid to those families who have given their husbands and sons to insure the safety, security and honor of the country, and in return are entitled to special consideration by the Government through the Red Cross.

During war time, every family is beset with difficulties of various sorts, due to the high cost of living, industrial changes.

etc., and it is only natural that these difficulties are greatly increased where the head of the family has given his full service to the nation.

The national Government has assumed the responsibility of making financial provision for the families of enlisted men by arranging for separation allowances to be given to the families of the men who assign part of their pay to their dependents. During the interim in which arrangements are being made by the Red Cross and the Government for the permanent care of the families of enlisted men, the Red Cross will, through the Civilian Relief department, give reasonable temporary assistance to those who are in need, and will help families to maintain their standards of health, education and industry by tiding over temporary difficulties.

In the administration of home service work Miss Vaile recommended that all applicants for Red Cross home service or relief be referred to the Red Cross Civilian Committee; that this committee make preliminary inquiry, register the cases and then turn them over to the relief organizations of the church with which the applicants are affiliated, for complete investigation. Reports with such records as the Red Cross ordinarily requires for its home service work will then be made by the church societies to the Civilian Relief Committee, and the committee itself with these recommendations in mind, will decide upon the assistance to be given and the plan to be made for the family. Latter-day Saint families of soldiers and sailors who apply to the Red Cross for assistance will thus be turned over to the Relief Society of the "Mormon" Church for investigation; Catholic families will be assigned to Catholic visitors, and Jewish families to Jewish visitors. In all instances wherever possible a family will be assigned visitors of its own religious faith, the policy of relief and treatment of each family, however, to be decided upon by the Civilian Relief Committee. Those applicants not affiliated with any religious sect will be investigated and looked after by the Civilian Relief Committee itself.

By assigned pay of the soldier is meant the pay the soldier makes to his family out of his Government allowance. The separation allowance by the Government is a stipulated amount that the Government will pay to the family of the enlisted man.

The separate allowance to be made by the Government is very generous and this in addition to the assigned pay of the enlisted man will be ample provision for his family, if it is wisely handled. The enlisted man is compelled to allot his family not more than half of his pay (the pay of an army private in service abroad is \$33.00), not less than \$15.00. The man may choose to assign more than this, on the one hand, and on the other hand the wife may waive this compulsory allotment by producing evidence of

her desire and ability to support herself and children. The monthly allowance to be paid by the Government to the immediate family of the enlisted man is:

Wife without children.....	\$15.00
Wife and one child.....	25.00
Wife and two children.....	32.50
For each additional child.....	5.00
No wife, but one child.....	5.00
No wife, but two children.....	12.50
No wife, but three children.....	20.00
No wife, but four children.....	30.00
For each additional child.....	5.00

The schedule of monthly allowances to be paid by the Government to other persons specified by the enlisted man, provided these persons are wholly or partly dependent upon him, and provided he assigns to them a portion of his own pay, is as follows:

One parent	\$10.00
Two parents	20.00
Each grandchild, brother or sister.....	5.00

The maximum allowance to the dependents of any one enlisted man is \$50.00 a month.

In order to administer the work in home service efficiently and in order to keep the required records properly, according to the plans outlined by the Civilian Relief Bureau and accepted by the Government, the Red Cross will arrange for a series of institutes, short resident courses and extension courses to be given during the winter. The first institute will be held at division headquarters at Denver, under the immediate supervision of Miss Vaile. Later, short courses, extension classes, and lectures will be given in the various cities of the division. In the meantime, the work will be done as efficiently as possible by the Civilian Relief Committees of the chapters, assisted by the various relief organizations, according to the plans already outlined.

The military relief work of the Red Cross which is already very well established will continue in the good work of making surgical supplies and hospital garments for the wounded, and knitted comforts and other necessary articles for the men in action.

With all these worthy and necessary plans and preparations in view, it will not be necessary to urge the women of the Relief Society to give their assistance in this good cause and to prepare themselves in every instance to do the work which they will be called upon to do.



A Utah Girl in France.

Every girl will thrill with fear, yet admiration at the courageous enterprise of the charming and brilliant daughter of our General Board member, Mrs. A. W. McCune. Miss Betty McCune, fired with patriotic fervor determined at the outbreak of the war to dedicate her services to France as an ambulance driver. Accordingly she offered herself and her fine new automobile to the New York authorities last spring and her name was placed upon the applicants' role for service. A few other leading young, patriotic women of New York have also made this offer, and one or two have gone to France already. She came home during the summer months and put herself under a severe course of training in automobile driving.

Miss McCune set sail for France Monday, November 5, sailing on the *Rochambeau*. A number of interesting details surround this young lady's preparations: First, the snapshot picture of her which accompanies this article was taken by the New York authorities, and one is pasted on each of her pieces of baggage. She must land in France dressed exactly as she is in this picture. This is her means of identification—added to her passport and letters of credit and other forms of written identification.

France, and especially Paris, is without coal except for cooking purposes, so that these daring young American maidens must be clothed so warmly that the chill blasts of winter which sweep through the streets and penetrate the houses of Paris, shall be unable to enter the specially prepared clothing of the girls. A very soft leather suit of trousers and coat with high boots to the knees is the outer garb. Under this the waist with long sleeves and high neck covers heavy woolen underwear. The driving coat

is rubber waterproof on the outside with leather on the inside. Beside this a soft woolen inner coat is worn for driving. The long woolen stockings worn by Miss Betty were knitted by the loving fingers of her own mother. She took three pairs of these, with a woolen knit helmet fashioned by the same tender hands, to wear under her other caps.

Perhaps the most unique part of her furnishings is a life preserver, made of heavy waterproof rubber. This suit fits from neck to ankle and is in one piece. It is padded inside with specially prepared cork material so it will not sink. Over this are gloves and boots, all equally well fortified. The girl gets inside of the suit, snaps it at the neck, pulls on a headpiece over that and looking like a huge brownie she finds herself within a mammoth thermos bottle, which preserves the heat of the body for twenty-four hours no matter how freezing cold the water is. Sinking is impossible, so it is said, with one of these wonderful new devices for protection on the seas.

Miss Betty and her mother attended the services in Brooklyn the Sunday before she left and received the loving congratulations and blessings of President Walter P. Monson and his associates.

Can our mothers at home realize the anxious love and prayers of this mother who watched her daughter sail out of New York harbor, but who may not know when the boat finally sails out into the dangerous deep. The captain himself will not know when they can sail beyond until he feels himself free from submarines. No wireless messages are permitted, and he may cruise around for weeks before he finds it safe to make his crossing.

Many mothers feel the aching loss of sons who have gone into the conflict, but how must a mother feel whose tender-limbed and delicately reared daughter undertakes this dangerous work?

Our blessings and faith go with this brave and lovely Utah girl, and we shall watch for her return with faith and perfect confidence.

MRS. LYMAN IN DENVER.

It has been decided by the General Board, and approved by the First Presidency that Mrs. Amy Brown Lyman attend the Home Service Institute, given under the direction of the Bureau of the Civilian Relief of the Mountain States Division of the Red Cross, in Denver, beginning November 5th and ending December 15th. Mrs. Lyman will be accompanied by three young Relief Society women from Logan, Provo and Ogden, who will also take the course.

Home Science Department.

Janette A. Hyde.

DEMONSTRATIONS TO BE USED WITH LESSON ON FOOD VALUES.

These suggestions are made as supplementary to the Home Science lesson in our Guide.

- A. A table set with samples of food in amounts to agree with cuts in lesson. Each sample to be accompanied with a card denoting food values. See lesson table.
- B. Demonstrations of meals for children.
- C. Members of class to bring one article containing a hundred calorie portion.
- D. A sample meal of poor combinations, either too much starch or too much protein. A meal showing the correct combinations.

Tomato Soup.

1 qt. milk	.625
1 pt. tomatoes	.075
4 tbsp. butter	.02
4 tbsp. flour	.008
2 tsp. sugar	.004

.1695

Custard.

3 c. milk	.0468
3 eggs	.075
3 tbsp. sugar	.0187
Flavoring	.005

.1445

Salmon Loaf.

1 can salmon	.15
1 c. bread crumbs (2 slices)	.01
3 eggs	.075
2 tbsp. drippings	.01
Seasonings (salt, pepper, parsley)	.002

.247

White Sauce.

2 c. milk	.0312
3 tbsp. flour	.006
3 tbsp. drippings	.015

.0522

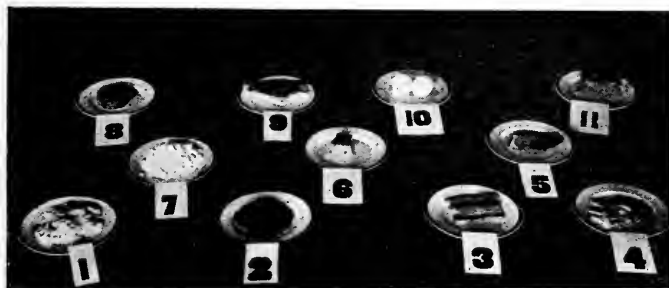
(3 p. m.)	
Carrots, mashed, $\frac{1}{2}$	15
1 c. milk	160
1 slice bread	100
	<hr/>
	275
	<hr/>
	525

Three Children.

Cream of $1\frac{1}{2}$ c. tomato soup.....	320
Croutons	150
Salmon loaf	400
White sauce	320
Potato, $1\frac{1}{2}$	150
2-3 c. canned strawberries or other fruit.....	250
Sugar, $1\frac{1}{2}$ tb.	100
	<hr/>
	1,590

Two Adults.

Cream of tomato soup, 2 c.....	400
Croutons, 2 slices	300
Salmon loaf	580
White sauce	400
Potato (2)	200
2-3 c. canned strawberries.....	250
2 pieces cake	216
	<hr/>
	2,246



MEAT AND MEAT SUBSTITUTE ILLUSTRATION.

1, Creamed codfish; 2, baked beans; 3, bacon; 4, macaroni and cheese; 5, roast beef; 6, cheese; 7, cottage cheese; 8, ham-burger; 9, halibut; 10, small eggs; 11, nut roast.

SUPPER.

Baby. (6 p. m.)

1 c. milk	80
Custard, $\frac{1}{2}$ c.	150
1 slice bread	100
	<hr/>
	330

BREAKFAST.

Baby.

	Calories.
Milk $\frac{5}{8}$ c.	100
1 slice toast	100
10 a. m.—1 orange or baked apple.....	100
	<hr/>
	300

Three Children.

Oranges (2) or apples.....	200
Germade, $1\frac{1}{2}$ c.....	300
Whole milk, 2 c.....	320
Toast, $4\frac{1}{2}$ slices	450
Butter, 2 tb.	200
	<hr/>
	1,470



Bulky Food Picture: 1. orange; 2. cucumbers; 3. turnips; 4. peas; 5. carrots; 6. onions; 7. strawberries; 8. spinach; 9. banana; 10. lettuce; 11. shredded cabbage.

Two Adults.

Oranges (2) or apples.....	200
Germade, $1\frac{1}{2}$ c.....	300
Thin cream, $\frac{3}{4}$ c.....	300
Toast, 4 slices	400
Sugar, $1\frac{1}{2}$ tb.....	100
Butter, 2 tb.	200
	<hr/>
	1,500

DINNER.

Baby. (11 a. m.)

$\frac{5}{8}$ c. milk	100
$\frac{1}{2}$ slice bread	50
Germade, $\frac{1}{2}$ c.	100
	<hr/>
	250

Three Children.

Graham bread, 6 slices.....	300
3 c. milk	480
Peanut butter, 3 tb.....	200
Custard	513
	<hr/>
	1,493

Two Adults.

Graham bread, 5 slices.....	500
Butter, 1 tb.	100
Peanut butter, $1\frac{1}{2}$ tb.....	100
5 c. milk '.....	480
Custard, 1 c.....	150
	<hr/>
	1,330

ENTIRE AMOUNTS OF FOOD USED IN RECIPES FOR DAY.

	Cost.
Milk $10\frac{3}{4}$ c.....	.16
Bread, $26\frac{1}{2}$ slices.....	.132
Oranges, 5166
Germade, $3\frac{1}{2}$ c.....	.025
Butter, 5 tb.075
Peanut butter, $4\frac{1}{2}$ tb.....	.025
Strawberries, 2 boxes17
Sugar 5 tb.14
Thin cream, $1\frac{1}{4}$ c.....	.09
Carrot, ($\frac{1}{2}$)015
Soup, $3\frac{1}{2}$ c.....	.098
Salmon loaf247
White sauce05
Potatoes, $3\frac{1}{2}$045
Custard144
	<hr/>
	1.456

10,800 calories cost.....	\$.1456
100 calories cost.....	.0135

Basis of 5 quarts of milk at 6¼c a quart, if meat had been used cost would have been increased 15 to 30c per day. When milk is 10c a quart it is still good economy to use it when meat is 25 to 35c a pound.

COST OF LIVING VERSUS HOUSEHOLD KNOWLEDGE.

Statistics show us that 75% of the male population of the United States only earn six hundred dollars per year, and that 45% of this amount is spent for food, leaving 55% for clothing, up-keep, etc. Are we getting value received from this 45%? Is the cost of food out of proportion to the rest of the income spent for other things?

In the first place, it is impossible for human workers to give good service without the proper kind of food, and the working-man's efficiency depends upon the food which he consumes. It has been estimated that the average family of five cannot exist and maintain proper health conditions under \$900 per year, that is, to pay for food, clothing, rent and up-keep, according to the amount each needs. It would seem, therefore, that the average American family, which has an income of \$600 per year, exists under improper conditions, not conducive to health and happiness. The best results may not obtain under such straightened circumstances, yet, the facts are that many of our brightest and best citizens come out of these average homes. Now, in order that the housekeeper may obtain the most for her money, it is extremely necessary that careful buying and proper management of the home be understood by the family, and especially by the mother. Hence, we advocate a well-balanced menu, the study of food values, good food substitutes for the usual expensive materials, proper methods of buying, cooking and serving, in order that the efficiency of the family may be maintained.

It is impossible to give good service unless the body is well fed. It is a sad condition of affairs to feel that over one-half of the population of the United States is under-fed. The price of food may be one cause, low wages may be another, but the very most important factor is the lack of training and of cookery knowledge, for we find very few cooks who understand how to prepare a well-balanced meal. It should be the duty of each housewife to know the real value of energy-producing foods, the right amount to serve, and the serving portion; the proper substitutes for meat, milk, eggs, etc. Be not satisfied by thinking you can make up the deficiency of improperly prepared food by exquisite housekeeping, for by food, alone, will the body be supplied with the necessary fuel.

We may often plan an attractive menu and then find it too

expensive, which will necessitate substitutes. If we have calls for oranges, let us use bananas; top milk for cream; oleomargarine for part butter; bean loaf with tomato sauce for creamed salmon and peas; stewed apples instead of pears; meat stew instead of rump or rib roast. We may omit expensive salads and increase the bread and potatoes, flaked wheat, rice, and other cheaper foods, thus preventing any deficiency in food fuel. We can still prepare palatable and digestible meals with the right food values, and save perhaps 25% on the total cost for the day.

My Christmas Musings.

“And Joseph and his mother marveled at those things which were spoken of him (Luke 2:33).

Hazel S. Washburn.

I wonder, did the mother of the Christ-child know
 The value of the gift she helped bestow
 Upon this world of bitter unbelief:
 I wonder, if her vision ever guessed
 The greatness of the future still to be;
 If sometimes grim foreboding, unconfessed,
 Brought whispers to her soul of Calvary
 With all its wondrous magnitude—and awful grief.

Tho' surely Mary knew her son divine
 I doubt she sensed his mission at the time—
 Or realized his glorious destiny.
 I think an allwise “mercy” kindly hid
 The future from that loving mother's ken.
 For could she—knowing of Gethsemane,
 And being human—joy in human pain
 Tho' with the glorious recompense of all eternity?

I hold my own wee offspring in my arms
 And wonder, if for him there waits a crown of thorns,
 And if for him, also, the cup is filled!
 And though my soul in anguished protest cries,
 Yet still, I would not have it otherwise
 Than as the Father willed.

December Entertainment.

By Morag.

Winter has many pleasures. Sometimes we think they outnumber those of any of the other seasons of the year. Thanksgiving day ushers in the time of gaiety and pleasure and it is hardly over before we begin to plan for the holidays of the year—Christmas and New Year. There are two days on which we should gather together in our family circles and in public assemblies to celebrate with songs of joy and gratitude. On Christmas day we join with all the civilized world to commemorate the birth of the Savior of the world—God's greatest gift to man. Because of this gift, and because to his lowly cradle in the manger, the wise men came bringing their gifts of gold, frankincense and myrrh, the custom has grown amongst us, to remember our friends and loved ones with Christmas gifts and greetings, for only by giving gifts can the true meaning of the great gift of peace and good will be impressed.

The 23rd of December should be celebrated by the Latter-day Saints in memory of another precious gift from our Father in Heaven: the Prophet of the nineteenth century, Joseph Smith. The Prophet's birthday falls on the Sunday before Christmas this year and doubtless will be honored throughout the Church with special services and programs.

For your Home Evening this month, have a Joseph Smith program, sing the appropriate hymns (there are many of them), let the smaller children tell the story of the birth of Joseph. The first vision. The older members may speak of him as a prophet, as a teacher, and of the bringing forth of the Book of Mormon, and of the martyrdom. All may bear testimony and sing of his wonderful life and achievements.

LIFE OF CHRIST IN SONG.

(For Christmas Service.)

Hymn, "Far, Far Away, on Judea's Plains."

Bass solo, "Nazareth."

Hymn, "When Christ was Born in Bethlehem."

Hymn, "Behold the Lamb of God."

Song, "Galilee."

Song, "Master, the Tempest is Raging."

Solo, "There were Ninety and Nine."

Hymn, "I Think When I Read that Sweet Story of Old."

Solo, "The Lord is My Light."

Hymn, "'Tis Midnight and on Olive's Brow." (Gospel hymns.)

Solo, "The Holy City," or "Calvary."

Hymn, "He Died, the Great Redeemer Died."

Hymn, "Easter Morning."

Hymn, "I Know that My Redeemer Lives."

CHRISTMAS CARD PARTY.

This may be held a few days before Christmas or on Christmas Eve. Send invitations written on Christmas postals. Arrange a corner of the room as a postoffice, presided over by some one costumed as Santa Claus. After a good lively game or two, or some music, pass around plain cards and pencils and see who can write the prettiest verse or sentiment for a Christmas card. These may be addressed and given over to the postman for delivery. Award a Christmas calendar as a prize.

All who attend the party can be notified in advance that pencils or cards will be delivered to whomsoever they are addressed. The hostess will, of course, prepare some of her own.

After singing a Christmas carol or two pass around paper and write a round robin letter to the absent ones—a missionary, or it may be a boy in the training camp, or the trenches. Let everyone write something—even the babies can make their mark. If a flashlight picture can be taken, enclose one and be sure and mail the letter at once.

The letters, gifts and postals may now be delivered to the guests by Santa, or if a change is preferred, let one of the girls be costumed as the spirit of Christmas, all in red and green with holly berry wreath and wand.

Serve raspberry or red currant punch, dainty sandwiches, individual mince pies, red and green apples, nuts and Christmas candies.

GIFT SUGGESTIONS.

For the absent ones a dainty booklet in a serviceable cover, containing snapshots of the home places, the various members of the family and even of the family pets. One sister made a snapshot of the homes of her various brothers and sisters, mounted them on cards, tied these together with Christmas ribbon, added a greeting and Christmas sticker on the outside card, and lo, a dozen or more hearts were made glad by her thoughtful effort. The cost was trifling, but the originality of the gift and the personal touch made the small remembrance valuable. Christmas

photos are always appreciated, also subscriptions to good magazines. Why not make this a magazine Christmas. Father and brother will surely like to receive the *Improvement Era* as their favorite monthly. Mother and grandma both need their *Relief Society Magazine* subscriptions renewed, while big sister and little one, too, must have their *Journal* and *Children's Friend*, and, of course, the whole family read the *Juvenile*. Those who solve their Christmas problem in this way will live in the hearts of their loved ones, not through Christmas alone, but throughout the year. Now a blessed and happy Christmas to one and all.

CHRISTMAS MONEY.

A novel way to send a money gift at Christmas is to choose a Christmas postal or card with a funny man's figure on it. Make a slit under his arm and insert a folded greenback. Underneath or on the reverse side write the following jingle:

"I introduce my friend Bill Green
As fine a chap as you've e'er seen.
If you need an apron, or jabot new,
Or warmer gloves when hands are blue,
Just tell your need to jolly Bill;
He's full of cheer and right goodwill,
Whate'er you need without a doubt
He'll find a way to help you out."

Or:

Paste a dime in four corners of a postcard, cover each with Christmas stickers. Enclose in envelope with following message:

Here are some dimes, to use sometimes
When you'd like a treat, of candy sweet,
Or you want to go to a picture show.

—L. M. G.

THERE'S A WAY OUT.

Maud Baggarley.

No matter what trials beset thee,
No matter what terrors betide,
No matter if fortune forsake thee,
Or false be the friend at thy side,—
Be steadfast and true to thy purpose—
Thy ideal high never doubt—
The lowering clouds must soon vanish
Thy Father shall point the way out.

Current Topics.

By James H. Anderson.

AMERICAN troops in France began actual fighting with the Germans on October 25.

RUSSIA is facing German invasion threatening Petrograd, and anarchy threatening the whole country.

KILLED, 4,000; injured, 10,000, was the result of a powder magazine explosion at Steifel, Austria, in October.

CONGRESS closed in October with proportionately the largest list of appropriations known in the history of the United States.

BASEBALL interest in the United States for 1917 culminated in October, when the Chicago club defeated the New York club in the world series.

HOLLAND bids fair to be German prey, now that the British advances in Belgium threaten the U-submarine bases at Ostend and Zbrugge.

SUGAR shortage in the United States means a shortage all over the world, where the supply for 1918 is not more than half that available in 1917.

BRAZIL has declared war against Germany. This leaves only three South American nations that have not broken relations with the kaiser.

AT MARYSVALE, UTAH, the largest potash plant in the world was destroyed by fire in October, thus materially interfering with the production of potash for fertilizer.

IRELAND is giving more trouble to Great Britain in this war, and another scheme for supplying the Irish rebels with arms from Germany has been uncovered.

UTAH now is highly regarded in the Eastern States, is the record from those who know the facts. Quite a transition from conditions of twenty years ago.

"MORMON" CHURCH SERVICES have been arranged for at

Camp Lewis, Washington, where there are over 2,000 "Mormons" in the 181st brigade of the American army gathered there.

GERMANY is by no means beaten as yet in the war, as shown by her offensive campaigns in Russia and toward Italy, many American newspaper stories to the contrary notwithstanding.

DR. GEORGE MICHAELIS, the recently appointed German chancellor, has had to resign. The Socialists in the German reichstag were unanimous in demanding that he step down and out.

SEVERAL AIR RAIDS were made over England in October by German airplanes and Zeppelins, killing nearly 100 people. Six of the Zeppelins were shot down in France, on their return trip.

IN NORTHERN SYRIA the rate of deaths from starvation during October is said to have exceeded 1,000 per day; yet that part of Syria is one of the most productive food sections of Asiatic Turkey.

BRITISH AND FRENCH troops on the western battle line in Europe inflicted several severe defeats on the Germans during October, thus showing the superiority of the former in that war section.

SUBMARINE warfare in October continued to exact a heavy toll in sunken ships, but the losses in German submarines increased more rapidly than did the number of merchant vessels destroyed.

YOUNG GIRLS have been forbidden to be present at Fort Douglas, Salt Lake City, after 7 p. m. on any day. The military order was timely, and welcome to those interested in the welfare of the young people.

I. W. W. ACTIVITIES in the United States diminished greatly during October, owing to the government's stern attitude toward the leaders of the organization, many of whom were indicted for violations of law.

THE "MORMON" CHURCH is the first general church organization to subscribe for government bonds in aid of the United States government. The amount voted by the Church conference in October was \$250,000.

THE SECOND LOAN asked for by the government in 1917 reached nearly the \$5,000,000,000 aimed at, there being over 8,000,000 subscribers, the intermountain States doing their full share. The next loan will be called for about February, 1918.

DRAFTED MEN to the number of 198 were sent back to Utah from the army training camps, because some of the district boards, notably in Salt Lake City, had not been sufficiently careful, thereby putting the government to considerable unnecessary expense.

LORD NORTHCLIFFE, of the British war mission in the United States, says the end of the war is at least three years off, while General Leonard Wood of the United States general staff says ten years. At any rate, there is no prospect of an early peace.

THE FIGHTING ARMIES OF THE WORLD now at war reached the enormous total of 38,000,000 men in October, the Teutonic allies having 10,600,000, and the Entente allies 27,500,000. Practically all of the former and half of the latter are on the fighting line.

WOMAN SUFFRAGE picketing at the White House, Washington, seems to have had some influence in its persistency. President Wilson has announced himself as favoring the submission of the equal suffrage question to the voters in all the states where there is only male suffrage.

AUSTRIAN troops were driven back by the Italians early in October, but in the latter part of that month the Austrians, reinforced by several hundred thousand Germans, took the offensive and inflicted on the Italians the greatest defeat that the war in Europe has registered to date.

CANDY INTOXICATION, or the abnormal appetite for candy which has developed in America, especially among the young people, during the past five years, is likely to receive some setback in the fact that the amount of sugar available for confections in 1918 will be less than half that for 1917, thus working a sort of partial prohibition.

PALESTINE news for October is not voluminous, but is significant. The British railway being built from Egypt, and to run entirely through Palestine into northern Syria, has been constructed across the desert to Hebron. Thus the Turk no more will menace Great Britain's possessions on the Egyptian front, for the British line on the Mediterranean soon will be the Palestine front, if, indeed, that end has not been attained already.

BOOK REVIEWS.

"CHILDREN'S STORIES AND HOW TO TELL THEM." A charming and very useful book comes to our table from The Home Correspondence School Press, for the benefit of mothers, teachers and all who amuse or instruct children. It is simple, direct, full of splendid illustrative material, and we recommend it highly to our own members, to Sunday School and Primary workers, and to all parents. Price, \$1.50.

"OLD TESTAMENT STUDIES." Dr. J. M. Tanner issues an excellent and helpful volume for all who would be more familiar with the Bible and its contents. Clear, without pedantry, suggestive of scholarship, yet direct in treatment, the book will prove a welcome addition to home and to all our auxiliary organizations. For sale at Deseret Sunday School Union Book Store.

"PIONEERING IN THE WEST." Among the few detailed narratives of the early pioneering days of Winter Quarters and Utah, we have a new addition, the story of Howard Egan, as revealed in his diaries, edited and published by his sons, H. R. Egan and W. M. Egan. The book is well illustrated, full of interest, life, motion, and above all, informed on every page with the spirit of reverent faith and trust which animated the pioneers of this state. For sale at Skelton's Pub. House, Salt Lake City.

MY CHRISTMAS PRAYER

Ila Fisher.

O Christmas spirit, breathe upon us all
Abundantly; for while the carols ring
A rest and quiet stills our surging souls,
And we remember Christ, the Master King.

How void of earth's vain glory was His birth!
His life, how full of suffering and care!
His death—dear Lord, the thought of Calvary
Makes our afflictions easier to bear.

O Christmas spirit, put within our hearts
The power to heed Christ's message in this day
Of tribulations, great iniquities,
While love and charity tend toward decay.

O Christmas spirit, give us fortitude!
When shall good will and peace be earth's again?
When shall the hush of harmony begin
To penetrate the selfish hearts of men?

EDITORIAL

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

Motto—Charity Never Filleth

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RELIEF SOCIETY MAGAZINE

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A WORD OF COUNSEL.

We wish the sisters everywhere to accept our loving congratulations on the excellent work they have accomplished this past difficult and strenuous year. The state itself rings with praises for the Relief Society organization, its divinely appointed machinery, and the unity, loyalty and enthusiasm of its members. A new duty confronts us. We are now thrust irrevocably into this world conflict. Our husbands, sons and grandsons have left us at the call of our country, and our hearts are burning with anxious fervor to do our part in sustaining them and their associates. The Red Cross work offers an outlet for the restless patriotism that demands expression in work. Let us again caution you all: be not over-anxious. Calmness and prudence must be exercised lest our means and our strength be exhausted long before the conflict is over. We counsel patience and moderation to one and all. Where the stake priesthood deem it wise to organize a Red Cross county chapter, join with them by all means. With your own home cares, your Relief Society duties, the maintenance of our own who are in need, wisdom must guide you in the assumption of new cares and labors. Do not neglect your husband nor children, no matter how urgent may seem the public call. The hope and future welfare of this Church and this Nation

is bound up in our children. Exert supreme care for them, morally, physically, and spiritually. When able to leave them in good hands, then go on with your public duties.

In this great need of our country for help at this supreme hour, our blessings go with every woman who can devote time or means to the calls made by our Government. Yet be wise, sisters, be moderate, and in the exercise of this caution you will be the more loyal and truly helpful citizens of our beloved country.

EMMELINE B. WELLS, President.

CLARISSA S. WILLIAMS, First Counselor.

JULINA L. SMITH, Second Counselor.

SIGNS OF THE TIMES.

This Christmas Time. That was a thrilling title for the Latter-day Saint in the days of old when men were bold and spoke their minds freely. In later years we have changed our ways somewhat; yet we are still Latter-day Saints, now and forevermore. We have learned perhaps that honey catches more flies than vinegar, and that men cannot be forced nor hammered into the kingdom of heaven. It is now a time of calling, persuading and inviting men into the Church. But it is also strictly a time when it behooves all Saints to examine themselves, their motives and conduct, lest sin be condoned in the effort to win over the sinner, and lest we forget the God of justice in our constant appeals to the God of mercy.

The Signs of These Peculiar Times. These are peculiar times, and we are a peculiar people. For we believe in the God who sent his Son to redeem the world—through death. Death is the great cosmic answer to the load of sin and sorrow which encircles this fretted globe. We who know the Father of all spirits as He is, not as He is said to be by men, realize that justice and mercy are both satisfied in the passing on of men who are rebellious, corrupt and wicked. Better far death to shorten wilful sinning, and to give the soul another chance behind the veil, than continued life here which heaps up corruption and wickedness. The nations have had the testimony of our Latter-day Saint elders—now have come the testimony of “wars and rumors of wars”—“of signs in the stars”—“and upon the earth distress of nations, with perplexities,” “men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” The powers of heaven shall be shaken, according to the Savior’s own words recorded by Luke 21. These be the times.

**A New Star
of Promise.**

Strange to say, there will be a visible visit this winter from the most remarkable comet known to science. No one connects this star with the star of Bethlehem, except a very few scientific astronomers who thus explain the Savior's star of announcement. Strange, is it not, that this particular star or comet, which has been seen by men but once or twice, should now come swinging into sight?

**The Jews Are
Surely Return-
ing to Judea.**

Peculiar, too, it is, that the Jews are pouring back into Judea, that money has been spent like water to settle Jews in Palestine and to redeem that barren waste. Strange, also, that the Turkish rule over that promised land—which has been held by them cruelly, ruthlessly, for countless years—is tottering for its fall—British troops are within thirty miles of Jerusalem!

**The Promised
Lamanite
Awakening.**

Around us are the Lamanites. Manifestations among them are not infrequent, and such manifestations are most significant and peculiar. We shall tell you in our next year's *Magazine* some of these Lamanite convictions and testimonies.

**The Second
Coming Near
at Hand.**

There was a star, a travail and a birth, in Bethlehem of Judea, nearly two thousand years ago. The Holy One came, then born into a manger. He is about to come now in the majesty of his kingship, and the nations must bow to his rule of justice and mercy. His preparatory testimonies and signs fill the heavens and the earth. "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled.

"Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Hail, Star of Bethlehem and star of present promise—let the signs of the times multiply. If we stand in "holy places," we shall not be moved.

BOUQUET FOR THE RELIEF SOCIETY AND "MAGAZINE."

It is a great pleasure to receive encouragement from one of the ripest scholars and most catholic readers this Church has produced. W. W. Riter is the Chancellor of the University of Utah, and is a speaker of rare eloquence and magnetic gift. We are happy to know our *Magazine* finds favor with him:

October 25, 1917.

Mrs. Susa Young Gates, Editor *Relief Society Magazine*, City.

Dear Sister Gates: I was intensely interested in reading in your *Magazine* for October, 1917, of the struggles and labors of Mrs. Nellie Allen. It carried me back to Pioneer days when we had many such women capable of making heroic struggles such as Mrs. Allen seems to be making. I have frequently said that the history of the early settlement of this country never has been written nor never will be, especially the part performed by the heroic sisters. Mrs. Allen's experience certainly should awaken admiration in the hearts of the young people of the Church. Women like she is, are the mothers of men that make our country what it is. Women of her type are the mothers of the men who made this country (Utah) what it is. I hope that she will receive the encouragement that is due to her unceasing and brave efforts to stem the world. I wish I could see her, shake hands with her, and cheer her along the way. I really am enthused over this little history you give of so brave a woman.

Hoping that God will crown your labors in bringing the attention of our people to such deeds, that they may be an inspiration to them is my sincere hope.

Very respectfully,

W. W. RITER.

EXTRACT FROM THE REPORT OF MRS. W. MONT
FERRY ON THE WOMAN'S UTAH LIBERTY
LOAN COMMITTEE.

The perfection of the organization effected, was due in no small measure to the aggressive patriotism of the Women's Relief Society of the Latter-day Saints. This organization through their heads co-operated to the fullest extent and became a most important part of the Liberty Loan State Organization. Too much credit cannot be given these energetic, intelligent, and patriotic women.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN JANUARY.

THE BOOK OF MORMON.

Historians and Custodians of the Book of Mormon. The story told in the Book of Mormon is the story of a Semite colony who came from the Tower of Babel and settled in North America, but who perished after centuries of expansion and prosperity, because of their sin and corruption. Also it is the story of a colony of Hebrews who left Jerusalem in the time of Zedekiah, crossed the sea in ships of their own building and landed in South America, finally peopling both continents again. The disobedient portion of this people at last conquered, and remained a dark-skinned race to be discovered by Columbus. These people kept records engraved upon plates of ore and plates of gold, and it is of these plates we shall speak in this lesson.

The Records or Plates. The records made by the colonies of people who settled up North America were engraved upon brass and golden plates. This was for a wise purpose divinely ordained. Most other substances would have decayed, corroded and gone into complete annihilation, but gold being one of the most enduring substances known, was selected by the historians of the ancient Americans. The Chinese anciently engraved their records, first upon bamboo slips, or wood, with a special knife, then bones were used, next bronze and stone were used by these ancient students and historians.

The Jaredite Plates. When the first colony came out from the Tower of Babel and into the Promised Land, they were led by one Jared and his brother. These people kept very little in the way of records, yet there were twenty and four plates with engravings on them, discovered later by the Nephites, which gave an account of the Jaredites and which were translated and called the Book of Ether. (Omni, verses 18, 20; Mosiah, ch. 8.)

The Plates. In addition to these twenty-four Jaredite plates spoken of in the Book of Mormon are a set of brass plates which are called the Plates of Laban; then there are the two sets of

plates prepared by Nephi, the large and the small plates; there is Mormon's abridgment on a set of small golden plates, with the twenty-four Jaredite plates, and Moroni's additional book.

Plates of Nephi. Soon after the arrival of Lehi and his little colony on the promised land, Nephi received a commandment from the Lord to make certain "plates of ore" upon which to engrave a record of the doings of his people, and on these for many generations the secular history of the people was recorded. Some time later, or between thirty and forty years after the departure of Lehi from Jerusalem, Nephi was told by the Lord to "make other plates; and thou shalt engraven many things upon them which are good in my sight for the profit of thy people." Nephi, accordingly made this second set of plates, and upon them were engraven the sacred records of the first few Nephite prophets.

The two sets of plates manufactured by Nephi were both called the Plates of Nephi; but their contents were not identical. Upon the first set was engraven the political history of the Nephites, and these were continued from century to century; upon the second their religious growth and development for only four hundred years. The one described the acts of their kings, and the wars, contentions and destructions which came upon the nation from Lehi down to the days of Mormon; the other ran down only to Mosiah's time and contained the story of the dealings of the Lord with that people, the ministry of his servants, the teachings and prophecies of that comparatively short period. Of the contents of the first set of plates of Nephi with the secular history on we know only through Mormon's abridgment; but the second set of plates is given to us in full in the first five books with the few words of Mormon added.

Mormon's Abridgment. When Mormon was ten years of age he was taken by Ammaron, the last Nephite historian, to the hill called Shim, and was there shown the sacred engravings hidden in a cave containing records of his people. He found there the brass plates of Laban which had been brought at so much sacrifice and suffering out from Jerusalem by Nephi, and which contained the genealogy of Lehi's fathers as well as the history of the Jewish people down to the time of Zedekiah, at which time Lehi with his family left Jerusalem (I Nephi 5:10-22), and which, no doubt, were very cumbersome compared with the small golden plates which Nephi used for the sacred history. There are many of these larger plates as the history of the wars and contentions of the people, their travels and settlements here and there were all given in these plates. From the account given us by the Prophet Joseph Smith these plates were numerous and might have been of varying sizes. Here also he found the four and twenty plates containing the brief record of the Jaredites.

After Mormon's final battle and his banishment he was inspired to make a record himself, a full account, so he tells us, of the wickedness and abominations which he himself beheld. Next and most important to us, he was inspired to prepare a small abridgment (Mormon 5:9) of these many records contained upon the plates of ore. This abridgment is contained in the books we know as: the Book of Mosiah, of Alma, of Helaman, of III Nephi, and of IV Nephi. He also made an abridgment of the records of Lehi and I Nephi which was the part first translated by the Prophet and was lost by Martin Harris. When Mormon was at work in the cave he says he "searched among the records which had been delivered into my hands, and I found these plates, which contained this small account of the prophets, from Jacob, down to the reign of this king Benjamin; and also many of the words of Nephi. And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ. * * * * * Wherefore, I chose these things to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people. But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, for they are choice unto me; and I know they will be choice unto my brethren. And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will."

Thus we see that the first five books of the Book of Mormon, are the original writings of the authors; note how they spoke: "I, Nephi," "I, Jacob," "I, Jarom," etc. The next six books are the abridgment of Mormon. The last two books were prepared by Moroni.

Historians. Following are the names of the Nephite historians:

- Nephi, from — to 546 B. C.
- Jacob, from 546 to —.
- Enos, from — to 422.
- Jarom, from 422 to 362.
- Omni, from 362 to 318.
- Ammaron, from 318 to 280.
- Chemish, from 280 to —.
- Abinadom, from — to —.
- Amaleki, from — to 200 (about).
- King Benjamin, from 200 to 125.
- King Mosiah, from 125 to 91.

- Alma (the younger), from 91 to 73.
 Helaman (the elder), from 73 to 57.
 Shiblon, from 57 to 53.
 Helaman (the younger), from 53 to 39.
 Nephi, from 39 to 1.
 Nephi (the disciple), from 1 to 34 A. C.
 Nephi, from 34 to 110.
 Amos, from 110 to 194.
 Amos (the younger), from 194 to 306.
 Ammaron, from 306 to 320.
 Mormon, from 320 to 385.
 Moroni, from 385 to 421.
Sets of Plates Mentioned in the Book of Mormon.
- The plates of Laban.
 I Nephi, chapter 3; chapter 5, verses 10-22.
- The Large Plates of Nephi (the secular history).
 I Nephi 1:17; 9:2-6.
- The Small Plates of Nephi (containing the religious history of
 Lehi, Nephi, Jacob and sons down to Mosiah, with the
 words of Mormon). 9:2-6; chapter 6; I Nephi 10:1;
 Words of Mormon, verses 3-11.
- The Abridgment Plates of Mormon (must have been of the same
 size as the sacred plates of Nephi as the Prophet found
 them all fastened together with rings).
 IV Nephi 1:47-49.
 Book of Mormon 1:1-6; 2:17, 18.
- The Twenty-four Plates of the Jaredites.
 Book of Ether.
 Other References: I Nephi 1:16; ch. 6; Jacob 1:1-4; 3:13,
 14; 4:1-3; Enos 1:13-18; Jarom 1:1, 2, 14, 15; Omni 1:3, 9, 11,
 25.

Thus we have a wonderful record, prepared in a marvelous way. No charlatan would have invented so involved yet so clear and definite an explanation of the recording and preservation of these books. One of the best proofs of the Book of Mormon itself is the clear, lucid manner in which any problem is met in its pages and solved without contradiction or confusion. Many of our people think the Book of Mormon was written altogether by Mormon. This is only half of the truth, as this lesson indicates.

QUESTIONS.

- How did the Chinese increase their early records?
 What were the plates of Laban?
 How were they obtained?

How many sets of plates did Nephi prepare?
 What were Zarahemla's plates and what did they contain?
 What can you say of Mormon's abridgment?
 What did Moroni write?

How many sets of plates were there?

How many historians were there?

What became of the first 116 pages translated by the Prophet Joseph Smith?

History Preparation. Students are requested to read I Nephi and report readings at the next lesson for general discussion.

NOTICE TO OUR STUDENTS.

The General Board of the Relief Society have decided to present as this year's and next year's theology lessons the study and history of the Book of Mormon.

The genealogical lessons which will continue as usual will take up the following: Racial history lessons: Gentile Semites, Desendants of Ham, Japheth, Racial Beginnings in Europe, Further Racial Divisions in Europe, and Race History in Great Britain.

The Home Science lessons will treat on conservation of food, taking up as subjects: Plain Facts about Food, Spring Vegetables, Economy and Methods of Preparation; Cereals: rice, whole wheat flour, rye and corn bread, and bread-making; Products and by-products of the Dairy; Review of Canning and Drying lesson; Beans, peas, lentils and meat; Conservation of Clothing; Textiles and Fabrics, Choice and Care; Shoes and Hose; Conservation of Health of Children: Health the Best Gift; Conservation of Peace within; Christmas and the Prophet's Birthday.

Because of the pressure upon our time and energies through war activities, added to the regular heavy responsibilities of our Relief Society work, the Board has decided to relieve the situation somewhat by discontinuing for this year, at least, the study of Literature. We hope the result will justify our action.

Very few books need be purchased in the lesson work for the coming year. All our people have the sacred history of the Nephites, and we trust that all of our members have in the home, George Reynolds' *Story of the Book of Mormon*, as our lessons will follow his work in some detail. Lists of U. S. Bulletins suitable for the Home Science lessons will be given to be distributed from the Washington office of Senator Reed Smoot.

Our new surname book has grown to such proportions and

so many difficulties have had to be overcome, that we are unable to present it to you for a little time longer. However, students will find help for this year's lessons in any good general history. Encyclopedias and geographies will serve as text books for the Racial History lessons. May the Lord add his blessing to all our earnest students, class teachers, officers and members of the great Relief Society.

LESSON II.

Work and Business.

SECOND WEEK IN JANUARY.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN JANUARY.

RACE HISTORY.

Disobedient Races Descended from Shem. Not all the descendants of Shem were obedient to his teachings and to the principles of the gospel. Many of them fell away from time to time and some became great nations. Therefore, in this lesson those ancient Semitic nations which might be called "gentile" nations in contradistinction to obedient Semites, afterwards called the Hebrews, we shall here consider.

We must call the attention of the student to the fact that we will not be able in this racial history to carry along our studies in a general or world-history chronological order, for the nations which grew out of the three great racial divisions (Semites, Hamites, and Japhethites) conquered and were conquered by each other at various times, and very often under similar circumstances. However, we shall take each race down chronologically, in the various lessons, as they developed into nations, and leave the student to join together the historical events in review questions and by the aid of maps and a study of general ancient history.

ASSYRIA. Up in the northern part of the Valley of the Tigris (2250 B. C. to 600 B. C.) were the Assyrians, descendants of Ashur son of Shem. Tiglath-Pileser I in 1130 B. C. conquered the southern provinces and visited the warring Assyrian tribes. Sardanapalus followed him, and then Tiglath-Pileser II conquered Babylon, Syria and Judea. The Assyrians had founded the great

city of Ninevah, which for a long time was simply a province of Babylonia; but in 728 B. C., Babylonia was conquered by an Assyrian and passed under Assyrian control.

The Assyrians had local deities, each city having its own patron god. They believed in magic rites and incantations, in astrology, and they were great astronomers also. The fame of the Chaldean scholars and astrologers spread throughout the ancient world. They were the most cultured of the very ancient races. They possessed great learning in astronomy and mathematics and also patronized art and literature.

The enormous mounds on the Babylonian plains have been excavated during the last 50 years with wonderful results. The Temple Library—written on clay tablets, unearthed at Nippur has uncovered a new world for moderns.

Sennacherib (705 B. C.) and Asshur-Bani-Pal in 668 B. C. were the greatest monarchs of Nineveh for six centuries. The Ninevite or Assyrian kings ruled the East from about 1100 B. C. on to 625 B. C.—but in 606 B. C. Nineveh was taken and sacked by the Medes and Babylonians. Two hundred years later (400 B. C.) Xenophon with his 10,000 Greeks passed the desolate spot of crumbling ruins and did not even learn at that time the name of the great city of Nineveh.

The old Babylonian Empire, or Chaldea, was founded soon after the confusion of tongues, about 2200 B. C. This Chaldean empire declined and was incorporated in the Assyrian empire. Media and Chaldea or the old Babylonian kingdoms rebelled against the Assyrians and became an independent kingdom. Sargon II, who reigned 722 B. C., filled the whole earth with his glory. He claimed descent from the Semitic king Sargon I, king of Babylon. Babylon was again conquered by Cyrus the Persian in 538 B. C., riding into the fortified capital of Babylon and subduing it.

The Persian Empire. The Persians are descendants of Shem's son Elam. After the destruction of Nineveh, the Medes and Persians were amalgamated, rose rapidly and founded a world empire. Cyrus the Great, 558 to 529 B. C., built up the greatest empire of ancient times. Darius the First, 484 B. C., conquered northwestern India and then went over into Europe and undertook to conquer the Greeks who had just risen into greatness as a nation. Darius was defeated at the Battle of Marathon, 484 B. C., and died. His son Xerxes headed an immense army and attempted to cross the Hellespont and invade Greece. He too was defeated, and in 334 B. C., Alexander the Great crossed the Hellespont and conquered Asia.

Races in Babylon. It is puzzling to decide which race lesson

shall contain the history of such nations as Babylon and Egypt, for the city of Babylon was most probably built up by Nimrod, grandson of Ham, and the great Tower was erected under his direction. Yet later heavy invasions of Semite—they were the disobedient descendants of Shem—came into Babylonia and the first great king, Sargon, of whom history speaks, was called a Semitic king. Therefore, we shall include the brief history of Babylon in this chapter, reminding our students of the constant mixing and intermarriage of these ancient peoples. The Hebrews were the only ancient people, who kept their racial strain at all free from surrounding nations.

Ancient Babylonia. Like the Nile valley, the long stretch of country watered by the Tigris-Euphrates, is dependant upon those waters for life and population.

The first records of Babylon are set by scholars about 5,000 B. C. He was contemporary with Abraham and no doubt re-Mesopotamian lands were then filled with city states like those later found in Greece and Italy. This chronology is not accepted by us, but we present it here because the books give it thus. Each city had its patron god and was ruled by a king. Again the mind turns to the records of Moses in the fifth chapter of Genesis where Cain himself built the first city and named it after his son Enoch. The first king named by these modern clay records is Sargon the First, who is called a Semitic king of Agade (3,700 B. C.). How a king could be called by historians a Semitic king when Shem was not born until 2446 B. C., is something of a mystery. Sargon built up a powerful state in Babylonia and extended his ruling to the Mediterranean. He was a patron of letters and established mammoth libraries of clay tablets which are the oldest and most valuable libraries of the ancient world.

Hammurabi. How insignificant a reminder of Ham is the name—Hammurabi was a famous ruler who reigned about 2000 B. C. He was cotemporary with Abraham and no doubt received much of his inspiration from that great prince. He has been identified by some writers with Chedorlaomer who formed a confederacy with Abraham. Hammurabi promulgated a code of laws which in some respect is remarkably like the Mosaic code of the Hebrews. We affirm that his inspiration must have come from the Patriarch Abraham instead of Abraham receiving his from a pagan king to hand on down to his posterity. For 1500 years after Hammurabi Babylon continued to be a great political and commercial empire.

The Arabians. The country which lay in that portion of western Asia lying south and east of Judea, was settled up—if one could call it settled—by the Ishmaelites, descended through

Abraham from Shem and by other tribes such as the people of Kedar, all of whom led a wandering life, having no cities or houses or fixed habitations, but living wholly in tents. These people are now called Bedouins. In Arabia, south, the Edomites, descendants of Esau, and the Amalakites and their branches of the house of Esau, dwelt in constant conflict. There are, according to native historians, two races of Arabs: those descended through Joktan through Eber, Salah, Arphaxad and Shem, and those who claim Ishmael as their ancestor. There were also in Arabia, descendants of Cush, son of Ham. Added to these tribes were some of the descendants of Lot through his two ill-begotten sons, Moab and Ammon. In ancient times the Arabs were idolators and star worshipers. A form of Christianity made some progress in the third century amongst these tribes. They are now, however, nominally Mohammedans, but their religion sits but lightly on them. Isolated from other nations, and with slight exceptions, free from all foreign control, their ancient customs and habits are still retained and their language is comparatively the same as it was in ancient times. Not until the year 622 A. D. was there very much history made by this people. Then came the great Arabian prophet Mohammed. His spectacular and magnificent history is familiar to students. He was 40 years old when he assumed the office of a prophet and teacher. He taught that both the Jewish and the Christian religions were of divine origin, yet that God had given to him a clearer and more perfect revelation. Indeed, as he phrases it, "There is but one God and Mohammed is His prophet." He gave many revelations and prepared the Arabian Bible called the Koran. These revelations were diligently recorded by the prophet's disciples, on dried palm leaves and on the shoulder bones of mutton, and one of his wives kept the sacred chest in which they were preserved. At his death they were collected and published or written by command of his successor, and thus we have the Koran. Mohammed's tenet was a belief in fate. His heaven was a very personal one filled with beautiful women and idle men. Says the Koran: "The sword is the key of heaven and of hell. A drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer. Whoever falls in battle, his sins are forgiven."

Mohammed died in 632 A. D. and his tomb is still an object of sacred pilgrimage. In 636 the Saracens, as the mixed Arab race was called, then defeated the Persian armies and Assyria also capitulated. In the seventh and eighth centuries the Saracens conquered Palestine, Egypt, Antioch, Alexandria, Carthage, and practically all of Asia. In 709 the Moors or Barbers, were also subdued. The Visigoths were defeated and all of Spain, ex-

cept small states in the Pyrennes, was controlled by the Mohammedans. They remained in Spain for several centuries. The Mohammedan empire extended, in the eighth century, from western India and the Turkish lands to the Atlantic south of the Mediterranean, including the Spanish peninsula in Europe, and through this immense region, the will of a single caliph was law for a brief period. At the close of this century the Turkish tribes, who are descendants of the Tartars and Mongols and are said to be of Hamitic origin, were pressing into the Arabian empire. The most illustrious Arabian caliph who reigned in Bagdad, was Haroun al Raschid of the Arabian Knights fame, who reigned from 781 A. D. to 805 A. D. He was a just monarch and was surnamed the Just. He was also a great warrior and sought alliance with Charlemagne, sending him many presents. The ninth century was a brilliant one for the Mohammedans, but in the tenth century the Turks, who had been hired by the Arabs as soldiers, proved stronger than the luxury-corrupted Arabians. In this century the Turks had conquered Persia and the Turks and Tartars soon conquered the Saracens and Arabs. In 1063 A. D., the Turks had obtained control of Arabia and of Turkey in Asia and Europe. Jerusalem was also brought under the heel of the Turkish empire shortly after this period. The history of Turkey will be given in the lesson on the Hamites.

In these lessons we have not considered the story of other descendants of Shem such as the Syrians and Lydians, for their history is soon absorbed by the other nations about them, and, therefore, will not occupy our attention. In the Arabian peninsula there still exists the descendants of Esau, of Ishmael, and of Lot. Most of them retain their ancient habits and customs, yet all are today controlled practically by the Turks who are descended from Ham.

QUESTIONS.

Who were the Semites?

What is a Gentile?

What can you say of the Persians?

Tell the story of the Babylonian empire.

What difference is there between an Arab and a Turk?
(See encyclopedia, or a general history, for full answers to all these questions. High schools use good general histories and many towns have public libraries. Use any references available always remembering that much ancient history outside of the Bible is often largely conjecture and theory.)

LESSON III.

Home Economics.

FOURTH WEEK IN JANUARY.

Plain facts about food. Food values in 100 calorie portions.

References: *Feeding the Family*, Rose.

Laboratory Manual, Rose.

Principles of Cookery, Greer.

Food for the Worker, Stem and Spitz.

Good Bulletins: No. 142, "Principles of Nutrition and Nutritive Value of Food."

No. 128, "Eggs and Their Uses as Food."

No. 34, "Meat Composition and Cookery."

No. 413, "Care of Milk and Use."

LESSON I.

PLAIN FACTS ABOUT FOOD.

Education in food values is not only necessary for the mother but also for the father. Mothers have carried the food responsibility a long way in silence, and to a certain extent in self-pity because we have held to the tradition that all women can cook. Some of us are brave enough to say that there are many exceptions to that old tradition for experience has taught that all women cannot cook well. There has also been a belief among men that food which was made especially pleasurable on feast days and holidays was a somewhat isolated factor in the well-being of the household. Fathers need to be interested and given some responsibility in the vital question of feeding the family.

Many cases of lowered vitality in adults are directly traceable to bad food habits. Many of these bad food habits are directly due to the example set by adults. One child has not learned to eat gravy, another does not eat vegetables, while a third refuses milk because father has limited food tastes. Responsibility of parents must include efficient training of their children in selection and eating of proper foods as well as proper nourishment of their own bodies.

The progress of many women has been hampered in their food study because of lack of co-operation or harmony with all of the members of the household. Variance from established custom has been difficult to establish when potatoes for example were \$3 per bushel and rice 10 cents a pound, which in some cases made the housekeeper's attempt in potato substituting unsuccessful. Food traditions which placed rice in puddings made it easy

for some members of the family to refuse rice as a vegetable. Such extreme conservation discouraged mothers in trying new combinations in food besides destroying the harmony or balance in the meal which had been carefully planned. This offers an illustration of one of the many difficulties which are possible in the well ordered co-operate home. We need harmony in any attempt to improve home conditions for an enthusiastic, progressive spirit is just as necessary as in municipal progress. Food co-operation will probably not be difficult in most cases as the writer's experience places men as most interested listeners on food topics. Parents must be converted to the fact that the taste for any article of diet can be acquired at will, and conquered at pleasure.

Because we have so often purchased the year's supply of coal in one lot, the tradition used burning it is "coal is coal" rather than "coal is money." Just so is the attitude on food substitutes. Many people have never acquired the power to mentally taste new foods or taste old foods prepared in new ways. Such people are food cripples. Let the word be carried that we should eat 99 out of every 100 foods and get pleasure from the variety afforded. Such intelligent food habits will give us a better chance for balanced meals.

Another ancient theory shared by many people is that, primarily, "eating is a pleasure." Four hundred years ago among the Gourmands it was a pleasure. The more recent theory, however, is that primarily, "eating is a duty." The busy mother whose cooking and sewing responsibility rests heavily on her mind at mealtime, should make this latter text a working principle in her life. Many nervous, irritable, broken down mothers are so because of eating insufficient food. Mothers should try to measure the food they consume with the required daily amount and determine if their day's supply has been sufficient. One busy mother whose energy requirement was 2,500 calories was eating only about 1,100 calories which is less than enough to obtain body equilibrium in bed. During the season of heavy work on the farm great care should be exercised in order that sufficient food may be supplied to meet the extra energy demands. The housewives in the older countries seem to have met this need by serving between-meal lunches. These may be very simple and may not be more than a bowl of bread and milk or bread and cheese or milk and cookies, or fruit beverage and sandwich.

Sometimes the food supply is not regulated to the body demands. Many colds in winter are the direct result of overeating. Men who are working only part of the day should eat less food than if they work long hours. Many men and boys during the winter months of partial inactivity thus suffer needlessly from colds because they have not good food habits for periods of low

energy output. Doctors say they can well afford to be extravagant in gift-giving at Christmas time because their harvest comes immediately after the holidays. Excessive stoking of the body engine has filled it with clinkers which must be removed in order to restore harmony to the body processes.

"Health is the harmonious relation and activity of all parts of the body." The right kinds of food in proper amounts is a very important health factor. Children who are under-nourished either from organic causes or under-feeding, are not in harmony with themselves or others. Much irritability is directly traceable to the alimentary canal and most of the disturbances, in what Dr. Wiley calls the most dangerous canal in the world, are unquestionably due to bad selection of food, improper cooking or careless eating.

We must give full value to the fact that good food habits in children are quite as important as are the so-called "manners" and the multiplication table. Imperfect nutrition should reflect just as much discredit on the family as ignorance in the common school branches. By the time a child is five or six years old he should know and like most simple well cooked dishes, make proper combinations and eat carefully. Such training will mean much in body building for the succeeding twenty years when growth is attained. Good health in adult life is founded in childhood. Malnutrition often shows itself in so-called fits of temper which in high strung children are really "nerve storms." At signs of possible outbreak of a fit of so-called temper it is a good thing to give the child some hot, light refreshments such as broth, soup, or hot milk and put the child to bed until equilibrium is restored.

There seems to be a general misunderstanding as to the food requirement of elderly people. The demands for energy are lessened and only a necessary body-equilibrium process is carried on so that the food requirements are considerably less than in youth and middle age. The fuel requirement for a person between 70 and 80 is only about 1,800 calories which is about the same as required for the eight-year old.

Calorie is simply the food unit of measure and need not be more confusing than the yard, gallon or quart. The food requirements have been studied carefully and devices called calorimeters or calorie measures make it possible to estimate food requirements. By means of the two kinds of calorimeters food values have been measured both inside and outside of the body.

In figuring food requirements the following factors are considered: size, age, shape, sex, height, weight, habits, work, surface. A tall, thin person needs more food per weight than does the short, plump one. The active growing boy, 7 to 14, frequently needs more food than his mother. The man who is doing heavy

manual labor requires twice the food that is necessary for the man doing light work.

The cheapest source of heat and energy and building material is found in the cereals, but the proportion of protein in them is insufficient for the day's supply. When a quart of milk for each child under 8 is allowed, and a pint for each adult where a reasonable number of eggs are used, meat need not be served more than once a day.

The cost of cereals when bought in large amounts should be about one-half cent for 100 calorie portion. Protein foods cost from two cents to five cents more per 100 calorie portion. Vegetables and fruits vary as to season, but cost from one-half cent or less to twenty cents per 100 calorie portion, e. g., when potatoes at sixty cents a bushel to celery or asparagus at fifteen cents a bunch, we get the two extremes of cost. However, the careful housewife will spend as much of the income for fruits and vegetables as she will for meats and cereals. In order that those under her charge shall not lack in animal salts and vitamins, considerable thought needs to be given to fresh foods in the day's diet. The old Italian proverb, "An apple a day keeps the doctor away," might well be paraphrased into "Fresh fruit and vegetables each day keeps the doctor away." Cabbage salad, raw onion, apples, oranges, celery and lettuce all have a place in the winter diet.

QUESTIONS.

1. Any three members of the class to give a day's meals used in their own home. Three other members to compare with suggestive meals in lesson.
2. How is it possible to arrange for different amounts and kinds of food to suit varying conditions of family at a meal?
3. Give substitutes for the following foods: Meat, bread, sugar.
4. In what ways have you changed your meal service to meet present conditions? (See Home Science Department.)

RELIEF SOCIETY BUREAU OF INFORMATION AND EXCHANGE.

A bureau of information with headquarters in this office has been authorized by the General Board of the Relief Society between stake and ward organizations who desire to exchange or sell food products and supplies.

A lady in Salt Lake stake wishes to buy home bottled corn and peas.

Charity Never Faileth

The
Relief Society Magazine

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

VOLUME IV

"May the Relief Society Magazine enter upon its noble mission so firmly surrounded by the bulwarks of worthy and capable endeavor and enduring truth that its career may be successful and glorious."—*Joseph F. Smith.*

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1917

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How to Select Food—Farmers' Bulletin, No. 808, "How to Select Food."
Care in the Handling and Keeping of Foods—Farmers' Bulletin, No. 375, "Care of Food in the Home."
Small Economics, Food Thrift Series—United States Department of Agriculture.
What the Home Garden Should Provide—Publications School and Home Garden Division, United States Bureau of Education.
The Unnecessary Consumption of Food—Publications Department of Agriculture.
Conditions Affecting the Cost of Food—Publications Department of Agriculture.
Conditions Affecting the Digestion of Foods—Department of Agriculture Bulletins.
Feeding Infants and Children—Bulletins Department of Agriculture, Public Health Service, Treasury Department; Children's Bureau Publications, Labor Department.
Results of Incorrect Diet—Public Health Reprints, Nos. 307, 311, 325, and 333.
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