

The Improvement ERA



MAY, 1935

Volume 38 Number 5

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SALT LAKE CITY, UTAH

What Church Leaders Say About the April Era

I was very well pleased indeed with the April number.

Sincerely your brother,
(Signed) Heber J. Grant,

President of the Church.
May I say that I have gone through the April number of "The Improvement Era" with a great deal of satisfaction and pleasure. It is certainly a credit to the Church and outstanding among our publications. The historical and doctrinal articles written by the leading brethren will prove to be of untold value to the youth of Israel. I congratulate you.

Sincerely your brother,
(Signed) Joseph Fielding Smith,

I think you have accomplished a splendid thing in putting out such an excellent issue. In fact, I think we all owe to you a debt of appreciation for the many improvements you have brought about in the magazine and the increased popularity you have given it. It is my observation that it appeals to many young people who benefit by its reading.

I wish you well in your work.

Sincerely,
(Signed) Stephen L. Richards,

It is a great joy to see your April number filled with such interesting and valuable information and pictures. I congratulate you upon it. It is a source of great pride to me to know that this issue—the last that I, as General Manager, will have anything to do with bringing forth—was such an outstanding success. May that success ever continue. Your brother,
(Signed) Melvin J. Ballard,

It seems to me we have never had anything published that has, in such a condensed form, so much important information to which you have such ready access as in this number. It is a great issue.

Again, thank you sincerely.
Your appreciative brother,
Alonzo A. Hinckley

Permit me to congratulate you and all associated with the "Era" most heartily, particularly on the April issue, but also on every issue. The superb typographical dress, the arrangement of the type masses, the fine, artistic layout of the photographic cuts, and the subject matter, which, in point of quality, extent of coverage and reliability have been excellent, all have contributed to make this number especially outstanding in this state in the quantity of work.

With best wishes for your success, I am
Sincerely yours,
(Signed) Sylvester Q. Cannon,

May we take this opportunity of expressing to you our hearty congratulations for the very splendid April issue of your Magazine. Our General Board was delighted to receive the special copy, and we want you to know that the very best wishes of our organization are with yours in the splendid work you are doing.

Cordially yours,
(Signed) Louise Y. Robison, President.
Julia A. F. Lund, Secretary.
General Board of Relief Society,

I have just finished reading the Centennial issue of "The Improvement Era." I wish to congratulate you and your staff and all those who have contributed to this most excellent handy encyclopedia of facts.

It is concise. It will be used as a ready reference in our home many times in the future I feel sure.

Most sincerely,
(Signed) Edna H. Thomas,
(Wife of Senator Elbert D. Thomas)

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Realizing that there would be a heavy demand for extra copies of this outstanding, historical issue enough were printed to fill all orders as far as they could be anticipated. There are still *Eras* available for those who desire extra copies for their libraries or to send to friends or investigators. But they will not last long. Hundreds of copies are being sent out each week.

THE SUBSCRIPTION PERIOD WHICH ENDED APRIL 15 BROKE ALL RECORDS SINCE 1929

and subscriptions are still coming in. Big things are ahead for *Era* readers. Watch for the many good things in the next few months.

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THE FIRST BEE-KEEPERS TO RECEIVE
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Managing Editor
Elsie Talmage Brandley,
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Organ of the Priesthood Quorums, Mutual Improvement Associations and Department of Education

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THIS number of *The Improvement Era* is celebrating the 20th anniversary of the organization of the Bee-Hive work in the L. D. S. Church. It has grown until now there are 20,000 Bee-Hive girls engaged in this interesting activity. Because there are Organizations in 21 countries besides the United States, it can truly be said to be international.

The Improvement Era

Volume 38

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A MAGAZINE FOR EVERY MEMBER OF THE FAMILY



"SPRING" (A WATER COLOR), BY ROSE HOWARD

The Bee-Hive Girls' Organization

The Purpose:

*To train for service;
To enrich girlhood;
To promote faith in
God and a love for
his Gospel plan.*

THE Bee-Hive Girls' Organization is a system of activities for the youngest group of girls in the M. I. A. It is both spiritual and practical in its scope. It possesses all of the attractions of National Girl movements, and in addition has as its outstanding quality, the faith-ideals peculiar to Latter-day Saints. It is developed around the symbolism of the bee-hive, as portrayed in that beautiful poetic version, "The Life of the Bee," by Maurice Maeterlinck. The central idea which colors and influences all phases of the plan is "The Spirit of the Hive," symbolizing that subtle power which Maeterlinck so vividly describes as the directing force in a hive of bees. To make the Spirit of the Hive a potent force in the lives of our young Mutual Improvement girls, bringing to them Faith, Knowledge, Health, Beauty, Truth, Joy, letting them feel the satisfaction which comes through Work and Service; revealing to them the glory of Girlhood and Womanhood, is our great objective.

The Guardian's Resolve

*To guard well the golden Treasure
in my Hive of Life
To replenish it from Flowers of Ex-
perience along the way
To use it wisely for my present and
my future Good
To share it generously that others of
its Sweetness may partake*

This is my Resolve.

A GROUP of Bee-Hive girls is called a *Swarm* and their leader the *Bee-Keeper*. A Swarm usually consists of from three to eight girls, though it may be larger if necessity requires.

JUST as in the bee-hive the "workers' labors" are regulated "with due regard to their age," so in the Bee-Hive Girls' Organization the work provided for the girls is divided according to their age. There are three Ranks named respectively, *Builder in the Hive*, for 12 year old girls, *Gatherer of Honey*, for 13 year old girls, and *Guardian of the Treasure*, for 14 year old girls. One year is usually required for the completion of each Rank.

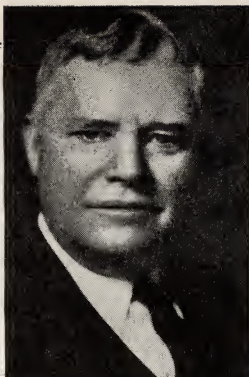
THE work of the Bee-Hive girl as a *Builder in the Hive* and as a *Gatherer of Honey* consists of the *filling of Cells*. As a hive is made up of cells filled with different kinds of honey, so our bodies are made up of cells filled with the different elements taken into them; so girlhood is built and perfected by filling cells with material and experience obtained in the various fields of life. As a bee goes out into the fields of flowers to gather sweetness which it brings back and stores in the hive, thus filling cells, so a Bee-Hive girl goes out into the fields of life to gather sweet experiences, and when she has made those experiences a part of her daily life, then *she has filled Cells*.

THE seven Fields in which girls gather material (or gain experience) are: Religion, Home, Health, Domestic Art, Out-of-doors, Business, and Public Service.

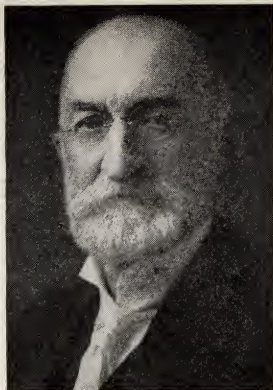
SINCE its beginning in 1915, the Bee-Hive Girls' Organization has been marked by steady growth. Its membership now is 20,000. It has become International in its scope. There are Bee-Hive Girls throughout the United States, in Canada, Mexico, South America, England, Ireland, Scotland, Wales, Switzerland, Germany, Austria, Holland, Sweden, Denmark, Norway, Czechoslovakia, Hawaii, Samoa, Tahiti, Australia, New Zealand, and South Africa. Although speaking different languages and having different customs, the girls in these various countries have the same purpose and ideals and are experiencing the great joy and development to be derived from Bee-Hive work.

THE Bee-Hive Handbook has been used extensively throughout the States of Zion, and in the missions of the United States and foreign lands, 225,000 copies having been printed. It has been translated into the German, Dutch and Danish-Norwegian languages.

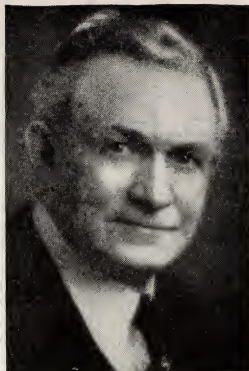




J. REUBEN CLARK, JR.
First Counselor



HEBER J. GRANT
President



DAVID O. MCKAY
Second Counselor

Commendation

THE true spirit of the Church of Jesus Christ of Latter-day Saints gives to woman the highest place of honor in human life. To maintain and to merit this high dignity she must possess those virtues which have always, and which will ever, demand the respect and love of mankind. To know what these virtues are let everyone think of his own mother. With her picture in mind, each will agree that "a beautiful and chaste woman is the perfect workmanship of God."

Woman possesses power to ennoble or to degrade. It is she who gives life to the babe, who wields gradually and constantly the impress of character to childhood and youth, who inspires manhood to noble ambition or entices and ensnares it to defeat and degradation, who makes home a haven of bliss or a den of discontent, who at her best gives to life its sweetest hopes and choicest blessings.

Anything, therefore, is to be most highly commended and encouraged which has as its motive the ennoblement of womankind—beauty, modesty, sincerity, sympathy, cheerfulness, reverence, and many other sublime virtues must be hers whose subtle and benign influence is such a potent factor in the progress and destiny of the human race. The fact that the Prophet Joseph Smith organized the Relief Society and marked out its high service and destiny so early in the history of the Church is not without deep significance. The Sunday School, the Young Women's Mutual Improvement Association and the Primary, each in its particular field, contribute to the proper guidance of girlhood and the development of true womanhood.

We desire particularly to commend, however, the work of the Bee-Hive Girls' organization, which has become such an important phase of the Young Women's Mutual Improvement Association. It is a source of pride to the General Authorities—as it must be to the entire membership of the Church—that this most efficient system of activities was originated, planned and developed by our own women. Incorporated in this organization are opportunities for activities that promote reverence, health of body, vigor of mind, home efficiency, love of the beautiful and all other distinctive ideals and teachings of the Gospel which are paramount in any Latter-day Saint program.

The ever-increasing progress of the Bee-Hive program must be a source of great encouragement to those who sponsor and direct it. It is found in every State of the Union, and in all foreign countries where there are organized branches of the Church—225,000 copies of the Handbook are now found in the hands of Latter-day Saints at home and abroad.

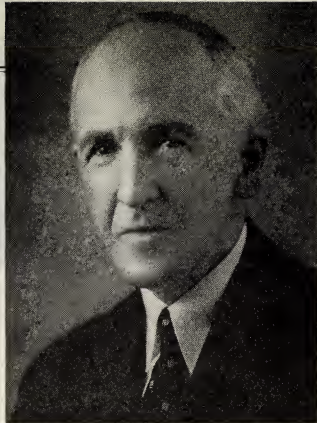
We congratulate the Young Women's Mutual Improvement Association on the accomplishments attained in Bee-Hive work in the short space of two decades, and extend our prayerful wishes and blessings for the success of this great organization.

We commend it to the Church authorities everywhere as being worthy of their most loyal support.

May it contribute ever to the dignity, grace, beauty, and divine significance of true womanhood.

Heber J. Grant
J. Reuben Clark
David O. McKay





HENRY H. BLOOD
Governor of the State of Utah

Bee-Hive Work

WHEN first it was my privilege to study the fundamentals of Bee-Hive work, I was very deeply impressed with the beautiful symbolism completely and appropriately set forth in this marvelous course of training. It has been my duty and pleasure since then to witness its influence on the development of sweet and pure girlhood into noble, and purposeful, and glorious womanhood.

The results flowing from the teaching and application of the principles of Bee-Hive work have been excellent. Those who first were taught under the plan now are wives and mothers; and I venture the statement that every one of them is a better wife, a better mother, sees more in life and is, therefore, happier, because of the wonderful opportunity that came to her for self-development under proper leadership and planned guidance.

My congratulations are extended, therefore, to those who performed so thoroughly the task of preparing the Bee-Hive plan in all its wide and varied, and still completely correlated, departments, and to those who are carrying on. Their work was and is a labor of love, faithfully and inspirationally performed. Their reward is in seeing the widespread good that is being accomplished.

HON. HENRY H. BLOOD,
Governor of the State of Utah.



GEORGE ALBERT SMITH
A Member of the Council of the Twelve



JOHN A. WIDTSOE
A Member of the Council of the Twelve

Our M. I. A.

THERE are two influences ever present in the world. One is constructive and elevating and comes from our Heavenly Father; the other is destructive and debasing and comes from Lucifer. We have our agency and make our own choice in life subject to these unseen powers. There is a division line well defined that separates the Lord's territory from Lucifer's. If we live on the Lord's side of the line Lucifer cannot come there to influence us, but if we cross the line into his territory we are in his power. By keeping the commandments of the Lord we are safe on His side of the line, but if we disobey His teachings we voluntarily cross into the zone of temptation and invite the destruction that is ever present there. Knowing this, how anxious we should always be to live on the Lord's side of the line.

The tendency of youth is to seek adventure, often lacking wisdom to avoid the pitfalls of life. The purpose of the Bee-Hive Department is to safeguard our girls while teaching them how to remain on the Lord's side of the line and so to live that they may be happy while developing high ideals and an ambition to become real women.

It doesn't seem possible that twenty years have elapsed since the Bee-Hive program was evolved, and there is no way of measuring the beneficial results that have been enjoyed by thousands of the choicest daughters of Zion who have participated in it. A variety of plans has been developed in the world to entertain and instruct the 12 to 14 year old girls. Fine as they are, none are superior to the Bee-Hive program. The entire plan of the Young Women's Mutual Improvement Association is outstanding, embracing as it does the choice teachings provided for the girls of other churches and organizations plus the spirit of the Gospel of Jesus Christ as interpreted and exemplified in the lives of some of the most intelligent and wholesome volunteer officers and teachers to be found anywhere.

After fifty-five years of association with M. I. A., I appreciate more than ever the priceless opportunity I have enjoyed of mingling with the choicest of our Father's children. Having this in mind I sincerely congratulate the Bee-Hive Girls on their prospects for success and happiness as members of an organization that has for its motto "The Glory of God is Intelligence."

GEORGE ALBERT SMITH

Former Superintendent of the Y. M. M. I. A. and a member of the Council of Twelve Apostles.

I Believe in Bee-Hive Work

YES, I believe in the Bee-Hive Girls' Movement. I am a booster for it, because it is so essentially worth while. Indeed, the Bee-Hive Girls' Movement is not surpassed by any organization in the world for making girlhood joyous and womanhood happy. It is the best conceived, existing device for the guidance and development of girls and young women. As the girls' equivalent of the Boy Scout Organization, it stands side by side with that organization in purpose, plans and methods for blessing and prospering youth; but in the spiritual field it goes beyond and excels the work offered the Boy Scouts. Clearly, the Bee-Hive work was thought out and made operative under divine inspiration.

The weekly M. I. A. meeting is only a part, and a small though important part, of the concern and activities of the Bee-Hive Girl. She has tasks, under the Bee-Hive Organization, that may, and usually do, fill her entire leisure time. That is in harmony with the best educational thought and practice, as also with the spirit of the Church. Our upward strivings should be an ever-present concern. All the older divisions of the M. I. A. could profitably pattern after the Bee-Hive Girls' Movement in that particular, especially in this day of increasing leisure time.

Moreover, the Bee-Hive Girl may select, in satisfying Bee-Hive requirements, such activities as she loves most or for which she is best adapted. Thus her development moves along pleasant as well as truly educational lines. Some of the Bee-Hive fields deal directly with the practical affairs of life, so that her Bee-Hive labors may be made useful in the duties of every day. As every cell is filled, a foundation is laid for future efficiency.

Above all, however, are the ideals which the Bee-Hive Girl is taught and which she accepts. They are glorious; they point upward; they illuminate every day; and they lay a sound foundation for charm and usefulness in the days of coming womanhood.

The Bee-Hive program is altogether attractive and enticing; it should be the biggest movement of its kind on earth. Every girl in the Church, of suitable age, should be a Bee-Hive Girl; and every older woman should be able to tell her children of her own Bee-Hive Girl days.

That is how I feel about the Bee-Hive Girls' Movement, after keeping a close eye upon it from its very beginning.

JOHN A. WIDTSOE

Member of the Council of Twelve Apostles.

Elder Widtsoe, while President of the European Mission, was one of the Bee-Hive Girls' best friends.



Congratulations to Bee-Hive Girls



LOU HENRY HOOVER
Wife of Herbert Hoover, former President of
the United States

Stanford University,
March 15, 1935.

My dear Mrs. Fox:

YOUR letter about the Bee-Hive Girls interests me very much. I remember with much pleasure my meeting with numbers of your leaders in Salt Lake some years ago, while I was President of the Girl Scouts.

I learned much of your worthy work then, and am glad to hear you have been having successful years since.

I am delighted to send you warm congratulations on the Bee-Hive Girls' twentieth birthday, and to wish you not only a happy year, but many such years to follow.

While I cannot speak officially for all the Girl Scouts, now being only one member of a large Board, the western Girl Scouts, whom I particularly represent, will sincerely wish the Bee-Hive Girls a happy birthday, and I can assure you they would join in such felicitations from all over the country if they but knew of the occasion.

Again with all good wishes to you and the Busy Bees, I am

Yours cordially,

LOU HENRY HOOVER.

Bee-Hive Work

FOR twenty years I have watched the growth and development of the young women of the Mutual Improvement Association under the inspiring influence of Bee-Hive work. Taking the girls as it does at the most important time of their lives, when character is being formed, it implants within their hearts a love for all that is ennobling and beautiful.

The foundation is laid, under this course of instruction, for a greater love of home and its surroundings and duties; a love of country; an appreciation of nature; a greater and more abiding faith in religion. It instills an appreciation of work, and the willing rendering of service.

Out of it all comes an understanding of the worth and purpose of life, and of the beauties to be found in the world around us. It makes for full and joyous and happy living.

MINNIE A. BLOOD.



MINNIE A. BLOOD
Wife of Henry H. Blood, Governor of Utah



LEAH D. WIDTSOE
Former Supervisor of Women's Auxiliaries
in the European Mission



KATHERINE C. HALSEY
General Secretary Y. W. C. A.,
Salt Lake City



A Personal Bee-Hive Message

IF I could draw all the girls of the Church around one huge fireside for a heart-to-heart chat, I should love to say to them:

Dear girls, it matters not what your station in life may be, if you desire to possess the greatest share of true happiness, then you must *live completely* while you are girls. Bee-Hive work helps you to do just that.

I have been a grandmother for many years, yet the memory of my girlhood problems is as vivid in my mind today as though they had faced me just yesterday or this past year. When I think of how many of them might have been solved without mistakes or suffering, had I only been able to partake of the helpful Bee-Hive work (which is the blessed privilege of all of you girls today), I could almost envy you. As I study your ennobling program of work and play, I could feel that my girlhood was cheated of something so very much worth while and beautiful, and the only possible way of making up my loss is to try to persuade every one of you to become, or to continue being an active Bee-Hive Girl.

How I wish I might be a girl again with you Mary, Jane or Sue and every last one of you, so that together we might be testing and trying the sweets and the difficulties of life according to the Bee-Hive recipe for complete living. This is the surest, easiest way to become truly successful, happy and useful women. Believe me, I know this to be true.

To the Parents of all these girls may I say that after a somewhat careful study of the different girl programs outside our Church, I am convinced that not one of them can equal Bee-Hive work for the complete development of the girl's physical, mental and spiritual nature.

The Bee-Hive program of activity for the girls of our Church is by all odds the most comprehensive and beautiful plan ever devised for the development of joyous and efficient girlhood. It must be so for the capable women who first conceived the Plan were truly inspired by a Higher Power. Those who have carried on the work since its inception have given their best to make it function in the life of every daughter of Zion. All honor to them!

The greatest reason for the extension of our Bee-Hive program is that never before in our history have our girls so needed this uplifting work as they do today, for Satan seems to be gaining power to make alluring and tempting the path that leads to weakness, inefficiency and final disaster. Bee-Hive activities will help our girls, as can nothing else, to solve their many problems, for it is concerned with the doing of necessary things beautifully, that thereby the soul and character may be strengthened to meet successfully life's hourly demands.

Dear parents, you may all become Bee-Hive Boosters!

LEAH D. WIDTSOE.

A Message to the Bee-Hive Girls

AS a young child a girl finds in her home all she needs for her happiness and welfare. But as she grows from childhood toward maturity, other influences are needed to round out her personality and to fit her for adult living. The school plays the first part in broadening her horizons. Then as she begins to feel herself no longer a child and to look forward to what she is going to do and be when a woman grown, her girl friends come to fill a large part in her life. Often, indeed, their influence seems to eclipse all others, and the hours spent with them mold her speech, thoughts and ideals. And rightly so, for every normal girl needs the opportunity to be one of a group of her kind, to learn to adapt herself to living with others by give and take with them, to test her own abilities for leadership and to be stimulated to become her best by association with congenial friends.

Happy is the girl who finds herself one of a group wisely guided by an adult leader who understands the needs of girlhood and who, in the spirit of friendly sharing, helps her to discover the real meanings of life behind the vague longings which disturb her. Doubly

happy the girl whose church provides her this counsel in a girls' organization based on the principles of Christian development, loyalty and service.

It is this great purpose to which both the Young Women's Mutual Improvement Association and the Young Women's Christian Association have set themselves. Experience in working with girls in many countries has shown that those communities whose churches provide for the growth of girls in rounded living, in intelligent following of high ideals and in unselfish loyalty to the principles of Jesus are the ones where home life is on the highest level and where women best play their part in community leadership.

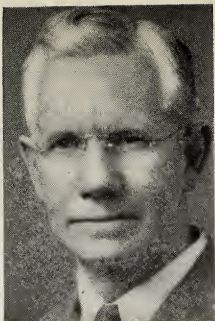
As one who believes in the religious basis of work with youth, I note with appreciation the development of the fine girls' work of the Young Women's Mutual Improvement Association and welcome the growing spirit of cooperation among the various young people's organizations in working toward the common goal of truly Christian community life.

KATHERINE C. HALSEY





D. E. HAMMOND
Executive Salt Lake Council B. S. A.



A. A. ANDERSON
Executive Timpanogos Council B. S. A.



DAVID C. WATKINS
Executive Tendency Council, B. S. A.

Tributes:

THE major emphasis in the Bee-Hive Program relates to the *Home*, the laying of a foundation for every Latter-day Saint girl to become a successful home-maker.

All seven fields in which she gathers materials or gains experience are related directly or indirectly to home.

The Fields directly related to home are described as follows:

1. Field of Home in which she gains experience in foods, cooking, housekeeping, household helps, etiquette and child care.
2. Field of Health.
3. Field of Domestic Art.

The Fields indirectly related to Home are outlined as follows:

1. Field of Religion. With this experience she will be a better Latter-day Saint mother, having a religious foundation on which to build.
2. Field of Business. She will be a better "help mate" if she has business training and understanding.
3. Field of Out-of-Doors. She will be better fitted physically for home responsibilities and will find added joy in her surroundings with this experience.
4. Field of Public Service. She will be better trained in Citizenship responsibilities and therefore a better home-maker.

I am enthusiastic in my support and praise of the Bee-Hive Girls' Organization because of the glorious opportunities it affords Latter-day Saint girls to excel in the art of home-making.

I hope my five daughters, as they become of age, will enjoy fully the benefits and joyous companionships of Bee-Hive work. My oldest daughter has just enrolled and seems to find real satisfaction in the program.

D. E. HAMMOND,
Scout Executive, Salt Lake Council.

AS a result of my observation of the Bee-Hive movement in actual operation in the 25 Stakes comprising our Council, as well as its operating in the lives of my own daughters, I am convinced that:

The Bee-Hive movement is outstanding among the *Girl* movements in that it dignifies and makes interesting the many common everyday duties of women in the home. Its program, carefully followed, builds character and develops a sane spiritual balance so necessary in every girl's life. It helps a girl set up standards of life above the ordinary. It leads toward, rather than from, womanly things.

A. A. ANDERSON,
Scout Executive Timpanogos District Council.

I DO appreciate your asking me to pay tribute to the Bee-Hive Girls' Program of our Church.

Truly the work can be an inspiration to every girl and leader of girls in or out of the Church.

The unraveling of the experiences of life by a wise, well-trained leader of girls to those who are coming into a complex world full of complex problems, is, to me, the richest of all spiritual opportunities. Those women who developed the Bee-Hive Program must have received divine guidance, as also do those receive it who are today directing it. Others still will meet the generations yet to come.

May I assure you who are at the head of the organization that you have the full support of every man interested in Scouting, in this Tendency Council. We have long since recognized that neither the boy movement nor the girl movement could rapidly progress without the help and cooperation of each other. Because of this decision we have invited the girl leaders to participate in every course we have conducted in leadership. Where these leaders have cooperated splendid results have been obtained.

Personally I extend to the Bee-Hive Girls and to their leaders every good wish as they enter the twentieth year of work. May they always find me ready to do for them "My Good Turn."

DAVID CROCKETT WATKINS,
Scout Executive, Tendency Council.



BEE-HIVE GIRLS' POEMS

Bee-Hive Spirit

(Tune—Auld Lang Syne)

THE Bee-Hive Girls are merry girls
So honest, brave and true.
They love their comrades every one
And help with things they do.

Chorus:

We love the M. I. A. so dear
Its blessings are for all;
We always do our duty there,
We respond to every call.

Have faith, seek knowledge, safeguard
health.

And honor womanhood;
We understand true beauty
And we try to seek the good.

Our work we value, truth we love.

Much joy we always feel;
Sweetness of service we like to taste—
We make our Promise real.

Zelma Bitton, Gatherer,
Riverside Ward,
Blackfoot Stake.

Don't Step on Me

DON'T step on me," cried the Dandelion
fair.

To the tall white figure standing there,
"Don't step on me, for don't you see,
I'm the one who gives honey to the bee."

"Don't step on me," cried the Dandelion
small.

"For if you do I won't be tall
Like the other blossoms all around,
But I will be smashed down to the
ground."

"Don't step on me, for don't you see
A Bee-Hive Girl has chosen me;
To her, suggesting things to be,
I mean responsibility."

Delphia Wright, Builder,
Ninth Ward,
Mt. Ogden Stake.

Stand Up

SOMEBODY'S always saying
When I am passing by,
"Straighten up your shoulders
And hold your head up high."

Then I throw back my shoulders
And someone's sure to shout,
"Oh no, no, no, not that way,
Your stomach's sticking out."

So I pull back my stomach
And do my very best,
Then someone says, "Oh come now,
You're letting down your chest."

I push my chest up higher
And try to hold my ear
Right straight above my shoulder—
I feel so stiff and queer.

But Bee-Hive Girls know something
That will work alike for all.
The secret is so simple:
Just stand up straight and tall.

Dona Bowden, Guardian,
Third Ward,
Box Elder Stake.

The Helpful Pair

BEEES are happy all day long
Buzzing ever their happy song
Feeling joy, safeguarding health,
Storing ever their future wealth.
Serving their queen in a righteous cause,
Working all day with never a pause.

Bee-Hive Girls are happy, too,
Busy and helpful the whole day through.
Singing ever their happy song,
Working for parents and teachers long.
Tasting sweet service, they value work.
With smiles on their faces they never shrink.

So together we'll work and thrive,
Living by the "Spirit of the Hive";
Helping all who are weak or in pain,
Service we give again and again.
We're helpful and happy all day long
Singing ever our joyous song.

Betty Beck, Builder,
Midway Second Ward,
Wasatch Stake.

Symbols

THERE are ever so many symbols,
Each one with a meaning rare.
That Bee-Hive Girls are choosing,
To cherish with loving care.

There are many lovely flowers,
Whose beauty and grace delight;
There are birds and trees and rivers
And stars that twinkle bright.

For my symbol I've chosen the daisy,
A flower with petals white;
The center is like golden honey
All sparkling and pure and bright.

The daisy means love and gladness,
A symbol I'll keep all my life.
It will help me find real pleasure
In this world so full of strife.

So Bee-Hive Girls, choose a symbol,
With a meaning of loveliness true.
It will bring a message of beauty
To gladden your whole life through.
Dorothy, Kramer, Gatherer,
Fifteenth Ward,
Salt Lake Stake.

A Swarm of Bees

(Tune, Pussy Willow, page 298 Bee-
Keeper's Page)

THERE was a little swarm of bees,
They worked with all their might;
They laughed and gathered honey
And they never liked to fight;
They dressed in brown and yellow,
And they always wanted sweets;
They were a swarm of Bee-Hive Girls,
And now we'll take our seats.
Buzz buzz buzz buzz buzz buzz
buzz.

(Repeat Buzz's back up octave and sing
verse coming back down octave, then
Buzz's up and down octave again, finishing
with the word, Buzz, in unison, with no
music. Or on the last octave of Buzz's let
each girl separately give her buzz down
the scale and sit immediately.)

Colene Swann,
Fifth Ward,
Cache Stake.

Apple Blossoms

WHEN the apple blossoms blow
Going in and out just so,
That is when my heart's ablaze;
See they're swaying lightly now
As their branches bend and bow,
Oh! such pleasant, blissful days.

See their colors pink and white
What a lovely, lovely sight
I should like to have them all;
When the sun sinks in the west
Apple blossoms go to rest.

'Til they hear the dawn's first call.
Norma Rawlings, Guardian,
Sixteenth Ward,
Salt Lake Stake.

The Bee

HUMMING, singing all the day,
As happy as can be;
Working, working, but still gay,—
This explains the bee.

A tiny creature, yet so strong
To build the hive each day,
And work until the day is done,
But working is her play.

And this is what the Bee-Hive Girls
Should work so hard to see:
A wealth of happiness is found
By following the cunning bee.
Margaret Tingey, Guardian,
Brigham Sixth Ward,
Box Elder Stake.

The Bee

LOOK at the bee, so small and yet,
So wise and great
In all the things that hard work brings
To those who wait.

She has one end alone to gain—
She does her best;
God sets the task and leaves to us
The rest.

We may have fame or riches grand
Of large amounts;
It isn't who we are, but what we do,
That counts.

Do as the bee, and strive to win;
And if, or when
You've tried and failed your task—
Just try again.

Leta Anderson, Guardian,
Mesa First Ward,
Maricopa Stake.

The Bee-Hive Girl

A BEE-HIVE GIRL works with heart
and soul

To reach the joyous shining goal.
She strives to win the faith of all.
To lighten the burden old and small;
To make the hearts of her neighbors glad.
To bring joy to every lass and lad.
The world will remember the Bee-Hive
Girl

Whose soul is ever as white as pearl.
Ruth Lindsay, Gatherer,
Taylorsville Ward,
Cottonwood Stake.



ANN M. CANNON, CHAIRMAN

EMILY C. ADAMS
THE ORIGINAL BEE-HIVE COMMITTEECHARLOTTE STEWART
THE ORIGINAL BEE-HIVE COMMITTEEELEN WALLACE
THE ORIGINAL BEE-HIVE COMMITTEE

Although from time to time adaptations have been made in the original Bee-Hive plan to suit changing conditions, for the most part the ideas of the committee who formulated it have been retained. That the members of that committee had a clear vision of the possibilities in the movement, that they put faithful and intelligent effort into its development, and that they received divine inspiration in their work, no one will deny who has come fully to appreciate its beauty and comprehensiveness.

Origin of the Bee-Hive Girls' Organization

By

ANN M. CANNON

Chairman of Original Bee-Hive Committee

FOR years prior to the death of our first President, Elmina S. Taylor, the idea of giving our girls work to do with their hands had been growing in the General Board of the Y. L. M. I. A., as it was then called. Articles along the line of household management, domestic science, cooking, etc., had been printed in the *Journal* and some classes in the Associations had taken them up with success.

About the time that the Y. M. M. I. A. began to talk of Scouting for boys, Mae Taylor Nystrom and Ann M. Cannon of the General Board, in conjunction with the women teachers of the Deseret Gymnasium, began a study of the Girl Guide work in England, which had been started to parallel the Boy Scout work. They followed it by a study of Camp Fire Work which had sprung up in the U. S. A. as a follower of the Girl Guides.

On November 14, 1912, in a letter to the General Board Y. L. M. I. A. this committee called attention to the Camp Fire work and suggested that it might fit into the M. I. A. plan. Action on this recommendation was deferred to allow the members of the Board to study the subject. It was again considered on May 22, 1913,

when the Ensign Stake asked the privilege of using Camp Fire work for the summer. At the same time the Box Elder Stake asked for the Girl Guide work. These privileges were granted and the programs were tried out that year by several stakes.

Later a committee appointed by the General Board wrote Dr. Luther H. Gulick, who was then National President of the Camp Fire work and asked for the privilege of joining their organization on a plan similar to that on which the Y. M. M. I. A. had joined the Boy Scouts. Many letters passed back and forth. Finally Dr. Gulick said in effect: "I see why you cannot join us under our plan. I hope you see why we cannot let you join under yours." He suggested that we form our own organization, gave permission for us to use any of their ideas and even proffered assistance.

The committee privileged to outline a plan for our own girls consisted of Ann M. Cannon, Emily C. Adams, Charlotte Stewart and Elen Wallace. The other movements for girls were carefully considered but finally through the study of the "Life of the Bee" by Maurice Maeterlinck, there evolved

a complete and beautiful program for girlhood.

It was thus, in 1915, that the "Bee-Hive Girls" came into existence. During the same time, without our knowledge, another group was working out another plan which resulted in the launching of the Girl Scout movement in the same year. When the first Bee-Hive Girls' Handbook was issued Charlotte Stewart spent part of two days with Dr. and Mrs. Gulick in New York City, going into our plan. They responded cordially, expressed appreciation of the new organization and a desire to work along harmoniously "in the great work of God."

As the planning of this new work was undertaken, each member of the committee was assigned a special phase of activity to develop. Their experiences had been varied, but when assembled their work dove-tailed so beautifully that their recommendations came with the full force of perfect union. They know that their inspiration came with power from a source far above and beyond them. It was first launched as summer work for the entire membership and was received throughout the organization with the same spirit of Divine inspiration.

The Value of

Excerpts from Articles Written by Bee-Keepers

As we approach the twentieth anniversary of the Bee-Hive Department, one who loves the work and is deeply interested naturally pauses to make a mental survey of its development, achievement and power for good.

For many years I have been associated with this activity and it is with sincere appreciation for this privilege that I mention a few rich dividends for my efforts. Following are excerpts from letters received.

A Gleaner Girl writes: "I shall always remember a talk you gave several years ago on the value of Bee-Hive work. At that time I was just old enough to enter Mutual. The story of your symbol, the Edelweiss, and what it had contributed to your life, greatly impressed me and gave to me what most girls of that age are seeking, an Ideal. My hope and ambition is some day to attain the goal set for me then."

From a Lady Missionary: "I am indeed grateful for my Bee-Hive training and consider the experience of my three years in this work one of the greatest helps in my labors here in the mission field."

Words from a



Bee-Hive Work

young Mother: I "would not sell for any price the rich experiences of my Bee-Hive years. The benefits derived from them are of untold value to me daily in home duties and the rearing of my three lovely children." These expressions of appreciation bring to view the fruits of the Bee-Hive work. To live faithfully by the Spirit of the Hive develops strength of character which is a safeguard, a strong foundation upon which one may build a successful and a more abundant life. My testimony is that this work is divinely inspired and is a part of the restored plan whereby through devoted service we may enjoy greater happiness. —Ethel A. Schwendiman, Idaho Falls Stake.

SOMEONE has said: "There is nothing in all the world more charming than a young girl, dreaming at the door of life, radiant with possibilities, with an eternity behind her and an eternity before her, for in truth she has a never-ending existence."

But to help each girl realize her dreams, her ideals, there was needed a plan on which she could start to build a worthy super-structure, not only of material, but of the spirit. This year marks the 20th anniversary of the Bee-Hive organization and it is a source of joy and happiness to me to see how completely and perfectly this Bee-Hive program has answered our purpose. Like unto our Gospel, it is replete with ideals that constantly command our best behavior in joyous activity. Happy indeed is the life of a Bee-Keeper who works hand in hand with God watching life unfold from day to day in the beautiful garden of girlhood.

To be wide awake to this wonderful work, to its symbolism, carries one over into the fields, where faith bears service fruit.

Bee-Hive has given to me visions of greater things to be and of happy days in expending my energy in cooperation with you all.—Lou Maycock, Granite Stake.

In the Summer of 1914 we did Camp Fire work in Bear Lake Stake. Sometime during the Fall of 1914, Sister Emily Adams, a member of the original Bee-Hive Committee, spent several days at our home, in Paris, Idaho. She explained to me something of the



Left, Top Row: Emilie Fuhrman, Logan Stake; Mabel W. Felt, Blackfoot Stake; Glendora M. Allred, Blackfoot Stake.
Second Row: Janet T. Swainston, Oneida Stake; Mary Boyer, Kolob Stake; Mrs. David Evans, Portneuf Stake.
Third Row: Lottie Almond, Portneuf Stake; Zara Sablin, South Davis Stake; Clarissa Sorensen, North Sevier Stake.
Fourth Row: Mrs. Inez Moody, Deseret Stake; Gladys Pomeroy, Maricopa Stake; Mary H. Lee, Salt Lake Stake; Rose Ellen B. Valentine, former supervisor of the Y. W. M. I. A. in the German-Austrian Mission; Helen Elizabeth Edmunds, North Davis Stake.
Fifth Row: Helen Perkes, Salt Lake Stake; Tana B. Richards, Salt Lake Stake; Roberta Steader, Salt Lake Stake; Vera Dunlop Catmull, Salt Lake Stake; Vida Dunlop Thomas, Salt Lake Stake; Virginia Peterson, Ensign Stake.
Sixth Row: Sarah Wisconsin, Ensign Stake; Anna Reese, Ensign Stake; Hazel Shies, Ensign Stake; Hazel Calder Groesbeck, Ensign Stake; Norma Blake Alder, Ensign Stake; Lavern Clark, Ogden Stake.
Seventh Row: Elizabeth H. Welker, Bear Lake Stake (now Supervisor of the Y. W. M. I. A. in the German-Austrian Mission); Catherine L. M. Horner, President Y. W. M. I. A. of the British Mission; Ethel A. Schwendiman, Idaho Falls Stake; Ellen J. Tracy, Alpine Stake; Erma Rice, South Davis Stake; Time Spang, Hartman, Netherlands Mission.

Right, Top Row: Celia Durfee Tolman*, Cottonwood Stake; Lavell J. Bingham, Blackfoot Stake; Sarah Elizabeth Ricks, Fremont Stake.
Second Row: Cedena Cloward, North Sevier Stake; Catherine Patterson Smith Bennett, Blackfoot Stake; Wilhelmina Reijs, Rotterdam, Holland.
Third Row: Vera Marsden Williams, Blackfoot Stake; Martha Waite, Oneida Stake; Rose B. Baily, Sheffield Branch, England.
Fourth Row: Myrtle Wright, Deseret Stake; Dorothy McKinnon, Woodruff Stake; Caroline Christensen, North Sevier Stake.
Fifth Row: Berla W. Burton, Parowan Stake; Lila J. Satterwaite, Logan Stake.
Sixth Row: Le Joyce Goalen, Ensign Stake; Lou Maycock, Granite Stake.
Seventh Row: Laura Baird Hunt†, Snowflake Stake; Elva Moss Wessel, New York Stake.

*Has acted as Bee-Keeper to more than fifty Swarms, having worked almost continuously since the beginning of the Organization.

†Began her leadership of girls as captain of a Camp Fire Group twenty-one years ago. After a few years absence she is again back in the service.

"Plan" and "Symbolism" of the Bee-Hive Girls' Organization which they were developing. When the Bee-Hive Plan was given to us June, 1915, I immediately organized our stake board, with some of the girls who had taken Camp Fire, into the "Iris Swarm of Bear Lake." Some of the credits we had in the Camp Fire were transferred and we did regular Bee-Hive work that summer. On September 17, 1915, we held our first "Cere-monial" Program.

We have cooperated with the Boy Scouts, joined with them in Institutes and in "Courts of Honor," where the girls have received merit badges and Bee-Lines, and all have been stimulated to better effort. One of the proudest moments of my life was when the Stake Council of Boy Scouts adopted me as their "Scout Mother," and Scout Commissioner David C. Watkins presented me with his own miniature "Eagle Scout Pin." They said it was for services I had rendered them, and I had thought all the time it was I who was receiving the help.

In 1932 while working as a counselor in the ward organization of M. I. A. in the Paris Second Ward, I organized a "Hiking Club," the object of which was to encourage the girls to work for Bee-Lines and Merit Badges. Twenty-eight girls thus became "Honor Bees."

In 1933 I came back as Stake Bee-Keeper for Bear Lake Stake and during that year was able to encourage most of the Bee-Keepers to become "Honor Bees."

I have been a Bee-Keeper for twelve years, but for twenty years Bee-Hive work has been a guiding star for my life, and every year has seen me busy "Filling Cells." Today Germany's beautiful trees, shrubs and flowers are a source of joy to me because of Bee-Hive work. Without it I doubt that I would ever have noticed that they were different from those at home.—Elizabeth H. Welker, Supervisor of Y. W. M. I. A., German-Austrian Mission.

THE Builders' Purpose has always been a guiding force in my life. Since having two beautiful children to bless our home, I realize its full significance and beauty. This inspirational program with its treasures of service and joy for girlhood, womanhood and motherhood has brightened my vision and made me

BEE-KEEPER'S HONOR ROLL—No Pictures
 Grace E. Berndt, Salt Lake and Granite Stakes.
 Mabel Hurst, San Juan Stake.
 Clara Guyman, Woodruff Stake.
 Dorothy Wheeler, Blackfoot Stake.
 Olive Guldin, Carbon Stake.
 Mary Rogers, St. Joseph Stake. Now in the Eastern States Mission.
 Hermana Forsberg Lyon, Rigby Stake, now Supervisor of Y. W. M. I. A. in Netherlands Mission.
 Neeltje van Leeuwen, Netherlands Mission.
 Jane Anderson, San Luis Stake.
 Irma Rosa Roberts, South Sevier Stake.
 Anna Prince Reid, San Juan Stake, lives in Utah Stake.
 Sarah Barton—San Juan Stake.
 Laverna Rogers Jensen, San Juan Stake.
 Mrs. J. Fred Evans, Ensign Stake.
 In the Logan Stake:
 Phoebe Robinson
 Little Schmitt
 Orretta Kresie
 Sister Salthwaite
 Madie Blindrup
 Lillie Nelson
 Phyllis Baugh

a better mother.—Elva Moss Westel, New York Stake, Former Y. W. M. I. A. Field Secretary.

WHEN one looks back over the years of Bee-Hive work since the beginning and sees how it has been perfected and simplified it makes one marvel at the vast amount of information our General Board is furnishing us in the new Handbooks. I firmly believe that through the symbolism in Bee-Hive work this department has the opportunity of planting deep in the hearts of the young L. D. S. girls the high standards and ideals that carry them on through M. I. A. and their lives.—Lavern Clark, Ogden Stake.

IN Ensign Stake I have always attempted to instill into our Bee-Hive Girls the spirit of service. With this incentive the girls have completed many very fine projects, some being the making of waste paper baskets, coat hangers and eleven quilts for the Brighton Summer Home.

My inspiration for my Bee-Hive work came to me from a quotation taken from an address delivered by Sister Elen Wallace, at a Bee-Hive meeting held June 8, 1916: "So that in all (Bee-Hive work) there is joy; there is a great possibility of development; and I do pray that you may feel this spirit and get out of the work the something that will sweeten your daily lives. Out of the window you can see the bees working, busy at their tasks, humming as they gather; and I think it will be an inspiration to you in like manner to gather life's sweetness and sing." With this thought interwoven with the meaning of my symbol my life as a wife, mother and Bee-Keeper has become fuller in all ways.—Hazel Calder Groesbeck, Ensign Stake.

AMONG the girls with whom I took my own Bee-Hive course, were two sisters of a non-Mormon family in the Ward. About the time they graduated they were baptized. Since that time their parents have joined the Church and they have a brother on a mission at the present time. I think Bee-Hive work can be given much of the credit.—Tana B. Richards, Salt Lake Stake.

WE had held our Bee-Hive meeting at the home of one of the girls. The beautiful symbolism of flowers and the influence it may have in our lives had been the lesson. As we were leaving, the girl's mother gave me a pure white rosebud with only two petals unfurled. Next morning before I left for work one more petal opened back. It was night before I again saw my rosebud and oh, what wonderful inspiration it was. During the day the sun had shone in, and the bud was now a full-bloom, pure white rose.

Girls entering the Bee-Hive Girls' Organization are beautiful rosebuds. Then they glean from the Field of Religion and gain faith for their guide through life. They study the art of home-making and learn to be the kind of girls the world needs:

"Girls that are mother's right hand,
 That father and brothers can trust
 in,

And little ones understand."

Health is the key to happiness and Bee-Hive work teaches us how to prepare our bodies that we may perform the great mission for which we came to earth. We learn to feel the joy that is gained when we serve our fellowmen and in this way we serve our God, for our Father in Heaven has said, "Inasmuch as ye have done it unto the least of these my children, ye have done it unto me." So on through Bee-Hive, the girl is nurtured by beautiful deeds, and grows, petal by petal, until she blossoms into womanhood as clean and lovely as the pure, white rose.

To me Bee-Hive work has been an inspiration. Through it I find pleasure in performing my everyday tasks; I get courage and faith to struggle on when trouble comes to me. It has given me strength to overcome the difficulties of life and rejoice in the blessings of my Heavenly Father.—Ellen J. Tracy, Alpine Stake.

The Articles of Faith

By

DR. JOHN A. WIDTSOE

A Member of the Council of the Twelve Apostles

II. THE FOUNDATION OF THE GOSPEL

(Read the First Article of Faith.)

BELIEF in the existence of a Supreme, creative, directing Being, God, from whom issue the life and phenomena of the universe, is the foundation of faith in the Gospel restored by the Prophet Joseph Smith. Indeed, the first event in the latter-day restoration of the Gospel—the appearance to Joseph Smith of God the Father and His Son Jesus Christ—was a witness to the reality of these personages. Interest in the Gospel may be awakened in various ways, by temple work, the Word of Wisdom, social life within the Church, or the philosophy of the plan of salvation, but the truth of the Gospel can be known only through the certain knowledge of God's existence and a reasonable understanding of His nature. Upon the ocean of unbelief or of incorrect knowledge of God, many a soul has been stormswep and shipwrecked.

The evidences for the existence of God are so many and powerful that belief in a Supreme Being has always been well-nigh universal. Small groups, great in their own conceit, or blinded by false teachings, have at times declared themselves unbelievers in God's existence; but such atheists, usually quibblers over words and definitions, have harbored in their hearts the realization of the existence of an intelligent overruling Power. Voltaire, who with consummate skill of logic and rhetoric flouted the existence of the Lord, crept back in his old age to his estate and built there a church dedicated to the unknown God. He is a true type of the atheist. Such fearing fumbblings for the truth have recurred in all ages. They tie as a rule into scientific theories and mechanical human welfare, as for example the so-called Humanism of our day, with no provision for supplying the deep spiritual needs of man.

They are ever on uncertain, changing ground, requiring manifesto after manifesto of varying opinion.

Deeply bedded in the very nature of man is the feeling that there is a great Power, a Being from whom he has come and under whose guidance he "lives and moves and has his being." So universal is this feeling, so insistent and continuous, that it compels men to believe in the reality of God. With his ears man may sense the universe of sound, with his eyes explore the visible world, and with his feelings learn of the unseen world of living beings. We have been too much inclined to limit man's knowledge of the universe to the truths gathered by eyes and ears. The other gifts and senses of men must be recognized to be of equal power in penetrating the veil that hangs before the seeker after truth. The deep consciousness in all men of the existence of God is the first indisputable evidence for his reality.

THE external universe likewise bears witness to the existence of God. The psalmist sang long ago, "The heavens declare the glory of God," and modern man, peering into space, filled with stars and electrons, has come to the same conclusion. The orderliness or "reign of law" under which nature operates must be the product of intelligence, for nowhere in our experience is order separate from intelligent direction. The man in Millersville was right: The seventeen parts of a meat chopper would never be assembled except under the direction of an intelligent mind, nor would the innumerable elements of earth and stars have been set upon courses of order except through an intelligent mind. The intelligence that maintains order in the universe is God. Similarly, natural phenomena are a series of causes and effects. As far as we know our every experience is the effect of some cause, often poorly understood. By that token every

ARTICLES OF FAITH Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, the laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is true; and inasmuch as we also believe the Book of Mormon to be the word of God.
9. We believe that God has revealed, and that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or when they please.
12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—Joseph Smith.

cause is itself an effect of some higher cause. Ultimately, then, there must be a first or ultimate cause of all things, a cause of causes, which is God. Nature in her every mood proclaims the existence and majesty of God.

It is true that within the memory of living men, the age of materialism reached its height. Drunken with an overwhelming accession of new knowledge, men dreamed of themselves as the masters of a mechanical universe reducible to the interaction of non-living matter and unintelligent force. In such a universe there was no need of God. Today the folly of materialism has crumbled before increasing knowledge. The sober student of nature now stands humbly, wishfully, before the mystery of existence; every new fact is to him the shadow of an eternal, intelligent reality. The conception of

the universe as a machine has collapsed. For example, Sir James Jeans, illustrious modern scientist, says:

"Thirty years ago, we thought, or assumed, that we were heading towards an ultimate reality of a mechanical kind. It (the universe) seemed to consist of a fortuitous jumble of atoms, which was destined to perform meaningless dances for a time under the action of blind purposeless forces, and then fall back to form a dead world. Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident. . . . Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than a great machine. . . . If the universe is a universe of thought, then its creation must have been an act of thought." (The Mysterious Universe (1930), pp. 144, 148.)

Within the last few months an equally eminent scientist, Sir William Bragg, awed by the vast mystery of nature, bears similar testimony:

"We must think of the physical world around us as the footprints of something which exists in other dimensions as well, which has other qualities which are not physical and which no physical apparatus, however delicate, can measure." (Science, March 16, 1934.)

And within the last few weeks come the last words of Michael Pupin, scientist of world-wide service and fame:

"Wherever science has explored the universe, it has found it to be a manifestation of a coordinating principle which leads from chaos to cosmos. I choose to believe in this coordinating principle as a divine intelligence rather than that the cosmos is the result of haphazard happenings. We can place almost faith in this divine intelligence. There is dependability, continuity everywhere present in the universe." (New York Times, March 14, 1935.)

SUCH statements implying an intelligent power in and behind universal phenomena from competent investigators and thinkers, which might be greatly multiplied, indicate the current of modern thought compelled by the vast discoveries of recent days.

Evidence of God's existence may be gained also from the experience and testimony of other men. The recorded history of mankind includes many accounts of the direct, personal revelation of God to man. Adam, the first man, walked and talked with God; Abraham, Moses, Elijah, John the Baptist, Joseph Smith and others, have also testified to such manifestations. The

lives of these witnesses were such as to make it improper for us to discredit their testimonies. We may not all visit China, yet we may learn of its existence, people and customs from those who have traveled in the Orient. We have not been at the North Pole, yet do not refuse to believe Admiral Peary's report. That which we ourselves have not seen or heard but have learned from others forms most of our knowledge. It would be unwise, indeed foolish, to reject such knowledge. We need only to examine such knowledge with care to assure ourselves of its genuineness. The historical evidence of revelation confirms the existence of God.

THERE is yet another method, personal, convincing, never-failing, which confirms all other evidences and leads to the certain knowledge that God lives. Whoever in absolute desire to know the truth places himself in harmony with divine forces and approaches God in humble prayer, with full surrender of inherited or acquired prejudices, will learn to his complete satisfaction that there is a God in Heaven, whose loving will is operative on earth. Just as the turning of the dial of the radio enables us to hear the messages of distant broadcasting stations, so we may tune ourselves in prayer for truth to hear the messages that come from heavenly places. Man is more than a machine; he can so purify himself, establish earnest desire, and forget his selfish needs, as to receive through prayer the final assurance of the existence of the Lord of Heaven and Earth. This method or test is within the reach of all, humble or great, rich or poor. Happy is the man who thus enters into the abundant knowledge of divine things.

The existence of God is made evident to man because, first, all men have an inner consciousness of a higher power; second, nature is orderly, betokening the operation of an intelligent master mind; third, every experience is the effect of a cause, itself an effect of a higher cause, leading to a great first cause—God; fourth, men have received personal revelations of God; and fifth, every man by prayer may know that God lives. It is doubtful if the truth of any other fact of human experience is or can be so well attested.

GOD, whose existence is proclaimed by every human experience, is personal in his nature. Only confusion of thought follows the conception of the Supreme Ruler as a universal mind filling all space. He would be then nothing more than a force within the universe, to which personal, organized man could not intelligently, willingly, bend his knee. The rational mind demands that the Master of the Universe be a personal being, however infinite may be his attributes; and conceives for him the fitting form of man, the highest creature among living beings. Painters, sculptors and poets have of necessity pictured him in personal form to make him comprehensible to the human mind. The roaring sea, tempests, earthquakes, lightning and thunder have been but manifestations of his power. Those who have attempted to identify the Lord with the forces of nature have been as twin brothers of the materialists. The human mind finds understanding and the human heart finds living peace only in a God who is a person. Moreover, those to whom the Lord has revealed himself have unanimously testified that he is in personal form, like unto a man, but glorious beyond the powers of man to describe, in the words of Joseph Smith, "whose brightness and glory defy all description." Joseph Smith and Oliver Cowdery in the great vision in the Kirtland Temple attempted to describe what they saw. "We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the rushing of great waters." (Doc. and Cov. 110:2, 3.) God is personal, and in form like unto man.

The personal nature of God does not in any manner limit the extent of his power. From the presence of the Lord issues an influence known as the Holy Spirit, filling all existence and all space. By means of the Holy Spirit God is present everywhere, and may know the needs of all men and communicate comfort and strength to them. By the agency of the Holy Spirit, all manifestations of the physical

(Continued on page 329)

OUR GIRLS TODAY

By

LEAH D. WIDTSOE

IT is a recognized fact, proved by the long history since man's advent on earth, that the strength and virility of any cause, people, or nation, may be judged by the strength and virility of its women. When the mothers of men are strong and loyal, they breed strength and loyalty in their sons. When women as a class succumb to the wiles of the power of evil, to the love of ease and luxury, just then do they foretell the downfall of their people.

This test has been applied and met by the women of Mormonism. In every walk of life, during the stirring history of this people, they have conquered difficulties and fought side by side with the mighty men who were chosen to set this great latter-day work in motion.

What of today? Do our girls now carry their share of the responsibility for progress? One often hears the remark, "Our girls are not as loyal to the Church today as were their pioneer grandmothers. They are much more shallow, pleasure-loving, and worldly-minded than were the girls of pioneer days."

This accusation may be true of a few of the pioneer descendants, but I question very much whether it applies to the daughters of Zion as a class. On the contrary, it is my honest opinion that they measure up quite distinctly to the high standard set for them by their pioneer ancestors. One is too apt to judge a large group by the few who come within the range of personal acquaintance. In our Church, because of its well-nigh perfect organization, it is comparatively easy to get a survey of the activity of any group. This we shall attempt to do.

The Test

HOW may one judge of a group's loyalty and devotion to a cause? There are many tests, but three are definite, the latter two being almost infallible guides to such judgment. First, by their expressed allegiance to the Cause in question. Second, by their activity in its behalf. Third, by the degree of sacrifice they are willing to make for the Cause.

It is comparatively easy to affirm

one's belief in the principles which have guided one's parents successfully along the road of life. Yet, if these principles are a bit unpopular, in the opinion of associates, it does take some courage to state one's allegiance to these principles, especially if one is young and inexperienced. It takes much more courage to prove one's allegiance by actions, by work for the Cause espoused, if one's associates are indifferent thereto. Therefore, active service in a cause is proof of belief, and a fair test of loyalty. The final proof of loyalty, however, is to be willing to sacrifice time, energy, money, position or prestige for the Cause. Applying these tests, how do our girls qualify?

The Test Applied

OUT of an approximate Church membership today of three-quarters of a million, there are about 101,753 unmarried young women. The Y. W. M. I. A. has a membership of about 66,300, of which number 13,651 are officers and class leaders of the organization, all giving much of their time and interest to strengthen their own testimonies and the testimonies of other young women of Zion. But that is not all. There are about 14,000 young women who serve as officers and teachers of the Primary Organizations, and nearly as many more who serve in the Sunday Schools of the Church. These young women are mostly unmarried, and are of the group in which we are especially interested.

It is granted that our youth today are greatly privileged in the activity of these different organizations. How blessed are the girls who come up through the inspirational Primary program to the Beehive work, which is without doubt the finest activity for girlhood extant on earth today. Then the soul-developing program of Junior and Gleaner work is sure to give girls the stamina they need to meet life's daily challenge. That they should be faithful is not surprising when their superior training is

taken into consideration; they really should make good and they do. The members of this group are scattered throughout the Stakes and Missions, and represent a fairly large majority of the young womanhood of the Church, who are proving their loyalty and integrity by giving a measurable part of their time and strength to willing service in its behalf.

However, one may say that the test applied is not sufficient to prove the allegiance of the girls of today, for it is easy to do what hundreds of others are doing. They are called upon to make little sacrifice thereby, and many of them may not live up to all the ideals of the Church.

The Higher Test

THE test of sacrifice, then, is a real test of loyalty. Is that being met? Certainly, by many of the daughters of Zion today. We shall go into the mission field to cite a few examples to prove this point. Will you come with me while we attend just an ordinary meeting of a missionary group, anywhere, anytime? In Europe until recently the missionaries were mostly young men. Let us listen to a few individual recitals, to see whether we can prove our point.

Brother Blank is speaking. He tells of his coming to the mission field, of his recent experiences, and wonders whether he is doing as much for the Cause here as are his parents at home. Then he speaks of his mother, and what his being here means to her. Since the depression, the farm has been hit sadly. He knows the family are doing without many comforts, so that he may be "on the firing line." He has just learned that his mother has had to take the place out in the field of one farm hand, so that the money saved may be sent to him. Tears gather as he speaks of her. Can't you see that valiant soul fighting behind the lines, so that her son may spread truth on earth? And can you not feel what strength her sacrifice is putting into the struggle of her absent son?

Another lad is speaking. Things are not too easy for his home folk either. He has been in the field for nearly two years, and he has just

learned that when he left, the family automobile was put up, because they just didn't have the money to buy the license. Mother was making many sacrifices, had been going without her usual trips to town, and staying home except as she had been able to "push in" if Dad was using the tumble-down truck—and many other things that he could not mention.

These are women, mothers, one may remark. What about the girls? We are discussing youth here. Well, let us listen again. Young Brother Doe is speaking; he tells of his wayward life as a youth. Then he met his girl, and she put new courage into him, and he began to mend his ways. Finally the bishop mentioned a mission, but not for him. He had found a good job, and was going to get married and start life. Not so, said his girl; they were old enough to marry, certainly, and she had been saving to that end, but she could never marry a man who had refused a mission. So here he is, and his girl's monthly check is helping him to stay here. Tears are in his voice, and he cannot finish the recital of his experiences. But he's going to make good, we know that.

These are not unusual cases. They could be multiplied at every Elders' meeting and in every mission. We are all acquainted, probably, with the Mission President whose young sister kept him in the field for three long years while he was on his first mission, and that in spite of the fact that she was engaged to be married and, had she been selfish or loved the cause of truth less, would have kept her monthly check to purchase her trousseau or buy furnishings for her little home. That was sacrificial indeed, yet she made it gladly!

Girls on the "Firing Line"

SOMEONE may suggest that it is easier to sacrifice if some loved one is being benefited; but will our girls sacrifice for the Cause itself, directly? Certainly they will, and do so constantly.

As an example, will you meet my dear girl missionary friend, Miss Blank? She is a brilliant girl, the daughter of English converts, but has lived most of her life in Zion. Her father died when she was ten years old, and her

mother has been on the other side for many years, so she has had to depend upon herself—and her Father in Heaven. In spite of many difficulties, she educated herself, and then through sheer merit succeeded in obtaining a very enviable position in the business world of her home city. She was in fact one of the highest paid women and had one of the most responsible positions held by any woman in her city.

Then the bishop came along and mentioned a mission to her. Without a question she gave assent; of course, she would go (if he thought she could be used) just as soon as she could "cash in" on her assets. That she did; every dime in her savings account was counted, and her bonds were sold, but it was not enough. Her loved ones could not help her, for they were not in a position to do so—she must face it alone. Her next asset was her most valued possession, the sign of her independence, her little car. Yes, that too must be put "on the block" to make her fund adequate. Finally, after every available asset had been sacrificed, she thought she had enough, and notified her bishop.

Then she met her first real setback. When she told the president of her company that she was to resign, he was very much surprised. "I did not know you were going to be married, Miss Blank!" "I'm

The Frontispiece

THE Frontispiece for the May Era is from a water colorist, Rose Howard, wife of the artist Cornelius Saltsbury. Mrs. Saltsbury is a painter of strength and vigor. This picture has spirit besides being of interest in color. In fact, Mrs. Saltsbury is known to be a colorist, among her most noted works "Memory of the Sea," painted for the F. E. R. A. and presented to Richfield High School, has distinctive feeling for the Pacific Ocean, in fact, shows breadth and charm. Mrs. Saltsbury's second picture of the F. E. R. A. exhibition is a pioneer home and reveals both frankness and spontaneity. It was given the Heber High School, which town furnished inspiration for the subject.

Rose Howard has a variety of still life water colors to her credit, many of which are handled with unusual brilliance. No doubt her future work will show a great interest in portraiture; some rather noteworthy sketches are of her mother.

This artist is herself beautiful and gracious, and is possessed of a rare presence; in this we refer back to her antecedents and are disposed to say like mother, like daughter.

not, I'm going on a mission." "A mission,—what for? What good will that do you?" "Well, it may do some good to someone else." "How can that be?" "I am here, you know, because some missionary did for my parents what I should love to do for someone else—introduced them to Truth. That's just paying a debt, isn't it?" "It's much more than that, it's darn foolishness, if you will permit me to say so. What's going to happen to you when you get back? You won't expect to pick up a position like this, will you?" "No, maybe not. I'm just willing to trust the Guide that's led me so far." "That may be good religion, but it's very poor business. You're crazy, Miss Blank—this anticipated move on your part is the first evidence of business weakness that I've seen in you. Do think better of it and give it up!" Many more supposed friends accosted her in the same way, hoping to make her change her mind.

Of course, you know that she went on her mission—and what a mission! A small book could be written on her missionary accomplishments.

Her companion and friend who went with her is another well trained capable young business woman. She made her great sacrifice, too. Instead of using her savings as a nest egg for a future trousseau or a jaunt to the Orient, or other trip for pleasure only, she used it for a mission instead, and these two fine girls blazed a new missionary trail and left an enviable record for others to follow.

Their experience, too, could be multiplied by hundreds in this Church today.

Another Instance

JUST one more case will be mentioned to prove our point that the young women of Zion today make sacrifices willingly and efficiently to prove their loyalty and allegiance to the restored Gospel of Christ. Will you meet Sister Doe? She is a young woman with quite a different background. She is a capable and ambitious girl, but has spent her entire life in the backwoods and smaller settlements of Utah. Since childhood she has wanted to go on a mission, and has saved her small salary and planned to that end. Being ambitious, and

sensing that she had received few of the advantages and refinements that life in the larger cities might give her, she dreamed of going some day to the Eastern States, or even mayhap to Europe! This would give her the opportunity to help others, certainly, but it would also give her a little of the culture she craved so much, and which she felt she had missed in life.

Then came her missionary call, and with it the commission to go to one of our missions where she must mingle with another race, of partly uncivilized people! She would have to labor throughout her entire mission with simple and humble people, living in the most primitive environment.

That was a real test. Did she meet it? She certainly did—and gloriously, too. Let her tell her own conclusion herself: "No one will ever know how I felt when I was called into this mission. I wanted to serve my Church, but in some place where I could gain some of the advantages of travel and refinement of which I had dreamed all my life, and which somehow seemed to have been denied me. It was a real test, I can assure you. But here I am, and here I have labored for nearly two years. I have been blessed to acquire the new language rather easily—and do I love these dear people? I should say I do! I wouldn't exchange what I have gained in this mission for anything that could possibly come to me if I had labored right in the heart of New York City or London itself. The Lord certainly knows our needs and directs his servants to direct us, if we will but just put ourselves in harmony with his directing power. I hope I've learned that lesson. I'm a much bigger woman and a better one too than if I could have had my own way and chosen for myself where I was to labor. Oh, the joy of this glorious work! I only wish I could pass it on to every daughter of Zion!"

These are not outstanding cases, but just a few of the hundreds that might be given. There are countless other ways also in which our girls are proving their loyalty to Truth.

The Supreme Test

THERE is yet a greater test that is being met today by hundreds,

even thousands of our girls, and our boys also; one far greater than any that have been mentioned. It is the test given by our savior to all those who would follow Him: Be ye *in* the world, yet not of the world. This test applied and met takes real courage, the kind that makes of boys and girls true Latter-

The April Issue

OUR subscribers have now had opportunity to see and study the April issue of *The Improvement Era*. We hope they recognize in it what so many have seen, a magazine to keep always as a reference work.

AN error was made regarding the General President of the Primary Association. Aurelia Rogers was the first president of a Primary Association, but she was never president of the General Board of the Primary Association. Louie B. Felt and May Anderson are the only women who have ever occupied that position.

THE Church Historian's Office aided greatly in the preparation of photographs for the issue. Church Historian Joseph Fielding Smith and his aids were all kind in lending assistance. LeRoi C. Snow was especially helpful in assembling photographs.

ALREADY photographs of two of the general authorities whose pictures could not be obtained for the April *Era* seem to be located. It is hoped that subscribers everywhere will be on the alert for the missing portraits and will communicate with *The Era* or with the Church Historian's Office if any other photographs are located.

IN many families there are children who would like to cut out the photographs for their books of remembrance. Subscribers are to remember that additional copies are still available.

day Saints. It takes the mettle of which heroes are made for a youth to meet daily and resist the wiles and tempting ease of a custom which is hourly enslaving the appetites and wills of the majority of the young people of this and other nations. It takes something more than courage for one to take calmly the taunt of one's companions who sneeringly remark, "Oh, come on, don't be a 'sissy,' be an independent thinking individual and have a drink, or a smoke. Who wants to be a 'goody-goody?' Grow up; don't be so infantile! You're old enough to do as you please. Where's the harm of such trifles, anyway?"

While alas, many are caught in this net of "conspiring men in the last days," yet the great majority of our youth are possessed of the "wisdom from on high" which gives them power to resist the siren who coaxes them to choose the downward path. They know that one drink or smoke may not send them to Hades, yet they sense that moral disaster is the result of many small acts which may seem trifling in the beginning yet which tend to loss of self control; and that way leads to apostasy or worse.

Our Girls are Valiant

I'M for our girls of today! If a call were to come to them to leave home and friends and travel into a far wilderness for their convictions, there would be just as many or more in proportion to our membership today who would be willing to prove their allegiance in the same way as did their pioneer foremothers. Indeed, it might be easier to do that very thing than to stand for the ideals of righteous living against the insidious temptations of the Evil Power who seems more determined than ever to undermine the morals of the youth of Israel, especially of the coming mothers of men. So long as our girls remember their heritage and sense their power of race preservation and race regeneration, so long is our progress secure—no longer.

God bless our girls, and help their mothers and fathers to set them the right example! Our destiny as a people is in their hands; but they will not fail, for they love righteousness, and are willing to prove it. Success to them!

THAT DAY

By ARDYTH KENNELLY

ILLUSTRATED BY
N. J. COTTERELL

This is a story which should please readers of all ages; grandmothers will be able to see the Grandmother's point of view in her estimate of Rose, little girls will live with Laurel in the glamor of the older, perfumed Rose, and mothers will know something about the enthusiasm of little daughters.

IT sounds ordinary, but you listen.

Mrs. Suvaroff fell down two flights of stairs and broke her leg, and they phoned for Mama to come and help. And Laurel couldn't go to Grandma's house because Grandma was gone to the Birthday Club.

Of course, it was awful about Mrs. Suvaroff's leg. Mrs. Suvaroff would cry because it hurt so. But the point is, Mama had said she could stay with Rose! That was like saying, "Laurel, you can be a queen in a golden crown. You can have a white muff and a pony."

Wait till you hear about Rose. Then you'll see.

There can't be more than two or three people in the world so miraculous as Rose, if there are that many.

In the first place, she dipped chocolates. I mean, she really did, in a big building with a million windows. And honestly, you wouldn't believe it, but she could eat all the chocolates she wanted to, even with walnuts on top, or pink-inside, or caramels or anything, and she didn't like 'em. She didn't. She said a person got sick of chocolates!

And she walked like a dancer, on her very tiptoes, because the heels of her slippers were so high and spindly.

Everything about her was different and wonderful and surprising. You could see through her stockings like air and they had little lace designs on the ankles. And

she had a fur to go around her neck that was cream-colored, like her hair. Her hair was cream-colored and the curls at the back of her neck looked like spools of silk thread.

And the things she owned! They took your breath away.

SHE had a georgette waist, and a lavalliere. She had a vanity box. Not a purse, mind you, but a vanity box with a golden chain for handle. And inside, oh, inside. She had a pink-enameled compact and a bright red lipstick. She had an oblong box that held a cake of black stuff with a fascinating little brush for her eyelashes, that made them stick together in beautiful twos and threes with a row of tiny little black beads all along the edge. Oh, it was grand. And she had pink-flower rouge with a dear round puff, and a bottle of perfume made out of dark blue glass with a twisted gilt stopper. It smelled better than anything. Better than lilacs or sachet bags or funerals or vanilla or anything. And once she let Laurel see a wonderful little book that said "West Coast Garment Company, Account Book," on the cover, and underneath that, "Why deny yourself the things you want? A dollar down buys anything in our store!" and it was full of numbers.

She had a bathrobe. But it



"SHE HAD A BATHROBE. BUT IT WASN'T A BATHROBE EXACTLY. . . WITH FLOWERS ALL AROUND. . ."

wasn't a bathrobe exactly. It was a naglijee. Like that. Nag-li-jee. That was different from a bathrobe or a kimono either. That meant made out of purple silk, with flowers all around the sleeves and strange

WAS GRAND

thin birds flying and wading in pools of lilies at the back. It came from China. That just goes to show you how wonderful she was.

She used to wear the purple silk on Sunday mornings when she sat out in the back yard two houses down drying her princessy hair. Such hair she had. Paler than yellow, brighter than white. Kind of like gilt and silver, and soft the



way Grandma's blue Persian cat feels under your fingers.

What made staying with Rose so wonderful, too, was that Mama didn't let her go over there much. "You'll bother," she used to say, and even when Laurel begged hard, and promised not to bother, she wouldn't let her go. But when Laurel had to go to the corner for

groceries, or down to Missus Ellis's for milk, or coming home from Sunday School, she used to stop and talk-awhile, if Rose was sitting on the porch.

Oh, Rose said pretty things. She said, "Hello, baby. How many freckles have you got now?" And she'd laugh with a sound like wings and bells. And Laurel would stop and lean on the fence, and not say anything, just from looking at Rose sitting on the steps in her thin stockings and beautiful heels, with her head full of cream-colored curls like spools of silk thread.

Once Rose said, "I got something to show you. You wait a minute," and she ran in the house quick and came out and banged the screen door back of her and came down the walk with a feathery doll in her arms. It was a kewpie dressed in a fan of curled red feathers. "Look, baby. Ted won't let me last night out at the carnival. You want it?"

And Laurel did want it, but it was so wonderful she was scared to touch it, and anyway being close like that to Rose, with Rose smiling with red lips and white teeth, and her hair like golden snow, and her ears having pearl loops in them, and all, why, Laurel felt like she couldn't breathe, and she said, "No, I better not take it. You keep it. It's yours. It's awful pretty."

And Rose said, "Listen, you take it home because it's cute and I want you to have it!" But Laurel shook her head and somehow she couldn't take it because touching it would spoil everything. So Rose opened her eyes wide and the beautiful little black beads went in a curving line, and she understood, and after that they were intimate friends, with unspoken girl-secrets between them.

Grandma was always saying, "I don't like the looks of that girl, Louisa," to Mama. "You hadn't ought to let Laurel go over there. She'll be picking up a lot of harmful ideas." And Mama never would let her go over, until that Saturday.

That day was grand, that Saturday afternoon that Mrs. Suvaroff

fell down two flights of stairs and broke her leg. I tell you, it was.

AFTER Mama went, Laurel waited for Rose, and pretty soon she got off the car, carrying things, and came down the walk with pretty dancer-steps, smiling, and when Laurel asked her she said she'd be glad to have her stay till her Mama came home. Laurel opened the door for her, and they went in the house, and there was the afternoon, happened, like a beautiful dream!

People bought things on Saturday afternoon. People had dates on Saturday night. Rose was going to a dance out at the Pavilion with Ted Leopold. She'd bought a dress to wear that was so beautiful you wanted to look at it and look at it, forever. It was made out of organdie the color of coral beads and it had a million ruffles on the sleeves and skirt, and a sash made out of wide ribbon.

It was something to go upstairs to her bedroom with her and see her unwrap the boxes and packages she had. I tell you, it was. She made a lot of money dipping chocolates. Sixteen dollars a week. And anyway when you had a little thin book in your purse that said "West Coast Garment Company. Account Book," on the cover, and underneath that, "Why deny yourself the things you want? A dollar down buys anything in our store!" why, you could buy whatever you could think of, even things made out of white satin, even, if you wanted to.

She had a new pair of thin stockings and some long pale-green earrings that made glass music like icicles would make if icicles could sing. She had a little black box, too, no bigger than a thimble, and that had blue paste in it, and she'd brought a brown paper bag of chocolates. She said, "Eddie gives 'em to us," and put the sack in Laurel's lap. And then she said, "Eat some, honey. They're awful good. Strawberry and cherry." And Laurel ate one that was strawberry and one that was cherry, and they were so good she couldn't im-

agine anybody getting sick of them, but Rose said she was.

SHE sat very still while Rose took off the cream-colored fur and laid it across the foot of the bed. Everything she did was wonderful. She stepped out of her high-heeled slippers and slipped her feet into blue felt house-slippers and became straightway not very tall and more beautiful than ever. She dragged her dark-blue dress over her head and wrapped herself in the purple silk nag-i-jee. She said, "Now let's see. I've got to press this organdie, and my white shoes are dirty. . . ."

She went into the closet and came out with another pair of high-heeled slippers, higher, even, than the black ones, and little and pointed, made out of white kid with two thin straps. She hung the coral organdie over her arm. "Come on," she said, "I'm going downstairs to the kitchen," and Laurel followed.

She'd seen Rose's mother before, but not often, and not close like this. She was so fat that you couldn't believe it, and her skin was as white and soft as velvet. She had a throat that went in folds and arms and wrists that went in folds, and her hands looked like fat white buds. She wore curl papers in her hair, and her hair didn't look like Rose's or anybody's. It looked kind of pinkish, like she'd washed it with pink water.

She said, "Hello, kiddie," and Laurel said "Hello," shyly.

She said, "Come over here and let me look at you. You're going to be a pretty little thing. Rose, isn't she sweet?" and Rose said, "I'll say."

The clock said ten-minutes after two, and when Laurel looked at it she got a tight feeling through her chest and throat. It was so unexpectedly beautiful and oh, wicked, or something, like staying out of school, to be there in that house at ten minutes after two in the afternoon. Rose's mother said, "Did you have any lunch?" and Rose said no, she hadn't. Laurel had.

A dish of cornflakes and a glass of milk and an orange.

ROSE lit the gas plate and put water on to boil, and there were some dishes on the table that had already been used, like at breakfast, and Rose cleared them all back and scraped the crumbs off the tablecloth and set two clean blue plates on and some knives and forks, and Rose's mother said, "Don't set a place for me. I'm not hungry," and Rose said, "I didn't. These are for me and Laurel," and

It wasn't much bigger than a doll's cup. It said "Missoula, Montana, 1908" in a little shield on one side. Rose made Sunday School tea for her. There was milk in a can with two holes punched in the top. One of the holes had the milk hardened in glassy yellow on the top. That hole had to have the prong of a fork stuck in it so the milk would run out of the other hole. Sunday School tea means hot water and canned milk and a teaspoonful of sugar, and it tastes better than almost anything you can name.

Laurel wasn't used to eating between meals, and two-thirty was between meals, but she found herself hungry for the raisin bread and bright orange cheese that looked like it had red geraniums smashed into it, and the little silver fish in golden oil. She didn't like the fish much but she ate some because Rose said she loved anchovies, and her mother did, too.

Rose's mother took a cup and saucer and poured herself something hot, but she didn't sit at the table. She settled herself in the rocking chair by the window and said, "Well, how did things go today?"

Rose said, "The new girl is sure slow."

And her mother said, "The Eye-talian?"

And Rose said, "Yeah."

LAUREL watched her with round eyes. She did everything more wonderfully than anyone else, even buttering bread, even taking mouthfuls of fish. She could talk while she was eating, and she didn't open her mouth wide. She kept smiling at Laurel, with her eyes, sort of, and sometimes she said, "Here, eat some of this. You're not eating."

And her mother said, "Don't be bashful, honey. Eat plenty."

But she couldn't eat very much, because she'd had her lunch, and anyway it was too wonderful, and her stomach felt like it was shut up tight. So she just sat still, and listened, and looked at the big cluttered kitchen and the mountainous white-velvet pink-haired woman in the rocking chair, holding her

(Continued on page 332)



ROSE

Laurel said, "Oh, I—" and felt choky, because it was so beautiful. And Rose put things on the table. A little brick of bright orange cheese full of red petals, and raisin bread, and a dish of tiny silver fishes in golden oil, like fairy fishes, and Rose's mother said, "Oh, anchovies! Get me a piece of rye bread, will you?" And Rose got her a piece of rye bread and she spread it with butter and put about seven of the little fishes on it, all in a row, and took a bite, and the golden oil went in a shiny circle around her soft mouth.

Rose reached 'way up on the next-to-the-top shelf of the cupboard for Laurel's cup. It was a beautiful cup. It had cherries and leaves twined around the handle.

Bee-Hive Girls' Activities

At Camp Thornley

By Helen A. Raddon, North Davis Stake Bee-Keeper



A FEW WATER DUCKS

ONE complete week was allotted the Busy Bees of North Davis at Camp Thornley, during last summer, 1934. One hundred and five girls were in attendance.

We were called in time to do our "daily dozen" before the flag raising ceremony at sunrise, at which time morning prayer was offered by one of the girls and a brief outline of the day's activities was given. Breakfast in the dining tent was always welcomed after dashing around in the crisp morning air of the canyon.

Attention was then turned to the completion of daily chores around camp before the activities began. We were all willing to do whatever was assigned for the day.

Hiking, swimming, soft ball, croquet, volley ball and horseshoe pitching were all enjoyed. Swimming was the best-loved sport of all. A natural swimming hole had

been cut out by the current of the stream.

Some kind of a hike was conducted each day. A nature hike was very successful. All the trees, shrubs, and bushes were named and labeled. Waterways were pointed out by the growth of trees. Locating and naming Bee-Hive point was most interesting. Out of about thirty girls who started, fifteen were all who continued to the last. It was a hard, steep climb through thick oak brush. It sometimes seemed impossible to make



BEE-HIVE ON BEE-HIVE POINT

headway at all, but after the Point was gained the picture of Camp Thornley just below, with the river, road, and railroad winding along together, well repaid us for the extra effort we had made to gain our desire. We gathered what rocks we could find and formed them into a Bee-Hive as nearly as possible, sang Bee-Hive songs and said, "This is Bee-Hive Point."

Trail blazing hikes, hikes along the river bank, and many short tramps were taken to acquaint us

with our surroundings. We studied rock formation, plant life, and anything we came in contact with. A "Look-out Point" was found where we could go and see where we wanted to explore. Those who did not participate in hiking were finding amusement of other kinds in camp. Everyone kept busy all the time.

As soon as dusk began the camp-fire would be lighted and all would gather to join in song, story, games, or stunts. Many pleasant nights were spent around the fire. Evening prayer was said and all scampered to bed to await the dawn of a new day.

When the time had been spent and Saturday night was drawing near, all the girls began to look forward to the opening of camp in 1935, so they could again enjoy the association of their friends and the nearness of mother nature.



ARROW POINTS TO BEE-HIVE POINT LOOKING FROM ACROSS THE CANYON

The R. T. W. Swarm of San Luis Stake

By L. CLARINDA KNIGHT, Stake Bee-Keeper

THE R. T. W. Bee-Hive Swarm of the Sanford Ward, San Luis Stake, Colorado, was organized in the spring of 1919 with Jane Anderson and Mrs. Almira Lennington as Bee Keepers. Their Swarm symbol was the Columbine, meaning "Resolved to Win," which they have lived up to, collectively and individually.

Their meetings were filled with the spirit of Bee-Hive work, followed by a social hour. The Swarm was self-supporting, sufficient funds being raised by presenting several plays and entertainments, and selling refreshments, etc. to buy uniforms for all members of the Swarm.

During the summers of 1919

and 1920 this Swarm enjoyed a three-day camping trip in the mountains, sleeping out in the open at night, and filling many Cells in hiking and cooking. These outings created a bond of love between the various members which still prevails.

Many things were accomplished which took months and even years



R. T. W. BEE-HIVE SWARM, SANFORD WARD, SAN LUIS STAKE, 1919-1935. BEE-KEEPER JUNE ANDERSON IS THE GIRL IN THE BACK ROW WITH A DOT ABOVE HER HEAD

Netherlands Mission

By HERMANA F. LYON

Consulting Advisor to the Women's Organization, Netherlands Mission

THE Bee-Hive Girls from the little land of tulips and windmills send greetings to all other Bee-Hive Girls in the Church, and especially to the kind sisters of the General Board whose planning made possible for us this wonderful work.

If you were to enter a Swarm of Bee-Hive Girls here in Holland you would notice three things: first of all, that every girl wears a tan blouse and a blue tie with emblems and insignia neatly embroidered on the sleeve; second, that older girls up to twenty years of age are working in the Swarm side by side with their younger sisters of fourteen and fifteen; and third, you would be impressed with the eager enthusiasm with which the girls are working.

Several months ago the president of the Rotterdam branch was ill for a long period of time. The Bee-Hive Girls met and went in a group to his home when he was convalescing and sang for him his favorite songs. When President and Sister Lyon's twins were born, this same group of girls very considerably sent a lovely basket of fruit. Probably the greatest service which this group of girls rendered was to begin a new Swarm in the little, nearby, town of Delft. They visited this small branch and aroused enough interest to attract five young girls to become members

of the Y. W. M. I. A., and now one of the older girls from the Rotterdam Swarm goes every week to help this small foster Swarm in the filling of their Cells.

The Bee-Hive Girls in Amsterdam recently heard of a certain sister who had eight children and, through a serious illness, was forced to be in the hospital for some weeks. The girls went to the home once a week under the supervision of the Relief Society and did all the mending for this family, and you may be sure that it was well done because Dutch girls take great pride in mending neatly. This

to finish. For example the Cell which calls for breaking an undesirable habit. They decided as a Swarm to overcome the habit of fault-finding and speaking unkindly of others. They memorized the hymn, "Nay, Speak No Ill," and tried for one year to live up to it.

As the years have rolled by, most of the girls have married and now have families, others have selected vocations in which each has made a success. All have been faithful workers in the various stake and ward organizations and although they are scattered, they meet once a year in a social gathering, usually in the fall, exchanging their experiences, reporting their church activities, and never failing to tell how Bee-Hive work has helped them and of its refining influence in their lives.

same Swarm on February eleventh produced a lovely little operetta, "Rumpelstiltskin" for their branch. This production was outstanding for a group of young girls. Every detail was carefully worked out. The singing was excellent and the scenery and costumes most colorful. It is the first time in this mission that Bee-Hive Girls have ever attempted to produce an operetta, yet all who saw it were agreed that it was a big undertaking most attractively done. Between the acts the girls sold handwork which they had made themselves.

BEE-HIVE GIRLS—
ROTTERDAM, HOLLAND



Last July when the gladiolas were blooming, the Gladiola Swarm in Utrecht had a program for the branch in honor of their Swarm name. Vases of these lovely blooms were to be seen everywhere throughout the hall. The girls

had previously picked berries from a nearby forest, cooked and bottled the juice. They had also made little cakes. These activities of course helped them in filling Cells. These cakes and the juice they sold to the members present.

British Mission

By CATHERINE L. M. HORNER *President of the Y. W. M.*

I SEE a vision of a new British Mission, and in that vision Bee-Hive work is playing a large part. Already much good has been done here through this organization. Out of about 700 members of the Y. W. M. I. A., at least 320 are Bee-Hive Girls. More than half of that number are not members of the Church. I have seen and helped teach girls in the Bee-Hive Organization who have been

uncouth and uncultured, and under the Spirit of the Hive they have grown in intelligence and grace, until it was almost impossible to recognize them as the same individuals. Many girls have become faithful members of the Church through this work.

As already stated, many of the Bee-Hive Girls are not members of the Church. Their changed lives, their desire to help their parents in

At most of our District Conferences, our girls serve lunch to other Bee-Hive Girls from outlying districts and to the Mission Officers.

These are just a few of the outstanding accomplishments of our Bee-Hive Girls here in Holland.

I. A. of the British Mission

the home that they may fill Cells, and their other various activities often cause their parents to attend meetings from time to time. In this way Bee-Hive Work becomes a great proselyting agency for the Church. There is still a great harvest to reap in the British Mission and I feel that through the Bee-Hive Organization many souls will be saved.

German-Austrian

By ROSE ELLEN B. VALENTINE, *Former Supervisor Y. M. M. I. A. of the German-Austrian Mission*

I HAD the opportunity, in a very small way, to assist Sister Sarah R. Cannon with the German Bee-Hive Handbook, which was adapted and translated for use in the German-speaking Missions. It was also my privilege to introduce the Bee-Hive work in the German-Austrian Mission in 1927. During the first three years there were over 700 girls and young women participating actively in the three Ranks.

In 1928 a group of girls in Gleiwitz, Germany, became interested in Bee-Hive work and were organized into a Swarm, all being non-members of the Church except the Bee-Keeper. They were delighted with the plan and six months later four of the seven girls were baptized.

In the spring of 1929 at a branch conference and dedication

of the new hall in Bautzen, Germany, the following interesting incident occurred. After the usual opening exercises of the morning session, the program part of the occasion was turned over to the Bee-Hive girls of the branch, of whom only three were members of the Church. The program carried out was very excellent and at the close of the session the Editor-in-Chief of the daily paper of Bautzen came forward and made some inquiry with respect to the young ladies who had conducted and performed so well. Upon being advised in the matter, he purchased a Bee-Hive Handbook and remarked: "If the Bee-Hive work will do for my daughters what it has done for the young ladies taking part this morning, I desire them to join at once."

The afternoon session was an

open air meeting and to our joy and surprise the editor was again present. At the conclusion of the meeting he came and made additional favorable comment and stated that he would be unable to attend our evening service, but asked if it would be acceptable if his two daughters came. Of course, we gladly consented and had the pleasure of greeting the young ladies at the evening meeting. The write-up which the editor gave us on the front page of his daily paper was better and more complimentary of the occasion and the work than we could possibly have made it.

Hawaiian Mission

By ANNIE AYLETT KORG,
Oahu District Bee-Keeper

THE Hawaiian Bee-Hive Girls are preparing for a display at their June Conference, when they will exhibit their work in Lauhala weaving, quilting, baby layettes, furnishings for a girl's bedroom and cooking.

These Oahu girls earned the money for their uniforms by selling cakes and candy. Sister Eugenia Logan, the Bee-Keeper of Laie Branch, worked three days to prepare the uniforms for her 21 girls.

Hawaii sends her Aloha Nui Loa to all Bee-Hive Girls and Bee-Keeper.



What the Bee-Hive Girls' Organization Has Done for Me

FIRST I have learned obedience, and a greater love for my parents. I am trying to repay all their love and kindness to me.

The Bee-Hive Structural Cells have helped me a great deal. Through trying to fill them, I have been able to do things that I never knew before. It has increased my faith in God for through asking Him in prayer for things I needed, I have proved that He does answer prayers and I thank Him with all my heart and soul.

I have learned to do housework such as washing dishes, scrubbing, airing and making beds. The Bee-Hive work has taught me how to be healthy, how to dress becomingly without too much expense, and how to care for a baby. All these things I will need to know later in life.

Through this organization I have learned how to overcome my nervousness, and now I can pray or talk when asked to, before anyone. I will never be able to repay the Bee-Hive organization for all that it has done for me.—*Betty Banister, 14 years old, Liverpool District, British Mission, Non-member of the Church.*

(Betty belongs to a swarm of about 15 girls—all non-members of the Church. Their Bee-Keeper and her sister are the only Latter-day Saints in Barrow.)

FOR twenty years the Bee-Hive work has existed! Begun in Utah, it has now penetrated to the little village in Holland where I live and gather my honey of knowledge. How thankful I am for the great privilege of being a Bee-Hive Girl. It has brought me that for which my soul seeks. It has brought me faith in life, in love, in joy, and in helpful work; but above all, in a loving Father in Heaven who helps me every day. May our Father bless the Bee-Hive work that it may bring happiness to this and future generations.—*Sonleeva, Jantje Copier of the Utrecht Swarm, Netherlands Mission. Translated by Hermana F. Lyon.*

THE Bee-Hive Girl gives service with a smile; she gladly helps when help is needed. She knows what to do in case of an accident; she can care for children; she can

keep house; and she can give useful advice. A Bee-Hive Girl can perform all these tasks and more, and still be happy. I am proud to belong to a Swarm of Bee-Hive Girls. Many of the joys of living come from being of service to others, and a Bee-Hive Girl always gives service.—*Marjorie Rust, Kanab Stake, Glendale, Utah.*

I HAVE learned valuable lessons in Bee-Hive work that may be applied to common problems that life brings. This work is also a directing power, guiding us in our daily actions, leading us toward a higher plane of womanhood, and teaching us to work together unselfishly.—*Phyllis Farrer, a Builder in the Hive, Midvale Second Ward, East Jordan Stake.*

IF we try each day to keep our Bee-Hive promise, we will build a foundation for strong and noble characters. As a Builder in the Hive we learn that each one of us must enter into the hive of life to do our part. Steady work toward a right purpose is the secret of a good life.

"We are not here to play, to dream, to drift,

We have work to do, and loads to lift,

Shun not the struggle—face it,

'Tis God's gift."

—*Bernice Busenbark, Fourth Ward, Boxelder Stake, Brigham City.*

IN every way it is joyful to be a Bee-Hive Girl. Our activities are splendid and all of our social life is finely supervised and full of clean, peppy, uplifting experiences.

We Bee-Hive Girls fill Cells that are to prepare us for our future lives. I feel that the more thoroughly and honestly we fill each Cell, the more we shall grow and become the sort of women that Bee-Hive work is training us for. Our Cell-filling is educational and interesting. This sort of activity will train us for efficient future service, and will help us to bring to our children fine things—"pure and in limitless power."

No matter what career we may choose, we wish to be real women, to have a home and family, for that is where the true joy of living comes. And that is what our Bee-Hive work aims to do for us—to



1. Grosundra Swarm, Eureka Ward, Tintic Stake. The sun is their symbol representing radiance and growth.
2. Two Swarms of the Twenty-sixth Ward, Pioneer Stake. There are thirty girls enrolled with an average attendance of 75%.
3. Bee-Hive Girls of North Sevier Stake.
4. Bee-Hive Girls of Aurora, Utah, at the edge of Fish Lake in their boat.
5. Bee-Hive Girls of Aurora, Utah, entertaining their mothers.
6. First Swarm of Bee-Hive Girls in Blanding, San Juan Stake.

mold us into splendid, perfect womanhood, lovely wifehood and motherhood; to make us real Latter-day Saints—*Maurine Walton, a Builder in the Hive, Oakley Swarm, So. Summit Stake.*

A ROMANCE OF TWO CITIES

I CHAPTER 6

IT was night, long past the hour of retiring, but in the house of Miriam, wife of Jared, there was no sleep. The old Grandmother lay on a couch and now and then a sob shook her frail shoulders. Isaac, her son-in-law, paced restlessly back and forth, while his wife, Sarah, looked miserably from one to the other. Isaac stopped his restless pacing and, facing the old woman, demanded desperately:

"Where can she be?"

Then for perhaps the hundredth time the old woman answered:

"Would to God I knew; Oh, my baby, my baby!"

Sarah spoke.

"Weep not, Mother. Few fates could be worse than the one that waits her here."

Isaac turned angrily to her: "Silence, woman. You will forever prate on that. What more could man do?"

"Father withstood him," Sarah answered evenly. "God has taken her away that you may learn faith. Not by your compromising with the Lamanite can this city be freed. Even now, soldiers from Zarahemla are among us."

"Small good it will do us now," Isaac grumbled, "unless the maid be found by day-break, we shall all die. No Lamanite will believe that we are not hiding her."

"To die is not hard," Sarah reminded him. "'Tis but a moment's duration. To endure, takes strength."

For some moments Isaac stared gloomily at the floor, then turned toward the wife again.

"'Twas for you and the little ones of the City I promised."

Sarah took one of his hands and caressed it tenderly.

"Isaac, the tender-hearted," she said softly; "we love you for it. Perhaps it were better to sacrifice one, if good comes of it but we know not God's purposes nor ways. Faith is our portion."

Isaac sank to a stool, quite mollified.

"I am not like you," he said a trifle proudly. "Unerring faith is your heritage. To doubt is mine. Perhaps all will yet be well."

"We shall believe so," his wife answered.

THERE was the sound of hurrying feet at the outer entrance and all turned eagerly. Zena rushed in. The ragged, disheveled girl went straight to her grandmother's arms to be caressed and crooned over by the two older women. Behind her came a youth tall and straight, who bowed to Isaac, but watched the women closely. Isaac stared happily incredulous from one to the other.

"Who are you?" he asked of David.

Zena caught the words and turned quickly.

"Isaac, Grandmother," she cried, "this is David, Son of Joseph from Zarahemla. He came with Ammon and his men and had it not been for him my ashes would now be scattered over the Lamanite fields. Nabor carried me to Shemlon, where he sold me to the Priests as a sacrifice to their harvest god. He followed and as you see, brought me back to you."

David returned their exclamations and thanks smilingly.

"My part was small," he said disparagingly; "without Ruth and Bithna's help I should have been powerless."

"Bithna and Ruth deserve much credit," Zena protested, "but without you, all would have been lost."

David's eyes met hers and lingered, then the blue ones dropped. Isaac caught the wordless message and his heart sank.

"David, Son of Joseph," he began formally, "you have rendered this household great service. With all our hearts we thank you. In any way within our power, we shall reward you."

David's jaw set grimly and Sarah, quick to see the tension would have spoken, but was pushed aside by the old Grandmother.

By

DOROTHY
CLAPP
ROBINSON

She rose and faced the youth. Going close, she laid her hand on his arm and searched his face with her dim old eyes.

"David, son of Joseph," she repeated; "and was he son of David and his wife, was she Iris?"

David smiled at the eager upturned face.

"My Grandfather was David, and Iris is my grandmother—a woman of great beauty."

Tears touched lightly the furrowed thin cheeks.

"I was sure of it," she quavered joyfully. "You have her eyes and the same happy lilt to your voice, the same proud way of throwing your head."

She touched his chin.

"Here, I see your grandfather. Oh my boy. 'Tis many long years since we parted, but I shall always love Iris. We grew up as sisters, and the same day we were wed. She to David, I to Jared. Never a day passed but we spent a part of it with each other—until we came here."

DAVID took her wrinkled, emaciated hands and lifted them reverently to his lips.

"Dear little Grandmother," he said in a tone that captivated her entirely, "many, many times have I listened to stories of the friendship of Miriam and Iris. Now I know what it was attracted me to the fair maid. 'Twas the spirit of our grandmothers calling through us. Doubly happy am I that I rendered her this trifling service."

"And because of her, you are thrice welcome. You must tell me of her and of all whom I knew—"

Isaac pushed sharply between them.

(Continued on page 328)

The Challenge of Charm

By
KATIE C.
JENSEN

THERE are those who think this charm wave is only a fad, others say it is foolishness; that one must be born with it or else—. But what people think or say does not change the fact that the world is becoming more "charm conscious" each day—and aren't we glad? You men should be glad because girls and women will seek to reach the height of loveliness; and ladies—because perhaps the men will give us a little run for our money, as they too are in on this game of self-improvement. It will be a friendly challenge to look to our laurels for the victory will be to the person with the most power spiritually, mentally, and physically.

And the awards in this field will not go to youth alone, for youth passes in a day. Charm may last on forever—even into the eternities.

"If you have it, you don't need to have anything else—and if you haven't it, it doesn't much matter what else you have."—*Sir James Barrie.*

Da Vinci has said, "Oh, God, thou hast everything to sell—only for an effort."

Someone has asked, "What are you going to talk about in your six discussions on charm? Etiquette, dress, smartness, conversation, men and women, beauty secrets, complexes, inhibitions, personality plus?"

I answered, "Yes, charm touches all of these things but we will think mostly of being natural, individual, poised, and happy."

"A white candle burning at eventide,

A sunrise sending its rays of promise for the new day,

A face shining with love and understanding,

A voice rich with soul and friendliness—"

Are you a bright candle burning at which others may borrow a light and set aflame their own personalities?

Do you bring out the best in others?

Do you make people like themselves better?

I am wishing I could look into your faces as you read this—won't you

dering what you are thinking when you say the one five-letter word "Charm." What is charm? What do you mean when you say "Isn't she charming?" Or—"What a charming personality he has." Would I see the lift of an eyebrow—a smile lurking about the corner of your mouth, a question in your eye, a gentle shaking of your head from side to side as though to say, "Heaven forbid?"

I am hoping when you have finished reading you will believe with me that the search for charm will make one happier—will lend poise and power to life. It is nothing other than selling oneself to everyone—yes—selling selflessly all one is. It is an adventure, a promise of something. Just as spring gives promise of a lovely summer, so does the charming personality give promise of a happy way of living.

That dear old trouper, Marie Dressler said, "Every woman has a right to feel beautiful, no matter how scrambled her features, or how indifferent her figure. She needs this inward assurance to give her serenity, poise and power. It is her birthright. To all women who want to grow in beauty—here is my advice; say to yourself a dozen times a day 'I am beloved.' No woman who actually believes that she is precious in the eyes of another can walk ungracefully, or live without charm."

Marie, Queen of Roumania says, "Charm is so subtle a thing, so immaterial, yet it is taking, penetrating. It can hold you fast and never let you go." And Lord Chesterfield believes that "charm is the desire to please." You can make people like you.

WEBSTER'S dictionary says, "Charm is that which fascinates—that which is pleasing, graceful, lovely, amiable, winning, alluring, bewitching; to charm is to attract irresistibly, to delight exceedingly, to temper and order, to tune, to use magic, to subdue or overcome by some power or by that which gives pleasure." Do you like this prescription for charm?

"If a woman has charm she can be actually ugly and still be attractive," Dorothy Cocks believably tells us in her book.

Have you met a woman who made you feel as Celia Cole said, "She looked as if she had just arrived from Olympus. There was a glow about her—as if she were arrayed in stars—the room was lighter—one felt her coming. Was it light from the sun or . . ."

And Margery Wilson, the charm expert of New York, makes her analysis this way: "Charm is a rhythm that originates when the spark of beauty is struck in the soul of a woman and ripples outward in everything she thinks, says, does and is—as a pebble cast into a pool sends its ripples to the shore. Beauty of face and figure is cold and lifeless, ineffectual without charm. Yet the homeliest woman can create an 'illusion of beauty' if charm glows in her face, her mind, her speech and her manner. Charm is that incredible loveliness that denies whatever is ugly in its possessor. It is ageless and independent of conditions."

But to sum it briefly charm is the element in us that brings out the best in others. It is the triumph of the best within us. It is soul—it is ageless and sexless—it costs little but is priceless. It is interesting to watch a person, usually a man, who has just had a delightful experience. It could have been the listening to sweet music, a visit to a friendly home, meeting with a lovely lady, seeing a baby look up and smile, pausing to inhale the beauty of a sunset. He tries to tell of his experience. As you look into his face you see him floundering mentally for a word with which to express his feelings and then his eyes will suddenly light up as he reverently whispers "charming."

It is true that some people are born with charm. But more have acquired it. There are simple laws by which one may be guided which will one day lead him or her into

the happy land of poise, power, and attractiveness. One may be born with enough music to play "by ear" and get by, but the person who loves music, studies earnestly, practices faithfully, usually swings ahead and makes a place for himself in the field of music.

Charm is not confined to women. Men may possess dynamic, magnetic personalities and still have no charm; but again they may have all of the masculine qualities of personality and possess a double power because of a touch of charm or graciousness. It increases a man's weight with a woman if he adds to his strength by consideration for others, kindness, gentleness and harmony.

There were those of the past generation who felt charm was a dangerous quality of personality and that a person who possessed too much of it in speech, manner or appearance should be shunned. If it is to be used as a veneer—a cloak to cover a cowardly soul, a mask for deceit, a means to an end for a designing individual, then real charm flees into obscurity in the presence of such enemies as sin, envy, jealousy, worry, regret, fear, self-pity, and other negative forms of living.

There are people who are honest, religious, sincere, truthful and so on who haven't developed one atom of charm. But, real charm, if fundamentally sound, must have honesty, a belief in religion, sincerity and truthfulness along with other fundamentals of character. Efficiency in a woman may add to charm, but charm may also be deadened by too much efficiency. If a woman fails to have a sense of humor, feels superior because of her ability to do things, fails to be gracious because she is in a higher position, it would be better if she would cast aside her efficiency and laugh and be human.

FLOWERS grow and flourish because nature forces them. People develop and achieve because they respond to the spark of divinity within them. Growth should be an ever increasing power in life as new ideas, new forces, are brought into play continually.

Humanity is heart-hungry for finer things, for grace, love and beauty. The ability to inspire love, loyalty, appreciation is rare and few peoples are born with it, but all may learn the art just as

they have learned to walk, to talk, to sing. Being the sons and daughters of an Eternal Creator, there is within each individual a spark of divinity upon which he can begin to grow. All starting at the same place, made out of spirit, mind and body—should enter a race of life, not wishing to win from someone else but going on and up with the determination to achieve happiness and success for self by using the best of one's powers, independent of circumstances. There is no waste so pathetic as the waste of human energy.

I believe there is a new aristocracy in the world. Education, the advantage of birth, financial security are becoming too general to designate the superior. The scientific sensible way to live and attain self security is goodness, even that becomes popular. The great human triumph seems to be the equality of the best—using the powers within us.

Truthfully it could not be said that good people and beautiful people necessarily are charming. They must possess, in addition to goodness or beauty or both, that radiant magnetism which is charm.

Life Begins With Attitudes

OUT of the soul grows the flower of a charming personality." It has been said that "Life begins at Forty." You may think so if you like, but doesn't life really begin with attitudes? Whether young or old, your attitude towards life is your beginning point. With faces set toward the sun—chins lifted—feet eager to reach the goal—life takes on a new color, and happiness and inner peace are the gold at the rainbow's end. To make this power of charm our own, where should we begin?

Centuries ago there was a man who lived in a village quite unknown to the rest of the world. He was born there. He never traveled more than two hundred miles from the place where he was born. He never wrote a book. He never wrote a play. He never went to college. He never had a home. He never possessed wealth. He never had a family. When He died He was buried in a borrowed grave. And his enemies quarreled over his coat. And yet, that one life has made the greatest individual history the world has ever known. He left to humanity a design for

living that is unsurpassed. He set a code for charm that all can follow and attain great happiness. He gave an example of living that was independent of conditions. Admitting his relationship to the Eternal Father, we in a much lesser degree have the spark of divine lineage out of which we may fan a glorious everlasting flame if we so desire. It is an expression of appreciation for our inner gifts to cultivate character. Real charm is based on character.

Spiritual Health

CHECK on your own personality. Answer the following questions:

1. How much courage have you? Have you the courage to be charming in the face of all conditions?

It isn't the woman with wealth, beauty and ease, that enjoys the real happiness of charm. She is like the flower that grows because it must. It is the person who can ride above life's difficulties, put ugly things under her feet. A man who can step eagerly forward with his chin up, shoulders back, shirt clean, trousers pressed, (though old and shiny) a smile in his eyes even if he hasn't a dime in the world, may be called charming, as can the girl who, at the ugly duckling age can say, "I know my feet are big, but my smile will be so lovely, no one will see my feet."

The woman who says, "not what I get, but how I take it," who feels to say with the poet, "God give me hills to climb and strength for climbing," will have the courage to surmount all difficulties and realize the happiness of true charm. She will learn to accept life's challenge and turn her failure into success, her sorrow into joy.

2. Do you love others more than yourself?

Dolly Madison, at one time the most popular lady in the United States, when asked why everybody loved her said, "Why, I guess it is because I love everybody."

3. Are you interested in others more than yourself? To be interesting one must be interested.

4. Are you enthusiastic?

5. Do you make friends easily? Do you hold them after making them?

6. Are you gracious—courteous—considerate?

(Continued on page 328)



ADELE

MAYTIME! Springtime! Just the month for a long walk, and a friendly talk. With utter carelessness the hills have untied their snowwhite bonnets and thrown aside their paisley shawls of drab browns and greys. With all the allure of spring and dressed in shades of greens, golds, and blues—they beckon us. Let's saunter toward them and as we go we can chat. Talking things over together, we may find out some interesting things about each other. We all have problems, perhaps a glimpse of yours may bolster me with courage and imagination in facing mine.

Betty and Yvonne, Joyce, Adele and Elaine are going along too, and I am going to let them speak through me, and tell their stories.

Betty, I came to know through a letter; Joyce, I had heard of long before I really met her. Then one day she came literally knocking at my door and into my life. Yvonne and Adele, I just happened to stumble onto. Elaine introduced herself just out of curiosity so she said. After all it doesn't matter how we happened to meet, or why, but their stories do matter, because they belong to everyday things, and in them, you may find yourselves mirrored. Of course, I am just joking about their names because it wouldn't be fair to them, were I really to use their correct ones. As I tell you their stories, I am going to change them just enough so that I will not be betraying their confidences, but the girls are just as real as you and I—their stories might have been yours—mine.

FROM the sheer monotony of every day common-place things,

FIVE GIRLS

By HARRIET PAGE

they have found usefulness and happiness, which has made life sing along like a quiet sweet melody. Like Sarah Teasdale they have found that if they look for it, "Life has loveliness to sell."

Yvonne's parents were Russian Jews, who, years ago, were driven out of Russia by the Cossacks. With one small child, they started life in England with no money, no friends, and unable even to speak the English language. In England three little girls were born. Yvonne was the middle one. Through a continual struggle of living as orthodox Jews, they had many heart-breaking experiences. The three little girls were the only Jewesses in the school and were ostracised because of it.

Even as a little child, Yvonne wanted to act. She was afraid to tell anyone about her ambition for fear of being laughed at and ridiculed. When she was alone, scrubbing floors, or washing dishes, she would recite bits of Shakespeare with all the ardor and enthusiasm of a real actress. She would even dress up, and imagine herself as great characters from books or plays. Yvonne never had any of the sweet memories, that most children have of childhood. She never had a doll to hug to her breast and sing to sleep, nor was she carefree as children should be. No—life was very real and very hard. With the exception of the times when she could completely forget struggle and hardship, and in her land of dreams, picture herself as a real success as a platform performer or actress, she knew no happiness.

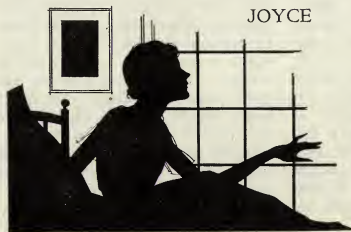
Months of hardships and trials—her father's death—hard work in an ammunition factory during the World's War—the terrifying experiences of air raids—and then finally her mother's death which left the three young girls alone.

Finally they joined the Mormon Church, and of course it was like starting life all over again for them. Yvonne loved the Jews, and yet she seemed to find in Mormonism a sort of peace and satisfaction which she had never known before. When she was sixteen she came to America alone. No friends, no relatives, no one, who cared whether she succeeded or failed, was here to meet her. She had heard that in America everyone was equal. She came, fired with ambition and desired to realize the dreams that had always been hers. Blessed with a faith in herself and in her Maker, she was undaunted, unafraid.

FIRST she did housework, for she had to pay back the money for her transportation—She didn't mind though, for she was working toward a goal, and even though she knew hours dark with loneliness and disheartenment because of the struggle, she surged ahead.

When her debt was finally paid, she started to work her way through school. Every course which would further her knowledge of the subject she loved, she took. Her church afforded her numerous opportunities for the outlet of her gifts and talents. Never once, when possible, did she refuse to appear at benefit, farewell, or program. In the very service which she has given, her education has become rounded, her technique has become perfected, her ability enlarged.

She is still facing obstacles, but she will overcome them. Through her endeavor the two sisters have come from England, and together the girls are



JOYCE

*All who are cast down or low in spirit, will
find this walk with Harriet Page an inspiration.*

SILHOUETTES BY FIELDING K. SMITH

succeeding. Now she appears on programs, and in plays with some of the most notable people here in the West. The dreams which were born when she was a child are being realized, because she has persevered and struggled. Her unusual experiences in life, her faith in herself, and her thankfulness to the power which blessed her with talents and gifts are carrying her into a brilliant career.

NOW Betty speaks, and tells me that she has always been a girl



YVONNE

who has lived on a farm. She is just 20. An interesting, lovely girl. When she graduated from high school, she had definite ambitions to go on to college. She wanted to become a kindergarten teacher, for more than anything else, she loved children, and felt that surely she could influence them for good because of this love.

But even though the crops had been good, prices had not. The little money that the family possessed could not be spent for college education when prosaic things, like shoes and beans and flour had to be bought. In other words, college was "definitely out." To make matters worse, she had her first thrilling and serious love affair, which came to a rather sudden and tragic end. This was followed

by a period of time when Betty felt that life wasn't quite worth living.

One day when she was particularly blue and lonesome and alone, she started out through the meadows in search of solace and peace. Meadows in springtime are lovely, their beauty just cannot be denied. In spite of the fact that Betty felt there was nothing in life for her, the velvety purple violet, the soft shades of the clover bloom brightened her spirit. The fragrance from the moist brown earth and the sweetness from the wild hawthorn began to penetrate and calm her troubled soul. All of a sudden the realization of how foolish she had been to doubt God or His goodness came to her.

SHE hurried back home for a trowel, returned to the meadow, and began digging the wild flowers and plants as if she didn't have a moment to spare. That day and the next and the next found her on her knees taking wild flowers from mother earth. Then laden down with plants, she would go back home to transplant them according to colors, varieties, and sizes. Close to the fence she put the tall yellow ones to stand as sentinels with their heads nodding gayly. Nestled in among them, the deeper shades of orange and browns, and here and there shades of blues and purples.

The little back yard began to look more like a glorious paradise than a garden. The garden is now becoming famous, and the girl, who was so discouraged with life, realizes that she is getting an education much more to her liking, much more fitted to her capabilities than she ever could have found in college. She has transplanted from the hills, woods and meadows about three hundred varieties of plants, ferns and shrubbery. She keeps a scrap book which has an entry of over twelve hundred flowers in it. With the aid of books on botany and encyclopedias she has them classified. People come to her for seeds, roots and plants. In the summer, when the wild forget-me-not blooms she goes into her garden and looking



ELAINE

into the sea of blue, realizes that she had to paint her own color into life before she could find real happiness. She knows now that contentment and peace of spirit can never be bought. It must be searched for, worked for, and found.

BETTY has found sheer happiness in the hobby of a garden, and like Ellen Larson who wrote this heavenly verse found in the Lambert Gardens in Portland, she undoubtedly says:

"Let me live my life from day unto day
In a friendly, self-forgetful way,
With a handclasp warm and friendly smile
For the folks I meet on the daily mile.

"Let me dream my dreams in a garden fair
With a beauty-fragrance everywhere,
With a place to dip in crystal springs
The opening heart of lovely things.

"Let me rightly live—from day unto day—
In that friendly self-forgetful way,
With a time for work and a time for play
And a place for dreams in the busy day."

(Continued on page 330)



BETTY

The BUILDER'S PURPOSE

*As bees bring to their building
Obedient and purposeful service.
So, into the Hive of Life,
I enter to do my part.
Faith I have from my fathers,
Faith to move me to action.
Health I hold in my keeping,
Health to guard and to cherish.
That Life may come to my children
Pure and in limitless power...*





The SPIRIT of the HIVE

HAVE FAITH..
SEEK KNOWLEDGE..
SAFEGUARD HEALTH..
HONOR WOMANHOOD..
UNDERSTAND BEAUTY..
VALUE WORK..
LOVE TRUTH..
TASTE THE SWEETNESS
OF SERVICE..
FEEL JOY..

FIELD OF
PUBLIC SERVICE

NELSON
WHITE

Poetry



"He Comes"

By Edith Davis Summers

ON looking from my window do I see
A Prince approaching on his fiery
steed?
Or money-magnate in his auto low?
A movie star in all his splendid show?
A soldier or a sailor coming there?
No, none of these; yet someone still more
fair:
A pair of boots, a dusty coat, two eyes that
shine:
Look who is coming home! That little boy
of mine!

Resurrection

By Eva Willes Wangsgard

BEHOLD a miracle! A plucked rose,
Wilted, pale, and seeming dead,
I saw and thought to throw away
But whimsically I made for it
A narrow grave beside my door.
One end protruding lonely there,
I placed a jar of glass to cover it,
"A mausoleum for a rose," I said
And breathed a prayer;
It slept beneath the winter snows.

When Easter wakened sleeping Earth one
day,
I moved the crystal stone which sealed that
tomb.
Today I bow before
A rose in bloom.

One April Day

By Coral May Preble

ONE April day of gold and amethyst,
Along a woodland trail where violets
grew,
We met to keep our promised lovers'
tryst—
When life was young and sweet, and
dreaming new.

And I recall the glowing words you said.
Like silver arrows winging back to me:
"If I should go, think not that I am
dead!"—
Ah, holy solace—blessed memory!

"I shall come back to you, dear heart, in
spring
When purple violets stain the cool, green
sod!
I'll kiss your brow—the soothing wind
will sing—
I'll walk with you when red wild roses
nod" . . .

One day they buried you, with other
dead—
But I recall your words—am comforted!
306

Prayer For Any Woman

By Pearle R. Casey

DEAR God, I had not thought to make,
or say
A prayer for any special sort of day:

I have no glowing phrase for such a plea
But only for a humble one, like me:

I need such courage, Lord, to face the light
Of morning, and a song, when it is night:

I crave a store of tenderness to give
To those whose days are difficult to live:

Deep understanding, please, and patience,
too,
When others fail in what they try to do.

If I may fill today with beauty, then
I shall not fear the morrow, Lord. Amen.

There Must Be Lilacs

By Claire S. Boyer

THERE must be lilacs in the garden yet,
Though plots of ground be planned
with eager skill:
A triangle of tulips edged about
With shamrock, piquant rows of daffodil,
Tall cannas as the corner sentinels,
A bed of roses, asters in their place,
The formal garden, set efficiently,
Must still have lilacs to give garden-grace.

There must be lilacs in the mart of trade,
In offices where robots tap and turn,
Efficient hands that figure and propel
And able minds that parrot all they learn;
There must be one heart fragrant as love's
dawn,

To touch with magic man's most doubtful
schemes,
A smile that quickens, words of inward
grace,
There must be lilacs to recall old dreams.



LILACS AND IRIS

Mother

By H. LeRoy Frisby

OF T' in my dreams I see your smiling
face.
Yours is a smile that teems with soulful
grace.
Filled with a love that only Heav'n could
give,
Making this world a better place to live.
While at your knee you taught me how
to pray,
Guiding my lips, to teach me what to say.
You took such care to guide my steps
aright.
You always said: "Look upward to the
Light."

Father in Heaven, you knew that I would
need
A mother's love to make me thine indeed.
She played her part. She always gave her
best.
In every trial, 'twas she who stood the
test.

Oh that my tongue a word of praise could
frame:
Oh that my lips could glorify her name.
Give to her, Lord, a crown of love, I pray.
May flowers of joy be hers eternally.

Memorial Day

By Clarence E. Flynn

OUR hearts must find some language to
express
Their mystic message on the springtime day
We set apart to speak our thankfulness
For those who walked with us a little way,
And went ahead. Our hearts desire to
tell
Them how we treasured in our inmost
shrine
Their memory, how tenderly and well,
For such a thought what is a fitting sign?

Words are but futile. Signs and symbols
fail.
A shibboleth such meanings cannot frame.
Our eulogies are pitiful and pale.
Our thoughts are far too deep to have a
name.
And so we come from the green fields of
Spring,
And tell it in the blossoms that we bring.

Selfish Wish

By Dorothy J. Buchanan

I DON'T know what I'd rather do
Than open up a book that's new,
And smooth the pages one by one
Until the happy task is done.
I touch the cover tenderly—
All new books should belong to me.

Editorial



Girls! Girls! Girls!

NO better month could be chosen in which to feature girls than the month of May, when buds are beginning to burst into flower and birds are singing their songs of love to their mates. The early days of the year have passed; the early part of life is over. Spring is the girlhood of life.

What is to be done with this glowing May-time? Where may be stored the hawthorn blossoms and the daisies and the daffodils? Real flowers must be pressed into flat unresemblance to their original glory if they are to be preserved; but the glowing joyousness of girlhood must be kept out in the open and used, and shared if it is still to remain colorful.

Youth is a time of high expectancy—every phone call might bring an enchanted voice over the wire with an invitation to the big dance; every new girl might prove to be the very best friend; every new or old boy might be the boy-friend of dreams. Fame and wealth and romance must lie in the years just at hand—else why this welling excitement in the throat and why this throbbing feeling that life is full of promise?

And the promise of the welling and throbbing is sure to be fulfilled—if a girl does her part. Nothing of value is to be gained without effort—what is a girl willing to do to earn all she asks of life? The last few lines of a poem called "Life's Wage" are:

"So I worked for a menial's hire,

Only to find, dismayed,

That any wage I had asked of life,

Life would have paid!"

If you ask of life the wage of happiness, contentment, success—what are you willing to do to prove your worthiness? Happiness at home requires that you do your part—that kindness, tenderness, helpfulness, willingness to share and sacrifice be your instruments of service. Friendship at school demands that you prove yourself a friend—loyal, trustworthy, generous, sympathetic. Romance asks you to form carefully your yardstick for measuring the qualities of the men who come your way—that you do not set your heart on a man whose greatest virtue is financial perfection and refuse to be satisfied with anything else. Success in anything you set out to accomplish requires tireless effort and this, often, in the face of discouragement.

Take an hour off one of these sunny days of May, you girls who are so much like the month of flowers, yourselves, and put down on a sheet of paper a list of the payments you expect life to make to you. Then make a parallel list, naming the service you expect to render in order to earn your wage. And in your own heart make a resolution to set the amount life is to pay you high—and honestly to earn every bit of it!—E. T. B.

Men and Women and Church Philosophy

MEN and women, according to the belief of Latter-day Saints, in a very real sense, are in partnership with the Master. They are not mere puppets in a puppet show. They are original forces, themselves; creators, in their own spheres, but subject to the inexorable laws of the universe, although they have the power also to direct those laws, so far as their knowledge extends. The beauty and the glory of this partnership, in large measure, was lost to the world for hundreds of years. Men lost the authority to act as partners with the Master, and soon thereafter lost the plan in its perfection, and the program for their own exaltation.

About a hundred years ago-- a little more-- on May 15--John the Baptist, the forerunner of the Master, came to the Prophet Joseph Smith and his friend and confidant, Oliver Cowdery, and made them authorized agents of the Lord to act in his name and to make contracts for him through baptism. That authority was vested in the Priesthood. A little later Peter, James, and John came and gave them further authorization making them indeed, co-workers and agents of the Lord.

Still later, the plan of exaltation was laid before these brethren who in turn laid it before their brethren. The doctrine of marriage for time and eternity was revealed and preached. Suddenly, perspective was given to the marriage covenant. The sacred relationship of man and wife was exalted, glorified by the announcement that it would exist throughout eternity and that authorized agents here on earth could bind men and women in holy matrimony forever. The further information was given that a man would know and be with his wife in the hereafter and that together they would, through continuous obedience to the laws of life, exalt themselves and their posterity in the Kingdom of God. This conception of marriage makes it sacred, holy, and serious.

What is known as the single standard of morality became a fundamental doctrine of the Church. According to that code both man and woman should keep themselves chaste and pure in order that they may be in a position to make an ideal home and become the parents of healthy, sane, intelligent children.

The relations of men and women are at the very heart of Church philosophy, therefore, men and women of the Church are generally fine people and the better Latter-day Saints they are at heart, the finer people they are. The Gospel emphasizes the importance of the individual. Save the person and you have saved the Church and the world.—H. R. M.

LIGHTS and SHADOWS on the SCREEN

CLIVE OF INDIA (20th Century): Superb historical drama based on the story of Robert Clive and the establishment of British control in India. Pretentious and deliberate though it is, the picture has not a dull moment. *Family.*

BABOONA (Fox): An aerial exploration covering sixty thousand miles of Africa, managed by Mr. and Mrs. Martin Johnson. Thrilling scenes of mountain and jungle country, together with herds of stampeding and migrating animals, are breath-taking. *Family.*

NAUGHTY MARIETTA (M. G. M.): A beautiful young princess escapes a distasteful marriage by masquerading as her maid, Marietta, and going to the new world in search of a husband. The lilting music of Victor Herbert, added to the story, acting, costumes and skillful direction make this a production you may want to see several times. *Family.*

ROBERTA (R. K. O.): Music, romance and a lavish fashion show, enhanced by the delightful dancing of Ginger Rogers and Fred Astaire pack this comedy with spirited, clean entertainment. *Family.*

The Scarlet Pimpernel (Korda-London): Mystery surrounds the identity of the hero of the 18th century who rescues unfortunate aristocrats from the guillotine during the French Revolution. *Family.*

THE LITTLE COLONEL (Fox): Another delightful Shirley Temple picture in which the spirit of the south is woven with striking effect. Fine entertainment for *Family.*

LIFE BEGINS AT FORTY (Fox): Will Rogers as a small town editor who befriends an innocent suspect and makes everybody happy is stimulating and refreshing. *Family.*

CARNIVAL (Colum.): The story of a stolen baby which suggests unjust criticism of hospitals, which, together with a total disregard for law, creates a demoralizing effect. *Not recommended.*

THE GILDED LILY (Para.): Picture in which the transformation of a naive little stenographer into a famous entertainer is convincingly and humorously told. Marked by originality. *Family.*

THE GOOD FAIRY (Univ.): An amusing, wholesome and charming story of an orphan whose innocence and naivete prove keen weapons against worldliness. *Family.*

ONE MORE SPRING (Fox): A picture glorifying courage and optimism, showing three young people battling through an impoverished winter to find that with spring, new hopes are born and realized. *Family.*

THE members of the "Era" staff view and evaluate pictures in all possible cases. When this cannot be done, the estimates of groups of people organized for this special purpose are taken. The groups previewing pictures and presenting representative opinions are: Nat'l Daughters of the American Revolution; Nat'l Society New England Women; Gen. Federation Women's Clubs; California Congress of Parents and Teachers; Nat'l Council Jewish Women; Women's University Club.

They indicate audience classifications as follows: Children—up to 14 years; Adolescents—up to 18 years; Young People—18 to 25 years; Adults—over 25 years. The advice of these committees, and the "Era," is: "Select your pictures. Go to those you know are of fine type. Stay away from those that you know are trashy or objectionable. Your admission ticket is a definite contribution toward setting standards of production."

UNFINISHED SYMPHONY (Gaumont British): Simply and exquisitely the story of the writing of the Unfinished Symphony is brought to the screen. Beautifully done. *Family.*

CHARLIE CHAN IN PARIS (Fox): Another colorful adventure of the philosophical Chinese detective, ably presented. *Family.*



NELSON EDDY AND JEANNETTE McDONALD
IN "NAUGHTY MARIETTA"

MURDER ON A HONEYMOON (R. K. O.): When an old maid school teacher turns sleuth there is sure to be comedy, and this picture is no exception. Photography on Catalina Island splendid. *Family.*

AFTER OFFICE HOURS (M. G. M.): Fairly good story of a newspaper man who takes advantage of his friendship with a society girl to gain entrance into her circle, where he solves a murder mystery. *Adults.*

THE BEST MAN WINS (Colum.): Two deep-sea divers are rivals, but friends until the irregular dealing of one estranges the other. Tense, and full of interesting underwater photography. *Family.*

SHADOW OF DOUBT (M. G. M.): A murder mystery in which an old woman recluse comes out into the light to discover necessary evidence. Well directed and entertaining. *Family.*

TRANSATLANTIC MERRY - GO - ROUND (Small-U. A.): Mystery melodrama on board a luxurious transatlantic liner, involving card-sharps, diamond thieves, show-girls, premeditated murder and other doubtful subjects. *Fair for Adults.*

THE IRON DUKE (Gaumont-British): Story of the Duke of Wellington, with atmosphere skillfully maintained, thrilling battle scenes, magnificent costumes and a distinguished cast interpreting roles with dignity. *Family.*

ALL THE KING'S HORSES (Para.): A fairly interesting comedy-romance reminiscent of Zenda novels, is enlivened by good singing and dancing. *Adults and Young People.*

CAR 99 (Para.): An apparently authentic story of the conflict between the Michigan State Police and a band of bank robbers. A strong cast gives an excellent performance, and the outwitting of the lawbreakers is impressively depicted. *Family.*

RUGGLES OF RED GAP (Para.): Wholly amusing, thoroughly human and altogether delightful story of an American social climber. *Family.*

THE NUT FARM (Mono.): Comedy satire of Hollywood that offers an amusing expose of some of the tricks used by the unscrupulous in the motion picture game. *Family.*

SWEETSTAKE ANNIE (Liberty): The winning of a sweepstake prize which completely changes the life of a girl is the motif for this film. Mediocre entertainment, hackneyed plot, poor acting and a complete poverty of ideas in direction.

SYMPHONY OF LIVING (Invincible): A thrilling portrait of an old musician, first violinist in a symphony orchestra, whose fine character takes him to happiness. *Family.*

Era Workers Achieve Great Victory

All Records since 1929 are Broken in Great Campaign
Better Organization, More Enthusiasm, Finer Magazine, all
factors in success

Juarez Breaks All Records For Percentage of Quota

THESE ARE FINAL STANDINGS

Percentage of Quota

Stake	% of Quota	Prize
1. Juarez	201.1	\$50.00
2. Snowflake	158.8	45.00
3. Union	157.2	40.00
4. Los Angeles	155.6	35.00
5. Idaho Falls	150	30.00
6. Big Horn	145.9	25.00
7. Moapa	144.5	20.00
8. Lyman	143.6	15.00
9. Montpelier	131.7	10.00
10. Curlew	131.2	5.00

26 Stakes and 503 Wards Went "Over the Top"

Thanks and congratulations to
all who assisted in any way. To
Priesthood officers in stakes and
wards we are especially grateful.

Watch for the June Era for Recognitions and Details

Further recognitions and cele-
bration of this splendid victory will
be features of the June conference
program.

All subscribers have been sent
the outstanding April Era without
extra cost.

Los Angeles Breaks All Records For Total Subscriptions

HERE ARE THE RESULTS

Highest Number of Subscriptions

Stake	Total Subs.	Prize Award
1. Los Angeles	1,009	\$50.00
2. Idaho Falls	820	45.00
3. Liberty	779	40.00
4. Ogden	716	35.00
5. Salt Lake	615	30.00
6. Pocatello	542	25.00
7. Fremont	537	20.00
8. Maricopa	525	15.00
9. Ensign	523	10.00
10. Hollywood	513	5.00



Standing of All Stakes Based on Percentage of Quota

11. Maricopa	127.4	43. Raft River	79	75. Rigby	59
12. Lethbridge	125	44. Bear River	78	76. Wells	59
13. Twin Falls	123.1	45. Benson	78	77. East Jordan	57
14. Franklin	110.1	46. Boise	76	78. Utah	57
15. Pocatello	109.4	47. Morgan	76	79. Wasatch	56
16. San Luis	108.7	48. Salt Lake	76	80. Cottonwood	55
17. Bear Lake	108	49. Idaho	75	81. Sevier	54
18. Star Valley	107	50. Logan	75	82. Juab	53
19. Fremont	104.4	51. North Weber	73	83. Summit	53
20. St. Joseph	102.7	52. Alberta	72	84. Parowan	52
21. Zion Park	102.3	53. Kolob	71	85. Moroni	50
22. Deseret	102.2	54. Yellowstone	71	86. West Jordan	48
23. Uintah	101.1	55. Palmyra	71	87. Roosevelt	47
24. Ogden	101	56. Lehi	70	88. South Summit	47
25. Young	101	57. Emery	69	89. Wayne	47
26. Burley	100	58. Nevada	69	90. Cassia	46
27. Oneida	99	59. Teton	69	91. Garfield	46
28. Bannock	97	60. Ensign	68	92. Weber	46
29. Kanab	97	61. Alpine	67	93. Sharon	45
30. Lost River	95	62. Liberty	67	94. Millard	42
31. Malad	91	63. South Davis	66	95. North Sevier	38
32. Mt. Ogden	89	64. Boxelder	64	96. South Sanpete	38
33. San Francisco	89	65. Beaver	63	97. Duchesne	37
34. Shelley	88	66. Carbon	62	98. North Sanpete	37
35. Hyrum	87	67. North Davis	62	99. Tooele	37
36. Hollywood	86	68. Portneuf	62	100. Nebo	36
37. Cache	85	69. St. George	62	101. Tintic	36
38. St. Johns	85	70. South Sevier	62	102. Granite	35
39. Minnidoka	83	71. Woodruff	62	103. Gunnison	35
40. Blackfoot	82	72. Blaine	61	104. Grant	33
41. San Juan	82	73. Panguitch	61	105. Pioneer	32
42. Taylor	81	74. Timpanogos	61	106. Oquirrh	28

Melchizedek Priesthood

The Value of Membership and Fellowship in the Church of Jesus Christ of Latter-day Saints

THEN said Jesus unto his disciples, If any man will come after me let him deny himself and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

The Lord requires of all those who profess to follow him that they give service. In fact he has made the requirement not only of members of the Church who have confessed his name, but he has made it of all men in these words:

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads."—D. and C. 88:81-82.

If the Lord is so exacting of all who hear the testimony of his duly appointed and accredited servants who go forth to teach the world, then, pray, what does he expect of those who have come out of the world into his fold and have partaken of his authority—the Holy Priesthood?

It was for the purpose of impressing upon the men holding the Priesthood, and especially the officers of the Melchizedek Priesthood who direct in all its affairs in the wards and stakes, that Priesthood Activity Meetings were called during the recent General Conference. One was held in Barratt Hall for all officers of the quorums of Elders and one in the Assembly Hall for all officers of the quorums of Seventies and High Priests. At these meetings members of the First Presidency and the Apostles addressed the gatherings of officers in relation to their duties as presiding officers having charge of the brethren holding the Priesthood in the Church.

President J. Reuben Clark and Elders Joseph Fielding Smith and Melvin J. Ballard addressed the meeting of the Elders. President David O. McKay, President Rudger Clawson and Elder John A. Widtsoe delivered messages to

the brethren of the High Priests and Seventies. Reports were also made, before the Elders' group by Elder Harry Holt of Pioneer Stake, and before the High Priests and Seventies by Elder Wilford C. Wood, of South Davis Stake. These two stakes are outstanding among the stakes of the Church in their accomplishments in activities in the Priesthood. The suggestions of the General Authorities as they have been published in the *Priesthood Manual* and "In the Realm of Quorum Activity," have been taken seriously by the officers in these two stakes and some others. Through the activities of the brethren holding the Priesthood in South Davis and Pioneer, many men holding the Priesthood but who have been indifferent for many years have been brought back to full fellowship and participation in all the duties and obligations which the Church holds out to its members. Families once indifferent, wayward, and with waning faith, have been reclaimed and brought back from the brink of destruction which faced them. Men, women and children have been made happy, with the happiness which can only come through obedience to the principles of the Gospel. What a glorious work this is which has been and is being accomplished?

It was shown by the reports of Elders Holt and Woods that the General Authorities are not asking too much of the brethren who hold the Priesthood, and that by obedience to the requests and directions which have been given that active work be performed, souls are and may be saved. Truly the Lord has said that souls are precious in His sight. What a dreadful thing it is to see one who is born under the new and everlasting covenant become indifferent, lose the faith, and drift off into forbidden paths, away from the saving influences of the Gospel? Is not a soul here in Zion just as precious as a soul in any other part of the world? Should not the heavens weep as readily over one who is entitled to become a son of God through the covenants of the Priesthood as over those who reject the truth in the world and who never had the light? And, again, should there not be just as much rejoicing over the bringing back to life and light one who is covenant born as over one who comes into the Church from the world?

The mission of the Church is to save souls—sons and daughters of the living God. It is for this glorious purpose that the Priesthood has been restored and is bestowed so generously upon all who are willing to serve. President

J. Reuben Clark said to the Elders that it is their duty to be true to every trust: to be diligent in their callings and have in their hearts the divine love for their fellow men which the Spirit of God inspires. President David O. McKay said to the High Priests and Seventies that it was their duty to labor in behalf of their fellow men, to be true to the standard and fundamental things of the Gospel. He warned against the growing tendency to crowd fast meeting into a shorter space and referred to President Grant's remark that "If this keeps up we shall one day have fast meeting before breakfast." There should be ample time each fast day, in each Sunday School for the full time of the Gospel Doctrine class, which is 45 minutes and that meeting to be followed by 30 minutes for the Priesthood Activity meeting. This time should not be interfered with or curtailed as it is being now in some of our wards.

Members of the Church were warned against unauthorized innovations which practice brought havoc to the early Christian Church, when its pure practices were changed for pagan rites after a few short centuries.

President Rudger Clawson said: "It is the duty of all holders of the Priesthood carefully to study and thoroughly know the authority and the obligations which go with it."

Elder Widtsoe said: "Priesthood is power and authority inherently invested in Godhood, but in man it is always delegated authority and cannot be assumed. Priesthood means service, even in its divine source, and used for the advancement of the Gospel plan. It imposes the duty and obligation to assist Deity to bring about the immortality and eternal life of man."

The study of the Gospel is mandatory and should be received by all members of the Church, especially those who hold the Priesthood and who are, or may be called to serve as teachers of their fellow men, whether in wards or stakes or in the mission fields. The Lord has said, speaking of the revelation given in this dispensation: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." This teaching is to embrace knowledge of heaven and of earth, things under the earth, things which have been, things which are, things that are to come; knowledge of countries, peoples and the perplexities of nations. And again the Lord has said that there are many false spirits which have gone forth into the world.

(Continued on page 328)

Aaronic Priesthood

Aaronic Priesthood Anniversary Plans

CHURCH-WIDE observance of the 106th Anniversary of the restoration of the Aaronic Priesthood is recommended by the Presiding Bishopric. The suggested program includes two major projects. The first is a pilgrimage to the nearest temple (if a temple is within reasonable distance) by all members of the Aaronic Priesthood and their leaders on Saturday, May 18. The second is observance of Sunday, May 19 as Aaronic Priesthood Sunday in all wards of the Church. Detailed programs for both events were published in the *Era* for April.

The calendar of events suggested for the observance of this important anniversary is as follows:

Monday, May 13, Aaronic Priesthood week begins.

Wednesday, May 15, 106th Anniversary of the Restoration and first baptisms in this dispensation.

Saturday, May 18, pilgrimages of quorum members and their leaders to nearest temples or other suitable places if temples are too far away.

Sunday, May 19, observance of Aaronic Priesthood day in all wards, branches and missions with members of the Aaronic Priesthood conducting sacrament meetings under the direction of ward bishops.

It is urged that plans be completed immediately in order that proper observance of this notable anniversary may be carried out in all wards and branches.

Kolob Stake Aaronic Priesthood Plan

IN December of 1933, the Kolob Stake Presidency called a meeting to discuss with the Stake Aaronic Priesthood Committee, and Ward Bishops, a means of increasing the activities of the members of the Aaronic Priesthood in the stake.

A plan was adopted whereby the ac-

Aaronic Priesthood Three- Point Program for 1935

1. One million assignments to be filled.
2. Every member of Aaronic Priesthood to fill at least one assignment.
3. Teach clean living—thoughts—speech—actions—body.

tivities of the boys would be properly checked, and points allowed for assignments and attendance at meetings. Points to be awarded as follows: One point for each of the following meetings attended: Priesthood, Sunday School, M. I. A., Sacrament Meeting, Quarterly Conference and Priesthood Union Meeting. Two points to be awarded for attending Fast Meeting. Twenty-five points for enrollment in Seminary, and twenty-five points more for completion of Seminary in the Spring. Points allowed for assignments and activities were explained in copies of the Campaign, and cards attached. As explained thereon, boys who earned 220 points were to be permitted to participate in the activity planned for their benefit.

On July 10, 1934, seventy boys who had qualified started on a trip to Zion National Park. They also visited Bryce Canyon, and under proper supervision, all boys who took the trip had a very enjoyable time.

On July 1, 1934, the Campaign for the next six month period began. The plan followed is described in detail on a special instruction sheet and cards.

On January 9, 1935, the Bishops of the stake entertained the boys who succeeded in obtaining the required number of points, at a banquet. The banquet was held in the Springville Second Ward, with 103 boys present. Elder David A. Smith, First Counselor in the Presiding Bishopric was present and was the speaker of the evening.

KOLOB STAKE, AARONIC PRIESTHOOD

He was accompanied by Sister Smith. There were 33 Aaronic Priesthood Supervisors present.

Much interest was shown throughout the entire year. The boys took a new interest in attending their meetings. A visitor at a ward Fast Meeting service remarked that so many boys bore their testimony it was difficult for adults to find time to bear theirs. Boys would go to their Quorum Supervisors and ask for assignments. Boys, ordained Deacons, would go to the Bishop and say that this or that brother could not gather his fast offerings, and ask the privilege of doing it for his friend, so he could earn more points.

One of the wards had 25 out of 30 Deacons at the Banquet.

There are 656 members of the Aaronic Priesthood in our stake, and all are well pleased with the results of our activities last year.

The accompanying picture is a very good representative group of the boys who attended the banquet.

My Mother

GOD thought to give the sweetest thing
In His Almighty power
To earth, and duly pondering
What it should be, one hour
In fondest joy and love of heart,
Outweighing every other
He moved the gates of heaven apart,
And gave to earth—a mother."

Lovejoy.

"Because God cannot be ever with us
He gave us mothers."

Jewish Proverb.

Hawthorne Ward Sets New High Mark

HAWTHORNE WARD in Granite Stake has excelled the splendid record in Aaronic Priesthood achievement reported in the *Era* a year ago. The record is so outstanding and is such a worthy example for other wards that the figures are printed. Here is the record:



Cache Stake Ward Makes Outstanding Record in Boy Program

	Priests	Teachers	Deacons	Total	1934	1933
Total in Ward	60	44	85	189	189	189
Enrolled . . .	60	44	85	189	189	189
No. active . . .	54	27	64	145	145	145
No. inactive . .	6	17	21	44	44	44
No. filling assignments	58	25	71	154	162	
Assignments made . . .	4,697	2,781	3,596	11,074	10,718	
Assignments filled . . .	4,603	2,714	3,368	10,685	10,206	

Leaders in Priesthood Activities

Summary of the Annual Report for 1934 Showing Leading Stakes in Aaronic Priesthood Activities

NUMBER OF AARONIC PRIESTHOOD	
Liberty	1,974
Granite	1,861
Salt Lake	1,504
NUMBER OF CLASS MEETINGS	
North Weber	1,973
Fremont	1,954
Granite	1,935

AVERAGE ATTENDANCE AT QUORUM MEETINGS

Idaho	67%
Woodruff	66%
Los Angeles	62%

NUMBER FILLING ASSIGNMENTS

South Davis	85%
Alberta	77%
Juarez	76%

AVERAGE ATTENDANCE AT SUNDAY SCHOOL

Hollywood	60%
Union	52%
Woodruff	52%

PER CENT OBSERVING WORD OF WISDOM

Maricopa	72%
Ensign	71%
Juarez	71%

PER CENT ATTENDANCE OF SUPERVISORS

Liberty	97%
San Francisco	97%
Portneuf	96%

NUMBER OF VISITS TO WARDS BY STAKE COMMITTEE

Palmyra	253
Salt Lake	200
North Weber	190

HIGHEST RATING

Cache	84
Hollywood	83
Morgan	83

GREATEST GAIN IN RATING

Los Angeles	49 to 76—27
Timpanogos	44 to 68—24
San Francisco	40 to 64—24



TOP: LOGAN 4TH WARD, VANGUARD TROOP
MIDDLE: TROOP 6, LOGAN 4TH WARD
BOTTOM: TROOP 92, LOGAN 4TH WARD

Ward Teaching



Ward Teachers' Message for June, 1935

The Development of Character

JESUS said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:38.

It should be the aim of every Latter-day Saint to strive to perfect himself as urged by the Savior. While perfection in this life may appear to be impossible of attainment to approach it as nearly as possible is not only desirable but it is our duty.

The Gospel of Jesus Christ should make of the Latter-day Saints a people who will be the wonder of the whole world. If all members of the Church would live according to its teachings, overcoming weakness and temptation, perfecting themselves and living righteous lives, this people would challenge the admiration of all nations.

The development of strong character, with its positive qualities of honesty, courage, self control, faith, confidence, kindness, energy, thrift, loyalty, morality and will power, should

be the determination of every Latter-day Saint. What power and influence for good would come to the Church!

The world today needs men and women of noble, upright character, as never before. The Church has the same need. Those of us who are beset by worldly weakness should strive with all diligence to develop strong, desirable characters by continually exercising self-control and will power. Doing the will of the Lord and living in accordance with His teachings will be of greatest assistance. With the Ten Commandments as a guide and determination to live the life of a true Latter-day Saint as a sustaining force, a strong, positive, wholesome character is possible for every one of us.

"The law of progression is a law of development of all the powers of man." One of the purposes of our life upon earth is for development of our desirable qualities and the subjection of those which are undesirable. This should be the goal of every Latter-day Saint. We owe it to ourselves, we owe it to the Church.

Resurrection, Restoration and Baptism

CLARIFICATION OF GOSPEL PRINCIPLES THROUGH HEAVENLY VISITATIONS

By C. Douglas Barnes, M. D.

THE APPEARANCE OF JOHN:

IN the visitation of John to Joseph Smith and Oliver Cowdery, May 15, 1829, as recorded in Section 13 of the Doctrine and Covenants, certain important gospel principles were revealed. These points are worthy of discussion and will be treated in the following paragraphs.

THE REALITY OF THE RESURRECTION:

John, as the revelation indicates, is the same who was born in fulfillment of promise to Zacharias and Elizabeth, who received special training throughout boyhood and early manhood, and who came to prepare the way before Jesus Christ. It was he who came into all the country about Jordan preaching the baptism of repentance for the remission of sins (Luke 3:3); and it was he who baptized with water with a promise that one who was greater than he should follow and baptize with the Holy Ghost (Luke 3:16). John,

after baptizing Jesus (Matt. 3:13 to 17) and further fulfilling his brief mission, was cast into prison by Herod (Matt. 4:12, Mark: 1:14), and later was beheaded at the command of his captor to satisfy the whim of Salome (Matt. 14:1 to 12). The biblical record states that his head was presented on a charger or dish to Salome who carried the gruesome object to her mother, Herodias. The decapitated body was removed and buried by his followers, the disciples.

This brief resume has been given to establish certain details as to the life of John and to show that in death the body and head were separated.

When John reappeared in this dispensation he was a restored being with physical powers enhanced, capable of conversation, and was tangible to the extent that his touch was felt on the heads of the two young men. The actuality of the resurrection, then, is confirmed in this visit.

THE NECESSITY OF AUTHORITY:

Unless authority was lacking in mortal circles and yet was required to make certain acts acceptable to Deity, the restoration of the Aaronic Priesthood would not have been necessary. The very coming of John demonstrates the necessity of authority to officiate in ordinances of the gospel and establishes authority as a gospel principle.

THE PERMANENCE OF ASSIGNMENTS:

While the decree of Herod ended the mortal life of John and closed his earthly mission, death did not conclude his assignment, for on the very next recorded appearance of John he was continuing in the earlier assignment, that of preparing the way for the coming of the Lord and reconstituting a gospel principle, that of baptism, in a new gospel dispensation.

THE PRINCIPLE OF BAPTISM:

When John came in the year A. D. 1829, several forms of baptism were being practiced by Christian denominations and a few, perhaps, were questioning the necessity of the ordinance. John restored the right and authority to baptize, reinstated the practice, and gave instruction that complete immersion was the proper mode of baptism. This is similar to the work John accomplished in the meridian of time, for there is some doubt as to whether man held true authority to baptize just prior to John's earlier mission, as may be deduced from the fact that Jesus made a complete reorganization of the church at His coming.

It is pointed out that the proper mode of baptism was known prior to the birth of Christ and that baptism had been practiced, according to the traditions of the present day Jew, since the Israelites were baptized, "Unto Moses" (1 Cor. 10:1-4), immediately following their exodus from Egypt although the actual use of baptism even in the day of David and of Solomon had reverted (according to tradition) to such an extent that only proselytes were baptized, the mode being by immersion.

We are indebted again to John for reinstating baptism in its proper form, as well as for authority to baptize.

BLESSINGS ACCOMPANYING THE AARONIC PRIESTHOOD:

According to the revelation the Aaronic Priesthood holds the keys to the ministering of angels, which undoubtedly will prove to be a wonderful blessing to those who live for such ministering.

The keys to the gospel of repentance are included in this priesthood.

The Priesthood has promise now of remaining permanently on the earth.

It is quite evident that the single visit of John to Joseph Smith and Oliver Cowdery taught to us several important gospel truths, some of which have been pointed out in the foregoing paragraphs.

Music



Some Points For Conductors

By J. SPENCER CORNWALL

A GROUP of singers which does not watch the conductor has no conductor. Many conductors, on the other hand, are not leaders and to watch them would avail a singer little. Careful observation on the part of the writer is convincing on the point that many choral organizations follow by ear, and not with the eye, and are led largely by the accompanist. It is also quite apparent that many conductors are not sufficiently well informed on the common elements in music which contribute to its meaning, adequately to interpret it to and through a body of singers. These factors are not just a few, as some directors would lead one to think, and their interplay in investing music with meaning, forms a study of great length.

The mastery of the mechanics of "time beating" is just the beginning of the art of conducting. There is a wide difference between a person who beats time only and a conductor who really interprets the music to his singers by his movements. It is of course through time beating and time beating alone that the conductor must finally manage his group, but back of this there must be a thorough understanding on his part of all factors contributory to the import of the music; and this understanding is the basis on which time beating takes on force and meaning.

To give adequate treatment to the elements which contribute to the meaning and import of music would not be possible in so short an article as this one, but to list some of the more outstanding factors with general comments on each may be helpful.

It would undoubtedly be granted by all conductors that the rhythmical element is the most outstanding in point of importance. Certainly it is the framework of the whole musical structure and much of the general character of music is determined by this element. A measure form made of groups of three beats can never have the rhythmical swing of the measure form containing four beat groups. Thus we have for example the fundamental distinction between march and waltz. This difference is the most fundamental element of music reflected in the time beating of a conductor. The study of the effects produced by combinations of note values is indeed most helpful to a conductor in determining the mood of the composition. This study must be made, however, in

connection with tempo, as tempo has a most potent influence over the effect produced by a rhythmical figure. Thus, for example, a selection made up largely of one beat tones performed in slow tempo is always serious in character. As examples, note the *Largo* by Handel and the *Doxology*. This same rhythmical "setup" in faster tempo will produce a martial character as in "Onward Christian Soldiers." Two equal tones to the beat in moderately fast tempo produces a trotting movement which results in lightness and some cases frivolity. *Yankee Doodle* and *Reuben and Rachel* are good examples. This same figure in fast tempo results in agitato and can be so performed as to amount to a mild form of frenzy. Examine the selection by Grieg, "In the Hall of the Mountain King." On the other hand, this figure in slow tempo can be made to produce dignity. As an example note the sixty-fourth and sixty-fifth measures in Sullivan's "Lost Chord." Here the rhythm produced is practically that of one beat tones in slow tempo, referred to above.

THREE equal tones to the beat may be made, in slow tempo, to produce emphasis, resulting in dignity, as in the accompaniment to the "Pilgrims Chorus" by Wagner. The three tones to a beat in a similar tempo in Schumann's *Cradle Song*, however, tends to produce a gentle rocking motion. This same figure in fast tempo sets up an agitated whirling motion as in a "Tarantella," or such numbers as "The Spinning Song" of Mendelssohn, the "Bee," of Schubert, or the "Flight of the Bumble Bee," by Rimsky-Korsakoff, the popular radio number just now.

The rhythmical figure represented by a long and short tone to one beat used in fast tempo induces a skipping movement and is predominantly light and airy in character. Note the song, "A Merry Life" of Denza and the "Humoresque" by Dvorak. In a slow tempo this figure initiates a swinging movement as in the "Barcarole" from "Tales of Hoffman." In a fast tempo, the rhythmical figure made up of one long tone followed by two short ones, produces a sprightly dance movement of leaps and quick hops.

The "Juba Dance" by the negro composer Nathaniel Dett is a splendid example of this character. On the other hand, strange as it may seem, the same figure develops into a tragic mood in slow tempos. Two outstanding examples may be found in "The Miserere," from "Il Trovatore," by Verdi, and the slow movement of the Schumann Quintet in E Flat Major.

To work out interpretations in selections where the interplay of various rhythmical figures is such that no one figure is predominant makes a most illuminating study. It must be noted, however, in this connection, that even if a figure be used only once in any part of a composition, its individual influence, such as we have attempted to describe above, is manifest. To the alert and conscientious conductor the various effects inherent in the rhythmical figures used in a selection are his stock in trade for its proper interpretation.

The contributions made by tempo and rhythmical figures, important as they are to meaning in music, are by no means the only factors with which a conductor must concern himself; but it must be evident from this brief analysis that they are fundamental.

Church Music Committee

By GEORGE D. PYPER

THE Church Music Committee of the Church of Jesus Christ of Latter-day Saints was organized September 28, 1920, under the direction of the First Presidency—Heber J. Grant, Anthon H. Lund, and Charles W. Penrose. Elder Melvin J. Ballard was appointed chairman and he selected Elders Geo. D. Pyper and Edward P. Kimball as first and second assistants, respectively. Including the chairman and assistants, the committee was composed of twelve members named by the First Presidency. On account of deaths and changes in auxiliary representatives, the membership has been changed considerably since the organization. The personnel at present is as follows: Melvin J. Ballard, Chairman; Geo. D. Pyper, first assistant, secretary and treasurer; Edw. P. Kimball, second assistant; Bishop David A. Smith, Anthon C. Lund, Tracy Y. Cannon, Frank W. Asper, Ida P. Beal, J. Spencer Cornwall, Evangeline Thomas Beesley, Matilda Cahoon, Gerrit de Jong, Lester Hinchcliff, Alfred M. Durham.

The objective of the Church Music Committee as expressed in the letter of appointment from the First Presidency was to develop the musical forces of the Church and organize music committees in all the wards and stakes.

Since its organization, the committee has instituted ward groups, held conferences, conventions and classes, published several anthem books, republished the old ones and compiled and printed the new Latter-day Saint Hymn Book. It is now preparing a new book of anthems.

Mutual Messages



Send all Correspondence to Committees Direct to General Offices

General Superintendency

Y. M. M. I. A.
ALBERT E. BOWEN
GEORGE O. MORRIS
FRANKLIN L. WEST
OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.

33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency

Y. W. M. I. A.
RUTH MAY FOX,
LUCY GRANT CANNON,
CLARISSA A. BEESLEY,
ELSIE HOGAN,
Secretary

Felicitations

AS we approach the completion of our intensive winter's program in the Mutual Improvement Associations we have cause to be deeply thankful to a kind Providence which has guided us through another period of progress; and also to congratulate one another on the achievements reached. This has been a happy M. I. A. year. The enthusiasm which prevailed at the opening of the season in September has continued unabated. Generally we believe the plan of alternating manual discussions with the appreciation courses has been satisfactory; this method has made it easy for executive officers to keep the organization running smoothly, and has given sufficient time each evening for all departments to present their work. Our reports show that the attendance has been larger than usual and has been about equal on manual and activity evenings. Hundreds of individuals have participated in each of the various appreciation courses, some of them naturally being more popular than others.

We have been happy to learn of the many stake meets which have been held—Gold and Green Balls everywhere, Music and Drama Festivals—many of them, Hobby Shows, and in one or two instances Speech and Story Tournaments.

As an example of the spirit which has characterized these events we quote from a recent letter from Burley Stake:

"Last night we held the first part of our Drama Festival. We had four one-act plays and will present four more to-night. All of our wards except one are represented. They went over last night with the best dispatch as it took about two and one-half hours. We had a splendid crowd, and it is my opinion that the plays showed better dramatic ability than we have ever had before, and the feeling of cooperation and good will was marvelous. It was a big undertaking, but oh! it was worth the effort."

The M Men and Gleaner Banquets have been colorful and joyous events, as have also Junior Festivals and Scout and Bee-Hive rallies.

DURING the month of May will occur the Ward and Stake Honor days. These promise to be gala events bringing the work to a fitting climax.

All associations who are continuing their programs up to the dates set for Honor Days are to be congratulated.

As the General Superintendency and Presidency we express sincere appreciation for the excellent work of our Stake and Ward Officers, and for the development which has come to our members.

The Summer Program

THERE should be no break between our winter and summer seasons in the M. I. A. The one should merge into the other, although naturally the latter will be of a lighter and less intensive nature. A program which we believe will be attractive to all and easy to carry forward has been outlined in our special Summer Bulletin, copies of which are being distributed to all stakes and missions.

Sunday Evening Conjoint Meetings

SUNDAY Evening Conjoint programs continue unbroken throughout the entire year. A series for the twelve months beginning in June has been prepared. We commend them to all wards in the Church, urging their use unless there is some good reason for substitution. It is suggested that officers assign the various program to special committees who perhaps have not carried the heavy work during the winter and who will come to this new responsibility with willingness and enthusiasm. This is an opportunity for them to accomplish something really worthwhile in the M. I. A.

Joint Program—June

YOUTH AND THE NEW DISPENSATION

1. Organ Prelude.
2. Hymn, "Shall the Youth of Zion Falter?"—Congregation and Choir or Chorus.
3. Prayer.
4. "The Challenge" (M. I. A. Song Book)—Chorus.
5. Readings—Selected poems from the *Era*—6 minutes.
6. Speeches—
 - a. Youth and Education—10 minutes.

The Seminary movement and how it complements the day school; the auxiliary program of education.

- b. Youth and the Church—20 minutes.

The opportunities for service offered by the Church; the training in cooperation, in presiding, in preaching afforded to the youth by the Church through Priesthood quorums, Auxiliaries, through Missionary work.

- c. The Great Youth Conference of the Church.

A preview of the June Conference Program—5 minutes.

7. Chorus—"The House of Youth" (M. I. A. Song Book.)

8. Benediction.

June Conference

THE Fortieth Annual June Conference of the Young Men's and Young Women's Mutual Improvement Associations will convene June 7, 8, 9, 1935. The occasion this year promises to be outstanding. In accordance with the new program of education and achievement there will be held an Educational Meet which, it is hoped, will be of tremendous value to all who are fortunate enough to be present. Departments of this Meet will be held for the nine appreciation courses which have been promoted during the season. Admittance will be by the Achievement Card earned by thousands of our members. As a part of the Educational Meet there will also be featured a Church Honor Day program, at which recognition will be given to stakes who have reached the goal of achievement as outlined in the year's program.

In addition to these special features there will also be held the usual department sessions, a lovely dance festival, dramatic presentations, and, on Sunday, general gatherings of a religious nature concluding with the Bee-Hive anniversary program.

M. I. A. Events

MIDVALE SECOND WARD: The hobby show held in Midvale Second Ward was one of the epoch-

making affairs of M. I. A. history, far exceeding the most sanguine hopes of the officers and proving most successful in every way. Seventy entries were made, ranging from exhibits of men's fancy-work to carvings in rare wood. Arrangements were made far enough ahead to avoid confusion and by the time the show was opened, everything was in order, the displays being artistically planned and the result providing thrills for every hobby-lover. Included among other exhibits were souvenirs of the World War (some of the monstrous shells having been transformed into fern-stands and lamps), newspaper clippings of by-gone days, pictures, articles, guns, radios, rugs, woodcraft, lathe-work, flowers, Indian relics, ores, vases and pottery, artificial flowers, musical instruments and many additional varieties. Business men of Midvale contributed prizes which were awarded to exhibitors in the hobby-show. Over a thousand people viewed the exhibit.

Grant Stake: M. I. A. leaders sponsored a hobby-show which was one of the outstanding events of the season. Posters hung in each ward served as a reminder of the affair to come, and demonstrations of various hobbies suggested to M. I. A. members the types of things desirable for display. After several months of preparation, the show finally materialized, many beautiful exhibits being placed on display. Quilts, photography, gardening suggestions, tooled leather work, sculpture and modeling, cooking, pets, china painting, metal work, toy automobiles, scrap-books, antique collections, bird nests, airplanes and airport dolls and other hobbies were viewed with delight and appreciation. The individual success bespoken by the show was more important than the show itself, and the project was voted a most enjoyable and encouraging affair.

Wasatch Stake: The Gold and Green Ball held in this stake was a great success this year, queens from each ward being entered and a friendly spirit of cooperation resulting. The M. I. A. dances were beautifully demonstrated and a splendid evening was spent by all who participated.

Hollywood Stake: Sudden rain followed by brilliant moonlight made an intriguing setting for the 1935 Gold and Green Ball of Hollywood Stake, when four hundred people gathered together in delightful social contact. Beautiful decorations and details of entertainment contributed to unusual atmosphere, the figures representing the M. I. A. of yesterday and today being particularly interesting. Posters on each side of the display gave bits of M. I. A. history which told of the growth from the original small beginning to the present 125,000 membership.

The lovely music of the orchestra lured the dancers from their study of

posters and onto the dance floor, where a charming, simple, beautiful dance was in progress. Here was a ball that conformed to the present-day demands—better and more wholesome recreation. The soft strains of the music died away as farewell handshakes and glad goodnights marked the end of another Hollywood Stake Gold and Green Ball.

Gunnison Stake is proud of its Gold and Green Ball, at which lovely decorations, beautifully gowned girls, happy young men and good music combined to create a delightful time for all. A huge central sun, with rays reaching into the far, dark corners typified the Gospel's penetration of the far corners of the earth. The Queens and their escorts represented various nations, a page announcing each with a large placard.

Los Angeles Stake sends word that "in spite of the fact that the Y. W. Board was reorganized late in the season, we feel that in some slight measure we are accomplishing something." The Gold and Green Ball of the Stake was a pageant, with Queens in international costumes, the twelve wards representing the classic period of the Greeks, the Roman period at the height of its glory, the Dark Ages, the Anglo-Norman period, the Middle Ages, the Renaissance, the beginning of the 17th Century, the Colonial period, the Restoration, the Victorian period, the beginning of the 20th Century and 1935. Costumes were described in the programs to give information regarding the various countries and times; and a charming effect was worked out. The coronation of the Queen of the Ball was the high spot of a lovely affair.

Pocatello Stake had to rent the Dance Gardens to accommodate the large attendance at their Gold and Green Ball. Decorations in color and gold gave a lustrous effect, and lighting was arranged to bring out the brilliance. The dance was excellent in every detail, and was the outstanding and successful party ever given in the city, according to the reports.

Baldwin Park Ward, now a part of San Bernardino Stake, crowned its first M. I. A. Queen recently on the occasion of their Gold and Green Ball. An interesting election preceded the crowning of her royal highness, and an enthusiastic and delighted crowd participated in this first great M. I. A. affair.

Big Horn Stake reports a pleasant social affair in the form of a banquet tendered by the Stake Boards to retiring Board members. The theme "Boards" was cleverly carried out in the toasts and menu. It proved to be one of the long-to-be remembered events of the Stake.

Gridley Stake, although new, is right on hand with the first Gold and Green Ball in its history (as a Stake). Members of the seven wards joined in a de-

lightfully social event, and the decorations, music and special features were worked out in such a way as to insure success. A colorful ceremony was made of the coronation of the Queen, and her march, with attendants, was charming. Demonstrations of the M. I. A. dances proved an interesting feature. The dance was voted an overwhelming success.

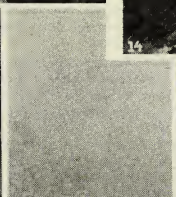
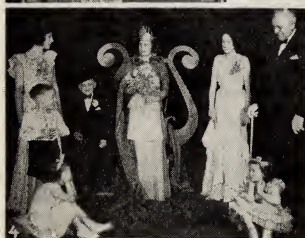
Star Valley Stake held its annual Gold and Green Ball with more enthusiasm and success than ever before. All four of the M. I. A. dances were presented, and all the details of the affair combined to make not only a financial, but a cultural success as well.

St. Joseph Stake gets into the newspapers with the report of the splendid Gold and Green Ball, at which the selection of a Queen held unusual interest, inasmuch as the event gains importance year by year. The parade of the Queens and the demonstration of the M. I. A. Fox-trot furnished the highlights of an evening full of delightful association. The Gold and Green Ball was one to be proud of!

St. Joseph Stake is gratified over the successful cooperation which has been effected with the University of Arizona, through its extension director, A. B. Ballantyne. Through this cooperation special instruction in activity work of the M. I. A. has been secured, which is proving to be of great value. The Stake M. I. A. Bulletin, issued periodically to inform officers and members of important events and responsibilities, carries in it much of interest and instruction. A calendar of events, messages to the Scout Department, announcements regarding the social events and educational opportunities, reports of successful ward projects constitute the major portion of material in one Bulletin, typical of the rest. To glance through the report sent in by the Superintendent is immediately to classify St. Joseph Stake as alive and enthusiastic. . . . And just as this is going to press there comes a March Bulletin from the same stake, with reports of M Men Basketball, Junior Festival, attended by 90 girls, a Virden Senior Class Scavenger Hunt in which articles from white rabbits to false teeth were found, Bee-Hive activities and the announcement that the Stake Superintendent and Mrs. Stake Superintendent have a new daughter, named Josephine by the Stake Board.

El Paso Ward is proud of the fact that Conrey Bryson (author of "Second Best," M. I. A. play) has been awarded individual honors by the Chancel Guild, a dramatic organization of El Paso, for his outstanding performance in "Andante" (another M. I. A. play).

Boise Stake Seniors were entertained by the Senior Committee at a dancing party which was tremendously successful. A good program and dance created a spirit of good fellowship and



1. Queen and Attendants, Fremont Stake.
2. Gold and Green Ball, Hollywood Stake.
3. Queen of Gold and Green Ball, Oakland Stake.
4. Queen and Attendants, Great Falls, Montana.
5. Gold and Green Ball, Boise Stake.
6. Queen and King of Gold and Green Ball, White-water Branch, California Mission.
7. Cast and Directors of Operetta produced by Logan Square M. I. A., Chicago.

8. Gold and Green Ball Queen and Attendants, Winslow Ward, Snowflake Stake.
9. Gold and Green Ball, Gunnison Stake.
10. Gold and Green Ball Queens, Wasatch Stake.
11. Queen and Officers of M. I. A., Susanville Branch, California Mission.
12. Queen and King of Gold and Green Ball, White-water Branch, California Mission.

13. Gold and Green Ball, Queen and Attendants, Baldwin Park Ward.
14. Gold and Green Ball, Glendale Ward, Hollywood Stake.
15. Gold and Green Ball, Star Valley Stake.
16. M. Men-Gleaner Banquet, Carbon Stake.
Unnumbered above No. 11: Queen and Attendants, California Mission.

kindliness which promises much for the future.

The *Logan Square Branch* in Chicago reports splendid success in its M. I. A. activities, an outstanding event being the presentation of an operetta, with a cast of principals, chorus and dancers numbering 35.

Fremont Stake recently held a Gold and Green Ball, semi-formal in nature, which they regard as one of the most charming affairs of the year. The choosing and crowning of a Queen and the demonstration of M. I. A. dances were the outstanding features of the evening.

Great Falls newspaper reports of the Gold and Green Ball held there indicate much interest and success in the affair. The Queen, gowning in the M. I. A. colors, was heralded by a bugle call and entered to lead the procession, after which she was presented with a lovely bouquet. Details were carefully worked out with the result that the Ball was conducted without a flaw, and citizens of Great Falls were impressed with the dignity and charm of Latter-day Saint social affairs.

Santa Ana, California, reports an unusually delightful Gold and Green Ball, the Queen's ceremonial being beautiful in the extreme, and feature dances, special numbers, refreshments and sociability combining to make an almost perfect affair.

Rigby Stake held its annual Mothers' and Daughters' Party, with an attendance of five hundred. Artistically decorated tables, a lovely meal, attractive favors and an excellent program were features of the day. Twelve mothers present had been members of the M. I. A. for twenty-five years. The Gold and Green Ball of the stake attracted fourteen hundred guests. A queen, dressed in gold and attended by ward Queens in green, added a most effective touch. M. I. A. dances were demonstrated.

Glendale Ward used fresh acacia branches to supply its gold and green at its Ball. An unusual feature was the Queen contest, opened to all auxiliary organizations, the Relief Society candidate being chosen. A most delightful evening was spent.

The *East Jordan Stake* Gold and Green Ball for 1935 depicted the highest standards of M. I. A. dancing. A beautiful feature was the entrance of the Queen of Queens, drawn in a royal carriage, attended by lovely girls gowning in pastel colors and wearing corsages. The M. I. A. dances were demonstrated and enthusiastically received. Keen interest was apparent through the entire evening.

Oakland Stake, one of the newest, held a most successful Gold and Green Ball, featuring the choosing of a Queen, with appropriate coronation proceedings and the grand march in honor of her royal position. Everyone present

—and there were about six hundred, voted the affair delightful.

Blackfoot Stake sends word of an outstanding M. I. A. year, with greater interest manifested than ever before, and an increase in membership in practically all wards. The Gold and Green Ball was the most successful ever held in the Stake, nearly a thousand people being present to enjoy the dancing and witness the crowning of the Queen and the demonstration of M. I. A. dances.

A *Sharon Stake* Drama Festival held recently, set a precedent for the future, as it proved most successful and popular. All wards drew for places and appeared in their given order. The plays presented were of the highest order and aroused new enthusiasm for Drama.

Deseret Stake is delighted with the outcome of the Gold and Green Ball. Six activities were represented in booths—reading, drama, social conduct, story and music, each with appropriate symbolism, and the hobby booth was especially interesting, being filled with displays of actual hobbies. The Bee-Hive Girls and Boy Scouts were responsible for part of the decorations, and participated satisfactorily. M. I. A. dances were demonstrated during the evening. It was a Ball without a Queen, but went over with great success.

Boise Stake has been proud of its Gold and Green Balls before, but never more so than this season. The relinquishment of the crown by last year's Queen to the newly chosen one was a pretty feature; and lovely indeed was the sight of the Queen attended by the Junior garland-bearers of various wards. Costumes and decorations of the M. I. A. colors lent beauty to the entire effect. The ballroom was packed with people from all over Idaho and some from Utah. The program was fine and the Ball a wonderful achievement.

Alberta Stake reports a most successful Gold and Green Ball at Cardston, the attendance being unusually large and the event being carried off with ease and charm. Much interest was apparent in the choosing of the Queen of Queens, and the dance of the Queens, following this, was particularly delightful.

Ogden Four-Stake Gold and Green Ball, combined with a hobby-show, proved to be one of the record-making events in the history of the M. I. A. The affair was held for two nights, it being impossible to accommodate the crowds in one. Over 2400 people attended, and were delighted with both Ball and hobby-show. The ball-room was decorated with gold and green panels representing various activities, together with large electric candles at each end of the room. Between dances and during intermission the guests wandered through the enchanting

rooms upstairs in which hobbies were displayed, some of the hobbies being a gorgeous satin quilt, a design of fishing flies, scrap-books, pictures, sentiments, clippings, paintings on plaques and card, as well as canvas, flowers, photography, dolls, handwork, woodwork, Indian and Maori collections, rugs, pottery and other interesting things. The event was declared superb by all present.

Northwestern States Mission: One of the most outstanding accomplishments of the Mutual Improvement Associations in this Mission was the "M" Men-Gleaner Banquet and Basketball Tournament held at Seattle, February 22 and 23.

Basketball teams from Portland, Seattle, Tacoma and Spokane competed for a beautiful Trophy awarded by the Mission Board to the winning team. Also, Coaches and Referees picked from the group of players five men outstanding in sportsmanship and to them were awarded bronze watch fobs in the shape of a basketball in recognition of their sportsmanship and splendid playing ability.

The Basketball Tournament was held on Friday with the final championship game Saturday afternoon. The final play-off was between Spokane and Portland, and after a hard fought battle, the final score was 31-33 in favor of the Portland Central M. I. A.

At 7:30 Saturday evening in the beautiful Marine Room of the Edmond-Meany Hotel, two hundred and twenty-five M Men and Gleaners together with their executive officers, President and Sister Quinney, and the Mission Board assembled for the first annual M Men-Gleaner Banquet.

The tables were banked with daffodils and acacia, which together with the candle light and indirect lighting effects used in the room, made a very beautiful setting for the dinner and program.

Mr. Roger Brown, an M Man of Seattle presided at the Banquet, and Miss Frances Roylance, a Gleaner from Portland, acted as Toastmistress. The program consisted of music, speeches, and toasts from the classes represented, and our Mission President.

At 9:30 the Banquet adjourned to the Rose Room of the Hotel where the remainder of the evening was spent in dancing. As a special feature of the Dance, the Dance Festival was presented featuring The Lancers, Glean Fox Trot, and Rye Waltz, seven Mutual participants in the event.

Members of the Seattle Branch were hosts to the visitors and housed and entertained nearly 150 Gleaners and M Men for the three day trip.

It was a never to be forgotten event in the lives of those participating, a step forward for the glorious youth of this mission.

Adults



"A man's life is measured by the interests to which he can respond.
His growth depends on the enlarging of this circle of interests."

Adults of Wandamere Ward Stage Hobby Show

THERE may still be some who suffer from the sheer weariness of having nothing to do. But none such is to be found among the eighty-two happy hobbyists who exhibited their wares to a capacity crowd which filled the chapel and recreation hall in the Wandamere Ward February 22. The affair has gone down in ward annals and promises to become an annual event.

"Among the exhibits were fine art, needle work, quilts, painting, photo tinting, cartooning, photography, flowers, Indian display and rugs. Private collections ranged from Pioneer Day relics, old coins, guns, shells and war implements to stamp collections, bronze and metal work, and pictures. Some of the most outstanding exhibits were sculpturing and ship models, which not only showed talent but the patience of a man absorbed in his own hobby. Some clever woodwork was entered by A. Schurink, Stake Hobby Leader. Comment was aroused by the enormous vegetables. Two ladies dressed in Pioneer garb stood beside the Daughters of the Pioneers Exhibit. The 'How and Why' of each item was readily explained by these veterans.

Busy white rats snuffed about, staring with unseeing eyes at noisy people. One could imagine they would say, 'If you think I'm funny—just look at the bantam roosters, the first cage to the right.' A parrot could

My Hobby Horse

OUT here within the Empire State
amid great weal and woe
I'm riding on my hobby horse as fast
as I can go;

The years roll on with changes
And I must smile and take it
For this old earth, the place of birth
To me is what I make it.

My hobby horse rides through the
clouds to planets and to stars
The atmosphere, the stratosphere past
earth and ocean bars

In joy of relaxation
As king I climb and wing it!
'Tis on this steed, I find indeed
My courage and I sing it!

A horse that's like a fairy steed with
magic airy wings
Whose soul is like the mystic song of
lovely unseen things

Awaits my call and bidding
My heart and hand must guide it
I must traverse the universe
I'm ready now to ride it!

Sent in by Myron R. Brewster,
New Hartford, New York.

be seen holding court on the back of a chair. The wild game display was of great interest.

"The whole display was of such excellence and scope as to occasion surprise and wonder among the hundreds of spectators.

"The show was sponsored by Mrs. G. Wilson, director, assisted by Class Leaders Vera Wagstaff and Arthur Seequist.

"The following Tuesday the Mutual Officers surprised the Adult Class with a party.

"The class will present a play this Spring, with all members of the department taking part.

During the year, vaudeville and Old Fashioned Dance were additional attractions.

"An interesting couple of the Adult Class are Jedediah and Florence Adair (seated at extreme left in picture below) who have been members of the M. I. A. since it was organized in Orderville, Utah, 1877—by J. F. Wells and Jas. E. Talmage. The Adairs have been regular in attendance since that time and express the hope there will always be a place for them in the M. I. A.

June Conference Hobby Show

MANY stakes and wards from New York to Los Angeles and throughout the Church have conducted hobby displays during the past season. All are urged to bring these exhibits to the great June Conference Hobby Show to be held in the main auditorium of the Deseret Gymnasium at Salt Lake City beginning Thursday, June 6th.

Group displays are particularly desired, but any individual may secure a free entry blank. Act now.

"Here at last is a world of activity which does not quench the life
of many to make the lives of a few burn with spurious brightness."



Seniors



Commencement Exercises

BY the time this note gets into the field, the M. I. A. season of 1934-35 will be pretty well over and our class directors will be summing up the year's work. We hope the entire group will feel that it has been a great year and will be eager for the opening of the next one in the fall.

The Senior Committee of the General Board is busy rounding up an excellent "Commencement Program" for June conference. They hope to be able to summarize the coming year's work in such a manner as will make the actual handling of the program a genuine pleasure.

The new manual is being written by Dr. Joseph A. Geddes, professor of sociology at the Utah State Agricultural College. He is discussing the Mormon social situation as he has found it in some studies he has been making for the College. The manual promises to be a most important contribution to Mormon social literature and will undoubtedly attract considerable attention outside of those who belong to the Senior age groups.

The manual will not be ready for distribution at June Conference, but the committee plans to have some mimeographed material ready to hand out to those who attend. This material will contain a digest of the manual and will be of great importance in outlining the year's work. A lecturer, Dr. Geddes, or some one else assigned to the task, will discuss the manual thoroughly and will set forth the objectives which the leaders are to have in mind.

Another lecturer will discuss the activity program of the year. Class leaders and members are aware of the fact that for the coming season, more definite recommendations as to the course which is to be studied will be made. The courses recommended for the Seniors will be published under the same cover as the manual. The plan is to study one course during half of the year and another course during the remaining half. The courses to be taken up by the Seniors have not as yet been definitely determined upon. By June Conference time, however, definite recommendations will be ready.

DR. JOSEPH A. GEDDES

A word about Dr. Joseph A. Geddes, author of the forthcoming manual, will, without doubt, be of interest to those who are to study the manual which he is preparing.

Dr. Geddes is a son of the late President Joseph S. Geddes, who for years was president of Oneida Stake with headquarters in Preston, Idaho. Dr. Geddes spent most of his younger years in Preston where he was a student at Oneida Academy. While there he won scholastic as well as athletic distinctions. He was rated as a first class tennis and baseball player. He later studied at Brigham Young College in Logan and the University of Chicago. It was from the latter institution that he received his Ph. D. Degree. His dissertation dealt with the United Order as practiced by the Latter-day Saints in the early days of Utah.

For several years Dr. Geddes was principal of the Oneida Academy, Preston, Idaho, before it was turned over to the state. He is now connected with the Utah State Agricultural College where he is doing some special work in the field of rural sociology in addition to teaching his regular courses at the institution.

Dr. Geddes is a careful, methodical worker and a well grounded Latter-day Saint. The manual which he is preparing will undoubtedly be of keenest interest to Latter-day Saints who are eager to build Zion today.

We hope we shall have a good representation of Seniors at the June Conference. It is always a delightful time for all.

representation of Seniors at the June Conference. It is always a delightful time for all.

Seniors and Safety

WE hope all of our Seniors read the article in the April "Readers Digest" in which our attention was called once more to the fact that the automobile is the most efficient engine of destruction ever invented by man. The fatalities from automobile accidents alone are enough to make us pause and wonder if the invention should be ruled off the roads.

Statistics seem to prove that all the cannons of all wars have not been so destructive.

Since Seniors are of that particular age during which automobiles are used most, and since they are young and vigorous, and since summer is coming on, when people get out and go somewhere always in a hurry, we are making this appeal now.

Brother, Sister, drive just a little slower. You'll get there all right. Remember, that even a slow auto speed is a good rate of speed.

The majority of accidents are the result of speed. If you are in the habit of driving beyond reason, slow down a bit. Don't take that chance that may make your children fatherless or motherless, or that may make somebody else's children orphans.

A race driver used to insist that people driving on highways should never go at a speed that would make it impossible for them to stop in half the distance they could see of the highway in head of them. On unknown roads, if the highway is at all twisty, drivers should always maintain a reasonable safe speed. When one is at a high rate of speed, a second may mean life or death.

We are making this appeal just now because this will be our last message until next September, and we wish to be able to communicate with all of you at that time. We trust that no lives will be lost because our Seniors have automobiles.

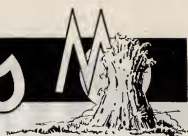
The Hobby Show

ONCE again a hobby show is being arranged for June Conference. We hope all Seniors who have made or done things will get in touch with the committee in charge and prepare to exhibit their wares. The Adults and others are joining together to make this show worth visiting. It will probably be staged in the Deseret Gymnasium. Watch for announcements.



BOULDER DAM
The great dam is completed. Water which without it would have rolled idly to the sea will now be put to use.

M Men-Gleaners



THE reports from M Men and Gleaner banquets are pouring in at such a high rate of speed that we feel that the whole field should know just what splendid activity is going on throughout the Church as a result of this project. From Canada to Arizona, from east and west, descriptions of delightful social functions have arrived. From Alberta comes the report that on the 9th of February the Gleaners and M Men held their yearly formal banquet. It was more than just a banquet; it was the climax of their year's joint work in Social Conduct. The Junior Girls helped make it a lovely affair with their assistance.

Undoubtedly there are many other stakes in the Church which have entertained at just such delightful affairs as these given. We wish we had reports from all of them. Where Gleaner and M Men banquets have been held, and where the young men and young women have taken active leadership in cooperating to make these affairs a success, a new and a live interest has been created in M Men and Gleaner work.

Freemont Stake: M Men and Gleaners have held their Annual Banquet and the Queen for the Gold and Green Ball was chosen at this affair. They used as their theme *Challenge of Youth*, the challenge being presented by a stake board member, and the answer coming from M Men and Gleaner Girls. They had about 160 people present, and of course, afterwards they rounded out the evening with delightful dancing.

Price, Utah: The banquet was held at their big stake tabernacle, and they carried forth a theme of the Nations. Each table symbolized a particular country, and every guest wore some bit of costuming to denote his or her nationality. The hall was decorated with large flags of all the nations. Over 160 young men and women were present. They carried out their program by going on the imaginary Good Ship Carbon. Their journey took them to the different nations of the world. Spanish dancers from Spain; aviators from England; little Dutch couples from Holland, all gave a bit of color and interest to the program. When the anchor was dropped at Shamrock Isle, a young man sang the lovely old songs of Ireland, and when the ship steamed into Honolulu, Hawaii, musicians with their guitars entertained in most delightful way. Japan was not forgotten either, for when the ship went into port a lovely Japanese girl greeted them with delightful Japanese music. Of course, the cruise had to end in the good old U. S., where a short pageant

of the "American People" was portrayed.

Star Valley Stake: At Afton, Wyoming, the M Men and Gleaners held their banquet, and honored particularly, the stake champion basketball team. One hundred M Men and Gleaners paid homage and tribute to them, but in doing so did not forget to have a gloriously good time in the sociability of each other.

Morgan Stake: A most interesting plan of entertainment has been enjoyed this year. During the Mutual season of eight months, the eight wards in the stake have each taken their turn in entertaining the other seven wards. This entertainment has included the Gleaner and M Men advisors, the two stake leaders, the stake M Men and Gleaner officers, and of course all M Men and Gleaners. Each ward has originated its own particular theme and decorations and has invited the other 7 wards. From 100 to 175 guests have been present at each function. This plan has created a splendid stake enthusiasm and cooperative spirit. Some of the surrounding stakes seeing the success of the plan are adopting it for next year.

Rigby Stake: The M Men and Gleaner banquet was attended by about 255 young people. It was the largest attendance at a banquet in the history of the Rigby Stake M. I. A. The Stake Relief Society served a delicious full-course turkey dinner. Each ward presented a stunt of some kind and first honors were presented to the Rigby First Ward for the originality of its act.

Ensign Stake: The Gleaner Banquet was held in the Hotel Utah. The ball room was effectively decorated in large clocks, and a clock theme was carried throughout the program. Gleaner girls with lovely string instruments provided a most delightful cultural background to the beautiful picture of about 400 Gleaner Girls. A few nights following, the M Men of Ensign Stake entertained their Gleaner Girl friends at a banquet and dance in the romantic Old Mill Dance Club at the mouth of Cottonwood Canyon. The M Men elected their officers for the coming year, then a most delightful program of the "Seasons of Life" followed. Dr. Adam S. Bennion, with his inimitable appeal to youth, enhanced the program as the main speaker.

Mt. Ogden Stake: For the first time in several years the Gymnasium of the Twelfth Ward was transformed into a beautiful banquet hall. In former years the banquet has been held in a downtown hotel. No place, however,

could have been more delightfully decorated or breathed the air of hospitality than did the gymnasium this year. The color scheme carried out in Green and Pink created a lovely note of spring. Several hundred guests attended. Dr. Adam S. Bennion was the speaker and his theme was "The Spell of Youth." Afterwards M Men and Gleaners gathered in the Amusement Hall for dancing.

Millard Stake: The M Men-Gleaner banquet held in this stake last year promises to set a splendid precedent for other banquets. Green and gold were used as the color scheme, a delightful program was presented during the banquet, each ward contributing part. About 206 M Men and Gleaners participated in the dinner and the dance which followed.

Twin Falls: Gleaners and M Men of the Twin Falls Ward of this stake met regularly all summer, two lectures and two socials being held each month. It kept up excellent morale and left the groups ready and anxious to get into the new season's work.

Alpine: Of particular interest was the M Men-Gleaner program given in the stake tabernacle, at which talks were given equal to some of the best ever presented by young people in the stake. Lack of space prevents printing the addresses, but all who heard them were greatly impressed with the ability and sincerity of the young speakers.

Blaine: The annual banquet and dance of the Blaine Stake M Men and Gleaners was the outstanding social event of the year. *Friendship* was the theme of the affair, and around this thought program and toasts were centered. The tables were decorated in winter scenery; gold and green decorations were used for the hall in which the dance was held later. Covers were laid for over 100 and all voted it a grand success.

Maricopa: Three years ago the M Men and Gleaners of the stake adopted a plan whereby each ward entertained all the rest of the ward organizations during the year: opportunity for development and cooperation was thus afforded every M Man and Gleaner in the stake. Since then, general M. I. A. activities have made a calendar so full that the department affairs have been limited to three joint parties—the Autumn Formal, Spring Election Ball and the Easter Sunrise Service.

The Gleaners hold also the annual Gleaner convention, at which leaders and officers of each ward meet to study the current program.

Gleaner Girls



The Manual

AT the beginning of the season we were confronted with the question, "What About Religion?" the title of our manual study for this year. In the weeks that followed we discussed "The World Religions," "The Christian Religions," "The Test of True Religion," "What is a Testimony?" "Does God Exist?" and many other vital subjects. Now, according to the calendar, but one Tuesday (May 14th) remains for manual lessons, and in the light of all the knowledge you have gained since that first night, September 25th, would it not be well to answer, at least to yourself, that first question—"What About Religion?"

The New Testament

IN your Scripture reading the past season you have no doubt been deeply impressed with certain lovely passages or chapters. One Gleaner copied the following verse into her Treasures of Truth Book so she would read it often: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Corin. 13:1. What are your favorite passages?

Gleaner Banquets

THE Gleaner Banquets we have had the privilege of attending this year bespeak originality and careful planning. It has been a joy to be present. Space will not permit even a brief statement of all of them and so we will just mention one as a sample, that of South Davis Stake: The theme was "Choice flowers in the garden of life." Through the kind cooperation of florists in their Stake who contributed many blooms from their hot-houses, and the ingenuity of the Gleaners in making artificial flowers, the hall was converted into a veritable garden. One feature of the evening which was most impressive was the impersonating of Julia Ward Howe, Clara Barton, Jane Addams and Marie Skłodowska Curie, some of the women in "Heroines of Service" who have become immortalized for their service to mankind in various fields. By hair dress and costume such a likeness to these women was achieved that they seemed to actually step out of their photographs and speak to us. And they chose such interesting experiences to tell and told them so well, that it will never be forgotten by those present. Lovely music

interspersed throughout the program made it a complete and perfect evening.

Summer Program

THE time of intensive work is drawing to a close and before us for a few months, stretches summer, a more leisurely season. Still it must have a share of purposeful activity or we will find ourselves with time on our hands and feeling very restless. Now is the time to lay the plans. How about a few projects? How many Gleaners have ever attended the June Conference and gotten the inspiration and thrill that comes from the instructive and colorful program carried on at that time. For those living close enough would not this be a good project to begin the season—to go in a body to the Conference. Another could be getting acquainted with places of interest in your own community or near by. One Gleaner group several summers ago visited all the public institutions, great mining camps, factories, etc., within a radius of fifty miles, combining with these trips picnics and swimming parties. Last summer many trousseau clubs were formed. It is such fun to sew with a group, and then books could be reviewed while you work. For more suggestions for summer see the "Summer Bulletin."

Five Girls

(Continued from page 303)

OF course Joyce isn't her real name, but Joyce it should be, for all through life she has skipped, and sung and run merrily along. Joyce was a beautiful child, as carefree as a May morning. Most of her joyousness took expression in song and music, and as a little girl she would finger the piano, practice her exercises, hoping that some day she might be a great musician. Then when she was fifteen the blow came—Infantile Paralysis.

How awful to lose the life from limbs which had tripped over hills, down dales and to all kinds of social functions. Feet which had danced miles and miles to the strains of sweet music were slowed—stopped. One year, two years, four years in bed. Then finally she was lifted to the window, big heavy braces were strapped onto

her. The Girl in the Window. Day after day, week after week she looked out upon the world, and wondered why life had played such a trick on her.

Of course she had blue days. Who wouldn't? That day when she turned twenty, and felt that life was passing her by, forgetting her. She still wanted to dance, to tear out of the house with the rest of the crowd and go places—but because she was Joyce, not many days were spent in self-pity, or in crying against fate and what it had done to her.

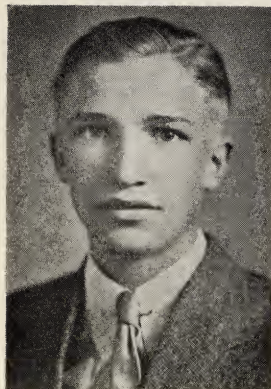
Close to her side she had a phonograph and a radio. She had a mother who encouraged her, helped her at all times along the difficult way. She could press a button and hear lovely music all day long if she wanted to, and nearly every day she did. As songs would come over the air, she would sit with her pencil and paper, transposing and harmonizing. Al-

ways she was busy, working at some composition of music. Even if her feet and legs had been slowed up, in her heart she still carried a lilt of a song, and in her soul the ambition to do something about it. Because she was joyous, because she kept her tears and disappointments to herself, boys and girls flocked to her side; they loved her. They were never with her that they did not learn some heavenly lesson in self-forgiveness, and cheerfulness.

She began to organize these friends, who came to see her, into groups of quartettes and trios and choruses. At first she would be carried to different friends' homes and would accompany the groups which she had trained. In the joy of their success, her own sickness, self-sacrifice and pain were forgotten. Her groups were asked to perform before friends, then religious groups. Soon civic organizations began to call for her and her singers.

(Continued on page 330)

Vanguards



CLEVE MUNK, MEMBER OF TROOP 6,
LOGAN 4TH WARD

Senior Scout Makes Supreme Sacrifice

THE Vanguard Committee of the General Board of the Y. M. M. I. A. pays tribute, late though it be, to a brave Scout who made the supreme sacrifice in an attempt to save a human life. Listed among the heroes of Scouting is the name of Cleve Munk, member of Troop 6 of the Logan Fourth Ward of Cache Stake, and an Eagle Scout.

In an effort to save his ten year old sister who had fallen through the ice, this outstanding Scout lived up to the tenth point of the Scout Law, "a Scout is brave." With Vanguards of his

group as pallbearers and the entire community in mourning the double funeral was held in the Cache Stake tabernacle which was filled to overflowing.

Vanball Champions to be Featured in June

A SPECIAL feature article in *The Improvement Era* for June will include photos of the vanball teams of Logan Fifth and Ninth Wards of Cache Stake, co-champions in the Church-wide vanball league for Vanguards. The special article will deal with athletic activities in the Church.

Vanguard Contests at June Conference

THE fourth annual Vanguard archery tournament is scheduled for Saturday, June 7, at Salt Lake City. Entries and conditions will be the same as heretofore with both team and individual entries for Vanguards and Leaders of all Scout councils. In councils with over 400 registered Vanguards double entries are permitted in all groups. With results of indoor archery tournaments showing higher scores than in other years indications are that the Church championships this year will see some outstanding performances.

The new Vanguard contest for this year, model airplane flying, is expected to increase the interest in Vanguard activities. Complete details are being sent to all Scout Executives for the information of Vanguard troops.

Logan Fourth Ward Sets Record

CACHE STAKE in the Cache Valley Council of the Boy Scouts of



FREDERICK L. BANGERTER, F. ALDEN BANGERTER, JOHN H. BANGERTER, AWARDED EAGLE SCOUT BADGES AT GRANT STAKE COURT OF HONOR, HILLCREST WARD

America, recently referred to as "the world's record district" in Scouting comes forward with another claim to distinction which challenges other groups. A Vanguard troop in full uniform and two full Scout troops in one ward is an achievement extraordinary. This is the accomplishment of the Logan 4th Ward, Troops 6 and 92 of Scout and Vanguard Troop 106 are composed of members of the one ward and each troop has its own troop committee under the general leadership of the ward chairman. The ward is also fully organized with the three grades of Trail Builders, preparing younger boys for Scouting. Such an achievement calls for the congratulations of all good Scouters. Only space limitations prevent paying proper tribute by name to each of the splendid leaders who have contributed to this outstanding accomplishment.

Father and Sons Awarded Highest Scout Honors

AT a recent Court of Honor of the Grant District, held in the Hillcrest Ward meetinghouse, five Eagle Scout awards were made to Scouts of that Ward.

They were awarded to F. L. Cleveland, who started in Scout work just a year ago, to Harold Hughes, of Vanguard Troop 262, and to Frederick L. Bangarter, President of the Hillcrest Ward Y. M. M. I. A. and his two sons, F. Alden, aged 17, and John H., aged 15.



RAYMOND, ALBERTA, FIRST WARD TEACHERS' QUORUM AT THE CARDSTON TEMPLE

Junior Girls



REPORTS from all over the Church tell us that the Juniors have liked their course of study for this year—"Joyous Youth." We hope you have realized most of the objectives set up at the beginning of the season, especially those set forth in the Foreword to the Manual, "that every girl shall appreciate more fully what life means to her and will be able to discriminate between real lasting joy and the pleasures of the moment." On May 14th we take up the final chapter and complete our class work for this season. The lesson is a summation of all that has gone before and will give the leader an opportunity to have the girls express what the course of study has meant to them, not in a general way, but specific phases.

Reports show that Social Conduct has been the popular appreciation course. We think it a happy choice for Juniors as they are just beginning to enter into social life and it is a good time to plant correct habits.

We would like very much to know what has been done with the suggested reading, "My Story, Lest I Forget," and the Question Box; and would appreciate hearing from stake leaders on these three phases of our work.

Special Activities

FROM time to time stake and ward leaders have sent us reports of parties and special activities. We have been happy to get this information and would like to have heard from more groups.

One class in Uintah Stake entertained their mothers at a turkey dinner, preparing and serving it themselves, and making the place cards and favors.

Mt. Ogden Stake held a mothers and daughters evening in February at which the main features of the evening were a talk on Social Conduct and a demonstration in preparing and serving a buffet supper. There were 350 mothers and daughters present.

The Springville First Ward, of Kolob Stake, entertained their mothers at a banquet and 33 out of an enrollment of 34 girls were there with their mothers.

An activity of a different nature is the one reported by Franklin Stake—a Junior Excursion to the Logan Temple, where the girls were baptized for 2,475 persons, and they all expressed the great thrill which came to them through performing this act of service.

One of the outstanding social events of the Mutual season is the Junior Festival. From all over the Church

have come invitations and we regret that time and distance have prevented our attending many of them. We wish that our page would allow us to tell about all that we have had the privilege of being at and all that have been reported to us, but the following account of the Liberty Stake Junior Festival will show what the Juniors are doing:

It was held in the historic old Lion House with 276 girls present. The Stake Leader, Sister Grace Billings, attributes the success of the party to the fact that the Juniors themselves thought out the ideas and assumed the responsibility of the preparation.

There are twelve wards in the Stake, just the right number for the central idea chosen—the twelve months of the year. It was carried out in the table decoration and in the program. The tables with their unique centerpieces, symbolic of the various months and surrounded by lovely Junior Girls made the banquet room a vision of beauty. At the beginning of the evening each class president was presented with a rose by the Stake Board.

After the dinner a program was put on in the large recreation room. The acts which were original and well rehearsed, went over with dispatch. At least two-thirds of the girls present took part.

The following were the ideas for

table decoration and program number:

January—New Year's Eve and for the program Crystal Gazing, or fore-shadowing the coming year.

February—George Washington, and for the program dancing the Minuet. March—St. Patrick's, and for program an Irish reading.

April—Easter, and for the program Bible reading and song "Light of the Morning."

May—Maypole—and for the program girls' chorus singing, "Morning Sweethearts."

June—Miniature June Bride, and for program song and dance act called "Treasures."

July—Pioneers entering Salt Lake Valley—and for the program a reading.

August—Miniature of the Girls' M. I. A. Home at Brighton with automobiles for favors, and for the program song and tap dance called "Smiles."

September—School idea with miniature school house, and for program school room with tap dancing and songs.

October—Halloween and for program color painter, songs and dances.

November—Horn of plenty and for the program a piano solo.

December—Winter, with snow, ice, miniature trees, etc., and for the program snow man and winter song.

To Class Leaders

THE Junior Committee of the General Board appreciates the efforts that have been put forth by the Junior Leaders during the season 1934-5. One of the greatest joys life has to offer is that which comes from willing service. You have not been administering a material need, but a soul need, to girls at an age when they are very like their symbol—the rose. Your pay check will come as you watch them go on better fortified to meet life's perplexities. We hope you are planning to keep in touch with them through the summer and that we will meet you again when the season opens in the Fall. (See the Summer Bulletin for definite suggestion for the Juniors.)

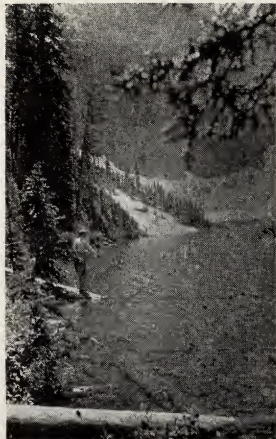
Your Gifts

By Agnes Just Reid

I need no gift for Mother's Day
I have your smile.

A gift is such a paltry thing,
I have your song.

The smile may fade, the song may die
But oh, how fortunate am I,
I have your love!



YELLOWSTONE LAKE

Scouts



The Boy, His Nature and His Needs

By Philo T. Farnsworth

NO VIII. SOCIAL CASE WORK—THE SCIENTIFIC APPROACH

(This is the eighth of a series of articles)

THE selection and diagnosis of cases are recognized as among the most baffling of problems. There exists an almost countless number of interrelating causes and effects. However, in spite of its great complexity some notable growth toward the solution of the problem has been made. It is now an established practice that in all clinical and guidance efforts with young folks who have or may present problems, that it is essential to know about the social background of the child.

The keystone of clinical study is the social history, and, properly taken, offers rich materials to gain in insight into previous conditions and into the nature of any present difficulties.

The gathering of the facts related to the child's social history constitutes one of the scientific approaches to an impartial and unbiased consideration of the child's welfare.

The sound case-worker must needs have some degree of specialized training and must possess certain fundamental characteristics of poise, ingenuity, discrimination, and tact. The material will have to be assembled in an orderly manner and the worker will need to be alert to obtain significant information. Friendliness is essential as is also dignity. Encouragement is desirable with an air of assurance and confidence in the outcome. It is most essential to maintain a professional attitude which presupposes no gossip and idle curiosity.

The data assembled in a case history aside from facts of birth, nationality, etc., are essentially descriptions of attitudes of other persons (parents, relatives, teachers, siblings, friends, probation officers, etc.), toward the child and of what that person believes to be the attitudes of the child toward him. Then in the personal interviews with the child, the worker describes the child's attitudes and feelings about various matters.

The following is a brief outline of the social history data:

1. Identifying Data.

Such information as name, date and place of birth, sex nationality, religion, parents, etc.

2. Sources of Information.
List of informants, addresses, dates, relationships, etc.
3. Personal History (Chronological account of child's life).
 - a. Problem—a statement of current and remote problems, social behavior, personality traits, habits.
 - b. Personality.
 - c. Developmental History (covering first 2 years of life).
 - d. Health (Record of contagion, illnesses, accidents, operations, etc.)
 - e. Habits (Food, sleep, elimination, cleanliness).
 - f. Sex development (interests and activities).
 - g. School History (Chronological history of progress—results).
 - h. Work History (kind of work—Child's attitude).
 - i. Recreation (chief interests and kinds of activities).
 - j. Companions (types).
4. Family History.
 - a. Immediate family.
 1. Parents.
 2. Substitute parents.
 3. Siblings.
 4. Step or half brothers and sisters.
 - b. Background.
5. Home.
 - a. Neighborhood.
 - b. Physical Condition of Home.
 - c. Atmosphere.
 - d. Religion.
6. Social Agencies available for Treatment.
 - a. Family resources.
 - b. Community.
 - c. Church.
 - d. School.

As a guide to the personal interview with the child the following is suggested:

1. Recreational Activities and Interests.
 - a. Games, activities.
 - b. Pets.
2. Vocational Ambitions.
 - a. Interests and desires.
3. Companionship.
 - a. Who is the best friend.
 - b. Other associates.
4. Attitudes toward School.
 - a. Favorite study.
5. Attitudes toward Home and Family Life.
6. Attitudes toward his own well being.
 - a. Fears.
 - b. Habits, etc.
7. Attitudes toward God and the Church.
8. Attitudes toward Self.
9. Special Problems.

To swear is
neither brave, po-
lite, or wise.—Pope.

In a calm, considerate, but unemotional way the facts of the social history and the attitudes of the child are assembled through social case work. A combination of the social, educational, psychological, physical, and psychiatric findings can now be made in the clinic and a planned program projected.

Miraculous cures are rare and speedy results should not be expected, but continuous study, great patience, and much planning will bring sustained improvement.

Social case-work procedure is the scientific approach to the solution of delinquency and to the problem of defective personality. It enables one to consider the social factors in a child's life which tend to mitigate against balanced development. It frees one from the aspects of guess and emotional bias and lays a broad foundation for the constructive consideration of conditions as they exist.

Leaders of boys planning for their welfare must certainly be aware of the values and possibilities of case work technique in solving some of their problems. Not everyone can qualify as a case worker but to have someone who can adequately do the work and bring from time to time needed information into the ward correlation meeting is a possibility about which we have made little or no progress, and toward which we may look with great benefit and saving of human effort.

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Bee-Hive Girls



Birthday Greetings

ON the 20th anniversary of the Bee-Hive Girls' Organization we are looking back through a fifth of a century of development and growth. We are paying tribute to those under whose guidance this plan was created and developed. We are expressing gratitude to our Father in Heaven whose inspiration has been the guiding power. To the great army of Bee-Keepers who have made it a vital force in the lives of our Latter-day Saint girls we also give praise and honor. No matter how perfect the plan, its destiny has rested in the hands of those whose responsibility it has been to carry it into action.

How gloriously you have fulfilled your task! Your presiding officers, fathers and mothers, and above all, the hundreds of girls whose lives you have influenced, give thanks to you. As your co-workers we wish to express our personal appreciation for your fine spirit of cooperation. Your response to our call for Bee-Hive material for this number of the *Era* is but one manifestation of the spirit in which you are serving.

The future of Bee-Hive work we commit into the care of our Bee-Keepers, whose privilege it is to work under the inspiration of our Father in Heaven for the molding of joyous girlhood into glorious womanhood.

GENERAL BEE-HIVE COMMITTEE,
Sarah R. Cannon, *Chairman*,
Marie C. Thomas,
Bertha K. Tingey,
Julia S. Baxter,
Ethel S. Anderson,
Elsie Hogan, *General Secretary*,
Associated.

Anniversary Week

WE hope that all preparations are now complete for a full and delightful week—a fitting commemoration of the birth of our Bee-Hive Girls' Organization. May our girls be happy in the extra activity this will bring to them; may all in our communities become conscious of the existence and of the purpose and beauty of Bee-Hive work; and may the hearts of our Bee-Keepers rejoice with a feeling of satisfaction because of work well done.

We wish we might be with you all on your Day of the Swarm to participate in the joy which abounds as our girls receive their awards, which but symbolize the reaching of another goal. Please express to them our congratulations and our hope that this will but mark the beginning of another year of activity and enjoyment.

Of course, all Bee-Hive Girls and

Bee-Keepers will want to listen in on our Bee-Hive radio broadcast to be given as a part of the regular Church program on Sunday evening, May 12, at 8:30 p. m. Mountain Standard time, over station KSL. We suggest that Bee-Keepers meet with their girls as a Swarm to enjoy this together, and then all stand in Salute position as the Promise is given.

We shall be very anxious to receive the reports of your Day of the Swarm and other anniversary week projects. We do hope that you will find time to write us in as much detail as possible regarding these and your other activities. We regret that space does not permit our using all of the fine contributions which were sent to us for this issue. However, many of them will appear in our weekly newspapers.

June Conference

TO all Bee-Hive Girls and Bee-Keepers we extend a hearty invitation to join in our anniversary celebration at June Conference program. We hope you will be able to participate in all of the events. At this early date we are unable to specify the exact time for all of them, but full details will be given in the Conference.

A reception for Stake and Ward Bee-Keepers will be given in the new annex to the Lion House—the Brigham Young Office.

In these same rooms on Friday and Saturday (June 7th and 8th) there will be a display of Bee-Hive work, including handcraft, Honeycombs, charts, Bee-Hive equipment, etc. Stake Bee-Keepers are requested to contribute the best articles (not more than six) from their Stakes. These are to be delivered to the Y. W. M. I. A. office—33 Bishop's Building. Stake officers will be responsible for seeing that they are safely returned to the girls. Bee-Hive Girls are invited to see this display any time except during the hours of the reception.

The festive event of our celebration will be a Rally for Bee-Hive Girls and Bee-Keepers on Saturday afternoon, June 8th on the L. D. S. School campus.

At the Sunday evening session of the Conference the Bee-Hive department has been granted the privilege of presenting at least part of the program. We would appreciate having as many Bee-Keepers and Bee-Hive Girls as possible, come to the Rally and the Sunday evening session in full uniform or at least with their bands.

The three-year Service Pin will again be awarded during June Conference to all eligible Bee-Keepers who

are able to attend. They must, however, register at the Y. W. M. I. A. office prior to the time specified for the presentation.

There will, of course, be our regular department meeting and we hope you will bring your problems and helpful suggestions.

In addition there will be a special training course for Bee-Keepers held on Monday and Tuesday, following Conference.

In a letter to Stake Bee-Keepers, which has probably been discussed with you, further information regarding these events has been given.

Summer Activities

BEE-KEEPERS should hold their girls together during the vacation months. It is then that the girls have many leisure hours and are really in need of directed activity. This will afford a splendid opportunity for completion of unfinished work, for making necessary adjustments and for the earning of Honor Badges.

Uniform

A SLIGHT change in the dress uniform has been authorized. The blouse may be taken in under the arms, shortened, and a belt of the same material may be added if desired.

Honor Badge No. 111

THE Compass shows magnetic north, not true north. Keep it away from anything made of iron or steel. The Sun—at six o'clock in the morning is due east; at nine a. m.—S. E.; at noon—S.; at 3 p. m.—S. W.; at six p. m.—W. In winter the Sun sets before six o'clock but will not have reached due west. In the a. m. if you face the Sun, north is at your left; in the p. m. at your right. Stars—Plough (Great Bear or Big Dipper) is in the north in the northern parts of the world. The two stars called pointers in Plough, point to North or Pole Star, (remains fixed in the north). The last star in Little Bear's tail (little dipper) is North or Pole Star. Plants grow toward the sun, thus branches and leaves are thickest toward the South. Moisture remains longest where not exposed to the sun. Plants needing shade and water grow on North side of a slope. Ice and snow melt slowly on a Northern slope. Winds usually blow, (except in storm) from Western direction. Shrubs or handkerchief will bend or wave toward East. If you know the General direction of stream, they will direct you.

The Girl of Today

THE American girl has always stood out preeminently as the girl who would not "drink and smoke" (one never mentioned one without the other a few years ago). Today things are changed owing to the insidious advertising of cigarette concerns and the tragic inertia abroad today. They have spent and are spending millions of dollars on advertising of various kinds, even distributing free their cartons of cigarettes.

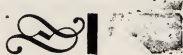
Today, too, many of the finest girls and women do smoke—and drink; many go to college—away from the home influences—where beautiful smoking-rooms have been furnished. And many return home without the cigarette habit. Another encouraging thing is that not all the colleges have equipped smoking-rooms for the girls, and never will. Parents can exercise their privilege of inquiring when looking up standards, rating, etc. An attractive smoking-room encourages smoking; and very often the young girl who does not smoke has a desperately hard time socially.

The gallant and chivalrous men yesterday would protest indeed to the promiscuous showing of women on cigarette ads. Years ago I can remember Anna Held's as the only woman's picture appearing on a tobacco ad. For the sake of the wholesome girl of sweet sixteen, many organizations and women's clubs have tried to enact legislation prohibiting the showing of a woman on billboards advertising cigarettes; so far they have not been successful. Cigarette advertising and all tobacco advertising in themselves are legal advertising, but we can outlaw the showing of women on these ads as we did the showing of the American Flag years ago from the labels of cer-

Excerpts from an article by

Florence P. Newton

(Submitted by Allie Y. Pond.)



tain beer made in Milwaukee.

We can be selective, too, in the choice of radio programs; when the voice of Mr. Blank announces the program of a certain brand of cigarettes we can all involuntarily reach for the dial instead of a sweet! It seems to me that parents have a great responsibility today; we need a little more of the old fashioned prayer to make our home a safe one.

The subject of girls smoking came up recently. I happened to be talking to a young man who had graduated from Notre Dame, he insisting that girls all smoke. I asked him if he minded marrying one and having the mother of his children an addict, as some become. He replied that was not a fair question.

WE have a very fine Junior College here in Pocatello, Idaho. Instead of a smoking room for girls we have a Denominational Institute adjoining the campus; Mr. and Mrs. Sessions are teachers and hosts; they are refined, cultured college graduates and particularly well-fitted to cope with present day problems. They have been most generous in allowing other denominations to teach there if they wish. Private dances have been held here, faculty parties have been given here. High school dances, school contests, etc. Card

playing and smoking are absolutely tabooed.

What a splendid thing it would be if many of our young people could be sent to the University where the scholastic training would be the very best; then with a building or two of this sort adjoining the campus where religious instruction could be given and entertainment for the young people be given due attention—well, the possibilities are very great.

The present day inertia is appalling; ministers and church workers meet it and so do the workers in Y. W. C. A., Y. M. C. A.—all of them. Let's establish character-building rooms such as I have described above instead of smoking-rooms for our girls where the nonchalance of smoking is developed to the nth degree. I'd like to see every safeguard thrown around the young people and the teachers we employ. I'd like to see the teachers we employ of the finest type, men and women with high scholastic standards, and better paid. Stop and think what we expect of them and today our teachers are underpaid. There are many teachers in the school system who are physically, mentally and morally unfit to teach. I would raise the standards away up in moral and physical fitness. But there are thousands and thousands in this land of ours who do qualify 100%.

A word of protest to the papers and magazines that publish cigarette ads, showing a woman on the ad, will do no good, neither will a word of protest to the schools of higher learning do one bit of good, but we as parents can choose the magazine in our homes, the program on our radio and the school or University for our young people! I most certainly do protest against the cigarette business using the methods they do today and the deliberate manner in which they advertise to hang the miserable habit of smoking cigarettes on the young girls.

The Road to Paradise

By J. C. Hogenson

THE truthfulness of the old saying about nature being wonderful, is proved every day to those who keep their eyes open and enjoy the landscape as God made it.

Is there anyone who does not thrill at the sweet melodious tones of the meadow lark's song? or feel a touch of the sublime in the quietude and stillness of the twilight hour of a summer's day? The grass, the trees, the budding flowers, and the drowsy insects bring a feeling of rest and contentment that gives one a real idea of heaven it-

self. God has been good to us here in Utah in that he has given us the best in variety and quality of everything that makes for beauty and refinement.

Every country has its own specific type and variety of nature's masterly handiwork; marvelous and beautiful, that fits perfectly into its surroundings.

One of the beauties of Cache Valley, and there are many, is the gorgeous cerise colored lupines growing on the hills around Paradise. If you want to get a real thrill and see a beautiful sight, go to Paradise sometime in June when these strikingly bright colored flowers paint the landscape a never-to-be-forgotten hue. The grass

upon the hillside is green and the bushes are white or pink with bloom, and dotted here and there are patches of these cerise lupines, mellowed somewhat by blue lupines, red bells, Indian paint brushes, white primroses and yellow wind flowers. These colors blend in harmoniously and help to deepen the green of the background. They give one a home-like, satisfied feeling of rest, and a sense of pleasure that one hopes will continue.

Remember the road to Paradise in June, when the trees are green and the service berry, the choke cherry and hawthorn are in bloom. It is then that the lupines lift their heads in glory.

The Challenge of Charm

(Continued from page 301)

7. Can you go one day without speaking unkindly to or about anyone?

8. How do you adjust to life—people—things? Are you capable of bringing harmony into a group? How do you treat your family?

Mental Health

"The Glory of God is intelligence."

1. Is your mind a mental wastebasket? Is it mental hash?

2. Are the thoughts which live in your mind enjoying good health? Do you think as if your thoughts were audible?

3. On what mental level do you live?

4. Does your mind give attention to the importance of its great assignment, self-control?

5. Are you sincere in your thinking?

6. Are you thinking out? Thinking of others more than yourself?

7. Do you know how to concentrate?

8. Are you always sending out excuses for your memory?

Physical Health

"If there is anything virtuous—lovely—praiseworthy or of good report—we seek after these things."—13th Article of Faith.

1. Are you the person you would like to be?

2. How is your smile? Does it say that you are glad you live, that life is good?

3. How is your walk? Is it the walk of one going to a fair—eager—smooth gliding?

4. How do you stand? Where does your chin point? Do your shoulders droop? Do you lift people with your posture?

5. How good is your speech? How does your voice affect people? What kind of voices do you like? Does your conversation make the world better?

6. How about your clothes. Are they clean, pressed and well fitted?

7. How about your daily habits in bathing—teeth—nails—hair? How about the little things?

"Whether we know or not we are all flying banners—our faces, the way we walk, the words of our mouth, the way we wear our clothes, the tilt of our chin, the warmth of our attitude toward humanity, the appreciation we show for life, for people, for things, are all flags, showing to what spiritual or mental country we belong, what slogan we have put on our banners as we lightly trip along. Some of us have faces and bearing like gay, brilliant penants that say plainly, 'Who's afraid! We can do anything. We're the new world—and strong—and happy.' And our step is the step of one going to a fair. It doesn't matter whether we're eighteen or eighty we're flying con-

fidence in ourselves and life. And that makes a soul—lifting face and step, and crowds of people fall into the rhythm."—Celia Caroline Cole, *Delineator*.

Who says "I am nothing"? You say "I am everything," and then prove it.

On and on I could write on this subject of charm, but shall we wait until next month when we will discuss—Coeds and Brides—yes, and who knows, there might be something about the Groom?

During this series there will be opportunity for discussion on Personality Problems sent in from the field. Have you, dear reader, any problem, such as—"I can get one date but he never asks me again"—"My height is a complex"—"I have a temper which breaks my friendships"—"I find myself always following someone—how can I become a leader?" Questions may be sent in and will be discussed as editors and author see fit.

Melchizedek Priesthood

(Continued from page 310)

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils. Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for

what they are given."—D. and C. 46: 7-8.

Purpose of the Activity Meeting: The purpose of the Priesthood Activity meeting is to train the brethren in the duties of their divine appointment of giving service to the Church and to their fellow men. Moreover, it is to see that this responsibility is carried out in action.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen."—D. and C. 107:99, 100.

Romance of Two Cities

(Continued from page 299)

"The hour is late. Some other time you shall hear of your friends." He motioned them out. Zena put an arm around Miriam and with one backward look, they passed silently out. Sarah followed. The men faced each other. Then Isaac bowed.

"For the great service you have rendered us, I am at your service."

David did not speak, and Isaac,

dropping his eyes, continued:

"You understand the Maid becomes the Lamanite's betrothed on the morrow. I have promised."

Still David did not answer. Isaac grew restless. What should he say to placate this youth to whom he owed much. When he felt he must speak again, David broke his silence.

"You will be kind enough to conduct me to Ammon at once. He is doubtless grieving for me."

Isaac with unseeing haste bade him follow and the two went forth into the night.

(To Be Continued)

The Articles of Faith (Continued from page 288)

universe are made evident. All the operations of life and motion, of all existence, proceed from the Lord through the omnipresent Holy Spirit. This doctrine is readily understood in our day when words broadcast into space may everywhere be picked up by those possessing the right instrument, or when great aeroplanes in the air or ships on the sea may be directed in their motions by the far distant radio operator. Long before radio was born, the Lord, revealing this truth to the latter-day prophet, declared, the "light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doc. and Cov. 88:12, 13.)

GOD is also our Eternal Father. That is, he is more than a creator, an organizer of men. There is a kinship of family, descent, relationship between him and man. Indeed, man is the very child of God, begotten spiritually in the life before our earth existence. Man is therefore of a divine nature, in every power and attribute like unto his spiritual Father, though in an immeasurably smaller degree. Man is like God even in form, "And I, God, said unto mine Only Begotten, which was with me from the beginning. Let us make man in our image, after our likeness, and it was so." (Moses 2:26.) The Father, concerned with the welfare of his children, has placed them on earth for further education and preparation for their progressive, high destiny. The relation between God and man, that of actual father and son, explains the deep mystery of human existence. When we pray to God we do not approach a distant, strange Being, but we speak out of our hearts to our Father, of whose very substance we are. We do not plead with him as subject to ruler, as slave to master, but as child to parent, for such indeed are all men in their relationship to God.

There is no greater necessity in

human life than a knowledge of the existence of God and a correct understanding of his plan for the salvation of mankind. It is the beginning of wisdom. Every intelligent man may win such certain knowledge for himself by following a simple formula, divinely ordained: First, he must fervently desire such knowledge, with a desire that burns into the soul. Then he must earnestly pray to God for

help, nothing doubting, that is, he must place himself in full harmony with the forces he desires to know. At the same time he must learn by study that which already has been revealed concerning God, so that his mind may support him in his search. Lastly, he must try with all his might to live and practice the precepts of God, his actions must support his desire. If a man



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do this he cannot fail to find God and his truth. Such search is always greatly rewarded.

A fine, highly trained lover of truth once said in a hurried moment: "In science, every experience of one worker may be repeated by another to prove its truth. I cannot repeat Joseph Smith's first vision, therefore I find it difficult to accept it, for it seems at least unscientific." The conclusion was erroneous. The message received by Joseph Smith in the First Vision was that God is a real living Per-

sonage concerned with the welfare of the children of men. Any man who will seek with desire, prayer, study and practice, who will do as Joseph Smith did, will receive the same certain knowledge of God's existence. The Father and the Son may not appear in person to every seeker, but the message will be as convincing. A chemist may mix his chemicals in vessels of porcelain, gold or platinum, in

dishes, round, square or oblong—the final reaction is the same and that is the vital matter. Without seeing God in person, but by the power that issues from him, one may know that he lives and that the latter-day restoration of the Gospel is divinely true. Every Latter-day Saint may and should have his own great vision of God to guide him through life.

Five Girls

(Continued from page 322)

She had to train accompanists for each group. Now from the Girl in the Window, music and its message is being sent to all corners of her community. Over the air, the music which she has directed, wafts its way. Joyce is going to walk again. She realizes that with determination and perseverance, nothing can keep her from success. Music—what a blessed hobby. Music—what a joyous way to send messages of hope and courage to the world which needs it so sorely.

ELAINE is only fourteen and fourteen is somewhat of an indefinite age, isn't it? Sort of that age between hay and grass—between girlhood and womanhood. There are so many roads which we are privileged to choose to travel when we are fourteen it is rather surprising when we find a girl at this age really making up her mind to ride one particular hobby horse. Elaine only harnessed her horse about eight months ago, but she is riding along at such a fine pace that she has been the real inspiration to all of the girls in her community.

Some girls at fourteen can grasp the stark beauty and interest of ranch life. Elaine is one of them. She lives out where there are high bluffs, and where at night the starlight and the moon cast eerie shadows across the mountains. She loves it all. She says that when restless and moody, instead of picking up magazines or dreaming idly and looking out of the window into space, she dons heavy shoes and hikes out over the bluffs toward the mountains.

Her ranch is located in that section of the country where once the Navajo Indians held forth. One day while on a hike, she became

conscious that these first families of America had left scattered here and there interesting old relics of their tribes. She found three arrow-heads, and with a real collector's thrill of finding something, she took them home and put them in an old box which she decided to call her Indian Treasure Chest. With the finding of the arrow-heads, her walks changed from aimless meanderings into real relic hunts. She found that when she really looked for them, articles of all kinds began to show up. She found beads, bits of pottery.

Can you imagine her thrill when one day she even found part of a skull? With each new treasure, she became more and more enthusiastic. Without realizing it, Elaine had stumbled onto something that is proving to be a most fascinating hobby, if not a profitable one. As young as she is, she is trying to weave a story about each thing she finds, and undoubtedly by the time she is eighteen or twenty she will have a hobby that will not only give her great satisfaction, but one that may bring to light many interesting points of history about the early American Indian.

The young girls of her community have caught the delightful spirit of Elaine's interest. They are forming hobby clubs, and each girl is finding within herself some interest or desire which is yearning for expression. I wondered when first I saw Elaine what it was that made her eyes sparkle so brightly? Wherein lay the secret of her charm? And why she seemed so alive and so alert? Then as she told me with all the enthusiasm of a real hobby rider about what she was doing, I knew I had my answer. She had found a particular interest. After all a real interest of any kind in life always makes for that indefinable loveliness known as charm. That something

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which every girl possesses if she will only develop it.

AND now before our walk is finished, Adele must tell you a little about a very homely hobby which has brought her joy and remuneration. It's lovely to find happiness in such humdrum tasks as cooking, speaking, singing, and watering flowers, isn't it? Well—Adele had been reared in a family which had never known want or privation of any kind. There had always been a maid, an automobile, plenty of clothes. In fact all that Adele had to worry about was whether she would get a date for the next formal with the boy she wanted, or if her new formal would fit properly.

Then in '30—bang! everything was gone. The family sat down together in their beautifully furnished library, looked at each other, and began to take inventory of the capabilities of each member. Adele had taken a business course at college. She was as good as the average at typing, and surely her appearance would help. But when she found every office door, when she applied, closed to her, she began to experience a few growing pains. She found that looks and clothes were not very impressive to men who were looking for employees. She even thought of entering a hospital for nurses' training, but when she checked up with the registrar of nurses, she found that there were nurses a-plenty to take care of all the sick people who could afford to hire them. In fact, she decided that the world had never seemed so healthy before.

As she scanned the list of possibilities, she decided the best thing for her was to stay right in her own home. Her mother had come from an aristocratic southern family, many of whom had been famous for their southern dishes and recipes.

Quite suddenly the thought of commercializing southern cooking, took her by storm. Of course it took some time to get going, and become known, but it wasn't long before she began receiving orders for Old Southern Corn Bread, Virginia Sour Cream Pie. It became quite the rage in her vicinity to serve Adele's Creole Gumbo, a delicious dish made of a combination of shrimps, tomatoes, peppers,

Milady's Moods

By Estelle Webb Thomas

I THINK of butterflies—
Golden, gauzy butterflies.
Fragile, fairy butterflies.
When I think of you.
Mocking mouth, and merry.
Garments light and airy.
Flitting like a fairy,
Butterflies are you!

I think of violets—
Wee woodland violets.
Tiny, tender violets.
When I think of you.
When your fresh face greets me.
When your shy smile meets me.
Gentle gaze entreats me,
Violets are you!

I think of mocking-birds—
Trilling, thrilling mocking-birds,
Piping, plaintive mocking-birds.
When I think of you.
When your gay voice gladdens me.
When it soothes or saddens me.
When it melts or maddens me,
Mocking-birds are you!

diced ham, chicken, and flavored with garlic and onion.

At first she did all of the cooking herself, but soon her southern kitchen became so famous that she had to employ other help. She has learned cooking from A to Z, and not only has a delightful avocation become a paying vocation, but many old southern recipes which might otherwise have been lost, have been resurrected to delight the appetite of a discriminating social set of her town. More than the cooking, recipes, or the money, Adele has found herself, and has learned the lesson, that the happiest people are those who really do things, and that sometimes opportunities crop up in strange and unexpected ways.

FROM the most commonplace and ordinary things of life, such as meadows and flowers, pain and sickness, bits of pottery, perhaps with earning a living at cooking and scrubbing, our niches may be found.

We have talked a long time, and yet only five girls have had a chance to talk about the things they are doing.

The time has come when a successful person is judged not only by his vocation, but by his hobby, and by the enthusiastic joy with which he meets life. Every girl has a hidden gift or a talent. What is

yours? Have you ever stopped to think about it? Don't feel that you must have it handed to you on a silver platter, or that you must ape some learned or successful person. Most likely right at your side is an opportunity. Look into your hearts, and see what kind of a hunger there is waiting to be fed. Think of your hands, analyze what they would like to do or create. Truly all of us, have not only a heart hunger, but a hand hunger.

I am glad you have taken this walk with me, for it is spring, and springtime is the season for the awakening of new hopes, new ambitions and desires. Go in search of new possibilities. Nurture and cultivate at this springtime the roots of ambition which are in your soul, and you, like Joyce and Yvonne, Elaine, Adele and Betty, may find yourselves.

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That Day Was Grand

(Continued from page 294)

cup on one fat-bud hand and eating cake from the other. She'd got it from a paper sack near her chair somewhere. It had thin white frosting and yellow stuff on it like custard.

The clock ticked, and the day and the world felt different from any day or world before. Rose and her mother talked. Rose leaned on her elbows and the purple silk sleeves fell down from her arms and wrists. All the lipstick went off her lips onto the food, and left them the color of pink petals.

"What did they soak you for the dress, Rose?"

"Eleven-fifty."

"Organdie won't stay pressed worth a darn."

"I know, but did you ever see such a color?"

Rose's mother sat and thought. "I had a hat with a lining that color. It had ostrich plumes. You were about six. I guess you don't remember."

"I remember the blue velvet."

"We were in San Francisco then. Yeah, I remember that hat. That was a nice looking one, wasn't it? I paid sixteen dollars for it. That's too much to pay for a hat."

ROSE leaned toward Laurel. "More Sunday School tea, baby?"

"Oh, no. Thank you. I—." She couldn't help closing her eyes, quick, on the bright silk and white throat and pink-petal mouth, on the silver-gilt fluff of hair, the row of fascinating black beads on the tips of black lashes. It seemed like Rose was too beautiful. It seemed like she hurt you with being too beautiful.

"Ted say he was coming early, Rose?"

"He said he was."

"You see Mister Scott today?"

"Oh, him!"

"I know, but it seems to me he acts awful nice. He must make thirty-five a week."

"Jane said forty."

"And manager! You should be snippy to him!"

"I'm not snippy. He's old."

"Old! I bet he isn't a day over

thirty-seven! Honestly, I don't know what you expect."

"Bergdorff's are having a sale. They're selling their shoes for practically nothing—."

"You could do a whole lot worse than Mister Scott, and you'll find it out, too. Thirty-seven's not old. Honestly, I don't know—."

Rose winked at Laurel and smiled, and Laurel smiled back, she didn't know why, but it seemed like there was a sort of beautiful secret between them about this. Thirty-seven was *terribly* old. Just to give you an idea, it was as old as Mama. Why, you can see. . .

THEY had another secret, too. It had never been spoken but it was a secret and it was about Ted. Ted drove a truck for the Palace Laundry and he was taller than policemen or the principal at school. His hair was black as a Japanese baby's, and it was curly like a shepherd dog's. His eyes were bluer than blue teases or blue flowers or a blue sky. It seemed like he was wonderful.

Laurel used to see him with Rose on Sunday afternoons, walking down to the park. Oh, they were beautiful. And they were rich; they made a lot of money; they had everything. Such clothes they wore, her in a hat made out of horsehair with violets all in a wreath and her hair swirling around her cheeks like feathers, in a white dress as thin as fairy-wings, taking little dancer-steps on unthinkable heels, her hand on his arm. And him in white flannel pants and a dark-blue coat and a white straw hat on one side of his Japanese-baby curly-curly hair. I tell you, they were like a prince and princess.

Laurel had seen Mister Scott once. He looked like men on streetcars reading papers and men standing in front of cigar stores. He looked like everybody short and old and kind of fat that there was in the world, and that was all. Rose didn't want such a one. Laurel knew. That was a secret they had that hadn't been spoken, too. How wonderful to have a secret like that with a grown-up girl in high heels, about who she loves and who she doesn't love.

LAUREL got to clean the white kid slippers with smelly stuff and a little piece of cloth while

Rose washed the dishes. She didn't clear them all up, the way Mama did, and then wash them, and put them away. She just sort of began washing this one and that one, and brushing crumbs away and wrapping up the bread in an oiled paper, and pretty soon the kitchen looked less cluttered and there was a clean tablecloth on, and the clock said twenty-five minutes to four.

The white-velvet mother made her way into the front room and said she guessed she'd take a nap. Rose and Laurel went upstairs again.

Rose said, "You sit on the bed, baby, and I'll go right ahead getting ready. It takes me all afternoon to get ready when I have a date on Saturday night!"

And she laughed, her laughing like wings and bells, and you could sort of see how wonderful Saturday night must be, if you didn't have to go to bed at seven-thirty and could dress up and dance with somebody taller than the principal at school, and listen to music, and stay up till maybe eleven or after.

She tossed the brown paper bag of chocolates over the bed and said, "Eat some more," and Laurel reached her hand in and took a beautiful big chocolate and bit into it and it was strawberry, and somehow that surprised her, because it could have been cherry.

It felt late and blue in the air, and she was happier than she'd ever dreamed of being, even at parties where they had maple-nut ice cream and pinned the tail on the donkey, even at picture shows with a funny comedy, even uptown the day before Christmas, even Christmas. I tell you, that day was grand.

There were pictures of movie-actresses on the walls, and a glorious calendar of an Indian girl with a feather in her hair by a campfire under a blue and yellow sky. There were three embroidered pillows and one leather pillow that said "To My Sweetheart" on it in burnt and beautiful letters, with a rose painted on, and down in the corner it said "Camp Lewis." There were a lot of things on the dresser. A bottle with a rubber bulb that you could squeeze to make perfume spray out on your hair, and a china lady in a blue dress with a lamp rising up out of her head, and a big picture of Ted in a silver frame. And boxes and cold-cream jars! More than you

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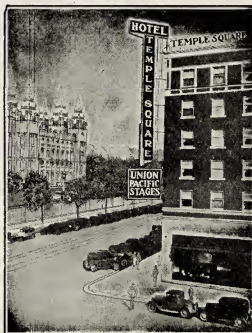
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could ever dream! It was a beautiful room. There was a cedar chest under the window.

They didn't talk such an awful lot. Rose went down the hall and turned the water on in the bathtub, and she came back and got a towel and an armful of pink stuff from the bottom drawer. She said, "There's a magazine you can look at over there on the cedar chest. I'll be back in a jiff."

IT was fun to have her say "I'll be back in a jiff" to you in her pretty voice. It made you

feel warm and loved and important. The magazine had a girl on the cover. She was looking out of the window at a big yellow moon. It said "Adventure and Love Magazine" at the top. It was full of pictures of girls with lots of hair and big eyes and little mouths, and all the men looked like Ted. It was a fine magazine. There were advertisements where you could write your name and get free powder and stuff. She ate another chocolate and it turned out to be cherry, and she felt the little thrill of surprise again because it could have been strawberry. Just think of Rose being able to have all the chocolates she wanted, any time, and not liking them!

Rose came back after awhile in a pink silk petticoat and her hair hanging around her shoulders like cotton candy, if cotton candy was ever that color, and she sat on the foot of the bed and put the pair of new silk stockings on, and slipped her feet into the pointed white-kid slippers with two thin straps, and then she was tall again, and when she walked over to the dresser it was like a dancer walking.

She had to powder her face and throat. She had to brush her lashes with the small black brush that put the row of tiny black beads on the edges. She painted her lips. She used the dear round puff with pink-flower rouge for her cheeks. With one finger she took the merest smudge of the blue paste in the box no bigger than a thimble and touched her eyelids. It made them like snow-shadows. She smiled in the mirror at Laurel and it was closer even than if she'd turned around and smiled at her.

She had to run downstairs because she'd forgot after all to press the coral organdie dress, and while she was gone Laurel just sat still and felt happy and she took one more chocolate and it was strawberry and she decided there weren't any chocolates so good as strawberry.

AND then Rose was back, and she had her arms full of ruffles and pretty soon she slipped them over her head and said, "Hey, pull this down, will you, baby?" And the words came out muffled as if they were made of coral organdie, too, and Laurel slid off the bed and went and pulled on the skirt and it came down and there was Rose's gilt and silver hair all

mussed up and she shook it back and smoothed the skirt and sleeves.

"You like it?" she said, and before Laurel could answer she said, "It's kind of early to put it on, but he might come early. He does sometimes."

Her eyes fell on the magazine cover of the girl looking at the big yellow moon. "Say," she said, "if you're awake, you look out of your window at the moon. It ought to be as big as a house tonight."

Laurel had never looked at the moon deliberately. Once she remembered noticing a very thin moon in the sky when she and Mama were coming home from Grandma's house after supper, but she'd never seen one as big as a house. She guessed it was something to look at, if Rose was going to look at it, if Rose cared.

She wanted to say something about the dress. "You know," she said, "it looks like beautiful doll dresses for dolls with real hair and eyes that shut. Your dress does. I think you look like the Princess on the Glass Hill, like in our reader."

And Rose looked sort of funny and then she said, "Come here, baby." And Laurel went up close to her, and she said, "You're an odd little kid, aren't you though?" softly, and looking right straight into her eyes, and then she kissed her.

Oh, that was a day!

WHEN they went downstairs they sat in the front room, and after awhile Rose put a piece on the phonograph about two men going to the dentist so that Laurel would laugh, and she did laugh, so hard her stomach hurt. Rose's mother lay on the couch and laughed, too. They had fun. And then the phone rang and Rose answered and she said, "Yes," and "No," and "I'm sorry, but I couldn't tonight," and hung up.

And when her mother said, "Who was that?" she said, "Oh, him."

And her mother sat up and said, "Mister Scott?" and she said, "Yes."

"Did he want to see you tonight?"

"Sure he did, the big dummy." Her eyes said to Laurel, "Imagine. On Saturday night!" Why, all girls knew that *Saturday night*

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was for the one you loved best, even little girls eight years old.

And then Rose's mother said, "You should sniff at him! Manager, and making forty dollars a week! And that other fella not making anything and going to lose his job to boot one of these days; I wouldn't be surprised!"

And Rose didn't say anything, and then her mother said, "It looks like you'd think of somebody but yourself for a change. It looks like you'd think of me!"

And Rose said, "Oh, Mom. Oh, Mom, don't start. I do think of you."

And her mother said, "Yes, you do! I should say. Now you listen to me a minute, young lady. You listen to me for a change. I married a poor man. He was good-looking like this Ted. And what did I get for it? Work, and worry, and more work, and more worry, and never a minute's peace or contentment, and the first thing you know he's run off to New York, and there I was with you on my hands, and you know how I had to slave!"

Rose said, "Oh, for heaven's sake, Mom. He'll be coming. Listen, I've been working three years. We get along. You haven't got anything to kick about—." Her mother said, "Now you be still a minute. You listen to me. I'm thinking of your future. Tomorrow if Mister Scott calls up, you be nice to him. I tell you there's nothing to these good-looking lads that don't make fifteen dollars a week. I tell you—."

ROSE looked at Laurel and just flickered her eyelid into a wink. It said as plain, "Tomorrow! I'm going to the park with Ted. You watch us, Laurel. We'll walk by in bright sunlight. I'll wear my horsehair hat with the violets. I'll hang on his arm. He loves me like a princess. He's taller than policemen or the principal at school. His eyes are bluer than blue teasets or blue flowers or a blue sky. Mister Scott looks like men on streetcars reading newspapers or standing in front of cigar stores. He looks like everybody short and old and kind of fat in the world. Oh, Laurel, we're rich and beautiful and young. Oh, Laurel, love is all there is. Don't let anybody kid you. Love is all there is. . . ."

Some of the words Laurel couldn't understand, and she wouldn't have known she said all that if it wasn't that they had secrets. How wonderful to have secrets with a grown-up girl in high heels, to hear her say beautiful things you couldn't quite understand with her eyes to you.

Laurel had to go home before Ted ever came to get Rose in the new coral organdie. She had to go when the clock said six-thirty, because Mama came then, and got her, and said, "Thank you for letting her stay. I hated to bother you, but there wasn't—I hated to leave her alone—."

And Rose's fat white-velvet mother got up from the couch with her pinkish hair still in curl papers and said, "Why, that's quite all right, and she wasn't a bit of trouble. How is poor Mrs. Suvaroff?"

Rose made her take the sack of chocolates, and she gave her a bundle of silk pieces for doll clothes, and whispered to her, "Now remember, if you're awake, you look out of your window at the moon. It ought to be as big as a house tonight," and the way she said it Laurel knew it was important. And then Rose kissed her again with beautiful lips.

I tell you, that was a day.

HOME was the same old world all over again. Home smelled like furniture polish and wasn't cluttered anywhere. Everything was ordinary and clean. Mama was ordinary and clean. Grandma was ordinary and clean. Grandma was there. Grandma and Mama talked about Mrs. Suvaroff's broken leg and the Birthday Club, and Laurel sat in the rocking chair, rocking away and thinking beautiful things about coral organdie dresses and perfume that was sweeter than sachet bags or funerals or lilacs or vanilla.

Rose did look like the Princess on the Grass Hill, like in the reader. She was glad she'd told Rose that. A Manager must be something special. She must ask Mama sometime, but even if being a Manager was as important as being a King, it wouldn't make any difference. Saturday night felt special because that was the night that people who loved each other went dancing together and cared if the moon was big in the sky.

It seemed like there wasn't anything much more wonderful than having high heels. And earrings to sound like glass music, and a square vanity box with a golden handle. And a fascinating little brush to make black beads on your eyelashes, and a dress made out of

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coral organdie that cost eleven-fifty, and stockings so thin you could see through them like air. . .

Grandma said, "That child is worn out. She must have been playing her head off today."

Mama came over and smoothed her hair back. "Want some bread and milk for supper, Laurel?"

She opened her eyes. "Oh, no," she said. "I feel sick at my stomach."

GRANDMA said, "You probably made a pig of yourself on those rich chocolates. That girl should know better than to give you chocolates."

And Mama said, "Oh, she just wanted to be kind. She's awfully nice to Laurel."

She took her on her lap. There wasn't anything about Mama to make your throat and chest feel tight, she wasn't so beautiful and bright-colored that she hurt you deep inside. Mama was like blue wool blankets on your bed when its snowing.

Grandma said, "Don't leave her with that girl again, even if you have to call me away from a meeting. I don't think she's a good influence. She puts ideas into the child's head—"

And Mama said, "I know. I know what you mean. I don't let her go over there very often. But you know how it was this afternoon. . ."

And Grandma said, "She paints up like she was in a show or something. And she can't be very elevating—working in a candy factory and running around with that flashy truck driver. And you can't fool me about that hair. That hair is bleached, or I miss my guess!"

Laurel pressed her cheek hard against her mother's throat and tried not to listen to Grandma any

more than you listen to the wind.

"They're cheap and common, both of them," Grandma said. "I don't think that fat mother ever turns her hand over, and I don't—"

GILT and silver. Oh, hair of gilt and silver, hair of curls like spoils of silk thread. Beautiful gilt-and-silver silk-thread hair, softer than a Persian kitten's fur under your fingers. Oh, dress of ruffles. Was there anything so wonderful as ruffles of coral organdie? Oh, slippers of whitest kid. Oh, slippers with heels so high you had to walk on your tip-pet-toes, like a dancer. Oh, think of working in a candy factory and being able to eat all the chocolates you wanted, even with walnuts on top, even pink-insides or caramels or anything, and not liking chocolates!

They helped her to undress and put on her nightgown, and Mama said, "Maybe you'd better not have any supper. I think your stomach is upset. Do you feel sick?"

And she said, "Yes, I do, a little," and she kissed them, and Mama went into the bedroom with her, and she said her prayers out loud, like she always did, but part of the prayer she only thought in her mind, because it was so beautiful you couldn't say it out loud, even for God. Part of the prayer was, "Let me be like her. Let me be beautiful like her, with fluffy hair and beads on my eyelashes. Let me have silk stockings and high heels. I'll be good all the time, and I won't cry or anything, and I'll do arithmetic every night. . . only let me be like her. . ."

SHE had to look out the window before she got into bed, and Mama said, "Hurry," and she said, "I will, but I gotta look at something," and it was true what Rose had said about the moon. It was hanging there as big as a house. Rose was going to look at it and she cared about it. The moon was important in the sky.

She thought in the darkness, on her pillow, that she would surely cry because she was so sick at her stomach and so terribly happy, but she didn't. Her eyes felt hot-like and heavy. Pretty soon she went to sleep.

I tell you, that day was grand.

Note For April

By Eleanor A. Chaffee

WERE there not springs before this spring.

And cherry blossoms hung along
The branches like small bursts of light

Touched suddenly to tongueless song?
Then why should I be leaning on

A sagging wall, with tear-blurred eyes,
Seeing a crooked country lane.

Hearing the lark pierce unguessed skies:
Why should I be a thousand miles

Away in thought, and sick at heart
Remembering springs before this spring,

And that all loved must finally part?

Your Page and Ours

AUTHORS, ATTENTION

AUTHORS will please remember to send their contributions to *The Improvement Era*, 50 North Main St., Salt Lake City, Utah. Do not send them to Provo or to the Church Office Building or to any other address. The magazine is not responsible for unsolicited manuscripts, but the editorial department exercises as much care as possible, under the circumstances, in handling manuscripts.

PLAGIARISM

EVERY editor lives in constant dread of plagiarism, for there are always those who are careless about appropriating other people's property; and there are those who seem to be innocently ignorant as to what constitutes literary stealing. Will all of those who write for or read *The Improvement Era* assist us in this matter. It is extremely embarrassing to publish an article, story, or poem under somebody's name and then have our friends write in and tell us that they have read the same material under some other name. Besides, a magazine is liable for publishing copyrighted material. Although we are embarrassed when our attention is called to a literary theft (fortunately we have had few cases), we hope our readers will write in whenever they should find anything which borders upon plagiarism.

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28 WEST 44TH STREET, NEW YORK CITY

March 4, 1935.

Mrs. Ruth May Fox, President,

Young Women's Mutual Improvement Assn.,

Salt Lake City, Utah.

Dear Mrs. Fox:

I HAVE just noted in your March magazine the interesting series of motion picture reviews and want to congratulate you upon establishing such a worthwhile department.

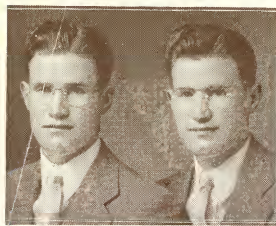
May I add that if there is ever a time when you desire information which might not be available from other sources, or this office can be of any assistance to you, I shall be delighted to have you call upon me.

With all good wishes, I am

Sincerely yours,
Helen Havener.

THESE PARENTS GAVE DOUBLE

WHEN Mr. and Mrs. Jethro D. Brown, Farr West, Utah, were blessed with twins, they also blessed the Church



TWIN MISSIONARIES

LEO D. BROWN, LEFT, DEE D. BROWN, RIGHT,

give all of their seven children experience in the mission field.

and the people of the world with twins. Though in humble circumstances themselves they sent their twin boys on missions together. Last autumn when we heard from them, they were both in the Eastern States Mission. Brother and Sister Brown are hoping that they will be able to give all of their seven children experience in the mission field.

SHE LIKES POETRY AND—ARDYTH

Evanston, Wyoming.

Dear Editors:

I LOVE the *Era* as a whole—but I love your poetry corner best—with a special, velvet-roped, reserved corner of my heart for Ardyth Kennelly!

Katherine Warburton.

Dear Editors:

IN the November issue on "Your Page and Ours" you published an article entitled, "What About it Boys and Girls too?" This woman asked for a discussion from the young and single folk.

It seems to me that a discussion on this subject by single folks would be, in some respects, like asking people who have never attended college to give a discussion on college life.

I am 36 years old and have only been married a year and a half, so I think I have faced similar problems to those of our friend. I might also add that I have my A. B. Degree from one of our leading intermountain universities.

I admire her for the life she has lived and say

by all means don't leave your standards now. I commend "The Way to Perfection," Elder Joseph Fielding Smith's, Chapters 34, 35 and 36; also the article in the September, 1934, *Era* by Elder Melvin J. Ballard, "Morality and the New Deal."

Several years ago I heard Elder Melvin J. Ballard say that anything we desire and work consistently for we would receive. For a long time I wanted to fill a mission, yet I was 26 years old when I was called. I filled it. I wanted a Baccalaureate Degree. I was 34 before I received it. And for many years I have wanted a wife and family, now I have them. I had my eyes open all the time in school and enjoyed the companionship of some of the best. And now I am surely happy I never departed from our standards.

Before marriage, I worked and saved and considered I had sufficient, after paying for my mission, to put me through college and give me enough to make a home. Then I thought my college training would prepare me to earn a good living. Then the slump hit us and brought changes, so I borrowed money to put me through my last year at school. Then instead of getting a good job I had to accept common labor at low wages and only got part of that.

Then I met the girl I had been looking for so long, and it did not take me long to know it. We did not have much when we were married and have lived a lot of the time with in-laws since. But have known that we have been true to each other. And I had no idea a man could be so happy and my wife says she is just as happy as I am. So I say—maintain your standards at all costs and it will bring happiness. Attend church and take part and it will give opportunity for social contact which I am satisfied will help you meet the one you are looking for. I might say I met mine in church.

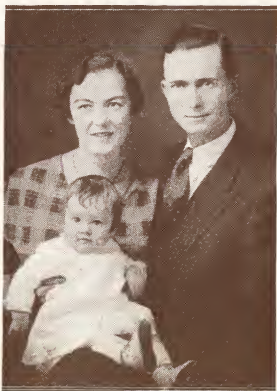
I also desire to remain anonymous, but if you care to call or write, ask Harrison R. Merrill for my name and address.

Philadelphia, Pa., February 16, 1935.

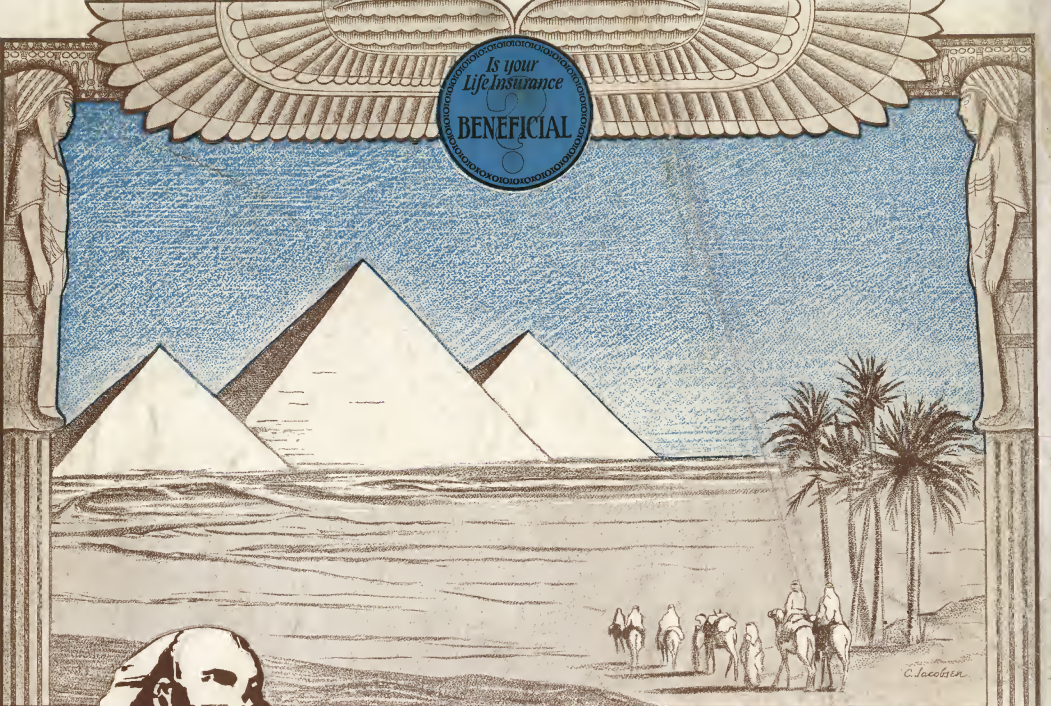
"Dear Editor:

JUST a few lines of gratitude for the wonderful inspiration derived from the article, "Dear Bachelor Girl," by Katie C. Jensen. Am a species of the male type and, while the article concerns girls, cannot help but say the article has helped me as well.

"A Young Man."



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