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A HISTORY OF THE RELIEF SOCIETY MAGAZINE

1914-1970

L-2

A Thesis

Presented to the
Department of Communications
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by

Patricia Ann Mann

August 1971

ACKNOWLEDGMENTS

Many people have offered the encouragement and aid which have obliged me to succeed in writing this thesis. The members of my advisory committee, Dr. Rulon Bradley, Dr. Edwin O. Haroldsen and Department Chairman J. Morris Richards, as well as other members of the Communications Department faculty have gone beyond the student's usual expectations in providing time, advice, encouragement and listening ears. Their faith in me has made it an obligation to move forward to the completion of this work.

Belle S. Spafford and Marianne C. Sharp of the General Presidency of the Relief Society have added their enthusiasm earned in years of working on the Relief Society Magazine. They have also permitted me to have access to the Relief Society General Board Minutes.

Mention must be made of long suffering and much caring friends, and for the gratitude I feel for the constant and loving support of my parents, Louis R. and Sara Bjarnason Gabrielsen, who have given from their pockets and their hearts to make this work possible.

Finally, I am grateful for my grandparents, the late Loftor and Ida Holliday Bjarnason, who inspired me to seek the two things this thesis represents: my faith and my education.

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Chapter 1

INTRODUCTION

On April 28, 1842, the women of Nauvoo, Illinois, met in the Masonic Lodge Hall over Joseph Smith's store for the sixth meeting of the Female Relief Society of Nauvoo. Joseph Smith, who had organized their charitable organization on March 17, and who they looked up to as a prophet of God, spoke to them on the purpose of their work. At that time, he also made a promise to them:

"You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this society shall rejoice, and knowledge shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to¹ rejoice and pour forth blessings on your heads."

This statement early set the tone of the group which was to grow with the Church of Jesus Christ of Latter-day Saints into one of the largest women's organizations in the world. The Relief Society has now spent more than a century turning outward toward charitable endeavors and in seeking knowledge and understandings for their own membership.

Since June 1, 1872, the educational function of

¹B. H. Roberts, Documentary History of the Church (Salt Lake City: Deseret Book, 1932), Volume IV, p. 607.

the Relief Society has been aided by the society connected periodicals, first the Woman's Exponent, then the Relief Society Bulletin, and finally, the Relief Society Magazine.

Though they did not directly control the Exponent, members of the Relief Society General Board encouraged women to read it and the publication was filled with news about the individual branches of Relief Society, which by then had spread all over the world. The Exponent also carried news of the general board, the Salt Lake City based group which acted to oversee all the work of the society.²

When the Exponent ceased publication in February, 1914, the General Board had already acted to put out a "bulletin and guide" to direct the society. This later became Volume I of the Relief Society Magazine.³ Volume II of the Magazine, appeared in January, 1915. In the Relief Society Minutes, October 1, 1914, the outline for the new magazine was made:

Since the Exponent is no more, it is mete and proper that the Relief Society should have a magazine of its own to be edited, managed, and published by the General Authorities of the Society.

The contents of the Magazine will consist of literary, artistic and practical articles designed to improve our minds and beautify our homes. Among

²Relief Society General Board, A History of the Relief Society (Salt Lake City: The General Board of Relief Society, 1966), p. 96.

³Ibid., p. 96.

the regular departments, will be The Current Events. A brilliant editorial writer will furnish brief summaries of the vital topics of the day in this department. There will be a department on Genealogy, one on Clothing for Women, Health, Cookery, Books, and Art in the Home. Women's Amusements will furnish another brief department, giving hints and helps on Theatre Going, Dancing, and other forms of social enjoyment.

We wish to make special point in the department called "Notes from the Field". We hope to present here, interesting items gleaned from every Stake and Ward Relief Society

We hope to have some stories and poems from our own established writers, while encouraging new aspirants to qualify themselves for this fascinating and useful avocation.⁴

Since the beginning, the Relief Society Magazine has also contained the lesson material for the organization.

In 1970, the Church decided to combine the publications then in existence and the Relief Society Magazine came to an end, leaving, according to many of the women of the Church a deficit in their lives.

THE PROBLEM

The purpose of this study will be to make an accurate descriptive account of the history of the Relief Society Magazine of the Church of Jesus Christ of Latter-day Saints.

This study will attempt to illustrate the characteristics of the magazine as they are presented in the magazine itself. Where possible, the effect of the publication on the women of the Church will be mentioned and

⁴Minutes of Meetings of the General Board of the Church of Jesus Christ of Latter-day Saints, (October 1, 1914).

its significance in the development of the educational function of the Relief Society will be stressed.

The work will deal with the history of the organization that sponsored the magazine, the publications that proceeded it, and the women who were most involved with it. It will attempt to discuss some of the problems involved with discontinuing a magazine that served an organization for fifty-five years.

A study of this type would be a valuable addition to the files of the Brigham Young University Department of Communications and should also be an asset to the historian of the Church and the women of the Church who can see changes in the interest of their sisters through the years as the changes were reflected in the pages of their magazine.

Extent and Limitation of the Study

The study will cover the Relief Society Magazine of the Church of Jesus Christ of Latter-day Saints from January, 1914 to December, 1970. This is the period of publication of the magazine. The major events that preceded and followed publication will be dealt with as background only--to give the reader a deeper understanding of the publication. Historical sources and the memories of living people who dealt with the magazine, will be tapped for background material.

Method of procedure and sources of data. The study will be handled through the historical method, and it will

follow the chronological order as far as possible. Each of the chapters will cover the tenure of one of the editors. In addition to information about those editors, there will be quotations from the magazine about its growth during the period and editorials and other articles will be used to reveal the tone of the publication as it evolved.

The information for the study comes mainly from the files of the magazine itself, from the General Board minutes and from interviews with living editors of the magazine.

Chapter 2

THE RELIEF SOCIETY: A BACKGROUND

When the Relief Society Magazine was founded, its sponsoring organization was deeply rooted in the Church of Jesus Christ of Latter-day Saints. It had become a source of strength to the Mormons as they had faced their early persecutions and pioneer hardships.

— Women in Kirtland. The first thought of organizing a women's group in the Church had come about in days when the main body of the Church was in Kirtland, Ohio. There the people, amidst persecution and poverty were striving to build the first temple. The women worked together to sew furnishings for the edifice and to feed and clothe the men working on it.⁵

— Organization of the Female Relief Society of Nauvoo. Later, when the Church had moved to Nauvoo, a new temple was being built. Sarah M. Kimball, who eventually became a General Secretary of the Relief Society and a Counselor in the Presidency, relates the circumstances that led to the founding of the Relief Society:

In the spring of 1842, a maiden lady (Miss Cook) was seamstress for me, and the subject of combining

⁵Relief Society General Board, op. cit., p. 17.

our efforts for assisting the Temple hands came up in conversation. She desired to be helpful, but had no means to furnish. I told her I would furnish material if she would make some shirts for the workmen. It was then suggested that some of the neighbors might wish to combine means and efforts with ours, and we decided to invite a few to come and consult with us on the subject of forming a Ladies Society.⁶ The neighboring sisters met in my parlor and decided to organize. I was delighted to call on Sister Eliza R. Snow and ask her to write for us a constitution and by-laws and submit them to President Joseph Smith prior to our next Thursday's meeting. She cheerfully responded, and when she read them to him he replied that the constitution and by-laws were the best he had ever seen. "But," he said, "This is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren in the Masonic Hall over my store next Thursday afternoon, and I will organize the sisters under the priesthood after a pattern of the priesthood." He further said, "The Church was never perfectly organized until the women were thus organized."⁶

The next Thursday, March 17, 1842, the eighteen women complied with the Prophet's invitation and met at his store. There, Joseph Smith, John Taylor, who was to be the third president of the Church, and Willard Richards sat facing the women on a small platform.

After a song and a prayer, the eighteen women present and eight who could not be there were organized. President Smith suggested they choose a president, who would in turn choose two counsellors. This Presidency would be the law of the group and they would be set apart to serve "as a constitution--all their decision be considered law and acted upon as such."⁷

⁶The Relief Society Magazine, March 1919, p. 129.

⁷Relief Society General Board, op. cit., pp. 7-8.

He suggested that the women keep excellent minutes of their meetings and that together with the Presidency, these minutes should be the constitution of the group.

'The President of the Church said that the object of the society should be . . .

. . . "that the Society of Sisters might provoke the brethren to good works in looking to the wants of the poor--searching after objects of charity and in administering to their wants--to assist by correcting the morals and strengthening the virtues of the community, and save the Elders the trouble of rebuking; that they may give their time to other duties . . . in their public teaching."⁸

Emma Smith--First President. The Prophet's beautiful wife, Emma Hale Smith, was unanimously elected president. She asked Sarah M. Cleveland and Elizabeth Ann Whitney to be her counselors. The women were set apart by President Smith and Elder Taylor and instructions were given them.

After some discussion about the name for the group, it was finally unanimously decided that it should be called the "Female Relief Society of Nauvoo." The minutes of the meeting state that Joseph Smith then stated, "I now declare this Society organiz'd with President and Counsellors &c, according to Parliamentary usages-- and all who shall hereafter be admitted into the society must be free from censure and receiv'd by vote."⁹

⁸Ibid., p. 7.

⁹Minutes, op. cit., March 17, 1842.

Then, with the donation of a five dollar gold piece, Joseph Smith commenced the funds of the society. Earlier in the afternoon, he stated he would make all his contribution to the poor through that group.

Eliza Roxey Snow was elected secretary during that first meeting, and other officers were appointed. The balance of the time was spent in hearing Sister Smith's remarks on charity and some of the sisters' ideas concerning how they could best serve.

The next Thursday when they met, again in the Prophet's store, twenty-four more women were in attendance. One of the newcomers was the Prophet's mother, Lucy Mack Smith, who said during the meeting, "This institution is a good one . . . we must cherish one another, watch over one another, comfort one another and gain instruction, that we may all sit down in heaven together."¹⁰

With that emphasis on instruction, a new facet of the organization was launched.

During these first meetings, a format of lectures by the sisters, and then discussions on what they would be doing to aid the needy was followed. The officers would offer names of those in need of assistance, and the sisters would respond with offers of help.

One of the long-standing traditions of Relief Society, the monthly testimony meeting got its start on the

¹⁰Ibid., March 24, 1842.

fourth weekly meeting of the group, when the members were invited to bear their testimonies. According to the minutes of the meeting, they rose one by one to speak of the happiness they were experiencing in their association together.

Direction of Joseph Smith. It was a privilege for the sisters when the prophet himself visited their meetings. On April 28, at their sixth meeting, he addressed the sisters saying,

This is a charitable Society, and according to your natures; it is natural for females to have feelings of charity and benevolence. You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms.

If you live up to these principles, how great and glorious will be your reward in the celestial kindgom! If you live up to your privileges the angels cannot be restrained from being your associates.¹¹

His instructions also included the admonition:

Let this society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur-- if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs solace of affection and kindness."¹²

It didn't take long for the new group to grow to the point where it was necessary to form branch auxiliaries in other parts of the city and in nearby towns. By the tenth

¹¹Roberts, op. cit., p. 605.

¹²Ibid., pp. 606-607

meeting, the main body was so large that the lodge hall over the Smith store was too small. Since summer was approaching, the meetings were moved to the Grove, an outdoor area which was provided with seats and a stand for summer Sabbath meetings.

Joseph Smith continued his interest in the society, visiting often and giving counsel. That summer, the persecution against him became so strong that the Female Relief Society circulated a petition asking for protection from illegal suits pending against him. Sister Smith, Eliza R. Snow and Amanda Smith presented this petition to Governor Carlin at Quincy, Illinois. The effort moved the Prophet and he attended their meeting, August 31, to express his gratitude and to bless them.

The closing meeting for the year was held September 28. During that first year the membership had grown from eighteen to 1189 women, who were giving, working and learning together.

During the second year, the work on the temple was in the forefront of the Society's activities. The minutes of the Female Relief Society of Nauvoo, June 16, 1843 (pp. 91-92) reported some of their activities:

Sister Jones said she would be willing to go about and solicit material, if counsel'd to do--she also offered to board one to work on the Temple.
Mrs. Durfee said if the heads of the society wished, she is willing to go abroad with a wagon to collect wool, &c for the purpose of forwarding the work . . .
Miss Wheeler said she is willing to give any portion of or all of her time.

Mrs. Granger willing to do anything--knit, sew or wait on the sick as might be most useful.

Miss Ells said she had felt willing to go out and solicit donations.

Mrs. Angell said she was willing to repair old clothes if necessary when new materials cannot be obtain'd.

Mrs. Smith proposed getting wool and furnish old ladies with yarn to knit socks to supply the workmen on the Temple next winter.

Sister Stringham offered to make men's clothes and to work on the Temple.

Sister Felshaw proposes to give some soap . . .

Sister Stanley proposed giving every tenth pound of flax also one qt. milk per day.

Miss Binman will make clothes . . .

Sister Green offered to donate thread of her own spinning . . .

The first annual report of the society showed that the group had collected \$507 and had dispursed about \$300 for the relief of the poor.

In The History of the Relief Society on page 23, it states,

The precious records preserved in the Nauvoo Relief Society minutes and the first annual report constitute the beginning of official record keeping of the Society--a sacred responsibility for the women of the Church. They are our heritage just as today's records--minutes and annual reports, and publications--will be tomorrow's treasures of knowledge and voices from the past.

During the second year, the society became too large to meet in one place and the general officers started meeting in rotation with the groups, which had been formed according to the four city wards established in the Church organization in Nauvoo.

This lasted only part of a year and then the four wards of Nauvoo were again joined into one unit. The third year's meeting started on March 9, 1844, when the women met

in two sessions. The final meeting in Nauvoo was held on March 16--it is unlikely that anyone there realized this was the last meeting of the whole body. But the meetings had to be curtailed since the society had reached a membership of 1341 and there was no place large enough to accomodate it.

The exodus. The persecution of the Mormons in Illinois had risen to a peak by June 27, 1844, when the Prophet Joseph and his brother, Hyrum were killed in Carthage Jail. Brigham Young, as president of the Quorum of the Twelve, took up the leadership of the Church. The membership realized they had little time left in Nauvoo and worked at a feverish pitch to get the Temple finished before they had to move West. During this time Nauvoo became a huge shop making, supplying and packing wagons.

The meetings of the Relief Society in Nauvoo ceased but the spirit was active in the hearts of the members. When the first secretary, Eliza R. Snow, left Nauvoo in the winter of 1846, she carried with her the "Book of Records" she had so carefully kept of the Society's activities..

Annie Wells Cannon wrote in the Relief Society Magazine, March 1936 (Volume 23, No. 3, p. 159):

In the forced exodus from Nauvoo the Relief Society women though separated in different companies coming west, carried the spirit of the work through the journey, over prairie, plain and mountain and ministered in the camps . . .

In one of the greatest sadnesses of that tragic time, the Prophet's widow, Emma Smith, chose to stay behind the body of the Saints, but her former counsellor, Elizabeth Ann Whitney was with the group and conducted a few Relief Society meetings at Winter Quarters where the Mormons spent their first winter.

The early days in Salt Lake Valley. After the Saints reached the Valley, the days were taken up with getting their next meal.

In those early settlements in Utah, the women exemplified those ideals which the martyred Prophet Joseph Smith had taught and which had been inculcated in them in Nauvoo The women were drawn closely together in their pioneer settlements and often were dependent upon a neighbor's spirit of sharing for the very bread of life. Around that great prayer, "Give us this day our daily bread," were centered most of their activities, but as they became more accustomed to the way of life in the desert . . . the women recalled the days of Nauvoo, and they longed once more to meet as a Female Relief Society and to work unitedly for the less fortunate. Never had they lost sight of this organization as it had been established, "nor the promises made to them of its future greatness by the Prophet Joseph Smith."¹³

Emmeline B. Wells wrote in the Exponent July, 1903, that organizations had sprung up in the Valley as early as 1851.

. . . the sisters had temporary organizations of the Relief Society in several wards and surrounding places, and although all the Saints were comparatively poor, yet they helped those in greater need and fed and clothed the wandering Indians . . .¹⁴

¹³Relief Society General Board, op. cit., p. 26.

¹⁴Woman's Exponent, July, 1903, p. 6.

Long before the Church itself had organized the Relief Society again, the women were holding their own meetings of the group in their individual wards. They went to lengths unheard of today to get materials to carry on their work, but were adamant that they wanted the society to function.

Appointment of Eliza R. Snow as president. Remembering the good which had been accomplished by the Relief Society in Nauvoo, and seeing the initiative of the women in some of the wards, Brigham Young called Eliza R. Snow to assist the bishops in organizing permanent branches of the group. In December, 1867, and again at the General Conference of April, 1868, he called for the bishops to organize the Relief Society. Eliza R. Snow, and her two counsellors, Zina D. H. Young and Elizabeth Ann Whitney, with seven other women began visiting the settlements to aid in carrying out President Young's instructions.

During these early meetings, the women spent one meeting a month in sewing and caring for the needs of the poor, and the other three in learning about their religion and about the world around them. By 1873, the term "Female" had been dropped from the organization's name and it was known as simply the "Relief Society".

Bringing culture into their desert home was one of the principal tasks of the Relief Society in those early days. It was often this organization that put together the first library in a settlement or sponsored some other such

activity.

At first, most meetings were held in the homes, but soon the women were purchasing land and building halls of their own, with the help of the men of the communities. According to the History of the Relief Society, some of these halls, built with the purpose of accomodating the specialized work of the Relief Society, were so large that they were used by the wards as meetinghouses until their own edifices could be completed.¹⁵

Special work of the Society. In addition to their work of comforting and blessing the poor and the sick, and gaining cultural and theological insights, the early Relief Society women were given special assignments by President Young. Among them were the promotion of health and nursing the establishment of sericulture, and the grain-storage movement. The early Relief Society leaders had to travel far to carry out their particular assignments, but their zeal gave them fantastic successes.

Home industries were being pushed by Brigham Young in an effort to make the people of Utah a self supporting group--the Relief Society was in the forefront of this movement.

Organizing the Societies. As the organization grew

¹⁵Relief Society General Board, op. cit., p. 50.

in Utah and the surrounding areas, it became necessary to make some centralized organization. The first stake Relief Society, was organized by Brigham Young in Ogden in July, 1877. After President Young's death, President John Taylor decided that the Primary, the Relief Society, and the Young Ladies' Mutual Improvement Association, should be organized with Central Boards, consisting of executive officers. This forerunner of the general board was organized with President Eliza R. Snow, counsellors Zina D. H. Young, Elizabeth Ann Whitney, Secretary Sarah M. Kimball and Treasurer M. Isabella Horne.

In 1887, Sister Snow died and at the April Conference of 1888, Sister Young was sustained as the third Relief Society General President. One year after her installation, Sister Young called the first Relief Society General Conference.

Until this innovation, the Salt Lake leaders had carried all their instructions to the wards and stakes themselves.

The visiting sisters, often travelling two or three together, became experts at repairing wagon wheels and buggy tongues, and they were quick and skillful in harnessing and unharnessing the teams, which often they were obliged to do when help was not available.¹⁶

From this first conference in 1889, the Relief Society women met twice a year until 1945 when the conference became annual. In 1919 the April conference was

¹⁶Ibid., p. 34.

postponed until June due to the influenza epidemic and from 1942 until 1944 there were no General Conferences at all due to World War II.

At the general meetings, the stake and ward leaders were given instructions on their duty as wives and mothers, on the work of Relief Society and special projects of the moment.

Affiliation with National Movements. The women of Utah were given the right to vote in 1870 and were consequently interested from the beginning in the national suffrage movements. From the first woman's convention attended by women delegates from Utah in 1879, the Relief Society was active in national and international women's groups. In 1891 it became a charter member of the National Council of women which later gave it contact with the International Council of Women. Belle Smith Spafford, the current General Relief Society president, is a former president of the National Council of Women.

Establishment of the General Board.

On October 10, 1892, at a meeting held in the Salt Lake Assembly Hall, Relief Society became incorporated for a period of fifty years under the name of "National Women's Relief Society," and was made a legal organization so that it could be independent and transact its own business in its own name with trustees and all the rights and privileges belonging to a corporate body. The Articles of Incorporation provided that this body be presided over by a Board of Directors consisting of twenty-three members, including a president, three vice-presidents (counselors--limited to two in 1902)

and a secretary and treasurer (which offices were combined in 1921).¹⁷

Introduction of annual dues and offices. It wasn't until 1898 that any dues were charged by the Relief Society by its members. In that year, a ten-cent per year charge was levied against the membership. The dues were paid on the Annual Day of Relief Society, which was carried on the 17th of March each year as an memorial to the founding of the organization. On that day, a special program was held and the women were induced by the celebration to come join the activities and pay their dues.

It didn't take long for the organization to vastly out-grow the income from the dues and it became necessary to raise the dues to twenty-five cents per year. It was decided in 1920 to raise the dues to fifty cents a year. Funds for the membership are now collected in October, coinciding with the education year adopted in 1941. Wards keep ten cents of the membership dues, fifteen cents are retained in the stakes, and twenty-five cents go to the General Board.

Before 1909, the Relief Society General Board met wherever the Woman's Exponent happened to be established. This courtesy, extended by the editor of the magazine, was not enough for the growing group. Permanent headquarters were needed, and the problem was presented to the general

¹⁷Ibid., p. 36.

membership at the General Conference in October, 1896.

The women of the Relief Society soon joined with the Young Ladies' Mutual Improvement Association and the Primary Association in raising the funds for a building for headquarters. President Lorenzo Snow advised the women not to buy land, telling them the brethren would give them land since they wanted the women to build a house to be an honor to the Church. On October 5, 1900, the General Board met with representatives of twenty-nine stakes and it was decided to go ahead with the building. The stake leaders offered help from their areas.

In 1901 the First Presidency donated a piece of land across the street from the Temple and suggested that each member of the society should pay one dollar toward the building and that the women raise twenty thousand dollars toward the building before it was started.

For eleven years, funds were collected but in 1907, the plans were changed to include the offices of the Presiding Bishopric--it caused the abandonment then for the plans of the woman's building.

On December 3, 1909, the Relief Society moved offices into the Bishop's Building where it conducted its business until the 60-year old dream of a Relief Society Building came true in 1956.

Growing activities. In 1901 Zina Young died and Bathsheba W. Smith became President. Sister Smith's

presidency was marked by the establishment of a nursing class and by the introduction of "Mother's Classes" which taught the women of the Church lessons in marriage, care of the infant, the child, prenatal care, home life and so on. When Sister Smith's presidency ended with her death in 1910, the era of the Female Relief Society of Nauvoo ended as well, as she was the last of the original eighteen members.

Emmeline B. Wells became General President in 1910 and with the reorganization, a strengthening of the General Board was made by releasing all General Board members who were also serving as stake presidents. The custom of doubling the duties had been established from the start of the General Board. President Wells led the Relief Society to one of the most important periods of expansion as it took over the Temple and Burial Clothing Department, opened a Relief Society Home for young girls working in Salt Lake, and adopted a uniform course of study. Visiting teaching, where sisters visited their neighbors seeking out the sick and needy had been a major program started in Nauvoo, but it wasn't until 1916 that the program inaugurated a system of delivering a definite message to each home. It was also under Sister Wells' presidency that the Relief Society Magazine was started, that a handbook was issued and the Relief Society Social Service Department was organized.

World War I came during this era and the women supported the U.S. Government as fully as possible.

Conservation, Red Cross work and the purchase of Liberty Bonds were principal endeavors, but the culmination came in 1918 when the United States Government bought all the wheat that had been stored by the Relief Society organizations since 1879.

The international growth. By the time Clarissa S. Williams became General President of the Society in 1921, the group had become a truly international organization with branches in missions all over the world. Maternity welfare work, Singing Mothers and the establishment of a Mormon Handcraft Shop were added to the charity work and the educational opportunities being offered to the women.

In 1940, the program of the Relief Society was simplified so that the women were able to spend more time with their families but the vast numbers of women becoming involved with the organization have made it possible for the scope of the work to remain large. Social services, welfare work, education, publications and other projects have not been diminished.

Under the presidencies of Louise Y. Robison (1928-39), Amy Brown Lyman (1939-45), and since 1945, Belle S. Spafford, the programs have reached 300,000 members in all parts of the world. One of the signs of the internationalization of the society came in 1966 when it was announced that the Relief Society Magazine would be published in Spanish.

It was into this organization of hard working, dedicated women called by one another "sisters", that the Relief Society Magazine came. It became a unifying force for the far-flung societies and it was to become, until 1970, one of the major outlets for creative and educational influences of the brand of zealous women who since 1842 have been the membership of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

Chapter 3

BEFORE THE RELIEF SOCIETY MAGAZINE

The Mormon culture and the Relief Society itself both lent themselves to the need Mormon women soon discovered for their own magazine.

Women's publications were not in evidence in the world of publishing until the very end of the eighteenth century, though many of the publishers prior to that time included some female interest materials and a great quantity of discussion on the fair sex.

The Lady's Magazine. Frank Luther Mott points out that the first female periodical in the United States, the Lady's Magazine appeared in 1792.¹⁸ Started with the intent of providing some outlet for women writers and women's writers, it also turned toward female dress. Mott says,

Several periodicals for women began in the early years of the nineteenth century, some of them weeklies, and most of them feeble, if their very brief lives are any indication of debility.¹⁹

These early magazines had poetry, stories and news of fashion which particularly struck the female taste. Often, however, the tales were lurid ones. The magazines were not

¹⁸ Frank Luther Mott, A History of American Magazines 1741-1850, (New York: D. Appleton and Company., 1930), pp. 65-66.

¹⁹ Ibid., p. 139. 24

considered of good quality and so were often of short life.²⁰ Often radical ideas for the times were presented in the early feminine magazines.

As time passed, however, the magazines learned what their readers wanted and the tastes became more refined.

The monthly magazines of general literature were closely related to the magazines designed chiefly for women, and sometimes found in them very difficult competition. Indeed certain of the womens' magazines led all their competitors a merry chase, forcing some of the merely masculine periodicals to print fashion plates and household hints.²¹

One magazine which refused to join in this was the Democratic which scoffed at these Philadelphia based magazines and their "stories of the fashionable life, the most inspid of themes, . . . stories in which the women are always angels, the men either Adonises or Clibans, life always a ballroom, and in which flirtations and marriages are represented as the great ends of existence" ²² Many other journals decried the useless fiction the papers poured out, but Mott defends the woman's papers saying:

While these criticisms were just enough as applied to much of what was published for women, they disregarded the fact that no small amount of the contents of some of the women's periodicals was of as high a

²⁰Ibid., p. 140.

²¹Ibid., p. 348.

²²Ibid., p. 348.

standard as any of the literature printed in the general magazines.²³

The Ladies' Magazine. Mrs. Sara Josepha Hale was the editor and founder of the first women's magazine to last more than five years. Founded in Boston in 1828, the Ladies' Magazine reflected the personality of Mrs. Hale, of whom it was once said, "Her whole life was a tribute to the respectabilities, decorums, and moralities of life."²⁴ Mott says:

She meant more than that to her times, however. She was a leader in many public activities, but her greatest work was in the cause of "female education". She advocated the preparation of women for the teaching profession and the establishment of female seminaries; the Ladies' Magazine shows this purpose on nearly every other page. Not that it was altogether didactic; it was not. But in the midst of the sentimentality with which the magazine reeks, or in the midst of a business announcement, the educational note may be heard.²⁵

Later, Mrs. Hale took her magazine with her to Godey's and joined these two prominent magazines to Godey's Lady's Book. This journal became the stereotype on which many other magazines were based.²⁶

During the mid part of the nineteenth century there were many magazines based on women's interests ranging from

²³ Ibid., p. 349.

²⁴ Ibid., p. 349.

²⁵ Ibid., p. 349.

²⁶ John Tebbel, The American Magazine: A Compact History (New York: Hawthorne Books, 1969), p. 51.

the Butterick Magazine and the forerunner of McCalls, which were both founded by the pattern makers to sell their products to the loftier journals dedicated to literature and fine arts.²⁷ Some were well edited and intellectual, others were based on fashion. Many had lurid stories (for the time) and some were published to be bound and given as gift books. None seemed to carry the kind of material needed by women living in desert area, not as concerned about fashion as about whether their crops would survive the winter. None, of course, had the Mormon philosophy ingrained in them, and the news they carried was far removed from the mountain homes of the Mormon women.

The Woman's Exponent. When she was ninety-three years of age, Lula Greene Richards went into the office of the Relief Society Magazine and wrote by hand the following account of the founding of the first women's magazine in the West, the Woman's Exponent:

Early in the year of 1872, the Woman's Relief Society of the Church talked of having a paper of its own. The suggestion for such a publication was in some way given to Elder Edward L. Sloan, he being one of the editors of the Salt Lake Herald. Brother Sloan thought to encourage so worthy an enterprise. And he having become interested in writings received for the Herald from Miss Louise L. Greene (Lula Greene Richards), of Smithfield, Cache Valley, wrote a letter to her proposing that she come to Salt Lake City to live, and become the editor of a woman's periodical. Miss Greene, feeling her utter inability to carry on work of such great importance, wrote to Brother Sloan

²⁷Theodore Peterson, Magazines in the Twentieth Century (Urbana: The University of Illinois Press, 1964), p. 165.

how she felt, calling his attention to the fact that Sister Eliza R. Snow was the one he should consult on the subject. He talked with Sister Snow of the matter, and the two agreed that Miss Greene was the right one to be installed as the editor of the paper to be published. Sister Snow wrote Miss Greene concerning the matter, and was answered that if President Brigham Young would give her the work as a mission, Miss Greene would accept it and do all she could to make it a success. Sister Snow read Miss Greene's letter to the President, he was well pleased with it and told Sister Snow to answer that he would give Miss Greene "that work as a mission and bless her for it." Brother Sloan proposed the name Woman's Exponent for the paper, which was accepted. For the first year of its existence, the Woman's Exponent was printed at the Herald printing office, and Brother Sloan proved a very kind helper and tutor for the young editor in her new work.

When she received the letter from Eliza R. Snow, Lula Greene was only twenty-two. She was both overjoyed and upset by the challenge of the communication which told her the leading sisters wanted Mormon women to have a periodical; they could represent themselves "better than to be misrepresented by others."²⁸

Ramona Cannon wrote in 1940:

Should she, a girl of twenty-two, accept such a responsibility? Was her education adequate--a few opportunities to attend village schools, one brief term at Tripp's and Rager's in Salt Lake, and one at the University of Deseret, under Dr. John R. Park? Suddenly in her heart was born a new appreciation of educational riches bestowed upon her by two people: her father and Eliza R. Snow. The former a natural and excellent teacher, had been her actual instructor much of the time . . . And sister Snow had passed on to Lula, through her correspondence, the graces of her own mind and soul. The young girl had been writing verse and prose since childhood, contributing to (various Utah publications.) . . . Sister Snow had encouraged her and now was offering her this wonderful opportunity.²⁹

²⁸Relief Society Magazine, April, 1940, p. 248.

²⁹Ibid., pp. 248-249.

The first issue appeared June 1, 1872. The date was selected in honor of Brigham Young's birthday, as the President had always been an advocate and friend of the women.³⁰

Published semimonthly, the subscription price was at first \$2.00 per year, then on June 1, 1889, the price was dropped to \$1.00 per year in order to increase the circulation.

In the first issue of the Women's Exponent, its purpose was outlined as follows:

The aim of this journal will be to discuss every subject interesting and valuable to women. It will contain a brief and graphic summary of current news local and general, household hints, educational matters, articles on health and dress, correspondence, editorials on leading topics of interest suitable to its columns and miscellaneous reading.

It will aim to defend the right, inculcate sound principles, and disseminate useful knowledge.³¹

Two years before the establishment of the Exponent, the women of Utah had been granted the right to vote. This event lent tremendous interest to the Exponent according to the History of the Relief Society:

The periodical was in reality a "woman's exponent" as was proclaimed in the front page caption immediately under the name. For a period of seventeen years, November 1879 to December 1896, the caption read "The Rights of the Women of Zion, and the Rights of the Women of all Nations." This was followed for the next seventeen years, 1897-1913, with a caption which stressed the importance of the franchise granted

³⁰ Relief Society General Board, op. cit., p. 95.

³¹ Exponent, June 1, 1872, p. 8

the women of Utah--"The Ballot in the Hands of the Women of Utah should be a Power to better the Home, the State and the Nation."³²

One year after Lula Greene became editor of the fledgling periodical, she was married to Levi Willard Richards. Brigham Young married the couple and blessed her with a greater mission--that of rearing a family. Mrs. Richards continued the work with the Exponent, however, for five years, until her home duties became such that she had to resign. Her successor was the well known local poet, Emmeline B. Wells. Sister Wells, who had been assistant editor since December 1, 1875, became editor and publisher in August 1877. She remained in that post until the Exponent was discontinued thirty-seven years later.

According to the Relief Society Magazine, October 1947, Sister Wells was:

. . . also a poet, a woman of exceptional intelligence, with a strong pleasing personality. She was known not only throughout America but also in Europe, for her rare ability, her culture, and her strong support of women's rights.³³

"Aunt Em", as she came to be called, was the general president of the Relief Society from 1910 to 1921. As an editor she, with rare discernment and sound judgment, recorded events of major importance relating to Latter-day Saint women. Her literary contributions, both

³²Relief Society Magazine, April, 1940, p. 249.

³³Ibid., October, 1947, p. 652.

prose and poetry, remain a precious heritage."³⁴

Though Mrs. Wells was president, there never was a direct ownership nor control on the periodical from the Relief Society. The leaders of the organization, were definitely strong advocates of it though and encouraged all members to support the Exponent. In return, the Exponent allowed the homeless Relief Society to meet in its editorial offices, and gave prominent play to the activities of the group.

Utah, in its Female Relief Societies, has the best organized benevolent institution of the age; yet, but little is known of the self-sacrificing labors of these Societies. In Woman's Exponent a department will be devoted to reports of their meetings and other matters of interest connected with their workings; and to this end the Presidents and Secretaries of the various Societies throughout the Territory are requested to furnish communications which will receive due attention.

Miss Eliza R. Snow, President of the entire Female Relief Societies, cordially approves of the journal, and will be a contributor to it as she has leisure from her numerous duties.³⁵

The close relationship of the Relief Society and the magazine was recognized on its last fourteen issues with the caption, "The Official Organ of the Latter-day Saints' Woman's Relief Society."

The Relief Society Magazine editorialized about the Exponent in October, 1947:

Once the periodical was launched, it called for the unselfish untiring efforts of its humble staff

³⁴Relief Society General Board, op. cit., p. 96.

³⁵Exponent, June, 1872., p. 8.

and the sacrifices of Relief Society women to guarantee its continuance. Many hours of tedious labor were given by the women to earn \$2, the price of the new publication. It travelled to lonely communities by slow-moving conveyances, to be eagerly read by candlelight at the end of the day's toil by the subscriber. It was then customary to pass it around among friends, that all might become better informed on both the work of the women in the Territory, and the women throughout the world . . .

Since it was the second woman's publication west of the Mississippi River, most of the early readers of the Exponent never read another women's magazine.³⁶

An example of the difficulties of the magazine circulation came in the following note found in the January 31, 1873 Exponent:

Should subscribers, especially in the southern portions of the territory, not receive the present number by mail in proper time, they will please remember that the irregularity of mail service, owing to the horse distemper, is the reason.³⁷

Despite the hardships of the pioneer territory, the Exponent served its subscribers well, according to a tribute paid it on the seventy fifth anniversary of its founding.

Almost isolated from the rest of the world, having few of the modern means of communication, it is remarkable how this little sheet kept abreast of the times. Besides reports and instructions, there were items of special interest, bits of local, national, and international news, household suggestions, home economics, training of children, hints on beauty, fashion and good manners, poetry, humor. Wit, philosophy, and wisdom were in its contents, and with it all, the charm and impressiveness of good literature. And there were advertisements of local products, even in those early issues of the Exponent. These attracted

³⁶ Relief Society Magazine, October 1947, p. 672.

³⁷ Exponent, September 14, 1872, p. 133.

much attention. Many of them were amusing, and often the items advertised seemed so intriguing that one could wish they were on the market today. This co-operation with the merchants was a financial aid to the infant periodical, and helped to popularize the Exponent as well as the goods advertised.³⁸

Part of the reason for the quality of the contents of the magazine came from the diversification of talents of the pioneer women. Aside from their homemaking abilities and their courage, they were endowed with a delight in the finer things for life. The Exponent gave them a forum for their work:

Many of the pioneer women were blessed with literary talent. They composed poetry, wrote serial stories, discussed current territorial and national affairs in remarkable astute essays. The voice of the women was heard in the land, and their thoughts and aspirations, their trials and their joyful accomplishments were detailed in the Exponent. And running through the pages, as a thread of everlasting strength and beauty, was the repeatedly expressed gratitude for the restored gospel.³⁹

Relief Society Guide and Bulletin. The expanding needs of the Relief Society contributed to the demise of the Woman's Exponent, which ceased publication in February, 1914. For a year, the women were served by the Guide and Bulletin:

In the Fall of 1913, the General Board decided to prepare and send out to the stake uniform courses of study, together with the very brief lesson outlines for the year, 1914, appeared in the Relief Society Guide, a 31-page publication issued by the General Board in

³⁸Relief Society Magazine, October 1947, p. 651.

³⁹Relief Society General Board, op. cit., p. 96.

January 1914, edited by Susa Young Gates . . . In order to amplify the lesson material given in the Guide, a monthly Bulletin, consisting of sixteen pages, was issued by the General Board during 1914.

The Relief Society Guide and Bulletins were distributed free of charge to the local Societies through the stake boards. Each issue consisted of 13,000 copies. As there were no funds to finance this publication, Amy Brown Lyman and Jeanette A. Hyde were appointed as business managers to raise, through solicitation of advertisement, the necessary funds to publish and mail the periodicals. The Guide and Bulletins are today considered as Volume I of the Relief Society Magazine.⁴⁰

A dream comes true. The Relief Society, though supporting the Exponent wholeheartedly, strongly felt the need to own and publish its own magazine, to carry lessons, policies and the work of the women.

The Exponent stepped aside in 1914, to make way for this new venture of the women of the LDS Church. It took a year to decide the format, name, an editorial staff, and gain the material for launching a magazine. But by January, 1915, with the forces strengthened through years of service with the Exponent, the Relief Society was able to realize a dream and publish the first issue of the Relief Society Magazine.

⁴⁰Ibid., p. 96.

Chapter 4

1914-1922

Volume I of the Relief Society Magazine, as has been stated before, was basically a free monthly guide to the lessons. Though Sister Alice Horne had drawn a cover for the Bulletin and there were some offerings foreshadowing the Magazine, it was basically a lesson-centered periodical.

The lessons were divided into four sections--one to be given at each of the four Relief Society meetings of the month. Outlines of the topic to be covered in each of the sections were supplemented with some of the Bulletins' reading matter, which was factual, essay-type material.

In the work and business meeting, the women were to discuss current topics--and the Bulletin gave ideas of things to be talked over: "Utah Marble for the Capital Building", "Shop Early" and "Schools" were some of the headings for these suggested topics. Others included, "Suffrage Methods in Washington," and "Does Cold Storage Affect Prices?" On the international scene such questions such as "The Mexican Situation" and "Emperor William Recovers from Long Illness" were suggested discussion topics.

There were also found in these Bulletins, notes on the Relief Society Confererces, much information on flies

and how to do away with them, and addresses which were to be read during the business meetings to the membership. In the Relief Society Magazine, these addresses became editorials, but in the Bulletin they were written more as orations. The first one decried the wickedness in the motion pictures of the day:

Censor your own motion picture shows. Be sure that the INDIRECT effect of a film is not evil. More harm comes from veiled suggestions than from open exposures or teachings. Study your playhouses and protect, if you can, the young from the pernicious effects of loose moraled plays and shows.⁴¹

Other lessons followed outlines for Genealogy, home ethics and literature. Art and Architecture were also important sections in the Bulletin. One article in this section, for example, discussed "The Bungalow."

After discussion of distribution of the forthcoming Relief Society Magazine in the old Bulletin, the new periodical was born with much more fanfare.

Like the Bulletin, the Magazine appeared in a 44-page quartsize format with reading matter measuring four by seven inches placed on each page. The covers were a stiff brown or grey for the first several years.

Volume II--which was the first real volume of the new magazine, began with a copy of the telegram received from the President of the Church Joseph F. Smith by the General Board, as the magazine was launched:

⁴¹ Relief Society Bulletin, January, 1914, p. 3.

Accept my sincere and heartiest greetings in honor of the birth of the Relief Society Magazine. May it enter upon its noble mission so firmly entrenched about by the bulwarks of worthy and capable endeavor and enduring truths that its career may be successful and glorious.⁴²

President Smith had been travelling at the time and had sent the telegram from Ocean Park, California, on December 5, 1914. There was also a picture of the president, with notes about the occasion from each of the general board members.

In that first edition were articles on clothing, home gardening for women and an editorial entitled, "The Mission of Our Magazine" which read in part:

It is impossible for us to be sure what any child of ours may become. How much more impossible, then, to forecast what shall be in the future, the final character, of this literary infant, newly-born. If the Editor of this enterprise might shape its policy and fashion its fulfillment, she would have this magazine filled with the Spirit of the Lord from cover to cover. In order to do that, no article should be published which would encourage vanity, hurtful luxury, sin or any evil passion of the human breast. Rather, would we make of this Magazine a beacon light of hope, beauty and charity.

The Christian world have all the virtues. They practice many of the moral precepts of true religion; they are charitable, kind, honest, and intelligent. They lack one thing, and one thing only, and that is the Gospel of Jesus Christ in its fullness, taught by those having authority. It is, herefore the spirit and genius of the Gospel which we would like to develop and expound brightly, attractively, cheerfully and hope-⁴³ fully, to the readers of the Relief Society Magazine.

⁴²Relief Society Magazine, January 1915, p. 3.

⁴³Ibid., p. 3.

Another special portion of the first issue of the Relief Society Magazine was "Current Topics" the news column done by Edward H. Anderson, editor of the Church's adult magazine, the Improvement Era. The discussion topics which had appeared in the Bulletin, dealt with things going on in Utah as well as on the national and international level. For many years, they were to be a big part of the Relief Society Magazine.

Anderson also contributed his congratulations to the new magazine in a note printed in the first issue under the title, "Words of Commendation from a Well Known Critic and Editor":

I believe that the mission of the Bulletin has been valuable to the sisters of the Relief Society and has done much good for the cause of the Church.

The first Relief Society Magazine serial appeared in that first issue: "The Prince of Ur", and the talk President Joseph F. Smith had given at the last General Conference of the Church was the first of the General Authority talks which were to be a major part of the magazine until its end.

The first poem in the Relief Society was written by Lula Greene Richards and appeared on the first page of the first issue:

What are We doing?

Cordially inscribed to the Officers and Members
of the various branches of our
Relief Society, by Utah's
first woman editor, L.
Lula Greene Richards.

While we seek amity, earth's worst calamity,
 War's wildest horrors are forced on the view.
 Safe in this favored land 'neath God's protecting hand,
 What are we doing, and what should we do?

First, with tongues guarded well, cease idle thoughts to tell
 Speak with a purpose and say what is true;
 Lift not a hand in vain while the world throbs pain;
 Ours to relieve and bless, thus must we do.

When first out "Exponent," as error's opponent,
 Sailed forth, a venture, it flourished and grew;
 Brave for the Truth and staunch, still other boats to launch,
 Much have we done and yet more must we do.

More clearly discerning each critical turning,
 Pointing out ways that are wise to pursue;
 Repenting, forgiving, unselfishly living,
 Loving and serving in all that we do.

Wives, daughters and mothers, all working for others,
 The Priesthood's broad measures we help carry through'
 We aid in redeeming our dead, not in seeing;
 In truth, Christ hath left us this portion to do.

While our prayers never cease for the blest reign of Peace,
 Praise and thanksgiving we offer anew,
 For our Community, strong in its Unity. 44
 These are some things we are learning to do.

Much less polished or dignified was the poem by
 Betsy Goodwin which started the second issue of Volume
 II.--"Congratulations on the Birth of Our Baby Magazine":

In January, nineteen hundred and fifteen,
 A book came forth:
 The Relief Society Magazine,
 Organ of great worth.
 From the heart of the Rockies
 It burst into view,
 Pure and sweet, as the Mountain dew.
 Of foster mothers it has a score,
 And over the leaf I find three more.

Lovely women, noble and good,
 Backed by the fathers and the Priesthood.
 Blessed by a prophet, recorded and named

⁴⁴Ibid., p. 1.

A friend of the poor, the needy or maimed.
 It is mentally strong, and perfect in limb.
 (I do not know if it's a "her" or a "him".)
 It is welcome to State and the Nation,
 And though I am only a poor old relation,
 I can send it at least, my dollar a year,
 For its future developments, I have no fear.

I will watch it grow, like a small, planted seed,
 To give us brain food in our time of need.
 Like a carrier dove, to every sphere,
 With its message of love, afar and near,
 I can see it achieve a future so great
 That is's sought for in every nation and state,
 Welcomed by all, in castle or cot,
 It belongs to us all, and caste is forgot.
 Don't hurry its growth; give it chances to grow
 Sturdy and strong, although it be slow.
 But there, you will need no advice of mine,
 For some of its mothers are doctors divine.
 You may object to my rhyming, and will, without doubt,
 So I give you leave to cut it all out.
 My thoughts are much better than my knowledge of rule,
 As I helped push a handcart when I should been at school.
 But God knows all things, so I have no fear;
 I have filled up my nice as a good pioneer.
 I ask God to bless our baby again,
 With its message of peace, and good will to men.⁴⁵

The humility of the poem shows, perhaps that the
 advice of the editor in the previous issue had been taken:

This magazine is, in its way, the new-born babe of
 the Relief Society. All of us are more or less con-
 cerned in its parentage, birth and beginning. Its
 genesis, its creation, has become a part of the lives
 of us all, and although its foster mothers of the
 General Board may have an extra charge concerning its
 infantile years, and the stages of its further develop-
 ment, still, it is to my dear sisters of the Relief
 Society everywhere that the magazine must look for
 nourishment, for support, for means of education, and
 for full development. This magazine belongs of right
 to every woman in the Relief Society throughout the
 whole Church.⁴⁶

⁴⁵Ibid., p. 88.

⁴⁶Ibid., p. 38.

By March the new magazine reported its size was increased:

Our subscribers will be surprised and no doubt pleased to find this March number just doubled in size. This is due to the fact that the Circular is in the Magazine, in response to a general demand for information contained therein. Later, we will issue the Circular separately and sell it for 10 cents. The General Board decided to pay the extra cost of printing it in the Magazine now, thinking to recoup the fund with future sales of the pamphlet circular. We want our sisters who have so loyally subscribed for our Magazine to get the first and best of everything.⁴⁷

This circular of instructions was the beginning of what was to be a long tradition with the Relief Society Magazine--the yearly publication of new additions to the Relief Society Handbook and the annual report of the activities from the General Board.

Right from the start, the Magazine was printing "Notes to the Field" on general policy of the Society and "Notes from the Field" on the activities of various branches of the organization. These two "Notes", which were separated into two departments, in April, 1920, were the longest running features of the Magazine, except, perhaps for the lessons.

The Magazine did not waste time in picking up the editorial standard for the Relief Society project of saving and storing wheat. President Emmeline B. Wells had been asked by Brigham Young to take that as a mission and

⁴⁷Relief Society Magazine, March, 1915, p. 141.

she encouraged the women of the Church to keep up the program through the pages of the magazine.

Theme issues were early in arriving to the readers of the Magazine, with one on the organization and history of the Relief Society appearing in March, 1915, and one on the beautification of the home coming out the next month. Other theme issues in the first few years of the magazine dealt with midwifery and LDS women doctors, biographies of outstanding LDS women, and conservation.

Tributes to prominent leaders who had died were always a part of the Relief Society Magazine. One particularly beautiful one, which tells much about the tone of the early magazine, was written by Julina Labson Smith to Sarah Ellen Richards Smith. The two women were both wives of the president of the LDS Church, Joseph F. Smith, and Julina Lambson was a leader in the Relief Society:

A Loving Tribute to Sara Ellen Richards Smith

"Not dead but sleeping," and sweet is thy memory to me, Aunt Sarah, as are the recollections of our associations through the 48 years that we have journeyed together always sharing each other's joys, loves and sorrows.

Mere girls, we were, when we started life together. I the mother of one little one, when two years after my marriage "Papa" brought you home his wife.

Then came the call for "Papa" to move to Provo. Having the responsibility of my home and baby you went with him, remaining six months, during which time he traveled almost constantly in the ministry.

How happy I was when you both returned! You making my home yours, until together we had prepared your home for you--separate apartments under the same roof.

A few years together, Joseph, you and I, and then again your family was increased, the home made larger and Aunt Edna came, to make a triangle of happiness with

our husband as the center controlling bond of love. My large dining-room was always the personal property and common gathering place of all. Even now I can hear the laughter of our children as they played about us before being kissed, and tucked in their beds. There too, I can see the evening picture of the three tired but happy mothers, often busy with kneeless stockings, seatless trousers or other articles of clothing needing buttons or stitches; or with, perhaps, something good to read or ideas to exchange. As often as possible our paper was with us but oftener we three were alone, for we were the wives of a soldier of the truth whose armor was always on. If those old walls could speak they would tell of some of the happiest hours of our lives.

Eleven children called you mother.

Eleven was my number, too. Four boys and seven girls for each. While to Aunt Edna was given ten--evenly divided.

No wonder the recollections of the "Old Home" are associated with children's voices! No wonder the names of "Papa" and "Mama" instead of those more dignified are familiar to us!

After twenty-six years under the same roof, though it had been enlarged from time to time, the "Old Home" became too small, so it was left to me and mine, and new homes were erected for you and Aunt Edna. The family triangle was changed into a star, our babies grew to man and womanhood, our hair turned gray and still we were not separated until--to satisfy public opinion--our husband and father was separated from us and our lives were changed. This was the greatest trial of all, but I suppose such happiness could not last forever.

Though you have left us sorrowing I know your five precious ones, Aunt Edna's four, and my one who preceded you, are rejoicing in this reunion. As we stood by each other to assist and welcome the new-born, so we stood side by side when the angel of death visited our home. Your place is vacant now, Aunt Sarah, but memory is sweet. Our love has grown stronger with the passing years and today I feel your absence as keenly as if you were my own sister--my own flesh and blood.

I am looking forward with joy to the happy reunion which will come when we, who remain for a season, will join you on the other side; for all the bliss that ever comes to earthly homes has been ours and perfect happiness will be ours in eternity.

We miss you tonight, Aunt Sara,
 We miss you at noon and at morn
 Our eyes are heavy, our hearts are sad,
 The companion we loved is gone.

Yet a voice of sweet comfort whispers
 "Lift up thine eyes! Weep not!
 The sister thou lov'st is smiling on thee
 Thou shalt not be forgot."⁴⁸

Advertising first appeared in the Magazine in the June, 1915, issue. Along with it came the note, "Patronize those who have made it possible for this paper to exist."⁴⁹ The ads were very localized, with most from Salt Lake City firms. There were only a few mail order firms listed.

The month after the ads came the first short story, "Her Vocation" by Sophy Valentine.

In the second volume of the Magazine, there were several departments featured. One was called "Clothing" by the two Sarahs (Sarah Jenne Cannon and Sara McLelland). This column discussed the Latter-day Saint woman and how she could be practical, modest and well dressed. "Home Gardening" columns gave such information as how to get two crops of strawberries in one season and the "Kitchen Kinks" series featured articles on such topics as how to tell good and bad flour. Another column was "Good Health" by Maud Baggarly.

The magazine had few photographs--usually of landscapes or homes. They were often not directly relevant to the material with which they were featured. The type was most monotonous on the two column format. There were seldom

⁴⁸Relief Society Magazine, May 1915, pp. 215-216.

⁴⁹Relief Society Magazine, June 1915, p. 1.

line drawings or logos on the columns to break up the sea of grey type, and of course no color. In the early days, the magazine was much more dedicated to non fiction than it was to be later on.

One popular feature started with the February, 1916 issue; was written by Hazel Love Dunford and called the Query Box:

We are opening this month a department for the asking and answering of any and all phases of Women's interests. We have secured the services of a trained domestic scientist, who is a mother of several young children, herself a broad-minded, intelligent Latter-day Saint worker, in private and public affairs. We invite the attention and co-operation of our readers and friends. There is, of course, no charge attached to answers. But if you wish personal information which cannot be answered in this department, send stamps for reply.⁵⁰

Mrs. Dunford was paid \$3.00 a month for her column. These columns and the introduction of poetry and short stories were making the magazine so popular that the General Board had to make the following appeal in April, 1916:

MAGAZINES! MAGAZINES! So popular has this magazine become that we are unable to keep up with the demand. We began printing this year the same number as we sold last year. Before January was out we had exhausted them; in February another 1,000 was printed, and those were sold before March came. We are sold out of March numbers now. We want to buy back January, February, and March numbers. Please help us by sending a limited number to this office.⁵¹

There were other circulation problems to reckon with as well. The agents, hired for a very small fee, sometimes

⁵⁰ Ibid., February 1916, p. 88.

⁵¹ Ibid., April 1916, p. 226.

had communication problems and such notices as this appeared from time to time in the publication during its early days!

Will Mrs. Susan Leighton send her full address to this office? Her magazine cannot be forwarded.⁵²

In general, things were moving along smoothly for the new periodical. Money, of course, was a major problem. In the report of the Relief Society's October, 1916 Conference, given in the December, 1916 number, these problems were exposed:

Counselor Clarissa S. Williams made a brief report of the Magazine stating that the rise in the cost of the paper would greatly increase the expense of the publication. She reported that the printing of the Magazine alone would be \$106.40 per month over what it was last year; that for extra numbers the increase in price per 1000 would be \$37.25 over last year; also that the dealers would sign a contract for four months only for fear of another rise in price. Mrs. Williams said it had been suggested that in order to reduce expense, agents be discontinued and that the officers take care of the subscriptions. A discussion followed from the body of the house.

It was finally moved by Susa Young Gates, seconded by Culine L. Smith and carried that the agents receive their regular percentage until further notice.⁵³

The price of the first year's subscription, one dollar, remained the price of the magazine until 1947, despite wars, depression and continually rising prices.

The Editorials. Early editorials in the magazine were hard-hitting if somewhat didactic treatises on such

⁵² Ibid., March 1916, p. 180.

⁵³ Ibid., December 1916, p. 675.

subjects as "The Joy of Toil". Often there would be special instructions from the First Presidency of the Church for the women. For example, the editorial run in February, 1917, (p. 101) stated the First Presidency had called for a change in dress, dancing, and general behavior of young people. The editorial lashed out saying:

When our girls and women go into public places with their dresses three inches shorter than their shoe tops, with nothing to cover their bodies from arm-pits and corset rim to chin, except transparent muslin--when they go in bathing clothed in tiny trunks and shoes only . . . there is a sickness which is out of harmony with the laws of nature.⁵⁴

In April 1917, there were special instructions given on dress and dancing to balance this.

There were many editorials in that era, on women's suffrage and the struggle of women all over the world to gain their rights made a continuous stream of items for "Current Topics."

Oddly enough, by today's standards, female equality was not equated with birth control. Feminine Liberation Front Women would cringe if they read the following guest editorial by then apostle Joseph Fielding Smith:

The first great commandment given to both man and beast by the Creator was to be fruitful and multiply and replenish the earth, and I have not learned that this commandment was ever repealed. Those who attempt to pervert the ways of the Lord and to prevent their offspring from coming into the world in obedience to this great command are guilty of one of the most heinous crimes in the category. There is no promise of eternal salvation and exaltation for such as they, for

⁵⁴ Ibid., February 1917, p. 101.

by their acts they prove their unworthiness for exaltation and unfitness for a kingdom where the crowning glory is the continuation of the family union and eternal increase which have been promised to all those who obey the law of the Lord. It is just as much murder to destroy life before as it is after birth, although man-made laws may not so consider it but there is One who does take notice and His justice and judgement is sure . . .⁵⁵

Women and Science. Innovations were often discussed in the Magazine during that age when so many of the convenience items in today's households were dreams coming true.

Under the home science department by Janette A. Hyde, the following appeared in January, 1917:

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

He has devised a cold water washer which will take any ordinary clothes, and especially babies' soiled napkins and handkerchiefs and whirling them about without paddle or heat, cleanse them perfectly. The invention is a simple galvanized tin affair in which the water is forced on a tangent from the water tap and the force thus generated whirls the clothes round and round til they are thoroughly cleansed. Dirty clothing such as underwear and bed linen needs boiling, but the young inventor declares and really proves, that such clothing may be dropped dry into boiling suds, left for twenty minutes and then dipped into this machine without wringing, when the clothing is taken out it is perfectly cleansed of dirt and suds and comes out immaculately clean and spotless. Only one wringing is needed and that's the last process of all. The clothes are dipped into the boiler without wringing, dipped out without wringing out of the machine and then wrung once and hung on the line.

Women of long experience who are using the machine and who recommend it are: Mrs. Juliana L. Smith, Mrs.

⁵⁵Ibid., July 1916, p. 432.

Jeanette A. Hyde, Mrs. Elizabeth C. McCune, Mrs. Augusta W. Grant, Mrs. Leah D. Widtsoe, who all declare that washing has lost its terrors. A child can use the contrivance and the whole washing can be done in the bathroom over the bathtub when the clothes are not sufficiently soiled to need boiling.⁵⁶

Another "scientific" area discussion appeared in the April, 1917, edition, with an article on "What To Say in Telling the Story of Life's Renewal." The writer suggested that mothers whisper the glorious tale in their children's ears. It stated that the mother and child would both be in tears when the tale was done.

Magazine Grows. An early tradition of the Magazine was the yearly letter to the Relief Society membership from the General Presidency, which always appeared in the first issue of the new year. In January, 1917, the letter, signed by Emmeline B. Wells and her counselors, Clarissa S. Williams and Juliana L. Smith, dealt in part with the success and growth of the Magazine.

Our Relief Society Magazine has succeeded beyond our utmost expectations. We thank you for your generous support, and suggest that you work to increase your efforts to make this magazine the best official organ and medium of communication between your general officers, stake and ward Relief Societies. We increased the size of our Magazine sixteen pages during the past year, and so rapidly did our subscriptions pour in during the first three months that we were obliged to issue hundreds of copies more than we had at first planned for. The editorial policy of the Magazine has been to supply clean, wholesome, cheerful and helpful articles, consisting of the various departments found there with the addition of the less work which occupies the most important part of our Magazine. We are greatly

⁵⁶Ibid., January 1917, p. 28.

encouraged with the good reports which come from all parts of our Relief Society concerning the Magazine and feel that it has been a worthy successor to the noble Woman's Exponent which was so long and able conducted and edited by our General President Emmeline B. Wells. The increased expense of our paper for this year, and all other matters incurred in our publication, has been a serious problem, but we hope to make no changes in our subscription price and the other features of our Magazine. By strict economy of the management, and your own generous support, we shall reach the end of the year successfully and satisfactorily.⁵⁷

The enthusiasm and optimism that greeted the year was not dampened despite the problems of those early days of publishing the magazine. Editorials still were lively and the feelings of excitement over having their own magazine was expressed by the women in the pages through prose and verse: The magazine also mentioned its own problems:

Notice to Agents

Only duly appointed agents for the Relief Society Magazine are entitled to the agents' discount of ten per cent. Agents are furnished with subscription blanks and receipt books from the Magazine office. They will please deduct the discount before sending in subscription lists--otherwise the discount will not be allowed.

We are sorry to announce that the January number of the Magazine is exhausted. All late subscribers will necessarily begin with the February number.

The heavy storms have so greatly interfered with traffic that the February number was late in reaching the subscribers, a matter which is greatly regretted at the General Office.⁵⁸

World War 1 in the Magazine. Heavy storms were raging in places other than Utah by the time the Magazine

⁵⁷ Ibid., p. 5.

⁵⁸ Ibid., March 1917, p. 150.

was very far along in publishing life. World War I had swept across Europe and by 1918, the pages of the new magazine were filled with talk of the Red Cross work being done by the Relief Society women. Editorials discussed what women should be doing in the time of national emergency and consoled those who were losing sons in battle. There were articles encouraging women to buy Liberty Bonds and to plant victory gardens. Patriotic poetry took over and the fashion articles discussed war economy in dress. Theodore Roosevelt sent a picture of himself in response to a letter sent him by the Relief Society Magazine editors, and there was much talk of women as ambulance drivers on the front.

An editorial by Susa Young Gates reflects the temper of the era:

Out of the East came a cloud and spread upward and no downward . . . We knew there were fierce storms raging over there in the far eastern horizon beyond the water of the great deep, but the sun had shone for us from childhood and clouds were but temporary matters. So the cloud spread. Out there in the far-away lands darkness is covering the earth, but having the light we were inclined to waste our hours in play. Men have been wasting life and treasure out there in pungent streams-- who can tell, women may yet join in active conflict side by side with these blood-crazed, blind folded men . . . Why not. Life is counted cheap, parenthood is scorned, virtue a weakness of the poor, and faith a superstition. How naturally the war clouds have settled--spread-- and are even now covering the whole earth.

Here we face war's indirect problems. This time next year we may be too war-stricken to talk about it. Twisted heartstrings give forth no sound. Death is dumb. Our present problems--yes--just the same old questions of daily duties. Add a pinch of economy, a fresh sprinkling of prayer, a dash of humor, and there you are.

Have you a bit of ground around your house, five

hundred or not more than fifty feet? Plant it in vegetables . . . No spot of ground which can be made to yield should be left vacant this war-year. Not an hour of time, an ounce of strength, or a crust of bread should be wasted during this critical period.

The clouds are gathering--have we a right to shelter in the pavilion of Infinite Love and Divine Law? God loves His warring sons under the European war clouds; but even He must let them reap the harvest of hate, disobedience and corruption which most of them have sown. If we would be protected by Divine Law we must set our lives in tune with its mandates . . .

War may exact its toil from your household and mine--but when this Government calls on Utah mothers and daughters, we shall know no allegiance except to God and the United States of America, and we will fling our starry banners to the breeze and if need be fashion and clothe our sons for war, and with our last kiss whisper the trenchant words of Brigham Young to the boys he sent out into the borderland of conflict in pioneer days,—"Say your prayers and keep your powder dry." Come sisters, let us get our own powder in readiness.

We are all Latter-day Saints, we wives and mothers of the Relief Society, all American citizens. We know no English, Dutch, Scandinavian or German--we are voting units of Utah and of the United States of America. Therefore, we will work together we English--Dutch--Scandinavian--German women patriots, born or adopted American, as we will kneel together, whispering prayers for our loved ones, and yet asking God to abolish autocracy all over this sad earth, giving liberty to the people and hastening the day when He shall come to rule whose right it is to reign over the whole earth.⁵⁹

Other patriotic notes included such as this one which appeared in May, 1918:

Patriotic women are urged to assist in cutting out social conversations on the telephone during the busy hours of the morning. This will include mostly the young people of the house as the older people are too busy in the morning to bother with telephone gossip. However, we make the appeal to all our sisters to join in this movement and thus do a little towards

⁵⁹Ibid., May 1917, pp. 284-285.

lightening the burdens of the telephone business.⁶⁰

The war also caused some problems with the Relief Society Magazine. In the October, 1918 General Conference, Jeanette A. Hyde, the business manager of the Magazine, asked the sisters in her conference talk to be patient with war interruptions of service.

Even before the patriotic editorials had settled into the more consoling ones, the influenza epidemic came.

The dreaded epidemic which has spread its pall over communities had taken its heavy toll from our homes. More deaths have resulted in Utah and in the United States from this later-day plague than has resulted from the war. Not the least beloved of those who have gone from us is the genial and gifted young businessman, Edwin F. Parry, Jr., who has had charge of the mailing department of our Magazine. Not only his family and friends, but our whole office force miss sadly the cheerful presence and faithful labors of Brother Parry.⁶¹

After the war was over the Magazine could again settle into a peace-time routine. The editorial content was much like it had been without the war-orientation. Fiction by Nephi Andersen and Diana Parrish was featured in its quieter pages. There were reports on the struggle--and final gain of women's suffrage. In March, 1921, the victory was celebrated with this joyous--and cautious poem:

Emancipated by Addie S. Pace

Rejoice O Wcman!

⁶⁰ Ibid., May 1918, p. 269.

⁶¹ Ibid., January 1920, p. 50.

The day of thy thralldom is past,
 As man in God's image created
 Gifts equal--conceded at last.

O Woman, beware!
 Stain not thy hands with the touch
 Of aught that detracts from thy mission
 Of motherhood;--God, too, gave thee such.⁶²

Susa Young Gates. From the founding of the Relief Society Bulletin, through the beginning of the Magazine and on through the war, Susa Young Gates had edited the publication. She never had an opportunity to edit the magazine for long when it wasn't in some unusual situation, for with the April 1923 issue, Sister Gates resigned from the editorship.

It would have been difficult to have found a woman more capable of carrying the work through those first hard days of publication than Susa Young Gates. Mrs. Gates, a daughter of Brigham Young, was an intelligent, witty woman, with the personality of her father. A later Relief Society Magazine article said of her:

She was very much like her father, forceful and capable. She had his quality of mind in leadership and clear, progressive thinking. Many outstanding choices were made in the policies of the General Board while she was a member of that body. With her gift for writing, and her experience as former editor of the Young Woman's Journal; she brought to the Relief Society publications a strength and vigor characteristic of her nature. . . .⁶³

⁶²Ibid., March 1921, p. 147.

⁶³Ibid., October 1947, p. 653.

After the resignation of Sister Gates, Mrs. Amy Brown Lyman, who had been the assistant editor, took over the editorial duties. But she was also in charge of the lesson schedule and it was decided her work burden was too heavy for her to be appointed editor.

For one year, the Relief Society Magazine was under the direction of the General Board and without an editor.

Chapter 5

1923-1930

Alice Louise Reynolds. In April, 1923, Alice Louise Reynolds, professor of literature at Brigham Young University was named editor of the Relief Society Magazine. The October, 1947 Magazine described her as follows:

Erudite Miss Alice Louise, . . . well beloved by those who knew her best, followed Sister Gates as editor. She made a unique and valuable contribution to the General Board as well as to the magazine. Her editorials were scintillating, illuminating and informative. She was an ardent student of the world affairs and a great traveler. Her mental hunger was as acute as the distress induced by physical starvation. Twelve months of the seven and one half years she was editor, she spent in Europe. In that time she sent to the Magazine each month an article on world affairs, interesting and educational.

During the time of Miss Reynold's absence in Europe, sweet, gracious artist Mrs. Amy Whippoe Evans assumed the duties of editor.⁶⁴

There were no radical changes in content made during this term of editorship. In 1928, however, a new cover appeared designed by C. Nelson White, whose sketches had appeared in "Saturday Evening Post" and "Ladies Home Journal". The magazine also took a new two column format in 1938, but remained much the same in looks. Few new photographs or drawings were introduced to break up the type. The articles, still mainly non-fiction, were based on the same women's oriented topics as in the past, but

⁶⁴Ibid., p. 654.

but became somewhat more personalized.

The old "Current Topics" column was ended but "Of Interest to Women", a similar feature, was introduced in 1923.

Travel features were very popular, and when Miss Reynolds went abroad in the mid-1920's for one year, the Magazine ran long details of her travels in the "Editor Abroad" series.

Articles on unusual mothers were a frequent item in the periodical, and in May, 1928, an article on the mother of Charles Lindburgh, the national hero, gave a Relief Society slant to a topic of national interest. There were also articles on women who did things--legislators for example.

From time to time, the Magazine ran statements from returning missionaries on the work the Magazine was doing in the mission fields. In the 1926 October Relief Society Conference, reported in the Magazine, Miss Elizabeth Scolfield, former president of the Relief Societies of the Eastern States Mission made the following tribute:

The second admonition of the prophet (in founding the Relief Society) to foster a love for religion, education, culture, and refinement, has been followed in our mission, and has brought excellent results. I have in mind a conference where some of the members have never had the privilege of going to school, and the Relief Society Magazine has been a God-send to them that I have not the words to describe. They have learned to do much of their reading from it.⁶⁵

⁶⁵Ibid., January 1927, p. 25.

Though there were editorial difficulties that would have never been allowed in a later time, the Magazine was making progress in the content.

Eliza R. Snow Poetry Contest. Perhaps the largest innovation of the era of Miss Reynolds, was the introduction of the Eliza R. Snow Poetry Contest. This memorial to the great Relief Society leader, and well-known poet, was started in August, 1923 with the announcement of the first contest. The winners were first announced in January, 1924.

The rules of the contest stated that the contest was open to all Latter-day Saint women, but that only one poem could be contributed by each contestant. Two prizes were awarded, the first prize, consisting of \$20 and the second of \$10. The poems were not to exceed fifty lines and were to be unpublished original work, not in any publisher's hands. Poems which did not win prizes were given honorable mention and the editors claimed the right to publish any poems submitted, at the regular rates. It was not long before poems from all over the nation--even the world--were being submitted by Latter-day Saint women.

The first year of the contest there were 47 entries, and by five years later the number had climbed to 65. (see Appendix)

Miss Reynolds took one year off from her duties as editor to spend a sabbatical leave in Europe and the near East. During the time she was gone--in 1925--she sent back

a series of articles on her rich experiences--"The Editor Abroad".

In 1930, Miss Reynolds resigned to devote her entire time to teaching at BYU. During her tenure she had spent half her time at the Magazine and half as professor of literature at BYU.

Her last editorial, entitled "A Last Word", appeared in the September, 1930, Magazine. It read in part:

And now there remains only the last word to be said. It is a joyous thing when the last word is a word of appreciation to all who have assisted in the work. To the contributors in the field, to Magazine subscribers everywhere, we express our gratitude. To the first class we are largely indebted for whatever excellence in quality the Magazine may have possessed during our term as editor; to the second class, for that support and appreciation without which all effort must either languish or eventually die. The support of subscribers has been most gratifying during the more than seven years and a half that we have had charge of the work . . .

. . . Lastly, we wish to acknowledge the blessings of our Heavenly Father. During our term as editor we have been out of the office only one day on account of ill health. We trust the Magazine, under our direction, has been the medium of heralding the gospel of a brighter day in many and various ways, and that all times it has testified to the divinity of Christ and his mission, as also the divinity of the great Latter-day work, with the Prophet Joseph Smith at its head.⁶⁶

⁶⁶Ibid., September 1930, pp. 473-474.

Chapter 6

1930-1937

Mary Connelly Kimball: On May 14, 1930, the Relief Society General Board acted upon the letter of resignation from Alice Louise Reynolds. On that same date, it was announced that Sister Mary Connelly Kimball would become the new editor after September. In anticipation of the release of Miss Reynolds, the General Relief Society Presidency sought to have Sister Kimball become the new editor. But there were some obstacles that had to be overcome before the announcement of her appointment could be made. Sister Kimball was on the general board of the Young Women's Mutual Improvement Association and could hardly be expected to fill that position and the editorship at the same time, especially when it had become custom for the editor of the Magazine to be a Relief Society Board member. The First Presidency of the Church asked the Relief Society sisters to consult the YWMIA before the selection was announced.

Reluctantly, as they were losing a valiant worker, the YWMIA wished Mrs. Kimball blessings in her new calling⁶⁷ and the Relief Society secured the aid of "Able, experience, kindly Mrs. Kimball," who "justified the expectations of

⁶⁷Minutes, May 14, 1930.

her multitude of friends and associates."⁶⁸

Rise and fall of circulation. Perhaps the most outstanding thing of the term in office of Sister Kimball was the fluctuation in the circulation in the Magazine. When she took over the management in 1930, there were 26,509 subscribers. In 1931, this number dropped to 24,956, and dropped again in 1932 to 20,012, the lowest circulation the magazine had had since 1920.

Then, in the midst of the Great Depression, the numbers started rising again. In one year, from 1932 to 1933 the circulation went up 4,145 to 24,157, and the next year it zoomed to 30,449. Another huge increase came the next year when, in 1935, there were 35,899 subscriptions. The next two years, the numbers went up at the rate of nearly one thousand per year, until in 1937, when Mrs. Connelley resigned, the magazine had 41,721 subscribers-- in other words a gain of 21,709 subscriptions during the heart of the Depression.

How was this accomplished? Through an intense and successful campaign spearheaded by the Magazine itself. Not only did the editors work hard to improve the materials in the periodical, but they also encouraged the wards and stakes to move the magazines through the yearly drive.

In the Relief Society Conference of April, 1932,

⁶⁸Relief Society Magazine, October 1947, p. 654.

President Louise Y. Robison spoke on the Magazine and the subscription drive:

We have been most delighted in the response the sisters have made in sending in subscriptions to the Magazine. A number of our wards have reached 100% or more, some of these in the smaller settlements with very limited resources. One report shows a membership of 19 with 22 subscriptions; another membership of 45 with fifty two subscriptions. There are a number too who have seventy five per cent of their numbers who are subscribers to the Magazine. This is very fine and we know it is the efforts of the women who have accomplished it.

We would like to say a word about sending in material for the Magazine. Some little things come into the office which must have been just ideal for the time they were written, but the interest is purely local. It just about breaks the heart of the editor not to accept these things, but they have no general interest. Sometimes we have little histories of our splendid women who have given such faithful service, but when the little sketch comes to us, it is incomplete. It does not give the things you wanted to tell, the things you loved about her, you have rather felt we knew these lovely things. Our Magazine space is limited and we cannot publish all the little biographical sketches we would like.⁶⁹

The notation of percentage of subscribers to the Magazine was part of an innovation of about this time. The evolution was slow, but it moved to what became the "Honor Roll" in which each of the stakes and wards with a certain percentage of their membership subscribing to the Magazine were recognized. Through the years this became a big part of one issue of the magazine each year. At first, however, it was only a part of "Notes to the Field". In the May, 1931, issue, the "Notes" revealed the following ways of getting subscriptions:

⁶⁹ Ibid., May 1932, p. 279.

Alpine Stake offered a prize of \$10 to the ward having the highest per cent of the families in the ward subscribing for the Magazine. The First Ward of American Fork carried off the prize reaching 39% . . .

Grant Stake offered a prize of ten annual subscriptions to the ward that should get the highest percentage of its members as subscribers and five annual subscriptions to the ward that should secure second place in the contest . . .

Due to financial conditions, some stakes urged neighbors to subscribe for the magazine together.⁷⁰

Part of the campaign to get subscriptions outlined in the Magazine came in the August, 1931 issue. Traditionally, the campaign for subscriptions came in September and consequently this article, by Vivian McConkie was just in time. The officers of the Twentieth Ward, Ensign Stake had increased their subscriptions from 17 to 101 using the following plan:

In our March union meeting Sister Castleton, Ensign Stake Relief Society President, suggested a drive for magazine subscriptions. At our ward society conference a few days previous the stake officers reported that the 20th ward was by far the lowest in magazine subscriptions in the Stake, both in numbers and in percentage. Ours was a newly officered society and we were further handicapped in that our magazine agent, recently appointed, was out of the city. For that reason the ward executives assumed personal charge. We made a careful survey of our membership, learned who the present subscribers were, checked with the records of the general office, and in all things acquainted ourselves with the details of the work. We determined who could and those who probably could not subscribe.

At the outset we sought to radiate the feeling that whatever we really want to do--that which we set our hearts to do--we can do. The executives were enthused and that enthusiasm carried over to the members. A percentage scale of mental attitudes was written on a black board and left in our room. It was as follows:

100 I did
90 I will

⁷⁰Ibid., May 1931, p. 293.

80 I can
70 I think I can
60 I might
50 I think I might
40 I wish I could
30 What is it?
20 I don't know
10 I can't
0 I won't

We adopted the slogan, "A magazine for every member," and devoted a two minute period of each meeting to creating interest and organization pride, at which meetings our progress was fully reported. We saw the necessity of a magazine fund and so cast our eyes about to see how it might be secured. A local laundry was discovered, which, for advertising purposes, offered our organization 25 cents for each member who would inspect its plant. Our members approved of this opportunity and the little scheme netted us \$15.00. Each woman who visited the laundry was given 25 cents credit toward a magazine subscription, or if already a subscriber she could designate to whom the credit should go. Many who could not go on this inspection trip voluntarily gave a like sum to the fund. The result was that an additional sum sufficient to off set the credit used from the laundry fund was received, leaving at the disposal of the organization \$15.00. This made it possible to put fifteen magazines in homes of members who for some reason, had not subscribed but who in our opinion would appreciate it. Every woman in the 20th ward knew that an intensive drive was on and our teachers were asked to encourage prospective subscribers. On work days selected articles which radiated human interest and touched the experiences of all were read to the sisters while they sewed. Such fine support and enthusiasm was shown that certain women who felt themselves able to do so subscribed for others. Finally, but pursuant to our original plan, a member of the presidency personally contacted those who had not placed their subscriptions and secured a generous response. Our survey had revealed that only a few of the seventeen subscriptions of 1930 had been renewed so our start was practically from the bottom. There are at present 101 subscriptions in the ward, which is slightly less than 100 per cent of our members but practically every member has access to a magazine. We acknowledge with gratitude the loyalty and faithfulness of our whole membership, who by sane and loyal cooperation, without any hardships on any one, crowned our efforts with success, and the splendid magazine now published

is ample compensation for our labors.⁷¹

In the next edition of the magazine, this article was recalled and it was announced that all wards reporting a subscription list equal to 75 per cent of their membership would have their names and the names of their agents published on the honor roll, and would also receive a certificate of appreciation. Each ward, the note declared, should have at least 50 per cent of their membership subscribing.

Of course, there was the pull of the Depression on the purse strings. On page 586 of the October, 1931 issue, this note appeared:

A concrete suggestion: We call our readers' attention to a delightful little story, "The Old Teapot" on page 554 of this issue. Sister McKenzie, the magazine agent in Wasatch Ward in Salt Lake City, writes that she has had difficulty in securing many subscriptions because the sisters say they haven't the money. Her experiences suggested the story, which she writes, is her first, and she is now 65 years of age!

. . . The suggestions offered will be a boon to to many who are hard-pressed.

. . . We hope more of our readers will send in concrete suggestions for helping out in this time of depression and financial need.⁷²

The short, short story Sister McKenzie contributed was typical of many of the time--showing a bit of the flavor of the Mormon women and their habits and reflecting the hard years but topped with a thick lacing of sugar.

(see Appendix)

⁷¹Ibid., August 1931, p. 465.

⁷²Ibid., October 1931, p. 586.

Short stories, notes on how to campaign for subscriptions in a business-like manner, and statistics were not all the Magazine did on it's own behalf in those days. It printed poems and pageants that could be put on to sell the magazines.

One of these, which appeared in the September, 1935, number, was a "Plea of the Relief Society Magazine" which told of all the things a Relief Society Magazine did for the members. The pageant was ended with this poem:

MY MAGAZINE
By Mary P. Hoyt

I heard the postman whistle
As he went back down my walk,
And I thought, "My, he's early!"
As I glanced up at the clock.

My morning's work wasn't finished,
I had still some tasks to do,
But I looked into the mail box
For a letter, or maybe two.

With its pages folded over
Lightly pressed within the cleft
Of the box, was my magazine
The only thing he had left.

As I walked back around the house
Through my kitchen's open door,
I thought, "I wish I had time to read it."
And I turned the pages o'er.

I opened it at the editorial page
For there I knew I'd find,
Something worth the keeping
In the chambers of my mind.

"Some pertinent Questions,"
The statement caught my eye
I read them once, twice, three times,
And then I breathed a sigh.

Does the temperature rise or fall
When I come into the room?

Am I fussy? Do I talk too much?
Or does my voice sound like a boom?

Am I given to fault-finding?
Am I untidy, selfish, lazy or am I just?
Do I spend my time profitably?
Or am I a pessimist?

These are some of the questions
My magazine offered me,
And I paused on my way to the table,
Wondering, pondering, thinking deeply.

My thoughts rushed on and I pondered
With all of our daily rush.
Perhaps we aren't always dependable
And maybe we aren't always just.

Then I thought of the words of the
Savior,
When he talked to the Pharisee,
When the lawyer tried to trap him
With the law and the man-made creed.

The first commandment is greatest
The second is like the first
If we live for these two only,
Of people--we'll not be the worst.

The others of course are worth keeping,
Else they would not have been given,
Let's live to the best of our ability,
Then we'll be nearer the gates of
Heaven⁷³

Another favorite selling tool were songs such
as this one which was to be sung to the tune of "Maryland":

Oh have you seen our magazine,
Our magazine, our magazine.
It's pages beam with lines serene,
Our magazine, our magazine.
Go north, go south, go east, go west,
Our magazine leads all the rest
Within its covers you can trust
Knowledge abounds that will not rust.

And when we find a gem so rare,
Let us to our friends declare,

⁷³ Ibid., September 1935, p. 593.

It is the help we need today
 Come along and with us say
 Go north, go south, go east or west
 Our magazine leads all the rest.
 Now with these praises, it will seem,
 YOU should take our Magazine.

This little ditty was done with a harmonica orchestra and sung by the women of LeGrand, Oregon, as part of their 1933 campaign.

In addition, there were the Relief Society conference talks such as this one by Mrs. Marcia K. Howells:

Once, as a stranger, in a far away tropical city, so hot that at noonday the streets were entirely deserted, in Singapore, 12,000 miles from here, I found a copy of our Relief Society Magazine. It was like meeting an old friend in a foreign port. There were many magazines in that hotel reading room, from London, New York and Sydney--there were magazines there that sold for more than one dollar a copy, but one was more fingered, and none looked so good to me, as that copy of our own Relief Society Magazine; some thoughtful missionary must have left it there.

That was ten years ago, and I have read every issue since that time. I have found excellent recipes for cooking, interesting stories, delightful poetry, always timely topics--a magazine with a cheerful, helpful message, a magazine that ever sings a song of hope to all who will listen. I love and appreciate our magazine and as a Relief Society worker I find it indispensable. It standardizes the lesson work, directs the relief program and keeps workers in close touch with the General Board and with each other . . .

We must sell more than 20 thousand copies of each issue to meet the cost of publishing and printing. The price is about eight cents a copy, and nowhere else is there such magazine value. Eight cents a month is very little to spend for so much interesting and valuable information.⁷⁴

There were also sessions in General Conference where salesmen such as Earl J. Glade, pioneer broadcaster

⁷⁴Ibid., May 1933, p. 268.

and mayor of Salt Lake City, taught the women tricks of good business and salesmanship. With each boost in the subscriptions, there were generous pats on the back for the women involved. Thus, through the Magazine itself, the magazine was able to nearly double circulation during the thirties.

Getting subscriptions for the publication was not the only purpose in those years of Mary Connelly Kimball's tenure as editor. The end of Prohibition brought a fantastic editorial campaign during this time, as well, as did several other social issues.

The fight to keep Prohibition. The women of the Relief Society were deeply involved in the fight to keep Prohibition laws on the books. When it looked as though the Noble Experiment was about to die, the Magazine picked up the standard and waved it hard.

The April, 1933, edition of the magazine was particularly packed with fuel for the battle that was raging at the time. Ruth May Fox, the long-time president of the Young Women's Mutual Improvement Association of the Church, and a well-known Utah writer discussed the evils of drink in an article entitled "A Talk to Mothers."

In other ways, too, the feminine mind was appealed to. Dr. Richard Lyman of the Counsel of the Twelve Apostles wrote a stirring reproof of the drive to end Prohibition in "Do Not Shun the Fight." In it, he encouraged and challenged the women:

Men may fail, but women never! Before Prohibition, every city had in its streets drunken men, hungry women seeking drunken husbands and cold and naked children crying for drunken fathers. Few mothers and children today wait in terror for the return of a drunken husband and father. Prohibition protected the poor and means that the children, even the poorest will be clothed, fed, educated. Today our country is free from drink-caused poverty. God help us to prevent its return.⁷⁵

Another highly emotional appeal came in an article "Prohibition." Beside the piece was a photograph of a statue of a mother and three small children looking at their drunken husband and father lying in the gutter at their feet. Beneath the photo was this poem:

It's the woman who pays through all the long days
 And nights of horror and fear;
 It's the woman who pays all her sorrowful days,
 The tax on the big brewer's beer.

It's the children who reap in suffering deep
 What fathers have selfishly sowed.
 The Pay Day will come to each poor little home,
 And children will carry the load.⁷⁶

On page 219 of that edition the magazine pointed out that "we must not lose sight of the fact that our national backdown on the prohibition issue does not take the poison out of alcohol."

It also stated:

Because of the fact that we did not follow up the great victory we won in 1919, by a continuous plan of education, we shall have to do most of the work of the bygone decades over again. Our task is not so much one of legislation as one of education. You cannot enforce

⁷⁵Ibid., April 1933, p. 205.

⁷⁶Ibid., p. 221.

a law unless the people are converted to the necessity and wisdom of it. There is no time to lose; the forces of evil are gathering for another thrust at the splendid young men and women of our fair land. Their bodies and souls are at stake; are you willing to enlist as soldiers to help regain the ground we have lost, and push until we have gained the victory?⁷⁷

After warning the sisters of the evil of alcohol and about the dastardly things the repeal could do, the magazine editorialized on behalf of the dry candidates in the November election and encouraged the women to vote:

Go to the Polls! Vote!

As Utah will not vote upon the liquor question until the general election in November, the Relief Society women of this State have been enthusiastically working to retain the fine National and State laws against liquor. This has been through accumulation of educational material and by petitions.

As we go to press our hearts are warmed by the response of the people to the petitions which have been accumulated in the interest of the "dry" cause.

The conscience of the people is challenged, and must not be stilled. The crisis is here. Relief Society women cannot do a finer service to humanity than to continue this fight in the cause of righteousness. The educational campaign must continue. If people could only get the facts, and know the truth, there would be no cause to fear the outcome. A really enlightened public sentiment would undoubtedly express itself in holding fast to the Eighteenth Amendment and the fine protective liquor laws which are a part of our State Constitution.

The opportunity will present itself on November 7th, for us to strike a real blow in protest against the return of the saloon, and all the vice which accompanies the infamous liquor traffic.

See to it that the signers of the petition, and all others interested in good government, vote against the ratification of the proposed Twenty-first Amendment to the Constitution of the United States, which constitutes a repeal of the Eighteenth Amendment, and also against

⁷⁷ Ibid., October 1933, p. 585.

any change in our own State laws against liquor control. Go to the polls and vote for the twenty-one "Dry" candidates. They are all patriotic citizens, earnestly working for the good of the nation, and they are the friends of youth.⁷⁸

Of course by that time, defeat was almost inevitable. The disappointment was reflected in the editorial printed in December 1933:

We thank those who labored so faithfully to retain the 18th Amendment. We regret that their efforts were not crowned with success but they will have the satisfaction of knowing they did all they could in a righteous cause.

We feel that a most serious mistake was made when the people decided to repeal the 18th Amendment. We had hoped Utah would stand for its retention, but she joined the majority of States in voting for its abolition. The L.D.S. have come into unfavorable prominence through Utah's vote. The London newspapers say "The Latter-day Saints did it," Prohibition is dead--Mormons killed it! The Evening Star emphasized that the Latter-day Saints cast the deciding votes.

Nothing better than the Prohibition laws done away with have up to this time been evolved and already from every quarter are efforts being put forth to make beer and liquor on a big scale. We have sowed the wind, we fear we shall reap the whirlwind.⁷⁹

The smoke still didn't die down. Editorials and fillers repeatedly warned about the dangers of tobacco and liquor. Items were pulled from the Women's Christian Temperance Union "Union Signal" and from newspapers and magazines across the country. One, from the Kentucky Citizen, printed in August, 1935, warned of the dangers of drunken driving.

⁷⁸ Ibid., September 1935, p. 542.

⁷⁹ Ibid., December 1933, p. 747.

At war against Social Ills. Other dangers of society were fought during the tenure of Mary Connelly Kimball. Good nutrition was constantly discussed and encouraged on the pages of the little book. There was a long series of articles dealing with social welfare work including titles such as "Importance of Standardization of County Welfare Work", "The Childrer's Bureau", "A Community Plan for the Prevention of Delinquency", and "Should the Rural Communities of Utah Employ a Trained Social Worker?" There were editorials and articles for and about the new Utah Training School, and several other welfare-oriented projects. Some of the authors of the articles were prominent men in the field, such as Joseph A. Geddes of the Utah State Agricultural College at Logan.

One of the highlights of the time was a letter sent from Jane Addams of Hull House in Chicago to the women of the Relief Society congratulating them on their welfare work.

The October, 1934, issue announced in "Happerings" (the column that followed "Current Events") that Sister Louise Y. Robison had been present at the protest mass meeting at the Sorbonne when women delegates from many nations united in claiming equal privilèges for women in employment and the professions. She had been one of the nine American Delegates to the International Congress of Women. This set the pace for many articles on the rights of women such as "The Emancipation of Women, The View of

the Church and the Auxiliary Organizations" by Olga Kupse of the Geneva Conference, which discussed the high place of women in the Mormon Church, and "Equality for Women", which discussed the low place of women in much of the rest of the world:

Freedom for woman has been a tragically slow process through the long years since the Dark Ages, and although perfect equality is still a dream, we have traveled a long upward path in the last one hundred years. The first annual convention for women suffrage was held in Seneca Falls, New York, in 1848, but it took eighty years to convince all the states that women were entitled to cast an equal vote with men. In 1850 several states granted married women the right to control their own property, for prior to this time a married woman's property and her earnings, if she worked, belonged, according to law, to her husband. Her children, even were not her own, for a man in his will could sign his minor heirs over to anyone he chose. Such monstrous laws seem indeed to belong to the Dark Ages rather than to the close of the nineteenth century. Let me repeat, we have traveled a long way!⁸⁰

In the February 1935 issue, the editor printed in its entirety the address of Lena Madelin Phillips, President of the National Council of Women of the United States, and of the International Federation of Business and Professional Women, given at a Mass Meeting of Women's rights to work under the auspices of the International Council of Women at the Grand Amphitheatre at the Sorbonne in Paris, July 5, 1943. The talk, "The Underlying Principles of Women's Right to Work" detailed some of the theory and thinking about women and the right to earn a living that was

⁸⁰ Ibid., October 1934, p. 312.

prevalent during those times:

Only a Yankee with a sense of humor or a diplomat conditioned in the use of language to obscure rather than to express meaning is entitled to this subject, clothed as it is in the generally accepted legalitarian phraseology, Woman's Right to Work. For that right has never been questioned. From the vantage point of this congress, I see her toiling in the fields, bearing upon her back the burden of pack horses, scrubbing, washing, sewing, working in poverty and need from sunrise to sunset--and even then still working. Who questions her right to these and a thousand other labors? Who questions woman's right to the unpaid or poorly paid drudgeries of the world? No one.

. . . No, it is not the right to work to which woman aspires and which she is denied. This she has and has ever had. It is her right to equal pay for equal work, to the jobs paying more money for less work; and it is her right to opportunity and power with their attendant prestige.

For say what we will about the protection of the morals and health of women and the heritage of the unborn generation, these are not the primary reasons for discrimination against women in gainful occupations. They are too often red herrings drawn across the trail, the alluring scent of which men and women smugly follow in order that the dominance of the strong over the weak may be rationalized.⁸¹

But even while the magazine campaigned for equality for women, there was a general trend to urge the women of the Church to stay home with their children. They wanted rights if they were needed to support the family, but if the women could they were to stay at home.

This home trend also came out in editorials asking for college training in courtship and marriage, and for girls' education.

Other editorials of the era asked for cleaning up

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⁸¹ Ibid., February 1931, p. 86.

of movies, increasing moral strength, and supporting Church activity.

Magazine changes in looks. Mary Connelly Kimball's editorial tenure was not only a time of campaign, but also a time of change for the magazine. In 1928, a new cover design by nationally known artist, C. Nelson White, had been introduced and in the early thirties, this cover became more colorful. By 1934, spot color in two hues was being used in the ads on the magazine's cover pages. Line drawings, scarce in the first issues of the Magazine, were becoming much more popular and more common. Often the poetry was printed in fancy type with line drawn borders surrounding it. Then from time to time, these pages were gathered in a poetry section.

It was still the practice of the editors to print everything which occurred at the general conference sessions of the Relief Society, taking up a good share of two issues a year. Even these lengthy articles and reports were not "jumped." When an article was started in the Relief Society Magazine, it was usually printed in its entirety on succeeding pages rather than having interceding material.

The 1930's were a time of growth for the magazine in circulation and stature among the women who read it. But it was to be left to the leadership of Belle S. Spafford and Marianne C. Sharp to make it a modern-appearing book.

Chapter 7

1937-1945

President Belle S. Spafford remembers well how she was called to serve as editor of the Relief Society Magazine. She had been working with Mary Connelly Kimball for several years as the assistant editor. She recalls:

Sister Kimball took ill during the Conference in October, 1937. The doctor told her her illness was terminal, so she wrote a note to President Robison explaining she probably wouldn't return to her desk. Apparently in that note she said Sister Spafford could do the work on the magazine that was in progress.

I was coming down the staircase in the old Bishop's Building with an armful of pictures from the art show we had held when I ran into President Robison. She told me of the note from Sister Kimball. I told her I would do the job, but for only one issue. I didn't want to be editor of the magazine.⁸²

The Christmas call. Sister Spafford did that issue and the next, she recalls, but told the General Presidency that they would have to name an editor by the first of the year. They assured her they were working on it. On Christmas Eve, 1937, President Heber J. Grant called Mrs. Spafford and told her she had been selected to edit the magazine.

Louise Y. Robison put Sister Spafford to work with a bookkeeper and a secretary. The circulation and editorial

⁸²Personal interview with President Belle S. Spafford, July 6, 1971.

departments worked closely in those days, as all the magazine, except the printing was done by a female staff in the old Bishop's Building. Sister Robison told the new editor that the General Presidency of the Relief Society would act as an advisory committee. At least once a month, Editor Spafford would meet with these women and would go over the ideas for the content of the next magazine.

The editorials, sometimes written by the members of the presidency, were to reflect editorially the ideals and work of the society.

With the counsel and advice of the leading women of the Church, and the admonition to develop sound editorial policy, the young editor set to work. She read each manuscript that came in herself and did all the editing.

An example of the editorial policy established by Mrs. Spafford was announced in the notice printed in the March, 1944, Magazine:

NOTICE TO MAGAZINE CONTRIBUTORS

The Relief Society Magazine welcomes contributions-- prose, poetry, and fiction. All biographical material, however, is solicited by the editors and is restricted to that which meets some special need of the Society.

The Magazine does not maintain a regular department for book reviews. Only those books are reviewed that are recommended by the Relief Society General Board for use in connection with the work of the Society, particularly the educational courses; books published by Church auxiliaries; and books of special value for home libraries written by the General Authorities of the Church.

Great care is exercised in handling all manuscripts submitted; however, the Magazine does not assume responsibility for unsolicited material.

All manuscripts must be accompanied by sufficient

postage for delivery and return; otherwise, rejected manuscripts will not be returned, nor will the authors be advised of their disposition. Rejected manuscripts will not be held in this office longer than six months.

All manuscripts should be typewritten, double spaced, if possible. Original and not carbon copies should be submitted.

Seasonal material should be submitted at least three months in advance of the month for which it is intended.

Accepted manuscripts are paid for upon publication. The Magazine appreciates having its contributors listed among its subscribers, but does not pay for published material with Magazine subscriptions.⁸³

She recalls that one of the big aids to her in the work she had been called to do came in the fact that her mother had worked at a book company before her marriage. "She taught us to tell a well made book from a poor one and told us that any book that was worthwhile could be told by how it was put together."⁸⁴ She knew when she started the editorial position, the types of binding, paper weights, type faces and other important things an editor should know.

Major changes. Some of the most major changes in the looks of the magazine came about during these years from 1937 to 1945. The January, 1939, edition announced some of these changes:

In line with the policy of the Relief Society to publish a superior Magazine a number of new features are inaugurated with the January issue.

We are the first magazine to our knowledge to use new Green-White paper called "Nature's Tint". This special paper eliminates glares, saves the eyes and makes reading easier. In view of the fact that the Magazine

⁸³Relief Society Magazine, March 1944, p. 169.

⁸⁴Statement by Belle Spafford, personal interview, July 6, 1971.

is used many times during the month in lesson work and visiting teaching, and not always under the most favorable lighting conditions, we feel this special "eye-ease" paper will be greatly appreciated by our subscribers.

We are also using a new "Electra" type face, which is more legible and modern than the type we have used previously. We are informed we are using the only font of this particular type in the Intermountain territory.

The January issue also inaugurates a new cover design which we believe will add to the general attractiveness of the Magazine.

The general lay-out of the Magazine is being improved by the use of distinctive title heads and department names, and we are expecting to increase the number of illustrations.

The content of the Magazine will receive the same careful attention which has always characterized its selection. This, together with the improved physical make-up, should give to our subscribers a magazine of quality.⁸⁵

The new cover described in the editorial was a half-tone photographic cover enhanced with a new, more modern logo for the magazine. In addition to the new type and the new paper, running heads at the top of the pages were added to make the reading easier. Another convenience came with the addition of a notation on the top of each page stating the name of the article in progress, the month of the magazine, and the page number. Headline types were much more varied and modern.

Though, as stated in the editorial above, the subject matter didn't change much, there was a sudden rush of modern air into the pages of the book. Many of the same features prevailed, but with a hint of the new times.

Conference reports were still very complete at the

⁸⁵Relief Society Magazine, January 1939, pp. 42-43.

beginning of Sister Spafford's term, but they diminished during the war years after some conferences were left out of the magazine completely due to their cancellation for the war. The break in the conferences seemed to make it possible to cut out the long speeches covering page on page of the publication. In the late thirties and early forties, the conference reports were still published in full, but they were helped considerably by the breaking up quality given them by photos of the events involved.

"Notes From the Field" was also improved at this time with photographs of much better quality showing the activities of the women. Jumping material became more common, as did good line drawings. Old wood cuts were gone.

On the conference issue, May, 1940, appeared the first full color cover on the magazine. It was of a field of iris, and according to Sister Spafford, it was a terrible disappointment to all the women since the color did not turn out at all well. The presses at the Deseret News Press, where the magazine was published were just not ready for the innovating editor.

In January 1943, the masthead listing the General Board and the editorial board was moved from the editorial page to the page with the Table of Contents. Three years before, the table of contents had been divided for the first time, into subject areas. It was noted on this front page of the magazine, that the circulation was 57,000.

The Centennial. One of the major considerations during the time Belle Spafford was editor of the magazine was the centennial of the Relief Society. The periodical was called on to push the drive for 300,000 members for the Society by the 1942 anniversary. There was a special Centennial edition of the magazine and some of the verse from past years was collected and placed in a volume titled "Our Legacy."

One of the anniversary's major contributions to the Relief Society Magazine was the annual short story contest which started in 1942 in honor of the centennial. A year later, it was announced that the spectacularly successful "Centennary Short Story Contest" would continue as the annual contest, running with the Eliza R. Snow Poetry Contest, which was by then drawing about 100 entries a year.

Unfortunately, the centennial celebration itself was never held because the First Presidency had postponed all large gatherings and unnecessary travel for the duration of the war.

The War Years. Few major changes in the contents of the Magazine came about in those years. There was a series of articles and editorials on the American Indian and the continued fight against liquor and tobacco. As usual, the Magazine worked hard to sell itself through the conference reports and other messages. The Honor Roll was increasing, and in it appeared colored type for emphasis. Another tool for selling the magazine, and which later broadened its scope into "letters-to-the-editor" format called "From

Near and Far" was an occasional filler item called "Comments From Magazine Readers."

The usual current topics of interest, which had gone through several name changes became "Woman's Sphere" in January, 1943, with an introduction which read:

With time, woman's sphere has expanded from the primitive dugout to the whole intelligent universe. In today's world, woman is laborer, mechanic, soldier, doctor, lawyer, scientist, statesman, nurse, teacher, philosopher, poet. Never has she had such power to shape the destiny of men and nations. God grant she may use her strength wisely and kindly, and justly in helping to rebuild the shattered world.⁸⁶

The old "Happenings" column was discontinued in October, 1942, with the death of the author of the page, Annie Wells Cannon, who had gathered the news bits about women for the Magazine since 1931.

The most blatant change, of course, came in the editorial slant necessary for a wartime readership. There were a few changes that had to be made editorially in the magazine, but Mrs. Spafford recalls that it was a task to keep in mind the tremendous wartime stress of its readership. Further, the need was there to increase the war effort of the women and to be guided by the Priesthood.

During those years, there were many articles and editorials used to keep up the courage of the women. Many talks by the General Authorities were printed and it was necessary to increase "Notes to the Field"

⁸⁶Ibid., January 1943, p. 26.

because during the war there were not conferences at which the information could be given for conducting the Relief Society. A typical war editorial appeared in May, 1942:

Most individuals are becoming increasingly aware that with the war changes are coming rapidly in every phase of national life. Under war conditions adjustments must be made by each individual, as necessity arises. Some people are caught up by war hysteria and are ready immediately to relinquish all they have struggled for and valued, while others are too complacent and do not recognize the danger at hand. As mothers, it is necessary for us to realize that eventually all must sacrifice in this struggle; but it is also imperative, if lasting human values are to be conserved, for us to decide wisely the adjustments and concessions to be made.

Counselor Donna D. Sorensen, who wrote the editorial, outlined the things the mothers needed to be doing to keep children and home together during the time of stress. It was necessary, she counseled, for women to be guiding children rather than to be out working in industry. She encouraged them to stay home:

This Mother's Day should find the mothers of the Church with young children, at home, devoting their energies to the proper upbringing of those children as their most patriotic gesture in the war.⁸⁷

Encouragement to women involved living in those hard times was also an important duty of the Magazine: Helen Spencer Williams, First Counselor of the YWIA General Presidency wrote "The First Line of Defense--The Home" in the October, 1942 Magazine:

. . . During these last ten months we have learned

⁸⁷Ibid., May 1942, pp. 336-337.

somehow to live in a war-torn era. Parents know now that expressed bitterness and resentment against what is, cannot and will not keep families together, and that families must somehow, in spite of present conditions, live in a state of normalcy. With the changes which have been brought about in family life, mothers have been called upon to assume a more important role than ever before. With serenity of spirit, control of emotions, stoical bearing, and a spiritual outlook, a new appreciation of family and home life will grow. Girls, boys, young women, and young men, and even mature married sons and daughters are needing guidance and understanding as they have never needed it before in the history of this generation, and parents must be constantly present and ready to provide this.⁸⁸

Milton Bennion, General Superintendent of the Desert Sunday School Union, wrote another excellent piece, "L.D.S. Girls and Women in Wartime", which spoke of the duties of especially the younger women:

With the call of young men of superior physical fitness to the armed forces for defense of their country against aggression there goes very naturally an obligation on the part of women to vie them all the aid and comfort that is within their power properly to give. Some of the younger women do this by enlisting as Army nurses; others enlist in other branches of the service where women can be most helpful in support of the enlisted men. All of this is a very necessary and patriotic service when performed in ways that contribute not only to the physical welfare and morale of the men but also uphold the highest standards of moral and spiritual welfare . . .

. . . Should not all L.D.S. women do everything within their power to help these young men to come out of their severe and trying experiences as sound in morals and religion as they were when they entered the service?

. . . While it may not be the destiny of every woman to become a wife and mother, to live worthy of motherhood in the highest and most sacred meaning of the term is her proper destiny and road to enduring happiness . . . Any part in the creation or development of

⁸⁸Ibid., October 1942, p. 679.

successful lives is one of the greatest contributions to religion.⁸⁹

War measures and the Magazine. Keeping up the morale of people at home was only part of the problem of the magazine during those World War II days. Belle Spafford remembers that there were obligations to the Relief Society members in the war-torn countries of Europe. It was necessary to be careful that nothing was printed and sent into those nations that would harm the members who were to read it.

One editorial Sister Spafford wrote was an excellent one, she felt. President Robison read it and said it was the best piece the editor had ever written. But when Sister Spafford went home and thought about it, she became concerned about some of her statements in the article. She took it and showed it to the First Presidency who said they were sure it should not be printed as it would be harmful to the Saints abroad. It never appeared in the Magazine.⁹⁰

Another precaution taken during the war years was having former mission presidents from the war-torn area check the magazine for statements which could cause trouble. Sometimes items were even clipped from the magazine before shipping to Germany or Czechoslovakia or Hungary, or

⁸⁹Ibid., October 1943, pp. 605-606, 650.

⁹⁰Statement by Belle Spafford, personal interview, July 6, 1972.

one of the other nations involved.⁹¹

There were, of course, war measures of economy at home, and the labor problems, printing problems and paper shortages that were prevalent at that time had to be dealt with.

Labor problems at the Deseret News Press hurt the Magazine during early 1943. It became a problem to get the periodical to the subscribers even within a month of the time it was to be out. Sometimes it was as much as a month and a half late.⁹² Finally, a double issue was published in June and July of 1943 with the following notice:

During the past several months each issue of the Relief Society Magazine has been late, due principally to conditions incident to the war. Every effort has been made, both by the General Board and the press, to get the Magazine back on schedule. It has now been decided, after careful consideration of all aspects of the problem, that the only sure means of accomplishing this is to combine two issues of the Magazine. For this reason the June and July numbers have been combined in one larger issue which is only slightly smaller than the two separate issues would have been. We are sure our subscribers will feel that the advantages of receiving the Magazine near the first of the month for which it is issued will more than offset the loss of the few pages occasioned by the combination of this June and July numbers. Unless new complications arise, subscribers may be assured of receiving all future numbers of the Magazine near the beginning of the month for which it is dated.⁹³

Appointment of Marianne C. Sharp. In 1940, President

⁹¹ Ibid.

⁹² Minutes, April and May, 1943.

⁹³ Relief Society Magazine, June-July 1943, p. 364.

Robison was replaced in the General Presidency of the Relief Society by Amy Brown Lyman. Automatically, Sister Lyman, who had for years contributed to the book, became the business manager, the position traditionally held by the President of the society.

On November 18, 1942, it was announced that Belle Spafford had been appointed second counselor in the General Presidency. In announcing her appointment, the Relief Society Magazine ran an article by Vera W. Pohkman, general secretary of the Society which stated:

The new counselor is qualified not only as an educator but also possesses a sense of sound administrative procedure which, with her first hand knowledge of how the Society operates in the wards and stakes, will be a valuable asset in her new position.

Under the editorship of Belle S. Spafford, the Relief Society Magazine has continued to serve the purpose for which it was established and has upheld its standards of accuracy and excellence. In the interest of accuracy of content, Belle has meticulously checked facts and has edited with a view of achieving the utmost clarity and meaning while preserving the style of the writers.

. . . In the difficult position of editor, Belle has won and maintained the approval of both the readers of the Magazine and the writers. She has shown good judgement in the selection of prose, poetry, and fiction recognizing and encouraging writers with ability, while meeting the particular reading interests of the mothers of the Church and maintaining the Magazine in its primary purpose as the official periodical of the Relief Society. She is known and respected among local and Church writers both the beginners and the experienced, for her discriminating judgement of their work, and for her frankness and genuine helpfulness in criticizing their work and suggesting needed revisions.⁹⁴

Not long after Sister Spafford was appointed to the General Presidency, it was announced she would be helped in

⁹⁴Ibid., December 1942, pp. 825-826.

the duties by an assistant editor, Marianne C. Sharp. Then in the October, 1943 Magazine, it was announced that Mrs. Sharp, who was also a member of the General Board, would become the Associate Editor. It was then stated:

Mrs. Sharp has a fine intellect, discriminating judgement and excellent literary taste. She is sensitive to the reading interests of and needs of Latter-day Saint women, and meticulous in the preparation of Magazine material. She is willing to work long and hard to maintain high standards of excellence.⁹⁵

These qualities ascribed to her by Amy Brown Lyman, as well as the years of experience with Belle Spafford were to stand Marianne Sharp in good stead. For in 1945, when Belle Spafford became President of the Relief Society, Mrs. Sharp became editor of the magazine.

⁹⁵ Ibid., October 1943, pp. 613-614.

Chapter 8

1945-1970

When Belle Spafford was named to be General President of the Relief Society, she was encouraged to keep the editorship of the magazine. Mrs. Sharp said that President Spafford refused to take the credit for the work she knew she would not be doing;⁹⁶ so with the admonition of the First Presidency to guard the doctrine of the Church by having the editor in the General Relief Society Presidency, she appointed Marianne C. Sharp as both her counselor and as the editor of the Magazine.⁹⁷

The end of the war era. The new editor and the new President both started their tenures at the end of World War II. The Magazine, though past some of the main problems of the devastating conflict, still had things to contend with. But there was optimism for the future, according to Mrs. Spafford's talk in Conference, October, 1945:

The Relief Society Magazine has given us pronounced concern during the war years. Government restrictions on paper, increased printing and engraving costs, labor problems both at the printing offices and in our own

⁹⁶Statement by Marianne C. Sharp, personal interview, July 6, 1971.

⁹⁷Statement by Belle Spafford, personal interview, July 6, 1971.

department have caused us many troubled hours. Moreover, the Magazine has never seemed of greater importance to us being the major medium through which the General Board has been able to reach local officers and the Relief Society Membership. The circulation has increased from 55,500 in 1941 to 73,000 as of July, 1945. This splendid increase in circulation has been the main factor in enabling us to maintain the \$1.00 subscription price. We are now pleased to announce to you that government paper restrictions are lifted and beginning with the November issue, the Magazine will add eight pages.⁹⁸

At that time, over 70 per cent of the Relief Society women were subscribing to the Magazine.

Not only was it necessary in those first post war years, to make advancements again in the Magazine, but it was also necessary to use its pages to re-establish contact with the sisters in the lands which had been out of touch for so long. "Notes From the Field" were soon filled with notes of how the European sisters had fared during the conflict. One such note came in the February, 1946 issue from Maria R. Speidel, president of the Stuttgart District Relief Society, of the German Mission who wrote:

May we, you sisters in the gospel from across the waters from a war-torn world, greet you and wish upon you our Heavenly Father's choicest blessings.

The past five years have been difficult ones and we have become very humble. Our trust in the Lord and our testimony of his Church have been our pillar of strength. He has kept us mercifully . . . Some of us have lost all our earthly possessions, every tangible thing ever dear to us, and when we say it is better to walk with God in the darkness than without him in the light, we know whereof we speak.

. . . I am thrilled to inform you that all during the war we were able to hold our meetings regularly every week. The sisters are working together in love and

⁹⁸ Relief Society Magazine, December 1945, pp. 725-726.

harmony. Hardships have brought about a closer understanding.

On September 30, 1945, we held our belated spring conference. . . .

We are looking forward to the time when we shall be privileged once more with a representative from headquarters

The coming winter will be a most difficult one. We are short of everything, but we want to feel that the trials of today are but preparing us for the blessings of tomorrow. With joy we sing the songs of Zion and put our trust in the Lord. He maketh all things well.⁹⁹

The pages of the Magazine itself were filled with news of the society's war relief efforts.

Editorial policy established. As Mrs. Sharp looks back over the years of service as editor, she sees Belle Spafford as a great help and a guiding light. Perhaps it was the guidance of the former editor who remembered her instruction on editorial policy that made Mrs. Sharp publish a firm editorial policy in the January, 1946 issue.

Suggestions to Contributors

Editorial Policy. We reserve the right to edit all accepted manuscripts according to the needs of the Magazine. Where the changes are slight, the contributor will not be contacted regarding them. However, where more important changes may be necessary, the author will be consulted whenever this is possible.

We do not solicit reprints and we publish material of this type only by special arrangements. Therefore, do not send us material of any kind which has been published or is in the hands of a publisher.

Payments are made on publication and, due to overstocked files, no promises can be made as to when accepted manuscripts will be published. If an author wishes to have a manuscript, which has been accepted and is being held for publication, returned, he should request this to be done and enclose postage for return of the manuscript.

⁹⁹Ibid., February 1946, p. 123.

Seasonal material should reach us four to six months prior to publication date.

We cannot offer detailed criticism of rejected manuscripts.

Preparation of Manuscripts. Manuscripts should be typed (double-spaced) on one side only of regulation 8½" x 11" paper. Authors are asked to retain carbon copies of all manuscripts submitted to the Relief Society Magazine.

For submitting manuscripts it is convenient for authors to use envelopes of two sizes, the larger envelope for the outgoing manuscript and the smaller envelope, bearing the writer's name and address, for return of manuscript in case it is not accepted. Envelopes designated in the stationer's trade as No. 8 and No. 9 are suitable for poems and short manuscripts. For stories and longer articles 6" x 9" and 6½" x 9½" envelopes may be used.

Adequate postage should be provided for both outgoing and return envelopes. Manuscripts which must always be sent first class, require (for the United States, Canada, and Mexico) three cents for each ounce or fraction thereof.

Correct spelling, paragraphing, and punctuation are definite aids in the acceptance of a manuscript.

All factual material should be carefully checked for accuracy.

Current needs. Stories, preferably short stories between 1500 and 3,000 words. Serials of eight to ten chapters of about 2,000 words each. For serials, submit at first only chapters one and two and an outline of the remainder.

Articles, from 500 to 1500 words. Material should follow a definite outline with an interesting beginning and a logical sequence.

Poetry, of definite pattern in stanza, form, and meter. Since many of our poems are used as fillers, we can more readily accept short poems (4-12 lines) than longer contributions. The use of archaic words, inversions, and contractions should be avoided.

Photographs, glossy white and black, size 8" x 10", suitable for cover or frontispiece.¹⁰⁰

There were new rules necessary for the publishing of "Notes From the Field", as well. These were printed in the October, 1946, Magazine:

This section of the Magazine is reserved for narra-

¹⁰⁰ Ibid., January 1946, p. 43.

tive reports and pictures of Relief Society activities in the stakes and missions. Its purpose is threefold: (1) to provide a medium for the exchange of ideas and methods for conducting Relief Society work which have proved successful in some organizations and which may be helpful and stimulating to others; (2) to recognize outstanding or unique accomplishments of Relief Society organizations; (3) to note the progress of Relief Society work in various parts of the world. It is recognized that personal accounts of individuals who have long served Relief Society, or who have otherwise distinguished themselves, are always of great interest, but the space available for "Notes From the Field" is so limited in relation to the number of stakes and missions that it must be reserved for reports on the work of the organization rather than that of individuals.

Wards and branches desiring to submit reports for publication in "Notes From the Field" are requested to send them through the stake or mission presidents. It often happens that one or two wards or branches in a stake or mission will send reports on special activities which are being conducted on a stake-wide or mission-wide basis, and in such instances it would be to the advantage of the stake or mission to have the report cover the entire activity in the same issue of the Magazine, with all participating wards and branches represented.

When narrative reports are submitted, with or without accompanying photographs, the name of the stake and ward, or mission and branch, should be given, together with the title of the activity reported, the date, and other pertinent data, including the name, address, and position of the person making the report.

Pictures which are submitted for publication can be used only if they are clear and distinct and will make good cuts for reproduction. Black and white glossy prints reproduce most satisfactorily. Pictures should have the following information written clearly on the back:

- Name of stake and ward, or mission and branch
- Title of picture, stating the activity represented or the purpose of meeting of the group
- Date picture was taken
- Name, address, and position in Relief Society of person submitting the picture

Identification of persons in the picture should be made on the reverse side. Names should be given from left to right, written clearly and spelled correctly. The given names of the women should be used, not their husbands' names (for instance, Sarah D. Erickson, not Mrs. James Erickson).

The positions of the executive officers: president, counselors, and secretary-treasurer should always be listed with their names.

If the photograph has reference to some particular activity, such as sewing, visiting teaching, etc., the names of the leaders and their position should also be listed.

Material submitted for "Notes From the Field" should be addressed to the General Secretary-Treasurer of Relief Society, 28 Bishop's Building, Salt Lake City, Utah.¹⁰¹

Along with the short items and pictures of the women involved in Relief Society work, the "Notes" were edited with outlines to the photographs, which added to a still more professional Magazine.

The price goes up. But the improvements on the Magazine's editorial side needed support from the business side. The war had taken a heavy financial toll. In 1947, the editorial board sent a letter to the First Presidency asking to raise the price of the magazine. Reasons for the change were itemized. This letter may be found in Appendix C.¹⁰²

In the May, 1947 issue the "Notes to the Field" reported the approval of the change:

Notwithstanding the loyalty of Relief Society women throughout the Church who have made the phenomenal increase in Magazine subscriptions which now total over 83,000, the General Board finds it necessary, as of July 1, 1947, to increase the annual subscription price from \$1 to \$1.50.

. . . The General Board regrets having to take this action since the subscription price of the official

¹⁰¹ Ibid., October 1946, p. 685.

¹⁰² Minutes, March 5, 1947, pp. 217-219.

publication of the Society has been maintained at \$1 per year since 1889.¹⁰³

Appointment of Vesta P. Crawford. In October, 1947, Vesta Pierce Crawford, who had acted as editorial secretary to Mrs. Sharp for two years, was appointed Associate Editor. Mrs. Sharp wrote of her at that time:

Vesta is richly endowed with creative powers as a writer of both poetry and prose. It was a happy discovery to find that these gifts were combined with a capacity for hard, methodical work and a care for details--a combination but rarely joined.¹⁰⁴

Mrs. Crawford had won many of the contests sponsored by the Relief Society Magazine and was on hand to watch several of the growth spurts in the poetry and short story departments. It had often been said of the magazine that the fiction was didactic and sacchrine. Her taste, along with that of the editor, helped move away from that sort of material. As a warning of this move, the Magazine published the following in relation to the 1948 short story contest:

Many of the stories submitted in the 1947 contest emphasized the moral theme to the detriment of the quality of the stories. It is suggested that the authors try to improve the literary craftsmanship of their submissions in future contests by paying particular attention to character portrayal and plot development and to the fine details of word usage and sentence structure.¹⁰⁵

¹⁰³Relief Society Magazine, May 1947, p. 326.

¹⁰⁴Ibid., January 1948, p. 17.

¹⁰⁵Ibid., August 1949, p. 527.

The contribution to the writer. One of the long-time contributors to the magazine, and a woman whose name was frequently seen on the top of lists of winners of the Society's contests, was Alice Morrey Bailey. Mrs. Bailey found the Relief Society Magazine a great help to her writing and in the Relief Society Conference, September, 30, 1948, talked about the writer's view of the magazine's contribution:

Twelve years ago I came to Salt Lake City determined to do something about my ambition to become a writer. I studied short story and poetry and joined groups that gave me help. Eventually, I took some of my poems to the editor of the Relief Society Magazine, who was then Sister Spafford.

It would be difficult to tell you how timid I felt, full of hope one minute and overwhelmed with fear the next. I know now that this was a very unprofessional approach to a magazine, but Sister Spafford was very patient and kind with me, and took the trouble to look at my work and evaluate it.

I left her office with an understanding of the needs of the magazine and with the faith that I could produce work that filled them.

. . . I have found that the Magazine literary standards are high, and that its make-up ranks with leading magazines. I have heard publishers comment on this. I am proud to have my work in it, and feel that it goes all over the world to the most select audience that could be found--the Latter-day Saints and not just women either. I have found that many men read the Magazine with interest. I do not feel that any better poetry is published anywhere than is published in the Relief Society Magazine.¹⁰⁶

Thus it was that for women like Alice Morrey Bailey and Vesta Pierce Crawford, the Magazine was offering a creative outlet. The outlet was enlarged with the start in 1948 of an annual short story issue published each April.

¹⁰⁶Ibid., November 1953, p. 728.

Other offerings of the Magazine. The late forties saw not only a development as a creative outlet, but also an educational outlet for the women of the Church. The editorials continued strong and inspiring--on a female level. There were speeches in almost every issue reprinted from the talks given by the General Authorities at the Relief Society Conference. (By now all that was left of the old lengthy reports of the conferences were the main talks of the top leaders, the report of the president, and the printing of special talks throughout the year.)

The magazine was still crusading, too. The new causes were there, not the stamping out of rickets, or the war against flies, but the eradication of polio and cancer. Reprints from information compiled by the foundations fighting these diseases were the only reprints allowed from sources outside the Church.

The old letters from readers were rounded up and made a regular feature in the April, 1948, issue. "From Near and Far" was the heading of the column which was usually placed at the back of the magazine. In the piece were letters from readers all over the world, and bits of information concerning people with whom the Magazine readers had become familiar.

The old Honor Roll, which had for so long taken up much of one of the spring issues, recounting the successes of the September Magazine campaign was reduced in size in

1952.

It is with sincere regret that we now find it necessary, because of the ever-increasing number of Relief Societies and the limited space in the Magazine, to limit the Honor Roll listing in the Magazine.

It will no longer be possible to include in the Honor Roll the names of wards and branches. The general board will send to the stakes and mission their respective Honor Rolls, which will list the wards and branches achieving seventy-five per cent or more of their enrollment, and the general board will recognize wards and branches in the stakes at the annual Relief Society Conventions.¹⁰⁷

After the serious topics dwelt upon during the depression and the war, these post-war years in the Magazine were refreshingly different. The fiction, as has been mentioned, was improved and expanded. The articles dealt increasingly with the food, handicrafts, and home improvements which had been so popular in the Magazine in its earlier days. Of course, the lessons, remained a vital part of the publication.

One popular feature which appeared in the early years of Mrs. Sharp's editorship showed elderly Relief Society women and their hobbies. One of these features was on an immensely popular figure in the Church, Jessie Evans Smith:

Sister Jessie Evans Smith, wife of President Joseph Fielding Smith of the Council of the Twelve, is widely known for her beautiful contralto voice, and for her graciousness in sharing this gift with others. Many are surprised to learn that Sister Smith also finds time for several interesting and useful hobbies, particularly various types of needlework.

In the living room of Sister Smith's apartment is a beautiful maroon rug that was woven on a frame and looks

¹⁰⁷Ibid., April 1955, p. 243.

like an oriental. Sister Smith used her own original design and her own color scheme of gold, brown, blue, and fuchsia on the maroon background.

A lovely needlepoint screen, purchased in France and stamped only in black and white, was made by Sister Smith in soft colors of her own choosing. She has many other articles of needlepoint and petit point and has crocheted three tablecloths, two bedspreads and five afghans.

Her latest achievement is a beautiful and unusual quilt. After observing a quilt from pieces of girls' silk dresses, with a few men's ties mixed in, she contrived the idea of making a quilt entirely of men's ties. With this in mind, she started collecting ties from male members of the Tabernacle Choir.¹⁰⁸

Another special feature at this time was the introduction of short essays--soft and feminine--about the woman's world. Caroline Eyring wrote some particularly beautiful ones. These essays, as well as the hobby section, stayed on with "Notes to the Field", "Notes From the Field", "Women's Sphere" and "From Near and Far", as regular features of the Magazine until its demise. During these years it was tradition for the January issue to announce the contest winners, the June edition to have the contest announcement and the April number to carry short stories. The first three months' issues carried the three short story contest winners and the December issue was for conference reports. The yearly statistical summaries and the Honor Roll came in May. The tradition of a Christmas Madonna on the cover or in the magazine was carried out in the December issue.

Politics and the Magazine. Not since the sting of

¹⁰⁸ Ibid., September 1952, p. 588.

defeat in the repeal of Prohibition had the Relief Society mixed much in politics. Patriotism during the war provided enough editorials--as did post-war relief--so that during Mrs. Spafford's tenure as editor, the Magazine was relatively free of editorials shaped by the world outside. But by 1952, the editorial board felt it necessary to call the women to care enough to vote.

The Relief Society general board, through the Relief Society publication, the Relief Society Magazine, takes this opportunity to call to the attention of all Latter-day Saint women who are United States citizens, the obligations for each women to study the issues of the day, the characters and actions of those aspiring to office, and their views on the issues, and then make sure she is registered and votes on election day, November 4, 1952, in line with her findings. . . .¹⁰⁹

Then in March, 1953, the magazine ran an editorial on the inauguration of President Dwight D. Eisenhower. In October's "Near and Far", the following report came:

The following exchange of letters regarding the editorial "Dwight D. Eisenhower Inaugurated President of the United States" (March, 1953, by Vesta P. Crawford) will be of interest to readers of the Magazine:

"Dear Mrs. Eisenhower: "I am sending you the March, 1953, issue of the Relief Society Magazine, which is a monthly magazine published by the Latter-day Saints Relief Society, and in which there is a magnificent editorial entitled "Dwight D. Eisenhower Inaugurated President of the United States". I thought your illustrious husband might enjoy reading it. "Rachel, S. Willes, Salt Lake City, Utah".

"The White House, "Washington, D.C. "Dear Mrs. Willes: "Mrs. Eisenhower has asked me to thank you for your letter and for the copy of the March, 1953, Relief Society Magazine. She appreciates your thoughtfulness in calling her attention to the editorial . . . Mrs. Eisenhower is putting the article in her scrapbook and thinks it was very kind of you to send it to her.

¹⁰⁹ Ibid., October 1953, p. 644.

This brings you Mrs. Eisenhower's best wishes. Mary Jane McCaffree, "Secretary to Mrs. Eisenhower."¹¹⁰

Another state event that was noted in the Magazine, was the coronation of Elizabeth II, with a long article printed in May, 1953. "From Near and Far" columns for some time after expressed the appreciation of the Commonwealth Sisters for that piece.

Other editorial features. During the fifties there were several series of articles, which along with the traditional Relief Society serial story, kept the readers involved. One of these series of articles was "By Early Candlelight" a group of articles discussing the "modern" conveniences and furniture of the pioneers. Another described each of the Church's missions and gave recipes from them. In the late 1950's the Magazine began printing the "Be Honest With Yourself" series of short essays distributed throughout the Church. Progress on the erection of the Relief Society Building was a constant source of material, as well.

Format changes. The Magazine, though still looking much as it had at first, was beginning to move toward modernization during the 1950's. Two column material became increasingly frequent in the periodical. Logos over the different columns were more and more dignified and fresh looking, while there was better type and greater variety of

¹¹⁰Minutes, March 6, 1957.

illustrations. The photographs were becoming excellent with Sister Sharp's editorial policy of using only the best photography. Color was more prevalent as the duo-tone color used on the cover became part of the advertising on the inside cover pages.

In 1952, "Near and Far" was moved to the front of the magazine, and the birthday greetings which had become part of it were moved to the back. This feature, honoring the oldest sisters in the Church, became the traditional last page of the Magazine in the early 1960's. "Notes to the Field" and "Notes From the Field," were also given permanent locations near the front of the book.

Full color came to the Magazine in 1956, with the December issue reporting on the dedication of the Relief Society Building. The cover showed the completed building and inside there were color photos of the First Presidency, the General Presidency and pictures of many of the rooms of the long awaited building. The edition was successful in showing the sisters a way from Salt Lake what their building was like.

Raise in price. In 1957, the Relief Society General Board, again recognized that their Magazine was not doing as well financially as it could be. The price had been kept to \$1.50 longer than had the price of any other Church publication, but the seven thousand dollar per year profit was not a safe enough operating level.¹¹¹

¹¹¹Relief Society Magazine, September 1957, p. 600.

In September, the announcement of the price raise came:

The General Board has consistently maintained the Relief Society Magazine subscriptions at the lowest possible figure, as it feels that every Relief Society member should be a subscriber. However, increased costs of publishing the Magazine in the past ten years, now make it imperative that the subscription price be raised from \$1.50 to \$2 per year.¹¹²

In 1970, the price of a year's subscription went up to \$2.50.

Color comes to the Magazine. In January, 1959, the following announcement was found in the Magazine:

The General Board of Relief Society calls attention to the use of four colors on the covers of the Relief Society Magazine. This feature was initiated in November 1958, with the use of the plaque in the Relief Society Building, the same picture which was used for the program of the Relief Society General Conference. In December, a reproduction of the lovely painting "The Rest on the Flight into Egypt", by Gerard David, was used as the cover for the Magazine.

Beginning with this issue, January 1959, the missions of the Continental United States will be represented by cover pictures in four colors. Following the plan commenced in January 1956, featuring the foreign mission, the Spanish-speaking missions, and the Southwest Indian mission, each of the other missions in the Continental United States will be represented by cover pictures in four colors. A brief history of each mission, with illustrations, will be presented, and recipes from each mission will be featured.¹¹³

The color went to the inside of the Magazine in 1962:

The Relief Society General Board is happy to announce that color will be introduced in future issues of the Relief Society Magazine beginning in the March issue. The Webb offset printing press installed by the Deseret

¹¹²Ibid., January 1959, p. 33.

¹¹³Ibid., January 1962, p. 27.

News Press makes this possible, but necessitates trimming slightly the margin width of the Magazine.

The General Board is also pleased to announce that eight additional pages will be added to each issues of the Magazine beginning in February.¹¹⁴

Going to color had not been as easy as it might seem for the Magazine. For years, the Deseret News Press, which printed the periodical had no trouble fitting its compact size onto the presses and the women of the Church had no trouble fitting the small book into their purses. When the new color facilities were available, the press approached the Relief Society General Board on the possibility of increasing the format of the book to the larger size used by the other Church publications. A lengthy discussion followed, but the General Board Minutes, December 13, 1961, finally reported that it would not be necessary to enlarge the book to a less convenient size if the top, bottom, and side margins are trimmed by one fourth inch. There would be no decrease in editorial space and the new dimensions would make it possible to have inside color. Furthermore, the new printing process was to make it possible to save \$26,000 per year on the magazine. For the first time, an artist could be hired on a full time basis and it was possible to add eight pages. The offset press at Deseret News Press gave the Relief Society Magazine much more than color.¹¹⁵

The Christmas editions were especially sparked with

¹¹⁴Minutes, December 13, 1961.

¹¹⁵Relief Society Magazine, December 1959, p. 805.

the addition of color and the Magazine began turning out one of their four full color inserts per year at the time when Christmas gifts and decorations were most on the readers' minds. However, the use of spot color was not as successful at first as was the use of full color. It took a long term of experimentation with line drawings, duotones, and color blocks before they looked registered and neat on the pages. But the addition of the artist made up, in many ways for the sloppy look at first. The Relief Society Magazine had gone modern--and soon even the color contributed to the over-all effect of a very neatly, brightly, and colorfully made up magazine

The excellence of the color and the content of the Magazine did not go unnoticed outside the Church. Two top awards were given the Magazine for its efforts to boost its quality.

The first was announced in December, 1959:

The highest award for quality of colored magazine covers was awarded to the Relief Society Magazine by the Simpson Lee Paper Company in September 1959. The award was granted in recognition of the beautiful December 1958 cover--"The Rest on the Flight Into Egypt," from a painting by Gerard David . . .¹¹⁶

The second award was announced in 1964:

The Relief Society Magazine for March, 1964 received the Mead Award of Merit, given by the Mead Paper Company of Dayton, Ohio, for excellence in editorial content, illustrations, color reproductions, and printing . . .

Specifically, the award states: We doubt if any other religious denomination surpasses the Church of

¹¹⁶Ibid., September 1964, p. 666.

Jesus Christ of Latter-day Saints in the quality and extent of its use of the printed page in maintaining contact with its members. The Relief Society Magazine is an outstanding example with its excellent editorial content, covering a wide variety of subjects and charming illustrations. Among the many fine articles in the March issue, one of the most interesting to those of us engaged in the graphic arts was the story about "Painting With Glass". This is a fascinating description of feminine creative talent, versatility, and enterprise that blazed new trails . . . ¹¹⁷

The Magazine in Spanish. One of the most important announcements ever carried in its magazine came for the Relief Society in June, 1966, through an article by Elder G. Romney of the Council of the Twelve. It stated:

Today, the Spanish-speaking Relief Society members constitute the greatest number next to the English speaking members.

As you know, the leaders of the missions have had access to the Magazine for many years, and have sent to Relief Society members, in bulletin form, many of the articles and suggestions, as well as the lessons. Now, at length, the Spanish-speaking sisters have the privilege of having the Magazine printed in the Spanish language, especially that they may use it in doing their part in "caring for the poor and saving souls".

In addition to the lessons and the helps found in the Magazine, there are "many literary, artistic, and practical articles, designed to improve our minds and beautify our homes", as stated in a letter announcing the first publication of the Magazine . . . ¹¹⁸

The new edition was translated by the Church translation department and then printed and sent to the Relief Society Magazine offices housed in the Relief Society Building. There a girl, with some knowledge of Spanish, would dummy the pages and send them to the printer.

¹¹⁷Ibid., June 1966, p. 406.

¹¹⁸Ibid., September 1959, p. 593.

Though there were never a great many contributions from the Spanish speaking sisters, there were successful extensions of the Relief Society contests and the magazine was in general tremendously popular. By the end of the Magazine in 1970, there were 7,000 subscribers to the Spanish edition.

A new contest. The success of the poetry and short story contests, for which the prize money had become quite respectable by 1969, spurred an interest in a Relief Society Song Contest, which was announced in October 1968. The first three winners were chosen from 223 entries and along with the sixty dollars first prize, and forty dollars second, came the opportunity for the works to be performed at Relief Society Conference.

The blossoming. As the end of the Relief Society Magazine came, members of the Church, of course not knowing the end was to be so soon, had begun to realize the greatness of the little book. In its own pages speeches and articles spoke out, telling of the miracles it wrought and discussing the worth of it.

Daniel H. Ludlow, Associate Professor of Religion at Brigham Young University, spoke to the Relief Society Conference, October 9, 1958, on "The Real Worth of the Relief Society Magazine." He stated that the publication, indeed, filled the criteria of being a magazine of worth by developing 1) a testimony of the gospel, 2) an ability to serve

husband and children, 3) an understanding of improving the health and welfare of the family, and 4) the development of the individual talents. He concluded his praises with:

The objective of the Church--and of the Relief Society--is to prepare a people to live with Christ on the earth during the millennium, and to live with God in the celestial kingdom in the eternities to come. What a wonderful goal! And achievement of this goal.¹¹⁹

In March, 1964, the following letter appeared in "From Near and Far:"

My neighbor who was ill in the hospital asked for something new and different to read. I took her the Relief Society Magazine--small and easy to handle and with a very colorful cover. She was delighted, and read it immediately. Then the night nurse saw it lying on the bed and asked what kind of magazine it was, and if she might read it. My neighbor told her she was welcome to read the Magazine, but to be sure to return it. The next night the nurse returned it. She had especially enjoyed the stories and recipes. When my neighbor was being brought home from the hospital the woman who was taking her home asked to read the Magazine. She liked the stories and poems. All this created an interest in the Church, and the woman who took my neighbor home from the hospital is to be baptized at our next baptism day. Let's every one of us be a missionary.¹²⁰

June 1964's issue carried an article, "My English Textbook" by Martha Wyeland Paulsen which described an oft told tale in Relief Society Magazine history:

When I was nineteen years of age the opportunity came to me to join two sisters and a brother in Salt Lake City, Utah. In Sweden I had what was considered a good position with the Telephone Company. I came here not knowing the language and could not hope for the same. I was employed with a lovely family. Here I learned the American way of life, for which I have always been grateful. I was paid \$3 a week. On this I had to take care of my own needs and also start saving to bring a

¹¹⁹Ibid., March 1964, p. 162.

¹²⁰Ibid., June 1964, pp. 410-411.

younger sister here from Sweden.

I could not afford books to satisfy the desire for reading that my parents had given me.

The first Sunday I was in Salt Lake City, some friends came to visit. One of them brought with him a stack of funny papers. Spreading some of them out on the floor, he said: "Come here, Martha, this is a good way to start learning a new language." Later that evening my sister said: "We have come here for the sake of the gospel, you will never learn about the gospel or the English language through the funny papers. Why not learn about the gospel at the same time you are learning a new language?" My sister brought out a few Relief Society Magazines. Together, we looked through them. She told me about the lesson department. I knew this was the plan my mother would want me to follow. The Relief Society Magazine became my English textbook.

Many a lonely night I sat with a Swedish-English dictionary and my Relief Society Magazine, remembering what my father used to say: "Every man worth his salt will have hardships to meet and temptations to battle." Nothing worthwhile is accomplished without hard work.

It was hard work, it was discouraging work, and my whole heart had to be in it if I wanted to succeed. As time progressed, little by little, I understood more of the wonderful truths. They seemed to fit into my life. The way I wanted my life to be. More than anything I wanted a testimony of the truthfulness of the gospel. I never doubted my parents' teachings. I wanted to know through my own efforts.

Sometimes when homesickness and discouragement nearly overtook me, I gained strength reading about the pioneers. I thought, what was it about those wonderful people that made it possible for them to endure all their hardships? It was not wealth, it was not knowledge, particularly, except the knowledge of God. I came to realize, it was the testimony. The testimony in their hearts of the truth of the gospel and the divinity of the mission of the Prophet Joseph Smith. This was the light that led them and made it possible to endure all things.

True, I had no wilderness to fight, no mob violence to meet. But there were other battles to be won, a new language, to meet the challenge of life away from home and parental guidance in a strange land. Soon I found myself looking forward to the evenings when I could sit and read the Relief Society Magazines. They became my friends, my counselors, my advisors. They were good company and kept me from feeling so alone. The Magazine met so many of my needs. Some day I wanted to marry, have a family, be a good homemaker, besides learning about the gospel through the Magazine. Here were tested recipes, sewing suggestions, budget planning.

Reading from this book I came upon this familiar

statement: "The women of yesterday thought and thought and then spent, while the women of today spend and spend and then think."

I remember the first time I made corn-bread from a recipe in the Magazine. I really felt proud and happy, when the lady I worked for said it was very good. "Did you bring this recipe from Sweden?" I had never heard of corn-bread before. I was so thrilled when she asked me for a copy. I, writing English!

Sometimes learning a new language can have its humorous sides. I remember the time I had tried a recipe from the Magazine, "Chicken a la King." One day as I was walking to my sister's, I walked by a house with a sign in the window, which said: "Chicken Pox." Chicken a la King, Chicken Pox, where was the difference? Anyway, it must be good and homemade, having a sign in the window. It would be much fun to surprise my sister with something good. After the sweet lady had explained to me what chicken pox was, we both had a good laugh.¹²¹

T. Bowring Woodbury, former President of the British Mission, outlined some of the influences of the Relief Society Magazine as follows:

We see Satan's influence everywhere on the earth. We see it particularly in the magazines of the world, where pornography is not only commonplace, but, worse almost than that, the innocuous articles in women's magazines that tell of the "thrill" of young mothers going back to school to get their degrees, and mothers leaving families to take positions that are challenging, etc., etc. Every influence is exerted to take mother out of the home, away from the children that need and yearn for her love, her presence, and her constant teachings. Alone, almost, stands the Relief Society Magazine, combating the influences of the evil one and fighting the fight down here where the battle still rages for men's souls.

In 1959 in Great Britain, when we organized the district auxiliary boards to help prepare our people for stakehood, a challenge was issued to each division of the mission board. The first instructions to the Relief Society Board were, "The Relief Society Magazine should be in every member's home to increase the spirituality, to combat evil influences, to improve the attendance at Relief Society, and to help the family to be homecentered in its life." It was suggested that the Relief Society Magazine was the mortar that would hold these objectives

¹²¹Ibid., April 1964, pp. 253-255.

together and build a strong building of preparedness for stakehood. It was outlined that the Relief Society Magazine would be the stimulator, the motivator, and the blueprint for perfection and progress in personal lives, in family accomplishment, and in organizational accomplishment in the mission.

How well the sisters succeeded in their objective is seen in the fact that, for the first time in British Mission history, in 1960, 107% of the members' families took the Relief Society Magazine, and the mission was on the Honor Roll. In 1961, the British Mission led all missions of the Church, with 147% of the families taking the Magazine. And as far as accomplishing the purpose of preparation for Stakehood, where there were no stakes in 1959, there are now six stakes in the original British Mission. Out of this wide circulation came some wonderful stories that show the Relief Society Magazine is great for husbands, that it is an ideal missionary, and that the Magazine reactivates members and brings within them a desire to serve.

For example: Roy Caddick, now in the stake presidency of the Manchester Stake, is a schoolteacher. He had completely forgotten his assignment to be the teacher speaker at a faculty meeting on Monday morning. When he awakened to his assignment early on Monday morning, all he had in his pocket was his wife's copy of the Relief Society Magazine. He became absorbed reading the literature lesson on Shakespeare's Hamlet. Standing to give his talk, he repeated what he had read in the Relief Society Magazine's literature lesson. When he had completed his talk, the headmaster arose and said something like this: "We want to compliment Mr. Caddick on his excellent preparation. I don't know how many books he must have read to give us this comprehensive and fresh talk on Shakespeare's Hamlet, but I do know it has been the finest faculty talk we have had this year. We commend him for his example, and for his study."

As a missionary, the Relief Society Magazine has no peer. One of the ardent solicitors in the British Mission saw a new sister in church. She asked her to subscribe to the Relief Society Magazine. She did so, even though this was her first visit to a strange church. With each succeeding copy she became engrossed in this great women's Magazine that taught every good facet of life. She was inspired by the theology lessons. She was engrossed in the social science lessons. She was interested in the culture of the literature lessons. And she was really excited about the work meeting suggestions. Surely, the Church that published such an uplifting and well-rounded Magazine must be inspired. She began coming to Relief Society, and her discussions

with the missionaries were merely perfunctory; she had already been converted by the Magazine.¹²²

Another man, Jack D. Blodgett, a member of the General Board of the Young Men's Mutual Improvement Association and sales manager of the Deseret News Press described the Magazine as a tool through which doors can be opened:

We cannot attempt to assess the impact of the Magazine fully. Just how do you determine or measure how much it meant in the life of a sweet soul who joined the Church, and, because of the attitude of her husband, was denied any association with her Church. She couldn't attend her meetings, nor affiliate in anyway. Her contact with the Church severed, she was heartbroken, and then an idea occurred, perhaps he will let me subscribe to a Church publication. She pled with him, and at last he agreed, but just one. Her choice was The Relief Society Magazine, and for six and one half years, this was her only contact with the Church. The only voice!

The task of producing the Magazine is a formidable one. We are now (September 1967) printing, in the English edition, approximately 260,000 Magazines each month. Each issue requires about forty giant rolls of paper, 56,000 pounds, nearly a railroad car and one half, or twenty-eight tons. If you could stretch this out in a continuous length, it would reach out for 225 miles thirty-five inches wide. Many people are part of the team required to do the job: the Magazine editorial staff, contributing writers from the Church, artists, production coordinators, typositors, lithographic technicians, cameramen, color experts, plate makers, pressmen, binders, deliverymen, mailers, saleswomen, and office workers are all instrumental in providing this excellent publication each and every month.¹²³

And a former member of the First Presidency of the Church, Hugh B. Brown wrote the following letter to from "Near and Far:"

While attending the Bakersfield Stake conference

¹²²Ibid., April 1968, pp. 250-251.

¹²³Ibid., December 1959, p. 786.

recently, the following incident came to my attention. Knowing it will be of interest and a source of satisfaction to you, I pass it on with congratulations. Over a period of time one of your subscribers failed to receive the Relief Society Magazine. This was the fault of the United States Post Office. It was being delivered to the home of a neighbor of the same name. The mistake was finally discovered, and the neighbors became acquainted. The person who received the Magazine had become greatly interested in it, had contacted the missionaries, and has been converted and baptized into the Church. The above is just another evidence of the value of your Magazine and the general excellence of your work. Again my congratulations, my love and blessings.¹²⁴

How it was done. Marianne C. Sharp, who edited the Magazine until it was closed in 1970, has good feelings about the work she did. "I read the proofs, mailed the magazine and everything," she recalls about her years as editor. With the help of a very limited editorial staff and a larger circulation staff, the magazine was put out each month in the Relief Society Building in Salt Lake City. Most of Mrs. Sharp's work had to be done in the evenings, because when she was in the office during the day she was in meetings.

"We tried to move with the times," she says. "These innovations cost money, of course, but the subscriptions moved up so rapidly, we were able to do that. The volume of sales made it all possible--our representatives were devoted women."¹²⁵

Though in the early days of the Magazine, Susa Young

¹²⁴Ibid., December 1957, p. 87.

¹²⁵Statement by Marianne C. Sharp, personal interview, July 6, 1971.

Gates and Amy Brown Lyman had to go door to door in Salt Lake City's business district to get the advertising they needed, in the later years the ads were sent to the Magazine. The periodical stood behind its ads and ran no speculative advertising so this source of income became important to the women who read the magazine as it was to the editors.

There was also very little need to solicit manuscripts as they poured into the office, and were paid for upon publication.

After supervising the work of the magazine for twenty-five years, Marianne Sharp had a deep love for what was being done:

The Magazine was a voice of the Relief Society and did a great deal to unify the sisters. Many had the Magazine who could not speak English, but they could read it and they read the Magazine and passed it around. It greatly furthered the work of the Relief Society through unity. It gave stimulation to the different facets of the program.¹²⁶

¹²⁶Ibid.

Chapter 9

THE END

In 1940, the Church Union Board of Auxiliaries proposed one general Church magazine to be published under its direction. At that time, the members wrote to the Relief Society and asked them for their opinion on the move. In answer, the women wrote a plea for the continuance of the Relief Society Magazine, which may be found in Appendix A: Plea for the Continuance of the Relief Society Magazine. It was decided to keep the periodical situation in the Church as it was.

But a change was in the wind and continued there for nearly thirty years. In 1970, after a large-scale survey had been made among the members of the Church, the women of the general board were approached again concerning consolidation of the Church publications. They sent the document to the leaders . . . and then the word came: there was to be no more Relief Society Magazine after December, 1970.

The President speaks. In an editorial in the Improvement Era, November 1970, Joseph Fielding Smith, President of the Church explained the consolidation:

Recognizing the need to strengthen the family, the

basic unit of the Church, the brethren have directed that three new publications--the Ensign of the Church of Jesus Christ of Latter-day Saints for adults, the New Era for youth and the young adults, and the Friend, for children, are to begin publication in January.

We urge you to arrange to have these magazines in your homes. In the months ahead, read, study, and make a part of your life the great truths that will be found on their pages. Study also the family home evening manual, the priesthood and auxiliary manuals and the scriptures as recorded in the Standard Works of the Church. Truly in these days we have been given inspired guides to eternal life and salvation . . .

. . . The new magazines will be great aids to families in helping each member gain a testimony, for the gaining and keeping of testimonies should be a family project. ¹²⁷

Thus it was that in an attempt to correlate the Church programs and to strengthen the family that the end of a publication for women in the Church came.

Of course, the Relief Society sisters were sad--they were proud that their magazine had held the highest circulation of the Church publications. But they recognized that changes are necessary. President Belle Spafford put it this way: "Adjustment is painful in changing an old pattern into a new one. But we must make the new patterns fit."¹²⁸

To All Relief Society Magazine Subscribers:

In compliance with the directive of the First Presidency, the Relief Society Magazine will discontinue publication with the December 1970 issue. In its place an adult magazine will be published by the Church. All the Relief Society lessons through May 1971 will be published in the Relief Society Magazine by the December 1970 issue. Any subscriber whose subscription expires

¹²⁷The Improvement Era, November 1970, pp. 9-10.

¹²⁸personal interview with President Spafford, July 6, 1971.

in August, September, October, or December may subscribe to the remaining issues by giving to the Magazine representative 25 cents for each needed issue. Those whose subscriptions extend into 1971 will be notified later of the provisions to be made to recompense them.

The General Board expresses its heartfelt thanks to Relief Society presidents and Magazine representatives particularly and to every subscriber for the loyalty shown over fifty-six years in magnificently sustaining this Magazine for the women of the Church. It has a present circulation of 298,250. The General Board bespeaks the sisters' enthusiastic support for the new adult magazine which will be published under the correlation program of the Church by the First Presidency and Quorum of the Twelve. The new magazine will contain material of particular interest to women. ¹²⁹

The lessons were doubled in the issues, but there were few real changes in the Magazine until the end. The Christmas issue had the usual beautiful color transparencies of decoration ideas and the poems and short stories continued as they had since the beginning. Of course, the editorial work was a bit different. It had become necessary to put a stop to acceptance of material and some pieces that had been held for future publication were returned. However, according to Sister Sharp, this was not a large problem since there was always a Magazine policy to keep away from large stockpiles of materials.

The necessary changes. A problem faced at the close of the Magazine was how to get the material formerly carried through it out into the hands of the Relief Society workers. In her report and instructions at the October General Conference, Sister Spafford discussed this:

¹²⁹ Relief Society Magazine, July 1970, p. 480.

We realize sisters, that the discontinuance of the Magazine after fifty-six years during which it has served the Society well and been a source of inspiration, instruction, enlightenment, and interchange of ideas, as well as providing an outlet for the creative writings of the women of the Church, brings feelings of sadness to our hearts. We must remember, however, that with the growth and expansion of the Church, changes must be anticipated, accepted, and adjustments to new ways and new programs made with willingness and faith in the inspiration that guides our leaders. The General Board is giving prayerful consideration to how all of the essential services rendered by the Magazine through its various features may be met in new and effective ways.

As you know, lessons for use through May 1971, will appear in the Relief Society Magazines issued during the balance of the 1970 year. Lessons thereafter will be issued in manual form, with the lesson helps continued. Full details with regard to the manuals, such as contents, costs, where they may be obtained, will be mailed to you as soon as this information is ready. Conference addresses heretofore published in the Magazine will be included with the other Conference material distributed in mimeographed form following the Conference.¹³⁰

With the problem of the lessons and the conference reports out of the way, it became necessary to consider the "Notes to the Field" communication line. It was decided to fill this need with a quarterly mimeographed leaflet called "Notes to the Field," which was to be compiled by Mrs. Sharp. Published in February, May, August, and November and sent to Relief Society and Priesthood leaders throughout the Church, the leaflet contains information on appointments, resignations, policy changes and other matters of importance to the workings of the Relief Society.

The contests of the Magazine have been stopped except

¹³⁰ Ibid., November 1970, p. 817

for the song contest which will continue with winning numbers being sung at Relief Society General Conference. Some stakes and wards, according to Mrs. Sharp, have announced they will hold poetry and short story contests for their members. Other literary incentives will also be offered through the cultural refinement lessons in the coursework.

Mrs. Spafford felt that the changes that have been brought about by the closing of the Magazine are for the good of the women. She is pleased that the teachers will have access to the whole year's lessons at once so they can keep well ahead in their teaching responsibilities. Further, she feels that the new "Notes to the Field" leaflet is an asset in that the leaders can have all the policy material at hand without having to go through the pages and pages of material that the Magazine mixed with the policy statements.

As for the literary aspirations of the Relief Society women the new Church magazines offer more than the old periodical could. Mrs. Spafford said the larger size of the magazines will make for better display of the sisters' work. Further, the contests offered by the new magazines, will add a challenge to the women as the competition is more keen.

The Church News, Saturday supplement to the Deseret News is giving coverage to Relief Society activities "far more than we could give in the Magazine" Mrs. Spafford points out.

Thus, the needs filled by the Relief Society Magazine, from 1914 to 1970 have been met by a new age. The women's publication of the Relief Society had evolved into a Magazine recognized as a leader among the women of the Church of Jesus Christ of Latter-day Saints.

The last editorial in the December, 1970, edition "Facing Forward" showed the nostalgia-tinged look to the future. Marianne Sharp wrote of the Magazine's past, spoke of trends it had followed and then ended the nearly sixty years of publication as a magazine started by pioneer Mormon women would:

Changing times bring changing conditions. That is basic to Latter-day Saints who believe in continuous revelation. Changing times have brought the end of the journey to the Relief Society Magazine. The times were different when it began in 1914--and that time was the end of the journey for the Woman's Exponent. These two women's periodicals have spanned the period from 1872 to 1970. And with 1970 begins a new era in Relief Society when Relief Society members join with the other adult members of the Church in supporting an adult Church magazine . . .

. . . As we detail and recall nostalgic memories, we still, obedient to the priesthood and receiving direction from them, face forward in step with the new era of the 1970's with anticipation and a sense of dedication and support for the all-adult magazine. Moriturae to salutamus.¹³¹

¹³¹Ibid., December 1970, p. 894.

Chapter 10

SUMMARY

In January, 1914, the Relief Society of the Church of Jesus Christ of Latter-day Saints brought out the first issue of what was to become the Relief Society Magazine. For the first year, the publication was a monthly guide to the organization's coursework, known as the Relief Society Bulletin. Then, with the January, 1915, issue, it became the Relief Society Magazine, complete with information of the workings of the Society, articles, short stories, poetry and lessons of interest to the women of the Church. The editor of the publication was Susa Young Gates, daughter of Brigham Young, who had been instrumental in founding the Magazine's predecessor the Women's Exponent, which had been published since 1872.

Edited through the years by women of talent and intelligence, the magazine became a leader among the women of the Church as a vehicle to carry the Society's lessons, policies, and spirit. It provided a forum of exchange for ideas of appropriate Relief Society activities, and was a medium for administration and for printing messages to the women from Priesthood leaders. Further, it was a missionary tool and voice for social change. On a lighter vein, it gave women an outlet for their creative talents and provided

a handbook for good home management and family living.

The evolution of the magazine, though always following editorially the above outlined interests, was the evolution of women's journalism. The small-sized magazine, a good fit for a woman's pocketbook, began as a \$1 per year periodical, colorless and didactic. In its later years, it added photography, line drawings, attractive covers, and ultimately full color and spot color throughout to make it an attractive book sold for \$2.50 per year.

Susa Young Gates served as editor from 1914 to 1922; she was followed by Alice Louise Reynolds, 1923-1930; Mary Connelly Kimball, 1930-1937; Belle S. Spafford, 1937-1945; and Marianne C. Sharp, 1946-1970.

It was during Miss Reynold's term as editor that the first of the Society's contests, Eliza R. Snow Poetry Contest, was started. In 1967, the name of the contest was changed to the Relief Society Poem Contest. The Relief Society Short Story Contest was started in 1942 as part of the One Hundred Anniversary celebration of the Society. Relief Society Song Contest was first announced in October, 1968. These contests have encouraged aspiring women to write and have stimulated the creativity of many women throughout the world.

After fifty-two years of publishing the material in the magazine in English, the Spanish speaking women of the Church were given an opportunity to read it as the Magazine began publishing in their language in 1966.

Among the features which have followed the magazine through the years are "Notes to the Field," "Notes From the Field," a current events column, "Sixty Years Ago," and "From Near and Far." The "Notes to the Field" column gave the policy of the General Board of the Relief Society to the women of the Church; the "Notes From the Field," told in turn of the work of the various branches, wards and stakes.

"From Near and Far" allowed an exchange of views and ideas about the Magazine from all over the world in a letter to the editor format. The current events column, started as "Current Topics" later became "Happenings" and "Women's Sphere" told of things going on in the world which are of interest to women. "Sixty Years Ago," which was published from 1944 to December, 1962, contained information from the Woman's Exponent's pages.

A hobby page, featuring the work of elderly sisters, and birthday congratulations to women over ninety were also special features of the book.

Recipes, handicraft ideas, and decorating plans were a favorite part of the magazine, and when color arrived in 1962, the handicrafts and decorating often were featured in the twenty page sections which appeared four times per year. Another favorite part of the Magazine, especially after color, was the continual use of photographs showing beautiful natural scenes.

One of the major items filling the pages of the Magazine was the history of the Relief Society itself.

Annually, major policy changes were sent to the women through the publication. The activities of the women during the years spanning the Magazine's existence show the efforts of the women through two world wars, a great depression, and various times of conflict, such as the era of prohibition and the struggle for women's rights.

In December, 1970, the last Magazine appeared. The end came for the book in an effort on the part of the Church to strengthen the family unit through combining magazines. The change meant diversification of the material formerly placed in the Magazine. Changes announced included the publication of the lessons in a manual, the discontinuancy of the contests and the publication of "Notes to the Field" in an individual leaflet form. Creativity and general interest articles are being fostered through the new magazines.

Whatever the future holds for the women of the Church of Jesus Christ of Latter-day Saints, it will necessarily be somewhat shaped by the magazine that served their interests and needs through nearly sixty years of the past.

APPENDIX

Appendix A

PLEA FOR CONTINUANCE OF RELIEF SOCIETY MAGAZINE

President Lyman read the report of the sub-committee of the Church Union Board of Auxiliaries, dated August 31, 1940, proposing one general Church magazine to be published under the direction of the publications committee of the Church Union Board of Auxiliaries, and the publication by each auxiliary of its lesson material in standardized manual form, and of supplementary bulletins as necessary to the work of each auxiliary. She explained that this recommendation was made after it had been previously agreed that the Relief Society Magazine would be continued. Accordingly, the executive officers and editor of the Magazine had prepared a statement on the value of the Relief Society Magazine to the members of the organization, and of the disadvantages which would be encountered by its discontinuance, and this statement was presented to the Church Union Board of Auxiliaries at its meeting on September 6. As a result, the Union Board agreed to attach the statement on the Relief Society Magazine to the recommendations of the sub-committee on publications, with the recommendation that the matter of the Relief Society Magazine be given special consideration at the time the recommendations of the Union Board are considered by the General Authorities of the Church. The statement of the executive officers on the Relief Society Magazine was read to the Board, which unanimously ratified the action of the officers in this matter.

Statement on Relief Society Magazine presented to Union Auxiliary Board, September 6, 1940. Inasmuch as the First Presidency in their memorandum of April 9, 1940, suggested two magazine for the Church, one of which would be a combination of the Relief Society Magazine with another publication (the Children's Friend), and inasmuch as it has since been proposed by our sub-committee on Church Publications that such a combined women's and children's magazine be not published, and that there be but one Church publication, the Relief Society officers feel justified in presenting the following statements as to the value of continuing its periodical and as to the detrimental effect of its discontinuance on the work of the organization and on the morale of the women of the Church:

I. The Relief Society has long been regarded as the women's organization of the Church--a companion to the Priesthood. It is probably taken more seriously by its members than any other auxiliary organization is taken by its members. The Relief Society is the oldest organization of women in America which has continuously persisted and is cognizant of the fact that women in general was so recently emancipated after centuries of bondage when at best she was considered a perpetual minor. In spite of the fact that freedom and opportunity for Latter-day Saint women were given when the Church itself was only twelve years old, Relief Society women are conscious of the fact that American women, beginning when the Relief Society was already six years old, worked for 72 years for the right to vote and for other recognition. Relief Society membership comprises the mature women of the Church, representative of a more or less permanent group, unlike those auxiliaries which deal with changing age groups. It therefore merits a publication of its own.

II. For nearly 70 years the Relief Society has had the advantage of a periodical designed to serve its entire membership. The forerunner of the Relief Society Magazine, the Woman's Exponent, was first published in 1872, and at that time was the only woman's paper west of the Mississippi. Shall we brush aside in a moment the traditions of 70 years of women's publications in the Church? A medium for setting forth the aims and accomplishments of Latter-day Saint women and for expressing their particular views and convictions on the many problems in which they are especially interested is of great importance to the women of the Church. The Magazine has great historical value. It records all the major activities and accomplishments of the Society as well as biographical accounts of Relief Society leaders and other information of historical value in a concise and readily-available form, and is invaluable for references. Furthermore, the Relief Society Magazine is the life-blood of the organization, the chief contact between the general officers and the entire membership. It is an achievement of the women of the Church and has become a vital part of the Relief Society. Its history and tradition and subscription list would be worth one hundred thousand dollars to any publishing company in the world. The Relief Society Magazine is probably more appreciated by its general membership than is the publication of any other auxiliary of the Church. This is because the women value so highly their membership in the Society, whether or not they are able to attend the regular classes, and because the Magazine is planned to serve the needs of all its members and is not merely a guide for its officers. Men, young people, and children

have so many more activities and so many more contacts outside the home than do the mothers, and the work of mothers is becoming so highly specialized and their responsibilities increasingly great that the need for extra consideration and inspiration for them through the medium of their own magazine is easily understood. Relief Society women take a special pride in their publication and their morale has been greatly built up and maintained by it. They delight in reading the lessons as well as other material. Attention is directed also to the value of the Relief Society Magazine in the mission field not only with respect to Relief Society work but as a proselyting medium as well. Women are interested in a woman's magazine. If the Church does not provide a magazine especially for women, many women will subscribe for other women's magazine, such as the Woman's Home Companion, or the Ladies' Home Journal, which meet their special needs and interests with respect to homemaking, child care, household decoration, cooking, fashion, handicraft, et cetera, but which lack the spiritual tone which predominates a Church magazine for women. A Church magazine for women gives status to the women of the Church, to the Relief Society organization, and to the Church itself.

Furthermore, the officers of Relief Society desire to be true to the trust of the General Authorities and to the 86,000 members of the Society. We hope to justify, at all times, the confidence of the Relief Society members, who have learned to look to their Magazine for inspiration and help. We have tried to understand their special needs and problems and help solve them through the medium of their publication. The Magazine has been accepted by nearly 50,000 of our women, and has become a very part of themselves, influencing their thinking and way of life. Subscribers both far and near have expressed appreciation for the Magazine. We feel that if the Magazine is discontinued our members would think we had broken faith with them.

III. The circulation of the Relief Society Magazine is approximately 50,000, reaching practically the entire active membership of the organization, and nearly two-thirds of the total enrollment. The Magazine is planned, as already indicated, to serve the entire membership rather than officers only. More than half of the annual Magazine space is devoted to lessons, reports of conference proceedings, stimulation and recognition of special activities, and other specialized material which serves the general membership as well as the officers and class leaders. This is an important point when it is considered that membership in the Relief Society is perpetual--similar to membership in the Church itself--

and consequently many of its interested members are unable to attend regular meetings because of isolation from organized Societies, infirmity, handicaps, old age, chronic illness, and other conditions such as those related to mothers with young children who are unable to attend meetings but who value their membership and the Relief Society Magazine which is their chief medium contact with the organization. The Magazine takes away the feeling of isolation, makes them feel that they are in harmony with and united with their sisters in the Society, and that they are indeed members of the organization despite their inability to attend meetings.

IV. If the Relief Society Magazine is discontinued, it is recognized that the material which now reaches the membership through a single concise medium would be diverted into three probable channels--(1) material of general interest would be found in a general Church magazine; (2) lessons would be published in a lesson manual; and (3) all other specialized material would be published in an organization bulletin. Problems and disadvantages of such diversion of material are:

(a) Women having access to all three sources would have to find their material in various forms, in different kinds and sizes of type, unaccustomed arrangements, mixture with advertisements--all of which are inconvenient and even distressing to the older women of the Society who have greatly appreciated the special size and kind of type selected for the Relief Society Magazine as the most readable for older women.

(b) There is no other special disadvantage to the transference of material of a general nature from the Relief Society Magazine to a general Church publication, except that the field for recognizing creative writing among the women of the Church would be materially restricted.

(c) It is conceded that lessons could be published in a manual, annually, but the distribution of lessons in this form would be restricted largely to officers and class leaders. Lesson-reading by the entire membership is a goal of the Relief Society. It is probably true that there is more home study and more lesson-reading among the members of the Relief Society than among the members of any other auxiliary. Lesson-reading by the entire membership makes for the stimulation of greater class participation and greater individual learning. Home lesson-reading is emphasized also for the benefit of the members who are unable to attend classes. It is also pointed out that inasmuch as the Relief Society membership is more or less permanent, the same lesson manual cannot be used year after year, as it can for changing groups, but new manuals would have to be issued

each year to meet the needs of the static Relief Society membership. Women will more readily read lesson material appearing in the Magazine which is received monthly and which contains other interesting reading matter than lessons appearing in a manual which of necessity takes a text-book form, the sale of which is sponsored only once a year.

(d) Likewise, it is conceded that other special material of the organization could be published in an organization bulletin, but from the standpoint of the Relief Society, this specialized material is also equally valuable to both general membership and officers. We can visualize the distribution of such a bulletin to officers, but not to the entire membership. How could this be accomplished without a subscription list and without means of maintaining such a list on a current, accurate basis? (Described experience with the early Relief Society bulletins.) It has been determined by careful calculation that the specialized material now appearing in the Relief Society Magazine, and which it would be desirable to continue to issue in bulletin form for the benefit of both officers and the general membership, constitutes more than half of the present annual space in the Relief Society Magazine, or the equivalent of at least six monthly issues per year. Assuming that such a bulletin could be distributed to a proportion of the membership equal to the present subscription list, the cost of such a bulletin would be approximately \$20,000 per year; or, if distribution were restricted to officers and class leaders, such a bulletin would cost about \$12,000 per year, no part of which could be offset by paid subscription, and the value of all the material which it would contain would be entirely lost to the general membership.

V. Inasmuch as the objections to the present number of Church publications include (1) the solicitation of advertisements by several Church magazines from the same local concerns, and (2) the solicitation of subscriptions by several Church magazines from the same Church members, the officers of the Relief Society, if the Magazine is continued, are willing to eliminate all advertising from its pages and to limit its subscription activities to its own membership.

In submitting this plea for the continuation of the Relief Society Magazine, the officers and General Board nevertheless wish it understood that they are willing to abide by the final conclusion of the General Authorities of the Church in this matter. Respectfully submitted, Amy Brown Lyman, Marcia K. Howells, Donna D. Sorensen of the General Presidency.

Appendix B

THE OLD TEAPOT

By I. B. McKenzie

It was one of those hot, sultry days that come just at the time when pickling onions, tomatoes, and cling-stone peaches demand attention, if the loved ones are to have the relished they enjoy through the long winter months. Martha Wells had just slipped from the hot kitchen to the porch for a breath of cool air, when a friendly voice accosted her.

"Aren't you read, Sister Wells? The president wants all visiting teachers and officers to come early, to receive their special instructions before the meeting begins."

"No, I can't go today, so don't wait for me. Have me excused, please."

"I'm awfully sorry you can't come along with me. I always look forward to our first meeting, for it is so jolly to exchange greetings with friends I haven't seen all summer. Goodbye, I'll try to drop in and tell you about the meeting as I go home."

Looking up the street Martha saw her neighbors, in groups of two or three, hurrying to the meeting house. She entered the house and closed the door, giving the impression that she had gone away, and, throwing herself into a chair, she covered her face with her apron, and had the good cry she needed to relieve her over-wrought nerves. She did not hear the door open, and she was startled when her young daughter, Margaret, put her arms around her.

"Why, Mother darling, what is the matter? Have you had bad news?"

"No, dear," and Martha hurriedly wiped her eyes. "I just felt a little blue. All the neighbors have gone to Relief Society, and I felt a little lonely."

"Why didn't you go? You always love this first meeting, and I'm sure those pickles could have stood for an hour or two."

All the pent up emotion of weeks was in Martha's voice as she said, "Well, I just don't intend to go anymore. I can't keep up with the lessons without the magazine, and it's just a dollar here and a dollar there, and I simply can't afford to subscribe. Will is going to need so much at the U. next year and Beth can't go

to high school in the made-overs she wore at grade school. With your father only working half time, and one of the twins forever needing new shoes, I don't feel justified in spending a dollar on myself."

With the arms of her first-born around her she poured out her grievances and found as most of us do, that when they were out where she could face them squarely, they dwindled to insignificance. She smiled up at Margaret and said:

"How foolish I have been! I am really the most fortunate of women, with such a kind husband and a wonderful family. I am so proud of Will's splendid record at the U. and Beth has been so patient about her clothes. When I see Sister Evans' little Paul sitting in a wheelchair day after day, I should be glad that our twins are active enough to wear out their shoes. Now, I feel quite myself again. I believe I'll clean the pantry shelves while you are here to hand me the dishes. It is so hard for me to climb up and down.

Mother and daughter worked and chatted happily together. As they were putting the dishes back, Margaret said, "Mother, you have so many useless things on this shelf. Now, here is grandmother's old teapot, it is cracked and you can never use it. Let's throw it out."

Martha held it tenderly and a flood of memories swept over her. In her mother's day while there were no modern conveniences to make housework lighter, yet the housewives had had time to spend an afternoon with their friends, their busy fingers keeping pace with as busy tongues, as they knitted or mended. She could see her mother pouring tea for her friends. Then later when her conversion to the Word of Wisdom made her give up the habit of tea drinking she had found a new use for the old teapot. The egg money and other bits of extra change had been dropped into it, and many a time her mother had gone to the old teapot when she needed some little luxury, her sweet kindly face beaming with pleasure because she could share her little treasure with a dear one.

A sudden resolution came into Martha's heart.

"No, no," she said, "I have a use for that teapot. It is too dear to me to be cast aside," and she put it back on the shelf.

A year rolled swiftly by, and once again it was time for the opening meeting of the Relief Society. Just as Martha put on her hat, Margaret came down the street on her way to the store. She came in the kitchen door, as she had done a year ago.

"What about your magazine, Mother?" she asked.

For answer, Martha took down the old china teapot and poured its contents on the table, a tiny pile of dimes--fifty-two of them.

"Where on earth did you get them?" asked Margaret.

"Last year, when we came upon this old teapot the thought came to me that I could use it as your grandmother did, as a thrift-pot instead of a teapot. A dime each week I never missed, and yet in the year it has grown to be five dollars and twenty cents. Now, I have three dollars for the block teachers--that is twenty-five cents a month; then a dollar for my magazine, fifty cents for my dues, and seventy cents to spend on material for my donation to the ward bazaar. So you see, with no hardship to anyone, I have been able to save for the coming year's Relief Society duties."

Margaret laughed and held her close. "No one else would have thought of such a scheme, but it's a dandy one. I'm going straight home and start a thrift pot of my own. Three cheers for granny's old cracked teapot.

Appendix C

LETTER TO THE FIRST PRESIDENCY
REQUESTING PRICE INCREASE

The First Presidency
47 East South Temple
Salt Lake City, Utah

March 3, 1947

In re: Increase in subscription
price of The Relief
Society Magazine from
\$1 to \$1.50 per year as
of July 1947.

Dear Brethern:

The circulation of The Relief Society Magazine now exceeds 80,000; it has increased to this number from 43,252 in 1938. We feel this is a most gratifying achievement.

In common with all publications, the cost of producing and distributing the Magazine has greatly increased during the war years, and it continues to mount. The Magazine has operated at a loss since 1942. The present management assumed its duties in April 1945.

We have done what we could to cut down expenses, by such means as keeping down editorial costs (we have an editor at \$100 per month, no associate editor, no paid business manager); using old style equipment (we are still using mailing equipment to handle 80,000 subscriptions of the same type we used when our subscription list totaled only 16,000); keeping down to old levels the compensation to writers. But other items of cost over which we have no control have greatly increased, such as costs of paper, of engraving, of typesetting, printing and binding, and some increase in the compensation to our mailing, stenographic, and other clerical help.

Our subscription price has always been \$1 per year, as against the Era subscription price of \$2; and the Children's Friend original price of \$1.25, raised in 1945 to \$1.50.

The rate of increase in costs, notwithstanding our economies, is shown by the following table:

<u>Year</u>	<u>Income</u>	<u>Expense</u>	<u>Gain or Loss</u>
1940	\$54,469.98	\$45,626.76	\$8,843.22
1941	54,161.58	44,994.58	9,167.00
1942	56,466.52	54,256.27	2,210.25
1943	53,721.28	58,556.61	-4,835.33
1944	58,188.13	63,548.83	-5,360.70
1945	64,261.89	68,067.34	-3,805.55
1946	75,223.00	82,345.00	-7,122.00

The increase in expenses has been due primarily to the printing and binding costs which have risen as follows:

1940	\$27,747.89
1941	27,649.69
1942	34,922.25
1943	36,352.42
1944	40,292.70
1945	43,286.64
1946	52,054.61
1947	We have been advised of an additional 10% increase.

The statement for 1946 is as follows:

The Relief Society Magazine - 1946
(To the even dollar)

Income:

From Magazine subscriptions	\$71,735	
Advertising	<u>3,488</u>	
		\$75,223

Expense:

Articles	\$ 1,559
Engravings	1,556
Salaries	18,155
Mailing	5,602
Printing and Binding	52,054
Rent	845

Telephone and Postage	715	
Other Expenses	<u>1,859</u>	
Total Expenses		\$82,345
Total Income		<u>75,223</u>
Net Loss		7,122

We have consulted with our advisers, Brothers Joseph Fielding Smith and Mark E. Petersen. Brother Smith instructed us to take the matter up in detail with Brother Petersen, who has been most helpful in advising us, and putting the personnel of the Deseret News at our disposal in an advisory capacity. After full consideration with these brethren and the Deseret News staff, it was decided, on their recommendation, to order an addressograph machine and filing cabinets. Certain other equipment to handle the mailing may be needed as the number of subscriptions continues to increase.

In order to meet the losses of the past few years, it has been necessary to use funds, accumulated in former years, of the General Board. We know this is not a proper or sound solution.

We have carefully studied the situation and, after consultation with our advisers, we feel it advisable to increase the subscription price from \$1 to \$1.50 a year, as of July 1947.

The following statement is a tentative budget for the year July 1947 to July 1948. In considering the subscription income it must be borne in mind that the cost of sending in subscriptions to the General Board is deducted by the ward and stake Magazine representatives from the subscription price. We would expect to adopt the procedure used by The Improvement Era with some foreign subscriptions, e.g., of charging an additional fee of fifty cents, which would still leave some loss to be borne by the Magazine itself in the full payment of mailing costs to other missions:

Estimated Income and Expense

For one year, assuming subscription rate of \$1.50 per year and increased costs now pending for printing, engraving, articles, and adjusted salaries:

Income:

From Magazine subscriptions	\$96,800	^{1/}
Advertising	<u>4,000</u>	
Total Income		\$100,800

Expenses:

Articles	\$ 2,000	
Engravings	2,000	
Salaries	25,000	2/
Mailing	6,000	
Printing and Binding	58,000	3/
Rent	850	
Telephone and Postage	800	
Depreciation	750	4/
Other expenses	<u>2,500</u>	
Total Expenses		98,400
Total Income		100,800
Net Profit		<u>2,400</u>

1/ Based upon 90% of number of subscriptions as of December 31, 1946. It is believed that not more than 10% would fail to renew at increased price.

2/ This amount makes provision not only for some increases already approved by the Personnel Committee but provides a salary for an editor, associate editor, and manager.

3/ Including the 10% proposed increase in printing and binding costs.

4/ A depreciation account has never before been set up but is necessary because of charging off the new addressograph equipment.

The margin of safety at \$1.50 is small, as will be noted. We hope, however, that the subscription list may not drop the entire 10% with the new price of \$1.50 (as figured), which would bring us in a little more revenue. We are also planning to increase our income through obtaining more advertising. This has been kept at a minimum because of the acute paper shortage, and the reduction in the number of pages. But we feel this can become a source of much greater income and so help us to avoid further loss.

It is with great reluctance that we propose to increase the subscription price, but the Magazine should be self-sustaining. We feel that the editorial policies and planning have been satisfactory to the public as shown by

the fact that the number of subscriptions has increased from 43,252 in 1938 to over 80,000 as of January 1947.

The Relief Society Magazine, the oldest woman's magazine between the Mississippi and the West Coast, is dear to the hearts of the women of the Church. It is endeavoring to serve the women by offering worthwhile literature along gospel lines and on matters of peculiar interest to women, including the lessons taught in Relief Society. It also gives to the sisters a Magazine of their own in which to express themselves and relate their accomplishments. The only part to do with the Magazine not done by the women is the actual printing and binding, as all else, including the addressing and mailing, is done by sisters under the direction of the General Board of Relief Society.

It has a noble ancestry that goes back to the year 1872. The Magazine has demonstrated to the world the glorious opportunities which have ever been given to the sisters of the Church for their advancement and the full development of themselves in all lines.

We propose to raise the subscription price from \$1 to \$1.50 as of July 1, 1947 unless there is objection to this proposition.

Respectfully yours,

(Signed) Belle S. Spafford
" Marianne C. Sharp
" Gertrude R. Garff

General Presidency

Appendix D

RELIEF SOCIETY MEMBERSHIP

<u>Year</u>	<u>Membership</u>	<u>Year</u>	<u>Membership</u>
1919	45,413	1945	101,691
1920	48,204	1946	105,798
1921	52,362	1947	111,843
1922	53,412	1948	115,686
1923	55,973	1949	121,910
1924	59,272	1950	126,550
1925	61,066	1951	132,451
1926	61,627	1952	140,354
1927	61,820	1953	148,094
1928	62,550	1954	156,300
1929	62,902	1955	163,513
1930	64,225	1956	172,722
1931	66,884	1957	183,436
1932	67,382	1958	193,553
1933	68,796	1959	203,752
1934	70,515	1960	214,202
1935	72,093	1961	231,175
1936	73,062	1962	248,166
1937	75,064	1963	262,002
1938	80,240	1964	274,703
1939	86,142	1965	286,820
1940	91,064	1966	301,248*
1941	115,015	1967	298,825*
1942	107,282	1968	311,871*
1943	103,909	1969	338,213
1944	102,061		

*Change in fiscal year of Church

Appendix E

RELIEF SOCIETY MAGAZINE CIRCULATION

<u>Year</u>	<u>Circulation</u>	<u>Year</u>	<u>Circulation</u>
1915	8,409	1939	47,649
1916	9,926	1940	53,500
1917	12,190	1941	55,404
1918	13,686	1942	56,500
1919	16,249	1943	66,790 $\frac{1}{2}$
1920	19,540	1944	71,633 $\frac{1}{2}$
1921	22,034	1945	74,032
1922	23,813	1946	80,558
1923	23,820	1947	80,978
1924	23,478	1948	77,940 $\frac{1}{2}$
1925	23,176	1949	83,444 $\frac{1}{4}$
1926	23,220	1950	92,281 $\frac{1}{2}$
1927	23,575	1951	102,754
1928	24,570	1952	111,881
1929	26,509	1953	119,850
1930	26,639	1954	128,868 $\frac{1}{2}$
1931	24,956	1955	135,726
1932	20,012	1956	146,100
1933	24,157	1957	149,230
1934	30,449	1958	154,057
1935	35,899	1959	162,589
1936	40,075	1960	171,002
1937	41,721	1961	183,236
1938	43,252	1962	201,570

RELIEF SOCIETY MAGAZINE CIRCULATION
FROM 1963-1969

<u>Year</u>	<u>Circulation</u>
1963	217,397
1964	231,933
1965	241,276
1966	258,492* 1
1967	265,506* 2
1968	282,844* 3
1969	298,250

*1 English circulation 252,902
Spanish circulation 5,590

*2 English circulation 259,638
Spanish circulation 5,868

*3 English circulation 277,386
Spanish circulation 5,458

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