

The Improvement Era



JUNE, 1937.

Volume 40

Number 6

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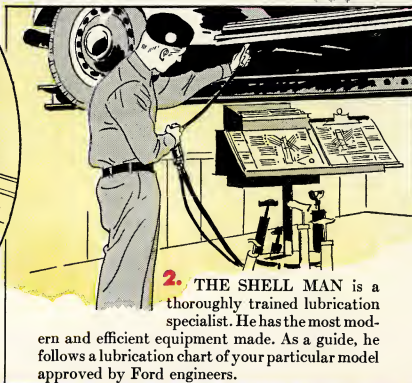
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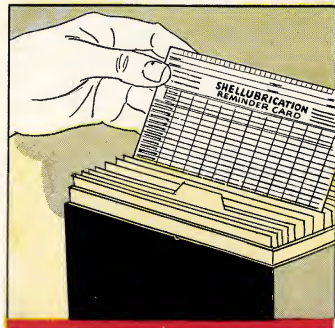
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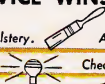


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TIMELESSNESS

By STERLING B. TALMAGE

AN hour ago, just at sunset, we drove again to the rim of the Grand Canyon and stopped and looked while the shades of evening fell. Repetition never dims the wonder of that view.

As we sat in the car, we indulged at first in the usual futile expressions evoked by that astounding scene. We commented on the shifting lights and changing shadows, the colors that came and went and blended and deepened. The dusk seemed to be an actual substance, flowing in and filling the Canyon to its brim.

As the details of the scene became blanketed in darkness, we became wrapped in silence. We had said much while we looked and talked; we seemed to say more while we looked and did not speak.

The spires and turrets faded and apparently receded and blended into one great unit. The peaks, still illumined in the sunset glow, were as islands of light in a sea of deepening dusk. Gradually, they seemed to go, and yet to stay; in their fading outlines showing more and more dimly through the shadows, they spoke at once of evanescence and eternity.

Slowly, inexorably, they merged and flowed into a bottomless pool of velvety blackness, — a strangely contradictory blackness, alive with a transparency through which nothing could be seen —

Suddenly, we were aware of a single discordant note. It hammered on our consciousness without registering on our senses. We could not locate it at once, though it seemed to be intruding, and introducing an almost comic element into an environment in which comedy had no place.

Finally, we identified the discord — The clock on the dashboard was ticking — ticking!



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The IMPROVEMENT

JUNE, 1937

VOLUME 40 NUMBER 6

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IEIRA



"The Glory of God is Intelligence"

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John A. Widtsoe,
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Richard L. Evans,
Managing Editor
Marba C. Josephson,
Associate Editor
George Q. Morris, *General Mgr.*
Clarissa A. Beeley, *Associate Mgr.*
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The Cover

TEMPLE SQUARE in Salt Lake City—at the crossroads of the West. This photo-
graphic study, with its soft lights and shadows, is by Homer Wakefield of Brigham
Young University. The foliage and the Tabernacle dome are here framed by the
small south portal in the east wall, through which pass thousands of world-wide
visitors, and through which will pass, June 11 to 13 inclusive, thousands of delegates
to the June Conference of the Mutual Improvement Associations, and hundreds of dele-
gates to the Pacific Advertising Clubs Association convention, June 13 to 17 inclusive.

DO YOU KNOW—

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EXECUTIVE AND EDITORIAL OFFICES:

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tributions.

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

A BOOK OF MORMON MANUSCRIPT IN RUSSIAN

(*Millennial Star*, March 4, 1937)

IN THE February *Improvement Era*, "Nations That Need the Gospel But Have It Not," by Arthur Gaeth, informed Church readers that Russia had not received the Gospel message. In the March 4th *Millennial Star* a most interesting article appears which indicates that a manuscript of the Book of Mormon is now available in Russian. The article deals with the work of Andre K. Anastasiou, a Russian, born in Odessa, Russia, but now living in Great Bookham, Surrey, England, and active in the Church as President of London District.

Since Elder Anastasiou was able to translate only during the morning and evening hours, before and after his work, the translation has occupied considerable time. The work included 2,400 pages of compact handwriting which would make considerably more in Russian than the 522 pages in the English printing of the Book of Mormon.

The difficulty of obtaining a typewriter for Russian type was no small obstacle to overcome. The translator first of all purchased a small English machine because of the prohibitive cost of the Russian typewriter. He then inquired at another shop where he was informed that he could only get a Russian machine by ordering it new. He was just leaving when the clerk pulled from his file a box containing old type. From the contents he finally extracted a set of Russian type and a keyboard. Since it had little value without the other part of the machine, the customer was able to purchase it at a bargain price. The Russian keyboard fitted perfectly into the English machine which had been made for interchangeable sets of type.

Elder Anastasiou began the work of translation in 1925 at the insistence of Dr. James E. Talmage when he was president of the European Mission.



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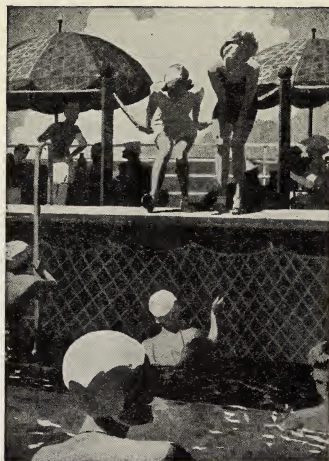


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TREES OF THE • ONAQUI •

By A. P. BENNION

NOT THE great trees whose shadows guard
The generous soil of favored lands,—
Whose branches whisper in the soft caress
Of scented breeze at eve,
Or drowse when veiling mist at dawn prolongs the night.

No! Here is a hardier clan,
Used to a stern and windswept world;
Craggy rock, towering steep,
Whose utmost pinnacles
Plead with the hastening cloud for meager dole of rain.

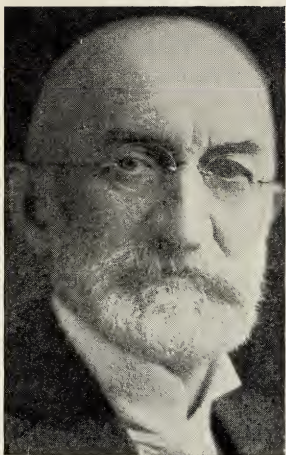
(Onaqui, a name of Indian origin, has been given to a range of mountains south of the Great Salt Lake in Western Utah.)

Here cling the trees, in sheltered recess clustered,
Or scattered in rare footholds on the ledge.
Their roots grasp tight the scanty soil,
And searching downward, find,
Deep hidden veins that treasured hold
The precious draught from winter's snows distilled

Prisoned within my valley's rough-hewn walls,
My restless eyes will often stray,
And linger on the patient trees
That grace the lonely height.
Bravely they meet the march of years,
Until they reach maturity.
Here in the refuge of the wild,
Their limbs though gnarled and bent prove majesty.

Photograph by Mabel Ross.





PRESIDENT HEBER J. GRANT

An Appreciation

By PRESIDENT HEBER J. GRANT

I AM DELIGHTED beyond expression for the support which the young people of the Mutual Improvement Associations, and which stake presidents and bishops and Priesthood quorums, and members of the Church in general, are giving to *The Improvement Era*. I am also grateful for the splendid patronage of the advertisers.

When I became one of the Superintendency of the Young Men's Mutual Improvement Association, they having stopped publishing the *Contributor*, the first effort of the new Superintendency, consisting of President Wilford Woodruff, with Joseph F. Smith, myself, and Brigham H. Roberts as assistants, was to start publishing *The Improvement Era* with Brother Roberts as active editor. From the day of my choice as first manager of *The Improvement Era* until I became the President of the Church, it was a real pleasure to me to work for the advancement of this publication.

It is a most gratifying thing that the number of stakes and wards reaching their quotas should have increased so greatly—727 wards and branches and 53 stakes and missions, I am informed. It is remarkable also that some stakes and wards have completely ignored their quotas, and, in their loyalty and enthusiasm, have reached goals several times higher than those that were set for them. In fact some wards have reported that the *Era* is going into one hundred per cent of their homes, which achievement should be an inspiration for every ward in the Church to go and do likewise, so that the influence of this splendid Church magazine may be felt in every Latter-day Saint home.

I thank with all my heart all the officers of the Young Men's and Young Women's Mutual Improvement Associations in every stake of Zion, and the presidents of stakes and bishops of wards, and workers throughout the missions and throughout the entire Church, for their splendid support of our magazine; and I tender to them my heartfelt thanks, and earnestly pray my Heavenly Father to reward them with an increased flow of His Spirit. May peace, prosperity, and happiness attend all of our good people who are working for *The Improvement Era*, throughout the entire journey of life, and may there be an eternity of joy in store for them with their loved ones in the life to come, is my most earnest and sincere prayer.



THE ARTICLES OF FAITH

VII. Unchanging Fundamentals

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve



THIS IS THE SEVENTH IN A SERIES ON THE ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, DEALING WITH THE SIXTH ARTICLE OF FAITH.

beings which we know as the human race.

Under such conceptions the invariability of Gospel doctrine and practice must be a fixed law of life. This is indeed a mighty blessing. If the established order of today could

be replaced from day to day by devices springing out of man's own desires, chaos would rule. There would be no freedom, for any act of a man might be in opposition to some new-made ruling. The destruction of man and his works would follow, and the purposes of God frustrated.

From yet another angle such constancy is shown to be necessary. The Gospel was formulated for man's good. Every principle and practice of it meets some vital human need. Just as the Savior declared that "man was not made for the Sabbath, but the Sabbath was made for man", so we may say that man was not made for the Gospel, but the Gospel was made for man. Should the destructive doctrine of variability in the laws of the Gospel be admitted, the plan of salvation could no longer be said to be for man's good. Gospel constancy is a logical necessity if the plan of salvation was formulated by God for the welfare of his spirit children.

However, let not this conclusion be misunderstood. Invariability in the Gospel refers to fundamentals. Faith and repentance are the foundation principles of the Gospel. They may never be changed. Yet one man approaches the search for faith in one way, another in some other manner, each according to his need. One man must repent from one sin, another from another. Eternal principles may be applied differently, but the result is always the same. Baptism and the conferring of the Gift of the Holy Ghost are foundation ordinances of the Gospel. They are invariable in that they must be performed under divine authority; and baptism must show the full symbolism of the death and resurrection of the Lord Jesus Christ, by immersion in water. Yet the time and place of these acts, whether in a house or under the open sky, whether baptism is in the

MAN UPON earth lives under unchanging law. Any apparent deviation from constancy is but man's wilful departure from the established order. It is through obedience and conformity to the one great law, the law of the Gospel, that the greatest freedom and the most perfect happiness may be won. This is a fundamental doctrine to which the Church of Christ ever clings. It is the guarantee of security.

Every part and parcel of man's life on earth under the Gospel law has its origin in the decisions accepted in the great council held before the foundations of the earth were laid. In that preexistent day the body of truth known as the Gospel was formulated for human use. In that day the Church, the community of believers, its purpose, authority, and organization, were planned. On that occasion authority was given for the formation of the earth and the placing of man upon it. In short, the plan of salvation, inclusive of all that pertains to man's life on earth, was there set forth and made authoritative in all of its metes and bounds.

The plan of salvation itself is founded in eternal truth. Every principle and practice enjoined upon man by this great plan is founded in some unchanging relationship of universal laws. Indeed the whole plan of salvation, could man but understand, is a reflection of everlasting truth. The concern of the great council was the use of existing truth in the solution of the problems presented by the needs of the spiritual

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

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

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

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

fresh water of a flowing stream or in the salt water of the ocean is immaterial.

The structure of the Church must likewise be invariable. It is made up of those who have complied with the first principles and ordinances. Its authority and power come from its Priesthood, which in turn must be traceable directly to the Lord from whom Priesthood authority proceeds. That authority must be distributed, according to the divine plan, to meet man's needs, in a definite manner. Were this not done, chaos would result. No one would know his place, rights, or authority. However, it is immaterial whether the members of the Church and its Priesthood bearers serve in one place or another, whether they go on one errand or another.

That is, the eternal, everlasting, unchanging principles of the Gospel may be applied in one manner or another to meet changing needs. In Kirtland, the Priesthood were set to work to build a temple; in the Great Basin of North America, to redeem and to settle upon the desert. Under each condition regulations were set up for the work in hand which became binding upon those called into service. There must always be a body of regulations in the Church, derived from the unchanging fundamental order, to which full conformity should be given by all concerned. Obedience to fundamentals and conformity with derivative regulations are equally binding upon those who have accepted the Gospel.

THIS THOUGHT of unchanging eternal law is set forth in the first part of the sixth article of faith. "We believe in the same organization that existed in the Primitive Church," the Church authorized and set in motion by the Savior in his days upon earth. This "Primitive Church" was however patterned after the original Church founded in the days of Father Adam. The Priesthood was conferred upon

Adam, and by him and his successors conferred in its varying offices upon many men, and it remained among men until withdrawn because of the apostasy of mankind from the principles of truth.

The divisions and offices of the Priesthood are mentioned in various places in the Bible, but nowhere in full detail. By modern revelation the organization of the Church under Priesthood authority is now clearly understood. All admit its beauty and efficiency. When used, it may become a tremendous power for human good. The Church is governed by the Priesthood. There is but one Priesthood, the Priesthood of God. The lesser or least authoritative divisions, holding temporal keys, is called the Aaronic Priesthood, the greater or more authoritative, holding spiritual keys, the Melchizedek Priesthood, both named for distinguished bearers of the respective Priesthood divisions. In the Lesser Priesthood are deacons, teachers, and priests, under the general supervision or presidency of a bishop. In the Higher Priesthood are elders, seventy, high priests, patriarchs, and apostles. Both divisions are under the presidency of three presiding High Priests, the First Presidency, who have jurisdiction over both divisions of the Priesthood. The different offices of the Priesthood are divided into quorums. Under the Priesthood, the Church is divided territorially, and its work organized for the promotion of the plan of the Lord for the happiness of mankind. All this is set forth clearly in the revelations given to the Prophet Joseph Smith.

EVERY office in the Priesthood as revealed in these latter days is mentioned or indicated in the Bible. Most famous of the Biblical enumerations of the Priesthood is the statement of Paul: "And He gave some to be apostles; and some, prophets; and some evangelists; and some, pastors and teachers, for the perfecting of the saints." In these latter

days it remained for the Prophet Joseph Smith to show the correct sequence in authority and duty of the various offices of the Priesthood.

The records of the early Christian Church are few and fragmentary. Yet, a candid reading of them leads to the conclusion that the Church organized under the direct authority of the Savior, so far as Priesthood is concerned, is an exact counterpart of the Church of Christ organized in these latter days. Numerous recent studies by men not of the Latter-day Saint faith show an organization of the Primitive Church in large measure identical with that of the Latter-day Saint Church. As more evidence becomes available, the proof of such identity will become more conclusive. This really is an expected finding, in view of what has been said concerning the invariability in all ages of the fundamental principles and practices of the Gospel. The Church of Christ must conform in its organization, which is fundamental, to the law of the unchanging nature of fundamentals. Such conformity, is, in fact, one of the tests of the true Church.

One thing more needs to be said. According to the Latter-day Saint belief, the Gospel was provided for the benefit of a host of God's spirit children. The human race is a body of actual brothers and sisters from the preexistent estate. They, who by obedience to the requirements of the Gospel, have received the Priesthood, are a special brotherhood concerned, in the words of Paul, with "the perfecting of the saints", "the building up of the body of Christ", till we all attain unto the unity of "the faith and of the knowledge of the Son of God." The Priesthood, with such an objective, becomes the most important brotherhood on earth. When the Priesthood become more conscious of their duties and powers, they will be more greatly blessed, and will become the mightiest power for human good on earth.



THE NEW SUPERINTENDENCY OF THE Y.M.M.I.A.

JUNE CONFERENCE FOR THE YOUNG MEN
WILL BE UNDER THEIR DIRECTION

JUNE CONFERENCE, always a notable Church-wide event, will have added to it an element of great interest this year by reason of the fact that the activities of the Young Men's Mutual Improvement Association will proceed under the direction of a new General Superintendency.

The First Presidency of the Church recently approved and announced the two new counselors selected by General Superintendent George Q. Morris; Joseph J. Cannon, First Assistant, and Dr. Burton K. Farnsworth, Second Assistant Superintendent.

Both of these men bring with them to the M. I. A. an abundant background of qualifying training, service, and experience. Both have led full lives in Church and civic assignments.

Elder Cannon, now President of the British Mission, will be released from that office after his successor arrives to assume responsibility for the mission sometime this summer. His M. I. A. experience, in addition

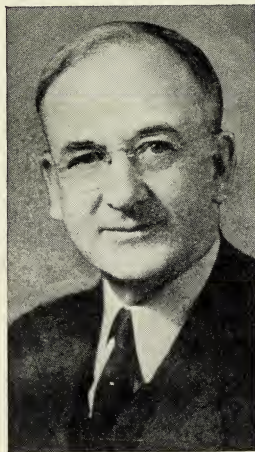
to life-long membership, includes service as superintendent of the Eighteenth Ward, Twentieth Ward, and Ensign Stake Mutual organizations. His scholastic qualifications include an A. B. degree awarded by the University of Utah in 1899, in which institution he served at various times as editor of the *Chronicle*, president of the student body, and manager of athletics. Prior to his departure for the British Mission he was editor of the *Desert News*. Joseph J. Cannon was born in Salt Lake City, May 22, 1877, a son of the late President George Q. and Sarah Jenne Cannon.

The career of Dr. Burton K. Farnsworth began in Beaver, Utah, where he was born, March 6, 1890, the son of Franklin D. Farnsworth and Meleci White. Before he established residence in Salt Lake City, he had served as Bishop of the Fillmore First Ward. After coming to Salt Lake City he served as Ensign Ward Superintendent of Y. M. M. I. A. His professional career includes teaching in the Box Elder

High School, principalship at the Montpelier High School, in Idaho, and service as Superintendent of the Millard County Schools. His doctor's degree in Education was awarded by the University of California at Berkeley. He is at the present time Professor of Education at the Utah State Agricultural College for which position he was granted a leave of absence from his work as Utah State Director of Secondary Education. Dr. Farnsworth has been a member of the General Board of the Young Men's Mutual Improvement Association since 1935.

In the newly-organized General Superintendency of the Young Men's Mutual Improvement Association there is great potential strength and power for service to the entire Church, and more particularly to the youth of the Church. These new executive officers, excepting Elder Cannon who is still in England, will be welcomed by their hosts of friends and fellow-workers at June Conference.

—R. L. E.



JOSEPH J. CANNON



GEORGE Q. MORRIS



BURTON K. FARNSWORTH

ADVERTISING AT ITS BEST

By EARL J. GLADE

Managing Director of Radio Station KSL, and a Member of the General Board of the Deseret Sunday School Union

ADVERTISING, at its best, is one of the most potent elevators of living standards in the world today. Further, it is the world's champion builder of pay-rolls. What this means to humanity, is possibly most appreciated by those who know the significance of work as a true friend of man. As an energizer to achievement and to improvement; as a stimulant to constructive activity, advertising is incomparable.

Without advertising, a poor automobile would cost twice as much as a magnificent one does today. The electric refrigerator would be a rich man's luxury and air-conditioning would be ten years away, dragging its heels. Ponder a minute how long it took to introduce the sewing machine and even the telephone with comparatively modest advertising outlays; then look at the meteoric introduction of the electric refrigerator.

The great American magazines that bring us the finest of our contemporaneous literature are made possible by advertising.

Choose the current issues of ten of our representative publications, and observe the vision, the enterprise and the courage the business sponsors of these magazines exemplify.

ADVERTISING IS LIFE-GIVING

ONE of our most sickening experiences of the recent mid-depression era was to pick up a magazine whose advertising life-blood had oozed away, leaving an anemic organ, sadly underweight and utterly minus in vitality.

When we hand a boy 15c a week for a newspaper, we sometimes act as though we had practically bought out the publisher. It will do all of us good to keep in mind that the subscription price we pay won't even cover the delivery cost of the paper. It is the energizing force of good, clean advertising that has made our great American newspapers the admiration and the envy of the world.

Advertising has shown us how to look better, to keep cleaner, to live longer, to be happier, to travel more, and all in all, to live more fully.

While news in our papers is so frequently negative and sordid, be-

COMMENCING June 13 and continuing four days, the Pacific Advertising Clubs Association will hold its annual convention in Salt Lake City. Nearly one thousand of the West's alertest men of affairs will be here for this important conclave.

The convention has been designated "A University of Advertising," and the program indicates the serious fashion in which business-building problems will be attacked.

The sessions will begin late Sunday afternoon, June 13, in the Assembly Hall with an inspirational session, at which the Tabernacle Choir with J. Spencer Cornwall, directing, and Dr. Adam S. Bennion, delivering the address, will be the features. This meeting will be open to the public. It is scheduled for 5 p. m.

cause stories of that type have the greatest news value, advertising at its best almost invariably is positive.

At its best, its function is to brighten and to lighten and to bring a liberal share of the world's good things to us!

HARDEST JOB TO FIND THE TRUTH!

AN AUTHORITY has said that in preparing advertising, the hardest job is to find the truth and then to transmit it to others. It sounds easy, but, actually, it is hard—yes, hard to do interestingly. It seems that the easiest way to increase interest is by exaggeration. However, indiscriminate superlatives, carelessly employed, are usually just impotent nuisances. Such words, for instance, as best, finest, greatest, etc., generally enervate copy. Such claims are often considered prima facie evidence of unfair competition by the Federal Trade Commission.

To those who are occupied in creating and building business and in setting up the necessary appropriations therefor, it is reassuring,

indeed, to observe the wide-spread increase in the appreciation of advertising, at its best, that obtains almost everywhere today. Mothers and daughters, fathers and sons, for instance, pick up the *Saturday Evening Post* and spend a lot of time with those magnificent advertising displays. The paper alone, in this magazine, if bought at a stationer's, would invoice for better than 50c. In a large issue, there is approximately \$1,000,000 in advertising between and including the front and back covers. And yet the *Post* costs just one nickel. People are coming to realize how heavily freighted in purchasing power is that modest five cent piece.

No wonder, then, that today we linger longer over the advertisements. We certainly should! Some of them are distinct artistic achievements. Many are veritable monuments in motivation. Innumerable highly successful business executives make the careful checking of advertising, in important national media, a "must" assignment for each week.

THE GOVERNMENT STANDS GUARD!

THE TREMENDOUS potency of advertising as a means of motivating makes it imperative for the government to stand constantly on guard against its improper use.

Of course, there are penalties for untruthful advertising. Deliberate attempts to deceive should be handled at once. Many of them are. The Federal Trade Commission at Washington is always checking, always watching. The size of the job is formidable, but the results are distinctly reassuring. Get a line on the cease and desist orders issued constantly by this body, and you will appreciate its functioning.

At one time in England, the Bishop of Canterbury censored all advertisements. Today American advertising associations are actively sponsoring self-imposed censorship. They are also using every resource at their command to cooperate with governmental authority in checking representations and in disciplining misdoers.

It is just as unfair to condemn advertising as an institution, because some of its sponsors have erred, as

(Concluded on page 390)



Proving that anything can happen when a scientist takes—

A FLIER IN FICTION

By EDGAR J. GOODSPEED

NICHOLAS

NICHOLAS PENDLEBERRY was at that point of human existence when above all others a young man needs money. He was about to be married.

It was not the expense of maintaining a wife that made this need so acute. Nicholas could support a wife. He was a chemist with a good salary. It was the emergency aspect of the step that staggered him; the furnishing of the new apartment and above all the wedding journey with which he felt it necessary to launch his wife in her new and exalted capacity as Mrs. Nicholas Pendleberry. The mere thought of that name—Mrs. Nicholas Pendleberry!—caused a kind of awe—of himself—to descend upon Nicholas. But the wedding trip! Nicholas was not the first man whom Ruin has approached in the guise of an Emergency Budget.

Nicholas was of course not without his savings. But these, alas had been lavished upon an engagement ring—the magnificent gesture with which he had made Gwenda inalienably his own. In short, Nicholas needed money—needed it, he fondly fancied, as he would never need it again.

It was a delicate matter to discuss with Gwenda, but once when he was calling on her, as the evening wore away, and conversation languished, she sounded him on the cause of his preoccupation.

"Oh, well, dash it all," said Nicholas, "it's how to provide a wedding journey worthy of the occasion, you know. We don't want to start housekeeping in debt, do we, and I want this wedding trip to be a swell one."

His fiancée made light of his perplexities.

"Nonsense!" she exclaimed. "We don't want an elaborate wedding trip, and as for furnishing the flat, we can get quantities of furniture on the installment plan, just as they buy automobiles. Don't be silly. There's nothing to worry about."

"But, I say," rejoined Nicholas with equal spirit, "we don't want to be paying installments all our lives. Did you ever figure the interest those deals cost the customer? It's something frightful, when you stop to reckon it up, fifteen or twenty per cent a year, besides what the stuff is worth."

"Well, if you feel that way," said Gwenda, "isn't there something you can do? Cast about in your mind; maybe I can help. You might write a story. Have you any ideas along that line?"

This well-meant suggestion seemed for some reason to have a depressing effect upon Nicholas.

"Gracious, no!" he harshly remarked. "Never did such a thing in my life. I'm a chemist, I am, not a writer. What put that in your head?"

"O, nothing, only I read somewhere that nowadays publishers are eagerly looking for new writers who have never written anything before, and so their work is fresh, and not hackneyed, as so much of the older ones' work is. Seems very reasonable, doesn't it?"

"Why, possibly so," said Nicholas dubiously. "What would it be about?"

"Well," went on his gifted mate, "I heard a lecture the other day about literature and novels, and the man said the world was never more full of literary material than today, and that characters just as good as Bill Sikes, Little Nell and Robinson Crusoe were all about us, if we

would only notice them and work them up. He said the daily papers contained heaps of raw literary material."

"Well, I know all they have got to say," said Nicholas more brightly, for he was a diligent reader of the news.

"Of course you do," said Gwenda proudly. "Why don't you take today's papers, and just weave the news items they contain together into a story? You'd be sure to have plenty of variety; it would all be thoroughly modern and up-to-date, and the kind of stuff that interests people today, or the papers wouldn't have printed it. Besides, it can't ever have been used before. Try to write a chapter a night, and see how it goes. You'll have it done in six weeks, and they can get it out in the spring. Then we'll be married in June, go abroad for the summer, furnish the flat in the fall and everything!"

This glowing picture, though he beheld it but dimly, did in a measure revive the drooping spirits of Nicholas, and he began those protracted adieus in which lovers indulge. But before he fell asleep that night, he had begun his novel, choosing as his opening episode a paragraph from the *Morning Sunshine* headed "An Unexplained Phenomena."

NICHOLAS and Gwenda had no difficulty in finding plenty of detective material in the daily papers, just as she had said.

"For one thing," said she, at their next interview, the following evening, "what the papers mostly give you is like the first chapter of a detective story—where they miss the silver, or find the body, you know. You get frightfully interested, and wonder how it will all come out, but it never does. They never seem to

THIS farcical fiction freely flavored with a subtle sprinkling of satire comes from the pen of Dr. Edgar J. Goodspeed, distinguished Chairman of the Department of New Testament Language and Literature at the University of Chicago, who here shows another side of his versatile abilities.

find the thief or the murderer or anything. Instead the next morning you have Chapter One of a different story."

"What we've got to do," said her betrothed, "is to weave all these fragmentary Chapter Ones into a connected whole. I'm afraid it's going to be quite a job, too."

"Nonsense," said Gwenda confidently. "You can manage it; I'm sure of it. But what does trouble me is that after you've taken all this trouble and written the book, people will get it out of club libraries for nothing, or out of lending libraries for three cents a day. Libraries ought to pay extra royalties on books, don't you think so?"

Nicholas had never thought of this possibility.

"Couldn't we arrange with the publishers not to sell to such organizations?" he suggested weakly.

"Why, at that rate, one copy would supply a whole neighborhood."

"Yes, some people wait a month for a given book, at their favorite rental library," went on Gwenda relentlessly. "It must be awfully discouraging to authors, and publishers too, for that matter." (This tender-hearted girl even thought of them!)

"Really something ought to be done about it," Nicholas cried desperately. "Why, at that rate my sales may not reach a thousand copies, and we'll never get to B—. What is that Welsh place you want so much to visit?"

"Bwlch," answered Gwenda prettily. Nicholas always loved to hear her say it; in fact he regarded it as quite an accomplishment. "I've always wanted to go there and stay just long enough to send a postcard to everybody I know."

"Think of it, you could wait and acknowledge all your wedding presents from there, Gwen!" said Nicholas proudly.

"If only we can sell enough copies of *An Unexplained Phenomena*,"

said Gwenda. "By the way, is that right? I thought the singular was phenomenon."

"It used to be," said Nicholas, "but now they say phenomena. I saw it in the *Morning Sunshine* only yesterday."

"Is that the one that says 'lether' and 'wether' and all those funny things?" she asked. "And are you going to spell that way in your book?"

"Why I hadn't thought about it," said he, "but if that's the way the *Sunshine* does, I guess I am; I'm taking the stuff pretty straight, spelling and all, right out of the papers—the *Morning Sunshine* and the *Evening Benediction*, and the rest of them. In fact, I haven't had to write much of any yet; I just stick the items together. You'd be surprised how well they fit into each other, too."

"Aren't you wonderful!" said Gwenda. "But shouldn't the spelling be the same clear through a book? Seems to me they taught us so in college."

"College professors don't know everything," said Nicholas a little warmly, for like most authors he felt like standing up for his book, "and most people aren't going to stop when they see a word like 'egle' and turn back forty or fifty pages to see whether it wasn't spelled differently there. They'll be too much interested in the story to stop anyway. You've no idea how interesting it's getting."

"Where are they now?" asked Gwenda dreamily, for the hour was growing late and she was almost asleep.

"They're in an airplane over the bad lands of the Southwest," said Nicholas eagerly. "The engine's stalled, and he's just dropped the heroine overboard in a parachute. If she makes it all right, he's going over next."

"Well, ladies and children first, of course," murmured Gwenda drowsily. "But you must want to get home to go on with it. He'll have to be careful not to drop on her when he bails out, though."

With this shrewd observation, the thoughtful girl bade him good-night and retired to her well-earned rest.

A FEW evenings later as Nicholas and Gwenda were whiling the happy hours away, the talk worked around to the book.

"What a pity it is," said Gwenda, "that after all the work you are



GWENDA

putting on it, in a few months it will be forgotten."

"How do you mean, forgotten?" said Nicholas sharply. "Lots of books go on being reprinted for years and years, don't they?"

"Oh, yes, of course," she answered,—"Shakespeare and Scott and Burns. But these modern novels, I've heard, none of them last more than a few months. After a year or two, anyway, they are simply gone; you can't buy them anywhere. They're out of print."

"Then any sales we hope to make will have to be quick ones, I guess," said Nicholas philosophically. "But it seems too bad, after all the trouble that's been taken, to print and bind the book in cloth, on good paper and all, if nobody wants it twelve months later. I mean, not only the author, but the publisher fellow; think of his out-lay."

"I know, I know," went on Gwenda, "but librarians tell me that when it comes to a modern novel two years back, they just can't spare room for it on their shelves. They have to give them away or throw them away, one or the other. It does seem a little sad, doesn't it?"

Nicholas had turned pretty pale during this disclosure. He had had no idea of the horrors of authorship.

"You mean even the libraries don't keep 'em?" he faltered. "What does become of 'em, then?"

"Well, she said they had to burn a good many—in the—er—the furnace," Gwenda reluctantly continued.

"Good grief!" said Nicholas dis-

(Continued on page 397)

A THOUSAND WARDS JOIN THE CHURCH-WIDE IMPROVEMENT PROCESSION

THE FIRST PRESIDENCY, THE PRESIDING BISHOPRIC AND THE CHURCH SECURITY COMMITTEE ESTABLISH PROJECT WITH FINANCIAL AID AND CASH PRIZES, LOOKING TOWARD WORLD-WIDE IMPROVEMENT AND BEAUTIFICATION OF CHURCH, HOME, AND COMMUNITY PROPERTIES; TWO CONTESTS ANNOUNCED TO BEGIN IMMEDIATELY.

By MARVIN O. ASHTON

President of Highland Stake, a Member of the General Church Security Committee and Chairman of the Church-wide Improvement and Beautification Committee

THE CHURCH is launching a world-wide program for the improvement and beautification of Church buildings and surroundings. This program goes forward on a most favorable financial basis, which includes the offer of the First Presidency of subscribing sixty per cent, in cash, for all such projects on Church property as against the ward, stake, branch, mission, or seminary furnishing the remaining forty per cent, in cash or its equivalent in labor and material.

This project is to function through the Church Security organization as now established, and it will be a matter for the particular concern of the ward security committee.



MARVIN O. ASHTON

I. AIM.

- A. To find work for men who are unemployed.
- B. To beautify Church property.
- C. To raise standard of people in their:
 1. Own lives, 2. In and out of their own homes, 3. Community
- D. To save the Church insurance liability.

II. TWO CONTESTS.

This contemplates two definite contests. (a) The first will start immediately and end October 1, 1937. (b) The second will start immediately and end October 1, 1938.

A. Clean up and repair of Church property—to start immediately and end October 1, 1937.

1. Clean up of grounds and removal of all waste and unsightly objects such as ashes and cinders.
2. Painting and repairing Church buildings—leaky roofs, doors, etc. It is real economy to keep things in a good state of repair.
3. Complete renovation of inside—closets, boiler rooms, coal houses, etc. Removal of fire hazards, etc.
4. Find a place for everything and keep things in place. Shelves for books. Proper protection and storage of valuable Church records.

- B. Planning and beautification of Church grounds—this contest to commence at once and end October 1, 1938.

1. Provide for proper parking facilities.
2. Provide good sidewalks leading to Church structures.
3. Mark streets warning motorists.
4. Beautify surroundings.
5. Arrange Church grounds for wise use. Use some places for center of community recreation or for Church recreation activities. Proper drainage, etc.
6. Beautify surroundings.
 - a. Where necessary provide screens, b. Proper grading, c. Lawns, d. Trees, e. Shrubs, f. Flowers.
7. Back yards as well as front yards.

III. PRIZES.

- A. Prize for clean up and repair.
 1. Best in the stake.
 2. Best in the region.
 3. Second best in region.
 4. Third best in region.
 Entire Church:
 - a. First prize \$100.00 cash.
 - b. Second prize \$50.00 cash.
 - c. Third prize \$25.00 cash.
 - d. Thirteen honorable mentions—medals.
5. Special prize for best stake house.

6. Special prize for best seminary building.
7. Special prize for mission house.
- C. Points upon which judges will base their decision:
 1. Economy of project—the amount of improvement accomplished for the money expended.
 2. The difficulty of the project.
 3. The public response in the execution of the project—community participation—Priesthood, Quorum, or Organization activity.
 4. The aesthetic and educational value of the project.
 5. The good judgment, common sense, and good taste used in the planning and execution of the project.
 6. The principles of landscape design and the selection of plant materials.
 7. The quality of the report submitted. The "Before" and "After" pictures—the quality of the photography.
 8. How well the program fits into the Church Security Program.

PROCEDURE

AT THE outset this program will start with each ward's sending to the committee a photograph of the outside of the Church building. Before the completion of the contest we shall expect a photograph of the exterior of the Church building to show what has been accomplished, or in other words, one photo showing "Before" and the other showing "After." The judges in this program will be left to the stake and regional authorities and definite plans and instructions will be sent direct to each ward, stake, or other unit. We are sure that in some places the Church building will not be accessible to water supply and will have other disadvantages. However, all these things will be taken into consideration and the primary object of this whole program will be to encourage "fix-up" and "paint-up" activities which will

make the Church buildings an example in the community of what should be done to put other grounds and buildings in proper shape.

We are sure that thousands of dollars will be saved to the Church in fire losses alone, if each bishop and his ward organization will take this matter seriously.

The thing to be decidedly emphasized is to make use of those out of employment who are able to work. There are wards where many people are on relief who could be doing something for what they receive but who are now in downright idleness. The slogan of our whole Church should be "Work for Everybody and Everybody Work." The offer of the First Presidency is most generous and should be encouraging to every ward or Church unit, large or small.

This program, if taken seriously, will mean a business stimulus and the establishment of a proper example in our communities, and should mean emphasizing with each member of the Church the virtue of keeping buildings, barns, sheds, ga-

BALTIMORE CHAPEL, EASTERN STATES MISSION



MILWAUKEE CHAPEL, NORTHERN STATES MISSION

rages, and homes neat and tidy and attractive.

Nothing looks worse in a community than to see fences, sheds, and outbuildings in a state of dilapidation and disuse. Where this condition prevails, farm machinery and automobiles are left to deteriorate from the ravages of the elements. The Church program will help correct this state of affairs and will result in creating greater economic stability because if the buildings are kept in a state of repair, the equipment can be cared for properly.

We ask that every bishop and every person who is a part of this Church Security Program in any way whatsoever, together with officers of Priesthood quorums and auxiliary organizations, help to the fullest extent. The entire Church organization is represented in this

project and it is the purpose of the committee to employ in this program the activities of all organizations. Let us banish from our communities discouragement and idleness and put our Church buildings, inside and out, in the proper condition of repair and beautification.

The members of the Church Improvement and Beautification Committee, selected from the Priesthood and auxiliary organizations, have been named as follows:

Marvin O. Ashton, Chairman.
David A. Smith—Presiding Bishop's Office.

Jennie B. Knight—General Board of the Relief Society.

Mary Jack—General Board of the Primary Association.

Rose W. Bennett—Y. W. M. I. A. General Board.

Axel A. Madsen—Y. M. M. I. A. General Board.

George A. Holt—General Board of the Deseret Sunday School Union.

Irvin T. Nelson—Special Committeeman.

Howard J. McKean—Special Committeeman.

YALECREST WARD CHAPEL, BONNEVILLE STAKE



The OUTLAW of NAVAJO MOUNTAIN

*The Story of Posey, Last
Pah-Ute Outlaw*

By ALBERT R. LYMAN



THE GUARD IN ALARM DODGED THROUGH THICK WILLOWS ALONG THE BANK TO SEE HIS PRISONER RISE IN SHALLOW WATER AND RUN WITH GREAT SPLASH FOR THE OPPOSITE BANK.

CHAPTER XIII—A SHARP CONTACT

THE STORY THUS FAR: Down in the wild and lawless region of Fourcorners, where Utah, Arizona, New Mexico, and Colorado come together, more than half a century ago Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bulpen" for three years. While the Navajos were being thus harshly disciplined, a disaffected handful of Pah-Utes broke away from their tribe north of the San Juan River and took possession of Navajo Mountain in Navajo territory. When the Navajos came back, these Pah-Ute renegades refused to vacate the Navajo country and bad blood resulted. Sowagerie (Posey), the central character of this story, was a child of one of the Pah-Ute renegades. He grew up in a cradle of anarchy. Bitseel, a son of the ousted Navajos, was Posey's most bitter enemy. Frequent raiding parties between the two tribes and the killing and plundering of unsuspecting travelers, cattlemen, and ranchers, resulted in complications that forced the Pah-Ute deserters to rejoin their tribe. In the midst of this tense situation in 1879 a colony of Mormons was sent down to settle the San Juan country, largely for the purpose of improving relationships with the Indians. Thales Haskel was their chief interpreter—a man skilled in Indian dialect and psychology. But the Navajos and Pah-Utes continued to prey upon each other and upon the Mormon settlement. The feud between Posey and Bitseel continued, in gambling games and in subtle and secret warfare. During one skirmish when cowboy avengers scattered the tribe, the renegade son, Sowagerie, was momentarily separated from the tribe with Toorah, little sister of Poke, the Pah-Ute leader. This brief interlude marked the beginning of a smoldering romance that caused Sowagerie bravely to change his name to Posey and vainly dress himself in fine clothes, braid his hair, and put on war paint. This interest in his little sister, however, was relentlessly disapproved by Poke, who looked upon the "apostate" Posey as "skunk," and so referred to him. During one period of tribal disorganization, Toorah, Posey's beloved, disappeared with her brothers and all Posey's searchings for her were vain. Finally, Posey consulted Thales Haskel and was told his luck would improve if he quit lying, stealing, and marauding. Doubtfully, and as a last resort, Posey did try the suggested remedy half-heartedly. Posey finally secured vague information concerning Toorah's whereabouts, and these two lovers madly dashed to freedom. Their new found freedom together was soon interrupted, however, when Poke accidentally stumbled upon their hiding place. But he was in trouble and his ugly threatening gave way to surliness. Posey now entered upon the most recklessly happy part of his life. Many of his enemies were appeased or otherwise disposed of; Toorah was his own; and in the frequent interchanges of gambling, theft, and treachery, he seemed to keep even, or better than even, with his traditional enemy, Bitseel, the Navajo. A vicious gambling affray involving Posey and his hated enemy Bitseel the Navajo caused Posey to forget all his good resolutions and abandon himself once more to a life of utter lawlessness, even to defying the authority of the United States Government in their repeated efforts to move the Pah-Utes to the Ute Reservation in Colorado. In the May installment in an act of playfulness occurred the greatest tragedy of Posey's life—the shooting of his beloved wife by his own hand. His unbounded sorrow was made more terrible by the avenging pursuit of Toorah's brother Poke. But the two met under circumstances which enabled Posey to save Poke's life, wherefore Posey was relieved of further vengeance on that score by agreeing to pay a high indemnity and by agreeing to marry another of Poke's sisters—a disagreeable supernumerary maiden—which circumstance began another career of heckling evil.

WITH the new helpmeet, Posey went back to Elk Mountain, but he had no heart to make headquarters at Peavine as before—its groves and trails had too many reminders of the dear departed. So he stopped at a spring on Long Point, claiming that spur of the mountain for himself and for Scotty and the little boys.

No one had a better right to make that claim, and if it had been only what such claims imply, it would have met no objection. But he wanted the region for his very own in every mile of its extent, and he wanted everybody to stop short at its outer border. Even this unusual requisition might have been tolerated if it hadn't come to light that he was stocking the forbidden area with horses not his own.

His passion for the old game was inflamed afresh by the new order of things. More horses without cost—it had a strange, resistless charm. Even after he had delivered the stipulated twenty to Poke, he went on getting another twenty with rising appetite.

Inseparable with this passion for horses was the lust for *duck* and more *duck* with the unflinching thrill of gain or loss. And in that enchanted field of *duck* he found nothing and heard nothing more gripping than measuring wits with

the big Navajo who wore the little hat. If anything else in the world compared with it, it was the fascinating game of stealing horses from that same Navajo.

These things, like grog to the disconsolate, afforded a strange relief from Posey's distracted environment. They offered relief from his repining for Toorah and from the millstone which had been hung about his neck in her place.

He never once intentionally missed a chance to meet Bitseel with the cards, and after every meeting one or the other of them had a new and stinging grievance. One or the other was always loser, and sometimes savage words and blows left even the winner in a murderous state of mind. The feud included Scotty and Posey's sons on the one side, and some of the big Navajo's warm friends on the other.

After one of these *ducki* contacts, in which the Pah-Ute came out the small end of the horn, Scotty and Posey's son, Jess, happened to meet Bitseel in the streets of Bluff, the three of them afoot, and they proceeded to tantalize and torment him. They pulled the miserable little hat from under the strap on his head, and held him from returning to the store where some of his people were trading.

The Navajos at the store discovered their tribesman in trouble and seven of them ran to his relief, beckoning him to hold the Pah-Utes till they got there. He succeeded in holding Scotty, but the boy Jess broke away and ran over the hill to his father's camp in the mouth of Cottonwood. In five minutes Posey appeared on the hill brandishing a butcher knife. He ran with all speed for the little knot around his

brother, reaching for them with the knife in terrible gesture. They scattered before him like sheep before a coyote.

By some queer twist of fortune Posey and his beloved rival happened to meet whenever they entered the same neighborhood, and by fortune still more inexplicable, the meeting always resulted in trouble. They would stalk past each other in testy silence but some intangible pull of antagonism brought them together like steel to a magnet.

Neither one condescended to challenge the other for a game, yet if any *ducki* were in progress in their vicinity it drew them like flies to a carcass. Once in the game they eliminated all other players, and then each one tried to eliminate the other.

One afternoon the old log store in Bluff was crowded with Indians of both tribes. Posey began elbowing his way through this jam to the counter when he bumped into the big Navajo with the little hat on his bushy head like a chip on his shoulder. A quick snarl, a scuffle, and then a rising caterwaul of blows and scratches and free pulling of long hair. Indians dodged out of the doorway or mounted the counter for safety, but doors and windows filled with faces eager to watch the big fight.

A mist of hair and dust hung over the struggle; there was a terrible ripping and rending of collars and waist-bands till the store man pulled them apart and induced them to postpone the rest of the show till some better time, yet that postpone-

ment was not for some other one time but for many times yet to come.

To his self-appointed reservation on Long Point, Posey gathered horses from every quarter. He preferred mares, for he had another blooded *peecheogy* and intended to raise fine horses of his own. If he had just started this with animals of his own, he might have built a safe and permanent business. Even as it was he might have done fairly well if he had been more discreet to keep his illegal collection a secret.

About this time a dangerous heresy began to vitiate Posey's already-unorthodox standards. He got the notion that he had a unique immunity from results and penalties which other men had to suffer. He began to believe he was immune to the penalties of Uncle Sam's laws, immune to Haskel's medicine, immune to Poke, to Bitseel, and to every adverse agency unless, indeed, the pecking influence of that inevitable second wife.

If he had any immunity from her unending, fussy complaints, it was because he began to develop a shell through which her calloused old bill could not penetrate. Every day in injured tones she told him just how her cavalier brother would do successfully the thing at which Posey was failing. Why didn't he do it that way? He despaired of his cherished ambitions while he contemplated her and thought bitterly of Toorah.

WHEN he first arrived as a tousel-headed papoose from Navajo Mountain, he was told by the settlers that Uncle Sam's sway was absolute, that he made the laws and punished the law-breakers. His later observations convinced him that all this was empty bluster. Uncle Sam did nothing to Mike for the killing at the Monuments and made no effort to punish the Pah-Utes for the thirty or more men they had killed since that time. The Pah-Utes had staged their robberies and carried away the plunder without anything resembling punishment being visited on one of them.

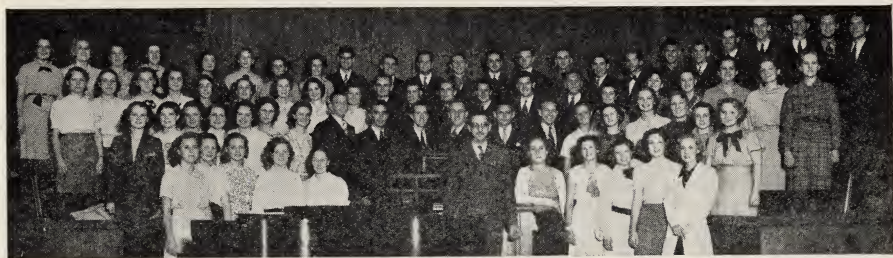
Uncle Sam had made three attempts to move the tribe out of San Juan and had found them too hard to handle. Posey was afraid no more of the law, so why take so much trouble to hide what he was doing when he expected to go right on doing it?

Haskel had predicted the thieving Indians would die, and, though most

(Continued on page 392)

THE BREAKS OF GRAND CULCH LOOKING NORTHWEST FROM SLICK AT THE BUTTES OF MOSSBACK MESA, SAN JUAN COUNTY, UTAH.





HOLLYWOOD CHORUS WILL BE JUNE CONFERENCE FEATURE

By FAYE NOYES

"WEDNESDAY? No, I'm busy that evening with chorus practice. Miss it? It's only because you don't know what you ask that I can forgive you for even suggesting it. Of all the activities I am engaged in this is the one from which I derive the most satisfaction and genuine pleasure. Now you will no doubt be curious to know something about this organization which for almost a year has claimed the interest and loyal support of sixty Gleaners and M Men in the Hollywood Stake and which will appear at the M. I. A. June Conference.

From the 1936 Stake Gleaner and M Men elections there emerged victorious two young people, Bernice Tyler and David Milne, both imbued with a love of music and a clear conception of the need of and available talent for a young people's musical organization in the Hollywood Stake, and both had the initiative and energy to give this felt need a tangible answer in the organization of the Hollywood Stake Gleaner and M Men Chorus.

The first meeting was held July 15, 1936, with an attendance of about forty-five members. We were introduced to our Musical Director, Reed Cox, a member of the Mar Vista Ward and a member of the faculty of the Venice High School and the Loyola University. We liked Mr. Cox immediately. We liked his attitude. His humility in accepting this appointment as an opportunity to serve the cultural and spiritual needs of the Church with his talent assured us of his sincerity and whole-hearted interest in the project. From the first we understood that it was our chorus and

that we could make it what we would.

At the second meeting officers were elected, and at subsequent rehearsals the enrollment increased with such rapidity that it was necessary to limit membership.

At the evening session of the following October Quarterly Stake Conference we were ready for our first bow to the public. All the excitement of a first performance was present. We had worked hard and thereby felt confidence, the little nervousness serving to stimulate our best efforts. The warm reception and expression of appreciation by our audience repaid us ten-fold for any effort we had expended. Other programs which followed included an Inter-Stake Genealogical Convention and a Los Angeles Stake Quarterly Conference.

Christmas was then drawing near and the theme itself having inspired such a fruitful field in music libraries, we decided to glean from it and present a Candlelight Service during the Holidays, which was quite an innovation in Hollywood Stake.

The Chapel was in darkness, the only illumination emanating from the indirect lighting effects in the choir loft. Here the Hills of Judea served as a background, while the members of the chorus were heard singing a program that began with familiar carols and was concluded with the majestic Hallelujah Chorus. Previous to our Candlelight Service at the Stake house we broadcast the same program over radio station KMPC.

Having devoted all our time thus far to sacred music we readily responded to the idea of presenting an opera. "The Chimes of Nor-

mandy," a three-act comic opera, was selected. Rehearsals became more frequent and again loyalty on the part of members was much in evidence. All the leads were drawn from our own ranks. Friends of long and intimate acquaintance revealed talents we never knew they possessed. We found acting as well as singing enjoyable. We broadcast a second and third program over KMPC, the latter two being advance publicity for our opera.

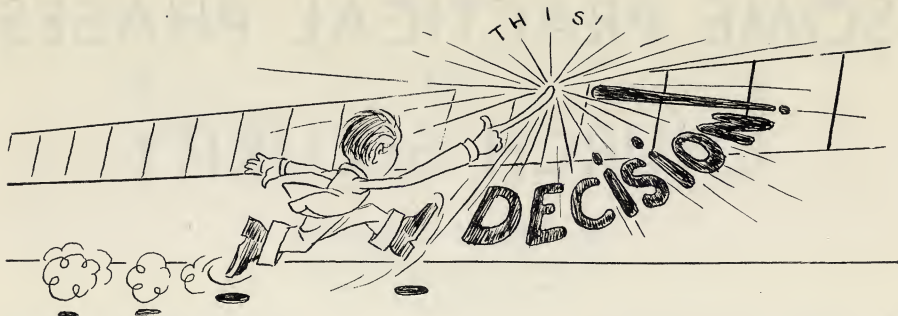
That night at the opera, the Hollywood Stake House was filled to capacity. Backstage, excitement reigned amid costumes, make-up, props, and stage-settings. The overture was under way. We took our places on the stage. The curtain was drawn and we launched into our opening chorus with a vigor and enthusiasm that surprised even us. Our audience was generous in its expression of appreciation and praise and persistently requested a second performance which was granted.

Our next program of note was at the Easter program of the celebrated Breakfast Club. Our audience included Mayor Shaw and other prominent citizens of Los Angeles.

Word that a Temple would be built in California gave the inspiration for a Latter-day Saint sunrise service. This event, originally sponsored by M Men-Gleaner leaders of Pasadena Stake, united more closely the five stakes in Southern California.

At one of our rehearsals word came that the chorus had been invited to sing at June Conference in

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By JACK SEARS

WE HERE begin a more or less indefinite series of practical chats by Jack Sears, an intimate personal friend of Bob Davis, the world's most widely traveled newspaper correspondent. Jack Sears has given encouragement and helpful vocational advice to thousands of young men and women. Of him David W. Evans has written:

"One day in New York I had lunch with a number of artists who were rapidly climbing to the top. One of them had hitch-hiked his way to the big town. All of them had arrived in New York with but one desire and that, to make good. To a man, their first thought when we met was to send greetings back to Jack Sears, the man who was responsible for their making the start up."

"Jack Sears is friendly and helpful to everyone. He believes implicitly in the honesty and friendliness of all men until he finds them to be underserving of such confidence."

"Jack Sears, whose life is bounded by sketches, is referred to as America's best creator of ideas, and as creator of literally thousands of original art ideas, many of which have been reproduced in leading periodicals of America, and Sears' life and works have exerted a wholesome and stimulating influence on millions of American readers and on the hosts of personal friends who know him affectionately as 'Sketchingly, Jack Sears.'"

IT TOOK me several years to learn that in selling ideas one must have a clear cut and definite plan of attack and never cause indecision or confusion in the mind of one to whom you wish to sell an idea. In my younger days, when a purchaser or advertiser would ask me to submit a rough sketch of an idea that he might use, I would draw up several sketches, each one a little different, in the enthusiastic spirit of "plenty for good measure." But the minute I submitted more than the first idea,

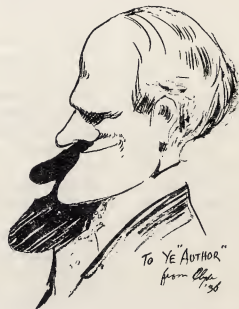
NATIONALLY KNOWN ILLUSTRATOR AND CARTOONIST WHO HAS SPENT TEN YEARS WITH ARTHUR BRISBANE MAKING EDITORIAL CARTOONS FOR HIM WHICH BRISBANE USED IN THE "NEW YORK JOURNAL" AND OTHER HEARST PUBLICATIONS WHICH REACHED MORE THAN TEN MILLION READERS. DURING THIS TIME MR. SEARS ALSO MADE HUMOROUS AND POLITICAL DRAWINGS FOR "JUDGE." HE ALSO MADE HUNDREDS OF DRAWINGS FOR ELBERT HUBBARD'S BOOKS AND MAGAZINES.

that minute I started a play of uncertainty to develop in that customer's mind. He would look at one sketch and then another, and the more sketches he looked at, the greater his confusion and indecision.

But one day I got wise and learned a lesson that has helped me through the years. Today I am apt to make just as many sketches to get one which expresses the idea perfectly. I'll work for hours, or days if necessary, to get the drawing suitable, but I, myself, will decide which one I will show. And as for the buyer, he never knows that several ideas have been made. Then when I go in to submit the one idea carefully planned, immediately the buyer's mind is concentrated on but one thing—the one idea submitted. The sketch, if it is as good as it should be—always the best possible—usually goes over big, and an enthusiasm is created which carries through even in a bigger way when the finished drawing is submitted.

I learned another thing: That when an idea is decided upon and accepted, one should quit talking—clear out—get away. I was in an editor's office in New York City one day when I walked a clean cut youth who quickly sold a comic strip to run indefinitely if it showed the same class all the way along as did

a single strip drawing submitted. The youth talked but little while the editor studied his work, and as the editor knew an idea when he came face to face with one, he decided to buy, but—in his joy and enthusiasm this same young fellow talked and talked and talked, and finally talked himself out of the job. No doubt you have seen that picture of two parrots seated on a perch bereft of all their feathers, with sad expressions; and one of them is saying: "We talked too much."



THIS CARICATURE OF JACK SEARS WAS DRAWN BY C. CLYDE SQUIRES, OF UTAH, WHO IS NOW A FAMOUS ILLUSTRATOR OF NEW YORK, WHERE HE HAS RESIDED FOR THE PAST THIRTY YEARS.

SOME PRACTICAL PHASES OF CHURCH SECURITY

By HENRY D. MOYLE

*President of Cottonwood Stake and
Member of the General Security
Committee*

IN OCTOBER, 1936, President Heber J. Grant clearly stated the objectives of the Church Security program, as follows:

Our primary purpose in organizing the Church Security Plan was to set up a system under which the curse of idleness will be done away with, the evils of a dole abolished, and independence, industry, thrift, and self-respect be once more established among our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church members.

Harold B. Lee, managing director of the Church Security Program, says:

The Church Security plan is not something new to the Church, neither does it contemplate a new organization within the Church to carry out its purposes, but rather it is the expression of a philosophy that is as old as the Church itself, incorporated into a program of stimulation and cooperation to meet the demands of Church members in the solution of present day economic problems. The words "Church Security" describe the underlying hope of our leaders in this program, rather than name a movement separate and distinct from the already established organization of the Church.

As indicated by Harold B. Lee, this plan utilizes for its administration the regular organizations of the 1080 wards and 118 stakes of the Church, through which organizations the activities of 167,000 members of the Priesthood and a like number of women, working under the supervision of the National Women's Relief Society, are directed. For purposes of economy and cooperation, the 118 stakes have been divided into fifteen regions. Officers in these regions, together with the General Committee of the Church, operating under the First Presidency and the Presiding Bishopric, are now endeavoring to carry out the objectives and purposes of this plan, as stated by President Grant.

This present movement has been referred to as a war against idleness,



HENRY D. MOYLE

WE CANNOT HOPE TO MEET ANY PROBLEM OF REHABILITATION UNTIL WE KNOW DEFINITELY WHAT ARE THE NEEDS. A COMPLETE, UP TO DATE CENSUS IS INDISPENSABLE.

a war against depression, a war against social enmity. We are fighting to establish a social security which comes through brotherhood.

It is impossible at the present time to enumerate the accomplishments of those engaged in this program to date. Reports have been received from a large majority of the stakes, which are summarized in the financial and statistical report of the Church presented at the April Conference by President David O. McKay, and which were published in the May issue of *The Improvement Era*, pages 290-291.

But after all, we are not concerned so much with the accomplishments of the Church to date, important as they are, for the reason that they

have dealt largely with the preliminary purpose of the program—to meet and provide for the needs of our Church members during the winter just past. We are endeavoring to keep uppermost in our minds the real purposes and objectives of our program, as declared by our beloved leader. Already many quorums of the Priesthood have caught the spirit underlying this movement, and have initiated quorum projects in aid of this program, while other quorums are assisting with projects undertaken by wards, stakes, and regions.

The goal set for 1937 is "A Project For Every Quorum."

This program immediately enlists the support of 167,000 members of the Priesthood throughout the Church. The energetic efforts of every member are necessary to secure the maximum benefits to the Church membership.

INASMUCH as individual initiative and ingenuity must be the basis of the growth and development of this program, much of the time of the General Committee during the past year has been spent in selecting the personnel of the committees in the wards, stakes, and regions, to accomplish the preliminary purpose of the program and to lay plans for its future and more permanent development. Now we have reached the point where our efforts, individually and collectively, must be directed toward the rehabilitation and establishment of all our people on a firm economic and social basis—that of individual effort.

In many of the stakes a census has been taken of the employable members of the Church, and an individual record of each such person is being kept on cards similar to the one here reproduced in miniature. To be of any real value, this census must be kept up to date. It is as necessary for this to be done as it is to furnish a workman the proper

tools with which to work. We cannot hope to meet any problem of rehabilitation until we know rather definitely the current needs.

Of equal importance to the survey of unemployed is a careful investigation of local employment possibilities, first, those in already established industries and, second, such new industries as can be initiated or encouraged in the local community, with or without some outside help. We are prone to overlook the value of familiar things, and fail to appreciate the opportunities existing in our localities. Many new projects, which, at first blush, seem of such slight importance as not to merit further consideration, nevertheless may furnish considerable remunerative employment. Very often the commonplace possibilities that exist around us are not inviting because they lack the speculative or "get-rich-quick" element. We are all too anxious to accomplish in an instant that which can be accomplished best

ley in 1847, these immigrants were not concerned with the problems of wealth, "get-rich-quick" schemes or promotions, but proceeded to engage themselves in sustaining life itself. With the exception of mining, which in the beginning was discouraged, the Pioneers undertook to make use to the fullest extent of the natural resources of this territory for their livelihood, support, and convenience. The part that the adobe brick played in the development of the homes of our early Pioneers is little short of marvelous. It would be interesting to know how many man hours, man days, or man years of labor were furnished to our early colonizers by this very humble activity. There are many communities among us today confronted by difficult problems, the solution of which might be just as simple as the making of the adobe.

BELOW IS REPRODUCED ONE SIDE OF A
TYPICAL "CENSUS CARD" BEING USEFULLY
EMPLOYED IN MANY STAKES AND REGIONS.

WHITE BUSINESS FIRST		WORK NOT QUALIFIED FOR				OTHER WORK QUALIFIED FOR	
ADDRESS		TEL. NO.	FEDERAL	AGE	ACTIVE OR INACTIVE	LENGTH OF UNEMPLOYMENT	DATE
MAD		PLACE AND DATE OF BIRTH		HOW RECEIVING ASSISTANCE		DATE	
STATE		NATIONALITY		OWN CAR			
HEIGHT	WEIGHT	PHYSICAL CONDITION	EDUCATION	WOMEN'S TRAINING	NUMBER OF DEPENDENT'S TOTAL	OWN HOME	AGE WITH DEPENDENT
UNION MEMBER		YES, IN THIS	OWN TOOLS	READ ALPHABET	ESTIMATING EXPERIENCE	ADAPTING EXPERIENCE	
MAY LOCAL		MAY ALPHABET		ADAPTING EXPERIENCE			
MAY ALPHABET CAN YOU OPERATE: SET UP?		MAY ALPHABET		ADAPTING EXPERIENCE			
EMPLOYED		EMPLOYED		TEMPORARY EMPLOYMENT		LENGTH OF TEMPORARY EMPLOYMENT	
EMPLOYMENT RECORD							
EMPLOYER—LAST REGULAR JOB		POSITION HELD AND DUTIES		LENGTH OF SERVICE		RENEWAL DATE	
ADDRESS				DATE LEFT			
KIND OF BUSINESS				DATE OF PAY			
EMPLOYER		POSITION HELD AND DUTIES		LENGTH OF SERVICE			
ADDRESS				DATE LEFT			
KIND OF BUSINESS				DATE OF PAY			
EMPLOYER		POSITION HELD AND DUTIES		LENGTH OF SERVICE			
ADDRESS				DATE LEFT			
KIND OF BUSINESS				DATE OF PAY			

by a life-long endeavor. It is the simpler and oftentimes the less spectacular things of life that pay the greatest returns. In the carrying out of this program, and in the establishment of local industries, we can well afford to foster and support activities which will give to one or more persons an honorable means of gaining a livelihood. Illustrative of this principle is the parable of the talents and the slothful servant who neglected to make use of the opportunities within his reach.

We are firmly convinced that the race is not to the swift, but to him "that endureth to the end." This is probably one of the most difficult lessons in life to learn, but one which was exemplified in the lives of the Pioneers. In entering into this val-

THE rehabilitation of many men depends upon our furnishing them a starting point in life. For one reason or another, many have launched out in various endeavors, only to find that their ventures have been ill-advised. The harder they struggle, the more they become involved, the heavier their financial load, and the more impossible success becomes. In many instances, they possess farms incapable of producing sufficient to pay off the mortgages, and at the same time to support the families dependent upon them, no matter how well-managed. The problems of others often involve land which has been purchased at a price far in excess of its reasonable value, and certainly far in excess of a value, based upon any

possible return. Industry, too, has its own peculiar problems. Many a man has started out with a small business and has succeeded in a small way to furnish employment not only for himself but for many of his neighbors. Not satisfied with a livelihood, but desiring to reach out beyond a point which is economically sound, he finds all of his good work destroyed, himself hopelessly involved financially, and, in altogether too many instances, his business entirely gone.

Our social security has become impaired because of the large number of such problems as these. We have gradually drifted into the condition of each man endeavoring to lift himself by his own bootstraps, unable alone to solve his own problem. For each individual problem there is a solution, and we believe that it can be found in brotherhood and cooperation.

We have had the Priesthood for a long time, together with its quorum organization. We need to vitalize these quorums, and, through them, furnish the cooperative assistance to the individual members of the quorum which is necessary to lift them above their present difficulties, solve their present problems, and point out to them the way for their future activity and success. With the assistance of his quorum, the member should be encouraged to seek remunerative employment through regular commercial channels in established industries, or, where no such opportunities exist, in new industries which, through the cooperative efforts of the group, can be initiated in his community. Special quorum, ward, stake, and regional projects should be maintained for those who, through physical disability or for other unavoidable causes, cannot qualify for the regular employment above suggested.

In a discussion of this kind, we cannot avoid the necessity of differentiating between men who have had such experiences and are in need of rehabilitation, on the one hand, and young men who are starting out in life on their own initiative, on the other. The problems of these young men should be very near to the heart of each work director. He should be fully informed as to the possibilities of employment in his own ward, stake, or region. Where the proper niche for a young man is not found therein, he should familiarize himself with the possibilities in neighboring regions, or finally else-

(Concluded on page 390)

NAUVOO "OPERA HOUSE" ACQUIRED BY WILFORD C. WOOD

PURCHASE INCLUDES FOUR LOTS ON
TEMPLE BLOCK ADJOINING TEMPLE SITE.



THE NAUVOO "OPERA HOUSE" AS IT APPEARS
TODAY, ON TWELFTH STREET.

AN AGREEMENT entered into April 17, 1937, later followed by a deed dated April 19th, 1937, transferred title of four building lots on the temple block in Nauvoo, adjoining the temple lot, to Wilford C. Wood. In aggregate area the lots comprise one-fourth of the temple block, except for a twenty-five foot strip that was excluded from the sale. On the property, and included in the sale, stands the Nauvoo Opera House, also known as the Nauvoo City Hall, a commodious structure which is now used as a motion picture house, and which is estimated to have cost through its various stages of improvement, approximately \$20,000.

Mr. Wood made the purchase in Nauvoo for eleven hundred dollars more than two weeks prior to the date of a public sale that had been advertised for April 26, 1937. The purchase was made on Mr. Wood's own responsibility and in his own name without active interest or authorization on the part of the Church.

The property was jointly owned by six interested parties and estates, represented by Mr. Jacob M. Fisher. The deed bears eight signatures as follows: Bernadine Ursaline Hierstein, Executrix; Jacob M. Fisher, Minnie C. Fisher, Rev. L. C. Tholen, Mrs. Ida Hart, Doris Hart, Dorothy Hart, Adelaide Schneider.

Of the opera house, which stands

on the acquired property, the *Nauvoo Independent* of April 22, 1937, says:

When the Icarians came to Nauvoo they built a large hall on the present site of the opera house. This was burned a number of years later, and right after the civil war John Dornself built, or rebuilt the hall. In its foundation a number of rocks from the Mormon temple were used. Mr. Dornself conducted the hall for several years. It was used as a dance hall and opera house and in earlier years many home talent and other plays were presented there. For years Nauvoo had the Thalia Society, composed of talented local people, mostly French and Germans, who gave plays regularly. . . .

The stage for the hall used to be on the west side, and later a stage was built in the north end of the hall. The group of citizens who bought the hall had an addition built to the south end of the hall in 1909 at a cost of \$700, in which the present stage was erected.

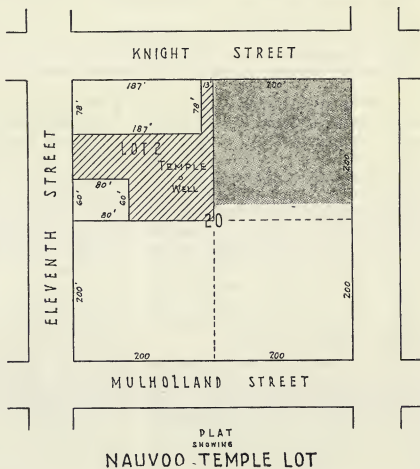
Perhaps the most noteworthy feature of the entire transaction is the existence and conveyance of an abstract indicating a clear title and giving a complete history of the ownership and transfer of the property since it appeared in the name of "Joseph Smith, sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," to whom it was transferred by "Daniel H. Wells and Eliza R., his wife."

So far as is known this is the first and only quitclaim deed accompanied by abstract of title dating back to the Prophet's day that has in this generation come out of Nauvoo to the Church of Jesus Christ of Latter-day Saints or any of its members.

Arrangements are now being made to transfer title of the property thus personally acquired by Wilford C. Wood to Heber J. Grant, Trustee-in Trust for the Church of Jesus Christ of Latter-day Saints, in which case there will be in existence a clear title of a piece of the Nauvoo temple block property beginning with the first President of the Church and resuming with the seventh President of the Church.

—Richard L. Evans.

THE TEMPLE BLOCK, NAUVOO. THE AREA MARKED BY DIAGONAL LINES (THE TEMPLE LOT) WAS PURCHASED FEBRUARY 20, 1937. THE AREA SHADED BY DOTS WAS PURCHASED APRIL 17, 1937.





GRANDMA'S BOY

EVEN FREDDY CAN PLEASE GRANDMA—ESPECIALLY WHEN GRANDMA PLEASES FREDDY—AND THEREBY HANGS A STORY.

By MARJORIE GRIFFITH

JOAN says that Freddy's grandmother is nearly crazy about the whole thing. It's not only the wedding—it's the wild stories that are floating around about it. It's not true that Freddy's grandmother cut him off from her will; neither did she faint in the church. But the way Joan told it, you could see that Mrs. Farrington (that's Freddy's grandmother's name) had good reason to be provoked about it.

You see, Mrs. Farrington had always been a sort of unwelcome providence in Freddy Perry's life. Sure, she adored him—he's her only grandson—and he's fond of her. She's always doing nice things for him. But the trouble is that she does them at the wrong time. You remember that time he was in high school, and he'd been elected captain of the football team, and suddenly left with his grandmother for Europe? He didn't want to go, of course; not just then, I mean. If it had come at some other time he wouldn't have hesitated a moment. But his family backed Grandma up—she'd lent them some money or something—and Freddy had to go.

Then you remember Freddy wanted to be an engineer, and he'd just settled himself at the state university, when along comes Grandma and jerks him out and sends him to Harvard. She wanted him to be a lawyer, and a lawyer he is.

There were other times, too, when Freddy had to give in to her. She bought him a tux, and insisted that he wear it during that summer when everybody was having cord-and-cotton dances. When she found him cutting down that old flivver he had, she bought him a swell new bus

and had the junkman haul the old heap away. Sure, Freddy liked the new car; but he wanted to keep the old one, too, because he was trying out some kind of gadget on it. It was like that all the time; Grandma kept giving Freddy things, but always when he didn't want them.

I suppose when it came to the business about the law office, Freddy was so used to giving in that it was a habit with him. Here again, Mrs. Farrington was giving him something he didn't want just then. He'd finished law school and was working for Dustin, Mallock, and Bray, and although a law clerk in a big firm like that hasn't an awfully impressive position, he was getting experience and making contacts. He liked the work, and he didn't feel ready for an office of his own.

This was Mrs. Farrington's offer: she would pay the rent of an office for Freddy for a year, and she would pay his secretary's salary for the same length of time, on the condition that she be allowed to hire the secretary. And you can't guess why she wanted to hire the secretary. It sounds too archaic to be true. She wanted to hire a secretary that wouldn't marry Freddy!

FREDDY just about hit the roof when he heard that condition. But his grandmother was determined. She had it so he couldn't refuse. She had an idea that Freddy's marriage was like an alliance between royal houses, and she intended to pick out a suitable bride, and then tell Freddy to marry the girl. Until she found a wife for Freddy, she wasn't taking any chances on Freddy's marrying some stenographer.

I suppose the people at the employment agency nearly fainted when they heard what kind of a secretary Mrs. Farrington wanted. The secretary had to be pretty; Mrs. Farrington considered that an asset. She had to be experienced; Mrs. Farrington knew that a good secretary could take about half the

work off Freddy's shoulders. And she must be engaged to be married! The old lady figured that the only marriage-proof girls were those that were already married, and those that were firmly engaged. She didn't approve of married women working—with ideas like hers, she wouldn't—so she specified that Freddy's secretary must be engaged.

Well, the day came for the interviewing. I can just see Mrs. Farrington, sitting very straight in a chair in Freddy's new outer office, and interviewing girl after girl. There weren't so many; girls that are pretty and capable and engaged are harder to find than you'd think.

While Grandma was sitting in the outer office, Freddy was sitting in the inner office, biting his fingernails, and praying that she wouldn't like each girl as she came in. All he could do was sit there and listen.

After Freddy was practically a wreck, and Mrs. Farrington was getting tired, Joan entered the office. Freddy heard a sort of approving note in her voice when she began interviewing Joan, but that didn't reassure him much. First Grandma asked about Joan's experience. That was O. K. Next she went into Joan's family history, and that was O. K. too. Joan has some quite impressive ancestors. Finally the old lady asked the crucial question. Was she engaged? Joan said yes, and showed Mrs. Farrington her ring.

"I hope you'll be very happy, my dear," said Grandma, and Freddy could tell that she approved of Joan. Then she opened the door into Freddy's inner office. "Frederick, this is your new secretary, Miss Sprague," she said. She watched them greet each other formally, and then she went home beaming.

She wouldn't have beamed so much if she'd known everything. In fact Joan was the last person she would have hired.

Joan was engaged, all right. But she was engaged to Freddy!

THE GOSPEL OF LOVE

By DR. THOMAS
C. ROMNEY

*Director, Logan L. D. S.
Institute*

FROM THE remotest times, undue emphasis has been placed upon fear as a motivating influence in the lives of men and women to hold them religiously to duty.

In the early Christian centuries, as well as during the Middle Ages, fear was the barbed lash used by the ministry of Christendom to hold the people to the accepted creed of the church.

The Pharisees, who had their rise in the period of the Maccabees nearly two centuries before Christ, stoutly affirmed the everlasting punishment of the wicked, and the refrain was taken up later by most of the Apostolic fathers of the early centuries of the Christian era. One of the outstanding exceptions to this belief was that of Origen, a disciple of Clement of Alexandria, of the latter part of the 2nd Century A. D. The pains of hell, he declared, were disciplinary in purpose and will be only temporary, not everlasting. He believed in the final restoration of all rational creatures, including the demons. The joys of heaven and the pains of hell, he believed, will be mental, not material. But notwithstanding Origen was the most prolific writer of these centuries and exerted by far the greatest influence on Christian thought for centuries to come, his influence was not sufficiently potent to eradicate from the minds of the millions of the devotees of the Roman faith the idea of a tangible hell whose sulphurous fumes would never lose their pungent odor and whose lurid flames would continue to shoot upward to burn but never consume the souls of the ungodly.

Notable among the Apostolic fathers who believed in the tangible and everlasting punishment of the wicked and emphasized this doctrine for disciplinary purposes, were Saint Augustine of the 4th century and Thomas Aquinas of the early 13th century. The former declared his belief in the salvation of the elect of God whose numbers are fixed and are numerically equal to the fallen angels, while those not elected to be saved would suffer the torture of an everlasting punishment in a hell of material fire. Thomas Aquinas, who is accredited with being the author of a re-written constitution

and further as an agency for augmenting church membership.

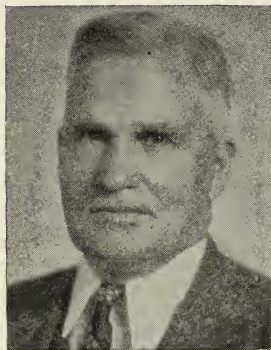
Zwingli, the great Swiss reformer of the 16th century was a devoted follower of Saint Augustine and in New England's early history the name of Jonathan Edwards is one to conjure with in this respect. Following his conversion in the first quarter of the 18th century, Edwards remained a good Calvinist all his life.

Yet, Edwards is commonly known as the preacher of hell fire. Observe these words from a discourse delivered at Enfield, Connecticut: "The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect, abhors you and is dreadfully provoked. O Sinner! Consider the fearful danger you are in." In fairness to Jonathan Edwards be it said, however, that he preached more sermons on the beauties of heaven than on the terrors of hell, and while fear was a lash in one hand to frighten the sinner to repentance, love was a bait in the other by which he enticed multitudes toward heaven. A notable series of sermons on Christian love was written by Edwards for publication but their circulation was retarded by well nigh a century for lack of a printer.

The "hell fire preachers" are not all dead and perhaps they are not all born but the 20th century has witnessed great changes in the manner of attempting to bring souls to Christ. Perhaps the pendulum has swung too far in the opposite direction. Mayhap preachers and writers of the word of God are giving to the public a diluted concoction that will neither frighten them nor entice them into the kingdom. Likely more Johns are needed to erupt like molten volcanoes to bring people to repentance with such stinging rebukes as "O Ye generation of vipers who hath warned you to flee from the wrath to come?" but it would seem to be rather in the interests of true conversion to use the persuasive but positive methods of the Savior as exemplified in the memorable words, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for my yoke is easy, and my burden is light."

THE "HELL FIRE PREACHERS" ARE

NOT ALL DEAD, BUT THE TWENTIETH CENTURY HAS WITNESSED GREAT CHANGES IN THE MANNER OF ATTEMPTING TO BRING SOULS TO CHRIST. MAYHAP THE PREACHERS AND WRITERS OF THE WORD OF GOD ARE GIVING TO THE PUBLIC A DILUTED CONCOCTION THAT WILL NEITHER FRIGHTEN THEM NOR ENTICE THEM INTO THE KINGDOM.



DR. THOMAS C. ROMNEY

of the Roman church, preached with vigor the doctrine of forgiveness through the payment of indulgences. He declared, however, that indulgences would "not affect eternal punishment—they release nobody from hell—but only the temporal penalties, including the purgatorials."

But the Roman church was not alone in an advocacy of the horrors of a tangible hell as a means of preventing backsliding in the church,



"MASTER IS IT I," FROM A PAINTING
BY ADOLF SCHMITZ

THE FIRST step toward converting the sinner is to make him a friend, and friendship usually springs from an atmosphere of compassion and tenderness. Much truth it would seem there is in the words of a great Chinese philosopher, Lao-tse, "There is nothing in the world more soft and weak than water, yet for attacking things that are firm and strong nothing surpasses it."

The most vitalizing force in the universe is love. At the same time it defies definition. Like mercy, faith, and justice it can be known only through its manifestations. It is not on a material plain but in the realm of the metaphysical. Apart from personalities it cannot be said to exist.

So important is this quality in the life of man that the author of John's first epistle declares that, "he that loveth not, knoweth not God for God is love," and again, "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he has not seen?" "He that loveth his brother abideth in the light . . . but he that hateth his brother is in darkness and walketh in darkness."

Paul the great Apostle to the

Gentiles made love the central theme in his effort to bring souls to Christ. His belief in its potency found expression not only in his preaching but every act of his ministry bore witness that he was a lover of mankind. One of the greatest poems in literature either secular or divine was dictated by Paul, using as his theme the quality of love.

"Though I speak with the tongues of men and of angels and have not love I am become as a sounding brass and tinkling cymbal . . . and though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing. . . . Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth."

"And now abideth faith, hope and love but the greatest of these is love."

Jesus of Nazareth, in answer to the question put by a scribe as to what is the first commandment replied:

"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind; this is the first and great commandment."

"And the second is like unto it: Thou shalt love thy neighbor as thyself."

"On these two commandments hang all the law and the prophets."

The law here referred to would embrace all of the law given by God for the salvation of his people from the beginning, save that which was abrogated by the coming of the Redeemer of the world such, for instance, as the law of retaliation and the ceremonial law applicable to those of the Mosaic dispensation. The decalogue revealed to Moses on Mt. Sinai, was accepted by the Master, as well as the teachings of the Old Testament prophets, from which it was His custom to freely quote.

Yet all of these laws and the teachings of the prophets of the past, present, and future can be summed up, under the two great commands, "Thou shalt love the Lord thy God" and "Thy neighbor as thyself". Love is the summum bonum of the scheme of salvation. Love is the controlling force in the universe. Without love God would cease to be God and without it man would wither and die as literally as would the vegetation if deprived of the genial and warmth giving sunshine.

My conception of God has greatly changed since I was a child. Reared

(Continued on page 386)



A SKYLINE VIEW OF BUENOS AIRES.

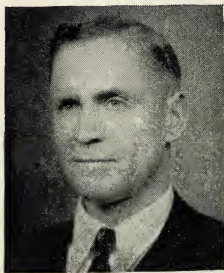
A GLIMPSE OF THE GREAT ARGENTINE

By W. ERNEST YOUNG
President of the Argentine Mission

FOR FOUR CENTURIES (1536-1936) THE WHITE MAN HAS MINGLED WITH THE INDIAN AT THE PORT OF BUENOS AIRES IN THIS FAR-FLUNG NATION OF THE SOUTH WHERE GREAT REACHES OF LAND AND MILLIONS OF PEOPLE BECKON THE WAY FOR THE ADVANCEMENT OF THE MATERIAL, THE CULTURAL, AND SPIRITUAL INTO NEW FRONTIERS.

FOUR hundred years ago (1536) Pedro de Mendoza with his fourteen wooden ships and two thousand two hundred men landed at the present site of Buenos Aires. Little did he dream of the future greatness of the metropolis that was to take the place of the mud walls and fort that he established on the banks of the La Plata. The Spaniards lived in comparative peace with the Indians for a short while. An unkindly act by a few soldiers precipitated a conflict with the Querandies near the fort when the Indians defended their rights. Garcia in his history says that as many as twenty-three thousand warriors participated in the war that reduced the Spaniards to about five hundred and fifty men. Some historians claim that it was due to the lure of gold to the West that brought about the abandonment of Buenos Aires as much as it was the conflict with the natives. Whatever the reason, the city was evacuated then, and remained so from 1540 to 1580.

The real founder of Buenos Aires was Juan de Garay, a great colonizer, who sailed down the river from Asuncion, Paraguay, with a



W. ERNEST YOUNG

small army and a number of Indian families to make Buenos Aires a permanent port.

Quite a number of cities in Argentina, most of which are in the interior hundreds of miles from the mouth of the La Plata, are older than Buenos Aires. Facility of navigation on the river and the stories of fabulous wealth in Peru brought about the conquest and colonization in the interior.

Unlike other South-American cities, Buenos Aires has been made by man. There are no great con-

tributions of nature as we find in Rio de Janeiro with its majestic mountain peaks to adorn the city. Rising gently from the point of land near the mouth of the river, the city slopes gently to the plains westward. There are small variations in the landscaping of the city with undulating portions to break the almost perpetual oneness of the view.

Buenos Aires has no mineral resources. Geologically the city is built on the Quaternary formation of recent origin. The soil is a rich black loam underlying which is red clay of great depth. Every grain of sand, every stone, and every foot of timber must be transported for many miles, either from the interior or from foreign nations.

According to tourists, Buenos Aires has a little of Paris, London, and New York in its setting. Its three subways, several railways, tramways, and many bus lines give the traffic commission something to do to regulate.

The census of the city was taken for the fourth centenary in 1936, showing a population near two and one-half millions. The capital is growing very rapidly, and the few farms within the federal district and the many truck gardens are vanishing before the army of sixty thousand bricklayers who are making the city artistic and colorful. From a statistical point of view Buenos Aires has nearly 25% of the population of the Argentine. Compar-

atively, then, New York City would have nearly thirty millions.

The city is almost foreign in its cosmopolitan groups. There are so many immigrants from Italy, Spain, Germany, and many other European nations that one sees little of the real Argentine life. The Spanish language is not spoken in its purity in the great metropolis, though many Spaniards here speak Castilian very well. There seems to have been created a new provincial language which has an Italian influence, and also a goodly coloring of English to take care of the language of sports.

FARMING in the Argentine is very interesting to a person from the States. For hundreds of miles one may see the fertile plains teeming with millions of acres of farms. Every foot of land is arable and productive for many miles inland. There is not a stone or desert to interfere with this productivity, and this is done without irrigation on the great plains. Paved highways and modern machinery have much to do with all this development. On these extensive farms one may see the primitive methods, but most of the farms have the latest models of motors, planters, harvesters, and large trucks and trailers. This may be understood better by the report of one United States machine company having sales of thirty millions of dollars a year. These rural activities must be understood in order to realize the growth and development of the great city on the La Plata.

Last year in the Argentine was

DESTRUCTION OF BUENOS AIRES, 1540.
(FROM AN OLD PRINT.)



CAPITOL, BUENOS AIRES, WHERE THE PAN-AMERICAN PEACE CONFERENCE CONVENED.

a year of festivities with many pageants, monument dedications, and patriotic events. Likewise, the city has been host for many international clubs and scientific organizations during the centenary year. The P. E. N. club held its conference here recently for the notable writers of many nations.

Of these conferences, the culminating and most honored of all was the Peace Conference. Every American should be proud of the leadership and the signal honor that was extended to the representatives of the United States at the Peace Conference. The Good Neighbor Policy is having its effect on the Americas, and there never has been a better feeling, perhaps, in the international relations of the American Republics. One is impressed with the prophecy of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. . . ."

The Argentine Mission is happy in the present outlook. To parents at home let us say that the missionaries enjoy good health. Very little homesickness is known. There is too much to see, to learn, and to do. We have many things to remind us of home. The radio broadcasts carry many musical programs that are heard at home. In distant cities in the interior we see American equipment and commodities which bring back our composure whenever nostalgia presents itself.

With increased forces coming from the stakes of Zion, we shall invade the pampas. At present we are extending our work crescent-like up the La Plata River and to the south of Buenos Aires near the coast. The past year closed with more than fifty baptisms including people of several national origins. We have such a variety of people in our mission that one is reminded of the early days of colonization in Utah. One is tempted to predict that we may be faced with a colonization problem here some day, since land to the west near the Andes is offered at a few cents an acre.

During the past year we have increased our auxiliaries and the holding of meetings in several new places. At present we have eleven Primaries, ten Sunday Schools, three Mutuals, five Relief Societies, and twenty-five places to hold these and other meetings.

To our Church Authorities, returned missionaries, parents, and friends, receive the greetings, good wishes, and gratitude of the missionaries and Saints of the Argentine Mission.

"ERA" YEAR MARKED BY MISSIONARY SPIRIT

By JOHN D. GILES

Field Representative Y. M. M. I. A.

MOST SUCCESSFUL SEASON IN FORTY-YEAR HISTORY CLOSES; MANY NEW RECORDS ESTABLISHED.

WHAT has been in many respects the most successful Era season in the forty-year history of the magazine officially closed on April 15, with more stakes and wards reaching their quotas than ever before, and with many new all-time Church records having been established. The most gratifying aspect of the entire campaign was the missionary spirit with which it was conducted by the great corps of loyal workers. Stake and ward quotas were completely ignored in many cases, and uppermost in the minds of the Era representatives was to realize the desire of the President of the Church to place "the Era in every home," which goal some wards realized.

Of the wards and branches of the Church 725 reached or exceeded their quotas (an increase of 170 over the preceding year), and nearly half of the stakes of the Church (49) achieved the same success (nearly double last year's mark of 26).

Los Angeles Stake led the Church both in total number of subscriptions and in percentage of quota, exceeding its own record of last year to establish an all-time Church high, in both number and quota despite the fact that the stake has been divided since last year. Los Angeles turned in 1064 subscriptions to attain 246% of its quota. Also, one Los Angeles ward, Whittier Ward, reached 400% of quota to set a new all-time Church high in wards for percentage of quota.

Salt Lake Stake established a new high for the Salt Lake City stakes. With the largest quota in the Church Salt Lake Stake went "over the top" with 912 subscriptions and 109.9% of quota. The last previous time Salt Lake Stake achieved quota success was twenty-three years ago when General Superintendent George Q. Morris was Salt Lake Stake Superintendent of the Young Men's Mutual Improvement Association.

Of the other Salt Lake City stakes Ensign exceeded its quota with 831



CLASS "A" STAKES—HIGHEST PERCENTAGE OF QUOTA

First row, EASTERN STATES MISSION, left to right: President Don B. Colton; Reed W. Brinton, Y. M. M. I. A. Supervisor; Carol Reed, Y. W. M. I. A. Supervisor. Elder Thomas G. Judd, now released, was also responsible for the success of the campaign until his departure in January, 1937.

Second row, NORTH CENTRAL STATES MISSION, left to right: President Wilford W. Richards; D. Evan Clyde, Y. M. M. I. A. Supervisor; Effie S. Richards, Y. W. M. I. A. Supervisor.

Third row, UNION STAKE, left to right: President George Ariel Bean; Wm. Grant Bean, Superintendent of Y. M. M. I. A.; Amanda H. Facer, President of Y. W. M. I. A.; Jack Hiatt, Sr., Y. M. M. I. A. Era Director; Julia R. Hiatt, Y. W. M. I. A. Era Director.

Fourth row, JUAREZ STAKE, left to right: President Claudius Bowman; Bryant R. Clark, Superintendent of Y. W. M. I. A.; Maude T. Bentley, President of Y. W. M. I. A.; Ora O. Call, Y. M. M. I. A. Era Director; Mrs. Vivian Skousen, Y. W. M. I. A. Era Director.

Fifth row, NEW YORK STAKE, left to right: President Harvey Fletcher; David D. Paine, Superintendent of Y. M. M. I. A.; Eva Forsberg Haglund, President of Y. W. M. I. A.; Harrison J. Merrill, Y. M. M. I. A. Era Director; Catherine Eyring Edwards, Y. W. M. I. A. Era Director.

Note: Long Beach and Snowflake Stakes also placed third and sixth in this group, respectively. See note and listing, page 363, column 1.

subscriptions (102.3%). Two Ogden stakes, Mount Ogden and Ogden, also placed in the highest total subscription group in Class B. California mission took third place in this group with 846 subscriptions.

Of the class A stakes and missions Eastern States Mission excelled both in quota and total subscriptions. In percent of quota this mission established a new high mark.

These twenty* leading stakes and missions will receive official citations:

CLASS A

Highest Total Subscriptions

1. Eastern States Mission.....	467
2. Snowflake	407
3. Long Beach	403
4. Moapa	349
5. Big Horn	325
6. Bear Lake	305

Highest Percent of Quota

1. Eastern States Mission	232.1
2. N. Central States.....	185.4
3. Long Beach	160.0
4. Union	156.1
5. Juarez	151.9
6. Snowflake	146.4
7. New York	133.5

CLASS B

Highest Total Subscriptions

1. Los Angeles	1064
2. Salt Lake	912
3. California Mission	846
4. Ensign	831
5. Ogden	792
6. Mt. Ogden	670

Highest Percent of Quota

1. Los Angeles	246.0
2. California Mission	136.5
3. Idaho Falls	134.7
4. Burley	133.0
5. Marcopa	122.2
6. St. George	120.7

*Note: In explanation of the listings of leading stakes it should be said that for the reason that some stakes qualified in both classifications in their groups, other stakes were included in the list qualifying for citations, according to the original announcement that twenty stakes would be given this special recognition. A check of the lists will indicate a total of 20 stakes in the four lists.

RECORDS BROKEN IN THE CAMPAIGN

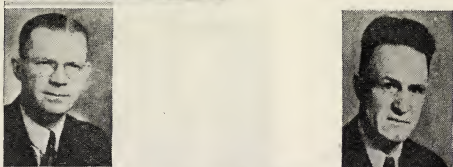
- Highest total subscriptions from any one stake (Los Angeles).
- Highest percent of quota (Los Angeles).
- Highest percent of homes reached (Los Angeles).
- Highest total subscriptions from any mission (California).
- Highest percent of quota from any mission (Eastern States).
- Highest number of double winners.
- Highest number of stakes to reach quota.
- Highest number of wards to reach quota.
- Highest number of mission branches to reach quota.

- Highest number Idaho Stakes to reach quota.
- Highest number California Stakes to reach quota.

For this we are grateful:

The most noticeable and gratifying feature of the campaign was the

fine missionary spirit manifested among Era workers. In the last analysis that is the real and only reason for publishing the Era and conducting these subscription campaigns. We are a great missionary Church. We must carry on the mis-



CLASS "A" STAKES—HIGHEST NUMBER OF SUBSCRIPTIONS

First row, SNOWFLAKE STAKE, left to right: President Samuel F. Smith; William C. Smith, Superintendent of Y. M. M. I. A.; Florence H. Denham, President of Y. W. M. I. A.; Virgil M. Flake, Y. M. M. I. A. Era Director; Nellie G. Merrill, Y. W. M. I. A. Era Director.

Second row, LONG BEACH STAKE, left to right: President John W. Jones; Virgil H. Sponberg, Superintendent of Y. M. M. I. A.; Audrey Snow, President of Y. W. M. I. A.; Ed. C. Walker, Y. M. M. I. A. Era Director; no Y. W. M. I. A. Era director was appointed after the release of Beatrice Carter early last fall.

Third row, MOAPA STAKE, left to right: President W. L. Jones; Edwin G. Wells, Superintendent of Y. M. M. I. A., and Y. M. M. I. A. Era Director; Lucille Seavey, President of Y. W. M. I. A. (no photo available); Mrs. Orson Johnson, Y. W. M. I. A. Era Director (no photo available).

Fourth row, BIG HORN STAKE, left to right: President Archie R. Boyack; Francis E. Morrison, Superintendent of Y. M. M. I. A. (no photo available); Minerva S. Harris, President of Y. W. M. I. A. (no photo available); Ruben L. Alphin, Y. M. M. I. A. Era Director; Ruby M. Wilkerson, Y. W. M. I. A. Era Director (no photo available).

Fifth row, BEAR LAKE STAKE, left to right: President George H. Robinson; Benjamin F. Hulme, Superintendent of Y. M. M. I. A.; Louise Keetch, President of Y. W. M. I. A.; Joseph Beck, Y. M. M. I. A. Era Director; Alvera Price, Y. W. M. I. A. Era Director.

Note: Eastern States Mission also placed first in this group. See listing and note on this page, column 1.

sionary service among our own members to keep them active and strong in the faith, among our friends and neighbors not of our faith and among the people of the world. That is the great mission of the *Era*. That is the great purpose of its editors and publishers. That this spirit has been uppermost in the minds of stake and ward and M. I. A. leaders is evidenced by these excerpts selected from the many Church-wide letters received:

FROM LOS ANGELES STAKE

"Dear Friends:

"We are happy indeed to have your kind letter of April 29 in which you convey your congratulations to Los Angeles Stake upon its 1936-37 *Era* campaign.

"Very naturally we are pleased that our stake retains first place in the stakes of the Church in the sale of *Improvement Era* subscriptions. . . .

"There are two chief factors in our success in the recent campaign:

"(1) The courage with which ward bishops repulsed the criticisms and indifference of timorous minds, and

"(2) the willingness with which these bishops assumed direct responsibility for the *Era* campaign within their wards. You have observed that our smallest ward sold thirty-six *Eras* and our largest two hundred twenty-seven. You have noted also that every ward filled its quota based on an allotment of one thousand *Eras* for the Stake. This is evidence that the strength of this campaign lay in the ward organizations which were under the direct supervision of the ward bishops.

"We shall be pleased to read your letter to our bishops, and we shall emphasize this statement in your letter: 'and especially the bishops who have contributed so liberally of their time and encouragement in this campaign.'

"Thanking you again for your good letter, we are

"Very sincerely,

"Los Angeles Stake Presidency.
(Signed) "Leo J. Muir, Pres."

FROM SALT LAKE STAKE

"Superintendent George Q. Morris

"City.

"Dear Brother Morris:

"Meeting of Stake Presidency and High Council with the Bishops of Wards, Wednesday, April 14, 1937:

"When President John B. Matheson announced that all Wards of the Stake had gone over the top in their *Improvement Era* campaign, for the first time in history the Bishops and High Council, joined by the Stake Presidency, broke into spontaneous applause. The Bishops reported that this year the *Era* would go into hundreds of homes in the stake where it had never gone before, and they were confident there would be a fine spiritual reaction. A sense of deep satisfaction that the effort had been more than worthwhile was expressed."

"Sincerely your brother,

"Edwin Circuit.

(Signed) "Stake Clerk."

FROM BLACKFOOT STAKE

"The *Era* campaign is over for this year. It is difficult to express the joy and happi-

ness we feel in our success in having each ward, as well as the stake, reach its quota. Blackfoot Stake is thirty-three years old, and this is the first time it has ever 'Gone Over.' Only through the loyal cooperation of every Stake Board member and the Presidents and *Era* Directors of the various wards could this have been accom-

plished. Each one has worked faithfully and diligently.

"Our quota was reached this year under great difficulties. The present Stake Board was organized late in the fall. We had had only two Leadership Meetings when the heavy snow came, December 27. Out of town roads were completely blocked



CLASS "B" STAKES—HIGHEST PERCENTAGE OF QUOTA

First row, CALIFORNIA MISSION, left to right: President Nicholas G. Smith; Miles A. Romney, Supervisor of Y. M. M. I. A.; Fern Simmons, Supervisor of Y. W. M. I. A.

Second row, IDAHO FALLS STAKE, left to right: President Leonard G. Ball; Dr. F. W. Call, Superintendent of Y. M. M. I. A.; Mrs. Ivaloo Sant, President of Y. W. M. I. A.; L. H. Merrill, Y. M. M. I. A. Era Director; Mrs. Alice B. Call, Y. W. M. I. A. Era Director.

Third row, BURLEY STAKE, left to right: President David R. Langlois; Adonis H. Neilson, Superintendent of Y. M. M. I. A.; Mary H. Rencher, President of Y. W. M. I. A.; Jesse E. Wood, Y. M. M. I. A. Era Director; Mary Darrington, Y. W. M. I. A. Era Director.

Fourth row, MARICOPA STAKE, left to right: President James Robert Price; Delbert L. Stanley, Superintendent of Y. M. M. I. A.; Neoma Brimhall, President of Y. W. M. I. A.; Rial Randall, Y. M. M. I. A. Era Director; Mary Montgomery, Y. W. M. I. A. Era Director.

Fifth row, ST. GEORGE STAKE, left to right: President W. O. Bentley; Daniel H. Heaton, Superintendent of Y. M. M. I. A.; Mrs. Lorna Worthen, President of Y. W. M. I. A.; Antone Prince, Y. M. M. I. A. Era Director; Edith Segmiller, Y. W. M. I. A. Era Director.

Note: Los Angeles Stake also placed first in this group. See listing and note on page 363, column 1.

until the middle of February. We couldn't get to the wards, and in many cases the ward members couldn't attend their meetings. In some cases Mutual wasn't held for a number of weeks. The great difficulty was the mud, and the same conditions existed again.

"However, the snow melted, the mud dried, the sun shone, and we sold *Era*. Everyone became *Era* conscious. It became the style to subscribe for the *Era*.

"Most sincerely yours,
(Signed) "Miss Blanche Robbins."

FROM SOUTHGATE WARD

"The enclosed brings our total to 84 subscriptions for our ward. Our quota was 37, and we feel happy to think that in our ward of 459 souls, there will be 84 *Eras* that will be welcomed in the homes of our members.

"We are thrilled to report this for it means that this magazine will bring with it the blessing of God, for I know it will stimulate spirituality in the home. . . . And I am sure that our ward will be happier, more progressive, and a great deal more spiritual for having in their possession that Great Magazine, *The Improvement Era*.

Respectfully,

(Signed) "Ivan Magnusson, Bishop,
"Los Angeles Stake—Southgate Ward."

FROM YELLOWSTONE STAKE

"Today Yellowstone Stake can claim every one of her twelve units one hundred per cent and better. Incidentally, as the honors go round, hats off to Idmon Branch, a small group of members on the fringe of western civilization. As far as we know, the *Era* in every L. D. S. home, 313 per cent of quota. Try that in L. A. county; the square mile area should be similar.

"In appreciation of general office cooperation.

Sincerely,

(Signed) "Howard G. Kelly,
"Yellowstone Stake *Era* Director."

FROM LONG BEACH STAKE

"Those who have worked and solicited *Era* subscriptions during the past six months are really feeling now that they are in a real business and equipped to render service. They feel happy over what they have done. . . . Time spent in the *Era* service has been to them a pleasure and a satisfaction. And now that they have finished, having gained experience and increased confidence and greater love for those whom they contacted, they feel that during another year they could accomplish more and in an easier and more efficient manner. We have the good feeling of the Bishops who have helped in a big way. The wards that have reached their quota and more, even as much as 140% or more feel proud of their achievement. The wards that are still struggling feel that they have lost some valuable time and hope another year to profit by their experience.

Yours truly,

(Signed) "C. Ed. Walker."

We salute Arizona. All four Arizona Stakes exceeded their quotas by substantial margins. They finished in this order: Snowflake, 146.4%; Maricopa, 122.2%; St. Joseph 110.5% and St. John 101.8%.

Our commendation to California. Eight out of nine California Stakes and the California Mission exceeded their quotas.

Idaho made a great contribution. Congratulations. Seventeen Idaho Stakes "went over the top." Ten were below the quota but most of

them were near the top. The score for Idaho is 63%.

LOS ANGELES ALSO LEADS IN PERCENT OF HOMES REACHED

Add to the two records of Los Angeles stake—highest total subscriptions and highest percent of (Concluded on page 389)



CLASS "B" STAKES—HIGHEST NUMBER OF SUBSCRIPTIONS

First row, LOS ANGELES STAKE, left to right: President Leo J. Muir; George A. Baker, Superintendent of Y. M. M. I. A.; Geneva Langlois, President Y. W. M. I. A.; Arnold G. Morris, Y. M. M. I. A. *Era* Director. (No *Era* Director was appointed for the Y. W. M. I. A.)

Second row, SALT LAKE STAKE, left to right: President Wilford A. Beasley; Joseph F. Steenblich, Superintendent of Y. M. M. I. A.; Zella Smith, President of Y. W. M. I. A.; Wm. H. Earnshaw, Y. M. M. I. A. *Era* Director; Mrs. W. H. Earnshaw, Y. W. M. I. A. *Era* Director.

Third row, ENSIGN STAKE, left to right: President Winslow F. Smith; George Cannon Young, Superintendent of Y. M. M. I. A.; Louisa P. Clawson, President of Y. W. M. I. A.; (No *Era* Director was appointed for the Y. M. M. I. A.); Ann Smith, Y. W. M. I. A. *Era* Director.

Fourth row, OGDEN STAKE, left to right: President Thomas E. McKay; David R. Forsha, Superintendent of Y. M. M. I. A.; Lulu P. Child, President of Y. W. M. I. A.; C. Oscar Turnquist, Y. M. M. I. A. *Era* Director; Mary Edling, Y. W. M. I. A. *Era* Director.

Fifth row, MT. OGDEN STAKE, left to right: President W. H. Reeder, Jr.; Dr. Ross H. McCune, Superintendent of Y. M. M. I. A.; Gladys E. Harberson, President of Y. W. M. I. A.; Dr. I. J. McKell, Y. M. M. I. A. *Era* Director; Marie Peterson, Y. W. M. I. A. *Era* Director (no photo available).

Note: California Mission also placed third in this group. See listing and note on page 363, column 1.

GIRLS WILL BE BOYS— BUT WHY?

By REY L. SMITH

I HAVE become firmly convinced of late that I belong to the superior sex. In fact, there seems to be no doubt about it. The women themselves admit it—by imitating us.

But the strange thing to me is that women, instead of beginning on our virtues, have started out by imitating our vices.

I have done a little fishing—not much—just enough to know that one kind of bait will catch one kind of fish and another kind of bait will catch another kind of fish. As a general rule I can tell from the kind of bait the girl is using what kind of "poor fish" she is angling for.

The facts are that a cigarette dripping from the lips of a girl has never yet attracted any man worth attracting.

The secret of a woman's power has always been in her womanliness, not her masculinity. I know of a girl who is an expert boxer, but I do not know of any man who wants to marry a trained sparring partner.

"The Lord made the women beautiful and foolish—beautiful so that men would love them, and foolish so that they could love men."

The modern girl who thinks she can gain her rights by stepping down from the high ideals of womanhood is simply mistaken. She will get some flattery, some ridicule behind her back, and sure disappointment.

The alarming thing about this gasoline self-starting age is the fact that so many young women are ashamed of their best. They would rather be called good sports than good women.

Liberty does not consist of being allowed to be our worst, but the right to become our best.

We have complained against the double standard. I am opposed to it. But the only progress we have made in attaining a single standard has been the lowering of a woman's standards down toward that of the men.

SELF-RESPECT is the finest virtue that any person can cultivate.

IF WOMEN MUST IMITATE MEN,
WHY MUST THEY IMITATE THEIR
VICES INSTEAD OF THEIR VIRTUES?—
SO ASKS ONE PERPLEXED YOUNG
MAN—



The world will never rate us any higher than we rate ourselves.

We frequently hear girls complaining about the restrictions of conventions. But I do not know of any conventions that interfere with a girl's becoming more womanly. I do know of some that have been developed for the purpose of safeguarding her modesty, protecting her from insults, and making her fight for chastity easier.

Chivalry and courtesy are the finest compliments that good men can pay to good women. The woman who attracts this sort of attention from any man is the one who is most a woman. The lowest type of man instinctively recognizes a womanly woman, and summons all his remaining manhood to show her respect. The woman whose strongest appeal is her sex is certain to get the attention of men who have no other interest in her.

The woman who esteems herself common will be accepted as such by the community. The girl who gives her high favors to every man is held in high favor by none of them. She who reserves her best for one man will be respected by all.

I overheard a young woman defending her drunkenness on the grounds that she was broadminded on the subject.

I do not deny that any woman has the right to drink. But she also has the right to the rewards of drinking. If she has any doubt as to what these rewards are, let her go down to the municipal court tomorrow and see the crowd that comes up. Look into the faces of those wrecks who have won their rights by long and patient years of drinking.

I have the feeling that the modern girl is being swindled. She is trading modesty for recklessness, chastity for sophistication, freedom for danger, womanliness for daring, and charm for cosmetics.

It is pathetic when girls will be boys. They fail as girls and make themselves ridiculous as boys.

EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

THE BEST antiseptic for treating wounds, cuts and abrasions is a solution of iodine in water. This is the conclusion of Dr. R. N. Nye of Boston after experiments with sixteen antiseptics. Iodine in a solution of water rather than alcohol is less irritating.



NEWSPAPERS use enough paper yearly in the United States to make a sheet 450 feet wide from the earth to the moon.

RAZOR blades of bronze used 3,000 years ago have been dug up in Austria. One was still sharp enough for an archaeologist to use to shave himself successfully. Much older is the razor blade handle of 6,000 years ago found in ruins in Mesopotamia. This handle is made of gray limestone, with a long slit to take the blade, and a loop for the middle finger. Thousands of blades of flint and obsidian have been found on prehistoric sites.

THE CICHID, which looks like the American sunfish, carry their eggs in their mouths until they hatch, going without food for the necessary three weeks. Later the mouths are used as a place of refuge for the young fish.

A GOOD approximation of sunlight is given by adding the light of a mercury vapor lamp to that of an ordinary incandescent lamp which is twice as bright as the mercury lamp.

SOME nerve messages in man travel at the rate of about 240 miles per hour. But when a frog reacts to stimulation the impulse travels along the nerve at only 60 miles per hour.

A NEW pancreas hormone has been found, and named lipocaic. This hormone controls how fat is used in the body the same way that insulin controls carbohydrates.

IT HAS recently been shown that rabbit saliva has the power of changing broken starch grains to sugar.

TARTRATE and citrate have been found to be as effective as cod liver oil in the prevention of rickets, though in healing fully developed rickets the effect was not as marked as that of vitamin D. A recent report from Columbia university shows that the vitamin D in cod liver oil probably comes from sea weed growing in the Caribbean sea. The sea weed is eaten by small marine animals, which are in turn eaten by the cod and other fishes north on the Gulf Stream.

THE CICADAS are the longest-lived insects known. After their eggs are hatched the tiny ones, ant-sized, dig into the ground where they live on the sap of roots until the spring of the seventeenth year. They split off their "baby-clothes" to emerge as singing winged insects a few weeks before they die.



PLANTS have their preferences in perfumes just as people have. When seedlings of rye and cress were exposed to the scent of ripe apples they grew much more rapidly, but the odor of peppermint slowed down their growth.

THE LEAF cutting ants get their name from their cutting of leaves into small pieces and carrying them to their nests where they are used as food for mushrooms. No plants are better cared for than are these mushrooms. They have a temperature and humidity carefully kept at the right point by ventilation, and mushrooms other than the one cultivated are weeded out. The ants get their food from the mushrooms.

A 200-POUND boulder of jade has just been unearthed in the ruins of a Mayan pyramid near Guatemala City in Central America.

NEUTRONS, the newest subatomic bombarding particles of science, are about twice as effective as X-rays in killing tumors in animals, and may prove more effective in destroying cancer in humans.

COOKING utensils of glass which can be used directly over open flames have been developed at the Corning Glass works.

A NEW strange property has been discovered in frozen crude rubber. If a strip of rubber is stretched moderately and cooled to 13 degrees below zero Fahrenheit the rubber stretches and increases in length in a few hours.

FREEZING and the use of oxygen are helping to preserve milk. In Germany oxygen is added to milk at low pressure and shipped in refrigerators, by a method invented by Theodor Hofius. This keeps the milk for several months. In America, Emerson and Platt together have preserved human milk for periods up to a year. Frozen by dry ice in sterile containers, it is then sliced and stored at -15 degrees, and thawed before using. Neither of these methods, tests show, harms either the vitamin or chemical value of the milk.

THE TIDE rises a vertical distance of fifty feet in six hours and falls the same distance in the following six hours, in the Bay of Fundy between the Canadian provinces of Nova Scotia and New Brunswick. The Amazon River in South America has a tide of a little more than ten feet rising and falling at its mouth, but the Amazon carries the tidal wave upstream a distance of over 500 miles.



A MEMBER of the International High Altitude Expedition to Chile found that the capacity for mental work is less at an altitude of 17,500 feet, than at low altitudes.

LAMPS turn yellow with age. An ordinary electric light burned at constant voltage gradually changes color in the light that it gives, becoming more yellow, as it gets older.

Editorial

Worth-while Knowledge

KNOWLEDGE of truth is precious. It extends man's vision, gives him power, and makes possible his continuous growth. The search for knowledge should never cease, on earth or in the hereafter.

The boundaries of truth are limitless. Man's accumulated learning is already so vast that no person, with present powers, can know it all. At best, a man may know well a small part of it, and have a dim general view of the remainder. The choosing of the knowledge to be learned becomes therefore a most serious matter.

Knowledge should be valued for its soundness, for its truth. Conjecture should receive scant attention. It is a pitiful spectacle to see people in violent dispute over the location of the lost tribes of Israel (not yet discovered by man or revealed by God) or about the age of the earth (which cannot be established by geology or the scriptures), or concerning the theory of evolution (a scientific inference, subject to change with increasing facts).

All knowledge should begin at home and move outward into the more distant fields. It is more important to know the geography of the home state than of China; to understand our neighbor than the Hottentot; to be acquainted with the constitution of the human body than the stars. The man who knows a dozen languages but does not know the laws of good health has chosen knowledge unwisely. The young mother with a college degree who has not learned to care for baby, husband and home has made a serious mistake.

Happily, the proper pursuit of every kind of knowledge develops the intellect and increases mental efficiency. There is no nobility of one truth above another. All should be taught that which pertains to human welfare; then, the special branch for making a living; and last, any and every remote but interesting department of knowledge.

Worth-while knowledge must be usable and must be used. Knowledge itself is dry as dust. It springs into life when made to serve human needs. Fortunately, all knowledge may now or later be used for man's good; but, unfortunately, many persons learn facts without their present, possible application. Facts and their uses should be taught together. Only such "practical" education has real human value.

It is equally important to understand the different uses to which knowledge may be put. To be able to distinguish between good and evil is infinitely more valuable than to know the difference between oxygen and hydrogen. Learning has been wasted on the liar, the thief, and the murderer. A fact-cramming education carries with it untold dangers to the individual and society.

Here we enter the moral domain. Though the proper choice to be made is known, the will must be trained for righteous conduct. Neither science, mathematics, nor literature, but the disciplined will, can save the world from disaster. The

will and ways of God must be known and obeyed. Unhappy is the man who knows not his relation to other men and to divinity; to whom the unseen world is a mystery. It is better to touch the hem of God's garment than, without such contact, to be the master of the world's whole knowledge. Without moral teaching and training we sow to the wind and shall reap the whirlwind. Without such learning and training, education is imperfect.

Now, when graduates are pouring forth from schools and colleges, is a good time to review the results of the long years of effort. If reforms are needed they should be undertaken without delay and with courage.—J. A. W.

To A Young Man Beginning Life

YOUNG MAN beginning life: To you many things should be said. Some of them you may not believe until your experience has proved their truth. Some of them you must believe upon the solemn assurance of your friends. Proving them by experience would be too costly.

The sympathies of a world are with you. The prayers of a mother reach out to shield you. The anxious pride of a father strives to guide you. The heritage of noble forebears makes you rich. The planning of a Heavenly Father points you the way. And an age that urgently needs integrity and a qualified and purposeful young manhood awaits your day of preparedness.

To you, Young Man beginning life, it should be said: Don't wait until too much of life has passed you by before you set out earnestly to achieve whatever goal you cherish. Responsibilities increase with the years. Ambitions once postponed become the easier to delay again, and so time's passing finds the urge waning and the obstacles increasing. If your heart is set upon a profession, a higher education or the attainment of greater skill in the arts and crafts, each passing year not only lessens your opportunities for such achievement but also lessens the years on the other end of life's spectrum during which you may make your investment pay dividends in personal return and in service rendered. Procrastinate not the day of thy preparation, Young Man. This you must believe because a friend tells you it is so. To prove it by your own experience is to enter the great army of "might-have-beens."

Another thing you must believe, Young Man beginning life, is the supreme value of straight thinking. Things that are nearly right or just a little more or less harmlessly wrong have no place in your list of values. Warped and crooked thinking in the minor decisions of today may not mark you too noticeably from scrupulously honest men now—but ten or twenty years from now, on a slightly wrong tangent, will place unsurpassable abysses between you and the men with whom you

would like to find fellowship. You don't need an engineer to tell you that there is an infinite difference between a little leak in the dam, and no leak at all. And you must believe that there is just as great a difference between one cigarette or one drink or one shady act, or none of these things at all. However little proving this may seem to cost you, it isn't worth the price. This you must believe because a friend tells you it is true—else you may become a life member of that sorrowful and numerous host of "wish-they-had-done-differently" men.

There's another thing you must believe, Young Man. Perhaps it will be a shock to you. It has been to many of us. It's just this: Not everything is true merely because you see it printed in a book. And that goes for what you hear in the classroom, too. Men write books, and men make mistakes. Men can even be honestly deceived by their own thoughts, and many a so-called authority has bluntly contradicted many another so-called authority. Before you became disturbed by any modern theory that seems to conflict with the foundation upon which your life is built, look back to see if the same teaching was accepted a generation ago—and if it wasn't, wait another decade or so to see if it is still generally taught. You can afford to wait. Eternity is a long time, Young Man beginning life.

One other thing you ought to know and must believe, Young Man beginning life. There are some things that never change in a changing world. They are the rock-fast foundations to which are moored the floating docks that rise and fall on the tide of life. They are the eternal footings that keep everything around us from becoming mere drifting debris on a restless sea. They are the priceless and ageless possessions of mankind. They are the heritage of all men who pay allegiance to truth. They embody the principles and ideals and teachings of your Church, Young Man; and no life-structure that you plan to erect can afford to be on less safe footing, lest you join the tragic ranks of those who have seen proud creations crumble on their rotten foundations when the storms came.

A final thing that you must believe and must prove for yourself, Young Man beginning life, is that the world is still offering inward peace and exceeding happiness, and rich, honest rewards to him who will take these things to his heart and fashion his structure accordingly.—R. L. E.

To Girl Graduates:

ONE field of activities has closed its doors behind you, leaving you for a moment in the corridor from which many doors open into larger ventures than the one through which you have just passed. Pause awhile before you open another door; reflect on the glowing moments that the past has held for you; consider the golden opportunities with which the future is beckoning you.

You have many priceless memories which thrill you as you recall them. There were the days when you "spoke your first piece" for the school, when your first "date" called for a "formal." Joyous bits of reminder! But even now your hand is on the knob of that other door through the portals of

which you will pass into a newer, more intense field of activity. Your rooms are all lighted with the glorious spring sun, which brings with it a surging desire for success, for life. Your rooms are well ventilated with the spring winds which blow away dark, cluttered thoughts, leaving room for fresh, vigorous ones to anchor in your minds.

Right now you must realize that your youth comes only once and that what you do now will bear fruit all the rest of your lives.

The world needs your youth today as it has probably never needed it before—young people with clear vision and keen minds who can help solve the perplexing problems of our time. It needs girls who can say, "No," at the right time and mean it. It needs girls who can take their places in home and business and prove by their actions that honesty and virtue are still qualities which prove their worth to those who retain them. The Church particularly needs girls who can remain true to the principles of the Gospel and in so doing become examples for the rest of the world to follow.

As every architect draws his plans long before he executes the building, the Creator made His plans long before He sent His children into this house of earth. He knows corridors, rooms, hallways, exits, and entrances; and He leaves you to make your choice. He of course tries to point the right rooms for you to enter as you progress through life.

Some experiences which worldly-wise men and women would have you believe you must pass through, He would have you shun utterly because they will rob you of your youthful vigor and freshness. Some in the world today, for instance, would have you believe that smoking is not bad. Even recognized authorities on manners mislead in this respect. Fortunately we can go to a higher authority than a mentor of behavior. We have an Eternal Guide who warns us against being misled into one of the rooms from which there is no exit, where stagnation and spiritual death may eventually occur.

By letting down her standard in this one particular—smoking—a girl or woman often loses her heritage, for once the bars are down, the door open into one undesirable room, it is easier to pass through other doors to other unwholesome activities.

This period through which you are passing is rightly named "Commencement"—an entrance into a fuller, richer living, if you guard your heritage and add to it.

You girls think that warning words come easily to an older generation; that older folk are far removed from the eagerness, the impetuosity of youth. But there are those who, although we have passed through the riotous heyday of youth, can still remember the crises through which you must pass. We too can recall the urge of spring-time and feel the call of youth.

We have faith in your greater courage and ability, but we should like to guide you into those rooms where your great abilities will have a better chance for joyous fruition, both for yourselves and for those who will come after you, for the honor of the Church and the glory of our Eternal Father.

—M. C. J.

The Church Moves On

CHANGES IN MISSION PERSONNEL

SAMOA MISSION

ELDER GILBERT R. TINGEY has been appointed president of the Samoan Mission, to relieve William W. Waddoups who has served as mission pres-

ident since April 21, 1936. President Waddoups will spend several months visiting the Pacific Islands for genealogical work.

Elder Tingey has already filled one mission to Samoa from 1919 to 1923. Before and since his return from this mission he has been active in Church affairs. At the present time he is in the presidency of the Seventies Quorum of the Centerville First Ward and first counselor to the president of the ward genealogical committee.



PHOTOS AT LEFT, BEGINNING WITH TOP ROW, AND RUNNING LEFT TO RIGHT:

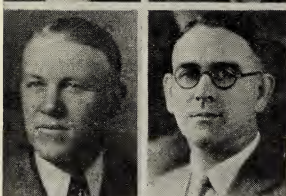
GEORGE F. RICHARDS, NEWLY APPOINTED ACTING PATRIARCH OF THE CHURCH; STEPHEN L. CHIPMAN, PRESIDENT OF THE SALT LAKE TEMPLE.

NICHOLAS G. SMITH AND GEORGE F. RICHARDS, JR., FIRST AND SECOND COUNSELORS, RESPECTIVELY, IN THE TEMPLE PRESIDENCY. (SEE MAY "ERA", PAGE 306, FOR STORY.)

T. EDGAR LYON, RELEASED NETHERLANDS MISSION PRESIDENT, AND FRANK J. MURDOCK, INCOMING PRESIDENT.

JOSEPH A. CANNON, RELEASED BRITISH MISSION PRESIDENT, AND HUGH B. BROWN, INCOMING PRESIDENT.

WILLIAM W. WADDOUPS, RELEASED SAMOAN MISSION PRESIDENT, AND GILBERT R. TINGEY, NEWLY APPOINTED PRESIDENT.



NETHERLANDS MISSION

Frank J. Murdock, a member of the High Council of Salt Lake Stake, appointed president of the Netherlands Mission was announced by the First Presidency on April 17, 1937, to succeed T. Edgar Lyon who has presided over that mission for the past three and one-half years.

Mr. Murdock has previously filled a

mission to this same country during the years 1923-24.

BRITISH MISSION

Hugh B. Brown was appointed May 1, 1937, by the First Presidency as president of the British Mission to succeed Joseph J. Cannon, whose release became imperative after his appointment as first counselor in the General Superintendency of the Y. M. M. I. A.

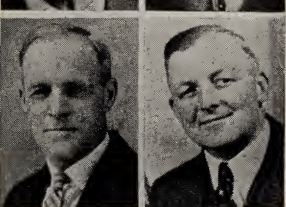
Elder Brown has long been active in the Church, having served as stake president in both Lethbridge Stake of Canada and Granite Stake in Salt Lake City. In addition he served as a missionary in England from 1904 to 1906.

SOUTH DAVIS STAKE REORGANIZED

ON APRIL 11, 1937, the presidency of South Davis Stake was reorganized. President James H. Robinson has served for nearly twenty-two years, serving as his first counselor for an equal number of years has been Elder Edward B. Clark. Elder Henry W. Stahle, although he has served as second counselor since 1934, has been actively associated with the stake as a High Council member during the twenty-two years of Elder Robinson's presidency.

The succeeding presidency consists of the following members: Thomas E. Winegar, Wesley E. Tingey, and Franklin D. Ashdown.

(Concluded on page 375)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MARCH 29—DEPARTED APRIL 15, 1937

First row, left to right: Elman L. Jackson, Viola Liltster, Thelma Bowen, Rasmina Samuelson, Noma Tilby, Golda Harrison, Bertha Clarkson, Gertrude Neal, E. Lowell Shepherd.

Second row, left to right: Mrs. Magdalen Sessions, Eugene Carrel Davis, Eugene A. Jenks, Myrtle Sudwicks, Hellen Adams, Sibyl Nelson, Vernon D. Bankhead, William F. Gyi, Jesse M. Drury, Jr., J. Wyley Sessions.

Third row, left to right: Dayton Hughes, Gene L. Stoman, Robert F. McCann, Clayton T. Vaudrey, Ruel R. Rigby, Carmel Clawson, James Butler Scollick, Lester Whitting, Dee Francom.

Fourth row, left to right: Russell Foutz, Marlow C. Hodge, James H. Laurence, Leonard E. Mikesell, Donald C. Thorsen, Curtis T. Ellsworth, Grant W. Weber, Elwood Kindell.

Fifth row, left to right: Wm. J. Smith, Preston C. Affleck, Wayne Wardle, Elizabeth Parrish, John T. Cardell, Dale S. Brown, Albert Stirling, T. Gerald Black, Ivan David Voorhees.

Sixth row, left to right: Wilbur L. Ranney, Rulon S. Payne, Clyde R. Hoagland, Lauritz George Petersen, John Norman Everett, Veri Grant Black, Horace Baker Thompson, Sheldon Kennedy.

Seventh row, left to right: Roscoe G. Booth, M. Vernon Dowdle, Owen Gladwell, Howard Albrechtsen, Wm. P. Grayard, Wilford Zaugg, Edgar C. Henkel, Harry Kranendonk, Bruce Hanks.

Eighth row, left to right: George F. Olsen, Warren E. Barton, Frank L. Walker, James Chapman, Jarvis Halling, Robert L. Simpson, Joseph W. Williams, Marvin J. Ashton.

Ninth row, left to right: Richard P. Evans.

Poetry

PLACE THY GIFT UPON THE ALTAR

By Ruth May Fox

As I lay awake on my pillow
In the hush of the midnight hour,
My thoughts mounted up through the darkness
To the Father of love and power.

So freely I rendered thanksgiving
For His bounteous blessings to me,
For family, home, and comforts,
And the boon of security.

Was it a dream or a vision?
Men, women and children passed by
Homeless and hungry and tattered
Seeking dire need to supply.

While I had received in abundance
Rich stores from God's generous land
Without a thought of dividing
As He in His wisdom had planned.

Then flashed through my penitent conscience
A mandate I could not eschew:
Go, place the gift on the altar
And prove thy thanksgivings are true

TRAIL MAGIC

By Coleena Cooper

High in the pass grow the columbines,
Yellow and rose and white.
Trail fairies live in the nodding bells,
And over the climber they cast their spells
As he rests by the trail on the height.

Down from the peaks comes a far, clear call,
Over the granite and snow;
The traveler hears—his tired eyes turn
To the heights where the snow-flowers of sunset burn.
He must leave the road and go,
Bewitched by the magic of rock and pine
Where he found the Sierra columbine.

A PROPHET WALKED ABROAD

By W. O. Robinson

The first dim light of dawn streaked the East,
A song bird trilled its dulcet call
As its waking mate nesting nearby
Gently the spires of majestic mountains
Lifted their grey and fronded heads
To receive the maiden kiss of dewy morn.
Light, floating clouds flecked a softly perfumed sky;
The mists from a gentle, purling rain lifted,
Revealing a valley set like a jewel
In the crown of Nature's King.
Wreaths of smoke, curling, twisting, frolicking
In their play with the early morning zephyrs.
Rose from happy homes nesting close in the
Protecting arms of great mountain passes,
Down which flowed streams of sparkling water.
All nature sang—A Prophet Walked Abroad.

PRECIOUS METAL

By Eva Willes Wangsgard

The dandelion spends her gold
The while she dances breezily
It were a foolish thing to hold
The wealth that comes so easily.

The lavish weed escapes our coils,
But, when the daffodils awake,
The eager hand of greed despoils
The gold it took a year to make.

TOUCH

By Solveig Paulson

Dear child of mine,
I pray that I,
Wrapped in my busy tasks
From day to day,
Will never see you,
Romping in with joyous eye
And some glad tale,
Turn quietly away
Because I sigh
And say, "I'm tired, dear,
Tell me by and by."

Oh no! May God, a loving parent, too,
Help me to keep a constant touch with you!

FIRST LOVE

By Christie Lund

It was April evening,
Autumn afternoon;
It was summer twilight,
First star and crescent moon.

It was winter's whiteness,
It was rain at night;
It was sudden rainbow,
Quiet candle-light.

It was song and silence,
It was fragrance, dew;
It was all things lovely . . .
Love of you!

MY FATHER'S SON

By Carmen Malone

My hair is red as it can be
And I have freckles on my nose,
My legs stick out like nothing more
Than two short stumpy garden hose.

My friends at school all tease me lots,
But I received an awful shock
When mother said to me one day:
"Son, you're a chip right off the block!"

At once I asked her what she meant;
She smiled and quietly said: "My lad,
I only mean to tell you that
You are exactly like your Dad!"

I am so glad! For now, you see,
I may look queer but I don't care;
If I can be the man Dad is
I don't mind freckles and red hair.

OUR BABY GIRL

By Ervin R. Stoker

It didn't ever matter, in the days that
used to be
If it were wrapped in pink or blue, if it
were he or she;
Those lovely, red-faced darlings they raved
and raved about
Looked pretty much alike to me—no cause
to storm or shout.

I thought the man was cracked to rant
about his girl or boy.
It didn't look so hot to me, so why such
words employ?
I thought the woman daffy to brag the way
she did;
Sure her "brat" looked the same to me as
any other kid.

But I guess I didn't understand. I guess I
didn't know
How folks must suffer for a babe before
they love it so.
I'd never been around at times when these
"events" took place.
Except when I was "it" myself, and joined
the human race.

Until just now—oh, blessed day—when our
Kathleen was born
And I saw Greta—sweet, brave child—so
agonized and worn
Go down into the valley where the shadows
lurk about
And bring to earth a child of mine. Oh,
then, how I could shout!

They wouldn't let me touch the babe; I saw
her through the glass
Where she did howl a mighty howl for
such a little lass.
Perhaps they should have spanked her,
such temper to display
And yet, I thought it cute for her to act
that way.

I liked the way she shut her eyes and
exercised her lungs,
I liked the Irish in her voice—her mother's
native tongue.
I liked her nose; I liked her mouth; Oh, I
loved her instantly,
For she belongs to my sweet wife and she
belongs to me.



THE STORY OF OUR • HYMNS •

THE HYMN

THE MORNING BREAKS, THE SHADOWS FLEE" is one of the best and most inspiring of Latter-day Saint hymns. It was written by Parley Parker Pratt, and has first place in the authorized collection called *Latter-day Saint Hymns*. It was not written in time to be included in Emma Smith's collection, and was first published on the first page of the initial number of *The Millennial Star*, in March, 1840. There was no dramatic incident connected with its writing as far as we know. It was one of those poems, which in his own words, "were the melting strains of joy and admiration in contemplating the approaching dawn of that glorious day which shall crown the earth and its inhabitants with universal peace and rest." Its author was the most prolific hymn writer of the Church. Thirty-eight of his inspired songs appear in the new Church hymn book. A brief sketch of his life was published in *The Improvement Era*, October, 1936.*

In addition, however, to what was said there, the following story which is typical, may be given here. It has never before been published.

The Apostle was crossing the Atlantic on one of his missions to England. Owing to lack of means he was in the steerage. The Fourth of July occurred in mid-ocean, and the passengers on the upper deck, wishing to celebrate, were looking around for an orator. Someone suggested the Mormon Apostle in the lower deck. He was sent for and came up.

It happened that Elder Pratt was then rather shabbily dressed, for reasons which are not given. His looks greatly disappointed the elite who were to listen to him. But they said nothing, and he was introduced as the "orator of the day". His oration entranced his audience. Elder Pratt had a real gift of eloquence. After it was over, the men carried him about the deck on their shoulders. They said it was the finest speech they had ever heard.

*See also Jensen's *Biographical Encyclopedia*, and *Autobiography of Parley P. Pratt*.

By GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

XX. *The Morning Breaks, The Shadows Flee*

WORDS BY

PARLEY PARKER PRATT

MUSIC BY

GEORGE EDWARD
PERCY CARELESS



Another Mormon Elder, who had listened to him on this occasion, said the same thing.

On the strength of that speech Parley P. Pratt was invited to ride first class for the rest of the voyage. His poor clothes were forgotten in view of his eloquent tongue.

The first two stanzas deal in metaphors. They picture the world in spiritual darkness until the Lord spoke to the Prophet Joseph Smith and opened up this dispensation of the fulness of times, when:

"Day from his quiver drew His shining shaft,
And thwart the night the flaming arrow flew—!"

and the Gospel was established and the shadows of night dispelled by the dawning of a new day.

The third and fourth stanzas speak of the ushering in of the fulness of the gentiles, the realization

of Israel's blessings, and the return of the Jews to the promised land.

When we fully sense what is now going on in Palestine, these lines seem like a song-prophecy.

A new note of exaltation is found in the first two lines of the fifth stanza:

"Angels from heaven and truth from earth
Have met, and both have record borne."

These are poetic responses to one of the most beautiful of the revelations of the Lord to the Prophet on the coming forth of the *Book of Mormon*.

The Lord hath brought down Zion from above.

The Lord hath brought up Zion from beneath.

The earth hath travailed and brought forth her strength;

And truth is established in her bowels;

And the heavens have smiled upon her;

And she is clothed with the glory of her God;

For He stands in the midst of His people.

(Doc. and Cov., Sec. 84:100-101.)

This hymn occupies first place in *Latter-day Saint Hymns* not only because of its restoration theme but because of its effective imagery and its superior literary and poetic qualities. It will live forever in Latter-day Saint hymnology.

THE TUNE

"THE MORNING BREAKS, THE SHADOWS FLEE" has had several musical settings. One by Haydn from the oratorio, "The Creation," another the old hymn called "Duke Street," by John Hatton (1793). The tune published in *Latter-day Saint Hymns*, by George Careless, is the one now generally sung in our congregations. It was composed under rather interesting circumstances. Brother Careless set sail from England on the *Hudson* June 3, 1864. When the ship neared the Castle Gardens, New York, the captain came to George and said he had admired the singing of the Mormon group so much that he wanted one of the professor's hymn tunes.

"I am very sorry, captain, but my music is all packed up. I haven't even a bit of music paper, or I would write one for you." The captain

*From *Elias*, by Orson F. Whitney.

said he must have one. So young Careless took a piece of writing paper out of his pocket, drew a staff across it, then looked for a quiet place. On a vacant barrel in a corner of the vessel, he sat down and wrote the tune called "Hudson" in honor of the boat upon which he had sailed and also of the Hudson River into which they were gliding. The tune he put to the words "The Morning Breaks, the Shadows Flee". After writing the music, Brother Careless assembled his choir and sang it for the captain, giving him the rough copy of the music over which the captain seemed much delighted.

GEORGE CARELESS

SPACE will not permit the publication, in detail of the interesting story of the life of George Careless. Only a few of the high lights can be given here. His full name was George Edward Percy Careless. He was born in London September 24, 1839. As a boy George exhibited such musical talent that he was sent as a student to the Royal Academy of London, afterwards playing under eminent leaders at Exeter Hall, Drury Lane, and the Crystal Palace. He became a convert to Mormonism and did valuable service in the Church as leader of the choir in London. He immigrated to Salt Lake in 1864. It was while crossing the Atlantic as I have just stated that Brother Careless composed the tune to "The Morning Breaks."

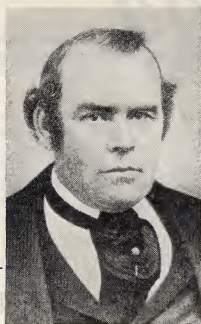
Soon after arriving in Salt Lake he was invited by President Young to direct the Tabernacle Choir and the Salt Lake Theatre orchestra. Talking over the appointment President Young said "I like soft music. I have heard the angels sing so sweetly".

"But," asked the musician, "would you like to be fed on honey all the time?"

"No, certainly not," answered the president.

"Some of our hymns," the professor went on, "require bold, vigorous treatment; others, soft sweet strains. As a musician, President Young, I think I can please you, and shall be glad to sing any of your favorites whenever you wish."

Professor Careless took over from Professor Charles J. Thomas an orchestra of twenty volunteer, unpaid men, but concluded it would be well to reduce the number of men and



PARLEY P. PRATT

THE MORNING BREAKS, THE SHADOWS FLEE

By Parley P. Pratt

THE morning breaks, the shadows flee;
Lo Zion's standard is unfurled,
The dawning of a brighter day,
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory bursting from a-far,
Wide o'er the nations soon will shine.

The Gentle fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,
And Gentle nations turn and live;
His mighty arm is making bare,
His covenant people to receive.

Angels from heav'n and truth from earth
Have met, and both have record borne;
Thus Zion's light is bursting forth,
To bring her ransomed children home.

GEORGE CARELESS, FROM A PAINTING BY LEE GREENE RICHARDS



pay them. This was finally consented to by President Young.

Until the railroad was built, Professor Careless composed all the dramatic curtain music for the plays produced at the Salt Lake Theatre. His experience in the theatre orchestra was unusual. A tempting offer was made him to go to Virginia City at a high salary, but Professor Careless said "No, I came here for my religion and I am going to stay."

He directed with success the Gilbert and Sullivan operas "Mikado" and "Pinafore" by the Salt Lake Opera Company. He was the first music teacher of the author of these articles.

The first performance of "The Messiah" in the Rocky Mountains was given in the Salt Lake Theatre under his direction in 1875. An incident further showing the religious faith of George Careless occurred that night. His wife Lovinia Triplett Careless, who was a member of his London Choir and whom he married after his arrival in Salt Lake City, was to sing the soprano role, but when she arrived at the theatre she was completely incapacitated on account of a severe cold. Brother Careless was implored to postpone the performance, but his sense of duty to the public was so great that he refused. He then asked Joseph R. Morgan, Thomas C. Griggs, and Henry Evans, Elders in the chorus, to take Mrs. Careless in the Green Room and administer to her in accordance with the custom of the Church. They did so, and Mrs. Careless sang "I Know That My Redeemer Liveth" better than she had ever before rendered it. She was a remarkably talented singer, and her voice still rings in the memory of those fortunate enough to have heard her.

As leader of the Tabernacle Choir and as a composer of hymn music, George Careless rose to great heights. Sixty-three of his compositions are published in the new *Latter-day Saint Hymns*. Many of these compositions were inspired while in the Tabernacle listening to the sermons of the Presiding Authorities of the Church. His beautiful and popular sacramental compositions will be considered in future articles.

In 1898 Elder Careless married Jane Davis, who was a congenial and helpful companion to him until his death, which occurred March 5, 1932.

His widow, and Mrs. Addie Cowan, a daughter, still survive.

**Romance of an Old Playhouse*, by Geo. D. Pyper, p. 140.



Homing



CONDUCTED BY MARBA C. JOSEPHSON

HAS YOUR SUN-DIAL A MOTTO?
By Alice A. Keen

SUN-DIALS have become much the vogue during recent years. One sees them as a feature wherever particular thought has been used in planning the home grounds. They are always objects of interest. The romance of antiquity surrounds them even though they be of modern make.

Sun-dials were adopted in the dawn of civilization when men were no longer satisfied with merely dividing daylight into the morning and afternoon. They were the only time-keepers until in the eighteenth century. They have lived over into this age of cheap clocks and watches, not by reason of any practical use or convenience, but because of sentiment and ancient association.

Formerly every sun-dial of consequence carried a significant message of either advice or warning. These mottoes are still used and every dial that bears one takes on an old-time dignity. If you would have your sun-dial distinctive, if you would give it a personality all its own, inscribe a motto upon its face.

Some of the old mottoes once used on sun-dials have become the familiar, every-day proverbs of the present. They are just as appropriate now as they ever were and as eternally true as time, itself.

All things do wax and wane.
The longest day must end.
Make hay while the sun shines.

And besides these there are many other quotations just as worthy and suitable for inscription upon your sun-dial.

Be true as the dial to the sun.
Improve each shining hour.
Old time is still a-flying.
Time wasted is existence—used, is life.
Time conquers all.

An old-fashioned dial in a garden of Sussex, England, is said to bear upon its plate these four mottoes, one for each season beginning with spring:

After Darkness, Light.
Alas! How Swift.
I warn whilst I move.
So passes Life.

A dial that stood in the old Temple Gardens bore in its day a motto said to have been furnished by the great Lord Chancellor Bacon. His

lordship was hard at work in his chambers one day when a student dropped in to ask him for a motto that might be written upon this sundial which was just then being built. Twice did the student humbly make his request, but the grave, abstracted chancellor gave him no reply nor showed any sign of having heard it. At last the fellow began for the third time to make and explain his request. Then Bacon looked up and cried sternly:

"Sirrah, be gone about your business!"

"A thousand thanks, my lord," was the bland retort. "Nothing could be better than that."

And so upon the dial was placed that scathing admonition: "Sirrah, be gone about your business!"

Let's read awhile. Languorous days demand it; languid spirits require it. Here are a few books you and your family shouldn't miss.

AS ONE GARDENER TO ANOTHER
(Lucy M. Ellis, Thomas Y. Crowell Co., New York, 1937, 279 pages.)

EVEN if you are not actively engaged in planting a garden, this book on gardening will delight you and make your fingers fairly itch to delve into the soil and see what miracle you can evolve. And if you don't rush right out to buy—more than you really can afford—I shall be somewhat disappointed in you.

The book has chapters dealing with such variables as "Biennials vs. Perennials," "Garden Furniture," "Keeping the Borders Bright," "Night Gardens," "Flowers I have Never Grown."

—M. C. J.

THE COUNTRY KITCHEN
(Della T. Lutes, Little, Brown and Company, Boston, 1937, 261 pages.)

REDOLENT odors, originating from *The Country Kitchen* of southern Michigan, will wing their way over land and sea to tickle the palate of other families who try the recipes. The



book is a delightfully informal picture of country life as it passes through the kitchen of a typical country home.

The father who knows what a man should and should not do; what he should demand and expect to get; the church socials and village parties—all make the story of farming life fascinating and informational.

Of course, in our present days of leisurely living, the delectable foods if used would require a very diligent system of Swedish exercises to offset the effects of too full and too rich a diet.—M. C. J.

YOU DON'T SAY
(Alfred H. Holt, Thomas Y. Crowell Co., New York, 1937, 165 pages.)

IN ORDER to put a little music into our speech we need to get all the help we can on pronunciation. Arranged alphabetically, the words in this little volume are readily found. With the written directions, there is less danger of mispronunciation than even through using the dictionary where diacritical markings are not always understood. Of course, the dictionary has many more words and also includes definitions, origins. But this little volume will be a handy volume to have on the desk or table in the office or at home.

—M. C. J.

ON JUNGLE TRAILS
(Frank Buck with Ferrin Fraser, World Book Company, Yonkers-on-Hudson, New York, 1936, 280 pages.)

WITH an introduction setting forth the reasons for and the manner of Frank Buck's activities, the book definitely emphasizes the need for humane treatment even of jungle beasts by human beings. In order to introduce young people to the locale, Mr. Buck uses one chapter very profitably in describing the jungle.

In succeeding chapters, Mr. Buck deals with elephants, leopards, tigers, reptiles, as well as other unusual animals of the jungle. One statement that should bear fruit emphasizes the superiority of man over the beast: "Despite the elephant's huge size, it is possible for man, with less than a fiftieth of his weight, to capture these greatest of jungle beasts. And this is because man, small and puny as he is in comparison, has a brain that reasons."

The most impressive feature of the entire book is the spirit of friendliness which permeates it: a friendliness towards the natives among and with whom Mr. Buck works, a friendliness towards the animals which he captures.

The sturdy make-up of the book also recommends it.—M. C. J.



MEMBERS OF THE GENERAL MUSIC COMMITTEE

Office: Room 32, 50 North Main St., Salt Lake City, Utah

MELVIN J. BALLARD,
Chairman.

GEORGE D. PYPER,
First Assistant and Treasurer.

TRACY Y. CANNON,
Second Assistant.

D. STERLING WHEELWRIGHT,
Secretary.

BISHOP DAVID A. SMITH,
EVANGELINE T. BEESLEY
MATILDA W. CAHOON
J. SPENCER CORNWALL

FRANK W. ASPER,
GERRIT DE JONG, JR.
ALFRED M. DURHAM
LESTER HINGCHUFF
JANET M. THOMPSON

An Active Choir in Every Ward Is the Goal of Church Music Plans

BISHOPRICS AND WARD MUSIC COMMITTEES HAVE RESPONSIBILITY FOR CHURCH-WIDE DEVELOPMENT

As a contribution to worship and spiritual growth in Sacrament services the activities of the ward choir are receiving major attention in a new program of Church music development. *An active choir in every ward* is the immediate objective which was approved by the First Presidency in authorizing the L. D. S. Church Music Institutes which are now training musical leaders and organists in many Church centers.

Special music for quarterly conferences and other stake events is also anticipated in the plan, for ward choirs can be massed for such occasions and sing anthems from their common repertoire. Stakes which are already combining their choirs in this manner report that membership in ward units becomes prized, and both singers and congregations are thrilled by the results.

WARD COMMITTEE IS RESPONSIBLE

Each ward bishopric is primarily responsible for the organization and development of an active choir, and through a regularly appointed ward music committee the various activities can be promoted and correlated. This committee should consist of eleven members as follows:

Member of Bishopric (as chairman),
Chorister and Organist of ward (choir).
Chorister and Organist of Sunday School.

Chorister and Organist of Relief Society.
Chorister and Organist of M. I. A.
Chorister and Organist of Primary.

This committee should meet several times during the season, and especially in the summer to plan for fall activities. The committee is expected to define the membership of each musical organization within the ward, to correlate the public activities of each, to plan joint appearances in carol festivals, concerts, cantatas and operettas, as well as in services of worship.

The policies of the General Music Committee are transmitted to ward committees through the stake music committee, which consist of only three members according to revised plans recently announced to stake presidencies. These members are a chairman (member of stake presidency, preferably, or the high council), the stake chorister and the stake organist. Their functions are executive and include planning music for stake conferences, music festivals, and the occasional exchange of choirs between wards, as well as promotion of general music policies.

Recognizing that a plentiful supply of interesting and appropriate music is also essential to the development of ward and massed choirs, the General Music Committee is editing and publishing numerous anthem books. The

Church Chorister is the latest offering, and fits the needs of beginning as well as combined choirs. L. D. S. Anthems are now being issued in revised volumes under the titles of *Deseret Anthems*, and *Temple Anthems*. These books, as well as suitable organ music, are listed in bulletins of the General Music Committee, 50 N. Main St., Salt Lake City, which may be had gratis upon request.

In addition to training musical leaders and providing suitable music, the Church is also extending help in the selection and purchase of suitable organs. The expert advice and assistance of members of the General Music Committee is available to all stake and ward authorities without charge. More satisfactory installations of organ are reported from wards which have utilized the experience of leading musicians of the Church in the design and supervision of installation.

This wealth of music activity and support can be shared by all wards and stakes, but its application now depends entirely upon the desires and activities of ward and stake leaders. Only as bishops and music chairmen draw upon these resources can they become effective throughout the Church. The enthusiasm of Church members and leaders for this development indicates that in the near future all our congregations will realize the full beauty and strength which only music can contribute to worship and spirituality.

THE CHURCH MOVES ON

(Concluded from page 370)

NEW MISSION PRESIDENT'S APPOINTED

SOUTHERN STATES

MERRILL L. CLAYSON, principal of the South High School Seminary of Salt Lake City, was appointed president of the Southern States Mission to succeed LeGrand Richards, who has served as president of that mission since Dec. 29, 1933.

Elder Clayton has been engaged in the Church seminary system for the past ten years, serving as principal in St. Johns Seminary, St. Johns, Arizona; Midway Seminary, in Rigby, Idaho; and South High Seminary. In addition he served on a mission to England from 1921 to 1924.

EAST CENTRAL STATES

William T. Tew, Jr., principal of the Springville Seminary, Springville, Utah, has been appointed president of the East Central States Mission to succeed James M. Kirkham who has presided over that mission for the past three years.

Elder Tew has served as teacher in Mantt, Springville, and Fillmore, and for the past thirteen years has served as head of the Springville Seminary.

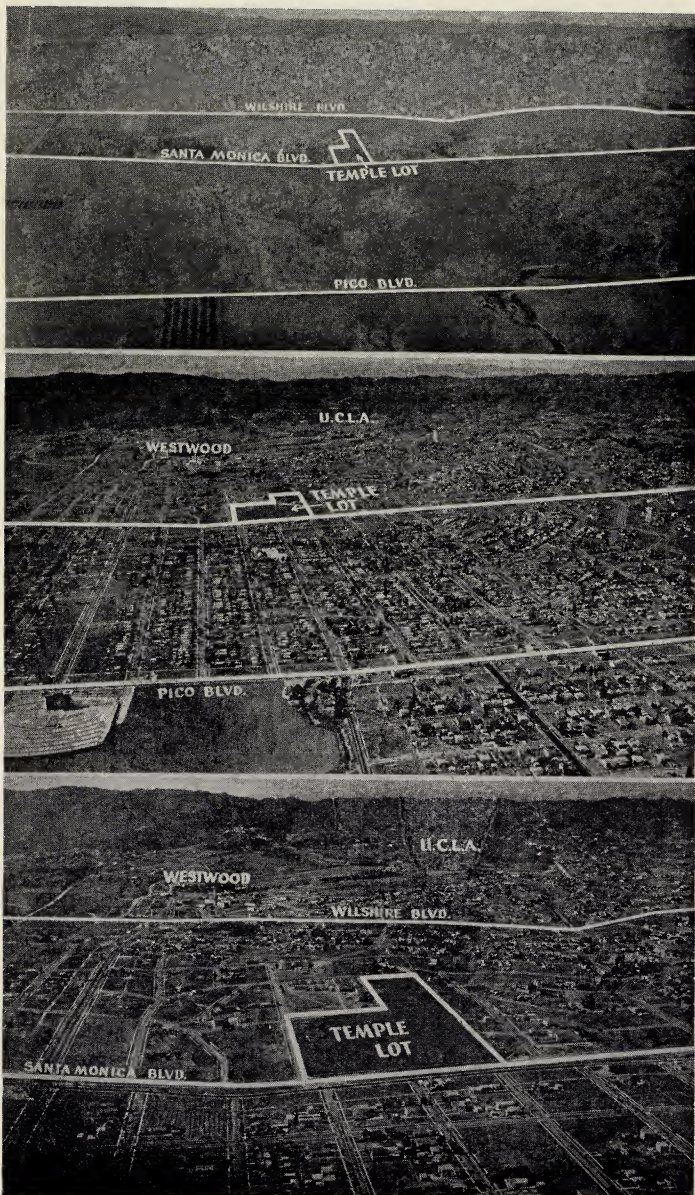
EASTERN STATES MISSION AND NEW MISSION CREATED

SIMULTANEOUSLY with the notice of the appointment of Frank Evans as president of the Eastern States Mis-

sion to succeed Don B. Colton comes the announcement of the creation of a new mission, New England, by the division of the Eastern States and the Canadian Missions. The new mission includes the states of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, and Rhode Island. No president has been appointed for this mission.

Elder Evans has had long training in Church service, having acted as stake president in both Mutual Improvement Associations and Sunday School. While he resided in Washington as a member of the Federal Farm Board, he also served as a member of Washington Branch presidency.

THE LOS ANGELES TEMPLE SITE FROM THE AIR



1922

The top of these three remarkable aerial photographs of the region immediately surrounding the L. D. S. Los Angeles Temple site was taken just thirteen years before the two lower ones.

1935

The top view shows how this territory appeared in 1922 and the second and third photos show how it appeared in 1935. The growth which is apparent in the thirteen-year period is almost unbelievable to anyone who is not in touch with the busy pulse of Southern California.

1935

The artist has outlined the shape and relative position of the new temple site on which will be built a Latter-day Saint temple to serve the more than thirty thousand people of the nine California stakes and the California Mission, and the unnumbered tens of thousands of "Mormon" visitors who are continuously spending vacations and whole seasons on the Pacific Coast.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE
COUNCIL OF THE TWELVE—EDITED BY JOSEPH FIELDING SMITH

HONESTY

The thirteenth Article of Faith declares that the Latter-day Saints believe in being honest. Without this virtue there is no salvation in the kingdom of God, for those who enter there must be cleansed from all iniquity. The Church of Jesus Christ of Latter-day Saints, the Lord has said, is "the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually."

It would have been a glorious thing if the Lord could have said when this revelation was given that he was pleased with the Church *individually*. He could not say it at that early day; he cannot say it now. Today it must be said that while the Lord may be pleased with the Church collectively, He certainly is not pleased with many of its members, for there are many who have professed His name who do not walk in the ways of righteousness. Therefore we may declare today with earnest proclamation the words of Isaiah spoken to ancient Israel:

The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. (Isa. 33:14-16.)

Today the whole world is in the slough of wickedness. Bitterness and hate have entered the hearts of the mighty; their hearts are falling them and fear has overtaken them. Surely the word of the Lord is true: "the whole world groaneth under sin and darkness even now." In our own fair land, said by the Lord to be choice above all other lands, dissatisfaction, distress, and turmoil reign. Strikes have for many months crippled industry. Capital and labor are at cross purposes. Property is being wantonly and maliciously destroyed. Force is being used to accomplish selfish ends. Legislation is advocated to help to reach such ends. Discontent and hatred are born of such conditions and no man knows where the end will be.

In the midst of all this turmoil and destruction the Latter-day Saints should dwell in peace and safety. This they may do if they will be honest with themselves, with their fellowmen and

with their God. Theodore Roosevelt once said: "On behalf of our people, on behalf no less of the honest man who means each day's livelihood by that day's sweat of his brow, it is necessary to insist upon honesty in business and politics alike, in all walks of life, in big things and in little things; upon just and fair dealing as between man and man."

Peace has been taken from the earth and it will not return until Christ comes to bring it. When that day arrives He has promised to "send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," but when that day comes he further says, "shall the righteous shine forth as the sun in the kingdom of their Father."

In the presence of complaining friends, Job stoutly maintained his integrity and answering their charges said:

My lips shall not speak wickedness, nor my tongue utter deceit.

God forbid that I should justify you: till I die I will not remove mine integrity from me.

My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

Let mine enemy be as the wicked, and he that raiseth up against me as the unrighteous.

For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? (Job 27:4-8.)

Job knew that he was free from dishonesty. His conscience was clear and in his righteousness he maintained his defense. Would that it could be said by all men: "My lips shall not speak wickedness, nor my tongue utter deceit!" How much better this world would be! If this could be said there would be no turmoil; no envyings; no strife; but men would live righteously under the guiding influence of the Spirit of Truth.

The Lord said to Israel:

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. (Lev. 19:35-36.)

And then in Proverbs we read:

Lying lips are abomination to the Lord: but they that deal truly are his delight.

You men who have been honored with the power of Divine Authority in the Church of Jesus Christ, are you honest with the Lord? Have you been true to your Priesthood, and the covenant you took upon you when you were ordained? Has your meteyard of service been honest among your fellow

men? Have you weighed full measure and running over in your loyalty to the principles of the Gospel? to the requirements made upon you by the Church? Has your ephah been just in the paying of your tithes and likewise your hin in prayer and fasting? Says President Brigham Young:

Woe to those who profess to be Saints and are not honest. Only be honest with yourselves, and you will be honest to the brethren. . . . Men must be honest, they must live faithfully before their God, and honor their calling and being on the earth. You ask if that is possible? Yes; the doctrine which we have embraced takes away the stony heart. . . . We need to learn, practice, study, know, and understand how angels live with each other. When this community comes to the point to be perfectly honest and upright, you will never find a poor person; none will lack, all will have sufficient. Every man, woman, and child will have all they need just as soon as they all become honest. When the majority of the community are dishonest, it maketh the honest portion poor, for the dishonest serve and enrich themselves at their expense.

Never betray a trust honestly made. It is the duty of every member of the Church who obtains substance to pay an honest tithe. The Lord has required it of him. It is an ancient law again renewed to lead us to a higher law. Those who are not honest in the payment of their tithes will not be found worthy to enter into the law of consecration when it is established. They will find themselves among those who "offend" and hence are to be gathered out of the kingdom. The man who will not pay an honest tithe shall not have the privilege of entering into the higher law when the Lord comes to establish it. This will be true also of those who offend in any other principle, for those who remain are to be those who are just and true who have overcome by faith, and hence are worthy to stand in the presence of the Lord.

Never compromise your convictions of the truth with sin, nor be ashamed of your people or your calling. President Joseph F. Smith has said:

Young men should be scrupulously honest and cultivate the strongest possible convictions of what is right and what is wrong and then live by their convictions of right. A young man who compromises his convictions in the hour of temptation demonstrates to himself how unworthy to be trusted he is. The greatest battles of life go on within ourselves. We may not show the white flag today to the world when we have surrendered our honest convictions; but after all, we will not stand so erect in the presence of others as we have been wont to stand; and in the end the

(Concluded on page 390)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

THE WORD OF WISDOM REVIEW

*A Monthly Presentation of Pertinent Information Regarding
the Lord's Law of Health*

LIVING TESTIMONIES TO THE VALUE OF THE WORD OF WISDOM



FOUR ACTIVE CHURCH LEADERS OVER EIGHTY YEARS OF AGE
Left to right: President J. Golden Kimball of the First Council of Seventy, President Rudger Clawson of the Council of the Twelve Apostles, President Rulon S. Wells, of the First Council of Seventy, and President Heber J. Grant.

PRESIDING BISHOPRIC ANNOUNCES NEW PLANS FOR CORRELATION COMMITTEES

To Stake Presidencies and Bishoprics:

Subject: Renewed Emphasis of the
Aaronic Priesthood Correlation
Plan.

Dear Brethren:

THE GROWING spirit of indifference throughout the land, which is creeping into our own ranks, and the disturbing influences, moral and social, with which we are confronted, makes it highly desirable that immediate attention be given to a renewal of activity and an extension of the objectives of the Aaronic Priesthood Correlation plan.

We therefore request that, where it is not already being done, regular monthly meetings be arranged for in all stakes, wards, and branches and that the program and procedure suggested herein be set up and followed to the end that we might discharge our full responsibility as leaders of the Aaronic Priesthood and bring every possible young man into activity.

The outline given herewith enlarges the scope of operations of the Correlation Plan but the objectives are exactly the same as when the plan was inaugurated, increasing the participation and activity of every Latter-day

Saint young man in the programs provided by the Church for young men and boys 12 to 20 years of age. . . .

The recommendations herewith reduce the committee membership to the minimum and give a new approach to the problem—the development of our program and activities in order that they will be attractive to young people and at the same time carrying on continuous missionary work among those who are inactive.

Your active leadership in this important movement as leaders of the Aaronic Priesthood will be greatly appreciated.

Sincerely your Brethren,
THE PRESIDING BISHOPRIC.

PLAN OF ORGANIZATION AND PROCEDURE—STAKE Organization.

1. A member of the Stake Presidency. Preferably the one assigned to supervise the Aaronic Priesthood.

2. Members of the High Council assigned to Aaronic Priesthood supervision—a minimum of three.

3. Members of the Stake Sunday School Board supervising A, B, and C Departments.

4. The M Men Supervisor, Explorer Commissioner, and Scout Commissioner.

5. A Secretary—Not the Stake Clerk.

Time of Meeting.

To be determined by the Stake Presidency but to be a regular monthly meeting.

Procedure.

1. Member of Stake Presidency to conduct the meeting.

2. Opening Exercises (Brief).

3. Instructions from Stake Presidency—Unfinished business—Special reports—General matters—Discussion of latest reports of Aaronic Priesthood activity with special reference to the monthly report of the Stake Chairman of Aaronic Priesthood relating to correlation activities and discuss methods of improving leadership, programs and methods. Information from Presiding Bishopric—Special Stake Aaronic Priesthood projects—Local social and moral problems.

4. Determine dates for all stake Aaronic Priesthood social and fraternal activities, regular meetings, or other activities with which ward activities should not be dated in conflict. This schedule of stake dates should include activities of Priesthood groups, M Men, Explorers, Scouts, and Sunday School groups if any are promoted. Special attention should be given to such items as the annual observance of the Aaronic Priesthood Restoration Anniversary, (week of May 15) and the Boy Scout Anniversary (week of Feb. 8). All other events which involve groups on a stake basis should be scheduled as far in advance as practicable, preferably on a yearly program basis, and all dates furnished to Bishops for coordination with ward programs. The stake correlation committee should inform itself upon programs recommended for each organization and cooperate in providing a balanced stake program with proper consideration of Priesthood, M. I. A., and Sunday School activities according to the field of each organization.

5. Separate into three groups—leaders of Priests, Teachers and Deacons quorums and classes, separately with the members of the High Council assigned to each group, conducting the discussion. In the separate groups the following should be considered:

(A) Attendance at quorum or class meetings of each organization. Where wards are below the stake average, members of the stake committee should be assigned to learn the causes; if possible, visiting the groups showing low attendance, conferring with leaders and in other ways studying the reasons for inactivity from the standpoint of the organization, its program, the presentation, response, and general results, based upon attractiveness of the program to the group for which it is intended. Observations and recommendations should be reported at the follow-

ing meeting and suggestions developed for improving the conditions noted.

(B) Plans for stake-wide social or fraternal features for the age-group represented. Check on such activities in each ward and encourage regular programs of such features.

(C) Plans for motivating and correlating all programs and activities of all organizations involving members of the age group represented.

(D) Missionary visits by ward leaders to inactive members, and encouragement of all wards to follow the recommended program with regular meetings, plans for the activities suggested and reports on visits to inactive members.

PLAN OF ORGANIZATION AND PROCEDURE—WARD

Organization.

1. The bishopric as the Presidency of the Aaronic Priesthood.

2. The chairman of the Ward Aaronic Priesthood Committee and all Quorum Supervisors.

3. The Teachers of A, B, and C Departments in Sunday School.

4. The M Men Leader, Explorer Leader, and Scoutmaster.

5. A secretary of the Committee. (Because Ward Clerks have so many other duties it is recommended that some other person be selected who will devote himself diligently to this work.)

Time of Meeting.

To be determined by the bishopric, but to be a regular meeting to be held monthly.

Procedure.

1. Bishopric to conduct meeting.
2. Opening Exercises (Brief).
3. Instructions from bishopric.—Unfinished business—Special reports, General matters concerning Aaronic Priesthood as a whole—discussion of latest reports—Information from Presiding Bishopric or stake authorities—Special Aaronic Priesthood projects—Local social or moral problems.

4. Determine dates for all ward Priesthood social or fraternal activities involving more than one age group. Dates should be determined as far in advance as practicable. A yearly program is especially desirable, listing such activities as the Aaronic Priesthood Restoration Anniversary observance (week of May 15 each year)—Temple excursions, general outings or other events involving the Ward Aaronic Priesthood as a group: the Boy Scout Anniversary Week (week of February 8 each year). Summer Camp period, Fathers and Sons Outing, banquets, etc. These general dates involving all age groups of the Aaronic Priesthood should be set up before department dates are determined to avoid conflict of dates or interests.

5. Separation into three groups—Bishop with all leaders of Priests quorum or classes; First Counselor, preferably, with leaders of Teachers' quorums or classes; Second Counselor,

preferably, with all leaders of Deacons' quorums or classes. In these groups the following items should be discussed:

(A) Activities involving members of that particular age or quorum group should be planned and dates determined as far in advance as practicable keeping in mind dates already determined for general or ward events involving more than the one age group.

(B) The general conditions of activity and Church participation of young men or boys of that age group with means of improving them.

(C) Missionary work among those who are inactive. It is suggested that the names of inactive members be discussed impartially and that each member of the group (the member of the bishopric excepted) be assigned two names per month for personal contact and missionary work. At the succeeding meeting each leader should report on his contacts and make recommendations for further follow-up, by himself or some other person, in all cases where the person contacted has failed to respond. This procedure is to be followed month after month until every person of every age group has been brought into regular activity in the Church. Considering the frailties of human nature and the perplexing problems of the age it is anticipated that this will be a continuous and permanent process and it is therefore urged that the Aaronic Priesthood Correlation Plan be set up as the permanent plan which has been adopted for the advancement of the Aaronic Priesthood and its members.

AARONIC PRIESTHOOD TO CONDUCT PILGRIMAGE TO HISTORIC PLACES

SEVERAL hundred members of the Aaronic Priesthood who, as Boy Scouts and Explorers, will attend the jamboree at Washington, D. C., June 30 to July 9, will participate in a religious pilgrimage to places of outstanding importance in Church history. The itinerary includes a visit to Winter Quarters, at Omaha, to see the monument unveiled last September, "The Tragedy of Winter Quarters." On June 25 boys from Utah, Idaho, Nevada, and Wyoming will converge at Palmyra, New York, for visits to the Joseph Smith farm, the Sacred Grove, and Hill Cumorah. The entire afternoon and evening will be spent in that vicinity.

A special service for Aaronic Priesthood will be conducted in the Sacred Grove. President Don B. Colton of the Eastern States Mission is cooperating in the plans and will conduct this service. At the Hill Cumorah, in the evening, the services will include illumination of the monument, sacred tableau, and special music. This service is to be open to the public and several thousand people are expected to attend.

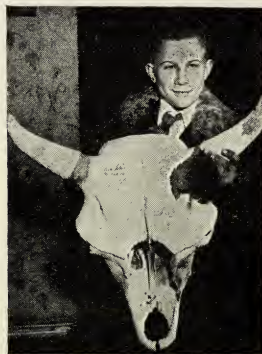
During the afternoon the boys will visit the Joseph Smith farm and the farm house including the Prophet's bedroom, the relic room, the room in which part of the Book of Mormon was translated, the stream where early baptisms were performed, and other points of interest. Dinner will be served at the farm. On the return trip the route will follow the Susquehanna River through the lower Susquehanna valley, some miles below the place where the Aaronic Priesthood was restored May 15, 1929. Elder John D. Giles, field representative of the Presiding Bishopric, will accompany the boys and act as guide at the historic points of Church interest.

ANNIVERSARY REPORTS IN JULY ERA

REPORTS from various parts of the Church of observances of the Anniversary of the Restoration of the Aaronic Priesthood May 15 and 16 will appear in the July issue of *The Improvement Era*.

DEACONS QUORUMS CAPTURE VALUABLE TROPHY

How would your quorum like to have a real buffalo skull, such as the Mormon Pioneers used for sign posts and road markers in early days, as a quorum trophy? The skull pictured



WILLIS THIEDE WITH BUFFALO SKULL FOUND ON ANTELOPE ISLAND IN GREAT SALT LAKE ON DEACON'S QUORUM OUTING.

on this page is one of the relics in the collection of the Deacons in Cottonwood ward in Cottonwood stake. It was picked up on Antelope Island in Great Salt Lake on an excursion conducted by the quorum supervisor, O. N. Anderson, in the summer of 1936. Quorum excursions are urged as a part of the social and fraternal program for Aaronic Priesthood quorums. When such an outing can be made to yield historical or other valuable and interesting relics it is doubly valuable. What outings have been planned by your quorum for the coming summer?

Ward Teaching

WARD TEACHER'S MESSAGE, JULY, 1937

A TESTIMONY OF THE TRUTH OF THE GOSPEL

LATTER-DAY SAINTS are always encouraged and admonished to seek for a testimony of the truth of their religion. When they possess a knowledge of its divinity they are more earnest in their devotion to it.

No member of the Church should be satisfied until he gains a testimony for himself that the Gospel is true.

What is the Gospel? It is sometimes called the plan of salvation. It is a system of rules of conduct whereby one may gain salvation. Part of the Gospel of Jesus Christ is embodied in the modern code of ethics or moral teachings, for the science of ethics is based on the teachings of Christ. But the Gospel includes more than what is embraced in the science of ethics, or the rules of moral conduct. It not only names the virtues that should be cultivated to insure happiness, but furnishes the means whereby these virtues may be made a part of one's life. It is not enough to know what conduct will bring happiness; one must also possess the appliances or aids that assist him to produce it in his life. The Gospel supplies the appliance. They include faith, repentance, baptism, confirmation, prayer, obedience, and Church service.

The Thirteenth Article of Faith reads in part: "We believe in being honest, true, chaste, benevolent, and in doing good to all men." These are the principal virtues of the Gospel, as well as of moral duty. Without these virtues one's religion is worthless.

Faith in God is the incentive that leads one to be honest, true, chaste, benevolent, and that keeps him constantly practicing those virtues. Nothing else will give so great an incentive. Feeling that he is responsible to some Power above him who approves and demands those qualities, keeps one ever in the path of honesty, truth, and virtue. As the child is helped in his behavior by feeling a sense of responsibility to his parents, so the adult is aided in living a clean life by feeling accountable to his Heavenly Parent. If you know these facts, you know that faith in God is a Gospel truth.

All Latter-day Saints are urged to study the Gospel, to cultivate the virtues, to keep the commandments of God, to develop faith and prove that faith by their works. This is the great need today—the need of every Latter-day Saint's testimony of the truth of the Gospel.

than even one family should be left unvisited during that month. Thus every ward teacher understands that if he does not do his part, others will do it for him rather than have the record of ward teaching deteriorate. The result is that for two years or more this ward has reported every family visited each month, winter and summer alike.

Observations covering a number of years past has led to the conclusion that very much depends upon the attitude of the bishopric. In the case mentioned above they were determined that every family should be visited, and worked to that end. The result in this ward is a large average attendance at sacrament meetings, nearly every eligible person is enrolled in the auxiliary organizations, and although the ward is an agricultural one there is an excellent attendance at weekly Priesthood meetings, which are held every Sunday of the year. Surely what can be done in the ward described above can be done in your ward, if the same persistent effort is made. When will your ward be in the 100 per cent class in ward teaching?

HONOR STAKES IN WARD TEACHING

THE FOLLOWING stakes have reported 100% of Ward Teaching for the first three months of this year:

Bear Lake
Franklin
Juarez
Los Angeles.

Stakes on the Honor Roll for two months this year are:

Big Horn
Oneida

For the month of March these stakes report 100%:

Alberta
Los Angeles
Bear Lake
Oneida
East Jordan
Big Horn
Star Valley
Franklin

Other leading stakes include:

South Davis	99%
Long Beach	99%
Ogden	98%
Weber	98%
Malad	95%
Maricopa	94%
Hollywood	94%
Bear River	94%
San Juan	92%
Wells	92%
Rexburg	91%
Timpanogos	91%
Idaho	91%

THE SPIRIT THAT MAKES WARD TEACHING SUCCESSFUL

SOME VERY instructive conversations have taken place with bishops and presiding officers in stakes, and others concerning ward teaching and its results. A few days ago in an interview with a bishop, the question was asked, "By what methods are you able to keep up your 100 per cent record of ward teaching for the past two years, in a small scattered farming and stock raising community, covering a large area of country?" The bishop's reply was in substance as follows:

When the instructions were received for the present plan of ward teaching, and the standard set to have every family visited each month, the Bishopric of the ward decided to place upon each member of the bishopric the supervision of one-third of the teachers' districts. Three Teachers' Supervisors were also appointed to work with the bishopric. After that a meeting of the Priesthood was called; the instructions were read and discussed, and all agreed to help the Bishop to carry out the

new instructions so that every family should be visited each month.

It was thoroughly understood by all, that from the very month the instructions were received the ward would make a record of 100 per cent each month, even though the bishopric had to do the teaching themselves. For a short time the bishopric was compelled to visit some of the teachers' districts because of indifference of the ward teachers, and at other times because of the absence of teachers from the ward, and even now it is sometimes necessary for a member of the bishopric to go on horseback and visit an isolated family which they gladly and cheerfully do rather



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MAGAZINE ARTICLES OF EDUCATIONAL INTEREST

"METAPHYSICS OF GOSSIP"

(Henry Lanz in *International Journal of Ethics*, July, 1936.)

THIS is an attempt to prove the existence of the Devil. Philologically, the word Devil (Old English *deofol*) is derived from Greek *diabolos* (dia "through" and *Ballein* "to cast" meaning one who casts words, "arguer," "accuser," and "calumniator.")

The Devil is a tempter and slanderer. The Devil is "evil for evil's sake." Gossip is enjoyment of the trouble of others; it is idle and aimless. It blocks out man's virtue leaving only the sinister. Literature, art, politics are mediums for gossip. It is not only the spoken word. The author confesses confusion in determining God's realm and the Devil's.

Good can be evil in the over zealous patriot, religionist, or narrow scientist. The Devil is persistent as portrayed in Milton's "Satan," Lord Byron's "Lucifer," and "Cain," causing hate to stir men's hearts. The cleverest trick of the Devil's is lying, whereby he usually wins.—K. F. Fehser, *Seminary, Mantle, Utah*.

"WHAT CAN A TEACHER BELIEVE?"
(Kermit Eby, *Progressive Education*, March, 1937.)

MR. EBY gives an account of how his beliefs were evolved, and how life experiences have modified them.

Mr. Eby believes in democracy and peace. He feels that the teacher can play a great part in developing the attitudes of the child toward them. Jesus of Nazareth and other great leaders in religion should be given more study and attention than the agitators of war and political leaders. It is the duty of the teacher to teach the victories of peace instead of war that youth can be conditioned for creation as easily as for destruction.—Lorenzo B. Decker, *Seminary, St. Johns, Arizona*.

"SCARED CAT"
(Dorothy Blake, *National Parent-Teacher*, March, 1937.)

THIS ARTICLE discusses some tragic misconceptions about cowardice and courage. Children must be taught everything else, but bravery is expected to spring naturally whenever the need arises.

Stories of heroes who "weren't a bit afraid" make the child feel futile. Rather choose heroes who had fears and controlled them. This gives the child something in common with mankind, and replaces the hopeless feeling that the world is full of heroes born with something he lacks and which seems beyond him to ever achieve.

Parents with wisdom and patience to teach courage are rare. The author's indignation is aimed at parents who commit such typical blunders as forcing a frightened child on to a merry-go-round or into water, or similar stupid offenses.—Alvin Harris, *South Emery Seminary, Ferron, Utah*.

BOOKS IN THE DEPARTMENT LIBRARY

THE LIVING BIBLE
(William C. Bower, Harper's, New York, 1936, 229 pages.)

THIS BOOK has been written especially for religious educators and modern religious persons. Professor Guy C. Wilson, of the Brigham Young University, acclaims it the "greatest contribution that has ever been published for an understanding of the Bible and the people out of whose lives it came." The author, an outstanding writer and theologian at the University of Chicago, has answered vital questions.

The problem which prompted the writing of the book, as seen by Dr. Bower, is "how the Bible, having arisen within the living experience of the ancient religious community, may be made to function in the religious experience of the contemporary religious community."

According to the author, it is apparent that among educated people the Bible is more and more becoming an unread book. Consequently, he asks the question in chapter one, *Has the Bible a place in the modern world?* Three reasons are suggested for the growing disuse of the Bible. First, the critical and historical movements which have destroyed the traditional views of inspiration and authority. Second, the conflict with science, and third, the irrelevancy of the Bible to the concrete realities of the modern world. The Bible for the religious person is just as indispensable as the world's accumulated knowledge is to the scientist in his laboratory.

Dr. Bower believes that an insight

into the origin and nature of the Bible is essential to the proper formulation of principles and procedures for its utilization in modern religious experiences. Four chapters are devoted to the social, cultural, and religious environments of these people, and to the development of the literature of the Old and New Testaments.

We are warned by the author against just teaching the Bible. Our function is to assist growing persons to achieve a religious adjustment to their world by utilizing the Bible as a resource.

Especially prepared chronologies of the Old and New Testaments, by Dr. Goodspeed, constitute the final pages of the book.—Otto Done, *Seminary, Escalante, Utah*.

LIVING RELIGIONS AND MODERN THOUGHT

(Alban C. Widygry, New York, Round Table Press Inc., 1936, 306 pages.)

"The physical and cultural goods of a life limited in its outlook and in its duration to this earth are not adequate for complete satisfaction" is the conclusion of Professor Widygry after twenty-five years of research and world contacts. The great world religions present a wider vision.

Professor Widygry has shown admirable impartiality and fairness in evaluating the religious system of the world today on the basis of their highest achievements and their noblest concepts.

The living religions considered and evaluated are: Hinduism, Buddhism, Jainism, and Sikhism, Confucianism and Shinto, Zoroastrianism, Judaism, Islam and Baháism, and Christianity.

The book treats but briefly of details in tradition, ritual, and dogma. These factors are utilized only to clarify and enlighten the main thesis, consequently, a liberal background of racial, religious, and nationalistic history is expected of the reader. It is well organized and readable, being largely free from an excess of foreign words and idioms which encumber many books on world religion.

Numerous quotations from noted authors on world-wide religious problems greatly enhance the value of this publication for a private or public library.—H. Alvah Fitzgerald, *Director of Cedar City Institute, Cedar City, Utah*.

Mutual Messages

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LET'S GO TO JUNE CONFERENCE

THE forty-second annual conference of the Young Men's and Young Women's Mutual Improvement Associations will convene in Salt Lake City on Friday, Saturday, and Sunday, June 11, 12, and 13. A program full of instruction, interest, and inspiration will be presented. Highlights are as follows:

GENERAL SESSIONS

FRIDAY, June 11, 9:00 a. m.
Greetings—General Superintendent Geo. Q. Morris and General President Ruth May Fox.

It is expected that an address will be given by President Heber J. Grant.
The M. I. A. Theme will be introduced and discussed.

The Improvement Era.
A dramatization, "Let's Go To Mutual."

SATURDAY, June 12, 9:00 a. m.
Leadership—Presented in address and discussion.

Dramatization: an Assembly Program

SUNDAY, June 13, 8:30 a. m.
Testimony Meeting—A meeting of spiritual beauty and uplift.
10:30 a. m. Separate sessions Y. M. M. I. A. and Y. W. M. I. A. Both of these sessions will be replete with vital messages.
2:00 p. m. This session will be under the direction of the First Presidency, and will be a most inspirational meeting.

M MEN-GLEANER CONFERENCE

FRIDAY, June 11, 2:00 p. m.
Conference of Stake M Men and Gleaner Presidents. It is hoped that two young people from every stake and from the missions will be in attendance.

RECREATIONAL-EDUCATIONAL MEETS

FRIDAY, 2:00 p. m.
Sessions will be held in Drama, Dancing, Music, Speech and Story, Literature and Travel. These sessions will be among the most delightful of the conference. Special help will be given in conducting assembly programs.

BETTER TEACHING

SATURDAY, 10:30 a. m.
Sessions will be held for Adult and Senior Leaders, M Men and Gleaner Leaders, Junior Girl Leaders in "better teaching" methods. Educators of high standing will

make these discussions most helpful to department leaders.
A session also for Executives and Community Activity Committees.

DEPARTMENT SESSIONS

EXECUTIVES—Saturday Afternoon.
These vital topics will be discussed:
Problems of administration.
The annual conventions.
The program for 1937-38.

COMMUNITY ACTIVITY COMMITTEE—Saturday Afternoon.
The year's program in dancing, drama, music and other cultural subjects will be presented.

IMPROVEMENT ERA—Saturday Afternoon.
"The Improvement Era Tree"—A demonstration.
The Los Angeles Stake Era Campaign.
Testimonies from the Era Campaign.

ADULT LEADERS—Saturday Afternoon.

SENIOR LEADERS—Saturday Afternoon.
Topics—
Senior postview and preview.
The Manual—"The High Road is Progress."
Return to Religion.
Projects.

M MEN LEADERS—Saturday Afternoon.

M MEN-GLEANER LEADERS—Saturday Afternoon.
Preview of Manual *Youth's Opportunities*.
Introduction to Reading Course Books—*Step A Little Higher, How to Win Friends and Influence People*.
Reports from Stakes on Activities.
Banquet Suggestions.

GLEANER LEADERS—Saturday Afternoon.
Presentation of Sheaf.
Membership.
Ward Sheaf.
Gleaner Activities.
Gleaner Organization.
Symbolism.
Leadership Procedure.

JUNIOR LEADERS—Saturday Afternoon.
Presentation of Hobbies.
Discussion of teaching methods.
Introduction to manuals, reading course book, *North to the Orient*, and projects.

EXPLORER LEADERS—Friday Afternoon, Saturday Morning and Afternoon.
Joint Meet with Scouts.
Churchwide Projects and Log of Explorer Trail Number 7.

SCOUTS—Friday Afternoon, Saturday Morning and Afternoon.
Joint Meet with Explorers.
Graduation and Advancement Ceremonies and Sponsorship Programs.

BEE-HIVE—Friday Afternoon (Session for District Supervisors and Stake Bee-Keepers).

Saturday Morning and Afternoon (Ward and Stake Bee-Keepers).

RECREATIONAL FEATURES

FRIDAY EVENING—
5:30—Reception and Luncheon at Saltair.
7:30—Dance Festival.
1. Fox trot—"Aloha Oe".
2. Original Waltz.
3. Floor Show Numbers.
4. Original Fox Trot.
5. The "Centennial" Waltz.
6. Hawaiian Group.
7. Waltz—"The Glean."

SATURDAY—12:15 p. m.
Luncheon for Stake Superintendents and Presidents, and Mission Supervisors.
5:00 p. m.

Reception for all M. I. A. Officers and Leaders.

Banquet for Stake Presidents of M Men and Gleaners. (This promises to be a most delightful and interesting event. Price 60¢ per plate.)

7:30 p. m.
Church Honor Night. (A presentation in living pictures of the cultural activities fostered by the M. I. A.)

SUNDAY EVENING SESSION

The Conference will close with a session at which young people in large numbers will participate, and an address.

Special groups attending the Conference will be a chorus of one hundred M Men and Gleaners of the Hollywood Stake, a group of representatives from the Oahu Stake.

SUMMER RECREATION LEADERS INSTITUTE

This institute will be held on Monday, June 14, following the Conference. A delightful program of activities is prepared.

BUILDING M. I. A. ATTENDANCE VIA CONTEST

By Ogden Stake

ONE NIGHT as the officers of the Ogden Stake M. I. A. sat looking out over the scantily seated audience of seventy-five, a decision was made that something had to be done to get more people out to enjoy the educational and uplifting programs outlined for them, and to get them M. I. A. conscious.

It was finally concluded that if the people were brought to Mutual their interest could

be held with no difficulty. The problem was how to bring the people together.

Joseph A. Oborn, president of the young men, and Claire Neuenschwander, president of the young women, planned to have an attendance contest. They selected Spencer Klomp to form a contest which would make the people M. I. A. minded.

On the opening night of the contest, which was to last over a period of six weeks, the members of each class, from the Adults to the Scouts, were divided equally on two sides. Half were called the "Golds," the other half the "Greens." The rules of the contest were as follows: each week those who regularly attended their M. I. A. meetings would count one point for their side. If they brought a new member, or as many as they could, each one would count ten points. Two graduated thermometers were made and after each weekly meeting the attendance on each side would determine the reading on each thermometer.

The first week brought an increase in attendance of sixty people, and everyone enjoyed the special assembly programs given over to hobbies and literature.

They not only came back the second week, but they brought more with them, for the losing side was to give the winning side a banquet at the end of the six weeks.

Irvine F. Keller and C. A. Neuenschwander, first and second counselors of the bishopric respectively, were made captains of the two teams. They rallied and campaigned for their own sides during the week, and then each Tuesday evening would greet the people at the door to show the new members where to sit. The "Golds" sat on one side of the chapel and the "Greens" on the other. Lawrence H. Evans, the Bishop, and Spencer Klomp remained neutral, wearing green and gold ribbons to distinguish them as such. The "Golds" were given gold ribbons and the "Greens" were given green ribbons to be worn during the contest, wherever they went.

Each M. I. A. class had a Green and Gold captain who cooperated with Brother Keller and Brother Neuenschwander.

By the fourth week a great change was noticed in the general attendance. For example, the Adult class had grown from an attendance of five to that of one hundred and five!

On the closing night of the contest the chapel was filled to capacity, with the "Gold" team winning by breaking their thermometer. The "Greens" were close behind.

Two weeks later, March 30, 1937, the banquet was given and everyone cooperated to make it a big success. Approximately 250 people received a chicken dinner, served by eight waiters in French style with Ernest Gilgen as head-waiter. The Relief Society mothers were there to prepare the food in a most commendable way.

The contest resulted in increased enthusiasm, and everyone gained much from the high calibre of the fine assembly programs



1. Claremont Choral Society, on stage of Oakland, California. Civic Auditorium: Front row center, W. K. Driggs (composer), and soloists; extreme right, Laurence Reeder, conductor.
3. Ogden Stake M. I. A. General Assembly.
4. Queen and Attendants at Wenatchee Branch M. I. A. Gold and Green Ball.
5. Queen and Attendants of Gold and Green Ball held at Portland, Oregon.
6. Queens of Gold and Green Ball of Union Stake.
7. Queen and attendants of Gold and Green Ball held at Gridley Stake.
8. Queen and Attendants of Roosevelt Stake M. I. A.

which were given each week. From then on the officers and teachers of the ward M. I. A. have rejoiced in the fact that they are leading and working with a group of approximately 300 M. I. A. enthusiasts each week.

Seniors

CLASS WORK is over for 1936-1937. We hope you have had a pleasant journey through the year and that you are looking forward to even a brighter series of intriguing associations.

We have been busy for weeks on the June Conference program for Seniors and we are going to be very much disappointed if we do not have a great many of you with us at our sessions. When you read this, it will be time for you to tighten the belt, count up the shekels in the old money bag, and get ready to come up to Zion for a few days of real joy.

June is the month of roses, but it is also the germination month of M. I. A. ideas. We have provided courses, selected a book for reading, planned a summer and a winter program and now we are eager to present all to you. We have some ideas that we should like to spread before you.

We get so in the habit of doing things in the same old way that sometimes we become convinced that there is only one way in which to do them. Now we've been thinking a great deal of objectives, and we've decided to build a program that will bring them to pass. We have obtained the aid of one or two people to help us present these ideas to you.

What do you propose for next year? How would you like to carry on? How can we change the program to make it more successful? What new ideas can be tried? What are the objectives of the Seniors?

We are going to try to answer these questions and many more. The program for the convention is just about complete. To us it looks as if all visitors are going to have fun, feasts, and spiritual uplift.

M Men

SPECIAL NOTICE

A MEETING of the fourteen selected M Men—one from each of the fourteen divisions—will convene during June Conference with the Committee of the General Board. Presidents of divisions will kindly see that your delegate is sent to the special session. Our M Men sessions will be held in Barratt Hall with the Gleaner Girls.

Our summer program will be found in detail in the new Manual and will be stressed during the June Conference. Good stake and ward M Men leaders and officers will keep the group compact during the summer season by not



1. Winning Basketball team of Washington, D. C.
2. Queen and Attendants of Gold and Green Ball of Emmett, Idaho.
3. Cast of opera, "Martha," presented by Garfield State.
4. Maricopa Stake Gleaner Girl annual Valentine Co-ed Dance.
5. Presentation of Queens at Pocatello Stake Gold and Green Ball.
6. Queen and Attendants of Gold and Green Ball held in Charlo, Montana, district of the Northwestern States Mission.

less than three outings or summer activities.

We call your attention again to the necessity of having your organization intact and as many as possible to the June Conference. The coming year's program is intensive and certainly extensive. Leaders should catch the spirit and vision of it at the June meetings.

We were proud of the quality and timeliness of our manual theme the past year. Surely M Men all over the Church have a better vision and clearer comprehension of the great fundamental laws of the decalogue. The new course is as ably done and perhaps even more timely than the one just finished.

SOFTBALL AND TENNIS
FINALS

AS IS THE policy of the M Men program, Softball and Tennis will be carried to Church Finals. During June Conference again, the best Softball team and the best Tennis players, both singles and doubles, will be crowned champions.

Already there is much interest being manifested in these two sports. M Men all over the Church are organizing and determining the stake winners. Later district winners will be determined and sent to Salt Lake City for the finals.

Full information is to be found in the M Men Guide and we urge that all participate and take full advantage of this most worthwhile activity.

We hope to see a representative M Man from each district at June Conference to discuss the next year's program with the M Men Committee of the General Board. See that a good "live wire" represents you.



THE FOLLOWING information on summer activities is to be found in the Gleaner Manual for 1937-38, but in case some class leaders and Gleaner officers do not procure a manual early in the season we are reprinting it here.

At the top of the calendar printed in the first part of the Manual we read, June, July, August, and opposite them the words "Summer program." The making of those words into something living, organized, and vital is left to you. In your planning you may find the following suggestions helpful:

There are countless things to be done that promise happy hours. At the top of the list one might put *singing*. With the cooperation of your music director organize a Gleaner chorus. Make definite times for rehearsals. One Gleaner group, particularly interested in this activity, made their practice time 7:00 o'clock in the morning. And that isn't such a bad hour in the good old summer time. Take your songs with you on your picnics or hikes. After a few weeks of practice you will no doubt be invited to sing on special programs.

The following is a list of choruses in three parts for Gleaner Girls. These will be the numbers for the Music Festival to be held in the spring.

1. A Spirit Flower—Campbell, Tipton and Trehan. No. 7809—G. Schirmer Inc., New York, N. Y.—12c.

2. Bois Epais, Air from "Amadis," by Jean Baptiste, Arr. by Deems Taylor, Lully, No. 4562, J. Fischer & Bros., New York, N. Y.—15c.

3. Hark, Hark the Lark—Franz Schubert, No. 11467, Oliver Ditson Co., New York, N. Y.—10c.

4. Mayday Carol, Air from Essex Co., Arr. by Deems Taylor, No. 4872, J. Fischer & Brothers, New York, N. Y.—15c.

5. As Torrents in Summer—Edward Elgar—H. W. Gray, New York, N. Y.

Trousseau Making. It is an old idea that is ever new. Being such a quiet activity it can be used as an accompaniment to other things, such as, book reviews, the reading of a play, a radio program, current topic reports, talks on dishes and house furnishings, and conversation parties. A simple reception at the close of the summer season, at which you display the fruits of your labors to your families and friends is always interesting.

Book Reviews. With twenty-five books a day being published how can we hope to keep up? Perhaps that is why book reviews have become so popular. It is excellent entertainment and good development for the reviewer. Put a number into your summer program. (Watch the *Era* for suggestions.)

Play Reading. A play is a vitalized story—a slice of life written to be enacted before us. But with acquired skill on the part of a reader and an imagination capable of creating pictures on the part of a listener the reading of a play can be almost and in some cases just as interesting as seeing it produced. In every Gleaner group there are those who are working hard in the development of this art—use them. For real value follow the reading with a discussion of: the type of play, the theme, the development of the plot, the climax, the characters. Every year Burns Mantle publishes in one book a collection of the best plays of the year. This book may be in your library. The M. I. A. book of plays might also be used. Your drama director will assist in choosing plays and in the leadership of such a group.

Dishes. Buying dishes for your own home or for gifts can be ever so interesting if you know something about chinaware. There is a real romance attached to the history of porcelain. Think how much a visit to Dresden, Germany, would be enhanced if you had previously studied something about Dresden china. There are illustrated books on porcelain and pottery to be found in your public library, and there are articles in almost every issue of such magazines as "Art and Decoration," "Home and Garden" and the women's magazines. Find a place in your summer program for this interesting study.

Home Furnishings. The homes that please us most are not necessarily expensively furnished, but rather, artistically done. If a house were suddenly handed to you with little or much money with which to furnish it would you have to rely on the decorator in the furniture store? How much more fun to use your own ideas and how necessary it is that those ideas be basically right if the house is to please others. A number of magazines are

now being printed on this subject—in fact every woman's magazine has something to offer. The day you discuss drapes you may be able to borrow some samples from a furniture store, or better still—a decorator in your community may give you a little of his or her time.

Sports. To keep physically fit and to be an all around good pal a Gleaner should develop skill in sports—at least she should have a speaking acquaintance with the rules and techniques of some of the popular games and physical activities. How well do you swim? Do you play tennis, badminton, ride horseback, arch, hike? Make these outdoor activities a vital part of your summer program. Members of your own group who have already acquired skill in them can tutor the others. In the summer program booklet for 1937 it is suggested that all stakes conduct in the latter part of the summer "A Stake Sports-Play Day." Prepare for a part on this day's program.

Tether Tennis. This game is becoming popular throughout the country. Equipment for it can be made at very little cost. Directions for making the equipment and rules for playing the game are herewith given:

The pole called for under "Equipment" can be placed permanently in the ground if the soil is surfaced so it will not become dusty; or a foot can be placed on the bottom of the pole similar to the ones used on Christmas trees. Then the pole can be moved from place to place.

Equipment. (a) A pole 8 to 10 feet high and about 3 inches in diameter. Paint a 2-inch line on the pole at one-half its height. A section of pipe about 30 to 36 inches long and just large enough to slip over the piece of longer pipe may be used. Drive the shorter piece of thick pipe into the ground so that it will be flush with the surface; this will serve as a socket into which the long piece of pipe is set for play. If it should be desirable to dismantle the game temporarily, the long piece may be simply lifted out of the socket and returned very easily when desired.

(b) A ball, preferably sponge rubber. It is fastened to a heavy cord using a needle to draw the cord through the ball. Place a button over the cord and then knot the cord securely. The ball should hang two feet from the ground after the cord has been fastened to the pole.

(c) Two wooden paddles are needed; three ply is suggested. Total length 13 in. Paddle part 8 in., handle 7 in. The handles should overlap the paddle about 3 inches for strength.

Playing Area. Draw circle 7 feet in diameter about the pole. The circle is then bisected by a line.

Object. To wind the cord about the pole above the halfway mark on the pole.

Directions: One chooses direction he wishes to hit the ball, either right or left. The other player has first serve from the middle of his court. His opponent attempts to prevent him from winding the ball about the pole and also tries to wind it in the opposite direction. The game is won when the cord is completely wound up above the painted mark.

THE GOSPEL OF LOVE

(Continued from page 359)

on the frontier as I was and inured to the hard, exacting, and unrelenting grind of a primitive environment, I tended to interpret God in the light of that environment. To me He was a just but exacting judge who did not look upon sin with the least degree of allowance and in whom love and mercy were subordinated to the quality of justice.

The years that have intervened since then have produced a radical change in my conception of deity and His attitude toward His erring children. I see Him now as a tender and compassionate Father who loves even His wayward sons and daughters and is sympathetic toward them in their weaknesses. When punishment comes, as it must to the sinner, as a result of breaking the laws of growth, I fancy God has much the same feeling, only intensified a thousand fold, as does the earthly parent for his wayward child when overcome by sin.

IT is the will of the Lord that we shall be transformed into His image spiritually as well as in a physical sense. Such transformation can come only through living the law of love. And He who said, "Thou shalt love thy neighbor as thyself" also said: "love thine enemies; do good to them that despitefully use you."

Dr. Gore, outstanding as a scholar in New Testament history, differentiates two kinds of love, one a manifestation of the will and practically devoid of emotion—the other, an emotional love. The first named would appropriately be extended to one's enemy, while the latter would find expression in one's attitude toward his neighbor.

Such an explanation seems reasonable in the light of the entire thesis of the learned doctor, and certainly it would render the living of the law less difficult and at the same time would allow for that differentiation between "neighbor" and "enemy" that the merits of each case would seem to justify.

Not only are there different types of love but love has its varying moods as well. Under one situation it will express itself in tones of exquisite sweetness and tenderness and again it may burst forth like the crack of lightning as it darts across the sky. Usually we attribute to Jesus only the love that expressed itself in gentle and compassionate

tones, as represented in the story of the prodigal son, the good Samaritan and in His consoling address to the fallen woman, "neither do I condemn thee, go thy way and sin no more." But Jesus was no stranger to that love which expressed itself in sharp rebuke when occasion required. Witness the burst of anger impelled by love which sent the money changers scurrying from the temple before the sting of the lash in the hands of the Master. Listen to His cutting rebuke administered to the hypocritical Pharisees when he thundered forth His scathing denunciation:

Woe unto you, scribes and Pharisees, Hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

When other measures failed, love dictated the use of fire to burn out the cancerous growth of pharisee hypocrisy.

At times the love of Christ was expressed in tones of sorrow as when He appeared on the Mount of Olives overlooking Jerusalem and gave vent to His pent up emotion in the following words:

O Jerusalem, Jerusalem thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold your house is left unto you desolate.

Just as the varying tones of the musical instruments make their contributions in producing the great harmony of sound characteristic of the pleasing symphonic production, so the varying moods of love make their contribution in the great sym-

phony of human experiences. Even the sharper notes, if sounded at the proper intervals and in the spirit of love, are not discordant and add zest to the production.

The modern prophet received the following divine admonition:

Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

That he may know that thy faithfulness is stronger than the cords of death.

Finally, love should be discriminative. It should be cognizant of relative values and embrace the thing that has most value. The greatest gift of love is life and yet, paradoxical as it seems, there are values of more worth than this present life.

IGNATIUS, journeying to Rome.

refused his friends to intercede for him, now on his way to die for his belief in Christ. "Come fire and cross and grapplings with wild beasts, wrenching of bones, hacking of limbs, crushing of my whole body! Come cruel tortures of the devil to assail me! Only be it mine to attain unto Jesus Christ." And thus Ignatius died a typical martyr, of whom there were hundreds in the early Christian centuries whose love for Christ and His teachings far outweighed love of life in mortality.

In our own age scores of devout religionists have shown their superlative love for God and His work as to reckon no sacrifice too great for them to make to prove their loyalty to a divine cause. I need not dwell on the tragic scenes enacted in the early years of Mormon history when many lost their lives, as a result of hardship and persecution, while others were driven from the homes in

(Concluded on page 387)

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The Gospel of Love

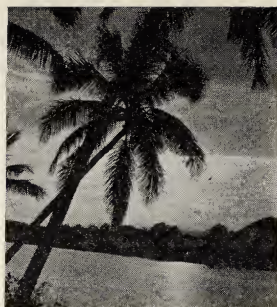
(Concluded from page 386)

which they had been nurtured from infancy because they chose to become affiliated with an unpopular religious movement.

Growth is the prime purpose of life. Any factor which will tend to frustrate or in any way retard the processes of life toward a natural unfoldment is an enemy of human existence and should be uprooted. Fear, if superinduced by an artificial motive or environment or, if under any condition it becomes intense, will tend to inhibit growth and thus defeat the very purpose for which it was intended.

Love on the other hand if properly directed will tend to inhibit the factors retarding growth. It will set mankind free from selfishness and cast out all fear, and at the same time will create a positive environment conducive to the greatest development of the individual and of society.

"We can only influence others as we love them, and to love them is to lose the conscious desire to influence. . . . Growth is a natural process, and God alone is the gardener who enables it; we can only assist as we enter into the divine selfishness of loving."



NATIVE HAWAIIAN ENTERTAINMENT COMING TO CONFERENCE

OF INTEREST to June conference visitors will be the coming to Salt Lake of a group of native Hawaiians headed by Mrs. Kamaile Fieldgrove of Honolulu. This group has been selected to appear in concert in Salt Lake in native costume song and dance in which the plaintive Hawaiian melodies, the native chant with its weird intonations, and the rhythmic hula will be illustrated.

The group of eight women and three men have been selected for their excellent voices and artistic ability and should provide those who are fortunate to witness this presentation with a very enjoyable and entertaining evening. Many who have longed for a trip to the paradise of the Pacific, the land of the waving palms, will be afforded an opportunity to become acquainted with Hawaiian art and culture. It will be remembered that the native chant was the only means the ancient Hawaiians had for handing down their history and genealogy from generation to generation. The Hawaiian dance in its native form, unlike the modern interpretation, is one of rhythm and grace and is full of meaning.

A local committee headed by Walter J. Phillips has been chosen to supervise the production in Salt Lake. Other members of the committee are Rulon H. Tingey, J. Kearns Ferre, Harold Allred, Preston W. Parkinson, John G. Crook, and R. Kendall Williams.

Future announcements will be made through Salt Lake newspapers and over the radio.

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TEACHING PURPOSES AND THEIR ACHIEVEMENT

(L. John Nuttall, Jr., Charles Scribner's Sons, San Francisco, 1936, 290 pages.)

THE CLASS "Introduction to Practice Teaching" at the University of Utah during the spring quarter has been using Dr. Nuttall's *Teaching Purposes and Their Achievement* as a basic reference. The group has found it most helpful because it is so naturally, simply, and practically written. It is organized as if a group of interested, prospective teachers had held a series

of study conferences with Dr. Nuttall guiding the thinking through pertinent, definite problems all real teachers are concerned about, such as:

What is teaching? What are teaching purposes? How are they selected and achieved? How can you interest class members? What are the types of lessons? How and why do you select a particular type to achieve their purpose? How do you organize the subject matter in each type?

The underlying principles are comprehensively discussed and the abundance of choice illustrative material makes it an easy book to read and understand.

Three statements from the first chapter will introduce the books:

Apptitude in teaching is essentially thought power—ability to solve problems quickly and yet with due consideration for all of the facts. . . . There is, probably, no best technique to apply to all cases of teaching. There is, however, a best way of reaching any specific goal under the conditions present at the time the teaching is done. . . . Completeness of teaching is necessary.

Teachers throughout the M. I. A. are asking for teaching suggestions. This book can be highly recommended. It is a valuable study for every Church teacher.—Hazel Brockbank, Supervisor of Primary and Kindergarten, Stewart School, University of Utah.

WE OR THEY

(Hamilton Fish Armstrong, Macmillan Company, New York, 1937, 103 pages.)

MR. ARMSTRONG in his treatise does some very significant analyzing of "The Gulf Between" the Old World and the New World conception of life: in the new world, "not absolute freedom certainly but great and precious freedom—freedom to think, to believe, to disbelieve, to speak, to will, to choose;" in the old world, "not some freedom, but none—nothing but obedience, body, mind, and soul, before the iron will and upstretched arm of a restless, infallible master." His conclusions are wisely based on quotations and excerpts taken directly from the incidents, books, and autobiographies of the persons involved.

The statement that the modern dictator is more formidable than his predecessors: Attila or Napoleon, is too well borne out by modern invention not to be considered seriously.

As an antidote to war, Mr. Armstrong suggests—wisely—that the great democratic nations rather than thwarting each other should cooperate and in this way defeat the dictatorships of the

(Concluded on page 389)

"ERA" YEAR MARKED BY MISSIONARY SPIRIT

(Concluded from page 365)

quota—still another all-time, all-Church record, the highest percent of homes in the stake taking the *Era*, to which record Young Men's stake *Era* Director Arnold Morris contributed his valuable experience gained as a ward *Era* Director with the Presidency of the Young Women's association President Muir, Superintendent Baker, and the other loyal Los Angeles workers. Final tabulation of the percent of homes reached shows some surprising information and reflects the missionary spirit of the campaign. Here is the list of leaders reaching 35% or more of the homes in the stake:

Los Angeles .73%	Burley .53%
Snowflake .62%	Idaho Falls .48%
Juarez .56%	San Juan .45%

Moapa .44%
St. George .44%
Union .44%
Long Beach .43%
Twin Falls .43%
Boise .42%
Big Horn .40%
Curlew .40%
St. Johns .40%
San Luis .40%
Franklin .39%

Maricopa .39%
Star Valley .39%
Blaine .38%
Garfield .36%
San Francisco 36%
Taylor .36%
Blackfoot .35%
Gridley .35%
Mt. Ogden .35%
Oneida .35%
Rexburg .35%
Rigby .35%

For other campaign details and final standing of all stakes see the *Era Digest* of April 20, 1937.

With the momentum gained this year, and with the spirit of missionary loyalty and endeavor, next year's objective can be no less than "An *Era* in every home."

ON THE BOOK RACK

(Concluded from page 388)

world. In a scholarly way, the author distinguishes between the two. His final paragraph strikes a chill in the hearts of his democratic readers, especially when he states: "between the two doctrines there is no compromise. Our society or theirs. We or they." This chill may thaw when we think that we can, if we will, stem the advance of dictatorships if we act more intelligently and cooperatively.

—M. C. J.

BELOVED FRIEND—The Story of Tschakowsky and Nadejda von Meck (Catherine Drinker Bowen and Barbara von Meck, Random House, New York, 1937, 484 pages.)

GREAT music is timeless, international. Naturally those who create great music become the cynosure of all eyes, regardless of time and country. The latest musician to focus the interest is Tchaikowsky, the great Russian composer, whose unusual friendship is unfolded through the letters passing between him and Madame von Meck.

The Widow von Meck's interest in the musician was instantaneous after she had listened to Nicholas Rubinstein's playing of *The Tempest*. With such quick did Rubinstein work that when he left he had a commission for the struggling, proud Tchaikowsky to write music for which he would be paid.

Although the Widow von Meck never met the man who wrote the music which so moved her, never spoke with him face to face, she fell in love and continued in love with his music throughout the rest of her life. The letters and explanatory matter interposed wherever needed reconstruct the great friendship and love which existed between these two unusual people.

Fascinating as the book proves to be, most readers will be glad to know that many of the unhappinesses and abnormalities taken for granted in musicians' lives of two generations ago are no longer believed essential to a display of genius.—M. C. J.

CHILDREN OF THE WHITE HOUSE (Frances Cavanah with pictures by Genevieve Foster, Rand McNally and Co., New York, 1936, 36 pages.)

CATCHING the presidents of these United States in unguarded moments and showing them in relation to their younger folk is the delightful task accomplished by these two women. All of the incidents are authentic, and

wherever possible the conversations are actual reproductions.

Dealing briefly with the children of twenty presidential families, the book is a welcome addition to any children's library.—M. C. J.

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ROYAL SALAD GELATIN

Some Practical Phases of Church Security

(Concluded from page 355)

where in the Church. For those young men who have no particular training and have had no experience qualifying them for any skilled or unusual labor, opportunities for training should be devised. Men who have outlived their period of usefulness in the fields of trade and commerce might be occupied profitably and well in teaching young men the trades which they have mastered. We conceive of no more wonderful project, nor one more worthy of our support, than the training of young people to become useful artisans in the cities and competent farmers in the country.

It may be necessary, as we proceed with this program, to make it possible for young men to enter into new industries established elsewhere, to master the technique required, and to bring the special training and experience which they thus receive back into their local communities, for use in the establishment of similar industries at home. This is true particularly where raw products are produced locally and now are being shipped to foreign places for refinement or manufacture. The establishment of such new industries not only would furnish the additional employment necessary to take care of the needs of our young people, but would tend

also to make us independent and self-sustaining. Our social security, either individually or collectively, will not be established until this result has been accomplished.

With "A Project for Every Quorum," a very definite stride forward will have been taken toward "abolishing the curse of idleness and the evils of a dole." Only by grasping every avenue of opportunity to "establish independence, industry, thrift and self-respect among our people" can we hope to reach our objective of permanent work for all.

Melchizedek Priesthood

(Concluded from page 377)

repetitions of our surrenders will become open and notorious.

Sometimes men seem to thrive on dishonest methods, but in the end the great majority come to financial grief. If a few go on to the end of the chapter holding to their ill-gotten gains, it does not argue in favor of the exception; for the great mass come within the universal law that, "honesty is the best policy." The few exceptions of the apparent advantages of dishonest methods are but temptations that try us and test our ability to withstand them.

"Blessed is the man," says James, "that endureth temptation: for when he is tried he shall receive the crown

of life, which the Lord hath promised to them that love him."

We see occasionally the wrecks of men and women who have failed in their honesty and integrity to principles of truth. Their minds are darkened; their hearts have become bitter towards the truth, such persons are objects of pity among their fellow men.—S.

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we supply capital to help you get started quick. You
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RURST & THOMAS, 452 Adams St., Freeport, Ill.

Advertising at Its Best

(Concluded from page 345)

it would be to condemn all men because there are liars at large. It is just as unfair to indict all advertising, because some one appeal is open to criticism, as it would be to condemn the Church for the action of a disloyal member.

So then, advertising, at its best, helps us to keep ourselves at our best. Advertising creates work; work creates happiness. Among other things, happiness fosters the power to achieve. Happy people usually are in the "do" mood. Advertising provides the power supply for that triad of hustlers: Knowing, being, and doing!

Business has proved the potency of advertising as a means of motivation. Possibly other great social institutions might observe and follow with profit the results of the vast experience and continuing research which advertising exemplifies.



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—yet save you money every day. GAS refrigerators are more efficient, attractive, dependable and silent! And automatic GAS water heaters insure hot water **always**—at moderate cost! Visit our showrooms today.

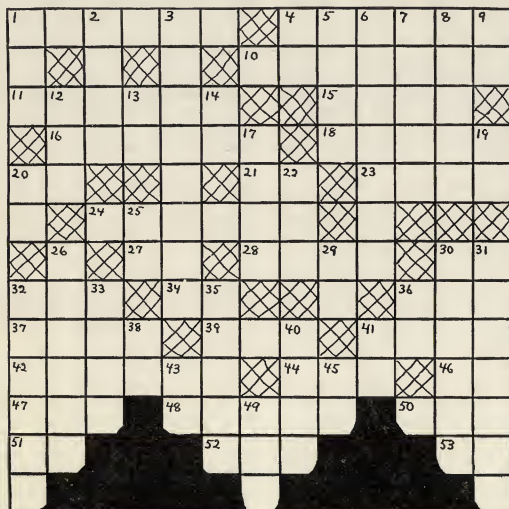
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Scriptural Crossword Puzzle—Stoned Mountains

SOLUTION TO MAY PUZZLE

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."—Ps. 125: 2.

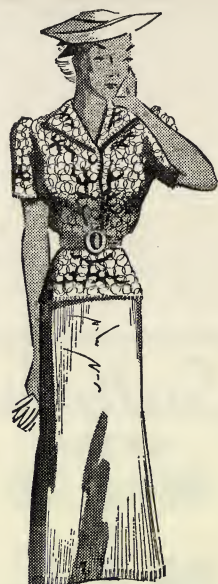
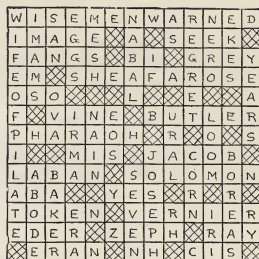


ACROSS

- 1 Noah's ark rested "upon the mountains of . . ." Gen. 8: 4
 4 Jacob fled from Laban "toward the mount . . ." Gen. 31: 21
 10 Purposes
 11 Solomon built the temple "at Jerusalem in mount . . ." 2 Chron. 3: 1
 15 "And these shall stand upon mount . . . to curse" Deut. 27: 13
 16 This mountain was the scene of the contest between Elijah and the priests of Baal 1 Kings 18
 18 Used in the morning
 20 Mother
 21 Epistle
 23 Mountain peak from which Moses saw the promised land Deut. 32: 49
 24 23 across was its summit Deut. 34: 1
 27 Palmetto State
 28 One of the names of Mount Hermon Deut. 4: 48
 30 King of Bashan Josh. 13: 12
 32 The mountain on which Aaron died Num. 20: 27, 28
 34 Ridge of drift
 36 Adjective suffix
 37 Son of Shem Gen. 10: 22
 39 Rogue
 41 "and I gave unto Esau mount . . . , to possess it" Josh. 24: 4
 42 "all the . . . round about Jordan"
 44 The self
 46 In this chapter of Genesis, Noah is told how to build the ark
 47 Madame
 48 Barak went down from this mount to fight Sisera Judg. 4: 14
 50 Turkish cap
 51 Preposition
 52 Noun suffix
 53 Note

DOWN

- 1 "a stretched out . . ." Ex. 6: 6
 2 Invisible emanation
 3 Kind of lily; act as moa (anag.)
 4 Guinea
 5 Paragraph
 6 Trees for Solomon's temple came from this mountain 1 Kings 5: 6
 7 Growing out
 8 At one's pleasure
 9 Repeat sign in music
 12 Wood sorrel
 13 A Benjamite 1 Chron. 7: 12
 14 Pronoun
 17 Meadows
 19 Negative
 20 New England state
 22 Greek letter
 25 Part of "be"
 26 "upon the harp with a . . . sound"
 29 Conjunction
 30 Name given in Acts 1: 12 to the mountain that was the scene of the agony and betrayal of Christ
 31 "These shall stand upon mount . . . to bless the people" Deut. 27: 12
 32 This mountain was a great landmark of the Israelites Deut. 3: 8
 33 "Why do the heathen . . ."
 35 Mountain from which the law was given Ex. 19
 36 Live
 38 Note
 40 Mountain where Balaam was taken to see and curse Israel Num. 23: 28
 41 King of Egypt 2 Kings 17: 4
 43 Part of the Bible
 45 Greek
 49 A mountain (Scot.)



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ZCMI Salt Lake City

THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 351)

of them had happened to die or get killed, Posey himself was going strong. More important still, Haskel himself was dead and his medicine had no doubt died with him.

Poke had sworn twice to kill Posey, and though he had fallen each time into the old bear's hands, he was still alive. Also, the big Navajo had tried to whip and to impoverish him, yet so far the score, according to Posey's estimates, stood handsomely in his own favor.

Persuaded by this kind of reason that he was really immune, he brought some of his stolen horses to town. He fumed and threatened when the owners took them from him but he knew, since there was little or no hay in town, that the animals would have to go back to the grass on the hills, and he would be ready to retake them. By the law of replevy the settlers might borrow their horses back for a while, but it would be for a while only. It might cause a little trouble and delay, but he would get them all again.

The Mormons wouldn't dare to arrest him or force him into court, and even if they did that much they

would fear to pass judgment against him. If ever they tried to take him out to prison they would be waylaid and taught a stern lesson by his own people. What was more, and all the Mormons knew it and trembled, if they tried to arrest a Pah-Ute, there would be a worse slaughter than the one at Lasal. Yes, siree, Posey was a long, long way from the reach of the law; he had no need to worry about it for a minute.

In prowling over the country for his favorite prey he found a gray and a brown mare belonging to a man in Bluff. He rushed them off out of sight, but not too soon to be seen by the big Navajo who had come with high expectations of getting these same animals for himself, since they were of more than ordinary worth.

Hotly angry that the same old nuisance should beat him again, Bitsel went to Bluff and told the owner of the mares what had become of them and where they could be found.

Without ceremony or a word of explanation, the owner of the mares got them and took them home. Posey followed in a fury of curses. He knew they would have to go back before long to the grass, but he feared Bitsel would get them first. He had scored a brilliant point in taking them almost out of the big Navajo's hands, and the Navajo had more than matched the play by taking the owner of the animals into the game. If on top of all this Bitsel got away with the mares, as he planned to do, it would be a stinging defeat to the Pah-Ute. Posey was more concerned to outwit the Navajo than to steer clear of the impotent law of the white man.

Seeing that his big fuss availed nothing, that the owner of the mares would not so much as look at him, Posey grew desperate. He determined to make the people of the little town see and take notice of his immunity, so he helped himself to a peach-orchard and a choice melon patch, defying the protesting proprietors to do anything about it. He repeated what he had heard in the cow camps: "White man all time talk, 'Damn Injun': me now talk, 'Damn white man'."

It was the year 1903, ten years since the tragedy on the river bank. He had come to be familiarly known as "Old Posey", and the two

little boys, Jess and Anson, lacked little of being men in size. Old Posey had come to be the chief menace of the country. No law had reached him; apparently it never would reach him, and he knew it.

He had made his operations such an unbearable levy on the struggling settlers they began to wonder whether, after all, they would not have to surrender to him and move away. As citizens of the United States they had to respect human rights. He didn't. They had to obey the law, to pay their way and earn their bread by the sweat of their own faces. He was self-exempt from all these obligations. Without any limitation or restraint he had become deeply rooted as a bloodsucking parasite.

Something new and revolutionary would have to happen right away or the law-and-order element would be compelled to retreat from San Juan, leaving it to develop a gorgeous den of thieves who would strip the four border states of every movable value in all directions.

Posey had his *wickiup* on a little hill just north of Bluff. It was a "summer residence," built of heavy cottonwood limbs which matted together as they dried, forming a dome-like little bower ten feet in diameter with one doorway. When he observed the leading men of the town talking earnestly together, he retired to the shade of his bower on the hill and watched them with amused concern for the developments.

Camped in other *wickiups* on those low red hills around him were Scotty, Milky-eyed Sanop, Old Fatty, and half a dozen others. Most of them were scattered through town begging, trading, or engrossed in *ducki*.

A lone messenger, afoot and unarmed, went from town to Posey's summer residence and gave him an invitation from the deputy sheriff to come down and talk matters over. No, he had nothing to say to any of them and wouldn't go a step; the messenger could return and tell them that much.

Then he saw fourteen men coming from town, two of them on horses, one or more of them carrying a gun. What did they think they were going to do? He watched with interest. That persistent second wife watched too, but neither one moved while the little posse of fourteen

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THE OUTLAW OF NAVAJO MOUNTAIN

surrounded their home. Half a dozen of these determined men entered unbidden through the doorway, but surely they would not dare to touch Posey—he who had dispersed eight Navajos by brandishing a butcher knife—he was immune to the big government and all its pesky little communities.

"We want you to come down and talk with us," announced the leading intruder.

"Me no go," grunted Posey with calm contempt.

"You're going with us to town," declared the deputy sheriff firmly, and three of his men grabbed the Pah-Ute as he started to move. Sharp commotion followed. Quick and lithe and wiry, he almost slipped like a fish out of their hands. In the struggle a cartridge was kicked into the fire to go off with a bang and add much to the confusion.

Surprised and humiliated at being captured and set upon in his own house, he turned all the strength and fury of his tough little self to vindicate his claim to immunity. He became a perfect threshing machine, kicking, striking, twisting, till he crashed backward through the wall of his summer residence. Four men fell through at the same time alighting all over him in spite of the complicated gyrations he was making. With brawny hands they forced his protesting wrists together and clicked the bright handcuffs around them.

But the lord of the *wickiup* held only half the stage: nobody had made a true estimate of that second wife. Recognizing with hawk-like eye the first move of violence, she sprang for a gun and had it in both hands before anyone could reach her. She hung to it like a dog to a bone, swinging now right, now left, with a suddenness and purpose which threatened to bring the weapon into action in spite of the husky men who tried to hold her.

Anyone imagining the little Pah-Ute squaw, short and sawed off, is at all frail and delicate, should know what account that second wife gave of herself before they wrested the gun from her sinewy fingers. Then she too became a threshing machine that can thresh like a wild cat, biting with its teeth and ripping with its claws at the same time.

and himself a prisoner in his own summer residence, Posey looked with consternation at the bright wristlets and from them to the uncompromising faces of his captors. It was terrible—he simply wilted. His limbs relaxed with a strange weakness and he sank in a forlorn heap. Strong hands raised him to his feet and churned him violently up and down before he made any effort to stand. His face was pale, his hands a-tremble. Since he first saw the light of day in Navajo Mountain, nothing like this had ever made bold to challenge his absolute supremacy, nothing but Poke and Poke's infallible sister.

They marched Posey and that second wife down the hill whether or no. The other Pah-Utes gathered round in surprise and astonishment. Would they fight? Of course they would. They had sworn never to tolerate anything like this, and they had pictured themselves riding insolently over all restraint. But would they fight right now? They considered Posey's subdued expression and noted the intrepid spirit of the little knot of men who held him. Somehow the little handful of Mormons fifty miles from their nearest neighbors, and hundreds of miles from adequate help, looked much less helpless than they had always appeared before.

For some reason, unaccountable to them, the Pah-Utes found no opening to take the initiative in any

hostile move at that time. At all events they would get more of their people before they undertook to rescue Posey, and they sent riders in haste up the river and towards the mountains.

A group of Navajos watched the proceedings after the arrest as something entirely new and startling, and among them the much gratified Bitseel with his little hat strapped securely down on his spite-loving head.

Jess Posey rode full whip to tell Mancos Jim and his satellites at Allan Canyon, Milkey-eyed Sanop went for Poke and his kinsmen at Alkali, and a boy went on a fast horse to Montezuma Canyon for Johnny Benow and the big lodges of Indians there with him.

Poke simply grunted, "*Puneeh!* He likes trouble, let him have it."

Johnny Benow took little interest in the affair, though some of his neighbors resolved through curiosity to see the trial. Mancos Jim received the word at night after he had gone wearily to bed, and he lay restlessly on his blankets till morning, contemplating the dread possibilities of legal restraint on his people. At daylight he started with all his following for Bluff where he broke loose like an alarm clock in a long cantankerous speech. His "Heap big talk" made no change whatever, and like a clock he ran down and stood helplessly watching to see what would happen.

(Continued on page 394)

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"Scholarship—Spirituality—Character"

AWAKENING to the hard fact that his wrists were in irons

THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 393)

Posey was kept in close guard, his wrists in irons for some time, but when his belligerent helpmeet finally folded her hands and withdrew, mumbling her venomous curse from a distance, they gave her lord free use of his hands, watching him a little closer.

Joining her people, the helpmeet fanned the flame by telling what her brother would do, and urging them to follow his lead. When she heard that Poke cared nothing at all about it, she assumed full responsibility and aimed to heat the situation and stir it up till it boiled over.

She visited her lord with long exhortations, and she coached others with similar exhortations for his benefit.

The county seat being Monticello, fifty miles away with no telephone connections, the hearing had to be delayed. The second wife insisted that if the people tried to move her man to Monticello, the outfit must be waylaid in the rocks and their prisoner delivered from them. That much of her plan met with favor, though most of her suggestions got little attention.

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Three days of delay brought something like calmness to Posey. Though still under torturing strain he assured his people he would be released at the trial. This little spoonful of Mormons with no means of defense, would dare nothing more than they had already done, and their actions so far were more a bluff than a reality.

They watched hopefully for the hearing. It began in the schoolhouse, the room crowded with people from both tribes and from the settlement. Of course Bitsel had to be there, hoping for the worst. The accused was seated on the front bench before Justice Peter Allan, and a damaging array of evidence was presented against him with no extenuating circumstances. When the defense and the prosecution had finished their arguments, the judge deliberated carefully before giving his decision while suspense reigned in the room and the clock ticked loudly on the wall.

PETER ALLAN, known and trusted always for the unflinching courage of his convictions, announced that the defendant was bound over to appear in the district court, and he was to be confined in the county jail at Monticello till the court's next session. When the nature of the decision was interpreted to the Pah-Utes, a sigh of surprised disappointment ran through the room, and after it came sounds of anger, sorrow, fear, and then a rush to the door.

In quick confusion all life disappeared from the low red hills, and then from sight. Posey sat helpless in the hands of his guard, more upset by the decision of the court than he had been by the arrest.

With all the faults of that second wife she had not forsaken her man—not yet. Her camp-neighbors of the red hills thought wise to withdraw from the fuss, but with Scotty and the two boys and old Cheepoots she plotted in their camp hidden over by thick willows near the river.

As a last resort they would waylay any movement towards Monticello, but they had a better plan to try first. Scotty came from their lair to talk it over with and get his brother synchronized to all the ramifications of their plan. The people of the settlement anticipated trouble in moving their prisoner, and the delay necessary to preparation for

that hazardous undertaking, fitted nicely into Scotty's plans.

When he vanished again to his hidden camp, leaving the prisoner and his guard mopping their faces and fanning themselves in the August heat, the prisoner proposed that he be allowed a cooling dip in the river. Surely there could be no objection to a swim in this killing hot weather.

The guard agreed. Walton's Slue being the nearest arm of the San Juan, they went to its willow-grown bank where Posey disrobed and plunged into the cool stream. The guard sat meditatively on a log, a pistol in the hand of his overalls. Suddenly from his floundering around in the water, the prisoner sank from sight and the steam rippled calmly over him. Where had he gone? Had he really drowned? Not Posey.

His sinking was with malice aforethought, and he held to the sandy bottom of the slue propelling himself down the current with every ounce of his throbbing anxiety. When he had to breathe he raised his nose a second from the surface and then dived frog-like again for dear life.

The guard in alarm dodged through thick willows along the bank to see his prisoner rise in shallow water and run with great splash for the opposite bank.

Straining every nerve to run through eighteen inches of water—defenseless, naked and panting for breath, Posey heard the sharp roar of the guard's pistol and a bullet sang past his ears. Again the roar, and still again while the lead whistled sternly near but he staggered from sight among the willows on the south side.

Fate decreed that these three bullets should miss Posey, that he should have yet twenty years to make more trouble in San Juan and raise more hell than he had ever raised before—twenty years and five months and then an unbelievable thing should change the whole tide of Pah-Ute life. Fate decreed too that the results of these seemingly foolish fights should make him, in fifty years, the most important ancestor of the tribe.

HIDDEN among the willows on the south bank of the slue, Scotty had been waiting with saddled horses, and he knew when the bathing began. Panting and throb-

THE OUTLAW OF NAVAJO MOUNTAIN

bing with exertion Posey mounted one of the waiting horses, and the two brothers raced for the main stream of the river and rode through—kersplash—to the south side.

They found the rest of the family all mounted and ready to go. Her man got hurriedly into the clothes thoughtfully brought by that second wife, and hazarding no further delay the little group loped off into the sandhills of the Navajo reservation to the southwest. With eager hopes they set their faces towards Navajo Mountain, keeping a sharp lookout behind.

A posse from town crossed the river to follow them, so they heard later, but that posse had wisdom to turn back before getting within rifle-range of the rocks.

Ahead of the fugitives, beyond the rugged horizon, rose the dear defenses which had sheltered them before. Behind them waited the awakened Mormons and a snarl of white-feather Pah-Utes who had flunked at the critical moment. A storm of rage and fear roared through Posey's senses, and weary months were to drag by before he could know how much the new ex-

perience had jarred the essentials of his composure.

On top of this nerve-racking ordeal, with Bluff still visible in the distance, they met the exulting Bitseel riding the brown mare over which all the trouble had been developed. He had the little pusillanimous hat on his Absalom-head of hair and a victory grin on his weather-seasoned face. "I have the gray mare at my hogan," he yelled with a chuckle.

They rode wearily forward all during that first night, and when they did think it safe to stop, Posey could not compose himself for a wink of sleep. Also he went on the second night without once closing his weary eyes. Neither did he sleep the next night, nor the next, though he rose in torment and moved his bed five times before morning to get away from the devils hovering over him.

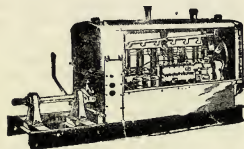
At his native mountain conditions improved but little. If he dozed it was to start up in terror from visions of handcuffs thrust on his wrists, or someone firing at him while he ran naked through watery resistance. And sometimes old Tsabekiss came

prowling around like a spy, compelling him to double his vigilance against more imaginary enemies.

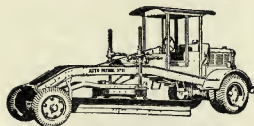
Uncle Sam, far away and of uncertain existence, had failed to make any reprisals for the murder of thirty-five white men, had also failed in three attempts to move the Pah-Utes out of San Juan, and was not a power to be feared. But that little dab of peace-professing Mormons had suddenly come alive. After pleading all these twenty years for peace and seeming to have no fight in them, they had all at once become the boldest men in the world. They had taken him like an unruly papoose from his own *wickiup* and set him down in irons before their judge. They had pronounced against him without compromise. They had shot at him three times as he struggled in nakedness to get away through the water. The more he reviewed it the more it distressed him.

Worse still, they had it written in their bedeviling books that he must appear before the still-more powerful judge, and they would be in eager waiting if ever he tried to go back. Something in their method

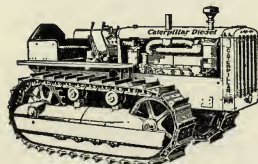
(Continued on page 396)



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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 395)

of law-enforcement whipped him as never before.

In the ever-present apparition of that dreadful something which could carry him from his house and punish him for a bad boy, he saw the black eyes of the dead Haskel fixed on him and the gray, bearded lips declaring again, "If you steal our horses you'll die like a dog, the same as these other thieves."

ACROSS the San Juan to the north of their native mountain the Cheepoots people gazed at the rocks around the Pagahrit. The cattle there belonged to the man who had made the trouble about the gray and brown mares. That man had appeared against them in court, had even argued against them, and was therefore more blamable than any other one man for their terrible predicament.

What was more, exiled in confinement to their native mountain they were in prison—nothing to do—little to eat—no one to plunder. Posey might revert to the health of his wonted self and find peace again if he went over to eat beef and make a big slaughter of their enemy's cattle.

So they camped at the old Pagahrit and made the country to stink with their vandalism. At first it afforded a doubtful relief from the monotony of the mountain, but the

owner of the cattle punished them in a way of which they had never dreamed. Coming with his men that owner rounded up the whole Pagahrit region; he got everything which had survived the vandal slaughter and drove them off over Clay Hill and far away.

While he and his men were riding there, the startled fugitives planted ambushes and waited under cover by the trail with murderous intent, gripping their guns and peering eagerly out over the rocks. And by their ambush rode the unsuspecting cowboys within easy range, even the man himself who made the trouble about the gray and the brown mares, but their hearts failed them, they couldn't shoot. The dead Haskel seemed somehow to interpose, and the astonished Indians watched the last herd disappear in the distance, leaving them to hold the entire empty country alone.

Little remained to live upon—no one came. The silent campgrounds and the empty corrals of the Mormons became dismal to contemplate. The desolate desert rocks of Pagahrit became more oppressive than Navajo Mountain had been. Devils gathered thick around Posey in his exile. Legions of hateful things hovered over his resting places, more so at night. Yellow lizards cocked hateful eyes at him over the heated rocks; owls groaned their maledictions in the darkness; and

the winds moaning over the weary desert carried voices of strange tormentors who followed him wherever he went. Sometimes he heard again the shriek of the dear Toorah mingled with the echo of that fateful shot. Sometimes in the clouds he saw her sad, sweet face, a vision from which he looked at the features of that second wife and turned with aversion.

Not all the Cheepoots people followed Posey through the year and a half of his exile, but he was never once relieved of the mill-stone which Poke had hung about his neck. Credit may be due thus far to her constancy, but she failed to make Posey's world bearable, and a day came when he was so desperately eager to return to Bluff and to Elk Mountain, he was ready to crawl all the way on his hands and knees if he could go in safety.

He sent a messenger to beg the owner of the mares to withdraw the complaint, and to beg the people of Bluff to forgive him. If he could just be free again, he would make no more trouble. The messenger declared Posey would die if he had to stay longer in hiding.

Not one voice was raised against his return, the legal charges were withdrawn, and an invitation sent to come as soon as he wished. Everybody connected with the arrest and the trial approved the offer of forgiveness, hoping Posey would go straight and win their confidence as Henry had done.

Posey came at once. He shook hands with everybody in town, and he went from house to house delighted to see his old friends. He seated himself in the old log store as happy and as free as a man released from prison. He seemed all at once to love everybody, and everybody held good wishes for him, trusting and hoping he had seen the folly of his ways.

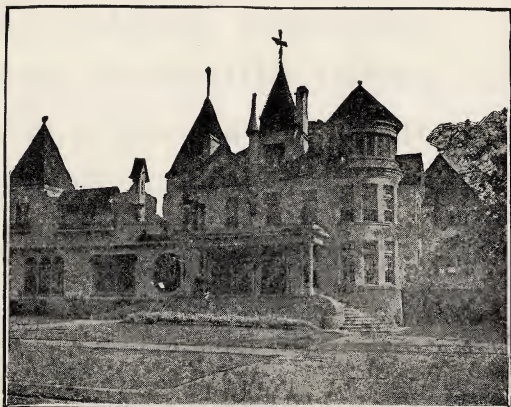
The word *everybody*, as used here means the people of Bluff, for while Posey sat there in the store, a stalwart Navajo with a greasy little hat strapped on his head, stopped in the doorway to raise his eyebrows and say, "Beh eehl Puneehl!" which amounts to, "Well I'll declare, the skunk has come back."

This, to Posey's overwrought sensibilities, along with his memory of what became of the gray and the brown mares, had a strong tendency to incite the "skunk" to all his practices of former years.

(To be Continued)

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A Flier In Fiction

(Continued from page 347)

tractedly. "Is that what becomes of them?" It was clear that he had been expecting thousands of copies of *An Unexplained Phenomena* to be preserved in American households, on through the generations. Gwenda felt that she must change the subject.

"Oh, by the way," she began brightly, "be sure to put in all the bad words you can think of. That helps a lot nowadays, they say. People seem to like it."

"What do you mean, bad words?" said Nicholas anxiously. "I just take the stuff as the papers have it. Isn't that bad enough?"

"Oh dear, no!" cried Gwenda happily. "They don't use any bad words. I mean really awfully bad words, the kind you would never use and hardly know the meaning of yourself. It's very much the thing now in the New Fiction."

"Really, now," said Nicholas bewildered. "Where am I to get this lingo? I supposed the papers were bad enough."

"Nonsense, dear, the papers are all right. They could never get away with the really tough vocabulary. Of course it's the way stable boys used to talk, but there aren't any stables now and so of course there aren't any stable boys. You'll just have to poke around till you find it. But it'll help the book. Everybody says so."

Nicholas was very quiet the rest of the evening, Gwenda noticed. He seemed to have a lot on his mind and frowned a good deal, she thought. But he gradually brightened up in her gay society, and when he left her he had a resolute air as though he had made up his mind about something, that both pleased and mystified her.

A few evenings later, after enjoying a cooling beverage prepared by his accomplished fiancée, Nicholas turned the conversation to the subject of drinks.

"Did you know," said he absently, "that makers of bottled goods and that sort of thing would give anything if somebody would invent a bottle that could only be used once?"

"No. Why?" she inquired innocently.

"Why, then people could not take old bottles and refill them," said Nicholas sagely. "Of course they meet that now by putting drinks up in tins. But most people

still like bottles better. You can't see through a tin can, you know."

"It's like using books over and over, isn't it?" said Gwenda brightly. Nicholas started at her words. "I mean," she added hastily, "you buy a book and drink the contents, as it were, but somebody else comes along, picks it up and drinks them right over again. And all the publisher is paid for is the first drink; all the others are free."

"That's it, exactly," said Nicholas bitterly. "That's what I've been struggling with. That's why

authors are so poorly paid, as a class. If someone could only produce a book that can't be re-read, the problem would be solved, and a great forward step taken by a whole class of the community. Their level of living would be raised tremendously, and an immense encouragement given to creative literature. It's really a problem in chemistry; I'm working over it in the laboratory. Why, do you realize that hardly anyone earns a living by writing books? Most book

(Continued on page 398)

Hollywood Chorus Will Be June Conference Feature

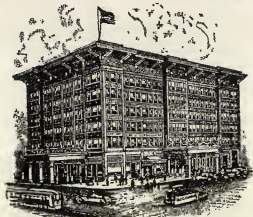
(Concluded from page 352)

Salt Lake, the opportunity for which we had all been silently hoping. We took cognizance of the extent and proportion of the undertaking, but relying on the loyalty and support of the members to the chorus since its inception we believed it could be done, and we hoisted our banner

"On to Salt Lake," directing all our efforts to that end. And now, we shall look forward to seeing all of you who plan to attend June Conference, and shall be happy to present our chorus which has been such a source of satisfaction and pleasure to us and which we hope will be to you who may listen.

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PENNIES PER DAY

Electricity is cheap—Buy electrical appliances from your dealer—
and save labor

UTAH POWER & LIGHT COMPANY

A Flier In Fiction

(Continued from page 397)

writers have other sources of livelihood; their husbands work, or they are themselves editors, teachers, missionaries, housewives, or capitalists. Writing has never really reached the level of a self-supporting profession."

A wild light had come into Nicholas' eye as he spoke, and when he was gone, Gwenda was a little sorry she had suggested the book idea. It seemed to be getting on his nerves.

It's always darkest just before the dawn, however, and soon after



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The Deseret News Press

29 Richards St.
Salt Lake City

this conversation, Gwenda felt a change coming over her Nicholas. As his book neared its inevitable end, he showed signs of elation,—exhilaration, even. The anxious scowl which he had too often worn in the early stages of composition was replaced by a tranquil smile. Gwenda even began to think he was getting to look a little like President Roosevelt, and sometimes wondered whether he would perhaps go into politics. She believed Nicholas capable of anything—in the way, that is, of achievement.

IN SIX weeks, just as Gwenda had said, the book was done, and Nicholas began to look about for a publisher. He wanted a firm with some imagination, he told Gwenda, that wasn't afraid of new ideas. He had some difficulty in getting an appointment with the men he wanted. But he took pains to have some pages of the book set up and printed in a very special ink he had concocted in his spare time in his laboratory. He showed these to the publisher, who after looking at them for a few minutes shook Nicholas cordially by the hand and said he must sign a contract right away before leaving the office. The publisher and his new author conversed amicably for a few minutes, then signed the contract, and separated laughing heartily. Mr. Push—that was the publisher's name—seemed especially pleased with the name Nicholas had found for his book; indeed, he laughed immoderately over it.

An *Unexplained Phenomena* was duly finished and published in the spring of the year, and while by all the rules Nicholas should have had no royalties until the *Phenomena* had warranted it, his publishers were so jubilant over the book that they paid him his profits on the whole first large printing before the wedding invitations came out.

Nicholas and Gwenda decided that as they intended to marry each other only once, they would not reserve half of this for furnishing the flat as they had planned, but would rely on further royalties for their furniture and spend the whole check on realizing Gwenda's girlhood dream of visiting Bwlch. Most couples keep the place of their honeymoon a dark secret, but Nicholas felt that as he was now in a sense a public character, there could be no harm in letting the society editors know where they were going; in fact he felt in a vague way

that it might be good for the book. And besides he had a sort of hunch that he would like to be out of the country when *An Unexplained Phenomena* was going strongest, which he anticipated would be in the early part of the summer.

In this he was not mistaken. For while the unusual title of the book attracted some buyers, its journalistic tone and the somewhat heterogeneous character of its materials did not at once attract the reading public. The fact that it was always delivered in a sealed jacket, marked "For personal use only," and "Not to be opened until you are ready to read," invested it from the first with a slight air of mystery, but most shoppers were inclined to look upon this with an indulgent eye, as just another publisher's device to stimulate their interest.

Imagine the surprise then of an elderly purchaser, who finding the word "egle" on page 93 turned sternly back to confront it with a different spelling on page 42, to discover that page 42 had disappeared! So had page 41, and page 43, in fact every page he had read had turned white since he had read it. A sort of horror seized Mr. Quackenbos, as, his proof-reading propensity rebuked, he returned to page 93, and found it already growing dim. He hastily completed it, and did not turn back again until he had finished the book. He then found to his amazement that under his strong reading lamp, every page had turned blank. Indeed, all that remained in print upon it was the title, "*An Unexplained Phenomena*," on the front cover, and on the back, this notice—"A special edition of this work, in permanent ink, for libraries and clubs, \$20."

MR. QUACKENBOS had to admit a slight feeling of alarm as he beheld his new two-dollar book thus fading away from his sight the instant he had read it. He was for a moment a little fearful that his faculties were going back on him, and that he was no longer the man he had been. He was reassured by picking up some ordinary books from the table and finding that he could re-read them at will. Not of course that he wished to re-read them; he only wanted to assure himself that he could.

Mr. Quackenbos' second reaction was to inquire of other buyers of the book if their copies had behaved in the same way as his. He picked up the telephone and inquired of his cronies. He was soon reassured:

A Flier In Fiction

their copies had acted just as his had. One or two of them, less strong-minded than he, had been on the point of calling the doctor or consulting an oculist. His old classmate, Bosanquet, said he was ordering one of the permanent ink copies for his collection of limited editions.

From apprehension and alarm, Mr. Quackenbos and his friends turned swiftly to elation and high good humor. They called up their reading friends and strongly recommended Nicholas' book. The thing spread like a pestilence. It was not that Mr. Push lavished himself upon advertising it. A sort of whispering campaign began to permeate literary society. That great mass of mankind that buys a book simply because everybody is reading it rose up to buy *An Unexplained Phenomena*.

Everybody smiled about it. The clerks in the bookstores smiled when asked for it. Possessors of it smiled when their friends noticed it on their tables.

"Oh, that book of Nicholas Pendleberry's,—have you read it? Wish I could lend you mine—ha-ha-ha! My husband says I ought to write my recipes in it! Isn't that mean? But it's such nice paper and so well bound; it's a shame to throw it away, and the title really will suit almost anything. I think I'll use mine for a guest book. You know what people write in them!"

Nicholas' publishers had made no mistake. The first large printing was immediately exhausted. Happily installed at Bwlch, and busily writing picture postcards to everyone whose address they could remember, including their senators and congressmen, he and Gwenda learned with satisfaction that *An Unexplained Phenomena* was rising into the proportions of a best seller. By June tenth three department stores in New York, and four bookstores in Minneapolis and St. Paul reported it sixth among the ten leading books of fiction; on the seventeenth, two book stores in Atlanta and a department store in Philadelphia reported it third; on the twenty-fourth, Providence, Rhode Island, and Ogden, Utah, had it second, and on July first, it was heading all the lists from Boston to Los Angeles. One saw it on everybody's library table—blank of course, but still interesting. Everyone felt that

the name was such an inspiration: *An Unexplained Phenomena* just described it.

Nicholas and Gwenda had no difficulty in furnishing their apartment, when, their honeymoon at Bwlch finished, they returned home. Their publishers met them with checks and congratulations. They urged Nicholas to follow up his literary success with another venture in the same journalistic style. But Nicholas demurred. He was too wise to be drawn aside from his lucrative profession into the precarious paths of literature. He had written a best seller; in fact the best seller of the

year. What more was there for him to aspire to in that line? He had faced the evanescence of fiction and triumphed over it, by acquiescing in it. He had had his honeymoon and furnished his flat.

Gwenda too was happy. She had seen Bwlch and let all her friends know about it. And Nicholas was not sure he could repeat the amazing success of *An Unexplained Phenomena*. Certainly he could not surpass it. For one thing he was perfectly sure there wasn't another such title in the world. Besides he was already hard at work upon the problem of the non-refill bottle.

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LET'S SAY IT CORRECTLY

ANTI, and semi. Here are two prefixes which are commonly mispronounced. *An* has the accent following it and the *a* is pronounced as in the word *add*; in *ti* the *i* has the same sound as in *it*. In semi the *e* has the sound as in *met*, the accent follows this syllable; the *i* is pronounced as in *it*.

Petunia *Pe* with the *e* as the first *e* in *event*; *tu* with the *u* as in *cube*, the accent follows this syllable; *ni* with the *i* as in *it*; *a* as in *sofa*. The flowers will smell sweeter if we pronounce them correctly.

FROM SWITZERLAND

Dear Brethren:

... may we congratulate your staff upon the excellent quality of your publication. We appreciate greatly the copies which are provided for the missionaries in our mission. We relay their individual thanks.

Sincerely your brethren,

(Signed) Alvin J. Schoenhals,
Mission Secretary.

FROM WESTPOINT

Gentlemen:

I AM RENEWING my subscription for *The Improvement Era*. I have enjoyed reading it and at the same time it has kept me in touch with church affairs. This latter reason alone makes it an ideal magazine for those who are temporarily removed from the direct influence of the Church because of location.

Yours sincerely,

Cadet Keith M. Hull,
E. Co., U. S. C. C.,
West Point, N. Y.

Dear Brethren:

PLEASE send a copy of April issue of *Improvement Era* to the sixteen names listed for which a check is enclosed herewith.

Jacob H. Trayner,
Superintendent Idaho Falls L. D. S. Hospital.

P. S. This order indicates my opinion of the number.

Dear Editors:

QUITE an unusual case was called to our attention this morning, which I, personally, feel is worthy of comment. The Price Ward has the largest *Era* quota in the Church, 170. The *Era* work has been done almost entirely by Sister Lilly Frandsen. She has personally solicited and secured eighty-eight subscriptions, of the one hundred and fifteen with which Price Ward is now credited.

J. K. Orton.

Dear Brethren:

YOU SHOULD have received one more subscription to the *Era* from our little ward, making us a total of one hundred.

We now have in our ward one hundred and forty-one families, with a good many unable to provide for themselves, and a good many that are not at all active. But our people responded to the call and one hundred was reached in fine fashion.

Praying the Lord to bless you and your work.

I am, yours truly,

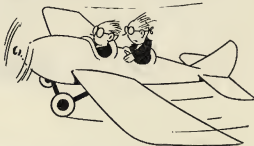
Erin D. Bigler, Bishop,
Los Angeles Stake, Walnut Park Ward.

MYSTERY SOLVED

SMITH AND JONES COMPANY received a letter: "We are very much surprised that the money we have demanded so often has not yet arrived."

They replied shortly and to the point: "You do not need to wonder; we have not yet sent the money."

CHANCES OF TRAVEL



NERVOUS PASSENGER (on maiden flight with nephew): "H—here, t—t—tell me when you're going to loop-the-loop again."

NEPHEW: "Well, I don't always know."—Tatler (London).

SATISFACTION GUARANTEED

TRAFFIC COP: "Yer hittin' sixty!"

Young Woman: "But the man said I could go as fast as I wanted—after the first five hundred miles!"

THE WAY OF A WOMAN



THE INSURANCE office was rung up by a very excited woman.

"I want to insure my house," she said. "Can I do it over the 'phone?"

"I'm afraid not. Perhaps we'd better send a man along."

"I've got to do it immediately, I tell you," came the frantic voice. "The place is on fire!"—Tit-Bits.

NOT URGENT

JAMES, call up my dentist and see if he can give me an appointment.

Yes, sir.

"And—er—James—don't press him."—Tit-Bits.

JOINT ACTION

I'VE BEEN thinking, my son, of retiring next year and leaving the business to you."

"There's no hurry, dad. You go ahead and work a few years more and then we can retire together."—Motor Exhaust.

PERFECT HARMONY

"DAUGHTER," said the father sternly, "I don't like that young man you go out with."

"Yeah?" retorted daughter. "Well, don't worry, you're simply poison to him, too."—Cincinnati Enquirer.



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