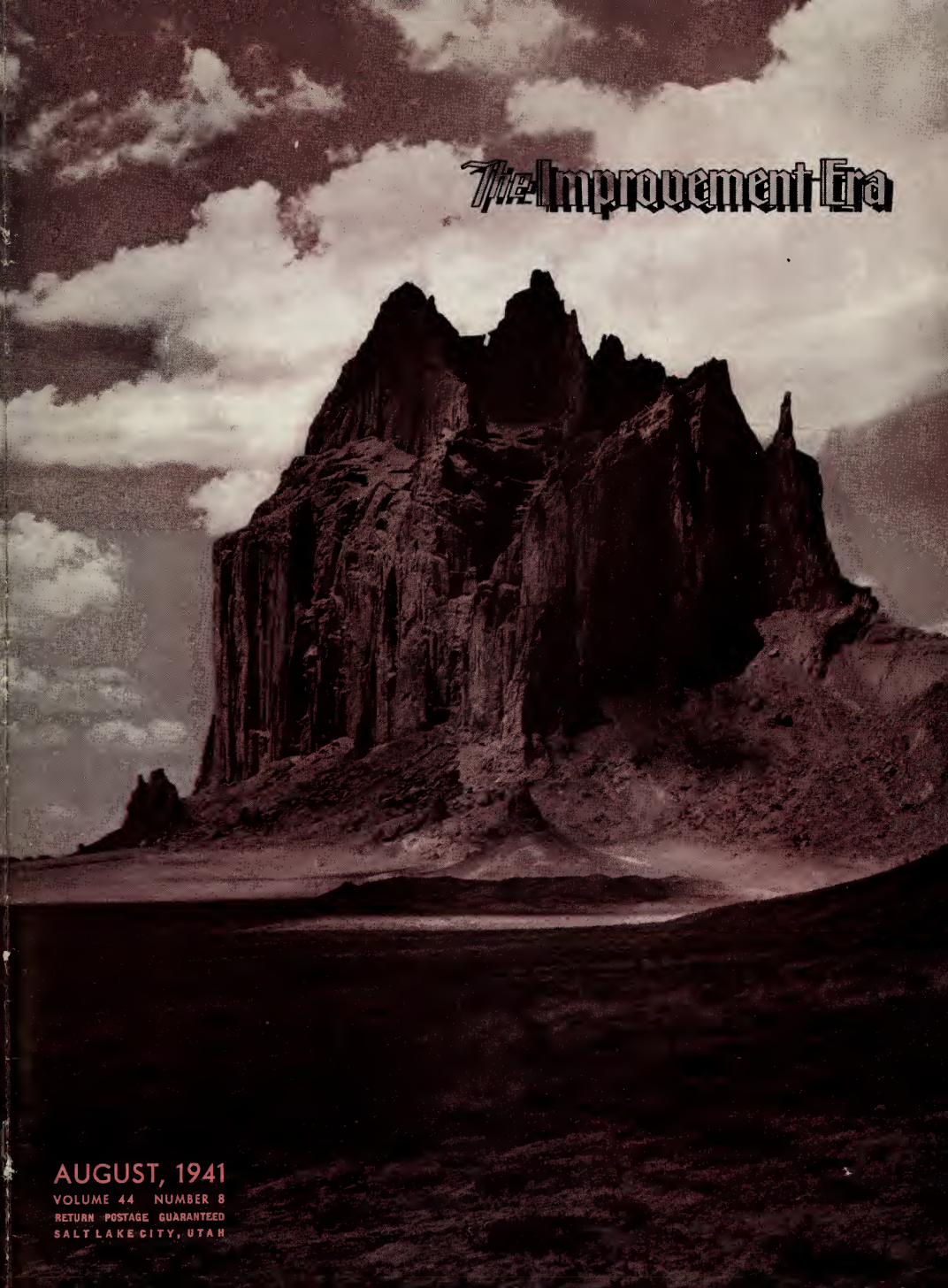




The Improvement Era

AUGUST, 1941

VOLUME 44 NUMBER 8

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

TO UTAH FARMERS

As recently as 1929, dates were regarded as a "curiosity" crop in the hot, fertile Coachella Valley of California. By 1940 Coachella Valley date growers harvested eleven million pounds, their biggest crop. About 95% of all American-grown dates are produced here. The late King Feisal of Iraq (Persia), Old World date center, wrote: "We who have been growing dates for centuries have never seen such fine dates in our own country."

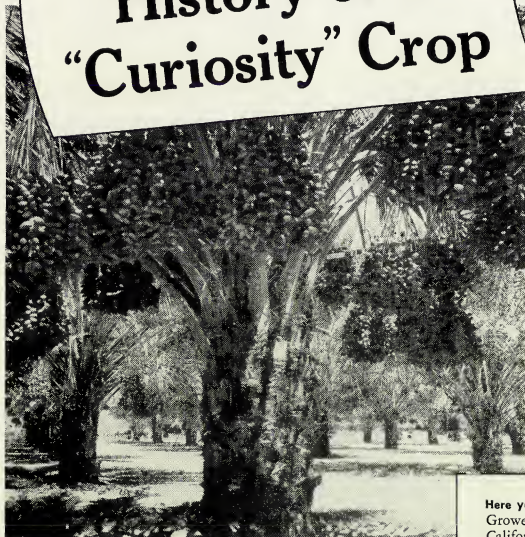
My host in the desert was Mr.

William (Bill) Cook, who has grown up with the Coachella Valley date industry. The other photo shows Mr. Cook's adobe home which he built himself.

Bill Cook's place is between Palm Springs and Indio. Many of his trees are just coming into bearing (date trees bear at 7 years — mature at 12 years). Since 1937 Mr. Cook has been president of the United Date Growers Association, a cooperative serving about 85% of Coachella Valley growers.



History of a "Curiosity" Crop



It takes a great deal of skill and hard work to grow dates. Bill Cook told me about it. "In the spring, each bunch of blossoms must be pollinated by hand to control quality. The date bunches are also reduced in size, and only 12 to 15 bunches are left on each tree. In August, wax paper is tied around each bunch of dates for protection against rain or birds. Harvesting starts in September. Often there are seven pickings as only ripe dates can be picked each time around. Date palms grow up to 40 feet high, so both pollinating and harvesting are ladder operations. Irrigation is especially important in growing dates. We use well water here in the valley and during hot weather we often find it necessary to irrigate every week"

"WITH 95% of all U.S. date production here in the valley, our growers early turned to cooperative marketing," Bill Cook told me.

"The co-op from which our present Association developed was formed in 1920. For many years my father served as president. The depression came along when our production was almost doubling every year, and for a time date prices fell off badly. A merchandising program was set up in 1932 and by 1936 the market for dates had strengthened.

"Our present association, the United Date Growers, has been able to reduce packaging costs while providing uniform grades and a dependable supply. Cooperation given us by Safeway and other food chains has been a big factor in decreasing distribution costs and improving returns to growers.

"What we date growers need, of course, is increasing consumption of dates to keep up with our growing production. Safeway stores do a fine selling job on dates and move large quantities — they help make our industry possible." —TOLD TO THE SAFEWAY FARM REPORTER

Here you see dates being packed for the United Date Growers Association, for which Calavo Growers of California acts as selling agency. "The fresh-picked dates are fumigated, cleaned and graded," Bill Cook told me. "Some are dried on trays and others, too dry, are steamed. Packed dates go into cold storage — we growers know it's important to keep dates cool to preserve their finest eating quality"



Exploring the Universe

By FRANKLIN S. HARRIS, JR.

WEATHER reports by telephone can be obtained in New York City. The latest weather prediction including the predicted temperature, winds, and rain or snow conditions based on direct teletype reports from the U. S. Weather Bureau can be heard from a voice recorded on magnetic tape. The magnetic pattern in the steel tape corresponding to the voice can be "picked up" many thousand times before being erased.

THERE is no inborn difference in musical ability in boys and girls, according to Dr. G. M. Gilbert. Girls appear to be more musical than boys, because the girls are given the training.

SHYNESS and unfriendliness in dogs is an hereditary trait, and it is due to fear, according to tests by Dr. F. C. Thorne.

CONCRETE attacked by frost before it has set will still harden but it loses up to half of its strength.

THOUSANDS of passenger and commercial vehicles in England have been fitted with molded one piece rubber fenders.

SMOKING by a pregnant woman produces an increase in the pulse rate of the unborn child; and four ounces of breast milk from mothers who smoke six to eight cigarettes per day has been found to contain enough nicotine to kill a frog.

THE lowest death rate among persons over forty-five to fifty years of age occurs with those who are ten to twenty pounds under average weight, according to life insurance figures. This does not mean that weight loss is necessary but merely that the tendency to excess weight increases with age and that the weight which is desirable at the age of thirty should be maintained.

THE slow-moving turtles have tough hearts. It has been found that the heart of a turtle will keep on beating for hours after the turtle has been killed and the organ itself removed from the body. Such hearts have been immersed in liquid air at 192 degrees below freezing centigrade for three, five, seven, and ten minutes respectively. When then placed in a cold physiological salt solution and allowed to thaw out gradually, the hearts resumed their beats within a few minutes. The longer the freezing the sooner the hearts became tired and slowed down.

(Concluded on page 452)



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The Improvement Era

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AUGUST, 1941

VOLUME 44 NUMBER 8

"THE VOICE OF THE CHURCH"

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EXECUTIVE AND EDITORIAL OFFICES:

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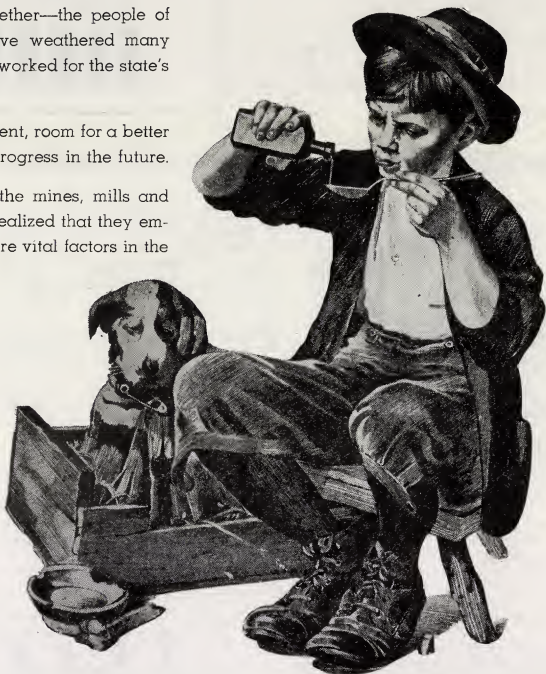
There is still room for improvement, room for a better understanding to insure greater progress in the future.

Most people are conscious of the mines, mills and smelters that exist in Utah. It is realized that they employ a great many persons, and are vital factors in the life of our State.

The State, through understanding and cooperation, has grown and the people who have lived here have prospered. Underlying all this progress has been harmonious relationship existing between the people and its industries. Progress cannot be had otherwise.

We want you to know more about the industry which supports nearly 50 per cent of the people of the state—the mining industry.

Therefore, to everyone in Utah, we are addressing a number of messages relating to the mines and plants of the State. They will appear, from time to time, in various publications.



Whoever you are . . . whatever you do . . . you have a share in the prosperity of Utah's Industry!

We invite you to a better understanding and knowledge of mutual problems. Through understanding and cooperation we will progress in the future.

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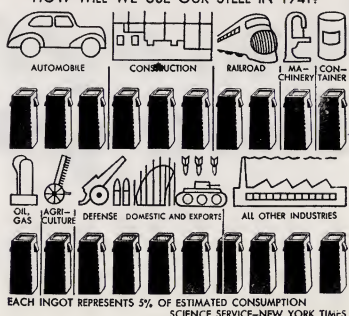
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T E L E F A C T

HOW WILL WE USE OUR STEEL IN 1941?



Exploring the Universe

(Concluded from page 449)

THREE and a third million average page-size lines of print can be readably represented on a square-inch surface. To project the print onto the photographic film, and also to read it, the use of a microscope is necessary.

THE color of the St. Lawrence River changes as the water approaches freezing.

THERE is a total of about two million tons of silver in the sea water of the world.

BY using suitable conditions water can be cooled below its usual freezing point without becoming a solid. When so supercooled, violent splashing will cause the water to freeze solid.

GLASS instead of steel has been developed in England as a means for

reinforcing concrete. Tests have shown that glass should not be used for reinforcement when impact loads are likely, but for static loading, glass is satisfactory.

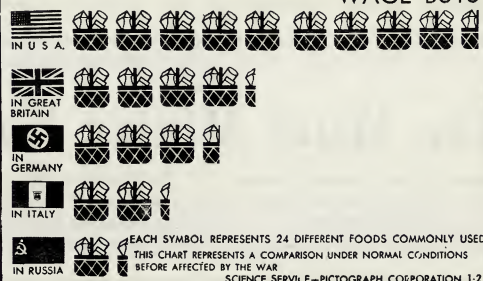
THE ability of special glasses to protect welder's eyes from injury by invisible infra-red and ultra-violet light depends on the chemical content of the glass and not its color. A new type of glass called "noviweld" stops ninety-eight per cent or more of the invisible rays.

To determine the wearing quality of paper currency it can be given a normal several months' wear in a few minutes by a new test. The paper is crumpled to a certain volume in a piston then straightened out by mechanical fingers and recrumpled.

SNOW of so light and fluffy a nature has fallen that it would take two hundred and fifty cubic feet of it to be as heavy as a cubic foot of water.

T E L E F A C T

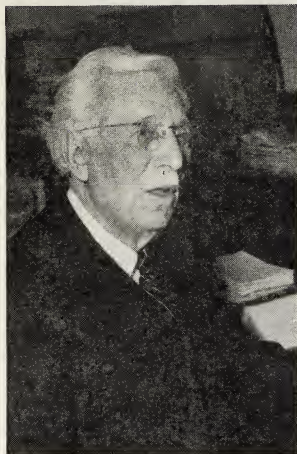
HOW MUCH FOOD ONE HOUR'S WAGE BUYS



An Apology

FOR THE COINCIDENCE
OF SEVENS

RULON S. WELLS, late senior President of the First Council of the Seventy, was nearing the completion of his eighty-seventh year when death came on the seventh day of May. He was born on the seventh day of July, 1854. Some



THE LAST PHOTO OF RULON S. WELLS AT HIS DESK, APRIL, 1941.

three years ago, on the occasion of his eighty-fourth birthday, he wrote for his family, with the warmth of that high humor which was so much a part of him, the story of his life in verse, with the apology printed below. He repeated this verse several times in public with good-humored ridicule directed at the absurd superstitions of numerologists.

MY APOLOGY

FOR these verses, the fault is mine.

Alas! I wrote them, every line.
In reading them be good and kind;
Fling rhyme and meter to the wind!
I had to tell my story.
For this offense, if you'll forgive,
Then never again so long's I live,
I give my word, begorry.

1854—Birthday Meditations—1938

JUST four score years and four today
And growing old and hoary,
With hair gone white and falling sight
Hard of hearing, but deaf—not quite,
With all these fallings and in spite—
I'm going to tell my story.

(Continued on page 488)

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YOUNG PAPAYA GROVE, FOREGROUND, WITH
DATE PALMS, CITRUS, AND PROTECTIVE EUCA-
LYPTUS HEDGE IN BACKGROUND.

A Garden in the Desert

By I. Thomasson Naumann

ABOUT eight miles north of Tucson, Arizona, just off the Oracle Road, lies one of the strangest gardens in this country of contrasts. It is bordered by tall eucalyptus trees and a hedge of oleanders almost twenty feet high. Inside this natural fence is grown almost every kind of plant the world knows. Rare oriental plants and fruit-bearing trees which by all the laws of nature should refuse to grow in the desert (especially a desert that boasts freezing temperatures and a snow now and then during the winter months) flourish in this garden. Exotic plants thrive under the skillful hands of the Rancho's workmen.

Tropical plants abound behind the eucalyptus windbreak. The Papaya (Breadfruit tree), the citrus fruits, the date and coconut palms grow beside tall Aleppo pine trees. Bougainvillea clammers up the trunks of ornamental palms, and evergreen trumpet vine stands be-

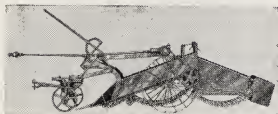
side giant crepe myrtle under whose spread and poinsettia plants six feet tall bearing eight-inch blossoms. There are specimens of fruit-bearing trees which carry as many as eight kinds of fruit growing side by side, fed by the same root.

This garden, the Rancho Palos Verdes, owned by Maurice Ried, formerly of San Francisco, was started as a hobby. From November until May the garden is open to visitors. Thousands pass through the Rancho every year. Mr. Ried advises those who would grow plants in the desert of southern Arizona to forget all they ever learned about gardening elsewhere. Says Mr. Ried, "You must not try to garden in Tucson by the rules of Florida, New York, or Iowa."

A VIEW OF THE DESERT GARDEN SHOWING
EUCALYPTUS TREES IN THE FAR BACKGROUND
WITH CITRUS AND DATE PALMS IN THE
FOREGROUND.



OLIVER POTATO DIGGERS



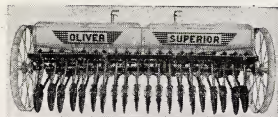
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I'M SORRY TOO, NEIGHBOR. THOSE PATCHES NOW COVER MANY ACRES. MY SEED PRODUCTION IS BELOW NORMAL AND SO WEEDY THAT I CANNOT PAY TAXES OR FEED THE FAMILY. NOBODY BUYS WEEDY SEEDS THESE DAYS!



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(State make and model)

tractor.

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Address

Compilation of the Indian Languages of America

By CHARLES E. DIBBLE

AT THE last International Congress of Americanists, held in Mexico City in 1939, Robert J. Weitlaner, a linguist of Mexico City, proposed the compilation of a general dictionary of the Indian languages of America. The Congress accepted the proposal, and, with the backing of this organization, the work has been initiated with Mr. Weitlaner as director.

Headquarters have been established in the National Museum of Mexico, and to date three linguistic groups are being studied: the Macro-Otomangue group of Central and Southern Mexico; the Sioux-Hokan group of Southwestern United States and Northern Mexico; and the Uto-Aztecan group of Central America, Mexico, and Western United States. Study on a fourth group, the Maya of Southern Mexico and Central America, is soon to be initiated with the Maya linguistic scholar, Professor Alfredo Barrera Vasquez, as consultant.

Special emphasis is at present being placed on those languages which are rapidly disappearing. Every effort is being made to seek the few survivors and capture a knowledge of these few languages before they are lost forever to linguistic scholars.

The study entails the searching out of all dictionaries and vocabularies thus far published on all of the languages and dialects in each group. It is also to include the work of modern, trained linguistic investigators whose studies are based on the more or less recent method of phonemic analysis.

For comparative studies three hundred basic words and fifteen hundred additional words are recorded. On each work sheet is recorded a word as spoken in each language and dialect of the group. On the basis of word comparison and grammatic comparison, the inter-relationships of the language within the group are established.

The organization solicits and welcomes linguistic co-workers, and work sheets are at the disposition of those who desire to contribute to the linguistic fund. The accumulated information of the organization is at the disposition of all, provided proper credit is given to the original contributor.

As the work progresses, other linguistic groups are to be added, and it is hoped that the National Museum of Mexico, due to its central location, will become the center of study for all aboriginal languages of the Western Hemisphere. The task is so large in scope that no time limit is considered. From time to time publications summarizing the accumulated information will appear.

From Generation to Generation

By Andrew Jensen
Assistant Church Historian

ONE morning in 1897, when circumnavigating the globe the first time, I was a passenger on a steamer sailing northward on the Red Sea. As we were nearing the north end of that body of water, one of the officers of the ship called out with a loud voice: "We are passing the historic Mount Sinai, where God thundered out the Ten Commandments in the days of ancient Israel."

I at once became deeply impressed and responded by quoting in my mind: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." I remembered that the children of Israel, who had lived in bondage in the land of Egypt, at the time of the exodus clung to the promises given in an earlier day to Abraham, Isaac, and Jacob, about a land (a promised land) that would be theirs if they would serve God.

And I then also remembered that a modern Israel, after suffering for sixteen years under the yoke of mob violence in Ohio, Missouri, and Illinois, cherished the promise made by a modern Prophet that some of them, after much persecution, would live to see the Latter-day Saints become a mighty

people in the midst of the Rocky Mountains. Thus the Rocky Mountains also became a land of promise to many, and in the midst of their toils and hardships of travel they could sing—often with tear-filled eyes—"We'll find the place which God for us prepared, far away in the West."

So here we are in fulfillment of prophecy. But even now, after the lapse of many years, we still remember the wrongs of Missouri, and cannot easily forget the fate of Nauvoo, yet we glory in the fact that we reached our "promised land" and now we would like our descendants throughout the generations to come, to possess it. The Children of Israel prospered in the Land of Canaan as long as they served the Lord, but when they sinned, their enemies prevailed, and they were exiled or scattered all over the world.

When visiting Jerusalem a number of years ago, I was grieved to find the old people there along the streets as beggars, instead of being honored as the Lord had commanded. So far, we, of the present generation, have done better. We are endeavoring to honor our old people, not only by feasting them on Old Folks Day, but honoring them all the time by listening to their counsel, and by being guided by their experience and example.

Let us continue to do this—you, sons

and daughters of Pioneers—continue to honor them, remembering that most of them have passed on to the great beyond. You, of the later generation, now, in the face of war and rumors of war, step forward and encourage your sons who are training in military camps for the defense of our country to live virtuous lives. Advise them to refrain from becoming slaves of strong drink and of tobacco, and habits which will minimize their manhood, courage, and endurance.

Will you listen to the advice of an old man when he tells you that he knows from experience that it pays to be good, virtuous, and loyal to sound principles? Dare I say that if the sons of America and other countries will repent of their sins and become practical Christians, the world war now raging would cease, and the dictators with their oppression, violence, tyranny, and murder would be brought to an account. Then the world would become a pleasant abode for a God-fearing people—yea, a desirable world in which to enjoy that liberty which is the right of every man.

God bless the old folks of today, and those who are waiting on them. May you of the younger generation never by sin and transgression lose your right to possess and inhabit our blessed land of liberty.

From a statement at the Old Folks Gathering, Liberty Park, Salt Lake City, June 9, 1941.

The Fill that Stretches



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Photograph by Hal Rumel.

Where the Wild Sage Grows

● ————— ●
*HAVE you ever lived where the wild sage grows
And smelled its tang when a soft wind blows?*

The spring weaves a delicate gauze of green,
Gowning the earth with its soft verdant sheen;
The lengthening days turn sage silver-gray
Which blends with the haze when you look far away.

*Have you ever lived where the wild sage grows
And smelled sage-dust when a hot wind blows?*

The purpling sage on the hillsides vie
With the shadowy tones in the evening sky;
While your heart may long for a sageless view,
It clings to the tingling fragrance, too.

*O, you cannot love sage, as anyone knows,
Unless you have lived where the wild sage grows
And smelled its tang when a warm wind blows.*

On Going to the Temple

I BELIEVE THAT IF A PERSON HAS A DESIRE TO DO TEMPLE WORK HE CAN FIND A WAY TO DO IT. THE IMPORTANT THING IS THE DESIRE.

By PRESIDENT HEBER J. GRANT

TO MY mind, one of the great privileges that we as Latter-day Saints enjoy is that of doing temple work for those of our ancestors who have died without a knowledge of the Gospel. Perhaps no man among the officials of the Church ever did more work for the dead than did President Wilford Woodruff. He had work done for thousands of people and spent many, many months of his life in St. George, when that temple was first completed, working with his friends and relatives, setting a very remarkable and wonderful example of diligence in this regard.

Nor do I think I have ever known a man who was more interested in temple work or who was more convinced of the benefits that accrue to us through having had revealed to us the privileges and opportunities of this work, than was my father-in-law, the late President Daniel H. Wells. Daniel H. Wells had such an admiration for his ancestors and was so much attached to them that in the days of Nauvoo he concluded he did not care to join the Church. He thought he would prefer to be with his parents and his relatives and friends who had heard nothing of the Gospel. And then, when information came to him through the Prophet Joseph concerning salvation for the dead, this glorious truth brought that man into the Church at the very time when our people were being persecuted and driven from Nauvoo. He aligned himself with the Latter-day Saints in the midst of their greatest troubles and difficulties, and it was the restoration to the earth again of the privilege and the right to perform temple work and the knowledge of how to do it, that brought this about.

I am thoroughly convinced that we can do nearly anything within the bounds of reason that we want to do. I believe that genius is, as has been stated by someone, "an infinite capacity for taking pains." I believe that if a person has a desire to do temple work he can find a way to do it. The important thing is the desire. A young man can find hours and hours and hours, outside of his work, to spend with his best girl before he gets married. He doesn't have any trouble whatever in finding the time to spend evening after evening with her.

If we have a desire to do a thing, we can generally find the time to do it. I made up my mind several years ago that I would like to go to the temple once a week when I was in Salt Lake City, although I had so much work to do that quite

frequently I got out of bed at 4:30 in the morning and talked to the dictaphone—I have dictated many times more letters before going to my office at 8:30 than any stenographer can write in one day. I had felt for years that I did not have the time to go to the temple, but finally I got the desire to go, and from that time on I had no difficulty in finding the time to go once a week. Occasionally I went twice a week, and it so happens that one week I went all four nights that the temple was open.

For some years, on an average of from twelve to more than twenty of my friends and relatives went through the temple once a week, representing the Grant family. For many years I have maintained four or five people going through the temple all the time at my expense. I have in my employ a sister gathering genealogical information. One year I expended in the neighborhood of \$200.00 a month during the entire year for genealogical research work pertaining to the families to which I belong in direct descent and through marriage.

There is nothing like example. I like to encourage people to do their duty and to have a mind to do something, and if they have the mind and the desire, I am convinced they can do almost anything they want to within the bounds of reason.

This genealogical work, to me, is simply marvelous. It is wonderful how those of us who take any interest in it have the way prepared. It seems miraculous the way my wife has been able in the past to gather genealogical information regarding her forefathers. It is little less than marvelous the way books and other information have come into our possession. When we got right up against a stone wall, in some way there has been a hole made through that wall so that we could crawl through and get on the other side, figuratively speaking, and find something that was of value.

I believe that if I could find the time to go to the temple and do temple work once a week, there is hardly a man in the entire Church of Jesus Christ of Latter-day Saints but what can find the same time if he wishes to plan his work accordingly; the trouble with so many people is they do not have the desire. (I am speaking of people who live where there is a temple.) If you get it into your heart and soul that this is one of the most important things you as Latter-day Saints can do, you will find a way to do it.

The WORLD CRISIS AND MORMON THOUGHT



By DR. G. HOMER
DURHAM

*Utah State Agricultural
College*

CRISIS and revolution engulf the world. About us we see the dissolution of things which formerly appeared to have the very essence of stability. Truly men's hearts, following the mistakes of their heads, are failing them. But there need be no such fear on the part of Latter-day Saints if they know and recognize the unique position of Mormon thought with relation to this titanic upheaval.

The world crisis has two large aspects. One is the collapse of what we have called democratic systems of government. The other is the disintegration of the entire Western World. Both these aspects are only expressions of a single, basic, and fundamental problem. This problem has long been a familiar theme in Mormon thought. But it is doubtful whether many of us have had the foresight to apply it in terms of political and social forces. It often requires an outside lesson in order to demonstrate internal efficacy. Such a lesson has been severely presented in terms of events, and also in a small but significant document entitled, "Causes of the Peace Failure," published by the Carnegie Endowment for International Peace (October, 1940). The same lesson is illustrated again in an inter-church (Protestant and Catholic) movement in Britain, dating from the Malvern Conference of January, 1941. The lesson: the necessity of meeting such problems with the force of spirituality.

The Carnegie document, "Causes of the Peace Failure," is peculiarly and strikingly significant. It is the joint product of the famous "International Consultative Group" of Geneva, Switzerland, composed of experts from all nations and particularly experts who have been, or are now, administrative officials of the many international organizations having their offices in Geneva. In its report of October, 1940, this group united to state that the present crisis, "it becomes increasingly evident, is in the last resort a spiritual crisis which is due to the absence of great common and compelling convictions." Further, "None of the ideologies which are at present in control can pretend to be able to bring about a true integration." And that therefore, "Men everywhere are searching for a new universalism."

The search for a "new universalism" is of tremendous significance. International society is so interdependent, domestic society is so complex, that without a common basis for understanding and action there can be no solution to current or future problems. That hard-headed men of earth recognize the need for a spiritual foundation for this problem is encouraging, but no guarantee of success. Without such foundation, there will be no democracy—utilizing democracy as a symbol of modern man's social and political ideal. Nor will there be a stable world-order, upon which the attainment of social and political ideals rests.

THE Geneva experts recognize three broad categories of universal concepts: the communistic, the humanistic, and the Christian. To these three might be added a fourth which was in process of formulation at the time of their discussions, and which has been announced since as

"The New Order for Europe" (and perhaps the world). This plan, although known to the Geneva group, was probably not included because of its weakness as a philosophical system. In terms of recent events, as well as that weakness, it may accordingly be dismissed from our discussion as unpalatable. Nor do the remaining three, communism, humanism, Christian universalism, as generally understood present a complete picture, especially in terms of the Orient. But these three sets of ideas have powerful followings in the western world. Communism, especially, is strong and militant, and, in its militance and the fervor of its faith, affords a stern challenge to other groups.

Communism is dismissed by the experts. "Its universalism is impressive and real," they say, "but it arrives at universality through a process of destruction of all values (and those who hold them). . . ."

Humanism, based primarily on faith in human reason, is also weak, for its neglect of irrational factors in human nature, and for its too "facile optimism concerning the nature of men."

Christian universalism is presented to rest on "a common faith in Jesus Christ," a noble ideal, but nowhere achieved. Pertinently, the learned scholars and administrators who examined the "Causes of the Peace Failure," point out:

The great question which must be asked of all who advocate this Christian universalism is, however, whether they realize to what extent Western civilization has become de-Christianized, and whether the Christian Church, weakened by uncertainty and dissensions within and by unprecedented attacks from without, can truthfully claim that it is able to achieve an integration on a world-wide scale.

Men's hearts fail them! The analysis of these great minds, experienced in the play and interplay of world affairs, and presented to English-language readers over the signature of Nicholas Murray Butler, President of Columbia University, is all too true. And what of the outlook? This most significant document concludes with a show of brevity which reveals, more than anything else, the lack of powerful ideas with which to attack the problem. It says in conclusion:

The gravity of the present situation is precisely that, humanly speaking, we do not see how our disintegrated civilization may come to a new unity. No one who faces realistically the spiritual situation, who measures the depth of the gulf . . . and who is aware of the work of spiritual de-

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The MILLENNIUM OF FERDOWSI

By
FRANKLIN
S. HARRIS

*President of Brigham
Young University*

issues word lists designed to eliminate new words from foreign sources and to help preserve the old words of true Persian origin. This is one of the reasons why poets of the past are so well known to the present Iranians.

Persia has had really hundreds of poets who are venerated by the people of that country. One of the most beloved of all these is Ferdowsi, who was born a thousand years ago, probably in the year 941 A. D. He is the greatest epic poet of the country. His monumental work, the *Shah Nameh*, contains a collection of stories and legends of the Persian kings up to the Arab conquest in 636 A. D. These stories cover a period of something like thirty-six hundred years. They begin with the grandson of Noah and recount many legendary characters which gradually merge into those whose historicity is authenticated. Much of the *Shah Nameh* tells of the conflict between Iran and Turan, or Turkey. It has many things in common with the conflict between Greece and Troy, which is the subject of the better-known classics.

Most countries have epics commemorating the exploits of their early history. Many of these were written since the time of Ferdowsi; for example, the Spanish epic, the *Cid*, which tells of early national wars carried on by this great hero, dates back to 1140; the French song of Roland goes to the eleventh century; and the German song of the Nibelungs was written about the year 1200. The old Greek classics

brought together by Homer were written much earlier, about 800 years B. C.

Ferdowsi was born in Tus, a city in Khorasan, which is the northeastern province of Persia. This region has long been noted for its poets. Shah Mahmud was desirous of having the heroic stories of the country written by the best poet that could be found, so he engaged Ferdowsi to bring the material together. The poet spent thirty years in writing this great epic, which contains sixty thousand couplets. The agreement was that the poet should receive one thousand drachms of gold for every thousand couplets which he produced until the work was completed.

The Vizier of the Shah did not like Ferdowsi and he contrived to show his dislike by paying the poet in silver instead of gold. It is said that the poet was so enraged by this treachery that he gave away practically all the money to show his contempt. He also wrote an invective on the Shah Mahmud which remains one of the fine pieces of literature of that period.

IN the first part of the *Shah Nameh*, the main characters are personified powers of good and evil, Urmuzd and Ahriman. The second part is devoted to the exploits of the Shahs and other heroes. One of the most important of the stories is that of Sohrab and Rostum, which has been made known to many of us through the poem of that name by Mathew Arnold. Rostum is one of the great legendary national heroes of Persia. The city of Teheran recently erected a bronze statue of him slaying a dragon. Rostum's horse Rakush is always a great aid in the battles of his master.

Isfendiyar is also one of the great heroes. Unlike Rostum, who always fought alone, Isfendiyar had a troop of horsemen to assist him.

The dragons and demons play no small part in the early accounts; for example, in the story of Rostum, his horse Rakush was always encountered

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IT is not often that we have an opportunity to celebrate the millennium of a great writer. A thousand years is a long time to wait for such an event. Our English language, in its essential present form, is scarcely more than four hundred years old, so that the writers who have written in this medium have lived much less than half a millennium. Such languages as German and the Romance group have undergone great changes in half a millennium. Latin, the mother of French, Italian, Spanish, and Portuguese, has ceased to be a living spoken language in the world. Greek, which is one of the old classic languages, has changed so much since the ancient days when the great classics were written that one who understands only modern Greek is not able to read the *Iliad* and *Odyssey* as they were first written.

In Persian we have an unusual example of a language that has remained almost unchanged throughout many centuries. The Persian people are so much in love with their poets of the past and are so eager to preserve their ancient literature for present readers that they do everything possible to prevent changes in the language. At present they maintain an Academy which periodically



JOSEPH SMITH *among the* PROPHETS

By DR. HEBER C. SNELL

*L. D. S. Institute of Religion,
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THE writer of this article holds the Ph. D. degree in the field of New Testament study. He is at present Director of the Church Institute of Religion in Pocatello, Idaho. This institute serves students of the University of Idaho, Southern Branch.

Divine has been generally allowed, and (2) to consider the claims of Joseph Smith, our own prophet-founder, to the possession of similar credentials and authority.

One of the obvious characteristics of a prophet is that he is *human*, i. e., limited in the ways that other persons in this world are. He must eat, sleep, and practice the requirements of health generally. He acquires knowledge through experience with men and things. Science, history, art become his possession, as for other men, through study. He may possess insight, far beyond that of the average man, into the meaning of this heritage, but the underlying factual materials are those commonly known. Being primarily a man of his time, the message of the prophet is colored by the conditions of his day.

No prophet, so far as I know, has ever claimed to be impeccable or infallible. The genuine prophet would be the first to confess, as did Jeremiah (Jer. 1:6-10) and Isaiah (Is. 6:5-7), his unfitness for his high calling. It is an elementary step in understanding the prophets to recognize their true *humanness*. They themselves recognized it and achieved thereby genuine humility. Sane men are always willing to admit their human limitations—and to deplore them. Joseph Smith possessed this characteristic in a high degree, as many incidents in his life would show. His human qualities contributed, as in the case of the other prophets, toward making him

the humble servant of God that he was. (See "Evidences and Reconciliations," *Era*, February, 1941, p. 97.)

When we have allowed all we should for this quality of humanness in prophets and have justly appraised it, we should go on to point out how they are different from other men. *It is in these points of difference that the prophetic characteristics are best seen.* They deserve a much more extended discussion than can be given in this paper.

The prophet seems born for his task (cf. Jer. 1:5) and called, in a genuinely divine sense, to it. He may possess just the combination of native traits which fits him ideally for the prophetic task and which forms the basis for the characteristic prophetic concern he is apt to feel, even while he is still young, for God's work in the world. Then, someone "with authority" or some convincing "sign from heaven" designates the prophet for his mission, and he receives thereby increased stimulus and power. Sometimes both sources of authority operate, as in the case of Elisha (I Kings, 19:19f; II Kings 2:1-18) or of Saul of Tarsus (Acts 9:1-19; 13:1-3).

Vision experience has been a common source of assurance to the prophet that he has been called of God. Thus Amos, first of the "writing prophets," beheld the three visions of destruction (Amos 7:1-8) and knew that God was speaking through him. Isaiah saw the majesty of the Lord of Hosts displayed in the temple of Jerusalem and heard His voice commanding him to go to a people who would not hear (Isaiah 6:1-10). Ezekiel saw "visions of God" by the river Chebar in Babylon and heard himself called to warn rebellious Israel, "whether they would listen or decline to listen" (Ezek. 1-3). Peter was reassured through the vision of the clean and

No persons in history are more interesting than the prophets. This statement is as true of modern as of ancient prophets. It is profoundly true of Joseph Smith. Prophets are interesting because of their claim to a calling both distinctive and important, namely, in a special sense to represent God in the world. The prophet is God's spokesman, making known the divine will to man. Also, by the manner of his life—his attitudes and actions—he may be a revealer of God's will. One has a right to expect this of him.

Prophets have always been misunderstood by the mass of the people. By their own generation they have generally been opposed, often bitterly hated, and not seldom killed. By a later generation they have been eulogized, even if still misunderstood, and sometimes legends have clustered about their memories. Perhaps it is true on the whole that the later generation does them more justice than did their contemporaries, but we still build the tombs of the prophets and reject their messages.

It is our purpose here (1) to present some outstanding common characteristics of ancient prophets whose claim to be spokesmen of the

unclean animals, that God was no respecter of persons and that the good news was no longer for Jews alone (Acts 10:7-43). And Paul's great vision on the Damascus road changed the entire course of his life and made him the valiant "apostle to the Gentiles" (Acts 9:1-16).

WITH all these credentials—fitness for the prophetic task, vision experience, and divine appointment—came Joseph Smith, at the beginning of the last century, with a message of religious reform and restoration. His call was unmistakable, both in his own mind and for his contemporary following; it was backed by every prerequisite which conditioned the sending forth of the ancient prophets. As to his fitness there is no need to speak apologetically, for he rapidly acquired the necessary knowledge essential in the performance of his work. That he had great native gifts not even his enemies would deny, and as to his vision experience and divine authorization—exceptionally clear and striking as these were—it is the conviction of thoughtful students of his life that their validity is beyond reasonable doubt.

It is a mark of the authentic prophet that under divine inspiration he senses vividly the urgent needs of his own time and generation and responds to them intelligently and with resolution. More than a thousand years B. C., Samuel saw that the very life of the Hebrews was threatened by the Philistine menace and that to organize a kingdom was the only hope of deliverance. Solomon's tyranny brought the kingdom a hundred years later to the very verge of dissolution, and Ahijah—and other prophets, no doubt—warned of disruption to come. In the ninth century Tyrian Baalism menaced the very existence of Hebrew religion, and Elijah and Elisha, mighty champions for Jehovah, threw themselves into the breach. Critical times for the two Hebrew kingdoms came again in the eighth century, and Amos, Hosea, Isaiah, and Micah appeared to stem the tide of unrighteousness. But Judah went from bad to worse and Israel went to pieces (722 B. C.). In vain did Zephaniah and Jeremiah a century later seek to turn aside destruction from the southern kingdom. In 586 B. C. it followed the fate of its northern neighbor, Ezekiel, in Babylon, whither the Hebrew exiles were taken, tried persistently to restore the religion of the Hebrews.

Numerous other examples could

be cited to witness the prophetic insight, inspiration, and activity in the interest of great social and religious values. The student's attention should not be diverted from the tremendous part played by the prophet, in his effort to serve human need, to the less significant matter of tracing a prediction—important as this may be, in its place—to its fulfillment. Yet this latter course is too often the direction which a study of the prophets takes. The great prophets related themselves to great issues and epochal events and, more than any other men of their day, threw themselves into the battle against social evil and irreligion.



JOSEPH SMITH

On the American frontier, at the beginning of the last century, religion, and consequently morality, were in confusion. It was a critical time for the earnest man or woman seeking to know God's will and to obey it. There was a babel of human voices pointing "the way to be saved," but the voice of God seemed inarticulate. Into this situation came Joseph Smith, a mere youth, with a revelation from God, setting up a movement designed to reform and stabilize both morals and religion. In the course of a few years and in the face of many obstacles, the movement became international in scope and thousands found the satisfaction of their hopes within it.

THE supreme qualification of a prophet is to be sought in the character of his message and the results it produces. He may possess all other qualifications but if his message will not stand up under certain tests, chief of which is the good results that flow from it, he cannot justify a claim to the divine call. Let

us see what these tests of the prophetic message are.

The first test I shall speak of is *disinterestedness*. There is no element of selfishness in the message of a real prophet. It is not given for his advantage or aggrandizement. It favors no class of men. It is a warning cry to "sinners" and a source of comfort to those who seek to do God's will. The prophet must be self-denying to the point of willingness to die for the message. This is the requirement also of all who receive it. The message is unworldly, altruistic, and universal. It need not, because of these qualities, be impracticable. Since the prophet's message is divine, it possesses the qualities which attest its high source.

One of the most crucial tests of the divine authenticity of the prophetic message is *its correspondence with the knowledge of the past and the present*. Such knowledge represents a huge accumulation of three kinds broadly speaking, scientific, philosophic, and religious. The scientific is that body of knowledge which has been checked and validated by certain rigid methods. It is in no sense mere theory, essential as theories are to scientific method, but established fact and truth. The philosophic is an interpretation of the all-inclusive realm of experience which furnishes the materials and basic assumptions of science and which at the same time reaches beyond science's outermost borders. Philosophy deals with ultimates, with the "why of things," while science deals with processes, with the "how of things." Religious knowledge includes both scientific and philosophic knowledge and adds an active divinely revealed concern for the continuance of higher and more spiritual experiences. Religion is appreciative of all facts and values and may be justly said to "embrace all truth." Now the point I am working to is this: The essential message of a true prophet would be in line with—it could not be opposed to—assured scientific knowledge; it would accept true philosophic knowledge, and it would interpret with religious knowledge every experience of life.¹

One or two illustrations may clarify the point: A certain KoresHITE pretender to the prophetic role, operating in Chicago forty years ago, taught his followers that the earth

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¹Only the most general treatment of this important test of prophecy can be given here.

RECENTLY, while making my rounds in Hollywood, visiting the studios and stars, I called upon Max Factor, Jr., at his famous make-up studio and spent one of the most interesting afternoons of my life. After showing me through his vast plant, where almost every kind of cosmetic and perfume is manufactured, and where various types of wigs for screen and stage, as well as social wear, are made, he invited me into one of his make-up rooms. It is especially designed for brunettes (that being my complexion) and I really marveled at its attractiveness. Its soft, thick rugs, elegant cream-colored furnishings, and mirror-bedecked walls remind one of some luxurious home, rather than a make-up room.

"I should like very much to show you just what can be done with make-up," he said.

Knowing that this person had spent most of his life at the side of his famous father, the late Max Factor, in his various experiments of make-up for feminine pulchritude, and had beautified practically every motion picture star in Hollywood, I was more than thrilled to see just what he could do with me.

After making me most comfortable before a three-way mirrored dressing table, equipped with almost every kind of make-up imaginable, he placed a band of white gauze on my head well down around the hair line and applied a thick coating of cleansing cream.

"Do you know," he said, as he deftly worked the cream well into the skin, "that Utah has the reputation for producing the most naturally beautiful girls in the country?" He stopped for a moment while he spoke seriously. "I'll tell you why. It's the Word of Wisdom as you call it back there. Dissipating habits in any form destroy charm, and by keeping the Word of Wisdom, you girls have already conquered the beauty game seventy-five per cent."

He then gently removed the cleansing cream from my face and applied a cotton pad saturated with skin freshener. Patting my face deftly with this until it glowed, he then dampened a sponge and applied his famous pancake powder base.

"Cleanliness is next to godliness" is what my father always said," he continued, "and that means inside and out. The skin is the indicator of the physical condition. If you



BEAUTY BUILDER

A LA

Hollywood

KEEPING THE WORD OF WISDOM IS A SHORT-CUT TO BEAUTY—SO SAYS MAX FACTOR, JR., ONE OF THE WORLD'S GREATEST MAKE-UP ARTISTS.

By

ALICE PARDOE WEST

are well and in good physical condition, your skin, eyes, and hair radiate. Smoking tears down certain tissues, affects the nerves and also takes its toll of feminine charm. And drinking," he continued, "well, now, can anyone tell me what possible good can be obtained from drinking . . . except for medicinal purposes?" He daubed a bit of gray eye shadow over my eyes.

"Besides, it puts on weight," he said, "and makes you do things you

never would do otherwise, and takes away that sweet freshness from a girl which is so hard to find these days."

Then, as he placed the proper color of rouge high on the cheek bones, blending it well toward the outer eye, he explained in great length why he thought the Word of Wisdom made fine men and women, citing the case of a Mormon boy who had worked for him until he had become very valuable to the firm.

"You couldn't tempt him in any way," he said. "I never saw a person like him. Then he later gave up his fine position with us to fulfill a mission for the Church. There was a specimen of your Word of Wisdom," he added, nodding his head in approval. "Why, I'd do anything for that boy."

HE THEN came to my eyebrows. He picked up a pair of tweezers, studied my face a moment, and said, "No, I won't pluck your eyebrows. They are the most expressive features of one's face. Natural-looking eyebrows complement the face the Lord gave you."

Building them out a little at the end with the pencil he accentuated their natural line and then put on the lipstick. He applied this with a rather solid small brush outlining the mouth well first, then filling in afterwards.

A glance in the mirror showed me that I was really being transformed. He then put on some powder, the same shade as the base and brushed off the surplus with a soft complexion brush.

"Too much make-up drowns out your personality and that, believe me," he said, "is far more important than beauty. Personality is beauty," he added, "and that's where your Word of Wisdom comes in again. It creates good taste, breeding, and culture, which in turn make charm . . . and what is charm . . . if not personality!"

By this time, I thought surely I was "a finished product." But no . . . next came the arranging of my hair. After studying me for a while he changed my appearance entirely by giving me a new hair dress.

"Everything is trending toward the Latin right now," he stated, "according to that slogan 'Love thy neighbor in South America' or something, so I have darkened your skin considerably and think I shall part

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CHAMPION

A STORY OF JACOB HAMBLIN—AND A
LONE FIGHT WITH A TRIBE OF
BRAVES.

By ELLEN DAY

HE HAD heard the disturbance for some time before he reached the Rio Virgin's flood bank. At first he feared two tribes were fighting, and his job of peacemaker between Indians and whites might take on the aspect of peacemaker between Indians and Indians.

Drawing closer, he distinguished yells of laughter in the hubbub. His fears relaxed. Probably settling some dispute between individuals, he thought. It must be involving a large group, though, the way the yelling comment, challenge, laughter, and Indian invective swelled at his approach.

Atop the flood bank he could look down to where the noise centered. The small encampment was on the bottom bank, wide and level here, for the river was low. And the contest (for it was not rightly a fight) was plain to his eyes.

The young squaw about whom two braves had their arms wrapped, made it instantly clear to him that it was over the question as to who should take her to his wickiup. The two piles of Indian valuables nearby told that she must be a mighty pretty squaw and that the rivals were both ardent and almost equal in wealth.

But, he thought grimly, she would be dead in a few more minutes, and what would those heartless devils care?

The Indian's "White Brother" was seeing red. And that would not do. He must remember that he liked Indians, that they liked and trusted him. He must not let his disgust at the way they treated their women upset his judgment. This was not a propitious moment for approaching the tribe, and if he obeyed his hot impulse it would be still less propitious. He'd best control himself and stay where he was until the tragi-comedy ended.

The two trying to pull the Indian girl away from each other were not the only ones involved. Friends of each had wrapped arms about the chests of the rivals, and other friends had taken hold of them until it looked like a children's game of "London Bridge" in the final tug-of-war. But



MY grandfather, Orville Cox, crossed the plains from Nauvoo to Salt Lake City with the second company in 1847. After pioneering at Bountiful and Salt Lake City he was sent to Manti, then to Fairview, then "Down on the Muddy," now Overton, Nevada, and then to Orderville in southern Utah.

His son, Frederick Walter Cox, of Fairview, Utah, spent several years of his boyhood on the "Muddy" which flows into the Rio Virgin. They were both personally acquainted with Jacob Hamblin. Uncle Walt has been in the habit of spending his winters in Mesa and whenever he and I could get together I would take my typewriter and write pioneer stories as he told them to me.

When I asked him for incidents illustrating the match-making customs of the Indians, he told me this one (among others).—*Ellen Day.*

this game was being played by grown men, and the girl was the victim of their fierce struggle.

The scout, however, was not the only person concerned lest the girl die. The other squaws had at first enjoyed it as much as the brawling braves themselves. But now a shrill note of protest became discernible in their screams.

Suddenly one of them directed others. They snatched up grass baskets, scooped hot embers from

the smoldering fires, and threw them over the braves' naked shoulders.

Amid surprised yells of agony, burned arms let go all holds, even the rivals loosening their grip before a second dipping of baskets. The released girl swayed and the scout could see her chest heave as she gulped in the blessed air. She seemed bewildered.

But the squaw who had thought of the hot coals knew the men would return to their struggle as soon as they had vented their wrath upon their women for this interference. She must be mother to the girl, thought the white observer, to have courage thus to dare for her the men's fury.

Wildly, the woman lifted her eyes as though petitioning aid from the Great Spirit. There, against the sky stood the answer to her mute prayer. She seized the shoulder of the bemused girl and pointed.

"Hamblin! Jacob Hamblin!" she exclaimed, "Run to him! RUN!"

THE girl ran. Frantically (as a few braves turned their attention back to her) she ran—climbed—scrambled—fell—scrambled again—up the slope to the scout. Reaching him slightly ahead of her nearest pursuer, she gasped, "Save me!" and locked her arms about his knees.

"Now, ain't I in a pretty kittle of fish!" thought the white man. "Why didn't I keep out of sight?"

But his action belied his thought. As the girl's tightening arms nearly flung him off balance, he braced himself and brought his rifle to point at the pursuers. They stopped. Silence fell. The yelling savages became the dignified braves that white men usually saw, and the chief assumed his authority as spokesman.

The rifle pointed only a moment. Hamblin dropped its butt to the ground with one hand, touched the suppliant's head with the other, and motioned her to stand up and step behind him, accepting thus the role of her protector. Then he spoke a greeting in the native language and with dignity equal to the chief's, approached him for talk.

The talk was brief. This was no time for complimentary orations. A fight over a squaw had been interrupted, and Jacob Hamblin had become a third party to the contest. There would be but one solution.

As soon as the woman had pointed to him and screamed his name at the girl, Hamblin knew he was doomed to fight separately both the rivals and then as many others of the tribe as cared to enter the contest. He

(Concluded on page 504)



EVIDENCE FOR GOD

as a scientist sees it

By W. BLAKE CHRISTENSEN

THE author, formerly instructor in Bacteriology at the Pocatello Branch College, here gives brief comment to a question that has often been loosely and freely dealt with by popular writers of the day.

A FEW months ago a popular magazine published statements by well-known men concerning what they thought Christ would do if He were on earth today. One of these men, a noted English author, made the statement that modern science makes it impossible to believe in a personal God. That statement made me wonder how the discoveries of science could prove to that author or to any man that God does not exist, for after working in science as research man and teacher for a number of years, I regard such an accusation against science as very grave and grossly unjust.

In the first place, such an accusation tends not only to condemn science as a whole, but it also tends to brand the individual scientist as one who lacks a true perspective. Now the scientist, as such, unless he has made a purposeful study of the relationship between science and religion, is not ordinarily concerned with proving that God does or does not exist. Immersed as he is in the materialistic aspects of living, he is interested primarily in discovering and applying fundamental physical truths for the material betterment of mankind.

The scientist does not usually wish to invade the domain of spiritual life as an investigator, but he leaves that field to men who have studied it. He is not necessarily, of course, an atheist or agnostic; his religious beliefs are of the same general nature as would be found in any professional group. However, when individuals accuse the scientist of proving through his discoveries that God does not exist, it is only just that he be given the opportunity of defending himself against such charges. In making such defense, therefore, the scientist wishes to look at all sides of the argument to

discover whether he can find any evidence in science that would argue for or against the existence of a Supreme Being.

The theologian when asked what evidence he has that God exists immediately answers that revelation and the religious experiences of man prove beyond question that there is a God. The scientist, though realizing from past experience in his own field that it is unwise to brand as non-existent something which he has not definitely measured or demonstrated for himself, at the same time is prone to disregard the evidence offered by the theologian, for he feels that he has no adequate physical means at his disposal to demonstrate revelation or measure its effects on human beings.

Yet, when the scientist disregards that evidence, he overlooks the greatest supply of evidence in existence for proving from the scientific standpoint that God exists, for, while there is absolutely no scientific evidence to show that God does not exist, the analysis of the evidence offered by the theologian from a scientific point of view will prove beyond doubt that God does exist. Thus, the scientist will have in his hands evidence which is as scientifically sound as the soundest research that has been done in the field of science. In order to show how scientific methods of reasoning may be used to prove that God exists, let us examine these methods of reasoning in connection with ordinary research, and let us use as a specific example the research that has been done on the breakdown of glucose, the energy-yielding sugar, in the human body.

Biochemists for many years have studied the manner in which glucose is decomposed in the human body, for it is by that decomposition process that we obtain the energy that enables us to move about and to live. In the early days of the study a great many conflicting reports were made. One research worker in one laboratory would conclude from his investigations that glucose was broken down in one particular way, and another worker in another laboratory would conclude from his own research that it was broken down in a different way. However, with hundreds of workers investigating the problem in different laboratories all over the world, the true breakdown process was finally discovered, and all workers in all of the laboratories by using the correct methods were able to confirm the work of one another. This example indicates the mass of evidence that scientists demand before they accept as true any given hypothesis. They demand that the evidence be overwhelming, and that it be subject to rigid experimental proof.

Now, to press the example a little further, scientists have found that certain preliminary stages of glucose breakdown in the human body are exactly the same as the preliminary stages in other animals, in yeast cells, and in many bacteria. Thus, they are able to say that the first stages of glucose decomposition in these organisms are universally the same, and also that these processes are necessary for the maintenance of life. Examples of this general nature are legion in biological investigations, and it is possible for scientists to say that where such universal processes are found it may be concluded that they are not only necessary for life but also that they represent the highest degree of efficiency and usefulness. In other words, to make a justifiable generalization, *in living organisms there are no processes, functions, or emotions of universal occurrence that are useless.* That fact has been proved time and again by scientific research.

How does this scientific truth furnish evidence for the existence of God? If we examine the history of man we find that he has always reached upward in a supreme strug-

(Concluded on page 503)

UNDAUNTED

THE STORY OF LEON Y. POND—WHO
FACED LIFE WITH FORTITUDE, AND
ACHIEVED MUCH.

By
ARCHIBALD
F. BENNETT

*General Secretary, Genealogical
Society of Utah*



LEON Y. POND

IF you can watch the things you gave your life to, broken. And stoop and build 'em up with worn-out tools; If you can force your heart, and nerve, and sinew To serve your turn long after they are gone, And so hold on when there is nothing in you Except the power which says to them, "Hold on!" . . . you'll be a MAN, my son.

THIS was indeed a high ideal for mankind that the poet Kipling held up. Leon Y. Pond measured up to that ideal. Imbued with an unshakeable desire to serve his Master and render loving service to his fellow man he held steadfastly to his task, despite an ever-weakening body, until there was virtually nothing left of him physically except the faith and the power which said "Hold on!"

Such faith and determination should be known throughout the Church, to provide inspiration, and encourage to noble endeavor. Others may now be facing dire disappointment, yet like him may have it within their power to accomplish important service. To all such his achievement should be as a beacon light.

His life was short in years, but rich in accomplishment. He excelled in whatever he undertook—as a student, a missionary, a genealogist. The task that was worth doing was worth doing well, and if he set out to perform a duty he stayed with it until he had accomplished it to the very best of his ability.

Leon Young Pond was born in Pocatello, Idaho, September 19, 1907, the son of Noah S. Pond and Alice A. Snow Young, the latter a granddaughter both of President Brigham Young and President Lorenzo Snow.

In 1928 Leon's father was called to preside over the Northern States Mission, to which place Leon accompanied him and later Leon attended the University of Chicago. He also became active in genealogical research, and while recovering from illness spent much time in the Newberry Library, seeking to trace back his ancestral lines as far as possible. In his later travels he visited the library of every large city he entered to obtain all he could on the family lineage. Later, as a missionary in the northern states, he helped to train the Saints in record-keeping. He and a companion compiled a book of genealogical instructions which bore tangible results in increased temple work.

With his mission ended in March,

1933, he had already compiled his Book of Remembrance and his Book of Forefathers, and had taught others to compile theirs. Subsequent to his return he spent every available moment in the Genealogical Library at Salt Lake City, specializing in research on the Pond and Pettibone lines. He amassed, during this period, several thousand connected names. Then he was appointed to supervise the newly organized genealogical department of the Ogden Library. From older residents of that city he solicited and obtained many valuable volumes of historical and genealogical records.

Experiences of his own had taught him the importance of young people's becoming active in genealogy. He wrote:

Young people should participate in Temple services for the steady influence, the spirit, and protection coming from such participation through the promises given. Temple participation gives the youth power to live more fully the Gospel in all its principles. There is peace and comfort in such activity. Always I feel "good all the way through." . . . Young people should be active in genealogy, for they grasp the problems of research more quickly than older people; they share in the responsibility of the redemption of the dead and may receive blessings therefrom. Again, they learn to think of others and of helping others. This develops their character, making them unselfish and helpful to others. Genealogical and temple work are the most altruistic labors that youth can perform. President Wilford Woodruff said that this work "will go forward with leaps and bounds" when youth becomes interested in genealogy and temple work. They will bring enthusiasm into the work.

During the summers of 1933, 1934, and 1935 he served as a guide or lecturer on the Temple Square Mission, a happy activity for him.

He and his brother attended Brigham Young University at Provo in 1934 and 1935, and he worked his way as a janitor, and by selling insurance, correcting chemistry papers, among other things. Events were now leading swiftly to the climax of his

life. Pathetic are his words describing this period:

I entered the University at Provo, Utah, in June, 1934, and carried a heavy course in school and a full time job in order to meet expenses. In May, 1935, I noticed a drag in my legs, but continued the grind I was under. During the summer of 1935 the drag in my legs became worse. More and more frequently my legs refused to move and I would plunge to the ground, my arms refusing to stop the fall. In November, 1935, I lost the use of my muscles for several hours. About this time my hands began to lose strength and it became more difficult to write. In December, 1935, the muscles through my legs began to twitch; and the muscles in my hands and legs lost strength and began to atrophy and wither away. I lost weight. The atrophy has continued to the present.

Every day now he grew weaker and more helpless. Finally he completely collapsed, falling as in a stroke. When revived he was paralyzed on the right side, and had lost the use of his right hand and foot, so that when he tried to walk he dragged that foot. He continued his school until the examinations. Then the doctor told him that he had an incurable malady.

In this hopeless condition he entered undaunted and with zest upon a great undertaking. This is best told in the words of his mother, his constant and unflinching companion during this time of protracted trial.

When it was decided that he should not return to school, he became very active in genealogical work. For months he was ever persistent with the typewriter, and with his research for the Pond ancestry, writing letters wherever he found a trace of the Pond name throughout the United States.

For Christmas, 1937, Leon, with the help of Miss Thora Bailey, made four Books of Remembrance for his four brothers. In them he made pedigree charts of his great-grandparents—President Brigham Young, Margaret Pierce Young, President Lorenzo Snow, and Harriet Squires Snow, and of Grandfather Stillman Pond.

Although his body became more and more helpless, his mind continued alert and bright. A question arose in a ward class as to the origin of the various
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The 7-Up Spread's SONNY BOY



*A Western Yarn of a Boy
and a Horse*

By LEON V.
ALMIRALL

THE heat in the brown eyes of old Joe Kuba's son matched the smoldering brown of his hair. The glance he sent forth seemed to vie with the shimmering heat-haze which drifted upwards from the grama-grassed New Mexico country.

From where he stood in the shade of the ranch house porch, words of scorching indignation broke the silence of the morning. Despite the deep tan of his young face, red crept through with each utterance, and Bob's hands balled into clenched fists, which opened and closed. He left the shade of the porch and high-heeled his way in the direction of the corral.

In the poled enclosure, a long-barreled bronc with a Roman-nosed head rolled his eyes until the whites showed, and threw a damaging look in the direction of the approaching footsteps.

For a few seconds, Bob peered between the poles. His straight lips curled derisively, and he mocked the big dun.

"So, you're an outlaw, eh? A real bad one. So bad no peeler has ever stayed with you to a finish. Well, today that's goin' by the board, for I'm goin' to ride you to a fare-thee-well."

As if he understood the uttered threat of the nineteen-year-old, the outlaw let loose a squeal of rage and whirled about the circular pen.

Bob jiggled the lariat in his right hand:

"Yeah, horse, I plan on takin' the first trick in this private rodeo. You've got 'em all scared, but me, an' I don't mean maybe." Even as he spoke softly, he pulled back the bolt on the gate, stepped swiftly inside, closed it, reached behind him

with his left hand and shot home the bolt. Never for a second had his eyes left the outlaw, and always he kept up a low-voiced conversation. He edged closer, and the dun backed away slowly, suspicion written in every line of his body. His small ears flicked backwards and forwards, and his breath whistled through his nostrils.

"Lissen fellow, every time you back away like that, you get closer to that snubbin' post an' that sure helps me, if you only knew it."

The sing-song tone of the young cowboy's voice accompanied his steady approach towards the dun, while he held his rope ready. Well he knew the power of a human voice if rightly used on any kind of horse. On that knowledge lay half of the first part of his plan to top this dun to a finish ride, because he'd have to get his rope-noose on him, for the chance.

Only one ranch-raised would have seen the moment to make the throw when it arrived. A horse-fly buzzed on the scene and lit on the outlaw's flank. Instinctively, the horse turned his head towards the attacker, and as the head swung back, Bob shot his noose. It sailed true, went over the outlaw's head, slid down his neck, and the first part of Bob's private rodeo was on.

Even as the dun ran the length of the rope in his frenzied rage, Bob dug his high-heels into the corral dirt, and fought to force the outlaw closer to the snubbing post.

Time and again he almost was close enough to throw a dally over the short solid piece of upright wood, but always the dun would drag him away. Round and round they went, but once more came that moment which helped Bob, and he managed to get his rope around the post, and made it tight with a quick half-hitch.

Now, when the big bronc ran the length of the rope, the post took the brunt, and the outlaw hit the dust, and came up a wild-eyed, wheezing brute, with sides which heaved like

a gigantic pair of bellows. Bob wiped the sweat from his face and advised:

"You shouldn't do thataway. You won't be none a-tall tough for me to ride if you go wastin' your breath."

He picked up his saddle with hackamore hung over the horn in his right hand, and his Navajo saddle blanket in his left.

"Now, all I do is put this blanket on your back, balance my hull on top, cinch her tight, slip the hackamore over that Roman nose o' yours, turn you loose, and climb aboard." He grinned wryly. That, as he well knew, was quite a large order, but he meant to fill it.

"Yes, sir," he mused, once more reverting to his grievance and the cause of his resolve. "I'm sure fed up on bein' called 'Sonny,' and 'Sonny boy.' I'm no toddlin' kid, but none of this outfit seems to know I've grown up. It's 'Hi Sonny, your pa wants you.' 'Hi Sonny! Bring in the cayuses out the pasture.' Gee whizz, I'm nineteen, not nine years old!"

BESIDE the snubbing post, opposite to where the dun still strained at the rope, eyes bugged out and nostrils flared, Bob upended his saddle on horn and cantle, like any good cowpuncher would, when he set it on the ground.

"Can't afford to get the skirts of that saddle bent in because when I set it on you, old-timer, I won't want to waste time."

He still held his blanket in his hand as he moved towards the outlaw.

"You've got me all wrong," consoled Bob. "I'm aimin' to do you no harm, bronc, if you behave. All I aim to do is to make you gentle, and show this outfit I'm not just a

'sonny boy,' but a real dyed-in-the-leather cowpoke. Then, maybe Rene Glover and Pete Smith, and the rest of the ranneys with this spread will get wise, and call me by my right name which is Bob, not 'Sonny.'

Gradually, he shortened the rope that held the bronc until it was right beside the post with little room to display his vicious wares.

Then, careful of willing heels, he fanned the dun with his saddle blanket, and twice ran it over the animal's back.

Minutes lengthened into an hour, and still the battle between the boy and horse continued with always Bob's soothing talk having its well-nigh imperceptible effect.

Had the ranneys on the "7 Up" considered that in this son of their boss dwelled the sensitive disposition of his mother, who had passed on when he was just a tyke, they would have tempered their teasing. Instead, in him they only saw, "the spittin' image" of his rough-hewn father, and they passed along unsparingly the bunkhouse banter—particularly, Rene Glover and Pete Smith, both of whom, they swore, had "nursed him along from the time he was hock-high on a tall horse."

Hadn't they taught him to ride,

rope, and shoot? They sure had, and how to "use his dukes too," when, and if, he was in the right—not to be a quitter ever, or a tin-horn. They sure had done all these things. And if they'd seen this young cowboy with the light in his brown eyes faced towards this outlaw horse, right now, they'd have said: "He's committin' suicide. No peeler ever rode that dun to a finish." Maybe it would have dawned on one or both why Bob was going to put on this act, or maybe not.

But the fact was that, at the hour when Bob entered the corral to start his proof he was no longer a "sonny boy," most of the outfit was absent. He'd made sure of that. He knew that otherwise he'd have no chance. After the ride was over, they'd be able to tell from the condition of the bronc that he must have been ridden to a finish, for he'd look the part. Then would be time enough for him to say:

"Sure, I rode him. I was the only one here, wasn't I?" No, sir. He couldn't have picked a better day to show 'em he was a full-fledged dyed-in-the-leather cowpoke. The only one left at the ranch was the deaf Chinese cook. His father was in Deming.

"So you see, you mangy old dun, I picked me a day for both of us. There won't be any interference. You do your stuff, an' I'll do mine."

He edged closer to the bronc, and the horse suddenly stood like a statue.

"Huh! A lamb, eh? Well, don't think I don't know your breed. You won't catch me nappin'."

Bob laid the blanket on the dun's back again, and that was the famous "straw." With a hump of that back, and a squeal of rage, the outlaw sent the gaily colored blanket skywards into the thin air, and it flopped down into the dust.

"Atta boy!" exclaimed Bob. "Get rough. I knew you wouldn't stand like that long."

But the sing-song voice in which he spoke began to have effect on this four-legged rough-neck of the plains. Twice more Bob laid on the blanket, and the last time, the dun let it stay. Bob eyed him with skeptical wonder, then, as he picked up his saddle, addressed more conversation to him:

"You wouldn't fool me or would you? You wouldn't go foxy and let me set the whole works on you like you kind of wanted me to ride you?"

The forty-pound stock saddle, with the swell in front and high cantle in back, now rested on the blanket, and Bob's eyes bugged out in wonder, for, again, the dun stayed quiet.

However the youthful rider never lost his caution. When he reached for the cinch beneath the barrel of the horse, he stood close to the front legs, and watched the hind ones.

Then, his hand shot forth, snatched the cinch strap, pulled it towards him, ran it through the cinch ring on the saddleskirt, and heaved.

"Yeah, blow yourself up, bronc. I expected that and worse," volunteered Bob, as the dun did just that and no more. But the moment he let out his wind, Bob pulled up hard on the cinch, and made it tight. One fast reach upwards and his hand gripped the saddle-horn. He pulled on it, but the saddle sat secure.

"You're a fox. Instead of kickin', you let me saddle you up like a broken broomtail. Maybe that's smart, but if you knew what a help it was to a fellow tryin' alone to put his gear on a wild-eyed brute like you, you'd sure be mad. Now, let's see 'bout this hackamore. Lucky no bit goes with it to shove between your teeth." Bob picked up the rope-made bridle which had no bit, walked to the dun, and quickly slipped it over his head.

"A regular lamb. They must've had you all wrong. You're no outlaw. You're just a broken down bronc. Of course after I'm settin'

(Continued on page 500)



THE BRONC HAD DONE A "JACK-KNIFE," CLIPPED HIS FRONT AND HIND LEGS AFTER A STRAIGHT PITCH AHEAD, AND BOB'S YELL OF DERISION HAD MET THE TRICK.



Photo by Lacroix.

THE MONUMENT OF THE REFORMATION AT GENEVA, SWITZERLAND, BEARS AS A MAIN INSCRIPTION THE WORDS "POST TENEBRAS LUX" (LIGHT AFTER DARKNESS). THE FOUR CENTRAL FIGURES SHOW CALVIN, FAREL, BEZA, AND KNOX. EIGHT PANELS, CROWDED WITH FIGURES, ARE CUT IN BAS-RELIEF, WITH APPROPRIATE INSCRIPTIONS. THE SIGNING OF THE COMPACT IN THE CABIN OF THE MAYFLOWER IS ALSO PICTURED.

CITADEL OF LOFTY IDEALS

By MARIE WIDMER

A Glimpse of Geneva, Switzerland

GENEVA, first mentioned in Book I of Caesar's "Commentaries," adopted Christianity in the fourth century, was annexed by the first kingdom of Burgundy one hundred years later, and fell under the dominion of the Franks in 534 A. D. In 888 A. D. the second kingdom of Burgundy, east of the Jura, rose from the ruins of the Carolingian Empire, with Geneva as one of its principal cities.

Rapidly destiny wove her threads. Out of the struggles of intervening centuries, Geneva's security was definitely established after it had adopted the doctrine of the Reformation, as preached by Farel in 1535. It now became a Republic governed by Syndics and by Councils elected by the people.

A year later, on August 5, 1536, there arrived in Geneva the man whose name still lives in the city—Jean Calvin, a native of Noyon in Picardy. Attaching himself to the new religious party, he soon acquired tremendous influence in Geneva and throughout Europe. Calvin not only organized the new church, but also the state; he developed public instruction and founded the Geneva Academy, which became in those days the leading school of Protestant theology, with the gentle Beza, Calvin's devoted friend, as its first rector.

Geneva consequently gained prominence as a stronghold of the reformed faith and it became a refuge for Protestants driven from various countries, especially from France.

Intellectual life gained in intensity and when Jean Jacques Rousseau, son of a local watchmaker, startled the world with his *Contrat Social*, his *Emile*, his *Confessions*, and his *Nouvelle Heloise*, Geneva, more than ever, held the attention of the cultured public. Gradually the city and its wondrous lake shore became the mecca of leaders

in science and literature. Voltaire, Mme. de Stael, George Sand, Dumas, Daudet, Byron, Gibbon, Ruskin, Frances Havergal, Sismondi, De Saussure, Amiel—a veritable parade of illustrious authors, philosophers, and scientists—were sojourners in this enchanting realm. In more recent years

modern luminaries too have succumbed to its charm.

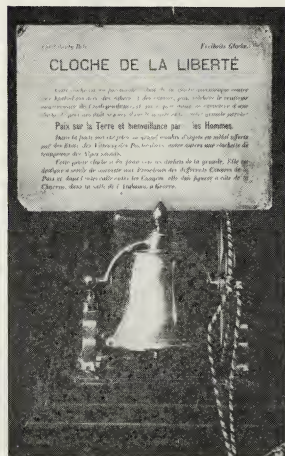
Several momentous events have become milestones in the city's newer history, and each of these has enhanced her prestige and magnetism. Thus Jean Henri Dunant, a philanthropic citizen, stands out as the founder of the International Red Cross. He happened to be present at the battle of Solferino on June 14, 1859. Three years later he published a book on his experiences, and advocated an international convention to provide for care of the wounded in war. This convention, which took place at Geneva and was concluded and ratified on August 22, 1864, neutralized the surgical corps of hostile armies and volunteer societies caring for the wounded. As a tribute to Switzerland, the Swiss flag in reversed colors, i. e., red cross on a white field, was adopted universally, and white arm bands with a red cross have since been worn by all members of the neutral staffs.

Geneva has since that time been the headquarters of the International Red Cross Society, whose enormous and manifold charitable activities during the first World War proved an inspiration to all mankind. At the outbreak of the present conflict, work in behalf of all war sufferers was immediately resumed.

The same chamber in the City Hall where the First International Red Cross Convention came to a successful end was also the meeting place of the Alabama Claims Commission from December 15, 1871, to September 14, 1872. The thirty-second conference of this

(Concluded on page 502)

THE MINIATURE LIBERTY BELL CONSERVED IN THE ALABAMA ROOM OF THE ANCIENT TOWN HALL OF GENEVA, SWITZERLAND. THIS BELL, ORIGINATING FROM THE ME SHAWNE BELL FOUNDRY IN BALTIMORE, WAS ACTUALLY MADE FROM THE REMNANTS OF THE METAL FROM WHICH THE GREAT LIBERTY BELL WAS CAST AND IS AN EXACT COPY.



Northern States Missionary Chorus

By Clive Bradford and
Wendell D. Hart

IN a three weeks' good will tour through Indiana and Ohio recently, the Mormon Male Chorus of the Northern States Mission, presided over by President Leo J. Muir, presented forty-five programs before service clubs, churches, schools, conventions, and other organized groups, and appeared on nine radio programs as well. Fifteen thousand people heard them in Dayton alone, where the chorus was featured on the opening program of the summer series of concerts sponsored by the Chamber of Commerce.

The Midwest Management Conference, where insurance executives from fourteen states were gathered, was the occasion for their first appearance in Indianapolis. Toastmaster of the evening, Mr. E. A. Crane, President of the Northwestern Mutual Life Insurance Company, said, "If everyone lived by the ideals of these young men, life insurance rates would be considerably lower."

Two assembly programs were given at Arsenal Tech High School, which has an enrollment of 7,000 students, the largest technical high school in the United States.

A prominent visitor to the Indianapolis Speedway classic was Salt Lake's famed racing mayor, Ab Jenkins, who, at a Lions' Club luncheon, also attended by the Elders, defended the Word of Wisdom as "essentially the same health advice that would today be prescribed by the Mayo clinic."

In the "Hall of Mirrors" of Cincinnati's beautiful Netherlands Plaza Hotel, the chorus sang for the Kiwanis Club. Here they were asked to sing "Oh, My Father" by a man who explained that he had been deeply moved at the singing of this hymn by the Tabernacle Choir in its weekly broadcasts.

At the Cincinnati Rotary Club, the chorus evoked the response from the chairman for the day that "As long as we have young men like these singers who will give two years of voluntary service for their religious convictions, America need have no fear."

At Patterson Field near Dayton the members of the chorus were the guests of Major Robert W. Stewart of the U. S. Army Air Corps, who presented them in a special concert for the commanding officers stationed there. Here the chorus sang ten numbers on their regular program and received eleven encores.

The chorus completed the tour in Columbus, Ohio, singing for the delegates to the National Lumber Sales Convention, attended by lumbermen from all parts of the United States.

The Mormon Male Chorus was organized (Conclusion and photograph on page 500)



SOME OF THE MEMBERS ATTENDING THE LEEDS DISTRICT CONFERENCE AT BRADFORD, ENGLAND, ON SUNDAY, JUNE 15, 1941. ONE HUNDRED NINETY PEOPLE ATTENDED THE FINAL SESSION. SIX SISTERS VOLUNTEERED TO GO ON MISSIONS IN RESPONSE TO THE APPEAL OF PRESIDENT A. K. ANASTASIOU.

LETTERS FROM THE CHURCH IN ENGLAND

A n airmail envelope postmarked June 20, 1941, in London reached the editorial desk of *The Improvement Era*, July 7, 1941, with these photographs and materials enclosed, explained by this note:

19-6-41.

Dear Brethren:
We are sending herewith some material, which we hope will be of interest to the readers of the *Era*.

With every good wish,
Sincerely yours,
Sister V. G. Thomas,
Mission Secretary.

Greetings!

To all readers of the *Era* and to friends I know personally.

Conditions have changed since the missionaries from America left these shores. Today we have a force of twenty-seven British missionaries following in the steps of their American brethren and sisters. We have lived through many experiences, harassing, thrilling, miraculous. Some of the Saints have suffered in the air-raids, losing homes and chattel, but all have been wonderfully protected from personal injury and death.

Although the loss of the things we hold dear has been a great blow, we regard these trials as a privilege and honor, showing that we can surmount them.

We look forward to the time when peace will be with us again and we can live a normal life again.

Ethel C. Scott.

Although laboring under rather difficult conditions we British missionaries are doing more than just "hold the fort," which was the parting injunction of President Hugh B. Brown. The Saints are more bound together; their faith and testimonies are

strengthened. The work of the British Mission is going forward and we have been blessed beyond our expectations.

To the readers of the *Era* we send our hope, love, and prayers for the brighter future.

Isabella Macdonald,
Glasgow, Scotland.

We received no special message for the *Era* from Sister Gillespie. She had bad news from home about her people and many of our members in Belfast who have been blitzed: Ditties, Hislops, Harkins, Darlings, Ferrises, Fergusons, McAlphines. "Can I go back and finish my mission in my branch among our members who have been scattered, lost their homes and friends?" wrote Sister Gillespie to the Mission Office. Pres. Anastasiou visited Belfast and found all the members safe, but some have lost their homes; some have evacuated. Sister Ferris lost her father (non-member); Sister Fee-Frazer lost her husband (non-member); some members suffered from shock, but are well.

Mrs. Gillespie, the mother of our lady missionary, a typical Irish woman, sturdy, smiling, with rosy cheeks, said to me: "Akh no, let Aggie stay where she is; we are all right; let her finish her mission." Admirable character, an example of fearlessness, courage, and grit, living in a humble cottage of three very small rooms. I stooped in the passage to gain the street door. "We are not moving; we'll be all right here. See our shelter; we go in there when Jerry comes over."

And a word from our Aggie: "We are having quite a lot of success in our tracing, and as we have only a few hundred tracts left, we would like you to send us some more. The Whitsun M. I. A. Convention at Kidderminster promises to be a great success." (It was.) "I love this district (Birmingham) and my happiest moments have been spent here."

BRITISH MISSIONARIES

Left to right: Isabella Macdonald, Agnes Gillespie, and Ethel C. Scott.



Page for Young Writers

LANDMARKS OF THE PAST

PLACES, names and places, are the landmarks of the past;
Faces, dear ones' faces, mental miniatures that last,
Drifting through the shadows in an endless phantom chain,
Long-forgotten stanzas to an old familiar strain.

Strange no big things fill the niches in the Pantheon of life!
Like unequal hand-sewn stitches, seaming in both joy and strife—
Glowing satin, crimson velvet, without reason we align,
Yet one thin thread runs between them, the unending thread of time.

—Kay Burt.



Farmington, Utah

Improvement Era,
Salt Lake City, Utah
Dear Editor:

SINCE there has been so much propaganda flooding the world today, I thought it might be appropriate to introduce myself to your readers.

I am the most fascinating and interesting of companions. In fact, there is no one with whom you would rather spend your spare time; yet I am the most boring company. Indeed I am often forced upon you and you go to sleep in my presence. Still I am entertaining. I keep you roaring with laughter, or weeping in sympathy.

I make you feel the deepest emotions: admiration, love, reverence, disgust, anger, hate! I thrill you with supreme joy; I weigh you down with sorrow and despair; I inspire you with courage, yet I make you feel afraid.

I am honest, truthful, dependable, and generous with all of my valuable possessions. But always be cautious in my presence, for I lie and would deceive you.

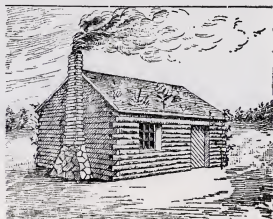
I bring to you your religion; I present to you your law. I can take you almost anywhere in the world. I can tell you of the past and of the future. Furthermore, I am hundreds of years old and will probably live forever—yet I was born yesterday. I am indeed far beyond your powers of comprehension, but there are only a few who cannot understand me.

I am simple and beautiful. I am vague and unreal. I inspire you with awe and wonder. I make you cringe in horror, and send cold chills down your spine.

I belong to the mystic, the intangible—yet I am common, every-day, and matter-of-fact.

Yes, I have such a great influence over you, but still I am just what you make me. I am the "Spirit of the Printed Page."

—Gladys Pratt.



EIGHTEEN FORTY-SEVEN

A STRONG-WINGED eagle from far wind-worn cliffs
Alights upon a white-lined buffalo-skull
With these carved words like faded hieroglyphs
Above the cracked eye-sockets, meaningful:
"Camped here July the second, 'forty-seven.
We made eight miles today." The eagle unfurls
Its far-flown wings and skims and soars toward heaven
In easy sweep, where the thin-frothed cirrus curls.
The eagle labors aloft between the clouds
Which plunge their misty walls to the horizon;
Like bleached and billowed sails the sea-wind crowds,
And on the desert swift their shadows run.
But those slow wagon-wheels, tight-choked with clay,
Groaned beneath their loads—eight miles that day.

—James Hammond.

LITTLE BUNGALOW IN ENGLAND

LITTLE bungalow that I used to know
With thumb-marked walls and windows low,
You haunt my memory day after day,
Little bungalow in England, far, far away.
I can still hear my mother, see her eyes
Filled with tears
And hear her "Cheerio" in my childish ears.
Little bungalow in England, when all guns are still
And the nightingale sings to her mate on the hill
I'll tuck all my memories in the Red, White, and Blue,
Oh, bungalow in England, I'll come back to you.

—Bobby Sutherland.

MY LOVE TO GOD

I TOUCHED a twig into a flame
It took up light or life—the same!
A little dimly at first it burned,
But slowly it seemed as though it learned
To make its way and give more light.
Rather than going out of sight,
The breeze and the zephyrs blew,
And it gathered all its courage anew
To weather the storm and keep its light.
It didn't intend to give up the fight.
And yet it flickered once or twice
Grew dimmer and dimmer, then flickered thrice,
And then it went out as though to die:
The wind had spoken the ending sigh.
A little smoke to heaven drew near,
"This my soul to God so dear."
—Donald Neff Bagley.

REVERIE

As the years fade away
And fond memories die,
You sit all alone
And begin wondering why—
Yes, why loving friends
Are all far away;
And you're lost with yourself
At the end of the day.

The chats filled with laughter
Are things of the past,
And you find yourself faced
With a heavier task—
The task of forgetting
The gay hours you've spent,
And now gain anew
All that destiny's sent.

So smile to the future,
It's not worth a tear;
Perhaps it shall render
New friends just as dear.

—Wendell Bradford Terry.



MY COUNTRY

THIS is my country, clean and free,
Wholesome and healthful, 'twill always be.

Full to the brim with wonderful gifts,
Wide green meadows and high snow drifts.

Deep black caverns filled with ore,
Men dig it out, but the earth yields more.
Liquid gold from the heart of the earth,
Praises are sung to an old field's birth.

Glistening mountains, towering high,
Their snow tipped fingers clutch at the sky;

Wide, dry deserts, brown and bare,
With cities of Mormons nestling there.

Bustling cities, skyscrapers tall,
Are man-made glory, that soon may fall,
But give me the prairie, the mountain, the sky,

That I might look on them with worshipping eye.

Yes, give me my country so clean and so free,
Made by the wise Father for you and for me.

—Olive Rose Helton.

LOOKING BACK AT *Ancient America*

By WILLIAM and DEWEY FARNSWORTH



THE GATE OF THE SUN, TIWANACO, BOLIVIA

This famous doorway in the ruins of Kalassasaya at Tiwanaco, known as the Gate of the Sun, was shaped from a single block of gray volcanic rock about 16 inches thick and, standing erect, measures 11 by 15 feet, facing toward the east. It was originally formed whole, but it is thought the great crack in the upper section at the top of the doorway was probably caused by a bolt of lightning. This surprising facade is wonderfully ornamented in low-relief and is considered a masterpiece in primitive carving.



RUINS AT PACHACAMAC

About twenty-five miles from Lima are found what are considered the best known ruins in Peru, those of Pachacamac, a great city which flourished here more than a thousand years ago and to which it is believed the early coastal races made pilgrimages to pay homage to the Creator-God, Pachacamac. Myriads of open graves, despoiled by generations of treasure seekers, form small depressions in this region, while everywhere skulls and skeletons of the city's ancient inhabitants scattered over the land lie bleaching in the sun.



A CORNER OF THE WALL OF THE GREAT FORTRESS AT SACSAHUAMAN

Joining and overlooking Cuzco on its northern side lies the hill of Sacahuaman, upon which is erected the great fortress of the same name. The huge stones of the walls are of soft, blue limestone, quarried from a ledge in the limestone hills a mile or more away to the north and transported over very uneven ground to their present position. Every stone was cut with exact accuracy, smoothed upon all sides, laid without mortar in regular rows, joined to each other with such nicety, layer interlocked with layer with such consummate art, that with few exceptions the frequent earthquakes of centuries have not dislodged them in any perceptible degree.

Our Good Friend Tuba

By George Gardner

IN May of 1941 a monument was erected to honor and perpetuate the memory of good friend Tuba, the Hopi Indian of Moencopi.

In the early history of Utah, the Saints found themselves so far removed from important sources of supplies that they quickly made plans to become self-supporting. The settlements around St. George and some of the Northern Arizona towns were established for the purpose of supplying cotton for the much-needed cloth. The Hopi Indians at that time were growing cotton around Moencopi and they were making a good grade of cloth. So the Mormon leaders conceived the plan of inducing the Indians to expand their cotton crops and help to supply the Saints. As a part of this plan, a settlement was established near the Indian village. Tuba, a Hopi, became a loyal friend of the Mormons, so they named the new village Tuba City, in his honor. As time passed there has grown a greater appreciation for this noble Indian and his services to the Mormons in promoting better understanding and more peaceful relations with his own tribe and the Navajos.

As a part of the cotton project at Moencopi, it was decided to bring Tuba and his wife to St. George and to Washington, nearby, to show them the white man's ways of growing cotton and making cloth. Jacob Hamblin, the missionary to the Indians, set out from Tuba City for St. George. When the party reached the Colorado River, at the present site of Lee's Ferry, they found the river high and exceedingly dangerous.

Tuba asked courteously if he might pray, according to his custom, to the Great Father, before the party attempted to cross. The Indian then took a bag from his neck and threw something from it into the river and into the air. He prayed that the Indians and their white friend might cross over safely. He explained to the Great Father that if any of them was lost or should fail to return, their loved ones at home would be very sad and lonely and if any of the animals or the provisions was lost in the river there would be great hardship on the trip.

After crossing safely, the Indian expressed his gratitude in a beautiful, sincere prayer of thanks. The white missionary tells us in *The Life of Jacob Hamblin* that he was impressed by the beauty and sincerity of Tuba's prayer and that he believed firmly that our Heavenly Father hears and answers prayers and watches over His Indian children. Tuba was surely deserving of watchful care.

After crossing the river, they proceeded to St. George. When Tuba and his wife had seen the cotton made into cloth at the factory and had seen the wheat made into flour at the mill, they

(Concluded on next page)

Our Good Friend Tuba

(Concluded from page 473)

remained silent for some time. They then said thoughtfully that they could never again be content to spin the yarn with their fingers and grind the corn between two flat stones.

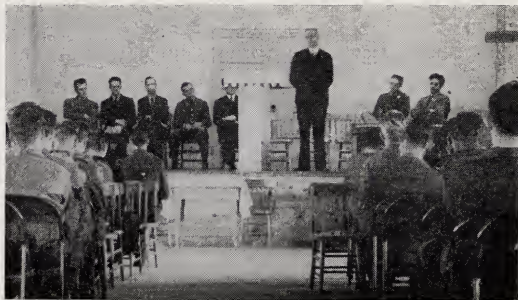
Human nature and human ways change very slowly. The good Indian and his wife and the good missionary and his wife have long since been dead. The little cotton factory has altogether vanished. A magnificent steel bridge now spans the turbulent Colorado. An excellent highway connects St. George and Tuba City. Speeding automobiles carry the children of Tuba and Jacob where weary horses carried their fathers. Perhaps the one thing that has not changed is the friendship between these two kindred souls.

As we entered Moencopi on a trip through this enchanted desert, we thought of this treasured bit of history that links two fine groups of people, the Latter-day Saints and the Hopi Indians. We had a sudden desire to preserve something in memory, something personal and vivid. While we sat in the automobile, two children, perhaps five or six years of age, played in the street. The potentialities of children are infinite—one of these might be another Tuba and the other his wife. A photograph of them would be an ideal token.

As we went to take it, an excited mother called from the doorway of her low sandstone home. A young Indian hurried from this home to the adjoining house, and a second mother rushed to the door, and the other child hurried as fast as its short legs would carry it to the protection of its mother. By that time a large automobile dashed between us and the children and their homes. Two large Indians were in the automobile. One raised his hands. We took that to mean that they did not wish to have us take the pictures. We put the camera away, a little afraid, and, in some confusion, we drove out of the Indian village toward home. We learned afterward that these Indians and many other primitive peoples have a belief that harm will come to one who has his picture taken.

We have felt sad since leaving this quaint little village out in the great desert of Arizona, to think that we caused these two mothers alarm and worry. We have wondered how we might communicate to these Indians whose parents may have befriended the Mormons, that we did not take the pictures of the children and that no harm would come to them from any actions of ours.

The great and mysterious problems of life may, after all, not be solved by steel bridges or cotton factories or flour mills or highways or automobiles, but rather by intelligent kindness and better understanding and friendship such as that between Jacob Hamblin and Tuba.



Hugh B. Brown, former British Mission president and now Church-Army Coordinator, delivers stirring appeal to Latter-day Saint men stationed at Fort Ord, California, to maintain and cherish the high standards of living they received from the Church before entering the army. President Brown is now visiting army camps throughout the nation and was eagerly welcomed at Fort Ord by the L. D. S. organization there and by the members from surrounding branches. His visit to Fort Ord was on Sunday, May 25, 1941.

NEWS FROM THE CAMPS

CHAPLAIN REUBEN E. CURTIS, Fort Ord, California, sends two photos of interest. One is of a group of returned missionaries at Fort Ord who have been very active. They were photographed with Elder Hugh B. Brown, two branch presidents, and the local missionaries. Also included in the picture are the officers of the Fort Ord L. D. S. young men's organization. The president of this organization is a convert.

The other is a picture of Elder Brown addressing L. D. S. services during his recent visit, showing the interior of the Special Troops Recreation Hall which is used for a chapel. In this chapel are held four different kinds of religious services—Protestant, L.D.S., Catholic, and Jewish. Chaplain Curtis holds the Protestant service as regimental chaplain of the special troops and also the L. D. S. service as Division L. D. S. Chaplain.



Front row, from left to right: R. D. Kelly, German-Austrian ('32-'36); Leo Merrill, secretary, Fort Ord L. D. S. organization; H. E. Larsen, South African ('38-'40); James Unopulos, president, Fort Ord L. D. S. organization; Dr. A. C. Sessions, president, Watsonville Branch; Mrs. A. C. Sessions; President Hugh B. Brown, former British Mission president and now Church-Army Coordinator; Mrs. Reuben E. Curtis; Chaplain R. E. Curtis, formerly a missionary in the Central States ('26-'28); Geo. S. Walker, formerly of British Mission and now president Pacific Grove Branch; Richard Crandall, now of the California Mission.
Second row, from left to right: Philo E. Henriksen, Danish Mission ('36-'39); L. Thomas Long, chorister; Charles Wright, California Mission ('35-'37); M. P. Gummell, British Mission ('30-'31); Zenneth Hale; M. Jensen; J. W. Harper; L. Noyes, Western States ('35-'37); E. W. Nielsen, San Juan State ('39-'41); J. Harold Call, Spanish-American ('37-'40); R. S. Wilcox, now of the California Mission.

Royalty Visits M. I. A. Conference in Denmark

FROM Orson B. West, acting president of the Danish Mission, Elder Thomas E. McKay, supervisor of European Mission affairs, on July 17 received the following inspiring communication:

During the first part of June, I had the privilege of visiting some of the branches where good and interesting meetings were held. The branch at Aalborg had arranged a concert, assisted by a local male choir, and the program performed was wonderful in all details. Furthermore, the big hall was filled to capacity, a thrilling sight. I

had the opportunity to deliver a speech, explaining the doctrines and beliefs of the Latter-day Saints. While thus traveling in the country I also had the great privilege of visiting about thirty families, some of which had not been visited for quite a long time by missionaries or members.

The other day we received some copies of the May issue of *The Improvement Era*, for which we were very thankful.

We have now completed our 10th
(Concluded on page 497)

AS FLEET AS MEMORY

By Gwenivere Anderson

Let me but keep these smells, when Earth
no more
Shakes out the fragrance from the cloak
she wore:
Sweet clover's nectared honey, sweet with
dew;
Wood-smoke that hangs above the autumn's
blue;
The pungent strength of sagebrush after
rain;
Cedar, whose spice is magic; and the train
Of meadow-grasses, rustling beneath my
feet,
Clinging about me still; but slipping fleet
When I'd recall them from the last fall
weather—
That day we tramped the fields, we two
together.

GOD NEVER TIRES

By Mildred Goff

God is so prodigal
With lovely things.
Each morning comes anew
On shining wings.
The faithful tides, the moon,
The sunset fires,
The seasons' ebb and flow—
God never tires.
He brings, forgivingly,
New gifts to men.
I will put by despair
And try again.
My failures and mistakes
Shall be forgot.
For why should I despair
When God does not?

A MOTHER TO HER MISSIONARY SON

By Anna Prince Redd

The church was filled with Saints,
With friends to wish him on his way—
A messenger to foreign lands,
Christ's envoy of a latter day.

With earnest voice he rose to speak,
So humbly proud to be a chosen one;
I watched his face with tear-wet eyes
And prayed it were my son. . . .

Where that boy stood, my son, tonight,
Stood by the pulpit there
And prayed to be a credit to his Church—
I thank Thee, Lord, Who heard my prayer.

Give him conviction, courage, faith;
Humility of mind and soul
To carry to the mission field;
In service make him whole.

With gratitude this prayer I ask
In faith that may not lack:
"When he's no longer needed there,
Lord, send him safely back."

CLEANLINESS

By La Verne Stallings

Wind sweeping the sky clean
With its misty swirling hands,
Rain washing the earth clean—
The grassy hills and the lands!

Pain stripping the heart clean
To keep it unfettered and free,
Tears like rain, cleansing the eyes,
So the eyes of the soul might see!



A DAY IN THE TEMPLE

By David Astin

The fretful cares of yesterday,
I left behind me on the way
To this most peaceful, quiet spot:
So pardon me if I am not

Inclined to whisper or to chat
And gossip about this and that,
About things being said and done
In every land beneath the sun.

I come here to meditate,
And try to help, ere it's too late,
Some soul who's passed this mortal sphere,
Who had no chance to enter here.

Worry not o'er life's swift paces;
Stand ye now in holy places,
When plagues visit every nation
Spreading thereon desolation.

Ye saints of God should now rejoice
And praise Him with a mighty voice,
And sing aloud your songs of love
For His rich blessings from above.

A ROSE

By Elsie C. Petersen

Nestled close to a dear little cottage
Is a tiny rose bush fair,
With moss green leaves and sweet perfume,
And exquisite petals fashioned with care.

I lingered to look at its beauty
So close to the soft warm sod.
I touched my finger to its heart
And felt the pulse of God.

AUGUST ARCHITECT

By Jean Anderson

Before the threshing time
His grain stacks wait
Like rounded pyramids
Against the sky;
He shaped each circled base,
His sure trained eye
Directing well the hands
That could create
An amber structure, strong
With living weight
From billowing fields of wheat
And bearded rye;
His bit of earth was yielding
A supply
Far greater than his April
Estimate.

O architect, whose blocks
Were fruitful sheaves,
You built far better than
You knew, those piles
Whose golden symmetry
Of curving line
Holds harvest-beauty safe
For one who leaves
The noisy street to walk
Long, fragrant miles,
Keeping within his heart,
God's clear design.

LIGHT ON THE LEAVES

By Helen McMahan

I know a prairie homestead where
A seasoned maple stands;
The changing tints of sunlight play
Like soft caressing hands
Among the leaves, till they appear
Bright as a linnet's wing,
All warm and lush, then suddenly
With deepening shade they bring
A cooling green that makes me think
Of sea waves just before
They split into an ivory foam
Along a rocky shore.
I know my heart will always sing
With gladness when I see
The vagrant lights and shadows play
Within a maple tree.

UNKNOWN

By Coursin Black

Man organizes expeditions to penetrate
unknown continents.
To probe the frozen mysteries of the Ant-
arctic,
To explore the vast tropical jungles—
At Palomar he erects a mighty lens, two
hundred inches of mechanical perfection
To bring his eyes closer to billions of miles
of Infinity. . . .
Yet we are blind to the everyday miracles—
Sunshine that promotes magic growth,
Clouds heralding beauty never equaled by
man.
Dawn that ushers a new day from Eternity's
span.
A child
Dreaming by a still pool.

On The Book Rack

WHAT PRICE ALCOHOL?

(Robert S. Carroll, M. D., The Macmillan Company, 1941.)

THIS is a sane and safe discussion of the alcohol problem, especially as it relates to the brain and nervous system, the most important part of man. The author has had a lifetime of experience with alcohol addicts, and has the right to speak with authority.

The causes of the alcohol evil are outlined in convincing terms. The effects of the alcohol evil, the general misery that follows, are pictured faithfully in its exaggerated, but horrible colors. The cure is based upon modern knowledge, and is convincing. The craving for artificial stimulation is traced back to faulty methods of living, especially in the province of nutrition. The cure is found in correcting improper nutritional habits.

Clinging to the main argument of the book is a mass of valuable suggestions relative to family life. This incidental help to fathers and mothers would alone justify the writing and reading of this unusually fine book.

While strictly accurate and scientific, the book is written in everyman's language, without attempt at propaganda. The twenty fascinating chapters discuss simply yet forcefully the methods by which man may preserve a healthy mind in a healthy body.

It is a splendid book, dealing wisely, yet courageously with a difficult subject. The author frankly asks the alcohol user whether he has "a college training with kindergarten emotions."—J. A. W.

"HISTORIC RECORDS BEARING ON AGRICULTURE AND GRAZING ECOLOGY IN UTAH"

(Dr. George Stewart. *Journal of Forestry*, April, 1941.)

IN THIS historically important article is compressed a wealth of early Utah and Idaho history. The determining factors in locating the early settlements are described. The reasons for agricultural success or failure in the settlements are given. The times and first settlers of the early settlements are enumerated. The forage conditions of the country at the time of pioneer settlement are stated in the words of early travelers. Evidently, the pioneers built settlements wisely and according to an intelligent plan. We are grateful to Dr. Stewart for this interesting presentation of painstaking work.—J. A. W.

FEEDING OUR OLD-FASHIONED CHILDREN

(C. Andersen Aldrich and Mary M. Aldrich. Macmillan Co.)

THE feeding of children is most important, for upon the food habits they form in infancy and young childhood depends much of their health in later life. If they learn to eat the right kind of food, served regularly, their health may be assured.

Often, however, and for unaccountable reasons to the mother, the child may refuse to eat the food provided and gradually ac-

quires the habit of refusing most foods, or "picking" a bit of this or that while defying the mother, who is at a loss to know what to do.

This book is a real help in solving such a problem. It shows how attempting to force a child to eat is futile since it leads to family strife and confusion and little food is ever made use of when the child is in this mood. Such habits should be prevented if possible and corrected as soon as possible, for no child may be well nourished if he has not learned to eat all good food as it is put before him. Mothers should learn now to master such a problem.

—L. D. W.

DARVILL'S PARLIAMENTARY LAW AND PROCEDURE

(Published by Fred T. Darvill, San Francisco. 64 pages.)

THIS pocket summary and simplification of the generally accepted rules for organizing and conducting societies, associations, and assemblies, will be found very helpful as a guide and handy reference in this day of many meetings. While Church procedures do not conform with parliamentary procedure, most of us are called upon to function in many capacities outside the Church, in which activities this concise work would be of great help, as well as in expediting business within the Church, in class organizations and discussion groups.

—R. L. E.

THE WORD OF FAITH

(Concord Press, Concord, Massachusetts, 1941. 379 pages \$1.50.)

THE publishers describe this "simplified scripture" as "the essence of the Old Testament and Apocrypha, in their ethical and doctrinal values," based on the King James Version, with the Septuagint and the Douay translation being used "where they provide greater clarity." It is hoped also that the re-arrangement of Books provides a clearer historical perspective and avoidance of duplications. Compiled by students, and for students, this rearrangement of the scriptures in our opinion will be of limited use and limited value in general, but will be of interest to the well-grounded, advanced student of Old Testament scripture.—R. L. E.

TEMPLES OF THE MOST HIGH

(N. B. Lundwall, Compiler and Publisher. 1941. 358 pages, illustrated. \$2.00.)

THIS recent publication contains a wide variety of illustrations and materials pertaining to Latter-day temples, their physical and historical aspects, and their spiritual significance.

The title page records that this work is "a compilation of: The dedicatory prayers of temples erected in the present dispensation; their historical and physical description; faith-promoting incidents and manifestations of divine acceptance; sermons and historical data pertaining to temples which are yet to be erected; information pertaining to records and historical places that are held sacred by Latter-day

Saints; the efficacy and sacredness of temple ordinances; discourses by the Prophet Joseph, Brigham Young, Orson Pratt, Parley P. Pratt, John Taylor, Willford Woodruff, and others, on the eternity of intelligence and the immortality of the soul; concordance and references pertaining to temples, temple work, and kindred historical subjects."

While not an official publication, this compilation will find wide use and ready acceptance as a reference work and for the enlightening reading that some parts of it offer, from sources that are not readily or conveniently available to most of those who are interested in these vital subjects.

—R. L. E.

A FIELD GUIDE TO WESTERN BIRDS

(Roger T. Peterson. Illustrated. Houghton Mifflin Company, Boston, 1941. 240 pages. \$2.75.)

THIS guide to birds in the Rocky Mountain area, the Pacific Coast, and the Southwest answers a long-felt need. Easily written and freely illustrated, this book will satisfy both the professional and the beginning naturalist. The illustrations include forty pages of half-tone illustrations, forty-eight line cuts, and six full color pages. In addition to these illustrations, one for every bird—the author has written exceedingly clear word pictures, which make comprehension fool-proof.

The book is attractively and appropriately bound so that it can be slipped into a pocket or a handbag to make it readily available.

—M. C. J.

WESTERN AMERICA

(LeRoy R. Hafen and Carl Coke Rister. Illustrated. Prentice-Hall, Inc., New York, 1941. 698 pages. \$3.65.)

THIS rather comprehensive history of Western America deals in the first part of the book with the early forces that entered into the making of the new civilization. Spaniard and French alike began the exploration of the vast region from the Mississippi westward. But those whose influence was widest spread were the English-speaking folk who came in search of gold, fur, and homes, into the new, and then unexploited, west. Their response to the world in which they found themselves made this region more typically American than the regions from which they had stemmed. The authors treat authoritatively the development of each section of the west: the old Southwest, the old Northwest, the Louisiana Purchase and consequent exploration, the acquisition of Oregon, the final inclusion of Texas into the Union, the development of California, the settlement of the Mormons in the Great Basin, the settling of Iowa, Minnesota, the Dakotas, and Wyoming, and the culture that finally resulted from the amalgamation of old and new, the English with the Spanish and the French.

Since history should be a personal interpretation and response as well as a recital of facts, these authors have done an estimable work in this book, which all who would understand America should read.

—M. C. J.

The Church Moves On

Hollywood Bowl Awaits Tabernacle Choir

WIDESPREAD publicity is being given to the coming of the Tabernacle Choir to California, where it will appear in concert in the Hollywood Bowl on Wednesday evening, August 20, and in the San Francisco civic auditorium on August 21. Local stake and mission leaders comprise a joint committee preparing for the event. The Choir, which in July entered its thirteenth year of continuous nation-wide broadcasting, first sang in the famed Bowl in 1926 and last made a personal appearance in California in 1936 at the Century of Progress Exposition in San Diego.

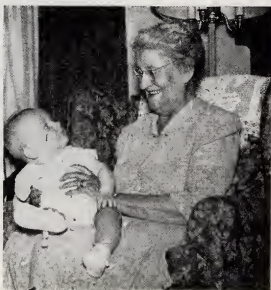
Church Makes First Beautification Award

TO Mrs. Jane C. Weaver of the North Twentieth Ward, Ensign Stake, the Church Beautification Committee in July made the first award for 1941 in the Churchwide program for improving home surroundings. The award is made to home owners who achieve seventy of the following one hundred points: clean-up, twenty points; conditioning of buildings, twenty points; landscape principles, thirty points; condition of the lawn, ten points; trees, ten points. Cleanliness, neatness, and particularly effort are emphasized rather than the expenditure of large sums of money in making the improvement.

Families participating in the beautification program should call their ward committees when they are ready to receive a rating.

Idaho Falls Temple To Be Ready by Fall

WORKMEN now are erecting the ninety-foot tower on the \$550,000 Idaho Falls Temple, which overlooks the Snake River from its seven-acre site



AUGUSTA WINTERS GRANT AND A GREAT-GRANDSON, RICHARD JUDD WILLIAMS, ON HER EIGHTY-FIFTH BIRTHDAY.

northwest of the L. D. S. Hospital in Idaho Falls. Work is proceeding on schedule, it is announced, and construction will likely be completed by fall. Approximately \$40,000 has been paid in wages to workmen of the upper valley since work started. An average of sixty men have been employed daily.

Ward Clerk Serves Nearly Lifespan

HENRY VINCENT BALLARD, clerk of the South Cottonwood Ward for sixty-one years, has recorded the birth of two of the bishops he later served. The eighty-one-year-old clerk was set apart by Francis M. Lyman in 1880, since which time he has served under eight bishops and has kept the record of ward families through three generations. Generous with his time and talents, Henry Ballard has also been ward chorister, manager of dramatics, dance committeeman, ward teacher, and M. I. A. secretary. On his release as ward clerk recently, he and his wife, Annie E. Ballard, were feted at a ward testimonial.

Augusta Winters Grant Looks Ahead at Eighty-five

ANTICIPATING another year as rich in experience as each of the four-score and five she had just completed, Augusta Winters Grant, wife of President Heber J. Grant, was paid loving tribute by family and friends on July 7 as she observed her eighty-fifth birthday anniversary. An informal dinner at the Lion House attended by members of the family and General Authorities of the Church commemorated the occasion. Noted for her ever-present calm and wise administration of family affairs, "Aunt Augusta," as she is familiarly known, has the affection and admiration of the membership of the Church. Today a great-grandmother, she is remembered as an inspiring teacher in humble schoolrooms of sixty years ago, before her marriage to President Grant in 1884.

Sister Grant was born in Pleasant Grove, July 7, 1856, daughter of Oscar and Mary Ann Winters, pioneers from New England.

Harold B. Lee Heard on Church of the Air

SPEAKING on "True Patriotism—An Expression of Faith," Elder Harold B. Lee of the Council of the Twelve, was heard Sunday, July 6, on Columbia's Church of the Air, nationwide radio program immediately following the regular broadcast of the Tabernacle Choir. Elder Lee's address marked the third time this year that the Church has appeared on this program.

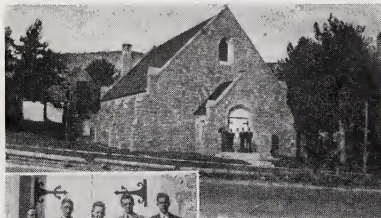
Sculpture for Idaho Baptismal Font Approved

LIFE-SIZE models of oxen designed by Torlief Knaphus for support of the baptismal font at the new Idaho Falls Temple have been approved. Four copies of each of the three modelled oxen will be cast to form the traditional circle of twelve underneath the font. Mr. Knaphus, among other Church commissions, sculptured the oxen models for the baptismal fonts in the Canadian and Arizona temples, and the Angel Moroni monument atop the Hill Cumorah.

Deseret Industries Opens New Store

DESERET INDUSTRIES, an important branch of the Church Welfare Program engaged in reconditioning merchandise of all kinds for resale at low cost, has opened its tenth store. Operating at 328 South Main Street in Salt Lake City, the new retail unit is the largest of those maintained by the Industries for the distribution of its remade goods.

(Continued on page 478)



THE MAMMOTH HOT SPRINGS CHAPEL, AND INSET, THE MISSIONARIES OF THE BUTTE DISTRICT WHO CONDUCT THE SERVICES. FROM LEFT TO RIGHT, ELDERS WRIGHT AND JEX, SISTER MAURER, ELDERS DAVIS AND MAW.

Through the courtesy of the National Park Service and for the benefit and enjoyment of the visitors to Yellowstone National Park, L. D. S. services are being held each Sunday evening at 7:00 p. m. at the Mammoth Hot Springs Chapel, continuing until September 7, 1941. The services are under the auspices of the missionaries of the Northwestern States Mission, for the convenience of the many Latter-day Saints who spend their vacations in Yellowstone Park.

The Church Moves On

(Continued from page 477)

Prominent Churchwoman, Composer, Passes

BEATRICE FARLEY STEVENS, member of the General Board of the National Women's Relief Society, the General Church Music Committee, and wife of Stringam A. Stevens of the Y. M. M. I. A. General Board and of the General Church Welfare Committee, died June 19, after an illness of several months.

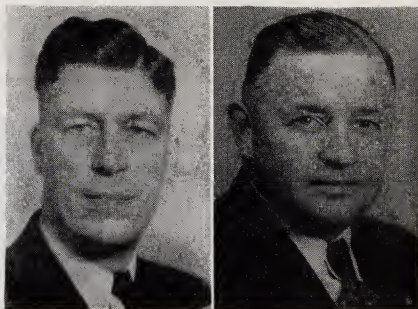
For thirty years in ward, stake, and general capacities, auxiliary organizations of the Church received her unselfish services. Long identified with musical activities, Mrs. Stevens was widely known for her original compositions, including both words and music. Only a few days before her death she had completed a new song for the Relief Society Centennial next year. Last February she wrote a prize-winning school song for the University of Utah.

Mrs. Stevens was born in Ogden, May 27, 1885. Besides her husband she is survived by a daughter, Virginia Stevens Reichman, and a son, Robert S. Stevens.

Church Opens Branch in Leading Alaskan City

FORMATION of a branch of the Church in Anchorage, largest city in Alaska, took place on May 25, under the direction of Elders Lester F. Hewlett and Clifton B. Thomas, of the Northwestern States Mission. The Anchorage Branch was organized with Joseph H. Tippetts, president, and H. O. Johnson and Wells Bowen, counselors. D. W. Ogden had been presiding Elder of the local Saints, who had been meeting at various homes. First public meeting was held on March 23, and regular Sunday School work began only last April. Upon invitation, the missionaries occasionally conduct

ELRAY L. CHRISTIANSEN, LEFT, SUCCEEDED BY WILLIAM L. WARNER, RIGHT, AS PRESIDENT OF THE TEXAS MISSION.



religious services at Fort Richardson nearby, where several members of the Church are stationed.



MARION G. ROMNEY, WHO WILL SERVE THE WELFARE PROGRAM

Missionary work also continues at Fairbanks, Alaska.—Reported by Lester F. Hewlett, Jr.

New President Goes To Texas Mission

WILLIAM L. WARNER of Richfield, Utah, a member of the Sevier Stake presidency, has been appointed to succeed Elray L. Christiansen as head of the Texas Mission. With Sister Warner and three of their seven children, he was scheduled to leave for headquarters in Houston late in July.

A former mayor of Richfield and a past president of the Utah State Municipal League, President Warner has served the Church as a missionary to the Hawaiian Islands, as bishop of the Richfield Second Ward, as a member of the Sevier Stake high council and stake presidency, and as an officer in various Church auxiliaries.

Elder Christiansen, retiring mission president, will return with his family to Logan, where he will resume teaching in the Logan Seminary.

Marion G. Romney Named to Welfare Position

ELDER MARION G. ROMNEY, president of the Bonneville Stake and one of the five assistants to the Council of the Twelve, has been called to serve as assistant managing director of the Church Welfare Program. Elder Harold B. Lee of the Council of the Twelve continues as managing director.

Elders Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith, the four other assistants to the Council of the Twelve, have been appointed advisers to the Welfare committee.

Old Pioneer Route Being Reconstructed

WORK has begun on the reconstruction of the old pioneer mail route between Bear Lake Valley and Cache Valley as part of the program of the Franklin County chapter of the Daughters of the Utah Pioneers to conserve early pioneer landmarks. Stone markers will outline the trail to its end at the head of Cub River, where a monument will be erected. This marks the trail of the first communication between Cache Valley and Bear Lake Valley known as the Shoshone trail.

SPECIAL MOTHER'S DAY SERVICES AT THE ANCHORAGE, ALASKA, SUNDAY SCHOOL
Photo by Fred Thunstad.





Relief Society Names New Board Member

PRISCILLA L. EVANS, wife of Elder Frank Evans, secretary for finance to the First Presidency, has been appointed to the Relief Society General Board. For three years she directed Relief Society activities in the Eastern States Mission and since 1937 has served as corresponding secretary of the National Council of Women. In addition to long service in Church work, the new board member was for several terms chairman of the Salt Lake County chapter, American Red Cross, and was a member of the board of directors and treasurer of the Neighborhood House in Salt Lake. Both she and Elder Evans are members of the Utah State Bar.

Massed Choirs Sing in Annual Festival

IN THE final concert of the Church-wide music festival conducted during the past season by the Church General Music Committee, one hundred ward choirs participated in the second annual massed choir music festival in the Tabernacle June 18. Taken from the collection *Festival Anthems*, which has been prepared by the committee to raise music standards, each number was under the direction of one of nine different state conductors and J. Spencer Cornsall, director of the Tabernacle Choir.

Cumrah Forms Setting for Book of Mormon Pageant

NOW a regular feature of the annual Eastern States Mission conference at Palmyra, the sacred pageant, "America's Witness for Christ," was this year presented the nights of July 11 and 12, with 50,000 attending. An open-air amphitheatre on the slopes of the historic hill furnished the setting

L. D. S. CHAPEL, BASEL, SWITZERLAND, ERECTED IN 1939-40 DURING THE PRESIDENCY OF THOMAS E. MCKAY. SET IN THE BEAUTIFUL SURROUNDINGS OF A PUBLIC PARK, IT IS THE FIRST CHURCH-OWNED CHAPEL IN THE SWISS MISSION.

for the presentation. The pageant, co-directed by Harold I. Hansen and Karl J. Wood, is an adaptation by Dr. H. Wayne Driggs from the Book of Mormon. Mission president Gustave Iversen was in charge of the conference.

O. D. Romney, Pioneer Church Worker, Dies

ORSON DOUGLAS ROMNEY, 80, pioneer lumber executive and leader in many Church activities, died June 16 in Salt Lake only three days following the death of his wife, Emma F. Romney, 79, herself an active Church worker.

Born in Salt Lake City on August 15, 1860, Elder Romney knew early Church leaders intimately. His grandfather, Miles Romney, helped build the Nauvoo Temple, and his father figured prominently in the construction of buildings in Salt Lake now rich in historical interest. With his father, Elder Romney founded the Romney Lumber Company.

His Church services include two missions to New Zealand, once as mission president, and numerous positions in the Ensign Stake.

Surviving him are two daughters, Mrs. Antoine R. Ivins and Mrs. Shirl Y. Clawson; and two sons, O. D. Romney, Jr., and Melbourne Romney.

New Wards Organized

A division of the St. Anthony First Ward, Yellowstone Stake, saw the formation of the St. Anthony Third Ward recently with R. Dean Baird as bishop.

The Homedale Branch has been organized into the Homedale Ward, Nampa Stake, with Elmer C. Barlow as bishop.

(Continued on page 499)

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED JUNE 16, 1941—DEPARTED JUNE 25, 1941

First row, left to right: Grant W. Heath, Willard B. Wilkinson, Marshall A. McEntire, Lloyd S. Sandberg, Rolla Dean Richey, Kay A. Schwendiman, Keith H. Clarke.
Second row: Leo S. Gerrard, Oreta Keaton, Alberta Farrimond, Rachel Christensen, President Don B. Colton, Fern Kitchen, Kathleen Hulet, June Gleane, William Romney.
Third row: William E. Berrett, George McMillan, Lynn Jenkins, Dorothy Miller, Ethel Jones, Lillian Lee, Maxine Miller, Marshall Ericson, Joseph Allen, Lyle E. Whitmer.
Fourth row: Aden V. Johnson, Neil H. Christensen, Lucian Melvin Mecham, Harold Perry Porter, Constance Spear, Virginia McQuarrie, Elizabeth Walker, Claire Bolton, Gerald N. Christensen.
Fifth row: Lee Winn Butters, George Golden Stewart, Lillian Morley, Ruby Hasler, Albert A. Madsen, Robert R. McKay, Charles C. Orr, Joseph Stodde.
Sixth row: Tyler A. Woolley, C. Brain O'Neil, Harold M. Stander, Calvin Guest, Grant Mann, T. Richard Muir, Joseph F. Patrick, W. Stanford Durrant, Joseph Perschon.
Seventh row: Mark R. Cram, William N. Wale, Fred R. Green, Glen E. Crocraft, Glenn L. Sorensen, Gail B. Horne, Donald Turner.
Eighth row: Orville Hancock, Alvin W. Barlow, Rex Sessions, Jack L. Huish, Robert F. Daynes, Floyd V. Israelson, Harry Postschlag.
Ninth row: Karl Caldwell, Earl R. Watts, Edwin C. Dean, Grant Fisher, Max Carleton Garrick, Andrew C. Knaphus.
Tenth row: R. Vernon Ricks, Robert Burton Ward, Robert Van Drimmelen, M. Dee Smith, Paul Toronto, Kent Werner.
Eleventh row: Kenneth R. Krey, D. Leon Johnston, Stuart M. Manookin, Donald C. Hughes, Wallace H. Allen.



Editorial

Concerning a Man's Right to Live His Life as He Chooses

QUITE commonly heard among us is the person who loudly proclaims his right to live his life as he chooses, regardless of what anyone else thinks about it. His contention is that his life is his own, and what he does with it is none of anyone else's business. Usually he recognizes, in part at least, the restraints of the civil law, because he wants to keep out of the hands of those who are sworn to uphold it. But beyond that, he says that no moral law or social convention or public opinion or private counsel is going to have any effect on his way of living—and he doesn't care who knows it.

Much as we dislike to see a man make a fool of himself, perhaps we could bring ourselves to leaving this type of individual to his own devices—if it weren't for the effect his life has upon others. It is for this very cause that the Scriptures enjoin us not only to avoid evil itself, but also to "abstain from all appearance of evil." (1 Thessalonians 5:22.) In all the world there is no man or woman so inconspicuous that the acts of his daily living do not in greater or less degree influence the acts of others. Mass psychology, moral force, and other like powerful factors affecting human conduct all enter the picture. If a man advertises his unbecoming conduct, his associates and especially the young and impressionable, and those who are easily led, may thereby have their own resistance lowered.

Even the least of us does not fail to be observed. And the higher the place a man reaches the greater is his responsibility in this matter. The writer of Ecclesiastes expressed it, not delicately, but impressively, when he said "a little folly" in him that has a "reputation for wisdom and honor," sends forth "a stinking savour," (Ecclesiastes 10:1) which all boils down to the conclusion that our lives are our own only up to that point where we begin to affect the lives of others. Authority for this is the scriptural implication that every man is his brother's keeper, and since almost anything that a man would or could do has its effect, not only upon himself but others, we come back to the thought that not only must we avoid evil, but also the very appearance of it, lest others, seeing us, take license for themselves.

And this is our answer—or part of it, at least—to those who proclaim their right to do as they please, regardless of the consequences.—R. L. E.

Recovering Our Losses

WE ARE constantly facing critical decisions, some of which we recognize as such, and some of which seem relatively of little importance, but which may have far-reaching effects. It is quite characteristic of humankind that whenever we pass up an opportunity or make a bad decision, there is always something of a secret hope and feeling in our hearts that our mistakes are not conclusive—that there will come again to us the possibility of making other choices to offset the ones on which we have defaulted.

In a limited sense this is true. It is true that a man never ceases to live. It is true that, inherently,

he will always have the right of choice. It is true that he may always repent so long as he doesn't let himself descend below the possibility of repentance. It is true that we shall always have the opportunity to better ourselves and just because we made a bad choice yesterday is no reason why we cannot make a better decision today.

But it is also true that making bad choices has its permanent effect upon our lives, and no man who makes many bad choices is going to progress as far as the man who consistently makes good choices, because there is no other life in which the work of this life may be done—that life which is to come will have its own work to be accomplished, its own decisions to be made, its own achievements to be won, and time lost and journeys traveled in the wrong direction are all subtracted from the measure of our highest possibilities even though eternity lies before us.—R. L. E.

Judge Not

"JUDGE not that ye be not judged"—these simple words were quietly spoken many centuries ago by a simple carpenter as He began His preaching on the dusty paths of Judea. Today their softly spoken accents thunder in our ears for their pertinence to the present situation.

And in the overtones of their simplicity goes all the experience of man from the beginning of life on this earth to its last dim footsteps before it shall be celestialized. Man, at best, is human, gloriously human. His spirit is immortal. In his humanity, he has the power to achieve magnificently and to fail miserably. In man's enduring hunger and struggle for advancement he may err; he may make mistakes. Although man's spirit is eternal, it is encased in a mortal body, directed by a finite mind. In man's struggle, he cannot see completely to the end, and therefore goes astray at times.

Each of us has his faults. Each of us suffers from misconceptions. From year to year, each of us sees how things could be done more nearly according to the divine plan laid out for mankind. Because this is true, how unfair it is for some of us to criticize others for mistakes, for errors.

A group of women was talking the other day, and one woman said that it has been terribly hard for her to appreciate that some of the leading people in our Church, such as bishops, stake presidents, and some of the other high officers of the Church made mistakes. For a time it had almost destroyed her faith in the principles of the Gospel because she saw that some of its officers could not quite abide by that which they preached. Now she had come to realize that all of us on earth are struggling to attain perfection, as we have been directed. She has now come to a realization that all have faults—that is part of being human, but that one of the most serious faults lies in deliberately setting out to do malicious wrong. So each of us must realize that even as we want our own shortcomings to be considered mercifully, we must also judge not the failures of others.

It is strange, isn't it, that the simple words of the Master should have such vibrant meaning over nineteen hundred years after He said them quietly to some of His followers on a Judean hillside.

—M. C. J.

EVIDENCES AND RECONCILIATIONS

xl. Is There a Personal Devil?

THE devil has not escaped modern attempts to explain away old beliefs. "Mormonism," however, has found it easy to answer the baffling question about the nature of the devil.

The beings in the "spirit world"—whence humanity comes—are alike in that they possess the right of free agency; they are unlike in that they do not choose, nor have they chosen alike. Consequently, the inhabitants of the spirit world, as in our world, with the same beginnings and opportunities differ in the degree or stage of their development. There is therefore in the spirit world as on earth a gradation among individuals in knowledge and power from the lowest to the highest, from the least advanced to the God who represents all knowledge, power, and good. Those who lag behind in the march towards progression are not necessarily evil. They are chiefly enemies to themselves as they loiter along the highway of eternity, though they do hinder the purposes of the Lord who seeks the ultimate salvation of all His children.

The inequality or gradation among those who dwell in the domain of spirits is clearly set forth in the Book of Abraham:

And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. . . . Now the Lord has shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Pearl of Great Price, Book of Abraham, 3:19, 22, 23; see also, 3:16-23.)

Another class of beings, using free agency improperly, are of more serious concern. A being may choose wisely and well, throughout ages of existence, until great progress has been achieved, and then he may turn against truth and become actively opposed to that which made his rise possible and to those with whom he was formerly associated. That is not an uncommon experience among human beings, which occurs also in the spirit world. Such a change, or apostacy, results from sin—negligence of duty, ambition, greed, selfishness, jealousy, impurity, or any of the many acts that defeat progress. Such persons become enemies of truth, opponents to progress, ready to use evil to defeat good. They become personified evil.

The story of Lucifer is the most terrible example of such apostacy. Lucifer, son of the morning, through diligent search for truth and the use of it, had become one of the foremost in the assembly

of those invited to share in the experiences of earth. But, in that Great Council, his personal ambition and love of power overcame him. He pitted his own plan and will against the purposes of God. He strove to gain the birthright of his elder brother, Jesus the Christ. When his proposition was rejected, he forsook all that he had gained, would not repent of his sin, defied truth, and of necessity lost his place among the followers of God. He was no longer Lucifer, bearer of truth, who walked in light, but Satan, teacher of untruth, who slinked in darkness. He became the enemy of God and all who try to walk according to the Lord's commandments. Pitifully in that vast assembly, one third of the spirits present supported Satan and became enemies of the truth that they formerly cherished. With him these rebellious spirits lost their fellowship with the valiant sons of God. What is more, they lost the privilege of obtaining bodies of flesh and blood without which they cannot gain full power over the forces of the universe. In the face of that defeat, and that curse, they have sought from Adam to the present time to corrupt mankind and defeat the Lord's purposes.

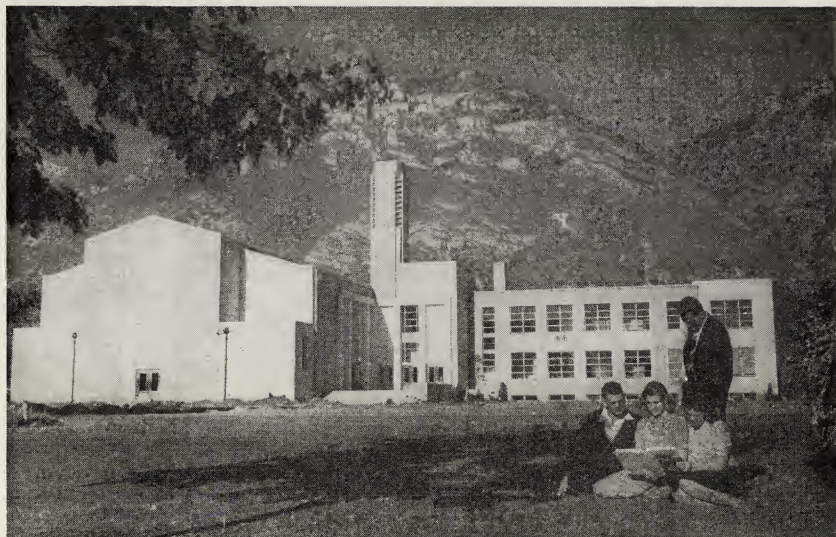
The story is well told in modern revelation:

And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying—Behold, here am I, send me. I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. (Pearl of Great Price, Moses, 4:1-4.)

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned away from me because of their agency; and they were thrust down, and thus came the devil and his angels. (Doctrine and Covenants, 29:36, 37.)

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. (Pearl of Great Price, Book of Abraham, 3:24-28.)

It is universal experience that he who apostatizes from truth is never quiescent. He is impelled by his own evil conscience to justify himself; and there is no justification equal to winning followers to his own sinful life. He knows (Concluded on page 511)



Joseph Smith Building

IF the man of God who founded Brigham Young University sixty-six years ago were to walk over the Upper Campus today, he would have reason to feel pleased at the progress being made. For this year has seen the completion there of a stately building named in honor of the Prophet-founder of the Church and designed to develop character and spirituality.

Brigham Young instructed that practical training for vocational success be given at the institution; but he admonished that the spirit of God should pervade all the teaching. In harmony with these injunctions, the splendid Joseph Smith building has been erected to serve as the center of the religious life of the University. It has a spacious hall for devotional exercises, Sunday School, Mutual Improvement sessions, and concerts of exalting music; classrooms for religion and supporting subjects; an attractive ballroom, lounges, and banquet halls for social development of a high order.

The addition of these and other facilities, with a strengthened faculty, make Brigham Young University better able than ever to carry out the desires of the founders of the Church and of the Institution.

Brigham Young University is founded on the faith that man can become God-like and the world can become better. The attempt is constantly made to reveal to the student ways to develop the resources of personality in order to serve efficiently, live richly, and progress eternally.

Standard University Training at Moderate Cost

NO OUT-OF-STATE FEES

Autumn Quarter Registration—September 26, 27, 29

For catalogue, address The President

BRIGHAM YOUNG

DEFENSE

Looking into the Future . . .

DEFENSE is not achieved in six months of hectic bustle or six years. America and her democratic liberties will need protection in all her generations. And the permanent security that is her due will come, not merely from tanks and planes, not merely from men hastily trained to fabricate and serve the war-machines, but from citizens fully trained in body, mind, and heart.

Even under stress of a national crisis, government officials recognize how vital to national security are thoroughly and highly developed persons. Alluding to "the tendency of students to enroll in short defense training courses instead of completing their regular college curricula," John W. Studebaker, Commissioner of the U. S. Office of Education, stresses the fact that "the demand of industry for fully trained professional personnel in all the fields related to national defense is already greater than the supply, and the need for these fully trained men is going to be greater with the passing years."

America will have genuine security only while her people can look at their fellow-citizens and think, "These men and women inspire confidence because they have character." It is this rugged foundation of character that Brigham Young University seeks to lay, through direct and indirect religious and spiritual training. Then upon this bedrock it helps young men and women erect structures of specialized knowledge demanded by a technological age.



WINDOWS AND VISTAS

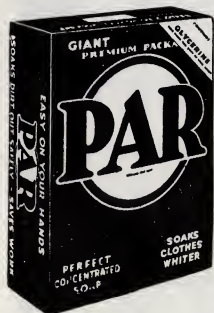
Tall windows that reveal inspiring views are one of the most pleasing features of the Joseph Smith building. They frame such imposing sights as forest-skirted Mount Nebo and the soaring up-sweep of Mount Timpanogos.

These windows may symbolize the enlarged vistas of life that open before students at the Church University. More fruitful than the rich green farms and orchards about the campus, more exalting than the views of snow-crowned mountains, are the glimpses of possibilities for mental and spiritual growth which unfold before the earnest student.

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SIZES

"Regular," containing 24 ounces of soap, and "Giant," containing 50 ounces, and a piece of Parma Pottery.

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Perhaps it IS hard to believe that a soap so rough on dirt can be so gentle with clothes . . . even the most delicate of fabrics and colors. But it's true of PAR! What's more, the "Pyro" in Par Soap prevents scum and wash-tub ring and makes rinsing quick and complete.

For the good of your hands!

Even if PAR had no glycerine in it, it would be easy on the hands. But this hand-lotion ingredient makes it even kinder to smooth, tender skin. Try Par, just once, and you'll keep on using it.

SOME VIEWS ON HOME CANNING

By Ethel Hudson

FAMILIES who know the value of good diet, but who have to watch their pennies, have busied themselves this summer by improving every available square foot of ground. They know that a daily diet, well planned and well cooked, is worth more than a whole medicine cabinet full of pink pills, and they have learned that practically the entire food supply may be grown and produced in their own backyard. Aches and pains are not always easily cured, but they are easily prevented by using a well balanced diet of good, wholesome, nourishing foods, containing the vitamins, minerals and body-building elements necessary to buoyant health. Children, most of all, need the storehouse of minerals and vitamins that come from a backyard garden, properly planned and cared for.

That poor diets are inexcusable has been proved by a recent government survey which showed that families who enjoy the best diet spend little more in actual cash for food than those who have insufficient diet. The difference lies in the foods produced at home. Families with the best diets grow more than twice as much food at home as those with inadequate diets. These better-fed families use three times as much milk, one and one-half times as much meat, poultry, and eggs, and almost twice as much vegetables, fruits, and other home-grown foods.

To plan food production is to plan for a balanced diet. According to Extension Service reports, the value of foods canned and preserved in the home last year would have cost more than twenty-one million dollars if purchased over the counter. A quarter of a million families grew their own food supply on a planned basis. These families canned over seventy-six million quarts of food and fourteen million jars of jams, jellies, and other such products.

Home canning no longer presents the problem that it did several years ago, for modern methods and modern equipment have so simplified the task that even the youngest, most inexperienced homemaker may do her canning with complete assurance, provided she has well fixed in her mind the proper steps of procedure in handling both the product and the equipment, and follows carefully an accurate time table.

The pressure cooker method of home canning has become a universal favorite with thousands of homemakers. It is recommended by the United States Government as well as prominent authorities in homemaking, for the can-



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DELIGHT YOUR FAMILY with this delicious ORANGE SPONGE CAKE

Everybody votes this cake a real prize winner when made with Globe "A1" Special Cake Flour. Make all your cakes with Globe "A1" Cake Flour. You'll get light, tender, velvety cakes that stay fresh and moist much longer!

RECIPE ON PACKAGE
Buy a package of Globe "A1" Special Cake Flour today. Make this prize-worthy cake tomorrow!



GLOBE "A1" CAKE FLOUR

ning of all non-acid foods, because of the higher degree of heat obtainable which insures easier destruction of harmful bacteria.

The oven method is preferred by many for processing fruits and tomatoes. A temperature of 250 degrees has been proved to be the most satisfactory and the oven used for canning must be equipped with an oven control or regulator so that a consistent temperature can be maintained throughout the processing period. A temperature higher than 250 degrees will cause the liquid in the jars to boil too hard and evaporate. Fruits and tomatoes processed by the oven method retain their natural color and flavor, and result in a beautiful finished product with a minimum of shrinkage.

The hot water bath method still ranks high in favor because of the fact that no expensive equipment is necessary. A wash boiler or large deep vessel that has a close-fitting cover is all that is needed. The "canner" must be fitted with a rack made of laths, galvanized wire, or other perforated material to hold the jars at least one-half inch above the bottom of the canner. The water in the canner should be near the boiling point when filled jars are put into it and should cover the jars at least one inch. Processing time is counted when the water begins to boil, and if water boils down, more should be added to keep it at the required height throughout processing period.

The open kettle method can be used for fruits, tomatoes, preserves, and pickles. The most important point to remember in connection with open kettle canning is that only one jar should be filled at a time with the boiling hot product, and the seal completed, before the next jar is filled. The product should be kept boiling hot until the last jar is filled and sealed.

The first step in home canning should be a careful check on all canning equipment. See that the canners to be used are in working order. Make sure that you have a sufficient supply of fruit jars and caps so there will be no delay when the food is ready to be canned. The jar and cap form an important part of the canning equipment and should be chosen for the ease with which they are used, and the assurance they offer of making an air-tight seal. For large fruits the wide mouth jar is very convenient. If using a jar cap which requires a rubber ring, be sure the rubber is the right size and width. The two-piece "Self-sealing" cap does not require a rubber ring. This cap is simple to handle since it is merely placed on the jar with the sealing composition next to the glass, and the band tightened firmly before processing. It does not seal until the contents of the jar begin to cool after processing, and for this reason should not be tightened again at the end of the processing period or when jars are cold. When jars are

(Continued on page 486)

"WAIT UNTIL YOU TASTE THE SOUP WE'RE HAVING TONIGHT"

1. "It's Rancho vegetable soup and it really tastes home-made. I had it at Janet's lunch last week and you should have heard her guests rave."



2. "Janet says her grocer told her a lot about Rancho soups. How they're made from old-time Western recipes and simmered for hours, just like I'd do it here at home. And once you've tasted them, that's very easy to believe."



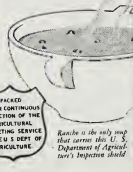
4. "They loved the dinner didn't they? And what a hit the soup made. Just wait until they find out how little Rancho soups cost. And it's all because the Rancho kitchen is located right here in the West. That's why Rancho soups can be sold at such economical prices. They don't have far to go to reach my grocer's shelf."



3. "Home-made—no indeed! This is Rancho and I know something about it. It's made the way we like our soups out here in the West. Only the finest Western vegetables are used in the preparation of Rancho—that's why it tastes so good."

RANCHO SOUPS

Vegetable
Mushroom
Chicken Noodle
Pea
Asparagus
Tomato



Rancho is the only soup that carries this U.S. Department of Agriculture's Inspection Seal.



The Era—

A monthly visitor from home and Church headquarters, will be appreciated by your boys who are away.



That's the way with most husbands. They want their salads simple and rich and sharp (not sweet or flat). Try adding TANG, next salad.

Use Nalley's Old-fashioned French Dressing with Roquefort. Cheese as a dressing on lettuce hearts.



Tang
THE Perfect DRESSING

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SILVER
too!

6 charming
teaspoons
"Hostess" Pattern

With 2 Kerr
"Self-Sealing"
emblems from any Kerr Mason Jar Carton... or tops and bottoms from any 2 Kerr Mason Cap Cartons or tops and bottoms from any 4 Kerr Mason Lid Cartons. Take Your Choice.

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Full details on how to obtain other units in this charming silver plate will be enclosed with your 6 teaspoons. This offer is void in any state or political subdivision where same is prohibited or restricted by law.

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...or Box 287, Sand Springs, Okla.

Kerr Jars and Caps

ARE best

Homing

(Continued from page 485)

cold and have been tested for seal, the screw band may be removed and may be used over again by purchasing a new "lid" or the part of the cap containing the sealing composition.

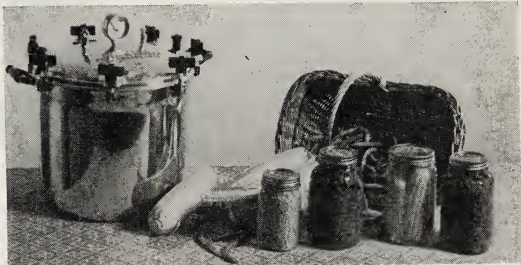
Foods canned by any method other than the open kettle are prepared by either the "cold pack" or "hot pack." The cold pack method consists of packing the cold product into the jar, then processing. Most products are packed raw; others, in order to remove the skin, are blanched (scalded) in hot water or steam, and then dipped into cold water, peeled, and packed into jars. The hot pack consists of a short precooking, after which the boiling hot product is packed into clean jars and processed. The hot pack has been found more satisfactory for vegetables and meats.

Fruits and tomatoes for canning should be uniformly ripened and firm

ing of the product in the jar is brought about.

In precooking vegetables, only enough water to cover the product should be used, as certain mineral salts are soluble and in order to retain as much food value as possible, it is desirable to use the water in which the vegetable was precooked to fill the jars. The precooking period should be a short one, just long enough to heat the vegetable through and expel the air from the food cells. As soon as the precooking period is up, the boiling hot vegetables should be packed immediately into clean jars.

The pack of vegetables should be a medium tight one except for corn, peas, and lima beans. These are starchy foods which expand during processing and absorb some of the liquid in the jar. The pack on these foods should be a loose one and the jar filled only to within one inch of the top with the vegetable, and one-half inch of the top with the water in which the vegetable



in texture. If too green, the flavor is not fully developed and the finished product is not a good one. Over-ripe fruits and tomatoes shrink badly during the processing, and the flavor is not so good as that found in fruits which are uniformly ripened and firm.

Large fruits, such as peaches and apples, should be thoroughly washed before the skin is broken. This will help to free them of soil which may carry contamination into the jar. All small fruits such as grapes and berries, should be washed and carefully picked over, discarding the bruised and sour ones. If these find their way into the jar, it may later result in spoilage. Because of their delicate texture and the fact that they are rich in juices, fruits and tomatoes may be packed very solidly in the jar, filling the jar to within one half inch of the top with the product.

The hot pack method is preferable for all vegetables as it expels the air from the food cells of the vegetable, shrinks it, and makes it more pliable for packing. The most important reason for hot packing vegetables, however, is the fact that the processing is speeded up because the food in the jar is already hot when the heat of processing is applied, and a uniform cook-

was precooked. This will allow a good proportion of liquid to the solid material and offer more assurance of a uniform processing of these starchy foods.

Faced with rising prices and a possible food shortage, every homemaker should make a special effort to produce at home an adequate food supply, and to conserve the surplus by storing it in jars to meet the demands of the winter months. Nothing will go farther toward promoting good health, high morale, and happy dispositions, and in no way can the woman in the home better serve her country than by serving her family. Our country can be no stronger than our homes, and a healthful diet lays the foundation for healthy, happy home life.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

To mend china or glass, melt some powdered alum in an old spoon; then quickly

rub the melted alum over the edges of the pieces to be glued; press together and set aside to dry completely. (This glue withstands hot water.)—Mrs. Z. K. E., Chandler, Arizona.

When threading a needle, hold the needle over something white; the eye will show up plainly, making threading easy.—Mrs. C. A. S., Myton, Utah.

Cinnamon rolls will be much lighter, will hold their shape better, and can be cut much more quickly with a clean string, rather than a knife. Pass the string under the roll of dough, bring the ends around it, cross them, and give a quick pull. The rolls will be cut off smoothly and evenly.—D. L., Afton, Wyoming.

One can prevent having a rusty oven by leaving the oven door ajar for an hour after baking. This lets the moisture disappear instead of settling on the metal.—Mrs. G. D. C., Columbus, Ohio.

When painting ceilings, cut a rubber ball in half, slip over paint brush, cut part towards bristles. This will prevent the paint running down the handle.—Mrs. M. D. J., Salt Lake City, Utah.

Here's How—

Now that the summer crops have made a good appearance and the prices are low, the thrifty housewife will be eager to lay aside some of these good things for the winter months when the health of her family will depend to a large degree on her thriftiness now. There are many successful methods of canning fruits, vegetables, and even meats, poultry, and fish; just which is the best way for you is included in some booklets which give all the needed directions. If you wish this information for yourselves and your friends, write us, and give your addresses, and we shall be glad to see that you get the booklets.

Cooks' Corner

By Barbara Badger Burnett

Tuna and Pea Fritters

- 1 cup flour
- 1½ teaspoons baking powder
- 1½ teaspoons salt
- 2 eggs
- ¼ cup milk
- 1 cup flaked tuna
- 1 cup drained cooked peas

Sift together the dry ingredients. Beat egg yolks until thick; add milk; add to dry ingredients; mix well; add tuna and peas. Add stiffly beaten egg whites. Drop by spoon in frying pan in hot pot. Drain on paper.

Lemon Sponge Pie

- 1 tablespoon butter
- 1 cup sugar
- few grains salt
- 1 tablespoon flour
- juice and grated rind of 1 lemon
- 2 eggs
- ½ cup evaporated milk
- ½ cup water

Line a pie tin with pastry. Cream the
(Concluded on page 497)

"WHY, THIS IS ABOUT ME!"

says Elsie, the Borden cow

It says right here that Borden's began to evaporate milk in Logan, Utah, July 1, 1916. Think of it—all this delicious Borden's milk we see in Utah stores is good Utah milk—all of it enriched with vitamin D. Just the brand to put right at the head of your shopping list today.

So pure, rich and flavorful you'll want to buy it always!



IF IT'S Borden's -
IT'S GOT TO BE GOOD



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Utah
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AT YOUR
GROCER'S
ask for

ROYAL GELATIN DESSERTS

Seven popular flavors. Pure, delicious gelatin for tasty, colorful desserts. Also Royal Salad Gelatin, which has a meat-like flavor (not sweet), and is ideal for jellied soups and moulded salads.

ROYAL PUDDINGS

Chocolate, Butterscotch, Vanilla Puddings and Royal Vanilla Tapioca. Rich, smooth, creamy puddings that are easy to make.

ROYAL BAKING POWDER

The only nationally-distributed baking powder made with cream of tartar. For fluffy cakes and grand biscuits.

FLIECHSMANN'S YEAST

—The All-Purpose Yeast
for Household Use.

Now — drink this famous food to your health, in plain, cool, tomato juice, milk or water. You'll like it!



THE TOP GRADE PACKED 7 WAYS.
FANCY SOLID PACK OR READY GRATED
IN STARKIST'S MODERN SUNLIT PLANT

DELICIOUS Natural Cheese

PIMENTO
AGED CHEDDAR
DUTCH LUNCH



Retailer's ICE BOX



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let me tell you about**

ROYAL ENRICHED BREAD"

Enriched with important vitamins and iron, in accordance with the recommendations of the National Research Council, Royal Fine Bread provides added nutritive values of benefit to every member of your family. And it's the bread that everyone enjoys eating because of its delicious, natural, substantial bread flavor and unsurpassed freshness. Serve this better bread at every meal.



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BEAUTY BUILDER

(Concluded from page 464)

your hair in the middle," which he did.

"Some can wear their hair high, which is very stylish these days," he continued, "but I think you look better this way. Many girls are wearing jeweled combs with a high hairdress for evening," he added, "and have you noticed the bright colored sashes and belts? All of this is in compliment to South America."

I was more than eager to get a look at myself by this time (a woman's vanity) but he was not through yet. He then placed over my own eyelashes a pair of very long silky ones. That made the complete transformation, and he then told me to take a good look at myself.

I wasn't there at all. I was really someone else. The deep copper-colored skin in harmonious blending with the long silken black lashes,

dark eyes, and black hair, highlighted by his magic touch had indeed effected a change.

"Now," he added, scrutinizing me proudly, "that shows what a little artistic make-up can do . . . but without beauty within, make-up can do very little. Nature's own loveliness must be there too, for remember . . . beauty is more than skin deep and keeping the Word of Wisdom plays a very important part in nature's handiwork."

Helping me from the chair, he added, "There is just one more thing I might say, 'Beauty without virtue, is a flower without perfume,' and there is no beautifier of complexion or form, or behavior, more effective than a sparkling personality that comes from clean thoughts and clean habits."

As for me, I shall never forget just how I looked . . . once!

THE MILLENNIUM OF FERDOWSI

(Concluded from page 461)

tering these dragons and other wild beasts, sometimes overcoming them and sometimes being worsted by them. One of the touching passages is the instruction of Rustum to his horse to be more careful after he had been injured by a lion. Earlier, Rustum had chided the horse for waking the master on any small pretext.

These epic tales of the *Shah Nameh* are assigned to well-known locations in the country, such as the Elburz Mountains and Mazandarin, so that one who goes through Persia today is impressed with many familiar place names contained in the great epic.

After Ferdowsi had finished this great work and had had the unpleasant experience with the Shah and his Vizer, he returned to his native Tus to spend the remaining years in quiet, apart from public life.

It is said that due to pressure from the people, who very much loved Ferdowsi, the Shah finally relented

and sent emissaries to the poet, carrying his apology and also conveying the gold which should have been paid earlier. As the emissaries of the Shah entered the gates of the city on one side, the body of the poet was being carried to its final resting place on the other side. While the poet did not live to receive the restitution of the Shah, the money that was brought was used to further the project he had so much desired, the building of a fine bridge over the river at his native city.

In Persia today practically every person, be he peasant or ruler, knows something of the works of Ferdowsi. Almost everyone can quote long passages from the *Shah Nameh*. The poet is honored by having streets, hotels, and other public places named after him. His poetry has outlived palaces and dynasties. For a thousand years it has helped to preserve national unity and has assisted in making of Persia one of the chief poetry-loving countries of the world.

An Apology for the Coincidence of Sevens

(Continued from page 455)

So hearken then while I unfold

The strangest story ever told,

Unheeding time or rhythm;

And if in telling this queer tale

In classic diction I may fail,

I hope to be forgiven.

It comes in cycles of seven years

With the mystic figure seven.

Whate'er betides me as I go

Along the road, both to and fro,

And whether it be weal or woe,
I mark it with a seven.

For I was born on the seventh day

In seventh month and seven years

After arrival in the valley.

Of that noble band of Pioneers—

In all the world they had no peers,

And here they made their rally.

And from the place where I was born

In 'dobe hut behind the cobble wall

Which once enclosed the famous block
Where immigrants were wont to flock—
From bishop's storehouse get their stock,
Responding to their needy call,

I moved when seven years of age
To where Zion's Bank now stands,
But then in mansion did we dwell—
In homelike comfort and oft heard tell
Of mighty deeds and angry Indian yell;
Of buffalo and cruel outlaw bands.

When two times seven—just fourteen
years—
In the old Endowment House,
The Temple not built but scattered 'round
In native rock upon the ground,
I received endowments and was ordained
An Elder in my tender years.

When three times seven—just twenty-one,
Ordained a Seventy by Brigham Young;
On foreign mission sent
And bent on preaching Gospel plan,
In Germany and Switzerland
My ministry began.

Returning home from distant lands
My mission being ended,
The second time on native soil
On the seventh day and seventh month
In eighteen hundred seventy-seven
In America I landed.

When four times seven, though 'twas quite
late,
Already I was twenty-eight.
A lovely maid from the Seventh Ward
Seven years I wooed and labored hard
Before I reaped the great reward
As Jacob did to get his mate.

When five times seven—"O, where's my
pen and ink?
For I must now put on my cap and think."
I remember well that I was thirty-five,
And furthermore that I was still alive.
If aught I did or did what I ought not—
'Tis just as well that it should be forgot.

When six times seven, again I went abroad
O'er European Mission to preside,
In Mid-Atlantic on the very day
That I was forty-two, by the way,
Bryan's "Cross of Gold" then on display
Filled our hearts with patriotic pride.

With seven-year cycles I'm only half way
through,
So let's forget the rest but still pursue
The mystic figure seven, and you will find
It still more mysterious if you're inclined
To superstition, or you're of feeble mind.
So listen: Strange! but what I say is true!

Seven wives my father truly had;
His seventh child and oldest son am I.
Seven children to him my mother bore;
And seven to me from the wife whom I
adore;
I only wish of such I had a score.
'Twould raise me to the Seventh Heaven
nigh.

When I came home from Germany,
Seven years as missionary
And seven in auxiliary,
I served my Church at home, and then
Was chosen one of seven men:
First Seven Presidents of Seventy.

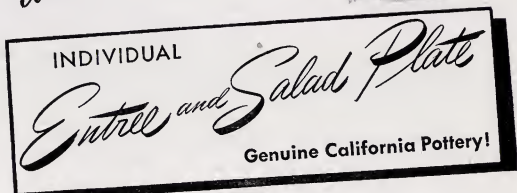
So now I'm fourscore years and four;
Twelve times seven make eighty-four
And so you see I'm through;
And greeting friends and kindred all,
Both old and young—and big and small,
I bid you all adieu.

—Rulon S. Wells.

Add this clever
touch to your
table service!



10-inch size
Styled by
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for only
25¢ each

and 6 labels from
Chicken of the Sea
Brand
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valuable pottery offers

New California Pottery plates. An exclusive design, in rich "Mat White" finish, they'll harmonize with any tableware pattern.

Start enjoying America's finest tuna . . . and start building your set of these unusual plates. For 29 years, this quality tuna has been America's favorite, because only the tender *light* meat is packed. As healthful as it is delicious, this tuna is a tempting source of Vitamins "A" and "D," effective preventive of nutritional goiter.

Send six labels, with 25¢ in cash, M. O., or check (postage stamps not accepted) for each Entree and Salad Plate you wish. Simply write "Send me — Entree and Salad Plates" and print your name and address plainly. Send to Van Camp Sea Food Co. Inc., Terminal Island, California.



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Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

TWO LETTERS FROM THE FIRST PRESIDENCY

CONCERNING GOVERNMENT MONEY

June 13, 1941

Presidents of Stakes and
Bishops of Wards

Dear Brethren:

IT HAS come to our attention that in at least one case—and the suggestion is made that it has happened in others—one of our bishops in carrying on a farming project for the Welfare work has taken from the Government money for not raising crops on the Welfare Project, the land belonging to the ward.

We are not able to approve of this practice. We do not believe the economics behind this practice are sound, nor do we feel that they are consistent with that civic integrity which should be among our people. We have constantly declined, as the First Presidency, to receive gratuities from the Government, and this receiving of money for not raising crops is a pure gratuity or dole. The Church is making every effort to avoid the necessity of later facing a charge that it has accepted governmental gratuities to carry on its work, and it has no desire to accept such gratuities.

We must, therefore, ask all presidents of stakes and bishops of wards strictly to forego any such practice in the future, and we request that they return to the Government any moneys which they have heretofore received on this account. This should be done at the earliest practicable moment.

Faithfully your brethren,

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

The First Presidency.

In response to the above letter one stake president wrote in to inquire whether or not government payments to beet growers were included in the above instruction, to which the First Presidency replied as follows:

Your letter of June 22 has been received, in which, acknowledging our letter of June 13, 1941, concerning Government payments to farmers for not growing crops, you raise the question whether or not we intend to cover by our observations the payment which is made to the growers of sugar beets of \$1.80 per ton received last year—and incidentally we may say we understand it will be approximately \$1.90 a ton this year.

We had not intended to include those payments in our observations for the reason that the sugar industry itself through the processing tax provides all the funds which are paid back to the farmer. Incidentally, we are advised that of the \$1.90—which it is estimated will be the average price per ton paid back to the farmers—the farmer will himself have paid \$1.70, so we are told, as a processing tax. So as to that amount he is merely getting back what he himself has paid to the Government, and the other 20c comes from the processing tax (again as we are advised) levied against Cuban cane sugar. We are also told that the farmer does not get back all that is paid as a processing tax on sugar but that over and above what is repaid to him there is covered into the Treasury of the United States somewhere in the neighborhood of thirty million dollars, the same being the residuum of the processing tax which is not paid to the farmers.

Presidency a Responsibility

A PROFESSOR of sociology at a University in Prague, Czechoslovakia, entertained a small group of Mormon missionaries at his home a few years ago. He told them that our Church was the most wonderfully organized institution in the world—no other in its class, for no other institution offered to its members so many opportunities for self-development. There is no suggestion anywhere in your Church, he said, that its members exist for the glory of the Church. Sooner or later every willing member is asked to serve in some way that contributes to his spiritual and personal growth.

The professor was right. He was led to make a careful study of the organization of the Church by seeing the exceptionally fine way the missionaries functioned in his country. It was this study that acquainted him with the training opportunities afforded by the Church.

Among the opportunities for personal training are those offered by Priesthood quorums. But it is very unfortunate for the members that some quorums do not fully measure up to their opportunities. And the fault is not all with the members. The officers must bear a large part of it. The responsibility of leadership is squarely on their shoulders. Where leadership fails results will be very poor, if not negligible. In this situation opportunities slip by and blessings are lost, largely because quorum officers did not magnify their callings.

Presidency offers an opportunity and certainly carries a heavy responsibility. Laxity not only denies blessings to the presidency, but unfortunately withholds them from the members. And thus the welfare of precious souls suffers. The situation makes it impossible for the presidency successfully to shift their responsibility. They should not even think of trying to shift it. To assume it is not only the way of growth, it is the way of honor.

But no presidency in their own wisdom and strength can perform the duties of their office acceptably to the Lord. They must be guided by divine wisdom. And this will be given them through their earnest and worthy seeking. So the presidency of every quorum have it in their power, through attitude, prayer and work, to make their administration a joy to themselves and a blessing to the members of the quorum. And this is what their responsibility requires them to do.

Hence we suggest that the officers of every quorum give prayerful attention to the question of what their duties are. Make a list of these duties. Firmly resolve that they will all be discharged to the best ability of the officer or officers to whom they are assigned. Performance of them in this manner will result in great improvement in the activities of most quorums. Try this and be convinced.

Needed Improvements

THAT there is room for improvement in the activities of the Priesthood quorums of the Church is a fact recognized by all who know of their work. But how to secure this improvement is a question that has been and is now in the minds of many workers in the Priesthood. And because of their efforts, progress has been made. But further progress is desirable and feasible.

A committee of the General Authorities is giving earnest attention to the problem of how to secure greater progress. Plans are being formulated and recommendations will be made to the stakes and quorums from time to time. It is hoped when presented to the field these will be welcomed and enthusiastically be put into operation.

Be on the lookout for them. In the meantime we ask that every quorum, every committee, and all officers be energetic in the discharge of their duties as they see and understand them, giving careful attention to requests and suggestions previously sent to them from headquarters.

NO-LIQUOR-TOBACCO CAMPAIGN

An Excellent Suggestion

EVERY stake has been urged to make some contribution to the Liquor-Tobacco Campaign on its own initiative. Here comes from the San Fernando stake a report of a unique social affair that is given herewith as news and as a suggestion to all other stakes. "Go thou and do likewise"—do something fine and send us a report of it.

Girls of the M. I. A. in San Fernando we heartily compliment you!

This gathering was held in response to a request from the General Board of the Young Women's Mutual Improvement Association, that all stakes call their girls together for special exercises and for presentation of the pamphlet "M. I. A. Girls, Stand for the Clean Life," recently published.

The following report describes the party:

The event was advertised for weeks as a Special Meeting and Social for girls only. We stressed the point that the meeting was for the purpose of obtaining a special message from the General Authorities of the Church. Even the bishops, who did a good part in helping us, didn't know what it was about.

Our campaigning was successful, for on Tuesday evening, May 13th—our Stake Center was filled with girls.

The walls of the chapel were decorated with posters showing the evils of tobacco and liquor. Across the front of the chapel was a banner which read "WE PREFER NOT TO SMOKE OR DRINK." The same slogan was on the bands worn by stake and ward officers and Gleaner Girls. The first reaction of the girls upon entering was not a favorable one, but the promise of refreshments and the fact that we had some good musical talent performing as they entered, kept them from leaving.

We had asked Sister Adele A. Bird, a supervisor at the Los Angeles General Hospital, to prepare something that would put across the message and hold the interest of the girls. The result was:

"NICOLAS NICOTINE"

A PLAY IN ONE ACT

By Adele A. Bird and Arthur D. Bird

The girls were delighted with the presentation. Sister Bird had no trouble later in holding their attention while she proceeded with a short lecture and questions.

The remainder of the evening was spent in playing games in the amusement hall, after which refreshments were served.

Cigarette Vending Machine Banishment

JULY 1, the Utah law banishing the cigarette vending machine from all places where it was accessible to minors went into effect. The Law Observance and Enforcement Committee of Salt Lake County—a committee made up of a representative of each of the sixteen stakes in the county—took steps in June to contact every store where a vending machine

was accessible to minors and warned that the law be complied with. The committee made plans to see that the law was complied with. Presumably our campaign committees in all the other stakes in Utah took similar action.

Compliance with the law removes a temptation—nothing more. But the absence of a temptation is something. To effect such an absence is a worthwhile accomplishment.

"Eternal vigilance is the price of liberty." Hence those interested in seeing that elimination of these machines takes place should remain on the job and make sure that the elimination is permanent.

The Situation in Idaho

IT WAS said that the situation in Idaho relative to the observance and enforcement of liquor and tobacco laws is very bad. Many beer vendors, it was said, sell hard liquors also. But this is a violation of state laws. The laws prohibiting furnishing tobacco to minors are also openly violated, it was said. The result made a bad moral situation, the report stated.

To correct the situation efforts are developing in all our Idaho stakes and in the state as a whole to combat the evil. Efforts are intensifying to carry on the Church-wide campaign in that state, also a state-wide campaign in cooperation with the Idaho Allied Civic Forces.

More power to all efforts to free Idaho of the evils springing out of the violation of her laws and the use of narcotics.

Doctors Propose Labeling Liquor Poison

OVER the wires the Associated Press sent country-wide from Cleveland on June 7 the considered opinion given by three Boston physicians at the American Medical Association Convention that all liquor should be labeled POISON.

These are the doctors—Drs. Merrill Moore, Abraham Meyerson, and Leo Alexander—who made a similar plea in December at the liquor symposium of the American Association for the Advancement of Science at its meeting in Philadelphia. An account of the plea then made was published in this column of the February Era.

Of course alcohol is a poison, as every student of the subject knows. And the doctors are right. Consistency and honesty require that every container of liquor should bear a label of poison as do containers of other poisons—carbolic acid, antiseptics, wood alcohol, arsenic, and many others.

(Concluded on page 495)

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

Welfare Contribution Honors Former Relief Society President



ANNIE C. HINDLEY

One of the notable and commendable contributions of the past year to the Church Welfare program has been made by Bishop John R. Hindley, as a memorial to his wife. The contribution consisted of one thousand bushels of wheat with a cash value of approximately \$600.00. Through this gift, Elder Hindley will carry on the assistance to those in need which was so freely provided by his good wife during the twenty-five years she served in the presidency of the Relief Society of the Alpine Stake.

In paying this tribute to his beloved mate, Elder Hindley, who for twenty-three years was the bishop of American Fork Third Ward, has set a worthy example to others who are able to make substantial contributions to the Welfare Plan of the Church.

MORGAN BRANCH PRIESTHOOD PROJECT

Members of the Priesthood, Morgan (Colorado) Branch, San Luis Stake, at work on the Thomas Brown farm breaking up six acres of brush and sod for planting an assigned quota of oats. Left to right, on the tractors: Thomas Brown, Alfred Price, Standing Bruce Reid, Morris Reid, James Reid, R. Warren Coombs (branch president), Edgar Bankston, and Howard Price. Seated: Dee Wood and Harry Coombs. Picture taken by Charles Coombs.



Melchizedek Priesthood Outline of Study, September, 1941

TEXT: *Priesthood and Church Government.*

LESSON LXI

WARD ADMINISTRATION

(Read chapter 26, pp. 316-322)

- I. Outline of ward organization (see text, chart pp. 316-317)
- II. The ward fundamental in:
 - a. Providing religious training of members
 - b. Promoting domestic and temporal affairs
 - c. Securing legitimate social satisfactions
- III. Historical development of wards
 - a. Outgrowth of the early "branch" or "church": at Fayette, Colesville, Harmony, Kirtland, etc.
 1. Not so complete as ward organization
 2. Presided over by Priest or Elder, later by High Priest and counselors
 - b. Ward president today also holds office of "bishop"
- IV. Formation of new wards
 - a. Determined by membership growth
 1. Division of old ward to form two units
 2. Conversion of independent branch into ward organization
 - b. Stake presidency makes recommendation, approved by First Presidency, ratified by ward members
 - c. New ward organized at special meeting of membership and bishopric presented for sustaining vote.
- V. The ward bishopric: presidency of the ward
 - a. Jurisdiction
 1. Subject to dual supervision of stake presidency and Presiding Bishopric
 2. Relation to ward Priesthood: bishop has direct presidency over Aaronic Priesthood
 3. Relation to ward auxiliaries
 - (a) Bishop has right of appointment; may delegate this power to heads of organizations
 - (b) Authority extends over all officers and members
 4. Relation of bishop to his counselors
 - (a) The bishop the presiding officer; counselors subject to his presidency but due full recognition
 - (b) Bishop cannot give his presidency to another
 - b. Duties of bishopric (see text, pp. 320-1): so numerous and various they are brought in close, daily contact with members

Problems and projects:

1. In how many ways does the ward touch the daily life of Church members? Discuss its function as the fundamental social unit of the Church.
2. Demonstrate how, in the forming of a new ward, the proper authority takes the initiative and how the law of common consent must operate to make the action valid. What are the advantages of the small ward? Have someone report the results of a recent ward division that may be familiar to him. Has it made for increased activity? Could two wards use the

same chapel and facilities and yet benefit by separate ward organization? Demonstrate.

3. Find out how the bishop and his counselors divide responsibilities. Invite a member of the bishopric to describe his duties.

LESSON LXII

WARD ADMINISTRATION (cont.)

(Read chapter 26, pp. 322-328)

- I. Supervision of ward Aaronic Priesthood
 - a. Bishopric is the presidency, assisted by quorum advisers
 1. Class leadership
 2. Follow-up of attendance, assignments, advancement
 - b. The Aaronic Priesthood Extension Plan
 1. Personnel: bishopric, Aaronic Priesthood Committee, quorum advisers, Sunday School and M. I. A. departments
 2. Purpose: correlation of youth work
 3. Procedure: monthly meeting for coordination of activities
- II. The ward membership
 - a. Responsibilities to ward extend to every member: authorities, local and general, acknowledge bishop of their particular ward
 - b. Membership records
 1. Ward membership record kept up to date, with master file at Presiding Bishop's Office
 2. Transfer of records
 - (a) In permanent removal, sent to new ward; retained at Presiding Bishop's Office if no organized ward or branch
 - (b) In temporary absence, records remain in old ward
 - (1) For those away at school less than year, letter of recommendation desirable
 - (2) For those away longer than year, record sent to stake or mission where school located
 3. Loss of records
 - (a) Members accepted on proper evidence
 - (b) Rebaptized on lack of evidence
- III. Ward meetings and social activities
 - a. Sacrament meetings: of first importance
 - b. Fast day services: especially faith-promoting
 - c. Priesthood meetings: weekly, not to be interfered with
 - b. Auxiliary gatherings: instruction, recreational and social activities
 - c. Council meetings: officers' weekly preparation

Problems and projects:

1. Invite the chairman of the ward Aaronic Priesthood Committee to explain his work and the program of the Aaronic Priesthood Extension Plan. Justify this emphasis on the particular age groups involved.
2. What particular purpose does each of the several kinds of meetings held regularly in the Church fulfill? Have someone

discuss character, purpose, benefits of sacrament meeting; another of the weekly council meeting; another of an M. I. A. assembly program, etc. Are there too many meetings in ward life? Is there duplication? What elimination, rearrangement, or combination can you suggest?

3. Discuss the system of membership records, with the Presiding Bishop's Office as clearinghouse, as making for a unity and line of communication unknown to the separately functioning congregations of other denominations.

LESSON LXIII

WARD ADMINISTRATION (conc.)

(Read chapter 26, pp. 328-335)

- I. Ward administration of first ordinances
 - a. Baptism: bishop keeps informed on children ready for baptism
 - b. Confirmation: new members entered in ward membership record
 - c. Blessing of children: blessed at fast meeting and membership recorded
- II. Ward teaching: "for the perfection of the Saints"
 - a. Importance: holds membership together on intimate basis
 - b. Purpose
 1. To discover spiritual, temporal condition of the members
 2. To teach the Gospel
 3. To establish peace, harmony
 4. To obtain current statistical information
 - c. The teachers: Priesthood and Relief Society
 1. Vital aids to the bishopric
 2. Should be well qualified
- III. Tithing: the Lord's part
 - a. A tenth of salary or income for general Church purposes
 - b. Who should pay
 1. All who have an income
 2. Children over eight should be encouraged to tithes own earnings
 - c. The handling of tithes
 1. The bishop the proper agent for receiving tithes
 2. Payment should be made when income received
 3. Reports and duplicate records maintained at Presiding Bishop's Office
 4. The annual tithing settlement
- IV. Fast offerings: a double blessing
 - a. The monthly fast spiritually beneficial
 - b. A special fund for caring for ward poor
 1. Disbursed by bishop
 2. Carries on work of Welfare Program
- V. The ward's role in the Welfare Program
 - a. Ward organization fundamental to success of the plan
 - b. The Ward Welfare Committee the hub of Welfare Program activity

Problems and projects:

1. The ward is to the Church what the quorum is to the Priesthood. Discuss this statement in terms of function and organization. Show how in the ward the Priesthood has "a universal outlet for building the Kingdom of God on earth."
2. Ward teaching is often slighted, regarded as insignificant. Attack this attitude. Why does the work demand the most faithful and intelligent performance?
3. Show how in the Welfare Program especially the ward is the workshop of the Church. Why can the Ward Welfare Committee be called the hub of the Program?

Aaronic Priesthood

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

Aaronic Priesthood

Seventeenth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

TEN years later, Jonathan was murdered. His brother, Simon, who succeeded him, effected the independence of his country. Simon and two of his sons were murdered by his son-in-law, Ptolemy, B. C. 135, but the remaining son, John Hyrcanus, escaped, and afterwards ascended the throne of his murdered sire. He was compelled by Antiochus Sidetes to acknowledge the Syrian authority, and pay tribute to that nation, but on the death of that monarch and the reduction of Syria before the arms of Parthia, Hyrcanus seized the opportunity to restore the independence of Judea. He subdued Samaria, destroyed the national temple on Mt. Gerizim, and conquered Idumaea.

His son, Aristobulus I, succeeded him B. C. 106, and assuming the title of King of Judea founded the Asmonean kingdom, which lasted seventy years. His brother, Alexander Jannaeus, mounted the throne one year afterwards. He belonged to the sect of Sadducees, and his reign was marked by a civil war between them and the rival sect of Pharisees, who had broken out in rebellion. Alexander crushed the rebellion and wreaked terrible vengeance on his enemies, but, dying in B. C. 78, he advised his wife Alexandra to secure her peace by allying herself with the Pharisees, who were still powerful enough to be dreaded. She followed his counsel and reigned peaceably for eight years. A civil war between her sons, Hyrcanus and Aristobulus, followed the queen's death in B. C. 69, and the contest raged for seven years. Pompey, the Roman, appeared upon the scene, put an end to the conflict, and seated Hyrcanus upon his father's throne. Aristobulus was carried a prisoner to Rome, but escaped at the end of six years, and the war be-

tween the brothers was resumed. The Romans again interfered, and having made Aristobulus a prisoner, confined Hyrcanus to his priestly office, and placed Judea under the rule of the Sanhedrin, or Council of Seventy, with the High Priest added.

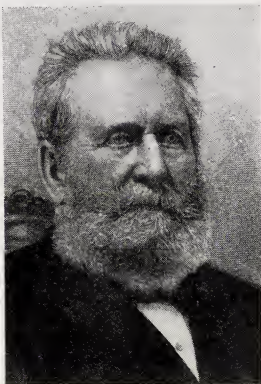
Pompey, while at Jerusalem, committed an act of sacrilege similar to that which

roused the hatred of the Jews against Ptolemy IV. Though sparing the treasures of the temple, and protecting the sacred edifice from destruction, he profaned with his presence the Holy of Holies, thus giving mortal offense to the Jewish people. Crassus, another of the triumvirate among whom the Roman dominions were divided, having received Syria as his share, stripped the Jewish temple of its treasures to provide for the expense of his expedition against

Parthia. The tragic fate of both these generals was regarded by the Jews in the light of divine retribution.

Aristobulus, brother of Hyrcanus, was set at liberty by Julius Caesar, on that conqueror's ascent to power, and returned to Judea, where he was murdered by some partisans of Pompey. Hyrcanus was now invested with the title of ethnarch and given the nominal sovereignty. The real ruler of the province, however, was Antipater, an Idumean nobleman, who had a powerful friend and patron in Caesar, who made him the procurator or civil governor of Judea. After Caesar's death, Antigonus, the son of Aristobulus, assisted by a Parthian army, succeeded in capturing Jerusalem in B. C. 40, and reigned there for three years.

At the end of that time, Herod, the son of Antipater and Governor of Galilee, having obtained from the Roman senate, by the influence of his friend and patron Mark Antony, a decree appointing him King of Judea, aided by a powerful Roman army subdued the open country and garrisoned cities, besieged and captured Jerusalem, deposed Antigonus and had him put to death, and established himself upon the throne. Antigonus was the last of the Asmonean monarchs. Herod, to conciliate the Jews, married the beautiful Mariamne, granddaughter of Hyrcanus II, and made her brother, Aristobulus, high priest. Soon afterwards, Herod had his wife and brother-in-law murdered, and some time later their mother, Alexandra, shared the same fate. Herod, though a talented soldier and ruler, was cruel and bloody in his nature. Among his victims were three of his own sons, and "the last years of his reign were literally drenched with blood." He rebuilt the temple at Jerusalem upon a scale of unprecedented magnificence, and erected many noble public works in various parts of his kingdom. He was not in any sense a Jew, though claiming to be one in his religious belief, at the same time affecting Roman manners. He tolerated all religions under his sway.



EDWARD HUNTER, THIRD PRESIDING BISHOP OF THE CHURCH

FARMER, tanner, surveyor, businessman, cavalry officer, county commissioner—with this background Edward Hunter joined the Church October 8, 1840.

Born in Newtown, Pennsylvania, June 27, 1793, son of Edward and Hannah Hunter, he had strong religious convictions. He said, "I always made an inquiry of the Lord as to how I could serve him acceptably."

His introduction to Mormonism came when trustees of the seminary he helped erect on land he donated, provided it would be open to all sects, denied Mormons permission to preach there. He protested, secured the privilege, attended meetings.

Following his first meeting, he asked the Lord: "Are the Mormons thy servants?" Instantly a great light filled the room. That was his answer. He was baptized by Orson Hyde.

When he moved to Nauvoo in 1842, he gave the Prophet \$7,000 in cash and \$4,000 in merchandise. He suffered persecutions, was imprisoned on false charges. He asked Governor Ford of Illinois to protect his people from mobs. The day he returned the Prophet and Patriarch were martyred. He helped bury them.

He first became bishop of the Nauvoo Fifth Ward. He suffered \$50,000 loss in exodus from Nauvoo. He reached Utah in September, 1847, with the first large immigrant group. He was made bishop of the original Salt Lake 13th Ward. He returned East to direct emigration, spending \$5,000 of his own money. Edward Hunter was then called home to become Presiding Bishop. His counselors were Brigham Young and Heber C. Kimball. On April 6, 1853, he laid the southwest cornerstone of the Salt Lake Temple as President of the Aaronic Priesthood. He died October 16, 1883.

His favorite theme was: "Pay your tithes and be blessed."

Aaronic Priesthood

In the last year of Herod's reign, erroneously given as B. C. 4, the Lord Jesus Christ was born at Bethlehem in Judea, also the birthplace of David, his mother's ancestor. Fearful for the safety of his throne, and sharing with the Jewish nation the belief that the coming of the Messiah was at hand, and that the promised Deliverer would re-establish the throne of David and free his country from the Roman yoke, Herod, on hearing of the birth of Jesus, ordered all the children of Bethlehem, of two years and under, to be put to the sword. But the monster's edict passed harmless over the head of the holy child Jesus. Being warned of the Lord in a dream, Joseph, His step-father, took the infant and His mother and fled into Egypt, to escape the cruel fate which soon befell many of the innocents of Judea.

(To be Continued)

VIEWS OF YOUTH ON LIQUOR AND TOBACCO

Excerpts from opinions given by prize winners in a Nation-wide contest conducted by the American Business Men's Research Foundation.

MARY HRESKO of Brooklyn, N. Y., told of twin sisters who chose opposite courses. The one industriously pursued her clean habits and today is a commercial success. The more "sophisticated" sister who followed the primrose path, has ended in disgrace and poverty. She concludes, "Long after the 'good sports' have become dependents, thrust into poverty and degradation, those who have held their ground on temperance will still be happy and successful men and women."

Annette Nelson of Salt Lake City, Utah, says that alcohol is neither a food nor a stimulant. It robs muscles of coordination. "A person with the smallest drink in him should not sit behind the wheel of an automobile."

She says, "I am convinced that unless something is done to prohibit the sale and use of alcohol as we have it today, our whole social structure is threatened."

Helen Virginia Myers of New Kensington, Pa., gave two instances that came before her observation. First, that of a young couple with a deplorably neglected babe in a cheap buggy, and a little boy in rags. The couple paused outside a tavern and searched pockets and purse for a few coins with which to buy a bottle of whiskey.

The second case is a roustabout who once was the marvel of his class in college, with such a retentive memory that all he needed to do was to glimpse a printed page in order to repeat the subject-matter verbatim. Alcohol has

robbed him of intelligence and independence.

Ray Long, of Shreveport, La., says:

I do not know of a single trainer in an educational institution, public, private, religious or state, who believes that alcohol is beneficial to an athlete. I don't know of a religious or literary instructor who endorses or tolerates student-consumption of alcoholic liquor.

He concludes with this:

Because I see that alcohol is an enemy of health, happiness, and success, handicapping business, disrupting homes, wrecking muscles, minds and nerves, I have taken this for the slogan of my life: "Leave liquor alone."

David H. Blake of Charlevoix, Michigan, stated that scientists declare that alcohol destroys the all-essential protoplasm, first attacks the brain and central nervous system, and is carried throughout the body in less than one minute. The action of the brain and nervous system is delayed, and thus motoring dangers increase. She stated that science has proved that where marksmen take a single drink of liquor, they decrease their rapid-firing accuracy 30%, and for slow firing 50%. She observed that airplane pilots, engineers, and many others are not employed if they use intoxicating liquors. The world demands quick, clear thinkers. Her conclusion was stated in these words:

We studied the drunks in our town and found that they and their families are abject and unkempt. Not one of them knows health, happiness, or success.

Gladys Garramone of Golden, Colorado, says that she has been taught that all the organs of the body become bathed in alcohol within a few minutes after a person has drunk liquor, as the beverage is taken up in the bloodstream.

She has based her judgment largely on the dire effects following the careers of the twenty town sots in her community: their broken homes, their pitifully neglected children, their sorrowing wives. She cites the case of a little golden-haired girl who died of pneumonia, due to neglect and malnutrition.

Jack Kennedy of Akron, Ohio, said, "Imagine my surprise when I came here to find work and was invited into homes where cocktails were served in the same spirit of hospitality as a cup of coffee back home."

Bill Cantrell of Harrisburg, Illinois, states that claims of benign points to the contrary, "One has only to look around himself to see that the greatest agent allied with ill health and death is alcohol."

Mary Carolyn Ezell of Fairforest, South Carolina, is decidedly against the use of intoxicants. She says that she has seen "boys and girls come to school poorly clothed because their fathers and mothers drank." She cites a case of a drunken father now con-

fined to an asylum, and his family in the direst want.

Marie West of Preston, Idaho, quotes a German scientist who said, "The smallest quantity of alcohol scares away ideas." She believes that larger quantities will scare away the desire for ideas. She observes "For the welfare of the nation and the entire world, all liquors must be abandoned in order to bring us safely through these uncertain times with assets and high merits rather than liabilities."

Sponsors of the contest made this comment:

Besides the fifteen cash prize winners, there were hundreds nationwide who the judges felt deserved honorable mention. The entire country was covered, and the cross-sectional revelation of the views of our youth, in their teens (the list runs from fifteen to eighteen years of age) illumines our outlook for the future of America, and the character of our future Americans.

Many of the manuscripts sent in contained such intimate family and neighborhood revelations that it was impossible to quote such letters. Every depth of human misery was revealed. These young folk, benefited by the scientific instruction now available in our schools, were able to gauge properly what they saw around and about them.

It is evident that America is bringing up a new generation well qualified to cope with whatever problems may present themselves in this changing world. To these boys and girls, no other danger seems nearly so great as that contained in beverage alcohol.

No-Liquor-Tobacco Campaign Reports

AT THE end of December reports will be called for from all Aaronic Priesthood quorums, giving the number and percentage of members giving prepared five-minute talks on the non-use of liquor and tobacco, as provided in the Church-wide campaign announced in *The Improvement Era* for May. Bishops, quorum advisers and quorum officers are urged to keep careful records of all members delivering these talks in order that reports may be complete and accurate at the end of the year.

Priests are to talk on the non-use of liquor, and Teachers and Deacons on the non-use of tobacco.

Order and Progress

Talk presented by George Greaves, a Priest, at Grandview Ward

WITHOUT order nothing truly great can be achieved. Chaos reigns among the indigent and the ignorant. These people must accept, as they are prone to call it, the hand of fate, while the man of wisdom through incessant planning, industry, and prudence may, to a marked degree, control his destiny.

Benjamin Franklin, while a young man, drafted a code of living. One of

(Concluded on page 495)

Ward Teaching

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

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood. . . . (Doc. & Cov., 84:106, 107.)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying Fast Offering, paying tithing, and participating in ward social functions?
 - b. As an officer
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teacher's Message for September, 1941

THE BENEFITS OF THE GOSPEL

THE full benefits of the Gospel are secured only by living up to the requirements. The Gospel plan is so arranged that each member receives his reward in proportion to his efforts and his observance of the principles. No member is deprived of his blessings because of the failure of someone else. As individuals we earn our own rewards and blessings.

The principles of the Gospel are intended to prepare us to receive and enjoy greater blessings, to improve our minds and bodies and to enable us to progress to a higher sphere of intelligence and happiness.

"The Glory of God is Intelligence." The light of the Gospel and the exercise of its privileges should make Latter-day Saints the most intelligent of all people. If, as a people, we shall keep the commandments, take advantage of our glorious opportunities, accept and follow the teachings of the Gospel, and magnify the great gifts of the Priesthood, we shall truly become the light of the world and the happiest of all people.

Those who fail to accept and discharge their responsibilities, particularly those who have received the Priesthood, will forfeit the blessings. But those who accept and discharge them shall have the promises fulfilled.

It is for each of us to decide to what extent we shall follow the teachings and claim the blessings both here and hereafter.

"I, the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise." Doc. & Cov. 82:10.

ized minority that incited the American colonists to rebellion against their mother country. Organized minorities have introduced and established in the United States such notable reforms as emancipation of the slaves, woman suffrage, prohibition, and the various conservation statutes. Vast industries attribute their existence to the well-oiled executive divisions that control their activity.

Sorrowfully enough, order instigates success not only when service to mankind and honorable distinction are the objectives. Major crimes and totalitarian governments, instances where groups, insignificant numerically, force millions to endure their brutal hand of oppression, owe their progress to the stringent discipline and the exact order that is maintained within their executive ranks.

No power can compel us to order or chaos. However, there is a law as irrevocable as time which will reward organization with success and punish turbulence and disorder with oblivion.

Melchizedek Priesthood

(Concluded from page 491)

In the Cleveland convention, Dr. Moore said: "there is no question but that the most important and widely used habit-forming drug of America is alcohol." It should be labeled for what it is—a poison.

No Wealth But Commonwealth

IN THE April number of the *International Record*, published in London, the venerable editor, Guy Hayler, in an editorial under the above heading says:

Had our democracy been something more real; had we rid it of fine words and sought to express it in braver deeds, then by this time there would have been no liquor traffic to rake in its millions of pounds worth of profit at the expense of human suffering, loss and degradation. As these very words are being written, there can be heard down the street the drunken brawlings of some of the flower of the youth of our land! Where is the jungle that would tolerate, much less sanction, such a state of affairs as that produced by the liquor traffic? . . . But we have not yet removed from the pathway of human progress the inimical traffic in intoxicating liquors, despite the facts and figures supplied by Government and other agencies which for years now have demonstrated its disastrous results. . . . Progress is made by finding the facts and then doing something about them.

Are those noble words not as applicable to America as to Britain? Let us express our love of democracy in good deeds rather than in fine words.

Aaronic Priesthood

(Concluded from page 494)

the dominating items of his list of endeavors was that of planning the procedure for each day. He discovered that by formulating and adhering to a specific routine more could be accomplished. A certain time was allotted to study, work, recreation, and sleep.

The necessity for organization and order was appreciated by Brigham Young. It would have been impossible to hold the thousands of Saints together and guide them to their destination had not the unit been founded upon order.

Wherever order and persistence prevail, success will result. A minority well organized may influence the thoughts of millions. It was an organ-

Mutual Messages

CANADIAN MISSION M. I. A. CONVENTION

By Richard D. Poll,
Y. M. M. I. A. Supervisor

HISTORY was made in Toronto, Ontario, on the week-end of April 18-20, when two hundred and seventy-five delegates from cities in eastern Canada gathered for the first Canadian Mission M. I. A. Convention. "A Vital Faith for Troubled Times" was the theme of the conference.

The program began with a Drama Festival on Friday evening, at which two hundred and twenty-five persons more than filled the Toronto Branch Amusement Hall to witness three one-act plays and a variety of skits and musical numbers presented by representatives of the different M. I. A. organizations. Saturday morning eighty of the one hundred and fifteen missionaries in the Canadian Mission met in a report and testimony meeting with President David A. Smith; it was the first inter-district missionary meeting to be held for a number of years. In the afternoon seven M-Men basketball teams competed for the mission championship, the laurels finally going to the Toronto District.

The Gold and Green Banquet and Ball on Saturday evening was indeed memorable. President and Sister Smith were the guests of honor, and the banquet program featured music, toasts, and talks by Dorothy Platt and Richard D. Poll, Mission M. I. A. supervisors, and by spokesmen for several of the local Mutuals. In the ball which followed, the Glean Waltz was demonstrated by couples from five delegations, and Elsie Farraway, of Hamilton, was selected as Canadian Mission M. I. A. Queen from a group of ten nominees from the branch organizations.

The convention sessions on Sunday

were devoted to the development of the convention theme in addresses by President Smith, missionaries, and M. I. A. representatives. Three hundred and twenty-five persons attended the morning meeting, and the congregation of three hundred and seventy-five at the evening session was one of the largest L. D. S. gatherings to be held in eastern Canada in recent years. A model Mutual was presented in the afternoon, followed by officers and teachers discussion groups and a buffet lunch served by the Toronto Relief Society.

Delegates came several hundred miles to support the pioneering venture. Members of the Toronto Branch not only performed the committee labors which were essential to the smooth running of the Convention, but they opened their homes to the out-of-town representatives so that none had to pay for lodgings unless he desired to do so.

It is planned to hold next year's convention in Ottawa in the new chapel soon to be built in the Dominion capital.

SUMMER ACTIVITIES FOR MUTUAL MEMBERS

DURING the month of August many opportunities present themselves for wholesome recreational activity. Parks, playgrounds, and canyons beckon. Mutual members will wish to keep their activities in accord with the high standards they achieved in the winter months. Careful planning and assignments made far enough ahead to insure thorough preparation by participants will be repaid.

Perhaps no activity is more suitable than story-telling for hikes, bonfire parties, and fathers and sons and mothers and daughters. Old and young like stories and enjoy either listening to them or telling them. Through the telling of good stories, much good can be accomplished because the concrete is always forcible.



OSCAR KIRKHAM PHOTOGRAPHED AS HE HOLDS THE ATTENTION OF A GROUP OF BOYS WITH A STORY OUT IN THE GREAT OUTDOORS.



REPRESENTATIVES AND MEMBERS AT THE CANADIAN MISSION M. I. A. CONVENTION, APRIL, 1941

Royalty Visits M. I. A. Conference in Denmark

(Concluded from page 474)

annual M. I. A. Convention, which this time covered a period of one week. The convention was opened on June 22 with two very well attended meetings at 10 a. m. and 7 p. m. Many saints and friends had gathered from near and far. In spite of the difficulties the Saints willingly responded to the invitation to attend the Convention. The railway fares have been raised by 25 per cent, it thus being a rather heavy expense on the young people.

The program for the various arrangements included very wonderful meetings, music, dance, excursions, a theatre evening where the King and Queen honored us with their attendance; this was a great experience for many of the visitors who had never seen the Sovereigns.

When our visitors left Copenhagen many of them shed tears for joy, expressing their appreciation for the privilege which had been theirs to attend the best and most spiritual Convention in the Danish Mission. I am sure they went home to their branches filled with this one thought: to do better in the future and labor with greater zeal and interest for the marvelous cause in which they are engaged.

Cooks' Corner

(Concluded from page 487)

butter, add the sugar, salt, flour, lemon juice, and rind; add beaten yolks of eggs; add milk and water. Stir thoroughly until the sugar dissolves. Fold in the stiffly beaten egg whites. Pour into the pastry shell and bake in a moderate oven 40 minutes at 350 degrees.

Fruit Salad Dessert Molds

- 3 ripe bananas
- 1 cup diced pineapple
- 1 cup diced pears
- 1 dozen maraschino cherries sliced
- 1 cup green seedless grapes
- 1 cup fruit salad dressing
- 1 cup cream whipped

Mash the bananas to a smooth pulp and combine with the salad dressing and whipped cream. Fold in the remaining fruit. Place one filled wax paper cup inside of another to make more solid, then fill with the salad mixture. Set in freezing tray of refrigerator. Freeze until solid, then decorate with whipped cream. Continue freezing 1 hour. Peel cup loose. Place on lettuce leaf and garnish with mint.

Grape Tapioca Pudding

- 1 package Tapioca Dessert
- 3 cups diluted grape juice
- juice of 1 orange
- 1 cup crushed pineapple

Add the grape juice to the tapioca and bring to the boiling point, stirring constantly. Remove from the fire, add the orange juice and the pineapple. Chill and serve with whipped cream.



1. Queen and attendants of the Ingewood Stake Gold and Green Ball.
2. Nominees for M. I. A. Queen of Canadian Mission.
3. North Carolina East District Gold and Green Ball and Banquet in Wilmington, N. C.
4. Glencoe Ward, Gold and Green Ball, Oneida Stake.
5. Queen and attendants of the Gold and Green Ball of the Redding Branch, Shasta District, California Mission.
6. Denver First Ward Gold and Green Ball, Denver Stake.
7. Reno Ward, Reno Stake, Gold and Green Ball. The theme "Carry On" was used.
8. Ontario, Oregon Ward, Coronation Ball, held in Weiser Stake.
9. Pasadena Stake Explorer-Junior Sweetheart Ball.
10. Queen of the Gold and Green Ball at Minneapolis, North Central States Mission.
11. Corinne Ward, Box Elder Stake, Gold and Green Ball.
12. Queen and attendants of the Redwood City Branch, San Francisco Stake.
13. Shelley Stake Sweetheart Ball.
14. North Sanpete Stake, North and South Wards, at Gold and Green Ball.
15. Queen of the Canadian Mission and attendants.

MISSIONARY WORK AT THE ARIZONA TEMPLE

By Lewis Wells
Of the California Mission

AT MESA, in the valley of the sun, is situated the beautiful Arizona Temple, one of the outstanding attractions to many hundreds of winter visitors who come to this typical Mormon community with its beautiful wide streets and attractive homes.

Located east of the city, the temple is approached by a beautiful avenue from the west and is surrounded by five acres of gardens with beautiful lawns and flowers. The stately Italian cypress lend an air of enchantment to the glistening whiteness of the temple, and because of the mild winter climate, flowers bloom the year around and plants from all parts of the world can be found growing in the enclosure.

In this setting, during the past winter and spring, Elders Grant H. Larsen and Lewis F. Wells of the California Mission, assisted by the Maricopa Stake missionaries, have been laboring as guides. Approximately 25,000 people visited the temple grounds during this six months' period and have heard the story of the restored Gospel. The theme "The Gathering" is represented by the moldings at the four corners of the temple, in which the peoples of America and those of Europe are pictured coming to Zion.

The missionary value of the Arizona Temple can scarcely be estimated, as a result of the fast growing popularity of Arizona as a winter vacation land. Through the winter season visitors registered from every state in the United States and four of her territorial possessions. The following countries were represented: Germany, China, England, Canada, Mexico, South Africa, New Zealand, Norway, France, Scotland, and Palestine. Visitors listed their religious affiliation with 27 Protestant churches, Roman and Greek Catholics, Jewish, Buddhist, Rosicrucian and Indian religions. Literature distributed included: 10,189 pamphlets, 3,117 tracts; 125 copies of the Book of Mormon sold, and 166 other Church books.

Through these visits and the large amount of literature distributed, the message of the restored Gospel will be carried to many people who would not otherwise have been reached. Many intelligent visitors were desirous of knowing more of the fundamentals of our belief and practice. The doctrine of baptism for the dead and the eternal nature of the marriage covenant were inspiring to all who heard them. A sympathetic and tolerant attitude was

manifested by all visitors. When the Church Welfare program, the law of tithing, the Word of Wisdom, and other principles were explained, many have said, "I am a Mormon at heart and I know the ideals and teachings of Mormonism to be true."

Some of the visitors here this winter have visited all seven temples of the Church and it has been made apparent that the interest in the Arizona Temple and all the other temples of the Church, affords many opportunities in presenting the Gospel, through the beauty of the flowers, the attractiveness of the grounds, and the fundamentals that lie behind these outward things.

Undaunted

(Concluded from page 467)

racers. He carefully read through eight massive volumes of ancient history, and then typed out a treatise on "The Race of Man"—with the single finger of his left hand that remained, the other fingers and his entire right hand having become useless!

When he had lost the use of both feet and both hands, he was regularly carried from the house to a car, and from the car up the stairway to the church, where he taught the stake genealogical class. Then the time came when he could no longer be taken from the home. So ten young ladies from his class voluntarily came to help him alternately in the afternoons and evenings which they continued to do to the end.

His parents did all in their power to assist him. Nearly every day his mother would raise Leon to a sitting posture in his hospital bed, and one of the group of young ladies would come to take dictation. He would dictate from 2:00 p. m. to 7:00 p. m., often also from 7:30 p. m. to 10:00 p. m. "There was no give-up to him," his mother writes; "the work must go on, and he had the information at hand to do it." The names he had found in previous years in libraries, through correspondence and from books he had purchased, must be classified and recorded upon family group sheets, then placed upon temple sheets. "Undaunted by illness, still he continued his work. He gradually lost the use of every finger, of his speech, his eyesight—and still the work went on!"

His smile remained to the last. He had a smile for everyone who visited him during his sickness of months and

years. It greeted his mother whenever she looked into his sickroom. And she never failed him.

When the failure of the muscles of his throat and tongue robbed him of the power of speech, he formed his words in this way: his mother would begin with the first letter of the alphabet, and continue through the letters in sequence, until he signalled that she had named the first letter of the word he had in mind. Then she would repeat the procedure for each of the other letters of the word, then for other words, until the entire message was completed. It was in this laborious and painful manner that he wrote his scholarly letter to a non-Church member, printed in the *Era* for June, 1939.

In this same patient way he wrote an excellent history of Stillman Pond. "These articles were written in tears of distress and amid the smiles and joy of victory; and when he could not make us understand he shed bitter tears. When we could grasp the thought he wished to express, he would laugh through his tears. *The spirit conquered over the weakness of his body.*"

Almost totally incapacitated as he was, he continued to do good. He showed the patience of a Milton in bearing his yoke of adversity, and the courage of a Helen Keller. But while he endured patiently and cheerfully, and waited for the creeping death to finally overwhelm him, he kept busy, and kept others busy, serving with him in a great cause. That is the thing that made his life so outstanding. With loyal help he compiled several large volumes of records. His efforts made it possible for 13,000 temple ordinances to be administered.

On Sunday morning, June 18, 1939, quietly and alone with his beloved mother, Leon passed away. His mighty mission here was finished.

Throughout the funeral service the spirit of triumph pervaded all, a feeling of rejoicing at his great accomplishment. Despite handicaps he had compiled one of the finest genealogical records in the Church. Said his bishop:

He has rendered a great service unto his fellowmen, unto the living and the dead. He has accomplished one of the greatest works that I have known any man to accomplish, particularly one of his age. A great blessing is due his father and mother and all those who have assisted him.

Thus Leon Young Pond was valiant and devoted to the cause of right, cheerful in the face of discouragement and apparent defeat, and faithful unto death, having accomplished a great work for those who preceded him in life and in death.

The Church Moves On

(Continued from page 479)

Church Educators Listed As Leaders in Field

TWENTY-FIVE educators in the Church Department of Education, including nineteen faculty members of Brigham Young University, are included in the second edition of *Leaders in Education*, which has just been issued by the Science Press, publishers of *School and Society* and other scientific journals.

Edited by J. McKeen Cattell, Jaques Cattell, and E. E. Ross, the biographical directory lists 17,500 biographical sketches of leading Americans in the field of education. The first edition of the compilation was issued in 1932.

The Church leaders included in the volume are Dr. Franklin L. West, Church Commissioner of Education; Dr. John A. Widtsoe and Dr. Joseph F. Merrill, members of the Church Board of Education; President Franklin S. Harris of B. Y. U., President Hyrum W. Manwaring of Ricks College, President F. Y. Fox of L. D. S. Business College; Heber C. Snell, director of the L. D. S. Institute at Pocatello, Idaho; and the following faculty members of B. Y. U.: Dr. Christen Jensen, Dr. Thomas L. Martin, Dr. Carl F. Eyring, Herald R. Clark, Dr. Amos N. Merrill, Dr. Gerrit de Jong, Jr., Dr. Assel C. Lambert, Dr. Wesley P. Lloyd, Dr. Carlton Culmsee, Ida Smoot Dusenberry, Dr. Billie Hollingshead, Dr. Reuben D. Law, Joseph K. Nicholes, Anna Ollorton, M. Wilford Poulson, J. Wyley Sessions, Dr. Joseph Sudweeks, and John C. Swensen.

The biographical compilation also includes six members of the general board of the Deseret Sunday School Union: Dr. Milton Bennion, Dr. Howard R. Driggs, Professor James L. Barker, and Dr. de Jong, Dr. Eyring, and Dr. Martin of B. Y. U.

The general board of the Young Men's Mutual Improvement Association is also represented by President Harris and Dr. Lloyd of B. Y. U.

The appearance of many Utahns in *Leaders in Education* substantiates a recent survey by Professor Edward R. Thorndike of Columbia University which rated Utah first in producing "men and women of great ability" on the basis of the most able people per million of population.—*Oliver R. Smith.*

New Bishops Appointed

Garden City Ward, Bear Lake Stake, Millford Loveland succeeds Paul A. Spence. Burley Third Ward, Burley Stake, Edgar C. Gibson succeeds Sidney A. Larsen.

Grant Ward, Cottonwood Stake, Herbert G. Spencer succeeds McCloud Kilpack.

Sutherland Ward, Deseret Stake, Bryant B. Larsen succeeds M. Cutler Henrie.

Thirteenth Ward, Emigration Stake, John L. Herrick succeeds O. Leland Read.

Queens Ward, New York Stake, Karl G. Macdonald succeeds Carl J. Christensen.

Fairview South Ward, North Sanpete

Stake, Heber L. Mower succeeds Burns Cox. Ogden Tenth Ward, North Weber Stake, L. Elmer Peterson succeeds Arthur G. Pledger.

Magna Ward, Oquirrh Stake, George A. Brown succeeds Edwin R. Diamond.

Edgemont Ward, Sharon Stake, Wilford R. Stubbs succeeds Sharp Gillespie.

Grand View Ward, Sharon Stake, C. Rodney Kimball succeeds J. Orlando Jolley.

Lake View Ward, Sharon Stake, Weldon J. Taylor succeeds August J. Johnson.

Buhl Ward, Twin Falls Stake, William H. Hutchinson succeeds Edward B. Johnson.

Ogden Nineteenth Ward, Weber Stake, Walter J. Blackwell succeeds George H. King.

Farmington Ward, Young Stake, E. Alfonso Taylor succeeds Rulon K. Hansen.

Chapels Dedicated

WARD chapels recently dedicated include the Twelfth Ward, Emigration Stake, where, on June 22, President David O. McKay offered the dedicatory prayer; Hillcrest Ward, Grant Stake, on June 22, with Elder Charles A. Callis of the Council of the Twelve officiating; and Wilmington Ward, Long Beach Stake, on June 29, with Elder George F. Richards of the Council of the Twelve offering the dedicatory prayer.

Missionaries Released in June

RETURNING from various fields of labor after a continuous period of honorable missionary service are the following men and women released during June, and several not previously reported:

Argentina: Isaac D. Dana, Mesa, Arizona; Riley W. Goodfellow, Bountiful, Utah; John H. Meyers, Sugar City, Idaho; Edgar B. Mitchell, Logan, Utah; Mrs. La Prile B. Mitchell, Logan, Utah; Bryan C. Wheeler, Salt Lake.

Brazilian: Robert J. Conrad, McGill, Nevada; Warren L. Cromer, Salt Lake; Winfred H. Johnson, Pleasant Grove, Utah; Theron J. Pickett, Idaho Falls, Idaho; Glen T. Warner, Richfield, Utah.

Hawaiian: Daniel Q. Leatham, Mesa, Arizona; Eugene D. Stowell, Rigby, Idaho.

Japanese: Harvey R. Fletcher, Logan, Utah.

California: Grace D. Andreasen, Cleveland, Idaho; Kenneth V. Baugh, Logan, Utah; Haven R. Burningham, Bountiful, Utah; John B. Cain, Minneapolis, Minnesota; M. Foy Poulson, Richfield, Utah; William B. Selman, Raymond, Canada.

Canadian: La Verna Ackroyd, Magrath, Canada; Charles W. Romney, Salt Lake; Lillis L. Widdison, Rexburg, Idaho.

Central States: Reid J. Beckstrom, Ingleswood, California; Earl W. England, Logan, Utah; Delhin A. Erickson, Iona, Idaho; Loy M. Jensen, Rexburg, Idaho; Erick G. Johnson, Murray, Utah; Clive M. Larson, Mesa, Arizona; Roscoe B. Mackay, Murray, Utah; Erma L. Moll, St. Louis, Missouri; John R. Pace, Boneta, Utah; Lloyd Roberts, Afton, Wyoming; Douglas N. Thompson, Bountiful, Utah; Joseph R. Thompson, Cedar City, Utah; Sherman W. Turner, Salt Lake.

Eastern States: Delilah D. Keller, Mink Creek, Idaho.

New England: Glen R. Barlow, Ogden, Utah; Gale W. Clement, Lewisville, Idaho; Josephine Parrish, Morgan, Utah.

East Central States: Merrill L. Borg, Sandy, Utah; LeRoy Eyring, Pima, Arizona.

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MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED JUNE 26, 1941—DEPARTED JULY 9, 1941

First row, left to right: Gerald E. Wright, Jr., Leslie Adrian Hathcock, Mance H. Vaughn, Scott A. Peterson, Clyde N. Logan, Arnold J. Irvine, A. Richard Fulham, Ted R. Ogden.
Second row: Elizabeth Taylor, Luana Amussen, Donna Newman, Marlene Gardner, Ruth Torgerson, President Don B. Colton, Mavis Tingey, Velma Hansen, Valene Brown, Jean Horsley.
Third row: Herbert Marsh, Keith Jackson, Irene Sessions, Beth Paul, Merle Christiansen, Vinone Sutcliffe, Sybil Hansen, Melina Jensen, Mary Marchant, Joseph Olsen, Jr., Morris Wilson.
Fourth row: Boyd Tanner, Clyde Romney, Dusan Coleman, Elvon Anderson, Gerald Hall McQuarrie, Don P. Haws, T. R. Gledhill, David M. Dyches, Grant C. Moon.
Fifth row: William E. Berrett, Edwin Kent Briggs, Julius W. Gibbons, Lloyd Hans Nelson, Ivan Andrus, Pratt M. Munson, Frank Shaw Wilcox, William M. Brinton, Merwin G. Fairbanks.
Sixth row: Stanford Johnson, Wilford Burt Shurtliff, Harvey B. Carlisle, Jr., Briant G. Badger, Earl H. Van Tassel, Mack Smith Telf, Quentin S. Hale, Heber M. Jensen, Vernon R. Telford.
Seventh row: Albert W. Law, Milton Q. Jewett, Loren W. Whitting, Clyde L. Thompson, Whitney D. Hale, Melvin P. Price, Le Roy J. Rhoades.
Eighth row: John R. Poulton, Joseph L. Holbrook, Joseph Ashton Kjar, Floyd Emmett Beattie, Blayne Jones Hawkes, Don Johnson, Grant L. Anderson, Amos Tietler, Jr.
Ninth row: Merle H. Stewart, Charles J. Marston, Maurice R. Millett, Edward E. Arthur, Cornelius De Vries, Robert L. Backman, Stanford P. Dager, Gordon H. Purser.
Tenth row: Grant Thomas, Bliss Cook, William A. Pettit, Jr., Rob Robison, Kendall Edwin Brown, Merin Nielsen, Ray Hill, Leo H. Crafts, Edward M. Brown, Leland R. Davidson.

The Church Moves On

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zona; Earl H. Oyler, Tremonton, Utah; Edwin R. Riggs, Kanab, Utah; Doris L. Rose, Nampa, Idaho; John H. Wells, Twin Falls, Idaho; Richard K. West, Salt Lake; George A. Wimmer, Ogden, Utah; Cyrus R. Yeaman, Burley, Idaho.

North Central States: Joyce L. Bulkley, Burley, Idaho; Joseph A. Farnsworth, Jr., Mesa, Arizona; George P. Kuhn, Salt Lake; Ivan Pedersen, Logan, Utah.

Northern States: Merrill R. Anderson, Vernal, Utah; Thomas K. Biesinger, Salt Lake; Mrs. Matilda T. Burningham, Bountiful, Utah; George T. Cox, Jr., Pocatello, Idaho; Owen K. Earl, Bunkerville, Nevada; Ernest M. Engemann, Salt Lake; Richard C. Wilson, Richfield, Utah; Hazel G. York, Pocatello, Idaho.

Northwestern States: Lyle D. Hatch, Springville, Utah; Norman S. Howells, Burton H. Price, George M. Ramsel, and Bernice Tidwell, Salt Lake, Utah.

Southern States: Mrs. Eva R. E. Allen and John W. Allen, Charleston, Utah; Newell S. Black, Kanosh, Utah; Ray L. Cheney, Fairview, Utah; Kenneth W. Foote, Safford, Arizona; Maxwell Johnson, Grantsville, Utah; Preston T. Marchant, Peoa, Utah; Ferral D. Mason, Provo, Utah; Donald A. Rowberry, Idaho Falls, Idaho; Lizzie Sutton, Magna, Utah; Harold C. Taylor, Salt Lake, Utah; Jesse L. Warner, Spanish Fork, Utah; Carlos A. Yates, Logan, Utah.

Spanish-American: Creston D. Woodard, St. George, Utah.

Texas: Andrew C. Baggs, Ogden, Utah; Maurine Beck, Rexburg, Idaho; Thelda Moss, Ririe, Idaho.

Western States: Orvis Dilworth, Carey, Idaho; Ruth Hazen, Ogden, Utah; Phil D. Jensen, American Fork, Utah; Lillian Kirby, Hyde Park, Utah.

NORTHERN STATES MISSIONARY CHORUS

(Concluded from page 471)

ganized in January, 1940, and since that time has presented over three hundred programs in the Detroit area. In addition to personal appearances, it has

been featured on sixty-five radio broadcasts.

Abel John Peterson of Hollywood, California, formerly student director of U. C. L. A. choir, is the present director of the chorus. Wendell Hart is the accompanist.



THE MORMON MALE CHORUS

Front row, left to right: Le Roy Archibald, Dayton, Idaho; J. Samuel Oliver, Salt Lake City, Utah; Julius B. Papa, Yuba City, California; Abel John Peterson, Hollywood, California, Director; Arnold Bangerter, Bountiful, Utah; Hubert S. Bennett, Philadelphia, Pa.

Center row, left to right: Wendell Hart, Preston, Idaho; James D. Cornia, Brigham City, Utah; Clive L. Bradford, Salt Lake City, Utah, Manager; Bowden Kenworthy, St. George, Utah; Edward Lingwall, Salt Lake City, Utah; Daniel Revell, Inglewood, California.

Rear row, left to right: Carmi H. Campbell, Tremonton, Utah, District President; J. Arlo Nuttall, Ephraim, Utah; Lloyd Dahl, Syracuse, Utah; Lewis Briggs, Syracuse, Utah; Lynn Nelson, Rexburg, Idaho; Forest Z. Meserve, St. Anthony, Idaho.

THE 7-UP SPREAD'S SONNY BOY

(Continued from page 469)

in that hull up there, you might show me different. I know you will. You just fooled yourself. You never should have let me get this far."

STILL keeping up a steady stream of talk, he reached carefully, caught the cheek-robe of the hackamore, nearest to him, and pulled the dun's head towards him. Just as quickly he pulled the rope up and over the head. Nothing held the outlaw now except his grip on the cheek-robe.

Like a flash, Bob stuck his left foot into the stirrup nearest to him, and went up into his saddle. He ran his left hand from the cheek-robe of the hackamore, up along the single rope attached, and rolled his spur-wheels along the barrel of the dun.

Intent on his job, he missed the faint bawl of cattle, and the shouts of distant riders as Rene and Pete tailed some twenty head of white-faces into the ranch.

The dun went straight up with the prick of steel on his sides, and came 500

down with all four legs as stiff as ramrods.

"A pile driver, eh?" sneered Bob aloud, and raked the dun with his spurs. The grinding shock of that landing would have bent the spine of an ordinary rider, but not this light one. He'd been taking similar ones for quite some years.

Hardly had the outlaw hit the dust when he swapped ends, and did the windmill buck, but his lithe, slim-bodied rider was right with him all the way. He lost his wide-brimmed hat, and the sun glinted on his wet hair, but no light showed between him and the saddle. He held the hackamore rope in his left hand, and yelled for more. Rene and Pete caught their breath.

A loud "YEOW!" ripped forth from Bob on the dun. The bronc had done a "jack-knife," clipped his front and hind legs after a straight pitch ahead, and Bob's yell of derision had met the trick.

Through bloodshot eyes, and even while he wiped away a suspicious red stain from his white lips,

Bob had caught sight, in a blurred manner, of his audience. Well, let 'em sit an' watch. What could be sweeter. Now, they'd see he wasn't just a "Sonny Boy."

IN response to that yell of the rider on his back, the outlaw went into a blind buck, and headed straight for the poles. Bob let him go, but just before he connected, was out of the saddle, standing on the ground. Then, as the bronc changed his course swung aboard again.

"Pretty neat," muttered Rene, but his face wasn't quite as ruddy as usual.

"Yeah," gasped Pete, "but I sure hope that killer doesn't try that dodge again."

"Gotta show somethin' worse than that," wheezed Bob, and once more his spur-wheels did their work. "I'm still sittin' in the saddle."

He was, too, but both he and the dun showed the terrific strain of the punishing ride. The outlaw's breath came with great sobbing moans, as white foam covered him from shoul-

THE 7-UP SPREAD'S SONNY BOY

ders to tail. Then suddenly he reared, and his front legs pawed the air.

"Jehosophat!" rolled simultaneously from the lips of Rene and Pete. "That killer's goin' to do a throw-back."

They were set to jump down into the corral with their ropes ready, for they knew if the horse went over backwards, as this trick generally ended, Bob might be down and under.

But even as they poised to leap, the outlaw, instead of going completely over, whirled on his hind legs like a pin wheel, and when his four feet hit hardpan dirt again, there was Bob still in the saddle.

Again and again the dun did his rough stuff, but still the young human burr stuck. Up, up, went the bronc, on his hind legs, and this time, in the flicker of an eyelash, he went over but Bob beat him to it.

He was out of the saddle on his feet when the dun's back struck the ground and back in the saddle when the horse scrambled to his feet again. Again the rider raked the weary buckner with his spur-rowels, and called him a quitter. The dun had

had enough, and although he couldn't say so, everything about him showed the truth. He made a few half-hearted crow-hop jumps, but finally quit in his tracks, sides heaving, head low, and sweat pouring from him in rivulets.

"Licked," whispered Bob. "Licked you like I would." Then he slid from his hull and lay prone in the dust.

High-heel boots to land in weren't so good, but neither Rene or Pete stopped to think about that. All they knew was that there in the dust of the corral lay a game boy—one they'd "hand-raised," and they belonged with him.

Beside Bob, Rene said: "Get some water, Pete, an' hustle." While Pete went for the water, Rene ran his big hands over Bob's supple frame, then fanned him with his wide-brimmed hat.

"You're goin' to be all right, son; no bones broken I can find. Just naturally tuckered."

When the water arrived in Pete's hat, Rene doused some gently on Bob's face and wet his pallid lips. Gradually, color began to return, and when a few drops of the liquid

trickled between his lips, his eyelids fluttered. He sat up slowly, and said, in somewhat of a haze:

"What hit me, fellows? Nothin' belongin' to that dun, 'cause I sure rode him to a finish, didn't I?"

"You sure did," chorused Rene and Pete, solemnly and with conviction, their eyes for the moment on the broken outlaw, "but why'd you pick that killer?"

"I'll tell you why," Bob replied slowly. "First though, you admit the dun is through as a bad horse, an' I'm the one who put on that finishing touch. Right?"

"Right as rain," came the answer from both punchers.

"A baby could ride him now," added Pete, "and we saw you make him safe for children."

"O. K.," replied Bob with shining eyes, "and now here's why I made the ride. I figured on doing something to show you an' the rest of the outfit, I was a grown up puncher. I got plumb sick of hearing you all call me, 'Sonny.'"

Rene shot a look at Pete, and his left eyelid drooped as if to remind

(Concluded on page 502)

YOU'VE NEVER SEEN ANYTHING LIKE THIS

THERMO-CHARGED "RPM"
STAYS PUT TO LUBRICATE
THE "HOT SPOTS"



UNEQUALED AT ANY PRICE **30¢** a quart

LOOK at this authentic test by which we have compared Thermo-Charged "RPM" with other motor oils from the highest-priced on down.

Equal quantities of Thermo-Charged "RPM" and competitive oil are heated on a hot plate (see illustration). At temperatures that do not affect Thermo-Charged "RPM," competitive oil leaves the *hot spot* dry—and runs uphill to get away from scorching heat.

Here is a graphic demonstration of Thermo-Charged "RPM's" ability to *stay on the job at the hot spots in your engine.*

STANDARD OIL COMPANY OF CALIFORNIA



NOW MORE THAN EVER "AMERICA'S PREMIER MOTOR OIL"

CITADEL OF LOFTY IDEALS

(Concluded from page 470)

Commission resulted in a satisfactory settlement of the disputes between England and the United States after the Civil War.

Here was a first demonstration of the value of international arbitration to avoid wars, in a place where foreign influence did not prevail. The meeting chamber in the City Hall now became officially known as the "Alabama Room." Among different mementos connected with its history, this room contains the "Plough of Peace" made from swords of American officers assembled in 1876 at the Philadelphia Centennial. This plough was shown at the Paris Exposition in 1878, and later presented to the city of Geneva. In the Alabama Room is, moreover, a small facsimile of the Liberty Bell. It was made in the bell foundry in Baltimore from remnants of the metal used in the casting of the big bell, and after first serving as a symbol of peace at the Paris Exposition, it was presented to Geneva by Charles Lemonnier, President of the International League for Peace and Liberty, with the stipulation that it be conserved in the Alabama Room. The bell bears the inscription, "May this emblem of peace engender the spirit which should reign over the whole world."

On the Promenade des Bastions, where a remainder is left of the former city walls, rises the one hundred-year long mural monument of the Reforma-

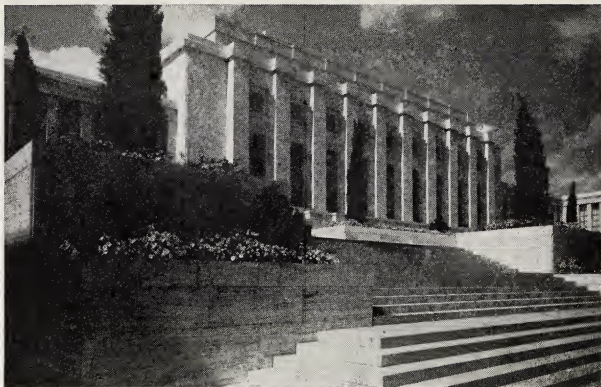


Photo by Paul Bonzon.

THE PALACE OF THE LEAGUE OF NATIONS AT SWITZERLAND

tion, bearing the inscription *Post Tenebras Lux* (Light after Darkness). The four figures of Calvin, Farel, Beza, and Knox stand in high relief in the center. Eight panels, crowded with figures, are in bas-relief, with appropriate inscriptions. The signing of the compact in the cabin of the Mayflower is also pictured. France, Germany, Switzerland, Scotland, Holland, England, and the United States are represented in this memorial.

In the year 1919, Geneva was chosen to become the capital of the League of Nations. Within a few years the League outgrew its first abode, the beautifully located and remodeled former Hotel National, and occupies now a sumptuous new palace of its own in the Ariana Park. This estate was bequeathed to the city by Gustave

Revilliod, the Genevese author, and named by him after his wife.

Nearby, on the lake border, is the International Labor Office, whose main rooms were appropriately furnished by different nations. Although the United States is not a League member it is represented in the Labor Palace by a "Samuel Gompers" room.

An international atmosphere prevails in this delightful French-speaking Swiss city. International good-will and understanding have ever been the goal of the world organizations established there. Although many of these lofty ideals have lately suffered a fateful setback, brotherly love and charity still triumph gloriously through the International Red Cross, and peace, globe-circling and everlasting, is bound to come in time.

The 7-Up Spread's Sonny Boy

(Concluded from page 501)

Pete of what he'd told him about "ribbin'" this boy too much.

They walked over to the dun, and stripped off the gear, hung it on a pole, and watched the outlaw roll out the signs of the battle in the corral dust.

"Listen, you," pressed Bob, "what I want to know is are you going to quit calling me 'Sonny,' you an' the rest?"

Rene and Pete held their peace momentarily as the three went outside the corral, and Bob sloshed the cold water on his face.

By their horses now, the two punchers toed their stirrups and went into their hulls.

"Well," snapped Bob, "I'm waiting. How about it?"

Rene and Pete touched the barrels of their horses with their spurs, lightly, and as they moved off, yelled with good-natured grins:

"O. K. . . . Bob!"



Important historical events are connected with the Alabama Room in the City Hall at Geneva, Switzerland. In 1864 it was the meeting place of the first international Red Cross Convention, and from December 15, 1871, to September 14, 1872, of the Alabama Claims Commission.

Photo by Jullien, Geneva.

Music

CHURCHWIDE HYMNS

AUGUST—NO. 283. "EARTH WITH HER TEN THOUSAND FLOWERS."

SEPTEMBER—NO. 342. "THE VOICE OF GOD AGAIN IS HEARD."

NOTES TO ORGANISTS

By Frank W. Asper

IN "Earth, With Her Ten Thousand Flowers," as in any other instance where a comma comes after a very important noun, the director may wish a slight break after certain words. Such a break would come in the first verse after the words "earth" and "air." Here it should be hardly noticeable, certainly not as large a break as one would have between phrases; rather, it should be about the duration of the break made between the repetition of a chord. Be careful to make a break after each phrase, of about the length of time it would take to draw a breath before singing the next phrase. Treat the last four measures of the hymn as if they were two phrases of two measures each. The small notes in bars 13-16 in the left hand are not to be sung, being for the organ only. They are merely for the support of the soprano and alto parts which lie above. These notes should not be given too much prominence—on the reed organ they may be doubled an octave lower, with a softer combination of stops than is used in the right hand, and on the pipe organ a fine effect is obtained by having the 16-foot pedal tone more prominent than the 8-foot. Be sure not to leave out the alto note in the twenty-first bar. This is a great temptation because it lies more than an octave from the soprano note, hence cannot be played by the right hand. It is very easy to play when allotted to the left hand.

"The Voice of God Again Is Heard" is musically one of the finest hymns in our collection, and has a majestic, sweeping tread found in very few others. It should be played with a broad, full organ tone, but devoid of any muddiness. For reed organ players the problem of having the bass and tenor so far apart that they cannot be reached with the left hand is presented on every line except the third. The tenor notes in every case can be easily reached with the right hand. Be careful not to take the hymn too fast, especially when announcing it before it is sung by the congregation. To do so is the most ruinous thing that can be done. Be sure, where the phrase ends on a half note, that it is held out its full value; otherwise the hymn may be made to drag, and the entrance of the voices on the first notes of the next phrase will be "ragged."

NOTES TO CHORISTERS

By Lester Hinchcliff

THE first chord of the last eight measures of the hymn "Earth With Her Ten Thousand Flowers," gives vent to one spontaneous all-inclusive expression of gratitude. If the conductor can so inspire his singers, in their recital of those things representative of God's love, to anticipate the joy resulting from lightning-like attack (especially by the tenors) of this chord he can avoid a certain dragging, lackadaisical manner of singing the four-measure duet just preceding.

One does not wish to become involved in technicalities in the conducting of congregational singing, but certainly the singing of hymns should be governed carefully by the music notation; for example, the first note the soprano has in the sixth measure of this hymn is a half note. This half note and the appoggiatura following are often sung as a dotted quarter followed by an eighth. The "C" in the soprano part here is written to be sung on the third beat and not lazily after the second. Sung this correct way the freshness and charm inherent in the melody are maintained.

The conductor should also be alert to the danger of allowing singers to "sag" between the fourth and fifth measures of the last line in each verse. At this point the second syllable of the word "above" is sung on a dotted half, calling for a three-beat duration. Singers must be made to move to the next harmony on time, thereby keeping the strength in this last important phrase.

The march of the conventional chords in open harmony in "The Voice of God Is Heard Again," admits of a free, almost glad, swinging pulse. Although the composer has indicated a metronome mark of 60, one will find, especially with smaller choirs, that a slightly faster tempo will make for better ensemble. The text and music of this hymn seems particularly well wedded, and if each four-measure phrase is consummated in definite and succinct style, a good effect will result.

The meter is 8's and 7's, and with but one exception all of the last syllables of the 8's are on an ascending tone and all of the last syllables of the 7's on a descending tone. Care should be taken that these final tones of the 7's be not anticipated or any portamento style be employed.

DR. ASPER PLAYS AT BACH FESTIVAL

FOR the second time Dr. Frank W. Asper, Tabernacle organist, has appeared at the Bach Festival, held annually for the past seven years at Carmel, California. During the week

from July 21 to 27, Dr. Asper played concerts on two days, repeating each concert both days to accommodate capacity audiences. Gaston Usligli was conductor of the festival, which featured several of the country's outstanding soloists and instrumentalists.

Evidence for God

(Concluded from page 466)

gle to attain contact with some supernatural Being. These struggles at times have manifested themselves in the worship of inanimate objects, idols, the sun, the moon, or the forces of nature, and of one God, but always there was present the conscious or subconscious knowledge of a Being who would manifest Himself in one way or another to man if He were approached in the correct manner. Therefore, we see in the hearts and minds of man from the beginning this powerful, universal emotion which even the avowed atheist must feel at times.

Are we to assume that this universal emotion in the hearts of man is a worthless one? Are we to assume that Nature, who in other matters has been so wise in the emotions placed in the hearts of man, has in this one case given to man an emotion which is not only worthless but is actually false? To make such assumptions would be to deny the very scientific reasoning which has made possible in the past one hundred years the greatest advances the world has ever seen.

What greater mass of evidence can the scientist demand than he sees in the hearts of mankind? What greater and more rigid experimental evidence for the usefulness and the necessity of a belief in God can he demand than he sees in history and than he sees about him every day? For where the belief in God exists, also exist peace, happiness, and eternal progress, and where that belief is absent dwell only violence, hatred, and degeneration. Surely, never before in the history of science has such a mass of evidence accumulated, and with this evidence before him the scientist can only conclude that God does exist.

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CHAMPION

(Concluded from page 465)

did not quibble about it; merely made one condition which must prevail in case he whipped all of his opponents.

The chief nodded acceptance of that condition, silly as he thought it, and Hamblin laid aside his rifle and stripped to the waist.

Knowing from experience that Ute tactics in a hand-to-hand fight without weapons seldom matched the white man's, sure that these lazy and under-fed desert braves were all his inferiors in power of muscle, still he was well aware that for every one he knocked out there would be another to face and that after a while even a man who knew Indians and wrestling and rough-and-tumble boxing as he did, could grow weary and miss a trick in that savage game.

His first opponent faced him. Hamblin smiled and went to work.

It was easy at first. His name and reputation among the Indians were almost enough to win for him. He was tempted to loaf along and make it a good show. But there were too many waiting their turn at this redoubtable friendly scout when he should tire. He could not afford to waste a blow or a second.

As he wearied, fear mocked him. Far more than the Indian girl's fate waited upon the outcome. Behind this unknown squaw stood a few thousand white women, their lives and homes dependent upon the influence of the peacemaking scout.

Even if he could have failed this girl who had appealed to him as to a god, he must not let down his own people. Brother Brigham had called him to this mission of keeping the Indians at peace with the Mormons, and his power to do that depended upon maintaining his prestige among them.

After awhile it seemed to him that this tribe numbered many thousands of braves instead of the handful he had seen at first. Every one he knocked down, every one he knocked out, every one who acknowledged himself beaten, was succeeded by a fresh one.

But Jacob Hamblin mustn't stop smiling. He mustn't let them see how shaky he was getting. He mustn't let himself grunt when a hard blow landed. He mustn't stay

on the ground for a second when one managed to trip him. He must whip them all, not just a dozen or so, but every last one that wanted a share in this delightful fight with the "White Brother."

He shook his head slightly, at length, as if bewildered. The last one he had knocked down was lying still, but no other brave was stepping forward to take his place. He waited a moment.

"Is there no other to fight Jacob Hamblin?" he asked in their own tongue.

The chief looked around inquiringly. There was a slight shrinking movement among the braves.

"There is no one. The squaw is yours," the chief said.

At first shyly, then proudly, because the great Jacob Hamblin had fought all these for her, the girl stepped to his side. Now his one condition was to be fulfilled.

"Look well at each brave," Jacob Hamblin told the pretty squaw, "and choose for yourself the one your heart desires to be your husband."

JOSEPH SMITH AMONG THE PROPHETS

(Continued from page 463)

was a hollow sphere with its population living on the inside surface! This went the medieval notion of a flat earth one better. Needless to say, scientific knowledge proved fatal to such ill-supported doctrines.

Another "prophet," with a good deal of contemporary notoriety, is reputed to demand of his newly-made disciples that they turn over to him all their material wealth, making this renunciation a conclusive test of their faith, which material goods he uses for his own schemes and leaves them thus "shorn." This one significant requirement—significant to his advantage and to their regret—seems to be the paramount requisite to make them "heirs to the kingdom." Such obvious practice is in sharp conflict with well-established economic law, with social justice, and with the great religious doctrine of consecration of goods to the service of God's Kingdom. Such teachings as justice, individual uprightness, kindness, and all others which might find their source in a loving God, have characterized the great prophetic messages of the past. No prophet who denies their validity can hope to have his work stand.

One would have little difficulty

in making out a strong case for Joseph Smith from this point of view. The books of the Church that were brought into existence through his instrumentality contain important fundamental teachings, none of which—so far as I know—is in conflict with conclusive scientific, philosophic, or religious knowledge. On the contrary, these basic teachings correspond with authenticated knowledge of the present and the past.

A third test of a prophet's message is that it looks confidently to the future for the consummation of knowledge and the triumph of good over evil. Prophetic messages have always related themselves to the three grand divisions of time, the past, the present, and the future. Generally speaking, the prophet has most to say about and to his own generation, but he interprets his own day in the light of the past and through his hope of the future.²

²At this point we often do great injustice to the prophetic message, by expecting it to outline the future with precision. The future is outlined usually in general terms. The prediction of specific events is a function very little exercised by prophets and is at best but a minor test of the divine call. To exalt this function to first place, as is so often done, tends to obscure the prophetic message, if it does not end in making the prophet a kind of sacrosanct fortune teller. We ought never to forget that prophets speak primarily to their own day and that therefore the chief evidences of their being true, spokesmen of God are to be found in the character of their contemporary appeal and its results.

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JOSEPH SMITH AMONG THE PROPHETS

Isaiah's warnings to the Judahites, toward the close of the eighth century, were delivered against the background of Israel's history and the covenant of centuries before, and they looked to the great consummation when swords would be beaten to plowshares and men would learn war no more. The prophet John on Patmos cast his visions and warnings in the language and against the background of lurid Jewish apocalyptic, but they were intended to hearten the Christians of his own day who were suffering bitter persecution. A great deliverance awaited those who died for the testimony of Jesus; theirs was to be the joy of beholding a new heaven and a new earth. Jesus showed the depth of meaning in the Torah, God's revelation to ancient Israel, and preached of the Kingdom of God which He as the divine Son and Messiah had introduced and of its total coming in days to be.

In this respect Joseph Smith was no exception in the prophetic line. It is apparent that his chief ministry was to the people of his own generation, to whom he gave repeated exhortation and warning and among whom he started his great work of reformation and restoration. His message lay athwart the background of Christendom, but it contemplated vividly a glorious future. The Prophet Joseph's vision of the future, both in time and in eternity, is one of the most comprehensive and most hopeful ever given to men. It stops little short of envisioning the salvation of all men, and in a heaven so alluring—yet so sane—that it furnishes a powerful motivation to righteousness in this life. Thus the thought of the future, for this modern prophet, took its place in rightful relation to the past and to his own contemporary world.

AN incisive means of measuring the prophetic message may be discovered in its position with reference to man's freedom. Does the prophet's teaching bind human intelligence or give it free play? The false prophet is afraid to see intelligence liberated—he fears investigation of ideas lest his own suffer by comparison. Not so the true prophet. "Come, let us reason together," cries Isaiah. "Prove all things and hold fast that which is good," says Paul. "Seek and ye shall find" and "the truth shall make you free," declares Jesus. There

is no suggestion here of blind following, but every disciple is to feel the dignity of his free agency and to seek without fear the truth of existence. It is one thing for a prophet to claim to be a champion of freedom, and quite another thing to permit its practice by others when he is in a position of control. This criterion of the prophetic message must be applied therefore to both the teaching and the practice of anyone for whom the prophetic role is claimed.

Measured by such a test, Joseph

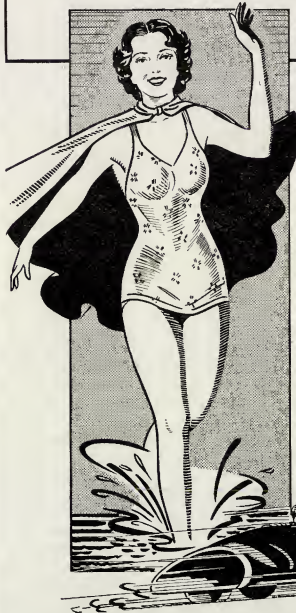
Smith takes high rank among the prophets. One of the articles of Church doctrine formulated by him exhibits one aspect of his teaching on freedom. It reads:

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

Surely this declaration is liberal enough for anyone. On the side of the practice of freedom, it has been noted that Joseph Smith reproved

(Continued on page 506)

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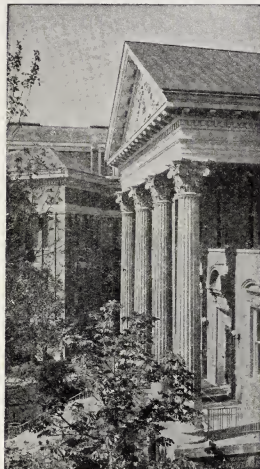
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JOSEPH SMITH AMONG THE PROPHETS

(Continued from page 505)

some of the Church members in his day for intolerance toward other beliefs and "taught that even idolaters ought to be protected in their worship."⁸ His way with the Saints, he once said, was to "teach them correct principles and let them govern themselves." Obviously, this did not mean dispensing with Church organization, which would be needed to take care of flagrant irregularities and for many other purposes. This was the principle of the free agency of man emphasized in Joseph Smith's teachings and practice, in relation both to members and non-members. In various other ways Joseph Smith proved himself an apostle of freedom. It is clear therefore that he survives in splendid fashion the prophetic test here proposed.

The greatest of all tests of a prophetic message is *the test of actual results*. What eventuates, in individual and social behavior, from the proclamation of the message? Are men and women made better? Are institutions for human welfare built up? Is God's Kingdom advanced? This is the pragmatic test—the measure of the workability of the message, indispensable in checking whether a prophet's work is the work of God.

To enforce this point it is not necessary to cite numerous examples. All the world has benefited because of Abram's revelation of the true God, received in idolatrous Babylon. The influence of Moses' message to ancient Israel has multiplied itself a thousandfold in modern thinking and behavior, for, as in Paul's day, Moses has advocates "in every city." Who can estimate the effects for good of the teachings of Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, and others of the Hebrew prophets who, when men were in danger of forgetting God, reminded them with burning words of their obligation to Him? These stalwart spokesmen of Jehovah welded morality and religion so firmly together that never since their day has it been possible to separate them. Not a little of our confusion today arises from our failure to emphasize this truth; morality, we now know, cannot be effectively taught apart from religion. Among all who anciently spoke, none spoke so convincingly and with such consequences as Jesus of Nazareth. The result of His teach-

ing was nothing less than the message of Christianity itself, which, freed from certain impedimenta acquired through the centuries, is certainly the most beneficent, virile, and forward-moving force human civilization has ever felt. It will stop short of nothing but the Kingdom of God.

How does Joseph Smith rate when this supreme test is applied? Has his message produced results of consequence? The history of more than a century of Mormonism gives a decisive answer. If the judgment of Thomas N. Carver is to be taken as an indication of its success, it is one of the two or three Christian religions "worth having." Other competent students of history and present-day institutions have expressed comparable judgments. These may be found in quantity in our own literature and elsewhere. It is well within the truth to say that the great Church which Joseph Smith was divinely commissioned to organize has produced in impressive measure the fruits of the Christian Gospel. Both in its effects on individual character and in the creation of institutions beneficial to mankind Mormonism has achieved distinction. The latest example is the Church-wide "Welfare" movement, which is everywhere acclaimed. The supreme example is, of course, the Church itself with its humanitarian and ecclesiastical achievements of a hundred years. Our Church has made substantial progress in meeting the measuring standard proposed by Jesus: "By their fruits ye shall know them." Joseph Smith emerges from this significant test, accordingly, not merely with success but with "laurels on his brow."

There are other tests of the message of a prophet, not dealt with in this paper.⁹ I have aimed, not at exhausting the subject, but at making a good beginning. Likewise with the other characteristics of the prophet. One further qualification of accredited prophets I shall discuss, however, since it may prove of general interest. This qualification I shall call *personal integrity*.

A man who possesses integrity possesses character qualities built consistently around a central unifying purpose. He is a whole man. Others come to know him as depend-

⁸See T. N. Carver, *The Religion Worth Having*.

⁹Most of these, such as teachings about God, man, and their relationship, could be subsumed under test number 4 above, the character of the prophet's message. Their importance deserves separate discussion.

⁸Cf. J. E. Talmage, *Articles of Faith*, p. 403.

JOSEPH SMITH AMONG THE PROPHETS

able, in and out of season. He is not a perfect man in any absolute sense, but he watches closely the bearings of his acts and tries sincerely to improve them and to elicit the best in everyone. He is a religious man in the best sense, gravely concerned that his own life be right and that he give such help, by instruction and example, to his fellow men that they too may be zealous for righteousness and for God. Such have been the great prophets of the world. Their ministrations, though confined in the main to one people or church, have really been available for universal human need. They have met the severest tests of personal integrity and have been adjudged the best men the world has known.

My own study of Joseph Smith has made me feel deeply that he was this type of man. Many who knew him intimately testify that he was an upright man, sincere, dependable, generous toward human faults, loyal to truth, and faithful in his divine mission. Like the prophets before him, he exceeded others in his day in zeal for social justice and the interests of true religion. To learn and to do the will of God seems to have been the central, unifying purpose of his life. His message was for all men and it provided for their salvation on thoroughly adequate terms. His teachings and life story, as presented, e. g., by such competent historians as Hubert H. Bancroft or Brigham H. Roberts, constitute the data in support of these assertions and fully justify placing Joseph Smith in the goodly company of the prophets.

It may be helpful, in concluding this discussion of the characteristics of prophets and the qualifications of Joseph Smith for a place among them, to summarize briefly. Prophets are

interesting and distinctive because of their call to be spokesmen and revealers of God to their generation. As such they have generally been misunderstood and maltreated. Any person's claim to speak for God may be tested by checking him in the light of certain characteristics common to accredited prophets of the past. So with Joseph Smith.

My discussion began by taking up the most obvious, yet often forgotten, mark of a prophet, his *humanness*. It was contended that he possesses this quality in common with other men. His distinctiveness was found in the qualities which differentiate him—in degree but not

in kind—from others. Of these characteristics I considered (1) his unique preparation for the prophetic task; (2) his call, generally confirmed by vision experience or by other divine means; (3) his insight, inspiration, and ability to adjudge and respond intelligently and resolutely to a critical situation; (4) the character of his message and its results—discussed under the sub-heads of (a) its disinterestedness, (b) its correspondence with present and past knowledge, (c) its relationship to the future, (d) its teaching with respect to freedom, and (e) its results (a supreme test); (5) the prophet's personal integrity. I have tried to show that, in the case of each of these criteria, Joseph Smith was able to "qualify" and to do this, speaking generally, with great credit.

It remains to say that the cumulative effect of this line of argument seems to me to be quite convincing. Should a person claiming to hold the prophetic office possess but one or two of the qualifications discussed, lacking the others—or should he possess most of them and be found negative with respect to the rest—his claim to the divine calling could not stand. Whatever the status of such a one in the eyes of man or God—and it is more charitable to reserve judgment than to call hard names—the scriptural injunction would seem to apply: *the prophet has spoken presumptuously and no one need fear*. And here, in conclusion, lies the main point of my thesis: Since Joseph Smith, according to my estimate of him, possessed all the important prophetic characteristics—and these in a high degree—the argument requires us to count him among the prophets and to credit him with authority in his generation to speak for God.

PIONEERS' SOIL

By Edna S. Dustin

THEY shaved the earth and bared its dormant length
Of virgin soil, enriched by ages' mould;
The sea that fled left here her mineral strength,
Endowed to pioneers, a conqueror's gold.
With dauntless faith they planted amber pearls,
And prayed for clouds of rain with sun inside.
That seeds might burst, with tiny finger curls
Around the rich fruits of the ageless tide.
Their fields now bloom with lustrous waving gold
Of nuggets brought from ancient panners' field,
When threshed, through mills to flour white is rolled,
The staff of life in shining loaves concealed.
Unfolding seasons find life's outgrown wings
And shape them into moulds for living things.

THE WORLD CRISIS AND MORMON THOUGHT

(Continued from page 460)

struction . . . can dare to speak confidently of the possibility of achieving a new universalism.¹

And finally, the crux of the matter is reached in the passage which follows the lines of despair, quoted above:

¹"Latter-day Saints might do well to compare this outlook with the hope and conviction expressed in President David O. McKay's address delivered at the fifth session of the 111th Annual Conference, April 6, 1941.

The deepest sickness of the modern world lies in its lack of any genuine conviction of truth. There results an oscillation between the cynical denial of all abiding truth and the prostitution of truth for the sake of achieving social and political purposes. . . . No enduring structure can be built upon such foundations. The real issue to be faced, therefore, is not "What is the most efficient formula to arrive at a new integration of society?" but rather, "*What is the truth to be served by men?*" (italics placed by present author).

And there the document ends abruptly.

What is the truth to be served by men?

If ever an opportunity existed for the Latter-day Saints to make a contribution to their fellow men, their generation, and their world, it would seem that this is that time.

IN this world crisis, matters of politics and social significance are of immediate and important concern.

(Continued on page 508)

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The World Crisis and Mormon Thought

(Concluded from page 507)

Are there any available applications of Mormon ideas to social problems? What is the truth to be served by men? Physical scientists, laboring in the physical world, have laid bare principles which have transformed life and living. Social scientists are now on the scene in ever-increasing numbers. Can they lay bare the principles whereby men can live together in peace to enjoy the vigor and comforts of the physical world? Where are such principles to be found—the principles that the search for a new universalism seeks?

It is an old idea in Mormon thought, perhaps so old that it has been buried and forgotten by all too many, that these principles are to be found in a gospel which embraces all truth—wherever found. Perhaps it has been so easy to fall under the spell of labels of the twentieth century, that we have come to think of the "Restoration" as merely a restitution of a Sunday religious system, and not to embrace the "restitution of all things" about which Joseph Smith, Orson Pratt, John Taylor, and current general conference addresses have spoken. "Our systems, our policy, our legislation, our education, and philosophy are all wrong," wrote John Taylor at Liverpool, England, commenting on the ways of the world in 1851.²

It is not unusual in Mormon writings to find pertinent applications to political questions. There are more than twenty-five striking and continued passages in the Doctrine and Covenants relating to the single factor of nations and their existence, alone. The Book of Mormon has a profound message for students of social and political arrangements, namely, that correct principles of social organization are available in the universe of Mormon thought; moreover, that when men depart, in their institutional as well as personal arrangements, from those principles, crises and breakdowns always occur. In the days of the Nephtie republic, when a crisis, similar to that of our own times, loomed, Alma, the great chief judge and prophet, resigned his political office in order to devote his full time to the spiritual regeneration of his people. Alma did not have the benefit of the analysis of a Geneva group of international experts. But it appears

²John Taylor, *The Government of God* (1851), p. 26.

THE WORLD CRISIS AND MORMON THOUGHT

to be no accident that he, with those of our own time, was able to discern a lack of spiritual energy as the primary need of his people. A similar lesson was taught, but all too late, in the fall of France in 1940.

Mormon thought is rich, and it is largely unplumbed, even by members of the Church. In his day, Orson Pratt was able to make applications of Mormon ideas to problems of mathematics, astronomy, and the theory of physical science. Joseph Smith, Brigham Young, and John Taylor made remarkable applications of it, among other things, to political and social science. And in our own day, great thinkers, in and outside of the Church, were only too conscious of it, are blazing new trails through the sober investigation and application of basic Mormon ideas in many fields. Take, for example, the Welfare Plan, which is all too little appreciated for its genius.

With regard to the vexing problem of world security, a leading political scientist has written.

The prerequisite of a stable order in the world is a universal body of symbols and practices sustaining an elite which propagates itself by peaceful methods and wields a monopoly of coercion which it rarely necessary to apply to the uttermost. This means that the consensus on which order is based is necessarily non-rational; the world-myth must be taken for granted by most of the population.²

MORMON thought contains a universal body of symbols, based on a deeper and truer conception of the universe and of human nature, than is to be found elsewhere. It is practical in organization. The training and selection of leaders in the Mormon Church afford a remarkable object lesson for the training of leaders in all walks of life. Some occasionally object to the superannuation which exists among offices peculiar to the General Authorities. But these critics overlook the fact that there are hundreds of youthful administrators recruited by the system, and that there is a very close relationship between policy-making and administration, to the extent that youthful ideas are tempered by the wisdom of experience in the Mormon plan. The Mormon concept of the actual coming of a Kingdom of God³ will sustain "an elite which

propagates itself by peaceful methods." And that elite, while recognizing the essential equality of human beings, will recognize will-power and effort in terms of human achievements which can best serve the necessary function of leadership. In fact, all the prerequisites of a stable world order called for by Professor Lasswell are to be found in the Mormon concept of the Kingdom of God, including the rarely-to-be-used monopoly of force, and full freedom for all groups and individuals. Even the "world-myth," which all the population must take for granted—hence the foundation for the new universalism which is so sorely needed in the world today—is to be found in Mormon thought. But that this "world-myth," which Plato, two thousand years ago also said was necessary, is not to remain a myth, but is to be what it is, an actual philosophical system which can be extended into any phase of life and produce results, rests with the intelligence of the Latter-day Saints.

The opportunity to evaluate and understand the current world crisis is just such a challenge. The opportunity is not to be dismissed easily or with a passing thought. What of the technicalities of world trade, monetary systems, air power, subject peoples, minorities, racial mixtures? Here are no problems to be dismissed either with a gesture or a single passage of scripture. But that light can be thrown on them from Mormon thought, just as Orson Pratt enlightened in his *Wonders of the Universe*, just as John Taylor did in analyzing the theories of Fourier and Proudhon in *The Government of God*, just as Brigham Young and the Mormon colonizers did in setting up institutions under a system of irrigation, just so does this article assume that today the Latter-day Saints can contribute now to a better world. But it will require the same toil, study, and painstaking effort that those past achievements demanded. Basic to the entire effort must come an appreciation of the significance of the scope, the universal scope, of Mormon thought. Meantime, the basic principles of ordinary Mormon religious practice will support the cause of freedom, revitalize the democratic tradition, and serve as the foundation of a "new universalism."

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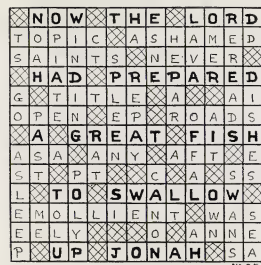
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²Harold D. Lasswell, *World Politics and Personal Insecurity*, McGraw-Hill, N. Y. (1935), p. 237.
³See Parley P. Pratt, *The Voice of Warning* (1837); and Orson Pratt, *The Kingdom of God* (1849); also President David O. McKay's sermon, op. cit., and many other classic statements by other thinkers and writers.

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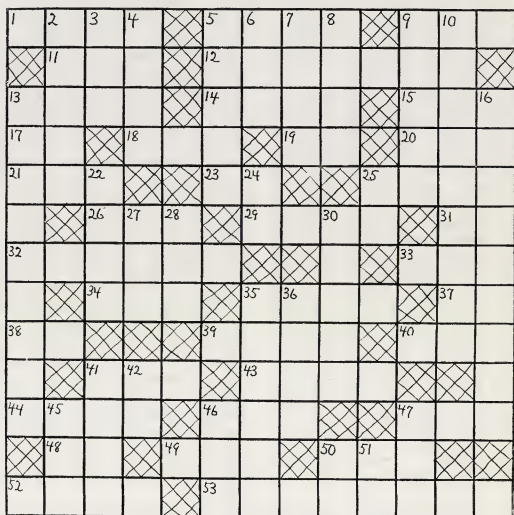
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Scriptural Crossword Puzzle—A Righteous Rebuke

"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction."—ZEPH. 3: 1, 2.



ACROSS

- 1 "he . . . on the ground, and made clay of the spittle"
5 Romantic tales of ancient times
9 Old Testament books
11 "how is . . . become a desolation"
12 "Our fathers . . . in thee"
13 City that sheltered Lot
14 New Testament prophetess
15 Army officer
17 Son of Judah
18 "he will . . . do iniquity"
19 "that rejoice . . . thy pride"
20 Three (Sw.)
21 King Hadar's city Gen. 36: 39
23 "called the altar . . ."
25 14 across was of the tribe of . . . Luke 2: 36
26 "I have cut off . . . nations"
29 "The just . . . is in the midst"
31 Solar deity (Egypt. Relig.)
32 Be gone
33 Name of a letter
34 "how is . . . become tributary"
35 "so he . . . off his shoe"
37 Each
38 "And . . . shall come to pass"
39 "mine enemies and my . . ."
40 Son of Bani; reversed, Roumanian coin
41 "Let . . . thine hands be slack"
43 "The great day of the Lord is . . ."
44 Hastens
46 Note
47 "Thou hast a mighty . . ."
48 "It shall be said . . . Jerusalem"
49 " . . . judges are evening wolves"
50 "Lord of hosts, the . . . of Israel"
52 Domestic slave
53 King Og's city; shot a rat (anag.)

Our Text from Zephaniah is 11, 12, 18, 19, 26, 29, 34, 35, 41, 43, 48, 49, and 50 combined

DOWN

- 2 Skin disease
3 "hath said against Jerusalem, . . . , she is broken"
4 Bird
5 "verily every man at his best . . . is altogether vanity"
6 The alder tree (Dial. Eng.)
7 Son of Naphtali Gen. 46: 24
8 Small carpet used by Hindus to kneel upon at prayer time
9 "He hath put down the mighty from their . . ."
10 One to whom a letter is sent
13 "The word of the Lord which came unto . . . the son of Cush"
16 The city that 13 down reproved because of her sins
22 The octave of a feast (Eccl.)
24 550
25 The present time
27 Interjection expressing contempt
28 Compass point
30 Ancestor of Christ; share (anag.)
35 Givers
36 "The earth shall . . . to and fro like a drunkard"
41 Gaseous element in the air
42 Bone in Hosea
45 Possessive pronoun
46 "Woe unto the inhabitants of the . . . coast"
47 "he saith unto them, Why make ye this . . . , and weep?"
50 Southern state
51 " . . . else he will hold to the one, and despise the other"

EVIDENCES AND RECONCILIATIONS

(Concluded from page 481)

that truth cannot in the end defeat truth, yet he ever tries to deceive the unwary. Even so with Satan. He continues to battle for his own plan against the plan of the Lord. He is the enemy not merely of the Lord, but of every person who seeks for truth and righteousness. All the knowledge that he possesses, and he knows much, is used to achieve his purposes, and his ultimate purpose is to destroy, for he never constructs, or builds up. His way is toward black chaos.

Now the core of the meaning of human activity is that man, while winning his body, shall progress by overcoming surrounding conditions. He must learn to be master of every improper impulse. His right of choice remains with him; and as he chooses truth he rises towards his ultimate divine destiny. To accomplish this, our Father in Heaven makes use of the evil designs of the devil. God allows His fallen son to tempt the children of men, so that they may more deliberately choose between good and evil. The Lord could banish Satan and his angels from earth, but in His wisdom permits His wayward bodiless children to come upon earth; but despite their intentions they are so used as to help accomplish His purposes. Thus, whether understood by the evil one or not, in his evil efforts among mankind, he is made an instrument to secure the very plan that he opposed in the Great Council.

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (Doctrine and Covenants, 29:39.)

Man may of himself, with no outside temptation, choose between good and evil. The binding of Satan during the millennium means only that he is banished from earth and that no outside temptation is presented to man. Man's agency remains untrammelled. The devil, or his messengers, suggests evil, whispers to his victims, paints sin in glowing colors, makes evil seem inviting, urges a momentary thrill against permanent joy—in short, tries to deceive, to make a lie appear as desirable as truth. In the words of Joseph Smith, the Prophet, "The devil has great power to deceive; he will so transform things as

to make one gape at those who are doing the will of God." (*Teachings of Joseph Smith*, p. 227.) But, he cannot compel man to do evil. Too many try to place the blame for their evil doing on the devil, when the fault lies within themselves. Touching on this subject the Prophet Joseph Smith declared that "Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. Those who resisted the spirit of God would be liable to be led into temptation. . . . God would not exert any compulsory means, and the devil could not." (*Teachings of Joseph Smith*, p. 187.)

That leads to the principle that the devil is helpless, cannot lead men into error, unless his victims are willing. At the best, the devil is an intruder in the world: "The earth belongs to him who framed and organized it." (Brigham Young, *Discourses*, p. 105.) If one pursues truth always, seeks for help from the spirit of God, he can bid the devil get behind him knowing that the command must be heeded. Untruth may be blatant, but is always a coward. "The power of the devil is limited, the power of God is unlimited." (Brigham Young, *Discourses*, p. 105.)

Recollect, brethren and sisters, every one of you, that when evil is suggested to you, when it arises in your hearts, it is through the temporal organization. When you are tempted, buffeted, and step out of the way inadvertently; when you are overtaken in a fault, or commit an overt act unthinkingly; when you are full of evil passion, and wish to yield to it, then stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives. But many, very many, let the spirit yield to the body, and are overcome and destroyed. (Brigham Young, *Discourses*, p. 107.)

In summary: There are many gradations in knowledge, power, and integrity among the personal spirits in the spirit world. They who have learned truth, then oppose it, are evil. As far as this earth is concerned, Satan is the leader of the evil spirits who battle against the Lord's plan of salvation. They are as personal as the spirits who come on earth to assume mortal bodies. If personality in the spirit world is at all accepted, the personal nature of the devil must be accepted. There is a personal devil.—J. A. W.

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Your Page and Ours

LET'S SAY IT CORRECTLY

IN ORDER to express unlikeness, the expression *different from* is the best usage. *Different to* is colloquial, even in England where it originated; and *different than* is not good usage anywhere. Example: Correct usage—An apple is different from an orange.

Newburgh, New York.

Dear Editors:

THE *Era* should be "in every home"; it is a wonderful magazine and we so look forward to it every month, both missionaries and Saints. It isn't hard to sell the *Era*, it practically sells itself.

Also enclosed is a copy of a song we made up and used during the *Era* campaign. It is sung to the tune of "I've Been Working on the Railroad"—and proved quite a lot of fun.

Very sincerely,

Kathryn Kelley,
Missionary, Hudson District, Eastern States Mission.

THE IMPROVEMENT ERA

(Tune: "I've Been Working on the Railroad")

The magazine that we should read,
Is *The Improvement Era*;
From coast to coast, we proudly boast,
Of *The Improvement Era*.

Chorus:

Everyone should read the *Era*,
All the whole year through,
Everyone from six to sixty;
And you know that means you,
From its pages we glean knowledge,
And hear of what goes on,
Among the Church and all its people;
Zion's growing strong.

Fort Sill, Oklahoma.

The Improvement Era

Gentlemen:

I WANT to express how much I appreciate the *Era*. Since I was inducted into the army four months ago, my folks have been sending me their copies, and I have a subscription starting this month. Good reading material is at a premium here in the army so I really appreciate something like the *Era*. Besides, it certainly helps me to keep in touch with what is going on in the Church. I seem so isolated here after being active in the Church all my life.

Sincerely, your brother,
J. Eugene Fletcher.

The Improvement Era

Dear Friends:

MAY I say while I'm writing that the *Era* is a refreshing relief from war propaganda. The quiet truth of its pages contrasts just as widely with today's sensational literature as the bit of quiet mountain scenery on its cover contrasts with the cover pictures that glare from the news dealers' shelves.

R. Walter Fowler.

Improvement Era

Dear Editor:

WHILE I am not a Mormon, I have had close friends in your Church. I met the missionaries here about two years ago. . . .

I have kept in touch with your missionaries ever since. At present have a regular Saturday night "date" with Sister Briggs, Elders Andrew and Kendall, to study "Doctrine and Covenants."

Cordially,
Samuel Wolfe, Jr.

BETTER THAN SUICIDE

Dolly: "Surely you're not going to let that redhead steal your boy friend!"

Polly: "Never! I'll dye first!"

TOO LATE

Mother: "Billie, sit down and tell your little sister a story."
Billie: "I can't sit down, Mother. I just told Daddy a story."

GREAT PROGRESS

Bill: "Yes, I met Alice today for the first time in twelve years."

Jerry: "Had she kept her girlish figure?"

Bill: "Kept it! Say, she doubled it!"

REASON FOR SILENCE

Quack Doctor: "Yessir, I've sold this herb tonic for over twenty-five years and never heard a complaint. Now what does that prove?"

Voice From the Crowd: "That dead men tell no tales."

STILL THE ROOT OF ALL EVIL

If a man runs after money, he's money-mad; if he keeps it, he's a miser; if he spends it, he's a play-boy; if he doesn't get it, he's a ne'er-do-well; if he doesn't try to get it, he lacks ambition. If he gets it without working for it, he's a parasite; and if he accumulates it after a lifetime of hard work, people call him a fool who never got anything out of life.

DIVINE RIGHT

Teacher: "James, why do we call English our mother tongue?"

James: "Because Mother uses it more than Father!"

THE WHOLE TRUTH

Johnny hated his early bedtime. In one nightly argument his mother told him how all the little chicks went to sleep with the sun. Silent for a moment he then piped up: "But the old hen always goes to bed with them, Mama."

LOST EXCUSE

In one primary class so many children seemed under six years that every child was asked to bring his birth certificate next morning. The first thing next day Ann raised her hand and exclaimed apologetically, "Teacher, I'm so sorry. I forgot to bring my 'scuse for bein' born!"

TIMELY ADVANCEMENT

Pat (pointing toward his heart): "Sure it was here where I was struck by the enemy's bullets."

Mike (looking dubiously at him): "Ay, man, sure and if ye had been shot through the heart ye'd have been killed."

Pat (shaking his head): "Ye're wrong, Mike. At the time I was shot me heart was in me mouth."

SWEET AFFECTION

They were studying a Psalm, when mother asked her six-year-old what "loving kindness" meant.

"Well," he said, "I think when I ask you for a piece of bread and butter and you give it to me, that's kindness—but when you put jam on it, that's loving kindness!"

DEFLECTION

She: "Did anyone ever tell you how wonderful you are?"

He: "I don't believe they ever did."

She: "Then where'd you get the idea?"

NEW FRONTIERS OF SERVICE

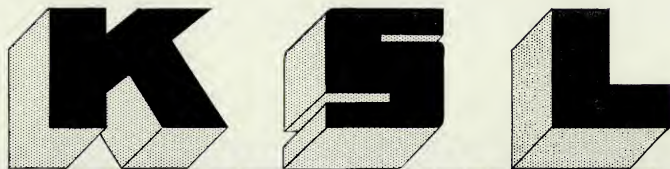
○ F all things, only change is permanent!

Today political history marches at rapid tempo. Literally within the space of a few hours nations fall, new rulers are crowned, the face of the world is modified. Our lives, too, are pitched at an ever faster pace. We work harder, we play harder.

Time is indeed a crowded place. This constant change, this ever-moving current scene presents a new challenge. This is our new frontier.

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Thus KSL, too, serves on this new frontier.

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