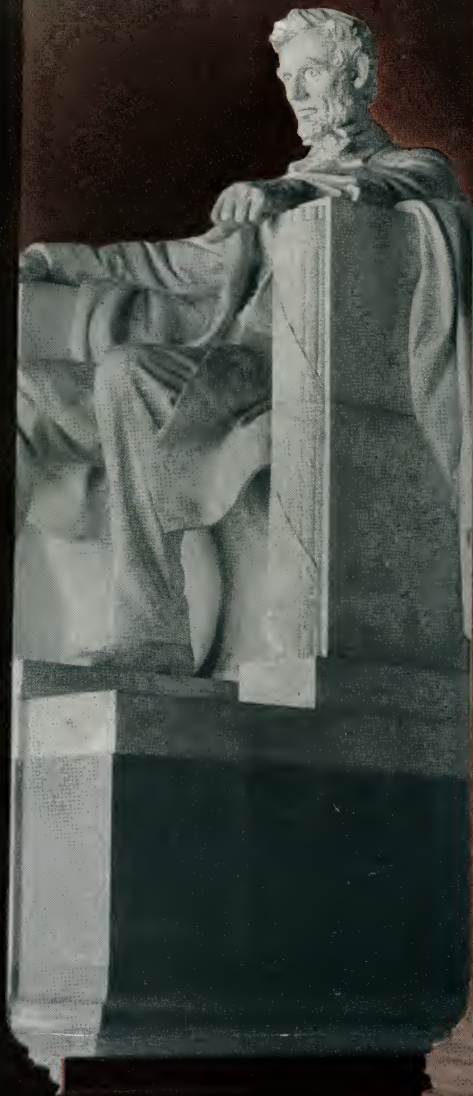


The Improvement Era



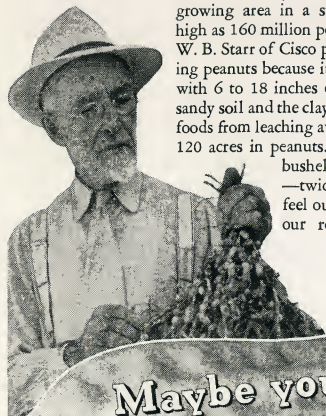
FEBRUARY, 1941

VOLUME 44 NUMBER 2
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH

TO UTAH FARMERS

Eastland County, Texas, is the biggest peanut-growing area in a state which produces as high as 160 million pounds of peanuts yearly. W. B. Starr of Cisco picked this soil for growing peanuts because it is sandy and underlaid with 6 to 18 inches of clay. (Peanuts like a sandy soil and the clay underneath keeps plant foods from leaching away.) Mr. Starr now has 120 acres in peanuts. Average yield runs 30 bushels of peanuts to the acre—twice the state average. "We feel our heavier yield is due to our rotation, fertilizing and

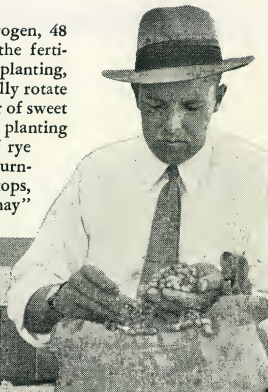
cover crop methods," he told me. Depending on the weather, the Starr family plants peanuts between the middle of April and the middle of May, usually harvests early in October. "We use a regular two-row planter with a special box to hold the peanuts," Mr. Starr explained, "and we cultivate several times to kill weeds. For harvesting we use a sweep on a lister beam pulled by the tractor. By hand or with a side delivery rake we shake the plants to remove dirt. When thoroughly dry the plants are hauled to a peanut thresher and threshed. The sacked peanuts go to our co-op warehouses"



Maybe you and I have eaten
**PEANUTS GROWN
BY MR. STARR**

About 13,000 tons of peanuts are marketed yearly by the Southwestern Peanut Growers Association, a peanut cooperative with 2500 members. These photos show Dick Weekes, manager, and one of several co-op warehouses at Gorman, Texas. Mr. Starr was the first president and temporary manager. "Our co-op now owns its own fertilizer mixing plant," Mr. Starr told me. "I use 50 pounds per

acre of 11-48-0 (11 parts nitrogen, 48 parts phosphates) and apply the fertilizer a few weeks before seed planting, 4 to 6 inches down. We generally rotate two years of peanuts to one year of sweet potatoes. In the spring before planting we turn under a cover crop of rye and we're now figuring on also turning under the peanut plant tops, instead of selling them for hay"



"We peanut growers have our marketing problems but we're beginning to see daylight, I believe. In 1937 we got a government program to peg peanut prices. And during National Peanut Week, at no cost to us, Safeway and other food chains put a special drive behind peanuts. That surely

helped to move a lot of peanuts and stabilize the market. Of course, Safeway stores provide a big outlet for peanuts and products made with peanuts all year 'round—we couldn't ask for better selling support"

The Safeway Farm Reporter

Exploring the Universe

By Franklin S. Harris, Jr.

A NEW anti-baldness, anti-dandruff vitamin has been discovered by Drs. E. R. Norris and J. Hauschildt of the University of Washington. The new vitamin, a member of the B group, is present in yeast and liver. So far as is now known, only white mice need this vitamin to stay healthy and keep their hair, though further study is in progress.

THE normal rate of descent of a parachute is about twenty-four feet per second; hence, the effect of landing with a parachute is equivalent to a jump from about nine feet.

THE epidemic spread of mumps or chicken-pox has been prevented for three successive years by irradiating, with ultra-violet light, the rooms of the primary department of the Germantown Friends School, Philadelphia. Classes whose rooms were not irradiated suffered epidemic spread of these diseases each year.

IT has recently been reported that the depressing effects of tropical heat can be overcome by doubling the daily intake of vitamin B¹ or thiamin.

THE prickly pear has been successfully controlled in Australia through the introduction of insect enemies. These plants were first introduced in Australia from North and South America about the middle of the last century. They spread until by 1925 over sixty million acres were affected, half of which was covered by a dense growth two to five feet high, excluding grass and herbage. Of one hundred and fifty species of insects restricted to cactus host plants on the American continents, fifteen were promising enough to try; of these the moth borer from Argentina and Uruguay has been most successful. The eggs of the moth are distributed by field-workers through prickly pear land, the larvae eat the inside of the cactus, and the plant is destroyed with the help of rotting due to bacteria and fungi. Prickly pear infestation has been reduced from seventy-five to ninety-five per cent of that in 1925.

THE most useful iron-containing food in the treatment of nutritional anemia is old-fashioned molasses. Studies at Massachusetts Institute of Technology found that beef liver and then oatmeal followed, listed by the parts of usable iron per weight.

(Concluded on page 69)

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The Improvement Era

"The Glory of God is Intelligence"

FEBRUARY, 1941

VOLUME 44 NUMBER 2

"THE VOICE OF THE CHURCH"

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

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The Cover

AMERICA'S beloved patriot, a man who was truly of the people, and proved it by his life, is this month's cover subject. This study of the Lincoln Memorial, Washington, D. C., is adapted from a Roberts photograph.

Do You Know—

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EXECUTIVE AND EDITORIAL OFFICES

50 North Main Street, Salt Lake City, Utah.
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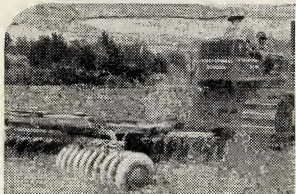
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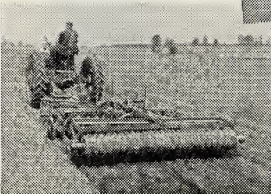
A MAGAZINE FOR EVERY
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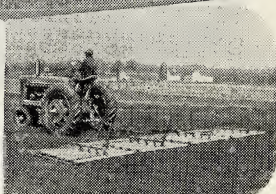
Right NOW!



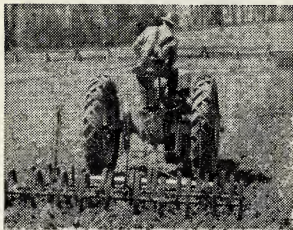
Crimped center disks mean longer life and less repair expense for the entire machine. This 10-foot McCormick-Deering Tractor Disk Harrow is being pulled by a TD-9 Tractor.



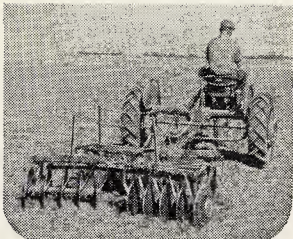
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**SOME FACTS CONCERNING
COSTA RICA**

and Its Ancient Inhabitants

By Charles E. Dibble

A RECENT booklet on the archeology of Costa Rica by Jorge A. Lines reveals an evolved native population in prehispanic times.

Within Costa Rica three aboriginal cultures were found: the Huetar, whose graves yield expressive stone idols; the Brunka, known for their gold work; and the Chorotegan, famous for polychrome pottery and jade ornaments. The Brunkas and Huetar were affiliated with the Chibchan of northern South America, and the Chorotegan show relationship to the Otomi-Tlapanec and Maya of Central America.

The Huetar Indians were discovered by Christopher Columbus on his fourth voyage. Columbus is reported to have described them as follows:

The natives were not hostile to the newcomers, but were rather well disposed to barter their goods, and also made many presents to the Spaniards, of fruits, animals, and gold ornaments which they wore as necklaces. They were of a very amicable disposition, acute, intelligent, and displayed much surprise and interest in whatever was shown them. They knew the arts of weaving, of casting gold, and were clever wood and stone carvers, and no mean potters.

The discoverer's brother, Bartolome Colon, is also credited with a description of the same Indians:

... he saw, within the hut, sepulchres, over which were embalmed bodies, without bad odour, wrapped in beautifully woven blankets; that upon the graves there were sculptured animals or effigies of the dead, and with them, jewels of gold and necklaces of beads, which were held most precious.

Subsequent excavations confirm the exactness of these colonial observers. Cemeteries and individual graves have yielded an abundance of statuettes, portrait-heads, gold work, and exquisitely decorated pottery.

Lines also quotes a letter from Fray Agustin de Zevallos to Philip III, King of Spain (1610), concerning the peoples of this land:

They are a reasonable people, well disposed. They wear cotton clothing very well made. Although they are given to celebrate many festivals in which they intoxicate themselves with drinks, a general fault in all the Western Indies, they are very strict in observance and very punctual in the rites and ceremonies of their religion.

They have idols and priests appointed and designated for the administration of their religion; the latter are wizards, to whom very often the devil gives replies in matters wherein they consult him, and they communicate them to the people, wherefore they are held in great veneration, it being believed that they have in them some divine quality, as prophets who predict what will happen.

Exploring the Universe

(Concluded from page 65)

A NEW species of bird of paradise from New Guinea recently added to the Australian Museum at Sydney has the longest tail for its size ever found. The bird has a three-foot tail trailing behind a nine-inch body.

THE sun gives the earth about one to one and one half horsepower of energy for every square yard at right angles to the sun's rays, according to the clearness of the day. Dr. C. G. Abbot has developed model machines which run satisfactorily on solar power. According to the clearness of the atmosphere, four to seven square yards of mirror surface of his apparatus should yield a horsepower in mechanical work. If the models can be made in large quantities, it is estimated that power from the sun can be obtained at a cost of not above a half cent per horsepower hour.

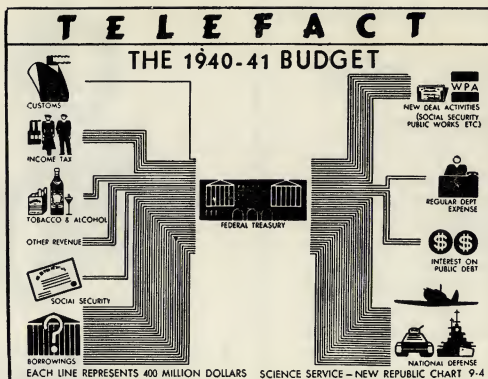
A CORNFIELD is able to store only about one half of one per cent of the energy in the sunlight reaching it during the one hundred growing days from June to September, according to Professor E. N. Transeau, of Ohio State University. About forty-five per cent of the energy from the sun goes to evaporate over four hundred thou-

sand gallons of water per acre, enough water to cover the acre to a depth of fifteen inches if it were not absorbed by the soil and otherwise lost. The evaporation of water is necessary in transpiration by which the oxygen formed is eliminated. Fifty-four per cent of the sun's heat is of no use to the plants.

SINCE the first commercial oil well was drilled in the United States in 1859,

about a million wells have been drilled for oil and gas. The total production of petroleum has been over twenty-two billion barrels, contributed by twenty-three states.

WHEN the red blood cells break down, about eighty-five per cent of the iron is recovered and returned to the bone marrow to be used again, the U. S. Department of Agriculture has found.



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LINCOLN'S ATTITUDE TOWARD LIQUOR

THERE were two subjects on which Abraham Lincoln approached the roll of reformer, slavery and liquor. You cannot read his references to either one without feeling that he was deeply moved by the injustice and sorrow which grew out of both institutions. While a young man in Springfield, Illinois, he joined the Washington Temperance Society and became one of the leading exponents of total abstinence. One of his lectures given at Springfield on February 22, 1842, has been preserved and a few excerpts from it follow:

In my judgment such of us as have never fallen victims have been spared more by the absence of appetite than from any mental or moral superiority over those who have. . . .

Turn now to the temperance revolution. In it we shall find a stronger bondage; a viler slavery unmitigated, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping. By it, none wounded in feeling, none injured in interest; even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom: with such an aid its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty. Happy day when—all appetites controlled, all poisons subdued, all matter subjected—mind, all-conquering mind, shall live and move, the monarch of the world. Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

And when the victory shall be complete,—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species.

The incident which emphasizes Lincoln's temperate habits better than any other at the time he was nominated for the presidency was the serving of cold water to the members of the notification committee upon their visit to Springfield. He received a letter from a friend asking about the incident, to which he made this reply:

Having kept house sixteen years, and having never held the "cup" to the lips of my friends then, my judgment was that I should not, in my new position, change my habit in this respect. What actually occurred upon the occasion of the committee visiting me, I think it would be better for others to say.

SONS OF TEMPERANCE

On September 29, 1863, Abraham Lincoln received members of an organization known as Sons of Temperance, and in reply to their appeal for the advancement of the cause of temperance in the army said in part:

When I was a young man—long ago—before the Sons of Temperance as an organization had an existence—I, in a humble way, made temperance speeches, and I think I may say that to this day I have never, by my example, belied what I then said.

This statement verifies in his own words that he had himself throughout life followed the course of total abstinence which he advocated more than twenty years before. He also made one other statement to the visiting delegation which was borrowed from his temperance speech of long ago.

I think that the reasonable men of the world have long since agreed that intemperance is one of the greatest, if not the very greatest, of all evils among mankind. That is not a matter of dispute, I believe. That the disease exists, and that it is a very great one, is agreed upon by all.

From "Lincoln Lore," Lincoln National Life Foundation.

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Keeping Up With COOPERATIVES

CONCERNING A STAKE PRESIDENT WHO FIGURES PROMINENTLY IN ONE OF THE NATION'S LEADING FARM ORGANIZATIONS.

COOPERATION as embodied in the National Council of Farmer Cooperatives is the thread which binds together Louisiana rice growers, California citrus people, Oregon sheepmen, Maine potato growers, and many others. Organized into fourteen commodity divisions, the Council functions to represent each commodity unit at the nation's capital in matters of general farm interest: wage-hour legislation, social security laws, farm credit, chain store legislation. Today in its twelfth year, the Council stands high in the small group of national farm organizations which influence U. S. farm policy. Nearly two million individual co-operative memberships are represented by the Council, in which membership is held not by the individual farmer, but by the cooperative or the cooperative federation to which his association belongs.

All this and more does the January, 1941, issue of *Cooperative Digest* relate concerning this important farm organization on the occasion of its annual meeting in Washington, D. C., in January. Of interest to Latter-day Saints is the fact that the *Digest* makes special mention of the Council's executive secretary, Ezra T. Benson, who is president of the Washington Stake of the Church. Following is the section of the *Digest* article devoted to President Benson, whose picture appeared on the cover of the magazine with the caption: Ezra T. Benson, Secretary to 2,000,000 farmers:

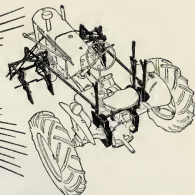
"The man who keeps the Council wheels turning in Washington is a co-operator, a farmer, and a business man. Ezra T. (for Taft) Benson, who completes his second year as Council secretary in April, has lived close to cooperation virtually all of his forty years. He was born in the little Mormon town of Whitney, a community of fifty families in Idaho's Franklin County.

"The Church of Jesus Christ of Latter-day Saints (Mormon) is largely built upon a cooperative structure. It has taught cooperation since its early days, and its world-famous welfare program is a cooperative one. Mormon teachings made Ezra Benson a co-operator when he was still young.

"After two years at Utah State Agricultural College, Benson went to Europe for thirty months as a Mormon missionary, during which time he had ample opportunity to study British co-operatives at close range. He returned to the U. S. to graduate from Brigham

(Concluded on page 123)

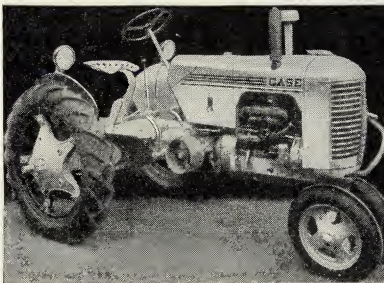
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forts and conveniences built into the "VC"—the safety steel platform... the spring-mounted tilt-back seat... the auto-type gear shift lever... the rubber-rimmed steering wheel... the built-in battery box out of the weather and out of the way... the pulley on the right side for easy belting and lining up... the Case full swinging drawbar that makes short turns easy, locks automatically for backing.

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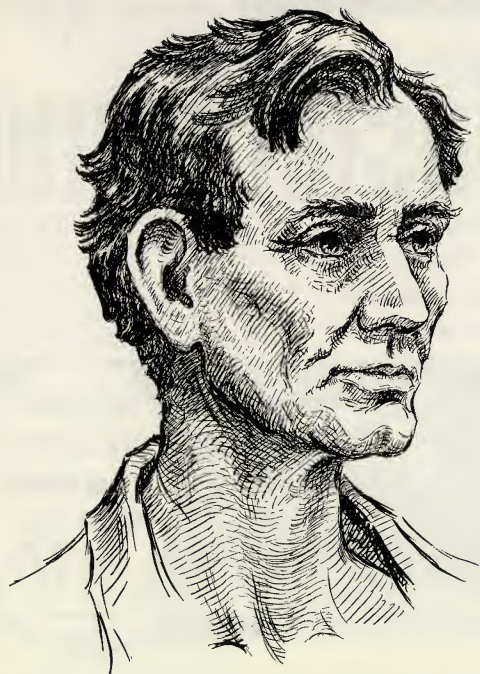
☐ Tractors ☐ Disk Harrows ☐ Haying Machines
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*Lincoln as a Young
American Frontiersman*

DETAIL FOR A MONUMENT TO BE
ERECTED AT THE EWA PLANTATION
SCHOOL NEAR HONOLULU, HAWAII

(See also page 92)

Avard Fairbanks
1940

*"With malice towards none;
With charity for all;
With firmness in the right,
As God gives us to see the right."*

*Abraham Lincoln
Second Inaugural Address*

The Editor's Page

Safeguard

By PRESIDENT HEBER J. GRANT

I ASK OUR YOUNG MEN AND YOUNG WOMEN TO REMEMBER WELL THESE THINGS, UNDER ALL CONDITIONS AND CIRCUMSTANCES, WHEN THEY ARE AT HOME, AND WHEN THEY ARE AWAY FROM HOME.

I WISH to impress upon the workers in all the organizations of the Church, the need for laboring prayerfully, untiringly, and diligently at this time to persuade the youth of Zion to be more faithful, more diligent, in observing what is known as the Word of Wisdom. I feel that while there are tens of thousands of our young men who are doing this ever since the first World War there has not been so diligent an observance among young men as prior to that time. In order to be counted as hail-fellows-well-met, seeing that smoking was the rule in the army, many of them became cigarette smokers, and as many of our young men are now eligible for military service, and some actually so engaged, I ask them to remember well all of their principles and ideals, under all conditions and circumstances, when they are at home, and when they are away from home.

I want to say also at this time that the crying evil of the age is a lack of virtue. There is but one standard of morality in the Church of Christ. We have been taught, thousands of us who have been reared in this Church from our childhood days, that second only to murder is the sin of losing our virtue; and I want to say to the fathers and to the mothers, and to the sons and daughters, in our Primary, in our Mutual Improvement Associations, in our seminaries and institutes, in Sunday School, in the Relief Society, and in all of our Priesthood quorums—I want it understood that the use of liquor and tobacco is one of the chief means in the hands of the adversary whereby he is enabled to lead boys and girls from virtue.

Nearly always those who lose their virtue first partake of those things that excite passions within them or lower their resistance and becloud their minds. Partaking of tobacco and liquor is calculated to make them a prey to those things which, if indulged in, are worse than death itself. There is no true Latter-day Saint who would not rather bury a son or a daughter than to have him or her lose his or her virtue—realizing that virtue is of more value than anything else in all the wide world.

Another reason for which I am so anxious that the Latter-day Saints should observe the Word of Wisdom is that the Lord says it was given to us for our temporal salvation. I would like it known

that if we as a people never used a particle of tea or coffee or of tobacco or of liquor, we would become one of the most wealthy people in the world. Why? Because we would have increased vigor of body, increased vigor of mind; we would grow spiritually; we would have a more direct line of communication with God, our Heavenly Father; we would be able to accomplish more—to say nothing about the fact that we do not produce these things that the Lord has told us to leave alone, and the money that is expended in breaking the Word of Wisdom goes away from our communities. Many a professed Latter-day Saint in hard times has lost the home that sheltered his wife and his children, who, if he had observed the Word of Wisdom, would have been able to save it. The violation of the Word of Wisdom has meant the difference between failure and success. By observing the Word of Wisdom, sufficient money to pay the interest on the mortgage would have been forthcoming, with additional help to take care of his family and farm.

We see and hear cigarette advertisements by the hundreds—the finest kind of pictures, the finest-looking men, and the finest-looking women shown smoking cigarettes. If we pay attention to them as a people, instead of ignoring them and leaving these things alone, then the promises of the Lord to us will not be realized.

Health is one of the most precious gifts of God to man. All the wealth in the world cannot produce health. Sick people, of course, are sometimes benefited by medicine; but sickness and disease for the most come upon us by our disregard for the commandments of God. If they who are broken in body and mind could purchase health they would give all they possess, no matter how much their wealth. But God has promised it to us if we will only obey these simple things—

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

(Concluded on page 120)



A NATION AND A CHURCH

TWO HISTORIC DAYS OF PUBLIC FASTING AND PRAYER
AND THE ACKNOWLEDGED RESULTS; ONE FROM THE
NATION'S HISTORY AND THE OTHER FROM CHURCH
HISTORY

IN THE July, 1940, issue of *The Improvement Era* under the caption: "When Lincoln called a Day of Prayer," reference is made to a very interesting proclamation of President Lincoln dated March 30, 1863, in the darkest period of the Civil War, appointing "Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer."

It may, perhaps, be of interest to quote more fully from the said proclamation and also to cite two others issued in the succeeding five months calling upon the nation gratefully to acknowledge the extraordinary events which had followed "the day of humiliation, fasting, and prayer."

The following is quoted from the March proclamation:

Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

And, inasmuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by

some superior wisdom and virtue of our own. *Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.*

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I do hereby request all the people to abstain on that day from their secular pursuits, and to unite at their several places of public worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 30th day of March, A. D. 1863, and of the Independence of the United States the eighty-eighth.

Abraham Lincoln.

Under date of July 15, 1863, President Lincoln proclaimed in part as follows:

It has pleased Almighty God to hearken to the supplications and prayers of an afflicted people and to vouchsafe to the Army and Navy of the United States victories on land and on sea so signal and so effective as to furnish reasonable grounds for augmented confidence that the Union of these States will be maintained, their Constitution preserved, and their peace and prosperity restored. . . .

Now, therefore, be it known that I do set apart Thursday, the 6th day of August next, to be observed as a day of national thanksgiving, praise, and prayer, and I invite the people of the United States to assemble on that occasion in their customary places of worship and in the forms approved by their own consciences render the homage due to the Divine Majesty for the wonderful things He has done in the nation's behalf.

After another eighty days a third

proclamation was issued in the same year under date of October 3, 1863, from which the following is quoted:

The year that is drawing to a close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added which are of so extraordinary a nature that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever-watchful providence of Almighty God.

The document then recounts successes of the Union and the prosperity enjoyed despite the war, and continues:

No human counsel hath devised nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged, as with one heart and one voice, by the whole American people. I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens.

CHURCH HISTORY PARALLEL

IN ONE of the darkest periods in the history of the latter-day Church, the people were requested to observe a special day of fasting and solemn prayer.

By act of Congress, the Church had been disincorporated and a large part of its properties, both real and personal, had been confiscated by the Federal government, having been transferred to a receiver to be disposed of and the proceeds used for the benefit of the common schools of the territory. By such legislation and by reason of biased court rulings of territorial judges, a very large number of Latter-day Saints had been disfranchised and denied the right of self-government. Through-

By J. PERCY GODDARD

President of Liberty Stake

AT PRAYER

out the nation the Mormon people were being maligned and misrepresented in a wicked spirit of hatred and persecution.

From the *Deseret Weekly (News)* of December 21, 1889, (Vol. 39, p. 810) the following paragraphs are quoted:

The opposition waged against the Latter-day Saints, which in some respects is continuous, bursts out anew at different periods and requires extra exertion on their part to meet and overcome it. Such a time is the present. It seems as though the floodgates of the nether regions had been thrown wide open to let loose the foul tide of calumny and the fierce forces of the Evil One. . . .

We all need the sustaining Hand of Omnipotence, no matter how strong we may be, or how well equipped for the battle with "principalities and powers and spiritual wickedness in high places." If God be with us we are sure to prevail. But of ourselves, we cannot hope for victory. It is, therefore, necessary that we humble ourselves before the Lord and seek in faith, that aid without which we will be weak indeed.

We are pleased to announce that the First Presidency of the Church have set apart the next anniversary of the birth of the Prophet Joseph Smith, December 23rd, as a day of fasting and of solemn prayer. All the Latter-day Saints throughout these mountains are requested to join in supplicating the Lord, on that day, for His Holy Spirit to be poured out in great power upon His servants and all the Saints, as a witness that He is still with them. Also that the enemies of Zion may be confounded in their wicked works and designs, and that the hearts of the rulers and people of this nation may be softened, to the end that they may be induced to deal justly and mercifully with the Saints, and be willing to hear our cause and grant to us those rights and privileges which belong to citizens who are true to the Constitution and institutions of the United States. . . .

All this should be done in the spirit of meekness and faith. There ought to be no expressions or desires for wrath and judgment upon those who have persecuted, reviled and falsely accused us and who seek to oppress us, but rather that they may turn from their wicked ways and be led to do right. . . .

That our God is approachable and ready to hear and help His people when they draw near to Him aright, has been abundantly demonstrated in our chequered experience. Let us come to Him on this occasion unitedly, as directed by His servants, and we shall receive another proof of the truth of the doctrine of His Son. "When two or three of you are agreed touching anything, and ye ask it in my name, it shall be granted unto you." "Ask and ye shall receive; seek and ye shall find; knock and the door shall be opened unto you."

The Presidency of the Church proclaiming this day of fasting and

prayer were Wilford Woodruff, George Q. Cannon, and Joseph F. Smith.

From a report of this special fast day appearing in *The Contributor* of January, 1890, (Vol. XI, pp. 115-116) the following paragraphs are taken:

The First Presidency of the Church of Jesus Christ of Latter-day Saints set apart the anniversary of the birthday of the Prophet Joseph Smith, December 23rd, (Monday) as a day of fasting and prayer. The fast was generally observed throughout all the settlements of the Saints in the Rocky Mountains. It was a day that will long be remembered, and one fraught with important results to the Latter-day Saints. All business affairs were laid aside, and, unitedly, a whole people approached God through the open door of prayer, having first prepared themselves by fasting. . . . The fast began at sundown on Sunday and lasted till sundown on Monday. . . .

In all places heard from throughout the length and breadth of Zion, large congregations assembled, and a spirit of peace and quiet prevailed, which was only equalled by the confidence manifested in the promises of Jehovah to the faithful, that He will hear and grant their righteous petitions. . . .

Numerous examples, both in the history of the ancient saints and in the experiences of the Latter-day Saints, were cited, in strong testimonies borne in all the land on that day, that our God is approachable and ready to hear and help His people when they draw near unto Him aright. Only on a very few occasions before have the Latter-day Saints, thus universally at one time, come before the Lord in fasting and prayer, but on each of these the clouds which overshadowed them were lifted, the sun of joy and prosperity shone in upon them. It will be so this time; and though there may be some sad scenes and trying days, the result will be greater light, advancement and glory to the Church of God. . . .

The spirit obtained by those who participated should be retained, by proper conduct before the Lord, and there can be no doubt as to the results. *The twenty-third day of December, 1889, marks an important epoch in the history of the Latter-day Saints.*

In grateful acknowledgment of divine recognition of the faith of the people, the following proclamation was issued by the Presidency of the Church, setting apart May 1, 1892, as a day of fasting, prayer, and thanksgiving:

To the Latter-day Saints in Zion and throughout the World.

Beloved Brethren and Sisters. A little over two years ago we were impressed to call upon the Latter-day Saints to set apart a day for fasting and solemn prayer unto the Lord. Our position at that time was

(Concluded on page 119)



WHITHER HUMAN LOYALTIES?

*Some thoughts on past experience,
current trends, and future
probabilities*

By

DR. G. HOMER DURHAM

Utah State Agricultural College

IN THE 15th century, the Reformation era was ushered in, severing ties with the unity of western religion that had its capital at Rome. In 1648, the Peace of Westphalia terminated the bloody Thirty Years' War, which was a conflict between continental Catholic and nationalistic Protestant powers, and from that time forward the modern European state system springs to life as an active world-factor, the dominant world-factor in determining questions of war and peace.

It is a generality, hoary with age, that the history of the world's wars has been the history of the world's religious conflicts: Christendom against the Saracen and the Turk; Israel against the Philistine. The potent factor of nationalism, legacy of the Reformation, in recent history has only served to intensify the conflicts, and to split belligerents into finer divisions within such major religious groupings as Christianity.

If the first World War proves anything, it proves the ascent of nationalism over religion as a rallying point for human loyalties: Catholic Austria and Protestant Germany were aligned against Catholic France and Protestant England on the one front; Catholic Italy battled Catholic Austria on another; on a third flank, Islam fought on behalf of its Catholic-Protestant allies, Austria and Germany, against British warships in the Dardanelles; while in the Near East, British strategy displayed by such men as T. E. Shaw ("Lawrence of Arabia") played on the nationalist tendencies of native chiefs, brought Islam to blows against itself. Further to the north, Greek orthodoxy in Bulgaria found itself surrounded by a bevy of foes, its religious brethren: Russia, Rumania, Serbia, and the Jugoslavs. India, actively engaging in the conflict as a British outpost and representing a large share of the world's total population, added legal combatants of Hindu and Moslem faiths, while China and Japan allied

"WHEN foreign affairs are ruled by autocracies . . . the danger of war lies in sinister purpose. When foreign affairs are ruled by democracies the danger of war will be in mistaken belief. . . . While there is no human way to prevent an autocrat from having a bad heart, there is a human way to prevent a people from having an erroneous opinion. That way is to furnish the whole people. . . . with correct information about their relations to other peoples, [and] about what has happened and is happening in international affairs. . . . —Elihu Root, former Secretary of State (From "Foreign Affairs," vol. 1, page 5, September, 1922.)

their ancient Oriental creeds with the Catholic-Protestant-Hindu-Moslem hodge-podge presented by the Allied and Associated Powers. In 1917, emotional, political, and economic involvements, too complex to enlarge upon here, brought the United States into the conflict. The nationalist European state-system had reached such proportions, world-shrinkage due to technical advances had proceeded to such a point, that a major power such as the United States apparently could not avoid embroilment. Latin American republics followed. As for Christianity, the voice of Protestantism, heard early in the game, semi-officially perhaps through the great layman, William Jennings Bryan, acting as Secretary of State, failed to halt the nations bound by Mr. Bryan's thirty fa-

mous peace treaties, negotiated in 1913. Less attention was given the Pope's plea in 1916 after the war was two years under way. Religion was definitely in the rear-guard as a force for peace on earth. Men of good will suffered with the rest. In the second World War (1939), any effort to visualize the importance of religious lines in the conflict falls short of reality, so dramatic has been the rise of National Statism.

Out of these world wars have come two significant developments. One is in the field of politics. That is easily gathered from the recital above. The other is in the field of religion, and might easily escape attention but for certain significant, although faint, traces of potency which appear on the horizon.

But first as to politics: In Russia, in Germany determinedly, and to lesser degree in Italy and other states, since 1918 we have seen the trend towards the deification of the state. The various "isms" obtaining in those lands are unmistakably religious movements and claim religious loyalties from their inhabitants. The effect of this is politics plus religion. Religion, as an institution itself, finds itself dominated, or at least made inferior to, if not entirely emasculated, by the state. Thus in several large areas today, a diversity of religious group loyalties has given way to one or two types of state loyalties. The post-war aversion of Communism to Fascism is an example. Within this territorial field, although many religious differences have been winked at or wiped out, major differences have appeared which present all of the animosity-potency of the more ancient Christian-Saracen conflicts, with the added impetus of integrated Nationalism.

Hatreds spurred forward by religion and religious feeling under the old system (in which religion was dominant) have been but replaced by powerful political systems which

(Continued on page 125)

LOOKING BACK

at Ancient America

By WILLIAM and DEWEY FARNSWORTH

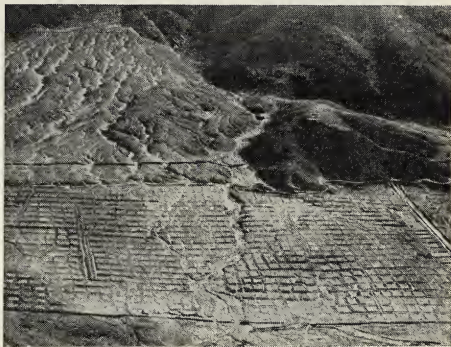
*Publishers of "Buried Empires of South America"
and "Grandeurs of Ancient America"*



Courtesy of Pan-American Airlines.

THE GREAT WALL OF PERU

From a ruined village five or six miles from the coast the great wall of Peru leads inland on the north side of the Santa River. Like some huge prehistoric snake, it writhes first across the level, sandy plain of the river delta and then, as the valley narrows, over the edge of the bordering foothills of the Andes. It is only from the air that one can grasp its great magnitude. The present natives of the region do not seem to know much about the wall, though they have heard of it from their fathers and are sure it is of pre-Inca construction. It seems to have marked the southern boundary of the Chinu kingdom and undoubtedly was erected as a defense barrier against the Inca invaders, who, marching through the Andes, laid direct siege to the ancient city within the wall and conquered it.



Courtesy of Pan-American Airlines.

RUINS OF A PRE-INCA CITY INSIDE THE GREAT WALL OF PERU

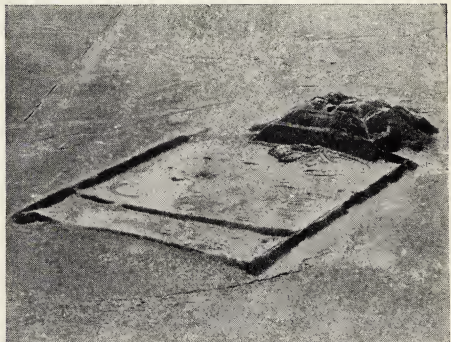
Here are found the remains of one of the central palaces and the sunken gardens, homes, and temple pyramids that surround it. These ancient ruins stand on low hills close to the sea, while all around them are depressions in the earth which upon examination have proved to be open graves, from which the disinterred skeletons lie scattered everywhere on the plain. In the upper background is the tree-bordered river that waters the valley, while enclosing all may be seen the great wall serpentine in its way across the adjoining foothills. On one of these in the right foreground of the picture, behind the wall, stands one of the many forts that guarded it.



Courtesy of Pan-American Airlines.

PRE-INCA FORTRESS

Fortress at irregular intervals line both sides of the wall. Some of these forts, fourteen in number, are circular, others rectangular. Set in the tops of small hills, they are invisible from the valley floor. The largest one, rectangular in shape, seems to be about two hundred by three hundred feet with walls fifteen feet high and perhaps five feet thick. This particular fort was built of piled stone, although some appear to be of adobe. Without doubt this double line of forts was constructed for defense purposes by a white, Paleo-Aryan people which has left traces of its physical type and language in Peru even to this day.



Courtesy of Pan-American Airlines.

RUINS OF A GREAT PRE-INCA FORTRESS

A study of the upper left-hand corner of the photograph will also disclose the remains of what was once an immense highway. The construction of this pre-Inca fortress is so similar to the Pyramid of the Sun at Teotihuacan, Mexico, that it is very likely that the same race built both. The pyramid structures are almost identical in material and shape, and these three stories are identical with the two pyramids found in the Mexico City Valley.

Orrin Porter Rockwell



THE NAUVOO LEGION AFTER IT WAS REORGANIZED IN UTAH. PORTER ROCKWELL WAS ONE OF ITS OFFICERS.

CHAPTER V LOYAL TO THE KINGDOM

WHEN the Mormons were forced to begin their exodus during the early winter months of 1846, it proved too much for many of them, and some openly apostatized while others quietly faded out of the picture. But the hardships were never too severe for Porter Rockwell. He followed Brigham Young westward, because, as one writer states, "the Prophet would have liked him to do so."¹ He now followed the Church because to him it was all that remained of his Prophet. He remained true because Joseph would want him to. The lofty principles of Mormonism did not find a full response in his life. There were weaknesses it seemed he could not control. As he grew older he became a heavy drinker. He was adventurous and loved the freedom of the West in all its primitiveness. He carried with him through life some of the superstitions of his New England background.

Porter was not a preacher or a teacher of Church principles, even though he held the Priesthood. Before he wandered too far from the principles of the Church, he at one time officiated in the old Endowment

House.² He remained true to the Church in the only way possible for the type of life circumstances had determined for him. With his peculiar talents as a missionary, he helped establish Zion in the tops of the mountains. He became a terror to the lawless elements of early Utah. He stood ready at the call of any friend to regain stolen cattle or horses. He rode thousands of miles in the severest weather in the service of the Church. Only Rockwell could have endured such hardships. He was tireless, superhuman in his endurance. This, Porter considered being true to the Kingdom, for he did not accept any money for his services. His attendance at Church gatherings was infrequent. He felt that his rough nature and habits were out of harmony.

The Mormon people of Utah today are reluctant to form any definite conclusions about Rockwell. He had such admirable qualities that his

By
NICHOLAS VAN ALFEN

Ogden Seminary

neighboring ranchers, Mormon or gentile, regarded him highly. Yet in stark contrast to this was his willingness to kill outlaws and criminals when he thought they deserved it. He seemed to have no feeling for an outlaw; upon provocation he would shoot one. This method of dealing with outlaws, though an unwritten law of the early West, was so relentlessly enforced by Rockwell that it causes some of his co-religionists to frown upon him today.

In 1847, Porter was one of the few appointed to be scout and hunter for the first company of one hundred forty-seven pioneers, only three of whom were women. This company of men was to prepare the way, and the others followed later, including the women and children of the first company.

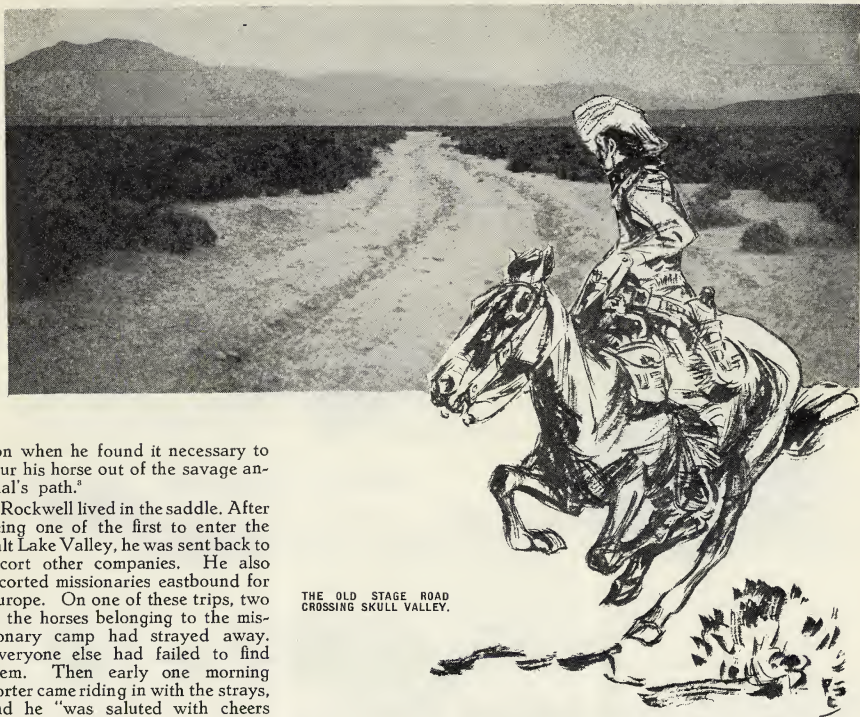
BUFFALO hunting was exciting and dangerous, just to Porter's liking. On one of these hunting expeditions by several of the men, Porter determined to test the validity of the statement that a buffalo could not be hurt by a shot in the head. He picked out a large bull, and riding a little in advance, he stopped about a rod away directly in front of the charging animal, discharging his rifle-pistol, which found its mark in the center of the forehead, only to raise some dust. He proved the statement to his satisfac-



ROCKWELL'S WELL AT
POINT LOOKOUT

¹Evans, John Henry, *Joseph Smith, An American Prophet*, p. 167. New York. The Macmillan Company, 1953.

²*Journal History*. A record of daily events from 1830 to the present. Church Historian's office, Salt Lake City, Utah. Unpublished. January 3, 1852.



tion when he found it necessary to spur his horse out of the savage animal's path."

Rockwell lived in the saddle. After being one of the first to enter the Salt Lake Valley, he was sent back to escort other companies. He also escorted missionaries eastbound for Europe. On one of these trips, two of the horses belonging to the missionary camp had strayed away. Everyone else had failed to find them. Then early one morning Porter came riding in with the strays, and he "was saluted with cheers from the brethren."

We should seek in vain today to find men of Porter's unbelievable physical endurance and patience who were skilled in the ways of the trail, men who could pilot and nurse along the way large companies of European converts unaccustomed to wilderness life.

Volumes could have been written on the thrilling life of Porter Rockwell, but camp clerks could not follow his trail. Even though Porter Rockwell probably could not write, a personal handicap which his present-day enemies take undue pains to illuminate, his ability must not be underestimated. In the first place, it is an error to measure him by present-day standards. Illiteracy during the middle of the nineteenth century was not at all uncommon.

No one will question the capable leadership of Brigham Young. He knew how to select other leaders. Through all the annals of early Utah history, we find Porter's name as taking a leading part in some new

THE OLD STAGE ROAD
CROSSING SKULL VALLEY.

enterprise under appointment of Brigham Young. In January, 1849, he was sent in company with Amasa Lyman and Jedediah M. Grant to learn the possibilities of Utah Valley for stock-raising. On March third of the same year the Nauvoo Legion was reorganized with Rockwell as one of its officers.

Regardless of all the services Porter rendered to his friends and the Church, he became quite independent financially. As a rancher and stockman he was very capable. The foresight he used in selecting his ranch in Skull Valley is still commented on by Israel Bennion, who lives at Vernon, Utah. In the early sixties Israel's father, John Bennion, Porter Rockwell, and fifteen other men explored the south end of Rush, Skull, and adjoining valleys for herd ground purposes. Porter chose Government Creek in Skull Valley and established a notable ranch. In commenting on his choice, Porter later said, "John, for a cattle ranch you want a place where you can track 'em out."

So when grim winter settled down on Government Creek the O. P. cattle trailed down northwestward to river bed, the buttes, sandhills, granite mountains, and the American Desert.

"As a boy," remarks Israel Bennion, "I with others rode and camped at round-up times with the Rockwell outfit. 'Old Port' was a good neighbor, a picturesque, stately rider. 'Them was mighty bully days,' as Teddy Roosevelt used to say. There were grass, fat cattle, and fine horses. Having heard stories, my home folk were a little 'leery' of our neighbor, but for me, I thought he was just fine—despite his long hair neatly done up at the back, and his high, squeaky voice. Aside from Porter's fondness for whisky, I was glad to hear my conservative father's comment: 'After all, Old Port is, was, and will be always loyal to the kingdom.'"

(To be continued)

⁹Ibid. p. 120.



*If you have any grand notions
of glamour and sophistication you
will be interested in this story of—*●

DISCOVERY

By
CHRISTINE
WHITING
PARMENTER

in the first place. The third time I lunched with Polly she said:

"You'd be awfully cute, Vera, if you didn't appear so painfully wholesome; but you'll never succeed in this hard-boiled world while you look as if you'd been raised on Jersey milk and home-picked vegetables. You wait," said Polly. "Give me a few hours—"

Well, before I knew what was happening she had me ruining a good five-dollar bill at a cosmetic counter; and by noon next day my own grandmother wouldn't have recognized me.

Of course, Gardner has been taking me somewhere every week in his car. Once, some weeks ago, we passed a little old farmhouse with a neglected garden that made me want to cry. It was on the tip of my tongue to say: "Oh, do let's stop and explore that darling place!" when I realized that Gardner wouldn't appreciate it, and kept still, which is just as well, for after a minute or two he said, himself: "I imagine some long-haired, artistic freak would like to buy that wreck of a home we passed back there and fix it up. Some people are just that crazy."

But ever since, I'd been sort of haunted by that old house; and all of a sudden I knew what I'd do with my free Saturday. I'd put up a lunch (Gardner regards picnics as the last word in feeble-mindedness), take a bus out to that lovely, neglected place, and weed the garden!

I HADN'T been so thrilled since the day Gardner gave me my ring. I hurried to prepare for my adventure. I completely forgot Polly's warning about water being bad for the complexion and scrubbed my face the way Grandma taught me to when I was eight. I dived into my trunk and dragged out a blouse—discarded because it made me look about twelve years old—and a hat I'd never worn for the same reason. Then I dusted my long-unused sport shoes, fixed the lunch, and without

my mother died. Grandma had on a gray percale work dress with an apron tied round her waist and was frying pancakes at the range, just the way she used to winter mornings, when the door opened and in walked Gardner's mother wearing a sable coat and a hat straight from Paris! She stood in the doorway a moment, and then, raising a lorgnette, looked Grandma over from head to foot with such a haughty, superior expression on her beautifully massaged face that it made my blood boil; I'd just cried out: "Don't look at my grandmother like that! I won't stand for it!" when I awoke, thankful enough to find it was a dream.

But it set me pondering. There was no danger of that awful dream coming true because Gardner's mother never stirs more than a few miles from the old family home where she lives with her sister, surrounded (this was surmise on my part, Gardner being too well-bred to mention such a fact) by swarms of respectful servants; but I couldn't help wondering if the strain of living up to that atmosphere for the rest of my life wouldn't wear me into an early grave.

Now don't make any mistake. I adore Gardner. He's the sort of fellow every girl dreams about and never expects to find; but I knew perfectly well that he wouldn't have fallen for little me if Fate hadn't sent Polly Sanders across my path

It's terribly hard to appear sophisticated for any length of time unless you're born that way. I discovered this truth one spring day when Gardner called up to say that for business reasons he had to spend the week-end with a wealthy client.

"You understand, darling, that only the hope of landing this big job would tempt me to miss our day together?"

Right then I got a surprise, for instead of being disappointed I was filled with an unexplainable relief! This actually shocked me; but I managed to reply that of course I understood, and had sense enough to add that I'd miss him frightfully.

Gardner laughed, the suppressed, well-bred laugh that is one of his fascinations.

"Thanks," he responded. "Don't forget that I'll be missing something, too! But you'll lunch with me on Monday, Vera. Promise?"

I promised, and hung up, almost frightened at my reaction to this change of plan, yet thinking: "An entire day to myself! How wonderful!"

It wasn't until I awoke next day that I began to feel lonesome. I'd been dreaming about the grandmother who "brought me up" after

so much as a glance in the mirror, said goodbye to sophistication for the day.

It was a heavenly morning. With all the stops it took considerably more than an hour to reach the crossroads where Gardner and I had passed the bus that day, but I remembered the place distinctly. For a few moments I watched my chariot disappearing in the distance, and then started eagerly down the road that led to "my own house."

You see, I was calling it that for fun, so I'd enjoy this expedition more; and as I strolled along, drinking in the delicious country odors, I couldn't help wishing that Gardner wasn't so darned sophisticated, so we could buy that place and fix it for a home, for that old house was even lovelier than I remembered. I sank down on the top step of the latticed porch and stayed there for ten minutes before I got up and turned the door knob. To my surprise the door swung back rustily. What luck! I'd never expected to really explore inside.

When I came out again I felt so hungry that I extracted a cookie from my box and munched it slowly, thinking how wonderful it was to eat outdoors without considering what people would say if they saw you. Then I remembered that what I came for was to weed the garden, and I carried my things around to the side porch, when something startled me.

It was a sort of clang, as if a workman had dropped his shovel against a hoe, and as I stood there listening, a man stepped from behind a clump of purple lilacs and, getting down on his knees, began to clean away the leaves that had collected about their roots. He wore blue overalls and a shabby old slouch hat, and was altogether too absorbed to notice that a lone woman was trespassing on his property.

I'll confess right now that tears of disappointment almost blinded me. The whole day was in ruins, for I could hardly ask a perfect stranger to let me help fix up his flower beds!

Then, suddenly, I realized that the man had seen me. He was sitting back on his heels, evidently a bit surprised, as he had the right to be. Under the circumstances it seemed only decent to explain my presence, but as I went down the grass-grown path I hardly looked at him, but I heard a voice, every bit as pleasant and well modulated as Gardner's, say:

"Isn't that a perfect peach of a lilac bush?"

I WHEELED about, more startled than I had been before, and heard him say, in a surprised tone:

"What have you done to yourself, Vera? I didn't know you! And how in the name of miracles did you ever find me?"

I had to wink my eyes to be sure I wasn't dreaming before I answered: "I didn't try to find you. I—I came out here to weed these flower beds."

Said Gardner, with strange irrelevance, still dazed, but gazing down at me intently: "Do you know, darling, you look simply swell without make-up! What makes you use it?"

I was too astonished to retort; and, anyway, my eyes were riveted on the perfectly disreputable hat he had tossed onto a bush.

"Is—is that *your* hat, Gardner?" I stammered, almost ashamed to voice the base suspicion.

Gardner laughed, not a suppressed, well-bred laugh at all, but as if he couldn't help himself. I'd no idea he had it in him to laugh like that.

"It is," he admitted, "and these are my overalls, Vera, and my nice blue work shirt; and these are my own loved tennis shoes, darling, a relic of happier days, if you must know the worst."

Of course it was silly of me, but when he said "happier days" like that, I began to cry. I see now that I was all stirred up; and Gardner picked me right off my feet and set me down on the side porch.

"Skip the emotion, Vera," he commanded, almost roughly. "We've been engaged four months, haven't we? Isn't it about time we got acquainted?"

"But—" (I was wiping the foolish tears out of my eyes), "but, Gardner, you were so—so awfully correct!"

He laughed then and squeezed my hand. "You talk," he told me, "as if I resembled an illustration or an advertisement. Look here, young lady, what about yourself? Sometimes I've wondered how anything so utterly sophisticated could be so genuinely sweet. Why, for six weeks, Vera, I've been practically *praying* for courage to ask you to leave off some of it when we go to see Mother. You see, she—"

"Your mother!" I broke in, not

realizing till later that I was thinking about my dream. "Why, she has facial massages and Paris hats and a lorgnette—"

I stopped short because Gardner was looking a little wild, as if he suspected me of going crazy or something.

"When did this curious aberration descend on you?" he questioned. "My mother's the simplest soul that ever lived. She wouldn't recognize a Paris hat if she met one on the

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A MAN STEPPED FROM BEHIND A CLUMP OF PURPLE LILACS. HE WORE BLUE OVERALLS AND A SHABBY OLD SLOUCH HAT.

The VALUE OF APPEARANCES



By JAMES M. KIRKHAM

Secretary of the Church Beautification Committee

A VIEW OF ONE OF OUR WARD CHAPELS BEFORE BEAUTIFICATION.

THE SAME CHAPEL AFTER THE BEAUTIFICATION PROGRAM HAD DONE ITS WORK, WITH A NEW LAWN (RIGHT) AND A ROSE GARDEN (LEFT).

WE ARE often judged by what we appear to be, and it therefore follows that a pleasing appearance is a valuable asset. Many of us will remember the reminder of the photographer: "Now, look pleasant," before he snaps the shutter. We sometimes forget as we look at the finished picture that it was necessary to be told to take an unhappy or sour look off our faces.

Anyone who has fallen into a rut by neglecting his personal appearance will try to justify himself by thinking that nobody can "cash in" on his appearance. "We cannot risk engaging either a slovenly or an over-dressed person," say the personnel officers of a large concern. "The one invariably proves slovenly in his work, and the other spends too much time adjusting his wearing apparel." Either extreme in personal appearances may be a handicap.

No matter how little money one may have to spend on clothing, he should see to it that his apparel is clean and neat, suited to his own condition. Good appearance is an asset not only in the business world, but it is also important in our home lives. We are judged by the way we appear in our homes. Boys and girls are influenced by the personal appearance of parents.

Whether you are in the business world or at home, there is subconsciously a feeling of power, of ease, of confidence, when you know there is no defect in your clothing, while



an unkempt appearance brings a decrease of self-possession and efficiency. It always pays good dividends to look your best.

If our personal appearance has such a great influence on our business and our daily lives, we believe that the appearance of the Church will have an influence on the spirituality of its members; and the appearance of the home and its surroundings will likewise have influence on our daily lives.

During the past two years since the Church beautification campaign was started, many reports have come to us which very definitely prove that the cleanliness and beauty, the appearance of the chapel, do have an influence on Church attendance. As one bishop says: "Increased attendance at practically all meetings has been attributed almost directly to the chapel beautification program.

Our chapel was twenty-eight years old when landscaping was started. It is now a place of beauty and admired by all."

The appearance of a well-kept building has brought other results. There is better order, more reverence for our houses of worship. After improving the appearance of the church buildings and grounds by remodeling, painting, and landscaping, another bishop said: "The order in our meetings has greatly improved. When our members step into the church on a soft carpet, instead of on old boards, they want to whisper instead of shout."

As the result of beautifying our chapels, changing their appearance, many members are taking greater pride in their homes. Many homes are receiving new coats of paint. New fences have been built and

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ARE YOU WRITING A STORY?

WHEN Maria Huggins sold that story, what did all Penfield say? "Why, Maria's nobody. She and I went to school together. If she can write a story and get paid for it, I know I can." And forthwith there was a sharpening of pencils and a scurrying to attic or basement seclusion, and many sheets of paper were covered with symbols—of unpreparedness. For what the residents of Penfield did not know was that Maria had been devoting the spare moments of years to study and practice before she sold that story.

A common error of the would-be writer, and one of the most widely indulged fallacies in the world, is the belief that while a plumber, typist, or pianist must give from months to years to learning his craft, the writer, like Topsy, just grows. When they who would write accept the fact that this calling, like any other, demands study, practice, and a period of apprenticeship, they have taken the first step toward their goal. However, the determination to train for story-writing must be guided by a love of that art. There must first of all be a desire to tell a story, then the patience and determination to acquire the technique. Either is valueless without the other.

Having an urge to write, so powerful that it cannot be reasoned out of your system or shamed away by those who associate it with mental unbalance, how can you train?

If you have time and money at your disposal, your problem is a simple one that can be solved by any good school embracing fiction-writing in its curriculum. But you may be one of the many embryonic writers who are not so pleasantly situated. Frequently these are men and women who have encountered the rugged, difficult roads of life, and who must hew their opportunities through barriers of stone. Actually this is no cause for discouragement, as obstacles afford a training that money cannot buy. There

By
JOSEPHINE
DAHL



can be no expression in the true sense of the word without pressure. The pressure of difficulties creates the necessity for an avenue of escape, and so these people write, understandingly, from the depth of their experience. But a knowledge of the primary requirements of modern writing would save them much misguided effort and midnight oil.

If a public library is accessible, writers' magazines and books on short story writing may be obtained. In some localities there are classes in fiction writing, free or requiring only moderate outlay, where the novice may have his work criticized, and where the first principles of short story technique are discussed. If the student does not have a working knowledge of at least high-school English, he should amend this deficiency before proceeding further. Extension classes give instruction in this subject, or text books may be studied at home.

When class work or correspondence school training are not available, and you *must* write, you may resort to the old trial and error method, which costs nothing but patience, paper, and postage. It is said that Jack London submitted one hundred stories before he had one acceptance. Kathleen Norris learned the meaning of the rejection slip, as have most well-known

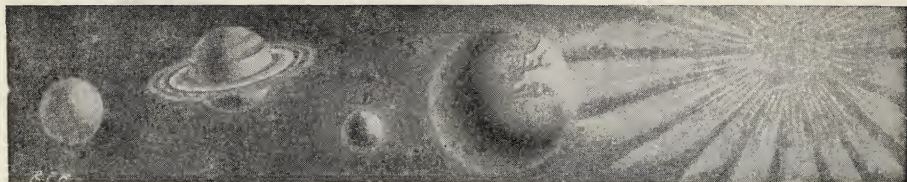
writers. As a matter of fact, all who would write must serve a period of apprenticeship. While the duration of this term is shortened considerably by preparation, even the best training cannot eliminate the necessity for practice, and more practice.

The short story is a distinct type of fiction, and has its own technique apart from other forms of fiction. Clayton Hamilton defines the short story as follows: "The aim of the short story is to produce a single narrative effect with the greatest economy of means that is consistent with the utmost emphasis."

Volume upon volume has been written for the purpose of teaching the method of attaining this objective. While various authorities on the short story differ somewhat in terminology and order of presentation, all agree on the chief essentials: theme, plot, narrative interest or dramatic effect, balance, characterization, motivation, dialogue, setting, point of view, and style.

While the theme may not be the actual starting point, it should be clearly evolved before you begin your story. The idea may germinate from an incident, an interesting character, or from anything that ignites the imagination. But as soon as the idea takes form, the

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EVIDENCE for DESIGN

By ELIAS L. DAY
Of the Wells Stake Presidency

"I HAVE MADE THE EARTH, AND CREATED MAN UPON IT: I,
EVEN MY HANDS, HAVE STRETCHED OUT THE HEAVENS,
AND ALL THEIR HOST HAVE I COMMANDED. . . .

"FOR THUS SAITH THE LORD THAT CREATED THE HEAV-
ENS; GOD HIMSELF THAT FORMED THE EARTH AND MADE IT;
HE HATH ESTABLISHED IT, HE CREATED IT NOT IN VAIN, HE
FORMED IT TO BE INHABITED: I AM THE LORD; AND THERE
IS NONE ELSE." ISAIAH 45:12, 18.

LORD BACON is credited with the statement that he could more easily believe all the fables of the *Odyssey* and the *Iliad* than that the universe came by chance. The key that things do not happen by chance but that they happen by cause is given us in the third chapter of Hebrews, in the fourth verse:

For every house is built by some man;
but he that built all things is God.

Such statements lead us to inquire whether or not there are any evidences which point to a design in fashioning the earth so that it would be particularly fitted to be inhabited.

"Everywhere in nature is the evidence of cause and effect; on every side is the demonstration of means adapted to end. But such adaptations, says a thoughtful writer, 'indicate contrivance for a given purpose, and contrivance is the evidence of intelligence, and intelligence is the attribute of mind, and the intelligent mind that built the stupendous universe is God.'" *The Articles of Faith*, Talmage, page 31.

The following quotation discusses in an admirable way the thought that the earth was designedly prepared with a purpose in view, and that when we consider the extent of

the preparation, it calls for Divine Intelligence and Power as a cause.

How was the world rendered fit for the habitation of the first germ of life; how came it to have air and water, without which nothing that we know of that is living, can exist? Was the world fashioned and furnished with aqueous and atmospheric adjuncts with a view to the requirement of the infant monad, and to his due development? If so, we have evidence of a design and if so, of a designer. . . . It is certain that life did not make the world with a view to its own future requirements. For the world was at one time red hot, and there can have been no living being upon it. Nor is it conceivable that matter in which there was no life—inasmuch as it was infinitely hotter than the hottest infusion which any living germ can support—could gradually come to be alive without impregnation from a living parent. All living things that we know of have come from other living things with bodies and souls, whose existence can be satisfactorily established in spite of their being often too small for our detection. Since the earth was once without life, and since no analogy points in the direction of thinking that life can spring up spontaneously, we are driven to suppose that it was introduced into this world from some other source extraneous to it altogether, and if so, we find ourselves irresistibly drawn to the inquiry whether the source of life that is in the world—the impregnator of this earth—may not also have prepared the earth for the reception of his offspring, as a hen makes an eggshell, or a peach a stone for the protection of the germ within it; not only are we drawn to the inquiry, but we are also drawn to

the answer that the earth was so prepared designedly by a Person with body and soul, who knew beforehand the kind of thing He required, and who took the necessary steps to bring it about. (From *God, Known and Unknown*.)

The evidences of design in the preparation of the earth for the life of man are numerous. It is only possible to enumerate and consider a few of them. The first which comes to mind is the design manifest in the universal and vitally important substance, water. All forms of life require it. Without water, and without water in the proportion in which it exists to other elements on the surface of the earth, life, both vegetable and animal, as we know it, could not live and flourish. Much less could man exist upon the earth. Water possesses peculiar qualities, qualities that distinguish it from any other substance. One outstanding quality in which it markedly differs from other liquids is that when it solidifies by freezing, the solid is lighter than the liquid and comes to the surface instead of sinking. If water became heavier upon freezing and sank in the liquid form of the same material, the rivers, lakes and oceans would freeze from the bottom up, and would completely change the physical situation upon the earth.

WATER is a universal solvent. It is the principal basis of circulating mediums in animal and plant life. It enables blood to circulate in animal life, sap to flow in plant life, rivers to run in the mineral world, carrying in each case elements in solution necessary and essential to life. Its point of vaporizing is such as to make it a controlling factor in weather control, limiting the degree to which the earth becomes heated or to which it cools, and permits life to exist safely within a variation of not greatly in excess of one hundred degrees, Fahrenheit, temperature from the extreme cold of winter, or the cold of the polar regions, to the extreme temperature of summer, or the hottest temperature in the torrid regions.

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Young Writers' Page

MY DAD

By Melvin Holley

MY DAD'S the swellest guy I know,
And if I in his footsteps go,
I know I can't go far astray
In things I think, and do, and say.

It was he who taught me, as a boy,
Always to cherish and enjoy
The things for which our fathers stood—
All that is right, and pure, and good.

As I grew older, day by day,
It was he who taught me how to pray
For heavenly guidance in my life
Amid this world of toil and strife.

He's taught me, by the life he's led,
More than by just the things he's said;
So when he tells me what to do,
I know that his advice is true.

And when I've grown to be a man,
I'll strive to live the best I can,
That I'll not bring disgrace or shame
Upon my father's honored name.



THE CANYON SONG

By Dorothy M. Mills

THERE are willows in the canyon,
Beneath a cliff so high and grim.
There are towering pines and cedars
That skirt the canyon's rim.

There are autumn leaves in the canyon,
With a thousand colors gay;
They whirl when the wind blows through
them.

In a colorful mad ballet.

There's a meeting-place in the canyon,
To which the song-birds hie
When the evening winds come trooping
From a purple sunset sky.

There's a place of peace in the canyon,
My footsteps lead me to,
And I watch the silver stars come out
In a sky of velvet blue.



HOARD

By Lucile Jones

I MUST remember this one breeze-curved
limb

And the good greyness of the sky be-
hind.

And let me, in the fingers of my mind,
Find this cold grass in some hot noonday
din.

I'll save this lonely cloud; I'll keep the thin
Soft streakings of the rain. Then I can
find,

Again, this tender coolness and this kind
Gentleness of wind on fevered skin.

So I must mark your voice's healing calm,
So save the little whimsy of your smile,
And keep them for the vacant, lonely
times

When life is close and hurried, for a balm
To smoothe away confusion of the while
And make life's thirsty prose a spring
of rhymes.

SICK GIRL TO HER MOTHER

By Jean Rasey

WHEN you are gone and your unwaking
eyes

No more shall know the joyous morning
sun,

I shall ask only smiles—that no one cries!

I shall have lived, if briefly, and begun
To cherish memories against the tide

And will not be afraid, although I know
Dark loneliness will linger at my side!

You will be here as now, and you will go
Walking through stillness to my side.

There will be songs you sang that I might
be

Happier; the flowers you brought and said
Ran wild across the yard because of me!

On this bright morning, lying here, I feel
The warming dream of life, but when I
find

Sad white-haired women come as if to steal
A look at me, I know them more than
kind

And wonder why they feel that they must
sigh

For one who talks with God and has no
fear.

Then do I think, as they go slowly by,
When you are gone, I ask there be no tear.

TO AN EASTER LILY

By Pauline Mathews Folkman

O H, sacred symbol of Eastertide,

Today I reverence thee;
As thy white leaves unfold to me,
Thy purity I see.

You came forth from the darkness,
In beauty here to bloom;
You tell me of a Christ reborn
In glory from a tomb.

Oh, sacred symbol of Eastertide,
You give new birth to me;
I'll try as leaves of time unfold
To blossom pure like thee.



THOUGHT IN EARLY SPRING

By Annabea Wayman

GATHER up your gown of tattered white
And run away, fair winter.

Gather up your snowy cloak
And hasten from the town.

Yes, search among the dead plants of the
Garden and find your ragged robe,
And then away, away before the rascal
Elf of spring espies your velvet gown.

DRAMA OF LIFE

By Ruth Edna Cox

FOR we are all like puppets on a string,
And all this vast creation is our stage.
Although we largely plan our fate;
But as the end draws nearer with our age,
The Author of the play of Life will call.
And when the Master bids His children
come,
We must return, and, hence, the curtain fall.



This STRANGER

By JOHN L. HANNA

There are not found that returned to give glory to God, save *this stranger*. (Luke 17:18.)

THE word stranger has taken a fixed place in our language and in our thought, due in part, perhaps, to the fact that, from childhood, we have been warned to "beware of strangers."

To us, Abraham is a beloved, revered patriarch, the father of nations; however, let me direct you to the record of his lonely, forlorn predicament, set forth in Genesis 23:4: "I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight."

This plea, wrung from the heart of Abraham, finds echo down through all the ages and today is still being uttered by millions whose loved ones have left their earthly tabernacle.

What think you? Did Abraham mourn, almost despair, because Sarah and he had parted forever as a family? Or did he know, as every true Latter-day Saint knows, that by a normal course of life and action, a family lives, as such, forever?

David, a descendant of Abraham, the royal progenitor of Jesus of Nazareth, lifts his voice in Psalms 39:12, and cries, "Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears; for I am a stranger with Thee, and a sojourner, as all my fathers were." This same David had given utterance to the soul-stirring twenty-third psalm; yet here the "veil of forgetfulness" thickens, the power of the flesh breaks between, until Heaven seems vague and God remote.

Paul, an Apostle of Jesus Christ, a messenger unto the Gentiles, having experienced many things during his missionary journeys, has this to say in Hebrews 13:2: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." This man, traveling, teaching Gentiles, often in prison, certainly knew what it means to be a stranger.

I was born of gentile parents, my father being a Methodist minister. To

HERE is an article by John L. Hanna of Pomona, California. He delivered an address at our conference that pleased me so much that I suggested he write something for us that would be of interest. . . .

(Signed) Richard R. Lyman.

most of you, therefore, I am a stranger, and, save for the mercy of God, I must needs have remained such all my days.

We live in an orderly universe, not one of chaos; therefore my home and environment were directed. As other boys have been indentured as apprentices that they might learn a trade or profession, so I was sent, as an un-bodied spirit, to become a member of a Gentile family, that I might learn their life, and, later, knowing how, might bring them to life eternal.

God, the Eternal Father, "made of one blood, all nations, for to dwell on all the face of the earth." However, the free agency of man has wrought so many changes and variations of life and thought that those who are not of our family and faith are indeed strangers. The old minister gave point to this by praying, "The Lord bless me, and my wife; my son John, and his wife; us four, and no more; amen."

That the earth and its people should not utterly perish, from time to time revelations have been given, and the truth and the Church re-established among men. To aid in this program certain "choice spirits" have been planted, under pre-arrangement, at strategic periods and places, and the "Great Plan" has been carried forward.

Abraham "believed God, and it was accounted to him for righteousness"; therefore he became the father of nations.

Ruth felt and expressed great love and loyalty (see Ruth 1:16-17) and became the ancestor of the Davidic line, that climaxed in the Redeemer of Israel.

Saul, "strictest of the Pharisees," "breathing out threatenings and slaughter," was transformed into Paul, the Apostle unto the Gentiles, and stood head and shoulders above them all in fruit-bearing.

Joseph Smith, son of Gentile parents, an adolescent youth, spiritually alert, cried unto the Father for light. Being a "chosen vessel, a choice spirit," Joseph was instructed and led, and today men everywhere know him to be a prophet of God.

The success of Paul as a missionary undoubtedly lay in the fact he could live, talk, and work outside the barriers of Judaism.

I am convinced I was born a Gentile that I might feel and know their life, faith, and limitations. To me was given the fulness of their love, teaching, and expectation. To me were admitted their lack of spiritual knowledge, their dread of death, their despair because the end of days meant the end of earthly ties.

To me was confided their regret that God was a spirit, without body, parts, or passions. On my shoulders was laid the solemn task of seeking more knowledge, fuller truth, light that would not fail, of attempting to trade the shadow for the substance.

As a child, I was named for the Apostle of love; as a boy, I was solemnly dedicated to the Lord as a preacher of righteousness; as a young man I was sent to the state normal school to be trained in the art of teaching, which was followed by theological training in a denominational university.

Leaving the church of my father, I was admitted to another, was ordained a minister, and served that church until I was fifty years of age.

The cocksureness of youth outgrown and the dogmatic period also behind me, one day the Lord directed my feet into a mission chapel, over the door of which hung the letters "L. D. S." Here, I first heard of the Prophet; of the restored Gospel; of work for the dead. Here, I did exchange the shadow for the substance, fear for faith, death for life, and my dead for a living family.

Today, I am a preacher of righteousness, a member of the 251st Quorum of Seventy.

My gentile apprenticeship is over. No longer am I a stranger. Now I may go to those who sit in darkness, bearing light, to all Gentiles, speaking their language, knowing their thoughts, hopes, and fears. And with the power of the Holy Priesthood, I may lead them to heights unknown to their teachers.

Thus do I declare my faith, acknowledge my blessings, and recognize my stewardship.

L. D. S. ATHLETES IN WYOMING

L. D. S. STUDENTS WIN BOXING AND
WRESTLING CHAMPIONSHIPS AT
WYOMING UNIVERSITY.

By Dr. Anthon S. Cannon,
Director, L. D. S. Institute, Laramie,
Wyoming

TWELVE Mormon athletes recently won the team championships in wrestling and boxing in intramural competition at the University of Wyoming. R. A. Frazer, Wyoming director of intramurals, when awarding the beautiful gold plaques, announced that this was the first time in the history of intramurals at the University of Wyoming that one organization had won both championships in the same year.

The Mormon boys carrying the colors of Lambda Delta Sigma, Latter-day Saint social organization, also won eight out of sixteen individual championships, and four runner-up honors. In wrestling, seven Latter-day Saint boys won six individual championships and one second place to pile up forty-three points as compared with sixteen for their nearest competitor, Sigma Alpha Epsilon fraternity. In boxing, the margin of victory was smaller, with the Latter-day Saint contestants winning with two individual championships and three second places to score sixteen points as against ten each for the Associated Independent Students (Barbs), and Sigma Alpha Epsilon. These victories are more impressive when it is remembered that Mormon students constitute only seven percent of the students attending the University of Wyoming.

In winning the team championships, the Mormon boys caused quite a sensation among the faculty and students of the university and among the people of Laramie. They won sixteen times straight before losing a single contest. The first night of the contests all nine Latter-day Saint boys to compete won victories. Five wrestlers threw their opponents six times without losing a fall or a decision. The four boxers also won their matches.

In the eleventh match everyone, including the Latter-day Saint team and the contestant himself, expected the opponent to win the championship in his weight. When Harry Mangus, the Latter-day Saint entrant, decided his favored opponent, a brawny, non-Mormon athlete who had watched all the matches with increasing surprise at the unbroken string of Mormon victories remarked, "Well, I guess it pays to go to church!"

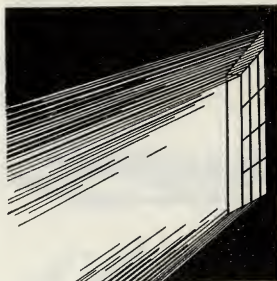
The twelfth victory was expected. However, the thirteenth seemed to be well nigh impossible. Clair Averett, the Latter-day Saint entrant, could have

(Concluded on page 118)

WHY BE A LATTER-DAY SAINT?

a Metaphor

By DR. HENRY
EYRING



THE world may be likened to a great building filled with people who are unable to reach the windows high above the floor unless they are willing to make an almost superhuman effort. At one end is the one-way entrance. Here we see the infants enter, mature, labor, and grow old, and most of them never make the struggle to reach the windows where they could catch a glimpse of the otherwise invisible world that surrounds them. Instead, they talk with each other, and not finding anyone who has actually looked through the windows, they decide that probably there aren't any after all and that the stories handed down of great men who by their struggle have glimpsed a world beyond are the inventions of knaves or fools.

In spite of this doubt, however, the stories live on. Some of them tell of prophets who have struggled to a window and actually talked a few moments to the kind Father who created it all. He is very busy with His other children who have already come from this and the other buildings into the garden. He smiles at His brave sons and gives them words of encouragement to take back to His other children. He tells them how to organize a school to prepare them for the life to come.

Some of the prophets, in their anxiety to help their brothers, place a mirror at the window to reflect the vision they have seen, hoping thereby to encourage the faltering ones. This mirror, which is the prophet's mind, reflects rays fashioned of the spoken or written word, and the result is at best imperfect. In the most favorable case the reflection is a blurred and indistinct image of the momentous reality.

The image is caught again by some one of us on the mental mirror which is his mind and after a second distortion he catches a glimpse of

another world. No wonder one finds seeming flaws and inconsistencies. After a few centuries words themselves change their meaning; but more serious still, the prophet can use only words and ideas which both he and his hearers understand, if the image is to be perceived.

These words or ideas may be likened to the various colors of the spectrum. At best we see only a narrow band of the spectrum, and some of us, by our carelessness and neglect, are color-blind, so that try as we will our faulty mirror tells us almost nothing of the spiritual world. In our annoyance or arrogance we assume every mirror to be as faulty as our own.

The result is that in the building many schools have been set up. Some schools accept one leader and some another, and some are badly misled by ambitious and self-interested men. There is one surprising characteristic of most of these schools, or churches, which seems to me to disqualify them for people who want to go properly prepared into the garden. It is this: In spite of the changes in the experience and habits of thinking and even in the very language of men, these schools say we need no more vision. They say men need to climb to the windows and look out into the garden and get inspirations and instructions for themselves and their fellows but that all this has been changed. About two thousand years ago the kind Father decided we needed no further instruction, and so He drew the blinds and left us to our own devices and to our incomplete records of the visions of the past.

But there is at least one school which believes that its great men can still climb to the window and get necessary instruction—that the curtains have not been drawn. I am thankful to a kind Providence that I've been allowed to go to that school. This is one very important reason for being a Latter-day Saint. When the silent and inevitable messenger calls us into the garden, let us not go unprepared.



BUT THE MILES THEY COVERED IN A LONG DAY'S MARCH WE WERE COVERING IN FIVE MINUTES—SOMETIMES LESS. THEN SLOWLY THE IDEA TOOK SHAPE THAT THOSE PIONEERS WERE MEN AND WOMEN WITH A GREAT IDEAL.

ON Sunday, December 6, 1936, I was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

Out of deference to close relatives and friends, nearly all of whom are unfamiliar with the principles of this organization, I shall set forth the reasons which impelled me to become a member of the Church of Jesus Christ of Latter-day Saints.

A year before, I was employed, as an attorney, to go to Salt Lake City for a private client on business. I traveled by air from Indianapolis, landing in the "Mormon City" the afternoon of December 20th.

At the time of making this trip, I was, perhaps, less interested in religion than anything else in the world. Years of economic depression, disaster, starvation, want, misery, and social injustice upon every hand had brought me to a point where I scoffed at the idea of a supreme being or a loving Father. Personally, I had neither hope of heaven nor fear of hell. I loved my fellow man but had little respect for his judgment.

Concerning the Latter-day Saints, or Mormons, as commonly called, I had scanty information. Much of that was erroneous. I only knew that my client was a non-Mormon; that he had deeply wronged a number of Mormon people; and that it was my painful duty to defend him, as best I could, in the vain hope of

saving him from the Utah State Prison. Even a guilty man, under our law, is entitled to his defense.

As the giant air-liner soared between earth and sky across the prairies of Illinois, Iowa, and Nebraska, and into the deep blue skies of Wyoming, in the distance, their peaks capped by the dazzling snow of centuries, I saw abruptly the first range of the Rocky Mountains rise.

With the first sight of those mountains the thought entered my mind of the Mormon Pioneers, almost a century before, slowly and painfully, with push-carts and ox-teams, traversing the same route we were then covering. But the miles they covered in a long day's march we were covering in five minutes—sometimes less. Then slowly the idea took shape that those Pioneers were men and women with a great ideal—that they were not only willing to sacrifice all that the world holds dear, but that they actually had sacrificed all to clothe their ideal with reality.

But, responded the cynical side of my nature, they were the Pioneers. The modern Mormon has long since forgotten that great ideal of his forebears. Or if he still retains it, he has warped it out of shape, destroyed its beauty, and has himself become narrow, bigoted, and mean.

The electric sign in the forward part of the ship flashed, "Fasten Safety Belts." Below us, ten thousand feet, lay the city of the Mormons.

A taxicab brought me from the airport to Temple Square Hotel. The taxi driver was a university student. I started out to locate and interview the persons who had been wronged by my client. On every hand were industries, shops, and beautiful homes. Surely, a degenerate people would not build a city like this.

Some of those I visited had lost their homes as a result of my client's defalcation. I expected to run into

all kinds of fury. In each instance, I was received calmly, courteously, and cheerfully. There was no raving, ranting, or cursing. Each person had a keen sense of justice. Each knew he had suffered a deep wrong. But, somehow, all seemed to feel that my client had injured himself far more than he had injured them. They showed compassion for him in his predicament.

I met with each one several times. Then I wired my client in the East that he must make restitution to each one. He delayed answering my wire. I was adamant. He promised to carry out my request. While waiting some days for him to raise funds, I had considerable time on my hands. Each day I attended the organ recital in the Tabernacle. A degenerate people do not produce the kind of music heard there. I talked with non-Mormons about their Mormon neighbors. With very few exceptions, I heard only words of praise.

Somehow, I sensed that I was on the threshold of a great discovery. These people had an indefinable, intangible something. It made them a superior people in every way. I was determined to find out what it was.

SOME days before, in going through the Temple grounds, I had met Joseph Peery. I sought him out at his office in the Bureau of Information. Rather bluntly I told him I had found the Mormon people a superior people and asked him "how they got that way." That was on the afternoon of December 28, 1935. Mr. Peery was a busy man. But he talked for an hour, quietly explaining to me, for the first time, the basic principles of Mormonism. The great ideal was not dead; it was not warped. It was greater than ever. It had not only reclaimed the desert but it had also made faith and beauty and love take root in the hearts of thousands of mankind.

THE STORY OF A MAN WHO CAME,
WHO SAW—AND BELIEVED.

By ERNEST E. OWENS

*Of the North Indianapolis Branch
Presidency*

SOME time ago in Indianapolis I listened to the very interesting testimony of Attorney Ernest Owens as to how he became interested in the Church of Jesus Christ of Latter-day Saints. I asked Brother Owens if he would put his testimony in writing. He did so, and I am forwarding it to you with the feeling that it may be worthy of place in the columns of *The Improvement Era*.

Mr. Owens is an attorney in the city of Indianapolis. He is now a member of the branch presidency of the North Indianapolis Branch. He is one of the ablest members of the Church in this district.

(Signed) Leo J. Muir,
President, Northern States Mission.

And greater things were yet to come.

Before I left, Mr. Peery gave me a letter of introduction to James E. Fleming, president of the Indianapolis Branch. I wanted to see if the Hoosier variety of Mormons were the equal of the Utah brand.

Then came New Year's Day. It was a long, lonesome day. The long-looked-for funds had not arrived. Early that night I began to suffer excruciating pain. I called the hotel clerk and asked him to send up the house physician. He replied that they had no house physician; I told him to get me a physician as quickly as possible. Soon Doctor Silas S. Smith came. He examined me thoroughly. He diagnosed my difficulty as an acute attack of appendicitis and gallstones. He advised an immediate operation. I argued the case, but to no avail. I explained that when I was home I was very poor; that my client had failed to keep his promise and that I had exactly seven dollars in my purse and owed four dollars at the desk. Doctor Smith replied that it was not a question of money. It was a question of saving my life. I was still obdurate. After further consultation and a blood test, I had my nurse (furnished by him) call Doctor Smith and tell him to make ready at the hospital in which he said he could arrange to get me not-

withstanding my financial condition.

My nurse, Mrs. Grace Volkner, R. N., called a taxicab and we started up the long snow-covered hill to the L. D. S. Hospital. On the way, I gave her my card with my residence address and the name of my wife with directions to wire her—in case.

During my stay of exactly one month in the L. D. S. Hospital, everything that science and loving hands could do for a man, nearly two thousand miles away from home and sick unto death, was done for me. The only argument I had was to get someone from the hospital office to come to my room to get the cash for a payment on my account with them. Somehow, the officials seemed to have their minds more on saving my life and speeding my recovery than in collecting from me. Many times, as I lay on that hospital bed, my eyes filled with tears of gratitude at the thought of the kindness of these wonderful people.

Again, I resolved that if my life were spared, upon my return home, I would look up the Indianapolis Mormons, not to compare them with the Utah variety, but to express my gratitude and thanks for saving my life.

THEN came the long, hazardous homeward trip over ice-covered roads through snow and bitter cold. There were three weeks of rest and happy meetings with loving relatives and friends. My first trip away from home was to the home of President James E. Fleming of the Indianapolis Branch. I introduced myself, told of my experiences in Salt Lake City, expressed my sincere gratitude, spent a most delightful evening, and made the further discovery that the great ideal actuates Mormons everywhere. There are no varieties of Mormons. A Mormon is a Mormon whether in the Salt Lake Valley or in the Wabash Valley.

Then came a period of several months of attendance at the services at the Indianapolis Chapel, and the study of the philosophical prin-

(Continued on page 121)

Counterfeit CHRISTIANITY

By DONALD W. McKAY

A SHORT time ago it was my privilege to visit the large Federal Reserve Bank of New York. One of the most interesting places in this huge edifice is a room, many feet below sea level, where counterfeit currency is kept. Visitors are rarely admitted to this room except on introduction by one of the bank officials, and I was glad for the privilege of inspecting their samples. I was handed a counterfeit one-dollar bill, a practically perfect reproduction of the original in every respect.

On comparing it with a genuine bill, I was quite unable to detect the slightest difference. The bank attendant warned me not to mix the original with the counterfeit, as there was a possibility of the genuine's not being recognized from the false—in which case I would lose possession of my dollar.

I was so impressed with the similarity between the counterfeit and the genuine that I resolved to try to obtain a counterfeit bill. I was informed, after visiting several governmental officials, that under no condition could one be given to me, although I was willing to trade my bill for a false one.

Mr. James M. Weitsman, who formerly was employed by the United States Secret Service, said: "The average person does not know genuine money. Only one person in a thousand is able to identify at a glance one genuine note from another, despite its characteristic identification marks. It is this lack of knowledge of genuine currency on the part of the public that enables the counterfeiter to ply his trade with ease throughout the country, taking a toll of over a million and a half dollars in one year.

"About two hundred experienced money handlers were picked at random in various parts of the metropolitan district, and a tabulation of their experience with money was compiled. This disclosed that in the course of one year \$25,000 in counterfeits was tendered to them, of which amount \$19,250 was detected and \$7,750 was undetected, the money handlers suffering the loss."

As these facts were presented to me, I could not help thinking how Satan, likewise, has many counterfeits so near the original that prayerful and righteous living and careful study of the Scriptures is necessary as a safeguard against his deceptions.

May all who read these words carefully examine the precepts expounded by the Church to which they give allegiance, comparing them prayerfully with the Scriptures, rejecting all that is counterfeit, and giving their undivided loyalty to the truth.



A LETTER TO THREE SONS

MAYBE LIFE HAS BEEN TOO EASY—TOO MUCH SOLICITUDE FOR SHORTER HOURS OF WORK WITHOUT REALIZING THAT WORK IS FUN AND THAT LEISURE IS SATISFYING ONLY WHEN TRULY EARNED.

DEAR BOYS:

It won't be for very long I can call you *that*. You have grown fast. It seems so short a time since we built the trains in the cellar . . . and packed them away to hold for little future-fellows. The world moves so fast these days . . . we've all had to grow up quickly . . . and you must look at *your new world* with eyes more mature than mine when I professed youth.

It's time for us four to have an "all-men session" and find out where we stand. I'll put my end of it in a letter because:

1. Habit has made that the best way to express my thoughts.

2. A session like this might have interruptions—what with radio, telephone, dances, business, and other incidentals of living.

3. I've found that other fathers are worried about the same identical thing that bothers me . . . so maybe we can develop an idea that might be helpful to *other sons*.

WHAT'S IT ALL ABOUT?

THOSE mimeographed sheets you've been getting in school (stuck under your door, etc.) . . . and those doubtful doctrines discussed (sometimes approved) by teachers and newspapers, and in other ways have mixed up your thinking until it's no wonder you wonder what all the shouting's about.

What are you going to believe? That is the real problem of youth. What is the one thing that most worries the fathers of fine sons? I'd say . . . the indifference of youth to the whole problem of this world you face so calmly. You know that we have not tried to dictate your thinking or your actions . . . and far be it for me to start now. You have

heard so much. You three are a lot less indifferent than other sons whose reactions I've learned. You are grown-up enough to take the role of "guinea pigs" in this session.

THE EASY LIFE

MAYBE (and it is most plausible)

life has been too easy for all of us. Maybe youth have had too many busses to take them to school; too much hot water without chopping wood; too much "finger-tip" music and news without shoveling a path through the snow to the town hall or to the debaters around the stove at the corner store. Too much freedom and leisure and vacation . . . without having to fight to keep the Indians away from the playground clearing. Too much solicitude for shorter hours of work . . . without realizing that work is fun and that leisure is satisfying only when truly earned. Maybe that is the cause of the *Indifference*. Is it? You answer. Maybe the blame falls on us fathers.

Could it be possible that we fathers have let American youth down—so that in such a short while since this country began you are forgetting how and why it was founded? All around us forces that are not soft have changed the thinking and the maps of the world. They now want to include us. There is no appealing such a lustful appetite.

It is *your world* ahead. You can help make it what you will. I can only offer you some suggestions. . . . Let's have many sober and serious sessions to find out what all the shouting is about. Let's weigh calmly and sincerely all these foreign claims that America is no good . . . and that we need a regimented life economy. . . . What does that mean? Briefly, state or "overlord" dictation of all thoughts and actions. You have seen what happens to those to whom it has come. . . . You have heard what happens to the free people who fall under the march of bru-

tal. Dictation of thought and action. Would you want that in America? Isn't it high time we fathers and sons get together and find a solution? Find out what we want. Find out what we believe America is worth. It is *your America*. . . . I don't want to be sentimental in this session. I don't want to do any flag-waving vaudeville stunt for you . . . but, great guys, boys! do your share in *all your contacts* from this minute on to change the indifference of youth into a deep and sane love of this free country you inherit.

Peter, you have seen the hills, vales, canyons, deserts, beaches, and people on your summer vacation trip. Hearn, you see more than the ordinary through the eyes of your camera. Jack, you have your eyes in the sky with your love of planes . . . seeking distant horizons.

What do *you* think of America? Isn't it great? Are you going to let these foreign propagandists lull you and your friends to sleep or into thinking there is Utopia at the end of a bloody rainbow of lust and murder and regimentation? Or conversely, are you going to let some of the crackpots which exist and flourish in a democracy flim-flam us with theories that we know couldn't work . . . to protect this country of ours from the enemies of our peaceful pursuits?

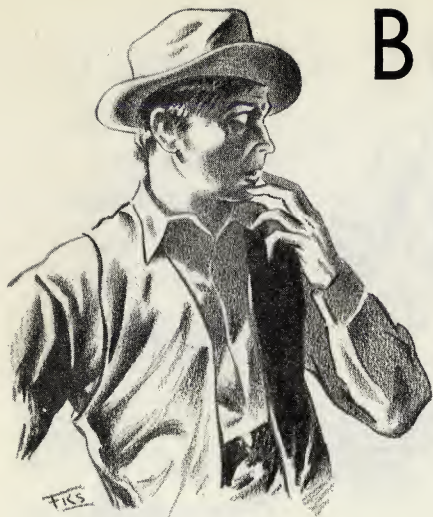
In these changing days—read both sides of all controversies. Be skeptical of obvious propaganda. Search for the motives behind the appeals you receive. Study the history of this country—not as you studied in school—but as an absorbing, personal guide to your future.

It is *your America*, boys. It belongs to you and your boy and girl friends. It belongs to you and the kids who may some day unpack and rebuild the old tramps.

Change that Indifference to Fire and Faith and Hope for a Free America. You can do it . . . and the fellow who knows you can do it is

Your Dad.

(Adapted from the Direct Mail Reporter.)



BURNED BISCUITS

A
SHORT
SHORT
STORY

By
JAMES P.
SHARP

THERE STOOD THE INDIAN
READY FOR ACTION WITH
HIS BOW STRUNG AND AN
ARROW IN THE STRING. OF
COURSE I ACTED SURPRISED.

ALL desert sunsets are beautiful. This one was exceptionally so as the Old Timer and I stood on the bank of a dry wash near the Overland Station at Simpson Springs and watched the changing scenes as the sun slowly slipped down behind Granite Mountain.

For a considerable time not a word was spoken. Finally the Old Timer said: "Times do certainly change. So do conditions and so do people; in fact, everything changes but the beautiful sunsets. They're always the same, and something about one just takes hold of you."

There was another silence. I knew there was a story in the making. I also knew if I displayed the least bit of interest in what was being said, there would be no story; so I remained silent.

A queer character was this Old Timer, who presently continued with—"Now take that high-power gun you have there and compare it with the old muzzle-loaders we had when I first came here. Possibly it was a good thing we didn't have them, for if we had we might have destroyed the game, wasted it; and again, we were placed on our own resources and had to do a lot of real thinking at times to save our scalps. Now, see those bones in the bottom of that wash?"

"Yes, I see them."

"What kind of bones do you think they are?"

"They look like the rib bones of some sheep that might have wandered in that wash to escape a blizzard, and the bank caved in on her."

"You're wrong. Them's Indian bones."

"Are you sure? They don't look like human bones to me."

"Ought to know, for I put 'em there."

ANOTHER silence, and then: "'Twas this a way. The Indians from Hickman Creek, Deep Creek, and down south had all gathered at Fish Springs for a pow-wow. A bad buck from Hickman got on a rampage and slashed a couple of others, and they drove him out. Mail man told me about it and said to be on the look-out for this one, for he was headed this way and was a big one and a bad actor, and had a price on his head.

"I had an old muzzle-loader but no powder, so sat up way into the night laying my plans to get that old fellow. It is forty-five miles to Fish Springs and not a drop of water between here and there. He was on foot, so I figured he might get here, plenty thirsty, about noon the next day. 'Bout ten o'clock I saw him cross that bare ridge three miles

down the road. Knew I would never see him again until he came here and sneaked up on the cabin; so I went inside and hid all my biscuits but one.

"I sat down at the table with that biscuit there before me and half a cup of water. Had a few sun-dried apples in a sack on the table. Them apples were about the size of the little joint on your little finger, but put them in water and they would swell up big as hen's eggs.

"I saw a shadow cross the doorway and looked up. There stood the Indian ready for action with his bow strung and an arrow in the string. Of course I acted surprised when he walked in and grabbed that biscuit.

"I told him to sit down and I would get him something to eat, so I got some dumping dust and began stirring up some sinkers. I took a dried apple and began eating it. So did he. I went to the spring for some water and spit mine out. Came back and got another and went out to the wood pile for some wood and spit that one out. I took my time about everything and soon that Indian was eating those dried apples and drinking water like he didn't have a lick of sense."

A death-like silence and then—"Them biscuits got burned blacker'n a nigger's heel, for about the time they was cooked them apples that bad man had eaten began to swell. Had a hard time dragging him out of the house, but once outside he began to roll, for he was swelled up like a barrel. Rolled right down there and landed in that wash, so I know them's Indian bones."

"But after it was all over with didn't you feel a bit guilty, a bit sorry?" I asked.

"I should say I did. No man with the least bit of humanity in his soul but what would have felt like I did. Why, I never got one wink of sleep for a solid week thinking about my being so careless as to burn a whole batch of biscuits while watching a bad man brought to justice."

CONCERNING EDUCATION

By FRANK
WARREN
SMITH



THERE is an interminable discussion about education; why educate and to what end or purpose?

Some say that education should develop the mind, build character, give the pupil a true outlook on life; others say that education should be practical, useful, so as to enable the pupil on leaving school to earn his living without delay, without the necessity for further learning, without apprenticeship. This discussion has been going on since the beginning of human culture.

Five thousand years ago the Egyptians had an elaborate culture, and we may imagine that they debated whether a youth should learn to write before or after he had learned to hew the stone on which the writings were to be recorded. If a man learned to make the papyrus sheets on which the priests wrote their books, should he go further and learn how to write on the sheets he himself had made?

There is always this conflict between the two ideas of education, and the difficulty of arriving at a solution may be illustrated by a parable.

A certain man decided to build a house, so he wrote out a list of specifications of what he wanted and went to consult an architect, saying he wanted a house for a cold climate, with so many bedrooms and bathrooms, living-room, shelf-room for books, kitchen, and dining-room. The architect drew up the plans; the man made some changes and suggestions; and eventually the house was built and the owner moved in quite satisfied.

Another man wanted a house and went to the architect saying, "I want you to plan a house for me, but I shall not be ready to move in for twenty years, and I don't know if it will be in a hot or cold climate and I don't know how many rooms nor how much I will be able to afford." Doubtless the architect would reply that he could not accept a commission on such terms.

Education is much like that, for no pupil at ten years of age has any

knowledge whether he will be alive twenty years later nor how he will be making his living, and so, in fact, education must be something of a compromise between the two ideas of mental development and practical acquirements. There is little room for disagreement about the primary school. At twelve years of age the pupil should know how to read ordinary English with facility, should have some poetry and worthwhile prose stored in his memory, should write a legible hand and do simple arithmetic, but beyond that begins the difficulty.

If the pupil devotes himself to Latin and Greek and becomes well instructed in those languages and cognate fields of learning and at twenty-five years of age is set down in a small town surrounded by farms, he may encounter difficulty in making a living, especially if he is not strong enough to do hard farm labor.

Suppose, on the other hand, that a farmer's boy gets strictly practical education and at thirty-five finds that he has a great desire to write. He will regret that in youth he did not become acquainted with the great writers and become master of the English language through a knowledge of its inheritance from Greece and Rome.

There is also a further side to the question: suppose that the man who has had the practical education becomes wealthy so that he is not entirely immersed in the difficulties of making a living. What shall he do with his leisure hours? At the present time, the answer to that query is apparently to play golf and run about in an automobile.

Or suppose that misfortune overwhelms him; his dollars fly away; his friends no longer greet him, and, perhaps, like Job, his tears are his food day and night. That is the time when a man needs resources within himself, acquaintance with the philosophy and piety of great men who lived in this world ages ago, an appreciation of the beauties of the mind, an ability to escape boredom within himself.

In one way this discussion leads to no definite conclusion but will have served its purpose if it succeeds in stating the problem and elucidating some of its factors.

LINCOLN as a Young American Frontiersman

By Avarad Fairbanks

(See Frontispiece, page 72)

MANY statues have been made of Lincoln presenting him as a statesman, as a man who has made his attainments in life, but few have shown him as a youthful frontiersman. Yet we have so often been told about his life in the early development of our American westward expansion. With these ideas in mind I have often wanted to make a youthful Lincoln.

In contemplation of a statue to be placed at a school, I have thought of the students who will be viewing it, and the impressions it will make in their young lives. So to present Lincoln as a youth, stalwart and capable, when in the work of clearing the woods and of splitting the rails, I have tried characterizing him as a worker; a man capable of performing manual tasks which made him physically strong, and of accomplishing objectives put before him, no matter how menial they might be.

In discussing the complexes of modern civilization with one of the professors on the University of Michigan campus, he and I came to a conclusion that in times of crisis we must return to fundamentals. Lincoln's great qualities came forward in the time of a national crisis, and the fundamentals of life which he experienced as a youth fitted him to carry forward the great burdens of the nation and unify a great people, through his adherence to simple and fundamental principles, particularly those ideals which created and developed our great democracy.

His belief in a charity for all mankind, his lack of any racial animosity, has made Lincoln one of the great figures of world civilization. As the schools in the Hawaiian Islands contain many racial types and classes of people, the appropriateness of a Lincoln statue at the Ewa Plantation School would seem extremely fitting. Such should stand forth as a symbol of racial tolerance, an expression of a youthful frontiersman, and a worker. It should inspire hope and courage to the youth of many nationalities of lowly environments, and should make their lives and their aspirations significant. It should also present to them the ideals of a great future for the present civilization in which they live, and the government that protects them.



On The Book Rack

THE GIANT JOSHUA

(Maurine Whipple. Houghton Mifflin Co., Boston, 1941. 633 pages. \$2.75.)

THIS is a novel about "Mormon" plural marriage, with the settlement of Utah's Dixie as a background.

The story of the battle with the desert and the ultimate victory of the settlers, is made alive by much detail. The attempt is made to rescue from oblivion the "Dixie" pattern of pioneer life, and to show the heroism of the settlers, conquerors of the stern, unrelenting desert and destructive stream, who at last look down in security upon the wilderness. A few serious historical mistakes have crept in.

That the "Mormon" system of plural marriage rested on high spiritual motives is set forth in the novel with some degree of fairness. But, the example selected, a life defeated because of polygamy, leaves a bitter, angry distaste for the system. That is unfair. Emotional upsets in human relationships and mistakes in life are not peculiar to polygamy. Proportionately, there were fewer unhappy marriages under "Mormon" polygamy than under monogamy. The evident straining for the lurid obscures the true spirit of Mormonism, and misleads the reader.

The story follows in method modern "literary realism." This detracts from its beauty, and adds no strength.

The persons of the novel, among them Erastus Snow and Brigham Young, are quite clearly and consistently drawn. In the dissection of human emotions, however, one feels that he is treading water rather than touching bottom. Perhaps the author is beyond her own depth.

One thing this novel shows is that wherever "Mormon" history is touched, situations of epic value are uncovered. Most novels dealing with "Mormon" life follow the trek across the plains; this book explores only a corner of the subsequent settlement; yet an equally fruitful field is found.—J. A. W.

FROM MANY LANDS

(Louis Adamic. Harper Brothers, New York, 1940. 350 pages. \$3.50.)

HIMSELF an immigrant, Louis Adamic has an insight into the mind and the heart of the immigrant that few persons have. That he has been able to capture this insight in concrete words proves his rare ability.

Through the stories of several immigrants who have come to us from such diverse places as Armenian Turkey, Mexico, Finland, Croatia, Germany, and Japan, as well as many other localities, Louis Adamic has woven a book of vital import and of intense interest. Definitely all Americans should read this book, and Latter-day Saints, composed of so many different nationalities, need to familiarize themselves with the stories to increase their understanding and to develop an intelligent means of making use, in their national and Church life, of the potential contributions of these various immigrants.

Once begun, this book will not be laid down until it is finished, so absorbing are the real-life stories told by Louis Adamic. —M. C. J.

SO PERISH THE ROSES

(Neil Bell. Macmillan Co., New York, 1940. 512 pages. \$2.50.)

CHARLES LAMB, his life, its few moments of real happiness, and its great tragedies, are presented here in a most intimate manner. Historically true, it still has the delightful tang of skillfully done fiction.

Lamb's tragic life, the care of his partially insane sister Mary, and his riotous living left him a worn-out old man, to die at the age of fifty-nine. Both entertainment-seekers and those looking for information about that queer genius, Charles Lamb, will find this book much to their liking.—D. M. B.

HOW DEAR TO MY HEART

(Mary Margaret McBride. Macmillan Company, New York, 1940. 196 pages. \$2.00.)

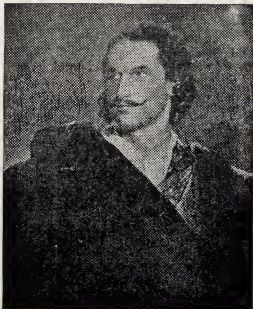
MORE than the childhood story of life on a Missouri farm, this book is replete with the spirit of home-building, home-loving folk. Into this wholesome background are woven the tender, poignant memories of a life of other years, when, for instance, Christmas gifts were not so much purchased as selected from the store the family had set aside for their own labors: home-cured hams, jellies, butter, apples, nuts, and eggs.

The family life exemplified in this tender volume must make the reader wonder whether today we aren't missing more than we should as a result of our hurry and bustle outside the home.—M. C. J.

TRELAWNY

(Margaret Armstrong. Macmillan Company, New York, 1940. 369 pages. \$3.00.)

TO anyone who admires Shelley and Byron, this biography of a man who not only knew them but also lived inti-



EDWARD TRELAWNY

From the portrait by Benjamin West now in possession of Trelawny's great-niece, Mrs. Rigby

mately with them will be a welcome volume. Apart from his importance as a friend of the great, he is a colorful character in himself and one whom it is a delight to know. The author, who had previously established herself as a thoroughly capable biographer, has added to her laurels in this book. From the sources, some of them unpublished, she has proved herself a careful researcher.

Trelawny, who lived to the age of eighty-nine, still remained a free spirit, true to the memories of his three great lovers: De Ruyter, the privateer; Zela, his Arabian wife; and Shelley, the romantic iconoclast. —M. C. J.

EMBEZZLED HEAVEN

(Franz Werfel. The Viking Press, New York, 1940. 427 pages. \$2.50.)

THIS delightful story of Teta Linek, an old serving-woman, is rich in human interest. She thought to gain eternal salvation by educating a nephew for the ministry. It was only after many years of arduous work and diligent saving that she learned her nephew was utterly unworthy of her sacrifice. How she labored thereafter to assure her place in heaven proves the ability of the recognized Franz Werfel, who has created a memorable character and a thought-provoking novel.—M. C. J.

THE BEST PLAYS OF 1939-1940

(Burns Mantle. Illustrated. Dodd, Mead and Company, New York, 1940. 510 pages. \$3.00.)

IN the introduction to this book, the author, a recognized authority on theatre, not only abridges ten plays; he also deals with the theatrical season in New York, Chicago, San Francisco, and Southern California, and in addition he writes concerning federal theatre activities and plays produced in New York during 1939-1940.

The plays, with editorial comments, which are reproduced include such thought-provoking plays as *There Shall Be No Night*, by Robert Sherwood, *Key Largo*, by Maxwell Anderson, as well as the hilarious comedies, *Life With Father*, by Howard Lindsay and Russel Grouse, and *The Man Who Came to Dinner* by George S. Kaufman and Moss Hart.

This collection is a good cross-section of what the theatre-going public likes and is willing to pay money to get.—M. C. J.

THE MAGIC BOW

(Manual Komroff. Harper and Brothers, New York, 1940. 362 pages. \$2.50.)

THE romance deals with the life of Paganini, the virtuoso who, born in poverty, reached the heights and won the respect and admiration of countless numbers of people of both his own time and of later eras. In this book, the story of his magic violin is emphasized largely as it fits into the story of his love for the Countess Janne de Vermont. Their love story is a poignant one, separated as the two were by social rank. The author, however, knows his reading public and makes a happy ending.—M. C. J. (Concluded on p. 103)

The Church Moves On

Former Utah Governor Heads California Mission

IMMEDIATELY following his retirement in January of this year as governor of the state of Utah, an office he held during two consecutive terms since 1932, Henry H. Blood assumed a new role as president of the California Mission, succeeding W. Aird Macdonald. "I am highly pleased and deeply honored with this new appointment which will put me back into active Church service," was the governor's reaction to the call.

In exchanging the title of governor of a state for that of president of a mission, Elder Blood, in his sixty-ninth year, resumes a career of outstanding Church leadership. Born in Kaysville, Utah, he worked in ward auxiliary and Priesthood organizations, filled a mission to Great Britain from 1901 to 1904, served as bishop of the Kaysville Ward (now Kaysville First Ward) from 1907 to 1915, and was called to head the North Davis Stake at the time of its formation in 1915, serving in that capacity for twenty-two years until 1937.

Mrs. Blood, who becomes adviser to the women's organizations in the California Mission, also goes well qualified to her new field of labor. For twenty-five years she was president of the North Davis Stake Y. W. M. I. A. and prior to that had served as Y. W. M. I. A. president in the Kaysville Ward, as well as teacher in Sunday School and Religion Class.

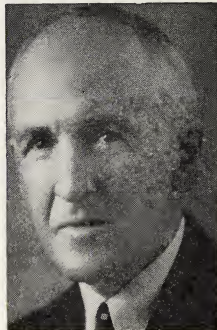
President and Mrs. Blood, all of whose children are married, left for mission headquarters in Los Angeles the latter part of January.

W. Aird Macdonald, retiring mission president, is making his home in Stockton, California, where he has been recalled to a former position with the State Board of Equalization.

B. Y. U. Religious Center To Bear Prophet's Name

BRIGHAM YOUNG UNIVERSITY's new religious and social center now being constructed on the upper campus will be named after the Prophet Joseph Smith, it has been decided by the school's board of trustees. Exact phrasing of the building's name has not yet been determined.

President Franklin S. Harris of the institution comments, "It seems fitting that the name of the Prophet Joseph Smith should be given to the building which will serve as the religious and spiritual center for some three thousand students who assemble at Brigham Young University from most of the states and several foreign countries. Here in this building, social develop-



FORMER GOVERNOR HENRY H. BLOOD OF UTAH (LEFT), WHO SUCCEEDS W. AIRD MACDONALD (RIGHT) AS PRESIDENT OF THE CALIFORNIA MISSION.



ment as well as religious instruction and other class work will be brought to as high a standard as possible."

A significant memorial to the founder of the Church, the building, begun in September, 1939, is being erected as a project of the Church Welfare Plan. Labor has been furnished largely by stakes in the Central Utah Region, supplemented with work contributed by students of the school.

New Presidency Assumes Leadership of Ensign Stake

SUSTAINED in December as president of the Ensign Stake was Edwin J. Cannon, former bishop of the Twentieth Ward, who succeeds Winslow F. Smith, stake president for seventeen years and one-time president of the Northern States Mission. D. E. Judd and Dr. Rowland H. Merrill were named first and second counselors, respectively, following the release of George J. Cannon, who also had been in office seventeen years, and Oscar W. McConkie.

Reorganization was effected by Elder A. E. Bowen of the Council of the Twelve and Rulon S. Wells of the First Council of Seventy.

World Affairs, Religion Discussed in Tabernacle Talks

IN a series of six lectures which began Sunday, January 5, in the Salt Lake Tabernacle, Arthur Gaeth, instructor in history at Brigham Young University and former president of the Czechoslovakian Mission, has been discussing world affairs from a religious viewpoint under the general title, "If Christ Came." The talks form part of the regular Sunday afternoon services conducted at two o'clock in the Tabernacle under the auspices of the Temple Square Mission.

Utah, Nevada Wards Make Up New Uvada Stake

THE 134th stake of the Church was organized in December with the formation of the Uvada Stake—the title a combination of the names "Utah" and "Nevada"—consisting of the Pioche, Caliente, Panaca, and Alamo wards from the Moapa Stake, and the Eagle Valley Branch and Enterprise Ward from the St. George Stake, giving the new unit a total Church membership of approximately twenty-five hundred people.

Daniel J. Ronnow of Panaca, Nevada, headquarters of the new stake, was set apart as president, with Harvey Sprague of Pioche, Nevada, as first and Franklin D. Wadsworth of Panaca as second counselor. John H. Kroenke of Pioche was appointed stake clerk. Officiating at the organization were Elders George F. Richards and John A. Widtsoe of the Council of the Twelve.

Response to Beautification Program on the Increase

REPORTS from wards and stakes throughout the Church indicate that 1940 saw increasing interest and activity in the Church beautification program. As many as seven landscape architects were employed at one time during the year making plans for improving Church property. During 1940 more than one hundred fifty beautification plans were made for Church buildings.

Special recognition was given the community of Lehi because, of its eight hundred homes, two hundred sixty-eight have undergone improvement. Summit Stake has also been given special mention.

"The changes that have taken place during the past year in homes and

The Church Moves On

chapels are evident to those who travel the public highways," comments James M. Kirkham, secretary of the beautification committee. Activity in the beautification program in Utah points to the centennial celebration planned for 1947, marking the hundredth anniversary since the arrival of the Mormon Pioneers in the Salt Lake Valley. At that time, "Our homes, our public buildings, and our churches should reflect the high standards of our people."

Authorities Dedicate

New Branch, Ward Chapels

HIGHLIGHT of fall activities in the Spanish-American Mission was the dedication on October 20 of the new Denver Branch chapel. Elder George Albert Smith of the Council of the Twelve offered the dedicatory prayer.

Dedicated in December were the new chapel of the Cheyenne Ward by Elder Albert E. Bowen, the new Ephraim North Ward chapel by Elder Charles A. Callis, and a new chapel in Torrey, Wayne Stake, by Elder M. O. Ashton of the Presiding Bishopric.

Dedication of the Parowan West Ward chapel and recreation hall is scheduled for February 9.

"The Defense of Truth" Is Theme of Leadership Week

THEME of the twentieth annual Leadership Week convening at Brigham Young University, January 27-31, is "The Defense of Truth," focus of the activities of the general assemblies and the many departmental sessions which make up the adult education institute.

"The world is now thinking in terms of defense," explains President Franklin S. Harris of the school, "and we want to know what is worth defending. Some things are worth cherishing and fostering to the utmost. In these days there are so many attempts to belcloud the real issues and advocate false principles that it seems expedient to have such a theme."

More than thirty "short courses," each offering from five to ten lectures, group discussions, or demonstrations, are being conducted during the week.

Reed Smoot Observes Seventy-Ninth Birthday

ELDER REED SMOOT of the Council of the Twelve observed his seventy-ninth birthday January 10 by characteristically attending to his duties in the Church Offices. Later in the day, he met with members of his immediate family at a birthday dinner.

A member of the Council of Twelve since 1899, Elder Smoot, who served for thirty years as a United States Senator, was in good health. Humility and industry continue to characterize all his labors.

Temple Square Museum Gets Touching Relic

"A BABY'S FACE" is the title given by one historian to a beautiful and pathetic chapter in the founding of the West. Recently, the "baby's face," an artist's sketch treasured for nearly ninety years in a family in southern Utah, was added to the relics on exhibit in the Bureau of Information on Temple Square. Former president William R. Palmer of Parowan Stake made the presentation to President Joseph J. Cannon of the Temple Square Mission. The story behind the sketch is briefly as follows:

On February 9, 1854, General John C. Fremont, "pathfinder of the West," arrived at Fort Cedar (site of Cedar City, Utah) with nine white men and twelve Delaware Indians, all in an acute stage of starvation. Mormon pioneers, already settled in the region, gave them food. One man, an artist named Carvalho, refreshed, took sketching outfit in hand and made a tour of the early settlement. He recounts that he saw a man by an adobe house whose face told of great grief. When asked if he needed aid, the man said: "My baby girl has just died, and her mother is distracted."

The artist went inside and on a clean straw bed saw what he said was "the most angelic face he had ever beheld." From force of habit, he began to draw a likeness of the child. He finished the sketch quickly and gave it to the child's mother, a Mrs. Richard Harrison. When the Fremont expedition continued westward toward California, the artist found in his wagon, "to one who had brought comfort," a basket of dressed poultry, vegetables, and fruit.

The child's name was Mary Ann Harrison. The tiny but beautiful sketch, by an artist whose name was learned only many years later when the great pathfinder was an historic character, was received from her mother by Mrs. Sophia E. Forsyth, sister of the dead child. Mrs. Forsyth in turn bequeathed it to a niece, Mrs. Belle Knell of Newcastle, who gave the sketch to former president Palmer to be brought to the museum.

Missionary Fraternity Pushes Home Mission Work

AMONG the projects being fostered by Delta Phi, fraternity of returned L. D. S. missionaries attending college, is the spending of several Sundays during each quarter of the school year in intensive missionary work. The plan as inaugurated a year ago by the Delta Phi chapter at Brigham Young University calls for a nearby stake to be visited and provides that the work of chapter members be carried on in co-operation with the stake mission president and the regular stake missionaries.

A typical missionary day includes attendance at Priesthood meeting, Sunday School, and the council meeting of the stake missionaries in the ward. The afternoon is spent in visiting inactive members, in tracting, and in making special visits with non-members who have

shown interest in the Church. In the evening, Delta Phi members conduct the regular sacrament services, furnishing speakers and music.

The home missionary project is in addition to the Sunday evening programs frequently provided for various wards.

D. U. P. Dedicates Marker For Beaver Tabernacle

RECENTLY erected and dedicated by the four camps and central company of the Daughters of Utah Pioneers, a monument now marks the site of the old Beaver Stake Tabernacle, torn down some years ago. Patriarch George Paice offered the dedicatory prayer.

Climbing Ivy Planned For Temple Square Wall

AS FURTHER steps in the Church Beautification Program, vines of climbing ivy will be planted along the outside of the wall surrounding Temple Square, and trees along the south side, outside the wall, will soon be removed, and complete revamping of the landscaping will be begun. Several trees which were planted personally by Brigham Young will not be removed.

Similar plans for re-landscaping the grounds around the Bee-Hive House are also being formulated.

Bishops, Presiding Elders Appointed

Cottonwood Ward, Big Cottonwood Stake, Frank Armstrong succeeds Irvin T. Nelson.

Holladay Ward, Big Cottonwood Stake, Gideon Omer succeeds L. Joseph Wise.

Winder Ward, Big Cottonwood Stake, Claude I. Ashton succeeds Thomas O. Gunderson.

Jerome Ward, Blaine Stake, A. Leo Olsen succeeds Richard G. Harston.

East Mill Creek Ward, Grant Stake, Lamont B. Gunderson succeeds Sidney J. Ottley.

Soda Springs Ward, Idaho Stake, Kenneth G. Balls succeeds Joseph E. Wilson, Jr.

Glendale Ward, Kanab Stake, Alton R. Pugh succeeds Charles C. Anderson.

Benjamin Ward, Nebo Stake, Heber E. Hansen succeeds Paul Ludlow.

Salina Second Ward, North Sevier Stake, Niels P. Nielsen succeeds Charles A. Mickelsen.

Neola Ward, Roosevelt Stake, John A. Olsen succeeds William K. Dye.

Nutrisio Ward, St. Johns Stake, Ernest Wilkins succeeds William H. Burk.

Twenty-third Ward, Salt Lake Stake, John F. Nielsen succeeds John A. Harter.

North Hollywood Ward, San Fernando Stake, Berlin W. Whitaker succeeds LeRoy J. Buckmiller.

Manassa Ward, San Luis Stake, Samuel G. Jackson succeeds Winfred S. Haynie.

Chehalis Branch, Seattle Stake, Harold R. Merrill succeeds C. E. Heath.

Oakley Ward, South Summit Stake, Lloyd Gardner succeeds Thomas L. Frazier.

Ophir Branch, Tooele Stake, George L. Smith succeeds Luke S. Johnson.

(Continued on page 98)

Editorial

Concerning Short Cuts to Far Horizons

WITHIN our generation we have learned to do many things better and more quickly than have ever been done before within recorded time. This efficiency has given us many blessings and material advantages. We have seen the assembly line and the factory belt pour forth material goods at a speed that is almost beyond our belief, even though we know it to be so. We have seen the words of men travel with the speed of light, and man himself move more than half the speed of sound.

But the by-product of all this is the idea that we can make short-cuts to any destination we may have in mind. Those who suppose this, fail to differentiate between material and intangible things. We may turn out automobile and airplane motors with ever-increasing speed, but we can't build character faster than a man lives, faster than he gains experience, faster than he learns to cherish principles. We can increase the production of household conveniences, but we can't find intelligence where it doesn't exist, or integrity where it hasn't been planted and nurtured.

We can pour concrete across the course of a racing river, but we can't pour honesty, courage, fidelity, devotion, and self-reliance into our children in any way except the old-fashioned way—the hard way, as some would now describe it. We may revolutionize an industry in six easy steps, but beware of people who want to make a man in six easy lessons—who offer to give us poise and culture and talent and a commanding personality in a short time, for a stipulated price, with a minimum of effort.

These and all the other elements of human character don't come by the speed-up system. Looking at the thing squarely, we must face the fact that there is no short-cut to any worth-while horizon, where man himself is concerned. And those who think they are on a short-cut are in reality on a detour. Those who ignore the rules and disregard the commandments are fooling themselves, and only themselves. Those who gamble for high stakes with the issues of life aren't gambling at all—they are playing a sure game—a game they are sure to lose.

"Strait is the gate, and narrow is the way" said the Savior of mankind, and those who travel the by-paths will find that they are following after mirages. No matter how difficult it seems at times to live life in all of its fundamental soundness, both of preparation and of practice, it is, in reality, the easy way, because no other way leads anywhere that anyone wants to go. And this all men would do well to remember when they begin to cast about for short-cuts to glory and for easy access to the ultimate and intrinsic values of life.—R. L. E.

The Inner Prompting

WITH exultation and awe, men of science and laymen read about the mechanical heart constructed according to mathematical computations by Dr. Alexis Carrell and Charles A. Lindbergh. Painstakingly these two gifted men measured, weighed, timed, and constructed until they were able to create a mechanical heart. Startlingly enough, this heart operated accurately in every detail like the human heart.

Yet with all this accomplishment, that heart could not take the place of the human heart. We know that we must rely on something beyond mechanical perfection, on a Power over and above mortal power. We know that the heart is impelled by a spirit bestowed by a great and kind Creator.

Something beyond mechanical perfection makes man's heart respond to the worship of a Divine being; something more than an accurate timing of the heartbeats makes man respond to the call of neighbors, friends, family in their time of need; something more than mechanics prompts man to work out solutions for the betterment of his fellows.

No analysis can show the inner promptings which make sympathy surge into the heart. No amount of study will reveal the spiritual quality which permeates the spirit of man and prompts the thoughts and feelings which result in the great contributions science has given to the world. Alexander Graham Bell, the inventor of the telephone, made it because of the love for the woman who was his wife. His generosity and devotion were more than a mechanical impulse to be measured mechanically.

Jane Addams' childhood impression concerning the children who lived in unsightly homes finally became the heartfelt impulse which had its culmination in social service throughout the United States. No analysis of her physical heart alone could find what it was that drove her to this work. Just what goes on in the hearts and brains of men who evolve new wonders for the greater benefit of man, we cannot discover. We must attribute them to a Supreme Being whose inspiration and love are at work.

Mechanical creations have their place in our everyday world, but they must be remembered as subordinate to man, for he, made in God's image, is responsive to higher impulses than he himself possesses. If man keeps in close communion with the Divine Spirit, His inspiration will guide human beings to creations that will move man slowly and steadily forward to a restoration of God's kingdom on earth.—M. C. J.

EVIDENCES AND RECONCILIATIONS

xxxiv. When Does a Prophet Speak as a Prophet?

THIS is an old question. It was asked of the Prophet Joseph Smith and answered by him. He writes in his Journal, "This morning . . . I visited with a brother and sister from Michigan, who thought that 'a prophet is always a prophet'; but I told them that a prophet is a prophet only when he was acting as such." (*History of the Church* 5:363).

That statement makes a clear distinction between official and unofficial actions and utterances of officers of the Church. In this recorded statement the Prophet Joseph Smith recognizes his special right and duty, as the President and Prophet of the Church, under the inspiration of the Lord, to speak authoritatively and officially for the enlightenment and guidance of the Church. But he claims also the right, as other men, to labor and rest, to work and play, to visit and discuss, to present his opinions and hear the opinions of others, to counsel and bless under his authority and place in the Church.

Whenever moved upon by the spirit of the Lord, the man called to the prophet's office assumes the prophetic mantle and speaks as a mouthpiece of the Lord. He may then interpret the word of God, apply it to the conditions of the day, governmental, social, or economic, warn against impending evil, point out the better way, bring to light new truth, or bless the righteous in their endeavors. Such inspired deliverances are binding upon all who believe that the latter-day work came and is directed by revelation. There is no appeal from them; no need for debate concerning their validity. They must either be accepted or be made subject to the dangers of private interpretation. This has been made plain in modern revelation: "Wherefore, meaning the Church, thou shalt give heed unto all his [Joseph's] words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith." (*Doctrine and Covenants* 21:4, 5.) In this commandment there is no limitation upon the prophet, as to subject, time, or place.

Such official prophetic utterances to the Church are usually made in the great General Conferences of the Church, or in signed statements circulated among the people. The phrase "Thus sayeth the Lord" may at times be used; but is not necessary. When the prophet speaks to the people in an official gathering or over his signature, he speaks as the Lord directs him. If a new doctrine or practice be involved in the revelation it is presented to the

people for acceptance, in recognition of the free agency of the Church itself, but once accepted, it is thereafter binding upon every member.

Though the prophet may step out of his official role in dealing with the daily affairs of life, he can never divest himself of the spirit and influence which belong to the sacred office which the Lord has placed upon him. The faith and readiness to do the work of the Lord which fitted him for his high office, shape his life in harmony with the eternal principles and purposes of the Gospel. Though often humble by the world's measure, in gifts and ability, he lives under inspired guidance, which makes him great among men, and therefore, his unofficial expressions carry greater weight than the opinions of other men of equal or greater gifts and experience but without the power of the prophetic office. It would be wisdom on all occasions and with respect to all subjects in any field of human activity, to hearken to the prophet's voice. There is safety and ultimate happiness in following the counsel that may be received from the prophet.

Men are called to the prophetic office because of their humility and their willingness to be in the hands of the Lord as clay in the hands of the potter. Yet a man called to the prophetic office is almost without exception of high native endowment, often with large experience in life, and possessed of wisdom and sound judgment. That is, the prophet, though but a man, is an able man, rising in ability above the multitude. An examination of sacred history from Adam to Heber J. Grant will show that able men, in the words of Jethro, men "who fear God, love truth and hate covetousness," have been called to the prophetic office. The unofficial views and expressions of such a man with respect to any vital subject, should command respectful attention. Wise men seek the counsel of those wiser or abler than themselves.

Every member of the Church, and all men for that matter, would do well to give heed, and indeed should do so, to any public utterance or to the unofficial counsel of the man who has been called to the office of prophet. One can not limit him by saying that on some subjects pertaining to human welfare he may not speak. The spiritual and the temporal have ever been blended in the Church of Christ. Obedience to the counsels of the prophet brings individual and collective power and joy. Of all men, the Prophet of the Lord should, at all times, have most influence with the Latter-day Saints. No other cause can be greater than that of the Church of Christ.

How may the rank and file of the Church recognize the prophetic voice, whether official or unofficial, when it speaks? The answer is simple enough. A person who is in harmony in his life, in thought and practice, with the Gospel and its requirements, who loves truth so well that he is willing to surrender to it, will recognize a message from the Lord. "My sheep know my voice," said the Savior in the Meridian of Time. In this day, the Lord has given the key for our guidance.

(Continued on page 124)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED, JANUARY 6—DEPARTED, JANUARY 15, 1941

First row, left to right: Charles DeLoss Durfee, Roscoe R. Garrett, Royal H. Morris, Nina Morris, Dora Elsner, Don B. Colton, President; Lynn B. Bird, and George D. Helwell.

Second row: Morgan Garner, Lamond Heaton, Dora Peterson, Elaine Jorgensen, Zola Hardisty, Lida Robinson, Marie Curtis, Verl Despain, and William Andra, Jr.

Third row: J. Murray Rawson, Glen Maisiey, Clyde W. Hipwell, Keith Case, Orvin C. Jenks, Lafe Shumway, LeRoy L. Ross, J. Allen Smyth, and Marvin W. Wallin.

Fourth row: Earle J. Searle, Alvin M. Larsen, Leroy A. Archibald, Marvin F. Decker, Maurice Liddel, Jesse R. Bushman, Chester L. Zollinger, N. M. Murdock, E. C. Carter, Quentin J. Ereken.

Fifth row: Paul V. Adams, David A. Eldredge, Bryan A. Espenschied, Lindsey M. Rawlins, Welby W. Ricks, Garth F. Frazer, Aaron E. Bryan, Lynn S. Newman, T. Verde Murdock, Leo L. Sewat.

Sixth row: George A. Lewis, William W. Goodman, Lawrence S. Buckmiller, Ronald L. Bird, Benjamin A. Tolman, Dilworth Strasser, Robert Lawrence, Owen R. Henwood, James J. Williams, LaMar Mulford.

Seventh row: A. Dale Sessions, Walton W. Hunter, A. S. Wilkinson, Myron Hatch, T. Scott Hendricks, W. L. Whipple, Fred E. Heaton, Engman Bond, Melvin C. Maughan, William E. Berrett.

Eighth row: Blair Cook, Gale W. Lindstrom, Lawrence R. Fuller, L. Max Bott, George D. Ellsworth, Eldon R. Welch, Veldon Naylor, Mack L. Hoyt, S. Glen Smith.

Ninth row: Neil Bradley, Tom Larsen, Earl C. Harris, S. Lyman Tyler.

The Church Moves On

(Continued from page 95)

December 18, 1940

Mrs. Emma Jane Nield Goddard, 79, wife of the late Benjamin Goddard, for many years president of the Bureau of Information on Temple Square, died in Salt Lake at the home of President J. Percy Goddard of Liberty Stake. She had been a member of the General Board of the Y. W. M. I. A. for thirty-eight years.

The new Blue Bell Ward chapel, built by ward residents of native lumber, burned to the ground.

Mrs. Elizabeth Ann Mullett, 93, a member of Captain Loveland's Mormon Pioneer company, which crossed the plains to Utah in 1868, died in Salt Lake.

December 21, 1940

Walter T. Pyper, 64, secretary and assistant treasurer of the Utah-Idaho Sugar Company and brother to George D. Pyper, General Superintendent of the Deseret Sunday School Union, died in Salt Lake.

December 25, 1940

John Ulrick Schow, 52, curator at the Bureau of Information and the museum on Temple Square, died in Salt Lake after a prolonged illness.

December 26, 1940

Charles Shumway, 92, lifelong Church worker and believed to be the oldest white person whose birthplace was Utah, died at Dayton, Idaho. He

spent much of his life at Clarkston, where he once served as mayor and as officer in various Church organizations.

December 28, 1940

Charles Magnus Nielsen, 84, a former president of the Norwegian Mission and one-time Norwegian vice consul in Salt Lake City, died in Salt Lake. He was one of Utah's oldest practicing attorneys and a prominent Church worker.

December 31, 1940

Mrs. Edith Helen Clawson Knowlton, 78, sister of President Rudger Clawson of the Council of the Twelve, and a player with original casts of the old Salt Lake Theatre, died in Salt Lake. Her early dramatic and operatic talent had won her high praise. She had been a prominent Relief Society worker in the Eighteenth and Eleventh wards.

Mrs. Ellenor M. Ward, 81, of Wilard, Utah, died. As a boy, the late Evan Stephens, famed Church composer and musician, lived with Mr. and Mrs. Ward and had his first "studio" in the loft of the Ward granary, where he installed an organ. Mrs. Ward helped organize music study groups as well as amateur dramatics.

Monument Marks Site Of Early Military Camp

A MILITARY camp at New Harmony, Utah, in use in 1867 under the command of Brigadier General Erastus Snow and Captain James Andrus has been memorialized by the Fort Harmony Camp of the Daughters of Utah

Pioneers. Bishop Lyle B. Prince dedicated the monument on December 10.

Missionaries Released

During December, 1940

RETURNING from mission fields throughout the Church where they have given full-time service in spreading the Gospel, the following men and women appear on this month's *Era* honor roll:

Argentine: Dale A. Bergeson, Cornish, Utah; Clyde M. Edmonds, Salt Lake.

California: Richard V. Hansen, Scipio, Utah; Newel C. McMillan, Murray, Utah; Milton J. Rasmussen, Logan, Utah; George J. Reeder, Ogden, Utah; Iryse H. Viehweg, Clifton, Idaho.

Canadian: Iris M. Alger, Elmo, Utah; June Andrew, Ogden, Utah; Fost M. Flake, Snowflake, Arizona; Marjorie H. Garner, Payson, Utah; William H. Luke, Rexburg, Idaho; Frank A. Lyman, Delta, Utah; Jack R. Parker, Bennington, Idaho; Thomas R. Paul, Ogden, Utah; Leo Reeve, Hurricane, Utah; Gordon S. Wood, Teber, Canada; Dale W. Young, Brigham, Utah.

Central States: Arthur E. Barker, Fairview, Utah; Jack A. Cherrington, Springfield, Utah; Frank T. Eastmond, Salt Lake; Joseph R. Hancock, Roosevelt, Utah; Louis J. Heine, Fort Wayne, Indiana; Grant D. Johnson, Tropic, Utah; Horace P. Lloyd, Lund, Idaho; Lorena L. Madsen, Riverton, Utah; Lloyd L. Maughan, Grace, Idaho; Nephi H. Pratt, Mesa, Arizona; Guy L. Rees, Fielding, Utah; Carl T. Rhoades, Hanna, Utah; Hyrum M. Smith, Salt Lake; Robert A. Tame, Salt Lake; Arthur L. Wheeler, Ogden, Utah; Elsie C. Williams, Emery, Utah.

Hawaiian: Mrs. Thelma F. Dutton and Rolly Dutton, Roberts, Idaho; Wayne R. McTague, American Fork, Utah; Lawrence W. Murphy, Salt Lake; Garenn L. Peterson, Idaho Falls, Idaho; Vaun J. Williams, Salt Lake.

East Central States: Joseph T. Blake, Provo, Utah; Courtney H. Brewer, St. Charles, Idaho; Lawrence D. Clayburn, Heber, Utah; Roy M. Elkins, Salt Lake; Richard E. Garbett, Nephi, Utah; Robert Graham, Salt Lake; John A. Hopkin, Afton, Wyoming; Marton L. Keari, Laketown, Utah; Veda Mecham, Mesa, Arizona; Lillian Renee, Kayville, Utah; Reed E. Saurey, Rexburg, Idaho; Don C. Schmutz, St. George, Utah; Dell W. and Harold R. Smith, Cleveland, Idaho; Earl R. Sponseller, Lakeside, Arizona; Clark O. Thompson, Hyrum, Utah; Shirley Weight, Provo, Utah; Thad O. Yost, Bancroft, Idaho.

Eastern States: Eleanor Amott, Salt Lake; Hans C. Anderson, Salt Lake; Donald Ashdown, Bountiful, Utah; Mrs. Pamela E. Batty, Vernal, Utah; Emily Brooks, St. George, Utah; Keith J. Bult, Salt Lake; Zada Fillmore, Rigby, Idaho; Dick L. Jackson, Randolph, Utah; Howard L. Lund, Salt Lake; Grant L. Madsen, Provo, Utah; Laurence Mecham, Salina, Utah; Stanford E. Poulson, Richfield, Utah; Colvin R. Tanner, Payson, Utah; Joseph A. West, Lakeside, Arizona; Mrs. Ida D. Westerman, Bountiful, Utah.

Japanese: Glen L. Hoffman, Randolph, Utah; Elmer A. Kingford, Salt Lake; Hyrum R. Margetts, Salt Lake.

Mexican: Esperanza Castlean, Pachuca, Mexico.

New England: Afton Grunder, Boise, (Concluded on page 105)

WINGS AGAINST THE SKY

By Clifford L. Walters

HER shoulders bent by weight of work
and years
Old Gertraud, peasant woman, toiled alone
Amid the ripened grain—tall, golden spears
Matured from seed a wrinkled hand had
sown
In faith . . . Old Gertraud paused. Far off
and high
Her dim old eyes discerned the droning
flight
Of airplanes . . . seven birds against the
sky.
Their tuneless song was loud, a threat of
might.
Northwest they flew. Old Gertraud watched
them fade
In distance. . . . Birds from whose gray
wings there fell
No feather gray; but grimmer things that
made
Great scars upon the earth which, long and
well,
Had nurtured life. An earth where sun and
rain
Had given life to men . . . and spears of
grain.

When evening came the peasant woman
turned
Away from work. Again she heard the roar
Of airplanes; and against a sky that burned
With sunset flame, she saw them flying . . .
four.
But four of seven that, on winds of dawn,
Had flown northwest. . . . The peasant
shook her head.
What of those other three? Where had they
gone?
If not with eyes, old Gertraud saw the dead
Spin down in blazing ships to meet the
waves;
If not with ears, she heard the hissing
breath
Of water sucking into nameless graves
The ones whose wings had carried them
to death.
Too bad, she thought, that men chose strife
and pain,
Nor thought why God gave life to growing
grain. . . .

ADOLESCENCE

By Edna S. Dustin

THEY say that adolescence is the age
When feet and hands stretch out of
pants and sleeves.
They say it takes the wisdom of a sage
To never scold when on the floor he leaves
His tennis-racket, baseball bat, and gloves;
He seems to know he rules his mother's
heart.
His stomach's always empty, and he loves
To steal her chocolate cake and apple tart.

He stacks her nice stuffed cushions in a
chair,
And there he drops his head, greased to a
sheen;
With stockinged feet he swats transparent
air,
And reads an aviation magazine.
His awkward hug, his tender half-shy kiss:
What mother's heart could hold much more
than this?

LONGING FOR SCOTLAND

By Ian MacTavish

FAR among the wild, wild highlands
And the bonnie heathcoat moors,
Where great whitefoamed mountain tor-
rents
Slash the deep-down valley gorges;
Where the white heart and the red rose
Through the hills a pathway make,
And the great majestic eagle
Soars on high to guard its mate—
It's there my thoughts are turning;
It's there I long to be—
Far among the misty mountains
Mid the heather and the sea.
For my heart's been christened true,
With the bonnie bluebells' dew.
And I yearn to tramp again the heather
brae.
See again the young day die
Mid a copper sunset sky,
Feel a slap of wind that hints of salt sea
spray;
Hear the mavis' song at morn
From the roan and the thorn;
And the wild, wild echo crash the glen at
break of day;
Watch the gulls go winging through
Ribbons of a misty blue,
Wildly free, forever restless, screaming on
their way.

O there's joy in recollection
When in fantasy you roam,
Far among the wild, wild highlands
Mid the purple and the broom,
Longing for a spot in Scotland
Where my heart will ever be,
Far among the misty mountains
Mid the heather and the sea.

SOME FOLKS

By Virginia Scott Miner

THEY'RE back ward-like and stubborn, with
a notion
That every man should sort of hoe his own,
That honest sweat's a mighty healthful
lotion,
And folks should reap about what they have
sown.

They'll help a neighbor, sure—if he's been
ailing;
They'll feed his stock and take his kids to
school;
But laziness they count a major failing—
They hate a cheat or sluggard or a fool.

And if, in saving some of what they make,
Their ideology is wrong—well, let us say,
They'd rather eat plain beans than order
steak
And then sit back and ask the Government
to pay!

IF YOU SHOULD CALL

By Mamie Cox Bust

I CANNOT think; I would not understand
Were I to meet your eager seeking hand,
Or how one tender word however small
Could fail to rest my heart—if you should
call!

TRIANGLE

By Clarence Edwin Flynn

THREE things there are to claim your
thought
In everything you do,
Like spires on which the light is caught—
The world, and God, and you.

A mighty partnership are they
In ages old and new,
None can be spared a single day—
The world, nor God, nor you.

If you keep faith with God, I say,
And to the world are true,
You need not fear the hardest way,
All will be well with you.

SYMPHONY

By Dorothy Marie Davis

THE intricacy, point and counterpoint,
Of composition holds you in its thrall—
But I, adrift upon a sea of sound,
Know only waves that break upon the wall
Of some far beach I on remembered shore.
I shut my eyes and feel the waters churned,
Then smooth and swell. It ends; you smile,
applaud,
While I sit stunned, too suddenly returned.

INSPIRATION'S WAY

By Helen Martin Horne

BEFORE my easel's form one day
I seized my tool and sketched away.
I sketched the mountain tall and blue,
The wooded stretch that followed through
A deep ravine; the clouds that raced
Before the mountain's startled face,
A heap of rock, the glebe and sand
That yeasted the brushwood near at hand.
I sketched the wind in rampant rush,
I sketched the desert's awesome hush.

Before my colors' rich array,
I seized my brush and brushed away.
But stroke on stroke my canvas kissed
With colors grayed as spraying mist.
I tinged with gray the mountain's blue;
The trees were dull and grayish too;
The rocks were gray; the sand was gray;
The wind, the clouds, the brush were gray;
A hush as gray as night did fall
To cloud my landscape like a pall.

Then motion coaxed the clouds to lift,
And glory issued through the rift.
From brush to cliff, on every side,
Magnificence erupted wide.

Then into colors rich and gay
I dipped my brush and brushed away.
A rainbow swept the mountain's blue;
The sand exhaled a brilliant hue.
From left to right I swept my hand.
To catch enchantment, vast and grand,
Till brilliance paled over crag and plain
And dull gray mist crept through again.

Then, satisfied, I turned my gaze
From radiance, caught through deepening
haze,
To thank the Lord of hue and gray
I held my brush in hand that day.

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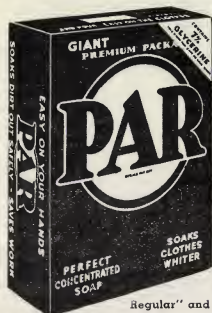
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CHAIRS NOT RESTFUL, MORE OFTEN DISTRESSFUL

By G. W. Thurman

IN this age of progress in many fields there is one important thing that has escaped attention—or at least proper consideration—and that is the subject of suitable chairs.

Doubtless many parents have sought to correct the posture of their children, urged them to throw back their shoulders with head erect, and not hump over when sitting, yet have not provided chairs that would help the growing youth. Satisfied with the purchase of a suite of furniture which the dealer has assured her is the accepted style, the mother has not questioned the practical application to the various needs of her family.

One child seeks comfort by "curling up" in a big upholstered chair with her book. Another, mounting a straight chair with round seat and legs too high for his feet to touch the floor braces them on the rungs, and hunches his shoulders to work with pencil and paper at the table. Then surprise is voiced because he is irritable or too soon tired.

Historically speaking, the most prominent type of chair was the throne, most uncertain in every sense, not easy to describe, for it was ornately covered and draped and, besides, the user did not occupy it for nine hours a day of labor or four hours an evening for entertainment—at least not regularly. Authentic records go back to the time of James I of Scotland in 1603, whose throne chair was beautiful and elaborate with high back and broad, deep, solid seat, heavy turned legs and fine carving, with arm rests.

Later, Stuart chairs were in vogue, having more grace of outline and cushioned seats with damask stretched over to enhance the appearance. For a time Wainscot chairs dominated the mode, and well they might because of their severe solidity. Early Americans did contrive plain utility chairs with rope seats skillfully interwoven, some called Pilgrim chairs, all very cumbersome, of uncompromising squareness and straight backs, some with two or three slats across, and some as many as six. But the idea of comfort and relaxation seems to have been entirely absent as far as designers were concerned, and buyers accepted what they offered. From 1680 to 1720, there were Flemish Scroll—strengthening the decoration—and Queen Anne, and Colonial types. These were improved by hickory split bottoms, then cane seats of fancy pattern. All the older chairs had rush seats or solid wood. Even now in places the plainer kind with split bottoms can be found, more or less comfortable, very good for lecture rooms,

CONDUCTED BY MARBA C. JOSEPHSON

but too low for the average table—no chance for leaning elbows and day dreams.

Some chairs of the Jacobean period were so delicate and spindling that they were scarcely safe for a substantial individual, albeit there was opportunity for milady to pose in clinging robes, or voluminous skirts, to good advantage.

In 1860, or thereabout, horsehair upholstered furniture, black and shiny, was the pride of the housewife, not altogether satisfactory to the occupant, however. Tots could climb on and slide off with glee, but the slippery uncertainty tried the dignity of their elders.

The office chair in its favorite form, a swivel on central steel pedestal, is a crime against the health and posture of one who sits for hours on end and days in succession. A cushion does not correct the evil; resilience is what is needed—and that post is rigid. Leather seats are sometimes used, some well-stuffed, but they soon sag into one shape allowing no change of position. Many a man does not consider or realize what is wrong, but seeks comfort by leaning back in a chair, feet on desk; or if he is standing by a table or desk, up goes one leg and his foot is planted on the seat of a convenient chair. Or he leans over the chair back while talking, and really prefers it as a coat rack any time.

Spring seats have a good use in living-room chairs, but the seats of popular overstuffed furniture are so deep that the average person is sunk and lolls back lazily or hangs gingerly on the edge. Small adults and growing children are made to suffer, as all the seats seem to be gauged for the larger person with long legs. A high school girl complains, too, that the one-armed classroom chairs are clumsy and rough and ruin her hose.

Then, there are chair backs, so often curved the wrong way. Slatted backs are rounded out in the center, and vertical rungs are a torture. So-called easy chairs have backs shaped so as to cause round shoulders, for the top part pushes the head forward. The arc of some rockers causes a feeling of insecurity, and all chair backs are too far from the front so that a person cannot be comfortable or sit properly. The chair meant for the dining table has a back that slopes enough to make one seem to slouch when he merely wishes to rest his own back between courses. Most folding chairs are a delusion and a snare; rickety, low, and with inaccessible backs.

Sometimes at a lecture in perhaps an up-to-date hotel or special salon I have squirmed around on an upholstered chair just a little too high from the floor and without lower rungs upon which to rest my feet; or I have tried

to wrap my ankles around the legs of a tall, fancy, wooden chair in an effort to balance—in such discomfort losing much of the value of the occasion. I wonder just how children ever manage to grow up straight and handle their bodies with grace, when the only place where any attention is paid to the suitability of chairs is in the primary grade or movie theatre.

Once, as a member of a committee to select chairs for a mountain camp, because of my wail of woe I was laughingly detailed to "try" every chair considered, and this I did with care and solemnity, to the amusement of my companions and quizzical wonder of the clerks. I "sized up" each chair, having in mind Dad, of stocky build; Mom, slight and nervous; Bill, with his long legs and restless hands; Jim, husky and careless; Madge, a dainty, slim miss; Ella, easy-going elder sister of some weight in our group; and Tiny, aged six. A regulation high chair was already provided for the youngest. Then, for "company" coming up from the city, I deferred to the others and a leather couch was added with a couple of "occasional" chairs, and a footstool. It was gratifying to watch as each individual gravitated to the chair which fitted, when all gathered in the glow of the big fireplace in the chill of evening.

There is one redeeming form still extant, and that is the little old sewing rocker with cane seat and medium back: no sags, arms, or bulges. In it I can work, or read, or doze, both feet on the floor, and actually rest.

It is surprising to me that someone has not awakened to the need and desirability of relating height, breadth, and strength and put forward chairs with finish of line and beauty in combination with comfort, and with special application to health conservation for the present generation.

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 earliest will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

FOR sparkling windows wash them with wet newspapers in clear water. Dry them with dry newspaper. This method polishes them.—From M. B., Beaumont, Texas.

WHEN putting away clothing or other articles in pasteboard boxes, slip a rubber band cut from an inner tube around the box. This saves time as there is no tying or untying of strings.—From E. H. J., Delta, Utah.

WHEN flouring chicken for frying, sticky hands may be eliminated by putting the flour in a paper sack in which each piece of chicken may be shaken about and made ready for the hot skillet.—From Mrs. R. G. P., Missoula, Montana.

(Continued on page 102)



HASTY ...

PIONEER CLAM BISQUE—For a stimulating seafood soup... saute a slice of onion in 2 tbs. butter until tender, but not brown. Make a white sauce of butter, 2 tbs. flour, 2½ cups milk. Add salt, pepper, paprika and bay leaf to taste. Now add one can of Pioneer Minced Razor Clams, nectar, too. Serves four, and they'll all notice the more delicate sea-flavor of these rare razor clams!

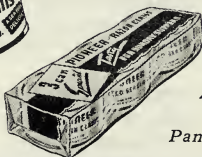
TASTY ...

CLAM AND POTATO CHIP CASSEROLE—Make a white sauce of 2 tbs. butter, 2 tbs. flour, 1½ cups milk and natural clam nectar from one can of Pioneer Minced Razor Clams. Crumble with fingers one medium sized bag potato chips into casserole. Add minced clams to cream sauce, also small can of mushrooms, if you like, and mix well in casserole. Top lightly with grated cheese and bake 350-375 degrees for 10 or 15 minutes.

PANTRY-HANDY

You'll want a can of Pioneer Razor Clams to try these and other recipes. For convenience, it pays to buy three cans at a time. If you don't use all three at once, you'll have one for guest occasions and one for emergency. Always have two cans on hand, "pantry-handy."

They're different... these are the rare razor clams from chilly North Pacific beaches... only the choice white meat minced... packed carefully and sealed in their natural nectar



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Here's How—

WANT something new for the spring lack of appetite that makes its appearance in late February and lasts until strawberries appear? Here's just the thing to pep the home-maker in her cooking and the family in their eating; it's a free recipe book: *108 World's Fair Recipes*.

Send for your copy before March 15, 1941, directly to *The Improvement Era*, and, presto, the cook book will be delivered to your very door! If you wish your friends to receive this recipe book, send their names and addresses also.

Glassware cleaned in warm sudsy water, to which has been added three tablespoons Purex (bleach) per quart of water, followed by rinsing in clear hot water, will come out sparkling and clear. The same treatment for china will remove the surface film that comes with use and even from standing on the shelf.

Fish, garlic, and onion odors linger on dishes when they are washed in the ordinary way. However, a few tablespoons Purex (bleach) added to the water will banish all traces of these culinary offenders.

Cook's Corner

By Barbara Badger Burnett

Graham Nut Waffles

- 14 graham crackers
- 1 cup milk
- 1 cup flour
- 2 tablespoons baking powder
- 1/2 teaspoon salt
- 1 egg
- 3 tablespoons melted butter
- 1/2 cup nuts, chopped

Crush the graham crackers and add enough milk to soften them. Mix and sift the flour, baking powder, and salt. Add to the graham cracker paste and mix. Add the cup of milk, the egg, which has been well-beaten, melted butter, and nuts. Bake in a hot waffle iron.

Hot Crab-Meat Salad

- 2 cans crab meat
- 1 1/2 cups evaporated milk
- 1/2 cup soft bread crumbs
- 1/2 cup chopped celery
- 2 beaten egg yolks
- 1/2 teaspoon salt
- 1/2 teaspoon paprika
- 1/2 teaspoon Worcestershire sauce
- 1/2 cup mayonnaise
- 1 tablespoon lemon juice
- 2 stiffly-beaten egg whites
- 1 cup buttered crumbs

Flake the crab meat and combine with the remaining ingredients except egg whites and crumbs. Fold in the egg whites last and place in shells or ramekins. Sprinkle with buttered crumbs. Bake in a moderate oven 25 minutes.

Pimiento Cheese Pinwheels

- 3 packages pimiento cheese
- 4 tablespoons butter

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Homing

1 loaf fresh bread (unsliced)
stuffed olives

Cream the cheese and butter together. Remove crusts from loaf of fresh bread, and cut in thin slices lengthwise of loaf. Spread each slice with the cheese mixture, put a row of olives along edge and roll up like a jelly roll. Wrap each with a damp cloth and chill. To serve, cut each roll in thin slices.

Mock Chicken a la King

2 cups flaked tuna fish
1 tablespoon grated onion
1 can chicken soup
1 can mushroom soup
 $\frac{1}{2}$ cup chopped green pepper
2 tablespoons chopped pimiento
3 tablespoons butter
1 egg yolk

Combine the tuna, onion, chicken soup, green pepper, and pimiento. Simmer 10 minutes. Heat the mushroom soup and butter in the double boiler; add a little of the hot mixture to the egg yolk; stir into remaining hot mixture. Add the fish mixture and heat thoroughly. Serve on toast.

Boston Cream Pie

5 egg yolks
5 egg whites
1 cup sugar
3 tablespoons cold water
1 cup sifted cake flour
 $\frac{1}{2}$ teaspoon salt
1 teaspoon vanilla

Beat the egg yolks and sugar until thick and light. Add the cold water and fold in the sifted flour and salt. Fold in the egg whites beaten stiff and add the vanilla. Bake in two round layers in a moderate oven. Fill with cream filling and top with whipped cream.

Cream Filling

1 package vanilla pudding
 $1\frac{3}{4}$ cups milk

Add $\frac{1}{2}$ cup milk to the pudding and stir until smooth and free from lumps. Add remaining milk and stir constantly until boiling point is reached. Cool and spread between layers of cake.

(Continued on page 104)

Book Rack

(Concluded from page 93)

A MAN NAMED GRANT
(Helen Todd, Houghton, Mifflin Company, Boston, 1940. 594 pages. \$3.50.)

WHEN a biography such as *A Man Named Grant* appears, novelists will need to look to their laurels. Miss Todd has recreated a whole era, and most of all "a man named Grant" to the pleasure of her readers and the satisfaction of historians. Beginning with the Civil War, the author reconstructs the life of "Ulysses" Grant and makes the readers view with more understanding this man, whose intentions were above suspicion, but whose actions frequently brought condemnation.

Miss Todd has the rare ability of being able to treat war with its proper emphasis. She never becomes lost in the intricacies of the campaigns at the expense of those who planned them. In the last years of Grant's life, the author has made a fair estimate of his weaknesses and of his greatness of character.

This Houghton, Mifflin fellowship biography is well worth reading.—M. C. J.

THIS LITTLE PENNY CAME BACK FROM MARKET!

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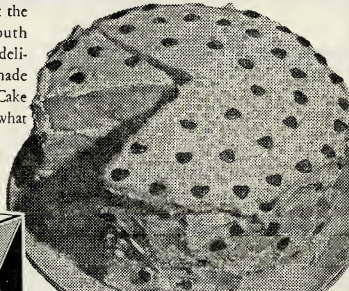
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GLOBE "A1"
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Send the Era

To your friends and loved ones who are away. There is no better way of keeping them close to home and Church.

HOMING

(Concluded from page 103)

ENDURANCE TREE

By MARIA MORAVSKY

THAT tree was a founding. A woman kicked it out of her overcrowded yard. That is, she did it morally. She asked me doubtfully: "Do you want this little tulip?"

I had always wanted a tulip tree. My husband dug it out carefully and brought it home. We planted it in the rear of the house, by the pool. It was then only a few months old and no taller than an eleven-year-old boy. But it was a very lusty tree.

We fed it soapsuds in lieu of fertilizer (it was during the first year of "recession") and made a great fuss over it. We even invented bits of conversation between it and ourselves.

"He tells me that he will grow as tall as the neighbor's pine, in a year," my husband told me one warm winter day.

"I wouldn't be surprised. Trees grow fast here in Florida. I'll give him more soapsuds."

The tulip kept his word. (It was now definitely a boy to us.) It did reach the height of the pine by the end of the year.

"It may blossom soon. Atta boy! Show that pine what you can do!"

The tulip tried its best, but the first brownish buds never opened. There came the freeze.

Freeze in Florida has another, sinister name: Black Frost. When it comes, the ever leafy shrubs and trees stiffen; their leaves and blooms grow as brittle as glass. When they thaw out, they wilt and rot, and the stricken trees stand bare, black, dead.

When I walked out into the garden, on that tragic day of Black Frost, I saw ice in the bird bath—for the first time in years. I was terrified. It was as if a cold, slimy snake had crept into Paradise.

After throwing out the ice, I rushed to the delicate tulip tree. Its foliage was stiff like a corpse.

It thawed out by noon, and the branches hung lifeless; they turned yellow, limp, curiously suggesting a man who had lost consciousness. The bark on the trunk swelled out, buckled, and burst open. We waited for a few days, anxiously and in vain looking for the signs of life. Then my husband took his sharpest axe.

"The frost killed our tulip tree," he said. "No use keeping that bare trunk."

With set lips, he cut the tree down, leaving a low stump.

"Some day, when we have the price of a stick of dynamite, I'll blast the remains . . ." he promised sadly.

The place around the stump became a dumping ground, an unsightly spot; yet somehow we put off dynamiting.

"We'll do it by Easter, at the latest," Ted promised.



But Easter came, and we did not blast the stump. Incredulous, we watched little vivid green leaves sprouting at its base—a thing miraculously come to life.

We selected the most promising straight twig which bore the brightest leaves, and cut the others down. The twig became a branch which thickened into a new trunk. We patched the old stump with cement, so it would not harbor insects. The resurrected tulip boy again began to boast:

"By the end of the year, I'll be as tall as the pine tree."

This time he outgrew the pine. But then came the high winds which turned into an unexpected hurricane.

We staked the tulip tree while the house shook like a fevered monster, and the glass of the solar heater blew over the palms, showering the yard with splinters. After the darkness, which seemed to last for tortured years, after the torrential rain had stopped, and the howling winds quieted down, I peeped anxiously through a storm shutter hole; the tulip tree lay broken among the debris.

I wept that day, because, on the broken-off top, I noticed the first promise of a never-to-be bloom.

But I did not consider the tree dead. Its past performance had instilled faith. I carefully sawed off the jagged end of the headless trunk, and began feeding the tree real fertilizer. (The depression was easing.) In another year, Mr. Tulip again reached the height of the pine, now about twenty-five feet. It would seem incredible to anyone but a resident of this subtropical state, or an incurable optimist.

We looked at the tree with wonder, but it did not gladden us. It seemed that nothing could gladden us any longer. The house was still creaking under the mortgage, and my husband

had lost his job. The future seemed as hopeless as Black Frost. And then, one morning, I looked up and cried: "Look, Ted, the tulip!"

My husband stopped rationing the seed to the lovebirds, and ran out of the aviary. "What happened to it?"

I pointed up the tree. There, at the top of the crown, five flaming red racemes of great triumphant flowers raised their heads to the sun.

We had been so despondent that we hadn't even watched the tree for any sign of bloom, and had overlooked the modest brown buds. They amazed us. They were now like a torch pointing to the sky.

I wept, for the first time in a year. It was a relief, like the winter rain which helped the tulip to blossom. I will never feel hopeless again.

On that day, we made a little tablet bearing the name: MR. TULIP ENDURANCE TREE, and nailed it to the trunk. Once more, the tree became a personality.

Discovery

(Continued from page 81)

Rue de la Paix. She wears gold-rimmed spectacles. She addresses to putter around the kitchen or her garden—

"Kitchen!" I cried, unmindful of the fact that I was fast becoming an echo. "Why on earth should she go into the kitchen when there are swarms of servants to do everything she wants done?"

Gardner actually looked frightened now.

"Vera," he said, "either you are going nuts, or I am. What has put such notions into your head?"

I didn't pay any attention to the question because a sudden, devastating thought had chilled my blood.

"Gardner," I gasped, "is this the house you're going to remodel for a wealthy client?"

It may have been his shirt, which was open at the throat, or the overalls; but when Gardner glanced at me he looked exactly like an embarrassed little boy.

"There's no such animal," he confessed. "I was ashamed to mislead you, darling; but I felt I'd explode if we ate another dinner at a hotel, and I thought you despised picnics. The spring had got into my blood, and I was haunted by this nice old place we saw three weeks ago. You see, other years I've helped Mother plant her garden; and—well, Vera, I simply had to break away or die of the suppressed desire to dig. Can you forgive me?"

I decided not to just at that moment, but I couldn't keep it up because Gardner saw daylight that

Discovery

very moment and began to laugh. In fact, for the next five minutes we were in danger of succumbing to hysterics.

"Vera," he said a while later when the last of my picnic lunch had disappeared, "I've been making some inquiries about this place. It's not too far out for commuting, and can be bought for a song. If you wouldn't be lonely—"

"Lonely!" I echoed once again, indignant that he should suspect me of such nonsense. "Lonely, with a house, and a garden, and—maybe a dog and some chickens? Why, Gardner Hale, what do you think I am?"

"My girl," said Gardner, "though I confess there've been times when I almost doubted it!" He put his hands on my shoulders and held me off while his eyes descended from my well-washed face to the shabby sport shoes, all scraped and rough.

"My girl," he repeated, as if that settled everything; and kissed me on the lips I was born with, not the Cupid's bow that Polly considered essential to my success!

The Church Moves On

(Concluded from page 98)

Idaho: Clyde Hart, Ogden, Utah; Henry W. Jones, Cedar, Utah; Howard A. Kattler, Salt Lake; Gwendolyn Millett, Centerville, California.

North Central States: Dean C. Gardner, Pine Valley, Utah; Benjamin C. Gertsch, Salt Lake; Bruwell D. Hatch, Safford, Arizona; Claude B. Jardine, Ogden, Utah; Wayne H. Mecham, Mt. Emmons, Utah; Neil R. Partridge, Cowley, Wyoming; Murry G. Robertson, Fountain Green, Utah; Daniel L. Smith, Salt Lake; Gerald W. Smith, Globe, Arizona.

Northern States: Tresa Andersen, Duncan, Arizona; Kathryn Baird, Brigham, Utah; Max L. Carruth, Ogden, Utah; Edwin O. Haroldsen, Idaho Falls, Idaho; Jay C. Howell, Logan, Utah; Martin R. Koplin, Salt Lake; George M. Larsen, Spanish Fork, Utah; William H. Prusse, Provo, Utah.

Northwestern States: Keith M. Olsen, Iona, Idaho.

Southern States: Steven C. Brown, Eager, Arizona; Roy E. Carlson, Salt Lake; Alva L. Duvall, Vernal, Utah; LaMar S. Elison, Blackfoot, Idaho; Grant V. Gay, Joseph City, Utah; Collins E. Hassell, Bluewater, New Mexico; Claas H. Henry, Salt Lake; Mrs. Lottie C. and Thomas Burch Hill, Lomita, California; Lloyd E. Kjar, Mant, Utah; Vern S. Lake, Salt Lake; Clarence M. Larsen, Ogden, Utah; Luciel A. Lee, Idaho Falls, Idaho; Elno J. Lunt, Duncan, Arizona; Donald S. Lyon, Ogden, Utah; Elis T. Rasmussen, Redmond, Utah; J. LaVar Sitterud, Orangeville, Utah.

Spanish-American: Clayton S. DaBell, Idaho Falls, Idaho; Robert K. Flake, Snowflake, Arizona; Robert H. Teichert, Cokeville, Wyoming.

Texas: Charles S. Brown, Fairview,

When Winter Blackouts

Hide the Sun . . .

YOU NEED MORE VITAMIN D

For the building and maintenance of sound teeth and strong bones, everyone needs a daily supply of precious sunshine vitamin D. Winter sunlight doesn't provide it. Neither do our ordinary foods, including ordinary milk. But all Cloverleaf Milk brings you an extra supply of this important vitamin, created within the milk by irradiation with ultra-violet rays, like sun's rays. It is Salt Lake's only irradiated vitamin D fresh milk.

Costs No More Than Ordinary Milk



Cloverleaf

HOME OF FINE DAIRY PRODUCTS



YOU'LL ENJOY THIS NEW HOME-MADE STYLE LOAF

Here's a delicious white loaf that contains extra amounts of Vitamin B-1. Try the new Royal Vitamin B-1 White Bread. It makes delicious toast. It has a home-made flavor and texture you'll enjoy.



Fresh every day at your grocer's

ROYAL BAKING CO., Salt Lake & Ogden—100% Home-owned—100% American

Wyoming: Evan W. Chaffin, Meridian, Idaho; Alfred H. Crofts, Orderville, Utah; William B. Hall, Payson, Utah; Orland K. Hamblin, Farmington, Utah; Melvin H. Hogge, Eden, Utah; Sherman D. Park, Salt Lake; Elmer L. Perry, Imbler, Oregon; Miles W. Romney, St. George, Utah; Harold W. Tadge, Salt Lake.

Western States: Milton B. Bryner, Price, Utah; Paul W. Cheney, Gooding, Idaho; Cecil A. Cherry, Preston, Idaho; James A. Cope, Jr., Ruby's Inn, Idaho; Ellen Evans, Upalco, Utah; Douglas Francis, Taber, Canada; Blanche Hansen, Idaho Falls, Idaho; Victor D. Hatch, Randolph, Utah; Carl W. Johnson, Moccasin, Arizona; Walter Miller, Taber, Canada; Russell W. Myers, Laketown, Utah; Arvil N. Peterson, Ogden, Utah; Howard H. Starr, St. George, Utah; Eugene B. Stucki, Paris, Idaho; Scott L. Thorne, Springville, Utah.

Liberty Stake Organization

The Priesthood of Liberty Stake is active in the Anti-Liquor-Tobacco campaign.

In each ward there is a committee of five: a member of the bishopric representing the Aaronic Priesthood, as chairman; a representative of the High Priests, a Seventy, an Elder and a representative of the adult Aaronic Priesthood.

These committees meet jointly once each month to discuss their common problems and plan their solution, and are meeting with success. They are aiming to win addicts to abstinence and vendors to observe the laws against furnishing tobacco to minors.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

Maricopa Stake Reports New System

THE Stake Melchizedek Priesthood Committee report of Maricopa Stake says, "A new system of records has been installed. It is called 'The Individual Monthly Record' and is made out by each member and then handed to the secretary at the end of each month."

Would this "system" be an improvement on your method of getting data from your members?

NO-LIQUOR-TOBACCO COLUMN

THE importance, magnitude and need of a great enthusiastic campaign to free ourselves from the evils of the use of liquor and tobacco are surely indicated by the clippings herewith reprinted:

From the *Deseret News*:

PSYCHIATRISTS WOULD LABEL
LIQUOR "POISON"

By Stephen J. McDonough
Associated Press Science Writer

PHILADELPHIA, Dec. 30.—Three of the country's leading psychiatrists today proposed the labeling of every bottle of liquor sold in the United States as poison.

In interviews at the conclusion of a symposium on alcohol conducted by the American Association for the advancement of Science, Dr. Merrill Moore and Dr. Abraham Meyerson of Boston, Mass., and Dr. Leo Alexander of Harvard University declared that the Federal Food and Drug Administration should require all distillers to place on their bottles a label warning that the liquid is a narcotic drug which is definitely harmful.

No new legislation is necessary to institute such a ruling because the present food and drug law empowers the administration to make rulings considered necessary for the health of the public, Dr. Alexander declared.

Dr. Moore added that "there is no reason why alcohol should not be labeled a poison in the same way that arsenic, carbolic acid and other poisons are labeled. If this was done it would be a step toward temperance and a decrease in our terrifically high rate of hospitalization of alcoholic addicts."

Alcoholism, he declared, "is one thousand times a greater problem than that of any other narcotic drug and the attack on it should begin with such simple approaches as 'warning, poison' labels on liquor bottles and perhaps on cocktail glasses."

Every person who buys a bottle of alcohol

AWAKE! YE ROYAL SONS

By Gerald W. Dale
President South Branch, Indianapolis, Ind.

AWAKE! ye royal sons of God,
Clothed with the Priesthood's power.
Arise and grasp the iron rod
In this millennial hour.
Shake off the guilty fears of life;
Like men shun not the fight;
Be heroes in the battle's strife;
Be led by Heaven's light.
Thy Priesthood shall thy mantle be,
A shield against the foe;
God's spirit shall overshadow thee
Wherever thou shalt go.
Pray oft in secret to thy God
To keep thee clean and pure;
In the Priesthood's armor shod,
Thy path to God is sure.
Let virtue garnish then thy thought
Thy confidence to strengthen.
And when life's battles you have fought,
The Lord thy days will lengthen.
Seek not the treasures of the earth—
In Heaven thy treasures lie;
Seek jewels of eternal worth;
Work while 'tis yet today.
Be kind; be right; be loyal, true;
Be Christlike in life's span.
Make covenant with God anew—
Be Godlike. Be a man!

REPEAL: SOME RESULTS

By Thomas H. Bunch

Repeal was urged by its supporters as a remedy for all the ills confronting the people of the United States since the World War. The "wets" in order to secure repeal, promised the people that the saloon would never return; that liquor was to be taken out of politics; that bootlegging was to be ended and drinking was to decrease; that unemployment would be reduced; that temperance would be promoted; and new revenue would roll into state and federal treasuries in vast sums. These promises, like Hitler's promises, have not been kept. The "wets," by false propaganda which covered the nation like a blanket for more than seven years without ceasing, left nothing undone to persuade the people to believe that repeal would do away with corrupt politicians, bootleggers and drunkenness, and that the old saloon would be gone forever.

Not any of the promises of the "wets" have proven to be true. The old saloon has returned. The modern "look joint," which has been described by the Supreme Court of Florida as "Hell's Half Acre," road-houses, night clubs, and other drinking places are more numerous and more degrading than the old saloons. The modern drinking places are given new names and dressed up to pretend respectability, but a rattlesnake with penciled eyebrows, a pink ribbon around its neck and a blue ribbon around its tail is still a rattlesnake. The modern saloon, although dressed up and given a new name, is still "Hell's Half Acre." Repeal has increased these dens of vice.

Repeal has given the United States more than 437,000 retail outlets and a drink bill in 1939 of more than \$3,900,000,000. Drunkenness, crime, and highway accidents caused by drinking drivers have increased to alarming proportions since repeal. Repeal, secured by false promises and false propaganda, has deeply entrenched the liquor traffic behind constitutional and statutory provisions and millions of wealth and has given the liquor interests the control in a large measure of city, state, and national governments. Repeal is worse than war. It is enemy Number One in the United States.—*The Alabama Christian Advocate*.

SOME RECENT HEADLINES

From *The National Voice*: (Headings of articles in various recent issues.)

Chief of Police Arthur C. Hohmann, Los Angeles, reported that during 1939 sixty per cent of the department was engaged in the disposition of drunks.

Governor Keen Johnson of Kentucky announced that no liquor would be served in the governor's mansion during his administration.

Drunkenness is main cause of divorce, declares Judge James T. Lawler, in Seattle, Washington.

Drivers' License Department of the office



CARL HADLOCK AND HIS FIVE SONS ARE ALL ELDERS AND ALL MEMBERS OF THE FIFTH QUORUM, VERNAL SECOND WARD, UTAH STAKE. ALL FIVE OF THE SONS HAVE PLAYED IN THE STATE BASKETBALL TOURNAMENTS DURING THEIR YEARS AT THE UTAH HIGH SCHOOL. THE FATHER, LIKE HIS FATHER BEFORE HIM, IS A BLACKSMITH BY TRADE.

Left to right, standing: Kenneth, Emil, and Charles. Sitting: Curtis, Carl (Father), and LeGrand.

should have the fact brought to his attention that he is about to drink a potential poison," Dr. Myerson added.

From the *Alabama Christian Advocate*:

of the Secretary of State, Missouri, announced that 1,384 drinking drivers had their licenses revoked on account of drinking.

WPA tavern in North Vernon, Ind., closed by state liquor agents.

Liquor editors alarmed over increasing dry sentiment.

Eighty seized in bootleg raid in Mount Union, Pa.

Milk replaces beer, whisky in biggest English arms factory.

South Carolina votes out state liquor stores by a majority of 51,546.

Alcoholism cases crowd hospital commitments in Jamestown, N. D.

Kentucky sees 50th county (McLean) go dry by 890 votes.

Drunken driving continues to increase.

Voters keep Oklahoma in dry column by majority of 84,159.

Federal agents dynamite 34 stills in Tennessee.

Liquor, Speed Cause More Deaths Than Britain's War.

Drinking Girl Slays Mother to "Inherit" \$16 Relief Check.

Churches Ask For Liquor Curb At Army Camps.

From *The Christian Science Monitor*:

REPEAL'S ANNIVERSARY

Distillery advertisements on December 5 gleefully called attention to the seventh anniversary of repeal. Others have mentioned it, too—but not boastfully.

For instance, Federal Judge Patrick T. Stone of the Western District of Wisconsin said:

"Any high school boy or girl with a dime can play the slot machines or buy a drink in virtually every roadhouse in my home county. . . . This evil condition prevails throughout most of Northern Wisconsin. It probably does in the rest of the State, too."

The *Milwaukee Journal*, denouncing these conditions, warned:

"If wide open conditions such as the Judge describes continue, the day will come when there will be but one answer to the tavern problem—prohibition of public retailing of liquors and beer. And next time it will be really prohibition and not the tawdry imitation of the twenties."

The editor of *Queen's Work*, a Roman Catholic publication, recently issued a 40-page document assailing the tavern roadhouses that have sprung up since repeal, in which he remarks:

"We were promised that when prohibition was repealed people would become very, very sane about it all. They haven't. . . . The increase of drunkenness in this country is a mounting peril. . . . Temperance is not enough. We need heroic steps."

The comments speak for themselves.

QUORUM PROJECTS WHAT IS YOUR QUORUM DOING?

Manti Center Ward

THE Manti Center Ward has accomplished a very fine work in raising funds as a Welfare project. This ward farmed eight acres of land divided as follows: three acres of peas, two acres of oats, two acres of potatoes, and one acre of corn.

When the time came this fall to harvest the peas, a large group of men and boys with trucks, wagons, and mowers, turned out to do the job. The oats were cut by Brother A. H. Henrie and hauled into town and threshed. When the corn was ready to be picked and dried, the women of the ward, under the direction of the Relief Society president, Sister Leah B. Alder, did that job, and did it well.

The highlight of the project was the digging of the potatoes. This was turned into a "potato party," in which 125 members took part. The harvest of 170 bushels was all done in less than a day. A transportation committee, headed by the ward clerk, Brother T. J. Anderson, was organized to get the members to the field and back. A refreshment committee with Brother Ray P. Lund as chairman served a fine meal in the field at noon. Old style meat pies, described as being as large

as a bread pan, were served hot, with plenty of trimmings. In making the report, Bishop William H. Peterson says:

While the project did not yield a lot of surplus produce, it has yielded rich results in the hearts and souls of our members. Our ward morale has been raised to a higher level; the spirit of cooperation has been rekindled, and a keener interest in each other's welfare has been aroused. Those who have participated have enjoyed their labors; their faith in this great work has been strengthened, and they feel to praise God for this goodness to them.

Washington Branch Elders Build Home as Project

IN June of 1939, Elder L. Barwick, a thrifty and energetic British convert who came to America twelve years ago, had saved enough money to buy an acre of land in Anacostia, Maryland, just across the Anacostia River from Washington, D. C., in a beautiful wooded area, a suitable place for him to build a home in which to rear his family in a manner of which he could be justly proud.

Here, with the help of his two teenage boys, he built a temporary frame summer cabin. After moving all of his belongings into the cabin, he began the excavation of what was to be his permanent home. He had worked for only a few days in his spare time before he realized that the digging would take a very long time.

(Continued on page 108)

MANTI CENTER WARD POTATO PARTY

Top, left: Bishop Wm. H. Peterson and Kirk Lund with their buckets.

Top right: Aaronic Priesthood boys do their part.

Right, second from top: The little girls of the ward had fun picking up the big potatoes.

Second from bottom: Ray P. Lund and his lunch committee, each with a roasted potato.

Bottom: Ready to do the job.



Melchizedek Priesthood

(Continued from page 107)

In the meantime, the Elders' quorum of the Washington Branch had discovered his project and were determined to lend a hand. Enthusiastically, the majority of active quorum members met at Elder Barwick's home site and commenced the excavation on a large scale, and by the middle of August had removed 55 cubic yards of dirt and laid the concrete foundation.

Brother Barwick then bought a concrete block-making machine, and the Elders made concrete blocks for wall structure. Four Elders experienced in laying the blocks assisted Elder Barwick in constructing the walls nine feet high, upon which was built the main floor. By this time it was early October, and Brother Barwick's funds for construction had run low. Consequently the structure was divided by temporary

partitions into four rooms. The floor overhead was covered with some satisfactory, temporary weatherproof roofing, and the Barwick family, with its six children, five of whom are in school, moved from its frame quarters into the basement of its home-to-be. The frame cabin was converted into a chicken coop.

The Elders' quorum, enthusiastic from the beginning, contributed a total of 1200 man-hours of labor to the project, on which as many as fifteen men worked at a time.

This experience opened the eyes of many of the younger members to the possibilities and virtues of home ownership. It is interesting to know that several quorum members since that time have acquired their own homes in suburban Washington, and moved away from the high rent district to rear their families.

Never before have quorum projects in this vicinity enjoyed such support and success. We are happily looking forward to the time when Elder Barwick can acquire the means for us to help finish his home. — Reported by John Ridge Hicks.



AS THEIR WELFARE PROJECT THE THIRD QUORUM OF ELDERS, ONEIDA STAKE, RAISED THREE ACRES OF BEETS AND A HUNDRED BUSHELS OF WHEAT. THE UNDERTAKING WAS DIRECTED BY ERNEST ANDERSON, CARL BROSTRÖM, AND JOSEPH WINGER.

Timpanogos Stake Seventies

The 44th Quorum of Seventies of the Timpanogos Stake had successfully carried on a farming project last year. The quorum has a membership of sixty-six. Of this number, three are on missions, one is away to school, and three are in ill health, leaving fifty-nine members, thirty-three of whom responded to the call to work on the project. They have a fifteen-acre farm and the work donated to care for it amounted to thirty days single handwork, ten days for man and team, six days for man and tractor, and two days for man and truck. In spite of the dryness, the project yielded 311 bushels of wheat.

A Convert's Testimony

Given at Big Horn Stake Conference two years ago by Edwin B. Johnson, Lovell, Wyoming

I AM a convert to the Church of Jesus Christ of Latter-day Saints. Bishop James Horston baptized me about five years ago, but until recently I had not realized the benefits and blessings one derives from being a member of the Church.

I will relate the incident that brought me to the full realization of the privileges I could obtain from an office in the Priesthood: One September my wife was very sick. We all feared she was going to leave us. She asked that the Elders be called to administer to her. When they had arrived and were about to begin the administration I was asked if I held the Priesthood, and I told them "No." Standing there by her bedside, unable to lay my hands on her head, deprived of that privilege because I did not hold the Priesthood, made me realize what I was missing. But the Lord truly blessed us. My wife through her faith in the Priesthood not only regained her health but was able to show me that I as a member of this Church must work and obtain the Priesthood and so live that I might advance in the Church. This is my testimony to the truthfulness of the Gospel.



DISPLAYS AT THE GENERAL STOREHOUSE IN SALT LAKE CITY WHICH INDICATE SOMETHING OF THE SCOPE AND BREADTH OF CHURCH WELFARE ACTIVITIES SO FAR AS THE PRODUCTION OF COMMODITIES IS CONCERNED. BUT GREATER THAN THESE ARE THE HUMAN VALUES.



BEET PROJECT, FIFTH QUORUM OF ELDERS, NORTH DAVIS STAKE.

(Photo submitted by David E. Miller, Layton, Utah.)

Melchizedek Priesthood Outline of Study, March, 1941

TEXT: *Priesthood and Church Government.*

LESSON XLIII

JUDICIAL PROVISIONS: PROCEDURE OF HIGH COUNCIL TRIALS
(Read chapter 17, pp. 227-231)

- I. Order and organization of the hearing
 - a. Evidence examined first
 - b. Councilors appointed to speak present case
 1. Lot determines who of the twelve shall speak
 - (a) Two only if case not difficult
 - (b) Not more than six if case difficult
 2. Councilors who draw even numbers stand up in behalf of accused to prevent insult and injustice
- c. Accuser and accused speak for themselves
- d. President renders decision
 1. Ratified by Council or
 2. In case of dissension or error in decision, case may have re-hearing
 - (a) Decision may be altered in light of new evidence
 - (b) Original decision may stand in absence of new evidence: determined by majority of Council
- e. Ultimate appeal may be made to First Presidency
- II. Jurisdiction of High Council
 - a. Cases on appeal from Bishop's Court
 1. If testimony from lower court satisfactory: Council may affirm, reverse, or modify decision of bishopric
 2. If testimony objected to by either party: Council may hear case over again
 3. If irregularities discovered or new testimony adduced: Council may remand case back to Bishop's Court for re-hearing
 - b. Cases by citation from the Council on original charge or complaint
- III. Joseph Smith on principles which should guide the Council (See text, p. 230.)

Problems and projects:

1. Name in ascending order the three standing courts or councils of justice in the Church and state the particular function of each. (See Lesson XLI, *Era*, January, 1941, p. 40.)
2. Discuss the equity of the provision in High Council trials which entitles the accused to the defense of one-half the Council.
3. Read Doctrine and Covenants 102 for the scriptural foundation of the stake presidency and High Council as judicial bodies. Make it a point in all these lessons to find

the basis in Doctrine and Covenants for each judicial proceeding.

4. Outline the course of a hearing before the High Council. How does the High Council proceed in cases on appeal from the Bishop's Court? How are decisions made? What are the rights of appeal?

LESSON XLIV

JUDICIAL PROVISIONS: PROCEDURE IN THE MISSIONS
(Read chapter 17, pp. 231-235)

- I. Jurisdiction of mission president
 - a. Only one who can authorize trial of Church member for fellowship or membership
 - b. In all cases appoints president and members of court
- II. The Elders' Court
 - a. Personnel: Presidency of three, and a council
 1. Branch presidency may be appointed court presidency
 2. Local and traveling Elders constitute council
 - b. Jurisdiction
 1. May try member of Melchizedek Priesthood for fellowship but not for membership
 2. May try member of Aaronic Priesthood or lay member for fellowship and membership
 - c. Procedure
 1. Necessity for trial reported by branch president, through district president, to mission president
 2. Drawing up of complaint or citation, issuance of summons, conduct of hearing, right of appeal all similar to procedure in Ward Bishop's Court
 3. Careful record of trial transmitted to mission president
- III. Trial of Melchizedek Priesthood member
 - a. Mission president convenes trial council of twelve High Priests or Elders
 - b. Mission president presides or appoints district president to preside
 - c. Procedure of trial similar to High Council trial
- IV. Guiding principle of mission trial procedure
 - a. Legal procedure suited to mission organization but
 - b. Principles in operation identical with those of courts in wards and stakes

Problems and projects:

1. Illustrate the all-important role of the mission president in conduct of Church trials in the mission.
2. Compare the Elders' Court with the Ward Bishop's Court in personnel, jurisdiction, procedure. Show that while legal

procedure fits the peculiarities of mission organization, the principles in operation are identical with those in judicial proceedings in wards and stakes.

3. How does the branch Priesthood assist in the administration of justice? Emphasize here also that trials are but a last resort after all efforts at reconciliation have failed.

4. Differentiate between the trial for membership of a lay member or member of the Aaronic Priesthood and that of a holder of the Melchizedek Priesthood. What is the difference in authority needed, and in procedure?

LESSON XLV

JUDICIAL PROVISIONS: SOME GENERAL CONSIDERATIONS
(Read chapter 17, pp. 235-237)

- I. Proceeding against members in civil custody
 - a. Such members should be present at hearing or
 - b. Should give deposition in writing
 - c. Whether repentant or not should be visited by bishopric and given encouragement
- II. Who may not sit as member of Church court
 - a. No person involved in the case
 - b. No person considered by accused to be prejudiced
- III. Non-members as witnesses in Church court
 - a. Inadvisable to bring non-members of Church before tribunals in either stakes or missions
 - b. If witness essential, evidence may be obtained by proper interview
- IV. Liability to excommunication
 - a. Not meted out for trivial acts of disobedience
 - b. Ultimate punishment for great sin or continued ill-speaking of the Church
- V. Procedure with those who request withdrawal of membership
 - a. Should first be labored with in kindness and patience
 - b. If still determined to leave Church, should
 1. Be invited to appear before Bishop's Court or
 2. Send letter expressing wishes
 - c. Should be excommunicated for "apostasy at his (her) own request"
 1. By Bishop's (Elders') Court if Aaronic Priesthood or lay member
 2. By High Council if member of Melchizedek Priesthood
 - d. No printed forms of complaint, accusation, or citation in such cases

Problems and projects:

1. Explain how members facing a Church trial but already in civil custody should be dealt with. Contrast the spirit of Church proceedings with civil proceedings against him. Illustrate clearly the legal limits of Church jurisdiction, but its greater human interest.
2. Discuss the protection afforded the accused in a Church court: reluctance to bring matter to court at all, careful preparation of complaint and summons, ample notification, fairness during hearing, nature of witnesses, defense by members of council, right of appeal.
3. Explain what excommunication for "apostasy at own request" involves.
4. What offenses make one liable to excommunication? Discuss the seriousness of excommunication as a punishment. What offenses make one liable to disfellowshipment? Differentiate disfellowshipment as a punishment from excommunication.

Aaronic Priesthood

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

New Monthly Reports of Aaronic Priesthood Extension Committees

BEGINNING with January, 1941, a new system of reports covering the Aaronic Priesthood Extension Committee work of all wards and stakes is being inaugurated. The new report forms for ward use will be sent to each bishop, and the stake forms to the stake president in plenty of time for the making of the January report.

Until the present time, no report has been called for covering the activities of the Aaronic Priesthood Extension Committee work of the Church. We have been campaigning diligently to get the work fully organized throughout the Church. It is now well under way, and the new system of reporting is most essential.

It should be especially remembered that this new system of reports does not in any way change or modify the present system of reporting on the activities of the Aaronic Priesthood in the wards and stakes. This new report form covers the activities of each boy in Priesthood quorum work, Sunday School, and the M. I. A. The regular Aaronic Priesthood report covers only priesthood activities. They are separate and distinct reports. Both forms are required hereafter.

It now becomes the more imperative that wards and stakes be fully organized and properly functioning in the Aaronic Priesthood Extension work. Full details of ward and stake committee organization, responsibility, and the conduct of meetings are outlined in the Aaronic Priesthood Handbook.

Bishops of wards and presidents of stakes are required to sign each report each month. Their signature should insure their being acquainted with the boy situation and problems of their wards and stakes. Ward reports, when properly signed by the bishops, are sent to the secretary of the stake Aaronic Priesthood Extension Committee. When all ward reports are compiled into the stake report, it is then to be signed by the stake president and forwarded to the Presiding Bishopric by the fifteenth of each month.

Full instructions for the making of the reports are given on the inside cover of the report book. If these instructions are carefully read there should not be the slightest confusion arising from this new system. The instructions

Sacrament Prayers Should Be Memorized

SO universal has become the use of the card for reading the prayers for the blessing of the Sacrament that it is indeed a rare experience when someone is able to kneel at the Sacrament table and repeat the prayers from memory. Reading a prayer precludes the possibility of its coming from the heart.

The Sacrament prayer, repeated from memory, provides the heart with the privilege of being moved and heard, and thus to ennoble the soul. One could hardly commit to memory such soul-stirring prayers and not feel himself more reverently attracted to the Redeemer of the World, whose flesh and blood are symbolized in the emblems we ask God to bless.

To the end, therefore, that the heart may speak, as well as the lips, in this important service, bishops are asked to encourage all Priests especially to memorize the Sacrament prayers. All members in the quorums of the Melchizedek Priesthood should also be urged to do this. It would be a most desirable thing if the Sacrament prayers were in the hearts and memories of all who officiate in this service.

If each young man in the Church, as he becomes a Priest, is taught by his bishop, as the president of the Priests' quorum, to memorize the Sacrament prayers, it would soon become quite general that those who officiate would do so from memory. It would please the Presiding Bishopric if, through following the above suggestions, all wards could be in a position to discontinue the use of cards or books containing the prayers at the Sacrament table.

are reproduced here as follows:

Instructions to Secretary of the Ward Aaronic Priesthood Extension Committee

Most of the information required in this report can be readily and easily obtained at the monthly meeting of the Ward Aaronic Priesthood Extension Committee. At this meeting all Aaronic Priesthood quorum advisers, Sunday School teachers of the A, B, and C Departments, the Scoutmaster, Explorer leader, and M Men supervisor of the M. I. A. should have their individual quorum or class roll books with them. If you then have before you a list of all the boys in the ward of the various age groups, it is a simple matter to call each name and ascertain the activity of each boy in these organizations.

No boy should be counted more than once during the month when giving the number of boys attending Priesthood meeting, Sunday School, or M. I. A.; for instance, if a boy attends Priesthood meeting four times during the month, Sunday School three times, and M. I. A. once, he should be

THE AARONIC PRIESTHOOD

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

BUT to return. After driving away David and bestowing his wife upon another, and even attempting the life of his own son, the brave and unselfish Jonathan, for pleading in defense of his absent friend, Saul's next act was one of unparalleled atrocity. The son of Jesse in his flight, accompanied by a few friends, had come to the city of Nob, one of the cities of the Priests, where dwelt the High Priest Ahimelech, son of Ahitub, and nephew of Ichabod, the son of Phinehas, the son of Eli. David, famished and footsore, feeling compelled to secure succor at almost any cost, represented to Ahimelech that he had come on secret business for the king, business so urgent that he had omitted on leaving to provide himself with either food or weapons, both of which he now sorely needed. He thus prevailed upon the High Priest, who knew him well, to give him of the hallowed bread from the Lord's altar, and to place in his hands the sword of Goliath the Philistine, which had been kept in the city of Nob since the day of the famous battle and duel. Saul, upon hearing this was so enraged that, although Ahimelech presented a most reasonable defense, he ordered him and his fellow priests to be slaughtered, and the inhabitants of the city, men and women and children, to be put to the sword. His atrocious command was carried out, eighty-five priests falling victims in the general massacre, and only one of the house of Ahimelech, his son Abiathar, escaping to carry the news to David, whose generous spirit, reproaching itself for being inadvertently the cause of the cruel calamity, was profoundly moved. Abiathar remained with David and became his priest, and when the son of Jesse ascended the throne, was associated with his uncle Zadock, in the High Priesthood. The sacred calling, it seems, had reverted to the house of Eli, before his seed was finally disinherited.

(To be Continued)

counted only once in each of the organizations for this report. This report calls for the number of boys attending, not the number of times the boys attend during the month.

Note:

This report is to be completed in every detail by the secretary of the Ward Aaronic Priesthood Extension Committee, and reach

(Concluded on page 116)

Ward Teaching

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

Youth and the Word of Wisdom

Tea and Coffee Contribute To Nervousness and Irritability

Excerpts from the thesis of
Sheldon Ross Hunt

EFFORTS have been made ever since coffee and tea were first introduced into civilized countries to discourage their use. John Wesley faithfully worked to this end, wrote a treatise against the use of tea, and so convincing was this that in the year 1782, Dr. Adam Clarke, after reading the treatise said: "There are arguments here which I cannot answer, and until I can answer them to my own satisfaction, I will drink neither tea nor coffee." When the relation existing between the use of these beverages and the spiritual life is better understood, more will be said from Christian pulpits in regard to the need of eating and drinking to the glory of God. It is difficult for an irritable person to develop a sweet Christian character. "Add to temperance, patience," is the divine plan. By doing this the promise is: You shall never fail.

Some time ago the governor of one of our southern states came to the sanitarium for treatment. The second day he was here he called me up to his room and said, "Doctor, the treatments disagree with me. My head aches, and in fact I ache all over." Knowing something of his habits, I said to him, "I think your symptoms are due to the fact that you have had no coffee since coming here." He ridiculed the idea. Then I said, "Suppose we have a little demonstration and test it out." I ordered a cup of coffee for him. In less than half an hour he appeared at my office door, all smiles, and said: "Doctor, you are right; my headache and all my nervous symptoms have disappeared." Then I said to him, "This is the best evidence I can present to you that you ought not to use coffee." We suffer no inconvenience, but when the attempt is made by a morphine addict to give up morphine, it is quite different. He suffers. The same applies to cocaine, nicotine, and caffeine. This is the best evidence that such products are toxic and should be left alone.

Catering to the craving that exists, cereal beverages are sold to which caffeine is added. The Pennsylvania state beverage law prohibits the sale of such beverages. The *Pennsylvania Medical Journal* says, "Dr. J. H. Kel-

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. and Cov., 84:106, 107.)

WARD TEACHERS

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 Teachers' Message for March, 1941

SECRET PRAYER

THE soul with a broken heart, on bended knees, with head bowed reverently, cannot long remain in the shadows or the night of spiritual blindness. To pray in secret to our divine Father in Heaven brings solace to the aching heart, companionship to the lonely, assurance to the oppressed, light to the wayward, power to the weak, strength to the strong, and the calm conviction that God, our Eternal Father, lives and that Jesus is the Christ.

What a privilege to shut oneself away from the world and be with God alone in prayer! He knows us for what we really are and not for what we may appear to be. If we are righteous, He is happy. If we are sinful and we go before Him alone, and there in the language of the heart tell Him we love Him and we want His help in doing right, His divine emotions well up within Him, and in His unspeakable majesty and unqualified mercy He takes us in His arms, as it were, and we feel the warmth and infinite love of His holy person. He waits patiently, but anxiously to breathe His divine essence into the human heart upon its contrite invitation. Oh, that all men could have this experience.

Secret prayer is the prayer of the heart. Its language is bathed in simplicity. We kneel before our Heavenly Father knowing that before, and as, we speak, He knows our every weakness and our every secret desire. We pray to Him in the light of this knowledge. There is no masquerade in secret prayer.

Upon the Mount of Olives, Jesus withdrew from among His disciples that He might pray in secret. His heart was heavy. His cross seemed unbearable. He desired so much to be alone with His Father.

Let the Saints everywhere pray in secret as well as in the family circle, and so teach their children. Let God be the confidant of every member of the Church, "and thy Father which seeth in secret Himself shall reward thee openly."

logg, Director of the Bureau of Foods and Chemistry, states that it is the desire of the bureau to inform all brewers and bottlers regarding the provision of the law, so that they may prepare cereal beverages without the addition

of caffeine and thus protect themselves from the possibility of selling an unlawful product." Recent investigations of cereal beverages have revealed the presence of added caffeine in sufficient quantities to cause serious illness.

Genealogy

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Mesa Excursion Heightens Interest in Genealogy Work

By Weston N. Nordgren

ONE HUNDRED and two members of the San Fernando Stake participated in an excursion November 8, 9, and 10, to the Arizona Temple. Of the eighty-two persons occupying the three special railroad coaches, thirty-two were from Garvanza Ward. In addition to the party that traveled to the temple by train, there were in attendance three private automobile loads from the Elysian Park Ward.

The entire stake genealogical board, consisting of J. Frank Dewnsup, stake chairman; Albert Aardema of Elysian Park, representing the Seventies; Fred Reiche of Garvanza, representing the Elders; and Archibald Pulham, stake temple proxy committeeman, were in the party. Also present were Patriarch Albin Hoglund, several bishops and their counselors, two stake high councilmen and several other officers and teachers of Priesthood and auxiliary organizations.

An interesting and faith-promoting meeting was held in each coach as soon as the train was under way.

At the temple, Saturday, two sessions were held for the San Fernando Stake people, a special Snowflake Stake session having begun before the Los Angeles group arrived. The afternoon session included members of both stakes, and as a result was considerably larger than either of the morning sessions. In the morning, while waiting for the Snowflake Stake to get well on their way, the San Fernando group met in the temple annex for a special meeting. Every courtesy and service was bestowed on the visitors by President Charles V. Pugh and his associates at the Temple, for which the San Fernando genealogical committee express their sincere appreciation.

While no official figures are yet available of how many ordinances were performed at the temple, an unofficial count showed that the nineteen juniors averaged about thirty baptisms each; one hundred fifty or more endowments were performed; eight couples were married and eight living families were sealed; a large number of sealings were performed for the living and the dead.

Highlights of the excursion were these: More than fifty per cent of the

stake genealogical training class teachers made the trip; more than three thousand names were searched out by the juniors and sent to the Index Bureau for checking, after which they were sent to the Arizona Temple for baptismal work. And every member of the entire group worked on his own family line.

One couple went who had not been to the temple for sixteen years—since their marriage. They were thrilled. Another woman, a recent convert to the Church, saved up enough out of her weekly grocery allowance to take her husband, his mother, herself, and five children who were sealed to the parents.

Interest in the temple excursion was heightened to such a plane that on the return journey, one bishop spoke for a full car's space for the next excursion on May 5, 1941; and President Ernest Haws, of the presidency of the Seventies' group, pledged his support to try to have another car filled by the Seventies and their wives on the next excursion.

Bishop Harold Gunn of Garvanza Ward said he thought he could fill all three railroad coaches with about ninety to one hundred people from his ward alone, if the Garvanza Ward could be granted a special excursion. Plans are now being laid to this end, according to Chairman Dewnsup, who points out that where the bishop actively sponsors genealogy work, the work moves ahead with rapid strides, but where the bishop fails to lead in the matter, the work bogs down. Garvanza Ward has shown a real interest and real enthusiasm; official representatives from all of the ward organizations were present on this excursion, as on the previous trip, when all ward officers were especially invited to attend.

Remembering Progenitors

By George M. Easter
(From a letter to Archibald F. Bennett)

LAST Thursday evening I sat in Room L 328, the genealogical room of the New York Public Library, working away on the Hicks family for my wife. There were probably twenty persons in the room, but I was the only Mormon there, although it was one of the two evenings of the week set aside for library work. However, I am always

prepared to work on my own material or my wife's, so, if no one comes and requires my assistance, I do not waste time. I spent the evening finishing up a survey of Vermont records, as I am up to number 270 in my Hicks references and the pickings are rather slim, though I have the drag-net out. I sent for several books and scanned them. All the while at the back of my head I was wondering when the local Saints would really wake up en masse and take advantage of the splendid library here. I was also wondering as I worked, just what could be done to arouse their interest and spur them to activity. We have tried many ways, but none succeeds to the extent we could wish.

While in this frame of mind, I picked up one of the books, a small, slim book. It was described on the title page as "The Genealogical History of the Families of Robinsons, Saffords, Harwoods, and Clarks," by Sarah Robinson, Bennington, Vt., 1837.

There was no index, but at the back of the book was a part of a letter from Wilder's Bookshop, Boston, Mass., to the Lenox Library, one of the libraries which was merged with the New York Public Library. It added to the description, the size "12 mo., 96 p., a good copy." In the front of the book was the name of a former owner, S. H. Blackmer.

Wilder's wrote 15 November, 1914, that in 1912 they were fortunate to discover a copy of this book in a Vermont attic and recognizing its value, since only two copies had ever been sold at public auction in America, and none since 1902, they decided to make a reprint of it at \$10 each. Not able to get more than ten orders of the required minimum of fifteen orders, they gave up the reprint idea and sold the book to the Library of Congress for \$50. A few months later they found another copy and offered it for sale to the Lenox.

The date of the book interested me, for the author and compiler of the record must have been finishing it at the time of Elijah's visit to the Prophet Joseph Smith and Oliver Cowdery. So I read the preface, and will now quote from it.

The authoress or Compiler of the following Genealogical Record, commenced it without any intention to present it to the Public, or to continue it to its present extent . . . (but was persuaded to do so by

(Concluded on page 116)

Mutual Messages

Executives

MEMBERSHIP

As spring comes, many of our members will find it easy to become lax in their attendance at Mutual. Executives will need to keep on the alert to have their responsibilities executed in the best possible manner: preliminary notices being given succinctly, assembly programs being well-prepared and moving forward well, marching music appropriate, and order maintained throughout the Mutual session. Executives will need also to remind their officers and leaders to prepare well that the class periods will be well worth the time and that the music is good.

In addition to keeping the membership which has already enrolled, executives will desire to reach out for new membership. One woman, a member of a stake presidency, made the statement that she felt as if she should resign in order to work with those young women who are not in the Mutual. We do not wish any of our executives to resign in order to do that, but we do hope that each executive will make it his or her responsibility to seek for those who are not being reached by the Mutual and will bring them into our groups.

FESTIVALS

Several festivals have been suggested during the spring months. These special festivals for the speech, dance, and music are not included on the regular Tuesday evening program.

On the tentative calendar, the dance festival is scheduled for March, the music and speech festivals for April. The wise ward and stake executives will promote these festivals and will watch them to select their talent for the ward and stake festivals, which are the grand finales of the year's work.

THANKS AND CONGRATULATIONS

We should like to express our deep appreciation for the numerous Christmas cards and greetings sent to our offices and to us personally during the holidays. The thoughtfulness and the friendliness which prompted the sending of the greetings will long brighten our lives.

The many stake officers who are making their official M. I. A. publications carry enthusiasm into the homes of their stake members should feel proud of their work. Many of these

bulletins have come to the Executive Offices and have served to show us new ways to vitalize our Mutual program. The Christmas number of one of these was particularly striking, using the holly wreath on the cover with a bow of ribbon pasted on each one. So much labor and thought will bear rich rewards.

The whole-hearted enthusiastic response to the Bee-Hive Silver Jubilee program has more than delighted us. Bee-Hive leaders have been surprised and pleased with the interest that the Bee-Hive Girls have evinced in the special features of the Silver Jubilee year. Above everything else, however, we know that the Bee-Hive program has captured the girls during the formative period of their lives and has given them the desire to improve.

Many Gold and Green balls have been successfully held in some of the stakes. We should like to thank the officers for the exceptional leadership they have shown in making these affairs so attractive that they draw to us many who become converted to us through this wholesome form of recreation.

Special Interest

George H. Hansen, Marba C. Josephson, chairmen; Aldon J. Anderson, J. Edwin Nelson, L. L. Deines, Richard L. Evans, Alma H. Pettigrew, Philo T. Farnsworth, Vella H. Wetzel, Minnie T. Anderson, Angelyn Warnick, Katie C. Jensen.

EMIGRATION STAKE reports that its Community Prom was particularly successful. In planning the entertainment, some old-time dances were included in the program. During the intermission, the stake dance committee presented a floor show. Refreshments were served and a prize given to the ward having the largest attendance.

One of the bishops attending was so impressed with the success of this affair that soon after he asked the stake officers to invite the Special Interest groups of the stake to come to his ward as guests at an entertainment which he and his ward Special Interest group would sponsor.

We should like to encourage all of the wards to have social activities in order to cement the loyalty and to draw into activity all the members of the ward of Special Interest age. We should like, however, to warn against too much social activity to the exclusion of home responsibilities. Some of the wards have been sponsoring Sunday Evening Firesides similar to those of the M Men and Gleaners. We should urge the married Special In-

terest groups to remain at home on Sunday evenings to care for their families.

M Men-Gleaners

W. Creed Haymond, Hazel Brockbank, chairmen; Wesley P. Lloyd, Franklin S. Harris, L. A. Stevenson, Homer C. Warner, Werner Kiepe, John D. Giles, Helena Larson, Florence Pincock, Aurelia Bennion, Marie Waldram, Katie C. Jensen.

INGLEWOOD STAKE BINDS A STAKE GLEANER SHEAF

ON December 8, seven hundred and fifty M Men and Gleaners of the combined Southern California Stakes and Missions met at Inglewood, California, in a most inspiring Youth Conference, well planned, efficiently conducted.

The outstanding leadership manifested, the excellent music rendered, and especially fine talks given by the young people, and the general atmosphere of the whole conference were indeed a credit to all who contributed and became a highlight in the year's M. I. A. program.

One of the outstanding events of the conference was the inspirational "Binding of the Inglewood Stake Gleaner Sheaf." Inglewood Stake is the baby stake of Southern California and the first stake in the Church this year to bind its sheaf. Sister Florence Schiess, Stake Gleaner leader; Sister Barbara Bradeson, Stake Gleaner president; and the seven ward Gleaner presidents took part in the presentation—using beautiful golden chrysanthemums to bind the sheaf. It was a distinct achievement.

SEPARATE GLEANER LESSONS

THE separate Gleaner lessons for the fourth Tuesday of the month seem to be stimulating the interest of the girls. However, leaders will do well to find additional material to supplement the work. At this time of the year it would be well to arrange discussions on what it takes to get a recommend to go to the temple. Obtain from your bishop the qualifications on the back of a recommend and discuss them with the girls. Too often our girls are unprepared to receive permission because they are unaware of the obligations assumed when being admitted to the temple.

Good luck, Gleaner leaders, and remember the Gleaner objective—"Every girl between 17 and 25 a Gleaner." (Continued on page 114)

Mutual Messages

(Continued from page 113)



M. Elmer Christensen, chairman; Mark H. Nichols, Axel A. Madsen, Elwood G. Winters, Floyd G. Eyre, John D. Giles.

ARROWHEAD AWARD

NEARLY two thousand Arrowhead award record cards have been distributed throughout the Church since June, 1940. This indicates that a substantial part of our Explorer Membership is working for the special M. I. A. award. Explorer leaders are to be commended for emphasizing this feature of the program which is intended to develop Church loyalty and spirituality. To date only about one hundred Explorers have been awarded the Arrowhead. Apparently many Explorers have therefore started work for the award but have not yet completed the requirements. It is very important that a definite system of follow-up and encouragement be adopted in each troop so that Explorers who commence work for the award will be induced to complete it.

READING COURSE

THE Explorer Reading Course for this year consists of ten selected stories from the Book of Mormon. A limited survey recently conducted showed that very few of the Explorers contacted have started to read the stories recommended. Troop leaders are therefore urged to motivate a program of reading which will result in greater use of the Book of Mormon by Explorers.

Troops that have not yet started such a reading program may adopt some such schedule as this:

February

- The Story of Jared and His Brother (Ether, chapters 1-3 inc.)
- The Story of Lehi (1 Nephi, chapters 1, 2, 3, 5, and 8.)
- The story of Nephi. (1 Nephi, chapters 4, 6, 7, 9, and 11.)

March

- The Story of Nephi, Continued. (1 Nephi, chapters 12, 15, and 16.)
- The Story of Nephi, Continued. (1 Nephi, chapters 17, 18, and 19:1-10.)
- The Story of Jacob (Jacob, chapters 1, 2, 3, 4, and 7.)

April

- The Story of Mosiah. (Mosiah, chapters 1, 6, 27, 28, and 29.)
- The Story of Samuel, the Lamanite. (Helaman, chapters 13, 14, and 15.)
- The Story of Christ's Visit to America. (3 Nephi, chapters 11, 12, 13, 14, and 15.)

May

- The Story of Christ's Visit to America, continued. (3 Nephi, Chapter 17, 18, 19, and 20.)
- The Story of Twelve Men and their Desire. (3 Nephi, chapter 28.)
- The Story of Moroni. (Moroni, chapters 1, 2, 3, 4, 5, 6, and 10.)

VANBALL

BEFORE another *Era* reaches the field the Inter-Council Vanball champion will have been determined. The tournament in which sixteen Explorer teams will participate will be held in Salt Lake City, February 28 and March 1.

In case your stake champion has not been determined, plan now to enter a team. You may yet be selected to represent your area in the Church-wide tournament.

EXPLORER ADVANCEMENT

MANY Explorer leaders have raised the question as to what a reasonable rate of advancement for Explorers consists of. The following schedule, which covers a three-year period, is suggested for consideration and possible adoption as a troop advancement policy.

THROUGH EXPLORING—STEP BY STEP

- Probation Period, sixty days.
- Admission to Explorer Troop (Carry-on Exercises)
- Troop Operation Committee Assignment immediately upon admission
- Orientation Period, one to six months. (Second-class rank should be attained during this period if Explorer has not already reached it.)
- Complete Requirement No. 4, First Honors, having devised a plan of activity.
- Assignment to a title unit. (Page 150, Log No. 10)
- Complete First Honors—one year after entering troop, presumably sixteen years of age.
- First Class rank, if not already acquired.
- Complete Star rank
- Acquire an Explorer title—eighteen months after entering troop
- Complete Life rank
- Complete Second Honors—two years after entering troop, presumably seventeen years of age
- Acquire an Arrowhead award
- A Second title
- Complete Eagle rank at end of third year, presumably eighteen years of age
- Leadership in Scouting.



Grady Harbertson, chairman; Emily H. Bennett, Grace C. Neslen, Lueen J. King.

THE evening of February 4th, under the direction of a devoted, thoughtful, and happy Junior leader, should be one of the most profitable in the year for Junior Girls. The lesson, "Your Gift From God," is built around the doctrine of baptism—its necessity, its dramatic power, its poetic symbolism. It should give us all, leaders and girls, a new sense of dignity and importance—a sense of deep and glowing gratitude for our blessings in the Gospel. Discussion should smooth out any questions and speculations and leave the way open for the presentation of the next

lesson on confirmation. Pay particular attention to President McKay's analysis of the three-fold purpose of "the gift."

February 11th is given over in the Junior department to confirmation and the gift of the Holy Ghost. The discussion on confirmation should be a simple and happy matter. Explain the strengthening and validating worth of this beautiful ceremony. Discussion of the gift of the Holy Ghost should also be kept simple and fundamental. Be careful lest this get "out of hand" and become involved. Every individual baptized into the Church has the right to this particular "guide and mentor" to help her, has the privilege of this new and additional testimony to strengthen her, and also the obligation of being, to the best of her ability, true to this individual counselor. Help the girls to a joy in this gift and a firm determination in meeting this responsibility.

The third lesson of the month, "Your Relation to the Aaronic Priesthood," should be greatly strengthened by the two lessons ahead. A new sense of responsibility and importance on the part of the girls should "line up" very readily with a deep regard for the Priesthood as held by our young men and boys. Respect and regard for the dignity and mission of others is an essential part of self-respect. To see beyond a moment's excitement to the happy years ahead built as they must be on today's self-denial, is a test of growing womanhood. Help the girls to this viewpoint.

We are well past the halfway mark in our Junior plan—and that is a signal to stop and check, in leadership meetings or individually, on some of our aims and ambitions. How is *My Story* developing? Will you have pride in the girls and their progress when April 8th brings the final "checking up" lesson? Has the theme been given just a little prod and push every week? Are our family ties being strengthened by its "thematic" place in our M. I. A.? What about the question box? The reading course book? social activities? While you are getting information assembled that will help you wind up with a flourish, why not give your General Board Committee the advantage of your experience and enthusiasm? Write us of your successes, your non-successes if such there be, and your suggestions. It will help us as we desire to help you!



D. E. Hammond, chairman; Wayne B. Hales, George Stewart, John D. Giles.

ANNIVERSARY WEEK

ANNIVERSARY WEEK furnishes a great opportunity for the Boy Scouts and their leaders. Scouting is then on display more than at any other time of the

year. The doors of the home, the church, the city, and every civic organization are thrown wide open for our use. They welcome our representatives, whether it be the whole troop, a patrol, a Scout, or a Scout leader as a participant on their programs. Public and private appearances for demonstrations and exhibits, community and local good turns, Courts of Honor, and advancement ceremonies all bring Scouting prominently before the public eye. These public appearances often become the only contact that men and women of influence have with our Scout movement. It is, therefore, important that those who are responsible for these programs and exhibit features be sure that only the very best be permitted to represent us, that our story be presented in a quality way, that added respect and recognition may come to our great organization.

Further opportunity should be felt by Scout leaders during this anniversary week to drive home what it means to be an American Boy Scout. Our ideals of liberty and freedom, the purposes for which great Scouts of the past, Washington, Franklin, Jackson, Lincoln, Roosevelt, Wilson have lived and died, should be held constantly before their minds. Too often a Boy Scout might feel that his opinion, his ideals, his contribution is not sufficiently significant to be concerned about. He must be made to feel that his ideals multiplied by that of a million other Boy Scouts can be sufficient to shape the destiny of a nation. These ideals established during his experiences as a Boy Scout may be the instruments that can really save his country from subversive influences when he later becomes a responsible citizen.

SO I'M A SCOUTER— A LEADER OF BOYS

By Milton J. Jones

I WONDER if today I've done my best. Have I helped my boys to live the Scout Oath and the Scout Law? Am I helping them to want to serve God, to want to be loyal to our great free country; are they thinking service to their fellows? Am I helping them to so love the good and clean and honest and beautiful that to be physically strong, mentally awake, and morally straight is part of them and not just the Scout Oath?

How much real honest-to-goodness companionship have I given these boys in my care? Have they been helped to appreciate true values—the values that will be with them throughout all eternity?

Has my teaching been just so many words and really not teaching after all, or have I said little and suggested much by my own actions and by my own deeds? Have I measured up to my own

ideals and so inspired as much in these men to be?

When tomorrow comes, can I be a man. Can I be a leader of men?

Let me start tomorrow and each day thereafter with a determination to help God do His work here on earth!

Bee-Hive Girls

Ileen Waspe, chairman; Lucy Andersen, Bertha Tincey, Anna C. Larson, Lucine C. Fox, Margaret N. Wells.

VERY often there is a sort of a "let-down" feeling in January and if the group morale is not quickly and definitely bolstered it often creeps into other months. Increased class activity will help to hold interest. Perhaps an attendance contest between the three groups will be stimulating. The contest might be planned to end with a Valentine's or a St. Patrick's party—the losing group entertaining the winning group. Early in the year a Bee-Hive buzz should be held on a stake basis, if possible. Stakes or wards should not attempt to duplicate the Jubilee program of last year, but any event which proved successful might be used for a buzz.

Be sure to check regularly and carefully on cell-filling and see that the girls receive the seals which they have earned. This will avoid the troubles which often arise when preparing for Swarm Day.

BEE-HIVE APPLICATION OF THE THEME

OPPORTUNITY for Bee-Hive Girls to apply the M. I. A. Theme (Proverbs 6:20-22) is suggested in a "monthly father's and mother's night" and "when in doubt ask father and mother." Since no especial evenings are set apart for application of the theme in Bee-Keeping, as Bee-Keepers you will weave the theme into your various guide discussions in the three ranks from month to month.

Be enthusiastic about the application of the theme so that your girls will partake of your spirit. It takes the cooperation of parents, brothers, and sisters, as well as Bee-Hive Girls to make this evening successful. Bee-Hive Girls must therefore be so eager to have the evening that they will be able to gain the cooperation of the entire family. It may be proper in some cases for you to talk to the parents of your Bee-Hive Girls and explain our M. I. A. theme and our application of it and what we hope it will do to honor parents, to increase family loyalty, and to keep up the standards of the home.

Spend a few minutes occasionally having your girls tell of their "monthly father's and mother's night" and thus helpful suggestions may be given to one another. Urge our girls to make it a

joyous occasion, an evening of relaxation, with the home bright and cheery. With the cooperation of all, it should not be a burden on any one. Give father and mother special attention on this evening. Where possible, the evening meal should be prepared without the help of mother. Perhaps father's chores could be done by members of the family, thus relieving him of responsibility on this evening. Be ready each month with additional suggestions for this evening's program, so that your girls will retain their interest.

Many questions arise in the minds of girls of Bee-Hive age. Many of these questions will pertain to daily behavior, and many questions will have to do with "Mormonism." Who can better answer those questions and guide the girls than their own parents? This will help to develop the spirit of good will and build confidence in the judgment and decisions of parents. Fortunate is the girl who feels that any time she can discuss her problems with her parents. A splendid opportunity presents itself for the discussion of perplexing questions on the "monthly father's and mother's night." We are hopeful the application of the theme will bring greater respect for parents and for their wishes and judgment.

THE SINGING TREE

OUR reading course book has been read by most of the Bee-Keepers. Like most books it has been read for the interesting plot and many choice stories; fine conversation and descriptions have been lost in this quick reading. This is a book which can furnish lovely stories to illustrate the guides and the theme of the year.

Looking ahead through the guides for February and March, we find in the Builder Rank for February such topics as these—posture, health exercises, health habits, foods, and rest. The Gatherers will study First Aid; and the Guardians—the girl you would like to be, eating your way to beauty, neatness, dance standards, posture and rhythm.

To introduce the guide on posture and exercise, read, or better still, tell the story of the race, pages 223-229. The picture will call attention to beauty of sitting posture and health recreation. The dance standards might be introduced by telling the interesting story of the dancing at the Hungarian wedding. The picture emphasizes correct posture, grace, and beauty of dress.

The March guides are in the field of business. The book contains endless choice paragraphs which will be helpful in presenting the subject, "learning to express oneself." May we call your attention to pages 39-44 and 130-131.

Kate Seredy is a living example of what a person can do by application. When she came to America in 1922, she found herself tremendously handicap-

(Concluded on page 116)

Mutual Messages

(Concluded from page 115)

ped because she could not speak English. In twelve years she learned to speak our language so well that she was able to write *The Good Master, Listening, The White Stag and The Singing Tree*. Her first drawings were for fun, but, by study and practice, she has distinguished herself as an illustrator of children's books. To introduce the subject of letter-writing, read the child's letter to his parents, pages 221-222.

For the Guardians, love of mother

and mother love are illustrated on page 46 and in the beautiful story of the singing tree on pages 233-239, and family life on page 247.

Developing beautiful character traits is shown in the story beginning at the bottom of page 145, and also the story of Lilly and the mellowing effects upon her life as told in the little incident on page 115.

The effect of love in the characters of the book is illustrated by the baby lullaby on page 159, and the story of the cat on pages 176-189.

The book seems to be written for our theme. Please read pages 46, 59, and 217.

AARONIC PRIESTHOOD

(Concluded from page 110)

the Secretary of the Stake Aaronic Priesthood Extension Committee by the fifth of each month.

Instructions to Secretary of the Stake Aaronic Priesthood Extension Committee

This report is to be prepared by the secretary of the Stake Aaronic Priesthood Extension Committee, not the stake clerk.

It is the secretary's responsibility to secure reports from each ward each month and copy them into this report. Where wards fail to report promptly and fully, it is the duty of the stake secretary to follow through and persist until the proper reports are forthcoming regularly.

When reports from the wards are incomplete, it is an indication that the plan recommended by the Presiding Bishopric is not being followed. This should be taken

up with the bishops of these wards and followed up until all required information is furnished each month.

Note:

This report should reach the Presiding Bishop's Office, 40 North Main Street, Salt Lake City, Utah, by the fifteenth of each month.

Additional instructions are given at the head of each report blank.

Ward bishops and stake presidents are directly responsible for the making of these reports by the secretaries of their ward and stake committees. It is hoped that full cooperation will be given, and that reports will be made on time.

As indicated in the instructions above, this new report should not be a burden in any sense. If your Ward and Stake Aaronic Priesthood Extension Committees are functioning as outlined by the Presiding Bishopric, this report can be easily made if directions are carefully followed.

GENEALOGY

(Concluded from page 112)

friends and relatives) . . . There is something revolting in the idea that we shall soon be forgotten and be to the living of this world as if we had never been: on the contrary there is much to encourage, console, and elevate us to the hope, that we shall be remembered with respect by our kindred friends, acquaintances and posterity, and that we shall not pass in this respect into utter darkness and forgetfulness. All the tendencies of cherishing past humorous remembrance are virtuous. The "hearts of fathers should be turned to the children, and the hearts of children should be turned to the father." . . . The following pages are dedicated to kindred contemporaries, and their posterity. In the hope that all will remember their progenitors, as they wish to be remembered after they have respectively paid the debt of our nature—that unremitted penalty of disobedience to the statutes and commandments of that good and holy Being, who is continually making known some fresh memorials of His love and the riches of His grace.—S. R.

It gave me a thrill to read that preface and to know how, already, the Spirit of Elijah had been working to

bring this little genealogy into print, and to make the author speak almost with prophetic insight of the purpose for which it was made. She could not have known the truth that God indeed the previous year had made known "fresh memorials of his love and the riches of his grace" in the sending of the keys of temple work and sealing power.

While I scanned each page for Hicks material, in the back of my mind I blessed the memory of all the Sarah Robinsons who have labored to compile genealogies under spiritual guidance that thereby they help turn the hearts of fathers to their children and children to their fathers. They accomplished more than they knew or even guessed. Maybe, I thought, I should not worry too much over the lack of interest displayed by the Saints here, but trust, as did Sarah Robinson of her relatives, that they will yet "remember their progenitors" and the great responsibility which is theirs before it is too late, because they are God's people and He knows He can touch their hearts if no one else can.

Music

CARE OF THE VOICE

By Dr. Frank W. Asper

SOMETIMES we hear young voices that are very beautiful and wonder why they do not develop and become glorious instruments with the reaching of maturity. There are many reasons for the decline of the vocal cords, but they may all be summed up in the one word "neglect." When boys and girls are in their early teens and the voices are taking on changing qualities, the vocal cords are very sensitive and extremely delicate. It happens that about this time all ambitious boys and girls begin to take an interest in football, baseball, and other outdoor sports, and the resultant strain through loud talking and yelling is very harmful. One would not think of taking any musical instrument and hitting it with a hammer to make a noise, and still we take the voice, the most delicate instrument of all, and abuse it.

The effect of any kind of abuse is to strain the vocal cords, and when once strained, it is an extremely difficult thing for them to get back where they originally were. Talking too much is a strain on the vocal cords, and this may do a good deal of harm, especially if the voice is not used correctly. Every voice has its limits; and if it is used a great deal, it must have sufficient rest. Some people are in the habit of talking every minute they are awake, and if they are in a noisy room, they talk at the top of their voices. This can only result in permanent harm. Tobacco is one of the most deadly enemies of the vocalist, and all great singers avoid the use of it. It is not the nicotine itself that injures the vocal cords, but it is the fumes that irritate both the larynx and the lungs.

Many persons think that when alcohol is mentioned as being harmful for the voice it is necessary to be intoxicated before any result will be shown. This is far from being correct. A single drink of alcoholic liquor enlarges the capillary blood vessels in the throat. The vocal cords in health are among the most beautiful and useful parts of the body, but one cannot expect to achieve good results when the common laws of right living are not obeyed.

In the case of the common cold, the singer should observe absolute silence and rest in order to get over it as quickly as possible.

EVIDENCE FOR DESIGN

(Concluded from page 84)

In either place the proportion of water to the land surface of the earth, which is approximately three of water to one of land, is a most important factor in stabilizing the temperatures of the earth, a marvelous evidence of design.

Secondly, there is design in air on the earth. Its proportion of oxygen to the inert gas, nitrogen, is such that it provides the right amount of oxygen to maintain life in animals and plants. When it is considered that oxygen has a great affinity for other elements, its relation to the nitrogen becomes all the more important. Were a steel spring heated and immersed in pure oxygen it would immediately burst into flame. It is easily conceivable that by the laws of chance the atmosphere might be four-fifths oxygen and one-fifth nitrogen, or any other proportion which would make life impossible. It becomes the more marvelous when we consider this affinity of oxygen for other elements and realize that much of the oxygen exists as oxide, having united with various other elements, and is one of the large constituents of the mineral surface of the earth. That this balance should be so adapted to the development and unfolding of life is evidence of intelligence behind the organization of the earth. The atmosphere also plays an important part in conjunction with water in maintaining a proper temperature on the earth's surface. But for the atmosphere, the earth would be exposed to extremes of cold and heat. In the summer time the earth would heat to life-destroying temperatures and in winter time it would cool to unbearable cold.

The atmosphere has an important function for us, also, in making sight possible. In order to reflect light, it is necessary that dust be in the atmosphere. The amount of arid land in the earth permitting dust storms and providing this necessary element is proof that the atmosphere of the earth was designed by an Infinite Mind that knew of the exact requirements and made them possible.

A third design is in the composition of the earth itself. It has been determined by considering the weight of the earth against the weight of the surface rocks that most of the interior must be of high specific gravity. The cubic contents of the earth are known and the weight of the earth is known. It is

said that the earth is more rigid than if it were a solid ball of steel, and that an earthquake shock passes through it more rapidly. This is accounted for, undoubtedly, because of the metal interior and the tremendous pressure on the interior of the earth. The silicious material has come to the outside, making soils, clays, and sands of use to man. The metals, because of their greater specific gravity, have settled to the inside, giving weight and stability to the earth. The weight of the earth is twice that of the rocks which compose its surface. By the law of chance it is conceivable that gold might be as plentiful in the earth's structure as iron, and iron as scarce as gold, but if this condition prevailed, animal and plant life, which needs iron, and man, who needs it most for his progress and development, could not exist on the earth; yet we find these elements in just the right proportion to be of the service for which they were intended for man's uses; iron in abundance, gold in extreme scarcity.

The preparation of the earth with great beds of coal and lakes of underground oil and gas for man's use—the process bringing this about in bygone ages, having taken the excess

carbon out of the air and made the air fit for life, and now these mineral resources making man's industrial development possible—is evidence of a design of the adaptation of means to an end, and so great are the needs of man and so vast are the resources that have been provided that only an All-Wise Intelligence could have foreseen the requirements and so abundantly provided them as they now exist.

A FOURTH design is seen in the balance of interacting forces. Within the earth are forces uplifting mountains, continents, and islands so necessary in the scheme of life on the earth. Opposed to these forces, there are the forces of erosion, which by ice, wind, and water are constantly working, eating away at the shorelines in the canyons and elsewhere, grinding up the rocks of the earth into powder, making soils, exposing rich veins of metal for the use of man and making the physical appearance of the earth beautiful by the carving out of canyons, valleys, and picturesque mountains. Both of these forces are necessary, and they are in such relation to each other that the earth is made habitable.

Science tells us that there is enough water on the surface of the earth to cover completely the entire earth with a depth of one mile. What possibilities there could be were the earth governed by the law of chance and its operation maintained by blind force and accident.

We see further balance in day and night, providing a period for work and a period for rest. We see it in the endless succession of the seasons, each fulfilling a function and a place. The earth's time is arranged so that man can and does respond to it adequately.

Illustrations of intelligent design could be continued indefinitely. All these fulfill the promise made to the ancient prophet Noah, found in Genesis 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

With all these evidences, it is only possible to conclude that the earth, as the ancient prophet said, was designed and planned for a definite purpose—to be inhabited, and where there is such a design requiring Infinite Intelligence, there must be a Designer, who is God, the Eternal Father of us all.

SANDY

By Katherine H. Williams

"SANDY!" he called at the threshold and
"Sandy!" more sternly still

As he took his way through a pasture that
skirted the woody hill:

And Davy, who fluttered alongside, lifting
as if on wings,

Warmed the chill with his laughter, his talk
about make-believe things:

"Now we must climb the tall mountain—
then comes the long, long trek. . . ."

But Father was square at the shoulders and
very stiff at the neck—

"Sandy!" he fairly bellowed as he strode
through the brambly weeds;

"It's a rabbit that dog is after, but a thrashing
is what he needs. . . ."

In his small, fluted voice called Davy:
"S-a-n-d-y—S-a-n-d-y—W-h-o-o-o. . ."

And crackety-crack went the brambles as
Sandy came crashing through. . . .

"You must call like you loved 'em, Father—
like you missed 'em away from home. . . ."

With arms full of dog, spoke Davy, "Cause
then they will always come. . . ."

L. D. S. ATHLETES IN WYOMING

(Concluded from page 87)

made the 145-pound boxing class. Instead, he was pitted against the varsity heavyweight wrestling champion of last year in the heavyweight division in boxing. Each intramural team may enter only one man in each of the eight weights. Clair, as captain of the boxing team, had unselfishly worked to place our first four entrants in their own weights as far as possible where their chances to win would be better. But this left only the heavyweight division for Clair to enter. The opposing heavyweight came out punching hard. Clair met him blow for blow. The first challenge being repulsed, Clair was able to fight a clever defensive fight for the first two rounds, in which he allowed his opponent to be the aggressor but gave him blow for blow whenever he came in punching. In the final round Clair took the offensive and repeatedly shook his heavier opponent with left jabs and hard right hooks. The final bell found his opponent puzzled and reeling. The applause of the audience was tremendous.

The final night witnessed a parade of Latter-day Saint contestants to championships. The unbroken string of victories was stretched to sixteen before a close decision was lost in the 145-

pound wrestling division. The next five Latter-day Saint contestants won, making twenty-one victories in twenty-two starts and clinching both team championships. The Laramie townspeople and the students and faculty of the university were definitely Latter-day Saint-conscious. The sportsmanship, the courage, the skill, and evidence of clean living shown by Mormon contestants were the toast of the campus. Overheard were such statements as: "You can't beat these Latter-day Saints; they train too hard." . . . "The fine condition of the Mormon athletes results from the fact that they don't smoke, drink, and carouse around."

This is the third year that Latter-day Saint students have competed as a group. They are leading the league after concluding the four sports of the autumn quarter. Seven sports lie ahead in the coming two quarters. They won the wrestling championship last year also. The program provides a fine basis for group morale, encouragement of clean and active living, and entrance into varsity competition. The entire Latter-day Saint wrestling team will likely make varsity this year.

Those who participated were: Melvin Baldwin, Afton, Wyoming; Wayne Despain, Byron, Wyoming; Harry Jos-

eph Mangus, Bountiful, Utah; Willard Hale, Afton; Frank Diston, Evanston, Wyoming; Steve Hale, Afton; Melvin Peart, Evanston; Ted Jones, Byron. Athletic Manager: Clair Averett, Cowley, Wyoming; Robert Crosby, Cowley; Roscoe Glines, Ogden, Utah; Grant Donnelly, Kemmerer, Wyoming; Harold Fackrell, Mountain View, Wyoming; Lloyd Linford, Afton, Wyoming, Athletic Manager.

The Beta and Psi chapters of Lambda Delta Sigma also won two beautiful cups in the recent Homecoming celebration at the University of Wyoming. For the fourth consecutive year they were awarded a cup for the best house decorations in the independent division. For the second consecutive year they won the cup for the most artistic float. The winning float this year presented a double tableau of "Pioneers of Our Wyoming" and "Pioneers of Our Gridiron." The prize-winning house decorations featured a pioneer camp circle on the prairie set on the west roof of the Institute.

During the autumn quarter (in 1940) the L. D. S. students won twice as many cups and plaques as were won by any other organization at the University of Wyoming.

ARE YOU WRITING A STORY?

(Continued from page 83)

theme should be thought out as a foundation for the story, and condensed into one compact sentence. Avoid hackneyed themes as much as possible, but do not select one with which you are unfamiliar. You may be able to redeem the hackneyed theme with original treatment, but no power on earth can make you write convincingly about something of which you know little or nothing. And be sure that your theme is suited to the publication for which you write. This is imperative if you would write to sell.

If theme is the foundation of the story, plot is the framework. Weakness or total lack of this framework is one of the most common defects of the beginner's story. Plot signifies planning in advance. Having decided upon the theme (foundation), build the plot (framework) upon it in one or two hundred words. Remember that the short story plot must involve struggle, whether the story be one of decision or of action. A chief character tries to accomplish a definite purpose; he meets opposition; he finally conquers, or is conquered. But struggle does not mean complication. The simple plot is best for the short story.

WHEN the plot is worked out, develop the narrative upon this framework. Narrative interest, according to Gallishaw, depends upon making the reader aware of a "unifying central purpose of a central character," and making the reader ask the question: "Can the main character succeed in his attempts to bring about his main purpose?" This is the narrative question, and it should be established as early as possible, consistent with balance. The narrative unfolds in a series of attempts to accomplish the purpose. Attempts that are successful are portrayed in scenes of furtherance, while attempts that fail constitute scenes of hindrance. (This terminology is used by Gallishaw in his book, *The Only Two Ways to Write a Story*.) The dramatic interest should be sustained from scene to scene until the climax is reached, after which the story is brought to a close. Drama is much more effective through the words and actions of the characters than through the author's recital of events.

The part of the story required to establish the narrative question is the beginning; the various scenes of hindrance and furtherance form the body of the story. The close embodies the conclusive act or climax,

and denouement. Knowing when a story is finished is no small feature of the story writer's art.

A story is said to be well balanced or in good proportion when the beginning, body, and close are of the right length to give each its required emphasis. Generally the character story requires a longer beginning than the story of action, and often the body of a character story is very brief. The close should never be longer than necessary to gather up loose threads and settle the important questions that have been created in the course of the story. Study the close of well-written stories. Balance applies also to narrative, and requires the discriminating emphasis of essentials and subordination of side issues. In a general sense, balance carefully correlates all parts, narrative, description, characterization, dialogue, to produce the "single impression" demanded by the short story.

The support of good characterization is required by the best of plots. This depends largely upon the writer's sympathetic understanding of human nature. Characters should be true to type in a general way, yet have consistently developed personalities. Short sto-

ARE YOU WRITING A STORY?

ry economy demands that you introduce no more characters than are necessary to the development of your plot. And let these be introduced naturally. Do not spring a long-lost uncle on the reader as a means to a satisfactory ending unless his connection with the story has been "planted." This rule is of general application. A bad man should not be turned from premeditated evil by the sight of a white rosebud unless the significance of a white rosebud in his life has been established previously.

A satisfactory motive must be supplied as the cause for every important occurrence in the story. This motive should be true to the laws of nature rather than to fact, which is often perverted. In life, unusual things are happening every day without apparent reason; in fiction, the reason for all that takes place must be made clear. In the surprise ending the motives are usually not obvious until the denouement.

Skillful dialogue is important in any type of fiction. It should be natural and in harmony with the characters. The dignified maiden aunt who has taught school in Boston would not use the same language as a carefree co-ed at a mid-western university. Do not

put modern slang into the mouths of characters of a past period, or even generation. And, by no means least, do not burden your defenseless characters with speeches that have no purpose except to display cleverness or learning. Anything that does not have direct bearing on the story is out of place. Superfluous characters, dialogue, scenes, and detail that have no relation to the plot lead the reader's interest on a stray journey from which a return is difficult if not impossible.

Setting and atmosphere are valuable not only in supplying background, but in heightening story interest and establishing mood, sometimes by harmony with the narrative, other times by contrast. Study of this phase of writing is worth while. Let description be introduced casually as the story progresses.

Remember the single viewpoint as a requisite of the short story. If Mary is the chief character, everything that takes place should be seen from her point of view. The novel can take up the point of view of various characters in turn, but the short story must leave a unified impression. An entirely different story can be evolved from the same plot by shifting the viewpoint to another character.

To write with style, William A. Burton says: "Two qualities are necessary: first a love of words and a keen perception of word values; second, an almost poetic appreciation of the harmonic association of ideas." Reading good literature will help develop these faculties. Feeling what you write, and not being satisfied until you find exactly the right word for each shade of expression, is a good way to develop individual style. A good dictionary and thesaurus are invaluable in building vocabulary. Style is, generally, harmonizing your choice of words with the matter of which you write.

After you have studied and practiced until you know short story structure as a pianist knows his scales, you can relax and put aside all conscious thought of technique, and write easily and spontaneously in the wake of your inspiration. Rules are, after all, mere guideposts. Each writer must exercise initiative and do his work in his own way, otherwise individuality—the most precious element—would be lost.

So write as you will. But if your story or any story succeeds, it is because, whether by accident or conscious planning, it fulfills the basic requirements of short story technique.

A NATION AND A CHURCH AT PRAYER

(Concluded from page 75)

such that it seemed as though no earthly power could deliver us from the evil which environed us and which threatened our overthrow. Turn which way we would, every avenue seemed closed against us. Human help was beyond our reach. Our eyes and hearts, under those circumstances, turned to the Lord as the only power to which we could appeal for succor. Do we say too much when we testify that the Lord did on that occasion condescend to hear and answer the supplication of His people?

Their humiliation before Him was not without its fruits. If the objects which were suggested in our circular letter at that time to be prayed for be examined, the results will show how wonderfully the Lord has granted the prayers of His people.

In view of this, and the great mercy shown unto us by our Father in Heaven in permitting us at our recent General Conference, to lay the topstone of the Salt Lake Temple with shouts of Hosanna to God and the Lamb, it has suggested itself to us that it would be most appropriate for the Latter-day Saints to gather in their various places of worship, on Sunday, the first day of May, 1892, and in fasting and prayer offer up to the Most High their heartfelt and solemn thanksgiving for His goodness and mercy, which He has shown unto them, and the deliverance that He has wrought out in their behalf.—*Deseret Weekly (News)*, Vol. 44, p. 604.

As acknowledged in this proclamation, there was already a marked change in attitude and sentiment toward the people by April, 1892. The Lord had prospered the people to the extent that they had been able to lay the capstone of the Salt Lake Temple, and April 6, 1893, after forty years of labor and sacrifice this temple was completed and dedicated.

In the same year, 1893, the Salt Lake Tabernacle Choir entered a great choral contest at the world's fair in Chicago and was awarded the second prize. On the trip to and from Chicago the choir gave concerts in the larger cities, made a splendid impression, and much prejudice was allayed. About this same time, in September, 1893, territorial delegate Joseph L. Rawlins introduced a bill in the national House of Representatives entitled "An Act to Enable the People of Utah to Form a Constitution and State Government and to be Admitted into the Union on an Equal Footing with the Original States."

Though the bill met considerable opposition, it passed the house December 13, 1893; and passed the senate in July, 1894. After years of unsuccessful effort on the part of its citizens Utah finally became a state by proclamation of President Grover Cleveland dated January 4, 1896.

In October, 1893, the personal properties of the Church taken over by the government were by act of Congress returned, and three years later the real properties were returned.

Anyone who will read carefully the history of Utah for the few years following 1889, will find that the few items here mentioned indicate but the beginning of a most marvelous change in the attitude of the nation and of the world toward the Mormon people and will recognize that the twenty-third day of December, 1889, did actually mark "an important epoch in the history of the Latter-day Saints."

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The Editor's Page

(Concluded from page 73)

When disease attacks a man whose body is full of tobacco and full of liquor, or who has been guilty of excesses and abuses in any phase of living, then he has no claim on these promises. We find recorded in the Doctrine and Covenants that "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." Health of body and of mind, and hidden treasures of knowledge from God are all predicated upon keeping this simple law of the Word of Wisdom.

We are trying to raise our children to be God-fearing, and to live lives worthy of the imitation of all men. May we read the revelations of the Lord Almighty and His Son Jesus Christ, that have been given to us, as contained in the Doctrine and Covenants; may we read them with a prayerful and a humble heart, seeking God for power and strength to live them, whether we are at home or away from home, I pray with all the power that I possess, and I do it in all humility, and in the authority of the Priesthood of the living God.

The Value of Appearances

(Continued from page 82)

painted. Lawns and flowers have been planted. Just how important the appearance of our homes is to our visitors who see them is shown by the statement of a man who, after many miles of travel in an auto, said: "Even though I was in a section of the country which I had never seen before, and knew not the names of those whose homes I saw, yet I felt that I knew something of the character of the people by the appearance of their homes."

Nothing can so add to the appearance of the home as well-kept surroundings. We must get rid of all refuse or rubbish. Do away with all the trash about the place, with rickety steps, porch floors about ready to break through, sagging gates, leaning fence posts, ragged wood piles, and uneven lawns. Plant a few evergreens, flowers, and shrubs, and brighten the building by new paint inside and out. It is not always a question of money;

The Value of Appearances

much can be done with little or no expense except labor.

It is obvious that everyone should take part in the beautifying of our chapels and homes. When a person, young or old, helps to clean up, to improve, to plant, or to paint, a chapel or a home he naturally will be more interested in its appearance and in its care and keep.

Just where does the responsibility rest for our personal appearances, for the appearance of our Church buildings and our homes? We seem to forget quickly the lesson of personal responsibility to ourselves, to our fellows, and to our social, economic, and religious institutions. All are created by us as individuals working together. There is no magic to be able to appear well. First comes the desire, next the pride to do things. Then follows the individual effort. The value of appearances is a wealth everyone can have and enjoy. By it we can find greater pleasure in surroundings, and a spiritual uplift that money cannot buy.

My Reasons for Joining the Church

(Continued from page 89)

ciples of Mormonism. I see now that there is no end to this phase of the subject. But a few basic principles must first be well understood. They are the foundation stones.

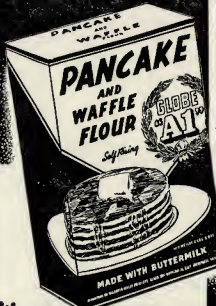
First: Mormonism is not a sect or a denomination. It is not an "off-shoot" of any other existing system, creed, or cult. It boldly takes the position that it is the Church of Jesus Christ: that it was restored by Him in these, the last days, and is patterned after the apostolic church as to organization, officers, etc.

Second: It is founded upon the rock of revelation. The heavens are not closed. God does continue to reveal His will. In other words, God did not create the universe, start the motor, as it were, and then turn loose the steering wheel. He is still in control. He reveals His will and predicates His blessings upon obedience to His will.

Third: Mormonism glorifies God and exalts man. As man is, so God was; as God is, so man may become. It is the law of eternal progression.

(Continued on page 122)

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MY REASONS FOR JOINING THE CHURCH

(Continued from page 121)

There is no place in Mormonism for the orthodox hell of burning brimstone and a lake of fire where the luckless children of God blister and roast through countless eternities; neither is there a heaven with streets of gold and eternities of rest on beds of roses. Life here is a period of probation and preparation. In the life beyond the grave, we shall each continue to grow and grow toward the perfection of the Perfect One.

Fourth: In Mormonism, there is no conflict between science and religion. All truth, wherever found, is a part of God's plan. Mormonism does not fetter the mind. On the contrary, it strikes off the shackles from the minds of men. It not only encourages, it compels, men to think. There may be Mormons who are more learned than others or who are broader minded than others as individuals, but, Mormonism of necessity is broad and deep and liberal in its outlook. There are no limitations on the thought or the development of the individual. Let the individual grow as much as he will and then he finds that no bounds are set about him.

Fifth: As a boy, I was much distressed by the doctrines of damnation of infants and predestination. I could not reconcile these diabolical doctrines with the concept of God as a loving Father. If He were that kind of Father, I resolved to have nothing to do with Him. There is no place in Mormonism for such debased and debasing ideas. The doctrine of free agency takes the place of this barbaric idea. That principle alone has given comfort to millions of mothers. It has substituted joy for sorrow. It has caused the bright star of Hope to shine in what would otherwise be the black night of despair. If the Prophet Joseph Smith had done nothing else in his entire life but explode this barbaric, cruel, inhuman, and degrading doctrine, he would deserve the joyful thanks of untold millions.

Sixth: Mormonism furnishes the answer to the eternal questions, "Where did I come from?" . . . "Why am I here?" . . . "Whither am I traveling?" The origin, destiny, and purpose of our being is made clear. Therefore, we under-

stand our relationship to God, to His Son, and to our fellow man.

Seventh: Mormonism is a practical religion. Any religion that is not reflected in the daily lives of its adherents is a mockery and a sham. Church spires, piercing the blue of the heavens, mean nothing. Trained choirs and paid singers mean nothing. In the lives of its members, is found the true measure of the worth of any religion. This is a severe test. Mormonism meets it gladly. It is willing to be judged by its fruits. It does make better men and women. It does direct the lives of men and women each day of the week. It is not like our best suit of clothes for Sunday use only. It makes of every man a better husband, a better father, a better neighbor, and a better citizen.

Eighth: Men do not gather grapes from thorns nor figs from thistles. Mormonism may be judged by its product. I found the Mormons a superior people. They are a gentle and a delightful people. They are a happy people. In an age when old-fashioned work is looked upon askance, I found them industrious; in an age of waste and ex-

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MY REASONS FOR JOINING THE CHURCH

travagance, I found them practicing economy; in an age of almost universal drinking, I found them temperate; in an age of "easy virtue," I found them chaste; in an age of unbridled indulgence, I found them practicing self-denial and self-restraint.

Ninth: I love Mormonism for the enemies it has made. Since its inception, the most corrupt men of every generation have been its enemies; therefore, it must be divine.

Tenth: Mormonism has given me great joy. I have read and studied and prayed. Upon my knees, I have

asked for divine guidance. I have asked our Father in heaven to guide my steps and give me wisdom to choose and strength to follow my choice. I know that the Book of

Mormon is true, that Joseph Smith was a Prophet of God, and that this is in truth the Church of Jesus Christ.

I am proud to be a Mormon.

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Keeping Up With Cooperatives

(Concluded from page 71)

Young University, and settle down in 1923 on a 160-acre farm in his home county in southern Idaho. Here he fed lambs and cattle, and kept a large herd of registered Holsteins.

"His service to agriculture since that time has been constant and varied. Punctuated by a year at Iowa State College (where he received his master's degree and made Gamma Sigma Delta, national honorary agricultural fraternity) in 1927, and another year at the University of California on a fellowship in 1937, this period found Benson serving as a county agent, extension economist and marketing specialist at the University of Idaho, and in 1934 as one of the founders of the Idaho Co-operative Council. He had served the Idaho Council as secretary for several years when the National Co-operative Council began looking around for a new executive secretary late in 1938.

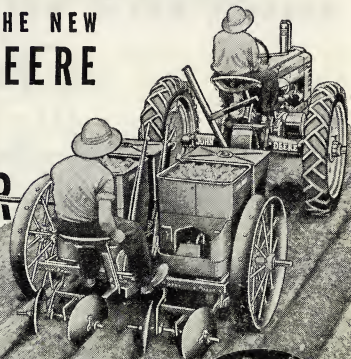
"Much of Benson's time, outside of his Council duties, is given over to church work. He is president of the Washington Stake (diocese) of the Mormon Church, covering Maryland, the District of Columbia, and the northern half of Virginia.

"Like all good Mormons, Secretary Benson uses neither liquor nor tobacco, is a devoted family man, justly proud of his five children: Reed, 12; Mark, 11; Barbara, 6; Beverly, 3; and Bonnie, 9 months. Somehow he occasionally finds time to indulge in secondary hobbies of hiking, hobnobbing with youngsters in Scout work and other youth activities, and garden-puttering around his new white-brick house in the suburban Edgemoor, Md., just outside Washington.

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EVIDENCES AND RECONCILIATIONS

(Continued from page 97)

Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way? And if it be by some other way it is not of God. And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way? If it be some other way it is not of God. Therefore, why is it that you cannot understand and know that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and re-

joice together. And that which doth not edify is not of God, and is darkness. (D. and C. 50:17-23)

Thus the burden of proof is upon the hearer, not alone upon the speaker. Whoever quibbles about the validity of a message of the prophet would do well to engage in serious self-examination. Is the trouble with him? Perhaps he is not "in tune" with truth. Perhaps he does not live the law of the Gospel in such manner as to respond to the message of truth. President Joseph F. Smith declared that those who honor their

own Priesthood first, will honor it in those who preside over them. (*Gospel Doctrine*, p. 207) That doctrine may be applied when the prophet speaks to the Church or to the world.

Acceptance of the teachings of the prophet does not violate the right of free agency; but rather enhances it. The Lord expects every man to solve, as far as possible, his own problems with the knowledge and power given him. Yet, divine help is often offered to mortal man who labors under the severe limitations of earth life. Every revelation from the Lord is for the increasing welfare of mankind. Always, however, men retain the right to accept or reject the offered gift. Membership in the Church itself is voluntary; is never forced upon a person. It comes through the exercise of free agency. Nevertheless, such membership includes the acceptance of a series of principles and ordinances, among them the presence of a prophet to stand as the Lord's spokesman to the Church. When, therefore, a Latter-day Saint yields adherence to the Prophet's advice, he merely uses the free agency which led him to membership in the Church. He does not thereby renounce his free agency; instead he reinforces his claim upon it. He follows the prophet because he chooses to do so in view of the doctrine and constitution of the Church in which he voluntarily claims membership. When he fails to give his consent to the prophet's teachings, he limits, reduces, and removes the free agency which brought him into the Church.

In the daily lives of Latter-day Saints it is best to listen carefully to the counsel of the Prophet concerning any subject upon which he speaks, whether technically official or unofficial. Note the words of Brigham Young:

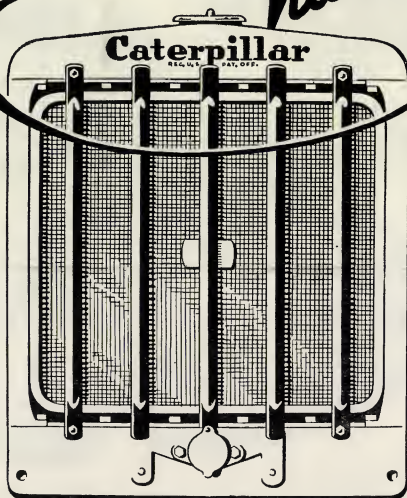
The Lord Almighty leads this Church, and He will not suffer you to be led astray if you are found doing your duty. You may go home and sleep as sweetly as a babe in its mother's arms, as to any danger of your leaders leading you astray, for if they should try to do so the Lord would quickly sweep them from the earth. Your leaders are trying to live their religion as far as they are capable of doing so. (Brigham Young *Discourses*, p. 212.)

That is as true today as in the days of President Young.

The history of the restored Church is evidence that counsel given by the Prophet and President of the Church has always been found

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Evidences and Reconciliations

to be for the best good of the people. They who follow their own inclinations in opposition to the light that comes from the head of the Lord's Priesthood on earth are never gainers thereby. To argue whether this or that utterance is official and therefore should not be obeyed, is at best a futile exercise. Full Gospel joy is won by those who by the use of their intelligent powers come to know that the Gospel is the eternal truth, and, then and therefore, surrender to it and make the support of it their first concern in life. The Gospel to be most effective in human life must be accepted as a whole, not piecemeal.—J. A. W.

Whither Human Loyalties?

(Continued from page 76)

embrace all the potentialities of the traditional religious systems. Of course, this is a development which strikes at the vitals of the traditional religious organizations, the sectarian churches of Christendom perhaps more than others. And this development strikes at a time, too, when powerful social forces, released and brought into play by world-upheavals and technological advances, have revealed the impotency of some traditional religious systems to cope with human problems.

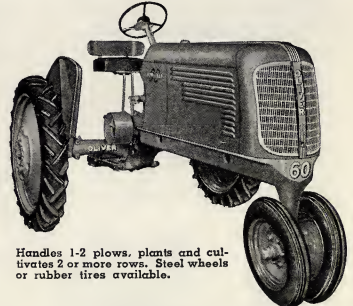
The result of this is that in our society, religious groups are no longer engaging in the prejudicial and unwarranted pastime of persecuting each other. Rather, they are edging together, striving for understanding of each other's differences, and in some localities even working to preserve intact, under toleration, one another's peculiarities! This tendency leads us to a statement of the second significant development to be considered: The realization in some religious circles of traditional religion's shortcomings and the sensing of the need among various religious groups to bolster, through co-operation, what gravely appeared to be a house of sand. (Strangely enough, but significant too, is the fact that during this period, "Mormonism" has emerged from a century of persecution into an era of indifferent tolerance, if not one of actual good-will, respect, and admiration.)

I HAVE said that the traces which may be discerned on the horizon are faint. That is true. But the indications fall from official sources, especially within the Protestant groups of the Christian faith, which especially are striving for a greater degree of church-unity. In

(Concluded on page 127)

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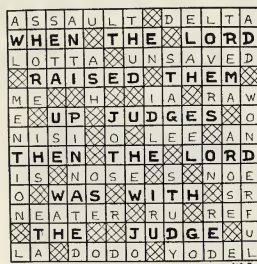
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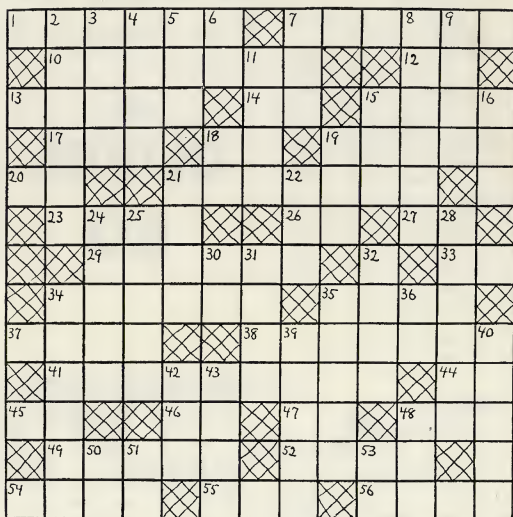
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"Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me!"—RUTH 1: 17.



No. 8

ACROSS

- 1 "But thou, when thou prayest, enter into thy . . ."
 7 "How do ye . . . that I may answer this people?"
 10 "but . . . as a father"
 12 "Let . . . now go to the field"
 13 Bury
 14 Two thirds of ten
 15 Active
 17 "Go . . . to glean in another field"
 18 "and they came . . . Beth-lehem"
 19 ". . . me not, neither forsake me"
 20 "thy people shall . . . my people"
 21 Companion
 23 "none to redeem it beside . . ."
 26 "ask it either in the depth, . . . in the height above"
 27 "each . . . her mother's house"
 29 Innate
 33 Rain begins this way
 34 ". . . thou after thy sister in law"
 35 "that she might return . . . the country of Moab"
 37 "Call me not Naomi, call me . . ."
 38 Narcotics
 41 ". . . the way of Balaam"
 44 Right hand
 45 Half ripe state
 46 North central state
 47 Southern state
 48 "if a man . . . it lawfully"
 49 "and came, and gleaned in the field . . . the reapers"
 52 "better to . . . than seven sons"
 54 Twin brother of Jacob
 55 "Then . . . kissed them"
 56 What Ruth said to Naomi is one
- Our Text from Ruth is 10, 12, 17, 18, 19, 23, 26, 27, 34, 35, 41, 49, and 52 combined

DOWN

- 2 Bird
 3 Upon
 4 Let it stand
 5 "Do not . . . , my beloved brethren"
 6 Tellurium
 7 At mealtime Ruth . . . with Boaz
 8 "He that hath two coats, let him . . . to him that hath none"
 9 Servian
 11 Particle
 15 "Thine eyes shall . . . the king in his beauty"
 16 "But when he was . . . a great way off his father saw him"
 18 "the Lord do so . . . me"
 19 Gaelic god of the sea
 21 One of the Philippine islands
 22 Seed vessel
 24 Sacred, a combining form
 25 Inner
 28 Ear shells
 30 Right Reverend
 31 Enough
 32 "they catch them in their net, and gather them in their . . ."
 34 Palm fibers (var.)
 35 Bird; 2 down is this
 36 Ruth is in this part of the Bible
 39 Track of a horse; stipe (anag.)
 40 "which the queen of . . . gave to king Solomon"
 42 Boaz "went to . . . down"
 43 "wherein shall go no galley with . . ."
 48 One of the sons of Bani who had married a foreign wife Ezra 10: 34
 50 A fall note
 51 Day of the week
 53 Epistle



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WHITHER HUMAN LOYALTIES?

(Concluded from page 125)

our own country, a National Conference of Jews and Christians aims at setting up within every community a round-table composed of representatives of the Jewish, all of the Protestant faiths, Catholic, and other religious groups who may fall outside that designation. The University Religious Conference of Southern California is perhaps one of the best organized mediums now operating for inter-church "cooperation without compromise" in the United States.

But to the larger problem, that is, of world peace, what may the influence of religious groups be? The Oxford Conference of 1937, composed of high officials of Protestantism, and attended by Catholic observers, definitely wrestled with the problem that in reality, the medieval position of the church's being above the flag, was now reversed, and that religion, even in the so-called democratic countries, has to cope with the fact that national paternalism and economic considerations are more than successfully competing with the churches for the native religious loyalties of men, women, and children—to say nothing of the commercial influences of a pleasure-bound civilization that desires to have and eat its cake.

The student of politics will point out, and justly so, that this factor in and of itself will cause sects and churches to unite at least to the extent of maintaining a maximum of influence with their communicants if that influence is threatened by a tendency towards the elevation of the state as the supreme moral as well as political arbiter. Within nations then, we can point out that there will be increased tolerance of religious groups for each other, with an effort towards understanding, so long as freedom of expression prevails. When such freedom ceases, of course, that is the beginning of the end so far as religions are concerned, considering the present world temperature.

The observant person should keep his eye on India. India is neglected by the newspapers and receives comment all out of proportion to the present part it is playing—perhaps due to official British censorship. But India today presents one of the last stages on which the drama of nationalism is being played. Religious divergence between two hundred millions who hold fast to Hinduism, and a solid minority of some eighty million Mohammedans, has presented the principal obstacle to an Indian unity capable of demanding its independence. It appears that there, too, nationalism will triumph, thus lessening the potency of two mighty religious groups, and

opening the way for new philosophies of life in the place of the old. Again, India warrants close observation!

With religious philosophies losing their practical effect to political considerations, and resultingly, religious groups scurrying into each other's arms for mutual support and even self-preservation, two fundamental questions are raised:

First: Will the new "state" religions, the totalitarian *Politiks*, be able to maintain their influence on their peoples? Will the new 1941 models of church-and-state-in-one be able to survive, or will they fall to a new force as the medieval church-states fell after the Reformation?

Secondly: Will the move towards closer understanding and cooperation on the part of religious groups produce a force potent enough to compete unitedly with the "new religion"? For example, could united religion prevent a nationalist state from going to war, by affording better means for solving human problems?

If the state set-up is the production of men's minds (and it admittedly is), and if the future religious set-up, now faintly appearing on the horizon, is also to be just another man-made concoction, the outlook is dark indeed. If the inner movement, now formulating within religious circles, capitalizes on the humbling effect handed religion by the World Wars, and if that humbling effect is sufficient to lead to a recognition that the mere formulation of men's minds, however tolerant or united, is not enough, then there may be some hope for the cause of peace.

But the dilemma waits, because the divine sanction historically applied to society through the religious structure has today lost its vigor. Hear, briefly in conclusion, then, the aspects of this dilemma! *The political structure in the totalitarian states has successfully urged its dominance through means of its leaders claiming and declaring in effect a new "revelation"!* For the most part, organized Christianity has declared in favor of a sealed heaven and non-revelation for almost two thousand years!

Does this mean then that organized religion is left in the lurch, with traditional political action as its means of life; while so-called "revelations of the divine will," are now to be invoked by outspoken political leaders? Such it seems, are the pathways open to the two principal group-structures in modern human relations, the Church and the State. Meanwhile the problem of peace appears to be hopelessly lost and confused somewhere near the place where God and the idea of a purposeful universe were forgotten and left out of the picture.

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AFTER THIRTY YEARS "BREAD CAST UPON THE WATER HATH RETURNED"

By C. P. Petty

WHILE laboring as a missionary in London in 1910, I worked out a Gospel tract, and President Rudger Clawson of the European mission authorized the printing and distribution of that tract in the British Mission.

Now, thirty years later, in October, 1940, my son, Elder Newman C. Petty, laboring in Toronto, Canada, ran onto the tract being circulated there and sent me several copies. It had been translated into the French language and printed in France and sent to Canada, where the Elders are using them.

I found this tract was being used in several European countries, besides Australia and Canada. "Bread cast upon the water" thirty years ago hath returned many fold, for thousands of these tracts have been spread among the nations of the earth by our missionaries.

The tract gives a pen picture or map outline of the Primitive Church and the Gospel as taught by the Christ, and as restored by the Prophet Joseph Smith. It was translated into various European languages as part of the Centennial Series during the European Mission administration of Dr. John A. Widtsoe.

Dear Brethren:

WE missionaries here in the Northwest eagerly await the arrival of the *Era* each month. I especially enjoy the editorials, and also the special articles on Church doctrines. Both help in our missionary work. I have seen many publications of other churches since coming into the mission field, and all of them have caused me to appreciate our *Era* more. The Saints here often remark what a wonderful link the *Era* is between the branches here and the boards in Salt Lake City. Truly the magazine helps us all in our work.

May you be blessed in your worthy efforts.

Sincerely a missionary,

Clara Jensen,

Everett, Washington,

Northwestern States Mission.

CONCERNING EARL LYMAN COLLINS

THE brief statement, "Line Upon Line," which appeared on page 22 of the January *Era*, was by Earl Lyman Collins, Superintendent of Big Horn Stake Y. M. M. I. A. The name appeared correctly in the table of contents, but the first name was omitted from the article. The statement delivered some time ago at a Big Horn Stake Quarterly Conference in Cowley, Wyoming, was asked for by the visiting representative of the General Authorities, and so found its way to the *Era*. Brother Collins in the meantime has been recognized for his talents and devotion and has been given important Church responsibilities as an M. I. A. Stake Superintendent.

CORRECT ANSWER

Sonny: "What's a necessary evil, Pop?"

Pop: "It's one we like so much we won't abolish it."

SCOLDING THE WAITER

Grandfather was slowly walking along the sidewalk, and Billie, aged four, was about twenty paces behind, trudging along on little fat legs.

"Why don't you wait for me?" he called, aggrieved.

"I'm waiting for you," replied Grandfather, slowing up a bit and turning around.

"Well," said the panting youngster, "you aren't waitin' very fast!"

WRONG INTERPRETATION

Summer guest: "Do you operate a bus between your resort and the railroad station?"

Resort manager: "No, sir."

Guest: "That's strange. All my friends said you'd get me coming and going."

DANGER ZONES

When a man doesn't "care a whoop" what people think, he is either nearing the top or the bottom.

ACCEPT NO SUBSTITUTE

Henry Henpeck: "I want three potted geraniums."

Florist: "Sorry, we're out of geraniums but we have some very nice potted chrysanthemums."

Henry: "They won't do. You see, I promised my wife I'd water her geraniums while she was away."

SALESMANSHIP

Judge: "This lady says you tried to speak to her at the station."

Salesman: "It was a mistake. I was looking for my friend's sister whom I had never seen before, but who had been described to me as a handsome blonde with classic features, fine complexion, perfect figure, beautifully dressed, and—"

Witness: "I don't care to prosecute the gentleman. Anyone might make the same mistake."

HOW TO RAISE FISH

Mr. Pease: "Did your garden do well last summer?"

Mrs. Bean: "No; every time my husband started digging, he found a lot of worms, so he would always quit and go fishing."

NOT OLD ENOUGH TO KNOW

A woman was entering a movie when an attendant stopped her. "Please excuse me, madam," he said, "but you can't take your dog inside."

"How absurd!" protested the woman. "What harm could the pictures do to a tiny dog like that?"

EXPENSIVE COWS

Four-year-old city-bred Jean was visiting a farm—her grandfather's—for the first time. Seeing the cows chewing their cud she exclaimed, "Grandpa, it must cost an awful lot to buy gum for all those cows!"

THE BETTER WAY

Miss Bright: "I use the dumbbells to get color in my face."

Her Uncle: "Sensible girl! That's a lot better than using color on your face to get the dumbbells."

GOOD FOR ANYTHING

Visitor: "Is this a good place for rheumatism?"

Native: "Yes. I got mine here."

Stars That Shine by Day



Stars in the KSL program firmament shine by day as well as by night. From six in the morning until evening, KSL makes the daytime hours pleasant with programs designed to please listeners in town and country throughout the Western states. In these hours you will find KSL a favorite stop on your radio dial—a storehouse of entertainment provided by daytime stars.

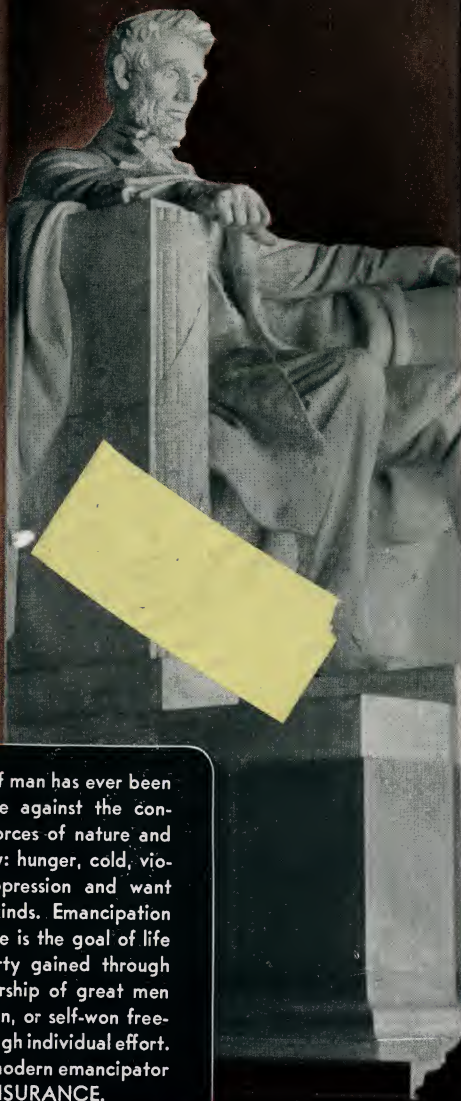
Two of KSL's daytime luminaries are **Harry Clarke**, above, and **Linda Lee**, at the right. "The Songs of Harry Clarke" are broadcast every weekday except Tuesday at 5:30. **Linda Lee** is heard every weekday morning except Saturday in a sparkling quarter hour titled "Through the Week with Linda Lee." You're invited to enjoy them with us.



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