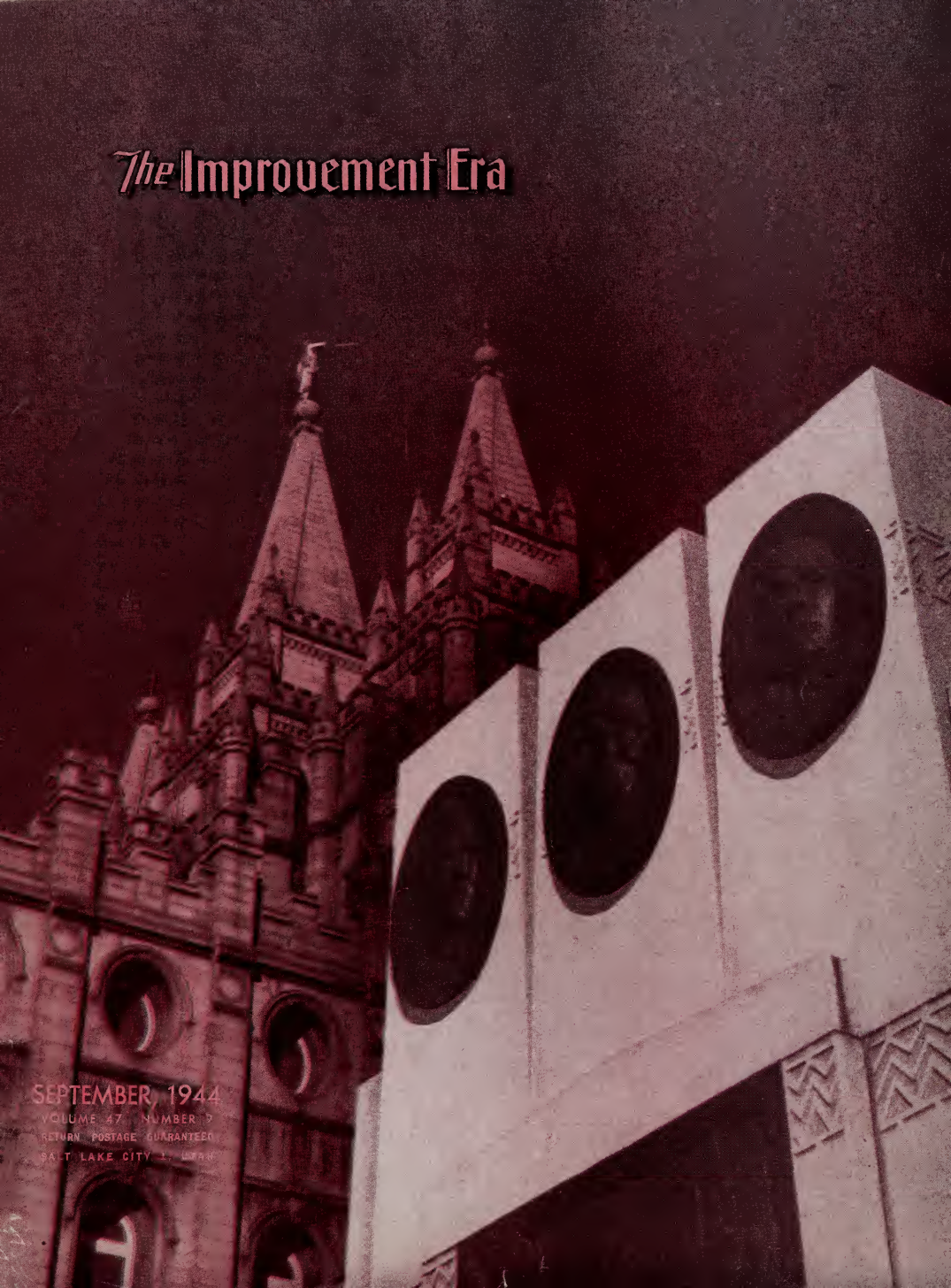


The Improvement Era



SEPTEMBER, 1944

VOLUME 47, NUMBER 9

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 1, UTAH



Mighty good 'hired men'

... says FARMER TODD

And a mighty good change, *with pay*, awaits you or any member of your family. Food fights for freedom, and you may be needed on the farm front. It's a healthful change from office and housework . . . and a major contribution to Victory. See your County Agricultural Agent or make arrangements through a local committee. ★ Another opportunity to serve, with liberal pay, is in food processing plants, such as canneries. ★ Give a hand! Back the attack! Help harvest and preserve food.



Your faithful, economical gas range, with its controlled, quick heat, helps conserve, too, by saving food-vitamins and minerals.



MOUNTAIN FUEL
SUPPLY COMPANY

SERVING UTAH AND WYOMING

GAS FUEL

IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

THE total area of Japan proper is about the same as that of the state of Montana, but its 4,000 or so volcanic islands, most of them spot size, stretch a distance equal to that from Greenland to Charleston, South Carolina. Its population is the most concentrated in Asia except for Java and some parts of China.

THOUGH tests with 124 flowering plants found that aluminum was not necessary as a food requirement in measurable quantities, ferns seem to need this metal for normal growth.

THE baby porcupine is born with its quills already out. The cubs of the black bear are born during the winter while the mother is sleeping in hibernation. Without fur, and with eyes closed, the cubs find their mother's milk, and keep warm by snuggling under her breast or arms. In a few weeks the eyes are open, and the cubs have their own fur.

THE Yale Zone Catalogues give accurate positions in the heavens of over 91,000 stars, and further books are in preparation to give the positions of 55,000 more. The total number of stars visible to the naked eye in the whole celestial sphere under the best of seeing conditions is not over 6,000.

AN extra-tropical cyclone which was first noticed near Havre, Montana, February 23, 1925, was traced by Mitchell around the world once and as far as the St. Lawrence gulf where it was surrounded by high pressure and eliminated.

MAN's labor is now four times as efficient in producing food as it was a third of a century ago, according to Dr. Rudger H. Walker.

A SURVEY made by the U. S. Public Health Service in 1935-36 discovered that five percent of the population, of whom half were under the age of forty-five, suffer from some sort of rheumatic disease, such as arthritis, gout, or neuritis. A survey in Massachusetts in 1929 found that rheumatic disorders was the most common cause of chronic illness in persons over forty years of age.

A NEW method to wipe out German roaches, to take the place of insecticides, has been successfully tried. Glass tubes were filled with a weak solution of boric acid in water and the

(Concluded on page 531)

GM
 M205-1
 I 34
 V. 47
 Sept.
 1944



School Days

GOOD OLD *Honey Bee* DAYS!



Five *Honey Bee* GRAHAMS in a glass of milk actually double the nutritive value of milk! That's why it's so important to include *Honey Bee* GRAHAMS in school lunch boxes — and to have them handy for after-school snacks.

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Honey Bee

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"The richest parents cannot buy for their baby safer, more wholesome milk than is everywhere readily available to all parents at less generally than the cost of ordinary milk."

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The Cover



ON September 22, 1827, Joseph Smith received the plates from which the translation of the Book of Mormon was made. And to testify to the truth of his statements relative to the plates, three witnesses were allowed to see them, and eight to both see and handle them. The three witnesses were Oliver Cowdery, who acted as the Prophet's scribe, David Whitmer, at whose father's home much of the translation of the Book of Mormon was done, and Martin Harris, who had been financially helpful in getting the young Church started.

The monument stands on Temple Square, Salt Lake City, and is the work of Avarad Fairbanks. This striking photograph is the work of Jeano Orland.

★

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"THE GLORY OF GOD IS INTELLIGENCE"

SEPTEMBER, 1944

VOLUME 47, NO. 9

"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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School Days



SEPTEMBER, like January, is a month of beginnings, for with the ringing of school bells, those of school age begin a new year of learning. It behooves all of us, old and young, to resolve that each year we will learn something new, that we will increase our store of knowledge, and that we will apply what we learn to our daily living, that we may find greater joy in doing right as we increase in learning.

×

Executive and Editorial Offices:

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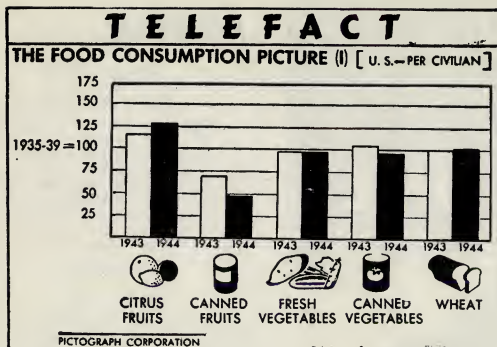
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All manuscripts must be accompanied by sufficient postage for delivery and return.

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EXPLORING THE UNIVERSE

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ends plugged with absorbent wads, and the tubes distributed around a kitchen. The roaches died in several days because they must drink water and apparently couldn't tell the difference between the boric acid solution and tap water.

HERO of Alexandria, of the second century A.D., described a coin-operated machine which dispensed water and other liquids.

SEVERAL studies of the use, on a large scale, of vaccines against the common cold have showed that with the vaccines studied there is no evidence that they are effective either in reducing the frequency or severity of colds.

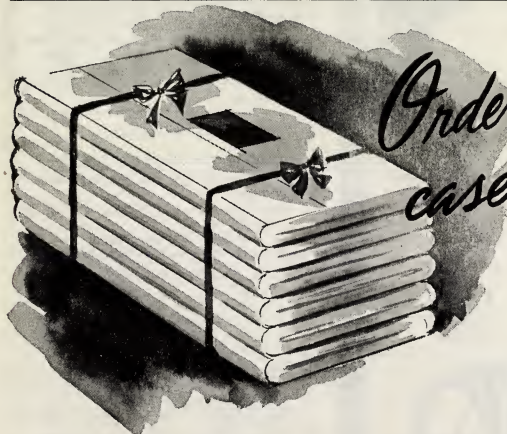
QUININE has been totally synthesized in the chemical laboratory. Not yet commercially available, this most useful malaria remedy, may lead to a still better malaria drug through a study of closely related compounds.

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Feed into one end to (1) chop hay and roughage and (2) fill silos. Feed into the hammer mill end and (3) you grind shelled and ear corn and small grain. Feed roughage in one end and grain into the other and (4) you have a feed mixer.

Homegrown feeds processed in a John Deere Mill are eaten and relished by the livestock.

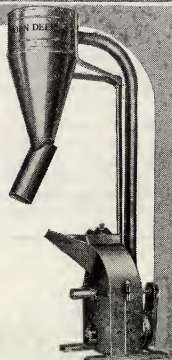
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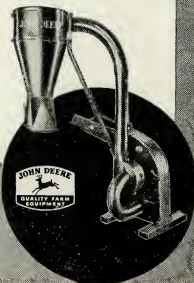
See Your John Deere
Dealer

JOHN DEERE
Moline, Illinois



● Above: The regular John Deere Hammer Mill, 10-inch and 14-inch sizes.

● Below: The John Deere 6-inch mill for operation with 2- to 7-H.P. electric motors.



Poetry

WINDY-MESA

By Francine Wheeler

WIND-FURLED corn growing tall
Row on row.
Whole fields of yellow grain
Following below.
And in-between, the running water
Sifts the soil and sand,
Adding richness to the beauty
Of our land.

COURAGE

By B. L. Croft, Jr.

COURAGE isn't a brilliant dash,
A daring deed in a moment's flash;
It isn't an instantaneous thing,
Born of despair with a sudden spring.
It isn't a creature of flickered hope
Or the final tug at a slipping rope;
But it's something deep in the soul of man
That is working always to serve some plan.

Courage isn't the last resort
In the work of life or the game of sport;
It isn't a thing a man can call
At some future time when he's apt to fall;
If he hasn't it now, he will have it not
When the strain is great and the pace is hot.
For who would strive for a distant goal
Must always have courage within his soul.

Courage isn't a dazzling light
That flashes and passes away from sight;
It's a slow, unwavering, ingrained trait
With the patience to work and the strength
to wait.

Courage was never destined for show;
It isn't a thing that can come and go;
It's written in victory and defeat
And every trail a man may meet.
It's part of his hours, his days, and his years,
Back of his smiles and behind his tears.
Courage is more than a daring deed:
It's the breath of life and a strong man's
creed.

MY EVENING

By Bertha Reynolds Hudelson

THE day, at last, with homely tasks is
done!
Our cheerful room is filled with mellow
light.
And eagerly I take my book of *Sue*,
Brave pioneer with endless, steady might.
"Please, Mother, help me! What's the predic-
icate?"
His stubby finger points to sentence four.
With argument and explanation he
Concedes that *ran* is right, not the noun
floor!

The heroine works in her cabin room
Alone!—Two cautious braves creep
through the wood!
"Quick, Mother!" Mollie gasps, "what does
X mean?"
I don't think algebra does any good!"

The X is conquered, and the red men steal
Unnoticed, silent, toward the open door.
"Oh, Mother," Daddy calls, "I snagged my
coat!
Could you take time to mend it, dear, be-
fore

"I go?" Accustomed fingers nimbly stitch. . .
He leaves; work done, the children run
to bed.
The Indians leap into the room! I miss
Sue's quick defense, their shock—I sleep
instead.

DAYS

By Helena W. Larson

THIS has been a lovely day,
Though my heart was sad.
Now I look back over it
It's one I'm glad I've had,
For I found hope.

Heartbreak made a shelter here.
Many tears came, too.
Yet tonight relief has come,
Joy in things I do,
For I found faith.

So I never know the kind
Any day may be.
I'll look forward doubting naught,
Hope eternally,
For I found joy.

And on some gray tomorrow
When everything's gone wrong
Again I'll think it lovely,
End it with a song,
When I find you.

TEARS

By Miranda Snow Walton

I DID NOT know the why of tears, until
Today I saw the earth washed clean with
rain;
Then I learned that tears, like rain, can bring
Refreshing peace to hearts long parched with
pain.

WESTERN BALLAD (Song of New Spain)

By John Sherman Walker

QUIAINT, dulcet chime of a mission bell
In the southland
At sunset toll,
Long, weary sigh of a padre slow
Treading drouth-sand
And thorny knoll;
Melodious words that softly flow
In eve's greeting
Then sweetly fade,
The golden voice of a nightingale
Brings a fleeting
First serenade;
The swirl and stomp of impassioned feet
In bolero
On plaza bright;
Audacious click of the castanet,
A vaquero
Sends laughter light;
The jingle of caballero's spur
Through the patio
While stars glow white,
A tinkling guitar and low song of Spain
Lending charm to
The southern night.

FACES

By Elaine V. Emans

I LOVE faces for the good
I see there more than features; some
Wear patience, having long withstood
A trial, and some, for trials to come,
Bear courage; there is friendliness
Waiting a friend, more than one dreams,
And faith grown rugged under stress,
And peace, and now and then it seems
There is unuttered song or mirth.
And sometimes there are faces grown
Beautiful from men's having known
And walked and talked with God on earth.

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Our peacetime tradition for creating fine virgin wool blankets is carried on in the beautiful 1945 Vogue. It is loomed by the same men and women whose wool-working skills won for them the coveted Army-Navy "E" award for excellence in war production. While war orders come first at Wool O' the West, these artists in wool present the Vogue, a fine virgin wool blanket that carries all their peacetime pride of quality. Ask to see the Vogue in these four harmonizing colors: Peach, Blue, Green and Dusty Rose. Lovers of Jacquard patterns: Ask to see the Wool O' the West NETHERLANDS blanket.



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With America's manpower shrunk like a wool shirt in boiling water, you farm folks are hard-put. What's the answer?

There's no one answer to the farm labor problem that we can see. But there are various ways in which a business like Safeway can help farmers out.

One way is to get along with the fewest men possible—thus make more men available to America's manpower pool that farmers must draw from.

Before the war, better than 90% of all Safeway people were men. Today almost a third of that manpower has been replaced by womanpower. You've probably noticed women doing practically all the work at the Safeway store near you.



Another manpower-saver is figuring how to work the simplest, most direct way.

Twenty-eight years ago, Safeway people started to improve old methods of getting goods from producer to the consumer. The distribution method pioneered by Safeway eliminates needless "in-between" waste.

In some cases, Safeway's method actually uses less than half the manpower required by less efficient ways of food distribution.

Such manpower saving benefits the farmer in more ways than one. It has also helped to reduce marketing costs and increase the farmer's share of the consumer's dollar.

In war or peace, everybody benefits by the most direct road to market.



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P. S.—Nearly a third of all Safeway store customers are farming people. We invite you to trade with us for one full month... and compare what you save!

★ Plant more dollars into War Bonds! ★

SPANISH CONQUEST in CENTRAL AMERICA

By Dr. Charles E. Dibble

THE story of our more authentic source material on the habits and customs of the Central American natives is both interesting and paradoxical. This is true because the very people who were most active in destroying the vestiges of Indian culture were also concerned with the beliefs of these same Indians.

It is to be remembered that the conquest of the New World has been termed the "Last Crusade."

Its avowed object was to reach the East Indies, so as to take Islam in the rear. . . . In short, it was the Crusade against the Moors which was to be continued by a new and surer route. It was by way of the Indies that Islam was to be dealt a mortal blow. (*The History of Spain*, by Bertrand and Petrie.)

During their first meetings Cortez took great care to explain to Montezuma the essentials and advantages of the Way of the Cross. Montezuma replied that Christianity was all very well, but that the Indians had their gods with whom they were satisfied; they had their concept of the creation and a plan of salvation. These early conversations presaged struggle and conflict between the two ways of life.



THE INDIAN TEMPLES OF TEXCOCO WERE DESTROYED IN 1524

As a means of converting to Christianity, the early missionaries set about to destroy the visual symbols of Indian religion—the temples and the codices. The systematic destruction of documents by Juan de Zumarraga in Mexico and Diego de Landa in Yucatan is typical of the methods employed.

After the destruction of what were termed the symbols of idolatry and after the conversion of many natives to Christianity, it became apparent that there was no way of knowing the extent to which old beliefs had been abandoned. There resulted a noticeable effort on the part of the missionaries to

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know and understand the customs and practices of the natives. Bernardino de Sahagun, an early missionary whose writings are extremely valuable, mentions his religious zeal for converting the idolatrous Indians to Christianity as one of the reasons which led him to study their ways. He explains in the prologue of his writings: "Little can

the doctor (the missionary) cure his sick (the idolatrous) without knowing thoroughly the cause of the ailment."

Shortly after the conquest, Diego de Landa burned innumerable documents. Although condemned for the act by modern historians, he is thanked by the same critics for a careful and detailed study of the Maya Indians of Yucatan.

A Switch in Time saved Mine...



My wife wasn't all joking.

She said that a real new car improvement would be to go easing sideways, right into a cramped parking space at the curb. I said yes—maybe in 1960. There's one swell improvement though, that's here *already!*—an OIL-PLATED engine! You get that immediately by switching to Conoco Nth motor oil. I don't say it's the *only* oil; they're not hiring me. But I had this engine OIL-PLATED around 1941. It's still running like a darby, using Conoco Nth oil all the while, to cut down damage from engine acids. If I know what I've read all through this War, the acids made by every engine are liable to cause corrosion inside. That's bad. But acids don't like OIL-PLATING—can't gnaw right through it. It's fastened real close or sort of *plated* onto working parts that you've got to protect till your new car comes. And even then you'll want the engine OIL-PLATED with Conoco Nth oil, the same as in the car you've got right now.

CONOCO

Nth



MOTOR
OIL

Irrigation Problems IN IRAN

By L. M. WINSOR

Director-General of Irrigation, Iran

I HAVE been ambitious to make a real start at improving the irrigation situation over here, so I have stayed longer than I had planned when I came.

It takes much longer to do things in the East than it does at home, so we have to make allowances, and there is so much to do. But I have the satisfaction of actually doing some of the things that have been under consideration for centuries.

I find it very fascinating to work over the projects that were in operation more than two thousand years ago and that are now only great expanses of desolation, because the water is no longer in the canals. I have found remnants of scores of ancient structures that were magnificent, gigantic. There are numerous locations where diversion dams were built of cut stone masonry using stones as big as an automobile. There are very few signs of storage dams of any consequence.

The one system that has persisted throughout the centuries and that has kept Iran alive, is the unique method of utilizing underground water by means of *kanots* (ghats) which are underground infiltrative galleries with tunnels leading to the surface to supply, by gravity, water for lands at a lower elevation than the level of the ground water table. The Persians locate the water by digging a well far up the slope of an alluvial fan, then they determine by crude methods where the water may

be carried to the surface by an underground channel. This is from ten kilometers to as far as forty kilometers from the point where the ground water is located. There they start to dig in. They burrow a tunnel by slow, laborious hand digging, elevating the spoil to the surface, through wells dug at intervals of from ten to thirty meters. As the digging progresses, the tunnel is further and further below the surface. It is not infrequent that these *kanots* penetrate to depths of more than a hundred meters, and one *kanot* may require the constant work of twenty years to complete.

There are many thousands of these *kanots* in Iran. Some are in ruin. Damage occurs that ultimately causes

the water to cease flowing, unless repairs are made from time to time. Frequently the owners permit the *kanot* and the village to go into ruin on purpose, so that the small owners may be pushed out and their rights can be confiscated. After a few years of abandonment, one of the stronger proprietors will make repairs to the *kanot* and rebuild the village. Then the peasants come back, and the cycle starts over again, usually with a single proprietor or nominal owner. In a few years he may have a whole series of villages and become very wealthy. Then he and his family indulge in riotous living, usually in Teheran. When he dies, title passes on to his family, and is divided. Usually the

(Concluded on page 573)

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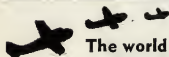
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Moroni . . . The Solitary Scribe

Visitors to the Hill Cumorah are often struck with the beauty of the monument and the beauty of the hill in its eminence from the surrounding countryside. Many miss the luxuriant beauty of the flowers that seasonally blossom in abundance on the hill. This unusual photograph of the Hill Cumorah was taken by Frances Neff.

By
C. F. STEELE

STILL is the earth. The waning sun
Lights the opening avenues of night,
And the wistful winds drift through the trees
Like spirit wanderers.
Sloping gently from Cumorah's Hill
The landscape, torn with ditches deep,
Darkens as the sun departs.
The stillness is a shroud:
No voice of husbandman, no mother's lullaby,
No sound of children greets the ear;
No sound save the whispering of the winds
And the call of birds
Seeking a resting place.

In a cavern man-made for refuge,
In Cumorah's sheltered side, a log is blazing;
The flames cast furtive lights about the strange retreat,
Revealing a stone of bulk and smoothness
And seated there a figure lost in thought
And writing with a deftness born of tutored hand.
He pauses, his eyes turn from his task toward
The leaping flames. These luminate a face
Of sorrow fathomless, noble of profile, yet furrowed
By some mighty tragedy. His eyes flash as they pierce
The half-darkness of the cave, then soften as they
Turn aloft for light.

Who is this man of grief, secreted and alone,
This man of princely brow?
Alas, 'tis he, sole remnant of his race—
Moroni, the solitary scribe;
Moroni the prophet, patriot, patriot's son,
Moroni, the consecrated one,
Girt with the armor of the Lord,
The God of Lehi, Nephi, Alma, and his noble sire;
This is Moroni, hidden from the prowling Lamanites,
Who seek his life. Their hosts have triumphed
On the battlefield and Nephite legions,
Men of all degree, bowmen, spearsmen, swordsmen,
Captains, all, now lie uncrowned where they died,
Their wives, fair daughters of the once-proud Zarahemla,
Are cold in death, ravished by the foe, their children
Falling too before the sword,
Innocents yet victims of this culminating curse.

Erase the scene, O God of heaven,
This fearful harvest of a nation's guilt!
Let it be lost in full forgetfulness,
And yet this cannot be;
The past must needs be bared to guide the children
Of the present day who, if they ape the foolish dead,
Must reap in turn the fruits of sin.
History—what is it, pray?
A monument of Truth, enduring, tall,
Austere it stands, the Testament of Time;
Its base set in the rock of changeless law,



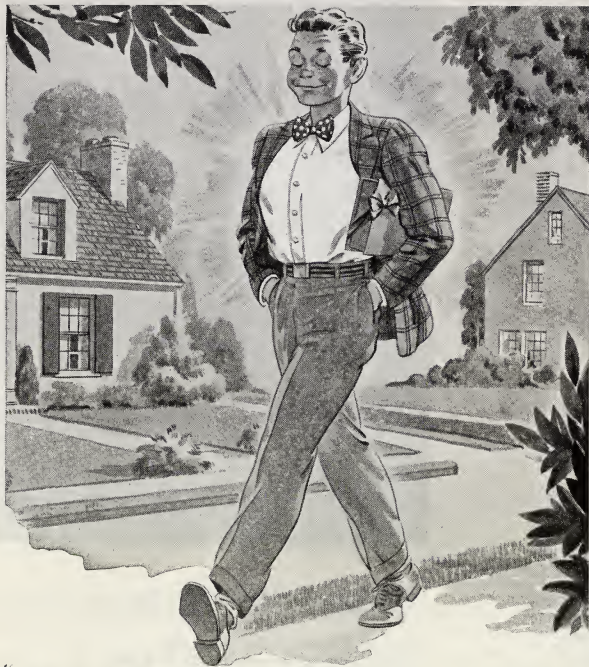
Its shaft the vivid pattern of the race,
Its pinnacle the fadeless star of Bethlehem.

So from the pen of this sad scribe
The chapters grow, writ in plates of gold;
The hours advance, and in the quiet sky
The wan, white moon moves silent in its course.
Midnight passes; the scribe still writes;
The first rose flush of dawn
Arches the eastern sky, and with the falling
Of the dew the task is done.

Burns low the fire; the embers die;
The sun climbs higher in the sky;
Forth from the cavern steals the weary scribe
Bearing the precious plates.
He scans the waking world, then hastens
To a sturdy cavity of stone
Wherein are placed the plates of gold,
The sword of Laban, and the shield,
The Thummim of the seers, the gift of God,
There to repose until God's voice
Shall call them forth.

Fear is lifted from the prophet's countenance,
He kneels in prayer, then draws
His robe about him and with hasty step
Leaves Cumorah by a hidden path.
Now the solitary scribe is lost to view—
Lost in the forest's unfrequented depths;
There till the summons home shall come
He roams the melancholy earth alone with God.

Dedicated to President Heber J. Grant, who officiated at the dedication of the Monument to Moroni at Palmyra, New York, Sunday, July 21, 1935.



"WHITE" — as in Fels-Naptha!

Take it from Junior—'there's nothing like a white shirt. It *does* something to a guy.' Surveying the immaculate expanse below his Adam's apple, who could say that Junior overstates the case?

Naturally, the washday labor that produces his snowy shirts, doesn't concern Junior. It's only one of the minor miracles that any boy with a doting Mother takes as a matter of course.

But we know a great many women who say that for turning out whiter washing—with less work—'there's nothing like Fels-Naptha Soap.'



FELS-NAPHTHA SOAP—banishes "Tattle-Tale Gray"

Books

HOW TO BE WELL

(Leah D. Widtsoe. Deseret Book Co., Salt Lake City, 1943. 576 pages. \$2.00.)

THIS book offers an insurance on health and happiness, and no one will wish to miss even one installment on that insurance. The subtitle gives an insight into the great value of the book: "A health handbook and cookbook based on the newer knowledge of nutrition."

Divided into two parts, the author has treated many various topics. Some from part one which indicate the practicality and up-to-date quality of the book are: The Role of Vitamins in Nutrition; Weight Control; Building Menus for Health; two chapters on proteins—with an especially good one of meat substitutes; Vegetable Cookery; Healthful Desserts; School or Business Lunches; part two deals with the art of entertaining and other special features of gracious living. The appendix of the book is extremely valuable, for it consists of a table which indicates at a glance the vitamin and mineral content of foods.

When we learn that the nation's nutrition experts early in this war stated that "one third of our people are getting food entirely inadequate to maintain good health," and that "less than one fourth of us are getting a good diet," we can see the importance of having this book *How to Be Well* in every home.—M. C. J.

Bibliography of Works on Mormonism Published by B.Y.U.

THE July Messenger, published by the Brigham Young University will be of interest and prove of great help to all serious students of Mormonism. It is "A Practical Bibliography of Works on Mormonism," compiled by the Division of Religion at the Church university in Provo, Utah.

A convenient list of many works on Mormonism, it is regrettable that the unit is not complete, but considers, generally speaking, only the titles of works readily available. It is hoped that the list will be expanded to include all works dealing with Mormonism.

A classification according to subject matter has been made under the following headings: Biography, Doctrine, The Church, History, Priesthood and Church Government, Scriptures, Why Mormonism?, Miscellaneous Works, Handbooks and Books of Reference, and Current Latter-day Saint Periodicals.

A copy of this new and handy bibliography has already been sent to every public library in the nation, every school library in Utah, and to general, stake, and ward officers in the Church. The Brigham Young University would be glad to send a copy of this new publication without charge to anyone upon request. As the preface says, this compilation will surely "prove useful to busy officers and members of the Church."

CORTEZ THE CONQUEROR

(Elizabeth Cannon Porter. Dorrance and Co., Inc., Philadelphia. 415 pages. \$2.50.)

THIS novel based on the history of Hernan Cortez has much to recommend it for those who prefer to get their history in (Concluded on page 569)

THE IMPROVEMENT ERA

Some Sentence Sermons

By PRESIDENT HEBER J. GRANT —————•

WHAT were the teachings of my mother? To be diligent and true and faithful in every labor that I undertook; that when I worked for an individual I should endeavor to give value received. A great many people engaged in the battle of life try to see how little they can do. Let me tell you that success in life comes from trying to see how much you can do, and the more you can do, the greater will be your capacity. Exercise the arm, and it becomes strong. Exercise the mind, and it becomes strong. Endeavor always to be prompt in fulfilling every obligation that you make, and then it becomes second nature to be prompt.

* * * *

I want to tell you that no one loses anything by gaining the respect of those with whom he comes in contact. It pays to have them feel that you are working for them, that your interest is in them. You let a teacher find out that you want to please him, that you want to do more, if possible, than he wants you to, and he will never forget it. Let your employer find that out, and he will never forget it.

* * * *

I want to say that as a cold-blooded business proposition the difference between success and failure in the battle of life can quite frequently be traced to the amount of money spent for tea, coffee, tobacco, and liquor by those who make a failure. Each and every one desires to succeed mentally, physically, and financially, and one of the greatest financial assets that a person can have is to let alone those things that destroy the body and the brain.

* * * *

No matter how powerful the testimony or what inspiration there is in it, unless the person listening has a receptive mind it makes very little impression. It is a good deal like planting good grain in barren soil. I have known of cases where men have gone away from a meeting ready to get up a mob to mob an elder, while the same sermon touched the heart and converted somebody else to the gospel.

* * * *

Do not look forward to a life of care and trouble and anxiety, but look only to the duties and responsibilities of a single day, and by performing the duties each day that rest upon you, the burdens will be light, notwithstanding all the sorrow that may come into your life and the many things that may be hard for you to bear.

* * * *

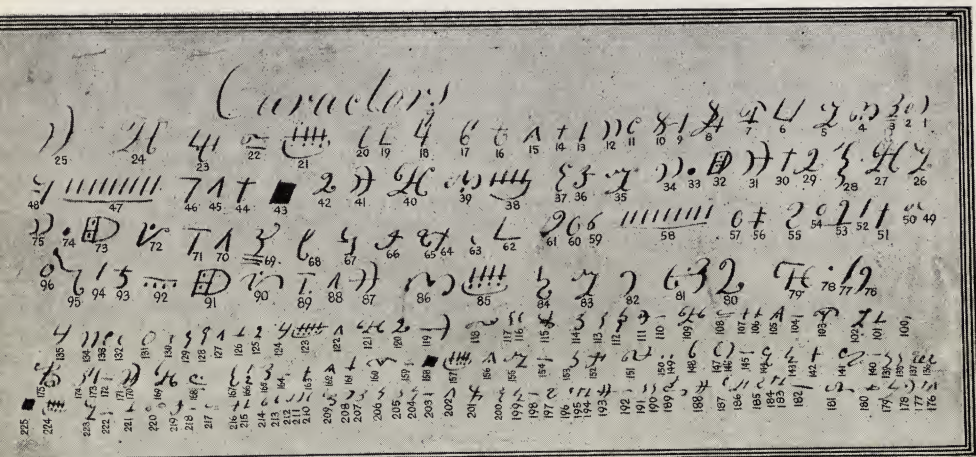
We cannot give others a testimony any more than we can do their eating and drinking for them.

The Editor's Page

The ANTHON TRANSCRIPT

Part IV

By ARIEL L. CROWLEY, LL.B.



THE ORIGINAL TRANSCRIPT PHOTOGRAPHED
The copy of characters made by Joseph Smith from the engraved plates. Now preserved at Independence, Missouri.

IN previous articles in this series (See *The Improvement Era*, January, February, March, 1942) the Anthon Transcript was examined historically* as to document, and comparatively** as to the Egyptian characteristics of the symbols appearing in it. (Fig. 1.)

The immediately ensuing problem of translation is one of peculiar difficulty. Its complicating factors include the known unfamiliarity of the Prophet Joseph Smith with Egyptian script in 1827, and many others. Among these may be especially noted the unusual left to right method adopted in making this copy, a reversal of the normal Egyptian method, as noted by Webb.¹ The Book of Mormon itself gives warning that the script used was progressively altered² in the course of transmission from the times of Lehi the learned.³

Distortions chargeable to the Prophet's unfamiliarity with the characters he copied and his unskilled hands are sometimes easily cognizable,⁴ but in other instances less apparent constitute

a serious obstruction to identification.⁵

Commencing in a bold hand in the top left-hand corner, the transcript proceeds in a progressively diminishing manner to the minute, somewhat cramped end of the seventh line in the lower right-hand corner of the small slip on which it is written. With declension in size appears a proportionate indistinctness of shape leading to easy confusion of nearly similar characters.

To these factors must be added the not inconsiderable peril of misreading, with consequent inaccuracy in representation, a hazard which besets all copyists.

A peculiar instance of misreading and resultant error, or mere miscopying, made its appearance in preparation of this study. Character No. 15, Fig. 1, which has the form of an inverted letter "V" with a dot inside it, appears precisely reproduced in W. Erichsen's *Demotische Lesestücke*,⁶ one of the latest and best compilations of demotic texts. In the exercise of due caution, request was made to Dr. George R. Hughes, demotist in the Oriental Institute, University of Chicago, to check this finding, with others. With characteristic graciousness Dr. Hughes

sought out Griffith's photograph of Rylands Geldbezahlungsschrift Papyrus No. 12, from which Erichsen made his copy, and reported, "Erichsen's copy is false." No dot appeared in the original. Even this discovery, however, hardly militates against the existence of the character in some papyri, since it clearly occurs also in one of the earliest works⁷ described by Dr. Budge⁸ as containing "a valuable and well-arranged collection of all the most important groups of enchorial characters hitherto deciphered." He adds that Young selected these "from enchorial texts which had been published by himself, and by Champollion and Kosegarten, and from letters which he had received from Champollion describing the contents of unpublished papyri at Paris."

If Erichsen erred, and Young erred in this identical matter, it is of course possible that Joseph Smith erred also, thus placing interpretation of the meaning of this particular character out of the bounds of possibility. Similar er-

**Improvement Era*, January 1942, p. 14

**February, p. 76; March, p. 150

¹R. Webb, *Case Against Mormonism*. N.Y., 1915, p. 23

²Mormon 9:32

³1 Nephi 1:2; Mosiah 1:4

⁴Figures 5 and 6, *Improvement Era*, Feb. 1942, p. 75

⁵See inter alia Fig. 1, Characters 138, 139, 190, 191, 204 and 205

⁶Leipzig, 1939, Vol. II, Heft 1, p. 30, line 3

⁷Thos. Young, "Rudiments," p. 39 in H. Tattam, *Dictionary*, 1830

⁸See E. A. W. Budge, *Dictionary*, Vol. I, p. x, London, 1920

THE ANTHON TRANSCRIPT

IN 1942, in the January, February, and March issues of *The Improvement Era*, there appeared a series of three articles by Ariel L. Crowley on the Anthon Transcript, dealing with a critical and comparative study of the characters themselves, and "identifying them as Egyptian" by photographic comparison of the transcript characters with Egyptian papyri, monuments, and engravings reproduced in accredited Egyptian works.

The publication of a fourth article was contemplated at that time, to deal with the subject of whether or not the symbols of the Anthon Transcript could be translated into meanings that would not be inconsistent with the Book of Mormon context. Research on this phase of the series, continued beyond the publication of the last three articles, has been pursued by the author on his own initiative and at his own expense of time and money, involving travel, and involving

his personal acquisition of some costly library works. The result of his findings to date are published herewith. As to whether or not in his opinion the task is completed, we quote his own words:

"In reply to your question as to whether or not I feel that the end of this study has been reached, I must say that it has not. As I now see it, I can do nothing further with the Transcript until more material is accessible. The correct route now lies, in my opinion, in a determination of the condition of demotic writing in 600 B.C. Every comparison made with eastern-hemisphere demotic writing of a later date must be in some degree illusory. The only way known to me to get around this difficulty is to spend some time in the British Museum examining the documents which date to the seventh century B.C. and earlier. . . . Some day I hope to be able to say that we have concluded this study, but that day is not presently at hand."—Ed.

rors committed by celebrated Egyptologists have been many times pointed out, as by Hughes,⁸ Edgerton,¹⁰ Butin¹¹ and many others.

Regardless of these difficulties, it should be, and is, possible to say what a substantial number of the characters mean in their Egyptian prototypes, disregarding alterations of meaning created by Nephite scribes, as distinct from alterations of script.

Careful examination of the transcript discloses that unless the characters are in some manner of vocalization intended to express Hebrew words, a thing wholly within the bounds of possibility in view of 1 Nephi 1:2 and the discovery of the Egyptian forebears of the developed Hebrew alphabet in Sinai,¹² the characters must be taken as intended to be ideogrammatic. The absence of conformity with known laws of demotic grammar seems to preclude any contrary construction.

The theory of an ideogrammatic sense is supported strongly by the presence in the Egyptian grammar begun by the Prophet Joseph Smith in later years of a considerable number of the characters which appear in the transcript, each with several ideogrammatic meanings appended. This theory is also supported by the Book of Mormon declaration that the characters used were adopted in the interest of conservation of space.¹³

The seven lines of the transcript represent in point of time a divergence of at least a thousand years from the

changing streams of writing in Egypt. If the Sinai finds are the prototype of the engravings on the Brass Plates, the point of divergence is much, perhaps ten centuries, earlier.¹⁴

FROM the Lehite migration of 600 B.C. to the destruction at Cumorah, the scribes of the new world,¹⁵ like those of

⁸Butin, *op. cit.*
¹⁰Mormon 9:32

the old, were engaged in altering and abbreviating their methods of engraving. In Egypt, the writing became minute in size,¹⁶ and shortened in form, to the point that Dr. Muller, in his study made for the Carnegie Institution, calls it a "kind of stenography always depending much on the context" and adds that "like all kinds of stenography, it needs absolute clearness and a safe context to be readable."¹⁷ After more than a century of close study the demotic engravings on the Rosetta Stone itself are still regarded as "extremely difficult" and as requiring much to be done before the writings can be fully explained philologically.¹⁸

It must not be imagined that even the hieroglyphic writing can be read easily with certainty. On the contrary, Dr. Budge has taken care to state in the introduction to his *Egyptian Dictionary*¹⁹ that "the exact meaning of many words is unknown, and can only be guessed at by the context."

Perhaps the difficulties which face any attempt to decipher a variant Egyptian script can be well illustrated in the efforts of Dr. Erman, who published his *Egyptian Grammar*²⁰ after many

(Continued on page 576)

¹⁶Encyclopedia Britannica, 11th Ed., Vol. 9, p. 64.
¹⁷W. Max Muller, *Bilingual Decrees of Philae*, Washington, 1920, p. 5.

¹⁸Ibid.
¹⁹London, 1920, p. liv
²⁰A. Erman, *Aegyptische Grammatik*, Berlin, 1911

⁸Geo. Robert Hughes, Ph.D., *The Nature of Demotic Land Leases*, Chicago, 1942.

¹⁰Prof. W. F. Edgerton, *Studies*, London, 1932.

¹¹Romain F. Butin, *The Serabit Inscriptions*, in *Harvard Theological Review*, Jan. 1928.

¹²Hubert Grimme, *Die Altägyptischen Buchstabeninschriften*, Berlin, 1929; Butin, *op. cit.* supra.

¹³Mormon 9:32.

A COMPOSITE FOR COMPARISON MADE BY
TRACING AND HAND COPY FROM
TEXTS AND PAPYRI

Anthon Transcript	Sinai Script	Meroitic	Notes and References
𐤀 201	𐤀 𐤀		Grimme, pl. XXI, no. 354; Harvard, p. 53
𐤁 19	𐤁		Grimme, pl. XXII, no. 352; Harvard, p. 48
𐤂 14	𐤂		Grimme, pl. X, no. 347a; Harvard Table
𐤃 38	𐤃		Petrie, <i>Researches</i> , pl. 124
𐤄 18	𐤄		Harvard, p. 48
𐤅 76	𐤅		Grimme, pl. XXV, no. 358; Harvard, pl. 8
𐤆 96	𐤆		Grimme, pl. XXII, no. 348
𐤇 12	𐤇		Harvard, p. 37
𐤈 11	𐤈		Harvard, p. 37
𐤉 72	𐤉		Grimme, pl. XII, no. 352
𐤊 23	𐤊 𐤊	𐤊	Grimme, pl. XIV, no. 353; Karanog, p. 139
𐤋 60	𐤋	𐤋	Grimme, pl. XVI, no. 351; Karanog, p. 129
𐤌 103	𐤌		Grimme, pl. XXI, no. 354
𐤍	𐤍		Grimme, pl. XXI, no. 354
𐤎 93	𐤎		Grimme, pl. XXIV, no. 349
𐤏 204	𐤏	𐤏	Grimme, p. 9; Griffith Karanog, p. 18, no. 13
𐤐 68	𐤐		Grimme, p. 9
𐤑 105	𐤑		Grimme, Table 1
𐤒 7	𐤒		Grimme, Table 1
𐤓 33	𐤓		Grimme, pl. IV, Karanog, p. 136

MAN'S DEPENDENCE UPON GOD ESSENTIAL



GREEK VASE, 500 B.C., IN THE VATICAN MUSEUM AT ROME, POSSIBLY MADE IN THE TEMPLE OF ATHENA.

FROM the beginning of human history, the ultimate aim of man has been a quest for God. Man came to this earth adorned with a divine body and mind and enriched with inexhaustible resources for bodily sustenance and spiritual stimulus. "He hath made everything beautiful in his time; also he hath set the world in their heart." "God hath made man upright." By his constitution and earthly position man had a high mission set before him and he has been under the influence of his Maker by the power of his holy word. In this thought is the unity of the holy scriptures. Man is essentially religious, and the worship of God is the universal and impelling impulse of his nature. Sometimes the knowledge of God descends slowly, like a creeping tide, sometimes in "an overwhelming outburst of sudden glory."

BEAUTY OF GREEK THOUGHT

THE Greco-Roman world had its literature which seemed destined to become the literature of European peoples.

The writings of the Greeks still live, and generations of the future will read the plays that were enacted on the stages of the Greek theaters. Fortunate are the boys and girls who are directed to the tragedy of *Antigone* by Sophocles or the masterpiece of Aeschylus, the *Prometheus Bound*. Nearly every school boy has recited at the close of some eventful graduation day the words of Alcaeus (580 B.C.):

What constitutes a state?
Not high raised battlement, or labored mound,
Thick wall or moated gate;

Not cities fair, with spires
and turrets crowned;
No:—Men, high-minded men,

With powers above dull
brutes endued.

In forest, brake, or den,
As beasts excel cold rocks
and brambles rude:

Men who their duties
know,

But know their rights, and
knowing, dare maintain;
Prevent the long-
aimed blow,

And crush the tyrant
while they rend the
chain.

In reading Aristotle (350 B.C.) on the subject of education for all people—the high and the low, the rich and the poor alike—we almost feel that we are studying a modern theory of what education should be. He says in his *Community of Studies*:

No one, therefore, can doubt that the legislator ought principally to attend to the education of youth. For in cities where this is neglected, the politics are injured. For every state ought to be governed according to its nature; since the appropriate manners of each polity usually preserve the polity, and establish it from the beginning. Thus appropriate democratic manners preserve and establish democracy, and oligarchic an oligarchy. Always, however, the best manners are the cause of the best polity. Further still, in all professions and arts, there are some things which ought previously to be learnt, and to which it is requisite to be previously accustomed, in order to the performance of their several works; so that it is evident that it is also necessary in the practice of virtue.

Since, however, there is one purpose to every city, it is evident that the education must necessarily be one and the same in all cities; and that the attention paid to this should be common. At the same time, also, no one ought to think that any person takes care of the education of his children separately, and privately teaches them that particular discipline which appears to him to be proper. But it is necessary that the studies of the public should be common. At the same time, also, no one ought to think that any citizen belongs to him in particular, but that all the citizens belong to the city; for each individual is a part of the city. The care and attention, however, which are paid to each of the parts, naturally look to the care and attention of the whole. And for this, some one may praise the Lacedaemonians; for they pay very great attention to their children, and this in common. It is evident, therefore, that laws should be established concerning education, and that it should be made common.

ARISTIDES, another Greek philosopher of ancient days, declared that "Neither walls, theaters, porches nor senseless equipage makes states, but men who are able to rely upon themselves." Herein is stated a truth which the ordinary person of today misses, for the more laws there are in state or nation, the less men come to know and sense the most important laws of all—namely the unwritten laws of a country. There is the domain of self-imposed laws which the old Greek Aristides calls to our attention. It is the realm of law, wherein a man follows principles of life as a matter of right for right's sake. The Greek philosophers and writers rose to the heights in their concepts of truth. No people have ever lived but what have had faith in some power beyond their own finite understanding. They believed that a great power worked through nature, and to them, a divine power was revealed in every pulsation of the wondrously rich and beautiful life of the universe.

Just as man individually has to be disciplined, so do nations, and since the beginning of human history, nations and peoples have gone to war with one another, at times to conquer and subjugate people for selfish reasons; sometimes for protection of lands and homes; sometimes to persecute because of hate, the

most terrible feeling that can come to men. Civilization, if not based on a belief in revealed religion, breaks down. Nations and communities must have a consciousness which must be kept alive to the fact that there is an everlasting difference between the best and the

human spirit, every liberation of our existence, every widening of the horizon of our hopes has been due to the vision that comes of our divine knowledge that God lives in heaven. "In the year that King Uzziah died," wrote a Hebrew statesman, "I saw the Lord High and

time. "I know that my Redeemer liveth . . . and in my flesh shall I see God."

THE famous words of the poet Milton about great literature are truest of all when they are applied to the Old Testament—"the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life to come." The ancient Hebrews were not an intellectual people, but their literature has many interests, besides those which we call "religious." The stern demands of an inscrutable purpose "turned the creative passions of the Hebrew into narrower channels that the torrent might rush the more strongly," says Dr. Wheeler Robinson, reader in Biblical criticism in Oxford University. He continues in forceful words that, "The gain of such concentration was the revelation of God."

Man's place in life is recorded in the eighth Psalm:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands.

MAN came from heaven, and he goes back to heaven. As the centuries have rolled on, God has given his revelations to men. He has not separated himself from the world nor lightly regarded anyone's need. There is a true light "that lighteth every man that cometh into the world"—a saying rich in promise. God is more easily reached than we sometimes think, and as we reach out life itself, is made more pure, godlike, as it was when we came to earth. In this truth is that happy

Mosque of Omar at Jerusalem, another site sacred to both Moslem and Jew; one of most important Mohammedan shrines, and in foreground of photograph, exact spot of King Solomon's Temple, and, so likewise revered by Christians.

—Photographs by Underwood & Underwood

concept of man's destiny as described by Wordsworth when he wrote:

Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

The Greco-Roman people never learned to say: "Thy kingdom come: Thy will be done." The powers of heaven will bring man back again, for through the ages, he has been seeking the Light. The dawn of a new day is here. "They that be wise shall shine as brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

TO CIVILIZATION—

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

worst, and that there is a righteousness for the nation and for the individual based upon the everlasting nature of God himself. This is the contribution of the religion of Israel—the writings of the old prophets and of the evangelists which have been made through the centuries—to our common life of today.

THE HOLY BIBLE

THE book of isolated Palestine is the book of the civilized world of today, the book of church and home, school and college. The prophets have lived because they were the agents of a divinely appointed destiny. Nothing in all history is more majestic and idealistic than the messages of the Old Testament

lifted up." From that vision of a holiness beyond, there sprang a new future and a new immortality in ancient Israel. It is this vision and knowledge of something beyond, of something more, that makes the human soul look to the other world. Man has spoken with God from the beginning of his advent on earth. In the thirty-eighth chapter of Job, we find Job's wish realized as God himself speaks in words glorious and beautiful:

Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures



writers down through the ages. God is our Father, and our individual souls are infinite in power and understanding. The very apostrophe of the prayer: "Our Father" shows our worship of God, and tells us that we are certain of being heard. It is different from the ancient religions of the Greeks. Every access of life, every renewal of the

thereof, if thou knowest? or who hath stretched the line upon it. Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy? (Job 38:1-7.)

And continuing through four chapters, God speaks to Job, and his faith finds answer in the most comforting words of all

IN WHICH PLACE ARE YOUR YOUNG PEOPLE?



—Illustrated by
Nelson White

By Marvin O. Ashton
OF THE PRESIDING BISHOPRIC

BISHOP, in which place are your young people? Don't forget, Bishop, that your young people are just as full of human nature as you were at their age, and don't forget they crave pleasure just as much as the young folks anywhere else. Old Dave Harum used to say, "There's as much human nature in some of us as there is in others, if not more." Now, Bishop, that young generation in your ward is going to be found in one of these two places. If your community is not providing wholesome amusement for these folk, they are going to seek it in a "dive." Don't kid yourself. Bishop, did you ever visit one of these latter places? Take your wife with you some night and drop in and see what's going on. If you are afraid that you will be talked about because of being seen in such a place, get an officer of the law to accompany you. See for yourself what temptation is here. See for yourself that men who run these places are more concerned in the dollar's profit than they are in the virtue of a boy or girl. Someone has wisely said, "If you *must*, bring merriment to the churches, for the devil will furnish it in hell." In plain American English, if your young people are going to these roadhouses because dances and such amusement are not furnished in your community, you have something for which you must answer.

Did you ever figure what a part amusements play in the shaping of our destinies? It's probably true that it is through the contacts we make in our

amusements, that many of us pick our partners for life. Some fellow who knew what he was talking about on this subject said, "Education is a good deal like eating, a fellow can't always tell which particular thing did him good, but he can usually tell which did him harm. It's down among the *sweets*, among his amusements and recreations that he's going to find his stomach-ache." Bishop, it's down in their *sweets* that we want to guide them. Are you close to the youth? Do they feel free enough with you that they will tell you their problems? Is there a chasm between you and them? If there is, put a bridge over it quickly. You are probably old enough to be a father to most of them, but remember, attitude is what makes you old or young.

Great events in history are the result of little things. We have the steam engine because a sickly lad, James Watt, chose one day to "fiddle" with the spout of his mother's teakettle. Printing came to the world because one John Gutenberg accidentally dropped into a kettle of dye a wooden letter cut almost absent-mindedly from a tree, with a jackknife. We almost stumbled onto the law of gravity because an apple thumped to the ground under the eyes of observing Newton. An innocent visit

of Eli Whitney to a southern home resulted in the cotton gin and a revolution in the cotton industry. Yes, a flock of birds flying over the bow of Christopher Columbus' ship, shaped the destiny of America.

And you may go on and on. They tell us there is a beautiful little lake in the Yellowstone country located right on the divide, and just a gentle breeze determines whether its water shall flow into the Pacific or the Gulf of Mexico. The streetcar goes north or south or east or west, all determined by the twist of the wrist of the motorman as he throws the switch—all done with a little rod hanging in front of the car.

Yes, lives are made successful or they are ruined by a twist of our wrists. A little planning on our part determines great events in the lives of our young people.

Bishop, plan for your young people. They never needed your kindness and fatherly guidance more than now. This war has given them problems that you and the rest of us haven't had. This war is making difficult problems for them in their love affairs. If ever we should be at our wits' ends in cooperating with them, it is now. Get the people of your ward to get this vision of things. It will cost something, surely, but where better can we invest our dollars than in the lives of the finest people in the world? What does it profit us if we have a thousand cattle on a thousand hills and because of our false economy our young people are in "dives" and "joints"?

Activities of L.D.S. SOLDIER GROUPS in Africa and Italy

Assembled by O. E. Aylett from reports
by Ervin Clark and George I. Cannon

THE CHURCH IN AFRICA AND PARTS OF ITALY

THE following record of L.D.S. service men and their eventful activities from Tunisia until the present time in the Italian campaign was compiled in part by Brother Ervin Clark and written by George I. Cannon:

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord. (D. & C. 59:12.)

Such an admonition from the Lord prompted a handful of Mormon men to contact an area chaplain during the month of August 1943, and express to him their desire to hold L.D.S. services. Permission was granted, and services were instigated in Tunisia. Seven men attended the first meeting, and felt the strength of that bond which brought them together, the gospel, and they looked forward to regular Sunday services in the future. At the next meeting, the ranks swelled to twenty-two, and a Sunday School superintendency was effected with Brother Ervin Clark, superintendent, Glenn A. Sanders, and H. D. Hunsaker as assistants, and Ray D. Jorgenson, secretary. It was inspirational to hear the auditorium filled with strains of our Mormon hymns and to participate in the discussions devoted to the principles of the gospel. But most important and of the deepest significance was the partaking of the sacrament and the renewing of our covenant with God. On the first Sunday of each month was held the customary testimony meeting, and it was here that we would hear many faith-promoting experiences related by our service men and their friends engaged in active combat. Repeatedly the thought was expressed that by putting "on the whole armor of God" we were able to withstand the evil and wickedness which seemingly prevails; and to make of this army experience an opportunity to develop spiritually, morally, and mentally.

The meetings prospered and despite the inclement weather or the distance to be traveled, the attendance increased. The seed which had been sown in August was beginning to sprout, for on the seventh of November a branch was organized with Brothers Robert C. Christiansen, Ervin Clark, and Ray D. Jorgenson voted upon and sustained by the members to preside over the Tunisian Branch, with Paul A. Martin, branch clerk. The services were carried on in a pleasing manner with each person ac-

cepting his assignment and contributing his share to our newly-organized Tunisian Branch of the Church of Jesus Christ of Latter-day Saints. A worshipful and sincere atmosphere prevailed, and to see a major sitting by a private, sharing the same songbook, was evidence of the brotherly love taught in the gospel. It was at our services that we found an answer to the question, "What am I fighting for?" Ours is a crusade against evil and regardless of rank or responsibility we must work side by side as brothers, endeavoring to teach the world the fatherhood of God and the brotherhood of man.

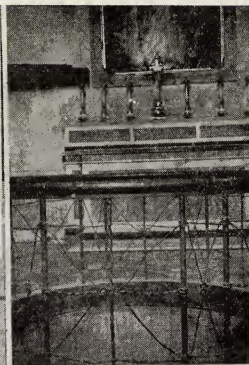
As the war progressed so did our Tunisian Branch. However, with the invasion of Italy, meetings were dispensed with, but almost immediately new L.D.S. group services were going strong. Several groups sprang up in Italy since our service men were dispersed over such a vast territory and

greater numbers of L.D.S. boys were arriving from Zion on foreign duty. Records of May 1944 list more than six hundred and fifty of our number over here to be serving in Italy. Some odd two hundred of our members are still stationed somewhere in North Africa where organized L.D.S. meetings have been carried on outside of Tunisia at Oran, Algiers, and Casablanca. At the present time other meetings are being conducted regularly on Anzio Beachhead, in Foggia, Naples, Palermo, Sicily, and in Sardinia. Their joint monthly L.D.S. news letter published since January 1944 was sent out to over eight hundred members and friends of the Church in April. It was stated in this number:

We would appreciate knowing where services are being held. If we have such information, it can be made available to all members with the hope of everyone finding a service within his area. Where services are not being held and conditions are favorable, start them. You will find your chaplain will give you all of the help you need. This office now has a letter on file from the chaplain urging that L.D.S. services be organized at his base. American Red Cross will always help.

(Concluded on page 567)

1. Two groups of soldiers under the direction of Chaplain Eldin Ricks and Chaplain Cooley somewhere in Italy.
2. Baptismal font in the cathedral built in the year 333 A.D. and visited by Chaplain Ricks' group.—Reported by O. E. Aylett.



DESERET THEATER

Expands Activities

By EDWIN H. LAUBER

Deseret Theater Publicity Director

WITH plans already drawn for expanding their activities during the 1944-45 drama season, the Deseret Theater announces the winners of the Award Masks for last year. From the four plays presented, all of which were great successes, *Quality Street*, by James M. Barrie, polled the highest vote over *Outward Bound*, *Out of the Frypan Pan*, and *Through the Night*, to win the award for the best play of the year. This play also won awards for Berness Rawlins for directing; Lt. John Fetzler, Jr., for scenic designing; Edwin H. Lauber, for staging.

Deseret Theater Award Masks were given to Fred Nickson and Mitzi Poulton for the best acting (leading role), for their roles in *Outward Bound* and *Quality Street*. Supporting role winners were Donald B. Alder and Becky Thompson for their work in *Outward Bound* and *Quality Street*. Other awards were given to Joseph H. Williams and Elaine Thorne for their work

throughout the coming season, a new subject will be treated. Such subjects as: "Handling Difficult Scenes," "Scene Dramatization," "Directing Tragedy," "Directing Comedy," "Dressing the Stage," "The Response of the Audience," and "Special Demonstration in Make Up," will be handled.

This lecture procedure was first begun last year, and Joseph F. Smith, Patriarch to the Church, was numbered among those giving lectures.

DESIGNED to aid the wards and stakes in presenting the finest drama possible, the scenery project is being carried out by the Deseret Theater. Two complete stage sets, designed, and suitable for each individual play in the M. I. A.

any shows contemplated may be constructed or decorated to order.

Because of the gratifying growth in attendance to the shows presented by the Desert Theater, and because of the increase in associate members, a mail

(Concluded on page 567)



SCENE FROM "QUALITY STREET"

in *Outward Bound* and *Out of the Fry-
ing Pan*.

The 1944-45 drama season will see the Deseret Theater presenting five stage successes instead of its usual schedule of four. Being considered in the final selection of plays are *On Borrowed Time*, *Dover Road*, *The Bat*, *Berkeley Square*, *Parlor Maid*, *William the Conqueror*, *Angel Street*, *Silver Cord*, *Eve of St. Mark*, and *Tomorrow the World*. The plays chosen will be played for six nights with a Saturday matinee making seven performances for each production.

A new series of lectures on play production is being outlined and will be given by members of the board of directors of Deseret Theater. Each week,

Handbook of Plays for this year are being constructed. This means that two sets for any show will be available. A reasonable rental charge will be made. All ward and stake drama directors are urged to make their bookings for use of these sets and give their patrons the advantage of the finest staging possible. The settings are being designed and made by master craftsmen and will be first class, durable, and adaptable to all ward stages. Joseph H. Williams, Deseret Theater board member, is devoting his full time to designing, making, and booking of these sets. Also settings for



DESERET THEATER AWARD WINNERS

Top, left to right: Edwin H. Louber, Donald B. Alder; second row: Joseph H. Williams, Eloine Thorpe; third row: Mitzi Poulton, Becky Thompson; fourth row: Berness Rawlins, Fred Nickson.

WHERE THERE'S A WILL

By Portia Chamberlain

"IT would be a fine thing, Mother, if you would do other people's washing." Roddy stood beside his mother as she was mixing cookies.

"Why should I do that?"

"Mother, I do want a wagon!" This seeming irrelevancy surprised neither of them, except that Sara wondered if he wasn't getting just a little too old for wagons.

"I want one, but I know I can't have one."

There was a pause while Sara rolled out the cookie dough. Roddy seized a cookie cutter and started punching perfect cookies in the dough. He continued as he cut, "Johnny Gates has a wagon. He carries washing for his mother."

"Oh! I see! Well! Listen, Roddy, and understand this time. We are going to move as soon as Daddy's new plant needs him. We are trying to get rid of things, not add more."

"Yes. Why?" Roddy emitted automatically. At a look from his mother he asked, "Why wasn't that a reasonable question, Mother?"

WHEN the Burkes moved there was no chance to unpack immediately, for Roddy's father had to sleep in preparation for night shift, and Sara had to shop.

"Just leave Roddy here," said Elmer. "You don't have to take him. He'll be quiet, won't you, Son?"

Roddy nodded emphatically, "Of course."

When Sara returned, they began to unpack.

"Where's the aerial for this radio?" demanded Elmer. "I thought you were going to put that on top."

"I'm sorry. And I can't find my scissors, either."

A little later Sara remarked: "I see Roddy's been at the typewriter again. It's out of its case. It's a wonder he didn't wake you up punching the keys."

"I didn't hear a thing."

A little later: "Where are my hammer and screw-driver?" Elmer looked frustrated. "I want to get these racks and pictures up."

And still later, Sara looked around. "Where is Roddy? He was here when I came home."

"Probably exploring. New neighborhood, and all, you know."

And then still later: "I must find that child." Going outside she called, "Roddy Roddy! Rooooodeeeeee!"

"Whoop! Whooooooodeeeeee!" from Roddy, a long way down the street. Sara went inside, satisfied that Roddy was on his way home. It took him so long to arrive that she went to the street again. Now he was closer, in fact, almost home. But she was speechless.

He was pulling a wagon full of clothes. He was pulling it by the radio aerial. The playroom piano stool tops were wheels—her precious piano stools that she had picked up six-for-a-bargain and painted bright colors. The ironing board supported the typewriter case, and two teakwood trays made high sides. Over all was a heap, a huge heap, of a bundle of soiled clothes.

"Look! Mother! Look!" shouted Roddy. "It would be a fine thing for you to do other people's washing, because I have a wagon now!"

"WHY weren't you angry, Sara?" asked Elmer after the snack they had just before he went on graveyard. "I was furious to think he had taken advantage of the confusion. As

if you didn't have enough work to do! It was insulting for him to bring that washing to you. You spoil that child. You'll have to give him more chores."

"Angry?" Sara twinkled. "I should be angry! He wanted the wagon for just one purpose. And the child is a mechanical 'quiz kid,' Elmer. You will have to admit the contraption was ingenious. I know some boys older than he is who couldn't make a wagon out of those materials, and make the wheels stay on!"

"How did he do it?" Elmer's curiosity got the better of his irritation.

"I hate to tell you, darling. He used that strip of plywood you were saving for your desk—and wire—and nails. And he broke one of your bits."

Elmer felt that he should be the outraged parent, and he held his mouth stern, but his eyes beamed with pride.

"He's rather smart, like his daddy," Sara teased slyly. "Of course," she added, "he'll have to put things back tomorrow."

"And the laundry? How will he put that back? It will be embarrassing."

"Embarrassing? Oh no! It will give me a chance to get acquainted with our new neighbors. I'll have fun."

"Sara," Elmer said with awe, "I've been married to you for eleven years, and you still are amazing."

Elmer chuckled. "Now that we've moved," he said, "you'd better teach Roddy to run the washing machine, and I'll set aside a war bond for a bicycle. He's too old for wagons and too young to set his mother up in business."



NOW HE WAS CLOSER, IN FACT,
ALMOST HOME. BUT SHE WAS
SPEECHLESS.

The Church Moves On

Sister Clark, Wife of President J. Reuben Clark, Jr., Dies

LUACINE ANNETTA SAVAGE CLARK, wife of President J. Reuben Clark, Jr., of the First Presidency, died at her home August 2, after an illness of several months. The daughter of Charles R. Savage, pioneer photographer and founder of the Churchwide annual Old Folks Day, Mrs. Clark had served with her husband in various Church and government capacities in Utah, Washington, and Mexico City.



LUACINE SAVAGE CLARK

She is survived by President Clark, three daughters, Louise C. Bennion, Marianne C. Sharp, and Luacine C. Fox, all of Salt Lake, and a son, J. Reuben Clark, III, of Provo.

Funeral services were held August 4, in the South Twentieth Ward. Speakers were Elders John A. Widtsoe and Albert E. Bowen of the Council of the Twelve, Preston D. Richards of the Los Angeles Stake presidency, and William E. Stoker, ward bishop. A message from President Heber J. Grant, who was unable to attend the services, was presented. Musical selections were rendered by Dr. Frank W. Asper, tabernacle organist, and Emma Lucy Gates Bowen, Jessie Evans Smith, and Harry Clarke, vocal soloists.

An article on Sister Clark will appear in a subsequent issue of the *Era*.

Choir Citation

THE National Federation of Press Women on July 29, awarded the Salt Lake Tabernacle Choir Broadcast a certificate of merit for their radio work. The citation read in part:

550

... in recognition of distinguished service in behalf of national morale in the midst of war, by means of the inspirational influence which comes out from a radio program that has captured the attention and interests of millions of listeners. A program which has achieved great spiritual significance in time of stress.

This is the second national award won this year by the program now in its sixteenth year of radio broadcasting. The first was the George Foster Peabody award for "outstanding entertainment in music."

Temple Square Broadcast

THOSE who had their radios tuned to Columbia stations and the "Crossroads of the West" Sunday morning, July 16, realized that the Salt Lake Tabernacle Choir and Organ was entering into its sixteenth year of weekly broadcasting on national networks. May we offer our congratulations for this and other accomplishments past, and extend our wish that the future appeal of the program will be twice sixteen, and more.

Service Men Supervisor

ALEXANDER P. PRESTON has been appointed Denver Stake supervisor for L.D.S. service men to succeed J. Bryan Barton. Elder Preston, a member of the stake high council, lives at 1100 East Tenth Avenue, Denver 3, Colorado.

Welfare Assignments

BASED upon past experience and supplemented by suggestions from stake presidents and regional councils, the 1945 welfare program budgets have been given to the various regions of the Church. Emphasis is being placed on the production of commodities and other welfare projects by ward and stake units rather than by the regions.

The production of dairy products is to receive added emphasis and additional projects are to be set up to care for this phase. Small herds of from ten to thirty cows are to be established in several localities.

It is proposed to establish small chicken projects in every region where they do not now exist.

Clothing and bedding assignments are to be extended with additional facilities to produce them. A small shirt factory and additional knitting facilities are in prospect. The Arizona region is requested to use the larger part of its cotton in the manufacture of batts and cotton materials.

Ricks College President

DR. JOHN L. CLARK has been appointed as president of the Ricks college, Rexburg, Idaho, by Dr. Franklin L. West, Church commissioner of education. He succeeds Hyrum Manwaring who will retire.

John K. Orton, "Era" Business Manager, Leaves

THE resignation of Brother John K. Orton as business manager of *The Improvement Era* was announced, to take effect August 1, by George Q. Morris, general manager of the magazine, and Lucy G. Cannon, associate manager.

Brother Orton has served this Church publication as business manager since 1935. He first became identified with the magazine in February of 1930, after having been in the automobile business. He previously served the Church for three years as missionary and translator in the Tahitian Mission from 1924 to 1927, during which time he carried major responsibilities in the work of mission publication. He also served for several years as a member of the M.I.A. stake board in Salt Lake Stake and has served in various ward capacities.

In his association with *The Improvement Era*,



JOHN K. ORTON

the retiring business manager has devoted much of his time to the circulation department of the magazine, in addition to personnel supervision of the business office, and accounting operations. He has seen the magazine steadily increase its circulation to its present more than 90,000 subscribers. His association, by letter and in person, with *Era* representatives throughout the

THE IMPROVEMENT ERA

Church, has been widely appreciated in the field, and he has made many friends who will wish him well while being reluctant to see him leave.

Many months ago Brother Orton suggested that the demands of personal business interests were increasingly requiring his time and attention, but he has continued until now to carry his obligations to the *Era* at the request of the management of the magazine. In addition to other business interests, he is national president of the American Motor Hotel Association, elected to that office at a meeting of the Association in Denver, Colorado, and has been an active officer of the Utah Motor Court Association since its organization. Brother Orton's wife is the former Frankie Graves. Brother and Sister Orton have two sons, Boyd, 15, and Kenneth, 11.

Missionaries Released

Argentine: Melvin Bigelow Adams, Oakland, California; Kendall Erwin Brown, Ashurst, Arizona; Neil H. Christensen, Oakland, California; Norman Ernest Farr, St. Johns, Arizona; Eugene Ellsworth, Chandler, Arizona; Maurice Robert Miller, Mesa, Arizona; Stanley Alan Moore, Ogden, Utah; Rex Sessions, Los Angeles, California; Charles Adams Decker, Provo, Utah; William Stanford Durant, Provo, Utah; Sears Joseph Evans, Salt Lake City; Wendell Albert Gibby, Roy, Utah; Owen Raynal Tarr, El Paso, Texas; Russ Spaulding, Cedar, Utah; Kay Austin Schwendiman, Salt Lake City; Leon Radmahl Walker, Reno, Nevada.

California: Hendrick de Boer, Ogden, Utah; Marion Jones Callister, Blackfoot, Idaho; Chauncey Smoot Peterson, Salt Lake City; Roland Haws Porter, Escalante, Utah; Richard Melvin Rowley, Parowan, Utah.

Canadian: Irvin Walter Noall, Salt Lake City; Leo Eugene Robertson, Springville, Utah; Charles Samuel Greer, Salt Lake City; Leo Joseph Langer, Hooper, Utah; James Irvin Brierley, Salt Lake City.

Central States: Rene Leroy Bounds, Mt. Shasta, California; Ada May Hellstrom, Bayou City, Texas; Vernal, Utah; Mark N. Cook, Vernal, Utah; Alton Leishman Haslam, Lewiston, Utah; Dale Schwartz Hansen, Monticello, Utah; Edward Franklin Pederson, Jr., Woodstock, Utah; Lynn Russell, Salt Lake City; Oliver Terry Harmon, Boulder City, Utah; Joseph Samuel Hill, Union, Idaho.

Eastern States: Benjamin Francis Howells, Jr., Midvale, Utah; Theodore Caldwell Hilton, Oakland, California; Grant Ayeson Wadsworth, Panama, Nevada; Clyde Harold Larsen, Salt Lake City.

East Central States: David Cyrene Bangs, Salt Lake City; Lefel Addison Bean, Sugar City, Idaho; Paul Bickley, Salt Lake City; Verlin Lee Corey, Ogden, Utah; Clyde LeGrande Fairbourn, Sandy, Utah; Henry Samuel Florence, Jr., Holladay, Utah; Amelia Jacobsen Hansen, Montebello, California; Willard Hansen, Montebello, California; Adele Louise Harris (deceased), Ogden, Utah; Ed Elwin Harris, Blanding, Utah; Charles Victor M. Hatch, Salt Lake City; Vera Alton Leavitt Hatch, Salt Lake City; Edward McKinley Jolley, Provo, Utah; Lloyd Ira Kimball, Salt Lake City; Maurice Evans Langford, Gilbert, Arizona; Orrin T. Lister, Salt Lake City; Daniel K. Price, Samaria, Idaho; Newell Christy Remington, Vernal, Utah; Lyle John Smart, Sandy, Utah; Joseph Theron Smith, Salt Lake City; Melvin Teetlin, Salt Lake City; Jack Amos Wagner, American Fork, Utah; Ray Walting, Springville, Utah; Charles John Wilson, Los Angeles, California.

Hawaiian: Harvey Barr Cardillo, Salt Lake City.

Central Pacific: John Halder Walton, Salt Lake City; Wayne Delbert Joseph, St. Anthony, Idaho; John Joel Moss, Rivie, Idaho; Kenneth Leroy Aubrey, Salt Lake City; Marion Roscoe Rogers, Snowflake, Arizona.

Mexican: Isidro Alejandro Bautista, Jr., Colonia Dublan, Chih., Mexico; Phoebe Seyer Hall, Mesa, Arizona; Edna Martineau, Colonia Juarez, Chih., Mexico.

New England: Ralph Mark Clarke, Los Angeles, California; Wayne Franklin Hollman, Glendale, California; Hal Adelman Nebecker, Annabells, Utah; Glen Leland Myler, Los Angeles, California; Howard Donaldson Stewart, Oakland, California; Willard Pinson McEwan, Salt Lake City; Horst Siegfried Berthold, Salt Lake City; Homer Ezra Wade, Salt Lake City; Carlisle Davenport Marsden, Parowan, Utah; Richard Paul Phillips, Idaho Falls, Idaho; Don Timothy Parker, Roy, Utah; Wanda Nielsen Anthony, Fred, Idaho; Reed Eugene Price, Phoenix, Arizona; Earl Heggie Griffin, Clarkston, Utah; Charles Elmer Clark, Tooele, Utah.

Northern States: Callis Fredie Francis Herbert, Los Angeles, California; Harold Johnson Pyper, Salt Lake City; Cecil Everett Reese, Smithfield, Utah; Newton Aaron Tuttle, Jr., Salt Lake City; Erwin Emil Wikrus, Idaho Falls, Idaho.

Northern California: Weston B. Seegmiller, St.

SERVICE MEN, ATTENTION

THE new edition of the Church Directory for L.D.S. men in the armed forces is off the press. This directory, together with Hugh B. Brown's three tracts entitled "Thoughts for the Service Man's Quiet Hour," originally published in the *Era*, are available to service men calling at or writing the office of the L.D.S. Service Men's Committee at 41 North State Street.

George, Utah: Verli Selby Dallin, Las Vegas, Nevada; Herman Black, Antimony, Utah; Alden Ross Richards, Salt Lake City; Robert Gordon Peterson, Salt Lake City; Emily Ellen Davis Wallentine, Paris, Idaho; Robert Wallace Wallentine, Paris, Idaho.

North Central States: Irl Lunt, Duncan, Arizona; Adrian Stout McOmber, Pocatello, Idaho; Evan Owen Hansen, Salt Lake City; William Leonard Pulsipher, Mesquite, Nevada; Allen Edward Foisy, Richfield, Utah.

Northwestern States: Arthur Sanford Bingham, Ogden, Utah; Alena Porter Clark, Grover, Wyoming; Wayne Cole Durham, Salt Lake City; Jesse Bott Reay, Hooper, Utah.

Southern States: Bernell LaVar Bateman, American Fork, Utah; David Elery Chard, Liberty, Utah; Sarah Minerva Jones Chard, Liberty, Utah; Keith Linel Larsen, American Fork, Utah; Heber Lavon Payne, Safford, Arizona; Wayne Leo Peterson, Mt. Pleasant, Utah; William Orrin Phelps, Mesa, Arizona; Stanley Theron Pickert, Gunnison, Utah; Daniel H. Simpkins, Fairfield, Montana; Edwin Cannon Winder, Salt Lake City.

Spanish-American: Dewey Clark Hughes, Albany, California; Douglas Glen Pulley, American Fork, Utah; Malcolm Walker Wilding, Sugar City, Utah.

Texas: Jesse Leonidas Mortensen, Huntington Park, California; John Dale Phillips, Teton, Idaho; Rudolph Ruetegger, Malad City, Idaho; Vyrin Virginia Nordgren Jensen, Monroe, Utah; John Melvin Jensen, Richfield, Utah; DeLanna Bradshaw, Provo, Utah; Harold Layton, Utah; Laura Crutia Monch Jenkins, Ogden, Utah; Lewis Robert Jenkins, Ogden, Utah; Doyle V. Cottam, Escalante, Utah.

Western States: Wendell Orin Hill, Bear River, Idaho; Raymond E. Rivelle, Utah; Ray Taylor, Preston, Idaho; Douglas Calvert Thackeray, Croydon, Utah; Robert Schmidlin Croft, Salt Lake City; Irvin LaGrand Mouritzen, Bennington, Idaho; Gene Cone, Tropic, Utah; Miles Sumner England, Arimo, Idaho; Joseph Young Larsen, Jr., Holladay, Utah; Richard Paul Romney, Salt Lake City.

Western Canadian: Robert Harris Walker, Raymond, Alta., Canada; Ernest Emil Zobrist, Salt Lake City.

Excommunications

THELMA C. VOIGHT, born February 11, 1906. Excommunicated in Dimond Ward, Oakland Stake, April 3, 1944.

FRANK L. DOXFORD, born August 2, 1918. Deacon. Excommunicated May 13, 1943, in 24th Ward, Salt Lake Stake.

JOEL FRANKLIN LeBARON, born July 9, 1923. Elder. Excommunicated May 2, 1944, in Mexican Mission.

Kenneth S. Lambert, born January 19,

1906. Teacher. Excommunicated in Grandview Ward, Grant Stake, April 30, 1944.

Grace A. Forsey Neal, born May 26, 1888. Excommunicated in Inglewood Ward, Inglewood Stake, June 26, 1944.

Howard W. Long, born February 7, 1892. Priest. Excommunicated in Thatcher Ward, St. Joseph Stake, April 20, 1944.

Ervil M. LeBaron, born February 22, 1925. Elder. Excommunicated in Juarez Ward, Juarez Stake, June 6, 1944.

Grant G. Woodward, born August 4, 1899. Excommunicated in Reno Ward, Reno Stake, May 21, 1944.

Lloyd Franklin Anderson, born November 16, 1913. Excommunicated in North Park Ward, San Diego Stake, April 17, 1944.

Dedications

DR. JOHN A. WIDTSOE of the Council of the Twelve dedicated chapels of the New England Mission as follows: Providence, Rhode Island, June 14; Bridgeport, Conn., June 16; Springfield, Massachusetts, June 18; and Lynn, Massachusetts, June 24. These buildings have been purchased within the last two years, and branch members have been busy renovating them since.

The Pleasant Grove First Ward, Timpanogos Stake, chapel was dedicated May 21, by Elder Clifford E. Young, assistant to the Council of the Twelve.

U.S.S. Enterprise

WE feel that you would like to hear of the activity we are having here aboard ship with regard to the Church. At first just a few of us met when we could, and discussed the principles of the gospel. Now we hold sacrament meetings every Sunday evening in the crew's library, and we feel that God has blessed us in our endeavors.

Since none of us is well versed in the gospel and scriptures, we are using our time in sacrament meeting that we may learn more about them. As a guide for this study we are using the service edition of *Principles of the Gospel*, one fellow presenting the subject for discussion, then we all express our viewpoints. It is developing our ability to speak before an audience.

The leaders of this group are: Philip R. Smith (elder), Ronald Thornock (elder), and as secretary, G. F. Marin (priest). We hope to have a more complete organization in due time.

Several of us receive *The Improvement Era* regularly and enjoy reading it.—Reported by Philip R. Smith.

LATTER-DAY SAINT SERVICE MEN ON BOARD U. S. S. ENTERPRISE

P. R. Smith, G. F. Marin, K. J. LeCheminant, C. A. Jenkins, L. H. Howard, R. Thornock, W. A. Clow, J. P. Lowder, W. W. Layton, H. W. Wirth, J. E. Hunter.



Early Knowledge of AMERICA'S STRANGEST BOOK

By
Dr. Francis W. Kirkham
Author of *New Witness for Christ*
in America

THE Book of Mormon was printed at Palmyra, New York, begun in August 1829, and finished some time in March 1830. It was announced in the *Wayne Sentinel*, Palmyra, New York, on March 19, 1830, and advertised for sale in the same paper on March 26, 1830. The testimonies of the three witnesses and of the eight witnesses are printed in the first edition.

The only complete manuscript of the Book of Mormon now extant is in the possession of the Reorganized Church of Jesus Christ of Latter Day Saints at Independence, Missouri. The signatures of the three witnesses in this manuscript are in the handwriting of one person. This shows it to be a copy of the original certificate signed by each witness. The original signed certificate was no doubt placed in the cornerstone of the Nauvoo House with the original manuscript of the Book of Mormon. A few pages are extant in the Church Historian's office.

In the *Evening and Morning Star* for June 1832, at Independence, Missouri, confirmatory reports are published regarding the testimony of the witnesses.

The first printed interview with the witnesses to the Book of Mormon may be the one by an itinerant Baptist minister, David Marks, which was published in the *Morning Star* in 1831. Mr. Marks reports "tarrying" at the home of the Whitmers at Fayette, Seneca County, New York, on March 29, 1830. This early printed interview is evidence that the witnesses made their solemn declaration of the divine origin of the Book of Mormon at the time of the printing of the first edition. The account follows, taken from the book entitled, *The Life of David Marks*:*

To the 26th year of his age including the particulars of his conversion call to the ministry and labors in itinerant preaching for nearly eleven years, written by himself.

Limerick, Maine,
Printed at the office of the *Morning Star*,
1831.

During the week following, I journeyed about one hundred and fifty miles, and suffered much from a tedious storm. Sabbath, March 28, (1830) I preached twice to a small assembly in Geneva. Next day, we attended a meeting in Fayette, and tarried at the house of Mr. Whitmer. Here we saw two or three of his sons, and others to the number of eight, who said they were witnesses of a certain book just published, called the "Golden Bible," or "Book of Mormon." They affirmed that an angel had showed them certain plates of metal, having the appearance of gold, that they were dug out of the ground by one, Joseph Smith; that on these plates was written a history of the ten tribes of Israel which were lost, and revelations to different prophets that arose

among them. They stated that the writing could be read by no person, except by the said Smith; and, that the Lord had inspired him to translate and publish the book,—that none, but twelve chosen witnesses, had been allowed to see these plates, and that now they were "hid up unto the Lord."

They further stated, that twelve apostles were to be appointed, who would soon confirm their mission by miracles, and that if anyone read their Bible and did not believe, they would be given up and lost forever. These eight, we understand, were in company of Smith and three others. A copy-right was secured by Smith in his own name.

The book contains about six hundred octavo pages of small print. Five thousand copies were published—and they said the angel told Smith to sell the book at a price which was one dollar and eight cents per copy more than the cost, that they, "might have the temporal profit, as well as the spiritual." . . .

I wished to read it, but could not, in good conscience purchase a copy, lest I should support a deception; so they lent me one, and I read two hundred and fifty pages; but was greatly disappointed in the style and interest of the work. For, so far from approaching the sublimity of the inspired writers, they would bear no comparison with the Apocrypha, or the Alcoran. Indeed the style is so insipid, and the work so filled with manifest imposture, that I could feel no interest in a further perusal. It contained several extracts from the scripture; and, with a little variation, Christ's sermon on the Mount. From all the circumstances, I thought it probably had been written originally by an infidel, to see how much he could impose on the credulity of men, and to get money. . . .

A WORD TO KEEP

By Christie Jeffries

LIBERTY

Is a word to keep.

Like a silver key,

It opens deep

Wells in the heart

Where great loves sleep:

Love of homeland, love of brother—

These give strength, one to the other,

With subtle, inconceivable art.

And men who live in a land that is free
Spring to arms at the bugle call,

Fight doggedly

On plain and steep,

On atoll, mountain top, and sea,

For liberty;

And fighting fall,

Soothed in their sleep

By this bright word which brave hearts keep.

On reviewing this pretended revelation, I was forcibly struck with the contrast between the introduction of the gospel of Christ, and that of the Book of Mormon. The former came down from heaven; the latter is said to have been dug out of the earth. The gospel was first preached openly, with power, in the sight of all men, and written afterwards; the "Book of Mormon" was first written secretly, and out of sight of all men, except twelve, and preached afterwards.

None of the works of Christ and the apostles were in secret, but open to the examination of all; the origin of this book is hid in the dark. The gospel of Christ was confirmed by unnumbered miracles, wrought in the most public manner; the Book of Mormon is not confirmed by any miracles, but its authority rests on the testimony of twelve men whom we do not know.

The gospel of Christ presented to its apostles no temporal gain, but loss of all things; the Book of Mormon has a copy-right secured that its witnesses may "have temporal profit"—so men cannot tell, that this "profit" is not what induces them to bear such witness.

The gospel is confirmed by a thousand prophecies that preceded, and pointed to it, and are still daily fulfilling; but we know not that any prophecy pointed to the Book of Mormon. The Bible is a book of perfect harmony, and untrivalled in sublimity; the Book of Mormon is full of absurdity and too dull to charm the soul.

At the time of the writing of the above interview with the witnesses to the Book of Mormon, no printed proof had yet appeared that its "coming forth" had been predicted by ancient prophets, that its teachings were comparable to those of the Bible, and that the recorded words of the resurrected Lord to the people on this continent which it contained, supplemented and gave greater meaning to his teachings in the New Testament. Such a book appeared in 1837, *The Voice of Warning*, by Parley P. Pratt. It has been printed in many editions for one hundred years.

At the time of the interview no miracle of healing by the power of God in the Church had taken place.

Joseph Knight, Senior, was restored to health by the Prophet Joseph Smith in April 1830. It is confirmed by a newspaper account in the *Palmyra Reflector* June 30, 1830. Miracles of healing and other manifestations of divine power continued in the Church.

The proof of these facts regarding the testimony of the witnesses of the Book of Mormon and the knowledge of its "coming forth" by the people who lived at the time and at the place of its publication is important evidence of the truth of the declaration of Joseph Smith that the book had been written, preserved, and translated by divine power to convince all men that Jesus is the Christ, the Eternal God.

*In Church Historian's Office, Salt Lake City

APOSTATE — — FACTIONS

By
E. CECIL MCGAVIN
of the
Church Historian's Office

Following the Martyrdom of Joseph Smith

V
LYMAN WIGHT

WHEN the Prophet Joseph Smith was killed, Lyman Wight, the "wild ram of the mountains," declared that the only man who was able to "handle" him was dead. From that moment he manifested a bitter spirit toward the Twelve and sought to carry out his plans irrespective of their wishes.

He had been employed in the pineries of Wisconsin getting out timber for the temple. After the martyrdom he became convinced that the temple and the Nauvoo House would never be completed, so he expressed a desire to lead a colony to Texas where they would be protected from the mob. He even prophesied that the temple in Nauvoo would never be completed.

He said that the Prophet had asked him to go to Texas as a missionary and this would be a good time to fulfil that missionary appointment. In a letter to the authorities in Nauvoo he wrote from Wisconsin concerning his plans in this matter:

A few of us here have arrived at this conclusion in our minds (such as can undergo all things), that as the gospel has not been fully opened in all the south and southwestern states, as also Texas, Mexico, Brazil, etc., together with the West Indian Islands, having procured lumber enough to build the temple and Nauvoo House—and having also become convinced that the Church at Nauvoo or in the eastern states will not build the Nauvoo House according to the commandment, neither the temple in reasonable time, and that we have, so far as we have made trials, got means in the South—we have in mind to go to the table-lands of Texas to a point we may find to be most eligible, there locate and let it be a place of gathering for all the South.

It seems that President Young realized the uncontrollable spirit of the man and gave him a free rein as much as he possibly could. In the *Journal History* for August 11, 1844, this notice appears:

In the forenoon a meeting was held at the stand in Nauvoo at which Elder Lyman Wight preached about leading a company away into the wilderness.

The following day the Twelve met in council and among the appointments made were the following:

That Lyman Wight go to Texas, if he choose, with his company; also George Mil-

ler and Lucian Woodworth, if they desire to go.

Then on August 24 Lyman Wight was advised to go north instead of south, and for once he hearkened to counsel, leaving with sixty-four people whom he led to Wisconsin.

Within a short time, however, he was again obsessed with the notion of going to Texas and became a busy missionary in Wisconsin persuading others in that region to go with him. By the spring of 1845, he had a following of about one hundred fifty persons ready to make the journey to Texas.

IN the early spring they set out in four rough homemade boats, propelled by poles, bound for the western wilds of Texas. The boats were constructed with a row of berths on each side. The space through the center was left for baggage, stoves, supplies, etc. The berths and center place were enclosed and covered with rough boards. There was a door in each end, and windows between the berths along the sides. These determined voyagers stopped for supplies at Indian villages and white settlements along the way.

Yet the authorities in Nauvoo continued their lenient policy with this "wild ram of the mountains." At a council meeting held in Nauvoo on April 17, 1845, the authorities dictated a letter to Lyman Wight and all the brethren associated with him, of which the following is an extract:

We, the Council of the Twelve, being assembled and having learned your present circumstances and situation and also your future calculations with regard to your journey west, cannot feel justified without giving you a word of counsel and advice, together with some information relative to our present prospects: . . . And now, dear brethren, if you will hearken to our counsel, you will give up all idea of journeying west at present. If you go westward before you have received your endowments in the temple, you will not prosper. And when you meet with trouble and difficulty, let no one say that the counsel of the Twelve brought them into it, for we now, in the name of the Lord, counsel and advise you not to go west at present. We desire, dear brethren, that you should take hold with us and help us to accomplish the building of the Lord's houses. Come, brethren, be one with us, and let us be agreed in all of our exertions to roll on the great wheel of the Kingdom. We forward this letter by Brother Bent. He will give you further instructions relative to our proceedings and future calculations, and we hope you will receive his counsel and do accordingly, and all will be well.

At a council meeting in Nauvoo, April 29, 1845, Elder Bent reported the result of his visit to the Wight camp in Wisconsin. His mission failed to convince the "wild ram" that he should not undertake the Texas expedition.

At the October conference of the Church that same year, Elder A. W. Babbitt said of the course of Lyman Wight:

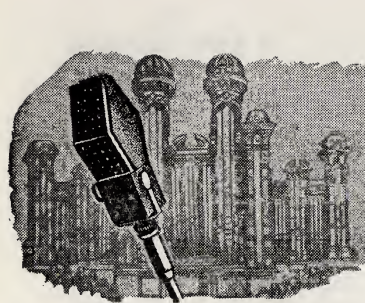
As Elder Pratt remarked concerning Wm. Smith, that he could not conscientiously vote to sustain him, so I say in regard to Lyman Wight, I cannot conscientiously give my vote in his favor. My reason is this: If there is a council in this Church that ought to be united, and act in unison as one man, it is the Council of the Twelve. If the head is sick, the whole body is afflicted. If I am rightly informed concerning Brother Wight's conduct, for the past year, he has not acted in unison with the Twelve, nor according to their counsel. The last year has been one of affliction, persecution and sorrow, when the adversary has continually sought to destroy and mutilate the Church; and it has required all the faith, prayers and perseverance of the leaders to save this people from the grasp of the destroyer. If the counsel of Brother Wight had been followed, this temple would not have been built, nor the baptismal font erected. He has sought to draw away a part of the force, which we ought to have had to build this temple. His teachings have been contrary to the counsel of the Church, and his conduct calculated to destroy it. Under circumstances of this kind I cannot conscientiously vote to continue him in his standing, until he retracts, and makes satisfaction. Brother Wight's course has been calculated to divide the Church, and prevent those things being accomplished, which were commanded of God by the Prophet Joseph.

At the same meeting Elder Heber C. Kimball recommended caution and patience in dealing with Lyman Wight. *Times and Seasons* recorded his remarks:

"It is well known that Brother Wight's case was had before the conference last fall, and that he was dropped, and then again retained; that is, that we would let him be, and see what he could do, and what course he would take. He has been away ever since; and is with a small company somewhere; we cannot tell what he is doing; he may, in his own mind, be acting in concert with the rest, and he may be acting for the good of this people. It would be my mind to let his case lay over for the present, until we can learn something from him." Whereupon it was moved that we let the case of Brother Lyman Wight lay over for the present, until we hear from him; seconded and carried unanimously.¹

(Continued on page 573)

¹*Times and Seasons*, VI:1009



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

On Acquiring a Reputation

REPUTATIONS are built on many factors—some of them unpredictable. A good many men have lived their lives and gone to their graves reputed for things for which they never would have chosen to be known. Some who would like to have been thought of as great dramatic artists have, by some circumstance, come to be typed as comedians. Men of several gifts sometimes become best known for the gift which they themselves esteem the least. There are some whose vocations catch the public fancy, whereas their vocations are lost in obscurity and disinterest. A single event in one's life, even though it be seemingly unrelated to all that has gone before and all that follows, may fix a reputation—desirable or undesirable. Ofttimes young people acquire reputations of one kind or another early in life. For example, a student, having in the beginning of his school career become known as a conscientious scholar, is likely, from then on, to find the way much easier. The reverse is also true. Virtually the same answer to the same question may bring a higher grade to a student of good reputation than to one who has not established a good reputation. This may not be just, in a sense, but it is nevertheless the way it often works in practice. Good reputation has a tendency toward leveling obstacles, and is often accepted at face value, while poor reputation multiplies difficulties. And young people who, by some foolishness or thoughtlessness or some deliberate folly, acquire a reputation of the kind they wouldn't be proud of, are needlessly complicating their own lives and closing doors in their own faces. Every time others think of them a suggestion of doubt concerning them may arise. This is why carelessness in youth is often more serious than some have supposed. Fighting through life against an unsavory reputation, whether deserved or not, is difficult and discouraging. And some things which, in our thoughtlessness, we may have supposed were harmless, often cling as stubbornly as nicknames, no matter how we try to shake them off. Now certainly reputations built on false premises will not be the ultimate basis of justice or judgment. But the fact remains that our lives are in some degree modified by the repute in which others hold us, and once a man gets a rating with his fellow men, once he gets himself pigeonholed, classified in the minds of others, it is difficult to get a reclassification. And so to a young woman, or to a young man beginning his way in life, the only course of wisdom is to avoid the very appearance of evil, as well as evil itself.

for the generations have proved that good reputations are exceedingly perishable—while bad reputations are virtually indestructible.

—July 9, 1944.

On Misusing a Reputation

THERE is something yet to be said on the subject of misusing a reputation. Some men acquire such reputations that others place implicit confidence in them. Their names, their word, the representations they make, are accepted by many at face value. This fact sometimes leads to the misuse of reputation, in one or another of its many forms—such as the practice of purchasing opinions for the purpose of influencing others—permitting one's name to be used in the recommendation of things concerning which one knows little or nothing—permitting words to be put into one's mouth, for a price. Names have high value—especially names which are held in good repute—especially names which the public knows and has confidence in. Having built a good name, having acquired a good reputation, certainly it would be legitimate for a man to place the weight of his influence behind any worthy venture concerning which he had first-hand knowledge and sincere convictions—any venture which is as represented, and which would be of benefit to those to whom it is recommended. But merely to sell a name for a price without regard to personal knowledge or conviction, or without regard to accuracy of statement or benefit to those being influenced, would surely constitute a flagrant abuse of a good reputation. People of much influence, of established public acceptance, whose names have high publicity value, are repeatedly approached with offers of advantage or remuneration for the use of their names for all manner of causes and purposes. Often the reason they are approached is because others can see the value, the influence, or perhaps the profit that comes with the use of such names. The problem reduces itself to the resolve of every honest man to see that his name is not misused. His good name among men, his reputation in this world, are possessions of high value and of great trust, and to misuse them or to consent to the misuse of them by others is a betrayal of trust. If a man's name is worth a price because of the confidence his friends or his fellow men impose in him, it is certainly worth a much greater price for him to see that it is not misused—to see that no one is misled by his name or by his reputation among men.

—July 16, 1944.

from Temple Square

Discovery

LEGENDS of discovery ever hold their fascination. Indeed, every age is an age of discovery—sometimes the discovery of places where men have never walked before—and sometimes the discovery of things which have nothing whatever to do with geography. Having charted the surface of our world, we may yet farther penetrate the illimitable space beyond, and we may yet gaze more deeply into the minuteness of all life and substance about us. But discovery goes beyond all this. Every life is a life of discovery—and when we weary of pushing at the physical barriers, we begin to reach deeply inward into the mind and spirit of man. There is the discovery of peace in one's heart—the discovery of intelligent purpose in all things—the discovery of faith to sustain us until we find the answer to all as yet unanswered questions. There are also other discoveries that men make. Some discover evil ways too soon in life, and discover their mistakes too late. Often we discover the errors and follies of other generations, sometimes by reading about them, but too often by repeating them. There are discoveries to be made concerning the intolerance and perversity of men, and also concerning their qualities of goodness. Sometimes when we think we are discovering something new, we find that we are in fact discovering something that is new only to us. Ideas which we avidly seized upon today may long since have been discarded by sorrier and wiser peoples. Many truths which we confidently "discover" have long since been common knowledge to others. What is new to us is in a sense discovery, though it be old as the ages. Some things have been discovered many times—this land of ours among them. And there are some things about it and its heritage which we would perhaps do well to rediscover. And so, all honor be to the discoverers of times past—patriots and pioneers and others who have pushed ever further against tangible and intangible barriers—and who have paid the price of discovery. God grant that their discoveries may not be lost. Besides what new things we may henceforth discover, a rediscovery of the meaning of the past may save us, and generations to come, from searching needlessly for things that have already been found.

—July 23, 1944.

Substitutes for Freedom

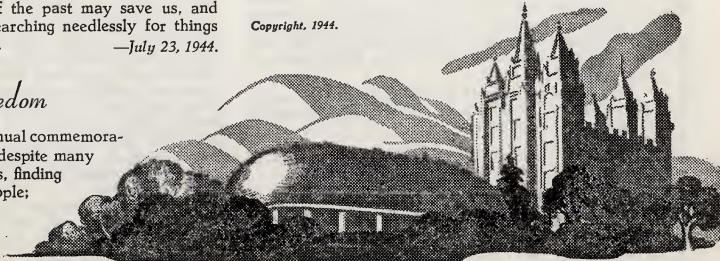
JULY FOURTH, as a day of annual commemoration, has come and gone, despite many crises and contrary influences, finding us still a liberty-loving people; and the uniting force of freedom has, in the providence of God, preserved us as

a nation—notwithstanding the fact that in many places and in many philosophies one will find expressed the idea and belief that freedom is an element of weakness rather than an element of strength. But those who have proceeded on this false assumption have discovered that men who have tasted of the sweetness of liberty have more to fight for and more to live for than men who haven't. However, despite this, throughout all the centuries all manner of substitutes for freedom have been proposed. Ambitious leaders and aggressive peoples, times without number, have persuaded, deceived, cajoled—and have used force when these other methods have failed—to induce others to yield their freedom of action. And peoples and individuals have oftentimes been known to exchange freedom for peace, freedom for plenty, freedom for the promise of security—freedom for everything conceivable—and they have all made bad bargains no matter what they got or how long they kept it—for freedom once yielded is bought back in costly ways. Ultimately, and sometimes after much wandering in the wilderness, nations and peoples come to the formula of freedom, having learned that neither a supposed efficiency nor a ready-made way of life is an adequate substitute for freedom, even though it attempts to anticipate every need and every want. Knowing the weaknesses of men, knowing the errors of history, knowing the alleged inefficiency of democracy, knowing all the possible abuses of freedom, there yet remains the inevitable conclusion that no other formula leads to the lasting happiness or progress of men—all other schemes to the contrary notwithstanding, whatever their source and whatever their intent. Now the only reason for observing a national holiday is to commemorate and to renew faith in the ideals and principles which brought it into being, and the Fourth of July came into being with the declaration of a people as to their willingness to give, if necessary, all else they had for freedom. Many of them did give all they had, even as many are doing today. And the message of this July Fourth, and of all those past and yet to come, is this:—that there are no acceptable substitutes for freedom.

—July 2, 1944.

(Concluded on page 559)

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EDITORIALS

John K. Orton—Retiring Business Manager

It is nearly a decade and a half since John K. Orton, business manager of *The Improvement Era*, became associated with the magazine. During this period he has seen the *Era* reach a circulation of more than 90,000 per month. Brother Orton has been a most effective factor in making this notable growth possible. His lifelong service in ward, stake, and mission, gave him a clear conception of Church needs; his approach to daily business problems has been intelligent and orderly; his contacts with the earnest workers in the field have been as friend to friend, stimulating and helpful; he has had constant faith in the mission and message of the magazine set forth by the authorities of the Church. Such friendly, loyal, and understanding devotion of necessity has borne rich fruit.

Brother Orton, as many a capable man, has acquired many personal business interests. These have been demanding increasing attention. Therefore, the management of the *Era* has regretfully acquiesced in Brother Orton's near two-year-old request to be released from his *Era* duties.

When the *Era* extends thanks to Brother Orton for excellent service rendered, and wishes him bounteous success in his life's endeavors, it not only speaks for itself, but with the tongues of hundreds of thousands who read and enjoy the magazine which he has helped to build. And we know that he and *The Improvement Era* will ever remain helpful friends.—J. A. W.

(See also page 550)

Teachableness

A WORLD TRAVELER learned when he reached Korea that a group of young people opposing the occupation of their country were meeting secretly and laying plans for the deliverance of their land, and also for writing a constitution which would guarantee to its citizens their freedom and an equality of opportunity. He was astonished when he learned what they were studying in order to lay the foundation of their government steadfastly and surely: it was nothing less than the Beatitudes found in the gospel of Matthew. He continued on his journey, and when he reached India, he was likewise surprised to find that Gandhi, the great spiritual leader of millions of Hindus, was studying the very same section of the New Testament. Gandhi answered the visitor's unspoken question by saying, "Yes, we are reading the New Testament. And in the New Testament we have studied the Beatitudes carefully. When the constitution of a free India is written, they will form its basis."

Probably it would be well to recall some of the simply stated, deeply satisfying words of the brief verses which comprise the Beatitudes:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:3-12.)

In these verses, two qualities are predominant: that of remaining open-minded, responsive and receptive to the experiences of life, and that of remaining steadfast to that which is known to be true. These characteristics are much needed today, for the inhabitants of the world need to stay teachable and, once having tested that which they accept, to remain stalwart defenders of what they have tested and proved true.

The one quality, that of teachableness, seems a particularly needed characteristic in this era, for we are living in a period of dogmatism, when nations and people accept ideas without a thorough consideration, and then never move from the dogmatic point of view. One of those most responsible for the terrible holocaust in which we find ourselves today made this statement:

At that time [shortly after he was 15] I formed an image of the world and a view of life which became the granite foundation for my actions. I have had to add little to that which I had learned then, and I have had to change nothing.

What a lamentable confession. Growth means change, means a broadening horizon, a wider scope for the individual, first so far as he himself is concerned, and next so far as the community in which he moves is concerned. Certainly, it is a tragic situation when one becomes set so early in life that he has to change nothing in what he has learned or has little to add to what he learned as a child.

Even those who have gained a strong testimony of truth, learn that they have to find new ways of applying that truth in different situations. One of the most glorious attributes of our gospel is that we grow into a more complete understanding of the principles as we practice the truths that we learned as children.

The greatest tragedy of life would be to reach a period when we would say, "I know all that there is to know about this. There is no need for me to study further."

To each of us, God has given a desire to progress, to attain a new stage of development. And with this desire, he has implanted within each of us a divine discontent—which makes us dissatisfied with what we have attained, and determined to reach higher than we hitherto have been able to, to strive for perfection as we with our finite minds can vision perfection. Miraculously enough, as we attain little by little to the goal we have set, we find that our concept of the goal has increased until it is even farther ahead than we had at first conceived. As we learn, we increase in the vision of what remains yet to be learned. It is as a man who climbs the nearer peak, only to see beyond it, several peaks which extend still higher. In gaining their crests, he must exert himself, and so in our lives we must always be reaching just a little bit beyond the everyday duties of our lives. Discouragement might at first set in, if we had not cultivated the quality of teachableness which is inherent in the Beatitudes.

To those in bondage, as to those who are free, these verses bring comfort and vision, for they stir all equally with the divine discontent, and the need to learn as long as life persists.—M. C. J.

EVIDENCES AND RECONCILIATIONS

lxxxiv. What is Our Personal Obligation for the Salvation of the Dead?

WORK for the salvation of the dead is of supreme importance. Joseph Smith declared that, "... we without them [the dead] cannot be made perfect; neither can they without us be made perfect." (D. & C. 128:18.) On another occasion the Prophet said, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (*Teachings of the Prophet Joseph Smith*, p. 356.) And he warned that, "Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation." (*Teachings*, p. 193.)

The basic reason for the importance of the work for the dead, is that the Lord would save all his children. The plan of salvation is absolutely universal. The work of the Lord will not be completed until all who come on earth have had a full and fair chance to accept or reject the gospel. The power to do so remains with the dead in the spirit world, where the gospel will be preached to them.

However, the possible blessings of salvation are conditioned upon obedience to the principles and ordinances of the plan. The dead as well as the living must comply with the requirements for salvation. These requirements are of a two-fold nature. Those that can be met in the life after this, in heaven, and those that must be performed on earth. Faith and repentance may be developed in the spirit world. Baptism with water (strictly an element of earth) a necessary ordinance of the gospel, can be performed only on earth.

This makes the dead dependent on us, the living, for help. Since the dead cannot themselves submit to ordinances, which are specifically of the earth, yet by divine edict are requisite for entrance into the kingdom of heaven, the only thing that can be done, since the law must not be broken, is for someone living on earth to perform these ordinances in behalf of the dead. Such vicarious work, of course, becomes effective only when the dead accept the work thus done for them. This provides a way, by which, with the help of the living, the faithful dead can attain their full destiny.

Unless we, the living, perform such work for the dead, we set ourselves against the purpose of the Lord for all his children. This places upon us, of every generation who are yet among the living, the task of helping to complete the plan of salvation. To such help we are all committed, by our acceptance of the propositions laid down in the council in heaven. We agreed there to help carry the plan to completion. That explains the Prophet's statement that our largest obligation is to help open the doors of salvation for the dead; and also the warning that we endanger our own salvation by the neglect of this duty.

The first step towards such help, and a necessary one, is to secure the names of the dead, with sufficient vital data as to parentage, time, and place of birth, marriage, and death. Such genealogical research should begin with the information possessed by our immediate family—parents, grandparents, great-grandparents—which will furnish keys and links when books, manuscripts, and registers are later examined.

Should, by an unlikely chance, a family possess a complete genealogy, permission should be sought from a less fortunate family, or one careless about this work, to assist in gathering their genealogy. But, in every family are branches, not in the Church, into which children are born, and from which persons die, in this day. These should also be our concern. The number who so die, daily, is far beyond the present reach of our temple work. It is an interesting observation that the members of the Church, are related to practically every family, within the countries in which the gospel has been preached extensively.

As for the millions who lived before modern registration of people began in more civilized countries, it can only be said, that their records will also be made available, either now or during the millennium. Far more records are now available, through the providences of the Lord, than are being utilized for temple work. Patient, skillful research will reveal the names of many of our forefathers in ancient records dating back to about 1000 A.D. These include not only distinguished, historical characters, kings, nobles, and illustrious workers in many fields, dating back many centuries, but also numerous individuals who owned and disposed of landed property. Even some of the so-called "commoners" are of record. For them work may be done. But the vast majority of God's children, of past generations, have been lost to genealogical researchers. The vital facts of the lives of these great hosts, unrecorded on existing records, will be made known when revealed.

Genealogical research, one of the most important activities of Latter-day Saints, is of little value, unless work is done in the temples of our departed relatives. The second step towards helping the dead, is, therefore, to open the doors of salvation by performing the temple ordinances for them—baptisms, endowments, and the sealings of family groups.

The key to success and enjoyment in such work is regularity. To do some genealogical and temple work at regular, stated periods, brings large returns in an accomplished task, and in inward satisfaction. Those who have not tried it, have missed much. One of the great rewards of doing work for the dead is that it insures the organization of the whole human family. The government of heaven is by families. It is patriarchal. All who accept the gospel are brought together as a union of families, as one great family. Therefore, a part of the work for the dead who accept the gospel, is to seal the members of the families together for eternity. Those who on earth have been married until death parts them, are sealed by us for all eternity. To such eternally-wedded couples are sealed, for eternity, the children that were born to them on earth, under the limited marriage of time.

Thus, the chain of families will be welded, even back to the first man and woman. Thus, the faithful of all ages of earth will be as one great family. This is the structural organization of the race of faithful children of God. This makes possible many of the most glorious gifts of the plan of salvation.

The doctrine or sealing power of Elijah is as follows: If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory; and go ahead, and not go back, but use a little wisdom, and seal all you can, and when you get to heaven tell your Father that what you seal on earth should be sealed in heaven, according to his promise. (*Teachings*, p. 340.)

It should be remembered that work for the dead must be done for each individual separately. Man does the work for a man, and woman for a woman. The pattern for earth and heaven is the same.

(Continued on page 574)

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA T. BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RUFUS K. HARDY

Church Service

THE Church aims to keep its members engaged in some form of Church service. This is necessary as the responsibility of performing religious tasks and directing activities rests upon a leadership chosen from among the members. Such leadership can be developed only through activity.

It has been demonstrated that a faithful response to calls for service will soon qualify the backward workers and prepare them for important Church work. All quorum members should be ready to devote a portion of their time and abilities to labors within the Church. Unless this is done the Church cannot function effectively, and the program designed for the salvation of the human family cannot be carried forward.

Each holder of the priesthood must do his part. The inactive and indifferent ones must be revived and stimulated to assume some responsibility. Every bearer of the priesthood may be called to a position of leadership and be trained for such a call.

Regular meetings of the Church service committee should be held, the roll of the quorum membership studied and classified and plans laid for a revival among those upon whom the Holy Priesthood has been conferred. Periodical reports by the chairman setting forth the findings, conclusions and recommendations of the committee should be made at the meeting of the quorum presidency.

THE following report to the chairman of the Church Melchizedek Priesthood committee has been received from President Bryan L. Bunker of Moapa State:

From the *Church News* of February 26 we read that our quota in the project of reducing the 100,000 missionary names was four hundred. However, we had previously decided to take one thousand names as our share. As you see, this figure is six hundred above our actual quota, but we feel that we will be able to accomplish this goal. We have prorated these one thousand names among the various wards of our stake according to the population of the ward.

At the present time we have already completed the work for over eight hundred names, or eighty percent of the goal we have set for ourselves. In order to take care of this work with a minimum of travel and loss of time during wartime activities, we have given a missionary call to three of our elderly brethren in the stake. This call was originally for three months' time. However, the three months' period has already expired, and two of the brethren were desirous of continuing their missions indefinitely, while one brother was unable to remain at the

temple any longer. These brethren have been living in the temple cottages in St. George and are being supported by this stake. We feel that this method of getting our quota completed will not decrease the necessary man power, which is so vital at this time. At the present writing we have collected over \$250 toward keeping these brethren in their temple missions.

Because of being 135 miles removed from the St. George Temple, we feel that by providing for these brethren to do this work, we will save time and solve the problem of transportation, which is so difficult at the present time.

We are also especially urging our leaders in the various wards of the stake to make some visits to the temple whenever possible, both for the spiritual uplift and personal benefit they will receive, and also toward the end of completing the work for the one hundred thousand names.

Personal Welfare

Looking to the Future

TODAY most members of Melchizedek Priesthood quorums are so preoccupied with activities of one sort or another that quorum officers experience extreme difficulty in carrying on the ordinary priesthood quorum activities and in getting the necessary work on quorum projects done.

Under such circumstances it would be easy to let down. These are days which call for resolute determination in maintaining intact quorum and committee organizations and in keeping them functioning. This must be done if we are to be prepared for the job ahead.

Melchizedek Priesthood Outline of Study, November, 1944

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

LESSON 41

PATRIARCHS AND PATRIARCHAL BLESSINGS

Text: pp. 146-149. Topics: The Office of Patriarchs to the Church. Rights of Fathers to Act as Patriarchs. The Patriarch Does Not Preside Over the Priesthood or the Church.

Discuss: What is the relation of the Patriarch to the Church to other patriarchs? Could the suggestion of a "Council of Patriarchs," under proper inspiration, find a suitable place in Church government? What would that place be according to President Taylor's information? May fathers act as patriarchs? When? Have any fathers in your group taken advantage of this priesthood privilege? Who has the authority to ordain patriarchs? What is the true relation of the Patriarch to the Church to the government of the Church? Who was William Smith?

LESSON 42

HIGH PRIESTS, SEVENTIES, AND ELDERS

Text: pp. 149-153. Topics: Quorum of High Priests in Each Stake. High Priests to Instruct Each Other in Church Government. A High Priest May Travel and a Seventy Preside. An Analogy. The Quorums of Seventies, Standing Ministers. A Herald of Salvation. Challenge.

Discuss: What are the purposes of the high priests' quorums? If Church government, in any aspect, breaks down or its principles are violated, on whom may some responsibility be fixed? When may a high priest "travel"? Does the high priest have any more right to "preside" than a seventy? What common tasks apply to high priests, seventies, elders? What is the purpose of the Melchizedek Priesthood? Why was it restored? These last two questions are for summary and general review purposes.

LESSON 43

THE AARONIC PRIESTHOOD

Text: pp. 154-158. Topics: Responsibility

of the Lesser Priesthood. Importance of Priests, Teachers, and Deacons. To Introduce Righteousness. Items on the Aaronic Priesthood. An Historical Sketch. Some Summary Items. The Levitical Priesthood. What Is the Levitical Priesthood? The Levitical Priesthood an Appendage to the Aaronic Summary.

Discuss: What is the result when the Aaronic Priesthood fails to function? Does it function perfectly? Discuss the ten points summarized on pp. 155-156. What is the Levitical Priesthood? Does it function, exist, today? Is it necessary, in the opinion of the class, to the dispensation of the fulness of times? Why, or why not?

LESSON 44

WORK OF THE LESSER PRIESTHOOD

Text: pp. 158-161. Topics: Ward Teaching. The Duty of the Teacher and the Priest. Appeals. Priests. Teachers.

Discuss: Do you agree with the first two sentences, introducing the topic, "Ward Teaching"? Are they applicable today as in 1837? If it is the duty (p. 159) of the teacher and priest "to know the position of all the members in their several districts" what does this imply for the management and direction of ward teaching? Do ward teachers have the duty of reporting to the bishop? When must the bishop take action as "a savior"? If persons are aggrieved by the acts of teachers or bishops what is their privilege? What was President Taylor's method of receiving visiting teachers? Review this question: Can the "government of God" fulfill its mission if the work of the Lesser Priesthood fails? Should the Lesser Priesthood be trained to carry out its full measure of work, or should the Melchizedek Priesthood carry its burden. Taking ward teaching as a practical case-in-point in your own ward, who carries the burden, the Aaronic, or the Melchizedek Priesthood? Why? What is the ideal relationship between the two priesthoods?

Many quorums have a sizeable percentage of their members away from home in the armed forces or employed in supporting industries. In some quorums it is as high as fifty percent. When hostilities cease, these men will return home. That they be placed in gainful occupations will be imperative. Some members who are now employed at home will be replaced by returning service men. This will present another employment problem. There will be some who are broken in body, spirit, (Concluded on page 577)

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Good for the Women

IN 1943 a national movement known as Global Thinkers, Inc., was organized under the capable leadership of Mrs. Myrtle McClean Bannister of Nashville, Tennessee.

The general purpose of Global Thinkers is to combat smoking and drinking among girls and women, and to help them return to finer femininity.

The organization held its first annual "Seminar," or conference, in Nashville June 14-17, 1944. In attendance were representatives from many states, including Utah. During the three-day conference, plans were laid to extend the influence of the organization into every state of the Union by promoting its ideals and securing memberships and support among leading women. The promoters of Global Thinkers feel that smoking and drinking tend to rob women of their feminine charm besides being especially harmful to them, physically, mentally and spiritually, by reason of their more delicate and sensitive natures. To see a man stupefied by drink is bearable, to see a woman in this condition is horrible.

Mrs. Marian Belnap Kerr (Mrs. Walter A.) of Salt Lake City, is the Utah State director, and chairman of the educational staff of Global Thinkers, Inc.

Success to the new movement. May its objectives be fully achieved!

Liquor and the War

The question of liquor and the war is ever recurring in one respect or another. The permission given to the distilleries of the country to suspend making commercial alcohol for the war effort during the month of August and devote their plants to the making of fifty million gallons of beverage alcohol for American consumers raised a storm of protest among prohibition sympathizers and others. To make this alcohol millions of bushels of grain, desperately needed as food by the starving millions whom we are liberating in Italy and France, were destroyed. Was not this shameful? The stoppage for even a single day, by strike or otherwise, of any plant devoted to the war effort, causes deep concern, especially among our boys on the fighting fronts. In this case, essential war material plants were out a whole month engaged in non-essential and destructive work. Were there not solid grounds for protest?

Again, are we not justified in asking why alcoholic beverages, banished by law during the First World War from all camps where our men in uniform live, train, and work, should not be so banished during this war? Is this not a proper question to ask the Administration and Congress?

Yes, millions of dollars would have

been saved, many thousands more tons of food made available for starving, liberated peoples, the war shortened, and many lives of American boys spared, had prohibition been in operation in battle-torn areas during this global war as it was during the First World War.

When will reason and wise counsel govern men in their mutual relations?

Two letters were recently received from two truth-seeking men having only a short acquaintance with the Church. Norman E. Bruorton of Randolph, Vermont, in February 1944, experienced the power of prayer in which the missionaries taught him to engage. Feeling the need of divine help he prayed most earnestly and as a result learned for a certainty that there is a God who hears and answers prayers. Convinced of the value of living near to the Lord he at once broke an old habit and stopped using liquor and tobacco; he and his family were baptized and are now devoted members of the Church.

Private First Class R. F. Blint of the 97th Signal Corps recently came in contact with the Church through a buddy from Logan, Utah, read Church literature including the Book of Mormon, received strength through prayer to give up smoking, has received a testimony, and is longingly waiting for the opportunity to be baptized. He wrote:

Your religion taught me that with the help of God, obtained through earnest prayer and the exercise of my own will, I could fully repent and be worthy of baptism.

Yes, given the will it can be done.

The Shame of It

Liquor and tobacco are not good for man. Their use entails physical, mental, moral, spiritual, and economic losses. Every informed person knows this. Yet strange it is that people in this enlightened age continue to spend enormous sums for these destroying poisons. Look at the following official figures, obtained from state commissions.

In the state of Utah, lightly populated, there were spent by consumers during the fiscal years 1943 and 1944, respectively, for alcoholic beverages and cigars, the following large amounts:

	1943	1944
Paid for:		
Cigarets	\$ 4,993,926	\$ 5,160,575
Beer	8,014,236	7,436,088
Liquor	9,253,094	9,933,548
(distilled)		
Total	\$22,261,256	\$22,530,211

As seen by these figures and those previously published in previous years in this column the consumption of liquor and tobacco in Utah has been on the increase during the past three years. However, the per capita consumption in Utah is among the lowest in the United States because the Mormon population is relatively large, and the big majority of these people are total abstainers. But we are still faced with the challenge of winning all our people to total abstinence. This is our objective. Let us pursue it more vigorously than ever before.

The Spoken Word from Temple Square

(Concluded from page 555)

Against Whom Time Ever Runs

THE news that speaks from headlines these days indicates dramatically how time runs against those who have built on false foundations. The trend of current happenings reminds us that there are those who can wait, and there are those who can't—and those whom time presses most are those whose deeds may, by their very ruthlessness, have postponed retribution, but who cannot at last avert it. That which they have to do, they must do quickly. They are those who must take desperate chances and pursue their lives hazardingly—who must place others in peril—who must gamble on expediency and opportunism. Their works cannot withstand the test of time nor the scrutiny of calm, quiet truth. Time runs out for those who are eluding justice. Time runs out for those who are striving frenziedly to keep ahead of the consequences of their own misdoings. Time runs against those who have flagrantly misused it—because the longer time runs, the more likely is the falsity of their position to be exposed. Of course, in a sense, ultimately time runs out for all of us. The prophets have often spoken of a fulness of times in the age of the world, which many doubt not we have lived to see in part—but there is also a fulness of time in the lives of all men, which may be imminently nearer than most of us realize. For any man it could be any minute; for most men it comes unexpectedly soon; for all men it comes inevitably; for some it is tempered by the calm assurance that the end of time is merely a convenient measure in an endless eternity. And so it would seem that time is pressing us all these days, so urgent are the demands, so intense is the living of this breathless generation—but there are those in whose favor time runs, and those whom time runs against—there are those who can afford to wait and those who can't—and the latter live always with the uncomfortable assurance that time will deliver an inevitable justice—and justice is the terror of the unjust, against whom time ever runs.

—July 30, 1944.

Genealogy

Welding the First Links

By Herman C. Coray

IN the month of June 1939, I received a patriarchal blessing. I was told that the desire would come to me to seek out the records of my dead kindred, and that I would have the privilege of performing for them the necessary work in the House of the Lord.

I knew that as a boy of six years of age, I was taken from an orphanage in Pueblo, Colorado, by Mrs. W. H. Coray. About a year later she returned to Pueblo to find that the home had burned and that all records were entirely destroyed. I faintly remembered two sisters who were at the orphanage and that my family name was Carlson.

In August 1940, my wife and I went to Pueblo, Colorado. We had selected a place to stay from an advertisement in the newspaper, before leaving the train. We found that the proprietor of the rooms had lived in Pueblo nearly all his life and was glad to relate some early events, including the tragic death of small girls in an orphanage nearly forty years ago. The next morning we found the newspaper office and obtained permission to look through the copies dated 1896-1900. After considerable earnest searching we found the account of the tragedy as told the news reporter by a little eight-year-old girl named Christina Carlson, the daughter of Frank Carlson. We found in these papers an account of the death of Anna Carlson, who died in 1899. We later discovered that she was my sister.

We now looked in the city directory and found a Frank Carlson living about fifteen miles from town. We visited him. He was eighty-eight years old. He said his wife's name was Ingeborg. After looking through the records of a large cemetery with no results, we decided there was nothing more we could do.

As soon as we arrived home we wrote to the Bureau of Census at Washington, D.C., and asked for information concerning Herman Carlson and any other Carlson children living at the Frie's Orphanage during the 1900 census. I was listed with three Carlson girls. Anna had died the year before.

In March 1941, we returned to Pueblo to visit a lady who had read about us in her newspaper. She went with us to see Frank Carlson and identified him as my father. She told us about a Mr. Johnson who had known my mother. We visited with Mr. Johnson and he related some interesting events about my family. He spoke of a cousin who lived in Bremerton, Washington.

A search of the L.D.S. ward records for any Carlsons who might have been members of the Church was not successful. We searched old records of the

Central School and found that the four Carlson children had attended school. The oldest girl had gone to school five years and I had gone forty-three days.

Our time had again expired. Just before leaving Pueblo, I put a tiny ad in the newspaper asking for information concerning any of the three girls whom I now felt sure were my sisters.

THE following April 1941, I received a letter from a gentleman who had seen the advertisement in the paper. In his letter he told me he could give the location of one of the girls and "legal proof of her identity."

The following August, my wife went to Pueblo to bury Frank Carlson, the man who, I felt, was my father. Letters from Sweden proved this to be true.

In June 1942, we went for the fourth time to Pueblo. At once I talked to the man who had answered the small advertisement I had put in the newspaper. It was indeed a miracle to find him, for he was perhaps the only person in the city who knew of my sister's early adoption, with consequent change of name, and of her place of residence which was about seventy miles from the city. We were thrilled to see her.

As a result of these four trips we had found, first my father, and had properly buried him; second, one living sister; third, the graves of my mother and sister, Anna; fourth, the records of the death of another sister; fifth, we had hopes of finding relatives in Bremerton, Washington.

My desire now was to talk to my cousin in Bremerton. We located him. During the conversation he imparted to us all the information he had about his ancestry. He gave us the address of an aunt who was living in Sweden, and the address of his father in Seattle.

We crossed on the ferry to Seattle and went to the given address but found that his father had moved to an unknown part of the city. I wrote a post card and put on it his father's old address. We might have to stay in Seattle a couple of days before we received a reply. This seemed to be the best way, however. As I approached the post office I saw about twenty-five mail carriers waiting to get their bags of morning mail. I asked one of the many if he knew the new address of my uncle. He took the card and marked out the old address and wrote the new one. We followed its direction and were soon visiting with an uncle and aunt, who were now living on the other side of the city.

Now that I had definite information of relatives in Sweden I asked help of the Utah Genealogical Society. Through its representatives in Sweden the Society has furnished me with one hundred names of my near ancestors. These have received their endowments by proxy and are to be sealed very soon.

Dear Chairman:

By official approval of the board of directors of the Genealogical Society of Utah, until further notice, names assembled from New England sources, particularly Massachusetts and Connecticut, cannot be accepted for clearance at the Index Bureau unless relationships are shown in each instance.

This ruling is instituted because of the fact that between eighty and one hundred percent of the names currently compiled for temple work from this section of the U.S. are already endowed. It is, therefore, a great waste of time and money to check such records again and again to prevent duplications.

Naturally, we shall continue to receive all sheets wherein relationships are established. The term, "relationship" means "father," "mother," "grandfather," "grandmother," "great-grandfather," "great-grandmother," and son on back; "son," "daughter," "grandson," "granddaughter," and so on down; also "cousin," "uncle," "aunt," "niece" and "nephew" of different degrees, all showing kinship to the family heir. The designation "rel." and "rel-in-law" will not suffice.

For the present, the foregoing rule applies to records of the New England states only. At the same time, however, we wish to advise all researchers and temple workers to proceed with caution in the use of printed family genealogies from whatever locality. It is recommended that before an entire volume is recopied and placed on one-family group sheets for the express purpose of providing names for temple work, a few names be submitted to the Index Bureau as a test to determine whether or not endowments have previously been administered.

Those who are using the facilities of lending libraries will also understand that even though the rental of a book might cost them a dollar, it is better to re-order the volume than to copy every name with the intent to perform temple endowments and then later to discover that someone else has already submitted the same names to the Index Bureau. . . . From two to five times the number of sheets can be handled when the ratio of duplications is not excessive, and of course many more names are made available to the temples for ordinance work.

Sincerely,

GENEALOGICAL SOCIETY OF UTAH,

JOSEPH FIELDING SMITH,
President

ARCHIBALD F. BENNETT,
Secretary

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY OCTOBER 1944

Text: HOW TO WIN BOYS
Chapter XXII: Putting Boys on Parade

Quotations from the Text:

1. Real attention should be given to my little axiom: *If you want Boy-Winning put on a successful basis, you must dramatize success.*

Nobody supports and nobody is even interested in a tag-end, washed-out enterprise.

2. And, in the first analysis, there are two reasons for putting boys on parade. A successful boy program means success—that is true; but, second, there is no crowd support to a losing, wishy-washy enterprise.

3. If the boys get only the "leavin's," do not expect the Church in your community to think much of boy classes. Stress the great work for boys, give them fine quarters, give them expert teaching, give them supplies and libraries, and social life and lots of recognition when merited, and you'll see adult members eager to support the work in every way possible.

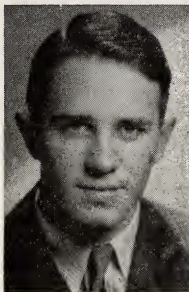
4. Put boys on parade and you'll do worlds for the boy himself.

5. Give boys a new religious self-respect! If they are merely to be herded every week, taught (and, at that, harangued) every week, if they are to be jammed into some back corner and yelled at over the backs of church seats—that's one thing. As previously said, this writer deems it void. If they are to put on a bright little dialogue that teaches some real lesson, if they are to have programs and to take part, if they are to be, in brief, recognized, then the success response will well up in their young hearts. Any boy likes to be a part in a "going concern."

6. Yes, put a boy on parade. It implants a new confidence. It gives a new Church activity. It is educational in the finest sense. It draws attention of

Challenging Records

HOWARD
WREN



Ward Clerk at 18

BISHOP ROBERT LEE KENNER of the Flagstaff Ward, Snowflake Stake, has submitted the above photograph and a brief account of the accomplishments of his eighteen-year-old ward clerk, Howard Wren.

adults to him and gains their interest and hopefully their support. It dramatizes that finest thing in the world—religion for boys and girls.

Helps for the Class Leader:

1. Have the class join in naming the many ways boys are, or may be, "put on parade" if our youth program in priesthood, Sunday School, and Y.M.M.I.A. is carried out.
2. Experiment—lay the ground work for staging "The Young Peoples' Hour" during some Church service, preferably the sacrament meeting. Let boys and girls give the entire program under the direction of the bishopric or other presiding officer.

Howard has just graduated from high school. He finished as student body president and valedictorian. During his four high school years he received a straight "A" grade in all of his studies. He participated in athletics and played the leading role in this year's high school play.

It is gratifying to note that this young man, while excelling in school work, was able to perform his priesthood duties as a teacher and at present as a priest, and also act as ward clerk. Surely, Brother Wren has set a worthy example. He has not sought to excuse himself from Church activities because of his school work. He has done both in a most reputable manner. A straight "A" grade in school for four years is a real achievement. His bishop avers that he is a straight "A" Church worker as well.

Youth Speaks

ARTHUR
LEE



(The following address was delivered by Arthur Lee, a priest in the Pershing Branch, Alberta Stake, Canada, during a recent Quarterly Stake Conference.)

"THE VITALITY OF PARENTAL EXAMPLE"

AMONGST God's earliest commands to Adam and Eve was, "Multiply and replenish the earth." (Gen. 1:28.) In this the last dispensation he has repeated this command so that the legions of choice spirits waiting for their tabernacles of flesh may come here and go forward under God's great design to become perfect souls. In this he has offered an obligation of the most sacred kind, as the fate of that spirit, the blessings or punishment which await it in the hereafter, depend in great part upon the care, teachings, and training which the

(Concluded on page 562)

New Standard Quorum Award Announced

AN entirely new and strikingly different Standard Quorum Award is announced by the Presiding Bishopric.

Beginning with the awards for 1944, the name of each quorum or group member will be professionally written on the face of the Standard Quorum Award. This new feature will be very attractive to young men. It should be emphasized by stake and ward workers during the remainder of the year.

The design of the Standard Quorum Award will also be entirely new. It is attractive in every detail.

The Presiding Bishopric will continue to frame the awards as in the past.

With these new features, the award will be very much worth while. Every

boy belonging to a quorum or group receiving this recognition will be pleased to have his name appear thereon as one who assisted in earning this recognition. This will be valuable to young men as the years go by. They can look back over their records and take pride and joy in their activities. It may also inspire them with the thought that what they accomplished once they can do again.

Stake and ward committees should check quorum records now. Many a quorum has been assisted to success by checking its record before it became too late. Many quorums have failed, too, because no check up was made until the year's end.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Youth Speaks

(Concluded from page 561)

parents give it. Therefore, this is an obligation of the most sacred kind, and the Lord will hold parents to a strict accountability.

During the tender years of life almost everything children learn, say, or do is accomplished by following their parents' examples. Even after they get old enough to think for themselves, the examples of their parents have a definite bearing upon their actions. All children idolize their parents to a certain extent and whatever their parents do, right or wrong, is all right in their eyes.

How many of us have heard this excuse plaintively uttered by the wayside wanderer, "Well, my folks do it, so they can't kick," or, "My dad does it and nothing's wrong with him"?

It is a universal law that all life is susceptible to outward and formative influences in an increasing ratio according to age. An ear of corn when yet green may have a whole row of its kernels removed, and yet, when it becomes ripe, it will show no sign of this vegetable surgery. So a young child may have many a vice removed while he remains as plastic clay in the hands of those whose privilege it is to mold his character. But if he is allowed to become old before the change is made, the scar will always remain even if the experiment succeeds. A bad temper in a young child may be sweetened, but the acid temper of an old man reluctantly unites with any sweetening influences.

The susceptibility of children to outward influences is due to their powers of imitation. Originality is not a virtue of childhood, hence if we wish to influence the acts of a child we must set him an example. We must act as we wish him to act.

When a baby is asleep, all the household moves softly lest they wake him, but when he is awake they should move, think, and speak more softly lest they awaken in him that which no nursery lullaby can ever lure to sleep again. The young child is an apt student of human nature. You cannot deceive him as perhaps you think. A child interprets many a glance with unerring accuracy.

With all this in mind then, we may say that parents go out into the world on the brows of their sons. All their hopes, prayers, and examples are written there. How careful then should they be with regards to these "reports" they are sending into the world.

Parents, your lives are not insignificant. They are not, and cannot be,

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for October, 1944

GET OUT OF DEBT

OUR leaders have cautioned us continuously to pay up our obligations and to live within our incomes. Time was when Latter-day Saints listened seriously to this counsel. Some are still listening and doing their best to follow this admonition. Blessings will follow their obedience. It is feared, however, that many are rather heedless to this counsel.

One person is reported to have said, "Getting out of debt is all right, but I've been skimping and paying interest so long that now I'm going to enjoy the luxuries and pleasures I have not been able to afford before. I'll worry about the debts later on." Yes, this person may be very certain that he will worry about his debts "later on." His worry and regrets may begin much sooner and last much longer than he suspects.

Speaking on this same subject, a farmer said, "When the general authorities of the Church advise me to pay up my obligations and get out of debt, it means to me that they see something ahead that possibly I do not see. It is the word of the Lord and I'm lining up." He is right. It is the word of the Lord, and it is wisdom to so look upon it.

Of course, it is our own business whether we listen to, or ignore, the counsel of our leaders. They have no disposition to dictate to us. They are the servants of the Lord to his people. They speak to us as the Lord directs. Our Father in heaven has continuously urged them to suggest that we "get out of debt." The wise among us will obey this counsel.

Some of the "boom" plants have already shut down. It is reported that in some instances, many employees, drawing fabulous salaries, were destitute within thirty days following these shutdowns. If reemployment had not been readily available, they would have been standing in the proverbial "bread line" almost immediately. It is safe to assume that some of these are among those who pay little or no attention to the counsel of the Lord as given through the leaders of the Church.

Men and women in nearly every commercial activity are being paid wages beyond their fondest dreams. The demand for help and the lure of "big money" have reached far down into the teen-age group. We are riding on the crest of a wave of prosperity. *Let us not forget that waves have a habit of flattening out when the cause of their turbulence is removed or of beating themselves into uselessness upon the shore.* Those who thoughtlessly, carelessly, disregard this fact, in financial affairs, must inevitably share the same fate.

But we can profit from these prosperous times if we will. No matter what our financial status is, it will be a great shock to us when the present wave is stilled. But bills and debts marked "paid in full" will cushion the shock and make for an easy and far more pleasant adjustment.

"Get out of debt," "Stay out of debt," "Live within your incomes,"—these and kindred exhortations from our leaders are familiar to us all. Think seriously and beget wisdom. Be wise and obey, now.

isolated from universal significance. Your children will bear witness of you into the great tide that never ebbs. The story of the fireside is written in the great cathedrals, in the senate, and on the marble front of the brilliant temples of trade. Abraham Lincoln once said:

Everything I am, I owe to my mother.

Parents, your child is a bound volume of blank paper, paper on whose pages are to be written the record of your own life, so be careful what you allow to be written there. The secrets of your innermost soul are the very copy which the trembling hand of your child is trying to write.

Dear Myra:

I've seen you in so many different places this past summer—on crowded busses, at lunch counters, clerking at five-and-ten-cent stores, in greasy coveralls, and as farmerettes—you who are wondering whether within a few short weeks you should enter college.

Of course you should. We hear a lot about the marvelous postwar age which is about to dawn. You are to be a part of that postwar era. But did you ever stop to think that the postwar world will be little different from what we have always known as long as prewar thoughts and concepts predominate? You've got to prepare yourself and then serve as a committee of one to see that yesterday's mistakes aren't repeated tomorrow.

What college should you enter? That depends on you. If your goal is a technical field, then that college or university that can best help you attain it is your choice. If there is an institution of higher education that you can attend while living at home, one whose credits aren't too greatly slashed if a transfer to another campus is made, it would be fool-hardy to elect another school of equal status where you would have to board and room in a strange town, all things being equal. As one looks back to the college experience, in future years, the school near home has decided advantages.

What abilities must you have? Every catalogue outlines scholastic entrance requirements. Newspaper experience (high school or other) may be helpful in enabling you to reduce a professor's lectures into the notes that you'll use when an examination is on its way. Shorthand may also be useful for the same reason. But you'll develop your own shorthand system even if you haven't been introduced to Gregg or Pitman. Before long the letter "B" may mean British in history notes; the poet Byron in English literature notes; the well-known vitamin group in home economic notes; but here's hoping that it indicates the lowest mark you'll ever see on your report card.

How heavy should your courses be? This also depends on you. Ascertain how many credits are needed to obtain your degree and divide by the normal matriculating period for the minimum load to be carried in a given term. Now, discover where excess registration fees begin. Under ordinary circumstances this will be your maximum college work in a given period. If a term average isn't what it should be, take less work next time, but don't do less work.

Will college affect your religious point of view? Certainly. You have progressed from your points of view of four years ago. During the next four years you're going to learn things faster than you ever believed possible. But courses in science can strengthen your

(Concluded on page 564)

Margie says...

DURKEE'S TROCO MARGARINE TASTES MIGHTY GOOD ON SANDWICHES



Durkee's Margarine is made by an improved process which churns the pure vegetable oils right in with the fresh pasteurized skim milk. IN foods and ON them, you'll love the flavor of Durkee's Troco Margarine!

SPREAD..COOK..BAKE..FRY

One of the Basic 7 Foods recommended in the U. S. Nutrition Food Rules.



TEA GARDEN PRESERVES

... something to remember a meal by. An all-family favorite.

AMERICA'S FINEST OVERALL

SINCE 1850

LEVI'S



THERE'S A REASON—
Others can't imitate LEVI'S!

A NEW PAIR FREE
IF THEY RIP

NON-SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS

Here's How to Tell Which Milk is Best

Buy several brands of evaporated milk, open each can with care. Check each milk for color, texture and flavor. Note Morning Milk's natural, appetizing color!

Look at Morning Milk's Natural Color!



Pour each brand of milk into a pitcher or sauce dish. Look at Morning Milk's rich, creamy texture.

Note Its Creamy Texture!



Then, with a spoon, taste each milk undiluted—just as it comes from the can. There's the real test! Morning Milk has a finer flavor—a quality flavor. You can taste the difference!

Taste Morning Milk's Finer Flavor!



Make This 1-2-3 Test and You'll Always Buy Finer-Flavored

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Notwithstanding Government disconnection of manufacture of pianos and band instruments, we have limited stocks. Write for full information.

DAYNES MUSIC CO.

47 So. Main St.

Salt Lake City 1

Dear Myra

(Concluded from page 563)

beliefs, not weaken them. Perhaps you remember reading this several years ago:

Up to the time I was in medical college I regarded myself as an unshakable, unconvertible atheist. . . . Then one day something happened that changed my life.

David Grant, a noted anatomist, was dissecting a body and lecturing to our class. Suddenly he paused, turned to us and said:

"Gentlemen, here in this human organism is a complete refutation of what is called atheism. No reasonable being can look upon the miraculous construction and arrangement of organs in this body without acknowledging that some Creative Power above and beyond human comprehension must have been responsible for them.

"No one can deny that every creation must have a creator. There must be some Power, First Cause, or whatever you wish to call God, because the mere mechanics of human procreation do not and cannot explain how a man's body comes into existence. It seems to me that doctors, above all others, should be truly religious, dealing constantly as they do with this inexplicable miracle. When I say that doctors should be religious I mean that they should be humble, prayerful men who recognize that a Supreme Power operates in human affairs.

"If you were to delve deep enough into the human soul," Dr. Grant continued, "I don't think you'd find a being on earth who does not possess some kind of spiritual yearning, some unformulated inner sense that there is a Power beyond any human power, to which he instinctively inclines in time of need. At times each of us seems to reach a dead end in the solution of his problems; it is then that we begin to look outside ourselves for help. Lincoln once said, 'I have been driven to my knees by the overwhelming conviction that I had nobody else to go to.' Yes, there is a tonic in prayer, and I'd be willing to wager with any of you that if you were to read the Sermon on the Mount every day for fifteen days you'd find something definitely beneficial entering your life. . . ."

But the religious side of yourself must keep pace with your other learning. Let a thing become inactive and it dies, and decay follows death all too quickly. Harm will come only when you, and you alone, succumb to the temptation that you're too busy to go to Mutual on Tuesday night; or too tired to get up for Sunday School. If you fall by the wayside, you, and your family, and the folks next door, may conveniently blame college life, but in the last analysis, you are the college life.

Shall you work while attending school? Yes. Even if you're one of those rare persons who doesn't need the financial assistance, you need the experience. You'll be prouder of your achievements if they come the hard way. Care should be used, however, in the selection of employment. Ideally it would be based on the theory that a change is as good as a rest. Any close work, such as bookkeeping, typing, or proof-reading would probably be just so much more close work, hence no change, and no rest.

The fees and expenses are too high?

"'I Was an Atheist Until—' Orrin Keating, M.D., *Christian Herald*, as condensed in *The Reader's Digest*, November 1942, pp. 57-58.

Registration fees are high in the minds of many prospective students, but I know of no college or university which does not have to draw upon taxes, church funds, or private endowments to help maintain its institutions. So, when you enter college, society willingly makes an investment in you. Don't let it down. Train yourself for something. School teacher, secretary, laboratory technician—the choice is yours, but train yourself for something. Too many graduates have not taken this precaution. And they are not limited to one group of intelligence or social strata, either. A brilliant student may find a professor or a department that will insure the best marks—and marks are what make students, parents, and friends happy. In such a rut a student will stay for years, all the time receiving grades that cause a peculiar disease in associates known as *greenus enviouscus*. In these days we never know when a woman will have to return to work and temporarily or permanently be the financial support of her family. Preparedness, therefore, is the only wise policy.

You're going to receive just what you put into a university course whether you head your class in scholarship or are determined not to let classwork interfere with your college education.

In conclusion, it's a mistake to go to college thinking you'll get a better education than was afforded your parents, and once completed, you can take it easier than Mom and Dad could. Rather, if you set a goal, attain your degree, and then go out and work as hard as your folks did, no door of endeavor will be permanently closed to you.

And now in closing may I wish you the kind of determination that doesn't trust to luck?

Sincerely,

ALBERT L. ZOBELL, JR.

Handy Hints

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

* * *

Potatoes for French frying cook in less time if covered with boiling water and then drained and dried quickly.—Mrs. G. H. Hinckley, Utah.

Special interest may be added to books by pasting in a picture of the author which you might come across in newspapers or magazines—also notes on reviews, heard or read. To visualize the author and compare reviewer's opinion with one's own is especially interesting.—Mrs. E. S., Idaho Falls, Idaho.

When making biscuits to serve with creamed chicken or any other meat and gravy combination, cut them with a doughnut cutter. Then fill the cavity with the meat mixture when serving. The appearance is very attractive and it is much easier to cut with a fork than is an ordinary biscuit.—Mrs. G. F. P., Seattle, Washington.

THE IMPROVEMENT ERA

Cook's Corner

Josephine B. Nichols

LATE SUMMER RECIPES FOR LATE SUMMER LUNCHEONS

Bologna Cups with Hot Potato Salad

- 6 slices of bologna
- 2 cups cold cooked potatoes
- 2 sweet pickles
- 2 hard cooked eggs
- 1 tablespoon chopped onion
- 2 tablespoons vinegar
- salad dressing to moisten

Leave casing on outside of bologna slices. Place in frying pan and heat until edges curl up to form a perfect cup. Fill with hot potato salad made by mixing remaining ingredients in the top of a double boiler and heating. Place filled bologna cups on a platter and garnish with crisp parsley and tomato wedges.

Ham a la King in Cheese Noodle Ring

- $\frac{1}{2}$ pound noodles
- 3 eggs
- 1 cup milk
- $\frac{1}{2}$ cup grated American cheese
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon pepper
- $\frac{1}{4}$ cup dry bread crumbs

Cook noodles in large amount of boiling water until tender. Drain. Beat eggs. Add milk, cheese, and seasoning. Mix thoroughly. Pour into well-greased ring mold that has been dusted with bread crumbs. Set mold in pan of hot water; bake in oven at 350° F. for 25 to 30 minutes. Loosen edges of mold with knife. Unmold on large serving plate. Fill center with creamed ham, fish, or vegetable.

Tomato Salad Stack-Up

- red, ripe tomatoes
- cottage cheese
- green pepper
- pimento
- lettuce
- mayonnaise

Mix cottage cheese with minced green pepper and minced pimento or use chopped stuffed olives. Use this mixture as a filler between thick tomato slices. Arrange on lettuce leaves; top with mayonnaise and a large ripe olive. Peg with a toothpick.

Baked Delicious Apples

- 6 medium apples, cored
- $\frac{1}{2}$ cup raisins
- 3 tablespoons of flour
- $\frac{1}{4}$ cup sugar
- $\frac{1}{2}$ teaspoon cinnamon
- 3 tablespoons butter
- $\frac{1}{4}$ cup chopped walnut meats
- $\frac{1}{2}$ cup water
- $\frac{1}{2}$ cup orange juice

Arrange apples in greased baking dish. Fill center with raisins. Combine flour, sugar, cinnamon, and butter; mix until crumbly; add walnuts; sprinkle over apples. Pour water and orange juice around apples. Bake in moderately hot oven (375° F.) one hour, basting every fifteen minutes. Serve with cream.

Cinnamon Peach Shortcake

- 2 cups cake flour
- $\frac{1}{2}$ teaspoon salt
- 2 teaspoons baking powder
- $\frac{1}{2}$ teaspoon soda
- $\frac{1}{4}$ cup sugar

(Concluded on page 567)

A-1 BISCUITS

**Just like Grandma's . . .
and they almost make themselves**

How about passing around a plate of piping hot biscuits at your table tonight? No trouble at all when you use Globe "A1" Biscuit Flour!

It's ready-mixed—all you do is add milk or water. And what marvelous biscuits you have—delicately light and golden-brown crusted—worthy of your nicest home-made jam or jelly! No ration coupons needed for Globe "A1" Biscuit Flour. And out of the same box you can also make wonderful shortcakes, dumplings, coffee cake and other A-1 treats.



Saves you sugar and shortening. Globe "A1" Biscuit Flour is an expert blend of flour, shortening, powdered milk, sugar, salt and baking powder.



A-1 SHORTCAKE...Everybody's favorite! A delicious way to use your home-canned fruits and berries. Follow recipe on the package for an A-1 shortcake so tender it melts in your mouth.



A-1 CASSEROLE TOPPING...Men love this light, fluffy topping on their favorite meat pie. Wonderful as a meat stretcher for any casserole...use the biscuit recipe on the package.

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Have you tried these other famous

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Biscuit Flour

Graham Flour

Hominy Grits

Globe "A1" Spaghetti, Macaroni and Egg Noodles
—all quality products made in the west for over 40 years!



Row Crop 70 tractor & 2-row Potato Digger

Are you a commercial potato grower?

If the answer is "yes," then you know what it means to handle your crop with a potato digger that really gets down and goes to work—a digger that can cover your field in a hurry and push up potatoes in good, clean condition without scuffing or scarring.

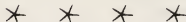
This is the kind of performance Oliver's No. 4 two-row digger has been delivering to its owners for many years. Here's a machine that's sturdy, built for hard service

and rough use in the field . . . yet it's easy to handle and to adjust and puts little strain on the tractor because it's so light in draft.

The Oliver No. 4 is the first digger to be equipped with the convenience of a Power Lift. All the operator has to do is give an easy pull on the trip rod and up come the digger points. After making the turn at the headland another easy tug and down go the points ready for work—all without stopping the tractor. This is a great help during these days of hurry to get things done on time.

The digger mechanism operates through the tractor power take-off—precision-built by Oliver to fit all well known makes of tractors.

Machines are still rationed and materials are scarce, but if you're thinking of a new digger, think of a new Oliver. And then get in touch with us. Perhaps we can help you.



Treat your Oliver tractor as a fighter pilot treats his plane. Keep it fit for the job. Check and service it regularly. Replace worn parts promptly. Let your Mountain States dealer give your tractor and other tools a thorough going over. But remember, these are busy days, so place your service work and repair order with him EARLY.

MOUNTAIN STATES IMPLEMENT CO. OGDEN, UTAH

Branches: Ogden and Tremonton, Utah; Preston, Blackfoot, Idaho Falls, Shelley, Twin Falls, Buhl, Rupert and Rexburg, Idaho.



Row Crop 70 tractor & Mounted Beet Lifter

Oliver's mounted beet lifter is designed to meet the exacting demands of thousands of beet growers. This machine steps through a field and does a complete "once over" job. Each beet is raised in a crown of loose dirt . . . stays sweet and doesn't dry out while waiting for the topping gang. Quick, easy to handle. No cutting or bruising of beets.

STURDY *THE OTHER WORD FOR* **OLIVER**

Cook's Corner

(Concluded from page 565)

- 1/2 cup shortening
- 1/2 cup buttermilk or sour milk
- 3 cups sliced fresh peaches
- 1/4 to 1/2 cup sugar
- 1 teaspoon cinnamon

Sift flour with salt, baking powder, soda, and sugar. Cut in shortening until mixture resembles coarse crumbs. Add buttermilk. Mix just until dough follows fork around bowl. Pat out in greased 8-inch square pan. Bake in oven 425° F. for twenty minutes. Split hot shortcake. Fill and top with sliced peaches, sprinkle with remaining sugar and cinnamon. Serve with cream.

Retail Wrapping Paper Shortage

THE War Production Board reports that already the existing reserves of wrapping paper are almost exhausted. The supply of civilian wrapping papers is running 60% or more under 1942. Stores cannot be expected to give their usual wrapping service and wrapping papers must be saved and re-used. Shoppers can cooperate here.

Teaching Devices After the War

EDUCATION is anticipating increased use of frequency modulation broadcasting. In the future more will be done with school radio programs.

Opening up the frequency modulation field is like opening up a new subdivision, the U.S. commissioner of education says. Five air channels next to the commercial F.M. broadcast channels have been reserved for educational institutions. Schools should plan now for the future. Enough has been done in a few places to show what a boon radio can be to education.

Activities in Italy

(Concluded from page 547)

Through our L.D.S. chaplain's initiative many additional boys previously unknown have been contacted and brought into activity. Our services, however, do not only include members of the Church but each week several friends and visitors are in attendance. Many of the latter have become regular attendants availing themselves of the opportunity of hearing the truths of the gospel expounded. Only recently our Foggia group was reorganized and is now presided over by Brothers George I. Cannon, Ralph G. Holton, and Walden W. Johnson, group leaders; and Ervin Clark, secretary.

In the Naples area, soon after the German evacuation, our chaplain, Brother Eldin Ricks, was located through information received from Peninsula Base section head chaplain by Brothers Claude J. Burtenshaw and Walden D.

Johnson. These brethren were making necessary arrangements with the head chaplain to start L.D.S. meetings in this area. The latter inquired of them during the course of their business if they had met the L.D.S. chaplain assigned to the 103rd Station Hospital. Thus Brother Ricks was contacted and they organized the final steps for the first group service in this section. There were about twenty other L.D.S. soldiers in attendance at Naples' first service which was presided over by Chaplain Ricks who presented the above mentioned two brethren's names to the members as group leaders and they were unanimously approved by the usual raising of hands. The first few meetings were announced only in the chaplain's R.B.S. weekly bulletin. At the present time, through the efforts of our L.D.S. chaplains, in addition to the above announcement, our regular weekly services held at Naples, Foggia, Bari, and Sardinia are advertised under the caption "Latter-day Saints" separate from other denominations in the Saturday morning edition of our army daily newspaper, *The Stars and Stripes*. This Yank paper, Italian edition for the armed forces, has quite a wide distribution throughout the Mediterranean theater of operations.

Melchizedek Priesthood

(Concluded from page 559)

and mind. They must be helped to find their place in civilian society once again.

Each quorum should be a brotherhood looking after the welfare of its members, helping to solve for each his problem of adjustment and employment. Are you, as the personal welfare committee of your quorum, anticipating these problems? Are you preparing ways to meet your obligation? Will your returning members receive in your quorum a sympathetic, intelligent reception? Will they find an able functioning brotherhood to which they can turn for the assistance necessary to a solution of their problems? Here indeed is scope for personal welfare committee action.

Deseret Theater

(Concluded from page 548)

order system for reserving tickets will be in operation this year. This will greatly aid all theater-goers in obtaining seats.

Due to the organization's increased activities, patronage, and drama program for the future, the need for a new and exclusive theater is being felt. The erection of a Deseret Theater building is a goal very dear to the heart of every Deseret Theater member, and the work, talent, and art of every individual are being directed to this end.

The Deseret Theater pledges anew its aim to bring the finest stage shows possible to lovers of this art, and thanks its many friends for their loyal support during the past four years of its organization.



Can You Picture UTAH without Intercity Buses?

Last year bus lines carried over half of all the passengers that travelled on public carriers. In many communities buses are the only form of public transportation.

Overland Greyhound is putting all its resources into helping with the biggest transportation job of all time. And after Victory—look to Overland Greyhound again for a new chapter in comfortable, convenient, scenic, highway transportation.

OVERLAND GREYHOUND LINES



Operated by
INTERSTATE TRANSIT LINES



GOOD IDEAS
AT
Fuller Paint Stores
AND DEALERS



NEED ODD-SIZE GLASS?





BETTER THAN ONE A MINUTE!

In six months 5000 McCormick-Deering dealers repaired more tractors of all makes than International Harvester built in the three years before the war.

That's putting power back on the land at an all-time record-breaking clip—one tractor every 50 seconds!

* * *

You men on farms know better than anyone what this service work has meant to war food production. When war cut farm machine production to almost nothing McCormick-Deering dealers lit into repair work on the greatest scale in history. The job they are doing now is winning a new place for them in the forces

fighting for food throughout the country.

More help is now on the way. The government has authorized increased production of Farmalls and Farmall equipment. We are building with all possible speed. But here's the thing to remember:

You're going to need all the equipment you have and all you can get for a long time to come. Keep your machines in first-class shape. McCormick-Deering dealers will help you. They operate the greatest farm equipment service and repair force in the nation.

Schedule your work now.

INTERNATIONAL HARVESTER COMPANY
180 North Michigan Avenue Chicago 1, Illinois



SERVICE WILL PULL YOU THROUGH

Books

(Concluded from page 540)

plotted form. The author has done an exceptionally creditable piece of work, for she has verified the essential framework of history, and then built her fictional approach around the facts.

The writing, for the most part, is good, and the story will prove of interest to those who have an interest in history.—M. C. J.

THE TIME FOR DECISION

(Sumner Welles, Harper and Bros., New York, 1944. 431 pages. \$3.00.)

IN this book, Sumner Welles reaches a new height as a serious thinker, one who considers well many angles of the time when war will cease and what must be done to see that war does not occur again. Well-written, unusually informative on leading Axis figures, and original in its point of view, this book proves stimulating reading.

Of course, many readers will not agree with all that Mr. Welles says, nevertheless all will do well to consider the book separate from any hero-worship which the author indulges for the president, although Mr. Welles clearly recognizes that the president can err. Particularly carefully weighed and considered is part three of the book which deals with World Organization and The Part We Must Play.

This book deserves careful, unbiased consideration.—M. C. J.

TRADITIONAL CHINESE TALES

(Translated by Chi-Chen Wang. Columbia University Press, New York. 1944. 225 pages. \$2.75.)

INTO this collection of Chinese tales go many of the loveliest, best, most typical stories of ancient China. This volume paints an interesting picture of the China prior to the revolution. The author states in his preface that in the twenty tales included in this volume, "the reader will find practically all the themes of traditional Chinese fiction except that of the historical romance and the realistic novel."

In this volume the two types of traditional tale are included: those written for and by the literati in the classical Chinese, those having their origin in the oral tradition of professional story tellers, written in the vernacular. Several of the stories will be of great interest to the readers who for the first time will be delving into the literature of this great country. One of the best is titled "The Dragon's Daughter" and shows consistency of plot development. "The Magic Pillow" is another story which will prove of special interest. But then, who can tell which, if not all, of these delightful tales will open a completely new and fascinating world to the reader?—M. C. J.

CONTEMPORARY CHINESE TALES

(Translated by Chi-Chen Wang. Columbia University Press, New York. 1944. 242 pages. \$2.75.)

A COMPANION book to *Traditional Chinese Tales*, this book deals with the current, shifting scene in China. And the stories are poignant bits plucked from the living of the people whose interests have been changed so drastically during the past forty or fifty years.

One of the most poignant and at the same time the most timely of the stories, "The Road," deals with the present war. And it reveals the indomitable Chinese spirit which permeates the common man in China today.

The book also reveals the conflict that necessarily arises with a changing scene. "Mrs. Li's Hair" clearly indicates the gap between the generations in their thinking

and the great change in the point of view of the modern girl from that of the older generation. In "The Helpmate" the author shows the tragedy that sometimes results from the adopting of some of the new ideas without thorough preparation for the change. This book will do much to reveal the spirit of Modern China.—M. C. J.

THEATER CARAVAN

(Alma Bencke Sasse. Doubleday, Doran & Company, Inc., Garden City, New York. 1943. 238 pages. \$2.00.)

OLD-FASHIONED dances, student-directed dramatics make of this book an emphatic reason why this should be widely read. The story is good—and the emphasis is even better. The story deals with Terry Carvel and her friends. Terry, a senior in the university, found that she could direct plays—as well as act in them. The way she managed to help herself and others makes good, wholesome reading.—M. C. J.

SOLUTION OF AUGUST PUZZLE

M	O	S	E	S	I	S	A	A	C
O	M	A	R	G	E	M	E	U	
H	R	U	V	A	G	L	O	T	A
A	P	L	L	A	R	O	F	S	A
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*By Alexander Schreiner,
Tabernacle Organist, and Member,
Church Music Committee*

THE month of September is the most promising season of the year in which to launch a ward choir. The singers have had their vacations from choir activity and are ready to resume the year's choir program. Moreover, the abundance of the harvest time invites all religious people to render thanks in song to the giver of all good. It is the season of thanksgiving. "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being," so sang the psalmist.

Let us begin our organization by selecting a congenial quartet of workers, none of whom necessarily needs to know how to sing. But these four people will run the choir. They consist of a choir president, a secretary, a director, and an organist.

We may assume that the ward already has an organist who will be happy to accompany the choir. A choir di-

rector, if not already available, may have to be made or called into being. For instance, many a missionary has done duty as chorister or choir-director while on a mission, but at home has not been called to such work. Sometimes people with some music training, if reticent, will be willing to work with a choir if they can be relieved of personal and business problems. This is where a choir president can be valuable. A good, dependable secretary then completes the organization. It is of interest to note that all of the choirs whose pictures have appeared in the last three years in the *Era* have been completely organized. This fact may be a coincidence, but it is clear that a well-organized body generally functions better than a poorly organized one. Another idea which works well is the appointment in each voice part of a person to supervise the attendance of members in the respective parts.

The first major stumbling block appears when it is found that perhaps all the tenors in the ward have gone to war. While this is most discouraging, it need not stop our plans for a choir. Or, perhaps, there are no men at all available who can sing. Then we can plan a woman's choir of two or three parts for the duration. Music for use

in these various situations is suggested below.

Another difficulty sometimes encountered is that much choir music is beyond the musical ability of some volunteer choirs. Here we may offer a solution by suggesting some easy-to-learn songs, which are listed below. All of the twenty selections listed are easier than most anthems.

We may be sure that our Heavenly Father does not judge our choir efforts on a basis of musical difficulty, nor of musical perfection. Our efforts are judged by the love that is in our hearts and the sincerity of our efforts. Of course our congregations will be more pleased if the singers have had a rehearsal sometime during the week. One hour, or one and a half hours, will be ample time for practice.

WHAT TO SING

It is the general opinion among our Church musicians that the music contained in our *Latter-day Saint Hymns* is still the most practical for choir and congregational use. Many of the beautiful hymns were written especially for the Tabernacle Choir by George Careless, Joseph J. Daynes, Evan Stephens, Ebenezer Beesley, and others. Then, too, we will do well to continue to sing the inspiring poetry relating to the present gospel dispensation, as written by Parley P. Pratt and Eliza R. Snow. Therefore, let us use more than ever these splendid, inspired songs. They

(Continued on page 572)

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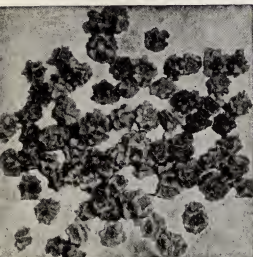
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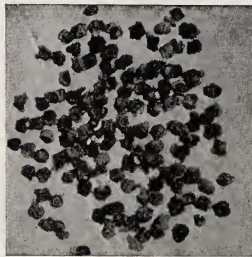
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Music

(Continued from page 570)

preach the gospel, and inspire the Saints who listen. They are ideal material for ward choirs, and for all our choirs in our Church services.

Following is a list of twenty hymns, selected at random from the L.D.S. hymn book, and especially suited for choir rendition. All of these selections deserve to be used more frequently by our full choirs. However, as indicated, groups 2, 3, and 4 of these selections are perfectly suitable for choirs which are incomplete, lacking tenor voices, or lacking both tenor and bass voices. In

group 3, the contraltos may sing the tenor part.

Now, blessings on you choir directors one and all. May there be more new ones to begin this happy and sacred

work this year, and this month, than ever before.

Songs selected from the L.D.S. hymn book for choir use.

GROUP 1: For full choirs of four parts.

1. The Morning Breaks.....Pratt-Careless
3. Author of Faith.....Careless
4. Awake Ye Saints.....
-Eliza R. Snow-Stephens
11. He Died, the Great Redeemer.....Careless
155. Ye Simple Souls Who Stray.....Stephens
156. Ye Children of Our God.....
-Pratt-Careless

GROUP 2: For choirs of three parts, Soprano, Alto and Bass.

2. Praise Ye the Lord.....Stephens
10. Come, Dearest Lord.....Stephens

THIRD WARD CHOIR, POCATELLO STAKE

Although this choir was organized less than two years ago, it can show a long list of accomplishments and service rendered. Since its establishment, the choir has sung at three stake conferences, at a citywide musical festival, has exchanged with other ward choirs in the city, and appeared at the Pocatello Army Air Field.

Director Merrill K. Gee feels that choir members are interested in the preparation for special programs, and enjoy on occasional recreational outing; for instance, his singers sponsor swimming parties, picnics, and fireside gatherings.

Charles Nelson is choir president; Mabel Sappington, secretary; and Rose Warsanoff, organist.



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Music

13. The Happy Day Has Rolled On.....Beesley
342. The Voice of God Is Heard Again.....Stephens
- GROUP 3: For choirs of two parts, Soprano and Alto.
 15. Behold the Great Redeemer.....Eliza R. Snow-Careless
 19. Great God, Attend.....Daynes
 20. O Lord of Hosts.....Careless
 363. Lord Thou Wilt Hear Me.....Daynes
 363. Hushed Was the Evening.....Sullivan
- GROUP 4: For choirs of three parts, Soprano, Alto, and Contralto.
 27. Great Is the Lord.....Eliza R. Snow-Beesley
 28. We'll Sing All Hail.....Coslett
 29. Prayer Is the Soul's Sincere Desire.....Careless
 87. Softly Beams the Sacred Dawning.....Careless
 151. Arise My Soul, Arise.....Careless

Irrigation Problems

(Concluded from page 537)

stronger members take control. When the second generation passes, the real complications begin, and the village or villages go down to ruin because the *kanots* have been neglected. During the lives of the third and fourth generations this usually happens. Then a strong man appears, buys out the others or confiscates the rights, and the cycle begins again.

Under my administration we have provided a law that makes it possible for the irrigation administration to take control, make repairs, and force the owners to pay, or the government takes control and operates the system until returns have covered expenses with twelve percent interest per year. This provides a revolving fund that makes the operation self-sustaining.

APOSTATE FACTIONS

(Continued from page 533)

At the April conference in 1848, held at Miller's Hollow, Iowa, President Brigham Young said of him:

Lyman Wight comes next, "the wild ram of the mountains." I don't know whether he is in the mountains, or in the valleys, but he has been from us a good while; we feel yet to hold onto him; we have faith to hold on and not give him up. We hope he will come back and do a good work; we feel to fellowship him and retain him in the Quorum of the Twelve. He was for us the last time we heard from him; we give him our fellowship and remember him in our prayers. If you feel as we do, hold up your hands.²

While the authorities continued to take this attitude toward him, he published a pamphlet in which he commanded:

All people, saints and sinners, Whigs, Democrats and Barnburners, tall and short, those that live in big houses or small ones, kings on thrones, peasants in cabins, aspirants and bigots and everybody else, to come to his standard, as the brethren of his quorum of the Twelve have no right to take from him his office, or place a jackass to do his work.

THIS "wild ram of the mountains" and his followers wandered about in three sections of Texas, hoping to improve their lot by each move. From the time they left Wisconsin they lived "with all things in common." He even planned to build a temple to unite his people and carry out the Lord's instructions to Joseph Smith.

In addition to the assistance of William Smith he was aided for a time by George Miller and his few followers who had left Winter Quarters and cast their lot with the Wight colony.

Yet the brethren in Utah were very patient with him until he issued a proclamation in which he denounced them all as apostates and came out in open rebellion against them. Missionaries had been sent from Salt Lake City to try to win them to the truth, but they were so bitter in their opposition to the leaders

in the West that the mission was rather fruitless.

It was not until February 12, 1849, however, that Lyman Wight was excommunicated from the Church. A general epistle from the First Presidency at the April conference said of this incident, "Lyman Wight's manifesto was received which clearly demonstrated to the Saints that he was not one with us; consequently the Church disfellowshipped him and all who shall continue to follow him."²

Years later this weary trail blazer was upon the trail again. His projected temple had failed to unite his colony. Disunion, disaster, and failure followed his footsteps wherever he went. The elements seemed determined to hedge up the way against him. Floods washed out their dams and mills; sickness turned his followers against him; unfulfilled prophecies debased him in the estimation of his followers.

He remembered that the Prophet Joseph Smith had predicted a civil war. As it approached, he wanted to be found on the Union side, so his colony set out again, this time turning their backs upon their settlements in Texas—monuments to their failure and disillusionment—to seek a home in the North.

While on the journey the "wild ram of the mountains" died on March 31, 1858, and was buried in the city of his dreams, Zodiac in Texas, where he had hoped to establish the gathering place for all the Saints in the last days.

And thus another movement founded upon the wisdom of man came to a tragic end. Lyman Wight the apostate was quite unlike the Lyman Wight who at the time he was worthy of his fellowship in the Council of the Twelve received this commendation of the Lord:

... It is my will that my servant, Lyman Wight, should continue in preaching for Zion, in the spirit of meekness, confessing me before the world; and I will bear him up

(Concluded on page 574)



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Apostate Factions

(Concluded from page 573)

as on eagles' wings, and he shall beget glory and honor to himself, and unto my name. That when he shall finish his work, that I may receive him unto myself, even as I did my servant, David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham at his right hand, and blessed and holy is he, for he is mine.*

*D. & C. 124:18-19

Evidences and Reconciliations

(Continued from page 557)

A man is ordained and receives his washings, anointings, and endowments for the male portion of his and his wife's progenitors, and his wife for the female portion. (Discourses of Brigham Young, p. 405.)

Mass salvation is no more possible for the dead than for the living. Each individual, living or dead, must act for himself, and must never be merged with a group. Thus the right of free agency, of personal responsibility, is maintained.

... every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each of them separately, the same as for himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the Priesthood, the same as for himself. (Teachings, p. 363.)

Work on earth, for the dead, connects the earthly and spiritual worlds. It transcends time and moves into eternity. It cannot be done by anyone at will. It requires special authority. Baptism, the endowment, and all other vicarious ordinances are performed under the authority of the priesthood. For the sealing of the dead, wives to husbands, children to parents, special sealing authority has been given the Church. This is a mighty power, the greatest committed to the Church.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:19; see also D. & C. 132:46.)

The keys of this power and authority are possessed by the president of the Church, and by him alone. He may confer the right to perform such sealings for limited periods, and in stated places, to others, but he may withdraw the authority at any time.

This sacred work for the living and the dead is performed in places specially dedicated for the purposes. Whenever the Saints can do so, temples should be built for these sacred labors. And when temples exist, the ordinances of the endowment, and the work for the dead, cannot be done elsewhere.

For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. (D. & C. 124:30.) There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord's House. (Teachings, p. 193.)

THE IMPROVEMENT ERA

Evidences and Reconciliations

also see footnote.) It is for the same purpose that God gathers together his people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. (*Teachings*, p. 308.) As soon as the temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose . . . and for the men to be baptized for their dead. (*Teachings*, pp. 362, 363.)

This explains why the Latter-day Saints are a temple-building people.

Those who accept the obligation to help bring the gospel to the whole human family, living and dead, receive great rewards. To labor for people long gone from earth, and not known to us, develops unselfishness. It trains us in the imitation of the Lord, who gave his life, amidst profound suffering, for his brethren and sisters on earth. A powerful understanding follows such service, to fit men more perfectly to meet every issue of life, and to live righteously before men and God.

No other Church requirement lifts man to a nearer likeness of the Lord. To a small extent we do for our brethren and sisters, what the Lord did for us. Like him, we become saviors of others, "saviors on Mount Zion." Read the words of Joseph Smith the Prophet:

But how are they [the people of the Church] to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinances and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. (*Teachings*, p. 330.) —J. A. W.

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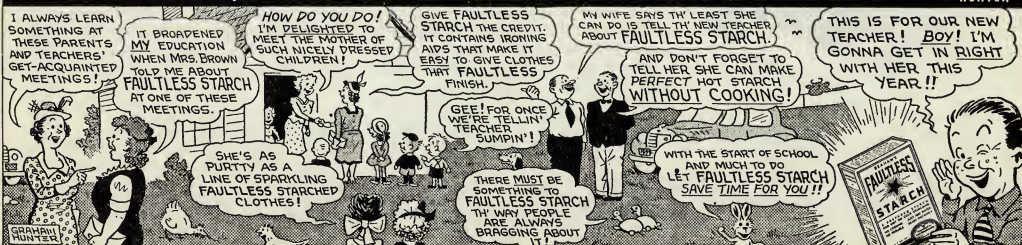
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THE ANTHON TRANSCRIPT

(Continued from page 543)

years of most exhaustive study, yet found it necessary in his next edition to make sixteen changes in his concept of the Egyptian alphabet.²¹

The findings of Erman have in turn been frequently overridden, as by the work of Albright²² and even later editions of Erman's own works. This is hardly surprising, since, as was stated by Dr. Butin in his study of the Sinaitic inscriptions, "It is certain that the same letter could be represented by slightly different signs. . . . The precise form would be determined according to the space available, the material condition of the slab, the skill of the engraver, and partly also by the preference of the writer."

When it is added that instances are not unknown where characters have the acrobatic quality of standing on their heads,²³ thus assuming resemblance to widely different signs, the caution requisite in attempting any translation must be apparent.

The Anthon Transcript is not one of a number of manuscripts in the same script, available for cross-checking to eliminate errors. The importance of availability of several manuscripts on the same or related subjects cannot be overestimated. As in the case in which Dr. Hughes found the demotic in one papyrus "impossible" yet solved its meaning by supplying the scribe's omission from a parallel document,²⁴ the presence here of several sheets copied from the original engravings would have aided as greatly as their absence constitutes a difficulty.

There is nothing in the transcript indicating whether it is a whole passage or a fragment, a portion taken from the middle of a longer text, the beginning or the end of a passage. The inference of consecutive sentences which arises from the evident progressive diminution in letter size is far from conclusive in the absence of anything to indicate whether the text was copied from right to left, left to right, top to bottom or even *boustrophedon*.

Assuming that the text, though copied from left to right is intended to read from right to left, unless it is also assumed that the first line is precisely equivalent in length to the first line of the text from which it was copied, then the beginning of the first line of the original text would lie somewhere in the second or third lines in overwhelming probability. It is hardly safe to make the assumption, since the seventh line

contains one character more than twice as many as appear in the first line.

As a mere conjecture, supported only by physical appearance of the transcript, it would seem probable that the extraordinary black rectangles recurring through the text (Characters 43, 158 and 225) might indicate beginnings or terminations. The number of characters compared by lines lends support to the theory that the true opening character in the transcript may be No. 44.

Assuming that the transcript represents a text reading from right to left, and commencing at the top right-hand corner, the resemblance of the first and second characters to the demotic "regnal year" in one of its variant forms²⁵ is striking. The virtually invariable rule of demotic inscriptions is that these characters must be followed by a numeral. Character 3 closely approximates an old form of demotic sign for the plural,²⁶ but has an extra horizontal stroke beneath it. The use of horizontal strokes in hieratic script is familiar as the numeral "1" for each stroke, when used to designate days of the month²⁷ and sometimes to indicate an ordinal, rather than a cardinal meaning.²⁸ No numeral in this precise form has been found in this study. Mixing of scripts by insertion of a hieratic digit beneath a demotic sign for the plural would be extraordinary and will not be supposed. It would hardly seem out of bounds of reason, however, to assume a variation by which the letter "n" which is merely a short horizontal stroke, might be placed beneath the word *mn* which character No. 3 also closely resembles.²⁹ *Mn* has a variety of meanings, such as "None,"³⁰ which is in a sense numerical, and the preposition *n* (in, of, with, etc.)³¹ might in some very practical sense be attached to such an expression.

The idea that the opening expression in the transcript is numerical in sense is supported by the correspondence of Character No. 5 with the numeral 60 used in dating regnal years.³² No. 4 appears to have in its major form a kinship with the numeral 50 similarly used,³³ but has in addition a hook and a dot which give it a likeness to the third person singular possessive pronoun *ḥ3j*.³⁴

Character No. 5 appears also, with variations, as Nos. 26, 35, 83, 102, 155

²¹H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. III, p. 862, Leipzig, 1868; W. Erichsen, *Demotische Lesestücke*, Vol. II, Urkunden, p. 107, id. Glossar, Vol. I, p. 51, Leipzig, 1939.
²²W. Spiegelberg, *Demotische Grammatik*, Heidelberg, 1925, par. 37, p. 28.
²³A. H. Gardiner, *Egyptian Grammar*, Oxford, 1927, par. 259, p. 191.
²⁴Id.

²⁵W. Erichsen, *Demotische Lesestücke, Schrifttafel*, p. 22.
²⁶Id. Glossar, p. 30 f.
²⁷Id., p. 37.
²⁸W. Spiegelberg, *Demotische Grammatik*, p. 47.
²⁹Id.

³⁰W. Erichsen, *Urkunden*, p. 42; Glossar, p. 84.
³¹Hughes op. cit.

³²See Erman-Grapow, *Wörterbuch der Aegyptischen Sprache*, Leipzig, 1926.
³³Wm. F. Albright, *The Vocalization of the Egyptian Syllabic Orthography*, New Haven, 1934.
³⁴Butin, op. cit.
³⁵A. H. Gardiner, *The Sinaitic Script*, International Orientalist Congress Oxford, 1928.
³⁶Hughes op. cit.

THE ANTHON TRANSCRIPT

and 223. No. 223 most precisely reproduces the ordinary demotic form, the characteristic looping stroke of the transcript being a departure from the normal flat bottom line as in No. 223.³⁶ It seems rather unlikely, unless the whole transcript is some sort of tabulation, that the numeral 60 would be repeated so many times in a short document. Aside from its numerical meanings, it is the demotic letter *p* or possibly the word *hjs* "praise" or *csj*, "many,"³⁷ in which cases phonetic complements missing here would be expected.

According to Spiegelberg,³⁸ Character No. 6 appears to be the demotic word *1w*, which Erichsen translates³⁹ by the German word "sein," which is, depending upon its use, either the verb "to be" or the noun "existence." In the hieratics there seems to be ground to regard it as the word "come,"⁴⁰ which is written otherwise in demotic.⁴¹

Character 7 means "another" (*kj*).⁴² Ordinarily the word is written with two perpendicular strokes with horizontal base beneath the *k*. But the form here used, while not common, is nevertheless known.⁴³

No. 8 was shown by C. F. Nims in *Journal of Egyptian Archeology* in 1936 to be *tp n* "first of" literally. In known demotic documents it appears consistently in combination with other characters as in the word "small cattle"⁴⁴ or in the word "office" or "position" or "lordship."⁴⁵

No. 9 as numbered consists of two prepositions "r" and "n," respectively meaning "to" or "for" and "of," "in" or "for."⁴⁶ The use made here is irregular, being a succession of two prepositions not known in demotic, and contrary to the manner in which they would have been written had such a succession been used. *Rn* in the hieroglyphs is translated by Brugsch "to be young"⁴⁷ and as written in demotic is "name" or "reputation."⁴⁸

While there are other possibilities for it⁴⁹ the gross probability is that No 10

is *hwtj*, "masculine" or "male," an adjective.⁵¹

If No. 11 were reversed it might be taken for the shortened hieratic form of the hieroglyph of the quail chick (the phonetic letter "w").⁵² But one suggestion can be made here, and that is that it may be a slightly variant form of *hrj*, "upper,"⁵³ "higher," "superior." While *hrj* is written with a powerful, bold stroke generally, and with a straight, perpendicular left side, yet examples closely approaching the form of No. 11 are not wanting.⁵⁴ On the other hand it may be indigenous in this script.

The size of the two curved strokes numbered 12 rather militates against translation as *p3* "the" (masculine), but there are very numerous instances in which the size in the transcript is relatively the same as in other documents. These are noted in part in the footnote.⁵⁵ Rightly, the strokes should be joined, but as will be seen by the references, and as is well known, the joiner was commonly ignored. Weight is lent to the idea that the word is "the" by the frequency of its recurrence. It appears as Nos. 34, 75, 134, and possibly 211, and thus should be a relatively common word. The characters look more like *ntj ntj*⁵⁶ but the idea of a double repetition of a relative particle⁵⁷ is unreasonable, particularly where often repeated.

Characters 13 and 14 are manifestly intended to be read together, since they occur jointly as 106-107, 183-184, 194-195 and 215-216 also. The best suggestion is that they look like *ind* which occurs in the phrase "hail to" ("thee," etc.).

On Character No. 15 comment is made above. At this point it should be noted that aside from the error of Erichsen pointed out by Dr. Hughes, it occurs elsewhere in this form.⁵⁸ If 15 and 16 are read together they become *pr nsw.t* "king's house" or "palace," ignoring the dot in No. 15,⁵⁹ in which event it is not out of the bounds of possibility that the diagonal stroke accompanying No. 17 is the remnant of the determinative not read in transliteration.⁶⁰

Character 17 shows several possibilities. It may be *hr* "face" or "upon"⁶¹ or it may be *w3h*, "put," "place," or "add."⁶²

The most strikingly satisfactory demotic character in the transcript is No. (Continued on page 578)

³⁶Jd. Glossar, p. 15.
³⁷H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. II, p. 448; W. Erichsen, *Urkunden* p. 180 No. 3; Texte Seine, 5, 3.
³⁸Demotische Grammatik pp. 97, 98, 225, 13.
³⁹Glossar, p. 3.
⁴⁰Abusir 7/8; G. Moller *Palaographische Späthieroglyphik*, Leipzig, 1911, Vol. II, pp. 9-10; Feissé 7/2; Hatnub 16/23 Rhind Papyrus (Birch, 1863 Ed.) Plate II, col. 2.
⁴¹Erichsen, *Schrifttafel*, p. 2.
⁴²W. Spiegelberg, *Der Demotische Text der Priestereidekrete von Kanopus und Memphis*, Heidelberg, 1922, p. 12.
⁴³W. Spiegelberg manuscript demotic dictionary, from Lepsius, *Denkmäler* VI, 13, 6.
⁴⁴Vol. XXII, pp. 51-54.
⁴⁵Seine 4/1; Demotische Grammatik, p. 36.
⁴⁶A. H. Gardiner, *Egyptian Grammar* Oxford, 1927 p. 455 par. 44.
⁴⁷Kanopus and Memphis, 1.53; H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. 3, p. 861.
⁴⁸Ibid.
⁴⁹Erichsen, *Glossar* p. 47; Rhind Pap. (Erichsen, Texte, p. 58) I, 9/10.
⁵⁰Erichsen *Schrifttafel*, p. 16.

⁵¹Magical Papyrus 28/13; Erichsen, *Glossar*, p. 52.
⁵²Gardiner, *Egyptian Grammar*, p. 463, No. 43.
⁵³Erichsen, *Glossar*, p. 55; *Urkunden*, p. 148.
⁵⁴Erichsen, *Urkunden*, p. 190.
⁵⁵Berlin 3103; Erichsen, *Urkunden*, p. 170, No. 2; id., p. 173, No. 14; id., p. 128 L, 8.
⁵⁶Id., *Glossar*, p. 42.
⁵⁷G. Seyforth, *Gram. Egypt.*, Gotha, 1855, p. 92.
⁵⁸No. 621; Erichsen, *Urkunden*, p. 186, cols. 1 and 2.
⁵⁹Erichsen, *Glossar*, p. 42; id., p. 26.
⁶⁰Erichsen, *Schrifttafel*, p. 17, No. 7.
⁶¹Erichsen, *Glossar*, pp. 54-55.
⁶²W. Spiegelberg, *Demotische Grammatik*, p. 87 par. 191, where it is used as an auxiliary to the perfect and pluperfect tenses.

* * * * *

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(Continued from page 577)
18, which is a beautiful *mḥ* 2 "second."⁶⁸
In numbers it may mean 20,000.⁶⁴

It cannot be told with certainty whether Nos. 19 and 20 were intended to be the same or not. No. 19 is clearly the letter "t,"⁶⁵ standing alone. But in combination with No. 20 many parallels of much uncertainty might be cited⁶⁶ involving distortions also. As an instance, the opening characters of the word "head," *ḏḏ* *ḏḏ*,⁶⁷ are very like these, but no positive statement seems possible concerning them.

The four perpendicular lines fixed with a horizontal line and appearing in characters 21, 85, 123, 157, and 224, are seen frequently in demotic and other Egyptian writings,⁶⁸ but no character precisely like this recurrent figure has been found. It is the determinative "backbone" sign, which has no meaning in demotic standing alone. It is curious that in the Magical Papyrus this sign occurs with a double "t" (under characters which may be counterparts of Nos. 19 and 20).⁶⁹ The dots are inexplicable as demotic. The large underscore curve looks like the hieroglyphic score of unknown meaning which is noted as No. 1683 in Harrison's Sign List in the Budge Dictionary.

Kn, Character No. 22, occurs in the Magical Papyrus⁷⁰ as part of an expression, "Cover yourself with a linen robe" but no separate word spelled *kn* has been found.

The extra tick or stroke at the right hand side of Character No. 23 gives rise to uncertainty as to its meaning. Without the stroke the word could be *dīt*, "give" or "cause." It might also be *b3 k*, "work" or "servant." There is a Persian demotic determinative for foreign countries resembling this form, as also the later hieratic word *i3 b*, "east."⁷¹

The strange character which is repeated through the transcript many times beginning with No. 24, and always takes a different form, was compared in the February 1942, *Improvement Era* with the hieroglyphic sign of the scribe's outfit. Taken as demotic, it has no precise equivalent in any of the forms appearing in the transcript, but it bears a striking resemblance to a demotic character which is a mere determinative, commonly attached to many words, and without separate sense. Six variations of this form may be seen in the com-

parative texts in Erichsen's *Urkunden*.⁷² Much like the variants in the transcript it seems to be scrawled by the writers of the papyri and even the copyst Erichsen himself.

The twenty-fifth character recurs as 31, 41, 188, and 193. In the first line it assumes great size, and in the seventh it is minute. The minute examples bear a clear resemblance to the horizontal letter *s* occurring in the Rhind Papyrus in this same form (due perhaps to mode of writing in part).⁷³ The letter *s* standing alone does not appear to make sense if No. 24 is taken as a mere determinative. But in the transcript it is immediately followed by the letter *p* (No. 26). *Sp* (although no precise parallel has been found where the forms of those letters used here were used together) is the word "time" and is also "residue" or "remnant."⁷⁴

The possibility that No. 25 may be a form of *m-ir*, a negative particle, must not be ignored. It occurs in a wide variety of forms, some of them closely approaching the form here used, although the left-hand stroke is much shortened in Spiegelberg's copy.⁷⁵

No. 28 bears a close resemblance to the character transliterated *cs* by Ort-Gauthner⁷⁶ as part of the word *cs-shne*, "condition" or "state." The character occurs in identical form in Gnostic Papyrus X according to Brugsch, but its separate meaning does not appear,⁷⁷ at that place. Standing alone *cs* means "to read."⁷⁸

If the extra tick at the top of No. 28 were missing, 28-29 would look much like *fit*, "wood" or "timber."⁷⁹

The demotic letter *3* occurs repeatedly through the transcript.⁸⁰ In some respects it is equivalent to the Hebrew letter *aleph*, and in its hieroglyphic form (the likeness of an eagle) it is sometimes used to mark quotations.⁸¹ It seems to have had a vague exclamatory or interjectional force, as also some such meaning as "indeed." It presents, as Dr. Gardiner says, "grave difficulties" and possibly, though by no means certainly, conveys a contingent or hypothetical force to the words it accompanies.⁸² What its precise meaning, standing alone, in demotic, may be does not seem to be known.

No. 30 is a beautifully clear *s3*, "class" or "phyle" usually referring to priests.⁸³ "Phyle" should be understood

⁶⁸Setne 3/14; *Sint*, p. 111, par. 186; Spiegelberg, *Kanopus* and *Memphis*, p. 210, par. 432; Erichsen, *Texte*, p. 5.

⁶⁹Spiegelberg, *Demotische Grammatik*, par. 82.

⁷⁰Erichsen, *Schrifttafel*, p. 1.

⁷¹Erichsen, *Schrifttafel*, p. 30ff.

⁷²*Ibid.*

⁷³Amasi 11, 5/4; Erichsen, *Texte*, pp. 30, 33, 37, 41, 91, etc.; Jas. H. Breasted, *Conquest of Civilization*, Harper's, 1938, p. 89.

⁷⁴G. Ort-Gauthner, *Grammaire Demotique*, Paris 1936, p. 171, par. 28/6.

⁷⁵F. L. Griffith, *Rylands*, Vol III, p. 421 (top)

⁷⁶Lines B to G, p. 54.

⁷⁷Rhind Papyrus II, col 8/1.

⁷⁸Erichsen, *Glossar*, p. 69.

⁷⁹Demotische Grammatik, p. 100.

⁸⁰Grammaire Demotique, p. 128.

⁸¹H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. I, p. 20.

⁸²Erichsen, *Glossar*, p. 15.

⁸³Erichsen, *Schrifttafel*, p. 20.

⁸⁴Nos. 29, 42, 88, 120, 135 (3).

⁸⁵British Museum Orient. No. 678, Fol. IIIa. 1.

⁸⁶Budge, *Dict.*, p. I, Vol. I.

⁸⁷A. H. Gardiner, *Egyptian Grammar*, p. 184, and Supplement, Paris, 1925, p. 8, par. 245.

⁸⁸Erichsen, *Schrifttafel*, C3.

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as "tribe" or "division" as in the case of the Israelitish priestly tribe or "phyle" of Levi.⁶⁴

A very peculiar character, which looks much more like a glyph than any cursive character occurs three times in the transcript.⁶⁵ While there are several demotic characters which approach its form,⁶⁶ the precision of the placement of the two dots shows deliberation undoubtedly affecting meaning. J. M. Sjodahl has shown, by quotation of Dr. Augustus LePlongeon, that this character is equivalent in form to the Maya glyph *ah-tem*, ("he of the altar" either God or priest).⁶⁷ While the Maya inscriptions now known are chiefly much later in date than the Book of Mormon dating of Cumorah, the presence in the transcript of another character having distinct Mayan type may possibly be indicative of an affinity of source if not descent. The character referred to is No. 92, which, in the familiar bar and dot system of Mayan numeration is unquestionably the numeral "9."⁶⁸ It is of great interest to note that in the *Egyptian Alphabet* which the Prophet Joseph Smith commenced prior to 1844, the horizontal bar was regarded as having a power of "five." In discussing the first character in the *Alphabet* he states, "By inserting a straight mark over it thus, it increases its signification five degrees; by inserting two straight lines its signification is increased five times more."⁶⁹ That this is the precise mode of Mayan normal numeration was demonstrated by Dr. Morley in 1915 for the American Bureau of Ethnology.⁷⁰ In demotic the number "5" is a hook very like No. 76. A bar in demotic is either the letter "n" or "s."⁷¹ The presence of a bar and dots, in the light of Joseph Smith's indication of its meaning above noted, may perhaps be an indication that the transcript represents a form of Egyptian distinctive in nature and only distantly allied to demotic although preserving many of its forms.

The immediately succeeding character (No. 33) is a large, heavy dot. Dots in demotic are of frequent occurrence, whether as mere careless abbreviations of the letters "n" or "r," the masculine article *p3*, or otherwise.⁷² Joseph Smith understood the large heavy dot to mean "see," and although it is irregular to

have it filled in solidly, the old hieroglyphic representation of the pupil of the eye certainly had that meaning, particularly when written in double dots as in characters 149-150.⁷³ Written singly the pupil represented the evil eye, "death, destruction." Without a clearly understood context, the meaning of the dots in the transcript must remain a matter of conjecture. Filling in a dot fully and writing it as a mere circle seems to characterize demotic writing, whether due to the pen used, the care used or necessity. Thus Erichsen, in the same word, on the same page does both.⁷⁴

No. 36 may be *g3*, "otherwise" or "else,"⁷⁵ or it could be *sp-sn*, "ditto," used to emphasize words preceding it.⁷⁶

No. 37 is familiar, but strangely does not have the accompanying horizontal stroke which is essential to it in ordinary demotic writing. In some instances the horizontal stroke is attached to the character as in Erichsen's *Schrifttafel*⁷⁷ and sometimes disconnected and separated, as in *Setne* 4/25. Here it is omitted altogether. *Bnr* (assuming this is it) means "outside."⁷⁸

No precise counterpart of No. 38 has been found in demotic. The character looks like a hieratic "80," with the curved stroke abnormally extended.⁷⁹ Dr. Petrie photographed a character very like it in Sinai.⁸⁰ And there is a close parallel in the *Magical Papyrus*.⁸¹

The filled in rectangle (Nos. 43, 158 and 225) is puzzling. Precedents may be pointed out, where such a character occurs as a part of another, as in the case of the numeral 3000 copied by Brugsch,⁸² and where it occurs as an apparent enlargement of letters in process of writing.⁸³ As a deliberate, separate character in demotic, unless explained by one of the hypotheses above noted, it is inexplicable.

Nos. 45 and 46 together are a very plain numeral "15." The square cut shape of No. 46 is the hieratic number "5" sometimes also used in demotic.⁸⁴

Mn, "remain," "endure," seems to be a reversion to hieroglyphs, a sort of linear representation of the old figure of the chessboard, with other meanings of "establish," and "set." Very numerous examples of it may be shown. Several are listed in Figure 3, p. 78, *Improve-* (Continued on page 580)

⁶⁴Webster, *New International Dictionary*, p. 1627

⁶⁵Nos. 32, 73 and 91

⁶⁶Brugsch, *Wörterbuch*, Vol. I, p. 19; line 1, col. 1, pl. 1, Rhind Pap. (Rich Ed.); Documents de Fouilles L'Institut Français du Caire, Cairo, 1938, pl. 43-43a, line 7, par. 1076.

⁶⁷J. M. Sjodahl, *An Introduction to the Study of the Book of Mormon*, Salt Lake City, 1927

⁶⁸S. G. Morley, *An Introduction to the Study of the Maya Hieroglyphs*, Bureau of American Ethnology Bulletin No. 57, Washington, 1915, p. 87, see.

⁶⁹Original document preserved at Church Historian's Office, Salt Lake City, Utah

⁷⁰Erichsen, *Schrifttafel*, p. 18; Spiegelberg, *Demotische Grammatik*, p. 47

⁷¹*Ibid.*

⁷²Erichsen, *Urkunden*, pp. 37, '9, '75, 103, 105, passim; *Glossar*, p. 25

⁷³Budge, *Dictionary*, Vol. I, p. cvi; Vol. I, p. 63

⁷⁴Erichsen, *op. cit.*, p. 137, *ib.*

⁷⁵*Ibid.*, p. 69

⁷⁶*Ibid.*, p. 37

⁷⁷*Ibid.*, p. 24

⁷⁸20th Memoir, *Arch. Survey of Egypt*, London, 1912, pl. 7, pt. II, Möller, *Reliquiae Spheerastichae*, Leipzig, 1911, Vol. I, pl. 36; Vol. II, p. 25.

⁷⁹Sir Wm. F. Petrie, *Researches in Sinai*, N.Y., 1906, p. 124

⁸⁰Ort-Gauthier, *Grammaire Demotique*, p. 214

⁸¹Wörterbuch, Vol. 4, p. 1498

⁸²Erichsen, *Urkunden*, p. 124, Fragment 2

⁸³Spiegelberg, *Demotische Grammatik*, p. 47

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(Continued from page 579)
ment Era for February 1942. The character is repeated (Nos. 47 and 58).

No. 48 has two possibilities. It has the form of an elongated letter *h*, and it also occurs as "eye," *ir.t.*¹⁰⁰ Reading the tall character as *h* and the short stroke as "n" the word *hn* results, in a form, it is true, unfamiliar in demotic¹⁰⁰ but nevertheless readable as "command," "order," "damage," or possibly "ship."¹⁰¹

The combination of characters immediately following (Nos 49-50) is read *dn*, "tax" or "tribute."¹⁰²

Nos. 52-53 appear to be a single combination, and there is good reason to translate them as "west," the demotic word *mnt*. Its form is well illustrated in two variants of the word "west" which occur in the Rhind Papyrus, which differ from each other, but in neither instance any more widely than this character differs from either of them.¹⁰³

The preposition *r* (Character No. 54) is well known in demotic, and has the meanings "along to," "at," "toward," "of" and "according to."¹⁰⁴ It should be compared with No. 2 and No. 131. The use of a circular character like the letter *r* but having the meaning *mr*, "love," is certain¹⁰⁵ but in known demotic does not stand alone.

No. 55 is a combination singularly like *nb*, "gold," which takes many variant forms, in at least one of which it seems indistinguishable from No. 55.¹⁰⁶

No. 56 is demotic *nfr*, "good."¹⁰⁷

No. 57 appears to be the same as No. 60. The form is that of the letter *h*, but standing alone, as derived from its hieroglyphic ancestor *kh*¹⁰⁸ it needs a suffix. At No. 60, the character is preceded by another form of the letter *h*.¹⁰⁹ No. 57 and 60 might be the letter *r* (see on Character 54 above) which is sometimes written with an open right-hand side,¹¹⁰ but the succession of *hr*, the demotic *tempus praefix*, is unknown-in this form.

The next two characters may be taken together, and make a good demotic *ht*.¹¹¹ "cloth." The little stroke which follows looks like a remnant of the de-

terminative, or something like it, used at the end of the word "cloth" or "gown" in the passage cited.

The strange character numbered 64-65 can, only give rise to conjecture. Erichsen copied a character from Berlin Papyrus No. 5507 in this form,¹¹² but comparison with the photograph in the Oriental Institute shows that he distorted *iw-s*, "she being." Again, in Erichsen's copy of Rylands 22,¹¹³ nearly this same form occurs as a ligature of Nos. 45-46, the word "fifteen."

Character No. 66 (and probably 152) is the old Hebrew letter "b." It came out of Egypt beyond doubt, being found in the Ahiram inscription¹¹⁴ as well as in the engraving on the Baal Lebanon bowl¹¹⁵ and on the Moabite stone.¹¹⁶ Its use and significance here have not been determined.

Sixty-eight looks like an awkwardly written *ss*, "gown" or "dress," which seems consistent with 61-62, "cloth."¹¹⁷ For a very close approximation of this form see *Documents de Feuilles de L'institut Francais du Caire*, Plates 11-11a.¹¹⁸

Character 69 represents a departure from demotic forms in the presence of the parallel strokes beneath the principal figure. There is a character, or combination of characters in the demotic text of the Rosetta Stone in which both the three strokes (the major figure) and the stroke extending to the right at the top are found. The characters occur in the demotic word "rites" or "ceremonies" in the Rosetta Stone, the differences being that the three strokes are perpendicular there and to the left of the main figure and the odd stroke on the right top side is short and also perpendicular. Solely as a conjecture, this may be read (n) *p3 gi ntj ph* as in the Rosetta Stone.

Nos 70-71 may readily be the numeral 15, as being only a slight departure from the characters directly above them (45-46). On the other hand, No. 70 is a good numeral "10," and No. 71 is clearly *t3*, "earth" or "world."¹¹⁹ It occurs again, with the dot *p3*.¹²⁰ the masculine article, at No. 89 in the same relative position to the numeral "10" (No. 88). The same combination is repeated as Nos. 176 and 177.

No. 72 resembles in form -w n-j, "they (suffix) for me," a ligature,¹²¹ which means nothing without a readable context. In normal demotic many

¹⁰⁰Erichsen, op. cit., p. 148

¹⁰¹Erichsen, *Glossar*, p. 53; Rhind Pap., 17/10

¹⁰²Ibid.

¹⁰³Spiegelberg, *Kanopus und Memphis* (cf. footnote 42)

¹⁰⁴Rhind Papyrus I, col. 8/23 (line 10 of the demotic); Rhind Papyrus II, col. 8/8 and 11/10

¹⁰⁵Spiegelberg, *Demotische Grammatik*, par. 278; Erichsen, *Urkunden*, p. 82, par. 2; *Schrifttafel*, p. 1; *Glossar*, p. 44

¹⁰⁶Erichsen, *Urkunden*, p. 82, par. 3

¹⁰⁷Ibid., p. 52, lines B to G; and p. 62

¹⁰⁸Rhind Papyrus (Birch Ed.) pl. II, 9, 1 in G. Möller, *Palaographie Spathieratich*, Vol. III, p. 16; T. Young, *Account*, p. 128; Ort-Guthner, *Grammaire Demotique*, p. 214

¹⁰⁹Budge, *Dictionary*, Vol. I, p. 525; Erichsen, *Schrifttafel*, p. 1; Ort-Guthner, *Grammaire Demotique*, p. XIV; H. Brugsch, *Hieroglyphisch-Demotisches Wort*, I, 1022

¹¹⁰Erichsen, *Schrifttafel*, p. 1

¹¹¹H. Brugsch, 114 above, Vol. III, p. 839

¹¹²Sette 5/21

¹¹³Urkunden, p. 71, line 1

¹¹⁴Ibid., p. 128, line 10

¹¹⁵See *The Serabit Inscriptions*, Table facing page 1 January 1928, *Harvard Theological Review*

¹¹⁶E. Clodd *Story of the Alphabet*, N.Y. 1912 p. 132

¹¹⁷Ibid., p. 134

¹¹⁸Erichsen, *Schrifttafel*, p. 46; *Glossar*, p. 77

¹¹⁹Cairo, 1938, par. 1016, line 8

¹²⁰Berlin Papyrus 3119/4; Erichsen, *Urkunden* p. 24

¹²¹Ibid.

¹²²Erichsen, *Urkunden*, p. 31, line 6

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such unreadable characters occur, translation of which is wholly dependent upon the current of the text. Ignoring the dot, the figure also resembles the numeral "4."¹²⁸

The fraction 1/3 is sometimes written precisely as No. 76, and at other times precisely as 76 and 77.¹²⁹ The fraction 1/5 nearly approximates the same form, except that the diagonal stroke of No. 76 is perpendicular in 1/5 and takes the distinct curve to the left in 1/3.¹³⁰ It may therefore safely be said that 76-77 are to be read 1/3.

The compound figure (No. 81) is found in the Rhind Papyrus as the letter *m* followed by the determinatives of the word "artisan."¹³¹ The letter *h* necessary to form the word, is missing. What *m* plus the determinatives of "artisan" may mean is too far conjectural to support an opinion, in the absence of any instance in which it is known to occur in a translated text.

No. 82 is *ntj* a relative particle in demotic grammar.¹³²

The Coptic letter *Hori* duplicates No. 84, and it is closely duplicated in Bohairic (*h*). Coptic and Bohairic both date from such late times as to preclude connection with any body of people separated from Egyptian connections six centuries before Christ.¹³³ While it is somewhat of a *tour de force* to read No. 84 as such, yet it may be *hbs.w*, "garment." The only difference lies in the disconnection of the perpendicular stroke. The Coptic *Hori* descended from the same hieroglyph as the demotic *h*.¹³⁴ Characters No. 68 and 197 should be compared with this form.

No. 86 looks like the demotic number 50.¹³⁵ It may be the same as Nos. 4 and 90. The variations seem to make this doubtful, but a resemblance does exist.

No. 92, unless it is a numeral as above suggested, by analogy to the Maya glyphs, has its counterpart in hieroglyphic Egyptian and in hieratic. It is the word *ta*, "land."¹³⁶ No. 93 is the demotic form of the hieroglyph for "foreign land."¹³⁷ It may be, in connection with No. 94, *hrw*, "voice."¹³⁸

NUMBERS 95-96 form one of the most interesting combinations in the transcript. The combination, written almost exactly as here, was found in the Sinai inscriptions brought to light by Dr. Petrie, and subsequently exhaus-

tively studied by others.¹³⁹ It may be read *d.t* (as a hieroglyph, which it plainly is, although instances in which it is used in demotic texts are very numerous) and it may mean either "estate" or "eternity."¹⁴⁰ The form is usually accompanied with another horizontal stroke, but is found repeatedly as here.¹⁴¹

No. 103 appears to be a crudely written hieroglyphic crescent moon, the ideogrammatic meaning of which is "month." The "V" shape of the lower stroke is normally curved.¹⁴²

No. 108 is readable as *tn*, "per" or "at the rate of."¹⁴³

No. 111 corresponds with *m-ṛ*, "the negation" of an imperative, in the Rhind Papyrus.¹⁴⁴

The form of No. 113 allows for several interpretations. It may be *t3* (the feminine singular) or *n3* (common plural) of the definite article "the." The letter *3* is also so written in abbreviated form.¹⁴⁵

No. 112 also a form with several possible meanings, may be read either *t3* in a proper name, as "the (feminine) of"; or as *t(j)*, a participial or pronominal element. It may also be *t3j*, a demonstrative pronoun.¹⁴⁶

No. 114 is a beautiful letter *š*.¹⁴⁷ Out of context it is unreadable.

The peculiar form of No. 115 is suggestive of the sign of the scarab beetle plus the letter *r*, which is a complete writing of the word *hpr* as reproduced by Möller.¹⁴⁸ It may be a ligature of other characters however. It means "to be, become."

No. 116 is the letter *t*, which occurs most commonly as the second person singular feminine suffix, and as the feminine ending of nouns.¹⁴⁹

No. 117 appears to be the curl *w*.¹⁵⁰

No. 118 occurs in demotic as the cursive way of writing the sign of the walking legs determinative of verbs of motion.¹⁵¹ It occurs most commonly in the word *st3*, "to return."¹⁵²

No. 119 may be *ntj n* "which is (are) in." The connection of the horizontal bar with the curved stroke is irregular, but the attenuated form in the transcript (Continued on page 582)

---Harvard Theological Review, January 1928, p. 48; and see bibliography in H. Grimme, Die Altägyptischen Buchstaben-schriften, Berlin, 1929, Sir W. M. Flinders Petrie, Researches in Sinai, N.Y., 1906

150A. H. Gardiner, Egyptian Grammar, p. 573

151See pp. 7, p. 220, Erman-Grapow, Ägyptisches Handwörterbuch, Berlin, 1921

152Budge, Dictionary, p. cxv

153Manuscript, Demotic Dictionary, unpublished, University of Chicago

154Rhind Papyrus 7/1, see also Setne 4/12

155Erichen, Schrifttafel, p. 1, Glossar, pp. 38, 83

156See, among others, Erichen, Schrifttafel, pp. 12, 13

157Erichen, Schrifttafel, p. 1

158Erichen, Paläographie, V. 1, p. 24, par 2

159Erichen, Glossar, p. 83

160Spiegelberg, Demotische Grammatik, par 129, Rylands IX, 61, 3

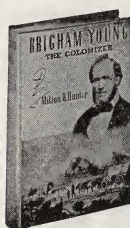
161Erichen, Texte, p. 15, line 10

162Setne 4/10, 4/15

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THE ANTHON TRANSCRIPT

(Continued from page 581)
by which the connection is made may be accidental or merely variant.¹²⁵

No. 120 is a nice letter *ʒ*, as also are Nos. 29 and 42.¹²⁴

No. 124 is not as clear as No. 135, which it closely resembles. It may be either the "flesh determinative,"¹²⁵ the third person singular masculine suffix *f*,¹²⁷ or even possibly the *tempus praefix* *h*.¹²⁸ The possibility that it is *pn*, "he of" should not be ignored.¹²⁸

No. 126 is either *ʔ* or possibly *ʃrj*, "son," but it may have a variety of other meanings.¹²⁹ In this relation it is the same as No. 13.

Nos. 128-129 may be read as either of two demotic words *hʃ-t-f*, "before him," or *hʃ-f*, which is "behind him."¹³⁰

The large circle in the characters numbered 130-133 rather militates against the translation *nʒ j-w*, the plural possessive "our" or "their," since in demotic the character is usually written in a small, compact form, whereas here it seems deliberately large, like Nos. 54, 96. Giving allowance for unskilled copying, however, it may be so read.¹³¹

Characters 134-137 appear to be one word *wʃw*, *w* (plural), which means "flesh" in the sense of "body."¹³² By separating Nos. 134-135 from 136-137, two words are obtained, *ʃw-f*, "to be," plus the third person singular masculine suffix, i.e., "he is" or "he being," which is one of the commonest words in demotic.¹³³ and the sign used with others to write the verb *ms*, "bear" or "be born."¹³⁴

Nos. 146-147 would make a nice *rdʒ*, "artabae," a grain measure, if the dot were elongated into a perpendicular line.¹³⁵ Or without the dot the combination would produce the alphabetic letter *ayin*.¹³⁶

No precise equivalent of No. 141 has been found. It should, however, be compared with Brugsch's list of variant forms of *hrw*, "day," in his *Wörterbuch*, with some of which it appears to have an affinity.¹³⁷

No. 143 may be a sign of negation, *bn*,¹³⁸ *c.wj*, "house,"¹³⁹ or even *ʕn*, "beautiful."¹⁴⁰

No. 144 is *hʃbs*, "garment,"¹⁴¹ followed by the preposition *n*, "of." The pos-

sibility that 143-144 may be *bn-pw*, negation of perfect tense, is intriguing, but by no means a certainty, since the determinative is missing, and the curved form of the lower portion of No. 144 is unusual.¹⁴²

Nos. 148-150, a letter *h* followed by two dots, are meaningless out of context.

No. 151 is the "walking legs," the sign of motion, transfix with the letter *n* (see 118 above.) As written sometimes, this character might be the letter *g*, improperly written.¹⁴³

No. 164 is the preposition *n*.¹⁴⁴ No. 165 is *tʒ*, "the,"¹⁴⁵ the definite article.

The curious figure (No. 166) which closely resembles the fraction $\frac{1}{2}$ in English, is also a fraction in demotic, but in that language it is "one-eighth."¹⁴⁶

No. 167 is a commonly occurring demotic character not transliterated in words, and used as a determinative with the letter *s*.¹⁴⁷

Nos. 170-171, *sn* is "ask" or "seek,"¹⁴⁸ but there is a possibility that it is *wʃb*, "priest" from the root *wʃb*, "be pure," which is written in the same way.¹⁴⁹

In Rylands No. 12 (*Geldbezahlungschrift*), as set forth in the fifth of the "witness copies" Erichsen has taken care to note that contrary to the otherwise universal rule, the word *ʃr-j*, "I do," is written like 173-174 of the transcript.¹⁵⁰ Nos. 172-173 is readable as *ss*, "writing" or "document."¹⁵¹ In that case, 174 is *r* and *ʃr*, a preposition with "make" or "do."¹⁵²

Only one character like No. 178 has been found. It is an exceptional reversed crescent moon.¹⁵³ If the dot is to be taken seriously, this character is not readable as demotic, but a departure therefrom. Without the dot, the character is either the relative particle *ntj*, the verb *wn*, "to be," or possibly the letter *m*.¹⁵⁴

There are two possibilities as to No. 179. The character, as carved in stiff fashion on stone, is one mode of writing the verb *ʃr*,¹⁵⁵ "to do." On the other hand it might be the letter *f*, a probability enhanced by its low position on the line. A third possibility presents itself, that this may be *mr*, "one who presides."¹⁵⁶

No. 185 is one of the forms of *ss*, "the look of cloth" or "garment."¹⁵⁷

¹²⁵See Erichsen, *Glossar*, pp. 42-43
¹²⁶Erichsen, *Schrifttafel*, p. 1
¹²⁷*Ibid.*, MM4
¹²⁸*Magical Papyrus* 21/9
¹²⁹Spiegelberg, *Demotische Grammatik*, par 129; and par. 11
¹³⁰Erichsen, *Schrifttafel*, H. 1-5
¹³¹Erichsen, *Glossar*, p. 51
¹³²Ort-Guthner, *Grammaire Demotique*, p. 18, par. 30
¹³³Sir Herbert Thompson, *A Family Archive from Sut. Glossar*, p. 86; *Setne* 5/27; *Sonnageun* 17/27
¹³⁴Erichsen, *Glossar*, p. 4
¹³⁵Erichsen, *Schrifttafel*, EE4
¹³⁶Erichsen, *Urkunden*, p. 128, line 11
¹³⁷Spiegelberg, *Kanopus & Memphis*, p. 108f.
¹³⁸H. H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. III, p. 506
¹³⁹*Ibid.
¹⁴⁰Erichsen, *Schrifttafel*, p. 23
¹⁴¹*Magical Papyrus*, 25/9*

¹⁴²*Setne* 5/11
¹⁴³Erichsen, *Urkunden*, p. 155
¹⁴⁴Erichsen, *Glossar*, p. 37
¹⁴⁵*Ibid.*, p. 83
¹⁴⁶Spiegelberg, *Demotische Grammatik*, p. 51
¹⁴⁷Erichsen, *Schrifttafel*, p. 6
¹⁴⁸*Ibid.*, R3
¹⁴⁹*Setne* 3/25, 3/19
¹⁵⁰Erichsen, *Urkunden*, p. 55, line F; p. 102, line 7; p. 17, line 4
¹⁵¹*Ibid.*
¹⁵²Erichsen, *Glossar*, p. 8
¹⁵³Müller, *Palaographie*, Vol. III, p. 26, Note 3
¹⁵⁴Erichsen, *Schrifttafel*, p. 10; *Glossar*, pp. 18-19
¹⁵⁵Spiegelberg, *Demotische Grammatik*, par. 367
¹⁵⁶Erichsen, *Glossar*, p. 31; *Schrifttafel*, pp. 10, 11
¹⁵⁷*Ibid.*, p. 77

THE ANTHON TRANSCRIPT

No. 189 appears in many documents, appears to be *mā*, "who?" or possibly the exclamation "behold,"¹⁸⁸ although it may be a preposition "by" or the phrase "because of."

The form of the character repeated as Nos. 204 and 206 is that of the letter "ayin," *ʿ* (read as *ā*) noted by Brugsch, who has also noted a hieratic form of *t* in the same form.¹⁸⁹ Between them is the indefinite character which is believed (though its minute size and rather indistinct lines make it difficult to be sure), is the familiar *mt* sign, which is read *tr* by Erichsen.¹⁹⁰ It is possible that this sign is intended to be *ir*, "make" or "do."¹⁹¹

No. 209 appears to be another form of *mr*, "President" or "overseer" (see No. 179).¹⁹² It is followed by the third person plural verb "they are," Nos. 210-211, written in the transliteration *iw-w*,¹⁹³ or possibly the letter *y* (*y*).¹⁹⁴

It is possible that the combination 196-197 may be read *r mh*, "to fill" or "to complete." The *r* is normally placed a little to the right of the *mh* instead of directly below.¹⁹⁵

Nos. 221-222 make a good interrogative particle *in*¹⁹⁶ and are familiar in the noun clause of negation also.¹⁹⁷

It should be observed that there are numerous group repetitions found in the transcript. Thus, Nos. 13-14 are repeated probably five times; 32-34 are repeated as 73-75; 45-46 are probably the same as 70-71. Other instances will be seen on casual reading.

The characters which have not been specifically discussed above are regarded as repetitions of characters dealt with separately. There is no pretense made in this study that any final conclusion has been reached, and the margin of error as to any one character is clearly great. It is most likely that the scribe who wrote the original of the transcript, being pressed by necessity, did as Dr. Gardiner says the hieratic scribe did, "invented, in case of need, fashions of spelling" suited to himself.¹⁹⁸ In such case, and particularly in view of the evident wide departure from demotic grammar, while retaining many demotic forms, the possibility of arriving at a perfect and final translation of the transcript is still confronted with formidable obstacles.

It should never be forgotten that demotic, at the date of the departure of Lehi in the reign of the 19th king of Judah, was in its infancy. It is a far reach from the demotic of 600 B.C. to that of the Ptolemaic era, which stretched well after the beginning of the Christian era. Yet many of the comparisons which must be made must be made with characters from the later era. For practical purposes the writings of 421 A.D. in America, connected with Egyptian sources only by relation back to 600 B.C. are separated from later Ptolemaic demotic by as much as eighteen centuries. The very differences and departures, including the absence of advanced demotic grammatical structures from the transcript support the contention that it sprang from an Egyptian source dominantly cursive as did demotic, but has gone a different way in the passage of centuries.

In the third article of this series, *The Improvement Era*, March 1942, attention was directed to the Sinai finds of Dr. Flinders Petrie, above mentioned, dating back into the Mosaic age. Since the preparation of that article, the profound work of Dr. Hubert Grimme of the University of Münster, *Die Altägyptischen Buchstabeninschriften* has been added to the available works. Upon authority of that work, it now appears definitely settled that Characters 7, 11, 12, 14, 19, 23, 38, 60, 76, 93, 96, 98, 103, 105, 201, 204, 33 and 68 of the Anthon Transcript are also found in the engravings upon the rocks of Sinai, brought to light more than six decades after the death of Joseph Smith. The characters found in Sinai and in the transcript are often complex and such that the possibility of coincidence is remote. In figure 3, a more exact comparison than heretofore possible is set forth.

CONCLUSION

THE Anthon Transcript is Egyptian, most closely akin to demotic. Its lack of demotic grammatical structures supports the theory that although demotic forms are largely used in it, the characters are designed to be principally ideograms. Their number seems to militate against an alphabetic theory strictly speaking, but it may combine both the use of an alphabet and ideograms and be wholly consistent with Egyptian practice.¹⁹⁹

The words which appear to be subject to translation at the present stage of the study are not inconsistent either with each other or with the text of the Book of Mormon.

¹⁹⁹"The Serabit Inscriptions," *Harvard Theological Review*, January 1928, p. 26

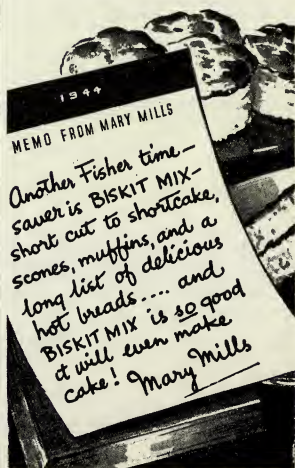


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¹⁸⁸Smith, *Surgical Papyrus*, IX, 3; Ebers, *Early Papyrus*, XVIII; Tisserand, *Rhind Papyrus* (Birch Ed.); Budge, *Dictionary*, p. 279

¹⁸⁹H. Brugsch, *Ägyptisch-Demotisches Wörterbuch*, Vol. I, p. 206, line 21, and Vol. IV, p. 1521

¹⁹⁰Schrifttafel, p. 27

¹⁹¹Erichsen, *Glossar*, p. 8

¹⁹²Seyne 3/25

¹⁹³Erichsen, *Schrifttafel*, p. 1, and B9, p. 4

¹⁹⁴Ibid.

¹⁹⁵Erichsen, *Urkunden*, p. 17, line 4

¹⁹⁶Spiegelberg, *Demotische Grammatik*, par. 485f.

¹⁹⁷Ibid., par 472, seq.

¹⁹⁸A. H. Gardiner, *Supplement*, Paris, 1935, p. 2

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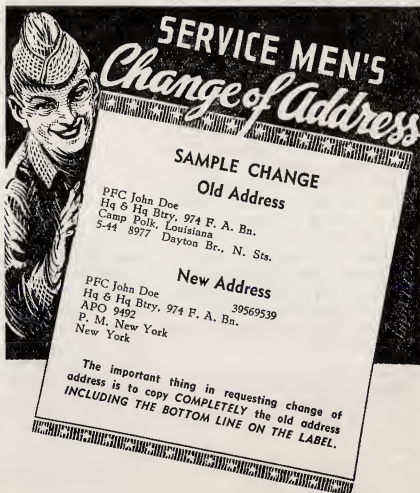
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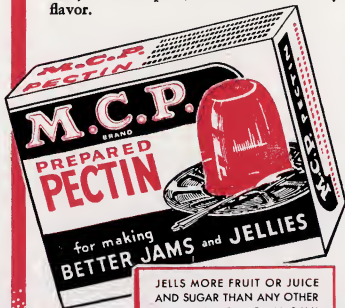
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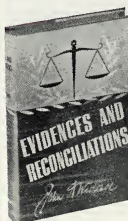


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